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OF

FOLK-LITERATURE

A Classification of Narrative Elements in

Folktales, Ballads, Myths, Fables, Mediaeval Romances,

Exempla, Fabliaux, Jest-Books, and

Local Legends

REVISED AND ENLARGED EDITION BY

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VOLUME ONE

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A151.1.2. A151.1.2. **Home of gods in cave.** Hivaoa (Marquesas): Handy 104; Tonga: Gifford 81.

A151.1.3. A151.1.3. **Home of gods in volcano crater.** Hawaii: Beckwith Myth 167, 173.


A151.3. A151.3. **Home of the gods under the sea.** India: Thompson-Balys.

A151.3.1. A151.3.1. **Gods live in spring.** Tonga: Beckwith Myth 74.

A151.3.2. A151.3.2. **Home of gods on island.** Hawaii: Beckwith Myth 67f., 85; Tahiti: Beckwith Myth 178.

A151.4. A151.4. **Palaces of the gods.** Icel.: MacCulloch Eddic 327, 329.

A151.4.1. A151.4.1. **God's temple of jewels.** Jewish: Neuman.

A151.4.2. A151.4.2. **Palace of gods with door at each end for sun's journey.** Virgil Aeneid X line 3.

A151.4.3. A151.4.3. **Golden mansions of gods.** Buddhist myth: Malalasekera II 421.

A151.4.4. A151.4.4. **House of god with pillars made of dead chief's bones.** Samoa: Beckwith Myth 76.

A151.5. A151.5. **City of gods (God).** Icel.: MacCulloch Eddic 329; Buddhist myth: Malalasekera I 290, II 961, 1195.

A151.6. A151.6. **God's home on heavenly bodies.**

A151.6.1. A151.6.1. **God (Indra) has palace on Milky Way.** India: Thompson-Balys.

A151.6.2. A151.6.2. **Sun and moon as habitations of gods.** Hawaii: Beckwith Myth 85.

A151.7. A151.7. **Deity lives in forest.** Buddhist myth: Malalasekera II 1059.—Hawaii: Beckwith Myth 36f.

Wood-nymph.

God's home under tree of life. (cf. F441.2.1.). Jewish: Neuman.


God dwells at particular point on earth. Jewish: Neuman.

Home of God the ark and the temple. Jewish: Neuman.


God's landing place (on island). Hawaii: Beckwith Myth 11.

God dwells alone in darkness. Hawaii: Beckwith Myth 42.


Footstool before divine throne. Jewish: Neuman.


Heavenly throne has Jacob's face engraved on it. Jewish: Neuman.

God's throne becomes hot because of activities on earth. Buddhist myth: Malalasekera II 425, 492, 572, 897.


Theft of ambrosia. Food of the gods stolen.—Hindu: Keith 139; Persian: Carnoy 283.

Magic food gives immortality to gods. Irish: MacCulloch Celtic 54; India: Thompson-Balys.

Gods' food gives supernatural growth. Irish Myth: Cross; India: Thompson-Balys; Greek: Grote I 43.


A153.3.2. *Sun, moon and wind dine with their uncle and aunt, thunder and lightning*. India: Thompson-Balys.


A153.5. *Food of gods: meat of "cow of plenty"*. India: Thompson-Balys.


A155.2. *Horses of the gods*. (cf. A171.1). Icel.: MacCulloch Eddic 216; Snorra Edda Gylf. XV.


A155.5.1. *God has enormous elephant*. Buddhist myth: Malalasekera I 457.


A155.7. *God has his dairies and buffaloes*. India: Thompson-Balys.
A156. Precious properties of the gods. Icel.: MacCulloch Eddic 266; Jewish: Neuman.


A156.5. Chariot of the gods. Virgil Aeneid X line 635; India: *Thompson-Balys; Buddhist myth: Malalasekera II 77, 916.


A157.1.1. Thunderbolt as gods' weapon. Greek: Fox 159; Buddhist myth: Malalasekera I 214, 309, II 1060.


A159. Daily life of the gods—miscellaneous.


A160. Mutual relations of the gods.


A161.2. King of the gods. See all references to A101 (Supreme god).

A161.3. Queen of the gods. Greek: Grote I 10; Hawaii: Beckwith Myth 13,
chap. II passim.


A162.3.1. A162.3.1. Devil (ogre) steals thunder's instruments. Icel.: Thrymskvida; Lappish, Finnish, Estonian, Latvian, and Lithuanian: *Balys Tautosakos Darbai VI (1939) 33—43.


A162.4. A162.4. Brahma cursed by other gods: now has no temples. India: Thompson-Balys.

A162.5. A162.5. God reborn of human woman to avenge self on giant. (cf. A179.5.). India: Thompson-Balys.


A163. A163. Contests among the gods.

A163.1. A163.1. Game between gods. (Cf. A164.3.1.).

A164. *Marriage or liaison of gods.* Irish myth: Cross; Buddhist myth: Malalasekera II 964; India: Thompson-Balys.

A164.1. **Brother-sister marriage of the gods.** Irish myth: Cross; Icel.: MacCulloch Eddic 102; Greek: Grote I 58; Marquesas: Handy 122.

A164.1.1. **Mother-son marriage of the gods.** Irish myth: Cross; So. Am. Indian (Munderucú): Horton BBAE CXLIII (3) 281.

A164.2. **Adultery among the gods.** Irish myth: Cross.

A164.3. **Polygamy among the gods.** Irish myth: Cross; Buddhist myth: Malalasekera I 186.

A164.3.1. **Krishna plays cards with his three wives.** (Cf. A163.1.). India: Thompson-Balys.

A164.4. **Matriarchy among the gods.** Irish myth: Cross.

A164.5. **Polyandry among the gods.** Irish myth: Cross; Buddhist myth: Malalasekera II 964f.

A164.6. **God as lover of giantess.** Icel.: *Boberg.

A164.7. **Jealous wife of god.** India. Thompson-Balys.

A165. *Attendants and servants of the gods.* Greek: Grote I 10, 67; Icel.: *Boberg (A165.3); Jewish: *Neuman; Buddhist myth: Malalasekera II 964f.; Hindu: *Penzer I 200, X 158 s.v. "Ganas", "Gandharvas".

A165.1. **Animals as attendants of god.**

A165.1.1. **Ravens as attendants of god.** Grimm Deutsche Mythologie I 122.—Icel.: MacCulloch Eddic 65, Boberg.

A165.1.2. **Eagle as god's bird.** Icel.: Boberg.


A165.2.0.1. A165.2.0.1. **Deity's messenger can assume any guise he wishes.** Buddhist myth: Malalasekera II 906.

A165.2.1. **Animals as messengers of the gods.**

A165.2.1.1. **Wild beasts as messengers of the gods.** Jewish: Neuman.

A165.2.1.1.1. **Wolves as god's dogs.** *Fb "ulv" III 971, BP III 199.—Icel.: MacCulloch Eddic 65.
A165.2.1.1.2. Tiger as god's messenger. India: Thompson-Balys.
A165.2.1.1.3. Elephant as god's messenger. India: Thompson-Balys.
A165.2.1.1.4. Bears as God's messengers. Jewish: Neuman.
A165.2.1.1.5. Leopards as God's messengers. Jewish: Neuman.
A165.2.2. Birds as messengers of the gods. Irish myth: Cross; India: Thompson-Balys; Pawnee: Alexander N. Am. 81; Hawaii: Beckwith Myth 177.
A165.2.2.1. Cock as ambassador of god. Fjort: Dennett 105 No. 29.
A165.2.3. Angels as God's messengers. Jewish: Neuman.
A165.2.4. Powers of nature (sun, moon, etc.) as God's messengers. Jewish: Neuman.
A165.3. Cupbearer of the gods. Greek: Frazer Apollodorus II 37 n. 4.
A165.3.2. Cupbearer of the gods controls waters. Irish myth: Cross.
A165.4. Watchman of the gods. Icel.: MacCulloch Eddic 152 (Heimdall), 276, 303, 313, 331 (Cock), 328 (Thor), 329 (Heimdall).—Tahiti: Beckwith Myth 221.
A165.4.1. Demons as watchmen of the gods upon earth. Greek: *Grote I 63.
A165.5. Doorkeeper of the gods. Icel.: MacCulloch Eddic 186 (Syn).
A165.9. Fisherman of the gods. Gaster Thespis 154.—Maori: Clark 56.
A166. Dancers of the gods. Hindu: Keith 143; Buddhist myth: Malalasekera I 186.
A169. Mutual relations of the gods—miscellaneous.
A169.1. *Judge and tribunal of the gods*. Icel.: *Boberg.

A170. **Deeds of the gods.**


A171.0.3. A171.0.3. *God descends from heaven.*


A171.0.3.2. A171.0.3.2. *God descends in form of shooting star*. New Zealand: Beckwith Myth 113.


A171.1.2. A171.1.2. *Valkyries ride through air and water*. Icel.: *Boberg.


A173.1. A173.1. *In god's absence his function ceases*. Death, reproduction, etc., suspended until the god's return.—*Wesselski Archiv Orientální I 300ff.


A179.3. A179.3. *God deliberately has enemies kill him.* Hivaoa (Marquesas): Handy 105.

A179.4. A179.4. *Head of god bitten off by shark.* Hivaoa (Marquesas): Handy 108.


A179.6. A179.6. *God has power to create men.* Marquesas: Handy 122.


A182.0.1. A182.0.1. *God does not reveal himself; men unable to endure his glory.* Jewish: Neuman.

A182.0.2. A182.0.2. *Human intellect unable to conceive God's essence.* Jewish: Neuman.


A182.3. A182.3. *God (angel) speaks to mortal.* Jewish: Neuman.

A182.3.0.1. A182.3.0.1. *God speaks to Moses from bush.* Jewish: Neuman; Moreno
Esdras.

A182.3.0.1.1. A182.3.0.1.1. *Angel speaks to Patrick from bush that merely seems to burn.* Irish myth: Cross.

A182.3.0.2. A182.3.0.2. *God speaks to saint in prison.* Rüttgers Der Heiligen Leben (Leipzig, 1921) 103.

A182.3.0.3. A182.3.0.3. *Saint speaks with God each Thursday.* Irish myth: Cross.

A182.3.0.3.1. A182.3.0.3.1. *Saint goes to heaven every Thursday (each day) and talks with angels.* Irish myth: Cross.

A182.3.0.4. A182.3.0.4. *God does not directly address women; uses interpreter.* Jewish: Neuman.

A182.3.0.5. A182.3.0.5. *God speaks from mountain.* Jewish: Neuman.

A182.3.1. A182.3.1. *God consoles mortal.* Jewish: Neuman.

A182.3.2. A182.3.2. *God rebukes mortal.* Jewish: Neuman.

A182.3.3. A182.3.3. *God blesses mortal.* Jewish: Neuman.

A182.3.4. A182.3.4. *God makes promises to mortal.* Jewish: Neuman.

A182.3.4.1. A182.3.4.1. *God in form of fakir visits king and gives him advice.* India: Thompson-Balys.

A182.3.4.2. A182.3.4.2. *God promises mortal prosperity for man and offspring.* India: Thompson-Balys.

A182.3.5. A182.3.5. *God advises mortal.* Jewish: Neuman.

A182.3.6. A182.3.6. *Moon-god, overcome in contest with mortal, threatens to withhold rain and game.* Eskimo: Holm 75, Rink 442.


A185.2. A185.2. *Deity protects mortal.* Jewish: Neuman; Greek myth passim.

A185.2.1. A185.2.1. *God rescues sleeping man from attack.* Jewish: Neuman.

A185.2.2. A185.2.2. *God makes man's hand rigid so he can no longer torment captive.*
Jewish: Neuman.

A185.2.3. A185.2.3. God makes sword drop from assailant's hands. Jewish: Neuman.


A185.6. A185.6. Deity particular friend to one mortal.


A185.10. A185.10. Deity accompanies mortal on journey as guide. Jewish: Neuman; Oahu (Hawaii): Beckwith Myth 328; Tahiti: *ibid. 221; Africa (Fang): Einstein 94.


A188.2. A188.2. *Gods as ancestors of mankind*. Irish myth: Cross (A188.1); Hawaii: Beckwith myth 2, 70, 294, 300; Tahiti: Beckwith Myth 37; Tuamotu: Stimson MS (T-G. 3/1010); Easter Is.: Métroix 310; So. Am. Indian (Chiriguano): Métroix RMLP XXXIII 171; Inca: Rowe BBAE CXLIII (2) 315.


A189.0.1. A189.0.1. "*Gods and not-gods"*. Irish myth: Cross (A189).

A189.1. A189.1. *Mortal as ally of gods*.


A189.5. A189.5. *Goddess' throne shakes when some mischance befalls her faithful worshipper*. India: Thompson-Balys.


A189.10. A189.10. *Goddesses come down to earth by a silken thread, are offended by raja and produce drought*. India: Thompson-Balys.


A190. **A190. Gods: miscellaneous motifs.**


A192. A192. *Death or departure of the gods.*


A192.2.3. A192.2.3. *Divinity departs to submarine home.* Hawaii: Beckwith Myth 206.

A192.2.4. A192.2.4. *Divinity departs in column of flame.* Pora Pora (Society Is.): Beckwith Myth 38.


A199.2. A199.2. *God has magic vision only from his throne.* Icel.: MacCulloch Eddic 22.

A199.3. A199.3. *Deity's child becomes fire as soon as he is born.* India: Thompson-Balys.


A199.5. A199.5. *God's day is one thousand years.* Jewish: Neuman.


A199.7. A199.7. *Drums and flutes off-shore announce approach of gods.* Hawaii: Beckwith Myth 16 n. 3.

A200—A299.

**A200—A299. Gods of the upper world.**


A210. A210. *Sky-god.* *Cook Zeus;* *Cook Classical Review XVII 270, XVIII 365, FL XV 301, XVI 260; *Hommel "Der allgegenwärtige Himmelsgott" Archiv f. Religionsgeschichte XXIII 193; *Koch Der römische Juppiter (Frankfurt a. M. 1937).—Greek: Fox 152 (Zeus); Babylonian: Spence 76, 121ff.; Hindu: Keith 21, 24 (Dyaus,
Varuna); India: Thompson-Balys; Icel.: De la Saussaye 243 (Tiu); Much Der germanische Himmelsgott, Finno-Ugric: *Holmberg Finno-Ugric 217ff.; Irish myth: Cross.—Estonian: Loorits Grundzüge I 583ff.; Hawaii: Beckwith Myth 114, 294; Africa (Luba): Donohugh V 180.


A220. **Sun-god. **Frobenius Das Zeitalter des Sonnengottes (Berlin 1904); Smith Dragon viii; Montelius FL XXI (1909) 60; Krappe "The Anatolian Lion God" JAOS LXV (1945) 144—154; Krappe "Apollon" Studi i Materiali di Storia delle Religioni XIX—XX (1943—1946); *Koch Gestirnverehrung im alten Italien (Frankfurt a. M. 1933).—Greek: Gaster Thespis 127, 205, 339ff., Fox 241 (Helios); Egyptian: Müller 24ff., 129 (Amon); Babylonian: Spence 109ff., 187, 189; Irish myth: Cross; Persian, Hindu: Keith 24—29, 232; Armenian: Ananikian, 11, 33, 37, 43; Finno-Ugric: Holmberg Finno-Ugric 223; Siberian: Holmberg Siberian 422; Chinese: Ferguson 90; Russian: Máchal 273, 297, 299; India: Thompson-Balys; Buddhist myth: Malalasekera II 735.—Navaho: Alexander N. Am. 165; Pima: ibid. 176; (Pawnee and Plains in general): ibid. 81, 87; Huichol: Alexander Lat. Am. 121.


A220.0.2. A220.0.2. *Sun-god couples with the moon. India: Thompson-Balys.


A240. **Moon-god.** D. Nielsøn Die altarabische Mondreligion und die mosaische Ueberlieferung (Strassburg 1904); **Siecke Hermes der Mondgott; Gaster Thespis 291.**—Irish myth: Cross; Greek: Fox 186; Egyptian: Müller 32, 33; Maspéro Histoire ancienne des peuples de l'Orient classique 145; Hindu: Keith 90f., Oldenberg Religion des Veda 193, Penzer III 161 n. 1, India: Thompson-Balys, Buddhist myth: Malalasekera I 854, II 735, 962; Japan: Beckwith Myth 102; Finno-Ugric: Holmberg Finno-Ugric 223; Armenian: Ananikian 11.

A240.1. **Moon-goddess.** Usener IV 1; Irish myth: Cross; Greek: Fox 186f. (Artemis, Hekate); India: Thompson-Balys; Tonga: Gifford 181.


A252. **God of evening star.** Greek: Fox 247 (Hesperos).

A253. **God of north star.**

A253.1. **Goddess of north star.** Chinese: Werner 144.

A255. **Star-deity and drought-demon fight.** Persian: Carnoy 268.

A260. **God of light.** Greek: Fox 179 (Apollo); Icel.: De la Saussaye 253ff. (Balder); Maori: Clark 14, 171n.

A162.2. **Combat between god of light and dragon of ocean.**


A270. **God of dawn.** Gaster Thespis 228.

A270.1. **Goddess of dawn.** Hindu: Keith 32; Greek: Roscher I 1252 s.v. "Eos"; Irish myth: Cross.

A280. **Weather-god.** Irish myth: Cross, Beal XXI 326, 334.

A281. **Storm-god.** See also A282.—Babylonian: Spence 95ff., 188; Assyrian: *ibid. 218ff.; Persian: Carnoy 264; Japanese: Anesaki 225; Irish myth: Cross.

A281.1. **Storm-goddess.** Hindu: Penzer I 1272.—Eskimo: Boas RBAE VI 600.


A282.0.1. **Wind-goddess.** Eskimo: Rasmussen Myter I 100, Holm 95.

A282.0.1.1. **Facial features of wind-goddess reversed.** Eskimo: Rasmussen Myter I 102.

A282.1. God of whirlwind. Typhon. He is represented as having serpents' heads on his shoulders, as having a voice like the sound of many beasts and eyes which flash fire.—Greek: Fox 9.


A284. God of thunder. *Harris Boanerges 13ff., 20; Montelius FL XXI (1909) 60.—Icel.: De la Saussaye 236 (Thor); Lithuanian: Gray 319, Balys "Der Donner im lithauischen Volksglauben" Tautosakos Darbai III (1937) 149—238; Finno-Ugric: Holmberg Finno-Ugric 227; Estonian: Eisen Estnische Mythologie 156ff.; Siberian: Holmberg Siberian 443; Armenian: Ananikian 11; Chinese: Werner 198, 201; Greek: Fox 159 (Zeus); Egyptian: Müller 103 (Seth); Hindu: Keith 37 (Parjanya).—Maori: Beckwith Myth 250; S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 172; American Indian: Alexander N. Am. 287 n. 32.


A284.3.1. Thunder god or spirit has very long mouth. India: Thompson-Balys.

A284.3.2. Thunder spirit lives in world below earth. India: Thompson-Balys.


A287.0.1. Rain-god and wind-god brought back in order to make liveable weather. Have been banished by sun-god.—India: Thompson-Balys.

A287.2. *St. Peter as ruler for the air and rain.* Often misunderstands the orders of God.—Lithuanian: Balys Legends No. 31.


A289. *Other weather-gods.*


A300. **God of the underworld.** Gaster Thespis 136; Greek: Grote I 3; Irish myth: Cross; Babylonian: Spence 105, 150; Buddhist myth: Malalasekera II 695; Korean: Zong in-Sob 92 No. 50; Chinese: Eberhard FFC CXX 200f.; Hawaii: Beckwith Myth 114; Fiji: Beckwith Myth 138; Nukuhiva (Marquesas): Handy 122.—Aztec: Alexander Lat. Am. 57.


A302. **Angel of hell.** Jewish: Neuman.

A305. **Demigod of underworld.** Tuamotu: Stimson MS (z-G 13/221, 249, 317); Hawaii: Beckwith Myth 155 n. 33.

A307. **Deity ruler of lowest heaven.** Buddhist myth: Malalasekera II 938.

A308. **Warrior chieftain of underworld.** Tuamotu: Stimson MS (z-G. 13/203).

A310. **God of the world of the dead.** *Meyer "Der irische Totengott und die Toteninsel" Stzb. d. preussischen Akad. d. Wissenschaften XXXII 537.—Greek: Fox 233 (Hades); Icel.: De la Saussaye 227 (Odin), Boberg; Irish myth: Cross; Siberian: Holmberg Siberian 486; Egyptian: Müller 97 (Osiris); Hindu: Keith 159; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 201f.—Jicarilla Apache: Alexander N. Am. 175, Goddard PaAM VIII 194 n. 1; Aztec: Alexander Lat. Am. 77, 80; Huichol: *ibid.* 122; Maya: *ibid.* 139.

A310.1. **Goddess of world of the dead.** Greek: Fox 230 (Persephone); Icel.: De la Saussaye 280 (Hel), 276 (Freyja), *Boberg, MacCulloch Eddic 303ff.; Armenian: Ananikian 35; Babylonian: Spence 129.—New Zealand (Maori): Dixon 74; Eskimo: Thompson Tales 272 n. 2.

A310.2. **God of the slain.** Icel.: MacCulloch Eddic 44 (Odin).

A310.3. **God of the hanged.** Icel.: MacCulloch Eddic 43ff. (Odin).

A310.4. **God of suicide.** Hawaii: Beckwith Myth 177.

A316. A316. *Goddess divides time between upper and lower worlds.* Persephone spends six months on earth and six in Hades.—*Frazer Apollodorus I 41 n. 2.


A400—A499.

A400—A499. *Gods of the earth.*


A411.4. **Hearth-god.** Greek: Grote I 55 (Hestia, Vesta).

A412. **City-gods.** Chinese: Werner 403, Eberhard FFC CXX 42, 67.

A413. **God of roads (streets).** *Frazer Pausanias II 417.—Irish myth: Cross.

A413.1. **God of cross-roads.** Frazer Ovid II 453ff.—Irish myth: Cross.

A414. **God of boundaries.** *Frazer Ovid I 95ff., II 481ff.—India: Thompson-Balys.

A415. **God of clans or nations.** Jewish: Neuman.—Hopi: Alexander N. Am. 189.

A417. **Gods of the Quarters.** A god or spirit for each of the world-quarters, north, south, east, and west.—Japanese: Aesaki 243; Chinese: Werner 240.—Marshall Is.: Davenport 222; American Indian: *Alexander N. Am. 286 n. 31; Maya: Alexander Lat. Am. 137.

A417.1. **Beast guardians of the four quarters.** Hindu: Penzer VIII 75f., 108 n. 1 (elephants).—Sia: Alexander N. Am. 203.

A418. **Deity of particular mountain.** (cf. A495). Buddhist myth: Malalasekera II 529; Korean: Zong in-Sob 170 no. 73; Chinese: Eberhard FFC CXX 185ff.

A419. **Local gods—miscellaneous.**

A419.1. **Deity of particular forest.** Hawaii: Beckwith Myth 17.

A419.1.1. **Angel of the bush.** Jewish: Neuman.

A419.2. **Deity of the deserts.**

A419.2.1. **Angel of the deserts.** Jewish: Neuman.

A419.3. **Gods of seat-braces on canoe.** Hawaii: Beckwith Myth 16.


A420.1. **Water-goddess.** India: Thompson-Balys.


A421.0.1. **Angel of the deep.** Jewish: *Neuman.

A421.1. **Sea-goddess.** Greek: *Grote I 173 (Thetis); Icel.: MacCulloch Eddic

A423. Waves as girls, daughters or widows of the sea-god. Icel.: Boberg, MacCulloch Eddic 190.


A427. God of springs.

A427.1. Goddess of springs and wells. In Greek myth, the nymphs were regarded as deities of springs. In Babylonian, Ishtar, the goddess of fertility had this function.—Greek: Fox 257; Persian and Babylonian: Carnoy 278.

A430. God of vegetation. **Siecke Der Vegetationsgott.—Irish myth: Cross; Persian: Carnoy 260; Chinese: Graham.—Aztec: Alexander Lat. Am. 76.


A432.0.2. Plowman god. Irish myth: Cross.

A432.1. Goddess of agriculture. Irish myth: Cross (A432.0.2); Greek: Fox 230.

A433. Gods or goddesses of special crops. Mangaia (Cook Is.): Clark 140.


A433.2. The seven grain sisters. India: Thompson-Balys.

A433.3. God of the vine. Greek: Grote I 239 (Dionysus).

A433.4. God (goddess) of fruit. Roman: Fox 290 (Pomona); Jewish: Neuman.

A433.5. God (angel) of grass. Jewish: Neuman.


A435. God of trees and forests. Greek: Fox 267 (Pan); Buddhist myth: Malalasekera I 283, II 253; Jewish: Neuman.—Maori: Dixon 32.


A435.2. Fig tree as god. India: Thompson-Balys.


A441.1. God of domestic beasts.


A441.1.2. God of flocks. Russian: Máčal 300.
A441.2. A441.2. *God of domestic fowls.* Hawaii: Beckwith Myth 120.


A443.1. A443.1. *God of wild beasts.*

A443.2. A443.2. *God of wild fowls.*


A446. A446. *God of reptiles.*


A446.1.1. A446.1.1. *God whose shadow on earth is a lizard.* Tahiti: Beckwith Myth 360.


A450. A450. **God of trades and professions.**


A453. A453. *Shepherd-god.* Greek: Grote I 57; Babylonian: Spence 126ff. (Tammuz);
India: Thompson-Balys.


A454.1. Goddess of healing. Icel.: MacCulloch Eddic 186 (Eir); Irish myth: Cross; Greek: Fox 184 (Artemis); India: Thompson-Balys.


A456. God of sailors.


A459. God of trades and professions—miscellaneous.

A459.1. God or goddess of skiing (or snow-shoes). Icel.: MacCulloch Eddic 105 (Skadi), 156 (Ullr), Boberg.


A461. God of wisdom. Irish myth: Cross; Norse: Herrmann Nordische Mythologie 320 (Odin); Greek: Grote I 10 (Apollo); Babylonian: Spence 184ff.


A463.1.2. Three fates in house in woods allot destiny to people. Lithuanian: Balys Index No. *936.

A464. God of justice. Icel.: MacCulloch Eddic 162 (Forseti); Jewish: Neuman;
Assyrian: *Spence 222; Persian: Carnoy 260f.; Hindu: Penzer I 4, 84 n. 1; India: Thompson-Balys.


A465.3.1. A465.3.1. Goddess of eloquence and learning. Hindu: Penzer I 1 n. 4, 18 n. 1, 31 n. 3.


A465.5. A465.5. God of pictorial art.


A475.0.1. A475.0.1. *Cupid with arrows of lead and gold*. *Reinhard PMLA XXXVIII 438 n. 42.


A478.2. **God (goddess) of smallpox.** India: *Thompson-Balys; Korean: Zong in-Sob 57 No. 32.

A478.3. **God (goddess) of cholera.** India: *Thompson-Balys.

A478.4. **God of fevers.** India: Thompson-Balys.

A478.5. **Devil of leprosy.** India: Thompson-Balys.

A478.6. **Angel (demon) of blindness.** Jewish: Neuman.


A482. **God of gambling (luck).** Hindu: Penzer IV 240 n. 1.

A482.1. **Goddess of ill-luck.** Hindu: Penzer VI 106; India: *Thompson-Balys.

A482.1.1. **Spirit of ill-luck a son of a god.** India: Thompson-Balys.

A482.2. **Goddess of good luck (Lakshmi).** India: Thompson-Balys.

A483. **God of mercy.** Jewish: Neuman.

A483.0.1. **Angel of mercy.** Jewish: Neuman.


A484. **God of oaths.**

A484.1. **Goddess of oaths.** Icel.: MacCulloch Eddic 186 (Vár).


A485.3. **God of single-combats.** Norse: MacCulloch Eddic 156 (Ulr).


**A487.0.1. Death kills only those whose time it is to die.** India: Thompson-Balys.

**A487.1. Goddess of death.** Hindu: Penzer IV 110 n. 3.

**A488. God of destruction.** India: Thompson-Balys

**A489. Gods of abstractions—miscellaneous.**

**A489.1. Goddess of protection.** India: Thompson-Balys.

**A489.2. God of strength.** India: Thompson-Balys.

**A489.3. God of fear.**

**A489.3.1. Angel of fear.** Jewish: Neuman.

**A489.4. God of laughter.** Greek: Hesiod (Momus).


**A491. God of travelers.** Greek: Fox 195; Chinese: Ferguson 82; Tahiti: Beckwith Myth 221.

**A492. God of metals.** Irish myth: Cross; Persian: Carnoy 260.

**A493. God of fire.** Greek: Fox 205; Russian: Máchal 298; Persian: Carnoy 260, 284; Jewish: Neuman; Hindu: Keith 43, Penzer X 163 s.v. "God of Fire" (Agni); India: *Thompson-Balys; Buddhist myth: Malalasekera I 952, II 8; Armenian: Ananikian 33; Finno-Ugric: Holmberg Finno-Ugric 235; Siberian: Holmberg Siberian 454; Chinese: Ferguson 76, Werner 237, 283.—Huichol: Alexander Lat. Am. 121; Maori: Clark 41; Hawaii: Beckwith Myth 170; Tahiti: Henry 130, 241; Icel.: Boberg.

**A493.0.1. Angel of fire.** Jewish: Neuman.


**A493.2. God of the furnace.** India: Thompson-Balys.


**A496. God of the seasons.** India: *Thompson-Balys.

**A496.1. God of spring.** Buddhist myth: Malalasekera I 992.

**A497. Echo.**


A499. *Other deities.*


A499.2. *Goddess of the hair.* India: Thompson-Balys.


A499.5. *God of dreams.* Greek: Grote II 115.


A499.7. *Goddess of the parasol.* Buddhist myth: Malalasekera I 421.

A500—A599.

**A500—A599. Demigods and culture heroes.**


A502. *Heroes or demigods as fourth race of men.* Greek: Grote I 62.


A510. *Origin of the culture hero (demigod).*


A511. *Birth and rearing of culture hero (demigod).* Irish myth: Cross.


A511.1.1.1. *River flows from corpse of mythical mother of culture hero.* S.


A511.1.2.2. A511.1.2.2. *Culture hero in mother's womb indicates direction to be taken by her.* S. Am. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132, (Apapacuvo-Guarani): Métraux RMLP XXXIII 139.

A511.1.3. A511.1.3. *Culture hero incarnated through birth from virgin.* Siberian: Holmberg Siberian 387.

A511.1.3.1. A511.1.3.1. *Demigod son of king's unmarried sister (daughter) by god.* Irish myth: Cross.

A511.1.3.2. A511.1.3.2. *Demigod son of king's unmarried sister by her brother.* Irish myth: Cross.

A511.1.3.3. A511.1.3.3. *Immaculate conception of culture hero.* Hawai: Beckwith Myth 227; S. Am. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484, (Manasi): Métraux *ibid.* 393.


A511.1.4.1. A511.1.4.1. *Origin of culture hero from bursting stone.* Oceanic (Banks Group, Tonga, Celebes, Union Group, Gilbert Group): Dixon 111.

A511.1.4.2. A511.1.4.2. *Hero formed by god out of mother's apron.* Maori: Beckwith Myth 231.

A511.1.4.3. A511.1.4.3. *Birth of culture heroes from human bones swallowed by jaguar's human wife.* S. Am. Indian (Bacairi): Levi-Strauss BBAE CXLIII (3) 347.

A511.1.4.4. A511.1.4.4. *Culture hero creates a companion from a toenail.* S. Am. Indian (Yurakare): Métraux RMLP XXXIII 144.

A511.1.5. A511.1.5. *Culture hero son of mortal (half-mortal) father.* Irish myth: Cross.


A511.2. *Care of culture hero.*


A511.2.2. A511.2.2. *Nursing of culture hero.*

A511.2.2.1. A511.2.2.1. *Culture hero suckled by wolf.* Irish myth: Cross.

A511.2.2.2. A511.2.2.2. *Culture hero cared for by tiger.* S. Am. Indian (Yurakari): Métraux RMLP XXXIII 144.

A511.2.3. A511.2.3. *Culture hero is hidden in order to escape enemies.* S. Am. Indian (Bakairi): Métraux RMLP XXXIII 145, (Tembé, Kaigua): Métraux ibid. 139.

A511.3. A511.3. *Education of culture hero.*

A511.3.1. A511.3.1. *Culture hero reared in seclusion.* Irish myth: Cross.

A511.3.2. A511.3.2. *Culture hero reared (educated) by extraordinary (supernatural) personages.* Irish myth: Cross.

A511.4. A511.4. *Growth of culture hero.*


A512. A512. *Parentage of culture hero.* (Cf. also A511.1.8.).


A513. A513. *Coming of culture hero (demigod).*


A515.3. A515.3. *Culture hero has blood brother.* Irish myth: Cross.

A515.4. A515.4. *Culture hero has faithful attendant.* Irish myth: Cross.

A515.5. A515.5. *Culture hero fights with (encounters) son without recognizing him.*

A516. A516. *Expulsion and return of culture hero.*

A520. A520. *Nature of the culture hero (demigod).*


A522.1. A522.1. *Beast as culture hero.*


A522.2. *Bird as culture hero.*

A522.2.1. *Blue Jay as culture hero.* N. A. Indian: Boas RBAE XXXI 646 and passim.


A522.2.3. *Hawk as culture hero.* S. Am. Indian (Toba): Métraux MAFLS XL 3, BBAE CXLIII (1) 368.

A522.2.4. *Aquatic bird as culture hero.* S. Am. Indian (Toba): Métraux MAFLS XL 3.

A522.3. *Other animals as culture hero.*


A523. *Giant as culture hero.* Irish myth: Cross; Persian: Carnoy 294; Chinese: Werner 305.


A524. *Extraordinary possessions of culture hero.*

A524.1. *Culture hero's extraordinary animals.*

A524.1.1. *Culture hero has marvelous dogs.* Irish myth: Cross.

A524.1.2. *Culture hero has marvelous horses.* Irish myth: Cross.


A525.1. *Culture hero fights with his elder brother.* Ojibwa: Jones-Michelson PAES VII (1) 19.

A526. A526. *Physical characteristics of culture hero (demigod)*.


   A526.3. A526.3. *Culture hero has irresistible beauty spot (ball seirc)*. Irish myth: Cross.

   A526.4. A526.4. *Culture hero has three heads of hair of different colors*. Irish myth: Cross.

   A526.5. A526.5. *Culture hero has seven pupils in each eye, seven toes on each foot, seven fingers on each hand*. Irish myth: Cross.

   A526.5.1. A526.5.1. *Culture hero with different colored eyes, one brown, one green*. Maori: Clark 30.


A527. A527. *Special powers of culture hero*.


   A527.2. A527.2. *Culture hero has knowledge-giving member (thumb, tooth)*. Irish myth: Cross.

   A527.3. A527.3. *Culture hero as magician (drai)*. Irish myth: Cross.


A528. A528. *Culture hero has supernatural helpers*. Irish myth: Cross.

A530. **A530. Culture hero establishes law and order**. Norse: Boberg; Greek: Fox 103; Jewish: Neuman.

   A530.1. A530.1. *Culture hero completes work of creator*. S. Am. Indian (Guarani):

A531.1. **Culture hero spares certain evil spirits.** Old Age, Cold, Poverty, and Hunger beg the culture hero not to destroy them because of their real usefulness to man.—Navaho: Matthews MAFLS V 130ff.

A531.1.1. **Culture hero banishes demons.** Irish myth: Cross.—Easter Is.: Métraux Ethnology 370.

A531.2. **Culture hero banishes snakes.** *Krappe "St. Patrick and the Snakes" Traditio V (1947) 323—330; Irish: Cross, Giraldus Cambrensis Topography of Ireland I 23, Bede Historia Ecclesiastica I 18 (St. Patrick); Swiss: Jegerlehner Oberwallis 300 No. 9, 303 No. 22.


A531.4. **Culture hero conquers sea monster.** Chinese-Persian: Coyajee JPASB XXIV 190.

A531.4.1. **Demigod conquers great octopus.** Hawaii: Beckwith Myth 22.

A532. **Culture hero tames winds in caves.** Western Mono: Gifford JAFL XXXVI 326ff. Nos. 9, 10.

A533. **Culture hero regulates rivers.**

A533.1. **Culture hero stays current of river.** India: Thompson-Balys.

A535. **Culture hero swallowed and recovered from animal.** Irish myth: Cross; Persian: Carnoy 302.

A536. **Demigods fight as allies of mortals.** Irish myth: Cross; Jewish: Neuman.

A536.1. **Culture hero (saint) defends Ireland against foreign invasions.** Irish myth: Cross.

A537. **Culture heroes clear plains.** Irish myth: Cross.

A538. **Culture hero builds raths.** Irish myth: Cross.

A541. **Culture hero teaches arts and crafts.** Jewish: Neuman; India: *Thompson-Balys.—American Indian: in practically all the mythologies—see Thompson Tales 272 n.


A541.2. Culture hero as god of agriculture. Irish myth: Cross.


A566.1. Return of mortal reincarnation of celestial being to the country of the gods after his mission has been accomplished on earth. India: Thompson-Balys.

A566.2. Culture hero ascends to heaven guided by blind ancestress. Maori: Beckwith Myth 249.


A571. **Culture hero asleep in mountain.** Köhler-Bolte I 411.—Irish myth: Cross; Welsh: MacCulloch Celtic 194 (Arthur); Norse: MacCulloch Eddic 316; Eng., Scot.: Baughman.

A571.1. **Culture hero still alive in hollow hill.** Irish myth: Cross.

A571.2. **Culture hero still alive on mysterious island.** Irish myth: Cross.


A572.1. **Culture hero still resides in the zenith.** S. Am. Indian (Guaraní): Métraux BBAE CXLIII (3) 93.

A575. **Departed deity grants requests to visitors.** N. A. Indian: *Thompson Tales* 276 n. 17.

A580. **Culture hero's (divinity's) expected return.** Divinity or hero is expected to return at the proper time and rescue his people from their misfortunes. Often joined with A571.—*Norlind "Skattsägner".*—Danish: Bolte Zs. f. Vksk. XXIX 74; Fb. "Holger Danske"; Norse: Olrik Ragnarök 108ff., 478 (Balder); Irish myth: Cross; Welsh: MacCulloch Celtic 194 (Arthur); Eng., Scot.: Baughman; Finnish: Kalevala rune 50.—Jewish: Neuman; Persian: Carnoy 339.—N. A. Indian: *Thompson Tales* 274 n. 11a.; Aztec: Alexander Lat. Am. 66.

A581. **Culture hero (divinity) returns.** Irish myth: Cross.

A581.1. **Culture hero returns and assists mortals.** Irish myth: Cross.

A581.2. **Culture hero returns and aids followers in battle.** Irish myth: Cross.

A581.3. **Culture hero returns to prove power of saint.** Irish myth: Cross.

A590. **Demigods and culture heroes—miscellaneous.**

A591. **Semi-divine hero granted free access to men's wives.** India: Thompson-Balys.

A592. **Culture heroes and descendants.**

A592.1. **Demigod and witch woman of upper world have son.** Tuamotu: Stimson MS (z-G. 13/249).

A592.2. **Virgin daughter of culture hero.** S. Am. Indian (Tupinamba): Métraux RMLP XXXIII 168.

A592.2.1. **Daughter of culture hero gives birth to boy.** S. Am. Indian (Tupinamba): Métraux RMLP XXXIII 169.

A600—A899.

A600—A899. **COSMOGONY AND COSMOLOGY**

A600—A699.
A600—A699. The universe.

A600—A649.

A600—A649. CREATION OF THE UNIVERSE


A601.1. **A601.1. Universe created in five periods of time.** Hawaii: Beckwith Myth 44.

A601.2. **A601.2. Universe created in six days.** Hawaii: Beckwith Myth 45.


A605.2. **A605.2. Primeval cold.** Icel.: Boberg.

A610. **A610. Creation of universe by creator.** The creator is existing before all things. —Irish myth: Cross; Jewish: Neuman; Hindu: Oldenberg Religion des Veda 278; Chinese: Werner 76, 90.—Mexican: Alexander Lat. Am. 85; Guiana: *ibid. 256ff., —Society Is.: Dixon 11 n. 18, 12 n. 19; Marquesas Is.: *ibid. 11 n. 14; Maori: *ibid. 11 n. 16, 17, 13 n. 20; Hawaii: Beckwith Myth 42; Australian: Goldenweiser Early Civilization 105.—Uganda: *ibid. 97.

A610.1. **A610.1. All things created in pairs (heaven and earth, etc.).** Jewish: Neuman.

A610.2. **A610.2. Creation of heaven, earth, and hell.** Jewish: Neuman; Hawaii: Beckwith Myth 42.

A611. **A611. Fiat creation.** Universe is created at command of creator.—Irish myth: Cross; Hebrew: Genesis ch. 1; Jewish: Neuman.—Pelew Group, Western Caroline Is., Central Caroline Is., Gilbert Group: Dixon 248; Mono-Alu (Fauru): Wheeler 66; Tahiti: Henry 338.

A611.0.1. **A611.0.1. Creator uses particular formula (letters) to create universe.** Jewish: Neuman.

A611.1. **A611.1. Druids as creators.** Irish myth: Cross.
A612. Creation: materialization of creator's thinking. Creator "thinks outward in space" and thus produces the universe.—*Dh I 10 ff., 15, 17 ff., 58, 113; Jewish: Neuman.—Zuci: Cushing RBAE XIII 379 ff.; Thompson Tales 280 n. 36.


A613. Creation from creator's tears. Dh I 31 f.

A614. Universe from parts of creator's body. Ymir makes the world from his members—mountains from bones, cliffs from teeth, heavens from skull, etc.—Norse: Dh I 111 n. 1; Lang Myth I 234 ff.—Mexican: Danzel Kultur und Religion des primitiven Menschen 60; Kalmuck, Chinese, Hindu: Holmberg Finno-Ugric 372; Chinese: Eberhard FFC CXX 96 No. 55.

A614.1. Universe from parts of man's body. (Cf. A831.2)—Kabyle: Frobenius Atlantis I 101; Madagascar: Dandonau Contes pop. de Sakalava No. 58; Papuan: Landtmann The Kiwai Papuans 551; Sumatra: Pleyte Batakische Vertellingen 68.

A615. Universe as offspring of creator. The Sky Father begets various parts of the universe by his various wives.—Maori: Dixon 8 n. 9.


A615.2. Universe from copulation of various objects to produce others. Easter Is.: Métraux Ethnology 320 f.


A618. Universe created by various activities of creator.


A620.1. Spontaneous creation—evolutionary type. From primeval chaos gradually arise worlds and life.—Norse: MacCulloch Eddic 327 ff.; Greek: Fox 3 f.; Hawaiian: Dixon 15 n. 25, 26, Beckwith Myth 3; Maori: ibid. 6, 7, nn. 2, 3, 4, 5; Marquesas Is.: ibid. 11 n. 14.


A621.1. **Creation from vapor-produced primeval giant.** Vapors from half-frozen primeval river origin of giant Ymir, from whom universe is created.—Icel.: MacCulloch Eddic 327ff.

A622. **Universe created out of fire world.** Icel.: MacCulloch Eddic 279, 324, 326.

A623. **Universe created out of ice and mist.** Icel.: MacCulloch Eddic 324—26, 304, 329, Herrmann Saxo II 584.

A625. **World parents: sky-father and earth-mother as parents of the universe.** The sky-father descends upon the earth-mother and begets the world.—Greek: *Frazer Apollodorus I 2 n. 1, Fox 5, 272; Icel.: MacCulloch Eddic 194, 328; Hindu: Keith 16; India: Thompson-Balys.—Eastern Indonesia: Dixon 166; Chatham Is.: *ibid.* 10 n. 12; Cook and Hervey Is.: *ibid.* 14 n. 21; Maori: *ibid.* 7 n. 3, 8 n. 7, 9 n. 10, 31; Tahiti: Henry 337f.; N. A. Indian: *Thompson Tales* 280 n. 37; S. Am. Indian (Cora): Alexander Lat. Am. 121, (Antilles): *ibid.* 24; African: Werner African 124.


A625.2. **Raising of the sky.** Originally the sky is near the earth (usually because of the conjunction of the sky-father and earth-mother). It is raised to its present place.

A625.2.1. **Heaven and earth originally connected by navel string.** Navel string cut.—India: Thompson-Balys.

A625.2.2. **Why the sky receded upward: it was struck by a woman's pestle.** India: Thompson-Balys.

A625.2.3. **Raising the sky: striking with broom.** Old woman's hump strikes clouds as she sweeps. She strikes at sky with broom and thus raises it.—India: Thompson-Balys.

A625.2.4. **Deity clothes his father the sky after he has separated him from earth.** Maori: Clark 16.

A625.2.5. **After sky is lifted, plants and shrubs begin to grow.** Maori: Clark 15.

A630. **Series of creations.** The present universe is the last of a succession of creations.—Etruscan: Fox 289.—Navaho: Alexander N. Am. 159ff.; Aztec: Alexander Lat. Am. 91.
A631. **Pre-existing world of gods above.** Such a world is assumed before the real creation of the universe. Though this belief is not explicitly set forth in many mythologies, it seems to be implied in most of the North American Indian systems. See, for example, motif A31, Creator's grandmother.—Jewish: *Neuman.*—Samoa: Dixon 18f.; Hawaii: Beckwith Myth 45.

A632. **Succession of creations and cataclysms.** From the ruins of each earlier creation a new one is raised.—Jewish: Neuman.—Inca: Alexander Lat. Am. 240; Hawaiian: Dixon 15 n. 24.

A633. **Earlier universe opposite of present.** Everything in the earlier world was the reverse of the present world. Cf. A855.—California tribes (Capistrano, Luiseco, Diegueco, Mohave): Waterman AA n. s. XI 52.

A636. **New creation shouted away.** It is unstable and therefore unsatisfactory. —American Indian: Kroeber JAFL XXI 224, (California): Gayton and Newman 56.

A640. **Other means of creating the universe.**


A641.1. **Heaven and earth from egg.** They are the two halves of an egg shell. Eros escapes as they are separated.—Greek: Fox 5.—Indonesian: L. d. Backer L'Archipel indien 232.

A641.2. **Creation from duck's eggs.** Upper vault from half shell, lower vault from half shell, moonbeams from whites, sunshine from yellows, starlight from motley parts, clouds from dark parts.—Finnish: Kalevala rune 1.

A642. **Universe from body of slain giant.** Ymir. See A621.1.—Icel.: *De la Saussaye 341.

A642.1. **Primeval woman cut in pieces: houses, etc., made from her body.** India: Thompson-Balys.

A644. **Universe from pre-existing rocks.** Originally rocks are assumed and everything is made from them.—Samoa: Dixon 17.

A645. **Creation of universe: genealogical type.** A begets B, who begets C, etc. Finally the universe is brought forth in its present form.—Nias Is. (Indonesia): Dixon 166.


A650—A699. **NATURE OF THE UNIVERSE**

A650. **The universe as a whole.**

A651. **Hierarchy of worlds.** A series of worlds, one above the other.—Irish myth: Cross; Egyptian: Müller 366 n. 7; Siberian: Holmberg Siberian 307, 309f., 410; Hindu:


A651.0.2. A651.0.2. Four world systems. Buddhist myth: Malalasekera I 117, 1033.


A651.1.1.2. A651.1.1.2. Region above the three worlds. Hindu: Penzer II 242.


A651.1.3. A651.1.3. Five heavens. S. Am. Indian (Chamacoco): Métraux MAFLS XL 25, BBAE CXLIll (1) 366.


A651.1.6.1. A651.1.6.1. The nine ranks (orders) of heaven. Irish myth: Cross (A651.1.2.1.).


A651.2.3. A651.2.3. Seven lower worlds. Hindu: Penzer IV 21 n. 1, VIII 162 n. 1.

A651.3. A651.3. Worlds above and below.

A651.3.1. A651.3.1. Seven worlds above and below. An angel upholds the seven worlds on his shoulders. Under him in turn are: rock, bull, fish, vast sea, air, fire, and serpent. —*Chauvin VII 58 No. 77 n. 1.


A652.1.1. A652.1.1. Tree to heaven from goddess' necklace which she hangs on branch. India: Thompson-Balys.

A652.2. A652.2. Tree hanging from sky. A tree hangs upside down in the sky. By its branches men pass back and forth to the upper world.—Indonesian and Micronesian: Dixon 38 (n. 113, 114), 249.

A652.3. A652.3. Tree in upper world. Iroquois: Alexander N. Am. 35.

A652.4. A652.4. Sky as overshadowing tree. Shadowing the earth.—Egyptian: Müller 35.

A653. A653. Earth under umbrella. Hindu: Penzer II 125 n. 3.

A654. A654. Primary elements of universe. (Earth, air, fire, water, etc.).—Jewish: *Neuman; Chinese: Werner 84. Cf. the early Greek philosophers.

A655. A655. World as egg. The two halves are heaven and earth.—Hindu: Penzer I 10 n. 3; Greek: Fox 5.


A658.1. *Nine days' fall from heaven to earth; the same from earth to hell.*—Frazer Apollodorus I 4 n. 2.

A658.1.1. *Nine nights' riding from heaven (or earth) to hell.* Icel.: MacCulloch Eddic 304.

A658.2. *Five hundred years travel across universe.* Jewish: Neuman.


A660. *Nature of the upper world.*


A660.1. A661.0.1. *Gate of heaven.*


A660.1.0.1.1.2. A661.0.1.1.2. *Veils of fire and ice before chief door of heaven.* Irish myth: Cross.


A660.1.0.1.3. A661.0.1.3. *Archangels Michael and Ariel as porters of two of the doors of heaven.* Irish myth: Cross.

A660.1.0.1.4. A661.0.1.4. *Abersetus as guardian of river of fire at one of the doors of heaven.* Irish myth: Cross.

A660.1.0.1.5. A661.0.1.5. *Virgins with iron rods as guardians of two of the doors in
heaven. Irish myth: Cross.


A661.0.2.1. A661.0.2.1. Heavenly music caused by four columns under Lord's chair. Irish myth: Cross. (Cf. A661.0.3.).

A661.0.2.2. A661.0.2.2. Music produced by precious stones in heaven. Irish myth: Cross.

A661.0.3. A661.0.3. Chairs in heaven. Irish myth: Cross.


A661.0.5. A661.0.5. Bridge of heaven. Irish myth: Cross.

A661.0.5.1. A661.0.5.1. Soul-bridge: easy for righteous to cross, more difficult for others. Irish myth: Cross.


A661.0.10. A661.0.10. Land of the saints surrounded by fiery circle. Irish myth: Cross.


A661.1.0.1. A661.1.0.1. Valhalla has five hundred and forty doors. Icel.: Boberg.

A661.1.0.2. A661.1.0.2. Goat (Heidrún) in Valhalla gives mead. Icel.: Boberg.

A661.1.0.3. A661.1.0.3. Hog (Soehrimnir) in Valhalla gives meat. Icel.: Boberg.

A661.1.0.4. A661.1.0.4. Deer (Eikthyrnir) in Valhalla fills the fountain Hvergelmir. Icel.: Boberg.

A661.1.0.5. A661.1.0.5. Cock in Valhalla awakens the gods. Icel: Boberg.

A661.1.1. A661.1.1. Inhabitants of heaven divided into companies. Irish myth: Cross.


A662. Upper world (heaven) as a mountain. The sky is the hollowed under side of the mountain.—Siberian: Holmberg Siberian 341ff.


A665. Support of the sky.


A665.1. God of space upholds sky. Egyptian: Müller 44.


A665.2.1. Four sky-columns. Four columns support the sky.—Cook Zeus II 140ff.; Frobenius Erdteile VI 165ff.—Egyptian: Müller 35.

A665.2.1.1. Four gods at world-quarters support the sky. India: Thompson-Balys.—Aztec: Krickeberg Märchen der Azteken 208, 316.

A665.2.1.2. Four dwarfs support the sky. Icel.: MacCulloch Eddic 264—65.


A665.3.1. Four mountains support sky. Patch PMLA XXXIII 618 n. 61.

A665.4. Tree supports sky. (Cf. A652.1.).

A665.5. Sky held against earth by great octopus. Tahiti: Henry 338.


A666. Ladder to heaven (applied to saint). Irish myth: Cross.

A666.1. Eight (symbolical) steps of the ladder of heaven. Irish myth: Cross.

A666.2. Rodent gnaws away ladder to other world and thus ghosts remain on earth. S. Am. Indian (Brazil): Oberg Mato Grosso 109.


A669. Nature of the upper world—miscellaneous.


A670. **Nature of the lower world.**

A670.1. **Hell.** Lower world of torment.—Jeremias Hölle und Paradies bei den Babyloniern (Leipzig 1903); Kohler Heaven and Hell in Comparative Religion (New York 1923); *Landau Hölle und Fegfeuer in Volksglaube, Dichtung, und Kirchenlehre (Heidelberg, 1909);* *Jataka Index s.v. *"hell".—Norse: De la Saussaye 256, 291, MacCulloch Eddic 303, Herrmann Saxo Gr. II 588, *Boberg; Greek: Fox 143; Egyptian: Müller 179; Babylonian: Spence 128; Persian: Carnoy 345; Hindu: Penzer X 169 s.v. "Hades", Keith 100, 160; India: Thompson-Balis.—Japanese: Anesaki 237.—Aztec: Alexander Lat. Am. 80; Maya: *ibid.* 138; Chaco: *ibid.* 324; Chibcha: *ibid.* 198; Eskimo: Alexander N. Am. 7.

A670.1.0.1. **Hell located to the north.** Irish myth: Cross; Icel.: MacCulloch Eddic 319.

A670.1.0.1.1. Other locations for hell. Jewish: Neuman.

A670.1.0.2. **Creation of hell.** Lithuanian: Balys Legends Nos. 2, 5, 7; Jewish: Neuman.

A670.1.0.2.1. **Fire in hell.** Christ created fire in hell from his blood; formerly hell was cold. Lithuanian: Balys Legends No. 26.

A670.1.0.3. **Entrance to cave as gate to hell.** Irish myth: Cross; Jewish: Neuman. (Cf. A671.5.).

A670.1.0.4. **Hell confused with fairy land.** Irish myth: Cross.

A670.1.0.5. **Size and arrangements of hell.** Jewish: Neuman; Buddhist myth: Malalasekera II 786.

A670.1.1. **Doorkeeper of hell.** Breton: Sébillot Incidents s.v. "Chabert".

A670.1.2. **Horrible sights in hell.** Irish myth: Cross; Gaster Thespis 187f.

A670.1.2.1. **Serpents in hell.** Wimberly Folklore in Ballads 424; Icel.: MacCulloch Eddic 319, 321, 332, Boberg; Irish myth: Cross.

A670.1.2.1.1. **Adders in hell.** Irish myth: Cross.

A670.1.2.2. **Rivers of blood in hell.** Wimberly Folklore in Ballads 128.


A670.1.2.2.2. **River in hell filled with weapons.** Icel.: MacCulloch Eddic 320, 321.

A670.1.2.2.3. **Rivers of fire in hell.** Irish myth: Cross.

A670.1.2.2.4. **Rivers of black water in hell.** Irish myth: Cross.

A670.1.2.2.5. **Four (three) rivers in hell.** Irish myth: Cross.

A670.1.2.2.6. **Other rivers in hell.** Irish myth: Cross; Jewish: Neuman.
A671.2.29.

A671.2.3. A671.2.3. *Tree in hell made of living heads of the dead.* Quiché: Alexander Lat. Am. 171.


A671.2.4.1. A671.2.4.1. *Sea of fire in hell.* Irish myth: Cross.

A671.2.4.2. A671.2.4.2. *Islands in sea of fire in hell.* Irish myth: Cross.

A671.2.4.3. A671.2.4.3. *Fiery showers in hell.* Irish myth: Cross.

A671.2.4.4. A671.2.4.4. *Burning plains in hell.* Irish myth: Cross.

A671.2.4.5. A671.2.4.5. *Fiery glens in hell.* Irish myth: Cross.

A671.2.4.6. A671.2.4.6. *Fiery wheels in hell.* Irish myth: Cross.

A671.2.4.7. A671.2.4.7. *Fiery chains in hell.* Irish myth: Cross.

A671.2.4.8. A671.2.4.8. *Fiery sticks in hell.* Irish myth: Cross.

A671.2.4.9. A671.2.4.9. *Fiery stones in hell.* Irish myth: Cross.

A671.2.4.10. A671.2.4.10. *Fiery nails in hell.* Irish myth: Cross.

A671.2.4.11. A671.2.4.11. *Fiery columns in hell.* Irish myth: Cross.


A671.2.10. A671.2.10. *Griffins in hell.* Irish myth: Cross.

A671.2.11. A671.2.11. *Birds made of iron in hell.* Irish myth: Cross.


A671.3. A671.3. *Frigidity of hell.* Irish myth: Cross; Buddhist myth: Malalasekera II 786.
A671.3.1. **Coldness in hell.** Irish myth: Cross.

A671.3.2. **Rugged, icy mountains in hell.** Irish myth: Cross.

A671.3.3. **Alternate heat and cold in hell.** Irish myth: Cross.

A671.4. **Well in hell (Hvergelmir).** Icel.: MacCulloch Eddic 319, 324, 332.

A671.5. **Gate around hell.** Icel.: MacCulloch Eddic 130, Boberg.

A671.6. **Beings born in hell have long bodies and cling with long nails to walls.** Buddhist myth: Malalasekera II 786.

A672. **Stygian river.** River in lower world. In Greek myth five such rivers in Hades, Styx (hate), Acheron (mourning), Kokytus (lamentation), Lethe (forgetfulness) and Pyrephlegethon (flame).—Gaster Oldest Stories 50; Greek: Fox 143; Norse: De la Saussaye 350, MacCulloch Eddic 330, Boberg.—Chibcha: Alexander Lat. Am. 198; India: Thompson-Balys.

A672.1. **Ferryman on river in lower world (Charon).** Irish myth: Cross; Greek: Fox 142; Egyptian: Müller 176; Icel.: MacCulloch Eddic 45; Babylonian: Jensen Gilgamesch-Epos X, XI, 46ff., cf. 136ff.

A672.2. **Maiden at the bridge to hell.** Icel.: MacCulloch Eddic 130, 304.

A673. **Hound of hell.** Cerberus (monstrous dog) guards the bridge to the lower world.—*Encyc. Rel. Ethics I 493a; *Fb "hund" III 678b.—Gaster Thespis 214; Greek: Fox 88; Frazer Apollodorus I 232 n. 1; Norse: Herrmann Nordische Mythologie 599ff., MacCulloch Eddic 303f.; Persian and Hindu: Keith 69.—Eskimo (Greenland): Rink 326, (Cumberland Sound): Boas BAM XV 165.

A673.1. **Dogs in hell.** Irish myth: Cross.

A673.2. **Cock of hell.** Icel.: Boberg.


A676. **Ship of hell.** Icel.: MacCulloch Eddic 340, 343.

A677. **Workmen and tradesmen of hell.**

A677.1. **Smith of hell.** Irish myth: Cross.

A677.2. **Miller of hell.** Irish myth: Cross.

A678. **In other world one room contains the dead, another contains souls of the unborn waiting to enter the wombs of women, and a third contains all the evil spirits.** India: Thompson-Balys.

A682. Hole to lower world up which people come. S. Am. Indian (Terino): Métraux BBAE CXLIII (1) 367.


A689.3. Hunger in hell. Irish myth: Cross. (A679.4.).

A689.3.1. Dogs incited to devour souls in hell. Irish myth: Cross (A679.4.1).


A692. Islands of the blest. Irish myth: Cross.—Greek: Fox 147, Grote I 62, Güntert Kalypso 81; Gaster Oldest Stories 50.—Oceanic: Kruyt Het Animisme 368ff.; Landman Kiwai Papuans 12; Lévy-Bruhl L’âme primitive 382ff.


A693. Intermediate future world. Residence for those whose good and evil deeds exactly counterbalance.—Irish myth: Cross; Persian: Carnoy 344.


A697. Various Buddhist otherworlds.


A697.2.1. Years are days in Tusita world. Buddhist myth: Malalasekera I 1033.


A700—A799.


A700.1. Heavenly bodies from objects thrown into sky. The Christ Child throws mud pies into the sky and creates sun, moon, and stars.—*Dh II 78ff.; Icel.: MacCulloch Eddie 325—26.

A700.3. A woman has four children: sun, moon, fire, and water. India: Thompson-Balys.

A700.4. Heavenly bodies created after the plant world. Jewish: Neuman.

A700.5. Sun, moon, and stars forged by smith. African (Togo): Einstein 14f.


A700.7. Sun, moon, and stars nourished on fire. African (Fang): Einstein 33.


A701.1. Origin of sky from egg brought from primeval water.—Borneo: Dixon 165; Tahiti: Henry 339.


A702.1. Sky of water. The sky consists of water.—*Eisler Weltenmantel und Himmelszelt 204ff.—Egyptian: Müller 34f.


A702.3. Sky supported by north star ("nail of the north") around which it revolves. (Cf. A665, A774.)—Gaster Thespis 170; Icel.: MacCulloch Eddic 335; Estonian: Loorits Grundzüge I 386.—Finno-Ugric: Holmberg Finno-Ugric 221.—Siberian: Holmberg Siberian 337.

A702.3.1. Celestial bodies attached to a wheel in heaven around which they move. Jewish: Neuman.

A702.4. Why the sky is blue. India: Thompson-Balys.

A702.5. Marriage of earth and sky. India: Thompson-Balys.


A702.7. Clouds as props of the sky. Maori: Clark 18.

A702.8. Sky is black because once raised by means of dirty stick. Tonga: Gifford 23.


A705. Origin and nature of clouds.


A705.1.2. Clouds as tapa beaten out by woman in moon. Samoa: Clark 120.


A710—A739. THE SUN


A711. Sun as man who left earth. Man, usually of supernatural birth, ascends to the sky and becomes the sun.—India: Thompson-Balys; Bushman: Bleek and Lloyd 45; Gold Coast: Barker and Sinclair 97 No. 18; Eko: Talbot 357, 359; British New Guinea: Dixon 113; Tuamotu: Stimson MS (T-g 3/191); S. Am. Indian (Eastern Brazil): Lowie BBAE CXLIII (1) 434, (Guarayú): Métraux RMLP XXXIII 147, (Kaiqua): Métroex RMLP XXXIII 138ff., (Manansi): Métroex BBAE CXLIII (3) 393, (Chiriguan): Métroex RMLP XXXIII 122, 158—165, (Guaporé River): Lévi-Strauss BBAE CXLIII (3) 379.


A712. Sun as fire rekindled every morning. Australian: Dixon 274f.


A713.1. Sun and moon from belly of a fish. India: Thompson-Balys.

A714. Sun from object thrown into sky. Bushman: Bleek and Lloyd 54; Pelew Is.
(Micronesia): Dixon 253; Cook Group: ibid. 37; Admiralty Is., Woodlark Is.: ibid. 112; Australian: ibid. 275.


A714.2. A714.2. Sun and moon placed in top of tree. Hero makes the sun and moon and fastens them to the top of the "World Tree" (cf. A652), but they give no light at first. —Finnish: Kalevala rune 49, cf. FFC LXXII 108.

A714.3. A714.3. Sun from fire flung into sky. Siberian: Holmberg Siberian 421.


A714.5. A714.5. Sun as grindstone full of fire. India: Thompson-Balys.

A714.6. A714.6. Sun and moon as spangle which falls from creator's forehead into his own urine. India: Thompson-Balys.

A714.7. A714.7. Sun and moon as eyes of Rama which he tore out after his brother's death. India: Thompson-Balys.

A714.8. A714.8. Wooden circles that were the sun and moon animated after human sacrifice of blood. India: Thompson-Balys.


A716.1. A716.1. Four suns at first: culture hero shoots three down.—Siberian: Holmberg Siberian 420.

A717.1. Hero makes sun and moon from tree and vivifies them with blood of creator's son. India: Thompson-Balys.

A718. Sun from transformation.

A718.1. Sun from head of youth offered in sacrifice. India: Thompson-Balys.

A718.2. Sun and moon as divine bodies of gods. Hawai'i: Beckwith Myth 85.

A718.3. Sun from fruit kernels thrown into water of flood. S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 683.


A719. Creation of sun—miscellaneous.

A719.1. Sun emerges from lake. S. Am. Indian (Amyra): Tschopik BBAE CXLIII (2) 571.


A719.3. Sun created on fourth day of creation. Jewish: Neuman.


A720.1. Formerly seven suns. India: Thompson-Balys.

A720.2. Formerly great heat of sun causes distress to mankind. India: Thompson-Balys.


A721.0.2. Sun shut up in pit. India: Thompson-Balys; Chinese: Graham.


A721.1. Theft of sun. The sun, which is kept by a monster, is stolen and brought to earth.—BP III 288; Dh I 136ff., III 113ff.—Cf. Kaffir: Kidd 238 No. 7; Finnish: Kalevala runes 47, 49.—Eskimo (Bering Strait): Nelson RBAE XVIII 483; Calif. Indian: Gayton and Newman 60; S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 683.

A721.2. Sun swallowed and spit out. In the theft of sun, the raven (or devil) thus succeeds.—Dh III 113ff.

A721.2.1. Great darkness due to awk swallowing the sun. India: Thompson-Balys.

A721.4. **Pale sun made right again by using egg, yellow grass, etc.** India: Thompson-Balys.

A721.5. **Sun falls but is lifted back to sky and tied to it.** S. Am. Indian: (Mocovi): Métroix MAFLS XXXX 34.

A722. A722. **Sun's night journey.** Around or under the earth.—Armenian: Ananikian 50; S. Am. Indian (Munderucú): Horton BBAE CXLIII (3) 281.

A722.1. A722.1. **Sun's night journey in golden goblet.** Helios' chariot is conveyed eastward at night in a golden goblet (or bed).—Greek: Fox 243. Cf. A724.

A722.2. A722.2. **Sun's night journey with reversed face.** It returns from west to east by the same way that it came, but it turns its light side to the sky and leaves the earth in darkness.—Hindu: Keith 16.

A722.3. A722.3. **Sun's night journey: in land of dead.** Gaster Thespis 195; Egyptian: Müller 27, 84; Armenian: Ananikian 50; India: Thompson-Balys.

A722.4. A722.4. **Sun at night closes doors.** In evening goes home and shuts doors and windows.—Africa (Ekoi): Talbot 357.

A722.5. A722.5. **Sun at night lowers arm.** The sun, a man, lies with arm uplifted. The shining comes from his armpits. When his arm is lowered the shining ceases.—Bushman: Bleek and Lloyd 45.

A722.5.1. A722.5.1. **Sun bathes in stream of fire at night.** Jewish: Neuman.

A722.5.2. A722.5.2. **Sun led through stream to cool off heat at night; otherwise might consume earth.** Jewish: Neuman.

A722.6. A722.6. **Sun hidden at night because afraid to wander.** India: Thompson-Balys.


A722.7.1. A722.7.1. **Sun at night enters fissure between sky and earth.** S. Am. Indian (Toba): Métroix MAFLS XL 19.


A722.9. A722.9. **At dawn sun comes to play with the moon.** India: Thompson-Balys.

A722.10. A722.10. **Sun and moon to remain half their time in underworld.** India: Thompson-Balys.

A722.11. A722.11. **Sun worships God by night.** Jewish: Neuman.


A723. A723. **Boat of the sun.** Egyptian: Müller 26; Icel.: cf. Du Chaillu The Viking Age


A724.2. A724.2. The sun a golden bowl on the rim of which sits a peacock; both bowl and peacock are in a crystal box, which rests on a flying chariot.—India: Thompson-Balys.


A726. A726. Daily course of sun across sky.


A727. A727. Raising the sun. Originally low, it is raised little by little by conjurors. —Cherokee: Alexander N. Am. 60; Navaho: ibid. 167ff.


A728.1. A728.1. Sun-snarer: burnt mantle. A boy is angered because the sun burned his mantle. He makes a snare and catches the sun and delays him so that everything is burning up. A mouse finally gnaws the snare in two.—American Indian: *Thompson Tales 290 n. 65. Cf. Luomala.

A728.2. A728.2. Sun-snarer: fast sun. The sun goes too fast to dry clothing. The hero snares the sun's legs with a rope as he is climbing up from the underworld. He releases the sun upon the promise to go more slowly.—Polynesian: *Dixon 44ff. n. 26; Society Is., Samoan: ibid. 46; Hawaii: Beckwith Myth 10, 227, 230; Marquesas: Handy 103. Cf. Luomala.
A728.3. Sun visits earth in form of black bull, caught by man, thus causing night. India: Thompson-Balys.

A728.4. Sun and moon carried through sky by animals. Speed depends upon hour and season.—S. Am. Indian (Bacairi): Lévi-Strauss BBAE CXLIII (3) 348.


A732. The sun's animals.

A732.1. Cattle and sheep of the sun. 350 of each (= days and nights of the lunar year).—Greek: Fox 242.

A732.2. Horse of the sun.

A732.2.1. Slave shoots arrow into leg of sun's horse. India: Thompson-Balys.

A733. Heat and light of the sun.

A733.1. Why sunlight is so much stronger than moonlight. Jewish: Neuman.

A733.2. Mortal cannot look at sun since God's name is engraved on it. Jewish: Neuman.

A733.3. Two faces of the sun: fire, directed toward earth; hail, directed toward heaven. Jewish: Neuman.

A733.4. Beams of light are snares with which sun is tied to earth. Cf. A728.—Maori: Clark 46.

A733.5. Sun dries out earth with its heat. Jewish: Neuman.

A734. Sun hides.


A735.1. Moon tied to sun so that when sun sinks moon is dragged up to light earth. Maori: Clark 46.

A735.2. Sun and moon pursued by dark planet in black chariot. India: Thompson-Balys.

A736. Sun as human being.

A736.1. Sun and moon as man and woman. India: Thompson-Balys; Macobi:
**A736.1.1. A736.1.1. Sun sister and moon brother.** Brother visits sister at night. She marks him to identify him. He flees and she follows with flaming brand. She is sun and he the moon.—*Rank Das Inzestmotiv 446ff.; Frazer Ovid III 31.—Icel.: MacCulloch Eddic 196; Lappish: Friis Lappisk Mythologi 79; German: Hdw. d. deutschen Aberglaubens I 642, II 1511; India: Thompson-Balys; Korean: Zong in-Sob 10 No. 3.—Eskimo: *Thompson Tales 273 note 6; S. Am. Indian (Chaco): Métraux BBAE CXLIII (1) 366, (Manasi): Métraux BBAE CXLIII (3) 393, (Witoto, Shipaya, Canelo, Warrau, Arawak): Lowe BBAE CXLIII (3) 54; African (Baluga): Einstein 176.


**A736.1.4.1. A736.1.4.1. Sun and moon quarrel when sun eats up all their children but two.** India: Thompson-Balys. Cf. Africa: Meinhof 200.


**A736.1.4.2. A736.1.4.2. Moon, sun are sister and brother, wife and husband.** India: Thompson-Balys. Cf. A736.1.2.

**A736.1.4.3. A736.1.4.3. Creator separates sun and moon to prevent birth of more stars.** India: Thompson-Balys.


**A736.3. A736.3. Sun and moon as brothers.** N. Am. Indian (Klikitat): Jacobs Northwest Sahaptin Texts 16; S. Am. Indian (Guaraní): Métraux BBAE CXLIII (3) 93, (Chiriguano): Métraux *ibid.* 484; (Guaporé River): Lévi-Strauss *ibid.* 379.


**A736.3.2. A736.3.2. Sun and moon brothers: sun clever, moon stupid.** S. Am. Indian (Mataco, Chamacoco): Métraux BBAE CXLIII (1) 366, (Timbira, Sherente, Caingang, Mashachali): Lowie BBAE CXLIII (1) 397, 515.

**A736.3.3. A736.3.3. Sun and his brother rise and set alternately.** India: Thompson-Balys.
A736.4. *Sun and moon as sisters, daughters of sky-god.* India: Thompson-Balys.

A736.5. *Children of the sun.* Tonga: Gifford 115.

A736.5.1. *Son of sun so hot no one can hold it.* S. Am. Indian (Cavica, Tumupasa): Métraux BBAE CXLIII (3) 448.

A736.5.2. *Children from union with the sun turn into bit of blood in daytime as soon as they are exposed to sun; take human form (shape) again at sunset.* —India: Thompson-Balys.


A736.8. *Original moon changed into sun and sun into moon.* India: Thompson-Balys.


A737.2. *Cause of eclipses: mother's curse laid upon her third son.* India: Thompson-Balys.

A737.3. *Toad causes eclipses of the sun.* India: Thompson-Balys.

A737.5. *Moon's eclipse caused by moon's interfering between attacker and person attacked.* India: Thompson-Balys.


A738.2.2. A738.2.2. *Sun endowed with wisdom and passion.* Jewish: Neuman.


A739.2. A739.2. *War with the sun.* India: Thompson-Balys.

A739.3. A739.3. *Each of sun brothers works for a month and plays for the other eleven; were they to work all together, the world would be burned up by the heat.* India: Thompson-Balys.


A739.5. A739.5. *Why the sun is red.* India: Thompson-Balys; Africa (Kamerun):
Mansfield 235.

A739.6. A739.6. Sun sets and refuses to rise: must be coaxed back from underworld. India: Thompson-Balys.

A739.7. A739.7. Sun's all-seeing eye. Greek: Grote I 313.


A740—A759.

A740—A759. THE MOON

A740. A740. Creation of the moon. (Cf. A710 to A719, where many of the motifs refer to the moon).—*Rühle Sonne und Mond im primitiven Mythus (Tübingen, 1925); *Roheim Mondmythologie und Mondreligion (Leipzig, 1927); Nielsen Die altarabische Mondreligion (Strassburg, 1904); Harley Moon Lore (London, 1885); Wolf Der Mond im deutschen Volksgluben (Bühl, Baden, 1929).—Irish myth: Cross; India: Thompson-Balys; Babylonian: Spence 79.—Indonesian: Dixon 177; Australian: *ibid.* 276ff.; Gold Coast: Barker and Sinclair 97 No. 18; Hopi: Alexander N. Am. 205; Quileute: Farrand JAFL XXXII 254ff.; Tahltan: Teit JAFL XXXII 205; Inca: Alexander Lat. Am. 240.


A741.3. A741.3. Moon as grinder which brings fire out of the sun. India: Thompson-Balys.

A742. A742. Moon made from shining fragments. A cap is opened and shining things fall out. Children pick them up and put them into a box. At the end of the month the box is full. The full moon shines when all the fragments are gathered together. —Africa (Ekoï): Talbot 349.


A745. A745. Family of the moon.


A750. A750. Nature and condition of the moon. Many motifs in A720 to A739 refer to the moon and are not here repeated.

A751. A751. Man in the moon. A man is said to be seen in the moon. Various explanations are given as to how he came to be there.—*Dh I 1134; *Volksmann Am Urquell V 285, VI 75, 126, 199; *Cornelissen Ons Volksleven VI 168ff., 189ff.; *Köhler-Bolte III 597; *Robinson Complete Works of Geoffrey Chaucer (Boston 1933) 929; *Brown English Lyrics of the Thirteenth Century (Oxford 1932) 234ff.; *Hench JAFL XLVII 384; *G. de Raille RTP III 129ff.; Basset RTP XXIII 220 and references to earlier volumes.—Bretton: *Sébiliot Incidents s.v. "homme"; Estonian: *Aarne FFC XXV 140 No. 7, Looiris Grundzüge I 427f.; Livonian: *Looiris FFC LXVI 81 No. 8; Siberian: Holmberg Siberian 423; Armenian: Ananikian 52; Flemish: *De Meyer FFC XXXVII 82 No. 8; Chinese: Eberhard FFC CXX 37, 214 No. 163, 221, 250.—Maori: Dixon 88; N. A. Indian (general): *Thompson Tales 291 n. 69, (Haida, Tlingit, Kwakiutl): Alexander N. Am. 257, (Louveaux): Barbeau JAFL XXVIII 255; Hottentot: Bleek 72 No. 33: Am. Negro (Georgia): Harris Friends 130 No. 17.

A751.1. A751.1. Man in moon is person thrown or sent there as punishment. *Dh I 254ff.; *ibid. II 242 (Judas); Köhler-Bolte I 114 (Judas), III 597; *Fb "mene" II 659b.; Kristensen Danske Sagn II (1893) 275ff., (1928) 171; Lithuanian: Balys Index No. 3907; Rumanian: Schullerus FFC LXXVIII 84 No. 4; Chinese: Eberhard FFC CXX 37f. No. 25; Madison County Virginia (U.S.A.): Hench JAFL XLVII 384.—Isthmian tribes (Panama): Alexander Lat. Am. 192 (punishment for incest); Yuracare (West Brazil): Alexander *ibid. 314.


A751.1.3. A751.1.3. Man in moon as punishment for disdainful sacrifice (Cain). Emerson "Medieval Legends of Cain" PMLA XXI 840ff.


A751.3. A751.3. Frog in moon. S. Am. Indian (Warrau): Métraux RMLP XXXIII 123.
A751.3.1. Man in moon a frog which has jumped into person's face and remains there. *Köhler-Bolte I 473ff.—N. A. Indian: *Thompson Tales 291 n. 69.

A751.4. Man in the moon: tarring of the moon. Man sets out to tar the moon and remains with his tar-bucket in the moon.—Finnish: *Aarne FFC VIII 4 No. 8; XXXIII 51 No. 8; Livonian: *Loorits FFC LXVI 81 No. 7; Estonian: *Aarne FFC XXV 140 No. 6.


A751.5.1. Man in the moon: moon's face scratched by hare in retaliation for injury to hare. (Cf. A2216.3.)—Hottentot: Bleek 72 No. 33.

A751.5.2. Man in the moon: dung (ashes) on moon's face smeared there by sun. India: Thompson-Balys.

A751.5.2.1. Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face.—India: Thompson-Balys.

A751.5.3. Mark of her mother's hand to be seen on moon's shoulder. India: Thompson-Balys.

A751.5.4. Mark of tiger's paw on moon. India. Thompson-Balys.

A751.5.5. Moon spots are tattoo marks. India: Thompson-Balys.


A751.6.1. Spots on moon a banyan tree planted there by creator to diminish its light. India: Thompson-Balys; Chinese: Graham.

A751.7. Two children in moon with yoke and bucket. Icel.: MacCulloch Eddie 184, Boberg.


A751.8.1. Man in the moon is an old woman busy with her spindle. India: Thompson-Balys.

A751.8.2. Man in moon is a woman threshing corn with a dog by her side. India: Thompson-Balys; Chinese: Graham.


A751.8.4. Woman in moon's oven seen on clear nights. Samoa: Clark 120.

A751.8.5. Girl with tree carried to moon and is seen there. Samoa: Clark 119.


A751.10. A751.10. Particular individual is man in the moon.


A753. A753. Moon as a person.

A753.1. A753.1. Moon as wooer. The moon is enamored of a mortal.—Greek: *Frazer Apollodorus I 61 n. 2 (Endymion); Estonian: Loorits Grundzüge I 427.—N. A. Indian: *Thompson Tales 273 n. 6a.


A753.1.3. A753.1.3. Moon (goddess, woman) cohabits with mortal man. Maori: Beckwith Myth 244.


A753.1.4.2. A753.1.4.2. Moon is wife to all twelve brothers of the sun and they have her a month at a time because she ate up her sisters. India: Thompson-Balys.

A753.1.5. A753.1.5. Moon and mortal have child. Eskimo (Cumberland Sound): Boas BAM XV 199, (Greenland): Holm 47.


A753.3. A753.3. Moon as person—miscellaneous.

A753.3.1. A753.3.1. Moon deceives sun. India: Thompson-Balys.

A753.3.2. A753.3.2. Moon steals from a garden. India: Thompson-Balys.
A753.3.3. During day moon stays with his mother under the earth. S. Am. Indian (Ipurina): Métraux MAFLS XL 19.

A753.3.4. Moon endowed with wisdom and passion. Jewish: Neuman.


A754.1.1. Moon falls into pit but is rescued by man. S. Am. Indian (Guayaki): Métraux-Baldus BBAE CXLIII (1) 444.


A755.1. Moon's phases caused by its being put in box. (Cf. A754). When it is closed up in the box, it is dark; when taken out of the box, light.—Ekoii: Talbot 344.

A755.2. Moon's phases caused by watcher's death. Moon is hung in tree and is tended by four men. As one dies it loses a quarter. Later it is united in the lower world.—BP III 288ff. (Gr. No. 175).—Cf. Ekoii: Talbot 344.


A755.3.1. Sacrifice made to free moon from sickness and allow waxing. India: Thompson-Balys.


A755.4.2. Moon stolen and divided into quarters. German: Grimm No. 175.

A755.4.3. Moon's phases caused by animals gnawing at edge. S. Am. Indian (Paressi): Métraux BBAE CXLIII (3) 360.


A756. Moon as sun's representative at night. Egyptian: Müller 84.


A758. **Theft of moon.** Moon is kept by a monster. It is stolen and brought to earth.—*BP III 288f. Cf. Thompson Tales 281 n. 42; Eskimo (Bering Strait): Nelson RBAE XVIII 483.—Finnish: Kalevala runes 47, 49.

A759. **Condition and nature of the moon—miscellaneous.** For eclipse of the moon see A737, where both eclipses of the sun and moon are handled.

A759.1. **Moon has wooden weapons, therefore vulnerable.** S. Am. Indian (Toba): Métraux MAFLS XL 19.

A759.2. **Sun and moon as divine hero's wedding presents.** India: Thompson-Balys.

A759.3. **Why the moon is pale.** India: Thompson-Balys.

A759.4. **Moon is hare covered with silver, which lives in crystal house with fifteen windows.** It rests on a chariot and travels around Mount Meru.—India: Thompson-Balys.

A759.5. **Formerly seven moons.** India: Thompson-Balys.

A759.6. **Moon under direct control of deity.** Buddhist myth: Malalasekera I 854.

A759.7. **Planet Mars lies on moon to impart warmth to her lest she freeze the earth.** (Cf. A780). Jewish: Neuman.

A760—A789. **THE STARS**

Note: the question of implicit meanings assumed by the proponents of "astralmythology" is not discussed here; only explicit statements in original sources are considered.

A760. **Creation and condition of the stars.** *Normann Mythen der Sterne (Gotha 1925) 75ff.—Icel.: MacCulloch Eddic 325—26; Irish myth: Cross; Babylonian: Spence 79; India: Thompson-Balys; Chinese: Graham.—Tahltan: Teit JAFI XXXII 205; Eskimo (Ungava): Turner RBAE XI 266; Maori: Clark 16; S. Am. Indian (Jivaro): Métraux RMLP XXXIII 148.

A760.1. **Stars created by creator.** Jewish: Neuman.

A760.2. **Star from union of girl with peacock.** India: Thompson-Balys.


A761.1. **River taken to sky becomes star.** Eridanos.—Fox 244.
A761.2. **Chariot from heaven takes couple to live with sages in the Great Bear.** India: Thompson-Balys.

A761.3. **Stars as transformed lovers.** India: Thompson-Balys.

A761.4. **Stars as fires in the hearths of ghosts.** India: Thompson-Balys.

A761.5. **Stars are men peering through holes in sky.** Eskimo (Kodiak): Golder JAFL XVI 30.

A761.6. **Stars thought of as living beings.** S. Am. Indian (Warrau): Kirchoff BBAE CXLIII (3) 879.

A762. **Star descends as human being.** Persian: Carnoy 269; India: Thompson-Balys; Chinese: Eberhard FFC CXX 56.


A763. **Stars from objects thrown into sky.** Germanic: Herrmann Nordische Mythologie 365, 440; Icel.: MacCulloch Eddic 328; India: Thompson-Balys; Siberian: Holmberg Siberian 431.—African: Frobenius Atlantis I 85.—Fox: Jones PAES I 73.

A763.1. **Stars from arrows shot at sky.** India: Thompson-Balys.

A763.2. **Stars hung by god in heavens to decorate it.** India: Thompson-Balys.

A764. **Stars as pieces of the moon.** *BP I 232; Köhler-Bolte I 484, 505; Jewish: Neuman.

A764.1. **Stars as children of the moon.** Cook Zeus I 523 n. 6.—Jewish: Neuman; India: Thompson-Balys; Indonesian: Kruyt Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië LXXIX 470; Philippines: Beckwith Myth 537; S. Am. Indian (Amyara): Tschopik BBAE CXLIII (2) 571.

A764.1.1. **Stars as children of sun eaten by their father.** Hence no stars in the day.—Frazer Ovid III 205; Hatt Asiatic Influences 74f.—India: Thompson-Balys; Africa (Fang): Trilles 172.

A764.1.2. **Sun eats all his own children except morning star, while moon keeps all her children in hiding.** India: Thompson-Balys.

A764.1.3. **Stars as children of sun and moon.** Africa (Fang): Trilles 171, 174.

A764.2. **Stars as drops of the moon's blood.** India: Thompson-Balys.
A764.3. Most brilliant stars children of the sun; others are children of the moon. India: Thompson-Balys.

A764.4. Stars are transformed spittle of the moon. India: Thompson-Balys.

A765. Naming the stars. The "Great Star" names the stars.—Bushman: Bleek and Lloyd 79.


A769. Creation of the stars—miscellaneous.

A769.1. Stars are trees growing on the clouds. India: Thompson-Balys.


A770. Origin of particular stars. **Normann Mythen der Sterne (Gotha 1925); *Frazer Ovid V 7 s.v. "constellations".—Chinese: Werner 189.

A771. Origin of the Great Bear (Ursa Major). *Andree Ethnographische Parallelen (1878) 104; *Handwb. d. Aberglaubens IX Nachträge 681f.; *Basset RTP XXVIII 112 with references to earlier volumes.—Danish: Kristensen Danske Sagn II (1893) 276; Greek: Fox 21 (Kallisto), 251; Jewish: Neuman; Lappish: Qvigstad FFC LX 34 No. 5; Livonian: Loorits FFC LXVI 81 Nos. 10, 11; Egyptian: Müller 59; Siberian: Holmberg Siberian 426; Hindu: Keith 102; Chinese: Graham; Korean: Zong in-Sob 12 No. 5.—N. A. Indian (Eskimo, Iroquois, Assiniboine, Blackfoot, Mandan, Sioux): Alexander N. Am. 9, 26, 96, *278 n. 14; Aztec: Alexander Lat. Am. 93.


A773.1. A773.1. **Pleiades a princess and six suitors among whom she could not choose.** *Köhler-Bolte I 439f.*

A773.2. A773.2. **Pleiades six repudiated wives.** They have been cast out for apparent infidelity.—Hindu: Keith 140.

A773.3. A773.3. **Pleiades girls who died of grief.** Greek: Fox 248.

A773.4. A773.4. **Pleiades seven illegitimate children.** *Fb "pige" II 816b.*

A773.5. A773.5. **Pleiades from hunters marooned in sky after felling world-tree.** S. Am. Indian (Mataco): Métraux MAFLS XL 25, BBAE CXLIII (1) 366.


A773.7. A773.7. **Two stars from Great Bear constellation transferred to Pleiades.** Jewish: Neuman.

A774. A774. *Origin of the North Star.* (Cf. A702.3.)—*Basset RTP XXII 355 and references to earlier volumes.—Hindu: Keith 165.


A778. A778. *Origin of the Milky Way.* *Andree Ethnographische Parallelen (1878) 109; *Basset RTP XXII 167 and references to earlier volumes; *Fb "mælkevej" II 642.—Welsh: MacCulloch Celtic 100; Armenian: Ananikian 37; Bulgarian: *ibid.* 49.—Ekoi: Talbot 366; Hawai: Beckwith Myth 74; S. Am. Indian (Yuracari): Métraux BBAE CXLIII (3) 503f.


A778.1. A778.1. **Milky Way a hunting party.** Siberian: Holmberg Siberian
436.—Tehuelche (Pategonia): Alexander Lat. Am. 336.


A779.3. A779.3. *Origin of constellation Argo.* Greek: Grote I 221.

A780. A780. *The planets (comets, etc.).*—*Normann Mythen der Sterne (Gotha 1925).*—Chinese: Graham.


Métraux BBAE CXLIII (1) 365, (Viracocha): Steward-Métraux BBAE CXLIII (3) 550; Africa (Fang): Trilles 136.


A788.1. A788.1. Falling stars as pieces of the moon. S. Am. Indian (Guayaki): Métraux-Baldus BBAE CXLIII (1) 444.

A788.2. A788.2. Shooting star one that has come down to graze. India: Thompson-Balys.

A788.3. A788.3. Shooting stars spirits coming down to earth to make woman pregnant. India: Thompson-Balys.


A788.5. A788.5. Shooting stars are unfaithful wives. Africa (Fang): Trilles 174.

A790. A790. The heavenly lights.


A791.3. A791.3. Rainbow made as bridge by the gods. Icel.: MacCulloch Eddie 329.

A791.5. *Rainbow is a transformed king; the lesser rainbow is the king's wife.* India: Thompson-Balys.


A800.—A899.

A800. *Creation of the earth.* H. F. Feilberg Skabelses og Syndflodssagn (1915); A. Kühn Berichte über den Weltanfang bei den Indochinesen und ihren Nachbarvölker (1935); Irish myth: Cross; Persian: Camoy 280; India: *Thompson-Balys; Chinese: Graham.—N. A. Indian (general): Thompson Tales 272 n. 1, (Ojibwa) Skinner JAFL XXXII 287, (Kaska) Teit JAFL XXX 441ff.—See also all references in this section (A800-839).


A810. *Primeval water: In the beginning everything is covered with water.*—**Dh I 1—89 passim; Gaster Oldest Stories 69.—*Irish myth: Cross; Icel.: MacCulloch Eddic 325—26; Finnish: Kalevala rune 1; Egyptian: Müller 48; Babylonian: Spence 71; Jewish: Neuman; Siberian: Holmberg Siberian 313ff.; Buddhism myth: Malalasekera II 786; India: *Thompson-Balys.—Batak: Voorhoeve Oversicht 63ff.; Marquesas: Handy 122; Marshall Is.: Davenport 221; Oceanic: Dixon 8 n. 7 (Maori), 18f. (Samoa), 20 (Society Is., Tonga), 105 (Admiralty Is., Polynesia, Indonesia, Micronesia), 157 (Minahassa), 158f. (Borneo), 248f. (Marshall Is., Yap), 270 (Arunta); Bushongo: Werner African 144, African: Stanley 5; S. Am. Indian (Guarayu): Métraux BBAE CXLIII (3) 437.—N. A. Indian: *Thompson Tales 279 n. 29, Alexander N. Am 260 (Haida), (Calif.): Gayton and Newman 53; Mixtec: Alexander Lat. Am. 86; Quiché:


A810.2.1. *Waters of heaven would engulf earth were it not for firmament.* Jewish: Neuman.


A811.1. *Earth originates from fish brought from bottom of sea.* The fish is hacked with knives; hence, mountains.—Oceanic (Maori, Hawaiian, Central Polynesian, Tonga, Samoan, New Hebrides, Union Group, Gilbert Is., New Britain): Dixon 43f.

A811.2. *Earth brought up by three gods.* Icel.: MacCulloch Eddic 326.


A812.1. *Devil as Earth Diver.* Satan dives for earth at instance of God. Succeeds only third time (by use of right formula). He hides the earth under his tongue. It swells, and he must be rescued by God.—*Dh I 2-89 passim, *Handwb. d. Abergl. IX Nachträge 277ff.—Finnish: Aarne FFC VIII 3 No. 1; Estonian: Loorits Grundzüge I 455f., Aarne FFC XXV 139 No. 1; Livonian: Loorits FFC LXVI 80 No. 1; Lithuanian: Balys Index No. 3005; Legends Nos. 7-12;10, 12f.; Siberian: Holmberg Siberian 313ff.

A812.2. *Earth from egg from bottom of sea recovered by bird.*—Borneo: Dixon 165.

A812.3. *Creator sends crow, after creating her, to scout for earth-nucleus.* —India: Thompson-Balys.

A813. *Raft in primeval sea.* Creator is on the raft and there creates the earth. (Cf. A812.)—India: Thompson-Balys; Sumatra: Dixon 162.

A813.1. *Earth in form of raft supported by spirits.* S. Am. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


A813.3. *Creator rests on tree or stake.* Calif. Indian: Gayton and Newman 55.


A814.1. *Earth from stone thrown on primeval water.* Oceanic: Dixon 18
(Samoa), 158 (Borneo), 163 n. 29-32. (Philippines, Samoa, Tonga, Micronesia).

A814.2. **Earth from sand strewn on primeval water.** India: Thompson-Balys; Yap: Dixon 249.


A814.4. **Earth from tree grown in primeval water.** Tungus: Holmberg Siberian 329.

A814.5. **Earth from steam made by fire thrown into primeval water.** Tungus: Holmberg Siberian 330.

A814.6. **Earth scattered in a circuit in four directions on primeval water.** India: Thompson-Balys; Calif. Indian: Gayton and Newman 55.

A814.7. **Earth from primeval water mixed with seeds of tobacco.** Calif. Indian: Gayton and Newman 55.

A814.8. **Earth from lotus seed placed on water.** India: Thompson-Balys.

A814.9. **Earth from egg breaking on primeval water.** (Cf. A1222).—India: Thompson-Balys.

A814.10. **Earth from creator's spittle falling on primeval water.**—India: Thompson-Balys.

A814.10.1. **Earth from spittle of primeval potter spreading on surface of water.** India: Thompson-Balys.

A815. **Earth from turtle's back.** Earth erected on back of a turtle floating in primeval water. (Cf. A844.1.).—N. A. Indian: *Thompson Tales 279 n. 31.

A815.1. **Earth from serpent's head.** Earth reared on head of serpent floating in primeval water.—Borneo, Sumatra: Dixon 159f.


A816.1. **Stone emerges from primeval water.** Devil sits on the stone, which becomes a mountain.—*Dh I 6.

A816.2. **Ocean under this world.** India: Thompson-Balys.

A816.3. **God causes primeval sea to roll back and leave bare all the hills.** India: Thompson-Balys.

A817. **Earth let down from sky on to primeval ocean.** Siberian: Holmberg Siberian 330.

A820. **Other means of creation of earth.**

A821. **Earth made of lac.** India: Thompson-Balys.
A822. *Earth made by mud shaken from back of primeval boar.* India: Thompson-Balys.


A824. *Earth made by transformation of broken ground.* India: Thompson-Balys.

A825. *Earth made by first couple dancing on bit of cloth laid on water.* India: Thompson-Balys.


A827. *Earth made by drying up of primeval water.* India: Thompson-Balys.


A831. *Earth from body of person (animal).*


A831.3. *Earth by sacrifice of son and daughter of first couple.* India: Thompson-Balys.

A831.4. *Earth by murder of first brother and sister.* India: Thompson-Balys.

A831.5. *Earth from the body of murdered child.* India: Thompson-Balys.


A831.8. *Gods create the earth from their dead victim's blood and bones.* India: Thompson-Balys.


A832. *Creation because of creator's lonesomeness.* Dissatisfied at being alone in center of primeval water, God creates the earth.—*Dh I 35; India: Thompson-Balys.

A835. **Earth from nut in devil's mouth.** God throws a nut over his left shoulder. The devil catches it in his mouth. The nut grows rapidly and the devil spits it out.—Livonian: Loorits FFC LXVI 80 No. 1.

A835.1. **Earth created from snow under divine throne.** Jewish: Neuman

A836. **Creator prepared earth's nucleus as one would a rice cake.** India: Thompson-Balys.

A837. **Creator creates earth piecemeal.** Jewish: Neuman.

A840. **Support of the earth.** India: Thompson-Balys.

A841. **World-columns.** Four (two, etc.) columns or supports sustain the earth. —Irish myth: Cross; Estonian: Loorits Grundzüge I 385, 400; Jewish: Neuman; Greek: *Grote I 70; India: Thompson-Balys; Chinese: Eberhard FFC CXX III No. 66.—Sumatra: Dixon 163; N. A. Indian: *Thompson Tales 286 n. 56; Maya: Alexander Lat. Am. 154.—See also references to A665.2.1.

A841.0.1. **The four world-columns fastened immovably by two gods with their mother's hairs.** India: Thompson-Balys.

A841.1. **Four world-cords.** Earth is suspended from the sky by cords at four corners. India: Thompson-Balys; Cherokee: Alexander N.Am. 60.

A841.2. **Four maidens as earth-supports.** One is at each of the cardinal points. (Cf. A842.)—Hindu: Keith 134.

A841.3. **Twelve iron pillars steady the earth.** India: Thompson-Balys.

A841.4. **Four earth-nails.** India: Thompson-Balys.

A842. **Atlas.** A man supports the earth on his shoulders.—Greek: Fox 88, *Grote I 70; Gaster Oldest Stories 129.—N. A. Indian: *Thompson Tales 286 n. 56b; Chibcha: Alexander Lat. Am. 203.

A842.1. **Goddess standing on her head supports earth.** India: Thompson-Balys.

A842.2. **Old woman supports earth on her head.** India: Thompson-Balys.

A843. **Earth supported on post.** The post has an old woman as guardian. When she is hungry the post shakes, causing earthquakes.—Finno-Ugric: Holmberg Finno-Ugric 222.—N. A. Indian (Tlingit, Hare): Boas RBAE XXXI 732.


A844. **Earth rests on animal's back.** *Encyc. Religion and Ethics I 491b.


A844.2. **Earth supported by bull.** Siberian: Holmberg Siberian 311; Armenian: Ananikian 93.

A844.4. Earth supported by frog. Siberian: Holmberg Siberian 311.

A844.5. Earth rests on the horns of a bull who rests upon a fish. India: Thompson-Balys.


A844.7. Earth rests on elephant's back. India: Thompson-Balys.


A844.9. Earth supported on great boar's tusk. India: Thompson-Balys.

A844.10. Earth supported on vast number of birds' legs. India: Thompson-Balys.


A844.12. Serpent supports the earth. (Cf. A844.6.). Hindu: Keith 120, 155; Penzer VI 71 n. 1 (thousand-headed serpent); India: *Thompson-Balys.

A849. Support of the earth—miscellaneous.


A849.2. Earth rests on God's arm. Jewish: Neuman.


A850. Changes in the earth.

A851. How the earth became oblong. God the Father situated on one side of the earth, the Son on the other.—Finnish: Aarne FFC VIII 3 No. 2; Estonian: Aarne FFC XXV 139 No. 3.

A852. Making the earth smaller. Earth made too large. God learns from devil by trickery how to make it smaller.—*Dh I 3—89 passim, 127ff.

A853. Making the earth larger. Gradually extended during creation. See references to A812 in which this idea is always involved.—Siberian: Holmberg Siberian 317.—Oceanic: Dixon 29; India: Thompson-Balys.—N. A. Indian: *Thompson Tales 279 n. 30.


A855. Opposite of present. Everything on the earth—courses of rivers, height of mountains, human reproduction, etc.—are at first the reverse of the present condition.—N. A. Indian: Kroeber JAFL XXI 225.
A856. **Hardening of the earth.** At first it is soft, but is hardened by sun's rays.—India: Thompson-Balys.—Carib: Alexander Lat. Am. 39.

A856.1. **Primeval earth hardened by wind.** India: Thompson-Balys.

A856.2. **Ground, previously all wet, dries up when first woman cuts her little finger and blood drips on ground.** India: Thompson-Balys.

A857. **Steadying the earth.** India: Thompson-Balys; Jewish: Neuman.

A857.1. **Why earth becomes warm and wet: two huge copper vessels steaming over fire are underneath earth.**—India: Thompson-Balys.

A857.2. **Creator's giant servant puts a valley where earth's crust is heavy and a mountain where it is light so as to stabilize it.**—India: Thompson-Balys.

A857.3. **Creator's giant servant puts trees to hold earth together where it slipped.** India: Thompson-Balys.

A857.3.1. **Roots created to hold land firm.** Tahiti: Henry 342.

A870. **Nature and condition of the earth.** Icel.: MacCulloch Eddic 325.

A871. **Earth square with four quarters.** Irish myth: Cross; Siberian: Holmberg Siberian 308.

A871.0.1. **Taprobane at eastern end of the world.** Irish myth: Cross.

A871.0.2. **Unextinguishable fire at end of earth.** S. A. Indian (Mbayá, Mataco): Métraux BBAE CXLIII (1) 367.

A871.1. **Four streams from four corners of earth.** Patch PMLA XXXIII 623 n. 77.

A871.2. **Four rivers, rising in paradise, water primitive world.** Irish myth: Cross.

A872. **River that flows around the world.** Greek: *Grote I 220, 232, 310 (River Ocean); Jewish: Neuman; India: Thompson-Balys.

A872.1. **Seven seas encircle the world.** India: Thompson-Balys.

A873. **Above and below the earth are great clouds.** India: Thompson-Balys.

A875. **Earth wheel-shaped (flat and round).** Greek: Grote I 4, 310; Hindu: Keith 16; Siberian: Holmberg Siberian 308.


A875.1.1. **Mountain at center of earth.** Buddhist myth: Malalasekera II 1136.
A875.2. Well in the midst of earth from which eleven rivers originate. (Cf. A871.1.) Icel.: Boberg.


A876.1. The leviathan that surrounds the globe. Irish myth: Cross; Jewish: Neuman.


A878.1.1. Other streams from roots of earth-tree. Icel.: Boberg.

A878.1.2. Three wells under the three roots of earth-tree. Icel.: Boberg.


A878.3. Animals at earth-tree.

A878.3.1. Snake at roots of earth-tree. Icel.: MacCulloch Eddic 319, 332; Boberg; Siberian: Holmberg Siberian 357.

A878.3.2. Hart(s) eating of the earth-tree. Holmberg Baum 67ff.—Icel.: MacCulloch Eddic 332ff., Boberg.


A900—A999.

A900. Topography—general considerations.
A901. **Topographical features caused by experiences of primitive hero (demigod, deity).** Footprints of the gods, thoroughfares of heroes, etc.—*Dh II 8, 68, 199; *Hdwb. d. deutschen Aberglaubens III 240 s.v. "Fussspur"; *Wehrhan Die Sage 65; *Basset and others RTP XXIV 299 and references to earlier volumes.—Irish myth: Cross; Breton: MacCulloch Celtic 135; Icel.: De la Saussaye 280; Swiss: Jegerlehner Oberwallis 303 Nos. 22, 23; Finnish: Kalevala rune 1; Lithuanian: Balys Index No. 3008, Legends Nos. 12ff.; Greek: Fox 250.—Siberian: Holmberg Siberian 331; Japanese: Aneasaki 248f.; Indo-Chinese: Scott Indo-Chinese 291; Buddhist myth: Malalasekera II 31, 768, 957, 1211.—Hawaii: Beckwith Myth 18; Aztec: Alexander Lat. Am. 70; Africa (Fang): Trilles 153.—Cf. A911, A920.1.2, A920.1.5, A931, A932, A933, A941.1, A941.2, A951, A955, A964, A972, A982.1, A984.

A901.1. **Topographical changes or landmarks due to battle between gods.** India: Thompson-Balys.

A901.2. **Natural features because of combat of huge rock columns with each other.** Marquesas: Handy 133.


A902.1. **Two creators go by different route to establish features of the earth.** Calif. Indian: Gayton and Newman 59.

A903. **Topographical features caused by animals.** Cheremis: Sebek-Nyerges.

A910—A949. **WATER FEATURES**

A910. **Origin of water features—general.**

A910.1. **Waters created on first day of creation.** Jewish: Neuman.

A910.2. **Waters created as punishment.** Jewish: Neuman.

A910.3. **Bodies of water in primitive abyss sink.** Jewish: Neuman.

A910.4. **Bodies of water remnant of flood.** S. A. Indian (Tupinamba): Métraux BBAE CXLIII (3) 133.

A910.5. **Waters created by divine twins.** S. A. Indian (Chiriguano): Métraux RMLP XXXIII 167.


A913.1. **Tidal wave or surge marks place of death of person.** (Cf. A920.1.4,
A936.)—Irish myth: Cross.


A913.3. A913.3. Ebb-tide goes to great whirlpool. Tonga: Gifford 144.

A913.4. A913.4. Tub that drips at high tide but holds water at low tide. Irish myth: Cross.


A920.1.1. A920.1.1. Inexhaustible buckets as source of lakes. Chinese: Werner 221.

A920.1.2. A920.1.2. Lakes from digging of primeval ox. (Cf. A901.)—Kirghis: Holmberg Siberian 331.

A920.1.3. A920.1.3. Lake bursts forth to drown thief. Irish myth: Cross.

A939.1. A939.1. River bursts from well in pursuit.


A920.1.5.1. A920.1.5.1. Lakes originate from belches. Irish myth: Cross.


A920.1.7.1. A920.1.7.1. Lake bursts forth to quell fairy war. Irish myth: Cross.


A920.1.9. A920.1.9. Lake bursts forth where island is plowed out. (See A951.)—Olrik
Danske Studier (1910) 1ff.

A920.1.10. A920.1.10. *Lakes made by giant or devil*. Lithuanian: Balys Historical.


A923. A923. *Ocean from creator's sweat*. Corpus Poeticum Boreale I 64.—Polynesian: Dixon 37 n. 106.


A924. A924. *Miscellaneous origins of the ocean*.


A925. A925. *Origin of various qualities of the sea*.


A925.7. **Origin of shining patches beneath sea.** Tonga: Gifford 200.

A928. **Giant drinks up ocean.** Hindu: Keith 146.—Cf. Icel.: Meyer Mythologie der Germanen (1903) 244 (Thor lowers level of ocean).

**A930. Origin of streams.** Irish myth: Cross; India: Thompson-Balys.

**A930.1. Creator of rivers.** Jewish: Neuman.

**A930.1.1. Snake as creator of rivers and lakes.** Papua: Kerr 57; Mono-Alu: Wheeler 67.


**A933.1. River from the slaver of the Fenris-wolf.** Icel.: MacCulloch Eddic 328; cf. India: Thompson-Balys.

**A933.2. River from vagina of first woman.** S. A. Indian (Paressi): Métraux BBAE CXLIII (3) 359.

**A934. Various origins of rivers.**

**A934.1. Rivers from digging of primeval ox.** (Cf. A920.1.2.)—Kirghis: Holmberg Siberian 331.

**A934.2. Rivers formed where certain stones are placed.** Each of seven children are to go in a different direction, to walk a mile and put down a stone, then another mile and a stone, etc. Thus rivers are formed.—Ekoí: Talbot 366.

**A934.3. Rivers burst forth to commemorate birth, death, battle, etc., of primitive hero.** (Cf. A901, A920.1.4.)—Irish myth: Cross.

**A934.4. Rivers where god drags his staff.** India: Thompson-Balys.

**A934.5. Rivers originate through saint's prayer during drought.** Irish myth: Cross.

**A934.6. Hail-storm leaves twelve chief rivers in Ireland.** Irish myth: Cross.

**A934.7. River bursts from well in pursuit.** Irish myth: Cross.

**A934.8. Rivers from mythical well.** Icel.: MacCulloch Eddic 330, 333.

**A934.9. Stream unexpectedly bursts from side of mountain.** Irish myth: Cross.

**A934.10. Origin of river: from a girl drowned in a well.** India: Thompson-
Balys.

A934.11. A934.11. River from transformation.

A934.11.1. A934.11.1. Girl reincarnated as river so god Vishnu can lie in its bed in the form of a stone. India: Thompson-Balys.

A934.11.2. A934.11.2. Person transforms self to river. India: Thompson-Balys.

A934.11.3. A934.11.3. Goddess in anger breaks herself into five parts: hence, five branches of a river. India: Thompson-Balys.

A934.11.4. A934.11.4. Origin of river: transformed flowing honey. India: Thompson-Balys.

A934.12. A934.12. Peacock shows rivers the way to the big valley so they will not go round and round. India: Thompson-Balys.


A937. A937. Why there is no mist on a certain river: fanned away with a pair of eagle's wings. India: Thompson-Balys.


A941.3.1. A941.3.1. Spring breaks forth where magic spear strikes ground. (Cf. A941.5.1.). Irish myth: Cross.
A941.3.2. Spring where god throws his staff or spear. Oceanic: Beckwith Myth 64ff.

A941.4. Spring breaks forth to commemorate experiences of hero (deity). (Cf. A901, A913.1, A920.1.4.)

A941.4.1. Spring breaks forth to commemorate place of death or burial. Irish myth: Cross; Hawaii: Beckwith Myth 188.

A941.4.2. Spring breaks forth at primitive hero's need. Irish myth: Cross.

A941.4.2.1. Spring breaks forth at need of demigod's warriors. Icel.: Herrmann Saxo II 216, MacCulloch Eddic 134, Boberg.

A941.5. Spring breaks forth through power of saint. Irish myth: Cross; India: Thompson-Balys.

A941.5.0.1. Fountain breaks forth through power of Virgin Mary. Irish myth: Cross.


A941.5.1. Spring breaks forth where saint smites rock. (Cf. A941.3.1.) Irish myth: Cross.

A941.5.2. Many-colored fountain breaks forth where saint strikes earth with his foot.

A941.5.3. Spring breaks forth through power of saint at place where leper pulls out clump of rushes. Irish myth: Cross.


A941.5.5. Spring breaks forth where saint's stolen cow is found. Irish myth: Cross.

A941.5.6. Cloth from goddess, when spread by holy man over a spot, causes water to spring from earth. India: Thompson-Balys.


A941.5.8. Spring from innocent king's blood. Icel.: Boberg.


A941.7. Springs from beneath magic (holy) object.


A941.7.2. Spring from roots of sacred tree when arrow is shot into it. Fiji: Beckwith Myth 317.
A941.7.3. **Stream from under holy of holies in temple.** Jewish: Neuman.


A942.1. **Hot springs rise where Christ bathed his feet.** (Cf. A901.)—Dh II 68.


A950—A999.

**LAND FEATURES**

A950. **Origin of the land.** Chinese: Graham; Eskimo (Cape York): Rasmussen III 47.

A951. **Contours of land caused by plowing of goddess.** (Cf. A901.)—*Olrik in Danske Studier (1910) 1ff.; Icel.: MacCulloch Eddic 181; Danish: De la Saussaye 280.

A951.1. **River valley licked out by giant beast.** Irish myth: Cross.

A951.2. **Contours of land caused by rooting of swine.** Irish myth: Cross.

A951.3. **Contours of land caused by occult hero driving harrow.** India: Thompson-Balys.

A952. **Land rises out of sea.** Tuamotu: Beckwith Myth 75.

A953. **Land thrown down from heaven.** Tonga: Gifford 15.

A954. **Land born from goddess.** Hawaii: Beckwith Myth 302.

A955. **Origin of islands.**

A955.0.1. **Islands created by order of deity.** Marquesas: Handy 122f.; Marshall Is.: Davenport 221.

A955.1. **Islands as deity's stepping-stones.** (Cf. A901.)—Greek: Fox 250.

A955.2. **Island created by shooting arrow.** (Cf. D936, D1092.)—Greek: Pauly-Wissowa s.v. "Anaphe" 2060, Apollonius Rhodius IV 1709ff.

A955.3. **Origin of island's shape and position.**

A955.3.1. **Origin of an island's shape.** India: Thompson-Balys.

A955.3.2. **Origin of island's position.** Mono-Alu, Farau: Wheeler 70.

A955.3.2.1. **Primeval hero moves islands into their present position.** *Frazer Pausanias II 48.—Japanese: Anesaki 248ff., Ikeda; Marshall Is.: Davenport 222.

A955.4. **Island plowed out by goddess.** (See A951.)

A955.5. **Islands from cow and calf transformed by evil eye of one-eyed god.** Irish myth: Cross.

A955.6. **Islands from stones cast by giantess.** (Cf. A901, A963.5.)—Irish
myth: Cross.

A955.7. A955.7. *Islands from webs woven by primeval spiders.* India: Thompson-Balys.


A955.10. A955.10. *Islands from transformed object or person.* Hawaii: Beckwith Myth 347; Tahiti: Henry 129, 346; Marshall Is.: Davenport 222; Tonga: Gifford 24, 68, 179; Marquesas: Handy 44.


A960. **A960. Creation of mountains (hills).** Norwegian: Solheim Register 22; Persian: Carnoy; Chinese: Graham; Eskimo (Cape York): Rasmussen III 47.


A961.1. A961.1. *Hills from flapping of primeval bird.* Hills and valleys are formed from the flapping of a giant turkey-buzzard when the earth is still plastic.—Yuchi: Alexander N. Am. 62.

A961.2. A961.2. *Mountains from hacked-up fish drawn from bottom of primeval water.* Earth originates from a fish drawn from the water. It is hacked up and thus made to form mountains.—Maori: Dixon 43.

A961.3. A961.3. *Mountain from accident to primeval lizard.* Lizard passing through a mountain is broken; his fore and hinder parts become mountains.—Bushman: Bleek and Lloyd 215.


A961.5. A961.5. *Mountains (cliffs) from bones of killed giant.* Icel.: Boberg.

A962. A962. *Mountains (hills) from ancient activities of god (hero).*


A962.4. *Mountains pressed together by God.* Finnish: Aarne FFC VIII 4 No. 4, XXXIII 51 No. 4.

A962.5. *Mountains made with the hand.* Jewish: Moreno Esdras.


A962.9. *Mountains and hills are former sons, daughters of gods.* India: Thompson-Balys.


A963. *Mountains from stones (soil, sand) dropped or thrown.*


A963.2. *Mountains from breaking of God's sieve.* He is sifting stones and the bottom of the sieve breaks, letting huge stones and mountains fall through. (Cf. A971.)—Finnish: Aarne FFC VIII 4 No. 5; Lappish: Qvigstad FFC LX 34 No. 1.


A963.7. *Hill from sand left by passersby.*—Lithuanian: Balys Historical.


A963.9. *Clay soil dropped from sky to form hill.* Tonga: Gifford 39.

A964. *Mountains (hills) from ancient contest (fight).*
Holes in hills result of fight between gods. India: Thompson-Balys.

Mountains fight each other: cause of their present shape. India: Thompson-Balys.

Mountains fight each other for honor of being the spot for the revelation. Jewish: Neuman.

Battle of demons: hills torn up. India: Thompson-Balys.

Origin of mountain chain.

One mountain in love with another stretches leg out to meet her: origin of a mountain chain. India: Thompson-Balys.

Origin of volcanoes. Maori: Clark 43.

Origin of mounds. Tonga: Gifford 121.

Mounds from horns cast by cattle. Irish myth: Cross.

Origin of cliffs.

Cliffs become hard. Were formerly soft but become hard by God's order. (Cf. A975.)—Finnish: Aarne FFC VIII 3 No. 3; Estonian: Aarne FFC XXV 139 No. 2.

Cliff from lovers' leap. Lovers in despair throw themselves from a high place. This becomes a cliff.—*Crane Vitry 220f. No. 214; Ward Cat. Romances III 17; U.S.: Baughman.—Common among the North American Indians.

Creation of mountains and hills—miscellaneous.

Mountain from buried giant. India: Thompson-Balys.

Cloud on lofty male mountain induced by a beautiful female mountain to bow to her feet: hence their present shape. India: Thompson-Balys.

Mountains and valleys formed from great fire. India: Thompson-Balys.

Hills because sky asked earth to wrinkle up its feet. India: Thompson-Balys.

Water freezes and forms mountains. Eskimo (Bering Strait): Nelson RBAE XVIII 482.

Hill brought to country as adopted child. Hawaii: Beckwith Myth 379.


Mountain or hills from actions of the devil. England: *Baughman.

A971. **Origin of rocks from breaking of God's sieve.** See references in A963.2.

A972. **Indentions on rocks from prints left by man (beast).** (Cf. A901.)—*Fb "sten" III 552b; *Andree Ethnographische Parallelen (1878) 96; Dh II 8.—Irish: Thurneysen Irische Helden-u. Königssagen 189, Cross; Icel.: Boberg; Danish: Schmidt DF XXXIX 13ff.; French: Sébillot France I 369ff.; India: Thompson-Balys.—N. A. Indian: Krickeberg Indianermärchen aus Nordamerika 245, Calif. Indian: Gayton and Newman 59; Aztec: Krickeberg Märchen der Azteken 60, 204, and passim; S. Am. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132.


A972.1.1. **Indentions on rocks from footprints of Christ.** Dh II 199.—Irish myth: Cross; Icel.: Kirialaxsaga 66.

A972.1.2. **Priest stamps on stone to prove truth of pope; print is still visible.** England: Baughman.

A972.1.3. **Footprints of holy man are still seen in stone where he stood to preach.** England: Baughman.

A972.2. **Indentions on rocks from footprints of fairies (angels, devils).** Jegerlehner Oberwallis 303 Nos. 22, 23.—Lithuanian: Balys Legends No. 500ff.

A972.2.1. **Indention on rock from footprint of angel.** Irish myth: Cross; Jewish: Neuman.

A972.2.2. **The devil's footprint.** Eng., Wales, U.S.: *Baughman.

A972.3. **Holes in stones caused by piercing by saint's finger.** Irish: Plummer Vitae Sanctorum Hiberniae clvi.

A972.3.1. **Holes in stone caused by saint (warrior).** Irish myth: Cross.

A972.3.1.1. **Indentions on rock from weapons (limbs) of robbers through power of saint.** Irish myth: Cross.

A972.3.1.2. **Indentions on rocks from footprints of saint's cow.** Irish myth: Cross.


A972.5. **Indentions on rocks from marks of various persons.**

A972.5.1. **Indentions on rocks from head of infant hero (saint).** Irish myth:
A972.5.2. *Chasms between rocks mark "leaps" of giants, heroes, etc.* Irish myth: Cross.

A972.5.3. *Indentions on rock from paws of King Arthur's dog.* Irish myth: Cross.

A972.5.4. *Indentions on rocks from weapons, knees, and elbows (of persons slain by hero).* Irish myth: Cross.

A972.5.5. *Rocks or hill-tops flat because persons (gods) slept or cooked on them.* Irish myth: Cross.


A972.7. *Great fish killed by hero and cut into sixteen pieces: the great stones may still be seen.* India: Thompson-Balys.

A973. *Origin of stones: punishment for discourtesy.* Jesus asks a man what he is sowing. He answers, "Stones." Jesus turns the crop to stones. This is how stones originate.—*Dh II 95.—Estonian: Aarne FFC XXV 140 No. 4; Livonian: Loorits FFC LXVI 80 No. 2, England: Baughman.


A974.1. *Certain stones are druids transformed by power of saint.* Irish myth: Cross.

A974.2. *Certain stones are transformed giants.* Irish myth: Cross.

A975. *Why stones became hard.* By God's order. (Cf. A968.1.)—Schmidt DF XXXIX 36; von Sydow Folkeminder och Folktankar VI 73; Fb "Adam" IV 3a.—Finnish: Aarne FFC VIII 3 No. 3; Estonian: Aarne FFC XXV 139 Nr. 2; Livonian: Loorits FFC LXVI 80 Nos. 3, 4.—Oceanic: Beckwith Myth 88.

A975.1. *Why stones no longer grow.* Devil sows stones; God sends cold to prevent their growing. Lithuanian: Balys Index No. 3015, Legends Nos. 16f.


A975.2. *Why certain rock produces fire when struck with steel.*

A975.2.1. *Fire producing rock result of contest between god of fire and god of rain.* India: Thompson-Balys.

A976. *Why rocks at river are covered with moss.* Jamaica Negro: Beckwith MAFLS XVII 259 No. 49.
A977. Origin of particular stones or groups of stones.


A977.2.2. The devil throws stones at church or churchmen. (Cf. A963.4.)—England: *Baughman.

A977.2.3. Devil throws down quoits when he is told that it is wrong to play on Sunday. They remain as stones to this day.—England: Baughman.


A977.3.1. The devil drops stones from apron. (Cf. A963.1.)—England, Ireland: *Baughman.

A977.4. The devil turns object or animal to stone which is still seen. England, U.S.: *Baughman.


A977.5.1. Certain stones are cheeses transformed by saint. (Cf. A974.)—Irish myth: Cross.

A977.5.2. Pile of stones in certain chapel formed of fragments of salmon transformed by saint. Irish myth: Cross.

A977.5.3. Stone column is membrum virile of ancient hero. Irish myth: Cross.

A977.5.4. Two rocks from split and transformed lapdog. Irish myth: Cross.


A978.2. Iron created to punish cedar's pride. Jewish: Neuman.

A978.3. Origin of emeralds from marvelous vase broken into pieces. India: Thompson-Balys.

A979. Other stories about stone origins. Tahiti: Henry 341; Marquesas: Handy 132; Hawaii: Beckwith Myth 18, 22.


A980. Origin of particular places.

A983. Origin of valleys or hollows. Jewish: Neuman; Tonga: Gifford 89.
A984. Pillars of Hercules at Gibraltar set up by Hercules. (Cf. A901.)—Greek: Fox 86.

A986. Bridge of the Gods. A conflict of the gods breaks a primeval bridge and thus causes a rapid in a river (the Columbia River at The Dalles, Oregon).—Salishan: Alexander N. Am. 134.


A989. Origin of particular places—miscellaneous.

A989.1. Dark brown patches on soil mark place where marvelous cow (Glas) and her calf lay. Irish myth: Cross.


A989.3. Certain stones are druids' (saints') seats (chairs). Irish myth: Cross.

A989.4. Pile of stones (cairn) marks site of battle. Irish myth: Cross.

A990. Other land features.


A992.2. Sacred place where thunderbolt fell down. Blinkenberg The Thunderweapon (Cambridge 1911); Handwb. d. Abergl. II 325 "Donnerkeil".

A992.3. Ground bursts open and a temple rises from it. India: Thompson-Balys.

A994. Five great roads of Ireland "discovered" on night of king's birth. Irish myth: Cross.


A996. Origin of settlements (places later to be settled). Jewish: Neuman.


A1000—A1099.

A1000—A1099. World calamities and renewals.

A1000. World catastrophe. The world is destroyed. The incidents are usually the same whether a final destruction is thought of or a destruction which may be overcome by a renewal of the earth.—**Olrik Ragnarök; Fb "verden" III 1039ab; *G.


A1002.1. A1002.1. *Widespread calamity when feast of John the Baptist shall fall on certain day.* Irish myth: Cross.


A1002.2.2. A1002.2.2. *Bleeding wood as sign of Doomsday. Jewish: Moreno Esdras (M307.3.).

A1002.2.3. A1002.2.3. *Talking stone as sign of Doomsday. Jewish: Moreno Esdras (M307.4).

A1002.2.4. A1002.2.4. *Unusual migration of birds as sign of Doomsday. Jewish: Moreno Esdras (M307.5.).


A1006. A1006. *Renewal of world after world calamity.* Icel.: De la Saussaye 352, Boberg; Jewish: *Neuman.—S. Am. Indian (Bakairi): Lévi-Strauss BBAE CXLIII (3)


A1006.3. A1006.3. New race made of red earth after world calamity. Smith Dragon 121.


A1006.5. A1006.5. Ireland repopulated by persons who escape flood. Irish myth: Cross.

A1006.6. A1006.6. Ireland, waste for centuries after flood, is repopulated by immigrants. Irish myth: Cross.


A1009.3. A1009.3. Large stone falls from sky killing all but one couple. S. Am. Indian (Morë): Métraux BBAE CXLIII (3) 406.

A1010. A1010. Deluge. Inundation of whole world or section.—**Anderson Nordasiatische Flutsagen; **Andree Die Flutsagen (Orauscheins, 1891); **Diestel Die Sintflut und die Flutsagen des Altertums (Berlin 1876); *Woods Encyc. Religion and Ethics s.v. "Deluge"; **Winternitz Die Flutsagen des Altertums (Wien 1901); **Fischer Weltwenden: Die grossen Fluten in Sage und Wirklichkeit (Leipzig 1925); **Gerland Der Mythus von der Sintflut (Bonn 1912); **Usener Die Sintflutsagen untersucht (Bonn 1899); Ley Eiszeit (Anhang: Eiszeit u. Sintflut) (Erfurt 1928); *Riem Die Sintflut in Sage und Wissenschaft (Hamburg 1925); *F. von Schwarz Sintflut und Völkerwanderung (Stuttgart 1894); **Feilberg Skabelses og Syndfloodsagn (1915); *Maria Alice Moura Pessoa A Bibliographic Study of the Deluge Myth in the Americas (MA Thesis, Columbia University 1948).—Irish myth: Cross; Greek: Fox 19, *Frazer


A1011. A1011. Local deluges. **Schmarsel Die Sage von der untergegangenen Stadt; *RTP XXVIII 27 and references to earlier volumes.—Irish myth: Cross; Greek: Frazer Apollodorus II 81 n. 2; Jewish: Neuman.


A1011.3. A1011.3. God's promise never to destroy world by water does not apply to local floods. Jewish: Neuman.

A1012. A1012. Flood from fluids of the body.

A1012.1. A1012.1. Flood from tears. N. A. Indian: *Thompson Tales 287 n. 57b; polynesian: Dixon 38 n. 117.

A1012.1.1. A1012.1.1. Flood from Adam's tears of repentance. Dh I 223.


A1012.2. A1012.2. Flood from urine. *Jochelson JE VI 367 (Koryak, Eskimo, Athapascan Indians).

A1012.2.1. A1012.2.1. Flood caused by loosing fairy horse and allowing it to stale. Irish myth: Cross.

A1012.3. A1012.3. Flood from blood. American Indian (Mono): Gifford JAFL XXVI 306.
A1012.3.1. *Flood from slain giant's blood.* Icel.: Boberg.

A1013. *Flood from belly.* It flows from pierced belly of monster.—Indonesian: Dixon 196 n. 33; N. A. Indian: *Thompson Tales* 287 n. 57c.; S. Am. Indian (Toba): Métraux MAFLS XL 127.


A1015.1.1. *Flood from conflict of monsters (giant animals).* S. Am. Indian (Araucanian): Cooper BBAE CXLIII (2) 753, (Aymara): Tschopik *ibid.* (2) 571, (Chiriguano): Métraux *ibid.* (3) 484.

A1015.2. *Spirit causes deluge.* Jegerlehner Oberwallis 299 No. 10.—S. Am. Indian (Eastern Brazil): Lowie BBAE CXLIII (1) 434, (Guaporé River): Lévi-Strauss *ibid.* (3) 379.

A1015.3. *Flood caused by deity stamping on floor of heavens.* Maori: Beckwith Myth 250, Clark 162.


A1016.1. *Flood from animals' boring into ground (turtles, crawfishes, etc.).* American Negro (Georgia): Harris Remus No. 5.


A1016.7. *Flood whenever shard at earth's core moves.* Jewish: Neuman.

A1017. *Flood caused to satisfy emotional need.*


A1017.3. A1017.3. *Flood caused by curse.* S. Am. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484.


A1018.2. A1018.2. *Flood as punishment for incest.* American Indian (Namba): Müller Anthropos XXIX 186.


A1019.3. A1019.3. *Flood because earth has become too thickly populated.* India: Thompson-Balys.


A1021. A1021. *Deluge: escape in boat (ark).* *Dh I* 258ff.—Irish myth: Cross; Icel.:

A1021.0.1. A1021.0.1. Persons excluded from Noah's ark build another ark and sail to Ireland. Irish myth: Cross.

A1021.0.2. A1021.0.2. Escape from deluge in wooden cask (drum). Chinese: Graham; S. A. Indian (Guaporé): Lévi-Strauss BBAE CXLIII (3) 379.

A1021.0.3. A1021.0.3. Deluge: escape in gourd. India: Thompson-Balys.


A1021.1. A1021.1. Pairs of animals in ark. Seed of all beings put into ark to escape destruction.—See references to "Sintflutsage" in A1010; also Dh I 267ff.—Irish myth: Cross; Hebrew: Genesis 6:19; Babylonian: Spence 175; Hindu: Keith 147.—Aztec: Alexander Lat. Am. 85ff.


A1023. A1023. Escape from deluge on tree. India: Thompson-Balys.—American Indian

A1025. **Escape from deluge on island.** Society Is.: Dixon 39.

A1026. **Escape from deluge on foot.** Chinese: Eberhard FFC CXX 84.

A1027. **Rescue from deluge by fish.** Hindu: Keith 75, 99.

A1028. **Bringing deluge to end.**

A1028.1. **Trickster sticks spear in ground and leads water to sea, ending deluge.** S. Am. Indian (Chaco): Métraux BBAE CXLIII (1) 369.

A1028.2. **Birds fill sea with dirt and overcome flood.** S. Am. Indian (Caingang): Métraux BBAE CXLIII (1) 473.

A1029. **Escape from deluge—miscellaneous.**

A1029.1. **Marvelous tree survives deluge.** Irish myth: Cross.

A1029.2. **(Four) persons who, in four quarters of the world, survived the flood and thus preserved ancient tradition.** Irish myth: Cross.

A1029.3. **Escape from deluge in pot or jar.** S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 170; (Guarayu): Métraux BBAE CXLIII (3) 438.

A1029.4. **Flood: refuge in huge gourds with seven rooms in each.** India: Thompson-Balys.

A1029.5. **Escape from deluge in box or basket.** American Indian (Thompson River): Teit JE VIII 230; (Apache): Gould JAFL XXXIV 319; Russell JAFL XI 253ff.; (Guarayu): Métraux BBAE CXLIII (3) 438; (Cubee): Goldman *ibid.* (3) 798; (Chaco): Nordenskiöld Indianerleben 253f.

A1029.6. **Survivors of flood establish homes.** S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 170f.

A1030. **World-fire.** A conflagration destroys the earth. Sometimes (as with the flood legends) the tradition is somewhat local and does not refer to an actual destruction of the whole earth; sometimes the fire marks the end of the world.—*Olrik Ragnarök 483 s.v. "Weltbrand", *Danske Studier (1913) 204ff.; *Eisler Weltenmantel und Himmelszelt 452.—Icel.: MacCulloch Eddic 336ff.; Boberg: Greek: Grote I 94; Lithuanian: Balys Tautosakos Darbai VI 113f.; Jewish: Neuman; Babylonian: Meissner Babylonien und Assyrien II 118; Siberian: Holmberg Siberian 368ff.; Hindu: Keith 105; India: Thompson-Balys; Chinese: Eberhard FFC CXX 84.—Maori: Dixon 47 n. 33; N. Am. Indian: *Thompson Tales 287 n. 57d.; S. Am. Indian (Yuracare, W. Brazil): Alexander Lat. Am. 313; (Araucanian): *ibid.* 330; (Chaco, Tupinamba, Apapocuvia-Guarani, Tembé, Shipaya, Carajá, Mura, Cashinawa, Witoto, Arawak, Yuracare):


A1031.4.1. A1031.4.1. *All countries burned while the wife of sun god pours fire from a small bowl.* India: Thompson-Balys.


A1035. A1035. *Quenching the world-fire.*


A1035.2. A1035.2. *Creator puts out world-fire with his staff.* S. A. Indian (Inca): Rowe BBAE CXLIII (2) 316.


A1039.1. A1039.1. *Vulture sent out as scout to see whether earth has cooled from world-fire.* (Cf. A1021.2.).


A1045. A1045. *One pair escapes continuous winter and renews race.* (Cf. A1006.1, A1038.)—*Olrik Ragnarök 479 s.v. "Fimbulwinter".

Métraux *ibid.* (3) 131, (Guarani): Métraux MAFLS XL 33.


A1050. **A1050. Heavens break up at end of world.** *Olrik Ragnarök 480 s.v. "Himmel".*

A1051. A1051. **Behavior of stars at end of world.**


A1052. A1052. **Behavior of sun at end of world.**

A1052.1. A1052.1. *Sun devoured by monster at end of world.* *Olrik Ragnarök 482 s.v. "Sonne".*


A1052.3. A1052.3. *End of world when four (seven) suns appear in sky.* Buddhist myth: Malalasekera I 157, II 566.

A1053. A1053. **Behavior of moon at end of world.**

A1053.1. A1053.1. *Moon shining by day as sign of Doomsday.* (Cf. A1002.) Jewish: Moreno Esdras (M307.2).

A1057. A1057. *Seven days silence in whole universe at the end of the world.* Jewish: Moreno Esdras (M307.10).

A1058. A1058. *End of world when culture hero removes one of the world-props.* S. Am. Indian (Guaraní): Métraux BBAE CXLIII (3) 93.


A1061. A1061. *Earth sinks into sea at end of world.* *Olrik Ragnarök 479 s.v. "Erde".*


A1062. A1062. *Mountains fall together at end of world.* *Olrik Ragnarök 484 s. v. "Zusammenstürzen".*

A1063. A1063. **Water-disturbances at end of world.**


A1063.2. A1063.2. *Sea water mixes with fresh water at end of the world.* Jewish:

A1066. A1066. *Sun will lock moon in deep ditch in earth's bottom and will eat up stars at end of world.* Africa (Fang): Einstein 36.


A1070. A1070. *Fettered monster's escape at end of world.* Giant, or monster, is fettered in depths of the earth. His movement causes earthquakes. When he succeeds in freeing himself from the fetters and escapes, the world will end.—*Olrik Ragnarök 278, 478ff. s.v. "Erdbebenriese", "Schlange", "Raubtier", "Ungeheuer", Danske Studier (1913) 3ff.; Anholm Danske Studier (1904) 141; *Krohn Der gefangene Unhold; *Von der Leyen Der gefesselte Unhold.—Irish myth: Cross; Icel.: De la Saussaye 246; Lettish and Lithuanian: Gray 322; Persian: Carnoy 324; Babylonian: Spence 78.


A1071.2. A1071.2. *Forging of chain for fettered monster.* Smiths hit once in three or four times on the bare anvil. All of these blows go to forging chains for the monster (devil).—Olrik Ragnarök 204ff., 248ff., 253 (Prometheus), 269 (Loki).

A1072. A1072. *Form of fettered monster.*


A1072.3. A1072.3. *Fettered monster as snake.* *Olrik Ragnarök 84, 482 s.v. "Schlange".


A1074.1. A1074.1. *Monster fettered with sword just out of reach.* If he reaches it he will free himself.—*Olrik Ragnarök 136ff., 184ff., 225.
Fettered monster's vain attempt to reach sword with man's help. Could he reach it he would escape.—*Olrik Ragnarök 139ff., 185, 223ff.

Fettered monster questions visitor. He asks "Are lambs still being produced?" or the like; i.e. is nature still normal? He must remain fettered till he hears that nature's laws no longer hold.—*Olrik Ragnarök 149ff., 180ff.


Fettered monster kept just out of reach of water. The water is always drunk by vulture as he is ready to take it.—*Olrik Ragnarök 151ff., 183ff., 288.

Fettered monster vainly loosens his stake. Each time he loosens it, it is driven in the ground.—*Olrik Ragnarök 186ff., 289.

Fettered monster's weakened chains renewed by supernatural power. Are almost licked in two by dog but then renewed.—*Olrik Ragnarök 152, 189ff., 217ff., 289.

Fettered monster's weakened chains renewed by stroke of a smith. (Cf. A1071.2.)—*Olrik Ragnarök 152, 189ff., 217ff., 289; Fb "smed" III 402a.

End of world heralded by coming of Antichrist, a gigantic destructive one-eyed monster. Irish myth: Cross.

Signs before the birth of Antichrist. Irish myth: Cross.

Battle at end of world. Armageddon.—Revelations 16:16; Fb "krig" II 296b.; Irish myth: Cross; Jewish: Neuman, Moreno Esdras (N307.13).

Horse shall wade in blood at Armageddon. *Fb "hest" I 600a.

Battle of the gods at end of world. *Olrik Ragnarök 480 s.v. "Götterschlacht".

Battle of gods and monster at end of world. Jewish: Neuman.

Battle of gods and giants at end of world. *Olrik Ragnarök 480 s.v. "Götterschlacht".

Odin battles Fenris Wolf at end of world. (Cf. A1070.)—*Olrik Ragnarök 479 s.v. "Fenris-wolf".

Other gods battle Fenris wolf at end of world. Icel.: Boberg.

God battles hound of hell at end of world. Icel.: Boberg.

Thor battles Midgard serpent at end of world. *Olrik Ragnarök 481 s.v. "Midgardschlange".

End of world to come at disease and death of snake encircling the world. India: Thompson-Balys.

God battles Leviathan at end of world. Jewish: Neuman.


A1099. A1099. World calamities—additional motifs.


A1099.3. A1099.3. World turned topsy-turvy and eaten by an earthworm. India: Thompson-Balys.

A1100—A1199. Establishment of natural order.


A1101. A1101. The four ages of the world. A development of the present order through four stages or periods, the golden, silver, bronze, and iron ages, or the like.—**Encyc. Religion and Ethics s.v. "Ages of the World".—Irish myth: Cross; Greek: Fox 17, Grote I 62; Hindu: Keith 105, Penzer IV 240 n. 1, VII 1 n. 5; Chinese: Ferguson 33.


A1101.1.2. *Even trees could speak in golden age.* India: Thompson-Balys.


A1101.2. *Reversal of nature in former age.*

A1101.2.1. *Formerly men plowed and cattle were their masters.* India: Thompson-Balys.

A1101.2.2. *Formerly men ate grass: cattle ate rice and pulse.* India: Thompson-Balys.

A1101.2.3. *Formerly men dumb: birds and animals talked.* India: Thompson-Balys.

A1101.2.4. *Formerly men could go safely beneath the sea.* Tuamotu: Stimson MS (z-G. 13/50).


A1110. **Establishment of present order: waters.**


A1115.2. A1115.2. *Why the sea is salt: magic salt mill.* Stolen by sea-captain, who takes it aboard and orders it to grind. It will stop only for its master; ship sinks and mill keeps grinding salt.—*Type 565; *BP II 438ff.—Icel.: MacCulloch Eddic 283; cf. Chinese: Eberhard FFC CXX 108.

A1115.3. A1115.3. *Why the sea is salt: heavy rain showers on ashes of wood burnt by primeval fire.* S. Am. Indian (Tupi): Ehrenreich 16, (Tupinamba): Métraux BBAE
CXLIII (3) 133.


A1122.1. A1122.1. Hole of winds: stopper destroyed. The hole is stopped with a wooden stopper, which is destroyed. The country dries up.—Chauvin II 110 No. 75.


A1122.3. A1122.3. Lost wind found in hollow tree: has been banished and is needed by men. India: Thompson-Balys.

A1122.4. A1122.4. Wind comes through holes in sky when gut covering is cut. Eskimo (Bering Strait): Nelson RBAE XVIII 498.


A1125. A1125. Winds caused by flapping wings. A giant bird causes the wind with his wings. The wings are cut by the culture hero so that the bird cannot flap so hard.—Gaster Thespis 158; Icel.: MacCulloch Eddic 276; Babylonian: Spence 117; India: Thompson-Balys.—N. A. Indian: *Thompson Tales 292 n. 74; American Negro (Georgia): Harris Friends 39ff. No. 5.

A1126. Wind caused by wind-god's movements. When the son of the wind lies down, the wind blows.—Bushman: Bleek and Lloyd 101ff.


A1127.2. Gentle west wind said to be exhausted from fleeing deity. Maori: Clark 46.

A1128. Regulation of winds. India: Thompson-Balys.


A1128.2. When wind-spirit is awake it storms; asleep, it is calm. Tonga: Gifford 53.


A1129.3. Wind is blind. India: Thompson-Balys.

A1130. Establishment of present order: weather phenomena.


A1131.0.1. Regulation of rains. India: Thompson-Balys; Chinese: Graham.

A1131.0.2. Why it rains most in the hills. India: Thompson-Balys.


A1131.2. *Rainy weather sent by saint as punishment.* *Dh II 176ff.*


A1131.4.1. *Rain kept in waterskin dragged along sky floor.* India: Thompson-Balys.

A1131.5. *Rain from rain-god (rain spirit).* See all references to A287.—Greek: Fox 159 (Zeus); S. Am. Indian (Toba, Chamacoco, Mataco): Métraux BBAE CXLIII (1) 366, MAFLS XL 26f.


A1133.2. *Origin of clouds: creator ornaments the sky with clouds so that the mountains are sometimes shaded.* India: Thompson-Balys.

A1133.3. *Clouds as smoke rising to sky.* S. Am. Indian (Toba): Métraux MAFLS XL 26f.


A1135. *Origin of wintry weather.*

A1135.1. *Origin of cold in winter.*


A1135.2. *Origin of snow.* Irish myth: Cross; Flemish: De Meyer FFC XXXVII 83 No. 9b; Jewish: Neuman.—Eskimo (West Greenland): Rasmussen II 33, Rink 44.

A1135.2.1. *Snow from feathers or clothes of a witch (Frau Holle).*—*Hoffmann-Krayer Zs. f. Vksk. XXV 119 n. 5; *Fb "sne" III 427b.

A1135.3. *Origin of frost.* S. Am. Indian (Toba): Métraux MAFLS XL 22;
India: Thompson-Balys.

A1135.4. Origin of hail. S. Am. Indian (Aymara): Tschopik BBAE CXLIII (2) 571.


A1141.2. Lightning from flashing sword. India: Thompson-Balys.

A1141.3. Lightning from heavenly horses striking hoofs against stars. India: Thompson-Balys.

A1141.4. Lightning as god's whip. Gaster Thespis 157; Jewish: Neuman.


A1141.7.1. Lightning as torches of invisible dancers. Africa (Fang): Trilles 174.


A1142.5.  Thunder is sound of God's gun. India: Thompson-Balys.

A1142.5.1.  Thunder caused by God beating his weapon. India: Thompson-Balys.

A1142.5.1.1.  Thunder from crashing of stones in moon as goddess beats tapa. Samoa: Clark 121.

A1142.5.1.2.  Thunder from thunder-spirit beating his children. S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 684.


A1142.7.  Thunder from deity separating the winds which try to unite. India: Thompson-Balys.

A1142.8.  Thunder is noise of waterskin which rain-god drags along sky floor. India: Thompson-Balys.

A1142.9.  Thunder made by giants in sky. Greek: Grote I 5, 8, 12, (Cyclops).


A1145.1.  Earthquakes from movements of subterranean monster. (Cf. A844).—*Encyc. Religion and Ethics I 491b; *Olrik Ragnarók 278; Icel.: De la Saussaye 264.—Greek: Fox 211 (Poseidon); Jewish: Neuman; Egyptian: Müller 104; Siberian: Holmberg Siberian 311f.; Armenian: Ananikian 93; India: Thompson-Balys.—S. Am. Indian (Chibcha): Kroeber BBAE CXLIII (2) 908.


A1147.  Origin of stormy sky.


A1148.  Origin of tornado sunsets; i.e., peculiar sunsets foreboding tornadoes. —Ekoï: Talbot 364.


A1151.  Theft of the seasons. Certain seasons are lacking. A culture hero steals the season from a monster and brings it to his people.—N. A. Indian: *Thompson Tales
A1152. A1152. Boneless man turned over to produce seasons. N. A. Indian: Thompson Tales 276 n. 16.


A1155. A1155. Why days lengthen in spring. Flemish: DeMeyer FFC XXXVII 83 No. 9d.

A1156. A1156. Why days shorten in autumn: the real sun sets very early because the red cockscomb plant, used to kill his brother sun with, grows to its full height during this time.—India: Thompson-Balys.


A1161. A1161. February's shortage of days. Days stolen by January and March. —*Köhler-Bolte I 380f.; Destriche RTP II 53; Gaïdoz Mélusine VII No. 11 (with references to earlier numbers); Shaineanu Romania XVIII 107.


A1171.3. A1171.3. Angels of the day: Jewish: Neuman.


A1172. A1172. Determination of night and day. After much discussion, the relative length of these divisions is determined.—Jewish: Neuman; India: Thompson-Balys; Maori: Clark 43, 46; N. A. Indian: *Thompson Tales 289 n. 62; S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 683; African (Fang): Einstein 169.


A1172.2. A1172.2. Wallet containing night and day. Sébillot Incidents s.v. "bissae".

A1172.3. A1172.3. Night and day have steeds and chase each other. Icel.: MacCulloch Eddic 200.


A1177. A1177. *Why sun shines on Saturday (Friday).* *Dh II 30.* —Flemish: DeMeyer FFC XXXVII 83 No. 9c; Jewish: Neuman.

A1178. A1178. *Origin of "yesterday" and "today."


A1181. A1181. *Determination of world center.* By reaching to its ends.—N. A. Indian: Kroeber JAFL XXI 223.


A1185. A1185. *Wings cut from flying mountains.* In beginning mountains have wings. They are cut off by thunderbolt.—Hindu: Penzer VI 3 n. 1; India: Thompson-Balys.


A1187. A1187. *Creator appoints a chief for each class of created things: Lucifer for demons, Sion for mountains, etc.*—Irish myth: Cross; Jewish: Neuman.


A1200—A1699.
A1200—A1299. CREATION AND ORDERING OF HUMAN LIFE

A1200—A1299. Creation of man.


A1201. **Man created to rule the earth.** Africa (Fang): Trilles 131.

A1205. **Unacceptable gods as first inhabitants of earth.** Hawaii: Beckwith Myth 60.


A1211. **Man made from creator's body.** India: Thompson-Balys.

A1211.0.1. **Man springs into existence from deity's body by his mere thinking.** India: Thompson-Balys.

A1211.1. **Man from dirt mixed with creator's blood.** Eitrem Opferritus und Voropfer der Griechen und Römer (Skrifter Akad. Oslo 1914 No. 1 426).—Gaster Oldest Stories 69; Babylonian: Spence 81.—New Britain: Dixon 107 (figures drawn on ground and sprinkled with creator's blood).

A1211.2. **Man from sweat of creator.** Dh I 113; Lithuanian: Balys Legends No. 33.—Persian: Carnoy 293.

A1211.3. **Man from spittle of creator.** Lithuanian: Balys Legends No. 32; Oceanic: Dixon 24.

A1211.3.1. **Being made from spittle of the gods.** Icel.: De la Saussaye 233.

A1211.4. **Man made from creator's eye.** Egyptian: Müller 70ff.

A1211.5. **Man made from dirt rubbed from creator's (hero's) body.** (Cf. A833). India: Thompson-Balys.

A1211.5.1. **Man made from broken off toenail of creator.** S. Am. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.

A1211.6. **Primeval human pair spring from two drops of urine of creator (woman from half-drop).** India: Thompson-Balys.
A1211.7. A1211.7. First man the result of maid having licked semen-stained loin cloth of creator's teacher. India: Thompson-Balys.


A1215. A1215. *Man originates from god who comes to earth.* West Caroline Is.: Dixon 250.


A1220. **A1220. Creation of man through evolution.** Hawaiian: Dixon 15f.; Samoan: *ibid.* 18, 28; Maori: *ibid.* 27.


A1221.1. A1221.1. *Mankind begotten by giant's two feet.* He touches one foot with the other and begets progeny.—Icel.: De la Saussaye 342 (Ymir).

A1221.2. A1221.2. *Mankind from "Peace and Quiet fructified by Light."


A1221.5. A1221.5. *Mankind from mating of frog and "daughter of fire."* Africa: Bouvergnes 33, 40.


49; India: Thompson-Balys; Oceanic: Dixon 109 (Fiji, Torres Straits, Admiralty Is.), 109 n. 17 (Polynesia, Indonesia, Micronesia), 160 (Sumatra), 169f. (Indonesia), Handy 125 (Marquesas); S. Am. Indian (Jivaro): Métraux RMLP XXXIII 148, (Mbay: Métraux BBAE CXLIII (1) 367.


A1224.3. Woman created from dog's tail. Eve.—*Dh I 114ff.; *Bolte Zs f. Vksk. XI 255 n. 3; Polívka ibid. XVI 212.—Finnish: Aarne FFC VII 5 No. 11, XXXIII 52 No. 11; Estonian: Aarne FFC XXV 140 No. 10; Livonian: Loorits FFC LXVI 82 No. 17; Flemish: DeMeyer XXXVII 83 No. 11; Lithuanian: Balys Legends Nos. 36ff., 52, 65.


A1224.5.1. Men are monkeys who have lost their tails. Chinese: Graham.


A1224.7. Creation of man by creator from ants. He commands them to become men.—Greek: Fox 11.


A1225.2. Man originally without hands and feet. Boy steals them from Python, and afterward men have them.—Africa (Eko): Talbot 376.

A1225.2.1. Man given hands, feet, mouth and nose by monkey. S. Am.

A1226.1. Creator makes man out of butter first; it would not stand up and melted. India: Thompson-Balys.

A1227. Different types of men produced from one original type. Jewish: Neuman.

A1230. Emergence or descent of first man to earth.


A1231.1. Mankind from featherless bird sent from sky. Sumatra: Dixon 169.


A1232.1. Mankind from bones of dead brought from underworld. Aztec: Alexander Lat. Am. 90.


A1232.2.1. Mankind emerges from water. India: Thompson-Balys.


A1232.3.1. Mankind emerges from a pit. India: Thompson-Balys.


A1234.1.1. Primeval human pair spring from womb of Mother Earth. (Cf. A1270.)—India: Thompson-Balys.


A1234.3. Spontaneous generation. Scientists find child on deserted island. They suggest that he has emerged from the ground. Italian Novella: Rotunda.


A1240. Man made from mineral substance.

A1241.1. Man made from piece of clay thrown on ground. Babylonian: Spence 162.


Man made of earth brought from four different places. Irish myth: Cross; Jewish: Neuman.


New race from stones thrown over head after deluge. (Cf. A1254.1.).—Greek: Frazer Apollodorus I 55 n. 2, Fox 19.


Mankind from cleft rock. Formosa: Dixon 170; Gilbert Is.: *ibid. 251.

Mankind from salty stone (ice block) licked by cow. (Audhumla).—Icel.: MacCulloch Eddic 63, 324, Boberg.

Man born from mountains. India: Thompson-Balys.

Mankind originates from shell. New Hebrides: Dixon 110.

Mankind originates from metals. Aztec: Alexander Lat. Am. 85.

Man made from vegetable substance.


Creation of man from fruit (nut).

Creation of man from fruit.

Creation of man from fig. S. Am. Indian (Brazil): Oberg 108.

First man born from apple. Chinese: Eberhard FFC CXX 90 No. 49.

Creation of man from nut.

Creation of woman from coconut. The first man throws a
coconut on the ground and thus creates the first woman.—New Britain: Dixon 107f.


A1260.1.3. A1260.1.3. Adam’s body made of eight (four) things. Body, earth; bones, stones; veins, roots; blood, water; hair, grass; thoughts, wind; spirit, clouds—or warmth, fire; cold, air; dryness, earth; instability, water.—*Dh I 111ff.; Köhler-Bolte II 1ff.—Icel.: MacCulloch Eddic 326f.; Siberian: *Holmberg Siberian 376.


A1260.1.5. A1260.1.5. Man made of clay with bones of stone, with blood of water and with vines for veins. India: Thompson-Balys.


A1263. Man created from part of body.


A1263.3. Man created from rubbings of skin. India: Thompson-Balys; Zucì: Parsons JAFL XXIX 394 n. 1.

A1263.4. Man created from spittle of holy person. *Fb "spytte" III 515b.

A1263.5. Man created from animal horns that bloomed and bore him as fruit. Chinese: Graham.


A1265. Men created from sown dragon's teeth. Cadmus, Jason.—Grierson FL XXXIII (1922) 380.—Greek: Fox 10, 45, 112; Frazer Apollodorus I 315 n. 2.

A1266. Man created from food.


A1271. Origin of first parents.

A1271.1. Sun, moon, and stars bring forth first parents. Sun and moon beget son; morning and evening star beget daughter; these, the first parents, are at first without understanding, but it is awakened later by demigods.—Pawnee: Alexander N. Am. 110.

A1271.2. Sun and moon beget stones and birds: these transformed to first parents. Baining of New Britain: Dixon 110.

A1271.4. First parents originate from gold which is from body of first man. Born fifteen years old.—Persian: Carnoy 294.


A1273.1. Incestuous first parents. India: *Thompson-Balys; Philippine: Dixon 171f.

A1275. Creation of first man's (woman's) mate. Irish myth: Cross; India: Thompson-Balys.

A1275.1. Deity creates princess from prince's body and gives her to him. India: Thompson-Balys.

A1275.2. First man split in two to form mate. (Cf. A1225.1.)—Jewish: Neuman; Hindu: Carnoy 316.

A1275.3. Of ten original men one magically changes sex. New Hebrides: Dixon 107; Eskimo (Cape York): Rasmussen III 49.


A1275.5. Man creates a woman from melted butter, sour milk, sour cream and curds offered on the waters. India: Thompson-Balys.

A1275.6. First woman's mate made from transformed tree. S. Am. Indian (Yuracare): Métraux RMLP XXXIII 144.

A1275.7. First man created from nothing wanders until he finds mate. Eskimo (Ungava): Turner RBAE XI 261.

A1275.8. Why Eve was not made at first along with Adam. Irish myth: Cross.

A1275.9. First man descends on earth, falls in love with and marries a fairy. India: Thompson-Balys.

A1275.10. First created man catches woman in his snare. India: Thompson-Balys.

A1276. Man chosen as best gift by primeval women. In beginning only women on earth. Deity kills one by accident and promises anything as reparation. They choose man.—Ekoi: Talbot 98.

A1277. Offspring of first parents.

A1277.2. Primeval human pair allowed to bear all children they wish. Lithuanian: Balys Legends No. 67.

A1277.3. Son of first human couple murdered by tiger sent by god; his head becomes the sun, his chest the moon, and his blood gives the red earth its color. India: Thompson-Balys.

A1277.4. First man and woman bring in children and clothe them. Eskimo (Cape York): Rasmussen III 47.

A1279. Primeval human pair—miscellaneous.

A1279.1. Of first parents husband so hideous he is kept hidden. India: Thompson-Balys.


A1281. Condition of first man (woman).

A1281.1. First man covered with horny substance. (Cf. A1310.1.)—*Dh I 225; Jewish: Neuman.—Lithuanian: Balys Legends No. 34; Siberian: Holmberg Siberian 376.

A1281.2. Man at first covered with hair. Lithuanian: Balys Legends No. 34; Siberian: Holmberg Siberian 383.


A1281.5. First man created circumcised. Jewish: Neuman.

A1281.6. Adam at first nameless. Irish myth: Cross; Jewish: Neuman.

A1281.6.1. Adam's name composed of initial letters of four stars from the four quarters of the heavens. Irish myth: Cross.


A1282.1. Mother of the world gives birth to three sons. India: Thompson-Balys.

A1285. Activities of first man.

A1285.1. First man made chief over whole world. Hawaii: Beckwith Myth 44.

A1285.1.1. In response to Adam's prayer, God sends him to earth to be father of mankind. India: Thompson-Balys.

A1290. Creation of man—other motifs.
A1291. Man created by supernatural creature, not deity.

A1293. Devil in God's absence puts sickness in Adam's body. Dh I 198ff.

A1295. Creation in covered vessel. Men (or animals) created in a basket or from a bundle, or from under a blanket.—N. A Ind.: Kroeber JAFL XXI 223; S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 684.


A1297. First human being killed by jealous brothers (reptiles and insects). India: Thompson-Balys.


A1300. Men at first as large as giants. Dh I 242ff.; Irish myth: Cross; Greek: *Grote I 5; Jewish: Neuman.

A1310. Arrangement of man's bodily attributes.
A1310.1. Change in bodily form at fall of man. Adam's body was formerly horn-like. (Cf. A1281.1.)—Dh I 225.—Lithuanian: Balys Index No. 3035, Balys Legends Nos. 34, 45—49.
A1310.2. Assembling the body. India: Thompson-Balys.
A1310.3. Why men are clothed in skin. India: Thompson-Balys.
A1310.4. Why women have marks on the belly. India: Thompson-Balys.
A1311.1. The lizard hand. Man's hand is modeled on that of the lizard.—N. A. Indian: *Thompson Tales 288 n. 59; Calif. Indian: Gayton and Newman 56.
A1311.2. Why God changed right hand into left. Man loses hand with which he gives devil a box on ears.—Finnish: Aarne FFC VIII 6 No. 19.
A1312.2. Why an uneven number of ribs. Livonian: Loorits FFC LXVI 83 Nos. 21, 22.—Tahltan: Teit JAFL XXXII 226 (floating ribs).


A1313.3.1. Misplaced genitalia. Originally genitals are misplaced. They are properly arranged by the culture hero.—Lithuanian: Balys Legends Nos. 56f.; India: Thompson-Balys; Chinese: Graham.—N. A. Indian: *Thompson Tales 288 n. 59a.; Hatt Asiatic Influences 84f.

A1313.3.1.1. Vaginal teeth broken. Women originally had toothed vaginas. Culture hero breaks teeth so that women will be harmless to men. (See practically all references to F547.1.1, Vagina Dentata.)—S. Am. Indian (Toba, Mataco): Métraux MAFLS XL 99, 105, Métraux BBAE CXLIII (1) 367.


A1313.4.1. Women at first with breasts on their foreheads. S. Am. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


A1315.2. Origin of bald heads. Christensen Molboerne 212 No. 70; Finnish: Aarne FFC VIII 6 No. 17, XXXIII 52 No. 17; Livonian: Loorits FFC LXVI 82 No. 20; Flemish: DeMeyer FFC XXXVII 84 No. 17; India: Thompson-Balys.


A1315.4. Origin of hair around mouth and eyes. Original dispute between Hair and Stomach. Stomach compelled to stay on inside of man. Hair stands on guard at mouth and eyes to see that Stomach does not escape.—Eko: Talbot 394.


A1316.1. A1316.1.  *Distribution of noses.* The earlier comers receive big noses, the later small.—Finnish: Aarne FFC VIII 5 No. 15.

A1316.1.1. A1316.1.1.  *Forming of the nose.* Nose was made from clay taken from the posterior of the already created man.—Lithuanian: Balys Legends No. 35.


A1316.3.1. A1316.3.1.  *Distribution of eyes.* Jewish: Neuman.

A1316.3.2. A1316.3.2.  *Why there are one-eyed women.* S. Am. Indian (Toba): Métraux MAFLS XL 104.

A1316.3.3. A1316.3.3.  *Men originally blind: eyes opened by accident.* Africa (Dahomey): Einstein 18f.


A1319.4. A1319.4.  *Why the posterior of man is large.* Lithuanian: Balys Legends No. 35.

A1319.5. A1319.5.  *Origin of the liver.* India: Thompson-Balys.


A1319.7. A1319.7.  *Why the center of man's eye is black: blackened by spirits to make themselves invisible.* India: Thompson-Balys.


A1321. Men and animals readjust span of life. At first, thirty years are given to all animals and to man. For the animals it is too long, for man too short. Man is given a portion of animals' lives. Years 1—30 vigorous (man's own); 30—48 burdens and blows (ass's); 48—60 no teeth (dog's); 60—70 foolish (monkey's).—*BP III 290 (Gr. No. 176); *Fb "menneske" II 577b; Halm Aesop No. 173; Wesselski Bebel II 135 No. 103.—Lithuanian: Balys Index No. 3060, Balys Legends Nos. 113f.; India: *Thompson-Balys.


A1331.1. Paradise lost because of forbidden fruit (drink). (Cf. A1346).—*Dh 1 208ff.; *Frazer Old Testament I 45ff.; Irish myth: Cross; Spanish

A1331.1. A1331.1.1. 
Paradise lost because of forbidden food. India: *Thompson-Balys.

A1331.2. A1331.2. 
Paradise lost because of brother-sister incest. Persian: Carnoy 310.

A1331.2.1. A1331.2.1. 
Paradise lost because first woman is seduced. Hawaii: Beckwith Myth 43, 61.

A1333. A1333. 

A1333.1. A1333.1. 
Confusion of tongues partly due to lack of understanding of difference between the word for "stick" and the word for "stone." Irish myth: Cross.

A1335. A1335. 

A1335.1. A1335.1. 

A1335.1.1. A1335.1.1. 
Origin of death: wrong messenger goes to God. Wesselski Theorie 44.

A1335.2. A1335.2. 
Origin of death from bad creator's unsuccessful imitation. The bad creator attempts in vain to endow his creations with life like the good creator. Fails and thus introduces death.—Banks Is.: Dixon 106; Hawaii: Beckwith Myth 61.
A1335.3. **Origin of death from unwise choice.** Choice between two bundles, one containing tempting articles, the other everlasting life. People choose the large bundle and lose everlasting life.—Congo: Weeks 218 No. 13.

A1335.4. **Origin of death when early people put on new skins.** Child fails to recognize mother, who puts old skin back on.—Wesselski Theorie 45.


A1335.6.1. **Origin of death: disrespectful answer to God.** India: Thompson-Balys.

A1335.7. **First son who died before his father after the Flood.** Irish myth Cross; Jewish: Neuman.


A1335.9. **Origin of death because people weary of living.** India: Thompson-Balys.

A1335.9.1. **Death sent into the world by culture hero (God) when he got tired of man.** India: Thompson-Balys.

A1335.10. **Men die because a snake comes to prey on mankind while creator rests.** India: Thompson-Balys.

A1335.11. **God of world of the dead demands that men die so he will have subjects.** (Cf. A487) India: Thompson-Balys.

A1335.12. **Death origin: God sends a woman to sell poisoned curds to man.** India: Thompson-Balys.

A1335.13. **God sends centipede down to introduce death into the world through its poisoned sting.** India: Thompson-Balys.

A1335.14. **Death comes into the world by treachery of the gods: stick used by man for scratching his back is changed into cobra.**—India: Thompson-Balys.


A1336. **Origin of murder.** Hebrew: Genesis 4:8ff.; Jewish: Neuman; Greek: Grote I 7.—Congo: Weeks 207 No. 4; Ila of Rhodesia: Smith and Dale 350 No. 5.

A1337. **Origin of disease.** *Dh I 98ff.—Finnish Kalevala rune 45; Greek: Grote I 72 (Pandora's Box); Buddhist myth: Malalasekera I 461; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 187.—Africa (Eko): Talbot 278, 282; Hawaii: Beckwith Myth 113, 502; Shasta: Frachtenberg JAFL XXVIII 227; S. Am. Indian (Cubedo):
A1337.0.1. Disease caused by the gods. India: Thompson-Balys.

A1337.0.1.1. Pestilence brought to man in box by messenger from creator. S. Am. Indian (Inca): Rowe BBAE CXLIII (2) 318.

A1337.0.2. Disease caused by ghosts. India: Thompson-Balys.

A1337.0.3. Disease caused by witchcraft. India: Thompson-Balys.

A1337.0.4. Disease caused by menstrual blood. (Cf. D1003.)—India: Thompson-Balys.

A1337.0.5. Disease as punishment. India: Thompson-Balys.

A1337.0.6. Disease to prevent man enjoying himself too much. India: Thompson-Balys.


A1338. Origin of physical defects. Wicked people entering heaven on rope fall to earth and are injured. St. Peter misunderstands what God says and lets them fall.—Spanish: Boggs FFC XC No. 758A.


A1341.3. Origin of thefts and quarrels. India: Thompson-Balys.


A1344.1. A1344.1. The "three first cries that made their way to God": the cry of the blood of Abel, etc. Irish myth: Cross.


A1346.2.2. A1346.2.2. First people have everything they wish (life without work). India: Thompson-Balys; Africa (Fang): Trilles 144.

A1346.2.3. A1346.2.3. Men are too happy: pain and sickness created. India: Thompson-Balys.


A1351.2. **Origin of abortions.** Jewish: Neuman.


A1352.2. A1352.2. **Means of persuading persons to intercourse.** India: Thompson-Balys; Chinese: Graham.

A1352.3. A1352.3. **Former intercourse by navel.** India: Thompson-Balys.


A1355.1. A1355.1. **Origin of menstruation—Eve and the serpent.** It is a punishment because Eve had intercourse with the serpent.—Dh I 211; Jewish: Neuman.

A1355.1.1. A1355.1.1. **Origin of menstruation: punishment because Eve ate forbidden fruit.** Irish myth: Cross; Jewish: Neuman.

A1355.2. A1355.2. **Origin of menstruation—Virgin Mary's garment.** She hides her garment and a maiden finds it.—Finnish: Aarne FFC VIII 6 No. 24; Jewish: Neuman.

A1355.3. A1355.3. **Previously men menstruated.** India: *Thompson-Balys.

A1357. A1357. **Culture hero teaches women how to rear their children.** S. Am. Indian (Toba): Métraux MAFLS XL 112f.

A1358. **Origin of sterility among women.** India: Thompson-Balys.

A1360. **Man's growth and maturity.**

A1361. A1361. **Why children are helpless for so long.** Livonian: Loorits FFC LXVI 84 No. 36; Lithuanian: Balys Legends Nos. 43f.; Flemish: DeMeyer FFC XXXVII 83 No. 11c.

A1365. **Why a lad at puberty is energetic and later lazy.** Tahltan: Teit JAFL XXXII 239.

A1370. **Origin of mental and moral characteristics.**

A1371. A1371. **Why women are bad.** Irish myth: Cross; Jewish: Neuman.

A1371.1. A1371.1. **Bad women because of head exchanged with devil.** Devil (serpent) and woman fight. St. Peter cuts off their heads and exchanges them.—Flemish: DeMeyer FFC XXXVII 83 No. 11b.; Lithuanian: Balys Index No. 3047, Balys Legends Nos. 82-93.

A1371.2. A1371.2. **Bad women combination of nine different animals.** Stiefel Zs. f. Vksk. VIII 163.
A1371.3. Bad women from transformed hog and goose. Peter, having only one daughter, foolishly promises her to three men. He asks the Lord to create two others. This request is granted. The first creature he meets on two successive mornings he is to greet, and they will be transformed. He meets a hog and a goose. His two new daughters have these characteristics.—*Dh II 191ff.; Fb "sø" III 449b.; Lithuanian: Balys Index No. 411.

A1372. Origin of other special characteristics of women.

A1372.1. Why women are prattlers. Flemish: DeMeyer FFC XXXVII 83 No. 11a.

A1372.2. Why women laugh much. When Eve sees her first child she laughs over its smallness.—Estonian: Aarne FFC XXV 141 No. 16.

A1372.3. Why women are roving. Lithuanian: Balys Legends No. 73; Africa (Ekoì): Talbot 114.

A1372.4. Why women have a treble voice. Estonian: Aarne FFC XXV 141 No. 13; Livonian: Loorits FFC LXVI 84 No. 34.

A1372.5. Why women are deceitful. Kaska: Teit JAFL XXX 462.

A1372.6. Why some women are good-looking. Tahltan: Teit JAFL XXXII 220.

A1372.7. Origin of pleasant and unpleasant women. Contest arranged by Virgin Mary—laughter forbidden for some time.—Lithuanian: Balys Legends No. 79.

A1372.8. Why women never have leisure. Because they refused to show God the way, saying they had no time.—Lithuanian: Balys Index No. 3046, Balys Legends Nos 74-78.


A1372.10. Why women keep washing themselves. St. Andrew, sent to get salt to keep people clean, gets drunk and forgets. There is only enough for men.—Venezuela: Dominguez Collection II No. 33 (Archive of Venezuelan Institute of Folklore).

A1373. Why women attract men.


A1381. Origin of bravery.


A1382.1. Why man is fearful in the jungle. Africa: Stanley 78.


A1383.1. Shame for nakedness appears to first woman. (Leaves for clothes).—Jewish: Neuman; India: Thompson-Balys; Africa (Baluba): Einstein 19.

A1384. Origin of evil inclinations.


A1384.2. Evil inclination enters body at time of conception. Jewish: Neuman.


A1388.1. Hate released among mankind. Greek: Fox 78.


A1391. Why other members must serve belly. Result of a debate between members of the body.—India: Thompson-Balys; Africa (Ekoí): Talbot 393.

A1391.1. Why all limbs are dependent on body. Africa (Cameroon): Mansfield 234.


A1394. Men live by the breath of the gods. (Cf. A1241.3.)—India: Thompson-Balys.

A1399. Ordaining of human life—additional motifs.


A1400—A1499.
A1400—A1499. Acquisition of culture.

A1400. A1400. Acquisition of human culture.


A1403. A1403. *God teaches people to work.* Lithuanian: Balys Index No. 3057, Balys Legends Nos. 110f.


A1410. A1410. Acquisition of livable environment.


A1411.2. A1411.2. *Theft of light by being swallowed and reborn.* The hero transforms himself to a particle. The daughter of the guardian of light swallows him as she is drinking water. He is reborn. As a child in the house he steals light.—India: Thompson-Balys; N. A. Indian: *Thompson Tales 282 n. 44.


A1412.3. A1412.3. *Acquisition of day light by culture hero.* S. Am. Indian (Tucuna): Nimuendajú BBAE CXLIII (3) 724.


A1414.3. **Origin of fire—children strike rocks together, accidentally produce fire.** Calif. Indian: Gayton and Newman 60.


A1414.5. **Origin of flint and tinder.** India: Thompson-Balys.


A1414.7. **Repository of fire.**

A1414.7.1. **Tree as repository of fire.** Calif. Indian: Gayton and Newman 61; S. Am. Indian (Chiriguan): Métraux RMLP XXXIII 158.

A1414.7.2. **Rock as repository of fire.** Calif. Indian: Gayton and Newman 61.

A1414.7.3. **Cave as repository of fire.** Marquesas: Handy 103.


A1415.0.1. **Fire withheld from men as punishment.** Greek: *Grote I 71.

A1415.0.2. **Original fire property of one person (animal).** Marquesas:


A1415.3. A1415.3. Theft of fire—trick exchange. Child of fire-owner is stolen and then given back in exchange for fire.—*Dh III 110ff.


A1420.5. A1420.5. After Fall first parents fed and clothed from one palm-tree. Irish myth: Cross; Jewish: Neuman.


A1421.0.1. Hoarded rice made available once more to men by culture hero. India: Thompson-Balys.


A1421.1.1. Man rules all animals. God gives greatest strength to lion, but because of man's wisdom lion is in his power. Lithuanian: Balys Index No. 3110, Legends No. 215.

A1422. Assignment of edible animals. Certain animals may be eaten by man.—Hebrew: Leviticus ch 11; Jewish: Neuman; India: *Thompson-Balys; Africa (Ekoi): Talbot 78, 149, (Hottentot): Bleek 73 No. 34.

A1422.0.1. Animals sources of food because they were once unfaithful, disobedient wives of a visitor from god-country. India: Thompson-Balys.

A1422.0.2. What animals are to be eaten by man. India: Thompson-Balys.


A1422.3. Why the wild boar is hunted by man for food: once a faithless wife killed by her husband. India: Thompson-Balys.


A1423.2. Acquisition of rice. (Cf. A2685.)—India: *Thompson-Balys; Chinese: Eberhard FFC CXX 130f. No. 86.

A1423.3. Origin of coconut. Maniliki, Cook Island: Beckwith Myth 256;
Tonga: Gifford 182.

A1423.4. A1423.4. *Acquisition of manioc.* Africa (Bushongo): Tardau 249.


A1425.1. A1425.1. *All the kinds of seed in a bamboo that culture hero cuts down.* India: Thompson-Balys.

A1426. A1426. *Acquisition of food supply—miscellaneous.*


A1427.0.2. A1427.0.2. *Liquor discovered by rain-god.* India: Thompson-Balys.

A1427.0.3. A1427.0.3. *Intoxicating drink first used at the wedding feast of the first couple.* India: Thompson-Balys.

A1427.0.4. A1427.0.4. *Creator gives liquor to his servant giant to drink.* India: Thompson-Balys.

A1427.1. A1427.1. *Acquisition of brandy.* Devil teaches how to burn brandy. (Cf. A1456.)—Finnish: Aarne FFC VIII 7 No. 31, XXXIII 52 No. 31; Livonian: Loorits FFC LXVI 87 No. 54; Lithuanian: Balys Index No. 3291; India: Thompson-Balys.


A1429. A1429. *Acquisition of food supply—miscellaneous.*


A1429.3. **Acquisition of water.** (Cf. A1111.)—Irish Myth: Cross.

A1429.3.1. **First wells dug.** Irish myth: Cross.

A1429.3.2. **Gods provide drinkable water.** (Cf. A941.)—Hawaii: Beckwith Myth 63f.

A1429.4. **Acquisition of salt.** India: Thompson-Balys; S. Am. Indian (Jivaro): Steward-Métraux BBAE CXLIII (3) 627.

A1430. **Acquisition of other necessities.**

A1431. **Origin of coal.** Flemish: DeMeyer FFC XXXVII 84 No. 29; Africa (Fang): Trilles 132.

A1432. **Acquisition of metals.**


A1432.1.1. **Iron at first was made for food, not for weapons.** India: Thompson-Balys.

A1432.2. **Acquisition of gold.** Irish myth: Cross; India: Thompson-Balys.

A1432.2.1. **Gold comes from gourd received from fishes.** India: Thompson-Balys.

A1432.3. **Acquisition of brass.** India: Thompson-Balys.

A1432.4. **Acquisition of copper.** India: Thompson-Balys.

A1433. **Acquisition of money.** Jewish: Neuman; India: Thompson-Balys.

A1433.0.1. **First money received from kettle which two dead men try in vain to carry from hell to heaven.** Finnish: Aarne FFC VIII 7 No. 32.

A1433.1. **Origin of gold coins.** Surinam: Penard JAFL XXX 248.

A1433.2. **Origin of silver coins.** India: Thompson-Balys.

A1433.2.1. **Silver coins from pumpkin received from fishes.** India: Thompson-Balys.

A1433.3. **Origin of shell money.** Mono-Alu: Wheeler 12, 57.

A1435. **Acquisition of habitations.** Irish myth: Cross; India: *Thompson-Balys.

A1435.0.1. **Origin of cave-digging.** Irish myth: Cross.

A1435.1. **Acquisition of guest-houses.** Irish myth: Cross.

A1435.2. **Origin of raths (duns, stone forts).** Irish myth: Cross.

A1435.2.1. **Raths marked out with brooch.** Irish myth: Cross.
A1435.3. *Origin of grass huts to replace caves as dwellings.* Papua: Ker 135.


A1438.1. *Origin of medicine: shaman sent down by the Creator equipped with it.* India: Thompson-Balys.

A1439. *Acquisition of other necessities.*

A1439.1. *Acquisition of marble.* India: Thompson-Balys.


A1439.3. *Origin of rubber S. Am. Indian.* (Chiriguano): Métraux BBAE CXLIII (3) 484.


A1440. **Acquisition of crafts.** Irish: MacCulloch Celtic 137; Icel.: Boberg; Jewish: Neuman; India: Thompson-Balys.

A1440.1. *Assignment of crafts and professions: creator opens shop and from it distributes plough, pen, bottle, pair of scales, fishing-net and loom to various groups.* India: Thompson-Balys.


A1440.3. *Patriarchs because of long life made inventions.* Tupper and Ogle Map 4.


A1441.4.1. A1441.4.1. **Origin of periodic sowing.** India: Thompson-Balys.

A1441.5. A1441.5. **Origin of onion-growing.** Korean: Zong in-Sob 21 No. 10.

A1442. A1442. **Origin of milling.** (Cf. A1446.5.3.) Irish myth: Cross; Jewish: Neuman.


A1443.1. A1443.1. **First shepherder.** Irish myth: Cross; Jewish: Neuman; India: Thompson-Balys.

A1445. A1445. **Acquisition of building crafts.**


A1445.2.1. A1445.2.1. **Why carpenters are found everywhere: flood scatters them on raft over world.** Tonga: Gifford 201, Beckwith Myth 317.

A1445.2.2. A1445.2.2. **Man learns housebuilding from wasp.** S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 685.

A1446. A1446. **Acquisition of tools.** India: *Thompson-Balys.*


A1446.1. A1446.1. **Origin of the saw.** Invented by devil.—Flemish: DeMeyer FFC XXXVII 85 No. 30b.


A1446.3. A1446.3. **Origin of the ox-goad.** India: Thompson-Balys.

A1446.4. A1446.4. **Origin of the adze.** India: Thompson-Balys.

A1446.5. A1446.5. **Acquisition of household implements.** Irish myth: Cross; India: Thompson-Balys.

A1446.5.1. A1446.5.1. **Origin of the broom.** India: Thompson-Balys.

A1446.5.2. A1446.5.2. **Origin of the pestle.** India: Thompson-Balys.

A1446.5.3. A1446.5.3. **Origin of the grindstone.** India: Thompson-Balys.
A1446.5.4. **Origin of the winnowing-fan.** India: Thompson-Balys.

A1446.5.5. **Origin of baskets.** India: Thompson-Balys.

A1446.5.6. **Origin of the oil-press.** India: Thompson-Balys.


A1447.1. **Origin of the bellows.** India: Thompson-Balys.

A1447.2. **Origin of blacksmith work.** Irish myth: Cross.

A1447.3. **Origin of goldsmith work.** Irish myth: Cross.


A1453. **Origin of cloth-making.** India: Thompson-Balys.


A1453.3. **Origin of dyeing.** Irish myth: Cross.


A1453.5. **Origin of bark-cloth.** India: Thompson-Balys.

A1453.6. **Creator paints on clay models of men clothes that they are to wear.** S. Am. Indian (Inca): Rowe BBAE CXLIII (2) 315.

A1453.7. **Origin of raffia cloth.** Africa (Bushongo): Torday 249.

A1454. **Origin of shoemaking.** Finnish: Aarne FFC VIII 7 No. 28; Jewish: Neuman.


A1455.1. **Origin of the domestic hearth.** India: Thompson-Balys.


A1457.2. Origin of custom of catching fish by day as well as by night. Irish myth: Cross.


A1459. Acquisition of crafts—miscellaneous.

A1459.1. Acquisition of weapons. Irish myth: Cross; Jewish: Neuman.


A1459.2. Acquisition of seamanship (sailing, etc.). Hawaii: Beckwith Myth 86.

A1459.3. Acquisition of sorcery. Hawaii: Beckwith Myth 115.

A1460. Acquisition of arts.


A1461.2. Origin of lyre. Hermes makes it from a tortoise.—Greek: Fox 192, Frazer Apollodorus II 9 n. 2.—Finnish: Kalevala rune 40 (from bones of a pike); cf. rune 44.


A1464.1. Acquisition of poetry. Irish myth: Cross; Icel.: Boberg.


A1465. Origin of decorative art.

A1465.1. Origin of tattooing. India: Thompson-Balys; Maori: Dixon 73, Clark 139.


A1465.3.2. Origin of designs on cloth. Hawaii: Beckwith Myth 100.

A1465.3.3. Origin of metal ornaments. India: Thompson-Balys.


A1468. Origin of masks.

A1468.1. Invention of chess game. Irish myth: Cross.

A1470. Beginning of social relationships.


A1472. Beginning of division of labor.


A1480. Acquisition of wisdom and learning.

A1481. Origin of human wisdom. It is kept hidden by monster and is later stolen. It escapes and spreads through the world. (Cf. A1111, A1421.)—Africa (Gold Coast): Barker and Sinclair 33 No. 2.


A1490. **A1490. Acquisition of culture—miscellaneous.**


A1500—A1599.

**A1500—A1599. Origin of customs.**


A1510. **A1510. Origin of eating customs.** India: Thompson-Balys.


A1530. Origin of social ceremonials.


A1435.1. Acquisition of guest-houses.


A1535.1. Origin of the potlatch. A feast of the Indians of the Northwest Coast of America in which large amounts of property are given away to the guests. These feasts must be returned. Quileute: Farrand JAFL XXXII 258.


A1535.3. Origin of games (fair) at Telltown (Tailtiu). Irish myth: Cross.


A1535.5. Festival of Beltane. Irish myth: Cross.


A1541.1.2. Communion feast to placate dead. India: Thompson-Balys.


A1541.4.0.1. Holy day established on seventh day. Hawai'i: Beckwith Myth 45.


A1542.2. Origin of particular dance.


A1543. Origin of religious songs (chants).


A1545.3.3. A1545.3.3. Origin of cock sacrifice. Chinese: Eberhard FFC CXX 120 No. 78.


A1545.6. A1545.6. Why animal bones only are used in sacrifice. Greek: Grote I 59.


A1546.3. A1546.3. Origin of Christian worship.

A1546.3.1. A1546.3.1. First convert to Christianity in Ireland. Irish myth: Cross.

A1546.3.2. A1546.3.2. First monk, first pilgrim. Irish myth: Cross.


A1546.7. A1546.7. Origin of animal worship.


A1547.3. A1547.3. Origin of lamentations for the dead. India: Thompson-Balys.


A1549.1. Origin of commemorative religious meal (to memorialize death or actions of ancestor or holy person). India: Thompson-Balys.


A1552. Marriage between close relatives.


A1553. Origin of exogamy and endogamy.


A1555.3. Why umbrellas are used to welcome bride to new home. Chinese: Graham.


A1556.3. Origin of adultery. It occurs in the primeval human family. Lithuanian: Balys Legends No. 69.


A1557. Why woman is master of her husband. (Cf. A1372.9.) Africa (Eko): Talbot 98.


A1566. Parents learn how to wean their children. S. A. Indian (Toba): Métraux MAFLS XL 120.


A1567.1. Why dust is strewn on wound at circumcision. Jewish: Neuman.

A1570. Origin of regulations within the family.

A1571. Origin of code of conduct between husband and wife.


A1577.1. Adam named from first letters of four stars. Irish myth: Cross.

A1578. Origin of family insignia.


A1579. Origin of regulation within the family—miscellaneous.

A1579.1. Why children are not left alone in the house to sleep. Marquesas:
Handy 51.


A1580.1.1. A1580.1.1. **First judgment in Ireland.** Irish myth: Cross.

A1580.2. A1580.2. **Laws given directly by deity.** Jewish: Neuman.

A1581. **A1581. Origin of special penalties.**


A1587.1. A1587.1. **Tabus instituted by God or creator.** India: Thompson-Balys.

A1587.2. A1587.2. **Tabus instituted by culture hero.** S. A. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132.

A1589. **A1589. Origin of laws—miscellaneous.**

A1589.1. **A1589.1. Why women are disqualified as witness in court.** Jewish: Neuman.

A1590. **A1590. Origin of other customs.**


A1591.1. A1591.1. **Burial learned from watching raven bury its dead.** Dh I 249.


A1593. A1593. **Why men no longer know time of death.** Custom changed when men began to repair fences with stalks when they knew they were to die the next day.—Irish myth: Cross; *Babler Sudetendeutsche Zs. f. Vksk. VII (1934) 171ff.; Lithuanian: Balys Index No. 3062, Legends Nos. 115-120.—Esthonian: Aarne FFC XXV 142 No. 19; Livonian: Loorits FFC LXVI 84 No. 37.


A1599. A1599. **Origin of additional customs.**


A1599.3. A1599.3. **Why women wear veils in India.** India: Thompson-Balys.

A1599.4. A1599.4. **Why the face must be wiped dry after washing.** Lithuanian: Balys Index No. 3070; Legends No. 122.

A1599.5. A1599.5. **Why in addressing anyone the second plural should be used.** Lithuanian: Balys Index No. 3072.

A1599.6. A1599.6. **Why earthworms are killed whenever earth is dug.** India: Thompson-Balys.

A1599.7. A1599.7. **Why dagger must be always cleaned on the inside of the robe.** India: Thompson-Balys.

A1599.8. A1599.8. **Inequalities of fortune among men, otherwise the work of the world will not go on.** India: Thompson-Balys.


A1599.10. A1599.10. **Origin of witchcraft.** India: Thompson-Balys.

A1599.11. A1599.11. **Origin of quarrels.** India: Thompson-Balys.


A1599.13. A1599.13. **Why certain caste is kind to animals.** India: *Thompson-Balys.


A1599.15. A1599.15. **Origin of begging.** India: Thompson-Balys.
Origin of allusive expression for the story of gods' incest and trickery. Marquesas: Handy 123.

A1600—A1699.

A1600—A1699. Distribution and differentiation of peoples.


A1601. A1601. Number of nations of the world (70, 72, 140). Jewish: Neuman.


A1610.1.1. A1610.1.1. Foreigners heads exchanged with those of devils in fight. Lithuanian: Balys Legends Nos. 94ff.


A1610.4. A1610.4. Tribes from fruits of various trees. S. Am. Indian (Brazil): Oberg 108.

A1610.5. A1610.5. Different tribes result from choice of things Sun offers people. S. Am. Indian (Bacairi): Lévi-Strauss BBAE CXLIII (3) 348.


A1611.5. A1611.5. *Origin of various European peoples.*


A1611.5.2. A1611.5.2. *Origin of Italians.* Jewish: Neuman.

A1611.5.3. A1611.5.3. *Origin of Germans.* Jewish: Neuman.

A1611.5.4. A1611.5.4. *Origin of Celts.* Irish myth: Cross (A1611.8).

A1611.5.4.1. A1611.5.4.1. *Origin of women in Ireland.* Irish myth: Cross.

A1611.5.4.2. A1611.5.4.2. *Origin of the Maic Milid (Milesians, Gaels).* Irish myth: Cross.

A1611.5.4.3. A1611.5.4.3. *Origin of the Tuatha Dé Danann regarded as an early tribe.* Irish myth: Cross.


A1614.1. A1614.1. *Negroes as curse on Ham for laughing at Noah's nakedness.* Dh I 290; *BP III 311; Jewish: Neuman.


A1614.2. A1614.2. *Races dark-skinned from bathing after white men.* All peoples bathe in the river, the white man first, then in turn, the Spaniard, the Indian, and the negro—each becoming darker because of the condition of the water.—N. A. Indian (Biloxi): Swanton BBAE XLVII 32; Carib: Alexander Lat. Am. 271; American Negro: Harris Remus 163; Africa (Loango): Pechuël-Loesche 268, (Cameroon): Rosenhuber 57. Cf. Dh. I 1247 (Danish).


A1614.4. A1614.4. *Origin of tribes from choices made.*

A1614.4.1. A1614.4.1. *Origin of tribes from kinds of meat they choose.* India: Thompson-Balys.

A1614.4.1.1. A1614.4.1.1. *Origin of race colors from eating of ox.* Those who eat livers are black; those who eat lungs and blood are red.—Herero: Werner African 150.

A1614.4.2. A1614.4.2. *Origin of different peoples according to choice of chairs.* India: Thompson-Balys.

A1614.4.3. A1614.4.3. *Origin of different peoples according to choice of bows and
arrows or else guns, horses and cattle. Indians choose the former, whites the latter.—S. Am. Indian (Paressi): Métraux BBAE CXLIII (3) 360.


A1614.7. A1614.7. Indians and whites from different legs of first man. S. Am. Indian (Brazil): Oberg 108.


A1617. A1617. Origin of place-name. India: Thompson-Balys. (No attempt is given here to collect references to place-name origins. Stories of this kind are world wide.)


A1631.1. A1631.1. Emergence of tribe from lower world stopped by fat woman or
pregnant woman who becomes lodged in the hole of egress.—Warrau (Carib tribe): Alexander Lat. Am. 272 (references to Kiowa, Mandan, and Pueblo).

A1631.2. A1631.2. Tribe climbs down from sky to earth. S. Am. Indian (Tropical Forest): Lowie BBAE CLXIII (3) 55.


A1650.1. A1650.1. The various children of Eve. Eve has so many children that she is ashamed when God pays her a visit. She hides some of them and they fail to receive the blessing that God gives those in sight. Thus arises the differences in classes and peoples.—*BP III 308ff. (Gr. No. 180); *Dh I 247, II 98f.—Livonian: Loorits FFC LXVI 85 No. 41; Spanish: Boggs FFC XC 87 No. 758.


A1650.3.1. A1650.3.1. Why some men are good basket-makers. India: Thompson-Balys.

A1650.3.2. A1650.3.2. How God distributed professions: according to the bodily appearance of men. Lithuanian: Balys Index No. 3056, Balys Legends No. 107.


A1653.1. A1653.1. Origin of kings (from god(s)). Icel.: Corpus Poeticum Boreale I 241 (Rigsthula), Snorra Edda Prologue.


A1654. A1654. Origin of priesthood (shamanism, etc.)

A1654.2. **Origin of diviners.** India: Thompson-Balys.

A1655. **Origin of peasantry.** Icel.: Corpus Poeticum Boreale I 237 (Rigsthula); African (Senegambia): Bérenger-Feraud II 185ff. No. 2.

A1655.1. **Why peasant is always busy: he is eager to produce food for all living beings.** Lithuanian: Balys Legends No. 108.

A1656. **Origin of noblemen.** Icel.: Corpus Poeticum Boreale I 239 (Rigsthula).

A1656.1. **Origin of Polish noblemen: from wheat dough that a bitch devours.** Lithuanian: Balys Index No. 3050, Balys Legends Nos 97, 104ff.

A1657. **Origin of slaves.** Icel.: Corpus Poeticum Boreale I 235 (Rigsthula); Irish myth: Cross; Jewish: Neuman.


A1657.2. **Origin of the Fir Bolg ("Men of the Sacks"); so-called because as slaves they were forced to carry earth in sacks (builg).** Irish myth: Cross.


A1659. **Origin of different classes—miscellaneous.**

A1659.1. **Origin of the Fomorians (giants).** Irish myth: Cross.

A1659.1.1. **Fomorians descended from Ham (or Cain).** Irish myth: Cross.


A1661. **Hair and beard of various peoples.** Irish myth: Cross.

A1661.1. **How the white man got his beard.** Cheyenne: Campbell JAFL XXIX 407.

A1661.2. **Why the white man has short hair.** Cheyenne: Campbell JAFL XXIX 408.

A1661.3. **Why Canaanites have curly hair.** Jewish: Neuman.

A1662. **Peculiar smell of body.**

A1662.1. **Why Jews smell bad.** They rubbed Christ's body with garlic. Lithuanian: Balys Index No. *1867A.

A1663. **Heads of various people.**

A1663.1. **Why Babylonians are round headed.** Jewish: Neuman.

A1664. **Beauty of various peoples.** Jewish: Neuman.

A1665. **Feet of various peoples.**

A1666. Eyes of various peoples.
A1666.1. Why Canaanites have red eyes. Jewish: Neuman.
A1666.2. Why Palmyrenes have narrow eyes. Jewish: Neuman.

A1667. Intelligence of various people.

A1670. Characteristics of various peoples—in industry and warfare.

A1671. Tribal characteristics—labor.
A1671.1. Why the negro works. S. Carolina Negro: Davis JAFL XXVII 244; N. Carolina Negro: Brown Collection I 633; Africa (Cameroon): Mansfield 225.

A1673. Tribal characteristics—industry.

A1674. Tribal characteristics—stealing.
A1674.1. Why it is not a sin for a Gypsy to steal: helpful at crucifixion. Lithuanian: Balys Index No. *1638, Balys Legends No. 102.

A1674.2. Why Russians like thefts and robberies. Lithuanian: Balys Legends No. 100.


A1676. Tribal characteristics—bravery or cowardice.
A1676.1. Why the Chittagongs are not as brave as they used to be. India: Thompson-Balys.


A1681. Tribal characteristics—eating.

A1681.2. Why Jews do not eat pork. Jaworskij Der Urquell II 196; Fb "svin" III 676b.—Estonian: Aarne FFC XXV 142 No. 23; Lithuanian: Balys Index No. 1867A; Livonian: Loorits FFC LXVI 85 No. 42; Flemish: DeMeyer FFC XXXVII 85 No. 43c.


A1683. Tribal characteristics—dress.


A1683.2. Why a certain tribe wear clothes like dogs (supposed descendants of a bitch mother). India: Thompson-Balys.


A1683.4. Why certain peoples go nude.


A1683.5. Why certain peoples wear only loincloths. S. Am. Indian (Toba): Métraux MAFLS XL 94.

A1687. Tribal characteristics—decoration.


A1689.1. Why Bhuiya yoke the cow and the bullock together to the plough. India: Thompson-Balys.

A1689.2. Why Agaria are not afraid of fire. India: Thompson-Balys.

A1689.3. Why the Gond and Baiga are omnivorous. India: Thompson-Balys.

A1689.4. Why Saora wave axes and swords and shout while dancing. India: Thompson-Balys.

A1689.5. Why the Kamar offer liquor to gods and spirits. India: Thompson-Balys.

A1689.6. Why Jews read and write from right to left: because of the ugly name of the king of the Jews. Lithuanian: Balys Index No. *1867C.


A1689.9. Why Chenchu women are ugly. India: Thompson-Balys.

A1689.10. Why the Agaria are cultivators. India: Thompson-Balys.

A1689.11. Why one people is superior in power to another.

A1689.11.1. English more powerful than Hindus since latter were late at distribution of qualities. (Both defecating, but Hindu must wash, while Englishman uses paper.)—India: Thompson-Balys.
Why Egyptians are fond of asses. Jewish: Neuman.


A1690. Distribution and differentiation of people—miscellaneous.

Differentiation between "free" (saer) and "unfree" (daer). Irish myth: Cross.


A1702. Creation of animals by creator. (Cf. A0.)—Jewish: Neuman.


A1704. All animals created in couples. Jewish: Neuman.


A1711. Animals from transformations after deluge or world calamity. S. Am. Indian (Amazon Tribes): Alexander Lat. Am. 311f., Métraux BBAE CXLIII (1) 367.


A1714.1. Animals from transformed cloth. India: Thompson-Balys.

A1714.2. Animals from bark thrown on ground. Borneo: Dixon 176.

A1714.3. Animals created from earth. India: Thompson-Balys.
A1714.3.1. Buffaloes emerge from earth, the first man holding the tail of last one. India: Thompson-Balys.


A1715.1. Animals from Pharaoh's drowned army. From the army crossing the Red Sea came the various animals.—Dh I 318.


A1715.3. Seven whistlers are the souls of the Jews who crucified Christ. (Cf. F456.1.1.1.)—England, U.S.: *Baughman.

A1715.4. Animals from transformed men according to favorite food. One man asks for flesh, one for blood, etc. They are changed to mice, cats, and bugs. (Cf. A1811, A1853.)—Finnish: Aarne FFC XXV 150 No. 71.

A1715.5. Animals from transformed survivors of shipwreck. India: Thompson-Balys.

A1716. Animals from transformed ogre or giant. Maori: Clark 101.

A1716.1. Animals from different parts of body of slain giant. Giant person, cow, ox, etc.—Persian: Carnoy 288.—Borneo, Philippines: Dixon 177.

A1724. Animals from transformed parts of the body (animal or human). India: Thompson-Balys.

A1724.1. Animals from body of slain person. India: Thompson-Balys.


A1724.2. Animals from transformed hair. India: Thompson-Balys.

A1724.3. All living things from Jesus' spattered blood. Laguna, Zucú: Parsons J AFL XXXI 257.

A1725. Animals from parts of body of deity or saint.


A1730. Creation of animals as punishment. India: Thompson-Balys.
A1731. Creation of animals as punishment for beating forbidden drum. Gold Coast: Barker and Sinclair 89 No. 16.

A1732. Creation of animals to take revenge. India: Thompson-Balys.

A1733. Creation of animals as punishment for incest. India: Thompson-Balys.

A1734. Animals from frogs sent as one of Egypt's plagues. Jewish: Neuman.

A1750. Animals created through opposition of devil to god.

A1751. The devil's animals and God's. In the contest between God and the devil, certain animals are made by each. Dh. I 164 (with lists of the animals). Lithuanian: Balys Index No. 3081, Legends Nos. 124-130; German: Grimm No. 148.


A1755. Devil's unsuccessful creation produces certain animals. (Cf. A1811, A1833.1, A1862, A1893.)—Dh I 156.

A1756. Devil produces animals only in God's name. He tries unsuccessfully without using God's name. Dh I 146ff. Lithuanian: Balys Index No. 3086; Legends Nos. 139—146, 152.


A1758. Animals created while god Mahadeo quarrels with his wife. India: Thompson-Balys.


A1790. Creation of animals—other motifs.

A1791. Giant ox ancestor of all animals. Persian: Carnoy 289.


Note: A1800—A1899 is based upon the following classification of mammals:
A1810—A1819. Felidae.
A1820—A1829. Mustelidae.
A1830—A1839. Canidae and other carnivora.
A1840—A1859. Rodentia.
A1890—A1899. Other mammals.

A1800. **Creation of mammals.** Irish myth: Cross; Jewish: Neuman; India: Thompson-Balys.

A1810—A1839. CREATION OF CARNIVORA

A1810. **Creation of felidae.**


A1811.1. *Cat from transformed eagle.* Eagle mistakes stick of wood for fish and gets feet caught. Wind blows off feathers and makes hair. (Cf. A1710.)—Finnish: Aarne FFC VIII 11 No. 54.


A1811.3. *Cat of divine origin; is really praying when he purrs.* India: Thompson-Balys.


A1820. Creation of mustelidae.

A1821. Creation of otter.


A1830. Creation of canidae and other carnivora.


A1831.1. Dog created as watch-dog for Jesus. Jesus, left to watch the herd, creates the dog to drive off the wolf. *Dh II 118.


A1833. Creation of wolf. (Cf. A1751.) Dh I 147ff., I 164.—Quileute: Farrand JAFL XXXII 259.


A1833.2. Wolf from man transformed by magician. (Cf. A1710.)—Finnish: Aarne FFC VIII 14 No. 76.

A1833.3. Wolf as God's dog. German: Grimm No. 148.

A1834. Creation of coyote and other canidae.

A1834.1. Creation of coyote.

A1834.2. Creation of jackal. India: Thompson-Balys.

A1834.3. Creation of hyena. India: Thompson-Balys.


A1840. **Creation of rodentia.**

A1853. **Creation of mouse.** Esthonian: Aarne FFC XXV 150 No. 71 (Cf. A1715.4); Lithuanian: Balys Index No. 3120. Legends No. 220f.

A1853.1. **Creation of mouse by devil in ark.** (Cf. A1811.2.)—*Dh I 166, 273; *Fb "mus" II 632a.; Finnish: Aarne FFC VIII 11 No. 55, XXXIII 53 No. 55.

A1853.1.1. **Mice engendered after flood from rottenness: no mice on ark.** Nouvelles Récréations No. 66.

A1854. **Creation of rat.** India: Thompson-Balys.

A1854.1. **Why we have rats: one escapes from slaughter of rats.** India: Thompson-Balys.

A1856. **Creation of hare (rabbit).** Dh I 164; India: Thompson-Balys; Eskimo (Central): Boas RBAE VI 639, (Ungava): Turner RBAE XI 263.

A1857. **Creation of mongoose.** India: Thompson-Balys.

A1858. **Creation of porcupine.** India: Thompson-Balys.

A1860. **Creation of primata.** India: Thompson-Balys.


A1861.1. **Monkeys from children hidden by Eve when God visited her.** (Cf. A1650.1, A1710.)—BP III 320f.; Dh I 247.

A1861.2. **Creation of monkeys: old woman thrown into fire.** In unsuccessful imitation of Christ, the smith throws an old woman into the fire. She becomes a monkey. (Cf. A1710.)—Dh II 168.—Finnish: Aarne FFC VIII 13 No. 68; Esthonian: Aarne FFC XXV 146 No. 46; Flemish: DeMeyer FFC XXXVII 86 No. 68; German: Grimm No. 147.—Cf. Type 753.

A1861.3. **Creation of monkey: lazy man.** *Fb "abe" IV 2a.

A1862. **Creation of ape.** Dh I 156ff. (Cf. A1755); *ibid. I 164 (Cf. A1751); *ibid. II 100 (Cf. A1715.2.)—Indonesian: De Vries's list No. 74; Palestine: Schmidt-Kahle Volkserzählungen aus Palestina I No. 59; Jewish: Neuman; Chinese: Eberhard FFC CXX 121f. 411 s.v. "Affen entstehen"; Africa (Cameroon): Rosenhuber 38.

A1863. **Creation of baboon.** Ila (Rhodesia): Smith and Dale 349 No. 4; Zulu: Callaway 178 (transformed men, cf. A1710).

A1870. **Creation of ungulata.**

A1871. **Creation of hog (pig).** Dh II 102—Esthonian: Aarne FFC XXV 144 No. 34; Livonian: Loorits FFC LXVI 88 No. 68; India: Thompson-Balys; Rarotonga (Cook Island): Beckwith Myth 101.

A1871.0.1. **God's urine used to make pig.** India: Thompson-Balys.


A1873. A1873. **Creation of camel.** India: Thompson-Balys.


A1875.0.1. A1875.0.1. **First deer in Ireland—introduced by Tuatha Dé Danann.** Irish myth: Cross (A1888.1).


A1876. A1876. **Creation of moose (elk).** Quileute: Farrand JAFL XXXII 258.


A1877. A1877. **Creation of cow.** Dh I 164 (Cf. A1751).—India: *Thompson-Balys; Chinese: Eberhard FFC CXX 120 No. 77; Masai: Werner African 149.

A1877.1. A1877.1. **First cattle in Ireland.** Irish myth: Cross.


A1881.0.1. A1881.0.1. **Horse lives from time of Adam on.** Irish myth: Cross.

A1881.1. A1881.1. **Creation of white horse.** Man takes skin of horse and substitutes a white bedspread. Dh. III 86.—Finnish: Aarne FFC VIII 12 No. 60.


A1884.0.1. A1884.0.1. **First sheep in Ireland.** Irish myth: Cross.

A1884.1. A1884.1. **Creation of mountain sheep.** Eskimo (Bering Strait): Nelson RBAE XVIII 454.
A1885. Creation of goat. Dh I 153f., 164 (Cf. A1751); Fb "gjed" IV 178a.; Lithuanian: Balys Index No. 3090, Legends Nos. 149—152; German: Grimm No. 148; India: Thompson-Balys.


A1889. Creation of ungulata—miscellaneous.


A1890. Creation of other mammals.


A1900—A1999.


Note: A1900—A1999 is based on the following classification of birds.

A1910—A1929.


A1930—A1939.


A1940—A1949.


A1901. Various birds from Pharaoh's drowned army. (Cf. A1715.1).—Finnish: Aarne FFC VIII 15 No. 82, Esthonian: Aarne FFC XXV 146 No. 48; Lappish: Qvigstad FFC LX 38 No. 45.


A1910. **A1910. Creation of passeriformes.**


A1912. Creation of thrush (nightingale).


A1912.2. Creation of nightingale. Estonian: Aarne FFC XXV 147 No. 52; Livonian: Loorits FFC LXVI 90 No. 78; Lithuanian: Balys Index No. 3150; Greek: Grote I 182 (Philomela).


A1921. Creation of jay. Dh I 164 (cf. A1751).—Finnish: Aarne FFC XXXIII 54 No. 96** (cf. 1715.2), No. 95**.


A1927. Creation of sparrow. Dh I 165 (cf. A1751).—Lithuanian: Balys
Legends No. 130; India: Thompson-Balys.


A1930. **A1930. Creation of faiconiformes.**


A1944.1. A1944.1. *Creation of sandpiper: Pharaoh's cook calls drowned army to dinner.* Finnish: Aarne FFC XXXIII 53 No. 82**.


A1945.2. A1945.2. *Gull a transformed ravished maiden.* While he is sleeping, the maiden the hero has stolen is ravished by another man. The hero thereupon turns her into a gull. (Cf. A1710.)—Finnish: Kalevala Rune 38.


A1950. **A1950. Creation of coraciiformes.**


A1957. A1957. **Creation of woodpecker.**

A1957.1. A1957.1. **Woodpecker from devil's herdsman transformed.** The devil strikes his herdsman so that he turns into a bird who continually calls after his beloved cow. (Cf. A1710.)—Livonian: Loorits FFC LXVI 90 No. 80.


A1960. A1960. **Creation of ciconiiformes.**


A1965.2. A1965.2. **Bittern from transformed shepherd.** (Cf. A1710, A2261.1.)—*BP III 286 (Gr. No. 173); Dh III 394.


A2003. Origin of insects: released from sack. God places them in a sack and gives it to hare to carry to stream. He must not look in the sack. When he does so the insects escape. The hare laughs and this is the cause of his split lip.—Livonian: Loorits FFC LXVI 93 No. 104; Lithuanian: Balys Index No. 3131, Legends Nos. 232—244.

A2004. Insects from devil's post-hole. Devil is given enough land to dig a post-hole. From this come all kinds of insects. To stop them a burning log is put in the hole. Insects therefore hate smoke. Dh I 173—Finnish: Aarne FFC VIII 21 No. 120, XXXIII 55 No. 120.


A2010. **Creation of hymenoptera.**


A2011.2. Creation of ant: avaricious man transformed. (Cf. A1715, A1730.)—Dh IV 272f.—Wienert FFC LVI 79 (ET 450), 134 (ST 395); Halm Aesop 294.


A2012.1. Creation of bee to provide wax for candles in church. (Cf. B259.4.)—*Dh II 129ff.


A2030. Creation of diptera.


A2031.2. Flies on the ark. Noah tries to keep them out. Devil says that either the flies go in or he does. Noah chooses the lesser of two evils. Later the devil slips in nevertheless. Dh I 268.


A2032.2. Creation of flea: to give women work. (Cf. A2051.1.)—Flemish: DeMeyer FFC XXXVII 89 No. 125a; cf. Livonian: Loorits FFC LXVI 93 No. 103.


A2032.4. Creation of flea: God plagues the devil with fleas. Lithuanian: Balys Legends No. 131ff.


A2033.0.1. Gnats created by devil to worry God. Lithuanian: Balys Legends No. 131ff.


A2034.1. Deity's wife creates mosquitoes to drive her husband out of jungle. India: Thompson-Balys.


A2034.1.2. Deity creates mosquitoes to irritate other gods. Chinese:
Eberhard FFC CXX 128.


A2040. **A2040. Creation of lepidoptera.**


A2050. **A2050. Creation of hemiptera.**


A2051.1. A2051.1. Louse created to give women work. (Cf. A2032.2.)—*Fb "lus".


A2060. **A2060. Creation of orthoptera.**


A2070. **A2070. Creation of miscellaneous insects.**


A2100—A2199.
A2100—A2199. Creation of fish and other animals.

A2100—A2139. CREATION OF FISH

A2100. **Creation of fish.** India: Thompson-Balys; Jewish: Neuman; Hawaii: Beckwith Myth; 287, 422; Tuamotu: Stimson MS (z—G 3/1100); S. Am. Indian: (Toba): Métraux MAFLS XL 84.

A2110. **Creation of particular fishes.**

A2111. **Creation of pike.** Lappish: Qvigstad FFC LX 39 No. 56.

A2112. **Creation of mullet.** Hawaii: Beckwith Myth 63.

A2115. **Origin of olachen.** Tahltan: Teit JAFL XXXII 203f.

A2121. **Creation of mackerel.** Dh I 156.

A2122. **Origin of bonito.** Tonga: Buford 57.


A2126. **Origin of flounder.**

A2126.0.1. **Origin of flounder from Virgin Mary's half-eaten fish.** (See A2305.1.2.)—*Dh II 1ff.—Finnish: Aarne FFC VIII 21 No. 116, XXXIII 55 No. 116; Livonian: Loorits FFC LXVI 91 No. 91; Esthonian: Aarne FFC XXV 149 No. 64; Lithuanian: Balys Index No. 3180, Legends No. 282.


A2131. **Creation of eel.** Finnish: Aarne FFC XXV 149 No. 62; Lithuanian: Balys Legends No. 287.

A2132. **Creation of prawns.** India: Thompson-Balys.

A2135. **Origin of whale.** 1 Eskimo (Central): Boas RBAE VI 637; Kaska: Teit JAFL XXX 452.


A2135.2. **Creation of leviathan.** Jewish: Neuman.

A2137. **Creation of sharks: from a savage tribe.** India: Thompson-Balys.

A2140. **Creation of reptiles.** India: *Thompson-Balys.

A2145. **Creation of snake (serpent).** Finnish: Aarne FFC VIII 19 No. 106; Lappish: Qvigstad FFC LX 38 No. 54; Estonian: Aarne FFC XXV 149 No. 62; Jewish: Neuman; India: *Thompson-Balys; Buin: Wheeler Mono-Alu 28; Chinese: Eberhard FFC CXX 96; S. Am. Indian (Tembé): Métraux RMLP XXXIII 140; Africa (Congo):
A2145.0.1. **Origin of horned serpent.** N. Am. Indian (Creek): Swanton BBAE LXXXVIII 32f.

A2145.1. **Snake from blood of slain monster.** Medusa. (Cf. A1724, A2001.)—Greek: Fox 34.

A2145.2. **Snake preserved in ark: to stop hole with tail.** Dh I 277.—Finnish: Aarne FFC VIII 19 No. 107, XXXIII 54 No. 107; Estonian: Aarne FFC XXV 149. No. 61; Lithuanian: Balys Legends Nos. 192ff.

A2145.3. **Snake created to suck poison from earth.** Estonian: Aarne FFC XXV 149 No. 60; India: *Thompson-Balys.

A2145.4. **Snake from devil's slaver.** Estonian: Aarne FFC XXV 148 No. 59.

A2145.5. **Adder harmful to holy person transformed to blindworm.** (Cf. A1710, A1730, A2231.7.)—Dh II 7.

A2146. **Creation of crocodile.** India: *Thompson-Balys.


A2148. **Creation of lizard.** Jewish: Neuman; India: Thompson-Balys.

A2148.1. **Creation of chameleon.** India: Thompson-Balys.

A2148.2. **Origin of salamander.** Jewish: Neuman.

A2160—A2199. **ORIGIN OF AMPHIBIANS AND OTHER ANIMAL FORMS**

A2160. **Origin of amphibia.**


A2170. **Origin of miscellaneous animal forms.** India: Thompson-Balys.

A2171. **Origin of crustaceans.**

A2171.1. **Origin of crayfish.**

A2171.1.1. **Crayfish from devil's fleas shaken off in water.** (Cf. A1710.)—Estonian: Aarne FFC XXV 151 No. 73.

A2171.2. **Creation of crab.** India: Thompson-Balys.


A2200—A2599. ANIMAL CHARACTERISTICS

A2200—A2299. Various causes of animal characteristics.


A2201. A2201. All qualities of animals appear with their creation. Jewish: Neuman.


A2211.2. A2211.2. Rabbit laughs: cause of hare-lip. (Cf. A2216.3, A2234.4, A2342.1.)—*Type 47A; *BP III 75 n. 1.—Finnish: Aarne FFC XXV 144 No. 35; Livonian: Loorits FFC LXVI 89 No. 71; India: Thompson-Balys.

A2211.3. A2211.3. Wolf falls out of nest: cause of straight back. (Cf. A2356.2.2.)—Finnish: Aarne FFC XXXIII 53 No. 76**.


A2211.5. A2211.5. Shrew blows nose into snout. Sent after fire, he finds but a little
which he tries to revive by hard blowing.—Fang: Nassau 234 No. 3.


A2211.10. A2211.10. Tortoise left out in rain: hard shell develops. (Cf. A2312.1.)—Gold Coast: Barker and Sinclair 115 No. 20.


A2211.15. Goddess scatters pubic hairs on fish: why he has so many bones. Tuamotu: Stimson MS (t—G 2/44).


A2213. A2213. Animal characteristics from squeezing or stretching ancient animal. (See A2231.9).

A2213.1. A2213.1. Ancient animal squeezed: hence small size. (Cf. A2302.)—Dh III 2—7 (hazel-grouse, squirrel, eagle, wolf, snake's head.)


A2213.2.1. A2213.2.1. Wildcat's (Lynx's) face mashed in. (Cf. A2230.1.)—Dh III 5, 6.—N. Am. Indian: *Thompson Tales 300 n. 99; Australian: Dixon 290 (wombat).

A2213.2.2. A2213.2.2. Tortoise pressed into earth: hence humpy back. (Cf. A2356.2.9.) Africa (Eko): Talbot 380.
A2213.2.3. Baboon pressed on hot, flat rock: hence bald place on his back. (Cf. A2317.10.)—Africa (Hottentot): Bleek 39 No. 19; Indonesian: De Vries's list No. 74.


A2213.3. Animals' size increased by stretching. (Cf. A2312.1, A2301.)—Dh III 2—5 (fish, bat, flying squirrel, monkey).

A2213.4. Animal characteristics changed by stretching.

A2213.4.1. Coyote's muzzle pulled out long. (Cf. A2335.4.4.)—Dh III

A2213.4.2. Fox's tail pulled out long. (Cf. A2378.3.4.)—Dh III 3.

A2213.4.3. Mouse's nose pulled out long. Salinan: Mason U. Cal. XIV 64.

A2213.5. Animal characteristics from being struck.

A2213.5.1. Mole struck on head in attempt to steal fire: hence his flat head. S. Am. Indian (Toba): Métraux MAFLS XL 109.

A2213.5.2. Fish struck by coconut: hence flat tail. Tuamotu: Stimson MS (t-G 3/600).

A2214. Animal characteristics from dropping ancient animal from air.

A2214.1. Swallow thrown on his tail: cause of split tail. (Cf. A2378.5.1.)—Dh II 126, III 419.—Aarne FFC VII 16 No. 85; Flemish: DeMeyer FFC XXXVII 87 No. 85.


A2214.3. Unicorn thrown from ark and drowned: hence no longer exists. Dh I 287f.

A2214.4. Crab thrown to ground: breaks into small pieces. Hence crabs are small. India: Thompson-Balys.


A2214.5.1. Tortoise dropped by eagle: hence cracks in his shell. (Cf. A2312.1.1.)—Ila (Rhodesia): Smith and Dale 373 No. 23.

A2214.6. Bat falls from high perch due to extreme heat of sun's rays, breaks bones, etc. Hence peculiar feet and nose. India: Thompson-Balys.

A2215. Animal characteristics from throwing members at ancient animal.
A2215.1.  A stick (leaf) thrown at animal’s rump: hence tails. (Cf. A2378.3.3.)—Finnish: Aarne FFC VIII 14 No. 77 (wolf).—Banks Is.: Dixon 144 (rat).

A2215.2.  A hare runs away at creation; almost loses tail. When, as the most timid of all beasts, he runs away, God throws a tail at him from a pile of tails. (Cf. A2378.4.1.)—Dh III 185.—Finnish: Aarne FFC VIII 13 No. 72; Flemish: DeMeyer FFC XXXVII 86 No. 72.

A2215.3.  A bowl placed on turtle’s back: hence his shell. (Cf. A2312.1.)—British New Guinea: Dixon 145.

A2215.4.  A red fruit thrown at rail’s (bird’s) head: hence red lump on head. (Cf. A2321.8.)—Banks Is: Dixon 144.

A2215.5.  A fox struck with churn-dash: hence white tail. (Cf. A2378.8.1.)—Cf. Type 3.—Finnish: Aarne FFC VIII 15 No. 79; Estonian: Aarne FFC XXV 146 No. 43.

A2215.6.  God throws diver’s feet after him; hence his feet reach backward. (Cf. A2371.2.9.) Dh III 46.—Finnish: Aarne FFC VIII 18 No. 103.

A2216.  Animal characteristics: members bitten or cut off. Tuamotu: Stimson MS (z—G 13/441).

A2216.1.  A bear fishes through ice with tail: hence lacks tail. (Cf. A2378.2.4.)—*Type 2; Dh III 49.—Finnish: Aarne FFC VIII 14 No. 78; Estonian: Aarne FFC XXV 146 No. 42; Flemish: DeMeyer FFC XXXVII 86 No. 78; Japanese: Ikeda.

A2216.2.  Devil pulls off goats’ tails: hence lack tails. (Cf. A2378.2.2.)—*BP III 200 (Gr. No. 148).

A2216.3.  Moon splits hare’s lip with hatchet: hence hare-lip. (Cf. A2211.2, A751.5.1, A2342.1.)—Hottentot: Bleek 72 No. 33.


A2216.5.  Hawk’s tail cut in two by sword as he is being transformed. Cause of his forked tail. (Cf. A2378.5.2.)—Dh III 54.

A2216.6.  God as falcon has tail cut off: hence falcon’s short tail. Icel.: Boberg.

A2216.7.  Formerly animals have ears like elephant’s: hare bites them off. India: Thompson-Balys.

A2217.  Appearance of animal from marking or painting.


A2217.2.  Chipmunk’s back scratched: hence his stripes. As he is trying to escape, bear catches him with his claws and marks him permanently. (Cf. A2413.2.)—Seneca: Curtin-Hewitt RBAE XXXII 111 No. 13, 422 No. 78, Curtin Seneca 437,

A2217.3.1. Marks on certain fish from St. Peter's fingerprints. (Cf. A901, A2217.2, A2412.4).—Dh II 180 ff., III 55. —Flemish: DeMeyer FFC XXXVII 89 No. 119b; Irish: Beal XXI 305; England: Baughman.

A2217.3.2. Marks on certain fish from devil's fingerprints. England: *Baughman.

A2218. Animal characteristics from burning or singeing. (Cf. A2378.8.4, A2411.1.2.5, A2411.1.3.2, A2411.1.4.1, A2411.1.6.5, A2411.2.1.1, A2411.2.1.4, A2411.2.1.9, A2411.2.1.7, A2411.2.1.11, A2411.2.5.2, A2411.2.5.1, A2411.2.1.15, A2411.2.6.8, A2411.4.2, A2411.4.3, A2411.5.3.)—Dh III 71ff; Chinese: Graham.

A2218.1. Raven caught in smoke-hole: hence is black. (Cf. A2411.2.1.5.)—Dh III 72, 77ff.—N. A. Indian: *Boas RBAE XXXI 652, (Tahltan): Teit JAFI XXXII 203 No. 1 (3).

A2218.1.1. Animal scorches self while putting out fire in land of fire, woe and darkness. Wales: Baughman.

A2218.2. Jackal carries sun in bag on back; burns his back black. (Cf. A721.1, A2356.3.2.)—Hottentot: Bleek 67 No. 29.

A2218.3. Animal who steals fire scorched: cause of his color. (Cf. A1415.)—Dh III 93ff.—India: Thompson-Balys.


A2218.5. Robin steals fire, has breast scorched. England: Baughman.


A2219. Other accidents to ancient animal.

A2219.1. Animal has color spilled on him: cause of his color. (Cf. A2391.1, A2411.1.1.1, A2411.1.2.4, A2411.1.3.1, A2411.2.1.1, A2411.1.4.2, A2411.1.6.3, A2411.2.1.4, A2411.2.1.6, A2411.2.4.1, A2411.2.6.1, A2411.2.6.5, A2411.2.6.6, A2411.2.6.11, A2411.4.1.)—Dh III 64ff.—India: Thompson-Balys; Ila (Rhodesia): Smith and Dale 366 No. 17; S. Am. Indian (Cashinawa): Métraux BBBAE CXLIII (3) 685.

Only one serpent had sting: fed poison to the rest. India: Thompson-Balys.

**A2220. Animal characteristics as reward.**

**A2220.1. Hedgehog's skin reward for good deed.** (Cf. A2311.4.)—Estonian: Aarne FFC XXV 146 No. 44.

**A2221. Animal characteristics reward for pious act.** (Cf. A2231.).

**A2221.1. Animals blessed for honoring infant Jesus.** (Cf. A2231.4, A2356.2.7, A2381.1.)—Dh II 15ff., 195ff.; Flemish: DeMeyer FFC XXXVII 86 No. 58c (cross on back of ass).—Finnish: Aarne FFC VIII 13 No. 67 (hog has good flesh); French: Sébillot France III 256.

**A2221.2. Animals blessed for good services at crucifixion.** (Cf. A2231.2.)

**A2221.2.1. Flies on Christ's body rewarded.** They look like nails and prevent more nails being driven. They may eat at the king's table. (Cf. A2545.1.)

**A2221.2.2. Blood from cross on robin redbreast: He helps Jesus; rewarded with red breast.** (Cf. A2353.2.)—Fb "rodjkjælk".—Finnish: Aarne FFC XXXIII 54 No. 92**; Livonian: Loorits FFC LXVI 90 No. 82; Flemish: DeMeyer FFC XXXVII 87 No. 92**; Lithuanian: Balys Index No. 3130, Legends Nos. 229ff.; England: Baughman.

**A2221.2.3. Blood of scourged Christ on certain spiders.** (Cf. A2411.3.2.)

**A2221.2.4. Swallows lift Christ's crown of thorns from his brow: why their nests are not destroyed.** (Cf. A2431.3.5.)—Fb "svale" III 660b; Sébillot RTP III 156.

**A2221.2.4.1. Swallows put on mourning at crucifixion: have never taken it off.** Spanish: Boggs FFC XC 37 No. *243.

**A2221.2.4.2. Crossbill, attempting to draw thorn from the crown of thorns, twists bill in the attempt.** England: Baughman.

**A2221.3. Markings on animals as recollections of Christ's life and sufferings.** (cf. A2412.)—Dh II 227ff.

**A2221.4. Ant collects incense and myrrh for Christ: grows thin in middle.** (Cf. A2451.1, A2453.1.)—Livonian: Loorits FFC LXVI 93 No. 98.

**A2221.5. Animal blessed for helping holy fugitive.** (Cf. A2231.7.1.)—Dh II 53ff.—Irish: Beal XXI 306; Livonian: Loorits FFC LXVI 93 No. 100.

**A2221.5.1. Ox helps patriarch who in joy kisses him on the lips: hence no hair on ox's lips.** Jewish: bin Gorion Born Judas III 118, 304, *Neuman.

**A2221.6. Animal blessed for obedience to deity.**

**A2221.6.1. Bird coloring as reward for obedience to deity.** India: Thompson-Balys.
A2221.7. **Dove returns to ark in obedience to Noah: receives sheen of raven.**
Irish myth: Cross.

A2221.8. **Squirrel's markings and immunity from falling as reward by deity.**
India: Thompson-Balys.

A2221.9. **Why sheep walk with bowed heads: they have remained so after having bowed to God.**
India: Thompson-Balys.

A2221.10. **Sheep helpful to the Lord: get wool.** Irish: Beal V 271.

A2221.11. **Deity rewards animal for bringing him water: cause of present characteristics.** Maori: Clark 54.

A2222. **Animal characteristics reward for hospitality.**

A2222.1. **Thrush's hospitality to peacock rewarded by being given motley coat of feathers.** (Cf. A2411.2.1.1.)—Type 235.—Livonian: Loorits FFC LXVI 90 No. 81.

A2223. **Animal characteristics reward for helpfulness.**

A2223.1. **Cat helps man build house: may occupy chimney corner.** (Cf. A2433.3.1.)—Dh III 203f.

A2223.2. **Bird carries deity (his daughter) home from land of skulls: given brilliant plumage.** (Cf. A2313.4, A2321.6, A2421.5.)—African (Ekoi): Talbot 276.

A2223.3. **Mouse gathers rice for man: may eat a little of his rice daily.** India: Thompson-Balys.

A2223.4. **Pike helps Christ cross stream: made king of fishes.** Lithuanian: Balys Legends No. 286.

A2223.5. **Dog guards master's life and wealth: may eat before other animals.** India: Thompson-Balys.

A2223.6. **Tortoise given hard shell when it ferries rice-goddess across stream.** India: Thompson-Balys.

A2223.7. **Ravens show Adam how to bury dead: are born with white feathers.** Jewish: Neuman.

A2223.8. **Chameleon saves hero's life: may change color.** Fang: Einstein 96.

A2229. **Animal characteristics as reward—miscellaneous.**

A2229.1. **Dog rescues cow's teats from fire: origin of his black muzzle.** (Cf. A2335.4.3.)—Dh III 72ff., 500—Finnish: Aarne FFC VIII 10 No. 48, XXXIII 53 No. 48; Estonian: Aarne FFC XXV 143 No. 27.

A2229.2. **Dog lets devil into church to steal: rewarded with dog-skin.** (Cf. A2311.1.)—Finnish: Aarne FFC VIII 10 No. 50.

A2229.3. **Owl will not betray curate: therefore may live in steeple.** (Cf. A2393.3.)

A2229.5. *Cuckoo delivers other birds from their cruel king: they agree to hatch out cuckoo's young.* Lithuanian: Balys Index No. 3137; Legends Nos. 253ff.

A2229.6. *Bird has red spot on its tail as reward for having moved woman's organ to its present position.* India: Thompson-Balys.

A2230. **A2230. Animal characteristics as punishment.**

A2231. *Animal characteristics: punishment for impiety.* (Cf. A2221, A2311.8, A2422.2, A2302.2, A2355.1.2, A2542.1.)—Dh II 252f. (fish).—Spanish Exempla: Keller; Finnish: Aarne FFC VIII 17 No. 97, XXXIII 54 No. 97 (hazelcock).

A2231.1. *Animal characteristics: punishment for discourteous answer to God (saint).* (Cf. A2411.2.6.)—Jewish: Neuman; Maori: Clark 53.

A2231.1.1. **Discourteous answer: why cow (horse) is always eating.** When God (Peter) wants to use the cow (horse) the excuse is made that she (he) is eating. Curse: "May you always be eating!" (Cf. A2472.1, A2478.)—Dh II 93; *Fb "hest" IV 211b.—Finnish: Aarne FFC VIII 11 No. 59 (horse); ibid. 12 No. 62 (cow); Estonian: Aarne FFC XXV 143 No. 32 (horse); Lithuanian: Balys Index No. 3094, Legends Nos. 163—175.

A2231.1.2. **Discourteous answer: flounder's crooked mouth.** When God asks him where he is going, instead of answering he turns to go toward God. His mouth becomes crooked. (Cf. A2341.1.)—Dh III 24f.—Finnish: Aarne FFC VIII 21 No. 117; Livonian: Loorits FFC LXVI 91 No. 92; Flemish: DeMeyer FFC XXXVII 89 No. 117; Lithuanian: Balys Index No. 3178, Legends Nos. 273—281.

A2231.1.3. **Discourteous answer: why crab has eyes behind.** (Cf. A2332.4.1.)—Estonian: Aarne FFC XXV 151 No. 74; Lithuanian: Balys Index No. 3178, Legends Nos. 273—281.

A2231.1.4. **Discourteous answer: tortoise's shell.** Zeus celebrates a wedding and invites the animals. Tortoise is late. Why? "I like my house." "May you bear your house always." (Cf. A2312.1.)—Dh IV 275f.—Wienert FFC LVI 76 (ET 424), 139 (ST 443); Halm Aesop No. 154.

A2231.2. *Animal characteristics: punishment for hostility at crucifixion.* (Cf. A2221.2.)—Dh II 202ff.—Lithuanian: Balys Legends Nos. 251f., 264.

A2231.2.1. **Crane will not weep at crucifixion: must suffer thirst in August and break bills.** Is the only bird who will not weep. (Cf. A2234.1, A2435.4.2.)—Köhler-Bolte I 3.

A2231.2.2. **Swallows torment Christ on cross: lose voice.** (Cf. A2422.9.)—Fb "svale" III 660b.

A2231.3. *Animal characteristics: punishment for working on holy day.*
A2231.3.1. A2231.3.1. Cuckoo builds nest on Annunciation Day: has no nest. (Cf. A2431.2.1.)—Dh II 6.

A2231.3.2. A2231.3.2. Bees work on Sabbath: may not get honey from red clover. (Cf. A2435.5.1.)—*Dh III 306ff.—North Carolina: Brown Collection I 634.

A2231.4. A2231.4. Frog fails to honor infant Jesus: loses tail. (Cf. A2221.1, A2378.2.3.)—Dh II 17.


A2231.7. A2231.7. Animal harmful to holy person cursed.

A2231.7.1. A2231.7.1. Animal cursed for betraying holy fugitive. (Cf. A2221.5.)—Dh II 51ff.; Child V 491 s.v. "partridge"; Ireland: Baughman.

A2231.7.1.1. A2231.7.1.1. Beetle cursed for betraying Holy Family on way to Egypt; beetle now has its eyes always on the ground. Ireland, Scotland: *Baughman.

A2231.7.2. A2231.7.2. Animal cursed for refusing to carry holy fugitive across stream. (Cf. A2371.2.1.)—Dh II 88ff.—Lithuanian: Balys Legends No. 286.

A2231.7.3. A2231.7.3. Tortoise cursed for going under water while ferrying rice-goddess: people will be able to kill it with iron-made spears. India: Thompson-Balys.

A2231.8. A2231.8. Toad refuses to weep over its dead children: dries up when dead. Cursed by Virgin Mary. (Cf. A2234.4, A2468.2.)—Dh II 247f.

A2231.9. A2231.9. Fish in deluge deride God: are flattened with blow. They mock God for his powerlessness over them. (Cf. A2213, A2305.1, A2354.1.)—Dh I 290.

A2231.10. A2231.10. Crab beats deity's forbidden drum: eyes lift out of body. (Cf. A2332.4.2.)—Fjort: Dennett 123.

A2231.11. A2231.11. Beetle demands return of gold from God: must hum. In his overweening pride he hits fence and ever afterward has hummed. (Cf. A2426.3.1.)—Dh. III 376.—Finnish: Aarne FFC VIII 22 No. 121.


A2232. A2232. Animal characteristics: punishment for immoderate request. Dissatisfied animal finds that when his request is granted he is worse off than before.—*Dh III 176ff.

A2232.1. A2232.1. Camel asks for horns: punishment, short ears. (Cf. A2325.4.)—Dh IV 265f.; *Köhler-Bolte I 579; *Crane Vitry 148f. No. 37; Jewish: Neuman; *Chauvin
II 110 No. 76, 118 No. 102 (ass), Sébillo RTP II 492; Wienert FFC LVI 78 (ET 437); 109 (ST 215, 389); Halm Aesop No. 184.

A2232.2. A2232.2. Bees pray for sting: punishment, first sting suicidal. (Cf. A2346.1.)—Dh IV 266; Wienert FFC LVI 77 (ET 434), 110 (ST 216); Halm Aesop No. 287.

A2232.3. A2232.3. Beetle makes immoderate request; ant moderate: inverse awards. Creator hears wishes of animals. Beetle wants strong, noble appearance. Ant is modest. Beetle punished by being made to creep on ground. Ant is given own castle. (Cf. A2441.3.1.) Livonian: Looirits FFC LXVI 92 No. 97.


A2232.6. A2232.6. Birds who aspire to blackbird's coat punished. (Cf. A2412.2.2.)—Ila (Rhodesia); Smith and Dale 351 No. 6.

A2232.7. A2232.7. Peacock given ugly feet so as to prevent too great arrogance. (cf. A2375.2.2.)—Dh I 196.


A2233.1. A2233.1. Animals refuse to help dig well (make road) and are punished. *Type 55; *Dh III 312ff., 323.

A2233.1.1. A2233.1.1. Animals refuse to help dig well: may not drink from river or spring. (Cf. A2435.1.1.)—Type 55; Dh III 312ff.—Estonian: Arane FFC XXV 148 No. 54; Livonian: Looirits FFC LXVI 90 No. 83; Lithuanian: Balys Index No. 3096, Legends Nos. 176—182.

A2233.1.2. A2233.1.2. Snake refuses to help make road: dies on road. (Cf. A2441.4.1.)—Type 55.—Finnish: Arane FFC VIII 19 No. 108.


A2233.2. A2233.2. Dog will not help build house: must remain out of doors. (Cf. A2233.1, A2433.3.2.)—Dh III 203f.

A2233.2.1. A2233.2.1. Too cold for hare (dog) to build house in winter, not necessary in summer: must go without house. Lithuanian: Balys Index No. 72*, Legends No. 214; Finnish: Aarne Index No. 72*, Russian: Andrejev No. 72**.

A2233.3. A2233.3. Owl as watchman goes to sleep: does not see by day. He is placed as watchman of wren who is imprisoned in a mousehole. (Cf. A2332.6.6.)—Type 221; *Dh IV 172ff.


A2233.4.1. A2233.4.1. Bird neglects to build nest: goes without. (Cf. A2431.2.)—Dh III 202ff.


A2234.1. A2234.1. Raven does not return to Noah: must suffer thirst and break bill. (Cf. A2231.2.1, A2411.2.1.5, A2435.4.3.)—Variant: he is cursed to be black or to eat carrion. *Köhler-Bolte I 3; Dh I 284; Irish myth: Cross.

A2234.1.1. A2234.1.1. Raven does not return to ark in obedience to Noah: black color is resulting punishment. Irish myth: Cross; Jewish: Neuman.


A2234.3. A2234.3. Lemur looks where forbidden: has big eyes. (Cf. A2332.3.1.)—Fang: Nassau 235 No. 3.


A2235. A2235. Animal characteristics caused by animal's lateness at distribution of qualities. (Cf. A2378.2.5.)—Dh III 182ff.—India: Thompson-Balys; Mpongwe: Nassau No. 11 (hog lacks horns); Gold Coast: Barker and Sinclair 145 No. 28 (leopard cannot catch game that passes him on right side); Congo: Weeks 213 No. 9 (water snake lacks poison): Zulu: Callaway 355 (hydrax lacks tail); Ila (Rhodesia): Smith and Dale 368 No. 19 (zebra lacks horns); Marshall Islands: Davenport 222.


A2236.1. A2236.1. What creature has sweetest blood: gnat's tongue torn out. Assembly to decide who has the sweetest blood so that it may be the food for the serpent. Gnat discovers that man has the sweetest blood. Rather than let him tell this secret, swallow tears out his tongue. Gnat can only buzz. (Cf. A2344.2, A2426.3.2.)—Dh I 281, 332ff.; Circassian: Nicolaides and Carnoy RTP I 80; Lithuanian: Balys Legends No. 192.

A2236.2. A2236.2. Animal characteristics: punishment for carrying devil into paradise.
A2236.2.1. Snake carries devil into paradise: loses feet. (Cf. A2371.3.1.)—Dh I 207—India: Thompson-Balys.

A2236.2.2. Peacock has snake carry devil into paradise: cursed with ugly voice and feet. (Cf. A2375.2.2, A2423.1.2.)—Dh I 206.


A2236.4. Magpie tells man he is to die next day: no tongue and long tail. God pulls out his tongue and makes his tail long for doing this forbidden thing. (Cf. A2344.2.6, A2378.3.1.)—Finnish: Aarne FFC VIII 16 No. 89.


A2236.6. Nit tries to bore through man's head: must remain at edge of hair. (Cf. A2433.5.1.)—Estonian: Aarne FFC XXV 151 No. 72; Livonian: Loorits FFC LXVI 94 No. 106.


A2236.8. Cat commanded to pray so as not to slay man: why cat purrs. Lithuanian: Balys Index No. 3121. Legends Nos. 222ff.

A2237. Animal characteristics punishment for meddling.

A2237.1. Animal reveals mistress's adultery: punished by master. (Cf. A2411.2.1.5, A2422.1.1.).—Greek: Fox 280 (raven becomes black).—Zuci: Handy JAFL XXXI 464 No. 17 (dog loses power of speech).

A2238. Animal characteristics: punishment for greed.

A2238.1. Rabbit (frog) eats seed-grain from fields: nose closed during sowing season. (Cf. A2335.2.4.)—Finnish: Aarne FFC VIII 21 No. 119; Lithuanian: Balys Legends No. 290.


A2238.3. Fish eat other fish: guilty must swim deep. (Cf. A2444.1.)—Finnish: Aarne FFC VIII 19 No. 104.

A2238.4. Diver eats nests of small birds: must not nest away from water. (Cf. A2431.3.2.)—Finnish: Aarne FFC VIII 19 No. 104.

A2239. Animal characteristics from miscellaneous punishments.

A2239.1. Hare punished for perjury: eyes deep in head. (Cf. A2332.4.1.).—Finnish: Aarne FFC VIII 13 No. 70.

A2239.2. Fly punished for failing to answer question: is speechless, buzzes and associates with foul things. (Cf. A2426.3.3, A2433.5.2.) Africa (Ekoii): Talbot 384.

A2239.3. Ass betrays deity's secret: hence his ugly bray. India: Thompson-
A2239.3.1. **Owl reveals deity's secret: power of speech removed.** India: Thompson-Balys.

A2239.4. **Woodpecker punished for stinginess.** North Carolina: Brown Collection I 633.

A2239.5. **Animals punished for assaulting women.** India: Thompson-Balys.

A2239.6. **Ass has cross on shoulders from being struck by Balaam.** (Cf. A2356.2.7.)—England: Baughman.

A2239.7. **Crocodile is punished for trying to attack man he is carrying: has only half tongue.** India: Thompson-Balys.

A2239.8. **Animal punished for hardheadedness (frog toothless, mole sightless).** Jewish: Neuman.

A2239.9. **Why mouse is crushed whenever she crosses a road: elephant's curse.** Africa (Sandeh): Casati I 221.

A2239.10. **Why elephant hurts himself when running through the grass: mouse's curse.** Africa (Sandeh): Casati I 221.

A2240. **Animal characteristics: obtaining another's qualities.** Jewish: Neuman.

A2241. **Animal characteristics: borrowing and not returning.** Animal borrows a member (or quality) from another and refuses to return it. (Cf. A2242, A2313.3, A2345.1, A2351.3, A2375.2.1, A2421.4, A2435.4.1.)—*Dh III 130 ff.—Lithuanian: Balys Legends No. 268ff.; India: Thompson-Balys.

A2241.1. **Stag's horns borrowed from dog.** (Cf. A2326.1.1.)—Dh. III 131.

A2241.2. **Owl's wings borrowed from rat (or other animal).** Dh III 131.

A2241.3. **Partridge's voice borrowed from tortoise.** Dh III 132.

A2241.4. **Cuckoo borrows food from other birds.** (Cf. A2435.4.1.)—Dh III 133.

A2241.5. **Nightingale borrows blindworm's eye.** Each has one eye. Nightingale borrow's blindworm's and will not return it. (Cf. A2332.6.1.)—*Type 234; *Dh III 136ff.; *Köhler-Bolte I 72.—Finnish: Aarne FFC XXXIII 55 No. 110** (frog in place of nightingale).—Japanese: Ikeda; English: Shakespeare Romeo and Juliet III v. 31.

A2241.6. **Jay borrows cuckoo's skin.** (Cf. A2313.1.)—*Type 235.

A2241.7. **Squirrel borrows coney's tail.** When coney's tail is not returned, he goes in shame to live among rocks. (Cf. A2378.1.5, A2433.3.5.)—Ila (Rhodesia): Smith and Dale 357 No. 10.

A2241.8. **Boy borrows python's hands and feet: hence python lacks them.** (Cf. A2371.3.1.)—Africa (Ekoii): Talbot 374.


A2241.11. **A2241.11. Monkey borrows tail from deer and refuses to return it.** India: Thompson-Balys.

A2242. **A2242. Animal characteristics: obtaining for feast and not returning.** (Cf. A2378.1.5, A2378.2.6.)—*Dh III 133ff.*

A2243. **A2243. Animal characteristics: lending and refusing to receive back.** Indonesian: De Vries's list No. 117.

A2243.1. **A2243.1. Spider hands box to ant and refuses to take it back: hence ants carry huge loads.** Gold Coast: Barker and Sinclair 66 No. 9.

A2245. **A2245. Animal characteristics: stolen from another animal.** (Cf. A2313.3, A2375.2.2.)—*Dh III 127f.*—India: Thompson-Balys.

A2245.1. **A2245.1. Thrush steals woodcock's song.** (Cf. A2423.1.1, A2423.2.1.)—Finnish: Aarne FFC VIII 18 No. 98.

A2247. **A2247. Animal characteristics: exchange of qualities.** (Cf. A2313.2, A2320.2, A 2345.5.)—*Type 240.*

A2247.1. **A2247.1. Buffalo and cow exchange hides: hence bad fitting hides.** (Cf. A2311.6.)—Indonesian: *De Vries's list No. 97.


A2247.3. **A2247.3. Rhinoceros exchanges his red hide for hippopotamus's black.** (Cf. A2411.1.6.2., A2411.1.6.7.)—Ila (Rhodesia): Smith and Dale 372 No. 22.

A2247.4. **A2247.4. Dove and magpie exchange eggs—dove's seven for magpie's two: why dove has two eggs.** (Cf. A2486.3.)—*Type 240.

A2247.5. **A2247.5. Toad trades his tail for mole's eyes.** Spanish: Boggs: FFC XC 38 No. 287.


A2250.1. **A2250.1. Cock and ptarmigan in contest: winner to live in town.** (Cf. A2433.1.1, A2433.4.2, A2433.4.3.)—Finnish: Aarne FFC XXXIII 54 No. 83*; Estonian: Aarne FFC XXV 147 No. 49.


A2251. *Animal characteristics from contest in carrying.*

A2251.1. *Ant carries load as heavy as himself.* Defeats bear, raven (or other bird). Various explanations. (Cf. A2435.3.3, A2486.1.)—*Type 280; *Dh III 144.

A2252. *Animal characteristics determined by race.* *Dh III 142ff.

A2252.1. *Race of animals to see where each shall live.* (Cf. A2433.1.1.)—*Dh III 145.

A2252.2. *Race of ox and horse: ox must labor.* Horse wins and ox must serve as draft animal. (Cf. A2515.1.)—*Dh III 144.

A2252.3. *Race of culture hero with ostrich: ostrich loses beautiful feathers.* (Cf. A2402.2.)—*Dh III 145.

A2252.4. *Flounder complains in race: crooked mouth.* In race between fish he cries out in jealousy because herring is winning. He is punished with crooked mouth. (Cf. A2341.1.)—*Dh IV 192—197; *BP III 284 (Gr. No. 172).

A2253. *Animal characteristics from jumping contest.*

A2253.1. *Dog burned in jumping contest over fire: enmity between dog and hare.* Dh III 324.

A2254. *Bird characteristics from flying contests.* German: Grimm No. 171.

A2255. *Animal characteristics result of lawsuit.*

A2255.1. *Wool on his forehead awarded sheep in lawsuit.* He is given the privilege of keeping it when the rest of his body is shorn. (Cf. A2322.5.)—Finnish: Aarne FFC VIII 12 No. 64.

A2255.2. *Lizard loses lawsuit: must bob his head.* Lizard and ant accused of theft of king's crow. Ant pours boiling water down lizard's throat. When case is tried, lizard cannot talk but only bobs head up and down. Adjudged guilty and condemned to bob his head eternally. (Cf. A2474.1.)—Gold Coast: Barker and Sinclair 48 No. 5.

A2256. *Animal characteristics from contest in watching.*

A2256.1. *Hare and man contest in watching for leaf to fall off tree.* First one to succeed may eat other. Hare loses. India: *Thompson-Balys.

A2257. *Animal characteristics from duel.*

A2257.1. *Why tiger does not attack wild boar until latter is old: result of duel.* India: Thompson-Balys.

A2258. *Animal characteristics: as a result of quarrel.* India: Thompson-Balys.
A2260. **A2260. Animal characteristics from transformation.**


A2261.2. A2261.2. **Spider transformed for greediness: now occupies dark corners.** (Cf. A2433.5.3.)—Gold Coast: Barker and Sinclair 69 No. 10.

A2261.3. A2261.3. **Catfish transformed from woman still carries women's tattoo marks.** India: Thompson-Balys.


A2261.5. A2261.5. **Weeping man turned into owl; still bewails sorrows.** India: Thompson-Balys.

A2261.6. A2261.6. **Snipe messenger for warriors because he was a messenger when a man.** Tuamotu: Stimson MS (z—G 13/10).

A2262. A2262. **Animal characteristics from transformation of implement (or other object).** (Cf. A2335.3.1, A2378.3.3, A2378.4.1.)—*Dh III 14ff.

A2262.1. A2262.1. **Horse originally had eyes on feet: put out and became eyelike marks.** (Cf. A2371.2.7.)—Dh III 45.—Finnish: Aarne FFC VIII 12 No. 61.

A2262.2. A2262.2. **Pegs driven into backs of baboons become tails.** (Cf. A2378.9.2, A2378.1.1.)—Bushman (South of Zambesi): Theal 56.

A2262.3. A2262.3. **Serpent steals from God's coat a stick for his back.** (Cf. A2356.1.1.)—Finnish: Aarne FFC VIII 19 No. 109.

A2270. **A2270. Animal characteristics from miscellaneous causes.**

A2271. A2271. *Animal characteristics learned from another animal.*

A2271.1. A2271.1. **Thrush teaches dove to build nest.** (Cf. A2431.3.1.)—*Type 236; Dh III 191ff.—Finnish: Aarne FFC VIII 17 No. 93; Flemish: DeMeyer FFC XXXVII 88 No. 93.

A2271.2. A2271.2. **Sparrow taught to sing by lark but not sufficiently: where sparrow got voice.** Lithuanian: Balys Legends No. 266.

A2272. **A2272. Animal characteristics: imitation of other animal or object.**

A2272.1.1. Nightingale hears boy call oxen: learns her song. (Cf. A2426.2.1.)—Estonian: Aarne FFC XXV 147 No. 53.

A2272.1.2. Cricket hears water hiss on hot iron: learns his song. (Cf. A2426.3.4.)—Livonian: Loorits FFC LXVI 93 No. 99.


A2272.2. Lizard's tail imitated from snake's. Finnish: Aarne FFC VIII 20 No. 110, XXXIII 55 No. 110.

A2275. Animal habit a reminiscence of former experience.

A2275.1. Animal cries a lament for person lost when animal was transformed. (Cf. A2260, A2425.)—Dh III 387.—Benga: Nassau 163 No. 21; India: *Thompson-Balys.

A2275.2. Animal cries a lament over animal's transformation. (Cf. A2425, A2426.2.5.)—Dh III 376ff.


A2275.4. Animal cries recall ancient adventure. The ancient animal cries out in difficulty. The present animal has the same cry. (Cf. A2426.1.1, A2426.4.1.)—India: Thompson-Balys; Ibo (Nigeria): Basden 139; Angola: Chatelain 217 No. 38.

A2275.4.1. Green pigeon cheated out of its chick: is always mourning. India: Thompson-Balys.

A2275.5. Animal's seeking attitude from ancient loss. The ancient animal loses something. Its descendants are forever seeking for the lost object. This explains the characteristic bearing of certain animals. (Cf. A2471.)

A2275.5.1. Hog loses pancake in mud: still seeks it. (Cf. A2471.2, A2477.1, Z24.1.)—Dh III 280ff.; (Cf. Type 2025.)


A2275.5.3. Bat, diver, and thornbush shipwrecked. Bat brought money, bush put on clothes, and diver brought leather. All shipwrecked. Diver is looking for his leather. Bush looks for his clothes and holds fast to all passers-by. Bat is abroad only at night to escape creditors. (Cf. A2471.4, A2491.1.)—Dh IV 273f; *BP I 137. (Gr. No. 18).—Wienert FFC LVI 35; Halm Aesop No. 306.

A2275.5.4. Dolphins seek King Solomon's ring. He loses his magic ring in the sea. They are sent by God to get it. This is why they go up and down in the sea. (Cf. A2444.2.)—Dh I 331; Jewish: Neuman.

A2275.5.5. Dog loses his patent right; seeks it: why dogs look at one another under the tail. (Cf. A2471.1.) Dh IV 129.—U.S.: Baughman.

A2275.6. Son accidentally kills father, who returns to life as cuckoo and tells
people when to sow grain. India: Thompson-Balys.

A2281. A2281. Enmity between animals from original quarrel. (Cf. A2494.1.1, A2494.1.3, A2494.2.3.)—Dh III 331.—Finnish: Aarne FFC VIII 11 Nos 56, 57; Estonian: Aarne FFC XXV 143 No. 31; Livonian: Loorits FFC LXVI 88 No. 62; Flemish: DeMeyer FFC XXXVII 86 No. 56; Jewish: Neuman; Japanese: Ikeda; Korean: Zong in-Sob 36 No. 20; Benga: Nassau 99 No. 6.

A2281.1. A2281.1. Cat loses dog’s certificate: enmity between cats and dogs. Dog is given a certificate of nobility. Through cat's carelessness it is lost. (Cf. A2275.5, A2494.1.2.) *Type 200.—Finnish: Aarne FFC VIII 11 No. 53; Estonian: Aarne FFC XXV 143 No. 30; Livonian: Loorits FFC LXVI 88 No. 61; Flemish: DeMeyer FFC XXXVII 85 No. 53.


A2281.1.2. A2281.1.2. Quarrel of dog and cat about which was higher caste. India: Thompson-Balys.


A2281.3. A2281.3. Why cat and dog fight: dog ate up cat's part in master's reward. India: Thompson-Balys.

A2282. A2282. Present habitat of animals result of ancient quarrel. (Cf. A2433.3.3, A2433.3.4, A2433.3.21, A2433.6.1.)—Benga: Nassau 202 No. 32; Ila (Rhodesia): Smith and Dale 372, 381.

A2283. A2283. Two animals learn songs together—one successfully, the other unsuccessfully. (Cf. A2425.)—*Dh III 365ff.


A2284.2. A2284.2. Bustard persuaded to kill all but two children: has but two eggs. (Cf. A2486.2.)—Australian: Dixon 289.

A2284.3. A2284.3. Worm, thinking that world is coming to end, blinds self so as not to see calamity. (Cf. A2332.6.4.)—Dh III 21.


A2284.5. A2284.5. Coyote persuaded to break leg: therefore has thin right leg. (Cf. A2371.2.6.)—Dh III 46.


A2286.1. Creation interrupted since God must go to a fire.

A2286.1.0.1. Animal characteristics because creator had not enough time to finish what he began. S. Am. Indian (Caingang): Métraux BBAE CXLIII (1) 474.

A2286.1.1. Creation of hog incomplete since God has to go to a fire: cause of hog's round snout. (Cf. A2335.4.2.)—Dh III 24, 493.—Finnish: Aarne FFC VIII 12 No. 65.

A2286.2. Animal characteristics result of contest between God and devil.

A2286.2.1. Devil's animals devour God's. God makes white fish, devil a pike to eat it up; God a worm, devil a frog to eat it, etc. (Cf. A1751.)—Finnish: Aarne FFC VIII 20 No. 115; Estonian: Aarne FFC XXV 149 No. 63.

A2286.2.2. Devil gives horse four eyes; God reduces them to two. Estonian: Aarne FFC XXV 144 No. 33.

A2286.2.3. Devil's cows one-horned; God makes them two-horned. (Cf. A2326.3.1.)—Livonian: Loorits FFC LXVI 88 No 63.

A2286.2.4. God changes color (tails) of devil's cows. Devil makes all animals of same color (or all tailless). When God makes them of different colors (or with tails) devil no longer recognizes them. (Cf. A2378.1.)—Estonian: Aarne FFC XXV 146 No. 47; Lithuanian: Balys Index No. 3083, Legends Nos. 134—137.

A2287. Jesus causes animal characteristics. (Cf. A2221, A2231.)


A2287.1.1. Jesus drives evil spirits into hogs: hence "toes" on back of foreleg. (Cf. A2371.2.2.)—Dh II 82.


A2294. Wild animals lose their ferocity through fear of Behemoth. Jewish: Neuman.


A2300.1. Shape of bee's body. Dh I 129.
A2301. Animal's body made larger. (See A2213.3.)—India: Thompson-Balys.
A2301.2. Spider's body made larger. Sinkoyne: Kroebber JAFL XXXII 347.
A2301.3. Coyote's body made larger. (See A2213.3.)—Dh III 3.
A2301.4. Bat's body made larger. (See A2213.3.)—Dh III 4.
A2301.5. Flying-squirrel's body made larger. (See A2213.3.)—Dh III 4.

A2302. Animal's body made smaller. (See A2213.1.)—India: Thompson-Balys.
A2302.2. Hazel-cock's body made smaller. (See A2231, A2213.1.) Dh III 2.—Lappish: Qvigstad FFC LX 38 No. 51.
A2302.3. Squirrel's body made smaller. (See A2213.1.)—Dh III 2.
A2302.4. Eagle's body made smaller. (See A2213.1.)—Dh III 6.
A2302.5. Wolf's body made smaller. (See A2213.1.)—Dh III 7.

A2305. Origin of animal's flat body.
A2305.1. Origin of fish's flat body. (See A2231.9.)—Flemish: DeMeyer FFC XXXVII 89 No. 119a.
A2305.1.2. Origin of flounder's flat body. (See A2126.)—*Dh I 248, 290, II 1ff., 269, III 35.
A2305.1.3. Why lobster is flat. (Cf. A2213.2.4.).—Chinese: Eberhard FFC CXX 13 No. 2.

A2306. Why animal is slippery.

A2311.1. Origin of dog's skin. (See A2210, A2229.2.)—Dh I 98ff., III 7.
A2311.2. Origin of cat's skin. (See A2210.)—Dh I 157, III 7.
A2311.3. A2311.3. *Origin of wolf's skin.* (See A2210.)—Dh I 151f., III 7.

A2311.4. A2311.4. *Origin of hedgehog's skin.* (See A2210, A2220.1.)—Dh III 7.—Lithuanian: Balys Index No. 3127, Legends No. 228.

A2311.5. A2311.5. *Origin of porcupine's skin.* (See A2210.)—Dh III 7ff.

A2311.6. A2311.6. *Origin of cow's and buffalo's hides.* (See A2247.1.)—Indonesian: De Vries's list No. 97.

A2311.7. A2311.7. *Why crocodile has rough skin.* (Cf. A2315.2.)—India: Thompson-Balys.


A2311.9. A2311.9. *Why snakes and lizards change skins.* (See A2250.2.)


A2313.1. A2313.1. *Origin of cuckoo's feathers.* (See A2241.6.)—Dh. III 140.—Finnish: Aarne FFC VIII 17 No. 94 (cf. A2411.2.6.10).


A2313.3. A2313.3. *Origin of peacock's feathers.* (See A2241, A2245.)—Lithuanian: Balys Index No. 3142, Legends No. 256f.

A2313.4. A2313.4. *Origin of nkundak's feathers.* (See A2223.2.)

A2313.5. A2313.5. *Why young ravens have white feathers.* Jewish: Neuman.


A2317. A2317. *Why certain animals are bare of covering.* Dh III 10ff.


A2317.5. A2317.5. Why raven is bald. Dh III 13.—Tahltan: Teit JAFL XXXII 221.


A2317.10. A2317.10. Why baboon has bare place on back. (See A2213.2.3.)


A2317.12.3. A2317.12.3. Why rat's tail is round and without any hair. (Cf. A2378.9.5.)—India: Thompson-Balys.


A2320.2. A2320.2. How turtle got snake-like head. (See A2247.2.)

A2320.3. A2320.3. How lizard got red head. (See A2211.8.)—Jewish: Neuman.


A2320.4. A2320.4. Why crab has no head. India: Thompson-Balys.

A2320.5. A2320.5. Why bird's head is so large. India: *Thompson-Balys.


A2321.5. Origin of kingfisher's crest. Dh III 19.
A2321.6. Origin of nkundak's crest. (See A2223.2.)
A2321.8. Origin of red lump on rail's head. (See A2215.4.)
A2321.10. Origin of cock's red crest. Lithuanian: Balys Index 3160; India: Thompson-Balys.
A2321.10.1. Why the cock's comb becomes white when he is angry. Jewish: Neuman.

A2322.1. How buffalo got hair under chin. Dh III 34.
A2322.5. Why sheep may keep wool which grows on his forehead. (See A2255.1.)
A2322.6. Why the gorilla and chimpanzee have hair all over the body. Punishment for not guarding possessions at creation. Bulu: Krug 111f.

A2325. Origin of animals' ears.
A2325.2. Why hare's ears are black. (See A2212.1.)
A2325.3. Why ass has long ears. Flemish: DeMeyer FFC XXXVII 86 No. 58b.; Lithuanian: Balys Index No. 3125, Legends No. 226.
A2325.4. Why camel has short ears. (See A2232.1.)
A2325.5. Why zebra has long ears. Ila (Rhodesia): Smith and Dale 368 No. 19.


A2325.7. Why camel has no ears. (Cf. A2232.1.)—Jewish: Neuman.


A2326.1.1. How stag got antlers. From camel. See A2241.1.


A2326.1.2. How caribou got antlers. Exchanged his teeth for walrus's horns. (See A2247.) Eskimo (Labrador): Hawks GSCan XIV 159.

A2326.1.3. How sheep got horns. Lithuanian: Balys Index No. 3126; Tahltan: Teit JAFL XXXII 215.

A2326.1.4. How ox got horns. Exchanged for horse's teeth. (See A2247.)


A2326.1.6. How horned-viper got horns. Dh III 34.

A2326.2. Why some animals have no horns.

A2326.2.1. Why cats have no horns. See A2247; Dh III 125; Sébillot RTP II 491.

A2326.2.2. Why dog has no horns: they were stolen by deer (goat). India: Thompson-Balys.

A2326.2.3. Originally cock had horns. Chinese: Eberhard FFC CXX 13.

A2326.3. Nature of animal's horns.

A2326.3.1. Why cows have two horns. (See A2286.2.3.)

A2326.3.2. How stag got long antlers. Dh III 30.

A2326.3.3. Why antelope's antlers reach backward. Dh III 30.

A2326.3.4. Why buffalo's horns are bent. Dh III 30.

A2326.3.5. Why mountain-sheep's horns are close together. Kaska: Teit JAFL XXX 430.

A2330.1. A2330.1. How wildcat got his mashed face. (See A2213.2.1.)

A2330.2. A2330.2. How lynx got his squint. (See A2211.1.)

A2330.3. A2330.3. Why monkey's face is black. India: Thompson-Balys.


A2330.7. A2330.7. Why dove's head is marked as it is. Korean: Zong in-Sob 32 No. 15.


A2332. A2332. Origin and nature of animals' eyes.


A2332.1.3. A2332.1.3. How herring got his eyes. Dh III 44.

A2332.1.4. A2332.1.4. How fox got his eyes. Stole from birch tree. (See A2245.)—Dh III 129.


A2332.2. A2332.2. Number of animal's eyes.

A2332.2.1. A2332.2.1. Why horse has only two eyes. (See A2286.2.2.)

A2332.3. A2332.3. Size of animals' eyes.

A2332.3.1. A2332.3.1. Why lemur has big eyes. (See A2234.3.)

A2332.3.2. A2332.3.2. Why zabi's eyes are narrow: because he laughs so hard. India: Thompson-Balys.

A2332.3.3. A2332.3.3. Why caribou has small eyes. Eskimo (Labrador): Hawks GSCan XIV 161.

A2332.4. A2332.4. Shape and position of animal's eyes. Lithuanian: Balys Legends No. 281.

A2332.4.1. A2332.4.1. Why hare has deep-set eyes. (See A2239.1.)

A2332.4.2. A2332.4.2. Why crab lifts eye out of body or has eye behind. (See A2231.10, A2231.1.3.)

A2332.5. **Color of animal's eyes.** Dh III 60f.

A2332.5.1. **Why coyote has yellowish eyes.** Zuci: Handy JAFL XXXI 461.

A2332.5.2. **Why cuckoo has red eyes.** Sébillot RTP III 262.

A2332.5.3. **Why water-hen has red eyes.** Plains Cree: Skinner JAFL XXIX 349.

A2332.5.4. **Why toad has red eyes.** Dh III 60.—Jewish: Neuman.

A2332.5.5. **Why turkey has red eyes.** Dh III 61.

A2332.5.6. **Why wooddove has green eyes.** Dh III 61.

A2332.5.7. **Why wild duck has red eyes.** Dances for trickster. *Dh III 61.

A2332.5.8. **Why herring's eyes are red.** Fb "sild".

A2332.6. **"Blindness" in animals.** Animals really or supposedly blind. Dh III 19ff.

A2332.6.1. **Why blindworm has no eyes.** (See A2241.5.)

A2332.6.2. **Why giant lizard is blind.** Chose poison instead of eyes. Dh III 21.—Jewish: Neuman.

A2332.6.3. **Why grasshopper is born blind.** (See A2233.4.)

A2332.6.4. **Why worm is blind.** (See A2284.3.)—Japanese: Ikeda.

A2332.6.5. **Why mole is blind.**—(See A2239.8, A2247, A2378.1.4.)
—Spanish: Boggs FFC XC 38 No. 287; Jewish: Neuman.

A2332.6.6. **Why owl is blind by day.** (See A2233.3.)—Lithuanian: Balys Index No. 3140.

A2332.6.7. **Why elephant sees half-blindly.** India: Thompson-Balys.

A2332.6.8. **Why leech is blind.** India: Thompson-Balys.

A2332.6.9. **Why bee is blind.** India: Thompson-Balys.

A2335. **Origin and nature of animal's nasal organ (nose, snout, proboscis, etc.).**

A2335.1. **Origin of animal's nose.**

A2335.2. **Nature of animal's nose.** (See A2213.4.3.)

A2335.2.1. **Why deer has white mark on nose.** From white ashes. Dh III 79.

A2335.2.2. **Why lynx has short, blunt nose.** Kaska: Teit JAFL XXX 455.

A2335.2.3. **Why raven has nose marked as if it had been broken off.** Tahltan: Teit JAFL XXXII 225.
A2335.2.4. Why hare's nose is closed during sowing season. (See A2238.1.)

A2335.2.5. Why steer has no hair on his nose. (See A2221.5.1.)

A2335.3. Origin and nature of animal's proboscis.

A2335.3.1. Origin of anteater's proboscis. Transformed digging-stick. (See A2262.)

A2335.3.2. Why tapir has long nose. S. Am. Indian (Yagua): Steward-Métraux BBAE CXLIII (3) 736.

A2335.4. Origin and nature of animal's snout (muzzle).

A2335.4.1. Why hog has short snout. (See A2287.1.)—Africa (Fang): Trilles 179.

A2335.4.2. Why hog has round snout. Creation of hog incomplete since God had to go to fire. (See A2286.1.1.)

A2335.4.3. Why dog has black muzzle. (See A2229.1.) India: Thompson-Balys.

A2335.4.4. Why coyote has long muzzle. (See A2213.4.1.)

A2335.4.5. Why the wolf's muzzle is black. Lithuanian: Balys Index No. 3087, Legends No. 147.


A2341.1. Why flounder's mouth is crooked. (See A2252.4, A2231.1.2.)—Irish: Beal XXI 327.

A2341.2. Why animal's mouth is large.

A2341.2.1. Why opossum's mouth is large. Choctaw: Alexander N. Am. 64.

A2341.2.2. Why zebra's mouth is large. Ila (Rhodesia): Smith and Dale 368 No. 19.

A2341.3. Why animal's mouth is closed.


A2342. Origin and nature of animal's lips.

A2342.1. Why hare's lip is split. (See A2234.4, A2216.3, A2211.2.)—Dh III 22f.; BP III 75 n. 1; Fb "hare" IV 201a; Types 47, 70.—Micmac: Speck JAFL XXVIII 65; Chitimacha: Swanton JAFL XXX 476.

A2342.2. Why ox has no hair on his lips. (See A2221.5.1.)

A2343.1. Origin of bird's long beak.


A2343.1.3. Why loon has big beak. Tahltan: Teit JAFL XXXII 209.

A2343.1.4. Where hornbill got his big beak. (See A2241.9.)—Africa (Cameroon): Mansfield 234.

A2343.2. Why bird's beak is colored.

A2343.2.1. Why parrot's beak is black. India: Thompson-Balys.

A2343.2.2. Why toucan's beak is black. S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 178.

A2343.3. Origin of other features of birds' beak.

A2343.3.1. Why starling's beak is split. India: Thompson-Balys.

A2343.3.2. Why woodpecker has sharp beak. India: Thompson-Balys.


A2344.1. Why animal has short tongue.


A2344.1.1.1. Why crocodile has half a tongue. (Cf. A2239.7.)—India: Thompson-Balys.

A2344.1.1.2. Why crocodile has no tongue. India: Thompson-Balys.

A2344.1.2. Why alligator has short tongue. Dh III 28.

A2344.2. Why animal has no tongue.

A2344.2.1. Why gnat has no tongue. (See A2236.1.)

A2344.2.2. Why eel has no tongue. Dh III 27.

A2344.2.3. Why swallow has no tongue. Dh III 29.

A2344.2.4. Why titmouse has no tongue. Dh III 28.

A2344.2.5. Why cormorant has no tongue. (Cf. A2422.8.)—Dh III 28.—N. A. Indian: *Boas RBAE XXXI 678.

A2344.2.6. Why magpie has no tongue. (See A2236.4.)
A2344.3. A2344.3. Cause of color of animal's tongue.

A2344.3.1. A2344.3.1. Why sheep's tongue is black. Kaska: Teit JAFL XXX 430.


A2345.1. A2345.1. Where horse got his upper teeth. Borrowed them from buffalo. (See A2241.)

A2345.2. A2345.2. Where coyote got his long teeth. Dh III 33f.

A2345.3. A2345.3. Where reindeer got his small teeth. Dh. III 34.

A2345.4. A2345.4. Where walrus got his tusks. Traded antlers with caribou for tusks. (See A2247.)

A2345.5. A2345.5. Where snake got its fangs. (See A2247.2.)—Jewish: Neuman.


A2345.7. A2345.7. Why animal lacks teeth.


A2345.7.2. A2345.7.2. Why frog has no teeth. (Cf. A2239.8.)—Jewish: Neuman.


A2346.1. A2346.1. Why bees die after they sting. (See A2232.2.)—Breton: Sébillot Incidents s.v. "abeilles"; Lithuanian: Balys Index 3204, Legends Nos. 296—300.

A2346.2. A2346.2. Why bee's sting is no longer fatal to man. India: Thompson-Balys.


A2351.3. A2351.3. Where Jahrvogel (rhytidoceros) got its necklace. Borrowed form dove. (See A2241.)—Dh III 133.

A2351.4.1. **Origin of stork's long neck.** India: Thompson-Balys.

A2351.4.2. **Why magpie has long neck.** India: Thompson-Balys.

A2351.4.3. **Origin of antelope's long neck.** Africa (Cameroon): Mansfield

A2351.5. **Why tortoise's neck is outstretched toward the sky: is looking for his wife, the star.** India: Thompson-Balys.

A2351.6. **Where horse got arched neck: arches neck to kick tiger from rear; remains so.** India: Thompson-Balys.

A2351.7. **Why munia wears his crop on the back of his neck.** India: Thompson-Balys.

A2353. **Origin and nature of animal's breast.**

A2353.1. **Why apia (bird) is flat-chested.** Told wife that he was going away to dine. Was too late for his meal.—Ibo (Nigeria): Basden 278.

A2353.2. **Why robin has red breast.** (See A2221.2.2.)—Breton: Sébillot RTP III 157.

A2353.3. **Elephant loses its breasts.** India: Thompson-Balys.

A2353.4. **Why bears do not have breasts for nursing.** Jewish: Neuman.

A2354. **Origin and nature of animal's belly.**

A2354.1. **Why flounder is flat-bellied.** (See A2231.9.)

A2355. **Origin and nature of animal's waist.**

A2355.1. **Why animal has small waist.** Dh III 36ff.

A2355.1.1. **Why spider has small waist.** Dh III 36ff.

A2355.1.2. **Why ant has small waist.** (See A2214.2.)—India: *Thompson-Balys; Korea: Zong in-Sob No. 16, 35 No. 19.

A2356. **Origin and nature of animal's back.** Dh III 42ff.

A2356.1. **Origin of animal's back.**

A2356.1.1. **Origin of snake's back.** From a stick. (See A2262.3.)

A2356.2. **Origin of shape of animal's back.**

A2356.2.1. **Why frog has hunchback.** Dh III 42ff.—Jewish: Neuman.

A2356.2.2. **Why wolf has straight back.** (See A2211.3.)—Dh III 43.

A2356.2.3. **Why cat has arched back.** Dh I 166, III 44.

A2356.2.4. **Why certain fish have bowed backs.** Dh III 44.
A2356.2.5. Why water-hen has broad back. Plains Cree: Skinner JAFL XXIX 349.

A2356.2.6. Why bear has hump on back. Ojibwa: Jones JAFL XXIX 368.

A2356.2.7. Why ass has cross on back (shoulders). (See A2221.1, A2239.6.)—England: Baughman.

A2356.2.8. Why spider has thread in back of body. (See A2231.6.)

A2356.2.9. Why tortoise has humpy back. (See A2213.2.2.)—Jewish: Neuman.


A2356.2.12. Why cow's body has hollow on one side. India: Thompson-Balys.

A2356.2.13. Why camel has humped back. India: Thompson-Balys.

A2356.3. Why eagle's back is brown. Lappish: Qvigstad FFC LX 38 No. 48.

A2356.3.2. Why jackal has black back. (See A2218.2.)

A2356.3.3. Why wolverine has peculiar marks on back. Kaska: Teit JAFL XXX 458.


A2362. Why monkey's buttocks are red. India: *Thompson-Balys.


A2364. Why wolverine has red hair on loins. Tahltan: Teit JAFL XXXII 248.

A2365. Why elephant has testicles inside. Persuaded to eat them. (See

A2365.2.0.1. A2365.2.0.1. Why goat's and cat's members are as they are. India: Thompson-Balys.

A2365.2.1. A2365.2.1. Why animal's penis is large (long).

A2365.2.1.1. A2365.2.1.1. Why horse's penis is long. India: Thompson-Balys.

A2365.2.1.2. A2365.2.1.2. Why elephant's penis is large. India: Thompson-Balys.

A2365.2.1.3. A2365.2.1.3. Why donkey's penis is large. India: Thompson-Balys.


A2367.2. A2367.2. Animal characteristics: internal markings.

A2367.2.1. A2367.2.1. Why grizzly bears have three stripes on inside of stomach. Tahltan: Teit JAFL XXXII 208.

A2367.3. A2367.3. Animal characteristics: blood.


A2371.2. A2371.2. Shape of animal's legs.

A2371.2.1. A2371.2.1. Why sheep has thin legs. (See A2231.7.2.)—Dh II 91.

A2371.2.2. A2371.2.2. Why hog has "toes" on back of foreleg. Mark of devil's teeth. (See A2287.1.1.)

A2371.2.3. A2371.2.3. Why ravens have crooked legs and walk lame. Tahltan: Teit JAFL XXXII 226.

A2371.2.4. A2371.2.4. Why bears have short, crooked legs. Tahltan: Teit JAFL XXXII 217.

A2371.2.5. A2371.2.5. Why there is meat in front of the caribou's lower legs. Tahltan: Teit JAFL XXXII 217.

A2371.2.6. A2371.2.6. Why coyote's right leg is thin. (See A2284.5.)

A2371.2.7. A2371.2.7. Why horse has eye-like marks on forelegs. (See A2262.1.)
A2371.2.8. A2371.2.8. *Why he-goat has shaggy legs.* Braved the wolf, who tore his legs. Dh III 46.

A2371.2.9. A2371.2.9. *Why diver (loon) holds legs backward.* (See A2215.6.)

A2371.2.10. A2371.2.10. *Why kangaroo has short front legs.* (See A2284.1.)

A2371.2.11. A2371.2.11. *Why hare has short pair of legs.* Dh III 23.—Finnish: Aarne FFC VIII 13 No. 73.


A2371.3. A2371.3. *Why animal lacks legs.*

A2371.3.1. A2371.3.1. *Why snake has no legs.* (See A2234.2, A2236.2.1, A2241.8.)—Dh I 116, 207, 216, 219f.—Jewish: Neuman; India: Thompson-Balys.

A2371.4. A2371.4. *Origin of color of animal's legs.*

A2371.4.1. A2371.4.1. *Why curlew has red legs.* Australian: Dixon 292.

A2371.4.2. A2371.4.2. *Why fox's legs are black.* Am. Negro (Georgia): Harris Friends 10.


A2375.2.1. A2375.2.1. *Why partridge has pretty feet.* Exchanged with peacock. (Also told of jay and flamingo.) (See A2241.)—India: Thompson-Balys.

A2375.2.2. A2375.2.2. *Why peacock has ugly feet.* (See A2232.7, A2236.2.2, A2245.2.1.)

A2375.2.3. A2375.2.3. *Why dog has hairy paws.* Stole from rabbit. (See A2245.)

A2375.2.4. A2375.2.4. *Why rabbits have soft pads on feet.* Tahltan: Teit JAFL XXXII 222.

A2375.2.5. A2375.2.5. *Why hyena has short left hind foot.* Deceived into jumping by jackal. (See A2284.6.)

A2375.2.6. A2375.2.6. *Why mole has hand like man.* Dh I 156.

A2375.2.7. A2375.2.7. *Why mole's "hands" are turned backward.* Sinkynone: Kroeber JAFL XXXII 349.


A2375.2.10. *Why the guinea fowl has red feet.* Cheated and could not stand the ordeal of hot oil poured on his feet. Cameroon: Mansfield 226.

A2376. Animal characteristics: claws and hoofs.

A2376.1. *Why cow has cloven hoof.* Dh. III 47.—India: Thompson-Balys.

A2376.1.1. *Why ass does not have cloven hoof.* Jewish: Neuman.

A2376.2. *Dog's claws as grains under paws.* In the great famine, God leaves the dog grain under his paws. From this grows new seed. Estonian: Aarne FFC XXV 143 No. 29.

A2376.3. *Why porcupine has only four claws.* Tahltan: Teit JAFL XXXII 226, 246.


A2376.5. *Why crab has legs like teeth of a comb.* India: Thompson-Balys.

A2377. Animal characteristics: wings.

A2377.1. *Why emu has no wings.* (See A2284.1.)


A2378.1. *Why animals have tail.* (See A2286.2.4.)

A2378.1.1. *Where baboon got tail.* (See A2262.2.)

A2378.1.2. *Where rat got tail.* (See A2241.7.)


A2378.1.4. *Where mole got tail.* Traded eyes for it. (See A2247, A2332.6.5.)—Spanish: Boggs FFC XC 38 No. 287.

A2378.1.5. *Where squirrel got tail.* (See A2241.7, A2242.)

A2378.1.6. *Where beaver got tail.* (See A2241.10.)


A2378.2. *Why animals lack tail.*

A2378.2.1. *Why quail has no tail.* Tricks crab into pulling out tail instead of killing her. Says that gripping her neck would not hurt but that pulling tail will be fatal. Dh III 54.—Flemish: DeMeyer FFC XXXVII 87 No. 90a; Jewish: Neuman, India: Thompson-Balys.

A2378.2.2. *How goats lost tails.* (See A2216.2.)
A2378.2.3. How frogs lost tails. (See A2231.4, A2236.3.)—Jewish: Neuman.

A2378.2.4. How bear lost tail. (See A2216.1.)

A2378.2.5. Why hydrax has no tail. (See A2235.)

A2378.2.6. How frog lost tail. (See A2242, lent to squirrel.)—Dh III 54.

A2378.2.7. How toad lost tail. Dh III 54.—Spanish: Boggs FFC XC 38 No. 287.


A2378.3. Why animal has long tail.

A2378.3.1. How magpie got long tail. (See A2236.4.)

A2378.3.2. How muskrat got long, thin tail. Dh III 51.

A2378.3.3. How wolf got long tail. (See A2215.1; Cf. A2262.)

A2378.3.4. Why fox has long tail. (See A2213.4.2.)

A2378.4. Why animal has short tail.


A2378.4.2. Why bear has short tail. (Cf. A2378.2.4.)—Loucheux: Barbeau JAFL XXVIII 256.

A2378.4.3. Why marmot has short tail. Dh III 51.

A2378.4.4. Why tortoise has short tail. (See A2216.4.)—Dh III 52ff.—Jewish: Neuman.

A2378.4.5. Why jackal's tail is short. India: Thompson-Balys.

A2378.4.6. Why monkey has short tail. India: Thompson-Balys.

A2378.4.7. Why crow has short tail. India: Thompson-Balys.

A2378.5. Why animal has forked tail.

A2378.5.1. Why swallow has forked tail. (See A2214.1.) Dh III 54.—Cf. Flemish: DeMeyer FFC XXXVII 87 No. 85; Lithuanian: Balys Index No. 3100, Legends Nos. 28, 192, 262.

A2378.5.2. Why hawk has forked tail. (See A2216.5.)

A2378.6. Why animal has bushy tail.

A2378.7. A2378.7. Why animal has flat tail.

A2378.7.1. A2378.7.1. Why beaver has flat tail. (See A2247.6, A2241.10, A2378.1.6.) Dh III 51.

A2378.7.2. A2378.7.2. Why magpie's tail is like a chisel. Lithuanian: Balys Legends No. 262.


A2378.8.1. A2378.8.1. Why end of fox's tail is white. (See A2215.5.)


A2378.8.4. A2378.8.4. Why tip of ermine's tail is black. (See A2218.) Dh III 74.

A2378.8.5. A2378.8.5. Why minivet has red tail. India: Thompson-Balys.

A2378.8.6. A2378.8.6. Why swallow has black feathers in tail and only two feathers. India: Thompson-Balys.


A2378.9.2. A2378.9.2. Why baboons have crooked tails. (See A2262.2.)


A2380. A2380. Animal characteristics: other bodily features.


A2381.1. A2381.1. Why hog has good flesh. (See A2221.1.)—India: Thompson-Balys.
A2382. Why animal is a hybrid.

A2382.1. Magpie is a hybrid of dove and raven; was not baptized by water of the flood in Noah's time. (Cf. A2291.)—England: Baughman.

A2385. Excrements of animals.

A2385.1. Why dung of ass is triangular. Flemish: DeMeyer FFC XXXVII 86 No. 58d.

A2385.2. Why red dog's excrement contains animal hair. India: Thompson-Balys.

A2385.3. Honey as excrement of bees. India: Thompson-Balys.


A2386. Gall-bladder of animal.

A2391. Nature of bird's eggs.

A2391.1. Why canary's eggs are yellow. (See A2219.1.)—Dh III 65.


A2400. Animal characteristics: general appearance.

A2401. Cause of animal's beauty.

A2402. Cause of animal's ugliness.

A2402.1. Cause of serpent's ugliness. (See A2286.0.1.)

A2402.2. How ostrich lost beautiful feathers. (See A2252.3.)

A2410. Animal characteristics: color and smell.


A2411.1. Origin of color of mammals.

A2411.1.1. Origin of color of felidae.

A2411.1.1.1. Color of leopard. (See A2219.1.)—Dh III 69.


A2411.1.2. Origin of color of mustelidae.


A2411.1.2.1.1. Why weasel is part black. Chinese: Graham.

A2411.1.2.3. *Color of otter*. Dh III 64.

A2411.1.2.4. *Color of skunk*. (See A2219.1.)—Dh III 71.

A2411.1.2.5. *Color of mink*. Singed by sun. (See A2218.)—Dh III 84.

A2411.1.3. *Color of canidae and other carnivora.*

A2411.1.3.1. *Color of fox*. (See A2219.1.)—Dh III 64, 66.

A2411.1.3.2. *Color of coyote*. (See A2218.)—Dh III 79.

A2411.1.4. *Origin of color of rodentia.*

A2411.1.4.1. *Color of squirrel*. (See A2218.)—Dh III 76f.; India: Thompson-Balys.

A2411.1.4.2. *Color of beaver*. (See A2219.1.)—Dh III 71.

A2411.1.4.3. *Color of rat*. Dh III 91.—India: Thompson-Balys.

A2411.1.4.4. *Color of hare.*


A2411.1.5. *Origin of color of primata.*


A2411.1.5.1.1. *Why ape has red back*. China: Eberhard FFC CXX 177 No. 119, 411 s.v. "Affenmutter".

A2411.1.5.2. *Color of baboon.*

A2411.1.5.2.1. *Why baboon's face and hands are black*. India: Thompson-Balys.

A2411.1.6. *Origin of color of ungulata.*

A2411.1.6.1. *Color of horse*. Dh III 86.

A2411.1.6.2. *Color of hippopotamus*. (See A2247.3.)


A2411.1.6.5. *Color of deer*. (See A2218.)—Dh III 79, 88.

A2411.1.6.7. A2411.1.6.7. Color of rhinoceros. (See A2247.3.)

A2411.1.7. A2411.1.7. Origin of color of other mammals.


A2411.2.1. A2411.2.1. Origin of color of passeriformes.

A2411.2.1.1. A2411.2.1.1. Color of thrush. (See A2222.1, A2218).—Dh III 76.

A2411.2.1.2. A2411.2.1.2. Color of water-ousel. Lappish: Qvigstad FFC LX 38 No. 49.

A2411.2.1.3. A2411.2.1.3. Color of wag-tail. Lithuanian: Balys Legends No. 262.

A2411.2.1.4. A2411.2.1.4. Color of swallow. (See A2218, A2219.1, A2221.2.4.1.)—Dh III 64, 75, (Cf. III 58).—Japanese: Ikeda.


A2411.2.1.6. A2411.2.1.6. Color of crow. (See A2219.1)—Dh III 59, 65f.—Lithuanian: Balys Legends No. 262; Flemish: DeMeyer FFC XXXVII 87 No. 90a; Breton: Sébillot Incidents s.v. "corbeaux".—Japanese: Ikeda; Thompson River: Teit JAFL XXIX 329; Calif. Indian: Gayton and Newman 58.

A2411.2.1.7. A2411.2.1.7. Color of rook. (See A2218)—Dh III 75.


A2411.2.1.9. A2411.2.1.9. Color of blackbird. (See A2218)—Dh III 71.

A2411.2.1.10. A2411.2.1.10. Color of magpie. Dh III 63.

A2411.2.1.11. A2411.2.1.11. Color of sparrow. (See A2218)—Dh III 75.—Japanese: Ikeda.


A2411.2.1.15. A2411.2.1.15. *Color of trumpet-bird (psophia crepitans).* (See A2218)—Dh III 82.


A2411.2.2. A2411.2.2. *Origin of color of falconiformes.*

A2411.2.3. A2411.2.3. *Origin of color of charidriiformes.*

A2411.2.3.1. A2411.2.3.1. *Color of woodcock.* Lappish: Qvigstad FFC LX 38 No. 49.

A2411.2.4. A2411.2.4. *Origin of color of caraciiformes.*

A2411.2.4.1. A2411.2.4.1. *Color of woodpecker.* See A2219.1; Dh III 70, 89.

A2411.2.4.2. A2411.2.4.2. *Color of owl.* Eskimo (Cumberland Sound): Boas BAM XV 220.

A2411.2.5. A2411.2.5. *Origin of color of ciconiiformes.*

A2411.2.5.1. A2411.2.5.1. *Color of cormorant.* (See A2218.)—Dh III 77.

A2411.2.5.2. A2411.2.5.2. *Color of heron.* (See A2218.)—Dh III 82.

A2411.2.5.3. A2411.2.5.3. *Color of stork.* Dh III 59.

A2411.2.5.3.1. A2411.2.5.3.1. *Why stork has black back.* Lithuanian: Balys Legends Nos. 233, 236, 238f., 243ff.

A2411.2.5.4. A2411.2.5.4. *Color of gull.* Eskimo (Alaska): Jenness 71.

A2411.2.6. A2411.2.6. *Origin of color of other birds.*

A2411.2.6.1. A2411.2.6.1. *Color of loon.* (See A2219.1.)—Dh III 69—71.

A2411.2.6.2. A2411.2.6.2. *Color of swan.* Lappish: Qvigstad FFC LX 38 No. 49.

A2411.2.6.3. A2411.2.6.3. *Color of goose.* Dh III 89.


A2411.2.6.5. A2411.2.6.5. *Color of turkey.* (See A2219.1.)—Dh III 70.

A2411.2.6.6. A2411.2.6.6. *Color of guinea-fowl.* (See A2219.1.)—Dh III 67.—Am. Negro (Georgia): Harris Nights 193 No. 33; Africa (Cameroon): Mansfield 226.


A2411.2.6.10. Color of cuckoo. Type 235; Dh III 140.—Finnish: Aarne FFC VIII 17 No. 94; Lappish: Qvigstad FFC LX 38 No. 49.

A2411.2.6.11. Color of parrot. (See A2219.1.)—Dh III 70.—India: Thompson-Balys; Africa (Cameroon): Mansfield 234.


A2411.3.2. Color of spider. (See A2221.2.3.)

A2411.4. Origin of color of fish.

A2411.4.1. Color of halibut. (See A2219.1.)—Dh III 67.—Tsimshian: Boas RBAE XXVII 58ff.

A2411.4.2. Color of perch. (See A2218.)—Dh III 75.

A2411.4.3. Color of burbot. (See A2218.)—Dh III 75.

A2411.5. Color of reptiles and other animal forms.

A2411.5.1. Color of turtle. Dh III 63.

A2411.5.2. Color of frog. Dh III 63, 89.

A2411.5.3. Color of snail. (See A2218.)—Dh III 85.

A2411.5.4. Color of mussel. Dh III 90.

A2411.5.5. Why earthworm is red at one end. India: Thompson-Balys.

A2411.5.6. Color of chameleon.

A2411.5.6.1. Why chameleon can change his color. (Cf. A2223.8.)—Africa (Fang): Einstein 96, (Togo): Einstein 10f.


A2412. Origin of animal markings. (See A2211.12, A2221.3, A2221.7.)—Calif. Indian: Gayton and Newman 61, 75.


A2412.1. Markings of mammals.


A2412.1.2. Spots on leopard. Liberian: Bundy JAFL XXXII 411f.

A2412.1.3. Why coyote has yellow patch behind his ears. (See A2218.4.)

A2412.1.4. Why kangaroo-rat has white band around his body. (See A2218.4.)
Why elephant has white marks on its body. India: Thompson-Balys.

Why peccary has spots. S. Am. Indian (Yagua): Steward-Métraux BBAE CXLIII (3) 736.

Markings on birds. (See A2211.7.)

Markings on tail-feathers of ruffed grouse. Ojibwa: Jones JAFL XXIX 370.

Markings of francolin. (See A2232.6.)


Why louse has mark on his back. Korean: Zong in-Sob 36 No. 20.


Markings on fish. (See A2217.3, A2213.2.)—Eskimo (Labrador): Hawks GSCan XIV 155.

Markings on sun-fish. (See A2217.3.)

Markings on king-salmon. Tahltan: Teit JAFL XXXII 242 (red marks below ears).

Why salmon has purple belly. Irish myth: Cross.

Markings on cod-fish. From devil's fingers.—Fb "torsk" III 830a.

Cross on crab's back. Saintyves Saints Successeurs 245f.


Markings on other animals.

Markings on tortoise's back. India: Thompson-Balys.

Why toads have warts on their backs. (Cf. A2356.2.)—India: Thompson-Balys.

Why frog is spotty all over. India: Thompson-Balys.

Origin of animal's stripes.

Stripes of zebra. Ila (Rhodesia): Smith and Dale 369 No. 19.

Stripes of chipmunk. (See A2217.2.)—Dh III 57.

Stripes of squirrel. Dh III 56.—India: Thompson-Balys; Chinese: Graham.

Stripes of tiger. Dh III 58.—India: *Thompson-Balys; Chinese:
A2413.5. A2413.5. Stripes of alligator. Dh III 58.—India: Thompson-Balys.


A2421.2. A2421.2. How woodcock got voice. Traded with turkey. (See A2247).—Dh III 123.

A2421.3. A2421.3. Where crow got voice. Traded with thunder-bird. (See A2247).—Dh III 126.

A2421.4. A2421.4. How partridge got voice. Borrowed from tortoise. (See A2241).—Dh III 132.


A2421.5. A2421.5. How nkundak got voice. (See A2223.2.)


A2421.8. A2421.8. Why cats purrs. (Cf. A2236.8.)

A2422. A2422. How animal lost voice (or power of speech). Dh III 231ff.—India:


A2422.3. A2422.3. *Why white crow is dumb.* Hottentot: Bleek 45 No. 22.

A2422.4. A2422.4. *Why tortoise has no voice.* (See A2421.4.)—Africa (Ekoi): Talbot 378.


A2422.8. A2422.8. *Why cormorant cannot speak.* (See A2344.2.5.)—Dh III 232f.

A2422.9. A2422.9. *Why swallows lost voice.* (See A2231.2.2.)


A2423.1.1. A2423.1.1. *Woodcock's ugly voice.* Exchanged with thrush. (See A2245.1.)

A2423.1.2. A2423.1.2. *Peacock's ugly voice.* (See A2236.2.2.)

A2423.1.3. A2423.1.3. *Loon's ugly voice.* Lappish: Qvigstad FFC LX 38 No. 53.

A2423.1.4. A2423.1.4. *Why ass brays.* (Cf. A2239.3.)


A2423.2. A2423.2. *Animal's pleasing voice.*

A2423.2.1. A2423.2.1. *Thrush's beautiful voice.* Exchanged with woodcock. (See A2423.1.1, A2245.1.)

A2423.2.2. A2423.2.2. *Cuckoo's sweet voice.* India: Thompson-Balys.

A2425. A2425. *Origin of animal cries.* (See A2261.1, A2272.1, A2275.1, A2275.2.)—*Millier (A.) Petits Contes du Nivernais (Nevers, 1894); Dh III 355ff.; BP II 535; Wienert FFC LVI 40; Chauvin VIII 49 No. 17; India: Thompson-Balys.


A2426.1. Cries of mammals.

A2426.1.1. Cry of bush-cat. (See A2275.4.)—U.S.: Baughman.

A2426.1.2. Cry of squirrel. Finnish: Aarne FFC IX 3 No. 3.—Tahltan: Teit JAFL XXXII 220.

A2426.1.2.1. Squirrel's call: asks whether viper (who ate up his children) is his friend. Bulu: Krug 106.


A2426.1.4. The hedgehog's cry. Lithuanian: Balys Index No. *278.


A2426.2. Cries of birds.

A2426.2.1. Nightingale's song. (See A2272.1.1.)—Lithuanian: Balys Index No. 3151, Balys Legends No. 260; Japanese: Ikeda.

A2426.2.2. Garden warbler's song. (See A2272.1.3.)

A2426.2.3. Bittern's song. (See A2261.1, A2275.3.)

A2426.2.4. Hoopoe's song. (See A2261.1, A2275.3.)

A2426.2.5. Cuckoo's song. (See A2275.2.)—Japanese: Ikeda.


A2426.2.10. Why duck quacks. Fb "and".

Meaning of swallow's song. Fb "svale".


Why certain species of eagle cries like a baby: spirit of tortured baby became an eagle. India: Thompson-Balys.


Why certain species of eagle cries like a baby: spirit of tortured baby became an eagle. India: Thompson-Balys.


Why cock crows on roof with neck stretched out. Korean: Zong in-Sob 25 No. 11.

Sounds of insects.

Beetle's hum. (See A2231.11.)

Gnat's buzz. (See A2236.1.)

Fly's buzz. (See A2239.2.)

Cricket's chirp. (See A2272.1.2.)


Speech of fireflies. India: Thompson-Balys.

Other animal cries.

Frog's croak. (See A2275.4.)—Jewish: Neuman; Japanese: Ikeda; Angola: Chatelain 217 No. 38; Liberia: Bundy JAFL XXXII 420.

Frogs formerly were ducks stolen from Eden by Cain. God changed them to frogs; and so frogs sound like ducks in the spring. (Cf. A2162.)—U. S.: Baughman.


Why animal howls (cries out) at night.

Why jackal cries in the night. India: Thompson-Balys.

Why dog howls at night.
A2427.2.1. Why dogs howl when man is dying. India: Thompson-Balys.

A2427.3. Why owl hoots at night. (Cf. A2426.2.17.)—India: Thompson-Balys.

A2428. Animal's hearing.


A2430. Animal characteristics: dwelling and food.


A2431.2. Why bird has no nest. (See A2233.4.1.)

A2431.2.1. Why cuckoo has no nest. (See A2231.3.1.)—Dh III 177, 195, 200; India: Thompson-Balys; Lithuanian: Balys Legends Nos. 198f., 250, 270.


A2431.2.2. Why heron has no nest. Congo: Weeks 220 No. 15.

A2431.3. Nature of birds’ nests.

A2431.3.1. Dove's nest. (See A2271.1.)—Dh III 124, 191—201.

A2431.3.2. Diver's nest. (See A2238.4.)—Dh III 202.

A2431.3.3. Ring-dove's nest. Exchanged with gull. (See A2247.)—Dh III 124.

A2431.3.4. Crow's nest. Exchanged with ringdove. (See A2247.)—Dh III 124.

A2431.3.5. Swallow's nest. (See A2221.2.4.)—Dh III 5, 200, 415ff.; Sébillot RTP III 156; Finnish: Aarne FFC VIII 16 No. 87.

A2431.3.5.1. Why swallow does not like green trees for her nest. Lithuanian: Balys Index No. 3145, Legends No. 272.

A2431.3.6. Crow's nest.

A2431.3.6.1. Why crow cannot enter sparrow's nest. India: Thompson-Balys.

A2431.3.6.2. Why crow's nest is not tightly built. India: Thompson-Balys.

A2431.3.6.3. Why crow must build nests far from people's houses. India: Thompson-Balys.

A2431.3.7. Sparrow's nest.

A2431.3.7.1. Why sparrow may build nest near people's houses; reward for hospitality. India: Thompson-Balys.
A2431.3.8. Turkey's nest.


A2432. Dwellings of other animals than birds.


A2432.2. Why wasp has nest. Dh III 189.


A2432.7. Wart-hog's burrow. Ila (Rhodesia): Smith and Dale 364 No. 16.


A2432.10. Why the elephant lives without a hut. Wakweli: Bender 82f.


A2433.1. Establishment of animal haunt. (See A2212.2.)

A2433.1.1. Animal haunt established by contest (race). (See A2250.1, A2252.1.)

A2433.1.2. Animals change their type of dwelling-place. Dh III 215ff.

A2433.1.3. Place to live given as patent right to dog. Dh IV 117.

A2433.2. Various haunts of animals.

A2433.2.1. Animals that live in woods. Dh III 204ff.


A2433.2.1.2. Why gorilla and chimpanzee live in forests: punishment for neglecting their possessions. Bulu: Krug 111f.

A2433.2.2. Animals that inhabit water. Dh III 208ff.

A2433.2.3. Animals that live alone. Dh III 210ff.

A2433.2.3.1. Why leopard walks alone. He killed treacherously his saviors and all animals deserted him. Milligan Jungle 99.

A2433.2.4. Animals that live with men. Dh III 213ff.
A2433.2.4.1. Why the chimpanzee lives with men. Africa (Duala): Lederbogen Märchen 146ff.

A2433.3. Haunts of various animals—mammals.


A2433.3.1.1. Why cat keeps chimney-corner. (See A2223.1.)

A2433.3.2. Dog's characteristic haunt. (See A2233.2.)—Lithuanian: Balys Legends No. 214; Jewish: Neuman; India: Thompson-Balys; Africa (Angola): Chatelain 213 No. 35 (by the fire), (Wute): Sieber 205.

A2433.3.3. Why hare lives in bush. (See A2282.)

A2433.3.4. Why hyena stays in burrow. (See A2282.)

A2433.3.5. Why coney lives among rocks. (See A2241.7.)


A2433.3.7. Why rams live at home. Gold Coast: Barker and Sinclair 143 No. 27; India: Thompson-Balys.

A2433.3.8. Why goat lives with men. Gold Coast: Barker and Sinclair 153 No. 29; Benga: Nassau 100 No. 7.

A2433.3.9. Why squirrel lives in tree. Ila (Rhodesia): Smith and Dale 358 No. 11.

A2433.3.9.1. Why squirrel stays hidden in jungle. India: Thompson-Balys.


A2433.3.15. Why elephant does not live in town. Yoruba: Ellis 267 No. 3.


A2433.3.17. Why bear lives where he does. Australian: Dixon 298 (trees); Kaska: Teit JAFL XXX 444 (mountains).


A2433.3.19.1. Why monkey has first fruits of harvest in every field. India: Thompson-Balys.

A2433.3.20. Why mole lives underground. Spanish: Boggs FFC XC 38 No. 287.


A2433.4. Haunts of birds.

A2433.4.1. Why owl lives where he does. (See A2229.3. steeple.)—Africa (Ekoi): Talbot 196 (away from other birds).

A2433.4.2. Why cock lives in town. (See A2250.1.)—Benga: Nassau 199 No. 29.

A2433.4.3. Why ptarmigan lives in country. (See A2250.1.)


A2433.4.6. Why fowls never shut their doors at night. Africa (Congo): Weeks Jungle 379ff.

A2433.5. Haunts of insects.

A2433.5.1. Why nit lives at edge of hair. (See A2236.6.)

A2433.5.2. Why fly lives amid filth. (See A2239.2.)

A2433.5.3. Haunts of spider. (See A2211.6, large stones, A2261.2, dusty corners.) India: Thompson-Balys.

A2433.5.3.1. Why spider lives under stones. Africa: Meinhof 209.

A2433.5.4. Why beetles live in manure. Pueblo: Parsons JAFL XXXI 245.

A2433.5.5. Why ants are lords of the bush. Africa (Ekoi): Talbot 400.


A2433.5.7. Why cockroaches live in houses. India: Thompson-Balys.

A2433.6. Haunts of reptiles, etc.

A2433.6.1. Haunts of tortoise (turtle).

A2433.6.1.1. Why tortoise lives in logs in stream. (See A2282.)—Benga Nassau 139, 207 Nos. 15, 32.

A2433.6.2. Why oyster lives in salt water. Mpongwe: Nassau 62 No. 11.

A2433.6.3. Haunts of crab.


A2433.6.3.2. Why crabs burrow in sand. New Guinea: Kerr 86.

A2433.6.3.3. Why common crab lives underground. Africa (Cameroon): Mansfield 224.


A2433.6.5. Why leeches live in water. India: Thompson-Balys.


A2433.6.7. Why toad lives in cold place. India: Thompson-Balys.


A2434. Why certain animals are found everywhere. India: Thompson-Balys.

A2434.1. Why birds are everywhere. India: Thompson-Balys; Tahltan: Teit JAFIL XXXII 209.

A2434.1.2. Why bluebirds are everywhere. Pueblo: Parsons JAFIL XXXI 219.

A2434.1.3. Why snowbirds are everywhere. Pueblo: Parsons JAFIL XXXI 218.

A2434.1.4. Why black ants are everywhere. Zuci: Handy JAFIL XXXI 468.

A2434.1.5. Why jackal may go everywhere. India: Thompson-Balys.

A2434.2. Why certain animals are absent from countries. *Dh III 217ff.


A2434.2.3. *Why there are no snakes in Ireland.* Irish myth: Cross.


A2434.3.2. *Why there are wild turkeys in a certain Pueblo town.* Pueblo: Parsons JAFL XXXI 235.


A2435.1.1. *Why certain birds may not drink out of river.* (See A2233.1.1.)


A2435.2. *Nature of animal's food.*


A2435.2.2. *Why certain animals are carnivorous.* Jewish: Neuman.

A2435.3. *Food of various animals—mammals.* India: Thompson-Balys.

A2435.3.1. *Food of dog.* (See A2247, exchanged with cat.)—*Dh III* 124, IV 112ff., 121ff.

A2435.3.2. *Food of cat.* (See A2247, exchanged with dog.)—*Dh III* 124, IV 121ff., 128 (to eat before dog).

A2435.3.3. *Food of bear.* (See A2251.1.) India: Thompson-Balys.

A2435.3.4. *Food of wolf.* Man.—Finnish: Aarne FFC XXXIII 53. No. 75*; Estonian: Aarne FFC XXV 144 No. 37.

A2435.3.5. *Food of wolverine.* Tahltan: Teit JAFL XXXII 247 (corpses).


A2435.3.7. *Food of mouse.*


A2435.3.9. Food of tiger.


A2435.3.9.2. Why tigers eat uncooked food. India: Thompson-Balys.


A2435.3.9.4. Why tiger eats buffalo. India: Thompson-Balys.

A2435.3.10. Food of rat.


A2435.3.12.1. Why hare never drinks from rivers or streams. India: Thompson-Balys.


A2435.3.16. Food of jaguar.


A2435.3.17. Food of leopard.


A2435.4.1. Food of cuckoo. (See A2241.4.)—Dh III 133.

A2435.4.2. Why crane suffers thirst. (See A2231.2.1.)

A2435.4.3. Why raven suffers thirst. (See A2234.1.)


A2435.4.5.1. Carrion as food of vultures. India: *Thompson-Balys.


A2435.4.8. Food of cock.

A2435.4.8.1. Why cock scratches for food. Am. Negro: (Georgia) Harris Nights 56 No. 11.


A2435.4.9.1. Why owl eats no grain. India: Thompson-Balys.

A2435.4.9.2. Why owl drinks no water. India: Thompson-Balys.


A2435.4.11. Food of wren.

A2435.4.11.1. Why wren eats no berries. Africa (Wakweli): Bender 69f.


A2435.5.1. Why bees may not get honey from red clover. (See A2231.3.2.)


A2435.5.2. Insect fries human blood and eats it. India: Thompson-Balys.

A2435.6. Food of fish, reptiles, etc.


A2436. Why animals lack fire. Sent to steal fire but are lazy and fail. African (Fang): Tessman 18.


A2441. Animal's gait or walk.

A2441.1. Animal's gait or walk—mammals.
Animals (and men) hop because ground is often so dry that it cracks: they have to jump over the cracks. Canada: Baughman.

Cause of monkey's walk. Dh III 223, 229.—Africa (Fang): Trilles 179.

Why baboon walks on all fours. Hottentot: Bleek 36 No. 17.

Cause of dog's walk. Dh III 221.

Cause of hyena's walk. Dh III 223.

Cause of wolverine's walk. Tahlitan: Teit JAFL XXXII 248.

Cause of skunk's walk. Ila (Rhodesia): Smith and Dale 360 No. 12.

Cause of elephant's walk. Dh III 226.—India: Thompson-Balys.

Cause of ox's walk. Dh III 227.

Cause of leopard's walk. Dh III 228.

Cause of cat's walk. Dh III 229.


Cause of sheep's walk. India: Thompson-Balys.

Cause of bird's walk.


Cause of insect's walk.

Why beetle creeps on ground. (See A2232.3.)—Dh III 227.

Cause of flea's movement. Dh III 222f.

Cause of fly's movement. Dh III 227.

Cause of movement of reptile, etc.

Why snake does not go on the road. (See A2233.1.2.)

Cause of crab's walk. Dh III 219ff.

Cause of toad's hop. Dh III 222.

Cause of chameleon's movement. Dh III 222.—Jewish: Neuman.

Method and position of bird's flight. Jewish: Neuman.
A2442.1. High and low flight of birds.


A2442.2. Flight of various birds.

A2442.2.1. Why raven claps wings in flying. (See A2218.6.)

A2442.2.2. Why cuckoo flies with difficulty, and sings with wings spread. Sébillot RTP III 265.

A2442.2.3. Why lapwing flies in curves. Sébillot RTP III 160.

A2442.2.4. Bluejay's flight. Ila (Rhodesia): Smith and Dale 348 No. 2.

A2442.2.5. Hawk's flight. Africa (Eko): Talbot 189.

A2442.2.6. Water-birds' flight and diving. Dh III 224ff.

A2442.2.7. Wild-goose's flight. Dh III 223.


A2442.3. How birds began to fly. India: Thompson-Balys.


A2444.1. Why some fish swim deep; others shallow. (See A2238.3.)

A2444.2. Why dolphins swim up and down. (See A2275.5.4.)

A2444.3. How salmon swims. Dh III 222.—Irish: Beal XXI 327.

A2450. Animal's daily work.


A2451.1. Why ants carry large bundles. (See A2221.4.)

A2452. Animal's occupation: hunting. *Dh III 272ff. (For animal's favorite prey, see A2494, Why certain animals are enemies.)


A2452.2. Why stork must hunt for living. Dh III 284ff.

A2452.3. Why hawks put heads of mice, etc. on pile of stones. Zuci: Handy JAFL XXXI 455.


A2453.1. Why ant collects resin. (See A2221.4.)

A2455.1. Why wolf is thief. Dh III 295.

A2455.2. Why swallow is thief. Flemish: DeMeyer FFC XXXVII 87 No. 84b.

A2455.3. Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast.—Livonian: Loorits FFC LXVI 90 No. 84.

A2455.4. Why hen does not know how to steal. Flemish: DeMeyer FFC XXXVII 88 No. 98a.

A2455.5. Why wolverine is a thief. Kaska: Teit JAFL XXX 470f.


A2460. Animal characteristics: attack and defense.


A2461.1. Hare sleeps with open eyes as defense. Dh III 234.

A2461.2. Toad remains still when he hears footsteps (defense). Dh III 235.


A2461.4. Why deer run, stop, and run on again (defense). Quileute: Farrand JAFL XXXII 251.

A2462. Animal's habits when attacked.


A2462.2. Why beaver splashes his tail in water and dives when attacked. Quileute: Farrand JAFL XXXII 251.


A2463. Animal's means of attack.

A2463.1. Why leopard cannot capture animal who passes him on right side. Gold Coast: Barker and Sinclair 146 No. 28.

A2464. Why animal does not attack.

A2465. Means of capturing animal.

A2465.1. Why fish are caught in nets. (Cf. Type 253.)—Finnish: Aarne FFC VIII 21 No. 118, XXXIII 55 No. 118.

A2466. Animal's habits when caught.

A2466.1. Why opossum plays dead when caught. Dh III 236f.—Am. Negro (Georgia): Harris Remus 11 No. 3.

A2466.2. Why turtle beats with forelegs when caught. Gold Coast: Barker and Sinclair 87 No. 15.

A2468. Animal's behavior at death.

A2468.1. Why shrew dies on road. (See A2233.1.3.)

A2468.2. Why toad dries up when dead. (See A2231.8.)—Jewish: Neuman.

A2468.3. Why dragon dies by means of fire. Ila (Rhodesia): Smith and Dale 379 No. 4.

A2470. Animal's habitual bodily movements.

A2471. Why animals continually seek something. (See A2275.5.)

A2471.1. Why dogs look at one another under tail. (See A2275.5.5, A2232.8; also *Dh IV 129ff.)—Sébillot RTP ii 433; England, U.S.: Baughman.


A2471.2. Why hogs inspect one another: seek pancake. (See A2275.5.1.)

A2471.3. Why hawk (vulture) hovers over camp-fire: seeks grandmother. (See A2275.5.2.)

A2471.4. Why diver always looks at sea. (See A2275.5.3.).

A2471.5. Why lynx squints: is looking afar at view. Ojibwa: Jones JAFL XXIX 378.


A2471.6.1. Why dog looks back at person who has beaten him. Liberian: Bundy JAFL XXXII 421.


A2471.7. What hawks are looking for. Gold Coast: Barker and Sinclair 128 No. 22.

A2471.8. Why mason-wasp looks for fireplace. Ila (Rhodesia): Smith and


A2473. A2473. Why animals lift their legs.


A2474. A2474. Why some animals continually shake head.

A2474.1. A2474.1. Why lizard bobs head up and down. (See A2255.2, A2211.9.)


A2474.3. A2474.3. Why owl shakes head. India: Thompson-Balys.

A2475. A2475. Why animals scent from distance.


A2476. A2476. Why animals move mouth, nose, etc.


A2477. A2477. Why animals root in ground.

A2477.1. A2477.1. Why hog roots in ground. (See A2236.3, A2275.5.1.)—India: Thompson-Balys.


A2478. A2478. Why certain animals are continually eating. (See A2231.1.1.)


A2479. A2479. Other habitual bodily movements of animals.


A2479.3. A2479.3. Why jackals make noise at night when seeking food. India: Thompson-Balys.


A2480. Periodic habits of animals.

A2481. Why animals hibernate.

A2481.1. Why bears hibernate. Dh III 257.—Finnish: Aarne FFC XXXIII 53 No. 78**.


A2482.1. Why swallows migrate. Dh III 258.—Finnish: Aarne FFC VIII 16 No. 86; Flemish: DeMeyer FFC XXXVII 87 No. 86.


A2482.3. Why wren does not migrate. Flemish: DeMeyer FFC XXXVII 87 No. 86a.

A2483. Why animals shed periodically.


A2484. Why animals crowd together seasonally.


A2486. Why animals lay eggs as they do. (Cf. A2431, A2433.6.1.2.)

A2486.1. Why raven lays eggs in March. (See A2251.1.)

A2486.2. Why bustard hatches but two eggs. (See A2284.2.)

A2486.3. Why dove lays but two eggs. (See A2247.4.)

A2486.4. How birds began to lay eggs. India: Thompson-Balys.


A2490. Other habits of animals.

A2491.1. A2491.1. *Why bat flies by night.* (See A2275.5.3.)—Dh III 267.—Lithuanian: Balys Index No. 3170; Legends No. 271; Japanese: Ikeda.

A2491.1.1. A2491.1.1. *Why bat sleeps by day.* (See A2236.3.)—India: Thompson-Balys.


A2491.3. A2491.3. *Why mole burrows underground.* Dh III 267.—Cherokee: Alexander N. Am. 64.

A2491.4. A2491.4. *Tiger cursed with short sight in day time: good sight only at night.* India: Thompson-Balys.

A2491.5. A2491.5. *Why grasshoppers and locusts hide in day.* India: Thompson-Balys.


A2493. A2493. *Friendships between the animals.* Dh III 324ff.—Bödker Exempler 290 No. 45—46.—Indonesian: De Vries's list No. 86.

A2493.0.1. A2493.0.1. *Former friendship between domestic and wild animals.* India: Thompson-Balys.


A2493.3. A2493.3. *Friendship of tiger and buffalo.* India: Thompson-Balys.


A2493.5. A2493.5. *Friendship between deer and fish.* India: Thompson-Balys.


**A2493.9.1. Oath of friendship between cat and rat.** India: Thompson-Balys.

**A2493.10. Friendship of fox and titmouse.** Cheremis: Sebeok-Nyerges.

**A2493.11. Friendship between jackal and crocodile.** India: Thompson-Balys.

**A2493.11.1. Friendship between jackal and alligator.** India: Thompson-Balys.

**A2493.11.2. Friendship between jackal and elephant.** India: Thompson-Balys.

**A2493.11.3. Friendship between jackal and tiger.** India: Thompson-Balys.

**A2493.11.3.1. Jackal and tiger as business partners.** India: Thompson-Balys.

**A2493.11.4. Friendship between jackal and partridge.** India: Thompson-Balys.


**A2493.12.1. Friendship between turtle and wallaby.** Papua: Ker I.

**A2493.13. Friendship between hare and parrot.** India: Thompson-Balys.


**A2493.14.1. Friendship between monkey and tiger.** India: Thompson-Balys.

**A2493.14.2. Friendship between monkey and lion.** India: Thompson-Balys.

**A2493.14.3. Friendship between monkey and stork.** India: Thompson-Balys.

**A2493.14.4. Friendship between monkey and rabbit.** India: Thompson-Balys.

**A2493.14.5. Friendship between partridge, monkey and elephant.** Buddhist myth: Malalasekera I 1008.

**A2493.15. Friendship between wolf and ass.** India: Thompson-Balys.

**A2493.16. Friendship between cock and dog.** India: Thompson-Balys.

**A2493.17. Friendship between tiger and deer (fawn).** India: Thompson-Balys.

**A2493.18. Friendship between cat and tiger.** India: Thompson-Balys.

A2493.20. Friendship between frog and cricket. India: Thompson-Balys.


A2493.22. Friendship between goat and hog. India: Thompson-Balys.

A2493.23. Friendship between louse and crow. India: Thompson-Balys.


A2493.25. Friendship between snake and crow. India: *Thompson-Balys.


A2493.27. Friendship between bird and crab. India: *Thompson-Balys.

A2493.28. Friendship between mouse and butterfly. Papua: Ker 100.

A2493.29. Friendship between ant and pheasant. Papua: Ker 118.


A2493.32. Friendship between antelope, woodpecker and tortoise. Buddhist myth: Malalasekera I 642.

A2493.33. Friendship between pike and crawfish. Africa (Wakweli): Bender 41.

A2493.34. Friendship of hen and duck. Africa (Wakweli): Bender 81f.

A2493.34.1. Friendship between hen and sparrow. Africa (Wakweli): Bender 51.

A2493.35. Why we know that the parrot comforts and helps man. Africa (Wakweli): Bender 70.

A2494. Why certain animals are enemies. *Dh III 324ff.—(See A2286.0.1.) —India: Thompson-Balys; Africa: Stanley 78, (Wakweli): Bender 88f.

A2494.1. The cat's enemies.
A2494.1.1. Enmity between cat and mouse. (See A2281.)—Dh IV 112ff., 144ff.

A2494.1.2. Enmity between cat and dog. (See A2281.1.)—Dh IV 117ff., 142ff.

A2494.1.3. Enmity between cat and hare. (See A2281.)—Dh III 332.

A2494.1.4. Enmity between cat and rat. Dh III 328 (wildcat).—India: Thompson-Balys; Liberian: Bundy JAFL XXXII 419f.

A2494.1.5. Enmity between cat and hen. Dh III 329ff.

A2494.1.6. Enmity between cat and tiger. Dh III 333f.—India: *Thompson-Balys; Indonesian: De Vries's list No. 93.

A2494.1.7. Enmity between cat and spider. Dh III 331.


A2494.2. The leopard's enemies. Benga: Nassau 163, 226 Nos. 20, 33; Congo: Weeks 211 No. 7.

A2494.2.1. Enmity between leopard and antelope. Dh III 335.—India: Thompson-Balys; Fjort: Dennett 73 No. 15.

A2494.2.2. Enmity between leopard and lion. Dh III 338.—Spanish Exempla: Keller.


A2494.2.4. Enmity between leopard and deer. Liberia: Bundy JAFL XXXII 417.

A2494.2.5. Enmity between dog and leopard. Africa: Stanley 196, (Benga): Nassau 189 No. 25.


A2494.2.7. Enmity between leopard and monkey. India: Thompson-Balys.

A2494.3. The hyena's enemies.

A2494.3.1. Enmity between hyena and ass. Dh III 337.

A2494.3.2. Enmity between hyena and jackal. Dh III 338.

A2494.3.3. Enmity between hyena and weasel. Dh III 338.

A2494.3.4. Enmity between hyena and cow. Dh III 338.

A2494.3.5. Enmity between hyena and wildcat. Dh III 329.
A2494.4. *The dog's enemies.*

A2494.4.0.1. Dog driven away from other animals because of his barking. India: Thompson-Balys.

A2494.4.1. *Enmity between dog and squirrel.* (See A2281.2.)

A2494.4.2. *Enmity between dog and crocodile.* Dh III 327.

A2494.4.3. *Enmity between dog and mouse.* Dh IV 112ff.

A2494.4.4. *Enmity between dog and rabbit.* Dh III 328; Am. Negro (Georgia): Harris Nights 349 No. 61.

A2494.4.5. *Enmity between dog and fox.* Dh III 328.

A2494.4.6. *Enmity between dog and cat.* (See A2494.1.2, A2281.1.)

A2494.4.7. *Enmity between dog and lion.* Dh III 338.


A2494.5. *The jackal's enemies.*

A2494.5.1. *Enmity between jackal and wild hen.* Dh III 341.

A2494.5.2. *Enmity between jackal and kite.* Dh III 341.

A2494.5.3. *Enmity between jackal and crab.* Dh III 349; India: Thompson-Balys.

A2494.5.4. *Enmity between jackal and alligator.* India: Thompson-Balys.


A2494.7. The lion's enemies.


A2494.7.2. A2494.7.2. Enmity between lion and wolf. Dh III 339.—Africa (Angola): Chatelain 201 No. 27.

A2494.7.3. A2494.7.3. Enmity between lion and man. Wute: Sieber 182f.

A2494.8. The bear's enemies. (Cf. A2494.10.3.)


A2494.8.2. A2494.8.2. Enmity between bear and ant. Dh III 143.

A2494.9. A2494.9. Enemies of fox. (Cf. A2494.4.5.)

A2494.9.1. A2494.9.1. Enmity between baboon and fox. Dh III 332.


A2494.10. The tiger's enemies.


A2494.10.2. A2494.10.2. Enmity between tiger and boar. India: Thompson-Balys.

A2494.10.3. A2494.10.3. Enmity between tiger and bear. India: Thompson-Balys.

A2494.11. The elephant's enemies.


A2494.11.2. A2494.11.2. Enmity between crocodile and elephant. India: Thompson-Balys.

A2494.11.3. A2494.11.3. Enmity between elephant and ant. India: Thompson-Balys.


A2494.12.5. Enmity between raven and mink. Dh. III 351.


A2494.12.10. Enmity between porcupine and snail. Wakweli: Bender 78.

A2494.13. Enmities of birds. (Cf. A2494.12.4, A2494.16.4.)


A2494.13.3. Enmity between fowl and cockroach. Antigua: Johnson JAFL XXXIV 66.

A2494.13.4. Enmity between owl and mouse. Dh III 343.

A2494.13.5. Enmity between crow and prairie-dog. Dh III 341.


A2494.13.7. Enmity between raven and mink. Dh III 351.


A2494.13.10. The hen's enemies.

A2494.13.10.1. Enmity between hen and all other animals. Dh III 344.

A2494.13.10.2. Enmity between hen, beetle, and duck. Dh III 347.

A2494.13.10.3. Enmity between hawk and hen. Dh III 343.—Africa (Cameroon): Rosenhuber 69f.

A2494.13.10.4. Enmity between falcon and hen. Dh III 348.

A2494.13.10.5. Enmity between hen and tiger. Fang: Trilles 246.

A2494.13.11. The starling's enemies.


A2494.13.11.3. A2494.13.11.3. Enmity between parrot and starling. India: Thompson-Balys.


A2494.15. A2494.15. The fish's enemies.


A2494.16.2. A2494.16.2. Enmity between chameleon and lizard. Dh III 349.

A2494.16.3. A2494.16.3. Enmity between cobra and viper. Dh III 350.


A2494.16.5. A2494.16.5. Enmity between crab and spider. India: Thompson-Balys.


A2496.1. A2496.1. Why dogs get stuck in copulation. (Cf. A2236.3, A2236.5.)

A2496.3. A2496.3. Why men, fish and serpents face each other in copulation. Jewish: Neuman.

A2497. A2497. Monogamy among animals.


A2499. A2499. Other habits of animals: miscellaneous.


A2510.1. A2510.1. Why reindeer has so many qualities. Flemish: DeMeyer FFC XXXVII 86 No. 58e.

A2511. A2511. Why flesh of animal is good.


A2512. A2512. Animal useful because of power of scenting.


A2513.1.1. A2513.1.1. Dog looks for the most powerful master. Stays for good in man's service, since man fears no one. Lithuanian: Balys Index No. *205.

A2513.2. A2513.2. How cat was domesticated. India: Thompson-Balys.

A2513.3. A2513.3. How pig was domesticated. India: Thompson-Balys.


A2515. Animal useful for bearing burdens.

A2515.1. Why ox is draft animal. (See A2252.2.)

A2520. Disposition of animals.

A2521. Why animal is sad.

A2521.1. Why turtle-dove is sad. Sébillot RTP III 159.

A2522. Why animal is disliked.

A2522.1. Why sparrow is disliked. Sébillot RTP III 159.

A2522.2. Why shrike is disliked. Sébillot RTP III 159.

A2522.3. Why white ants are a pest. Africa (Gold Coast): Barker and Sinclair 67 No. 7.


A2522.5. Why crow is disliked. India: Thompson-Balys.


A2523. Why animal is evil.

A2523.1. Why hog has evil spirit. (See A2287.1.)

A2523.2. Why snakes are proud. India: Thompson-Balys.


A2524. Why animal is pugnacious (brave, bold).


A2524.2. Why sandpiper (machetis pugnax) fights. Finnish: Aarne FFC XXXIII 54 No. 104**.


A2524.5. Why lion is brave. Jewish: Neuman.


A2525. Why animals are deceptive.


A2526. A2526. Why animals are unrestrained.


A2527. A2527. Why animal is vain.


A2528. A2528. Why animal is strong.


A2531. A2531. Why animal is harmless.

A2531.0.1. A2531.0.1. Wild animals lose their ferocity. Jewish: Neuman. (Cf. A2295.)

A2531.1. A2531.1. Why water serpents are not venomous. (Cf. A2532.1.)—India: Thompson-Balys; Pueblo: Parsons JAFL XXXI 250; Congo: Weeks 213 No. 9.


A2531.3.1. A2531.3.1. Why elephant flees when cock crows. Africa (Dinka): Casati I 49.

A2532. A2532. Why animals are venomous.


A2534. A2534. Why animal is timorous.


A2537. Why animal is stupid.


A2540. Other animal characteristics.

A2541. Why animal is sacred.

A2541.1. Why bee is sacred. Dh I 215; Sébillot RTP III 158.

A2541.2. Why stork is holy. (See A2221.5.)—Dh III 286; Sébillot RTP III 128.

A2542. Why animal is cursed.

A2542.1. Why magpie is cursed. (See A2231.)—Sébillot RTP III 159.

A2542.1.1. Magpie refuses to get into ark, sits around outside, jabbering over drowned world, is unlucky. (cf. A2232.4.) England: Baughman.

A2542.2. Why spider is cursed. (See A2231.5.)

A2545. Animal given certain privilege.

A2545.1. Why flies may eat anywhere. (See A2221.2.1, A2229.4.)

A2545.2. Why cat eats first. Lithuanian: Balys Legends No. 225; S. Carolina negro: Davis JAFL XXVII 244 (eats before washing).

A2545.3. Why dog eats first.

A2545.4. Dog granted proper food. Dh IV 112.


A2546. Animal granted patent of nobility.

A2546.1. Dog granted patent of nobility. Dh IV 117ff.

A2546.2. Wolf granted patent of nobility. Dh IV 125.

A2547. Why certain animal is king.


A2551. Why game is easy to hunt. Tahltan: Teit JAFL XXXII 218.


A2555. Why certain animals are swift.

A2555.1. Why sheep is a good runner. Tahltan: Teit JAFL XXXII 231.
A2561. Why certain animals are sterile.

A2561.1. Why mule is sterile. Sébillot RTP II 492.—Laguna and Zuc: Parsons JAFL XXXI 259.

A2571. How animals received their names. *Dh III 186ff.—Marshall Islands: Davenport 222.

A2571.0.1. Adam gives name to all animals. Jewish: Neuman.

A2571.0.2. Adam names male animals, Eve, female. Jewish: Neuman.

A2571.0.3. God gives animals their name on first Sabbath. Jewish: Neuman.

A2571.0.4. Names of animals explained by their characteristics. Jewish: Neuman.

A2571.1. How the blackbird (merulus) received its name. Irish myth: Cross.

A2575. Quarrels introduced among animals. Africa (Congo): Weeks 205 No. 2.

A2576. Why monkeys do not fall from trees. India: Thompson-Balys.

A2577. Why tiger cannot come down a tree head foremost. India: Thompson-Balys.


A2581. Why tiger lacks some qualities of cats: cat, his teacher, omitted to teach him all he knew. India: Thompson-Balys.

A2582. Why certain animals are plentiful.


A2584. Why particular animals are not found in certain place.

A2584.1. Why certain district is free of mosquitoes. Korean: Zong in-Sob 58, No. 32.

A2584.2. Why ants no longer live on the back of the hare. Korean: Zong in-Sob 33 No. 16.

A2585. Why there is enmity between certain animals and man. Jewish: Neuman.


A2600—A2699.
A2600—A2699. Origin of trees and plants.

A2600—A2649. VARIOUS ORIGINS OF PLANTS


A2602. **A2602. Planting the earth.** India: Thompson-Balys.

A2610. **A2610. Creation of plants by transformation.**


A2611.0.2. **A2611.0.2. Plants from foetus or body of stillborn child.** India: Thompson-Balys.

A2611.0.3. **A2611.0.3. Human placenta transformed into plant.** India: Thompson-Balys.

A2611.0.4. **A2611.0.4. Parts of body of god transformed into plants.** India: Thompson-Balys; Hawaii: Beckwith Myth 188.

A2611.0.4.1. **A2611.0.4.1. Women transformed into flowers.** Marquesas: Handy 135.

A2611.0.5. **A2611.0.5. Parts of human or animal body transformed into plants.** India: Thompson-Balys; Chinese: Eberhard FFC CXX 130f. Nos. 85, 89; S. Am. Indian (Mataco): Métraux MAFLS XL 128.


A2611.2.1. **A2611.2.1. Tobacco from grave of virgin.** India: Thompson-Balys.

A2611.4. A2611.4. Pepper plant from body of slain person. (Cf. A2686.3.)—Zuci: Cushing 183.

A2611.5. A2611.5. Mandrake from blood of person hanged on gallows. (Cf. A2664.)—**Starck Der Alraun; *Taylor JAFL XXXI 561f.; Penzer III 153.; *Fb "alrunerod" IV 10a.


A2612. A2612. Plants from tears.


A2612.2. A2612.2. Tears of Mary at Annunciation become daisies. (Cf. A2651.)—Dh II 7.


A2613.1. A2613.1. Mushroom from spittle of deity. (Cf. A2686.1.)—Dh II 107; Lithuanian: Balys Index No. 3230, Legends No. 325.


A2615.1. A2615.1. Mary hides in ground nail to be used for cross: origin of thistles. (Cf. A2688.1.)—Dh II 216.


A2617. A2617. Plants from transformed person (animal).

A2617.1. A2617.1. Living boys or girls transformed into plants. India: Thompson-Balys.

A2617.2. A2617.2. Living animals transformed into plants. India: Thompson-Balys.
A2620. A2620. Plants originate from experience of holy person.


A2621.1. A2621.1. Flowers from under the feet of Virgin Mary. (Cf. A2650.)—*Dh II 258; BP I 100 n. 1.


A2622. A2622. Peter lets key of heaven fall: origin of "Heaven Key" (primrose). Peter hears that duplicate key to heaven has been made. In his excitement he lets his key drop to earth. It is returned by an angel. Where it dropped are the "Heaven Keys". (Cf. A2653.)—*Dh II 190.


A2630. A2630. Other types of plant origins.


A2631.1. A2631.1. Punishment for first murder: thistles, etc. Until murder was committed, only useful plants grew on earth; since then, thistles. (Cf. A2688.1.)—Dh I 248.

A2631.1.1. A2631.1.1. Punishment for Fall of Man: thistles, etc. Jewish: Neuman.


A2650—A2699.

A2650—A2699. ORIGIN OF VARIOUS PLANTS AND TREES


A2651. A2651. Origin of daisy. (See A2612.2.)—Flemish: DeMeyer FFC XXXVII 92 No. 253*.

A2654. Origin of "Mary's bed straw" (thymus serpyllum). Flemish: De Meyer FFC XXXVII 91 No. 251*.


A2656. Origin of rose.


A2664. Origin of mandrake. (See A2611.5.)


A2666. Origin of rue. (See A2611.0.4.1.)

A2680. Origin of other plant forms.


A2681.1. Origin of weeping willow. (See A2632.1.)


A2681.3. Poplars from weeping maidens transformed by god. *Frazer Pausanias II 72.

A2681.4. Origin of birch trees.

A2681.4.1. First birch trees in Ireland. Irish myth: Cross.


A2681.5.1. Origin of coconut tree. (See A2611.3.)—Oceanic (Cove Is.):


(3) 360, (Mataco): Métraux MAFLS XL 128.


A2686.2. A2686.2. Origin of peas. (See A2612.3.)—India: Thompson-Balys.

A2686.3. A2686.3. Origin of pepper plant. (See A2611.4.)—S. Am. Indian (Brazil): Oberg 109.


A2686.4.3. A2686.4.3. Origin of yams. Tonga: Gifford 17.


A2691. **Origin of narcotic plants.**


A2691.2. **Origin of tobacco.** (See A2611.2, A2611.2.1.)—Chinese: Eberhard FFC CXX 131 No. 88; India: *Thompson-Balys; Calif. Indian: Gayton and Newman 58; S. Am. Indian (Cariri): Lowie BBAE CXLIII (1) 559.

A2691.3. **Origin of ganja.** India: Thompson-Balys.


A2691.5. **Origin of betel.** India: Thompson-Balys.


A2700—A2799. **Origin of plant characteristics.**

A2700—A2749. **VARIOUS ORIGINS OF PLANT CHARACTERISTICS**


A2710. **A2710. Plant characteristics as reward.**

A2711. **A2711. Plant blessed for pious act.** (Cf. A2221.)

A2711.1. **A2711.1. Plant blessed for help at Jesus' birth.** Dh II 19f.

A2711.2. **A2711.2. Trees blessed that made the cross.** Dh II 207.

A2711.2.1. **A2711.2.1. Elder tree is never struck by lightning because it was used in making the cross.** England: Baughman.


A2711.4. **A2711.4. Tree protects Jesus from rain: is green all year.** (Cf. A2765.1.)—Estonian: Aarne FFC XXV 152 No. 80 (fig); Livonian: Loorits FFC LXVI 94 No. 113 (pine).

A2711.4.1. **A2711.4.1. Hazel gives Virgin Mary shelter.** Blessed. *BP III 477; Lithuanian: Balys Legends No. 198f., 204.

A2711.4.2. **A2711.4.2. Thistle serves as milk-cup for Virgin Mary: white spots on leaves.** England: Baughman.

A2711.4.3. **A2711.4.3. Plant receives name because of service to Virgin Mary.** German: Grimm No. 207.

A2711.5. **A2711.5. Rowan helps Thor out of river.** Icel.: MacCulloch Eddic 84.

A2711.7. A2711.7. *Fig tree stays with the angels: rewarded with sap of all other trees.* India: Thompson-Balys.

A2720. **A2720. Plant characteristics as punishment.**


A2721.2. A2721.2. *Plant cursed for disservice at crucifixion.* (Cf. A2711.2.) —Lithuanian: Balys Index No. 3222, Legends No. 323.

A2721.2.1. A2721.2.1. *Tree cursed for serving as cross.* (Cf. A2751.3.1, A2751.3.2, A2755.2, A2762.1, A2775.)—Dh II 207ff.—Finnish: Aarne FFC VIII 23 No. 131, XXXIII 56 No. 131; Estonian: Aarne FFC XXV 152 No. 77; Livonian: Loorits FFC LXVI 94 No. 108; North Carolina: Brown Collection I 636.


A2721.2.1.2. A2721.2.1.2. *Poplar cursed for serving as cross.* (Cf. A2762.2.)—U.S.: Baughman.

A2721.2.1.3. A2721.2.1.3. *Cottonwood cursed for serving as cross.* U.S.: Baughman.


A2721.2.2. A2721.2.2. *Indentations on plants from Christ's biting them at crucifixion.* (cf. A2751.3.1.)—Dh II 198.

A2721.3. A2721.3. *Plant punished for ungracious answer to holy person.*

A2721.3.1. A2721.3.1. *Man tells Jesus he is sowing stones. "You shall get stones."
Why peas do not soften in boiling. Estonian: Aarne FFC XXV 152 No. 78; cf. Livonian: Loorits FFC LXVI 96 No. 124; Lithuanian: Balys Index No. 3016.

A2721.3.2. A2721.3.2. *Farmer tells begging monk that potatoes are hard as stones: why potatoes are hard.* Japanese: Anesaki Japanese Myth 252.


A2721.6. A2721.6. *Why the mogli flower and the lime are cursed by gods.* India: Thompson-Balys.

A2721.7. A2721.7. *Trees fail to come at god's leavetaking, now bear bitter fruit.* India: Thompson-Balys.


A2722.1. A2722.1. Plantain disobeys mother: hence bears but one stalk. (Cf. A2771.2.)—Mpongwe: Nassau 76 No. 16.


A2723.2. A2723.2. God changes nature of plant to punish wastefulness of man: yield of plant is decreased. German: Grimm No. 194.


A2730. A2730. Miscellaneous reasons for plant characteristics.

A2731. A2731. Plant characteristics from transformation.


A2731.2. A2731.2. Plant characteristics from tears. (Cf. A2755.3.1, A2755.3.2.)—Greek: Frazer Apollodorus II 82 n. 2, 86 n. 2.

A2731.2.1. A2731.2.1. Plant characteristics from Virgin Mary's tears. *Dh II 255ff.

A2731.2.1.1. A2731.2.1.1. Plant characteristics from Virgin Mary's milk. England: Baughman.

A2731.3. A2731.3. Blood from wizard becomes red grain of cedar. Bleeding head of wizard who tries to kill the sun placed on top of a tree. (Cf. A2755.1.)—Yuchi: Alexander N. Am. 64.


A2734. A2734. Plant characteristics from object thrown by devil.


A2738. A2738. *Christ puts knots in wood.* Peter, angry at carpenters wants Christ to have iron knots in wood. Christ does make hard knots but not iron. (Cf. A2755.4.)—Dh II 174ff.

A2741. A2741. *Plant characteristics from accident to original plant.*

A2741.1. A2741.1. *Bean laughs till it splits: cause of black stripe.* (Cf. A2793.1, F1025.1.)—Type 295.—Flemish: DeMeyer FFC XXXVII 90 No. 126a; Livonian: Loorits FFC LXVI 95 No. 121.

A2741.2. A2741.2. *Yams dropped by bird and split: why some are good and some bad.* (Cf. A2793.3.)—New Hebrides (Leper's Island): Dixon 144.

A2741.3. A2741.3. *Sky rests on top of trees: hence flat leaves.* (Cf. A2761.3.)—Polynesian: Dixon 51 n. 55.

A2741.4. A2741.4. *Bush loses clothes in shipwreck: hence catches passerby looking for clothes.* (Cf. A2792.1.)—See A2275.5.3.

A2741.5. A2741.5. *Why khijur leaves are long and narrow: split with an arrow.* India: Thompson-Balys.


A2743. A2743. *Plant characteristic because plant belongs to the devil.*


A2750—A2799. ORIGIN OF VARIOUS PLANT CHARACTERISTICS

A2750. **A2750. Interior and bark of plant.**


A2751.1. A2751.1. *Origin of bark on plants.* (See A2736.)


A2751.2.1. A2751.2.1. *Why aspen's bark is rough.* (See A2734.1.)

A2751.2.2. A2751.2.2. *Why bark of red willow is thin.* Tahlten: Teit JAFL XXXII 223.
A2751.2.3. Why tinsa tree has no bark at bottom of trunk. India: Thompson-Balys.

A2751.3. Markings on bark of plant.

A2751.3.1. Indentions in stem of reed. (See A2721.2.1, A2721.2.2, A2732.)—Flemish: DeMeyer FFC XXXVII 90 No. 130b.

A2751.3.2. Crosses on certain trees. (See A2721.2.1.)

A2751.4. Color of bark of plant.

A2751.4.1. Why birch has white bark. Livonian: Loorits FFC LXVI 94 No. 110; Flemish: DeMeyer FFC XXXVII 91 No. 132f.

A2751.4.2. Why ebony tree is black. India: Thompson-Balys.

A2751.4.3. Why tamarind bark is black. India: Thompson-Balys.

A2751.4.4. Why bark of saja and tinsa is white. India: Thompson-Balys.

A2751.4.5. Why broom-corn is covered with blood-red spots. Korean: Zong in-Sob 10 No. 3.

A2751.4.6. Why kava plant is grey. Tonga: Gifford 72.

A2752. Thorns on plants. (See A2736.)—Jewish: Neuman; India: Thompson-Balys.

A2752.1. Why bombax tree has thorns. India: Thompson-Balys.

A2755. Internal parts of plant.

A2755.1. Origin of red grain of cedar. (See A2731.3.)

A2755.2. Origin of blood-colored sap in trees. (See A2721.2.1.)—India: Thompson-Balys.

A2755.2.1. Why the saja tree has no sap. India: Thompson-Balys.


A2755.3.1. Origin of amber in poplar trees. (Cf. A2731.2.)—Greek: Frazer Apollodorus II 82 n. 2.

A2755.3.2. Origin of gum in myrrh tree. (Cf. A2731.2.)—Greek: Frazer Apollodorus II 86 n. 2.

A2755.4. Origin of knots in wood. (See A2738.)—Irish myth: Cross.

A2755.4.1. Why there are knots on the saja tree. India: Thompson-Balys.

A2756. Why the bamboo has nodes. India: *Thompson-Balys.

A2757. Why certain reeds are hollow. Buddhist myth: Malalasekera II 36.
A2760. **Leaves of plant.**

A2760.1. **Why all trees have leaves.** India: Thompson-Balys.

A2761. **Shape of leaves of plant.**

A2761.1. **Why oak-leaves are indented.** Flemish: DeMeyer FFC XXXVII 91 No. 132b.

A2761.2. **Why vine-leaves are hand-shaped.** Flemish: DeMeyer FFC XXXVII 91 No. 132b.

A2761.3. **Why plant-leaves are flat.** (See A2741.3.)

A2762. **Movement of leaves.**

A2762.1. **Why aspen-leaves tremble.** —*Fb "asp" IV 18a; Lithuanian: Balys Index No. 3105, Legends Nos. 203—213.

A2762.2. **Why poplar-leaves tremble.** Flemish: DeMeyer FFC XXXVII 90 No. 131.

A2762.3. **Why pipal leaves tremble.** India: Thompson-Balys.

A2763. **Why certain leaves have holes in them.** India: Thompson-Balys.

A2764. **Why certain leaves are hollow.**

A2764.1. **Why taro leaves are hollow.** Hawaii: Beckwith Myth 229.

A2765. **Why leaves are evergreen.** (See A2711.4.)

A2766. **Why certain tree bleeds.**

A2766.1. **Why elder tree bleeds when cut.** (A2721.2.1.4.)—England: Baughman.

A2767. **Origin of tree's needles.**

A2767.1. **Origin of pine-needles.** (See A2723.1.)

A2768. **Why leaves hang head downward.** Maori: Clark 96.

A2769. **Leaves of plant—miscellaneous.**

A2769.1. **Why tamarind leaves are small.** India: Thompson-Balys.

A2770. **Other plant characteristics.**

A2771. **Budding and bearing of plant.**

A2771.1. **Why ash-tree buds last.** (See A2725.1.)—Lithuanian: Balys Index No. 3222, Legends No. 324.

A2771.2. **Why plantain bears but one stalk.** (See A2722.1.)—India: Thompson-Balys.
A2771.3. Why sago bears fruit from the stem. India: Thompson-Balys.


A2771.4.1. Why rice has ears only at top. Chinese: Eberhard FFC CXX 130 No. 86.

A2771.5. Trees bear first buds to commemorate reign of primitive hero. Irish myth: Cross.


A2771.8. Why tree has bitter fruit.


A2771.9. Why big trees have small fruit. India: Thompson-Balys.


A2772. Why certain plants are cursed.


A2772.2. Why end of rush is black. (See A2721.1.)

A2772.3. Why the heartsease (polygonum persicaria) has red stripes. Flemish: DeMeyer FFC XXXVII 90 No. 129a.

A2772.4. Why ebony tree has black wood and smoke-colored leaves. India: Thompson-Balys.

A2774. Why certain plants are cursed.

A2774.1. Why ayikha-bush is firmly rooted. India: Thompson-Balys.

A2775. Why certain trees are dwarfed. (See A2721.2.1.)


A2776. Why certain plants are cursed.

A2776.1. Why birch is cursed. Flemish: DeMeyer FFC XXXVII 91 No. 132d.

A2776.2. Why weeping-willow is cursed. Flemish: DeMeyer XXXVII 91 No. 132d.

A2777. Why certain plants (trees) are blessed.


A2778. A2778. Why certain tree is tall.


A2788. A2788. Why certain tree is hardy.

A2791. A2791. Sundry characteristics of trees.

A2791.1. A2791.1. Why trees do not talk. All ask to be spared when man begins cutting them. Esthonian: Arme FFC XXV 151 No. 75; Livonian: Loorits FFC LXVI 94 No. 107; Lithuanian: Balys Index No. 3215, Legends No. 302f.; India: Thompson-Balys.


A2791.4. A2791.4. Why no one can find flower of wild fig. India: Thompson-Balys.

A2791.5. A2791.5. Why tamarind fruit is sour. India: Thompson-Balys.

A2791.7. A2791.7. Why some trees have no fruit. India: Thompson-Balys.


A2792. A2792. Sundry characteristics of shrubs.

A2792.1. A2792.1. Why bush holds on to passer-by. (See A2275.5.3, A2741.4.)
A2793. Sundry characteristics of grains and vegetables.

A2793.1. Why bean has black stripe. (See A2741.1.)


A2793.2. Why grain of wheat is divided. Flemish: DeMeyer FFC XXXVII. 90 No. 126b.

A2793.2.1. Why wheat must be planted in one year and harvested in the next. Chinese: Graham.

A2793.3. Why some yams are good, some bad. (See A2741.2.)

A2793.4. Why potatoes are hard. (See A2721.3.2.)

A2793.5. Why grain grows only at top of stalk (punishment for men's sinfulness). Grimm No. 194; BP III 417ff.; Lithuanian: Balys Index No. 3220, Legends Nos. 305—313; Cheremis: Sebeok-Nyerges.

A2793.5.1. Why corn does not yield in the middle. Chinese: Graham.


A2794. Sundry characteristics of vegetables.

A2794.1. Why mushrooms are slimy. India: Thompson-Balys.

A2794.2. Why yams are small but plentiful in certain place. New Hebrides: Codrington No. II 3.

A2795. Sundry characteristics of flowers.

A2795.1. Why some flowers have no scent. India: Thompson-Balys.

A2800—A2899. Miscellaneous explanations.

A2800—A2849. MISCELLANEOUS EXPLANATIONS: ORIGINS


A2817. Origin of the will-o'-the-wisp (jack-o'-lantern). Type 330.—Africa (Fang): Trilles 138.

A2817.1. Smith outwits devil, is admitted to neither heaven nor hell. The devil gives him a light to find his way back in the dark; he is known as the will-o'-the-wisp or jack-o'-lantern. England, Ireland, Scotland, U.S.: *Baughman.

A2817.2. Will-o'-the-wisp is girl cursed by her mother for gathering plants for dyestuffs on Sunday. Will-o'-the-wisp is seen where girl disappeared. Scotland: Baughman.


A2828. Origin of particular kinds of basket. Tonga: Gifford 140.


A2849. Miscellaneous origins.


A2850—A2899. MISCELLANEOUS EXPLANATIONS: CHARACTERISTICS

A2851. The four characteristics of wine. Devil helps Noah plant vineyard and kills various animals over it. These illustrate the four qualities of wine: peacock: brilliant colors; ape: jokes; lion: boldness; hog: drunkenness.—*Dh I 298ff.; *Pauli (ed. Bolte) No. 244; *Köhler-Bolte I 577; Basset III 31; *Krappe Bull. Hispanique XXXIX 48; Spanish Exempla: Keller; Lithuanian: Balys Index No. 3242; Jewish: Neuman; India: Thompson-Balys.


A2854. Why men like tobacco, but spit when smoking. Adam in paradise spat upon the tobacco plant. Lithuanian: Balys Index No. 3242, Legends No. 338f.
Trees classified as "pleasant trees, herb trees, shrub trees." Irish myth: Cross.


Why spirits are invisible. India: Thompson-Balys.

Why soil in certain country is poor. India: Thompson-Balys.


Why babies have soft spots in head. Hawaii: Beckwith Myth 507.

Why palm oil is red. Africa (Cameroon): Mansfield.
Stith Thompson's

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**B. ANIMALS**

**B0—B99. Mythical animals.**

**B0. B0. Mythical animals.**

Lum (Peter) Fabulous Beasts (New York, 1951).—Irish myth: Cross; Jewish: Neuman.

**B1. B1. Animal elders.** Mythical ancestors of the present animals.—Irish myth: Cross.—N. A. Indian: *Alexander N. Am. 292 No. 40, ibid. 69 (Cherokee), 81 (Pawnee), 156 (Navaho).**


**B5. B5. Fantastic beasts, birds, etc., in art.** Irish myth: Cross.

**B7. B7. Animals in the heavens.**


**B7.3. B7.3. Mythical bird running before the sun bears inscription of golden letters.** Jewish: Neuman.

**B10. B10. Mythical beasts and hybrids.**


**B11.1.2. B11.1.2. Dragon from transformed horse.** White horse plunges into water and
is changed into a dragon. Chinese: Werner 368.


B11.2.1. B11.2.1. Dragon as compound animal. (cf. B14.)—Smith Dragon 81 (serpent or crocodile, with scales of a fish for covering, and feet and wings and sometimes also the head, of an eagle, falcon, or hawk, and the forelimbs and sometimes the head of a lion).—Chinese: Werner 208 (ears of an ox, feet of a tiger, claws of an eagle, horns of a deer, head of a camel, eyes of a devil, neck of a snake, abdomen of a cock, scales of a carp); Egyptian: Smith op. cit. 79 (lioness, falcon, human being).


B11.2.2. Color of dragon. Smith Dragon 108 (blue), 137 (red).—Breton: Sébillot Incidents s.v. "dragons" (regiment of green dragons).—Icel.: Bysa saga 62 (golden).

B11.2.2.1. Dragon with golden feathers. Icel.: *Boberg.

B11.2.3. Many-headed dragon. (Cf. B15.1.2.)—Danish: Fb "hoved" 65b; Jones PMLA XXIII 569.—Greek: Fox 87 (hundred); Persian: Carnoy 265 (three); Japanese: Anesaki 228 (eight), 333 (nine).

B11.2.3.1. Seven-headed dragon. *Type 300; Smith Dragon 211f.—Breton: Sébillot Incidents s.v. "bête". Missouri French: Carrière; Spanish: Boggs FFC XC 42 No. 302*A: Gaster Thespis 80f, 186.—India: Thompson-Balys; Araucanian: Alexander Lat. Am. 327.


B11.2.3.5. Twelve-headed dragon. Cheremis: Sebeok-Nyerges.


B11.2.4. Feet of dragon.


B11.2.5. Horns of dragon. Smith Dragon 137.—Chinese: Werner 368, Eberhard FFC CXX 73, 85.


B11.2.7. Snakes issue from dragon’s shoulders. Persian: Carnoy 320.

B11.2.8. Tail of dragon. Smith Dragon 137; Fb "drage" (if one throws fire over dragon's long tail, the tail falls and is full of treasure).


B11.2.9. Heart of dragon. Fb "hjærte" 631b.


B11.2.11. Fire-breathing dragon. *Type 300; Hdwb. d. Abergl. II 391; Fb. "drage", "gloende" (glowing eyes and tongue), "ild" (fire from mouth). Irish myth: Cross; Icel.: *Boberg.

B11.2.11.1. Dragon spews venom. Icel.: *Boberg.
B11.2.11.2. Breath of dragon kills man. Scotland, England: *Baughman
"Teharonhiawagon".

B11.2.12. Dragon of enormous size. Jewish: Bin Gorion Born Judas II 170,
349, Neuman; Irish myth: Cross; African (Fang): Einstein 47.


B11.3. Habitat of dragon.

B11.3.1. Dragon's home in bottom of sea. Smith Dragon 82.—Chinese:
Werner 210 (only in autumn and winter); Icel.: Boberg.


B11.3.1.2. Dragon's home beneath waterfall. (Cf. F426.) Icel.: Boberg.

B11.3.2. Dragon's home at top of mountain. His breath forms clouds to hide
the mountain.—Smith Dragon 82.—Scotland: Baughman.

B11.3.3. Dragon's visit to sky. Chinese: Werner 210 (only in spring and
summer). (Cf. B11.4.1.)

B11.3.4. Dragons live beneath castle. Mediaeval Romance: Wells Manual of
Writings 39 (Nennius's Historia Britonum) 42f. (Arthour and Merlin).

B11.3.5. Dragon lives under the ground. By his movements a building or
village will be dislodged. (Cf. A1070.)—Zingerle Zs. f. deutsche Mythologie und

B11.3.6. Dragons live in hell. Irish myth: Cross; Icel.: MacCulloch Eddic 319,
352.

B11.3.7. Dragon lives beneath tree. Danish: Kristensen Danske Sagn II (1893)

B11.3.8. Dragon lives in isolated island. German: Grimm No. 129.

B11.4. Dragon's habits.

B11.4.1. Flying dragon. (cf. B11.2.1.11.)—BP III 423; *Fb "drage" (flies over
the mountain).—Icel.: MacCulloch Eddic 319, 345; *Boberg; Greek myth: *Frazer
Apollodorus I 38 n. 2 (air-going chariot and dragons); Irish myth: Cross; India:
Thompson-Balys.

B11.4.2. Dragon as giver of omens. Smith Dragon 97.

2.
B11.4.4. Dragon travels on sea or land. Irish myth: Cross.


B11.5. Powers of dragon.


B11.5.3. Dragon's miraculous vision. Can see a fly miles away.—Africa (Gold Coast): Barker and Sinclair 97 No. 18.

B11.5.4. Dragon's miraculous speed. Gold Coast: Barker and Sinclair 97 No. 18.

B11.5.5. Self-returning dragon's head. (cf. B11.2.3, B11.11.2.)—Type 300; BP I 547; Eng.: Baughman; Greek: Fox 81 (hydra).—Onondaga: Beauchamp JAFL II 261.

B11.6. Deeds of dragons.

B11.6.1. Dragon helps hero out of gratitude. Dickson Valentine and Orson 121 n. 64.


B11.6.2. Dragon guards treasure. *Norlind Skattsägner 77f.; Gould Scandinavian Studies and Notes IX (1917) 170 No. 4; Penzer III 133; Smith Dragon 157—165; Finnish-Swedish; Wessman 76, 78 Nos. 632, 657; Icel.: Boberg; Danish: Kristensen Danske Sagn II (1893) 133ff., (1928) 119ff., III (1895) 454ff., (1931) 311ff.; Greek: *Grote I 219; U.S.: Baughman; Wienert FFC LVI 37; Phaedrus IV 21; Chinese: Werner 209.

B11.6.2.1. Dragon must give up treasure when steel is thrown on him. Fb "stel". III 647a; Finnish-Swedish: Wessman 76 No. 632.

B11.6.2.2. Serpents play with precious green stone. Icel.: *Boberg.


B11.6.5. Dragon guards hermit's food, frightens off robbers. Spanish Exempla: Keller.

B11.6.6. Dragon guards bridge to otherworld. Icel.: *Boberg.

B11.6.7. Dragon eats an ox at every meal. Icel.: Boberg.
B11.6.8. *Dragon flies to its nest with human being.* Icel.: *Boberg.


B11.6.10. *Sandalwood tree is guarded by dragon with venomous breath.* India: Thompson-Balys.

B11.7. *Dragon as rain-spirit.* Smith Dragon 1, 78, 82, 90.—Chinese: Werner 208.


B11.9. *Dragon as power of evil.* So considered everywhere except in the East, where are also found beneficent dragons.—Smith Dragon 82.—Irish myth; Chinese: Werner 208 (introduced by the Buddhists).

B11.10. *Sacrifice of human being to dragon.* *Type 300; Penzer VII 236, 240; Dickson Valentine and Orson 226ff.; Gaster Thespis 176; Hartland Legend of Perseus passim;* Fb "drage", "pige".—Irish myth: Cross; Greek: Fox 34; Persian: Carnoy 320; India: *Thompson-Balys; Breton: Sébillot Incidents s.v. "exposition"; French Canadian: Barbeau AFL XXXIX 17; Missouri French: Carrière; Africa (Zulu): Callaway 41; Japanese: Anesaki 249.


B11.11. *Fight with dragon.* *Type 300; *BP I 547; *Smith Dragon 79ff., 104; *Ryheim Drachen und Drachenkämpfer; *Norlind Skattäsger 67f., *Liebrecht Zur Volkskunde 70; **von Sydow Sigurds Strid med Fevne; *Schoepperle Tristan and Isolt I 204 nn. 1, 2; Clouston Pop. Tales and Fictions I 155ff.; *Spence 80; *E. Siecke Drachenkämpfe; Fb "Jörgen" II 67a (St. George and the Dragon).—Germanic: Hdw. d. Abergl. II 371; Heusler Altnordische Dichtung und Prosavon Jung Sigurd (Sitzungsberichte der Berliner Akad. v. Wissenschaften, 1919, 162—195); **H. Sandkühler Der Drachenkampf des heiligen Georg in englischer Legende u. Dichtung vom 14. bis 16. Jahrhundert (Diss. München 1914); *Loomis White Magic 65, 119; Greek: *Frazer Apollodorus 27 no. 4 (Apollo and Python), I 153 n. 1 (Bellerophon and Chimera); Celtic: MacCulloch Celtic 130ff.; Irish myth: Cross; Icel.: *Boberg; Jewish: Neuman, Gaster Thespis 140 ff., 326ff.; Egyptian: Müller 127; Persian: Carnoy 266,
B11.11.1. **B11.11.1.** Dragon fight: respite granted and dragon returns with renewed strength. French Canadian: Barbeau JAFL XXXIX 21; Missouri French: Carrière.

B11.11.2. **B11.11.2.** Hero's dogs (horse) prevent dragon's heads from rejoining body. (Cf. B11.2.3.)—*Type 300; *BP I 547.

B11.11.3. **B11.11.3.** Dragon combats attack with showers of fiery spines. Irish myth: Cross.

B11.11.4. **B11.11.4.** Dragon fight in order to free princess. Icel.: *Boberg. (See also R111.1. and most of the references to B11.11.).

B11.11.5. **B11.11.5.** Dragon fight in order to free man. Icel.: *Boberg.

B11.11.6. **B11.11.6.** Dragon fight in order to free lion. Icel.: *Boberg.

B11.11.7. **B11.11.7.** Woman as dragon-slayer. India: Thompson-Balys.

B11.11.8. **B11.11.8.** Dragon doubles his demand after men's rebellion. Africa (Fang): Einstein 42.

**B11.12. B11.12.** Other traits of dragon.

B11.12.1. **B11.12.1.** Dragon cannot be killed with weapons. Wesselski Mönchslatein 171 No. 136; Irish myth: Cross; Eng.: Baughman; Gaster Oldest Stories 69.

B11.12.1.1. **B11.12.1.1.** Dragon which cannot be killed with weapons is kicked in vulnerable spot. England: Baughman.

B11.12.1.2. **B11.12.1.2.** Dragon dips wounded part in holy well, is healed immediately. England: Baughman.


B11.12.4. **B11.12.4.** Dragon is fond of milk.

B11.12.4.1. **B11.12.4.1.** Dragon is fed great quantities of milk to keep him pacified. England: *Baughman.


B11.12.6. **B11.12.6.** Dragon can hear a child cry even at great distance. India: Thompson-Balys.


B12.2. Basilisk's fatal glance. Renders powerless or kills.—*Fb "basilisk" I 53a, IV 29a, "øje" III 1167b; Penzer VIII 75 n.l.


B14. Other hybrid animals.


B15. Animals with unusual limbs or members.

B15.1. Animal unusual as to his head.


B15.1.2. Many-headed animal. (Cf. B15.7.2.)—Irish myth: Cross; N. A. Indian: Thompson Tales 357 n. 287f.—Africa (Angola): Chatelain 93 No. 5.


B15.1.2.1.1. Two-headed serpent. One head in front and one at rear.—Penzer V 135 n. 2.


B15.1.2.1.4. B15.1.2.1.4. *Two-headed dog.* Greek: *Frazer Apollodorus I* 211 n. 3 (Orthus).

B15.1.2.2. B15.1.2.2. *Three-headed animal.*


B15.1.2.2.2. B15.1.2.2.2. *Three-headed serpent.* Persian: Carnoy 311; Hindu: Keith 36, 154.

B15.1.2.3. B15.1.2.3. *Four-headed animal.*

B15.1.2.3.1. B15.1.2.3.1. *Four-headed monster.* Irish myth: Cross.

B15.1.2.4. B15.1.2.4. *Five-headed animal.*

B15.1.2.5. B15.1.2.5. *Six-headed animal.*


B15.1.2.7. B15.1.2.7. *Eight-headed animal.*


B15.1.2.8.2. B15.1.2.8.2. *Nine-headed serpent.* Fb. "hugormekonge".


B15.1.2.10. B15.1.2.10. *Other many-headed animals.*


B15.1.2.10.2. B15.1.2.10.2. *Hundred-headed serpent (monster).* Irish myth: Cross.

B15.1.2.10.3. B15.1.2.10.3. *Thousand-headed serpent.* Hindu: Penzer VI 61 n. 1, VI 176.


B15.2. B15.2. *Many-mouthed animal.* (cf. B15.7.2.).


B15.3. B15.3. *Animal unusual as to his horns.*


B15.3.0.2. B15.3.0.2. One-horned ox. Jewish: Neuman.

B15.3.1. B15.3.1. Many-horned animal.


B15.3.1.3. B15.3.1.3. Ox with three horns. Icel.: *Boberg.

B15.3.1.3.1. B15.3.1.3.1. Ox with four horns. Icel.: *Boberg.

B15.3.2. B15.3.2. Animal with a gold (silver) horn.

B15.3.2.1. B15.3.2.1. Deer with a gold and a silver horn. *Fb "hjort" I 625 a.

B15.3.2.2. B15.3.2.2. Goat with a gold and a silver horn. Cheremis: Sebeok-Nyerges.

B15.3.2.3. B15.3.2.3. Ox with golden horns. French Canadian: Sister Marie Ursule.

B15.3.2.3.1. B15.3.2.3.1. Cow with silver horns. Cheremis: Sebeok-Nyerges.

B15.3.3. B15.3.3. Deer with giant antler. Irish myth: Cross.

B15.3.4. B15.3.4. Animal usually harmless has horns.

B15.3.4.1. B15.3.4.1. Hare with horns. India: Thompson-Balys.

B15.3.4.2. B15.3.4.2. Horned armadillo lives underground. S. A Indian (Chaco): Belaieff BBAE CXLIII (1) 379.

B15.3.5. B15.3.5. Animal with horn on his head pointing to the sky. Chinese: Graham.


B15.4.1. B15.4.1. Many-eyed animal.


B15.4.1.2. B15.4.1.2. Four-eyed tiger. S. A Indian (Yuracare): Métraux RMLP XXXIII 144.

B15.4.1.3. B15.4.1.3. Four-eyed jaguar. S. A Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


B15.4.2. B15.4.2. Beasts with fiery eyes.

B15.4.2.1. B15.4.2.1. Dog with fire in eyes. (Cf. B19.4.)—Fb "ild".—Gaster Thespis 214.

B15.4.3. B15.4.3. Dogs with eyes like plates, tea-cups, etc. Fb. "øje" 1165b.
B15.4.4. Animal with human eyes (transformed man). Icel.: *Boberg.

B15.4.5. One-eyed pig. Irish myth: Cross.

B15.5. Animal unusual as to his nose (snout).

B15.5.1. Horse with fire-breathing nostrils. (Cf. B19.1.)—Fb "ild" II 12a; Icel.: *Boberg.

B15.5.2. Animal with snout of iron. Irish myth: Cross. (Cf. B15.7.13.1.)

B15.6. Animals with unusual legs or feet. (Cf. B19.1.)


B15.6.2. Empousa. Monster with one foot of brass and another of an ass.—Greek: Fox 278.

B15.6.3. Animals with many legs. Ípolyi Zs. f. deutsche Mythologie II 269.—Hindu: Penzer III 259 n. 1 (sarabhas); Irish myth: Cross.

B15.6.3.1. Six-legged quadruped.


B15.6.3.2. Twelve-legged bird. Irish myth: Cross.

B15.6.3.3. Seven-legged beast. India: Thompson-Balys.


B15.7. Other animals with unusual limbs or members. (Cf. B20, B142, B92.)

B15.7.1. Cerberus. The hell hound with three heads, a serpent's tail, and a writhing tangle of snakes from his body. Irish myth: Cross; Greek: Fox 88, 142.

B15.7.2. Monster three-legged ass. Stands in the ocean. Has three feet, six eyes, nine mouths, two ears, one horn, a white body. Two eyes are in eye position, two on top of his head, two on his hump. He renders powerless by the sharpness of his eyes. He has three mouths in his head, three in his hump, and three in the inner parts of his flanks. Each mouth is the size of a cottage. (Cf. B13, B15.1, B15.2, B15.4.)—Persian: Carnoy 270.


B15.7.5. Ghormuhas: men's bodies, horses' heads, one leg, cannibals. (Cf. B21.) India: Thompson-Balys.


B15.7.9.1. B15.7.9.1. Cow with two bags: one containing a one-legged bird; the other, a twelve-legged bird. Irish myth: Cross.

B15.7.10. B15.7.10. Animal unusual as to skin. Irish myth: Cross.


B15.7.10.2. B15.7.10.2. Animal with hair of iron pins. Irish myth: Cross.

B15.7.11. B15.7.11. Animal with one head, two bodies, six legs. Irish myth: Cross. (Cf. B15.6.3.5, B15.7.9.1.)


B15.7.15. B15.7.15. Monster with 100 hands, 100 palms on each hand, and 100 nails on each palm. Irish myth: Cross.

B15.7.16. B15.7.16. Eagle with twelve wings and three heads. Jewish: Moreno Esdras (B172.6.)


B16.1.1.2. B16.1.1.2. Cat leaps through man like arrow of fire and burns him to ashes. Irish myth: Cross.


B16.1.5.2. B16.1.5.2. Destructive cow possessed by demons. Irish myth: Cross. (Cf. B17.1.3.)

B16.1.5.3. B16.1.5.3. Devastating bull. Greek: Grote I 189.


B16.2. B16.2. Devastating wild animals.


B16.2.2.1. B16.2.2.1. Hostile tiger killed. Icel.: *Boberg.


B16.2.5. B16.2.5. Devastating bear killed. Icel.: Boberg.


B16.3. Devastating birds. (Cf. B33.)

B16.4. Devastating fish carries off daily victim. India: Thompson-Balys; Greek: Grote I 189.

B16.4.1. Leviathan casts up gorge which spreads disease. Irish myth: Cross.

B16.4.1.1. Leviathan causes cataclysm by striking earth with tail. Irish myth: Cross.

B16.4.1.1.2. Sea-beast: when it belches landward, it causes disease; upward it kills birds; downward, fishes and sea animals. Irish myth: Cross.

B16.5. Devastating reptiles.


B16.5.1.1. Devastating serpent with fiery breath. India: Thompson-Balys.


B16.5.2. Devastating crocodile. India: Thompson-Balys; Chinese: Eberhard FFC CXX II No. 188.


B17.1.1. Ferocious animals loosed against attackers. Irish myth: Cross.


B17.1.2.2. Hostile hound killed by reaching through hollow log in its jaws—and tearing heart out. Irish myth: Cross.

B17.1.2.2.1. Hero kills hostile hound (monster) by tearing (forcing) out its entrails (heart). Irish myth: Cross.

B17.1.2.3. Transformed man as hostile dog. Irish myth: Cross.

B17.1.3. Hostile cattle. Irish myth: Cross. (Cf. B15.1.5.2.)


B17.1.4.1. Infuriated horses kill driver. Irish myth: Cross.


B17.2. Other hostile animals. Irish myth: Cross.


B17.2.3. Hostile raven.

B17.2.3.1. Raven plucks out men's eyes. India: Thompson-Balys.

B17.2.4. Hostile scorpion.

B17.2.4.1. Scorpion scoops out men's eyes. India: Thompson-Balys.


B19. Other mythical beasts. Fb "solulv".

B19.1. Brazen-footed, fire-breathing bulls. (Cf. B15.6, B15.5)—Frazer Apollodorus I 109 n. 4, 110 n. i.


B19.3. Horse born of egg. Mythical hero will come riding on such a horse.—Fb "Holger Danske" I 640b, "æg" III 1142b.


B23. Man-bull.


B23.3. Man with (two) horns on his head. Irish myth: Cross; Icel.: Boberg.


B24.2. Man with goat's head. (Cf. A1614.1.2.) Irish myth: Cross (B29.5).


B27. Man-lion. Man with lion's head.—Greek: *Grote I 7; Jewish: Neuman; Chauvin VII 87 No. 373bis n. 3.


B29. Other combinations of beast and man.

B29.1. Lamia. Face of woman, body of serpent (or body of sow, and legs of horse).—*Bolte FFC XXXIX 5 n. 1—Icel.: Herrmann Saxo II 603; Czech: Máchal Slavic 265; India: Thompson-Balys.

B29.2. Echidna. Half woman, half serpent.—Frazer Apollodorus I 131.


B29.2.3. **Snake body-woman’s head.** Aurora (New Hebrides): Codrington No. III 12.

B29.3. **Man-hog.** Irish myth: Cross; Chinese: Werner 335.

B29.4. **Man-cat.** Irish myth: Cross.

B29.4.1. **Man with cat’s head.** Irish myth: Cross.

B29.4.1.1. **Man with head and tail of cat.** Irish myth: Cross.

B29.5. **Man-wolf.** Icel.: Boberg.

B29.6. **Man-elk.** Hrolf’s saga kr. ch. 20.

B29.7. **Man-bear.** Jewish: Neuman.

B29.8. **Man-hedgehog.** Upper half of body like hedgehog.—German: Grimm 108.

B29.9. **Man-ape.** Jewish: Neuman.


B31.1. **B31.1. Roc.** A giant bird which carries off men in its claws.—Irish myth: Cross; German: Grimm Nos. 51, 161; Penzer I 103ff., II 219; Chauvin VI 3 No. 181 n. 3; Burton I 154 n., V 122f., VI 16n., 48ff., S III 186, S VII 249.—Hawaii: Beckwith Myth 45.—N. A. Indian: Thompson Tales 318 n. 151.


B31.1.1. **Roc’s egg.** *Chauvin VI 93 No. 256, VII 10 No. 373B.

B31.1.2. **Roc drops rock on ship.** Rock is so large that it destroys ship.—*Chauvin VII 21 No. 373E n. 1; *Basset 1001 Contes I 158.

B31.2. **B31.2. The Bird Gam.** Throws sand in a stream and makes a lake. Appears at turn of century. Also carries men. Leaps into the sea and sleeps.—Fb "Fugl Gam", "Gam" IV 173b.—Kristensen Danske Sagn II (1893) 131ff., (1928) 94.—Icel.: *Boberg.

B31.3. **B31.3. Giant ravens.** They sit on mountain; when they fly, avalanche comes. —Swiss: Jegerlehner Oberwallis 323 No. 139.

B31.3.1. **B31.3.1. Giant swimming raven.** Irish myth: Cross.

B31.4. **B31.4. Giant bat.** *Chauvin VII n. 9.

B31.5. **B31.5. Simorg: giant bird.**—Chauvin VII 12; Malone PMLA XLIII 404.

B31.6. **B31.6. Other giant birds.** Penzer I 104, VI 123 n.—Chinese: Giles Strange


B32.1.1. B32.1.1. Phoenix renews youth when 1,000 years old. Jewish: Neuman.


B35. B35. Camrosh. Giant bird which collects seeds and sees that they are properly placed. Carries off the people's enemies.—Persian: Carnoy 289; Penzer I 103.


B40. B40. Bird-beasts. Breton: Sébillot Incidents s.v. "ailes".


B41.2. B41.2. Flying horse. Sometimes represented as having wings, sometimes as going through the air by magic.—*Chauvin V 228 No. 130; Fb "hest" IV 211a; BP II
B41.2.1. **Angel horse.** Horse draws angels' chariot.—*Howey Horse in Magic and Myth 17ff.

B42. **Griffin.** Half lion, half eagle.—*Chauvin VII 13 No. 313B; *Hdwb. d. Abergl. III 1129f.; Penzer I 104, 141 n. 2; Irish myth: Cross; Icel.: *Boberg; Jewish: Neuman.

B42.1. **Hippogriff.** Horse with fore-quarters of griffin.—Howey Horse in Magic and Myth 232.

B43. **Winged bull.** Spence Myths of Bab. & Assyr. 289f.; India: Thompson-Balys; Jewish: Neuman.

B43.1. **Flying buffalo.** India: *Thompson-Balys.

B44. **Bird-bear.** Icel.: Herrman Saxo II 174ff., *Boberg.

B45. **Air-going elephant.** Hindu: Tawney I 328, II 540; India: *Thompson-Balys.

B46. **Vasa Mortis.** Bird with four heads, middle like a whale, feathers and feet of a griffin.—Old English: Solomon and Saturnus (Grein-Wülcker) III (2) 58—82, lines 262ff.

B47. **Winged camel.** Jewish: Neuman; India: Thompson-Balys.


B49. **Bird-beasts—miscellaneous.**

B49.1. **Bird with crocodile head.** Jewish: Neuman;

B49.2. **Flying ape.** Chinese: Eberhard FFC CXX 235.

B49.3. **Flying fox.** Chinese: Eberhard FFC CXX 235.


B51. **Sphinx.** Has face of woman, body and tail of lion, wings of bird.—**Laistner Rätsel der Sphinx; *Frazer Apollodorus I 349 n. 1; **J. Ilberg Die Sphinx in der griechischen Kunst und Saga (Leipzig, 1896); Köhler-Bolte I 115.

B52. **Harpy.** Bird with arms and breasts of woman.—Greek: Fox 111, *Grote I 216f.; Buddhist myth: Malalasekera II 564.

B53. **Siren.** Bird with woman's head.—*Encyclopaedia Britannica s.v. "sirens"; Bolte Zs. f. Vksk. XIX 310 n. 1 (here considered as half fish, half woman); Roscher Lexikon s.v. "Seirenen"; Penzer VI 282 n. 6; *Frazer Apollodorus I 21, II 291 n. 2; *Weicker Der Seelevogel in d. alten Literatur und Kunst.—Slavic: Máchal 260; Livonian: Loorits FFC LXVI 41 No. 26.—Breton: Sébillot Incidents s.v. "sirène"; Gascon: Bladé II 342 No. 10; Jewish: Neuman.

B53.1. Drowning man rescued by siren. Breton: Sébillot Incidents s.v. "noyé".


B53.3. Gold thrown on shore by siren. Breton: Sébillot Incidents s.v. "or".


B55. Man with bird's head. Chauvin VII 77 No. 121.


B57. Finngálkn", bird with a man's head. Icel.: *Boberg.


B64. Mythical eel. Hawaii: Beckwith Myth 102f.


B70. Fish-beasts. *Loomis White Magic 64f.

B71. Sea horse. Horse living in sea.—*Chauvin VII 7 No. 373a n. 1; *Howey Horse in Magic and Myth 133ff.; Tobler Epiphanie der Seele 97.—Irish myth: Cross; Scotch: MacDougall and Calder 309ff.; Livonian: Loorits FFC LXVI 42 No. 31.—Chinese: Ferguson 30.


B72.1. Three sea-cows: one red, one white, one black. Irish myth: Cross.


B80. Fish-men. Tobler Epiphanie der Seele 98.


B80.2. Monster half-man, half-fish. S. A. Indian (Toba): Métraux MAFLS XL

B81.0.1. Mermaids are like fishes in the water, like men on land. Icel.: Boberg.

B81.0.2. Woman from water world. Irish myth: Cross.

B81.1. Mermaids from Pharoah's children. They were drowned in the Red Sea.—Livonian: Loorits FFC LXVI 41 No. 27.


B81.2.1. Mermaid has son by human father. *Fb "havfrue" I 569b, IV 204a; Icel.: *Boberg.

B81.2.2. Mermaids tear their mortal lovers to pieces. Irish myth: Cross.


B81.3.1. Mermaid appears at midnight, entices people into water. England: Baughman.

B81.3.2. Mermaid appears once each year, sings in choir, entices young man to follow her. England: Baughman.

B81.4. Mermaid captures a maiden. *Fb "havfrue" IV 204a.

B81.5. Mermaid sits on knight's bedpost. *Fb "havfrue" I 569b.

B81.6. Mermaid has human midwife. *Fb "havfrue" I 569b.


B81.7.1. Mermaid prophesies. Icel.: Boberg.

B81.8. Mermaid cannot pass through ice. *Fb "havfrue" I 569b.

B81.9. Appearance of mermaid. Fb "havfrue" IV 204a; Irish myth: Cross.

B81.9.1. Mermaid's hair reaches her waist. *Fb "her" I 771b.

B81.9.1.1. Mermaid has wooly hair. U.S.: Baughman.

B81.9.2. Mermaid has large breasts. *Fb "havfrue" IV 204a; Boberg.
Mermaid half-beautiful, half-monstrous. Irish myth: Cross.

Giant mermaid. Irish myth: Cross. (Cf. [b]B81.13.13.)

Skin of mermaid.

Mermaid has white skin. Scotland: Baughman.


When mermaid appears.

Mermaid appears at midnight. England: Baughman.

Mermaid appears once each year. England: Baughman.

Miscellaneous actions of mermaid.

Mermaid asks captain to move boat which blocks entrance to her dwelling. England, U.S.: *Baughman.

Mermaid is washed up on beach. Wales, England: *Baughman.


Mermaid gives mortals gold from sea bottom. England: Baughman.

Giant mermaid (man) cast ashore. Irish myth: Cross.

Mermaid sings divinely in church (before enticing man away). England: Baughman.

Mermaid appears as omen of catastrophe. Ireland, England: *Baughman.

Curse by mermaid. Ireland, England: *Baughman.

Mermaid ruins seducer of her adopted daughter. England: Baughman.

Mermaid prevents raising of sunken church bell. (See C401.4.) England: Baughman.

Mermaid captured. Irish myth: Cross.

Mermaid caught by fishermen. Irish myth: Cross.

Mermaid lives for three hundred years under lake. Irish myth: Cross.

B82.1. Merman marries maiden. Fb "havmand" I 571a; English ballad: *Child I 366; Danish: Grundtvig Danmarks Gamle Folkeviser No. 38.—Literary treatment: Arnold "The Forsaken Merman".

B82.1.1. Merman demands princess. *Fb "havmand" I 571a; Gaster Thespis 176.

B82.1.2. Harp music makes merman restore stolen bride. *Fb "havmand" I 571a, II 725.

B82.2. Merman demands cattle as offering. *Fb "havmand" I 571a.

B82.3. Youth takes service with merman. *Fb "havmand" I 571a.

B82.4. Merman teaches music. *Fb "nökke" II 725a.

B82.5. Merman attacked by putting steel in the water. *Fb "nökke" II 725a.


B82.7. Merman lays hands on side of canoe. U. S.: Baughman.

B83. Fish with human face. *Chauvin 8 No. 373A n. 2.

B90. Other mythical animals.


B91.1. Naga. Serpent demon.—Penzer I 203f., VI 28 n. 2; India: Thompson-Balys; Buddhist myth: Malalasekera II 1354.

B91.2. Plumed serpent. Hopi, Zucii: Alexander N. Am. 188.


B91.4. Sky-traveling snake. N. A. Indian (Zucii): Alexander N. Am. 188.


B91.5.2. Lake-serpent (monster). Irish myth: Cross.

B91.5.2.1. Lake-serpent (monster) in form of woman. Irish myth: Cross.

B91.7. *Serpent is immortal.* Gaster Oldest Stories 81.


B95. B95. *Vegetable lamb.* Generated from ground. Umbilical cord is in the ground and the lambs will die if it is forcibly severed. They are frightened into severing it themselves and then live. Vertebrae of the neck planted to produce new ones.—*Laufer JAFL XXVIII 115ff.

B95.1. B95.1. *Vegetable lamb born from melons (as from eggs).*—*Laufer JAFL XXVIII 124.


B100—B199.

**B100—B199. Magic animals.**

B100—B119.

**B100—B119. TREASURE ANIMALS**

B100. **B100. Treasure animals.** *Clouston Tales I 123 ff.; India: Thompson-Balys; Penzer I 20 n., VIII 59 n. 3; Cox 510 n. 54.

B100.1. B100.1. *Treasure found in slain helpful animal.* *Cox Cinderella passim.*
—Lithuanian: Leskien 448 No. 25; Breton: Luzel III 134; Portuguese: Pedroso 76 No. 18.

B100.2. B100.2. *Magic animal supplies treasure.* *Cox 510; BP III 60, I 346 (Gr. Nos. 130, 36).—Maliseet: Thompson CColl II 413.

B101. B101. *Animals with members of precious metal (jewels).*


B101.2. B101.2. *Treasure-hog*. Alternate bristles of gold and silver; at each step a side of pork falls from him.—Fb "galt".


B102. B102. *Animal of precious metal (jewels)*.


B102.2. B102.2. *Golden horse*. (Cf. B181.)—Cox 510 n. 54; Fb "guldhest"; Danish: Kristensen Danske Sagn III (1895) 461ff.., (1931) 316ff.; Icel.: *Boberg; India: Thompson-Balys; Missouri French: Carrière.


B102.4.1. *Fish of silver.* Irish myth: Cross.


B103. *Treasure-producing animals.*


B103.0.2. *Magic bird produces unlimited food.* Irish myth: Cross; Indonesian: Dixon 238 n. 51.

B103.0.3. *Gold-producing ram.* Penzer I 20 n.

B103.0.4. *Gold-producing serpent.* Penzer I 20 n.

B103.0.4.1. *Grateful snake gives gold piece daily.* India: Thompson-Balys.

B103.0.5. *Treasure-giving goat.* Fb "buk" IV 77a; Boberg.

B103.0.6. *Gold-producing lion.* Penzer I 20 n.


B103.0.8. *Treasure received from tiger.* India: Thompson-Balys.

B103.1. *Treasure-dropping animals.*

B103.1.1. *Gold-producing ass.* Droppings of gold.—*Type 563; **Aarne JSFO XXVII (1909) 1—96; Cox 510 n. 54; Penzer V 11 n. 1; *BP I 349ff. (Gr. No. 36).—Breton: Sébillot Incidents s.v. "âne"; French Canadian: Barbeau JAFL XXIX 10; Missouri French: Carrière; Italian: Basile Pentamerone I No. 1; Philippine: Fansler MAFLS XII 196; Japanese: Ikeda.


B103.1.3. *Gold-producing dog.* Droppings of gold.—Penzer V 11 n. 1; Chinese: Eberhard FFC CXX 35f.


B103.2. Treasure-laying animals.

B103.2.1. Treasure-laying bird. Bird lays money or golden eggs or an egg at every step.—Köhler-Bolte I 409; Cox 510 n. 54; Fb "höne" I 570b.—Icel.: *Boberg; Breton: Sébillot Incidents s.v. "oiseau"; India: *Thompson-Balys, Panchatantra III 14, (Ryder tr.) 359.

B103.3. Animal giving treasure as milk.


B103.4. Animal spitting (vomiting) treasure.

B103.4.1. Fish with coin in mouth. Dh II 180.

B103.4.1.1. Silver and gold run from cod’s mouth. Type 1654*.

B103.4.2. Serpent with jewel in his mouth. India: *Thompson-Balys.

B103.4.2.1. Grateful snake spits out lump of gold for his rescuer. India: Thompson-Balys.

B103.4.2.2. Snake vomits jewels. India: Thompson-Balys.

B103.4.3. Dog vomits gold and silver. Irish myth: Cross (B109.1.1).

B103.5. Animal laying treasure in water.

B103.5.1. Serpent lays treasure in lake. Swiss: Jegerlehner 305, n. 3.

B103.6. Animal producing treasure by bite.

B103.6.1. Serpent's bite produces ornaments and clothes. India: Thompson-Balys.

B103.7. Animal producing treasure at death.

B103.7.1. When destructive bird is killed, barn is found full of gold. India: Thompson-Balys.

B105. Animal bearing precious ornaments.

B105.1. Hind with gold chain on neck. *Fb "hind".

B105.2. Deer with string of pearls around its neck. India: Thompson-Balys.

B106. Animal lying on treasure. Serpent with gold under him.—Fb "lindorm" II 433b.

B107. Animal with treasure inside it.

B107.1. Fish with ingot of gold inside it. Irish myth: Cross.


B110. B110. Treasure-producing parts of animals.


B113. B113. Treasure-producing parts of bird. **Aarne MSFO XXV 176 (extensive list of parts).

B113.1. B113.1. Treasure-producing bird-heart. (Cf. D1015.1.1.) Brings riches when eaten.—**Aarne MSFO XXV 176; *Type 567; Penzer I 19 n 2; India: Thompson-Balys.

B113.2. B113.2. Treasure-producing bird-head. (Cf. D1011.0.1.)—*Aarne MSFO XXV 176.

B113.3. B113.3. Treasure from bird's feathers. German: Grimm Nos. 60, 64.


B115.1. B115.1. Ear-cornucopia. Animal furnishes treasure or supplies from its ears.—*Cox Cinderella 475 n. 2.—*Fb "tyr" III 908a, "øre" III 1181a.—Breton: Sébillot Incidents s.v. "oreille", "boeuf", "nourriture".

B115.2. B115.2. Wing-cornucopia. Turkey supplies treasure from its wings.—Southern Ute: Lowie JAFFL XXXVII 85 No. 56.


B119.2. B119.2. Treasure produced by goat's entrails. German: Grimm No. 130.

B120. **B120. Wise animals.** India: Thompson-Balys.

B120.0.1. **B120.0.1. Animals have second sight.** Irish myth: Cross.

B121. **B121. Beasts with magic wisdom.**


B121.1.1. **B121.1.1. Infallible hunting-dog.** Greek: Fox 72; Irish myth: Cross.

B121.2. **B121.2. Fox as alchemist.** Chinese: Werner 381, Krappe CFQ III (1944) 125f.

B121.3. **B121.3. Cat with magic wisdom.** Jewish: Neuman.

B121.4. **B121.4. Ass (mule) with magic wisdom.** Jewish: Neuman.

B121.5. **B121.5. Ox with magic wisdom.** Jewish: Neuman.

B121.6. **B121.6. Lion with magic wisdom.** German: Grimm No. 67.


B122.0.1. **B122.0.1. Wise magpie.** Calif. Indian: Gayton and Newman 57.

B122.0.2. **B122.0.2. Wise golden peacock.** India: Thompson-Balys.

B122.0.3. **B122.0.3. Wise owl.** India: Thompson-Balys; Buddhist myth: Malalasekera I 1038.

B122.0.4. **B122.0.4. Prophesying parrot.** India: *Thompson-Balys, Buddhist myth: Malalasekera I 1038.

B122.0.5. **B122.0.5. Wise eagle (in Yggdrasil).** Icel.: MacCulloch Eddic 332.


B122.1.2. **B122.1.2. Bird reveals druidic secrets.** Irish myth: Cross.

B122.2. **B122.2. Birds as reporters of sights and sounds.** Sit on Odin's shoulder and report what they see and hear.—Icel.: MacCulloch Eddic 65, Krappe Etudes 29ff.

B122.3. **B122.3. Bird can recite sacred writings.** Persian: Carnoy 290.
B122.4. *Bird announces time for sunrise and sunset.* Chinese: Werner 186f.


B122.8. *Parrot scout sent to enemy camp to ascertain strength.* Buddhist myth: Malalasekera II 980.

B123. *Wise reptile.*


B123.1.1. *Serpent's wisdom from eating from tree of knowledge.* Jewish: Neuman.

B124. *Wise fish.* (Cf. B175.)


B126. *Amphibian with magic knowledge.*

B126.1. *Frog with magic knowledge.* Jewish: Neuman.

B130. **Truth-telling animals.**


B131.2. B131.2. *Bird reveals treachery.* (Cf. B133.2.)—Type 707; BP II 380ff. (Gr. No. 96); Köhler-Bolte I 277; India: Thompson-Balys.


B131.5. Peacock's feathers ruffled in presence of poison. (Cf. B143.1.2.)—Penzer I 110 n. 1.


B133. Truth-speaking horse. Type 531; BP III (Gr. No. 126).


B133.0.1.1. Ass alone knows where hidden wind can be found. India: Thompson-Balys.


B133.3. Speaking horse-head. The helpful magic horse (B181) is killed (B330). The head is preserved and placed on the wall. It speaks and reveals the treachery practiced against the heroine.—*Type 533; **W. Ljungman Tve Folkminnesundersökningar (Göteborg 1925) 41ff; *BP II 273 (Gr. No. 89) 274 n. 1.—Hindu: Keith 122.

B133.4. Horse refuses to carry one who speaks falsehood. Irish myth: Cross.

B133.4.1. Horses refuse to remain with owner who has been cursed by clerics. Irish myth: Cross.


B134.3. **Dog as animal of warning.** *Fb "hund" I 678.—Icel.: Boberg, India: Thompson-Balys.

B134.3.1. **Dog warns of coming.** Chinese: Graham 123, p. 3.

B134.4. **Dog chooses between opposing tribes.** Irish myth: Cross.

B134.5. **Dog returns from dead to clear master of murder.** India: Thompson-Balys.

B135. **Truth-telling cat.** India: Thompson-Balys.

B136. **Truth-telling deer.** Jewish: Neuman.

B140. **Prophetic animals.** India: Thompson-Balys.

B141. **Prophetic domestic beasts.**

B141.1. **Prophetic goat.** Africa (Angola): Chatelain 53 No. 2.


B141.2.1. **Horse weeps for master's (saint's) approaching death.** Irish myth: Cross.

B141.3. **Ass's behavior predicts the weather.** Italian Novella: Rotunda.

B141.4. **Dog with magic sight.** *Fb "hund" IV 227a.

B141.4.1. **Dog (transformed man) prophesies coming of enemy.** Irish myth: Cross.

B141.5. **Prophetic cow.** India: Thompson-Balys.

B142. **Prophetic wild beasts.**

B142.1. **Prophetic fox.** Chinese: Werner 370.

B142.2. **Prophetic jackal.**

B142.2.1. **Jackal gives warning.** India: Thompson-Balys.

B142.3. **Prophetic hart.** Alphabet of Tales No. 416.

B142.4. **Prophetic lion.** German: Grimm No. 67.

B143. **Prophetic bird.** (Cf. B172.)—*Types 516, 517; BP I 322f., 323 n. 1; Rösch FFC LXXVII 116; Hdb. d. Abergl. s.v. "Angang" I 428; India: *Thompson-Balys.—Jamaica: *Beckwith MAFLS XVII 266 No. 73.

B143.0.1. **Swan as prophetic bird.** Fb "Svane" III 663; Handwb. d. Abergl. VII 1403.—Icel.: MacCulloch Eddic 262.

B143.0.2. **Magpie as prophetic bird.** Fb. "Skade" III 219; Handwb. d.
Abergl. III 796 "Elster".

B143.0.3. B143.0.3. *Owl as prophetic bird.* India: Thompson-Balys.

B143.0.4. B143.0.4. *Raven as prophetic bird.* Jewish: Neuman; Icel.: Boberg.

B143.0.5. B143.0.5. *Hen as prophetic bird.* Jewish: Neuman.


B143.0.7. B143.0.7. *Eagle as prophetic bird.* Jewish: Neuman.

B143.0.8. B143.0.8. *Crow as prophetic bird.*


B143.1.5. B143.1.5. *Golden cock warns against attack.* Icel.: *Boberg.


B144. B144. *Prophetic fish.* (Cf. B175.)

B144.1. B144.1. *King of fishes prophesies hero's birth.* *Type 303; BP I 528 (Gr. Nos. 60, 85).—Africa (Angola): Chatelain 66 No. 3.


Beasts of ill-omen.

**Fox as beast of ill-omen.** Chinese: Werner 370; Icel.: Boberg.

**Cat as beast of ill-omen.** Fb "kat".—Irish myth: Cross.

**Mouse as beast of ill-omen.** *Fb "mus" II 631a.

**Jackal as beast of ill-omen.** India: Thompson-Balys.

Birds furnish omens.

**Raven as bird of good omen.** Irish myth: Cross; Icel.: Boberg.

**Eagle as omen of victory.** *Hdwb. d. Abergl. s.v. "Angang" I 428; German: Grimm No. 105.

**Crow as bird of ill-omen.** *Fb "krage".—Icel.: Boberg; Hindu: Tawney I 284, 465 n.; Irish myth: Cross; Spanish Exempla: Keller.

**Gull as bird of ill-omen.** *Fb "mege".

**Raven as bird of ill-omen.** *Krappe Etudes 31 ff.; Fb "ravn" III 22a; Irish myth: Cross; Icel.: Boberg.

**Owl as bird of ill-omen.** Hdwb. d. Abergl. II 1073 s.v. "Eule".—Alphabet of Tales Nos. 87, 88.—India: Thompson-Balys; Icel.: Boberg.

**Eagle as bird of ill-omen.** Irish myth: Cross; Icel.: Boberg.

**Vulture as bird of ill-omen.** Indian myth: Thompson-Balys.

**Peacock as bird of ill-omen.** India: Thompson-Balys.

Other animals furnish omens.

**Divination by fall of house-lizard.** India: Thompson-Balys.

**Other animals furnish good omens.**

**Crickets as good omens.** Hdwb. d. Abergl. III 1167.

**Bees (ants) leave honey on lips of infant to show future greatness.** Spanish Exempla: Keller.

**Other animals furnish bad omens.**

Oracular animals.

**Hopf (L.) Tierorakel und Orakeltiere in alter und neuer Zeit (Stuttgart, 1888).—Krappe JAFL LV 228 ff.; India: Thompson-Balys.


B151.1.1. B151.1.1. Horses determine road to be taken. They are left to pick out the road themselves and to stop at the destination.—*DeCock Studien en Essays 200ff.; Wesselski Theorie 30.—Chinese: Graham.


B151.1.1.0.2. B151.1.1.0.2. Horse stops where murder has occurred. Finnish: Aarne FFC XXXIII 39 No. 4**.

B151.1.1.0.3. B151.1.1.0.3. Horse allowed to go as it pleases, finds unknown person. Chinese: Graham.

B151.1.1.1. B151.1.1.1. Mare with foal left behind finds road home. The foal is left so that the force of nature in the mare will discover the unknown road home.—Hdwb. d. deutschen Märchens s.v. "Ariadnefaden" n. 15.


B151.1.1.2.1. B151.1.1.2.1. Ass carries usurer's body to the gallows instead of to the church. He has been denied burial in the church.—Alphabet of Tales No. 705.

B151.1.1.2.2. B151.1.1.2.2. Baalam's ass. Advises master that angel is barring the way. Italian Novella: Rotunda.


B151.1.3. B151.1.3. Fox determines road to be taken. India: Thompson-Balys.


B151.2. B151.2. Bird determines road to be taken.


B151.2.0.2. B151.2.0.2. Birds show way to otherworld. Irish myth: Cross.


B152. B152. Animal selects unknown person.
B152.1. Dog indicates pregnant woman, adulteress, etc. (Cf. B121.1, B134, B153.)—English: Child I 270 n.

B152.2. Fly indicates successful suitor. Girl to marry man on whom specially marked fly lights.—India: *Thompson-Balys.

B152.3. Hawk lighting on man points out criminal. Korean: Zong-in-Sob 123 No. 59.


B153.1. Dog indicates other hidden objects. Icel.: Boberg.

B154. Animal as soothsayer.

B154.1. Ox as soothsayer. All judgments referred to it. (Cf. B182.2.)—Persian: Carnoy 335.


B154.3. Fish-eagle as soothsayer. Ila of Rhodesia: Smith and Dale 354.

B155. Location determined by halting of an animal.—Irish myth: Cross. (Cf. B153.)

B155.1. Building site determined by halting of animal. Where the animal stops the building is erected.—Fb "kvie" II 338a, "kirke" IV 258a; Sébillet France IV 114, 127; Günter Christliche Legende des Abendlandes 81; Dickson Valentine and Orson 54 n. 66; *Pease Classical Philology XII (1917) 8ff.; Norden on Vergil Aeneid VI, lines 136ff.; Stemplinger Neue Jahrb. XLVII (1920) 41.—Finnish-Swedish: Wessman 70 no. 598; Finnish: Holmberg Finno-Ugric 125, 145, Aarne FFC XXXIII 46 No. 82; Estonian: Aarne FFC XXV 133 No. 82; Danish: Kristensen Danske Sagn III (1895) 167ff., (1931) 117ff.; Irish myth: Cross; Eng., Wales: Baughman.


B155.2. City founded on spot where cow lies down. Greek: Frazer Apollodorus I 315 n. 1, II 38 n. 1; India: Thompson-Balys.


B155.2.2. Location of settlement at place a cow stops and where milk flows by itself. India: Thompson-Balys.

B155.2.3. Birds indicate the place where a town (castle) is to be built. Krappe Revue de l'histoire des Religions CXIV (1936) 236—246.

B155.2.4. Pursued animal indicates where city is to be built. India: Thompson-Balys.

B155.3. Animal determines burial place of saint. Günter Christliche Legende des Abendlandes 55; Sloet De Dieren in het Germanische Volksgeoloof in Volksgebruik
153f.; Irish myth: Cross; Jewish: Neuman.


B159. B159. Miscellaneous oracular animals.


B159.2. B159.2. Horse lies down when grain of wheat falls from load. Irish myth: Cross.

B159.3. B159.3. Cleric goes with saint whom his cow follows. Irish myth: Cross.

B159.4. B159.4. Vulture's chicks will not eat dead hero's leg, since they know he has been treacherously murdered. India: Thompson-Balys.


B161.2. B161.2. Fortune learned from serpent. Fb "orm" II 759b.


B161.4. B161.4. Power of seeing whether the dead go to heaven or hell is gained from serpent. India: Thompson-Balys.

B162. B162. Wisdom from fish. (Cf. B175.)


B163. B163. Wisdom from other animal.


B165. B165. Animal languages learned from animal.

B165.1. B165.1. Animal languages learned from serpent (not eaten). (Cf. B176.)—*Type 670; Aarne FFC XV 28ff.—Greek: *Frazer Apollodorus I 86 n. 2; India:
Thompson-Balys.

B165.1.1. B165.1.1. Animal languages learned by having ears licked by serpent. (Cf. B161.1.)—*Penzer VII 3 n. 2; *BP I 133.

B165.1.2. B165.1.2. Animal languages from stolen serpent's crown. (Cf. B176.) —*Type 672A; cf. BP II 464.

B165.1.3. B165.1.3. Cobra writes letters on prince's tongue: "Having heard all kinds of creatures talk, you will understand them."—India: Thompson-Balys.


B170—B189. OTHER MAGIC ANIMALS

B170. B170. Magic birds, fish, reptiles, etc.


B171.1. B171.1. Demi-coq. A cock is cut in two and is made magic. Carries robbers, foxes, and stream of water under wings.—*Type 715; *BP I 258.—Missouri French: Carrière.

B171.1.0.1. B171.1.0.1. Magic cock carries great loads in his ear (load of grain, fox, tiger, bees, wasps, etc., also fire and water).—India: Thompson-Balys.


B172.3. B172.3. Magic bird collects seeds. Sees that they are properly placed. Also carries off people's enemies.—Persian: Carnoy 289.


B172.10. *Black birds.*

B172.10.1. *Innumerable birds (black birds) fly into and out of tower (steeple) of fire.* Irish myth: Cross.

B172.11. *Bird steals island.* India: Thompson-Balys.


B175.2. *Magic tunny (grateful); carries out hero's wish.* Later he saves him from drowning and restores his sanity.—Italian Novella: Rotunda.


B176.1.2. *Magic snake can compress himself to minute size and expand to giant size.* India: Thompson-Balys.

B177. *Magic amphibia.*


B181.1. *Magic cat.* (Cf. B211.8, B422.)—BP 146f.; Norlind Skattsägner 47 n. 1; Irish myth: Cross. See also references to B422.

B181.1.1. *Cat with remarkable powers of sight.* India: Thompson-Balys.


B182.1.4. *Dog that is hound by night and sheep by day.* Irish myth: Cross.

B182.1.5. *Dog that is hound by day and flame of fire by night.* Irish myth: Cross.


B183.1.1. *Magic mouse to be flayed.* Mouse orders hero to flay him and to use skin for magic purposes. Later the skin is returned to the mouse.—Africa (Zulu): Calaway 97.


B184.1.1.2. B184.1.1.2. Horse as swift as a bird. Icel.: Boberg.


B184.1.1.4. B184.1.1.4. Magic horse travels on sea or land. Fb "hest" I 598b; Malten (J.) Jahrbuch des kl. deutschen arch. Inst. XXIX 189; Type 516; Rösch FFC LXXVII 108; Irish myth: Cross; Greek: Iliad Book 20 line 273.


B184.2.1. Magic cow.

B184.2.1.1. Magic cow gives extraordinary milk.

B184.2.1.1.1. Magic cow gives red milk. Swiss: Jegerlehner Oberwallis 305 No. 2.


B184.2.1.3. Cow grants all desires. Penzer II 45 n. 2; India: Thompson-Balys (B109.4).

B184.2.2. Magic ox. (Cf. B154.)—Types 510, 511; cf. Wesselski Märchen before Grimm, introd.—French Canadian: Barbeau JAF XXXIX 16.—Icel.: Boberg; Jewish: *Neuman.—Africa (Kaffir): Theal 169, (Basuto): Jacottet 240 No. 35.—Cf. also the giant blue ox of Paul Bunyan (B871.1.1.).

B184.2.2.1. Magic ox from unusual sexual union of animals. Irish myth: Cross.

B184.2.2.2. Magic cow (ox, bull) from water world. Irish myth: Cross.


B184.2.3.1. Magic bull to be flayed. The bull orders the hero (heroine) to flay him and to use his skin for magic purposes. (Cf. B192, B335, B411.1.)—Cox Cinderella 365 (Swedish).—Wyandot: Thompson CColl II 412.

B184.2.3.2. Magic bull can be milked. Irish myth: Cross.

B184.2.3.3. Indra sends down buffalo whose milk is offered to the saints. India: Thompson-Balys.


B184.3. Magic swine.


B184.3.0.5. Herd of magic swine that cannot be counted twice with the same result. Irish myth: Cross.

B184.3.1. Magic boar. Meyer Germanische Mythologie (1891) 102; Irish
myth: Cross; Icel.: Boberg.


B184.3.2. B184.3.2. Magic pig.


B184.3.2.2. B184.3.2.2. Magic pig turns water into wine for nine days. Irish myth: Cross.

B184.3.2.3. B184.3.2.3. Skin of magic pig heals wounds. Irish myth: Cross.


B184.5. B184.5. Magic goat.


B192.3. B192.3. Treasure-producing bird killed to please a paramour. India: Thompson-Balys.


B200—B299.

**B200—B299. Animals with human traits.**

**B200. Animals with human traits.** See in general the literature dealing with fables, with the Romance of Reynard, with the bear-fox cycle of Europe, with the rabbit fox cycle of America, etc.—Irish myth: Cross Fables: Wienert FFC LVI; Hervieux Les Fabulistes latins; Jacobs The Fables of Aesop; Jewish: Neuman; Reynard the Fox: Graf FFC XXXVIII; Bear-fox cycle: Krohn Bär (Wolf) und Fuchs JSFO VI; Dh IV; Rabbit-fox cycle: Parsons MAFLS XV (1) notes; Beckwith MAFLS XVII notes. See also Panchatantra.—Marquesas: Handy 79; S. A. Indian (Warrau): Métraux RMLP XXXIII 146, (Chiriguano): *ibid.* 161, 179.

**B210. Speaking animals.** India: Thompson-Balys.

B210.1. **Person frightened by animals successively replying to his remarks.** Example: Man riding horse and followed by dog tells horse to jump over a hole. Horse says, "I will not." Man turns to dog and says, "Isn't that strange—a horse talking!" The dog says, "Yes, isn't it." Often the man runs, meeting other animals which answer him, until he falls exhausted.—U.S.: *Baughman.*

B210.2. **Talking animal or object refuses to talk on demand.** Discoverer is unable to prove his claims: is beaten.—U.S. Negro: Baughman.

B210.3. **Formerly animals and man spoke the same language.** God took the power of speech from the animals because men refused to kill speaking beasts.—India: Thompson-Balys.

B211. **Animal uses human speech.** *Chauvin VIII 126 No. 113; *BP I 331.—Irish myth: Cross; Breton: Sébillot Incidents s.v. "animaux"; French Canadian: Barbeau JAFL XXIX 13; Hindu: Tawney II 599; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 40 No. 28. See also references given under B200.

B211.0.1. **Animals speak, praising God, on the night of Christ's Nativity.** Irish myth: Cross.

B211.1. **Speaking beasts—domestic.**

B211.1.1. **Speaking sheep.** Breton: Sébillot Incidents s.v. "mouton"; Missouri-French: Carrière.

B211.1.1.1. **Speaking ram.** Irish myth: Cross; Greek: Grote I 117; Breton: Sébillot Incidents s.v. "belier".

B211.1.1.1.1. **Ram stung by hornet on Sabbath says, "Damn!" Pious owner resolves to sell it next day.**—U.S.: Baughman.

B211.1.2. **Speaking goat.** Breton: Sébillot Incidents s.v. "chèvre"; India: Thompson-Balys; Africa (Angola): Chatelain 55 No. 2.

B211.1.3. **Speaking horse.** *Types 531, 532; BP II 274f., III 18; Penzer II 57; Fb "hest" I 598b; *Loomis White Magic 61; Missouri French: Carrière; Greek: Malten


B211.1.3.2. B211.1.3.2. Speaking mule. Africa (Kordofan): Frobenius Atlantis IV 53 ff. No. 6.


B211.1.5. B211.1.5. Speaking cow. French-Canadian: Sister Marie Ursule (B211.19); Lithuanian: Balys Index Nos. *543, 481; India: *Thompson-Balys.

B211.1.5.1. B211.1.5.1. Speaking ox. Buddhist myth: Malalasekera I 812.

B211.1.5.2. B211.1.5.2. Speaking buffalo. India: Thompson-Balys.

B211.1.5.3. B211.1.5.3. Speaking bullock. India: Thompson-Balys.

B211.1.5.4. B211.1.5.4. Speaking yak. India: Thompson-Balys.

B211.1.5.5. B211.1.5.5. Speaking calf. Jewish: Neuman.


B211.2. B211.2. Speaking beast—wild.

B211.2.1. B211.2.1. Speaking stag. Irish myth: Cross; Breton: Sébilleot Incidents s.v. "cerf"

B211.2.2. B211.2.2. Speaking lion. *Loomis White Magic 59; German: Grimm No. 60, 67, 88; French-Canadian: Gautier, Sister Marie Ursule (B211.20); Moreno: Esdras (B211.15).

B211.2.2.1. B211.2.2.1. Speaking tiger. French-Canadian: Sister Marie Ursule (B211.21); India: *Thompson-Balys; Chinese: Graham, Eberhard FFC CXX 41; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 155, 166.
B211.2.2.2. Speaking jaguar. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 155.

B211.2.3. Speaking bear. German: Grimm Nos. 60, 114, 161; French-Canadian: Sister Marie Ursule (B211.22).

B211.2.4. Speaking wolf. Irish myth: Cross (B211.25); German: Grimm Nos. 8, 26, 37, 60; Jewish: Neuman.

B211.2.5. Speaking fox. German: Grimm Nos. 8, 57, 60, 191; Jewish: Neuman.

B211.2.6. Speaking hare (rabbit). Irish myth: Cross; German: Grimm Nos. 8, 60, 66.

B211.2.7. Speaking sea-beast. Irish myth: Cross (B211.17).

B211.2.7.1. Speaking seal. Irish myth: Cross (B211.17.1).

B211.2.8. Speaking mouse. India: Thompson-Balys.


B211.2.10. Speaking monkey. India: *Thompson-Balys; Chinese: Eberhard FCC CXX 42.

B211.3. Speaking bird. Type 516; *Cox 527—9; Penzer I 48; Dickson Valentine and Orson 51 n. 60; Tobler Epiphanie der Seele 53; *Fb "fugl"; Krappe Hispanic Review I (1933) 67ff.; Irish myth: Cross; Breton: Sébillot Incidents s.v. "oiseau".—Arabian: Burton III 126n, 129ff., SV 300; Bloomfield On Talking Birds in Hindu Fiction (Festschrift für Ernst Windisch) 349ff.; India: *Thompson-Balys; Chinese: Graham; Missouri-French: Carrière; Jewish: Neuman; Africa: Bouveignes 109, (Upoto): Einstein 137, (Duala): Lederbogen V 139.—Cf. Type 720 (BP I 412).

B211.3.1. Speaking turkey. Zucu: Cushing Zuci Folk Tales 54ff.

B211.3.2. Speaking cock. Fb "kok" II 248b.; Missouri-French: Carrière; Jewish: Neuman.

B211.3.2.1. Speaking chicken. Jewish: Neuman.

B211.3.3. Speaking goose. India: Thompson-Balys.

B211.3.4. Speaking parrot. India: *Thompson-Balys.


B211.3.7. Speaking sparrow. India: Thompson-Balys.

B211.3.9. B211.3.9. Speaking crow. French-Canadian: Sister Marie Ursule (B211.10.1); India: Thompson-Balys.

B211.4. B211.4. Speaking insects.

B211.4.1. B211.4.1. Speaking ant. French-Canadian: Sister Marie Ursule (B211.23).

B211.4.2. B211.4.2. Speaking bee. German: Grimm No. 107.


B211.7. B211.7. Speaking amphibia.

B211.7.1. B211.7.1. Speaking frog. Cf. Type 440; BP I 1 (Gr. No. 1); Fb "frø"; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 171; India: Thompson-Balys.

B211.7.2. B211.7.2. Speaking toad. Breton: Sébillot Incidents s.v. "crapaud"; Missouri-French: Carrière (B211.13).


B212.0.1. B212.0.1. All kinds of animals understand the language of heaven. Irish myth: Cross; Jewish: Neuman.

B212.0.2. B212.0.2. First animals knew human language. Jewish: Neuman.


B214.1.2. B214.1.2. Singing boar. Irish myth: Cross (B211.5.1).


B214.1.10. *Singing snake.*


B214.2. *Whistling animals.*


B214.3. *Laughing animal.*


B214.4. *Weeping animal.*


B215. *Animal languages.* The various animals have languages of their own. (Cf. B251.1.2.)—*Type 517, 670, 671; *BP I 131, 322, 323 n. 1; **Aarne FFC XV; *Chauvin V 180, 296.

B215.0.1. *Animals taught one another's language.* India: Thompson-Balys.


B215.2. *Dog language.* *Type 671.—Breton: Sébillot Incidents s.v. "chien".


B215.3. *Fox language.* Nouvelles Récréations No. 29.

B215.4. *Frog language.* *Type 671.


B216. *Knowledge of animal languages.* Person understands them.—*Types 517, 670, 671; *Toldo Studien zur vgl. Lititsch. VIII 18; *BP I 321; Köhler-Bolte I 145, II 340; *Grunwald Hessische Blätter f. Vksk. LXI 316; Icel.: Boberg; Irish myth: Cross; Breton: Sébillot Incidents s.v. "language"; Hindu: Penzer I 107 n. 1, VII 3 n. 2; India:


B217.1.1. B217.1.1. Animal languages learned from eating serpent. (Cf. B176.) —*Type 673; *BP I 131 (Gr. No. 17); *Cox 496 n. 32; *Norlind Skattsägner 37ff.; **Scott Thumb; Philostratres Life of Apollonius (Loeb ed.) 57; Chinese: Eberhard FFC CXX 17 No. 8; Icel.: Boberg.

B217.1.2. B217.1.2. Animal languages learned from eating dragon's heart. Smith Evolution of the Dragon 82; *BP I 131; *von Sydow Fевне 35ff.; **Scott Thumb.


B221.2.1. B221.2.1. Procurator of rats. Serpent has the office.—Fb "lindorm" II 433a.

B221.3. B221.3. Land of lions. Icel.: Boberg.


Korrespondenzblatt des Vereins f. niederdeutsche Sprachforschung XXXVI (1917—1918) 77; *Seelman (cf. B215 above); Sächs "Das Regiment der anderthalbhundert Vögel" (Stuttgart Verein CV) 278ff.


B235. B235. Secrets discussed in animal meeting. *Type 613; *BP II 481 (Gr. Nos. 6, 55, 88, 125, 119a); **Christiansen FFC XXIV; Fb "bjørn" IV 43a; Bloomfield Am. Journ. of Philology XLI 309ff.; Bloomfield in Penzer VII viii;—Missouri-French: Carrière; India: Thompson-Balys.


B236.0.1. B236.0.1. Animal king chosen as result of a contest. Type 221; *BP III 278; Dh IV 169ff.—India: Thompson-Balys; Africa (Gold Coast): Barker and Sinclair 155 No. 30.

B236.1. B236.1. Election of king of birds. (Cf. B232.)—*Type 221; *BP III 278 (Gr. No. 171); Penzer V 100ff.; India: Thompson-Balys; Panchatantra (tr. Ryder) 304; Bødker Exemplar 293 No. 53; Japanese: Ikeda.

B236.2. B236.2. Election of king of fishes. (Cf. B233, B243.)—*BP III 284 (Gr. No. 172); *Dh IV 192ff.


B238. B238. Animal council assigns place and work to all.


B238.2. B238.2. Bird council assigns coats to different birds. India: Thompson-Balys.


B240.4. Lion as king of animals. (Cf. K961, K962, K1632.)—Wienert FFC LVI 47; Benfey Panchatantra I 191, 230; Bødker Exempler 277 No. 17, 303 No. 74; Jewish: Neuman; Graf FFC XXXVII passim; India: *Thompson-Balys; Japanese: Ikeda.

B240.4.1. Minister of lion-king a crane. India: Thompson-Balys.

B240.5. Tortoise as king of animals. Africa (Mbundu): Bell JAFL XXXV 135ff. No. 15.


B240.8. Fox as king of animals. Wienert FFC LVI 47.

B240.9. Dog as king of animals. Wienert FFC LVI 47.

B240.10. Wolf as king of animals. Wienert FFC LVI 47.

B240.11. Camel as king of animals. Wienert FFC LVI 47.

B240.12. Monkey as king of animals. Wienert FFC LVI 47.


B240.15. Crocodile as king of animals. Africa (Fang): Trilles 158.

B241. King of beasts (quadrupeds).

B241.1. Various beasts as king of beasts.

B241.2. King of the various kinds of beasts.


B241.2.5. King of mice. English: Jacobs English 82 No. 17; India: *Thompson-Balys.

B241.2.7.  *King of dogs.* Fb "hund" IV 227b.


B241.2.10.  *King of deer.* Buddhist myth: Malalasekera II 69.

B241.2.11.  *King of elephants.* Panchatantra (tr. Ryder) 275, 308; Wienert FFC LVI 47; Buddhist myth: Malalasekera I 415, 483, 921.


B242.  *King of birds.* *Type 221; *BP III 278 (Gr. No. 171).—Irish myth: Cross; Bødker Exempler 293, No. 52.; Breton: Sébillot Incidents s.v. "oiseaux"; Missouri-French: Carrière; English: Jacobs English 82 No. 17; Hindu: Tawney I 183, II 65 n.; India: *Thompson-Balys; Buddhist myth: Malalasekera I 40, 437.

B242.1.  *Various birds as king of birds.*


B242.1.2.  *Wren king of birds.* Wins contest for kingship. (Cf. B236.1.) —*Type 221; *BP III 278 (Gr. No. 171); Irish myth: Cross; Japanese: Ikeda.

B242.1.2.1.  *Wren as "druid of the birds" (drui én).* Irish myth: Cross.


B242.2. King of the various kinds of birds.

B242.2.4. King of pigeons. India: Thompson-Balys.
B242.2.5. King of peacocks. India: Thompson-Balys.

B243. Various fishes as king of fishes.

B243.1.2. Eel as king of fishes. S. A. Indian (Toba): Métraux MAFLS XL 6.

B243.2. King of various kinds of fishes.

B243.2.2. King of eels. Fb "el" III 1190b.

B244. King of reptiles.

B244.1. King of serpents (snakes). *Type 672; BP II 463f.; *Fb "snogekonge" III 437b, "lindorm" II 433 b, "hugormekonge" I 667.—Danish: Kristensen Danske Sagn II (1893) 213ff., (1928) 139ff.—Hindu: Keith 154; Penzer VI 29; India: *Thompson-
Balys; Buddhist myth: Malalasekera I 27, 64, 230, 1149, II 529, 556; Chinese: Eberhard 17 No. 8; Zanzibar: Bateman 202 No. 10.

B244.1.1. B244.1.1. Queen of watersnakes. India: Thompson-Balys.

B244.1.2. B244.1.2. Serpent king resides in lake. Buddhist myth: Malalasekera II 981.

B244.1.3. B244.1.3. Gigantic hood of serpent king. Buddhist myth: Malalasekera II 796.

B244.1.4. B244.1.4. Four royal families of snakes. Buddhist myth: Malalasekera I 231.


B245.1. B245.1. King of frogs. Type 440, Grimm No. 1; BP I 1ff.; Panchatantra (tr. Ryder) 369; Bødker Exempler 297 No. 61; Cosquin études 530; Breton: Sébillot Incidents s.v. "roi", "grenouille".—English: Jacobs English 237; Hindu: Keith 147; India: Thompson-Balys; Chinese: Eberhard 76 No. 43.


B246.1. B246.1. King of ants. Fb "myre".


B251. B251. Animals praise or worship.


B251.1.2.2. Cows speak to one another on Christmas. (Cf. B215.)—Fb "ko" II 240b.


B251.2.2. Fish perform races as welcome to saint. Irish myth: Cross.

B251.2.3. Wolves lick saint's shoes. Irish myth: Cross.

B251.2.4. Fly habitually buzzes when cleric returns from matins. Irish myth: Cross.

B251.2.5. Birds beat waters with wings as welcome to saint. Irish myth: Cross.


B251.2.6.2. Cow licks saint's feet. Irish myth: Cross.

B251.2.7. Wild animals as saint's disciples. *Loomis White Magic 63.

B251.2.7.1. Fish come in great numbers to the bank of a stream in order to hear Anthony of Padua preach. *Loomis White Magic 70.

B251.2.8. Sea-monster honors saint above all others. Irish myth: Cross.


B251.2.10. Cow gives twelve measures of milk for the twelve apostles of Ireland. Irish myth: Cross.

B251.2.10.1. Brilliantly white cow comes to be milked for infant saint. Irish myth: Cross.

B251.2.11. Lion lies down at feet of saint. Saintyves Saints Successeurs 133.


B251.3. Animals sing songs of praise. Jewish: Neuman (cow, cat, lion, mouse, cock, vulture, fish, frog); Irish myth: Cross.


B251.4.1.1. *Wild beast seeks protection of saint against hunters.* *Loomis White Magic 61f.*

B251.5. B251.5. *Animals fast.* Irish myth: Cross (B251.4).


B253.1. B253.1. *Snakes have mass.* Swiss: Jegerlehner Oberwallis 310 No. 34.


B253.5. B253.5. *The deer with a cross carried between their horns.* *Loomis White Magic 61.*


B256.3. B256.3. *Deer makes its horns available as a bookholder to a saint.* *Loomis White Magic* 61.


B256.4.1. B256.4.1. *Wolves guard saint's cattle like watchdogs when he is absent.* *Loomis White Magic* 59.

B256.5. B256.5. *Obedience of the feathered creatures to the commands of saint.* *Loomis White Magic* 67f.

B256.5.1. B256.5.1. *Birds protect saint and serve him.* *Loomis White Magic* 68.


B257. B257. *Animal funeral.* *Type 2021; *BP II 146 (Gr. No. 80).

B259. B259. *Miscellaneous religious animals:*

B259.1. B259.1. *Ass insists upon payment of tithes.* When stolen by thieves, the ass refuses to eat for three days because the thieves' provender has not been tithed. —Hebrew: Gaster Exempla 228 No. 235; Jewish: Neuman.


B259.3. B259.3. *Hog will not accept food from excommunicated men.* Alphabet No. 312.
B259.4. Bees build church of wax to contain consecrated host. (Cf. A2012.1.)—*Kittredge Witchcraft 150, 469 n. 112; Alphabet No. 695.—*Loomis White Magic 65.—Irish myth: Cross.

B259.4.1. Animals refrain from spoiling consecrated food. Irish myth: Cross.


B260.1. Two groups of animals make peace treaty. Tahltan: Teit JAFL XXXII 213 No. 1 (18); Shuswap: Teit JE II 658f.


B261.1. Bat in war of birds and quadrupeds. Because of ambiguous form joins first one side and then the other. Discredited.—Wienert FFC LVI *48 (ET 66, 67), *52 (ET 166), 134 (ST 398, 399); Halm Aesop Nos. 307, 391; Dh IV 197ff.; India: Thompson-Balys; Japanese: Ikeda; Africa (Benga): Nassau 163 No. 21, (Ibo, Nigeria): Basden 281, Thomas 161 (hornbill), (Mpongwe): Nassau 53 No. 8 (crocodile), (Yoruba): Ellis 252 No. 3.

B261.1.1. Tame elephant not accepted by wild brethren. India: Thompson-Balys.

B262. War between domestic and wild animals. *Type 104; *BP I 425.—Japanese: Ikeda.

B263. War between other groups of animals.

B263.1. War between toads and frogs. Breton: Sébillot Incidents s.v. "crapauds".

B263.2. War between elephants and ants. Indonesian: De Vries's list No. 132.

B263.3. War between crows and owls. —Spanish Exempla: Keller; Hindu: Penzer V 98—113.—Panchatantra III intr. (tr. Ryder) 291ff; Bødker Exempler 293 No. 52.

B263.4. War between birds and reptiles. India: Thompson-Balys.

B263.5. War between groups of birds. Irish myth: Cross.

B263.5.1. War between birds and eagle. Jewish: Neuman.


B263.8. War between lion and other animals. Jewish: Neuman.

B264. Single combat between animals. Wienert FFC LVI 48.—Indonesia: De
Vries's list No. 116.—Icel.: *Boberg; Irish myth: Cross; Jewish: Neuman.


B268.10. Army of cows. India: Thompson-Balys.


B270.1. Lawsuit between the owl and kite. India: Thompson-Balys.

B270.2. Lawsuit between owl and mouse. Africa. (Wakweli): Bender 38.


B271.1. Parrot and sparrow argue right to inherit property left by man. Sparrow says his interests are the same as man's; parrot says that he caused all man's wealth, since man sold his feathers. People's decision for parrot.—Africa (Fang): Nassau 237 No. 5.

B271.2. Grain as damages for injury to cat. Swiss: Jegerlehner Oberwallis 294 No. 10.

B271.3. Animals ring bell and demand justice. A king has a bell which petitioners for justice may ring and thus summon him. The bell is rung by a serpent which is being menaced by a turtle (or by an old horse who wishes to complain against a cruel master).—*Pauli (ed. Bolte) No. 648; *Wesselski Theorie 20; Italian Novella: Rotunda.


B274. B274. Animal as judge. Africa: Milligan 98. (See all references to J1172.3. and J1130. Cleverness in law court.)


B275.1.3.2. B275.1.3.2. *Wolves and wild pigs condemned to death in lion's court for killing and eating sheep.* Spanish Exempla: Keller.


B278. B278. *Captured animal ransoms self.* *Type 159; Chauvin VI 147 No. 304, VIII 148 No. 146 note 1.—India: *Thompson-Balys.*


B281.1. B281.1. *Wedding of fox and hyena.* Fox refuses to marry hyena, since, according to belief, hyena yearly changes sex.—Wienert FFC LVI 62 (ET 251), 131 (ST 376, 401); Halm Aesop No 405.

B281.2. B281.2. *Wedding of mouse.* (See B284.1.1.)


B281.2.2. B281.2.2. *Wedding of mouse and cockroach.* India: Thompson-Balys.


B281.5. B281.5. *Wedding of marten.* (See B281.4.)


B281.9. B281.9. *Wedding of cat.* (See B282.4.2.)

B281.9.1. B281.9.1. *The cat as vixen's husband.* Frightens the other wild animals invited by the vixen. (Cf. K2324.)—Lithuanian: Balys Index No. *103A.


B282.1. B282.1. *Wedding of turkey and peacock.* All birds invited except eagle. This omission starts great conflict.—*Type 224; *Bolte Zs. f. Vksk. XII 169.


B282.2.1. B282.2.1. *Wedding of eagle and kite.* Kite promises to secure ostrich as attendant. Fails and is put to shame.—Wienert FFC LVI 62 (ET 250), 100 (ST 139); Thiele Der lateinische äsop des Romulus 96.


B282.3.5. B282.3.5. *Wedding of lark and spotted woodpecker.* Lettish: Andrejanoff
Lettische Volkslieder 45 No. 134.


B282.4.2. B282.4.2. *Wedding of owl and cat*. English: Mother Goose rhymes.


B282.20.  wedding of pigeon with another bird.  French: Lambert Chants et Chansons de Languedoc I 332 (lark), Soleville Chants pop. du Bas-Quercy 303ff. (falcon).


B282.22.  wedding of crow and titmouse.

B282.22.1.  crow refuses to marry titmouse, since she is 100 years old.  Type 244**.

B282.23.  wedding of fish.  India: Thompson-Balys.


B283.2.  wedding of carp.  Chinese: JAFL VIII 189f.

B284.  wedding of amphibians.

B284.1.  wedding of frog.  (See B283.1.)


B284.2.  wedding of toad.  Bulgarian: Rosen Bulgarische Volksdichtungen 233.  (See also B283.1.)

B285.  wedding of insects.


B285.3. B285.3. Wedding of grasshopper. (See B285.1.)


B290. B290. Other animals with human traits.


B291.0.1. B291.0.1. Animal tried out as messenger. Hen (cock) the only one successful.—Africa (Basuto): Jacottet 188. No. 27, (Kaffir): Theal 63.

B291.0.2. B291.0.2. Unwelcome bird (insect) proves to be messenger. *Jochelson JE VI 373 No. 16.


B291.1.2. *Crow as messenger.* India: *Thompson-Balys; Buddhist myth: Malalasekera I 567.


B291.1.4. *Falcon as messenger.* India: Thompson-Balys.

B291.1.5. *Goose as messenger.* India: Thompson-Balys.


B291.1.7. *Heron as messenger.* Buddhist myth: Malalasekera I 630.


B291.2. *Domestic beast as messenger.*

B291.2.1. *Horse as messenger.* Irish myth: Cross; India: Thompson-Balys.

B291.2.2. *Dog as messenger.* Icel.: ASB XVII 91; India: Thompson-Balys.

B291.3. *Wild beast as messenger.*

B291.3.1. *Fox as messenger.* Irish myth: Cross.

B291.3.2. *Hare (rabbit) as messenger.*

B291.3.2.1. *Hares carry taxes to court.* India: Thompson-Balys.

B291.4. *Other animals as messenger.*

B291.4.1. *Bee as messenger from heaven to earth.* India: Thompson-Balys.

B291.4.2. *Snake as messenger.* India: Thompson-Balys.


B292.0.2. *Animals leave wicked and go to pious master.* Jewish: Neuman.


B292.2.2.1. B292.2.2.1. *Bird servant to deity.* India: Thompson-Balys.

B292.2.3. B292.2.3. *Lion as domestic servant.* Jewish: Neuman.


B292.4.1.1. B292.4.1.1. *Oxen draw saint's plow around whole district in one day.* Irish myth: Cross.

B292.4.2. B292.4.2. *Tiger plows for man.* India: *Thompson-Balys*


B293.2. B293.2. *Dance of frog(s).* Tobler Epiphanie der Seele 76.—Breton: Sébillot Incidents s.v. "dance".


B293.4. B293.4. *Dance of lions.* French Canadian: Sister Marie Ursule.

B293.5. B293.5. *Dance of nagas (snake men).* Buddhist myth: Malalasekera II 1354.


B294.2. B294.2. *Animal handles money.*


B294.2.2. B294.2.2. *Monkey buys liquor.* India: Thompson-Balys.


B295. B295. *Animal drives carriage.* *Type 2021; *BP II 146 (Gr. No. 80); Fb "kok" II 248b.


B296. B296. *Animals go a-journeying.* *Types 130, 210; **Aarne FFC XI Die Tiere auf der Wanderschaft; BP I 75, 135, 237; Fb "væder" III 1106b, "*tyr" III 908 ab.—Jewish: Neuman; India: Thompson-Balys; Japanese: Ikeda; Indonesian, Japanese:


B297.2. B297.2. Transformed women enchanted by music.


B299. B299. Other animals with human traits—miscellaneous.


B299.2. B299.2. Animals dispute.

B299.2.1. B299.2.1. Owls and crows dispute over merits of night or day vision. India: Thompson-Balys.


B299.5.2. B299.5.2. Animal fasts to express sympathy. India: Thompson-Balys.

B299.5.3. B299.5.3. Birds weep when man cuts off his hand. Irish myth: Cross.


B299.7. B299.7. Festival of animals. Jewish: Neuman; S. A. Indian (Tenetehara):


B300—B599.

B300—B599. FRIENDLY ANIMALS

B300—B349. Helpful animals—general.


B301.1.1. B301.1.1. Faithful dog follows master's dead body when cast into river. Supports body.—Spanish Exempla: Keller.

B301.1.2. B301.1.2. Faithful dog helps open mistress' grave—dies on it. India: Thompson-Balys.

B301.1.3. B301.1.3. Faithful animal doesn't allow anybody to come near to master's corpse. Þiðriks saga II 154, 386.

B301.2. B301.2. Faithful animal at master's grave avenges his murder. English: Wells Manual of Writings 121 (Sir Triamour).—*Hibbard 286.

B301.3. B301.3. Faithful animal plans suicide when it thinks master dead. English: Wells Manual of Writings 66 (Ywain and Gawain); Icel.: Boberg.

B301.4. B301.4. Faithful horse follows dead master to grave. *Fb "hest" IV 212a.

B301.4.1. B301.4.1. Faithful horse lays his head on slain master's breast. Irish myth: Cross.


B301.4.2. B301.4.2. Faithful horse weeps tears of blood for master. Irish myth: Cross.

Faithful horse lays his head in lap of dead master's wife. Irish myth: Cross.

Faithful horse allows only its master to catch and ride it. Icel.: *Boberg.

Faithful horse lies down in order that its mutilated master can mount it. Icel.: *Boberg.

Faithful horse refuses to go before its master mounts it, even when already loaded with two chests with gold. —Icel.: *Boberg.

Faithful horse dies together with its master. Icel.: *Boberg.

Faithful horse fights together with its master. Icel.: *Boberg.

Faithful animals resuscitate master. Italian Novella: Rotunda.

Faithful cattle fight at master's grave until they cast their horns. Irish myth: Cross.


Faithful cow refuses to move for grief at master's death. Irish myth: Cross.


Faithful lapdog dies when mistress dies. Irish myth: Cross; India: Thompson-Balys.

Faithful dog helps open mistress' grave and dies on it. India: Thompson-Balys.

Faithful lion follows man who saved him. Spanish Exempla: Keller; Icel.: Boberg.


Congenital helpful animal. Born at same time as master and (usually) by same magic means. —*Hartland Perseus III 191ff.; *Types 300, 303; *BP I 534ff.; Köhler-Bolte I 179. —Irish myth: Cross, MacCulloch Celtic 83, Welsh *ibid.* 95; India: *Thompson-Balys; Africa (Zulu): Callaway 221.


Helpful animals obtained by purchase or gift.

Helpful animals a gift. German Grimm No. 60, 126; Irish myth: Cross; Spanish: Boggs FFC XC 40 No. 300; Icel.: Boberg, Þiðriks saga I 314—18; India:
Thompson-Balys; Japanese: Ikeda.


B312.3. B312.3. Helpful animal(s) bequeathed to hero. Italian Novella: Rotunda; India: Thompson-Balys; Africa (Hausa): Best Black Folk Tales 71ff., Tremearne Hausa Superstitions and Customs 374ff. No. 79; Madagascar: (Marofotsy) Renel Contes de Madagascar I 65ff. No. 9.


B312.5. B312.5. Helpful, strong horse caught. Icel.: Boberg.


B313.2. B313.2. Helpful animal reincarnation of murdered child. German: Grimm No. 47.


B316. B316. Abused and pampered horses. Hero is ordered by ogre to feed and care for certain horse and to neglect other horse. Hero disobeys and feeds neglected horse. Latter is enchanted prince and helps hero. (Cf. B181.)—*Type 314, 502; BP III 18 n. 3.—French Canadian: Barbeau JAFL XXIX 15; Missouri-French: Carrière.


B322.1. **Hero feeds own flesh to helpful animal.** The hero is carried on the back of an eagle who demands food. The hero finally feeds parts of his own flesh.—*Type 301; *BP II 300 (Gr. No. 91); Chauvin VI 3 No. 181 n. 3; Panzer Beowulf 191; Clouston Tales I 241ff., Köhler-Bolte Zs. f. Vksk. VI 164 (to Gonzenbach No. 61).—Hindu: Penzer I 84 n. 1, 85, VI 122 n. 2, VII 126 n. 2; India: Thompson-Balys; Swiss: Jegerlehner Oberwallis 304 No. 32; French Canadian: Barbeau JAFL XXIX 15.—Missouri French: Carrière.—Apache: Goddard PaAM XXIV 94.

B322.2. **Helpful birds demand food.** Chinese: Graham.


B325.1. **Animal bribed with food.** (Sop to Cerberus.)—Types 531, 551; BP III 18ff.; *Chauvin VI 6 No. 182; Finnish-Swedish: Wessman 76 No. 632; Icel.: *Boberg. Spanish: Boggs FFC XC 61 No. 445B, Spanish Exempla: Keller; India: *Thompson-Balys; N. A. Indian: Thompson Tales 308 n. 113c.—Jamaica: Beckwith MAFLS XVII 273 No. 86.

B330. **Death of helpful animal.**

B331. B331. **Helpful animal killed through misunderstanding.**

B331.1. B331.1. **Faithful falcon killed through misunderstanding.** Tries to warn the king against drinking water poisoned by snake.—*Chauvin II 122 No. 115, V 289 No. 173.—India: *Thompson-Balys.

B331.1.1. **Faithful horse killed through misunderstanding.** Tries to warn king against drinking water poisoned by snake. India: Thompson-Balys.

B331.2. B331.2. **Llewellyn and his dog.** Dog has saved child from serpent. Father sees bloody mouth, thinks the dog has eaten the child, and kills the dog.—*Pauli (ed. Bolte) No. 257; Köhler-Bolte I 534; *BP I 425 n. 1; Ward Catalogue of Romances II 170; *Penzer V 138 n. 1; *Campbell Sages Ixxviii ff.; Benfey Panchatantra I 479ff.; Bødker Exempler 299 No. 64; *Chauvin II 100 No. 59, VIII 67 No. 31; Clouston Tales II 167; *Kittredge Arthur and Gorlagon 223 n. 1; *Frazer Pausanias V 421.—Spanish Exempla: Keller; Irish myth: Cross; India: *Thompson-Balys; U.S.: Baughman.

B331.2.1. **Woman slays faithful mongoose which has saved her child.** "A Classical Indian Folk-Tale as a Reported Modern Event: The Brahman and the Mongoose" Proceedings, American Philosophical Society, LXXXIII 503—13; India: *Thompson-Balys.

B331.2.2. **Faithful dog killed by overhasty master: thinks mistakenly he has returned home against orders.** (Cf. Llewellyn and his dog.)—*Emeneau "The Faithful Dog as Security for a Debt; A Companion to the Brahman and Mongoose Story-Type" Journal of American Oriental Society LXI 1—17; India: *Thompson-Balys.

B331.3. **Faithful parrot killed by mistake.** India: Thompson-Balys.

B332. B332. **Too watchful dog killed.** Icel.: *Boberg.

B335. B335. **Helpful animal killed by hero's enemy.** *Types 510, 533; *BP III 60ff.; *Cox Cinderella 477 n. 7.—India: *Thompson-Balys; Japanese: Ikeda.—N. A. Indian
B335.1. B335.1. Man attempts to kill faithful serpent at wife's instigation. Loses everything.—*Krappe Bulletin Hispanique XXXIX 20 No. 73.—*Ward III 208; *Oesterley Gesta Romanorum No. 141; *Warnke Die Quellen des Esope der Marie de France 221.

B335.1.1. Treacherous wife forces husband to kill helpful dog. India: Thompson-Balys.

B335.2. B335.2. Life of helpful animal demanded as cure for feigned sickness. Penzer V 127 n. 1; India: *Thompson-Balys.

B335.3. B335.3. Unsuccessful attempt by enemy to kill helpful animal. India: Thompson-Balys.

B335.4. B335.4. Wife demands magic parrot who has accused her. India: Thompson-Balys.

B335.5. B335.5. Faithful animal killed in battle. Icel.: *Boberg.

B335.6. A small animal (hare, bitch) gives timely warnings to the hero about the trap prepared by his enemy. Animal warning about trap killed.—Lithuanian: Balys Index Nos. *452f.

B335.7. Helpful cow to be killed because of refusal to help stepdaughter. Chinese: Graham.


B339. Death of helpful animal—miscellaneous.

B339.1. Truth-telling dog killed so as to hide murder. India: Thompson-Balys.

B340. Treatment of helpful animals—miscellaneous.

B341. Helpful animal's injunctions disobeyed. Disaster follows.—Type 531; MacCulloch Childhood 229; Missouri French: Carrière; N. A. Indian (Menomini): Hoffman RBAE XIV 183, (Zuc): Cushing 54.

B342. Cat leaves house when report is made of death of one of his companions. His master has been told to say "Robert is dead". As soon as this is said, the cat leaves. —*Boberg Sagnet om den store Pans Dod, København 1934.—Irish: Beal III 66.—U.S.: Baughman; Taylor Washington University Studies X (Hum. Ser.) 60ff.

B343. Large reward given for return of helpful animal. India: Thompson-Balys.

B350—B399. Grateful animals.


B363.1. B363.1. Lion is freed from net by mouse. Mouse asks that his son marry lion's daughter. Request granted. The mouse is trampled to death by his bride.—Italian Novella: Rotunda.


B364.3. B364.3. Insect having fallen on back grateful for being turned over. Africa (Ganda): Baskerville King of the Snakes 8ff.

B364.5. Animal grateful for rescue from mud. India: Thompson-Balys.


B365.2. Animal grateful to hero for preventing destruction of nest.

B365.2.1. Ant grateful for preventing destruction of nest. German: Grimm No. 62.


B366. Animal grateful for ransom from captivity. BP II 451 (Gr. No. 104a), *454 n. 1.; Wienert FFC LVI 70 (ET 337), 127 (ST 354, 489); Halm Aesop No. 6.—India: *Thompson-Balys; Japanese: Ikeda.

B370. Animal grateful to captor for release.

B371. Small animal released from jaws of large one: grateful.


B374. Other animals grateful for release.


B375.1. Fish returned to water: grateful. *Fb "fisk"; Hartland Science 174.—India: Thompson-Balys; Chinese: Graham.—Two special forms of this motif are common; in both the fish is returned to the water and rewards the captor. (1) The "King of the Fishes" form: a man captures the king of fishes (B243) who as a reward for the release tells the man to feed parts of his body (when he is later captured) to his wife and parts to certain animals. As a result the hero and congenital helpful animals (B311) are born: *Type 303; BP I 528 (Gr. Nos. 60, 85); Sébillot Incidents s.v. "poisson", Gaster Exempla 251 No. 373.; Missouri French: Carrière.—For other references see B243.—(2) The "Fisher and his Wife" form. The king of the fishes in this case grants the man's wife the power of fulfilling all her wishes; *Type 555; BP I 138 (Gr. No. 19); see C773.1.2.

B375.1.1. Grateful fish grants mad hero his wish: to impregnate a princess. Later the fish saves the hero and his family from death at sea.—Italian Novella: Rotunda.
**B375.1.2. Fish grateful for being transferred from tank to river.** India: *Thompson-Balys.*

**B375.2. Frog returned to spring: grateful.** Teaches hero animals' language (Cf. B217). —*Type 670B; India: *Thompson-Balys.*


**B375.3.1. Eagle released: grateful.** Lithuanian: Balys Index No. *320.*

**B375.4. Squirrel released: grateful and helpful.** India: Thompson-Balys.

**B375.5. Monkey released: grateful.** India: Thompson-Balys.

**B375.6. Rat released: grateful.** India: Thompson-Balys.

**B375.7. Leopard released: grateful.** Africa (Fang): Tessman 195f.

**B375.8. Turtle released: grateful.** Korean: Zong in-Sob 169 No. 73.


**B375.10. Jackal released: grateful.** India: Thompson-Balys.

**B376. Wasp released from vase full of honey: grateful.** Italian Novella: Rotunda.

**B380. Animal grateful for relief from pain.** Spanish Exempla: Keller; India: Thompson-Balys.

**B380.1. Grateful hyena leads lost hermit from wilderness as reward for his help.** Spanish Exempla: Keller.

**B381. Thorn removed from lion's paw (Androcles and the Lion).** In gratitude the lion later rewards the man.—*Type 156; *BP III 1 n. 2; Cf. Type 74*; Jacobs Aesop 205 No. 23; Wienert FFC LVI 70 (ET 345), 127 (ST 357); *Krappe Bulletin Hispanique XXXIX 29; **Brodeur (A.G.) "The Grateful Lion" PMLA XXXIX 485; Herbert Catalogue of Romances III 210; Penzer V 162 n. 1, IX 47 n. 1; Alphabet No. 451; Oesterley Gesta Romanorum No. 278.—*Loomis White Magic 58—61. —Spanish Exempla: Keller.—India: *Thompson-Balys.—Chinese: Graham.—N. A. Indian (Wyandot): Barbeau GSCan XI 106 No. 29.

**B381.1. Wolf fetches a man to remove thorn from his children's paws.** Does not attack the man's livestock.—Lithuanian: Balys Index No. *156A.*

**B381.2. Thorn removed from monkey's tail.** India: Thompson-Balys.


**B383. Man called by animal for help to his cubs in danger.** *Loomis White Magic 59.*

**B384. Saint cures the blind young ones of a hyena or wolf by the sign of the
cross and the application of his saliva. (Cf. D1500.1.8.1.) The animal mother is grateful.—*Loomis White Magic 59 f.


B391.3. B391.3. Hero kills horse to feed young ravens. German: Grimm No. 17.


B392. B392. Hero divides spoil for animals. *Type 300; Fb "dele" IV 96b; *BP II 22 n. 1.—Lithuanian: Balys Index No. *554A.; Italian Novella: Rotunda.—Missouri-French: Carrière; Africa (Angola): Chatelain 70 No. 3.


B394. B394. Cow grateful for being milked. (Cf. B411.)—Type 510A; Cox passim.


B395.1. B395.1. Buffaloes grateful for being cleaned and combed. India: Thompson-
Balys.


B400—B499.

B400—B499. Kinds of helpful animals.

B400—B449.

B400—B449. HELPFUL BEASTS


B411.3. B411.3. Helpful calf. Fb "kalv".


B412. **Helpful sheep.** Type 510; *Cox 477 n. 7.; Missouri-French: Carrière; India: Thompson-Balys.

B413. **Helpful goat.** Type 510; Cox 473f. n. 2.—Irish myth: Cross, Beal XXI 325; Breton: Sébillot Incidents s.v. "chevre", "animaux"; Missouri French: Carrière; Swiss: Jegerlehner Oberwallis 294 No. 9, 298 No. 13, 325 No. 4.—Jewish: Neuman; India: *Thompson-Balys.—Africa (Angola): Chatelain 53 No. 2, (Benga): Nassau 202 No. 32.

B414. **Helpful hog.** Fb "svin" III 676a.—Irish myth: Cross.—India: Thompson-Balys.—Africa (Eko): Talbot 144, 197.

B414.1. **Helpful boar.** India: Thompson-Balys.


B422. **Helpful cat.** *Types 402, 545, 560; *BP I 325, II 30, 455, III 487; *Aarne MSFO XXV 48; *Dh IV 147ff.; *Fb "kat" II 108a.—Irish myth: Cross; Italian Novella: Rotunda; Breton: Sébillot Incidents s.v. "chat"; Missouri French: Carrière; Scotch: Campbell II 279, *284ff.; India: *Thompson-Balys; Japanese: Mitford 253; Korean: Zong in-Sob 28 No. 12; Tonga: Gifford 201.

B430. **Helpful wild beasts.** India: Thompson-Balys.

B431. **Helpful wild beasts—felidae.**

B431.1. **Helpful leopard.** Africa (Akan-Ashanti): Rattray Akan-Ashanti Folk Tales 206 No. 53.

B431.2. **Helpful lion.** (Cf. B549.1.)—*Type 156 (see all references for B381), *Type 590; *BP III 1 (Gr. No. 121); *Fb "löve" II 518b; Dickson Valentine and Orson 107 n. 17, 118 n. 51.—Icel.: *Boberg.—Irish myth: Cross; English: Wells 66 (Ywain and Gawain), 118f. (Octavian).—*Hibbard 271 n. 3.—Spanish Exempla: Keller.—Italian Novella: Rotunda.—Saintyves Saints Successeurs 252.—French Canadian: Sister Marie Ursule; Missouri French: Carrière.—Jewish: Neuman.—India: *Thompson-Balys. —Africa (Gold Coast): Barker and Sinclair 131 No. 24, (Zanzibar): Bateman 82 No. 6.

B431.3. **Helpful tiger.** India: *Thompson-Balys; Chinese: Werner 263; Korean: Zong in-Sob 82, No. 45.

B431.4. **Helpful panther.** Fable: Phaedrus III 2; Wienert FFC LVI 70 (ET 346),
127 (ST 357).


B433.4. B433.4. *Helpful mongoose.* Chauvin II 100 No. 59; Bødker Exempler 299 No. 64; India: *Thompson-Balys.


Helpful rabbit (hare). Fb "hare" IV 201a; Dh I 276ff.—Breton: Sébistot Incidents s.v. "animaux".—Japanese: Aneaki 318.

Helpful wild beasts—primata.


Helpful wild beasts—ungulata.


Helpful gazelle. BP I 331.


Helpful hippopotamus. Africa (Ganda): Baskerville King of the Snakes 47f.

Helpful wild ox. Irish myth: Cross.

Helpful wild beasts—miscellaneous.

Helpful hedgehog. Dh I 276ff.; India: Thompson-Balys.

Helpful mole. Canadian: Gautier (B449.13).

Helpful bat. N. A. Indian: Thompson Tales 318 n. 151 b.


Helpful birds—passeriformes.


B455. *Helpful birds—falconiformes.*


B455.2. *Helpful falcon.* Italian Novella: Rotunda.

B455.3. *Helpful eagle.* See references in B322.1.—*Fb "fjer", "ørn"* IV 1183b; Köhler-Bolte I 545, 560, *561; Reinhard PMLA XXXVIII 433 nn. 24, 26; Gaster Exempla 186 No. 5; Fables: Halm Aesop Nos. 92, 120, Babrius No. 144, Wienert FFC LVI 70 (ET 338, 339), 127 (ST 353).—Irish myth: Cross; Greek: Fox 118; Finnish: Kalevala rune 7; Breton: Sébillot Incidents s.v. "oiseau", "nid".—Missouri French: Carrière; Jewish: Neuman; India: Thompson-Balys.—German New Guinea: Dixon 141f.; Africa (Vai): Ellis 242 No. 49.

B455.4. *Helpful hawk.* Scottish: Campbell-McKay No. 1; India: Thompson-Balys.

B455.5. *Helpful kite (bird).* Hindu: *Penzer IV* 192 n. 1; India: *Thompson-Balys.

B457. *Helpful birds—charidriiformes.*


B461. *Helpful birds—coraciiformes.*


B463. Helpful birds—ciconiiformes.


B469. Helpful birds—miscellaneous.


B469.3.1. Helpful wild goose. Cheremis: Sebeok-Nyerges (B469.5); India: Thompson-Balys.


B470. Helpful fish. See B375.1. and references.—*Fb "ring" III 61a, "fisk" I 296.—Italian Novella: Rotunda; Missouri-French: Carrière.—Breton: Sébillot Incidents s.v. "animaux", Hartland Science 174; Arabian: Burton S V 326; Hindu: Keith 99; India: *Thompson-Balys; Indonesian: De Vries Volksverhalen uit Oost Indië I No. 72 (also in
some versions of No. 35).—Polynesian (Celebes): Dixon *72 n. 56; Indonesian, Japanese, N. Pacific Coast American Indian (Micmac): Dixon *157 n. 6; Africa (Angola): Chatelain 65 No. 3.


B475. B475. Helpful pike. *Fb "giedde".


B481.5. B481.5. Helpful hornet. Type 559; Jewish: Neuman; N. A. Indian (Micmac): Rand 42 No. 6.

B482. B482. Helpful insects—coleoptera.


B482.2. B482.2. Helpful dungbeetle. Type 559; *BP II 454 n. 1.
B483. **Helpful insects—diptera.**

B483.1. **Helpful fly.** Type 772*; Dh II 214.—Africa (Ekoi): Talbot 209; India: *Thompson-Balys.

B483.1.0.1. **Fly warns saint against devil hidden in a cup with liquor.**
* Loomis White Magic 66.

B483.2. **Helpful flea.** *Chauvin II 197 No. 29.

B484. **Helpful insects—lepidoptera.**

B484.1. **Helpful caterpillar.** French Canadian: Sister Marie Ursule (B489.2).

B485. **Helpful insects—hemiptera.**

B486. **Helpful insects—orthoptera.**

B486.1. **Helpful locusts.** Arabian: Burton S VI 9.

B486.2. **Helpful cricket.** India: *Thompson-Balys.

B489. **Helpful insects—miscellaneous.**

B489.1. **Helpful spider.** 1 *Dh I 144, II 66ff.—N. A. Indian (Jicarilla Apache): Russell JAFL XI 256; *Loomis White Magic 66; Africa (Duala): Lederbogen Märchen V 141; India: Thompson-Balys.

B490. **Other helpful animals.**

B491. **Helpful reptile.**

B491.1. **Helpful serpent.** *Types 612, 670, 672, 673; *BP I 128, 131, II 463; Dh I 276ff. (cf. A2145.2), IV 147ff. (Type 560); *Fb "hugorm" I 666; "snog" III 436b, "blad" IV 44a; *Chauvin II 106 No. 71, VII 25 No. 373F n. 5; Köhler-Bolte I 440; *Pauli (ed. Bolte) No. 648; *Ward Catalogue of Romances III 208; Oesterley Gesta Romanorum No. 141; *Warnke Quellen des Esope der Marie de France 221ff.; Dickson Valentine and Orson 53; *Penzer I 101 n. 1.—Italian Novella: Rotunda; Missouri-French: Carrière.—Greek: *Frazer Apollodorus I 86 n. 2, 312 n. 2; Jewish: Neuman; Swiss: Jegerlehner Oberwallis 305 No. 3; Estonian: Aarne FFC XXV 132 No. 78; Finnish: Aarne FFC XXXIII 46 No. 78.—Burmese: Scott Indo-Chinese Myth. 274; Indonesian: De Vries Volksverhalen I No. 67.—Sumatran: Dixon 163; India: *Thompson-Balys; Korean: Zong in-Sob 95, No. 52.—Africa (Gold Coast): Barker and Sinclair 163 No. 32, (Zanzibar): Bateman 222 No. 10, (Benga): Nassau 208 No. 33.


B491.4. **Helpful worm.** Chinese, Persian: Coyajee JPASB XXIV 197f.; Jewish: Neuman.
B491.4.1. **Helpful centipede.** Chinese: Graham, Eberhard FFC CXX 30.—Africa (Benga): Nassau 208 No. 33.

B491.4.2. **Helpful angleworm.** Chinese: Graham.

B491.5. **Helpful turtle (tortoise).** Hawaii: Beckwith Myth 514; Tonga: Gifford 50; Africa (Fjort): Dennett 74ff. No. 16.

B493. **Helpful amphibian.**


B493.2. **Helpful toad.** *Type 402; BP II 30ff. (Gr. No. 63).—Missouri-French: Carrière; Chinese: Graham.

B495. **Helpful crustacean.**

B495.1. **Helpful crab.** India: Thompson-Balys; Africa (Mpongwe): Nassau 41 No. 6.

B495.2. **Helpful lobster.** Chinese: Eberhard FFC CXX 180.

B498. **Helpful mythical animal.**

B498.1. **Helpful dragon.** (Cf. B11.)—Italian Novella: Rotunda, Swiss Jegerlehner Oberwallis 328 No. 17; Chinese: Graham.

B500—B599. **Services of helpful animals.**

B500. **Magic power from animals.** —Type 675; Fb "ønske" III 1179a.—Italian Novella: Rotunda; Jewish: Neuman; India: *Thompson-Balys; Missouri French: Carrière; N. A. Indian: *Thompson Tales 317 n. 146c; Africa (Angola): Chatelain 71 No. 3. (Cf. B100—B199 Magic animals.)


B501.1. **Buffalo give hero horns for summoning them.**

B501.1.1. **Merry horn and angry horn for summoning buffalo.** When all is well hero is to blow on merry-horn; when in trouble on angry-horn.—India: Thompson-Balys.

B501.2. **Kite teaches rhyme by which he may be summoned for help.** India: Thompson-Balys.

B501.4. Birds give hero feather to burn if he is in difficulty. India: Thompson-Balys.

B505. Magic object received from animal. *Types 560, 561; *Aarne MSFO XXV 3—82; BP II 451ff., 537; Type 554*; *Köhler-Bolte I 440; Hartland Perseus III 199; Breton: Sébillo Incidents s.v. "talisman"; Missouri-French: Carrière.—India: *Thompson-Balys; Chinese: Eberhard FFC CXX 37 No. 24.—Africa (Zanzibar): Bateman 221 No. 10, (Basuto): Jacottet 214 No. 31. See also references in B375.1.


B510. Healing by animals.

B511. Animal as healer.


B511.1.2. Snake heals mutilated maiden with magic herbs. Italian Novella: Rotunda.

B511.1.3. Helpful hedgehog forces snake to suck out poison from bitten raja. India: Thompson-Balys.

B511.2. Pig as healer.


B511.3. Faithful horse pushes sleep thorn out of its master's head, so that he awakes. Icel.: Boberg.

B511.4. Rat cures man of wound. S. A. Indian (Cashinawa): Métraux BBAE 143 III 685.


B512. Medicine shown by animal. It heals another animal with a medicine (herb, water, etc.) and thus shows the man the remedy. Sometimes the medicine resuscitates the
dead. (The animal is most frequently the serpent. (Cf. B491.)—*Type 160, 303, 590, 612; *BP I 128; Chauvin II 106 No. 71; Kittredge Gawain 153 n. 4; Wesselski Märchen 239f. No. 50.—*Krappe Papers and Trans. of Jubilee Cong. of Folk-Lore Soc. 277ff.—*Fb "blad" IV 44a; *Frazer Apollodorus I 312 n. 2.—Icel.: Boberg, Völsunga saga ch. 8.; Jewish: Neuman; India: *Thompson-Balys; Japanese: Ikeda. N. A. Indian: Thompson Tales 354 n. 279.

B513. B513. Remedy learned from overhearing animal meeting. The hero learns how to cure his own blindness and the sickness of the king (princess).—Spanish Exempla: Keller; Missouri-French: Carrière; India: Thompson-Balys.—See references for B235.


B520. B520. Animals save person's life. See also B540.—Greek: Frazer Apollodorus I 372 n. 1 (horse).—Icel.: *Boberg; Missouri-French: Carrière; Panchatantra III 8 (tr. Ryder) 334; Buddhist myth: Malalasekera II 1260; Chinese: Eberhard FFC CXX 25, 28, 31, 84; Africa (Duala): Lederbogen 76.


B521.1.1. B521.1.1. Horse advises hero not to wash in water (as his false wife told him to) or his eyes will pop out.—India: Thompson-Balys.


B521.2.1. B521.2.1. Eagle saves man from falling wall. The grateful eagle swoops down and takes the man's hat, and thus gets him away from the wall that is about to fall.—Fable: Babrius No. 144, Halm Aesop No. 92, Wienert FFC 70 (ET 339), 127 (ST 353).

B521.3.1. B521.3.1. Dogs warn against witch. Jamaica: *Beckwith MAFLS XVII 270 No. 82; Eskimo (Greenland): Rink 452.

B521.3.2. B521.3.2. Cackling geese spread alarm. *Frazer Fasti II 175 n. 5.

B521.3.3. B521.3.3. Flea's bite alarums king. Robber tells flea of plan to rob king. During the robbery the flea bites and awakens the king.—*Chauvin II 197 No. 29.

B521.3.3.1. B521.3.3.1. Prince awakened by fly on his nose in time to save himself from enemy. India: Thompson-Balys.

B521.3.4. B521.3.4. Dog warns of pursuit. Irish myth: Cross; Buddhist myth: Malalasekera II 536.

B521.3.5. B521.3.5. Owl warns other birds from limed net. India: Thompson-Balys.


B522.1. B522.1. Serpent shows condemned man how to save prince's life. Bites the prince and then shows the man the proper remedy (cf. B512). By thus ingratiating himself the man is freed from false accusation.—*Type 160; Chauvin II 106 No. 71.—Spanish Exempla: Keller; Clouston Tales I 230; Bodker Exemplar 304 No. 75; India: *Thompson-Balys; Japanese: Ikeda.—Africa (Vai): Ellis 230 No. 39.

B522.2. B522.2. Kite steals jewels and thus saves condemned man. Innocent man in possession of stolen jewels, is about to be apprehended. Kite carries off the jewels and saves him.—*Penzer IV 192 n. 1; India: *Thompson-Balys.

B522.3. B522.3. Woman slandered as adulteress is thrown into lion pit. Lions do not harm her.—Italian Novella: Rotunda.


B524. **Animal overcomes man's adversary.** India: *Thompson-Balys.


B524.1.1. **Dogs kill attacking cannibal (dragon).** *Type 300; *BP I 547.—Irish myth: Cross; French Canadian: Barbeau JAFL XXIX 20.—Africa (Basuto): Jacottet 56 No. 9, (Zulu): Callaway 51, (Kaffir): Kidd 226 No. 1.

B524.1.2. **Dogs rescue fleeing master from tree refuge.** *Parsons Zs. f. Ethnologie LIV 1—29, MAFLS XVII 271 No. 82.—See also most of African references in B421.

B524.1.2.1. **Dogs break bonds and kill master's attacker.** *Type 327; India: Thompson-Balys.

B524.1.3. **Cat kills attacking rat.** Japanese: Ikeda, Mitford 253ff.

B524.1.4. **Wolf defends master's child against serpent.** Malone PMLA XLIII 420; Irish myth: Cross.

B524.1.4.1. **Dog defends master's child against animal assailant.** Irish myth: Cross.

B524.1.5. **Helpful buffaloes tramp hero's enemies to death.** India: Thompson-Balys.

B524.1.5.1. **Helpful buffaloes save hero from tiger.** India: Thompson-Balys.

B524.1.6. **Helpful bird kills snake attacking master's wife and child.** Africa (Mbundu): JAFL XXXV 136ff. No. 16.

B524.1.7. **Horse kills master's attacking enemies.** Irish myth: Cross.

B524.1.8. **Shut in with elephants, blackbird orders ants to burrow themselves into the elephants' brains.** India: Thompson-Balys.

B524.1.9. **Grateful hawk attacks hero's enemies.** Chinese: Graham.

B524.1.10. **Helpful centipede kills ogre.** Chinese: Graham.

B524.1.11. **Hero contests with demons, using fighting animals: cock, goat, bull, horse, wild bull, peacock.**—India: Thompson-Balys.

B524.1.12. **Hero saved from ravaging snake by crab companion.** India: Thompson-Balys.

B524.2. **Animals overcome man's adversary by strategy.** Type 545; BP I 325ff., III 487 (Gr. 33a, 214).—Icel.: Boberg; Indonesian: De Vries' list No. 48.—Africa (Kaffir): Kidd 230 No. 2, (Ekoii): Talbot 233, (Basuto): Jacottet 114 No. 27.

B524.2.1. **Helpful bees (horns) sting opposing army.** Spanish Exempla:
B524.2.1.1. Saint sends swarm of bees or wasps against enemies. *Loomis White Magic 65f.


B525. B525. Animal spares man he is about to devour. Spanish Exempla: Keller; Buddhist myth: Malalasekera I 851.—See all references to B381.


B526.1. B526.1. Helpful animals quench execution fire. Master is to be burned at stake.—Dh I 315.


B530. B530. Animals nourish men. Provide food, shelter, or other necessities.—India:
Thompson-Balys.—Zanzibar: Bateman 85 No. 6 (ape, lion, snake).


B530.2. B530.2. Elephants look after ascetic in jungle. Buddhist myth: Malalasekera I 44.


B531.2. B531.2. Unusual milking animal.

B531.2.1. B531.2.1. Does, tigresses, she-wolves milked into pond, which becomes a pond of milk. India: Thompson-Balys.

B531.3. B531.3. Helpful animal recovers magic food-producing skin from river bottom. India: Thompson-Balys.


B531.5. B531.5. Birds save man from hunger by pitching themselves to roast in fire he has made. India: Thompson-Balys.

B535. B535. Animal nurse. Animal nourishes abandoned child.—*Frazer Fasti II 369ff., especially 369 n. 3, 375; Dickson Valentine and Orson 36, 103, 107, 112, 169; *Liebrecht Zur Volkskunde 17ff.; *Nutt FLR IV 1ff.; Penzer II 294; *Fb "ulv" III 971 a (Wolf); *BP II 317, III 60ff.—Irish myth: Cross; Greek: Fox 22 (doe), 56 (bear), 118, 155 (goat, crow, sow), 280, Frazer Apollodorus I 397, II 47 n. 2, Roscher s.v. "Achilleus"; Roman: Fox 307 (Romulus and Remus) (wolf); Persian: Carnoy 330; Breton: Sébillot Incidents s.v. "chien" (dog); Missouri-French: Carrière; McCartney Papers of Michigan Academy of Science, Arts, and Letters IV (1924) 15—42; Wesselski Theorie 19; Icel.: Þiðriks saga I 302—03 (hind), Boberg; English: Wells 118 (Octovian) (lion); Chinese: Ferguson 41.—N. A. Indian: Thompson CColl II 387 (Mt. 707), Thompson Tales 316 n. 146b; S. A. Indian (Brazil): Ehrenreich International Congress of Americanists XIV 662.—Indonesian: De Vries Volksverhalen I Nos. 22, 89; India: *Thompson-Balys;—Africa (Basuto): Jacottet 104 No. 15, 190 No. 28, (Wakweli): Bender 49f.

B535.0.1.1. Bison as nurse for child. India: Thompson-Balys.

B535.0.2. Bandicoot (large rat) as nurse. Cares for children.—India: *Thompson-Balys.


B535.0.4. Dog as nurse for child. India: Thompson-Balys.

B535.0.5. Abandoned prince grows up in eagle's nest. India: Thompson-Balys.

B535.0.6. Frog as nurse for child. India: Thompson-Balys; S. A. Indian (Warrau): Métraux RMLP XXXIII 146.

B535.0.7. Bird as nurse for child. Chinese-Persian: *Coyajee JPASB XXIV 188.

B535.0.7.1. Stork as nurse for child. India: Thompson-Balys.

B535.0.7.2. Crane as nurse for child. India: Thompson-Balys.


B535.0.9. She-wolf as nurse for child. *Loomis White Magic 60; Roman myth: Fox 307.

B535.0.10. Sheep and oxen protect exposed child. Chinese: Coyajee JPASB XXIV 188.

B535.0.11. She-wolf cares for baby exposed in the forest. *Loomis White Magic 60.

B535.0.12. Eagle cares for baby while mother works in field. Africa (Fang): Tessman 134.


B535.1. Goat feeds other animals from its body. Permits them to feed from it internally.—Africa (Benga): Nassau 202 No. 32.


B536. Helpful animal cares for wounded (sick) master.


B538. Animals provide shelter.


B538.2. Wolf-tail blankets. Wolves shelter man with their tails.—N. A. Indian (Ojibwa): Jones-Michelson PAES VII (1) 77, Carson JAFL XXX 491 No. 1.

B540. Animal rescuer or retriever. Rescue person or retrieve lost object.


B541. Animal rescues man from sea. Type 506; BP III 494ff.; Liljeblad Tobiasgeschichte 94; Missouri-French: Carrière.

B541.1. Escape from sea on fish's back. (See also B551.)—*Pauli (ed. Bolte) No. 868; *Chauvin V 4 No. 2.

B541.1.1. Fish swallows man to rescue him from sea. India: Thompson-Balys.

B541.2. Fox rescues man from sea. Type 506; BP III 494ff.;—N. A. Indian: Thompson CColl II 405ff. (Passamaquoddy, Shuswap).

B541.3. Bird rescues man from sea. (Cf. B542, B450.)—*Liljeblad Tobiasgeschichte 94.—N. A. Indian (Ojibwa): Thompson CColl II 408.

B541.4. Dog rescues drowning man. Type 540*.


B541.5. Fish rescues ship. (Cf. B470.)—*Charpentier Kleine Beiträge 34 n. 1.

B542. Animal carries man through air to safety.


B542.1.1. Eagle carries man to safety. *Type 301; BP II 300 (Gr. No. 91). See all references under B322.1.—Irish myth: Cross; Missouri-French: Carrière; Finnish: Kalevala rune 7; Japanese: Hartland Science 194, Ikeda.—Africa (Kaffir): Theal 47, 127, (Vai): Ellis 242 No. 49.


B542.2.1. *Transportation to fairyland on griffin's back.* India: Thompson-Balys.


B543.0.1. *Animal helps on quest for vanished wife.* India: Thompson-Balys.


B545. *Animal rescues from trap (net).* *Type 75. See references to B363.—Penzer V 79 n. 2 (mouse); Japanese: Ikeda.

B545.1. *Deer in net freed by friendly animals, a crow, a mouse and a tortoise.* Spanish Exempla: Keller.


B547. *Animal rescues man from dangerous place.*


B547.2. *Raven rescues man from pit.* French-Canadian: Sister Marie Ursule (B542.3).

B547.2.1. *Man falls in hole with horse; buzzards gather; he lassoes a number of buzzards, ties them together, frightens them; all fly at once, carry him from hole.* (Tall tale.) Cf. Type 1882.—U.S.: Baughman.


B547.4. *Frog rescues man from kingdom of the snakes.* India: Thompson-Balys.

B548. *Animal retrieves lost object.*
B548.1. Animals recover lost wishing ring. Grateful cat, dog, and snake compel mouse to steal it from thief.—*Type 560; **Aarne MSFO XXV 3—82; *BP II 455ff.; Dh IV 147ff.—Missouri-French: Carrière; India: *Thompson-Balys.

—Indonesian: De Vries' list No. 186; Chinese: Eberhard FFC CXX 24ff. No. 13, 68.

B548.1.1. Martens recover lost magic ring from kite. India: Thompson-Balys.

B548.1.2. Otters recover lost magic ring from fish. India: Thompson-Balys.

B548.2. Fish brings lost object from bottom of sea.

B548.2.1. Fish recovers ring from sea. *Type 554; *BP II 19ff.; *Fb "gjede" I 440a, "ring" III 61a; Wünsche (A.) Die Sage vom Ring des Polykrates in der Weltliteratur (Beilage zur Allgemeinen Zeitung, 1893, Nos. 179, 180, 185, 188); Chauvin V 17; Köhler-Bolte II 209; Clouston Tales I 398ff.; Saintyves Essais de folklore biblique 402.—Irish myth: Cross; Italian Novella: Rotunda; Greek: Fox 101; Spanish: Boggs FFC XC 69 No. 515; Jewish: Neuman; India: *Thompson-Balys. Cf. L412.1. Woman casts ring into sea.

B548.2.2. Fish recovers key from sea. *Type 554; *BP II 19ff.; *Fb "haj" I 534, "fisk" I 296, "ring" III 61a.—Irish myth: Cross, Beal XXI 308; Missouri-French: Carrière.

B548.2.2.1. Frog recovers keys from sea. French Canadian: Sister Marie Ursule.

B548.2.2.2. Duck recovers lost key from sea. German: Grimm No. 62.

B548.2.3. Fish recovers lost fish-hook from sea. Hatt Asiatic Influences 90f.; *Dixon 157 n. 6 (Indonesian, Japanese, N. Pac. Coast Am. Indian, Micmac); Japanese: Ikeda.

B548.2.4. Fish recovers pen from sea. *Type 531.

B548.2.5. Fish recovers lost urn from sea. Irish myth: Cross.

B548.3. Otter retrieves lost magic object from bottom of lake. India: Thompson-Balys.


B548.5. Frog recovers Sacred Host from water. French Canadian: Sister Marie Ursule.


B549.3. Abandoned child rescued by dog. Italian Novella: Rotunda.


B549.5. Hero saved from ravaging snake by crab companion. India: *Thompson-Balys.


B551.1. Fish carries man across water. See also B541.1; also all references in R246.—Gunter Die Christliche Legende des Abendlandes 17, 56, 80 (dolphin).—Chinese: Werner 366.—*Dixon 72 n. 56 (Hawaii, Tahiti, Celebes).

B551.1.0.1. Fish carries man to upper world. Spanish: Boggs FFC XC 42 No. 302* A.


B551.2.1. Parrots carry couple across the sea. India: Thompson-Balys.


B551.5. Turtle (tortoise) carries person across river (ocean). Buddhist myth: Malalasekera I 997; Tonga: Gifford 53.


B552.1. Alexander carried by two birds with meat held in front of them. Jewish: Neuman; Gaster Exempla 186 No. 5.

B552.2. Man carried by peacock. India: Thompson-Balys.

B552.3. Indra carried by cock. India: Thompson-Balys.

B555. Animals serve as bridge across stream. Jewish: Neuman (snake); Persian: Carnoy 289 (ox); Burmese: Scott Indo-Chinese 274 (snake); Chinese: Werner 190 (magpie); Korean: Zong in-Sob 6 No. 2. (fish and tortoise).—India: Thompson-Balys; S. A. Indian (Ceuici): Alexander Lat. Am 304 (herons).

B556. Sea-beast allows voyager to land upon his back. Irish myth: Cross.

B557. Unusual animal as riding-horse. *BP II 483 (Gr. 108) (cock); Tobler Epiphanie der Seele 72f. (goat, goose, snake); *Fb "buk" IV 77a (goat); Penzer II
Missouri-French: Carrière; Icel.: Boberg; English: Wells 114 (lion, unicorn, leopard); Jewish: Bin Gorion Born Judas III 148; India: Thompson-Balys; Chinese: Werner 392 (tiger).

B557.1. B557.1. *Man carried on goat's horns.* (Goat is transformed man.)—German: Grimm No. 163.


B557.11. B557.11. *Person (animal) carried by elephant.*


B557.11.3. B557.11.3. *Hare rides on winged elephant.* Africa (Cameroon): Meinhof 12.


B558.2. B558.2. *Swans harnessed to chariot.* Chauvin V 230 No. 130.—Greek: Sappho "Ode to Aphrodite" (Team of sparrows).—Hindu: Keith 108, Penzer VIII 151f.

B558.3. B558.3. *Hen hitched to wagon.* *Fb "hône" I 750b.

B558.5. Mice hitched to wagon. Fb. "mus".

B558.6. Wild animals yoked by saint to his plough. *Loomis White Magic 60.

B558.7. Winged serpents pull chariot through sky. Greek: Grote I 112 (Medea).

B559. Animals carry men—miscellaneous.


B560. Animals advise men. Type 400 and references on the whole section in this work concerned with Helpful Animals (B300—599), since advice is very frequently part of the help.—*BP I 134; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 28.


B561. Animals tell hero their secrets. Do so voluntarily.—*BP II 482.


B562.1.2. Horse kicks up jewel. Irish myth: Cross.

B562.1.3. Birds show man treasure. Doves saved by monk from death show him where to dig for treasure.—Spanish Exempla: Keller; Bødker Exempler 305 No. 77.


B563. Animals direct man on journey. Type 400; Schoepperle Tristan and Isolt I 190f.; Dickson Valentine and Orson 54 n. 67; *Günter Christliche Legende des Abendlandes 235 s.v. "Führung"; *DeCock Studien en Essays 200ff.; *Fb "Ravn" III 23a.—India: *Thompson-Balys; Africa (Benga): Nassau No. 33, (Basuto): Jacottet 140 No. 20, 202 No. 30, (Ekoī): Talbot 209.

B563.1. Lion leads lost king from forest. (Cf. B431.2.)—Dickson Valentine and Orson 123 n. 75.

B563.1.1. Horses carry lost riders to safety. India: Thompson-Balys.

B563.1.2. Chimpanzee leads lost hunter home. Africa (Duala): Lederbogen 146.
B563.2. Birds point out road to hero. (Cf. B151.0.3.).—E. Norden P. Vergilius Maro Æneis Buch VI p. 170; Icel.: MacCulloch Eddic 216 (ravens); Jewish: Neuman; India: Thompson-Balys.

B563.3. Squirrel points out road. India: Thompson-Balys.

B563.4. Animal leads cleric to holy place. Irish myth: Cross (B549.7).

B563.4.1. Animal leads lost man home. Irish myth: Cross (B549.7).

B563.4.1.1. Tiger guides lost man home; hence men do not eat tigers. India: Thompson-Balys.

B563.4.1.2. Jackal leads lost men out of wilderness. Spanish Exempla: Keller.

B563.5. Wild leopards guide Jesus and the Holy Family through wilderness in flight to Egypt. Spanish Exempla: Keller.


B565. Parrot gives advice to queen playing chess, and she always wins. India: Thompson-Balys.

B569. Animals advise men—miscellaneous.


B569.2. Owl advises old man where to plant his crops after listening in to council of gods concerning rainfall distribution for the year.—India: Thompson-Balys.

B569.3. Mosquito gives hero advice as to which choice to make. Korean: Zong-in-Sob 18 No. 8.


B571.1. Animals help man overcome monster with external soul. Discover where he keeps his soul.—BP I 134; Type 302.—Missouri-French: Carrière.

B571.2. Animal who arrives late performs tasks for man. (Cf. L147.1.) —Cosquin I 49f.; Missouri-French: Carrière.

B571.3. Animals fight together with their master. Icel.: *Boberg.

B572. **Animals as carpenter (builder).** Buddhist myth: Malalasekera I 188, II 819.

B572.1. **Animals build palace (house) for man.** India: Thompson-Balys; Samoa: Beckwith Myth 536 (rats).

B572.2. **Birds build canoe for master.** Maori: Clark 98.

B574. **Animals as domestic servants.** India: Thompson-Balys; Buddhist myth: Malalasekera I 798 (elephant).

B575. **Animal as constant attendant of man.** *Pauli (ed Bolte) No. 649; Type 74*; *Fb ("orne" II 760, "ravn") III 23a (boar, raven); *Zingerle Sagen aus Tirol 588 (ravens).*—Irish myth: Cross; Scotch: Campbell II 279—289; French Canadian: Barbeau JAFL XXIX 15; Swiss: Jegerlehner Oberwallis 298 No. 13; English: Wells 20 (William of Palerne), 118f. (Octavian); Jewish: Neuman (steer); Buddhist myth: Malalasekera II 921 (owl), Hawaii: Beckwith Myth 37 (birds); Maori: Clark 54 (birds); Africa (Angola): Chatelain 53 No. 2.

B575.1. **Wild animals kept as dogs.** *Boberg; N. A. Indian: Thompson Tales 308 n. 113d; Eskimo (E. Greenland): Rasmussen I 318, 363, Rink 248 (fox), (Central Eskimo): Boas RBAE VI 599 (walrus).

B575.2. **Bird rests on person's shoulders.** Type 709.—Scottish: Campbell-McKay No. 2 (and note 2).

B576. **Animal as guard.** Jewish: Neuman; India: Thompson-Balys; Tonga: Gifford 77 (shark), 84; Fiji: Beckwith Myth 131 (hawk, prawn).

B576.1. **Animal as guard of person or house.** Rösch FFC LXXVII 107 (Type 516); *Fb "bjørn" IV 42a, "løve" II 518; Chauvin VI 6 No. 182; *Loomis White Magic 63; Dickson Valentine and Orson 198; Irish myth: Cross; Missouri French: Carrière; English: Wells 60 (Syre Gawene and the Carle of Carelyle).—Jewish: Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 704 (elephant); Hawaii: Beckwith Myth 24 (bird), 129 (shark), 84, 349 (dog).—N. A. Indian: *Thompson Tales 308 n. 113c.—Jamaica: Beckwith MAFLS XVII 273 No. 86; Africa (Hottentot): Bleek 55 No 28.

B576.1.1. **Guardian animals evaded.** N. A. Indian: Thompson Tales 367 n. 113a.

B576.1.2. **Robbers frightened by grateful dog.** India: Thompson-Balys.


B576.3. **Animal as herdsman.**

B576.3.1. **Fish guards cow for master.** India: Thompson-Balys.

B576.5. Animal as guard of shop. Azov JPASB II 403.


B579. Animals serve man otherwise.


B579.5. Serpent acts as a rope to collect wood for man. India: Thompson-Balys.

B579.6. Faithful dog is offered as security for a debt. India: Thompson-Balys.


B582. Animal helps person to success in love.


B582.1.1. Animal wins wife for his master (Puss in Boots). *Type 545B; BP I 325, III 487; Fb "kat" IV 255b.—Italian Novella: Rotunda; India: *Thompson-Balys; Chinese: Graham; Korean: Zong in-Sob 89 No. 48; Philippine: Fansler MAFLS XII 336.

B582.1.1.1. Goose brings master sleeping princess. India: Thompson-Balys.

B582.1.2. Animal wins husband for mistress. *Type 545A; *BP I 325ff., III 487.—Indonesian: De Vries' List Nos. 180, 209 (monkey, bird).


B582.2.1. Hero carried by bird to mistress' chamber. *Chauvin V 242 No. 142.
B582.2.2. *Rat digs underground passage to girl's chamber for hero.* India: Thompson-Balys.

B582.2.3. *Swan as matchmaker.* India: Thompson-Balys.

B582.2.4. *Bee as matchmaker.* Chinese: Eberhard FFC CXX 175f.

B582.2.5. *Dove helps deity draw his wife into a net.* Marquesas: Handy 115.


B584.1. *Fox holds in its mouth a beautiful flower which he gives to hero.* India: Thompson-Balys.

B587. *Animal wins contest for man.*


B587.3. *Grateful bull draws one hundred carts for wager for master.* Buddhist myth: Malalasekera II 29.

B589. *Animal helps man to wealth and greatness—miscellaneous.*


B590. **Miscellaneous services of helpful animals.**


B591.0.1. *Animals refuse to devour Cain to avenge murder of Abel.* Jewish: Neuman.

B591.1. *Lion kills wolf who has killed mistress' sheep.* Africa (Gold Coast): Barker and Sinclair 131 No. 24.

B591.2. *Horse kicks to death master's murderer.* India: Thompson-Balys.

B592. *Animals bequeath characteristics to man.* Horse gives him the characteristics of youth (fiery), cow of middle age (avaricious), and the dog of old age (fractious).—Fable: Halm Aesop No. 173; BP III 290; Köhler-Bolte I 42ff.; Babrius No. 74; Wienert FFC LVI *70 (ET 347), 127 (ST 358).

B593. *Animal as house-spirit.*

B593.1. *Snake as house-spirit.* Fb "snog" III 436b.
B594. Animal rejuvenates person.


B596. Animal helps saint by setting fire to neglected church. Irish myth: Cross.


B598. Animal as confederate of adulterous wife.


B598.2. Deer as confederate of adulterous wife. India: Thompson-Balys.

B599. Other services of helpful animals.


B599.3. Elephant draws plow to mark boundaries of empire. Buddhist myth: Malalasekera II 528.

B600—B699. Marriage of person to animal.

B600. Marriage of person to animal. Extremely common. Only a few references are given.—*Wesselski Märchen 247 No. 57; *Chauvin V 177f. No. 101; Fb "kvinde" II 339b; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 303.—N. A. Indian: Thompson Tales 273 n. 3.

B600.1. Various animals tried out as wives. Only one accepted.—N. A. Indian: *Thompson Tales 348 n. 254b.

B600.1.1. Various animals tried out as wives: none accepted. India: Thompson-Balys.


B601.1. Marriage to bear. (Cf. B611.1, B631, B635.1).—*Fb "björn" IV 42b.; Icel.: Boberg; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 64, 178.


B601.3. Marriage to rat. Spanish Exempla: Keller; Bødker Exempler 297 No.


B610.1. B610.1. *Girl's animal lover slain by spying relatives.* BP I 69f. (Gr. No. 8a).—Jamaica: Beckwith MAFLS XVII 267 No. 78.—N. A. Indian: Thompson Tales 345 n. 244.


B611.3.2. B611.3.2. *Lake-horse paramour.* Irish myth: Cross.

B611.4. B611.4. *Bull paramour.* Greek: Frazer Apollodorus I 305 n. (Pasiphoe), I 299 n. 2. (Europa); Am. Negro (Georgia): Harris Friends 81 No. 11.


B621. B621. *Beast as suitor.*
B621.1. Bear as suitor. (Cf. B601.1, B611.1, B635.1.)—Fb "björn" IV 43a.

B621.2. Lion as suitor. Fable: Halm Aesop No. 249, Babrius No. 98, Wienert FFC LVI 45 (ET 32), 70 (ET 344), 107 (ST 198).


B621.4. Rat as suitor. Cheremis: Sebeok-Nyerges.

B621.5. Leopard as suitor. India: Thompson-Balys.


B622. Reptile as wooer.


B622.2. Crocodile as wooer. India: Thompson-Balys.

B622.3. Tortoise as wooer. India: Thompson-Balys.

B623. Bird as wooer.


B625. Fish as wooer.


B631. Human offspring from marriage to animal. *Type 301, 650; *BP II 300ff., 285ff., especially 293; *Dickson Valentine and Orson 123 n. 76; *Krappe Le Moyen Age XI 96ff.—Irish myth: Cross; Gaster Oldest Stories 169; India: *Thompson-Balys.—Japanese: Anesaki 332; N. A. Indian (Thompson River): Teit MAFLS XI 42; Danish: Boberg.

B631.0.2. Boy kills his animal father for reward. Buddhist myth: Malalasekera II 1169.


B631.4. Lioness bears man child. Africa (Lamba): Doke MAFLS XX 14 No. 11.

B631.5. Cow bears man child. Africa (Lamba): Doke MAFLS XX 14 No. 11.


B634. Monstrous offspring from animal marriage. Irish myth: Cross; Buddhist myth: Malalasekera II 1169, 1354.


B635. Human foster-child with animal qualities.

B635.1. The Bear's Son. Human son of woman who marries a bear acquires bear characteristics. (Cf. B601.1.)—*Type 301; *BP II 300ff.; Cosquin I 6; MacCulloch Childhood 270; Panzer Beowulf I 246; *Wesselski Märchen 249 No. 57; *Fb "bjørn" IV 42b; *Dickson Valentine and Orson 118 nn. 49, 50, 172 n. 30.

B635.1.1. Eaten meat of bear-lover causes unborn son to have bear characteristics. (Cf. B611.1.)—Hrolfs saga Kraka 53.

B635.1.2. Bear's foster child not used to sun and light. Eskimo (Mackenzie Area): Jenness 53.
B635.1.3. *Bear says he is boy's father; asks food.* Eskimo (Mackenzie Area): Jenness 47.

B635.2. *Wolf boy (girl) running around with wolf and cubs recovered by parents after six years: recognized by scar.* India: Thompson-Balys.

B635.3. *Child of mortal and deer has deer's hair on temple.* Irish myth: Cross.

B635.3.1. *Culture hero licked by deer mother.* Irish myth: Cross.

B635.4. *Son of dog (*cu,* "person").* Irish myth: Cross.

B635.4.1. *Son of three dogs (*con,* "persons").* Irish myth: Cross.


B640. **Marriage to person in animal form.**

B640.1. *Marriage to beast by day and man by night.* (Cf. D621.)—*Type 425.* See references for D621.—*Tegethoff Amor-Psyche 17; Missouri-French: Carrière; India: *Thompson-Balys.

B641. *Marriage to person in beast form.* (Cf. B601, B651.)


B641.3. *Marriage to god in bull form.* (Cf. B611.4, D133.2)—*Frazer Fasti IV 74 nn. 2, 3 (Europa).

B641.4. *Marriage to person in ass form.* (Cf. D132.1.)—*Type 430.

B641.5. *Marriage to person in hedgehog form.* *Type 441; BP II 234, 482.


B643. *Marriage to person in insect form.*


B646. B646. Marriage to person in reptile form. (Cf. B604, B652.)


B647.1. B647.1. Marriage to person in crustacean form.


B650.1. B650.1. Animal transformed to man wants to marry woman. Indonesian: De Vries' list No. 156.


B652.  *Marriage to bird in human form.*


B654.  *Marriage to fish in human form.* Irish myth: Cross (B612.0.1); India: Thompson-Balys; Chinese: Eberhard FFC CXX 47f., 142; Africa (Congo): Weeks 216.


B656.  *Marriage to reptile in human form.* (Cf. B604, B642.)


B659.  *Marriage to other animals in human form.*

B670.  **B670. Unusual mating between animals.**

B671.  *Goose mates with crow.* Buddhist myth: Malalasekera II 884.
B672. Mythical tiger has family of jaguars. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 155.

B690. Marriage of person to animal—miscellaneous.

B691. Relatives kill animal-husband but wife throws herself into pyre. India: Thompson-Balys.

B700—B799. Fanciful traits of animals.

B700. Fanciful traits of animals.

B710. Fanciful origin of animals.

B710.1. Fanciful origin of the jackal. India: Thompson-Balys.

B710.2. Clever and swift horse of fanciful origin.

B710.2.1. Clever and swift horse fed with worms' milk on the gold mountain Tecklen in India. Icel.: *Boberg.

B710.2.2. Clever and swift horse of dromedary-family. Göngu-Hrylfs saga 239.


B714. Worm (monster) from caul born with child. Irish myth: Cross.

B715. The cow Audhumla sprang from the dripping rime of the creation of the universe. (Cf. A1245.4. and B19.2.1.)—Icel.: MacCulloch Eddic 324.


B720. Fanciful bodily members of animals.

B721. Cat's luminous eye.—Breton: Sébillot Incidents s.v. "oeil"; Icel.: Boberg.


B722.4. Earthworm has light in its tail. India: Thompson-Balys.
B723. Tortoise has no liver or teeth. India: Thompson-Balys.
B724. Spider has no blood in body. India: Thompson-Balys.
B725. Female bears have no breasts to nurse their young; suck paws. Jewish: Neuman.

B730. Fanciful color, smell, etc. of animals.

B731.0.1. Animals of strange and varied coloring. *Schoepperle Tristan and Isolt II 322 n. 1.
B731.1. Green she-goat. Breton: Sébillot Incidents s.v. "chèvre".
B731.2. Green horse. Howey Horse in Magic and Myth 7.
B731.2.1. Horse with crimson mane and green legs. Irish myth: Cross.
B731.2.3. Striped horse with purple mane and white feet. Irish myth: Cross.
B731.4. Cow with changing colors. Changes every four hours: white, red, black.—Greek: Frazer Apollodorus I 310 n. 3.
B731.4.2. Cow with red ears. Irish myth: Cross.
B731.5. Silver, gold, and diamond birds. Czech: Tille FFC XXXIV 162.
B731.9. **Purple wether.** Irish myth: Cross.


B731.11. B731.11. **Blue serpent.** Irish myth: Cross.


B732. B732. **Panther's sweet smell protects him from other beasts.** Herbert Catalogue of Romances III 37ff. (Odo of Cheriton), Hervieux Fabulistes latins IV No. 60.


B733.2. B733.2. **Dogs howling indicates death.** Argentina: Jijena Sanchez Perro Negro 115; Fb "hund" I 676 b; Hdwb. d. Abergl. IV 473.

B733.2.1. B733.2.1. **Cock hears inaudible voice of dying man.** Jewish: Neuman.


B736. B736. **Animal sheds tears.**


B736.4. B736.4. **Fox sheds tears.** Jewish: Neuman.

B736.5. B736.5. **Stag sheds tears.** German: Grimm No. 11.


B737. B737. **Fish with coat of wool.** Irish myth: Cross.

B738. B738. **Animal's skin revolves while flesh and bones remain stationary.** Irish myth: Cross.

B739. B739. **Fanciful color, smell etc. of animals—miscellaneous.**

B739.1. B739.1. **Magic cock has elixir in his body which makes people light.** Chinese: Eberhard FFC CXX 222.
B740. **Fanciful marvelous strength of animals.**

B741. **Lion's roar causes havoc at 300 miles.** At 300 miles all women miscarry, at 200 teeth of all men drop out.—Gaster Exempla 187 No. 7; Jewish: Neuman.

B741.1. **Cry of giant ox impregnates all fish.** Persian: Carnoy 289.

B741.2. **Neighing of stallion in Assyria impregnates mares in Egypt.**—*De Vries FFC LXXIII 375.

B741.3. **Cow whose bellowing defeats army.** *Liebrecht Zur Volkskunde 71; Norse: *Boberg.

B741.4. **Bellow of bull heard over entire land.** Irish myth: Cross.

B742. **Animal breathes fire.** Gaster Oldest Stories 69.

B742.1. **Lion breathes fire.** Breton: Sébillot Incidents s.v. "lion".

B742.2. **Birds spit fire.** English: Wells 104 (Alexander and Dindimus); Irish myth: Cross.

B742.3. **Fire-breathing horses.** Hartland Science 243.

B742.4. **Fire-breathing dogs.** Irish myth: Cross.

B743. **Blowing serpent.** Can blow through seven church walls but not through a pair of hose.—Fb "blæseorm".

B744. **Animal travels extraordinary distance.** Irish myth: Cross.

B745. **Indestructibility of leech.** India: Thompson-Balys.

B746. **Bear could formerly lift mountain.** India: Thompson-Balys.

B747. **Animal's strong teeth.**

B747.1. **Strong teeth of lion.** Jewish: Neuman.

B747.2. **Locusts with jaw teeth strong as lion's.** Jewish: Neuman.

B747.3. **Mice gnaw through metal vessels.** Jewish: Neuman.

B748. **Snake shoots rapids of mighty river.** S. A. Indian (Pilcomayo River Tribes): Belaieff BBAE CXLIII (1) 379.

B750. **Fanciful habits of animals.**

B751. **Animal's fanciful treatment of their young.**


B751.2. **Pelican kills young and revives them with own blood.** Herbert Catalogue of Romances III 37ff. (Odo of Cheriton), Hervieux Fabulistes latins IV No. 57.
B751.3. *Eagle tests eaglets by having them gaze at sun.* Herbert III 38 (Odo of Cheriton), Hervieux Fabulistes latins IV. No. 10; Gaster Thespis 30.

B751.4. *The lion blows first life into its cubs three days after their birth.* Zs. für deutsche Philol. XXVI 25.

B751.5. *Animal neglects its young.* Jewish: Neuman (raven, jackal, ostrich).


B752. *Fanciful behavior of animal at death.*

B752.1. *Swan song.* Swan sings as she dies.—Fb "svane" III 663b.

B752.2. *Snake does not die before sunset.*—Fb "orm" II 759a; U.S.: Baughman.

B752.3. *Snake kills itself by biting part of body (when in danger or torture).* U.S.: Baughman.


B754.1. *Animal changes sex periodically.*

B754.1.1. *Hyena changes sex yearly.* Fable: Halm Aesop 405, Wienert FFC LVI 62 (ET 251), 131 (ST 376, 401); Jewish: Neuman.

B754.1.2. *Hare changes sex periodically.* Jewish: Neuman.

B754.2. *Elephants have sexual desire only after eating mandrakes.* English: Wells 182 (The Bestiary).

B754.3. *Lions do not mate with their fellows, but prefer leopards.* (Cf. Q551.3.)—*Krappe Balor* 82; Frazer Apollodorus I 401.

B754.3.1. *Female rattlesnakes mate with black snakes rather than with male rattlesnakes.* U.S.: Baughman.

B754.4. *Male rabbit bears young.* Female rabbit escaped Noah on ark and drowned.—Nouvelles Récréations No. 66.

B754.5. *Cocks kept from intercourse with hens have tenderest meat.* Nouvelles Récréations No. 86.

B754.6. *Peacock pregnant without intercourse.* Male spits up semen and female eats it. This as a curse. (Cf. A2236.5.)—India: *Thompson-Balys; Jewish: Neuman (raven).*

B754.6.1. *Unusual impregnation of animal.*

B754.6.1.1. *Animal impregnated through mouth (ears).* Jewish: Neuman.

B754.7. *Unusual parturition of animal.*
**B754.7.1.** *Crab*’s offspring born through its chest. India: Thompson-Balys.

**B754.7.2.** *Eagle* catches gazelle's young as it is born. Jewish: Neuman.

**B755.** *Animal* calls the dawn. The sun rises as a result of the animal's call.—Africa (Benga): Nassau 204 No. 32, (Ekoi): Talbot 384.

**B756.** *Gold-digging ants.* *Chauvin* VII 87 No. 373bis; **F. Schiern** Ueber den Ursprung der Sage von den goldgrabenden Ameisen (Copenhagen-Leipzig, 1873).

**B757.** *Rats* leave sinking ship. *Fb* "rotte" III 83a.

**B758.** *Eagle renews youth.* Feathers fall off and regrow.—*Wensinck "Tree and Bird as Cosmological symbols in Western Asia"* Verhandelingen der Koninklijke Akademie von Wetenschappen n.s. XXII no. 1 (1921) 38; Hdwb. d. Aberg. I 180 s.v. "Adler".—Herbert Catalogue of Romances III 69 (Odo of Cheriton); Gaster Oldest Stories 80.

**B761.** *Turtle* holds with jaws till it thunders. Ojibwa: Jones-Michelson PAES VII (2) 347 No. 44; American Negro (Georgia): Harris Friends 167 No. 23.

**B762.** *Monkeys* attack by throwing coconuts. *Chauvin* VII 22 n. 3.

**B762.1.** *Animal* attacks by throwing pebbles. Irish myth: Cross.

**B765.** *Fanciful qualities of snakes.* (Cf. B91.3, B751.1, B752.2.)—Jewish: *Neuman.*

**B765.1.** *Snake* takes tail in mouth and rolls like wheel. *Fb* "stelorm".

**B765.2.** *Snake* lays aside his crown to bathe. Hoffman-Krayer Zs. f. Vksk. XXV 120 n. 2.; India: Thompson-Balys.

**B765.3.** *Snake* sucks poisonous dew from grass. *Fb* "hugorn".

**B765.4.** *Snake* milks cows at night. *Kittredge* Witchcraft 484 f. nn. 23, 24.—Swiss: Jegerlehner Oberwallis 300 No. 9.

**B765.4.1.** *Snake* attaches itself to a woman's breast and draws away her milk while she sleeps. India: Thompson-Balys.

**B765.5.** *Snake* crawls from sleeper's mouth. *Fb* "hugorn".—Fr. v.d. Leyen Das Märchen 39ff.

**B765.6.** *Snake* eats milk and bread with child. Type 672c.; BP II 463; *Fb* "snog" III 437a.

**B765.6.1.** *Snake* drinks milk. India: Thompson-Balys.

**B765.7.** *Jointed snake can join its segments when it is broken into pieces.* Chinese: Werner 393; U.S.: Baughman.

**B765.7.1.** *Snakes* may be killed, but do not die. India: Thompson-Balys.

**B765.7.2.** *Snake* grows back together after it has been severed. U.S.:
Baughman.


B765.17. B765.17. *Bullets have no effect on giant serpent; only stroke of lightning effective.* Ladino: Conzemius BBAE CVI 169.


B765.21. B765.21. *Snake revives snakes which have been injured (the doctor snake).* U.S.: Baughman.


B766. B766. *Fanciful dangers from animals.*


B766.1.1. B766.1.1. *Cat must be kept from dying person because it will catch the person's soul issuing (from mouth) in form of mouse.* (Cf. E731.3.)—England, U.S.: Baughman.


B768. B768. *Fancied nourishment of animals.*


B770. B770. *Other fanciful traits of animals.*


B771.2.2. B771.2.2. *Animal tamed by saint's prayer.* Irish myth: Cross.

B771.2.3. B771.2.3. *Lions made tame by Moses' rod.* Jewish: Neuman.

B771.3. B771.3. *Wild animal will not attack royal person.* Dickson Valentine and
Orson 198 n. 86.


B772. B772. *Shipwrecked man repulsed by animals*. As he floats to shore animals push him back into water.—Chauvin V 149 No. 73 n. 2.


B775. B775. *Stork is man while hibernating in Egypt*. Fb "stork" III 592a.

B776. B776. *Venomous animals*.

B776.0.1. B776.0.1. *Garlic juice dangerous to poisonous animals*. Penzer II 296.


B776.3.2. B776.3.2. *Mud puppy considered poisonous*. U.S.: Baughman.

B776.4. B776.4. *Venomous swine*.


B776.4.2. B776.4.2. *Venomous boar*. Irish myth: Cross.


B776.5.5. B776.5.5. *Blood of bear venomous*. Irish myth: Cross.

B776.7.  *Venomous serpent.* (Cf. B776.5.3.)—Irish myth: Cross; Norse: Herrmann Saxo II 602, MacCulloch Eddie 105, Boberg; India: Thompson-Balys.


B781.  *Animal "drinks apart" mixed liquids.* Separates the parts while drinking.—*M. Bloomfield in Penzer VII xviii—xix.

B782.  *Sheep sleeps if anyone ties shoe to its ear.* India: Thompson-Balys.


B784.  *Animal lives in person's stomach.*

B784.0.1.  *Frog living in person's stomach rises into throat, croaks every spring.* England: Baughman.

B784.1.  *How animal gets into person's stomach (or body) (various methods).*

B784.1.1.  *Person drinking from brook swallows animal eggs (frog or newt).* England, Ireland, U.S.: *Baughman.

B784.1.2.  *Person swallows pebble on beach; snake grows in stomach.* U.S.: Baughman.

B784.1.3.  *Person swallows snake semen or egg while eating watercress.* England: *Baughman.

B784.1.4.  *Girl swallows frog spawn; an octopus grows inside her with tentacles reaching to every part of her body.* Eng.: Baughman.

B784.1.5.  *Swallowed blackbeetle reproduces inside person's body.* England: Baughman.

B784.1.6.  *Girl eats plums and maggots in them; maggots multiply inside her body.* England: Baughman.

B784.1.7.  *Scaly lizard jumps into person's mouth.* U.S.: Baughman.

B784.1.8.  *Salamander gets into veins through cracks in feet when person goes barefoot.* U.S.: Baughman.

B784.2.  *Means of ridding person of animal in stomach.*

B784.2.0.1.  *No remedy possible.* England: Baughman.

B784.2.1.  *Patient fed salt: animal comes out for water.* The patient is fed salt or heavily salted food and allowed no water for several days. He then stands with mouth open before a supply of fresh water, often a running brook. The thirsty animal emerges to get fresh water.—Ireland, U.S.: *Baughman; Italian Novella: Rotunda (J1115.2.3).

B784.2.1.1.  *Snake (frog) in human body enticed out by milk (water).* India: Thompson-Balys.

B784.2.1.2.  *Husband ties a cock near wife's feet: snake-parasite in her
stomach comes out to catch the cock and is killed by husband.—India: Thompson-Balys.


B784.2.3. B784.2.3. Frog is enticed from patient's mouth by offering it a piece of cheese. England: Baughman.


B792. B792. Why certain animals are thought of as good or bad. Jewish: Neuman.

B800—B899. Miscellaneous animal motifs.

B800. B800. Miscellaneous animal motifs.


B811.3.2. B811.3.2. Sacred bull. Jewish: Neuman.

B811.3.3. B811.3.3. Sacred cattle of sun god. Greek myth: Grote I 313.


B831. B831. Animals try in vain to repair sleigh. They get unsatisfactory materials.—Type 158.

B841. B841. Long-lived animals.—Frazer Pausanias IV 217; **Wesselski Archiv Orientální IV 1ff.


B841.2. B841.2. Ages of animals (birds, fish) compared with age of human beings. Irish myth: Cross.


B841.3. B841.3. Dog so old his head is skinless. Eskimo (Greenland): Holm 80.

B841.4. B841.4. Stags live one thousand years. Tupper and Ogle Map 4.


B842.1. B842.1. Faithful old horse to be abandoned. German: Grimm No. 132.


B845. B845. Wild animals herded. *Fb "hare" IV 201a; *Type 570; Irish myth: Cross.


B848. B848. Man unharmed in den of animals. (cf. B771.2.1.)—Type 403; Spanish Exempla: Keller; Jewish: *Neuman.


B848.2. B848.2. Girl removes dog from lion's claws without being harmed. Italian Novella: Rotunda.


B855. Man and bear in the rick of hay. The bear, persecuted by wolves, runs onto the hay-rick where the man was hidden, and defends himself from the wolves with bunches of hay.—Lithuanian: Balys Index No. *167.


B871. Giant beasts.

B871.1. Giant domestic beasts.


B871.1.1.2. Giant bull. Irish myth: Cross; *Loomis White Magic 82.

B871.1.1.3. Giant buffalo.


B871.1.2.0.1. Giant boar with hinder part as large as can be carried by nine men. Irish myth: Cross.


B871.1.5. Giant horse: hair from the tail is seven yards. Nornagests th. ch. 7 p. 67.


B871.2. Giant wild beasts.

B871.2.1. Giant elephant. Icel.: *Boberg; Buddhist myth: Malalasekera I 737, II 409; Africa (Mpongwe): Nassau 37 No. 5.
B871.2.2. Giant tiger. *Chauvin VII 86 n. 7.

B871.2.3. Giant panther. *Chauvin VII 86 n. 6.

B871.2.4. Giant hippopotamus. Chauvin VII 86 n. 5.

B871.2.5. Giant lion. Malone PMLA XLIII 402f.; Irish myth: Cross.


B871.2.8. Giant hare. Icel.: Boberg.


B872.3. Giant falcon. Eskimo (Greenland): Rasmussen III 207.

B872.4. Giant auk. Eskimo (Greenland): Rink 430.

B873. Giant insects.

B873.1. Giant louse. *Type 621; *BP III 483 (Gr. No. 212). See also all references to F983.2.


B874.3.1. Whale cast ashore—three golden teeth and five ounces in each of these teeth. Irish myth: Cross.

B874.3.2. Giant whale cast ashore on the night of Christ's Nativity: "fifty men were on the upper parts of its head, and (there was) the limit of vision between each two of them. Such was the amount of ground which the animal occupied. Irish myth: Cross.

B874.5. Giant shark. Marquesas: Handy 110.


B875. Giant reptiles.


B875.2. Giant crocodile. *Chauvin VII 86 No. 373bis n. 8; Jewish: *Neuman; Buddhist myth: Malalasekera I 480.—Africa (Fang): Einstein 36f., Trilles 158.

B875.3. Giant turtle. *Chauvin VII 16 No. 373C n. 2.


B876. Giant amphibia and other animal forms.


B876.2. Giant crustacean.

B876.2.1. Giant crab. Buddhist myth: Malalasekera I 249, 472; Chauvin VIII 83 No. 373bis n. 1.

B877. Giant mythical animals.


B877.2. Gigantic animal ("reem"). Jewish: *Neuman.

B877.3. Djun, gigantic and ferocious river animal. Africa (Fang): Trilles 186.

B878. Giant flock of animals (birds.)

B878.1. Giant flock of birds.

B878.1.1. Flock of birds so numerous that it shakes trees upon which it perches. Irish myth: Cross.
Stith Thompson's

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C. Tabu

DETAILED SYNOPSIS

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C830. Unclassified tabus

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C. TABU

For the whole subject of tabu both in tales and in practice see: Frazer Taboo and the Perils of the Soul, Vol. III of The Golden Bough (London, 1914). In the following treatment no attempt has been made to cover tabu in practice. Attention has been directed to it mainly as a motif in tales. See also: Penzer Ocean of Story X Index s.v. "Taboo"; Fb "tabu" IV 354a; Singer Taboo in Hebrew Scriptures (Chicago-London 1928).

C0—C99.

C0—C99. Tabu connected with supernatural beings.

C0. C0. Tabu: contact with supernatural. **Frazer Golden Bough, III (Taboo and the Perils of the Soul), London 1914.

C10. C10. Tabu: profanely calling up spirit (devil, etc.).—*Halliday in Penzer VIII xiv; BP II 63 n. 1.—N. A. Indian: Thompson Tales 338 n. 217a; India: Thompson-Balys.


C11. C11. The Old Man and Death. Weary old man wishes for death. When Death appears at the summons he asks for help with the load.—Halm Aesop No. 90; Wienert FFC LV1 81 (ET 468, 469), 109 (ST 212, cf. ST 109, 115, 141, 342); *Jacobs Aesop 216 No. 69; *BP III 294; Italian Novella: Rotunda; U.S.: Baughman; India: *Thompson-Balys.


C12.1.1. C12.1.1. Man wishing to be conjurer fears helper he has called. Eskimo (Greenland): Rink 452.

C12.3. C12.3. Oath: "May the devil whet my scythe." Devil leaves only the handle.—Finnish: Aarne FFC XXXIII 41 No. 45**.

C12.4. C12.4. Man commends wife to devil. Devil takes the charge seriously and guards woman's chastity during husband's absence.—*Type 1352; *Wesseiski Märchen 193.


C12.5.1. C12.5.1. Noah's curse admits devil to ark. Devil persuades Noah's wife to stay out of ark till Noah shall call devil in. Noah at last loses patience and calls out, "The devil! Come in!" The devil comes in and turns himself into a mouse.—Dh. I 258ff.

C12.5.2. C12.5.2. Man curses and devil fulfills his wish: takes the stone away. Lithuanian: Balys Legends Nos. 497ff.

C12.5.3. C12.5.3. Girl fond of dancing uses devil's name. (See Q386.1.) Canada, England: Baughman.*

C12.5.4. C12.5.4. Lost parson says he would rather have devil for guide than clerk who is with him. Devil appears, causes death of both. England, U.S.: Baughman.*

C12.5.5. C12.5.5. Man calls on devil to descend chimney when angry at wife. The devil comes, makes pudding black. U.S.: Baughman.

C12.5.6. C12.5.6. Man swears he will chastise devil for poaching. The devil appears; the man runs; the devil takes man's wife. England: Baughman.

C12.5.7. C12.5.7. Wife curses wicked husband: "May devil take you!" Devil does. (See M432.) U.S.: Baughman.


C13. C13. The offended skull (statue) (Festin de Pierre). A skull (statue) is invited to dinner. Attends the dinner and takes his host off to the other world.—*Type 470; **D.E. MacKay The Double Invitation in the Legend of Don Juan; *BP III 483 n. 1; *Wesselski Märchen 241 No. 51; Armeto La Leyenda de Don Juan (Madrid, 1908); *DeCock Studien en Essays 108—152; 308ff.; *Lancaster PMLA XXXVIII 471 n. 1; G. de Bevotte La Legende de Don Juan (Paris, 1906) (bibliography pp. 517—521); Manning PMLA XXXVIII 479; *Waxman JAFL XXI 184; *Pauli (ed.
C13.1. Prince invites angel to wedding. Taken to other world.—*Child V 290a.

C14. "Adversity" summoned: king says he has heard people speak of adversity but has never seen it; genius of adversity appears. India: Thompson-Balys.


C15.2. Wish for tree as husband realized. Tree comes to life.—Yuracare: Alexander Lat. Am. 314.


C20. Tabu: calling on ogre or destructive animal.


C25. "Bear's food." To urge on his horses a man threatens them with the bear, calling them "bear's food." The bear hears and comes for them.—*Type 154; **Krohn Mann und Fuchs 11.


C26. Wish for animal husband realized. Girl says she will marry a certain animal. Latter appears and carries her off. (Cf. C15.)—*Type 552.—Norwegian: Christiansen Norske Eventyr 80.—N. A. Indian: Thompson Tales 341 n. 231.

C30. Tabu: offending supernatural relative.

C31. Tabu: offending supernatural wife. Upon slight offence the wife leaves for her old home.—*Hoffman-Krayer Zs. f. Vksk. XXV 120 n. 4; Irish myth: Cross; English: Child I 21, 485a, II 496b, 509a, IV 440b; India: *Thompson-Balys; Japanese: Ikeda; N. A. Indian: *Thompson Tales 340 n. 223a; Eskimo (Cumberland Sound): Boas VAM XV 180; Maori: Dixon 58, 72.

C31.1.1. Tabu: looking at supernatural wife too soon. *BP III 114 (Gr. No. 137).—Middle English romance: Wells 145 (Parthenope of Blois).

C31.1.2. Tabu: looking at supernatural wife on certain occasion.
(Mélusine). The husband must not see the wife when she is transformed to an animal.—*Krappe Bulletin Hispanique XXXV (1933) 121; *Köhler-Bolte III 265nn. 1, 2; **Köhler Der Ursprung der Melusinensage (1895); Desaivre Le Mythe de la Mère Lusine (Extrait des Memoires de la Société de Statistique, Sciences, Lettres, et Arts de Deux-Sèvres [Saint-Maixent 1883]); Keightley Fairy Mythology 480; Baring-Gould Curious Myths 470; Hartland Science 201; Holmström Studier över Svanjungfrumotivet 100; M. Nowack Die Melusinensage (Diss. 1886); *Fränkel Zs. f. Vksk. IV 387; Jegerlehner Oberwallis 307 No. 24.


C31.1.5. Tabu: opening gourd in which star-wife is kept. When curious girls do so, she flies up to sky. S. Am. Indian (Camacoco): Métraux MAFLS XL 48.

C31.2. Tabu: mentioning origin of supernatural wife. (Cf. C33.1, C35.1.)—Swiss: Jegerlehner Oberwallis 296 No. 21; Fjort: Dennett 44 No. 6; Indonesian: De Vries Volksverhalen I No. 35 n.

C31.3. Tabu: disobeying supernatural wife. Congo: Weeks 206f. No. 3; Fjort: Dennett 41 No. 5.—India: Thompson-Balys; Indonesian: De Vries Volksverhalen I No. 35 n.

C31.4. Tabu: blaming supernatural wife. *Chauvin VI 182 No. 343.—Greek: Fox 122 (Thetis).—Indonesian: De Vries Volksverhalen I No. 35 n.


C31.6. Tabu: calling on supernatural wife. *Type 400; BP II 318ff. (Gr. No. 92); 'Fb "ønske" III 1179a.—English: Wells 132 (Sir Launfal.)


C31.8. Tabu: striking supernatural wife. Irish myth: Cross; Wales:
Baughman; Kassai (Congo): Frobenius Atlantis XII 106.

*Schofield PMLA XV 165; Irish myth: Cross.

C31.10. Tabu: giving garment back to supernatural (divine) wife. India: Thompson-Balys.


C32.1. Tabu: looking at supernatural husband. *Type 425a; *BP II 234, 245ff., 266ff.; *Tegethoff Studien zum Märchentypus von Amor und Psyche 32; *Lang Cupid and Psyche (1886); *Fb "lys" II 483a.—India: Thompson-Balys.


C32.1.2. Tabu: showing surprise when supernatural husband resumes his true shape. India: Thompson-Balys.


C32.2.1. Tabu: asking name of supernatural husband. (Cf C430.) India: *Thompson-Balys.

C32.2.2. Tabu: asking where supernatural husband comes from. (Cf. C421.)—India: *Thompson-Balys.

C32.2.3. Tabu: asking for caste of supernatural husband. India: Thompson-Balys.

C32.3. Tabu: not to touch too soon supernatural husband on visit. India: Thompson-Balys.

C33. Offending supernatural child. India: Thompson-Balys.


C40. C40. Tabu: offending spirits of water, mountain, etc.


C41.2. C41.2. Tabu: letting ball fall into water. *Type 440; BP I 1 (Gr. No. 1.)

C41.3. C41.3. Tabu: crossing water when spirits are offended.

C41.3.1. C41.3.1. Tabu: skating over water when spirits are offended. N. A. Indian: *Thompson Tales 277 n. 23.

C41.4. C41.4. Tabu: poisoning fish causes storm. India: Thompson-Balys.

C42. C42. Tabu: offending mountain-spirit. Finnish: Aarne FFC XXXIII 42 No. 53**.


C43.2. C43.2. Tabu: cutting certain trees lest tree-spirits be offended. India: Thompson-Balys.

C43.3. C43.3. Felled tree restored for failure to make proper offerings to tree-spirit. Tuamotu: Beckwith Myth 267.


C45. C45. Tabu: offending devil. A smith or priest continually insults the devil's statue or picture (cf. C13). The devil brings the offender into dangerous situation (suspicion of theft or murder), and saves him miraculously when he promises never again to abuse the devil's likeness. Lithuanian: Balys Index No. 3325f.; Legends
Nos. 631—637, 789; Cheremis: Sebeok-Nyerges.

C46. **Tabu: offending fairy.**

C46.1. **Tabu: breaking promise to fairy: death on twelfth day.** India: Thompson-Balys.

**C50. Tabu: offending the gods.** Irish myth: Cross; India: *Thompson-Balys.*

C50.1. **Tabu: offending goddess of fortune.** India: Thompson-Balys.

C51. **Tabu: touching possessions of god.** India: Thompson-Balys.

C51.1. **Tabu: profaning shrine.** Irish myth: Cross, Beal XXI 336; Greek: Grote I 279; India: Thompson-Balys.


C51.1.2. **Tabu: stealing from altar.** (Cf. C51.2.)—Fable: Phaedrus IV 11; Wienert FFC LVI 80 (ET 465), 138 (ST 433).

C51.1.2.1. **Tabu: stealing from sacred booty.** Jewish: *Neuman.*

C51.1.3. **Tabu: breathing on sacred fire.** British: *MacCulloch Celtic 11* (references given to parallels from Parsis, Brahmans, Japanese, and Germans).

—Irish myth: Cross.

C51.1.4. **Tabu: misuse of money in alms box.** Swiss: Jegerlehner Oberwallis 319 No. 23.

C51.1.5. **Tabu: dancing in churchyard.** Fb "kirkegaard" II 129.

C51.1.6. **Tabu: discontinuing use of a church.** Crane Liber de Miraculis 90 No. 20.


C51.1.8. **Tabu: allowing a drop to fall upon altar.** Irish myth: Cross.

C51.1.9. **Tabu: unworthy men to enter or see sanctuary.** (Cf. C300.) *Loomis White Magic 97.*

C51.1.10. **Tabu: to enter sacred places closed to the female sex.** (Cf. C51.1.2.) *Loomis White Magic 97.*

C51.1.11. **Visits of goddess cease when her sacred spring is disturbed.** Tahiti: Henry 85.

C51.1.12. **Tabu: striking tree which belongs to deity.** Hawaii: Beckwith Myth 111.
Tabu: treating scornfully statue and dress of goddess. Greek Myth: Grote I 84.


Tabu: stealing from god or saint. (Cf. C51.1.2.)—Greek: Grote I 145; Tuamotu: Stimson MS (3—G 3/1386); S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 173.

Tabu: wearing unauthorized sacred robe (jewel). Crane Liber de Miraculis 82 No. 1; Ward Catalogue of Romances II 603 No. 6, 604 No. 7; Irish saints' legend: Plummer xliv; Irish myth: Cross.


Tabu: taking fruit and fish dedicated to goddess. (Cf. C221, C225, C241.)—India: Thompson-Balys.


Tabu: stealing from holy statue. Spanish: Boggs FFC XC 91 No. 769C.


Tabu: revealing secrets of god. Greek: Frazer Apollodorus I 363 n. 1, Grote I 145.—Swiss: Jegerlehner Oberwallis 298 No. 6 (investigating secret source of magic wine cask).

Tabu: betraying privacy of god. Emperor visited by God conceals his wife so that she may hear. God ceases his visits.—Type 775*.


Tabu: imitating god. Greek: Fox 106 (Salmoneus imitates Zeus's thunder), Grote I 103f.*, 128; German: Grimm No. 147; India: Thompson-Balys.

Tabu: falsely claiming the powers of a god. Greek: *Frazer Apollodorus I 80 n. 3; Jewish: Neuman.

Tabu: touching stone image of deity with unwashed hands. India:


C52. C52. Tabu: being in presence of god. Greek: Fox 46 (Semele in presence of Zeus.)

C52.1. C52.1. Direct communication with god fatal to all except special devotees. India: Thompson-Balys.

C52.2. C52.2. Tabu: coming suddenly on supernatural creatures. Tupper and Ogle Walter Map 95.

C53. C53. Tabu: refusing credit to god. Type 830.—Africa (Ekoi): Talbot 177.

C53.1. C53.1. People taught by God to work: claim they learned by own efforts. Lithuanian: Balys Index No. 3057. (Cf. A1403.)


C54. C54. Tabu: rivalrying the gods. Greek: *Frazer Apollodorus I 20 n. 1 (Thamyris), I 31 (Side), Fox 220 (Marsyas), Grote I 103f., 146, 238, Gaster Thespis 261f., 289; India: Thompson-Balys.


C55.3. C55.3. Bee-master puts consecrated host into beehive. Has success with his bees. (Cf. B259.4.)—When he dies, his spirit haunts the place. Lithuanian: Balys Legends Nos. 624—627.

C56. C56. Tabu: unseemly acts while carrying divine image.


C56.2. C56.2. Tabu: stopping enroute while carrying image of a god. India: Thompson-Balys.

C57. C57. Tabu: neglect of service to deity.


C57.1.2. Tabu: No man with a wound to be sacrificed to goddess. India: Thompson-Balys.

C57.1.3. Tabu: eating from offerings made to gods. India: Thompson-Balys.

C57.2. Punishment for having refused to take part in Bacchic rites. Greek myth: Grote I 84.

C58. Tabu: profaning sacred day. Irish myth: Cross; Finnish-Swedish: Wessman 18 Nos. 163, 166; Hebrew: Exodus 20: 8—11, Neuman; Pauli (ed. Bolte) No. 390.—Swiss: Jegerlehner Oberwallis 308 Nos. 37, 38; 324 No. 147; 328 No. 11; India: Thompson-Balys.


C61. Tabu: disbelief in religious teachings.


C61.4. Tabu: disbelief in particular supernatural power. Eskimo (Greenland): Rink 471.


C64. Tabu: failing to heed message of god. India: Thompson-Balys; Africa (Fjort): Dennett 105 No. 29.


C70. Tabu: offending other sacred beings.

C71. Tabu: disobeying the king. Man dies as result of failure to obey.—Alphabet No. 241.
C75. Tabu: offending heavenly bodies.


C90. Other tabus in connection with sacred beings.


C91.1. Tabu: stealing garment from a rock. The rock pursues. (The offended rolling stone.)—N. A. Indian: Thompson Tales 300 n. 96.

C91.2. Tabu: stealing fruits from sacred tree. (Cf. C262.3.)—India: *Thompson-Balys.


C92.1.0.1. Tabu: killing animals for sacrifice. (Cf. C57.1.)—Buddhist myth: Malalasekera I 461, II 577.


C92.1.3. Tabu: killing shrew-mouse, sacred to the gods. India: Thompson-Balys.

C92.1.4. Tabu: killing stork. Fb "stork" III 592 ab.


C94. C94. Tabu: rudeness to sacred person or thing.

C94.1. C94.1. Tabu: uncivil answer to holy (or supernatural) being. Gaster Exempla 229 No. 239; Estonian: Aarne FFC XXV 125 No. 54; Finnish: Aarne FFC XXXIII 43.—India: Thompson-Balys.


C94.1.2. C94.1.2. Tabu: failure to give alms to Brahmans. India: Thompson-Balys.

C94.1.3. C94.1.3. Tabu: discourtesy toward priest (rabbi, etc.). Jewish: Neuman.


C94.3. C94.3. Tabu: mocking animal. India: Thompson-Balys.


C94.3.1.1. C94.3.1.1. Tabu: offending sacred cow. India: Thompson-Balys.

C94.4. C94.4. Tabu: calling profanely on God. Daughter of Emperor says to Rabbi: "Your God is a builder; so let him build a tent here." She becomes leprous and must be placed in a tent. (Cf. C51.3.1.)—Gaster Exempla 187 No. 10; Jewish: Neuman.

C94.4.1. C94.4.1. Tabu: calling profanely on the members of God. Spanish Exempla: Keller.


C100—C199.


Jewish: Neuman; India: *Thompson-Balys.


C119.1.3. C119.1.3. Tabu: intercourse at hunting season. Samoyed: Holmberg Finno-Ugric 84.


C120. C120. Tabu: kissing. Usually causes disenchantment or magic forgetfulness. (Cf. D735, D2003.) —*Type 313C, 410.—Grimm Nos. 113, 186, 193; Italian Novella: Rotunda.

C121. C121. Tabu: kissing supernatural husband. (Cf. C32.) *Type 425; BP II
234, 236 n. 1, 271; Sébillot France I 244, III 291; Dickson Valentine and Orson 55.

C122. Tabu: kissing fairies. This puts one in their power. (Cf. C112.)—English: Child I 322 and n., 325; Wimberly Folklore in Ballads 282ff.

C130. Tabu connected with puberty. Irish myth: Cross.


C141.1. Tabu: menstruous woman not to go near any cultivated field or crops will be ruined. India: *Thompson-Balys.

C141.2. Tabu: not to enter cowshed during menses. India: Thompson-Balys.

C141.3. Tabu: not to enter water during menses. S. Am. Indian (Toba): Métraux MAFLS XL 29.


C146. Women must wear certain things during menstruation.


C150. Tabu connected with childbirth.

C151. Tabu: man not to be present at childbirth. (Cf. C31.1.4.)—English: Child I 179, 181—3, 245f., 502a; II 98, 106f., 414, 418, 422, 499; IV 250a, 464; V236; Dickson Valentine and Orson 169 n. 20; *Boje 125.

C152. Tabus during pregnancy. *Frazer Golden Bough I 141 n., III 147;


Eating tabus for pregnant woman.

Pregnant woman not to eat food baked overnight. India: Thompson-Balys.

Certain foods tabu one (two) months before childbirth. S. Am. Indian (Brazil): Oberg 110.

Tabu: contact with woman at childbirth. Frazer Golden Bough III 147ff., X 20.


Tabu following childbirth.


Tabu connected with marriage.

Tabus for girl going to her husband. Kaffir: Theal 49.

Tabu: marriage with certain person.


Tabu: marrying outside of group (or caste). Jewish: *Neuman.


Tabu: marriage with person whose blood one has drunk. Irish myth: Cross.

Tabu: playing at marriage ceremony.

Boy who plays marriage-game finds he has actually been
married to a spirit (invisible during ceremony). India: Thompson-Balys.


C170. C170. Tabu connected with husband's or wife's relatives.


C180. C180. Tabu confined to one sex.


C181.2. C181.2. Tabu: women not to participate in hunting activities. Lappish: Holmberg Finno-Ugric 84.


C181.4. C181.4. Tabu: women not to climb on roof. India: Thompson-Balys

C181.5. C181.5. Tabu: Baiga women not to tie cloth between legs. India: Thompson-Balys.


C181.7. C181.7. Grave (of man) upon which no women can look without foolish laugh or "sine crepitu ventris eius." Irish myth: Cross.


C181.11. C181.11. Mare not to be yoked to cart drawing corpse. McKay, Beal III 141.


C182. C182. Tabu confined to men.


C200—C299.

C200—C299. Eating and drinking tabu.

C200—C249.

C200—C249. EATING TABUS


C211.1. **Tabu: eating in fairyland.** *Fb "spise"* III 495a; Feilberg Bjærgtagen 15f., 19, 28, 56—64, 100; *Hartland Science* 38—43, 144.—English-Scottish: Child I 322—5, 327, II 505, IV 455, 458, Wimberly Folklore in Ballads, 159, 275ff.; Irish myth: Cross, MacCulloch Celtic 90* n. 19; Wales: Baughman.

C211.2. **Tabu: eating in lower world.** *Penzer VI* 133.—English-Scottish: Child I 322—9 passim.—Maori: Dixon 77; Jewish: Bin Gorion Born Judas I (2d. ed.) 228, VI 64.

C211.2.1. **Tabu: eating in land of ghosts.** *Hartland Science* 45.—Africa (Ekoii): Talbot 210, 240; Maori: Clark 8.

C211.2.2. **Tabu: eating in hell (hades).** *Fb "mad"* II 524.

C211.3. **Tabu: sky dwellers eating on earth.** Africa (Cameroon): Rosenhuber 38.

C211.3.1. **Tabu: goddess eating on earth.** Ila: Smith and Dale 347.

C211.3.2. **Tabu: fairies eating mortal food.** Irish myth: Cross.

C215. **Married man not to eat in country of his parents.** Fjort: Dennett 43 No. 6.

C219. **Tabu: eating from certain place—miscellaneous**

C219.1. **Tabu: eating from ground.** Youth will eat only when on ox. Zulu: Callaway 221.

C219.2. **Tabu: eating from fine pots.** Basuto: Jacottet 142 No. 20.

C219.3. **Tabu: eating off new mats.** Kaffir: Theal 86.


C220. **Tabu: eating certain things.** India: Thompson-Balys.

C220.1. **Tabu: eating food produced by a spell.** Marquesas: Handy 114.


C221.1.1.1. C221.1.1.1. Tabu: eating cow.

C221.1.1.1.1. C221.1.1.1.1. Tabu: eating ox. India: Thompson-Balys; Africa (Basuto): Jacottet 72 No. 11.

C221.1.1.1.2. C221.1.1.1.2. Tabu: eating calf. *Fb "kalvekjød" II 81.

C221.1.1.1.3. C221.1.1.1.3. Tabu: killing and cooking sacred cow. India: Thompson-Balys.


C221.1.1.3. C221.1.1.3. Eating seal meat. Eskimo (Cumberland Sound): Boas BAM XV200.


C221.1.1.5. C221.1.1.5. Tabu: eating pork. Leviticus ch. 2; Isa. 65: 4; 66: 3ff.; (Egypt, Mohammedan, Crete).—Jewish: Neuman; Africa (Fang): Tessman 195.


C221.1.2. C221.1.2. Tabu: eating bird. Marquesas: Handy 64, 131.

C221.1.2.1. C221.1.2.1. Tabu: eating cassawary. Papua: Ker 90.

C221.1.2.2. C221.1.2.2. Tabu: eating pigeon. Marquesas: Handy 67.

C221.1.2.3. C221.1.2.3. Eating dove. (Cf. C549.) Jewish: Neuman.

C221.1.2.4. C221.1.2.4. Tabu: eating eagle. Africa (Pangwe): Tessman 370, (Fang): Tessman 162.

C221.1.3. C221.1.3. Tabu: eating fish. New Guinea: Ker 52; China: Eberhard FFC CXX 85f.


C221.1.3.2. C221.1.3.2. Tabu: eating eel. Rarotonga: Beckwith Myth 262.

C221.1.3.3. C221.1.3.3. Tabu: eating crabs. Mono-Alu: Wheeler 44.

C221.1.3.4. C221.1.3.4. Tabu: eating shark. Tonga: Gifford 80.

C221.2.1. **Tabu: eating animal helper.** India: Thompson-Balys; Chinese: Eberhard 217 No. 167; Wyandot: Barbeau GSCan XI 103—131, Nos. 28—38.

C221.3. **Tabu: eating certain parts of animals.** *Encyc. Religion and Ethics* I 492b.

C221.3.1. **Tabu: eating animal's genitals.** (Cf. C229.2.)—Africa (Eko): Talbot 409.

C221.3.2. **Tabu: breaking bones of eaten animal.** Saintyves Contes de Perrault 39. Cf. also E32.

C221.3.3. **Tabu: eating bird's eggs at certain time of year.** Easter Island: Métraux Ethnology 312.

C221.3.4. **Tabu: eating blubber.** Eskimo (Greenland): Rasmussen III 244.

C221.3.4.1. **Tabu: eating fat of animals.** (Cf. C229.)—Jewish: *Neuman.

C221.3.5. **Tabu: eating heart of animal (to commemorate relative whose heart was removed by king.)—Chinese: Graham.

C221.3.6. **Tabu: eating sinew of thigh vein.** Jewish: *Neuman.

C221.4. **Tabu: eating animal taken under certain circumstances.**

C221.4.1. **Tabu: wife eating first animal caught in trap.** Eko: Talbot 114.

C221.4.2. **Tabu: eating fish caught with fish-hook made without proper incantations.** Maori: Clark 154.

C221.4.3. **Tabu: eating animals recklessly killed.** Hawaii: Beckwith Myth 138.

C221.5. **Tabu: eating live animals or live parts of them.** Jewish: *Neuman.

C224. **Tabu: eating certain vegetable.**

C224.1. **Tabu: eating beans.** *Frazer Pausanias IV 240.

C224.2. **Tabu: eating forbidden herbs.** India: Thompson-Balys.

C224.4. **Tabu: horses' eating foreign provender.** Greek: *Grote II 130.


C225.1. **Tabu: eating pomegranate seed.** Greek: Fox 229.

C226. **Tabu: eating certain plant.**

C226.0.1. **Why slayers of tigers must not eat certain plants.** India: Thompson-Balys.

C227. **Tabu: eating human flesh.**


C229. **Tabu: eating certain thing—miscellaneous.**

C229.1. **Tabu: eating thick milk.** Kaffir: Theal 49.

C229.2. **Tabu: women not to eat genitals (heart, liver, etc.) of animals.** (Cf. C221.3.1.)—Nippigen Revue Anthropologique XIV 399.—Ekoi: Talbot 409.

C229.3. **Tabu: eating griddle cakes (in Garden of Eden).**—India: Thompson-Balys.

C229.4. **Tabu: eating firstlings (animals, fruit, etc.)**—Jewish: Neuman.

C229.5. **Eating meat with milk.** (Cf. C271).—Jewish: *Neuman.


C230. **Tabu: eating at certain time.** Irish: Beal XXI 314; Jewish: *Neuman.

C230.1. **Tabu: feasting for a week.** Irish myth: Cross.

C231. **Tabu: eating before certain time.** Irish myth: Cross.

C231.1. **Tabu: girl eating before being called by father.** India: Thompson-Balys; Zulu: Callaway 192.

C231.2. **Tabu: eating before task is finished.** Zuči: Boas JAFL XXXV 76 No. 4.

C231.3. **Tabu: eating before offering woman food.** Irish myth: Cross.

C231.3.1. **Tabu: eating of magic catch before mother does.** Eskimo (Greenland): Rasmussen II 233.
C231.4. Tabu: eating before house of host has been righted. Irish myth: Cross.

C231.5. Eight handfuls of food only to be eaten during ceremony. India: Thompson-Balys.

C231.6. Tabu: eating before three years have passed. Jewish: Neuman.


C234. Tabu: eating while on visit home. *Type 400.


C240. Tabu: eating food of certain person.


C245. Tabu: eating food birds have pecked at. *Fb "fugl" I 380b.


C240—C279. DRINKING TABUS

C250. Tabu: drinking. Type 400; Penzer VI 135.—Finnish: Kalevala rune
16.—N. A. Indian: Thompson Tales 338 n. 217b.; Eskimo (Greenland): Rasmussen II 226.

C260. **Tabu: drinking at certain place.**


C300—C399. Looking tabu.

C300. Tabu: looking at certain person or thing.


C311.1.1. Tabu: looking through the upturned sleeve of a fur coat. One sees ghosts. Lithuanian: Balys Ghosts.


C311.1.6. Tabu: seeing witch in her true form. German: Grimm No. 43.


C312.1.2. C312.1.2. Tabu: looking at nude woman riding through town. (Godiva.) —Hartland "Peeping Tom and Lady Godiva" FL I 207; Liebrecht Zur Volkskunde 105; English: Baughman.

C312.2. C312.2. Tabu: looking at woman (miscellaneous).


C312.2.2. C312.2.2. Tabu: looking at old woman helper as she eats. Gold Coast: Barker and Sinclair 90 No. 16.

C312.2.3. C312.2.3. Tabu: looking at supernatural woman who is dismembered. Cheremis: Sebok-Nyerges.

C312.2.4. C312.2.4. Tabu: looking at women performing Bacchic rites. Greek: Grote I 239.

C312.3. C312.3. Tabu: on looking at daughter for twelve years. India: *Thompson-Balys.


C313.0.1. C313.0.1. Tabu: princess never to see male person. All men must hide when she goes forth. India: Thompson-Balys.


C315.2. C315.2. Tabu: looking at heavenly body.


C315.2.2. C315.2.2. Tabu: looking at sun. Eskimo (Smith Sound): Kroeber JAFL
XII 180, (Greenland): Rink 441, Rasmussen III 51, Holm 72.

C315.2.2.1. C315.2.2.1. Tabu: looking at sun before prince becomes fourteen years old. India: Thompson-Balys.


C316. C316. Tabu: looking at certain animal.


C319. C319. Tabu: looking at certain person or thing—miscellaneous.


C321.1. C321.1. Tabu: opening too much of magic box at a time. A priest gives a prince a sealed packet which he is to open in time of distress. He must open only one portion at a time.—Chinese: Werner 230.


C322.1. C322.1. Bag of winds. Wind is confined in a bag. Man breaks prohibition against looking into bag and releases winds.—Greek: Fox 137, 266, Frazer Apollodorus II 285 n. 2; Estonian: FFC XXV 140 No. 9; Livonian: Loorits FFC LXVI 81 No. 13.—N. A. Indian: Thompson Tales 292 n. 72.—Oceanian: Dixon 55 (Samoa, coconut filled with winds; Chatham Islands, basket); Australian: ibid. 296f. (bag of waters.)—Cf. H. C. Andersen "Paradisets Have."

C323. Tabu: looking into flask. Man given magic flask on condition that he never look into it.—Hartland Science 142; Fb "tønde" III 934b.

C324. Tabu: looking into jug. Woman does so and finds mouse in it.—Type 1416; *BP III 543 n. 1; *Fb "Adam" IV 3b; *Crane Vitry 139 No. 13; Krappe Bull. Hispanique XXXIX 44; Jewish: Neuman.


C325. Tabu: looking into the pots in hell. Type 475; Köhler-Bolte I 69.


C330. Tabu: looking in certain direction.


C331.2. Tabu: travelers to other world must not look back. (See all references to F81.1., Orpheus.)—Eskimo (Greenland): Rink 169, 299, Rasmussen III 124, (Mackenzie Area): Jenness 51.

C331.3. Tabu: looking back during flight. Chinese: Eberhard FFC CXX 84.


C334. Tabu: looking over cemetery walls, lest one see ghosts. India: Thompson-Balys.

C335. Tabu: looking down upon earth from sky world. S. Am. Indian (Toba): Métraux MAFLS XL 42.
Kodiak: Golder JAFL XVI 30.

C337. C337. Tabu: looking up chimney. Roberts Type 480, p. 175.

C400—C499.

C400—C499. Speaking tabu.


C401.2. C401.2. Tabu: speaking during seven days of danger. As result of prophecy of seven days of danger, an injunction of silence is imposed during this period.—Chauvin VIII 34 No. 1 n. 1; Spanish Exempla: Keller.


C401.3.1. C401.3.1. Tabu: speaking about lost money which is to be regained by witchcraft. The loser cannot refrain from speaking of his loss; the money cannot be recovered. Eng.: Baughman.

C401.4. C401.4. Tabu: speaking while raising sunken church bell. See all references to V115.1.3.1.—England, U.S.: Baughman*.

C401.5. C401.5. Tabu: speaking while gathering fernseed to make wishes come true, at midnight on Christmas Eve when fernseed ripens and falls immediately. Scotland: Baughman.


C411.1. Tabu: asking for reason of an unusual action. Spanish Exempla: Keller; Persian: Brictex Contes Persans 97 No. 4; Indonesian: De Vries Volksverhalen I No. 35 n.


C420.2. Tabu: not to speak about a certain happening. India: *Thompson-Balys.

C420.3. Tabu: uttering secret overheard. India: Thompson-Balys.


C422.1. Tabu: revealing dragon-fighter's identity. Dragon-fighter forbids princess whom he has rescued to tell who he is.—*Type 300.

C423. Tabu: revealing the marvelous.

C423.1. Tabu: disclosing source of magic power. Penzer V 3 n. 1; German: Grimm No. 85; India: Thompson-Balys; Jewish: Neuman; Buddhist myth: Malalasekera I 714; Africa (Fang): Trilles 111, 269.


C423.3. Tabu: revealing experiences in other world. Hartland Science 201.—India: Thompson-Balys; Africa (Ekoi): Talbot 240.

C423.4. Tabu: uttering secrets heard from spirits. Type 516; Rösch FFC


Tabu: speaking of good luck. Breton: Sébillot Incidents s.v. "aventure".

Tabu: revealing knowledge of animal languages. *Type 670; **Aarne FFC XV; BP I 132; India: *Thompson-Balys; Jewish: Neuman.


Tabu: revealing secret song.—miscellaneous. India: Thompson-Balys.


Name tabu: prohibition against uttering the name of a person or thing.—*Types 400, 500; *BP I 495; *Clodd Tom-Tit-Tot, The Magic of Names; Hdwb. d. Abergl. IX Nachträge 809; *Nyrop Navnets Magt; *Chauvin VI 106 No. 270; *Fb "navn" II 675b, 676a; Frazer Golden Bough XII 383 s.v. "names".—Irish: Cross, MacCulloch Celtic 70; Welsh: ibid. 100; English-Scottish: Child V 489 s.v. "naming"; Swiss: Jegerlehner Oberwallis 310 No. 29; French Canadian: Barbeau JAFI XXIX 17.—Jamaica Negro: Beckwith MAFLS XVII *263 No. 66, *277 No. 89.—Africa (Bushman): Bleek and Lloyd 101, (Vai): Ellis 257 No. 52, (A'Kikuyu): Barrett 42.


Tabu: uttering name of supernatural creature. Irish myth: Cross; Icelandic: Bobergh.

Guessing name of supernatural creature gives power over him. (Tom-Tit-Tot).—*Type 500; BP I 495; *Clodd Tom-Tit-Tot; Köhler-Bolte I 109; *Fb "gjætte" I 452; Henne-am Rhyn No. 618.—Icelandic: Arnason Legends of Iceland (Powell tr.) I 49, *Bobergh.

Tabu: uttering name of malevolent creature (Eumenides). To avoid the evil results of naming these creatures other names are substituted. The Furies are spoken of as Eumenides; rats and mice as "the large" and "the small".—*Fb "rotte" III 83a, "mus" II 630b; Güntert Von der Sprache der Götter und Geister (Halle,

C433.1. Person obnoxious for his sins spoken of as "the other". Jewish: Neuman.—Krappe "L'autre" The French Review XVII (1944) 145ff.

C433.2. Dangerous animals not to be named. Eskimo (Greenland): Rasmussen I 134, III 70.

C435. Tabu: uttering relative's name.


C435.1.1.1. Woman (fairy) causes twofold death of mortal husband who utters her name. Irish myth: Cross.

C435.2. Tabu: uttering name of other close relations. India: Thompson-Balys.


C437. Tabu: giving child a name lest it die early. Eskimo (Greenland): Rasmussen II 298.

C440. Origin tabu. Prohibition against mention of origin of person or thing.

C441. Tabu: mentioning original form of transformed person. See references in C31.2, C33.1, and C35.1.—MacCulloch Childhood 261; Tupper and Ogle Walter Map 221; N. A. Indian: *Thompson Tales 342 n. 234; India: Thompson-Balys.

C441.1. Family dares not discuss tigers, fearing that son in form of tiger will return. Chinese.: Graham.


C452. Tabu: boasting of children (Niobe).—Greek: Fox 44, 175; Germanic:
Hdwb. d. Abergl. s.v. "Berufen".


C454. Tabu: boasting that one has no need of gods' help. Types 830, 836.—Greek: Fox 135 (Ajax the less).


C460. Laughing tabu. Type 451; BP I 71.—India: *Thompson-Balys; Chinese: Graham.


C480. Tabu: other vocal expressions.

C480.1. Whistling tabu. *Fb I 326 "fløjte".


C481. Tabu: singing.


C482. Tabu: weeping.


C483. Tabu: whistling.


C484. Tabu: coughing.


C490. Other speaking tabus.

C490.1. Substitutes for tabu expressions.

C490.1.1. "Save it for the beggar" (substitute for "save it for tomorrow". You may be dead by tomorrow.)—India: Thompson-Balys.

C491. Tabu: expressing astonishment at marvel. (Cf. C411, C423.2.)


Tabu: wishing good luck. One must not wish a hunter good luck or a sailor good voyage.—Fb "ønske" III 1178b.


Tabu: using any except one certain phrase. India: Thompson-Balys.

All questions to be answered, "I don't know". A youth is so advised by his horse. *Type 532.

"We three”—"For gold”—"That is right". These expressions are the sole conversation of three men.

"We three”—"For gold”—"That is right" devil's bargain. Three brothers have agreed to say only these things. They incriminate themselves. —*Type 360; BP II 561; India: Thompson-Balys.

"We three”—"For gold”—"That is right": phrases of foreign language. Three travelers know each one phrase of a foreign language. They incriminate themselves. *Type 1697; BP II 561; Nouvelles Récréations No. 20; India: Thompson-Balys.

"Yes”—"No”—"Very well".—India: Thompson-Balys.

All questions to be answered "Thanks". Youth is so advised by old woman helper. Type 593.


Tabu: speaking to the dead. India: Thompson-Balys.

Speaking tabu: the one forbidden expression.

Speaking tabu: the one forbidden expression—"Sorrow is not eternal".—India: Thompson-Balys.

Additional speaking tabus.


C500—C549. Tabu: touching.

C500. **Tabu: touching**. Breton: Sébillot Incidents *s.v.* "toucher".

—Missouri-French: Carrière; India: Thompson-Balys.

C501. **Tabu: contact with things belonging to a king.** *Frazer Golden Bough* 3 III *passim.* —Hawaii: Beckwith Myth 95, 98.

C510. **Tabu: touching tree (plant).** Breton: Sébillot Incidents *s.v.* "arbres". —Jewish: Neuman; Chatham Islands: Beckwith Myth 19, Notes 10, 11, 12.

C511. **Tabu: touching leaves (of tree).** Breton: Sébillot Incidents *s.v.* "feuilles".

C512. **Tabu: plucking ear of grain.** Gold Coast: Barker and Sinclair 181 No. 36.

C513. **Tabu: breaking twig.** BP III 62f.; Hdwb. d. Märchens *s.v.* "Baum".

C513.1. **Tabu: cutting branches of tree.** Jewish: Neuman.

C514. **Tabu: burning saja wood (terminalia tomentosa).*—India: Thompson-Balys.


C517. **Tabu: pulling nuts.** English-Scottish: Child I 360 n.

C518. **Tabu: cutting down tree.** Jewish: Neuman; Maori: Clark 95; Tuamotu: Stimson MS (z—G 3/1174).

C518.1. **Cutting elder tree fatal to man.** (See C920.) —England: Baughman.

C518.2. **Cutting white thorn tree fatal to man who cuts it.** (Cf. C920.) Ireland: Baughman; Danish: Kristensen Danske Sagn I No. 311, Fb "hvidtjørn" I 703 a.

C519. **Tabu: touching tree (plant)—miscellaneous.**

C519.1. **Tabu: harming tree in any way before burning it.** India: Thompson-Balys.


C524. Tabu: disembarking from boat on return from other world. Irish myth: Cross.

C525. Tabu: picking up card fallen to ground. Breton: Sébillaot Incidents s.v. "cartes".


C530. Tabu: touching (miscellaneous).


C531.1. Umbilical cord not to be cut with iron. India: Thompson-Balys.


C535. Tabu: stepping on bread (or otherwise misusing it). *Fb "brød" IV 74a.


C537. Tabu: touching certain animals.

C537.1. Tabu: touching camel after he has retired from work. Cyprus: Hadjioannou Kypriakoi Mythoi (Leukosia, 1948) No. 22.

C537.3. C537.3. **Tabu: touching horse or moving dead cat or dog.** India: Thompson-Balys.

C541. C541. **Tabu: contact with the dead.** Jewish: *Neuman;** Eskimo (Greenland): Rink 341, 452, Rasmussen III 104.

C541.1. C541.1. **Tabu: dead body not to be on ship.** English-Scottish: Child I 245 n.

C541.2. C541.2. **Head of slain man must not be moved.** Fb "hoved" I 655a.

C541.3. C541.3. **Tabu: touching bones of murdered person.** India: Thompson-Balys.

C541.4. C541.4. **Tabu: lying on ancestors' bones.** Lithuanian: Balys Index No. 3541.

C541.5. C541.5. **Tabu: taking down corpse of hanged man.** India: Thompson-Balys.


C543. C543. **Tabu: picking up comb from ground.** It belongs to fairy (witch) who will avenge insult. Scottish: Campbell-McKay No. 22 note.—Cheremis: Sebeok-Nyerges.

C544. C544. **Tabu: crushing eggs.**


C545. C545. **Tabu: touching certain clothes.**

C545.1. C545.1. **Tabu: touching old clothes.** (Abandoned clothes should be thrown away.)—Tahiti: Henry 143.


C545.3. C545.3. **Tabu: touching dress.** French Canadian: Sister Marie Ursule.

C549. *Tabu: touching (miscellaneous).*

C549.1. *Tabu: tiger and lion after having killed a man not to touch certain animals: cow, buffalo, pig, deer, wild goat.* India: Thompson-Balys.

C549.1.1. *Tabu: touching a horse or moving a dead cat or dog.* India: Thompson-Balys.


C550—C599.

C550. **Class tabu.**

C550. *Untouchables.* Certain castes whose touch is considered a pollution. India: Thompson-Balys.


C560. **Tabu: things not to be done by certain class.** Irish Myth: Cross.

C560.1. *Tabus of slaves.*


C564.3. Tabu: chief to be in large company without wolf-hounds. Irish myth: Cross.

C564.4. Cloth from certain bark tabu to all except chiefs. Hawaii: Beckwith Myth 144.


C564.8. Tabu: chieftainess preparing food. Maori: Clark 2.


C566.3. Tabu: women leaving hero's land without his knowing it. Irish myth: Cross.

C566.4. Tabu: women marrying until hero has chosen their husbands. Irish myth: Cross.


C567. Tabus of princesses.


C600—C699.

C600—C699. Unique prohibitions and compulsions.

C600—C649. THE ONE FORBIDDEN THING

C600. C600. Unique prohibition. A person is forbidden to do one particular thing; everything else he is free to do.—Celtic: *Schoepperle Tristan and Isolt. II 307.—Irish myth: Cross; Jewish: Neuman.


C611. C611. Forbidden chamber. Person allowed to enter all chambers of house except one.—Types 311, 312, 313, 314, 480, 502, 516, 710; *BP I 21; *Cox Cinderella 484; Roberts* (Type 480) 174.—*MacCulloch Childhood 306; *Chauvin V 302 No. 117; **Hartland FLJ III 193; Fb "kammer" II 83, "menneske" II 577b; Penzer II 223 n. 1, 252f., VII 21 n. 3, VIII 57 n. 1; Rösch FFC LXXVII 98; Clouston Tales I 198ff.; Köhler-Bolte I 129, 312.—Irish myth: Cross; Welsh: MacCulloch Celtic 101; Breton: Sébillot Incidents s.v. "chambre"; French Canadian: Barbeau JAFL XXIX 23; Missouri French: Carrière; Swiss: Jegerlehner Oberwallis 304 No. 30; Jewish: Neuman; India: *Thompson-Balys; Spanish Extempla: Keller.—Seneca: Curtin-Hewitt RBAE XXXII 135 No. 21; Tonga: Gifford 189.

C611.1. C611.1. Forbidden door. All doors may be entered except one. *Kirby FLJ V 112; *Chauvin V 203 No. 117; India: Thompson-Balys; Jamaica: *Beckwith MAFLS XVII 275 No. 86; Seneca: Curtin-Hewitt RBAE XXXII 75 No. 1.

C611.1.1. C611.1.1. Prince not to be given eighth key until after he has ruled for five years. India: Thompson-Balys.
C611.2. **Forbidden stables.** Person allowed to enter everywhere but into three stables. Cheremis: Sebeok-Nyerges.

C611.3. **Forbidden ladder.** India: Thompson-Balys.


C614. **Forbidden road.** All roads may be taken except one. India: *Thompson-Balys; African (Zulu): Callaway 96, (Kaffir): Theal 86.

C614.1. **Forbidden direction of travel.** Person free to go in any other. Irish myth: Cross; Jewish: Neuman; India: *Thompson-Balys.

C614.1.0.1. **Tabu: going in a certain direction while tending cattle.** India: Thompson-Balys.

C614.1.0.2. **Tabu: hunting in certain part of forest.** (Cf. C612.) —India: *Thompson-Balys.

C614.1.0.3. **Forbidden direction: not to step outside a certain line.** India: Thompson-Balys.

C614.1.1. **Forbidden direction: north.** India: *Thompson-Balys.

C614.1.2. **Forbidden direction: south.** India: *Thompson-Balys.

C614.1.3. **Forbidden direction: west.** India: *Thompson-Balys.

C614.1.4. **Forbidden direction: east.**

C614.1.5. **Tabu: going in direction either of sunset or sunrise.** India: Thompson-Balys.

C614.2. **Tabu: going through a wicket gate.** Irish myth: Cross.

C615. **Forbidden body of water.** Mono-Alu: Wheeler 69.

C615.1. **Forbidden lake (pool).**

C615.2. **Hero not to swim in certain lake.** Irish myth: Cross.

C615.3. **Lake forbidden at certain time.** Irish myth: Cross.

C615.4. **Tabu: not to rest near a lake.** India: Thompson-Balys.

C615.5. **Certain pool to be approached only when properly attired.** Hawaii: Beckwith Myth 288.

C616. **Tabu: feasting visitor at certain place.** Irish myth: Cross.
C617. **Forbidden country.** Irish myth: Cross; Jewish: Neuman.

C617.1. **Forbidden (perilous) ford.** Irish myth: Cross.

C619. **The one forbidden place—miscellaneous.**

C619.1. **Forbidden hostel.** Irish myth: Cross.

C619.2. **Tabu: going into wild boar's haunt.** Irish myth: Cross; India: Thompson-Balys.

C619.3. **Forbidden horse fair.** Irish myth: Cross.

C619.4. **Tabu: women to be on certain island.** Irish myth: Cross.

C620. **Tabu: partaking of the one forbidden object.** India: Thompson-Balys.


C621.1. **Tree of knowledge forbidden.** Dh I 212ff.—Jewish: *Neuman.

C621.2. **Tabu: touching fruit.**

C621.2.1. **Tabu: touching apple.** Hdwb. d. Märchens s.v. *"Apfel"* n. 31.—Spanish: Boggs FFC XC 41 No. 301.

C621.2.2. **Tabu: touching banana.** Hawaii: Beckwith Myth 146.

C622. **Forbidden drinking horn.** One may drink from anything else. Irish myth: Cross.

C623. **Forbidden well.** (One may not go there unless accompanied by cup-bearers.) Irish myth: Cross.

C623.1. **Well upon which no one can look without losing his eyes.** Irish myth: Cross.

C624. **Forbidden barrel.** Jewish: Neuman.


C630. **Tabu: the one forbidden time.** India: Thompson-Balys.


C650—C699.

C650—C699. THE ONE COMPULSORY THING

C650. C650. The one compulsory thing. Unless one does this one thing, misfortune comes. (Sometimes one is under magic compulsion.)—**Reinhard the Survival of Geis in Mediaeval Romance.—Irish myth: Cross, MacCulloch Celtic 177ff., passim, *Schoepperle Tristan and Isolt II 307; Beal XXI 312.


C651. C651. The one compulsory question. Percival must ask the meaning of the
strange sights he sees; else the Fisher King will not be healed.—Voretzsch Altfranz Lit. 325 (Chretien de Troyes Conte del Graal).

C652. **Compulsion: taking back talisman which opened treasure mountain.** Hero takes treasure and forgets the talisman.—*Krappe Balor 109ff.*

C655. **Only one certain gift must be accepted.**

C655.1. **Only peacock on the steeple of the king's golden temple can be accepted as dowry.** India: Thompson-Balys.

C661. **Girl from elfland must eat earthly food in order to remain.** *Fb "spise" III 495b.*

C662. **One must eat "death vegetable" whenever one sees it.** Otherwise god will be angry. India: Thompson-Balys.

C663. **Compulsion to bathe in certain waters daily.** Irish myth: Cross.


C664.0.1. **Injunction: to cohabit with first woman met after battle.** Irish myth: Cross.

C665. **Injunction: protect certain stone from molestation.** Irish myth: Cross.

C666. **Compulsion to go to certain place at certain time (or once each year).** Irish myth: Cross; Jewish: Neuman.

C671. **The one compulsory song.** Beer cannot be brewed until an old man sings the song of the origin of beer.—Finnish: Kalevala rune 20.

C672. **Compulsion to tell stories.**

C672.1. **Curse laid upon man by stories he fails to tell: they creep out of his belly when he is asleep and talk.** India: Thompson-Balys.

C675. **Compulsion to give food to everyone met on journey.** African (Jaunde): Nekes 251.

C680. **Other compulsions.**

C681. **Compulsion to answer cry.** Hero is magically compelled to do so. Irish myth: Cross.

C681.1. **Compulsion to regard hunting cry and follow hounds.** Irish myth: Cross.

C682. **Compulsion to invite singer to feast.** Until that is done, the beer will not stop foaming. (Cf. C671.)—Finnish: Kalevala rune 20.

C683. **Injunction: sleep where night overtakes you.** Otherwise misfortune
will come.—Cape Verde Islands: Parsons MAFLS XV (1) 213 No. 73.


C684.3. C684.3. Compulsion to leap yearly over stone one's size held in palm of hand. Irish myth: Cross.


C685. C685. Injunction: to give sample of food to dog before eating. Misfortune follows failure to do so.—Spanish: Boggs FFC XC 63 No. 453.


C700—C899. Miscellaneous tabus.


C710. C710. Tabus connected with other-world journeys. Babylonian: Gilgamesch-Epos XII p. 64ff.—Icelandic: Boberg; Eskimo (Greenland): Rink 371, 440, Rasmussen III 170; Marquesas: Beckwith Myth 149.


C712. C712. Tabu: staying too long in other world.


C713. C713. Forsaken merman. Tabu: association of fairy's (merman's, etc.) human wife (husband) with human relatives.


C713.2. C713.2. Tabu: wife of supernatural husband seeing old home. Usually a part of the "Star-Husband" tale of the North American Indians: Thompson Tales 332 n. 197.
C713.3. Tabu: wife of merman staying too long at home (on visit). (Cf. C712.1.)—Norwegian: Child I 364.

C713.3.1. Tabu: beast-husband staying too long at home: becomes sick. India: Thompson-Balys.

C713.4. Golden apple thrown to remind merman's wife not to forget to return to him. Child I 364f.

C714. Tabus concerning requests made in otherworld.

C714.1. Only one present to be asked for at home of spirit son-in-law. India: Thompson-Balys.

C715. Tabu: speaking in otherworld. (Cf. C400.)


C720. Tabu: attending toilet needs.


C722.1. Tabu: cutting hair during certain time. *Fb "her" I 771b.

C723. Tabu: combing hair.

C723.1. Tabu: combing hair during certain time. *Types 361, 475; BP II 423, 427 (Gr. Nos. 100, 101).

C725.1. **Tabu: use of water after attending call of nature.** India: Thompson-Balys.

C726. **Tabu: trimming fingernails.** Jewish: Neuman; German: Grimm Nos. 100, 101.

C726.1. **Tabu: throwing away nail trimmings.** Jewish: Neuman; Tahiti: Henry 143.

C730. **Tabu: resting.** India: Thompson-Balys.


C735.1. **Tabu: sleeping during certain time.** *Type 400; BP II 318 ff.;* Irish myth: Cross.—N. A. Indian (Zuci): Parsons JAFL XXIX 393; (Ojibwa): Jones-Michelson PAES VII (2) 231 No. 20, (Bella Coola): Boas JE I 58.—Africa (Congo): Weeks 217 No. 12.

C735.1.0.1. **Tabu: sleeping in certain position during certain time.** Irish myth: Cross.

C735.1.1. **Tabu: bearded man sleeping at sunrise.** Irish myth: Cross.

C735.1.2. **Tabu: sleeping before task is finished.** Tuamotu: Stimson MS (z-G 3/1174).

C735.2. **Tabu: sleeping in certain place.** Irish myth: Cross.


C735.2.1.1. **Tabu: sleeping before lapse of seven days in cloudland.** Africa (Congo): Weeks 217.

C735.2.2. **Tabu: sleeping in empty hut.** Africa (Kaffir): Theal 86.

C735.2.3. **Tabu: king (hero) sleeping after sunrise at capital.** Irish myth: Cross.

C735.2.4. **Tabu: sleeping in house lighted after sunset.** Irish myth: Cross.

C735.2.5. **Tabu: sleeping in cemetery.** Lithuanian: Balys Ghosts.

C735.2.6. **Tabu: sleeping on the path of ghosts.** Lithuanian: Balys Ghosts.

C735.2.7. **Tabu: sleeping on feather bed.** Canadian: Gautier.
C735.2.8. Tabu: sleeping two nights in the same place until certain result is attained. Irish myth: Cross.

C735.2.9. Tabu: to rest sitting or lying until answer to certain question is learned. Irish myth: Cross.

C735.2.10. Tabu: sleeping at one's own home. Jewish: Neuman.

C740. Tabu: doing deed of mercy or courtesy.


C742. Tabu: striking monster twice. Though monster begs that hero strike him again, hero refuses. Monster would otherwise revive.—*Chauvin VII 69 No. 348 n. 2; *Wesselski Theorie 143 and n.; *Köhler-Bolte I 469ff.; *Krappe Révue d'Ethnographie et des Traditions Populaires (1925) 432ff.; **Wesselski Erlesenes 18ff.; *BP IV 395.

C742.1. Man must be killed with first blow: others will not harm him. Irish myth: Cross.


C745.1. Tabu: heeding pleas of old woman for food and warmth. (Old woman is transformed demon.)—India: Thompson-Balys.

C746. Tabu: watching a game without helping the losing player. Irish myth: Cross.

C747. Tabu: not to allow any other creature on raft. India: Thompson-Balys.


C751.3. Tabu: convening certain hunt at certain time. Irish myth: Cross.


Tabu: leaving capital every ninth night. Irish myth: Cross.


Tabu: being in certain place at sunrise. Irish myth: Cross.

Tabu: carrying food at night. Hawaii: Beckwith Myth 144.


Tabu: bringing arms to capital after sunset. Irish myth: Cross.


Tabu: single person entering one's house after sunset. Irish myth: Cross.

Tabu: allowing person to come to feast after sunset. Irish myth: Cross.


Tabu: doing certain thing after sunrise.


 Conjurer must leave before sunrise. Eskimo (Greenland): Rasmussen III 173.


Tabu: telling tales except at certain time of year (or day). De Vries Het Sprookje 49.—Dakota: Wallis JAFL XXXVI 56f.

Tabu: coming to Ireland in time of peace. Irish myth: Cross.

Tabu: going to certain place in March. Irish myth: Cross.

Tabu: sitting on certain sepulchral mounds in autumn. Irish

Tabu: hunting in hottest season. India: Thompson-Balys.


Tabu: going out at night by oneself. Jewish: Neuman.

Tabu: doing thing before certain time.

Tabu: ringing bell before certain time. Chinese: Eberhard FFC CXX 242 No. 188.

Tabu: going home before dog precedes. Fb "hund" I 678b.

Tabu: letting sun shine on girl before she is thirty years old. Fb "sol" III 458a.


Tabu: entering chariot less than three weeks after having eaten horseflesh. Irish myth: Cross.

Tabu: doing thing too soon. India: Thompson-Balys.


Tabu: doing thing too hastily.

Monster born because of hasty (inconsiderate) wish of parents. **Tegethoff 24; *Types 425, 430, 433B, 441; BP II 235ff, *483, III 534; Wesselski Mönchslatein 15 No. 11; India: Thompson-Balys.

Tabu: doing thing too long.


Tabu: staying too long at home. *Type 425; Tegethoff Amor und Psyche 34ff.

Tabu: staying too long at ball. Must leave before certain
hour.—*Type 510AB; *Cox Cinderella *passim; Missouri French: Carrière.


C761.4.1. C761.4.1. *Tabu: staying two nights in one place until certain event is brought to pass.* Irish myth: Cross.

C761.4.2. C761.4.2. *Tabu: staying too long in meadow of otherworld.* India: Thompson-Balys.

C761.4.3. C761.4.3. *Tabu: angel to remain on earth more than one week.* Jewish: Neuman.


C762.4. C762.4. *Tabu: taking more than one fruit from certain tree.* India: Thompson-Balys.

C762.5. C762.5. *"Take, but only twice."* Man to take money from cursed chest only twice. Lithuanian: Balys Index No. 36, 130.


C770.1. C770.1. *Overweening pride in good fortune forbidden.* Man proud that he and his clan have never known unhappiness or want swallowed up by earth. Spanish Exempla: Keller.


C771.2. C771.2. *Tabu: piling up mountains to reach heaven.* Greek: Fox 144;
C773. *Frazer* Ovid II 136.


C780. C780. *Tabu: buying, selling, etc.*


C811.1. C811.1. *Tabu: heeding persuasive voice of magic drum.* Not to pick up drum that says "take me".—Roberts Type 480, p. 204; Benga: Nassau No. 11.

C811.2. C811.2. *Tabu: heeding magic yam that says not to take it up.* Gold Coast: Barker and Sinclair 90 No. 16.
C811.3. Tabu: answering call when asleep. Lithuanian: Balys Ghosts.


C815. Tabu: listening to mother's counsel. Fb "moder" II 600b.


C820. Tabu: finding certain secret.

C821. Tabu: finding age of monster. Type 500; *BP I 497.


C824. Tabu: finding name of ghost. BP I 496; Grimm No. 55.


C830—C899. UNCLASSIFIED TABUS

C830. Tabu: finding certain secret.


C833. Tabus for journeys.


C833.3. Tabu: turning back after beginning a journey. *Fb "ge" I 525a, "vende" IV 1035b; African: Werner African 172.


C833.5. Tabu: going with dry feet over certain river. Irish myth: Cross.

C833.6. Tabu: traveling beyond spot where feat of skill was performed before duplicating it. Irish myth: Cross.


C833.8. Tabu: going to certain place in speckled garment on speckled steed. Irish myth: Cross.

C835. Tabus concerning fighting.


C835.2.1. Tabu: failing to make gift to magic lance. The lance kills offender. Irish myth: Cross.

C835.2.2. Tabu: allowing spear-head to touch stone. Irish myth: Cross.

C835.2.3. Tabu: putting spear-head between teeth. Irish myth: Cross.

C835.2.4. Tabu: slaying woman with spear. Irish myth: Cross.

C835.2.5. Tabu: reddening weapons without satiety. Irish myth: Cross.


C835.3. Tabu: going to (leaving) certain place without combat. Irish myth: Cross.


C836. Tabu: disobedience. All lodgers must obey host implicitly.—English Wells 60 (Syre Gowene and the Carle of Carlyle).

C837. Tabu: loosing bridle in selling man transformed to horse. Disenchantment follows.—Type 325; BP II 60ff, *67 (Gr. No. 68).—India: *Thompson-Balys.

C841. Tabu: killing certain animals. Irish myth: Cross; India: Thompson-Balys.

C841.0.1. Clerics' voyage unsuccessful because they sailed in boats of skin. Irish myth: Cross.

C841.0.2. Tabu: wounding animal; must be killed outright. Irish myth: Cross.

C841.0.3. Tabu: killing animal which takes refuge with one. India: Thompson-Balys.


C841.2. Tabu: hunting birds. Supernatural lover (king of birds) tells woman that son must not do so.—Irish myth: Cross.
C841.3. Tabu: burning caterpillars. India: Thompson-Balys.

C841.4. Tabu: hunting a pig. Irish myth: Cross.

C841.5. Tabu: killing a swan. Irish myth: Cross.


C841.10. Tabu: killing albatross.


C841.11. Tabu: killing a cat. India: Thompson-Balys.


C842.1. Tabu: working iron under direct rays of sun. India: Thompson-Balys.

C843. Tabu: pointing. Fb "pege" II 800.


C847. Tabu: giving away gifts received from animal.

C847.1. Tabu: giving away gifts received from fish. India: Thompson-Balys.

C851. Tabu: wastefulness.

C851.1. Tabu: using food for unworthy purpose. [Smyser Harvard Studies and Notes in Phil. and Lit. XV (1933) 62 n. 5.]


C851.1.2. Tabu: using grain to clean child. India: Thompson-Balys.


C853.1. Tabu: holding meeting at certain place. Irish myth: Cross.

C853.2. Tabu: going to assembly of women at certain place. [Cf. D1791.2.] Irish myth: Cross.


C863. Tabu: following three red men to certain place. Irish myth: Cross.


C867. Tabu: unusual cruelty.


C872. Tabu: turning away from (refusing requests of) poets. Irish myth: Cross.


C878. Tabu concerning clothing. Irish myth: Cross; Jewish: *Neuman.


C878.2.1. Tabu: going to battle without being clothed in silk. Irish myth: Cross.

C881. Tabu: grumbling.


C884. Tabu: concerning riding horses.


C884.2. Tabu: allowing horse to lose his bridle, stray or stale. Irish myth: Cross.

C885. Tabu: hearing or listening.


C885.2. Tabu: listening to groans of women being violated. Irish myth: Cross.

C885.3. Tabu: listening to certain lute. Irish myth: Cross.


C887. Tabu: being in same house with fire, weapon, dog. Irish myth: Cross.


C891.2. Tabu: bearded man going dirty to bed. Irish myth: Cross.

C891.3. Tabu: urinating on fire. India: Thompson-Balys.


C900—C999.

C900—C999. Punishment for breaking tabu.


C901.1.2. C901.1.2. Tabu imposed by druid. Irish myth: Cross.

C901.1.3. C901.1.3. Tabu imposed by lover. Irish myth: Cross.

C901.1.3.1. C901.1.3.1. Tabu imposed by forthputting woman. Irish myth: Cross.


C901.1.5. C901.1.5. Tabu imposed by fairy. Irish myth: Cross.


C901.3. C901.3. Tabu imposed by magic. Irish myth: Cross.

C901.4. C901.4. Punishment for breaking tabu: assigner of punishment suffers his own penalty.
King breaks his own tabu and meets with the punishment he has set for violation of it. (His nose is cut off). India: Thompson-Balys.

Supernatural being punishes breach of tabu.


Golden finger as sign of opening forbidden chamber. (Cf. C611.) —*Type 710; BP I 21 (Grimm Nos 3, 136).—Missouri French: Carrière.

Hair turns to gold as punishment in forbidden chamber. (Cf. C611.) —*Types 314, 480; Fb "her" I 771b; German: Grimm No. 136; Roberts Type 480 p. 174.

Bloody key as sign of disobedience. (Cf. C611, C813.)—*Types 311, 312: BP I 404ff.

Bloody egg as sign of disobedience. German: Grimm No. 46.

Contents of forbidden receptacle are released.

Troubles escape when forbidden casket is opened. See references to C321 (Tabu: looking into box).

Music-box continues playing when it is touched contrary to tabu. —Köhler's notes to Gonzenbach Sicilianische Märchen No. 15.


Animals escape when forbidden calabash is opened. African (Yoruba): Frobenius Atlantis X 232f. No. 16.

Continuous action started by breaking tabu.

Trespass betrayed by dripping candle. (Cf. C31.1, C32.1.) —*Type 425; *Tegethoff 39; *BP III 114.

Animals produced when forbidden drum is beaten. Gold Coast: Barker and Sinclair 90, No. 16.

Magic porridge-pot keeps cooking. Against command, mother of owner bids pot to cook. It fills house with porridge and will not stop until ordered by mistress.—*Type 565; BP II 438ff.; *Aarne JSFO XXVII 67, 80; *Christensen Molboerne 177.
C916.4. Spinning wheel continues spinning because woman has worked at forbidden time. Finnish-Swedish: Wessman 18 No. 166.

C917. Object magically appears when tabu is broken.


C918. Mare from water world disappears when she is scolded and her halter used for common purposes. Irish myth: Cross.


C920.2. Death of wife for breaking tabu. India: Thompson-Balys; Jewish: *Neuman.


C923. Death by drowning for breaking tabu. Irish myth: Cross; Greek: Fox 135 (Ajax the less), Grote I 284; Jewish: Neuman; Hawaii: Beckwith Myth 118; Samoa: *ibid. 25, 512; Tuamotu: Stimson MS (t-G 2/44, z-G 13/441); Marquesas: Handy 134; Eskimo (Greenland): Rasmussen I 115, III 124.


C927.2. C927.2. Falling to ashes as punishment for breaking tabu. Irish myth: Cross; India: Thompson-Balys.

C927.3. C927.3. Burning and drowning as punishment for breaking tabu.


C929.2. C929.2. Death from specific disease for breaking tabu.


C931. C931. Building falls because of breaking of tabu. (Cf. C771.1.)—Hartland Science 221; Gaster Exempla 229 No. 239; Jewish: *Neuman; English: Wells 42 (Arthour and Merlin); Swedish: Wessman 71 No. 605; India: Thompson-Balys. —Eskimo (Greenland): Rasmussen III 245, (West Hudson Bay); Boas BAM XV 234.

C932. C932. Loss of wife (husband) for breaking tabu. Aarne-Thompson Types
C933. C933. Luck in hunting (fishing) lost for breaking tabu.


C933.2. C933.2. Luck in fishing lost for breaking tabu. Tonga: Gifford 601; Easter Island: Métraux Ethnology 363; Tuamotu: Stimson MS (t-G 3/600).


C934.2. C934.2. Land made sterile because of broken tabu. Jewish: Neuman.


C939.3. C939.3. Felled trees (cut weeds) return to their places because of broken tabu. Maori: Clark 95; Tonga: Gifford 22.


C940. C940. Sickness or weakness for breaking tabu. Fb "sygdom" III
C940.1. C940.1. *Princess's secret sickness from breaking tabu.* (Cf. C55.)—*Type 613; BP I 322 n. 1 (Grimm No. 33).

C940.2. C940.2. *Daughters' sickness because of father's breaking tabu.* India: Thompson-Balys.


C941.3. C941.3. *Sores on body from breaking tabu.* India: Thompson-Balys.

C941.3.1. C941.3.1. *Sore mouth as punishment for breaking tabu.* Hawaii: Beckwith Myth 133; Eskimo (Greenland): Rasmussen II 233.

C941.4. C941.4. *Plague for breaking tabu.* See references for Q552.10.

C941.5. C941.5. *Paralysis as punishment for broken tabu.* African (Luba): De Clerq Zs. f. KS. IV 220.


C944. *Dumbness as punishment for breaking tabu.* (Cf. C311.1.4.)—Type 710; Fb "stum"; Jewish: Neuman.


C946. *Limbs affected by breaking tabu.*


C948.2. *Nose to be cut off as punishment for breaking tabu.* India: Thompson-Balys.

C948.3. *Tongue of woman who breaks tabu protrudes and entwines itself around a post in the home.* India: Thompson-Balys.


C948.5. *Man's lungs cut out because of broken tabu.* Eskimo (Greenland): Rasmussen I 89.


C948.7. *Face chilled because of broken tabu.* Jewish: Neuman.


C949.2. *Baldness from breaking tabu.* Irish myth: Cross; Tahiti: Henry 143.

C949.3. *Sterility from breaking tabu.* Jewish: Neuman.
C949.4. Bleeding from breaking tabu. Eskimo (Greenland): Rasmussen II 164.

C949.5. Continued thirst from breaking tabu. (Cf. C924.)—Buddhist myth: Malalasekera II 636.

C950. Person carried to other world for breaking tabu.

C952. Immediate return to other world because of broken tabu. (Cf. C31, C31.4, C327.)—Type 710 (Gr. No. 3); Greek: Fox 229 (Persephone), 122 (Thetis); India: Thompson-Balys; Japanese: Ikeda; Africa (Congo): Weeks 206 No. 3; (Fjort): Dennett 41 No. 5.

C953. Person must remain in other world because of broken tabu. Greek myth: Grote 137; Swiss: Jegerlehner Oberwallis 295 No. 13; Jewish: Neuman; Marquesas: Handy 120, 122; Eskimo (Greenland): Rink 371.

C954. Person carried off to other world for breaking tabu. Type 470; Fb "sol" III 458a; India: Thompson-Balys.

C955. Banishment from heaven for breaking tabu. German: Grimm No. 3; Jewish: Neuman.


C961. Transformation to object for breaking tabu.


C961.2. Transformation to stone for breaking tabu. (Cf. C331, C452.)—*Type 516; *Rösch FFC LXXVII 119, 132ff.; *Chauvin VII 98 No. 375; *Fb "se" III 173b, "sten" III 553b.—*Loomis White Magic 80; Greek: Fox 175 (Niobe); India: *Thompson-Balys; Maori: Beckwith Myth 349; S. Am. Indian (Aymara): Tschopik BBAE CXLIII (1) 570.

C961.3. Transformation to wood for breaking tabu. German: Grimm No. 43; Calif. Indian: Gayton and Newman 100.


C961.3.2. Transformation to tree for breaking tabu. Chinese: Eberhard FFC CXX 84.


C961.5. Transformation to anthill for breaking tabu. India: Thompson-Balys.


C963. C963. Person returns to original form when tabu is broken. A person originally transformed from an animal or an object returns to that form when the origin is mentioned. (Cf. C31.2, C33.1, C35.1, C440, C441.)

C963.1. C963.1. Person returns to original animal form when tabu is broken. Africa (Congo): Weeks 215 No. 11 (fish), (Ila, Rhodesia): Smith and Dale 403 No. 3 (fish).

C963.2. C963.2. Person returns to original egg form when tabu is broken. Africa (Basuto): Jacottet 108 No. 16.

C963.3. C963.3. Person returns to original vegetable form when tabu is broken. Africa (Gold Coast): Barker and Sinclair 78 No. 12, (Ekoi): Talbot 133, 134, 135, (Ibo, Nigeria): Thomas 80, (Fjort): Dennett 44 No. 6.

C963.4. C963.4. Giants return to life if tabu is broken. French Canadian: Sister Marie Ursule.


C967. C967. Valuable object turns to worthless, for breaking tabu. India: Thompson-Balys.


C980. C980. Miscellaneous punishments for breaking tabu.


C983. C983. Person must remain on mountain because of broken tabu. French Canadian: Sister Marie Ursule.

C984. C984. Disaster because of broken tabu.


C984.3. C984.3. Flood because of broken tabu. Chatham Island: Beckwith Myth

C984.4.1. C984.4.1. Sea rolls in over the land from all sides and a sea serpent comes because of broken tabu. India: Thompson-Balys.


C985. C985. Physical changes in person because of broken tabu.


C985.3. C985.3. Foul breath from breaking tabu. Irish myth: Cross.


C996. C996. Person falls because of broken tabu. Marquesas: Handy 36; Tonga:
Notes for Volume 1

Motif: Introduction - Purpose Vol. 1 Fn. 1 p. 9

1 Verzeichnis der Märchentypen, FFCommunications No. 3, Helsinki, 1910. A revision by the present author appeared as The Types of the Folk-Tale, FFCommunications No. 74, Helsinki, 1928.

Motif: Introduction - Purpose Vol. 1 Fn. 2 p. 9

2 For a summary of the results of these classifications see R. S. Boggs, A Comparative Survey of the Folk-tales of Ten Peoples, FFCommunications No. 93, Helsinki, 1930. In addition to the surveys discussed by Boggs may be mentioned: Andrejev, Ukazatel' Skazochnik sjugetov po Sisteme Aarne, and Plenzat, Die ostund westpreussischen Märchen und Schwänke. For more recent surveys see Thompson, The Folktale, pp 420 f.

Motif: Introduction - Purpose Vol. 1 Fn. 3 p. 9

3 Every scholar who has constructed a new catalogue of tales has, of course, been obliged to add types of tales not already to be found in the classification, but it has thus far proved practicable as far as European peoples are concerned, to use the Aarne list for the folktale and jest. How far an expansion of the type-index may permit a cataloguing of such partly literary forms as the exemplum and the fabliau, only experiment can tell. As long as the entire tale-complex remains intact in transmission, such an index as The Types of the Folk-Tale is useful; when such a condition does not exist, a more analytical list seems necessary.

Motif: Introduction - Purpose Vol. 1 Fn. 1 p. 10

1 Division of motifs on philosophical grounds has been made by several scholars. In his Märchen des Mittelalters (p. xvii) Albert Wesselski divides the motifs of folktales, novelle, and myths into Mythenmotive, Gemeinschaftsmotive, and Kulturmotive. By means of this distinction he discusses the difference between the narrative forms. A very elaborate analysis of the concept of motif is found in Arthur Christensen's study, Motif et Theme (FFCommunications No. 59). Divisions are made into "éléments de relation," "motifs," "accessoires épiques," "thèse," "motifs sans thème," "motifs à thèmes faibles," and the like. The study throws light on the psychological nature of various motifs.

Motif: Introduction - Plan Vol. 1 Fn. 1 p. 22

1 In case a division is extensive, it may occupy several "tens". When this is true, the numbers ending in "0" and "9" except at beginning and end, are skipped: "0" always refers to the general idea, "9" to miscellaneous or additional examples.
1 The system is not really decimal, for the subdivisions may go beyond ten. E.g., A2494.5.34, E501.17.5.3. The latter number refers to the third tertiary division of the fifth secondary division of the seventeenth primary division of E501. — A difficult problem in classification has been solved by the use of a "zero" subdivision. In E613, for example, the main idea is "reincarnation as bird." E613.1, E613.2, etc., detail the kind of bird (E613.1. Reincarnation as duck, etc.) Now there are other subdivisions of E613 that refer only to the general idea of bird (not of particular birds). Thus: E613. Reincarnation as bird. — E613.0.1. Reincarnation of murdered child as bird. — E613.0.2. Reincarnation of unbaptized child as bird. — E613.1. Reincarnation as duck. — etc.

2 The appearance of only one or a few references to a motif must not be interpreted to mean that there are not other occurrences.

1 If more items must be put in a "ten" than enough to fill the vacant spaces, the additions can be made to the last number in the "ten", e.g. 19.1, 19.2, 19.3, etc.

1 It is suggested that where references are hereafter made to the present work and to The Types of the Folk-Tale, the term motif should be used for this Motif-index and type for The Types of the Folk-Tale. Thus: Motif S31 appears in Type 510.

1 In folk thought the spider is classed as an insect and not with the other arachnida.

1 In folk thought, a fish.

1 In folk thought, an insect.

2 B490—B499 has been reorganized as follows:

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<tr>
<td>B492...........B491.2</td>
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First edition

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Cross, Motif-Index of Early Irish Literature

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Stith Thompson's

*Motif-Index of Folk-Literature*

**D. Magic**

Volume 2: D-E

Motif: Title-Page Vol. 2

MOTIF-INDEX

OF

FOLK-LITERATURE

*A Classification of Narrative Elements in*

*Folktales, Ballads, Myths, Fables, Mediaeval Romances,*

*Exempla, Fabliaux, Jest-Books, and*

Local Legends

REVISED AND ENLARGED EDITION BY

STITH THOMPSON

*Indiana University*

VOLUME TWO

D-E

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**D. MAGIC**

DETAILED SYNOPSIS

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D10. Transformation to person of different sex

D20. Transformation to person of different social class

D30. Transformation to person of different race
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D50. Magic changes in man himself

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   D450. Transformation: object to another object
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   D720. Disenchantment by removing (destroying) covering of enchanted person
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D. MAGIC

D0—D699.

D0—D699. TRANSFORMATION


D5. D5. **Enchanted person.** See also the entire section on transformation. No real difference seems to exist between transformation and enchantment. A bewitched or enchanted person may, however, retain his original physical form, but may be affected mentally or morally.—*Type 400; Gr. Nos. 93, 163; BP II 335ff.—Greek: Frazer Apollodorus II 105 n. 1 (Minos); India: Thompson-Balys; Missouri French: Carrière.

D5.1. D5.1. **Enchanted person cannot move.** Swiss: Jegerlehner Oberwallis 294 No. 8.

D5.1.1. D5.1.1. *Stepson cursed to stick in grave mound till pretty girl wants to substitute for him.** Icelandic: *Boberg.

D5.2. D5.2. **Enchanted person on bier.** Italian: Basile Pentamerone, Introduction.


D10—D99.


D10.1. **Transformation to person of different sex.** Ogre has unique powers of exchange of sex with human being. India: Thompson-Balys.

D10.2. **Change of sex after crossing water.** McKay Beal III 139.


D11.1. **Transformation: ogress to man.** India: Thompson-Balys.

D11.2. **Woman transforms herself into a bird and lends her female organ to a boy.** He fails to return it and she becomes a man when she resumes human form. India: Thompson-Balys.

D12. **Transformation: man to woman.** Irish myth: *Cross; Spanish Exempla: Keller; Greek: Frazer Apollodorus I 364 n. 1 (Tiresias); French Canadian: Sister Marie Ursule; Jewish: Neuman; Hindu: Keith 147, 151.—Eskimo (Cumberland Sound): Boas BAM XV 249, (West Hudson Bay) Boas BAM XV 325; Africa (Eko): Talbot 247, (Dahomé) Einstein 27.

D12.1. **Transformation: god to giantess.** MacCulloch Eddic 131 (Loki to Thökk).

D20. **Transformation to person of different social class.** Irish myth: *Cross.

D22. **Transformation: common man to exalted personage.**

D22.1. **Transformation: common man to grand officer.** French Canadian: Barbeau JAFL XXIX 17.

D22.2. **Transformation: man of low caste takes on prince's appearance, and transforms prince to take on his.** India: Thompson-Balys.

D23. **Transformation to artisan.**

D23.1. **Transformation into a boatman.** Breton: Sébillot Incidents s.v. "batelier".

D24. **Transformation to humble person.**

D24.1. **Transformation: king to menial.** Icelandic: Boberg.

D24.2. **Transformation: king and queen to peasant and wife.** Icelandic: Boberg.

D24.3. **Transformation into a swineherd.** Irish myth: Cross (D23).

D25. Transformation: layman to professional man.


D28. Transformation into giant. Irish myth: Cross (D29.1.)


D29.2. Transformation into juggler. Irish myth: Cross (D26).

D30. Transformation to person of different race.

D31. Transformation: white person to negro. (Cf. D57)—Chauvin II 183 No. 23; *Fb "jomfru", "hvid" I 700b, "sort" III 467b, "pige" II 816b.—Spanish Boggs FFC XC 57 No. 425; Jewish: *Neuman.

D40. Transformation to likeness of another person. *Type 363; BP III 534 n. 1.—Wells 30 (Uther Pendragon); Icelandic: Boberg; Irish myth: *Cross; Italian Novella: Rotunda; India: Thompson-Balys; Jewish: Neuman; Greek: Grote I 80; Eskimo (Greenland) Rasmussen II 211, (Cape York) Rasmussen III 54; Africa (Fang): Tessman 141f.

D40.1. Transformation to likeness of person whose shield one carries. (Cf. D1101.1). Norse: FSS 37, 38.

D40.2. Transformation to likeness of another woman. India: Thompson-Balys.

D40.2.1. Transformation to resemble man's mistress so as to be able to kill him. India: Thompson-Balys.

D41. Humble man in guise of exalted.

D41.1. Transformation to likeness of ruler. Man so uses the last of three wishes granted to him. Italian Novella: Rotunda.


D42.1. God transformed to giant with three heads and six arms. Chinese: Werner 236.


D43. Transformation: mortal to guise of deity. Greek myth: Grote I 117; Chinese:
D43.1. Animal transformed to a god.

D43.1.1. Dog turned into a god. India: Thompson-Balys.

D44. Mortal in guise of spirit. Africa (Upoto): Einstein 142, (Buin) Wheeler 51. See also D47.


D45. Persons exchange forms. Icelandic: Boberg.


D45.3. Two friends exchange forms. Italian Novella: Rotunda.

D45.4. Girl exchanges form with sorceress in order to visit her brother and get a son by him. Icelandic: Völsunga saga ch. 7.

D47. Transformation to likeness of monster. Irish myth: Cross (D94, D95); Icelandic: Boberg; Jewish: Neuman; India: Thompson-Balys.

D47.1. Mortal temporarily takes shape of demon. India: Thompson-Balys.


D47.3. Transformation: princess to ogress. Icelandic: *Boberg.

D49. Dwarf assumes human form. German: Grimm No. 64.


D49.3. Fairy transforms herself into a monstrous being with head of an ape, thin legs, sharp claws, fish scales and bristles. India: Thompson-Balys.


D52. Magic change to different appearance. Irish myth: *Cross; Jewish: Neuman.


D52.2. Ugly man becomes handsome. Samoa: Beckwith Myth 473.

D53. Transformation in health.

D55. Magic change of person's size. Irish myth: *Cross; Eskimo (West Hudson Bay): *Boas BAM XV 361 (No. 34); Africa (Togo): Einstein 8.

D55.1. Person becomes magically larger. Tobler 90.—Irish myth: *Cross; Jewish: Neuman; Latin: Virgil Aeneid VI line 50; Africa (Fang) Trilles 184.

D55.1.1. Man magically stretches self to overcome cliff. Hawaii: Dixon 91; Melanesia: *ibid. 91 n. 104; Micronesia: *ibid. 91 n. 105.

D55.1.1.1. Man magically stretches self to overcome opponent in battle. Irish myth: *Cross.

D55.1.1.2. Man magically stretches self to sink tent pole. Irish myth: Cross.


D55.2.1. Dwarf contracts self to enter nostrils of cannibals. Africa (Zulu): Callaway 154.

D55.2.2. Devil (troll) makes self small. *Fb "lille" II 428.

D55.2.3. Giant changes to normal size. Micmac: Michelson JAFL XXXVIII 39.

D55.2.4. Ten serving-women carried in bottle. They change size at will. Köhler-Bolte II 471ff.


D55.2.6. Hero reduces in size small enough to get into mango seed. India: Thompson-Balys.


D57. Change in person's color. (Cf. D31.)—Jewish: Neuman.


D57.3. Hair and skin turn to color of gold. India: Thompson-Balys.

D57.4. Transformation to black man. German: Grimm No. 121, 137; Jewish: Neuman.
D57. Transformation to person of rusty color. German: Grimm No. 136.

D61. Magic appearance of human limbs. A boy has no hands and legs; his abandoned sister successfully commands them to appear or disappear. Kaffir: Theal 74.

D90. Transformation: man to different man—miscellaneous.

D91. Transformation: normal man to cannibal. Fb "blod" IV 48a.


D93. Transformation: prince to old man. Type 431.


D100—D199. Transformation: man to animal.


D101. Transformation: god to animal. *Krappe études 53ff.—Greek: *Frazer Apollodorus I 49 n. 2; Fox 178 (Apollo); Irish myth: *Cross, MacCulloch Celtic 56; Persian: Carnoy 269; Norse: De la Saussaye 261; India: *Thompson-Balys; Penzer VII 175 n. 1.


D103. Assembly or group transformed to animals. N. A. Indian (California): Gayton and Newman 98.

D110—D149. Transformation: man to mammal.

D110. Transformation: man to wild beast (mammal). *Dh III 446ff., Greek:
D112. Transformation: man to feline animal (wild).


D112.2.1.1. When a wer-tiger is injured, similar marks appear on the human body of man who has possessed it. India: Thompson-Balys.

D112.2.1.2. Village of tiger-men. (Cf. B221.6.1.)—India: Thompson-Balys.


D113. Transformation: man to canine animal (wild).


D113.1.2. D113.1.2. God (goddess) assumes form of a wolf. Irish myth: Cross; Greek myth: *Grote I 43.


D113.2.1. D113.2.1. Wer-bear. A bear-man like the werewolf. *Fb "bjørn" IV 43a; Fox: Jones PAES I 157.


D113.5. D113.5. Transformation: man to hyena. Africa (Ba Ronga): Einstein 266.


D114.1.5. Transformation: man to musk ox. Eskimo (Mackenzie Area): Jenness 82.


D114.3. Transformation: man to swine (wild).

D114.3.1. Transformation: man to peccary. S. A. Indian (Cariri): Lowie BBAE CXLIII (1) 559.


D114.3.2.1. Transformation: god to boar. (Cf. D101.) India: Thompson-Balys.

D114.4. Transformation: man to wild goat. Africa: Milligan 141.

D115. Transformation: man to equine animal (wild).


D117.2. Transformation: man to hare (rabbit). *Fb "hare" I 556, "blod" IV 48a; Irish myth: *Cross (D123).


D118.2. D118.2. Transformation: man (woman) to monkey. India: Thompson-Balys; Chinese: Graham.


D127.5. D127.5. Transformation: man to dolphin. Icelandic: Boberg; Greek: Grote I 32, 45, 70x, 178 (Apollo), Frazer Apollodorus I 333 n. 1.


D130. D130. Transformation: man to domestic beast (mammal).

D131. D131. Transformation: man to horse. *Types 314, 502, 531, 726*; BP III 18ff, 94ff. ; *Fb "hest" I 598; "æble" III 1136a, "blod" IV 48a; Tobler 44, 50, 80; *Malone PMLA XLIII 441 n. 25; Kittredge Arthur 170 n. 3; Cosquin études 512ff.—Irish myth: *Cross; Icelandic: *Boberg; Swiss: Jegerlehner Oberwallis 329 No. 52; Finnish: Aarne FFC XXXIII 40 No. 33, 45 No. 71; Estonian: Aarne FFC XXV 118, 120, 130 Nos. 25, 33, 72; Persian: Carnoy 269; Hindu: Penzer VI 5, 8; India: *Thompson-Balys; Buddhist myth: Malalasekera II 1205; Japanese: Ikeda.—Africa (Mpongwe): Nassau 68 No. 15.

D132. **Transformation: man to ass (mule, jennet, etc.).**


D132.2. **Transformation: man to mule.** Spanish: *Boggs FFC XC 86 No. 754 C*.

D133. **Transformation to cow (bull, calf, etc.).** *India: Thompson-Balys.*

D133.1. **Transformation to cow.** *Type 473;* *Fb "ko" II 240b.—*Icelandic: *Boberg;* *Greek: Grote I 80;* *India: *Thompson-Balys;* *Chinese: Eberhard FFC CXX 43, 52.*

D133.1.1. **Nisser in form of cows.** *Fb "ko" II 240b;* *Kristensen Danske Sagn II (1893) 83ff., (1928) 63ff.*

D133.2. **Transformation: man to bull.** (Cf. B641.3.)—Icelandic: *Boberg;* *Greek: Frazer Apollodorus I 299 n. 2 (Europa), I 256 n. 3 (Achelous);* *Persian: Carnoy 269;* *Hindu: *Penzer VI 5 n. 1;* *Chinese: Werner 359.*

D133.3. **Transformation: man to ox.** *Cosquin études 512ff.;* *Norse: FSS 118f, MacCulloch Eddic 181;* *Spanish: *Boggs FFC XC 48, 63 Nos. 327D*, 453.

D133.4. **Transformation: man to calf.** *Fb "kalv" II 79;* *Irish myth: Cross.*


D133.5. **Transformation: man to steer (bullock).** German: *Grimm No. 82a, 163.*


D134.1. **Transformation: man to he-goat.**


D134.3. **Transformation: man to kid.** *Greek: Frazer Apollodorus I 320 n. 4 (Dionysus);* *India: Thompson-Balys.*

D134.4. **Transformations supernatural being into a goat.** Irish myth: *Cross.*


D135.1. **Transformation: man to lamb.** German: *Grimm No. 141;* *India: Thompson-Balys.*
Transformation: man to swine. Fb "svin" III 676a; *Dh II 102.—Icelandic: *Boberg; Irish: *Hartland Science 198; *Cross; Italian Novella: Rotunda; Missouri French: Carrière; Greek: Fox 137, Frazer Apollodorus II 287 n. 2 (Odysseus and Circe); Hindu: Keith 218; Chinese: Eberhard FFC CXX 217 No. 167; Tahiti: Beckwith Myth 37.

Transformation: man to dog. (Cf. B641.1.)—*Type 652; BP II 121 (Grimm Nos. 76, 30a); Types 449*, 726*; *Fb "hund" I 676b, "blod" IV 48a, "lys" II 483b; *Dh II 101; **Jijena Sanchez; *Kittredge Arthur 170 n. 3; Chauvin V 3 No. 2, *5 No. 443—Icelandic: *Boberg; Irish: *Cross; Lithuanian: Balys Index No. 3655; Jewish: Neuman; India: Thompson-Balys, Penzer VIII 141; Buddhist myth: Malalasekera II 1205; Korea: Zong in-Sob 64 No. 35; Hawaii: Beckwith Myth 349; Tuamotu: Stimson MS (z-G. 13/52); Maori: Clark 50; Surinam: Alexander Lat. Am 274; N. A. Indian: *Thompson Tales 347 n. 247, 248, (Canadian Dakota): Wallis JAF 738, XXXVI 90 No. 22; Eskimo (Labrador): Hawkes GSCan XIV 152, (Cumberland Sound): Boas BAM XV 156.

Transformation: woman to bitch. Irish myth: *Cross; Greek: Frazer Apollodorus II 241 n. 4 (Hecuba).

Transformation: girl to puppy. India: Thompson-Balys.

Transformation: man to cat. Types 402, 566; Fb "blod" IV 48a, "kat" II 108a; Taylor MPh XVII (1919) 59 n. 8.—Breton: Sébillot Incidents s.v. "chat"; French: Cosquin No. 11; German: Grimm No. 130a; India: Thompson-Balys; Tonga: Gifford 20; N. A. Indian: Thompson CColl II 400 ff.


God assumes form of a cat. Hindu: Penzer II 46, 197 n. 2; Tonga: Gifford 20.

Transformation: man to bird. (Cf. B644.)—*Types 405, 432, 665; BP II 26ff., 69; Dh II 250 ff., III 406, 429ff.; Hartland Science 247; Chauvin V 87 No. 27; Cosquin études 516ff., 526ff.; Irish: *Cross, MacCulloch Celtic 75, 79; Icelandic: De la Saussaye 261; Greek: Fox 15, 16 (Ceyx and Alcyone), 70 (Procne and Philomela), Frazer Apollodorus I 70 n. 1, II 67 n. 6 (Thetis); Jewish: Neuman; Finnish: Aarne FFC XXXIII 46 No. 77**; India: *Thompson-Balys; Chinese: Graham, Eberhard FFC CXX 48, 123ff., 125; Japanese:Ikeda; Korean: Zong in-Sob 64 No. 35; Maori: Dixon 79; Philippine (Tinguian): Cole 139, 151; Marquesas: Handy 55, 108; Hawaii: Beckwith Myth 115; Tuamotu: Stimson MS (T-G 3/619); Eskimo (Greenland): Rink 148, 287, 327, Rasmussen II 14; N. A. Indian (Thompson River): Alexander N. Am. 137; S. A. Indian (Kiangon): Métraux BBAE CXLIII (1) 47, (Toba): Métraux: MAFLS XL 24, 26; Africa (Fang): Trilles Proverbes 202, Einstein 52, 55f.

Transformation: man to bird—passeriform.


D151.2.1. Transformation into snowbunting. Eskimo (Cumberland Sound): Boas BAM XV 220.


D151.5. Transformation: man to raven. *Type 451; *Fb "ravn" III 22b, 23a; Krappe Speculum XX (1945) 405—414; German: Grimm No. 93; Irish myth: *Cross; Koryak: Jochelson JE VI 14; Eskimo (Cumberland Sound): Boas BAM XV 177, 227, 229, 303.


D151.8. Transformation: man to sparrow. German: Grimm No. 68.


D152. Transformation: man to bird—falconiform.


D152.3. Transformation: man to vulture. Icelandic: Boberg; India: Thompson-Balys, Penzer VIII 142; Africa (Fang): Trilles 167.

D152.4. Transformation: girl to falcon. Italian Novella: Rotunda.

D152.4.1. Odin as falcon. Icelandic: Hervarar saga 82, 140, *Boberg.


D161.1. D161.1. Transformation: man to swan. *Type 451; **O. Rank Die Lohengrinsage (1911) 65f.; *Wehrhan Die Sage 50; *Wesselski Märchen 255 No. 64; *Chauvin VIII 206 No. 248; *G. Huet Romania XXXIV (1905) 206ff.; *Fb "svane" III 664ab; H. A. Todd A propos of La Naissance du chevalier au cygne (MLN VI 12); Krappe Apollon Kyknos (Classical Philology XXXVII 353—370); *BP I 427ff.; Hibbard 248, *251.—English Romance: Wells 97 (Chevalere Assigne); Irish: *Cross; Icelandic: Hrymundar saga Gr. 373—75 (Kára), Boberg; Greek: *Frazer Pausanias II 395.


D161.3. D161.3. Transformation: man to duck. Types 403, 434*; Fb "and" IV 12b, "fjer" I 301, "blod" IV 48a; Missouri French: Carrière; Eskimo (Mackenzie Area):

D166. Transformation: man to gallinaceous bird.

D166.1. Transformation: man to chicken (cock, hen).


D166.3. Transformation: man to turkey. Papua: Ker 107.


D169.4. Transformation: man to cassowary. Papua: Ker 90.


D175. Transformation: man to crab. New Guinea: Dixon 138 (woman); Papua: Ker 21, 86.
D175.1. **Transformation: god to crab.** India: Thompson-Balys.


D177. **Transformation: man (woman) to catfish.** India: Thompson-Balys.

D178. **Transformation: man to shark.** Hawaii: Beckwith Myth 140; Fiji: *ibid.* 131; Tonga: *ibid.* 130, Gifford 76, 184; Solomon Islands: Beckwith Myth 131.

D179. **Transformation: man to fish—miscellaneous.**


D179.3. **Transformation: man to sardine.** India: Thompson-Balys.

D179.4. **Transformation: man to shrimp.** India: Thompson-Balys.

D179.5. **Transformation: man to sword-fish.** Mangaia (Cook Island): Clark 140.


D181. **Transformation: man to spider.** Tobler 80; Chinese: Werner 364; Africa (Gold Coast): Barker and Sinclair 72 No. 10.

D182. **Transformation: man to hymoptera.**


D182.1.1. **Transformation: man to bumblebee.** India: Thompson-Balys.

D182.2. **Transformation: man to ant.** French Canadian: Sister Marie Ursule; Italian Novella: Rotunda; German: Grimm No. 29; Philippine (Tinguian): Cole 104.

D183. **Transformation: man to orthoptera.**

D183.1. **Transformation: man to cicada.** Greek: Fox 246 (Tithonus).

D183.2. **Transformation: man to cricket.** Chinese: Eberhard FFC CXX 127; Africa (Fjort): Dennett 52 No. 8 (girl).

D184. **Transformation: man to coleoptera.**

D184.1. **Transformation: man to beetle.**


D185. **Transformation: man to diptera.**

D185.1. **Transformation: man to fly.** *Fb "flue" I 315.—Icelandic: De la
Saussaye 261f., *Boberg; India: Thompson-Balys; Chinese: Werner 363; Gold Coast: Barker and Sinclair 42 No. 4.


D190. D190. Transformation: man to reptiles and miscellaneous animals.


D195. D195. Transformation: man to frog. (Cf. B643.)—*Type 440; *BP I 1ff.; *Fb
"frø" I 378, "blod" IV 48 a; Tobler 80.—Lithuanian: Balys Index No. 3188, Legends No. 202; Spanish: Boggs FFC XC 97 No. 836A; Jewish: Neuman; Buddhist myth: Malalasekera I 289, II 390; Korean: Zong in-Sob V No. 2; Chile: Pino Saavedra 405; Africa (Bushman): Bleek and Lloyd 199, (Zulu): Callaway 211.


D199. D199. Transformation: man to other animals than those already treated.


D199.2.1. D199.2.1. Magician fights as dragon. Icelandic: *Boberg.


D200—D299.


D211.1. D211.1. Transformation: man (woman) to orange. *Type 408; India: Thompson-Balys.

D211.2. D211.2. Transformation: man (woman) to pomegranate. *Type 408; India: *Thompson-Balys.

D211.3. D211.3. Transformation: woman (man) to belfruit. India: Thompson-Balys.

D211.4. D211.4. Transformation: man (woman) to mango. India: Thompson-Balys.


D212. *Transformation: man (woman) to flower.* *Type 652; *BP II 125; *Type 407; BP I 501, III 259; Tobler 69.—India: *Thompson-Balys; Hawaii: Beckwith Myth 93.

D212.1. *Transformation: man (woman) to carnation.* *Type 652.

D212.2. *Transformation: man (woman) to rose.* *Fb "rose" III 80a; India: Thompson-Balys.


D214. *Transformation to grain.*


D218. D218. Transformation: man to sheaf of grain.


D230. **Transformation: man to a mineral form.**


D231.2. *Transformation: man to marble column.* *Type 707; India: Thompson-Balys.*

D231.2.1. *Mass transformation of wedding party to marble statues, etc.* India: Thompson-Balys.


D235. *Transformation: man (woman) to golden object.*


D250. **Transformation: man to manufactured object.**


D255. *Transformation: man to boat.* Breton: Sébillot Incidents *s.v.* "bateau".


D256. *Transformation: man to wheel.* *Fb "hjul".*

D257. *Transformation: man to hatchel.* Fb "hegle".


D261. *Transformation: man to altar.* Breton: Sébillot Incidents *s.v.* "autel".


D263.1. *Transformation: man to ring.* *Fb "guldring" I 514b; Missouri-French: Carrière; N. A. Indian: *Thompson Tales 341 n. 228a; Africa (Luba): DeClerq Zs. f. Kolonialsprachen IV 205.*

D263.3. Transformation: man (girl) to comb. Hindu: Penzer VII 239.


D263.5. Transformation: man to crown. German: Grimm No. 51.

D264. Transformation: man (woman) to skein of silk. Fb "silke" III 204a.

D265. Transformation: man to mat. Africa (Gold Coast): Barker and Sinclair 127 No. 22.


D270. Transformation: man to object—miscellaneous.

D271. Transformation: man to meat.


D283. Transformation: man to water.


D283.2. Transformation to spring of water. Hawaii: Beckwith Myth 17;
Philippine (Tinguian): Cole 60.


D300—D399. Transformation: animal to person.


D310—D349.

D310—D349. TRANSFORMATION: MAMMAL TO PERSON

D312.  Transformation: feline animal to person.


D313.2.  D313.2. Transformation: wolf to man. Irish myth: Cross; Eskimo (Mackenzie Area): Jenness 76.


D314.  D314. Transformation: ungulate animal (wild) to person.


D314.3.  D314.3. Transformation: elephant to person. Africa (Gold Coast): Barker and Sinclair 126 No. 22.


D315.1.  D315.1. Transformation: rat to person. Saintyves Perrault 151ff. (to coachman); Type 510.—Missouri French: Carrière; India: Thompson-Balys; Africa (Duala): Lederbogen Africa V140.


D315.5. Transformation: hare (rabbit) to person. Spanish: Boggs FFC XC 60 No. 438; Eskimo (Greenland): Rink 307; Africa (Ila, Rhodesia): Smith and Dale II 395 No. 28.

D318. Transformation: simian to person.


D327. Transformation: sea-mammal to person.


D330. Transformation: domestic beast (mammal) to person.

D332. Transformation: equine animal (domestic) to person.

D332.1. Transformation: ass (donkey) to person. German: Grimm No. 144.

D333. Transformation: bovine animal to person. (Cf. D658.4.)


D341. Transformation: dog to person. Irish myth: Cross (D343.1).


D352. Transformation: falconiform to person.

D352.2. **Transformation: eagle to person.** Africa: Milligan Jungle 100.

D352.3. **Transformation: falcon to person.** Italian Novella: Rotunda.

D353. **Transformation: coraciiform to person.**

D353.1. **Transformation: woodpecker to person.** Africa (Shangani): Bourhill and Drake 43ff. No. 5.

D354. **Transformation: charidiiform to person.**

D354.1. **Transformation: dove to person.** Dickson 52.


D357. **Transformation: parrot to person.** S. A. Indian (Carajá): Lowie BBAE CXLIII (1) 516.


D361.1. **Swan Maiden.** A swan transforms herself at will into a maiden. She resumes her swan form by putting on her swan coat. (It is difficult to tell in most Swan Maiden tales whether the primary form is swan or maiden: the incident may belong at D161.) — *Type 313, 400, 465A; *BP III 406; **H. Holmström Studier över svanjungfrumotivet i Volundarkvida och annorstädes (Malmö 1919); Cosquin Indiens 348, 387, 391ff.; *Köhler-Bolte I 444; G. de Raille RTP IV 312; *Penzer VIII 213; Fb "jomfru" II 43, "svane" III 664a.—Irish myth: Cross; Spanish: *Boggs FFC XC No. 400A; Germanic: Grimm Deutsche Mythologie I 354, Krappe Mod. Lang. Review. XXI 66, MacCulloch Eddic 258ff.; Boberg; French: Sébillot France II 198, III 207; U.S.: Baughman.—Arabian: Burton Nights V 345ff.; VIII 31 n.; Persian: Bricteaux Contes Persans 97; India: *Thompson-Balys; Chinese: Graham; Japanese: Anesaki 258.—Indonesian: *DeVries's list Nos. 151—153, Dixon 64, 138 nn. 13—18, 207ff.; Polynesian, Melanesian: *ibid. 64, 138 nn. 13—18; Australian: *ibid. 294f.—N. A. Indian: *Thompson Tales 356 n. 284; *Hatt Asiatic Influences 94ff.; Eskimo (Greenland): Rasmussen I 364, II 12, III 74, 199, (Central Eskimo): Boas RBAE VI 615, (Smith Sound): Kroeger JAFL XII 170, (Cumberland Sound): Boas BAM XV 179, (Kodiak): Golder JAFL XVI 95.


D364. **Transformation: goose to person.** *Dh II 191f; *Fb "ges" I 528b.

D365. **Transformation: duck to person.** (Cf. D361.1.) India: Thompson-Balys.

D370. **Transformation: fish to man.** India: Thompson-Balys; Chinese: Graham, Eberhard FFC CXX 142 No. 96; Tuamotu: Stimson MS (z-G. 13/194); S. A. Indian (Brazil): Oberg 108; Africa (Ila, Rhodesia): Smith and Dale II 403.

D370.1. **Fish cleaned by girl becomes man.** Irish myth: Cross.


D380. **Transformation: insect to person.**


D382. Transformation: hymenoptera to person.


D382.2. Transformation: ant to person. Italian Novella: Rotunda; Greek: Frazer Apollodorus II 53 n. 5; Fox 121.

D390. **Transformation: reptiles and miscellaneous animals to persons.**


D395. Transformation: frog to person. Tobler 77ff; Type 440.—Hindu: Keith 147; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 76, 78.


D399. Transformation: other animals than those already treated to person.


D400-D499

**D400—D499. Other forms of transformation.**

D400. **Other forms of transformation.**


D411. Transformation: mammal (wild) to another animal.

D411.1. Transformation: squirrel to another animal.

D411.1.1. Transformation: squirrel to horse. Breton: Sébillot Incidents s.v. "écureuil".

D411.2. Transformation: rat to another animal.

Transformation: hare (rabbit) to another animal.


Transformation: antelope to another animal.

Transformation: antelope to dog. Africa (Fjort): Dennett 71 No. 15.

Transformation: antelope to goat. India: Thompson-Balys.

Transformation: monkey to other animal. Chinese: Werner 331.


Transformation: mouse to another animal.

Transformation: mouse to horse. Saintyves Perrault 151ff.; Type 510.


Transformation: gorilla to eagle. Africa: Milligan Jungle 100.

Transformation: bear to goose.

Parts of bears fall off and become geese. Eskimo (Cumberland Sound): Boas BAM XV 256f.

Transformation: mammal (domestic) to another animal.


Transformation: cat to another animal.

Transformation: cat to horse. Breton: Sébillot Incidents s.v. "chat".

Transformation: cat to toad. *Kittredge Witchcraft 178 n. 36.

D412.2. D412.2. Transformation: cow (ox) to another animal.


D412.2.2. D412.2.2. Transformation: ox-demon to pig. Chinese: Werner 361.

D412.2.3. D412.2.3. Transformation: ox-demon to tiger. Chinese: Werner.


D412.2.5. D412.2.5. Transformation: ox-demon to bear. Chinese: Werner 361.


D412.3. D412.3. Transformation: swine becomes another animal.


D412.3.2. D412.3.2. Transformation: pig to fish. Irish myth: Cross.

D412.3.3. D412.3.3. Transformation: boar-pigs into he-goats. *Loomis White Magic 80.

D412.3.4. D412.3.4. Transformation: sows into she-goats. *Loomis White Magic 80.

D412.3.5. D412.3.5. Transformation: pig to dragon. Chinese: Eberhard FFC CXX 162.


D412.5.3. D412.5.3. Transformation: dog to otter. Irish myth: Cross.

D412.5.4. D412.5.4. Animal that is hound by day, sheep by night. Irish myth: Cross.

D412.5.5. D412.5.5. Transformation: dog to leopard. India: Thompson-Balys.


D412.5.7. D412.5.7. Transformation: dog to snake. Eskimo (Greenland): Rasmussen III 75.


Transformation: raven to water bird. Eskimo (Greenland): Rasmussen III 73.

Transformation: insect to another animal.

Transformation: mantis to another animal.


Transformation: raven to water bird. Eskimo (Greenland): Rasmussen III 73.

Transformation: serpent (snake) to other animal.


Transformation: serpent to mosquito. India: Thompson-Balys.

Transformation: worm to other animal.


Transformation: miscellaneous animals to other animals.

Transformation: dragon to other animal. (Cf. B11.)


Transformation: dragon to horse. Korean: Zong in-Sob 64 No. 35.

Transformation: animal to object. India: Thompson-Balys; Koryak: Jochelson JE VI 194, 196, 323; Eskimo (Greenland): Rasmussen I 185, (Central Eskimo): Boas RBAE VI 639.

Transformation: mammal (wild) to object.

Transformation: wolf to object.


Transformation: antelope to object.
D421.2.1. Transformation: antelope to nut. Africa (Fjort): Dennett 71 No. 15.


D421.3. Transformation: elephant to object. India: Thompson-Balys.


D421.3.2. Transformation: elephant to stone. India: Thompson-Balys.

D421.4. Transformation: tiger to object.


D421.5. Transformation: deer to object.


D421.6. Transformation: bear to object.


D421.7. Transformation: whale to object.


D422. Transformation: mammal (domestic) to object.

D422.1. Transformation: horse to object.

D422.1.1. Transformation: horse to river. Breton: Sébillot Incidents s.v. "rivière".


D422.2. Transformation: dog to object.

D422.2.1. Transformation: dead dog to money. Fb "hund" I 676a; Lithuanian: Balys Index No. 3629; Chinese: Eberhard FFC CXX 229f. No. 176, FFC CXXVIII 201f. No. 113.

D422.2.2. Transformation: dog to pumpkin. India: Thompson-Balys.

D422.2.3. Transformation: dog to statue. India: Thompson-Balys.

D422.3. Transformation: pig to object. Irish myth: Cross.


D423. Transformation: bird (fowl) to object.
D423.1. Transformation: goose to object.

D423.1.1. Transformation: flock of geese to stone. Fb "ges" I 528b.


D424. Transformation: insect to object.


D425. Transformation: reptile to object.

D425.1. Transformation: snake to object.


D426. Transformation: fish to object.

D426.1. Transformation: eel to object.


D426.1.2. Transformation: eel to dry land. Tuamotu: Stimson MS (z-G 13/221).


D428. Transformation: amphibian to object.

D428.1. Transformation: frog to object.


D429. Transformation: animal to object—miscellaneous.


D429.2. Transformation: dragon to object. (Cf. B11.)


D430. Transformation: object to person.

D431. Transformation: vegetable form to person.


D431.1.2. Transformation: carnation to person. Spanish: Boggs FFC XC 59 No. 425D.


D431.3. Transformation: leaf (of tree) to person. Africa (Yoruba): Einstein 257 No. 4, (Fjort): Dennett 43 No. 6, (Upoto): Einstein 141.

D431.4. Transformation: fruit to person. India: *Thompson-Balys.

D431.5. Transformation: grass to person.


D431.11. Transformation: nut to person. Papua: Ker 86; Philippine (Tinguian): Cole 121.


D432.2. Transformation: shell to person.

D432.2.1. Every piece of shattered cowrie-shell turns into an armed man. India: Thompson-Balys.

D432.3. Transformation: jewel to person.

D432.3.1. Transformation: ruby to person. India: Thompson-Balys.

D434. Transformation: manufactured object to person.


D435.1. Transformation: statue to person.


D435.1.2. Transformation: dolls change to fairies when flute is played. India: Thompson-Balys.


D435.2. Transformation: picture to person.

D435.2.1. Picture comes to life. Chauvin VII 101 No. 376.—India: Thompson-Balys; Chinese: Eberhard FFC CXX 61f.; N. A. Indian: Thompson Tales 357 n. 287i, Hatt Asiatic Influences 100.
D436. Transformation: manufactured object to person.


D437. Transformation: part of animal or person to person.


D437.3. Transformation: feather to person. Africa (Shangani): Bourhill and Drake 43ff. No. 5.


D437.5. Transformation: spittle to person. India: Thompson-Balys.

D439. Transformation: miscellaneous objects to persons.

D439.1. Transformation: tow to person. Breton: Sébillot Incidents s.v. "filasse".


D439.4.1. Woman emerges from egg. India: Thompson-Balys.

D439.5. Transformation: heavenly body to person.


D439.6. Fire takes the form of a woman and runs away. India: Thompson-Balys.


D441.2. Transformation: fruit to animal.

D441.2.1. Transformation: fruit to birds. Trees grow fruits. Those which fall on ground ripen and are normal; those that fall into water become birds and fly away.—*Pauli (ed. Bolte) II 445 No. 879.

D441.3. Transformation: branch of tree to animal. S. A. Indian (Ceunci): Alexander Lat. Am. 304.

D441.3.1. Transformation: faggots to chargers. India: Thompson-Balys.

D441.3.2. Transformation: log to bear. India: Thompson-Balys.


D441.5. Transformation: leaves to animal.

D441.5.1. Transformation: leaves to eels. New Hebrides: Codrington 396.

D441.5.2. Transformation: banana leaf to fish. Africa (Duala): Lederbogen JAS IV 71.

D441.6. Transformation: embers into animal. (Cf. D562.2)—India: Thompson-Balys.

D441.6.1. Transformation: ashes into animals.


D441.9.1. Transformation: wisp of hay to horse. (Cf. D451.5.7.)—Gering Islendzk æfentyri II 167; Grimm Irische Elfenmärchen No. 11.—Malay: Hambruch Malaiische Märchen 215.


D442. Transformation: mineral form to animal.

D442.1. Transformation: stone to animal. Irish myth: Cross (D449.6); Hawaii: Beckwith Myth 22; Eskimo (Cumberland Sound): Boas BAM XV 163, 228.

D442.2. Transformation: earth (dirt) to animal. India: Thompson-Balys (D446.1.)
D442.2.1. **Transformation: earth to lice.** Jewish: Neuman.

D442.2.2. **Transformation: grave to animal.** Eskimo (Kodiak): Golder JAFI XVI 21.

D442.3. **Transformation: gold to animal.** Chinese: Eberhard FFC CXX 229f.

D444. **Transformation: manufactured object to animal.**

D444.1. **Transformation: money of the hard-hearted to scorpions.** (Cf. D444.2, D444.4, D469.11, D471.1).—Bolte Zs. f. Vksk. XXIX 69; cf. BP III 168, 462.


D444.3. **Transformation: pill to white rabbit.** Chinese: Werner 185.

D444.4. **Transformation: bread to serpents.** (Cf. D444.1, D444.2, D469.11, D471.1.)—BP III 462.


D444.6. **Transformation: drinking horn to dragon.** Norse: Herrmann Saxo Gr. II 596.

D444.7. **Transformation: armring to serpent.** Norse: Herrmann Saxo Gr. II 596.

D444.8. **Transformation: mortar to tigress.** India: Thompson-Balys.

D444.9. **Transformation: pouch to parts of body of ptarmigan.** Eskimo (Cumberland Sound): Boas BAM XV 320.

D444.10. **Transformation: dress to animal.**

D444.10.1. **Transformation: dress to butterfly.** Chinese: Eberhard FFC CXX 264.


D444.10.3. **Duck's sandals transformed to part of his feet.** S. A. Indian (Chiriguano): Métraux RMLP XXXIII 178.

D444.11. **Transformation: oars and masts to serpents.** Greek: Frazer Apollodorus I 333 n. 1.

D445. **Transformation: image of animal vivified.** (Cf. D435)—Dh. II 72ff.—India: Thompson-Balys; Chinese: Eberhard FFC CXX 234; N. A. Indian: Thompson Tales 357 n. 287i.


D445.1.1. **Image of horse will be vivified only for one person.** India: Thompson-Balys.


D447. *Transformation: parts of animal or human body to animal.*

D447.1. *Transformation: hair to animal.*


D447.3. *Transformation: blood to animal.*


D447.3.1.1. *Transformation: blood drops to serpents.* Greek: Fox 34.


D447.9. *Parts of sorcerer's body turn into serpents.* Icelandic: Boberg.


D449. *Transformation: miscellaneous objects to animals.*


D450—D499.
D450—D499. TRANSFORMATION: OBJECT TO OBJECT

D450. **Transformation: object to another object.** India: Thompson-Balys; Icelandic: Boberg.

D451. **Transformation of vegetable form.**


D451.1.0.1. **Transformation: branch of tree to palace.** India: Thompson-Balys.

D451.1.1. **Transformation: ash to hazel.** Irish myth: Cross (D469.17).

D451.2. **Transformation: plant to other object.** Irish myth: Cross (D452).

D451.2.1. **Transformation: rush to leek.** Irish myth: Cross (D462.1).

D451.2.1.1. **Transformation: rushes to grain.** Irish myth: Cross (D462.1.1).

D451.2.2. **Transformation: wheat to barley.** Irish myth: Cross (D462.2).

D451.2.3. **Transformation: oats to wheat.** Irish myth: Cross (D462.3).

D451.2.4. **Transformation: cotton to leaves.** India: Thompson-Balys.

D451.3. **Transformation: fruit to other object.** Irish myth: Cross (D463).

D451.3.1. **Transformation: apples to grain.** Irish myth: Cross (D463.1).

D451.3.2. **Transformation: coconut to philosopher's stone.** India: Thompson-Balys.

D451.3.3. **Transformation: pumpkin to carriage.** Type 410.—Breton: Sébillot Incidents s.v. "carosse"; Missouri French: Carrière.

D451.3.4. **Transformation: apples to pig bristles (frog legs).** German: Grimm No. 165.

D451.4. **Transformation: flowers to other object.**

D451.4.0.1. **Transformation: flowers to gold beads.** India: Thompson-Balys.

D451.4.1. **Transformation: lotus to human hand.** Penzer VIII 54.

D451.4.2. **Hibiscus blossom transformed to canoe.** Hawaii: Beckwith Myth 405.

D451.5. **Transformation: grass to other object.**

D451.5.1. **Transformation: blade of grass to horse.** Africa (Fjort): Dennett 63 No. 12.

D451.5.3. Transformation: blade of grass to gun. Africa (Fjort): Dennett 63 No. 12.

D451.5.4. Transformation: grass to beard. Irish myth: Cross (D457.4).


D451.6. Transformation: stick (log) to other object.

D451.6.1. Transformation: wand to other object.


D451.7. Transformation: nut to another object.

D451.7.1. Transformation: nut to palace. Spanish: Boggs FFC XC 54 No. 400B.


D451.9. Transformation: vegetable to other object.


D452. Transformation of mineral form.

D452.1. Transformation: rock (stone) to other object.


D452.1.2. Transformation: stone to mountain. Regular in D672, where
references are given.

D452.1.3. D452.1.3. Transformation: stone to salt. *Loomis White Magic 81; Irish myth: *Cross (D456.3); Jewish: Neuman.


D452.1.6. D452.1.6. Transformation: stones to peas.

D452.1.6.1. D452.1.6.1. Christ asks woman what she is cooking; she replies that she is boiling stones to make her children think they are peas and that they will have food. Christ changes the stones to peas. England: Baughman.


D452.2. D452.2. Transformation: shell to another object.

D452.2.1. D452.2.1. Transformation: shell to boat. Breton: Sébillot Incidents s.v. "bateau".

D452.3. D452.3. Transformation: sand to another object.

D452.3.1. D452.3.1. Transformation: sand to rice. India: Thompson-Balys; Africa (Duala): Lederbogen Märchen 82.

D452.4. D452.4. Transformation: earth (dirt) to another object.


D454.1.2. D454.1.2. Transformation: box to ship. Breton: Sébillot Incidents s.v. "boote".

D454.2. D454.2. Transformation: bread to another object. (Cf. D471).
D454.2.1. Transformation: bread to flower. Breton: Sébillot Incidents s.v. "fleur".

D454.2.2. Bread tree springs from crumb of bread. India: Thompson-Balys.

D454.3. Transformation: clothing to other object.

D454.3.1. Transformation: one article of clothing to another. Irish myth: Cross (D469.16).

D454.3.1.1. White chasuble suddenly turned into red. *Loomis White Magic 81.

D454.3.2. Transformation: handkerchief to other object.

D454.3.2.1. Handkerchief with three knots to clod, potsherd, and charcoal. India: Thompson-Balys.

D454.3.2.2. Handkerchief with three knots to golden leopard, golden snake, and golden monkey. India: Thompson-Balys.

D454.3.3. Transformation: belt to bridge. N. A. Indian (Quinault): Farrand JE II 115.

D454.3.4. Transformation: cloak to other object.

D454.3.4.1. Cloak to mountain. Tuamotu: Stimson MS (z-G. 13/420).

D454.3.4.2. Cloak to vessel. Saintyves Saints Successeurs 254f.

D454.4. Transformation: needle to other object. India: Thompson-Balys.

D454.4.1. Thread to other object. Africa (Vai): Ellis 191 No. 8.

D454.5. Transformation: milk sack to other object.


D454.6.1. Bowl to other object. India: Thompson-Balys.

D454.7. Transformation: brush to mountain. German: Grimm No. 79.

D454.7.1. Comb to mountain. German: Grimm No. 79.

D454.8. Transformation: ornament to other object.

D454.8.1. Necklace to other object. India: Thompson-Balys.

D454.8.2. Ring to other object.
D454.8.2.1. Transformation: ring to saber. Breton: Sébillot Incidents s.v. "bague".

D454.9. Transformation: weapon to other object.

D454.9.1. Transformation: spear to other object.

D454.9.1.1. Transformation: spear becomes mighty tree when driven into ground. India: Thompson-Balys.

D454.9.2. Transformation: sling-stick to boat. Irish myth: Cross (D469.18).

D454.10. Transformation: ship to other object.


D454.10.2. Transformation: canoe into rock. Tonga: Gifford 76.

D454.11. Transformation: writing tablets to bundle. Irish myth: Cross (D469.15).

D454.12. Transformation: mirror to glass mountain. German: Grimm No. 79.


D457. Transformed parts of person or animal to object.

D457.1. Transformation: blood to another object.


D457.2. Transformation: milk to blood. Irish myth: *Cross (D454.2.1).

D457.3. Transformation: calf's head to death's head. *BP I 276 n. 2, II 535; Sébillot Incidents s.v. "tête".

D457.4.1. Transformation: hair to stream. *Fb "her" I 771b.

D457.4.2. Transformation: hair to forest. *Fb "her" I 771b; Jewish: Neuman.

D457.4.3. Transformation: hair to bridge. Köhler-Bolte I 195.

D457.5. Transformation: meat to other object.


D457.5.2. Meat received from spirits transformed to banana leaves. Africa (Wachaga): Gutman 105.


D457.11. Transformation: eye to another object.


D457.12. Transformation: bone to other object.


Transformation: animal heart to other object.


Transformation: saint's relics to other object.

Saint's relics assume form of Buddha. Buddhist myth: Malalasekera II 500f.

Transformation: flesh to other object.

Transformation: flesh to fire. Jewish: Neuman.

Transformation: tears to other object.


Transformation: miscellaneous object to other objects.

Transformation: egg to mist. Africa (Kaffir): Theal 87.


Transformation: furnace of fire to garden. Jewish: Neuman.

Transformation: material of object changed. India: Thompson-Balys.

Transformation: object to stone.

Transformation: bread to stone. As punishment. (Cf. D441.1, D444.2, D444.4, D476.)—Type 368*; *BP III 168, 462; Fb "sten" III 553b, 554a; Hdwb. d. Abergl. I 1599; Icelandic: *Boberg.

Transformation: house to stone. N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 212 No. 41, 398 No. 70, 409 No. 73.


Transformation: ship to stone. Greek: Fox 211.


D472. Transformation: object to muck.


D473. Transformation: object to wood.


D474.4. Egg becomes bloody. German: Grimm No. 46.

D474.5. Transformation: butter (milk) to blood. Irish myth: *Cross.

D474.6. Tears change to blood. Jewish: Neuman.

D474.7. Spittle changes to blood. Jewish: Neuman.


D475. Transformation: object to treasure (or vice versa).


D475.1.2. Transformation: shavings to gold. Fb "høvlspen".

D475.1.3. Transformation: dead leaves to gold. Grimm Deutsche Mythologie 2, 246, 452.

D475.1.3.1. Banyan leaves turn to gold. Buddhist myth: Malalasekera II 1262.


D475.1.5. Transformation: fire to gold. Fb "ild" II 11b.


D475.1.11. Paste (smeared on princess's body) turns to gold. India: Thompson-Balys.


D475.1.19. Transformation: leaves on which meal is served turn to gold plates. India: Thompson-Balys.


D475.2. Transformation: object to money (or vice versa).

D475.2.1. Transformation: stones to gold coins. Tobler 71.


D475.2.3. Transformation: money to ashes (leaves). Fb "penge"; India: Thompson-Balys.

D475.2.4. Transformation: money to pewter. Chinese: Werner 373.

D475.3. Transformation: objects to silver.


D475.3.2. Tin changed into silver. *Loomis White Magic 81.

D475.3.3. Transformation: stone to silver. India: Thompson-Balys; Chinese: Graham.

D475.3.4. Transformation: iron in axe to silver. German: Grimm No. 99.

D475.3.5. Transformation: silver dish becomes wooden. Irish myth: Cross (D479.16).


D475.4.3. Transformation: dishes to jewels. India: Thompson-Balys.


D475.4.5. Tears become jewels. German: Grimm No. 179; Greek: Grote 134; Jewish: Neuman; India: Thompson-Balys.


D475.4.7. Transformation: hairs to jewels. India: Thompson-Balys.


D475.4.9. Oil changed to jewels. Jewish: Neuman.
D475.5. A cup of marble changed into one of crystal. *Loomis White Magic 81.

D476. Food transformed.

D476.1. Inedible substance transformed into edible.


D476.1.2. Loaf of bread made from the leaf of a tree. *Loomis White Magic 81.

D476.1.3. Wood turned into grain. *Loomis White Magic 81.


D476.2. Edible substance changed to inedible.


D476.2.2. Cooked meat changed to raw. (Cf. D476.4.)—Jewish: Neuman.

D476.2.3. Milk transformed into other substance. *Loomis White Magic 79.

D476.2.3.1. Milk transformed into blood. *Loomis White Magic 79.

D476.2.3.2. Milk transformed into lye. *Loomis White Magic 79.

D476.2.4. Transformation: sugar to ashes. India: Thompson-Balys.

D476.3. Meat transformed.


D476.3.2. Bacon changed to iron. Irish myth: Cross (D479.5).

D476.3.2.1. Bacon changed to different foods. Loomis White Magic 79; Irish myth: *Cross (D479.5.1).

D476.3.3. Transformation: horse meat to mutton. Irish myth: Cross
D476.3.4. Meat miraculously turned into fish on a feast day, and vice versa. *Loomis White Magic 79.

D476.4. Bread becomes cake. German: Grimm No. 64.


D477.0.1. Wine miraculously changed into other object. *Loomis White Magic 78.

D477.0.1.1. Wine becomes blood (Cf. D471.4.1.)—*Loomis White Magic 78.

D477.0.1.2. Wine becomes honey. *Loomis White Magic 78.


Fb "vand" III 1000a.; St. John 2:9; Grimm Deutsche Mythologie I 486; Hartland Science 69; Farnell Cults of the Greek States V 156; Wuttke Volksaberglaube (Berlin 1900) 66ff.; *Toldo VI 310ff.; *Saintyves Essais 206ff.; Günter 246 s.v. "Wein"; *Loomis White Magic 78; Irish myth: *Cross; Icelandic: Boberg; Spanish Exempla: Keller.

D477.1.1. Devil takes man waiting for water to turn to wine at midnight on Old Christmas Eve. U. S.: Baughman.

D477.1.2. Woman loses eye when she goes to well at midnight on Old Christmas Eve when the water turns to wine. England: Baughman.


D477.3. Beer becomes wine. German: Grimm No. 64.

D478. Transformation: water changed to other substance (or vice versa).

D478.1. Transformation: water to milk. Irish myth: *Cross (D479.4); Sébillot France II 213.

D478.2. Transformation: water to ale. Irish myth: *Cross (D479.4.1).

D478.3. Transformation: water to fire. Irish myth: *Cross (D479.4.2); Jewish: Neuman.

D478.4. Transformation: water to marvelous drink. Irish myth: *Cross (D479.4.3).

D478.5. Transformation: water to honey. *Loomis White Magic 78; Irish myth: *Cross (D479.4.4).

D478.6. Transformation: water to mead. Irish myth: *Cross (D479.4.5).


D478.10. Salty water turned into fresh liquid. *Loomis White Magic 78; Jewish: Neuman.


D479. Transformation: miscellaneous objects change material.

D479.1. Transformation: bog to flowery mead (through power of saint). Irish myth: Cross (D479.6).

D479.2. Transformation: iron tools to earth. India: Thompson-Balys.


D479.4. Transformation: goose egg becomes hen's egg. Irish myth: Cross (D479.17).

D479.5. Transformation: basket of things to iron. India: Thompson-Balys.


D479.7. Evil smells transformed into sweet fragrances, and vice versa. *Loomis White Magic 81.


D480.0.1. Things miraculously stretched or shortened if needed by a saint. *Loomis White Magic 89.

D482. Stretching objects.


D482.5. *Stretching sepulchre.* Magically becomes longer. Irish myth: Cross (D484).

D482.5.1. **Grave equals five times length of any person's foot.** Irish myth: Cross (D484.1).

D482.5.2. *Tomb gate magically enlarged.* Jewish: Neuman.


D486. *Person becomes larger.*

D486.1. **Demon becomes larger.** Tuamotu: Stimson MS (z—G. 13/420).

D487. *Animal becomes larger.*

D487.1. **Snake grows to 300 leagues length.** Buddhist myth: Malalasekera II 859.

D487.2. **Monkey becomes 100,000 feet high.** Chinese: Werner 361.

D487.3. **Ox-demon becomes 10,000 feet long.** Chinese: Werner 361.


D489. *Objects made larger—miscellaneous.*

D489.1. **Small leaves become larger.** Buddhist myth: Malalasekera II 1205.

D489.2. **Amulet enlarged to become cloak.** Jewish: Neuman.

D490. **Miscellaneous forms of transformation.**


D491.1. **Compressible magic animals.**

D491.1.1. **Herd of cattle put into magic cup.** (Cf. B182.)—Greek: Fox 86.


D491.1.3. **Magic dog shrinks in size.** Irish myth: Cross.

D491.2. **Compressible magic objects.**
D491.2.1. Compressible magic box.


D491.2.2. Compressible table. Irish myth: *Cross.


D491.4. Iceflake made small by magic. Eskimo (Greenland): Rasmussen III 270.

D491.5. Castle magically made smaller. German: Grimm No. 163.

D491.6. Twelve stones unite to make one. Jewish: Neuman.


D492. Color of object changed.


D511. Transformation by breaking name tabu. (Cf. C430.)

D511.1. Man calls wife "my swallow"; she becomes swallow. (Cf. A1917.)—Dh III 414.


D512.1. Transformation when one expresses astonishment at smith drawing water in an egg-shell. (Cf. C491.)—Köhler-Bolte I 220.

D513. Transformation by violation of looking tabu. (Cf. C300.)

D515. Transformation by plucking flowers in enchanted garden. Type 451.


D520. Transformation through power of the word.

D521. Transformation through wish. Type 451; Irish myth: Cross; Jewish: Neuman; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 398 No. 70, 409 No. 73, (Shasta): Farrand-Frachtenberg JAFL XXVIII 216 No. 6; Eskimo (Cumberland Sound): Boas BAM XV 172.

D521.1. Transformation through thoughtless wish of parent. BP I 430 (Grimm Nos. 9, 27, 49).

D522. Transformation through magic word (charm). (Cf. D1273.)—Irish myth: Cross; India: *Thompson-Balys, Penzer I 136, II 20, VI 8, 59.—Tuamotu: Stimson MS (z-G. 13/203); Jamaica: *Beckwith MAFLS XVII 271 No. 84.


D523.1. Transformation by playing musical instrument.


D525.1. Despondent mother curses herself and children into trees. Lithuanian: Balys Index No. *425D.

D526. Transformation through greeting: first creature to be greeted will be transformed. (Cf. A1371.3.)—*Dh II 191ff.


D529. Transformation through power of the word—miscellaneous.

D529.1. Petrification when woman's voice is heard. India: Thompson-Balys.

D530. Transformation by putting on skin, clothing, etc.

D531. Transformation by putting on skin. By putting on the skin, feathers, etc. of an animal, a person is transformed to that animal.—Fb "and"; Icel.: Völuspá saga ch. 8; Irish myth: *Cross; English: Child II 494, III 518, IV 495a, V495 s.v. "seals"; India:
D532. D532. Transformation by putting on claw, feather, etc. of helpful animal. Types 552A, 553; *BP III 434; Eskimo (Kodiak): Golder JAFL XXII 13.


D536. D536. Transformation by removing chains from neck.

D536.1. D536.1. Transformation to swans by taking chains off neck. (Cf. D161.)—**O. Rank Die Lohengrinsage (1911) 65f.; *Wehrhan 50; *Wesselski Märchen 255 No. 64; *Chauvin VIII 206 No. 248; *G. Huet Romania XXXIV (1905) 206ff.; H. A. Todd MLN VI 2.—Norse: MacCulloch Eddic 263; English Romance: Wells 97 (Chevalere Asignee).


D537.1. D537.1. Transformation by donning hood. (Cf. D1067.3.) Irish myth: *Cross.

D537.2. D537.2. Transformation by donning cloak. Irish myth: Cross.

D537.2.1. D537.2.1. Giantess's cloak makes man grow. Eskimo (Greenland): Rink 430.

D537.3. D537.3. Transformation by putting on moustache. French Canadian: Sister Marie Ursule.

D537.4. D537.4. Transformation by donning wig. French Canadian: Sister Marie Ursule.


Transformation by eating vegetable. (Cf. D983.)—Type 567; *BP III 6; *Aarne MSFO XXV 143ff. (Cf. D132.1.)

Transformation by eating cabbage. Spanish: Boggs FFC XC 48 No. 327*D.

Transformation by eating cicuta. Spanish: Boggs FFC XC 63 No. 453.

Transformation through eating magic seeds. (Cf. D971).—Hindu: Penzer VI 56 n. 1, 62f.

Transformation by eating flower. India: Thompson-Balys.


Transformation by eating manioc. Africa (Dahomé): Einstein 27.

Transformation by eating bread. India: Thompson-Balys.

Transformation by eating leaf from a tree. Falcon is returned to form of girl. Italian Novella: Rotunda.

Transformation by eating—miscellaneous.

Transformation by placing pill in mouth. (Cf. D1243.)—Hindu: Penzer VII 42 n. 1, 222; India: Thompson-Balys.

Transformation by eating rice mixed with perspiration. Africa (Bushman): Bleek and Lloyd 85.


Transformation by eating snake eggs. India: Thompson-Balys.

Transformation by drinking. *Type 450; BP I 86ff.; MacCulloch Childhood 159. See also references to D550.—Italian Novella: Rotunda; Greek: Frazer Apollodorus II 287 n. 2; India: Thompson-Balys.

Transformation by drinking from animal's track. (Cf. D578.)—*Type
D555.2. **Transformation by drinking wine.** Korean: Zong in-Sob 27.

**D560. Transformation by various means.**


D561.2. **Transformation by somersault.** Chinese: Graham; Argentina: Jijena Sanchez 31, 38, 59.

D561.3. **Transformation by jumping three times.** Korean: Zong in-Sob 58.


D562.1. **Transformation by application of water.** India: *Thompson-Balys.

D562.2. **Transformation by urine.** (Cf. D441.5, D441.6, D564.4, D1006.)—India: Thompson-Balys.

D562.2.1. **God's urine makes chilly fiery.** India: Thompson-Balys.

D562.2.2. **Human urine softens rock.** India: Thompson-Balys.

D563. **Transformation by encircling object thrice.** Fb "rundt" III 96a.—N. A. Indian (Zucí): Parsons JAFL XXXI 243 No. 16 (four times).

D564. **Transformation by smelling.** India: Thompson-Balys.

D564.1. **Self-transformation by smelling stick.** India: Thompson-Balys.

D564.2. **Transformation by smelling flower.** India: Thompson-Balys.

D564.3. **Transformation by smelling powders.** India: Thompson-Balys.

D564.4. **Transformation by smelling wine.** (Cf. D562.2.)—Korean: Zong in-Sob 56.

D565. **Transformation by touching.** India: Thompson-Balys.

D565.0.1. **Transformation by touching ground on return from fairyland.** Irish myth: Cross.


D565.2. **Transformation by touching with rod.** Irish myth: *Cross; Greek:
Frazer Apollodorus I 70 n. 1, II 287 n. 2; Jewish: Neuman.


D565.4. D565.4. Transformation by seizing ears. Spanish: Boggs FFC XC 86 No. 754C*.

D565.4.1. D565.4.1. Transformation by twisting one's own ear. India: Thompson-Balys.


D566.3. D566.3. Transformation of horse by spurring. India: Thompson-Balys.


D571. D571. Transformation by throwing object or person.


D572.3. D572.3. Transformation by cloth. German: Grimm No. 99.
D572.4. Transformation by wand. German: Grimm No. 56, 60.

D572.5. Transformation by means of magic stone. Icelandic: *Boberg; Africa (Fang): Einstein 53.


D573. Transformation by spell (charm).


D574. Transformation by crossing water. Scotch: McKay Beal III 139.

D575. Transformation by fumigations. Burning of magic perfume transforms. (Cf. D1245.)—Chauvin V 87 No. 27.


D576. Transformation by being burned. (Cf. D1787.)—N. A. Indian: *Thompson Tales 349 n. 256, also most of references in n. 259.—Indonesian: DeVries list 239, DeVries Volksverhalen II 356 No. 100; Africa (Kaffir): Theal 87.


D581. Petrification by glance. Fb "öje" III 1167b.—Greek: Frazer Apollodorus I 152 n. 3 (Gorgon).

D581.1. Damsel whose voice turns her suitors to stone. India: Thompson-Balys.

D582. Transformation by sticking magic pin into head. (Cf. D765.1.2., D1182.)—Fb "knappenel" II 211b; *Cosquin Indiens 58ff.; Penzer VI 61.

D582.1. Transformation by sticking nails into feet. India: Thompson-Balys.

D582.2. Transformation by magic needle. India: Thompson-Balys.


D584. Transformation by contemplation. Penzer VI 20f.


D585.1. Transformation by tying charm around person's neck. India:


Transformation by immersing in magic well. Irish myth: Cross.

Transformation to likeness of another by sleeping with arms about him under the same mantle. Irish myth: Cross.

Change of sex by exchange with a yaksa (ogre). (Cf. D10.) India: Thompson-Balys.

Transformation by rubbing with ointment. India: Thompson-Balys.

Transformation by application of blood. India: Thompson-Balys.

Transformation by placing something on head. India: Thompson-Balys.

Transformation by placing bewitched flower on head. India: Thompson-Balys.

Transformation by various means—miscellaneous.


Goddess repeatedly transforms herself. India: Thompson-Balys.

Protean beggar: Person assumes successive forms in order to beg.—N. A. Indian: *Thompson Tales 310 n. 117d.
Protean sale: man sells youth in successive transformations.—*Type 325; *BP II 60ff.; *Cosquin études 567ff.; India: *Thompson-Balys; *Kittredge Witchcraft 184 n. 98—Missouri French: Carrière.

Illusory transformation of animals in order to sell and cheat. (Cf. D2031, K1870.)—Kittredge Witchcraft 184 n. 100.

Transformation combat. Fight between contestants who strive to outdo each other in successive transformations.—*Penzer III 195 n. 1, 203ff., VIII 80 n. 1; Mitra *The Magical Conflict in Santali, Ao Naga Folklore (Man in India IX 173—80); Chauvin V 2 No. 2, 5 No. 443, 199 No. 116, VI 86 No. 252, 110 No. 274; Cosquin études folkloriquestes 570ff.; Köhler-Bolte I 138, 588.—Egypt: Müller 126 (Horus and Seth); Greek: Frazer Apollodorus I 256 n. 3 (Hercules and Achelous); Irish myth: *Cross; Welsh: MacCulloch Celtic 110; Finnish: Kalevala rune 28; Buddhist myth: Malalasekera I 289; India: *Thompson-Balys; Chinese: Werner 361; Hawaii: Dixon 90f; Tuamotu: Stimson MS (T-G. 3/1001); N. A. Indian: *Thompson Tales 311 n. 117e; Eskimo (Cumberland Sound): Boas BAM XV 220; (West Hudson Bay): Boas BAM XV 319, (Mackenzie Area): Jenness 85; (Greenland): Rasmussen II 96; S. A. Indian (Eastern Brazil): Bowie BBAE CXLIII 1 434.


Transformation contest between master and pupil. *Type 325; *BP II 68; *Köhler-Bolte I 138, 556; English: Child V 499 s.v. "transformation"; India: *Thompson-Balys; Missouri-French: Carrière.

Transformation combat between lover and maid. BP II 68; Child V 499 s.v. "transformations".

Men transformed to animals fight. BP III 261 (Grimm No. 163).

Fairies (gods?) transformed to animals fight. Irish myth: Cross.

Transformation combat between saints. Irish myth: Cross.

Repeated transformations to deceive wives. A husband thus makes each of his many wives believe that he is always with her. Hindu: Keith 166.


One shape by day; another by night. Child V 490 s.v. "one".

Animal by day; man by night. *Types 425, 552A; *Köhler-Bolte I 315ff.; *Fb "hund" I 678a, "bjørn" IV 43a.—Irish myth: Cross; Icelandic: Hrylf's saga
D621.  

**D621.1. Man by day; animal by night.**  
*Man by day; animal by night.*  
* Taylor MPh XVII 59 n. 8.—Icelandic: Boberg; Finnish: Aarne FFC XXXIII 45 No. 71; Estonian: Aarne FFC XXV 130 No. 71; Hawaii: Beckwith Myth 135; Eskimo (Mackenzie Area): Jenness 52.

**D621.2. Tree by day; man by night.**  
*Tree by day; man by night.*  
* Fb "træ" III 867b; India: Thompson-Balys.

**D621.2.1. Bush by day; woman by night.**  
*Bush by day; woman by night.*  
* Italian: Basile I No. 2.

**D621.2.2. Flower by day; girl by night.**  
*Flower by day; girl by night.*  
* India: Thompson-Balys.

**D621.3. Ugly by day; fair by night.**  
*Ugly by day; fair by night.*  

**D621.4. Size of object transformed at night.**  
*Size of object transformed at night.*  
* Irish myth: Cross.

**D621.4.1. Magic dog shrinks at night.**  
*Magic dog shrinks at night.*  
* Irish myth: Cross.

**D621.5. Sheep by day; dog by night.**  
*Sheep by day; dog by night.*  
* Irish myth: *Cross.

**D621.6. Young man issues from conch-shell every evening.**  
*Young man issues from conch-shell every evening.*  
* India: Thompson-Balys.

**D622. Weekly transformation.**  
*Weekly transformation.*  
* See all references to C31.1.2. (Mélusine).—Jijena Sanchez 42.

**D622.1. Transformation to werewolf every Friday night.**  
*Transformation to werewolf every Friday night.*  
* S. A. Indian (Brazil): Jijena Sanchez 42.

**D623. Transformation every ten days.**  
*Transformation every ten days.*  
* Icelandic: Volsungasaga 15.

**D624. Yearly transformation.**  
*Yearly transformation.*  
* Irish myth: *Cross.

**D624.1. Storks become men in Egypt in the winter.**  
*Storks become men in Egypt in the winter.*  
* (Cf. D155.1.)—Wesselski Bebel II 138 No. 117.

**D624.2. Fairies become birds every other year.**  
*Fairies become birds every other year.*  
* Irish myth: *Cross.

**D624.3. Yearly transformation to person of different sex.**  
*Yearly transformation to person of different sex.*  
* Irish myth: Cross.

**D630. Transformation and disenchantment at will.**  
*Transformation and disenchantment at will.*  

D630.1. D630.1. **Power of self-transformation received from wood spirit.** *Type 677.*

D630.1.1. D630.1.1. **Power of self-transformation received from demon.** Jewish: Neuman.

D630.2. D630.2. **Power of self-transformation received from a god.** Greek: *Frazer Apollodorus I 84 n. 2; India: Thompson-Balys.

D630.2.1. D630.2.1. **Power of self-transformation received from an angel.** Jewish: Neuman.

D630.3. D630.3. **Power of self-transformation received from fairy parent.** Irish myth: Cross.

D630.4. D630.4. **Deity has power of self-transformation.** Hawaii: Beckwith Myth 93, 117ff, 172ff., 186, 276—83, 512.

D631. D631. **Size changed at will.** India: Thompson-Balys.

D631.1. D631.1. **Person changes size at will.** Irish myth: Cross; Marquesas: Handy 106; Eskimo (Greenland): Rasmussen III 77, 241, Rink 402, (Mackenzie Area): Jenness 84; Africa (Zulu): Callaway 154 (see D55.2.1.).

D631.1.1. D631.1.1. **Person changes appearance at will.** Irish myth: Cross.

D631.2. D631.2. **Animal's size changed at will.** Eskimo (Bering Strait): Nelson RBAE XVIII 516.

D631.2.1. D631.2.1. **Dogs large or small at will.** N. A. Indian (Micmac): Michelson J AFL XXXVIII 52.

D631.3. D631.3. **Size of object changed at will.** Eskimo (Greenland): Rasmussen 235, III 173.

D631.3.1. D631.3.1. **Compressible canoe.** Can be made pocket size. N. A. Indian: *Thompson Tales 275 n. 14c.*

D631.3.1.1. D631.3.1.1. **Compressible ship.** Can be put into vest pocket. (Cf. D1123.)—Fb "skib" III 243a.—Icelandic: MacCulloch Eddic 109, Boberg.

D631.3.2. D631.3.2. **Compressible tent.** Large or small at will. Chauvin VI 135 No. 286 n. 1.

D631.3.3. D631.3.3. **Sword large or small at will.** (Cf. D1081.) Fb "sværd" III 690b; Irish myth: Cross.

D631.3.4. D631.3.4. **Compressible load.** India: Thompson-Balys.

D631.3.5. D631.3.5. **Compressible hammer.** (Cf. D1209.4.)—Norse: MacCulloch Eddic 79, Boberg.
D631.3.6. Cloth large or small at will. Indonesian: DeVries Volksverhalen II 103.

D631.3.7. Bed large or small at will. Irish myth: Cross (D631.6); India: Thompson-Balys.

D631.3.8. Spear large or small at will. Icelandic: Sturlaug's saga st. 625—26, Boberg.

D631.4. Supernatural creatures change size at will.

D631.4.1. Dwarfs change size at will. Eskimo (Greenland): Rasmussen III 248.

D631.4.2. Angels change size at will. Jewish: Neuman.

D631.4.3. Demons change size at will. Jewish: Neuman.

D631.4.4. Creature born from egg changes size at will. Marquesas: Handy 124.

D632. Boat transforms self at will of master. Breton: Sébillot Incidents s.v. "bateau".

D632.1. Island canoe. An island that becomes a canoe at will. N. A. Indian: *Thompson Tales 275 n. 14.

D640. Reasons for voluntary transformation.


D641.1. Lover as bird visits mistress. *Type 432; Child V 39ff.—Irish myth: *Cross; Greek: Grote I 86; India: Thompson-Balys.


D641.1.2. Transformation to be able to woo maiden. Greek: Grote I 139; India: Thompson-Balys.

D641.2. Transformation to gain access to enemy's camp (fortress). Irish myth: *Cross.

D641.2.1. Transformation to spy out enemy's camp. Korean: Zong in-Sob 64.

D641.3. Transformation in order to enter rival's stomach. (Cf. D651.2.) Tonga: Gifford 76.


D642.3. D642.3. *Transformation to escape lover.* Greek: Frazer Apollodorus I 22 (Mitis), II 54 n. 1 (Psamathe), 67 n. 6 (Thetis); Chinese: Graham.

D642.3.1. D642.3.1. *Pursued sweetheart becomes tree.* (Cf. D215.)—Greek: Fox 181 (Daphne); India: Thompson-Balys; N. A. Indian (Crow): Lowie PaAM XXV 45.


D642.5.1. D642.5.1. *Transformation to hide from ogress.* India: Thompson-Balys.


D646. D646. *Transformation to be picked up (caught).* Africa (Basuto): Jacottet 262 No. 39.


D646.2. D646.2. *Transformation to child or pet to be adopted.* N. A. Indian: Thompson Tales 281 n. 42 (many of the references).

D647. D647. *Transformation to seek lost (or unknown) person.* India: Thompson-
Balys.

D647.1. D647.1. *Faithful brother transforms self to deer to seek sister.* India: Thompson-Balys.

D647.2. D647.2. *Transformation to eagle so as to scour country for lovely woman as bride for king.* India: Thompson-Balys.

D651. D651. *Transformation to defeat enemies.* (Cf. D615.) Irish myth: Cross; Welsh: MacCulloch Celtic 189; Middle English Romance: Wells 103 (Alliterative Alexander Fragment A); Icelandic: *Boberg; Greek: Fox 219 (Dionysus); India: *Thompson-Balys.


D651.1.3. D651.1.3. *Queen transforms herself to defeat god of death.* India: Thompson-Balys.


D651.4. D651.4. *Transformation to ant in order to gnaw bow-strings of enemy.* *Charpentier Kleine Beiträge 35 n. 3.

D651.5. D651.5. *Transformation to spy enemy's camp.* Icelandic: *Boberg; Korean Zong in-Sob.


D655.2. D655.2. *Witch transforms self to animal (hare, pig) so as to suck cows.* Kittredge Witchcraft 166, 484 nn. 21, 22; England, Ireland, U.S.: *Baughman.

and Newman 63; Africa (Basuto): Jacottet 220 No. 32.

D657.1. Transformation to be put in food-bag. Cape Verde Islands: *Parsons MAFLS XV (1) 323.

D657.2. Transformation to flying horse so as to abduct king. India: Thompson-Balys.

D657.3. Transformation in order to steal fire. S. A. Indian (Toba): Métraux MAFLS XL 7, (Choco): ibid. 112.


D658.3. Transformation of sex to seduce. Irish myth: *Cross; Danish: Boberg; Eskimo (Greenland): Rasmussen III 49.

D658.3.1. Transformation to seduce man. Irish myth: Cross; Icelandic: *Boberg; Hindu: Keith 151.

D658.3.2. Transformation to animal to woman to seduce man. India: *Thompson-Balys.

D658.3.2.1. God as mare seduces stallion. Icelandic: De la Saussaye 261 (Loki); India: Thompson-Balys.

D658.3.3. Seven girls in guise of seven parrots come to boy who has spurned them. India: Thompson-Balys.

D659. Miscellaneous reasons for voluntary transformation.

D659.1. Transformation to snakes at night in order to sleep. (Cf. D621.1.1.) Done by otherworld people.—New Britain: Dixon 117.

D659.2. Transformation to animals to fight. (Cf. D615)—Icelandic: Boberg; Irish myth: *Cross; Persian: Carnoy 269; Eskimo (Mackenzie Area): Jenness 38.


D659.4. Transformation to act as helpful animal.
D659.4. Transformation to lion in order to guard palace. (Cf. D112.1, D621.1.)—Spanish: Boggs FFC XC 62 No. 451.

D659.4.2. Sea dragon in serpent's form to accompany hero. (Cf. D419.1.1, B11.)—Chinese: Werner 311.

D659.4.3. Transformation to eagle to carry hero to safety. Africa (Hausa): Equilbecq II 171ff.

D659.4.4. Transformation to eagle in order to guard princess. Icelandic: Boberg.

D659.5. Transformation to obtain blessing. Irish myth: *Cross.

D659.6. Transformation to friar to instruct mankind. Italian Novella: Rotunda.

D659.7. Transformation: wife to mistress. Transformed wife substitutes for husband's mistress.—Italian Novella: Rotunda.


D659.9. Transformation to another form to persuade man to go to battle. Irish myth: Cross.


D660. Motive for transformation of others.

D661. Transformation as punishment. *Dh II 99ff., 123ff., III 284ff., 404ff., 426ff., IV 262; *Type 751A, 368*, 402*; *Fb "fisk" I 296b, "sten" III 553b, 554a; *BP III 168, 462; Köhler-Bolte I 154; Bolte Zs. f. Vksk. XXIX 69; Pauli (ed. Bolte) No. 413.—Icelandic: *Boberg; Finnish: Kalevala rune 33; Spanish: Boggs FFC XC 97 No. 836A*; Breton: Sébillot Incidents s.v. "amoureux"; Swiss: Jegerlehner Oberwallis 313 No. 82; Greek: Frazer Apollodorus I 343 (Niobe), Fox 29 (Io); Jewish: Neuman; Tahiti: Dixon 65; Africa (Fjort): Dennett 89 No. 22, 105 No. 29.


D661.2. Transformation as punishment for denouncing saint. Der Heiligen Leben und Leiden 100ff. (Santa Barbara).
D661.3. **Transformation for violation of vow.** Greek: Grote I 162.

D662. **Transformation to cure inconstant husband.** He falls in love with another woman: his wife changes him to negro. He then falls in love with negress: wife changes him to ass. He then falls in love with she-ass. Finally restored to his original form.— *Chauvin II 183 No. 23.

D663. **Transformation as reward.** Italian Novella: Rotunda.

D664. **Transformation of woman by goddess to preserve chastity.** India: Thompson-Balys.

D665. **Transformation of enemy to be rid of him.** Irish myth: *Cross.

D665.1. **Transformation of rival in love (marriage) to be rid of him.** Irish myth: *Cross.

D665.2. **Transformation of stepchild to be rid of him.** Irish myth: Cross.

D665.3. **Jealous co-wife transforms the other.** India: Thompson-Balys.

D666. **Transformation to save a person.** Icelandic: Hjálmþers saga ok ölvers 472, Boberg; Jewish: Neuman.

D666.1. **King of birds transforms his quails into sticks and pebbles so king and his hunters and hawks cannot kill them.** India: Thompson-Balys.


D671.0.2. **Fugitive transformed by helper to escape detection.** Irish myth: Cross; Greek: Grote I 238.


D672. **Obstacle flight.** Fugitives throw objects behind them which magically

D672.1. Magic objects as decoy for pursuer. Date palms are dropped which are transformed into animals which the pursuer stops to pick up. S. A. Indian (Ceiuci): Alexander Lat. Am. 304.


D674. Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil. Lithuanian: Balys Index No. *314B.


D680. Miscellaneous circumstances of transformation.


D682.3. Partial transformation: animal with human mind. Irish myth: *Cross; Penzer VI 5 n. 1.

D682.3.2. *Animal with human eyes.* Icelandic: *Boberg.


D682.4.2. "*Spirit of poetry" as hideous youth becomes beautiful.* Irish myth: *Cross.

D683. *Transformation by magician.* Kittredge Witchcraft 184 n. 97; Irish myth: *Cross; See also all notes to D615.1.

D683.1. *Transformers.* Demigods who transform things at will so that they assume present form. See all references for motifs A900—A999 for work of transformers. (Cf. D272.)—Marshall Islands: Davenport JAFL LXVI 222.

D683.2. *Transformation by witch (sorceress).* *Types 403, 410, 450, 451;* Kittredge Witchcraft 183f. nn. 91—96; *Fb "grime" I 484.—Irish myth: *Cross; Italian Novella: Rotunda; Greek: Fox 137 (Circe); Spanish: *Boggs FFC XC No. 449; India: Thompson-Balys.

D683.3. *Transformation by troll.* Fb "trolld" III 852b.


D683.5. *Transformation by god (goddess).* Italian Novella: Rotunda.


D684. *Transformation by helpful animals.* *Type 329.


D686. *Transformed animal refuses to touch meat of that animal.* Jamaica: Beckwith MAFLS XVII 102 No. 84.

D686.1. *Person transformed to animal refuses human food.* Will eat only food suitable for his enchanted form. Scottish: Campbell-McKay No. 1 and note.

and Lloyd 87, (Kaffir): Theal 61.


D692. D692. City's inhabitants transformed to fish. Different classes to different colored fish.—Chauvin VI 57 No. 222 n. 3.

D693. D693. Man transformed to ass plays the lyre. *Type 430; *BP III 166.


D697. D697. Magic object can transform self.


D700—D799. Disenchantment.


D701. D701. Gradual disenchantment. (Cf. D617.)—*Type 307; Wimberly 381; Moe Samlede Skrifter I 52; German: Grimm Nos. 108, 121, 137; India: Thompson-Balys.


D702.1. D702.1. Disenchantment with missing member. While in transformation a person loses a bodily member. When disenchanted, he still lacks the member.—Many of the references to E33 may refer to this motif.

D702.1.1. D702.1.1. Cat's paw cut off: woman's hand missing. A man spends a night in a haunted mill, where he cuts off a cat's paw. In the morning the miller's wife has lost her hand. (Cf. D142, D621.1.1.)—*Taylor MPh XVII 59 n. 8; Tobler 43; Eng., Ire., U.S.: *Baughman; India: Thompson-Balys; Japanese: Ikeda.

D702.2. D702.2. Person restored to human form retains certain animal features. German: Grimm No. 49.

D705. D705. Place disenchanted.


D711.1. D711.1. Disenchantment by decapitation and replacement of head. Type 531; Fb "hund" I 678a.

D711.1.1. D711.1.1. Head transferred from one man to another; second man's head in first man's hand. Irish myth: Cross.

D711.2. D711.2. Disenchantment by cutting person in two. Type 506, 507, BP III 537; India: Thompson-Balys.

D711.3. D711.3. Disenchantment from bird by cutting off bill. Fb "næb".


D711.4.1. D711.4.1. Disenchantment from flower by plucking it. India: *Thompson-Balys.

D711.5. D711.5. Disenchantment from leaf by breaking it from tree. Africa (Fjort): Dennett 42 No. 6.


D712.2. D712.2. Disenchantment by sling against something. Type 440; Hartland Science 242.—Eskimo (Bering Strait): Nelson RBAE XVIII 510; Chile: Pino Saavedra 402.


D712.3.1. *Disenchantment by striking with a missile.* Irish myth: *Cross.

D712.3.2. *Disenchantment by throwing a stone.* India: Thompson-Balys.

D712.3.3. *Disenchantment by throwing a flower.* India: Thompson-Balys.

D712.4. *Disenchantment by drawing blood.* *Fb "blod" IV 48a; Child I 178, 337 n.; Wimberly 342; *Jijena Sanchez 19f., 36.


D712.7. *Disenchantment by shooting.* Kittredge JAFL XVIII 11; *Fb "and" IV 12b.—Africa (Mpongwe): Nassau 76 No. 15.


D712.9. *Disenchantment by killing.* Eskimo (Greenland): Rasmussen III

D712.9.1. *Lizard in human form killed; corpse is lizard.* India: Thompson-Balys.


D712.11. *Disenchantment by throwing objects at transformed person.* India: Thompson-Balys.

D714. *Disenchantment by rubbing.* French Canadian: Barbeau JAFL

D716. *Disenchantment by overcoming enchanted person in fight (contest).* Type 406*; Hartland Science 243.

D717. *Disenchantment by assembling bones.*

D717.1. *Disenchantment by laying collected bones in a seven-fold cloth and spreading another above it.* India: Thompson-Balys.


D719.1. *Disenchantment by burying victim and sowing grain over him.* *Fb "levende" II 404ab.


D721. D721. Disenchantment by removing skin (or covering). See all references to D361.1, Swan Maiden.—Irish myth: *Cross: India: *Thompson-Balys; Chinese: Graham; Eskimo (Kodiak): Golder JAFL XX 299, (Mackenzie Area): Jenness 51; Koryak: Jochelson JE VI 131, 156, 335; Africa (Pangwe): Tessman 368f.


D721.2. D721.2. Disenchantment by hiding skin (covering). When the enchanted person has temporarily removed the covering, it is stolen and the victim remains disenchanted until it is found. *Type 400; *Fb "sælhund".—Scandinavian: Krappe Scandinavian Studies XVIII (1944) 156—162; Slavic: Máchal 258; India: Thompson-Balys; Chinese: Graham; Surinam: Alexander Lat. Am. 274; Indonesian: DeVries's list No. 151; Africa (Basuto): Jacottet 146 No. 30, (Kaffir): Theal 38.


D721.5. D721.5. Disenchantment from fruit (flower) by opening it. Type 408; India: *Thompson-Balys.

D722. D722. Disenchantment by taking off bridle. Man transformed to horse (ass) thus released.—See references in D535.—*Type 325; *BP II 67; Chauvin V 150 No. 73.—French Canadian: Barbeau JAFL XXIX 17; Missouri French: Carrière; India: Thompson-Balys.

D723. D723. Disenchantment by putting on (removing) chain from neck.

D723.1. D723.1. Disenchantment by putting chain around neck. See all references to D536.1.


D723.2.1. D723.2.1. Disenchantment by removing string from neck. India: Thompson-Balys.

D730. D730. Disenchantment by submission. The helper must submit to the will of the enchanted person. Icelandic: Hjálmtérs saga ok ölvis 510, 515; French Canadian: Barbeau JAFL XXIX 17.
Disenchantment by obedience and kindness. *Type 431.

Loathly Lady. Man disenchantes loathsome woman by embracing her.—Maynadier The Wife of Bath's Tale; Taylor Washington Univ. Studies IV (2) (1917) 177 n. 9; Vogt MLN XXXVII 339; Coomaraswamy On the Loathly Bride (Speculum 1945, 391ff.); Krappe Philological Quarterly XXVI 352ff.—Irish myth: *Cross; Icelandic: *Boberg.—Ila (Rhodesia): Smith and Dale II 404 No. 1; India: Thompson-Balys.

Disenchantment of girl by carrying her on back. Hartland Science 237, 243.


Swine bridegroom. Bride disenchantes him by her love. He returns to original form. Italian Novella: Rotunda.

Disenchantment of animal by admission to woman's bed. *BP I 9; Type 440; Fb "løse" II 517a.—English: Child I 298, II 502b, IV 454a, V 213a, 215b; Indonesian: Dixon 210; Africa (Zulu): Callaway 63, 321, 327.

Disenchantment by kiss. *Type 410; BP I 9, II 236 n., 271, 561; Wimberly 335ff.; Hartland Science 238 f., 241; Taylor Washington Univ. Studies IV (2) (1917) 177 n. 9; Klapper 112.—Irish myth: *Cross; English: Child I 306ff., Icelandic: Sveinsson FFC LXXXIII xxxv, *Boberg; France: Sébillot France I 244, III 291; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 247 No. 29; Africa: Frobenius Atlantis I 108.

Beauty and the beast. Disenchantment of animal by being kissed by woman (man).—*Type 402, 425, 433A, 440; Fb "kys"; Dickson 55 nn. 70, 72; Tobler 53; Zs. f. Vksk. XIV 245; Studien zur vgl. Littgsh. II 360, 472 n. 4.—English: Child V 486 s.v. "kiss"; Chile: Pino Saavedra 404f.; India: Cowell Jataka V 141; Philippine: Fansler MAFLS XII 303; Africa (Kaffir): Theal 38.

Three redeeming kisses. (Die weisse Frau.) A woman can be disenenchanted from animal form if man will kiss her three times, each time when she is in the form of a different terrifying animal.—Tobler 69; **M. Waehler Die weisse Frau (Erfurt 1931); *Hdwb. d. Abergl. II 928.—Swiss: Jegerlehner Oberwallis 298 No. 3, 307 No. 24, 314 No. 103, 322 No. 93, 325 No. 3, 329 No. 32; Lithuanian: Balys Index No. 3592.

Disenchantment from tree form by embrace of lover. Greek: Frazer Apollodorus II 262 n. 2 (Demophon and Phyllis).

Disenchantment by enduring animal's embrace.

D735.4.2. Son disenchants animal father by enduring his caresses without fear. Africa (Suto): Hoffman Zs. f. Eingeborenen-Spr. XXII 172 No. 11.

D741. Disenchantment of monster when prince promises to marry the monster's mother. The prince imagines falsely that the mother is also a monster.—Type 708.

D741.1. Disenchantment of monster when his mother acknowledges him as son. Type 708. Cf. Hupa: Goddard UCal I 147.

D741.2. Disenchantment of monster child when baptized. *Hibbard 45ff. (King of Tars).

D742. Disenchantment by promise to marry. Lithuanian: Balys Historical.


D745. Disenchantment by feeding enchanted animals. Fb "løse" II 517a.


D753. Disenchantment by accomplishment of tasks. Type 518; Irish myth: Cross; Lithuanian: Balys Index No. *422; Prussian: Plenzat 21; Rumanian: Schullerus FFC LXXVIII No. 308*; Hungarian: Honti FFC LXXXI No. 4011.

D753.1. Disenchantment by sewing shirts for enchanted brothers. *Type 451; Fb "skjorte" III 268b.

D753.2. Disenchantment of another by weeping jug of tears. Italian: Basile introduction.

D753.3. Disenchantment by obeying directions received in a dream. Lithuanian: Balys Historical.

D753.4. Disenchantment by climbing glass mountain. German: Grimm No. 93.

D754. Disenchantment by serving transformed person. German: Grimm No. 106.


D757. Disenchantment by holding enchanted person during successive transformations. *Types 403, 450; *MacCulloch Childhood 45; Hartland Science 242.—Greek: Fox 122 (Thetis); English: Child V 499 s.v. "transformation, successive"; Eskimo (Greenland): Rink 326.—See also, in general, references to D610.


D758.1. Disenchantment by three nights' silence under punishment. *Type 400; cf. Type 307; *BP II 330; *Fb "tie" III 792a; Hartland Science 246.
D758.2. *Disenchantment by maintaining silence for a year or more.* German: Grimm Nos. 9, 49, 137.


D759.1. D759.1. *Disenchantment by taking key from serpent's mouth at midnight.* The disenchanter is to take the key (three keys) from the mouth of the woman in serpent form with his own mouth.—Hartland Science 240; Tobler Epiphanie der Seele 74.

D759.2. D759.2. *Disenchantment from bird when queen milks own milk into bird's beak.* (Cf. D764.1.)—Fb "trane".

D759.3. D759.3. *Disenchantment by naked virgin undergoing frightful journey at midnight.* She must come naked and alone on St. John's night between twelve and one, climb the castle walls, and enter the treasure chamber.—Hartland Science 236.

D759.4. D759.4. *Disenchantment if twelve men will not leave castle for a year.* Hartland Science 246.

D759.5. D759.5. *Disenchantment by following enchanted woman through lake to underwater castle.* Hartland Science 241.


D759.7. D759.7. *Disenchantment by maiden sitting at head of enchanted king's bed on morning of St. John's day.*—Spanish: Boggs FFC XC No. 445B.


D759.9. D759.9. *Failure to disenchant by not watching sleeping princess long enough.* Lithuanian: Balys Index No. *422B.

D759.10. D759.10. *Three soldiers in the enchanted manor.* Curiosity overcoming them they forfeit the power of disenchanting the princesses. Seven seven-year-old boys break the spell and save the princess. Lithuanian: Balys Index No. *422B.

D760. D760. *Disenchantment by miscellaneous means.*

D762. D762. *Disenchantment by proper person waking from magic sleep.* The enchanted person appears three times and if the sleeper does not wake by the third time the enchantment must last.—*Type 403, 450; Cosquin 166f., 170.—Spanish: Boggs FFC XC 61 No. 445A; Lithuanian: Balys Index No. *422A; Russian: Andrejev No. *400B.

D762.1. D762.1. *Disenchantment by causing enchanted person to speak.* Lithuanian: Balys Historical.

D762.2. D762.2. *Disenchantment by being wakened from magic sleep by proper agent.* German: Grimm Nos. 50, 163.

D763.1. Disenchantment by eating enchanter's heart. Fb "løse" II 517a.—Penobscot (European borrowing): Speck JAFL XXVIII 58 No. 4; India: Thompson-Balys.


D764.1. Disenchantment by drinking milk of queen who has borne two boys. (Cf. D759.2.)—Fb "løse" II 517a.


D764.6. Disenchantment by eating certain plant. German: Grimm No. 122; Apulejus Golden Ass.

D764.7. Disenchantment by refusing to eat for three days. German: Grimm No. 93.


D765. Disenchantment by reversing (undoing) enchantment.

D765.1. Disenchantment by removing cause of enchantment.

D765.1.1. Disenchantment by removal of enchanting pill from mouth. (Cf. D551.4.1.)—Penzer VII 42 n. 1, 222.

D765.1.1.1. Disenchantment by removing ring from under dead girl's tongue. Lover is thus freed from loving her. Italian Novella: Rotunda.


D765.2. Disenchantment by untying enchanting knot. Fb "knude" II 228.

D766. Disenchantment by liquid.

D766.1. Disenchantment by bathing (immersing) in water. Type 433B; Taylor Washington Univ. Studies IV (2) (1917) 176 n. 8; Wimberly 388; Child I 308, 338 n., II 505, III 505, V 39f.—India: *Thompson-Balys.

D766.1.2. Disenchantment by touching water. India: Thompson-Balys.

D766.1.3. Disenchantment by pouring water into ear. Eskimo (Mackenzie Area): Jenness 40.

D766.2. Disenchantment by application of blood. (Cf. D712.4, D712.4.1).

—*Type 516; *Rösch FFC LXXVII 138; *Fb "blod" IV 46b, 47a; Child I 337 n.; Penzer I 97; Wesselski Mönchslatein 148 No. 119.—Irish myth: *Cross; Spanish: Boggs FFC XC 53 No. 400A*; India: *Thompson-Balys.


D766.4. Disenchantment by bathing in milk. Wimberly 372; Type 433B and 507 (Danish forms); India: Thompson-Balys.

D771. Disenchantment by use of magic object.


D771.2. Disenchantment by rubbing with magic grease. Cape Verde Islands: Parsons MAFLS XV (1) 219 No. 73; Greek Odyssey 10 line 394.

D771.3. Disenchantment by using powder. Chauvin VI 8 No. 273.


D771.5. Disenchantment by drinking from golden vessel. Irish myth: Cross.


D771.7. Disenchantment by rosary or scapular. Lithuanian: Balys Historical.


D771.10. Disenchantment by ring. German: Grimm No. 123.

D771.11. Disenchantment by flower. German: Grimm No. 69.


D772. Disenchantment by naming. Wimberly 345; *Fb "varulv" III 1015a.


D775. Disenchantment by feeding transformed creature. This is done contrary to commands.—Estonian: Aarne FFC XXV 130 No. 72.
D777. Disenchantment by placing handkerchief between horns. Breton: Sébillot Incidents s.v. "mouchoir".

D777.1. Disenchantment by covering with cloth. German: Grimm No. 76; India: *Thompson-Balys.


D778.1. Disenchantment from berry by blowing on it. Lithuanian: Balys Index No. *702.


D781.1. Disenchantment by blessing. German: Grimm No. 141.


D782.2. Disenchantment by touching earth. India: Thompson-Balys.

D783. Disenchantment by being found when lost. Type 451.

D784. Disenchantment by lighting fire. Type 727*.

D785. Disenchantment by magic contest. Cape Verde Islands: Parsons MAFLS XV (1) 330.


D786. Disenchantment by music. Wimberly 332.


D788. Disenchantment by sign of cross. (Cf. D1766.6.) Wimberly 367.

D789. Other means of disenchantment.

D789.1. Disenchantment by covering with deliverer's clothing. Wimberly 390.

D789.2. Disenchantment by breaking lamp. Spanish: Boggs FFC XC 54 No. 400B*.

D789.3. Disenchantment by sight of old home.
D789.3.1. Frog-woman disenchanted by sight of water. Hindu: Keith 147.

D789.4. Disenchantment by breaking tabu. (Cf. C.)—Hindu: Keith 147.

D789.5. Disenchantment by throwing golden objects into water. German: Grimm No. 181.


D789.6.1. Disenchantment by speaking proper words. Lithuanian: Balys Historical.


D789.8. Disenchantment of enchanted (sunken) castle (town, inhabitants) by digging it out. Lithuanian: Balys Historical.

D789.9. Girl disenchants her tiger-husband by putting a garland around his neck, sprinkling sand and water over him. India: Thompson-Balys.


D790. Attendant circumstances of disenchantment.

D791. Disenchantment possible under unique conditions. Only one combination of time place and person will serve.—For many of these combinations see Hartland Science 240, 244, 248.—Lithuanian: Balys Index No. 3593.

D791.1. Disenchantment at end of specified time. Irish myth: *Cross; *Jijena Sanchez 35, 36, 68, 70.

D791.1.1. Disenchantment at end of seven years. Spanish: Boggs FFC XC No. 453.

D791.1.2. Disenchantment when superhuman task is finished. Enchanted person appears every seven years in human form and puts one stitch in a smock. When it is finished, she will be delivered. Hartland Science 240.

D791.1.3. The deliverer in the cradle. Enchanted person can be delivered by child rocked in a cradle made from an oak sapling after it has grown great. **Ranke Der Erlöser in der Wiege; Hartland Science 244f; *Pauli (ed. Bolte) No. 80.


D791.1.5. Disenchantment at end of nine hundred years. Irish myth: Cross.

D791.1.6. Disenchantment possible at the end of seven hundred years. Lithuanian: Balys Historical.

D791.1.7. Disenchantment at cock crow. Jijena Sanchez 38, 55.

D791.1.8. Disenchantment at midnight after owl hoots three times. German: Grimm No. 179.
D791.2. Disenchantment by only one person.

D791.2.1. Disenchantment of girl only by lover. BP II 125.

D791.2.2. Disenchantment can be done by wife. India: Thompson-Balys.

D791.2.2.1. Disenchantment promised if girl may marry transformed man. India: Thompson-Balys.

D791.3. Disenchantment fails because conditions are not fulfilled. Lithuanian: Balys Historical.

D791.4. Disenchantment by finding key to enchanted castle. Lithuanian: Balys Historical.

D792. Transformed mother called by her child. Comes and is rescued.—Africa (Ekoi): Talbot 333.

D793. Disenchantment made permanent.

D793.1. Disenchantment made permanent by holding to a hair. Italian: Basile I No. 2.

D793.2. Disenchantment made permanent by burning cast-off skin. Cf. D721.3.

D794. Enchanted person attracts attention of rescuer.


D797. Disenchantment as proof of truth. The prodigy convinces judge that witness is speaking truth. India: Thompson-Balys.

D798. Disenchantment by passing between human being’s legs. Argentina, Paraguay: Jijena Sanchez 45.


D799.1. Children disenchant after long period are aged. Irish myth: Cross.

D799.2. Valley disenchanting rises to level of surroundings. Irish myth: Cross.

D799.3. Attendants of disenchanting person automatically disenchant. German: Grimm Nos. 50, 106, 127, 169, 179.

D800—D1699. MAGIC OBJECTS

D800—D899.
D800—D899. Ownership of magic objects.


D801. **Ownership of magic object.** Irish myth: Cross.

D801.1. **Magic objects possessed by witch, sorcerer or evil dwarf.** (Cf. F451.7, G234, D1711.) German: Grimm Nos. 53, 56, 60, 191.

D803. **Magic objects created by deity.**

D803.1. **Magic objects created by God on sixth day.** (Cf. A0.) Jewish: Neuman.

D804. **Ineffable name written on object renders it magic.** (Cf. C431.) Jewish: Neuman.

D805. **Magic object to be used only in extreme need.** Italian: Basile introduction.

D806. **Magic object effective only when exact instructions for its use are followed.**

D806.1. **Magic object effective when struck on ground once only.** Second blow renders useless. Africa (Bulu): Krug JAFL XXV 113 No. 9.

D806.2. **Magic charm (formula) used injudiciously brings death to owner's wife, children, himself.** India: Thompson-Balys.

D810—D859. ACQUISITION OF MAGIC OBJECT

D810. **Magic object a gift.** *BP I 361; *Aarne JSFO XXVII 1—96.—Irish myth: Cross; Icelandic: *Boberg; India: *Thompson-Balys.


D811.1. **Magic object received from goddess.** Hartland Perseus III 109; India: *Thompson-Balys.

D811.2. **Magic object falls down from the heaven.** India: Thompson-Balys.

D811.2.1. **Magic needle and thread fall from heaven as result of prayer.** (Cf. D1766.1.) India: Thompson-Balys.

D812. **Magic object received from supernatural being.** Japanese: Ikeda.

D812.1. **Magic object received from saint.** BP I 361.—Irish myth: *Cross; Icelandic: *Boberg; French Canadian: Barbeau JAFL XXIX 15f.; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 25, 50.


D812.4. Magic object received from ghost. *Aarne MSFO XXV 39; *Chauvin V 78 No. 22 n. 1.—Icelandic: *Boberg; Chinese: Eberhard FFC CXX 25; Africa (Ekoi): Talbot 47, 211.


D812.4.2. Magic object acquired as reward for burial of the dead. French Canadian: Sister Marie Ursule.

D812.5. Magic object received from genie. *Type 561; *BP II 547.—India: *Thompson-Balys; Chinese: Eberhard FFC CXX 109.

D812.5.1. Magic object received from temple demons. Chinese: Graham.

D812.6. Magic object received from witch or wizard. Type 576****, 576***.

G284. Witch as helper.


D825. Magic object received from maiden.


D812.9. Magic object received from wild man. Italian: Basile I No. 1.

D812.10. Magic object received from angel. Irish myth: Cross; Jewish: Neuman; India: Thompson-Balys.


D812.11. Magic object received from giant. Icelandic: *Boberg; Irish myth: *Cross.

D812.12. Magic object received from dwarf. Icelandic: *Boberg; German: Grimm Nos. 28, 64, 91, 97, 165.


D812.15. Magic object received from maiden-spirit. India: Thompson-Balys.

D813. Magic object received from fairy. *Type 510.—Irish myth: *Cross; Icelandic: Boberg; Breton: Sébillot Incidents s.v. "baguette"; Missouri French: Carrière.


D813.1.1. Magic sword received from Lady of Lake. (Cf. D878.1.)—Irish myth: *Cross; English: Wells 50 (Le Morte Arthur); Indo-Chinese: Scott Indo-Chinese 303.

D813.1.2. Magic cauldron received from lake spirit. (Cf. D1171.2.)—Welsh: MacCulloch Celtic 100.

D813.2. Magic object received from grateful fairy. Hero has cured sick fairy by making her laugh. English: Baughman; Italian Novella: Rotunda.

D813.3. Magic object received from maiden in otherworld island. Irish myth: Cross.

D814. Magic objects received from sun, moon, and stars, etc. Köhler-Bolte I 188.

D814.1. Magic object received from wind. German: Grimm No. 88.

D815. Magic object received from relative.

D815.1. Magic object received from mother. (Cf. D842.)—*Type 510; Icelandic: MacCulloch Eddie 301, Boberg; Africa (Kaffir): Theal 145.


D815.4. Magic object received from sister. Hartland Perseus III 199; Icelandic: Boberg.

D815.5. Magic object received from father-in-law. Hartland Perseus III 199.

D815.6. Magic object received from daughter. Icelandic: Boberg.

D815.7. Magic object received from foster-parents. Icelandic: Boberg.

D815.7.1. Magic object received from girl's foster-mother. Icelandic: *Boberg.

D815.8. Magic object received from wife. German: Grimm No. 92.

D817. Magic object received from grateful person. *Type 560; *Aarne MSFO XXV 40; BP II 39.—Icelandic: *Boberg; Missouri French: Carrière; N. A. Indian (Malecite, Penobscot): Thompson CColl II 41ff. (European borrowings).

D817.1. Magic object received from man in return for rescue of child. *Types 560, 611; Aarne MSFO XXV 38—56 passim; India: *Thompson-Balys.

D817.1.1. Magic object received from dwarf in return for rescue of child or kindness to child. Icelandic: *Boberg.

D817.1.2. Magic object received from grateful father of redeemed snake. India: Thompson-Balys.

D817.2. Magic object received in return for being shaved. India: Thompson-Balys.


D818.1. Magic object received from magician. India: Thompson-Balys.

D821. Magic object received from old woman. Hartland Perseus III 199.—Italian Novella: Rotunda; Missouri French: Carrière; Cape Verde Islands: Parsons MAFLS XV (1) 123.


D823. Magic object received from huntsman.

D823.1. Magic object received from green-clad huntsman. Type 304.


D825.1. Magic object received from cat-woman; i.e. woman transformed intermittently to cat.—French: Cosquin No. 11; N. A. Indian: Thompson CColl II 400f.

D826. Magic object received from monster.


D827. Magic object received through particular intermediaries. Only one person can help secure it.—*Chauvin V 59 No. 19 n. 1.

D828. Magic object received from child. Type 425.

D829. Acquisition of magic object—miscellaneous.

D829.1. Magic object received by apprentice from master. German: Grimm Nos 36, 111, 129.


D832. Magic objects acquired by acting as umpire for fighting heirs. When hero gets hold of objects he refuses to return it.—*Types 400, 518; *BP II 331ff.; Cosquin Indiens 37ff.; Saintyves Perrault 287ff.; Hdwb. d. Märchens I 97.—Icelandic: Boberg; India: *Thompson-Balys; Indonesian: DeVries Volksverhalen No. 104; Chinese: Chavannes 500 Contes III 259 No. 470; Africa: Frobenius Atlantis II 113, 175, III 336, IV 110.

D833. Magic object acquired by tricking giant. Giant is persuaded to give the objects to the hero. (Cf. D831, where the person tricked is often a giant.)—Type 328.

D834. Magic object acquired by tricking devil. Man gets shelter in storm; devil gets wet. Devil gives man magic object in return for information as to how he kept dry.—Köhler-Bolte I 416.

D835. Magic object acquired through trickery: child forced to cry till object is given. Icelandic: Egils saga ok Asm., ch. XIV 10, Boberg.


D837. Magic object acquired through foolish bargain. Type 590.—N. A. Indian (Micmac) (European borrowing): Thompson CColl II 412.


D838.6. Magic object stolen from giant. (Cf. F531.6.7.3.)—Icelandic: *Boberg.


D838.9. Boy overhears witches' conversation about magic objects, which he
gets possession of. Lithuanian: Balys Index No. *613A.


D839.1.  D839.1.  Magic root acquired by tricking mother bird into searching for it in order to disentangle her young.  India: Thompson-Balys.


D842.  D842.  Magic object found on grave.

D842.1.  D842.1.  Magic object found on mother's grave.  (Cf. D815.1.)—Type 510; Saintyves Perrault 41; Cox 477.

D842.2.  D842.2.  Magic object found on father's grave.  Type 314.


D845.  D845.  Magic object found in underground room.  Type 562.—India: Thompson-Balys.


D847.  D847.  Magic object found in chimney.  Breton: Sébillot Incidents s.v. "cheminée".


D849.3. Magic object found on an island. Aarne MSFO XXV 120; Icelandic: *Boberg.

D849.4. Magic object found in a wood. *Aarne MSFO XXV 120.

D849.4.1. Magic object found in garden. German: Grimm No. 121.

D849.5. Magic object found in fish. Italian Novella: Rotunda.

D849.5.1. Magic object found in heart of whale. Irish myth: Cross.


D849.7. Magic object pointed out by divine voice. Italian Novella: Rotunda.


D850. Magic object otherwise obtained.


D852. Magic object acquired by wishing. *Type 675.


D855. Magic object acquired as reward. Icelandic: Boberg.


D855.3. Magic object acquired as reward for quest into grave. Icelandic: Boberg.


D856. Magic object acquired by gaining love of owner. Type 580.


D858. Magic object acquired by singing. Type 650***.
D859. *Magic object obtained—miscellaneous means.*


D859.2. *Quest to hell for magic object.* Aarne FFC XXIII 130, JSFO XXVII 48. —Icelandic: Boberg.

D859.2.1. *Magic object received from other world.* Jewish: Neuman.


D859.4. *Magic object eaten unwittingly.*


D859.4.2. *Magic bird-liver eaten unwittingly.* Scottish: Campbell-McKaye No. 15.


D859.6. *Magic object obtained as compensation for loss of entire herd—the spirit of the herd resides in the last goat's tail, which old woman keeps.* India: Thompson-Balys.

D859.7. *Magic object left by frightened demons.* Korean: Zong in-Sob 144.


D860. **D860. Loss of magic object.** *Aarne MSFO XXV I—200 passim; Bolte Zs. f. Vksk. XVIII 452 n. 3.—Chinese: Werner 348, Graham.*


D861.1. *Magic object stolen by host (at inn.)* *Type 563; *BP I 349ff.; **Aarne JSFO XXVII 1—96.—Breton: Sébilloit Incidents s.v. "aubergiste"; French Canadian: Barbeau JAFL XXIX 24; Missouri French: Carrière; India: Thompson-Balys; Seneca: Curtin-Hewitt RBAE XXXII 264 No. 50 (not at inn).**

D861.2. *Magic object stolen by neighbor.* **Aarne JSFO XXVII 1—96, especially 48; *BP I 349ff.; Type 564.—India: Thompson-Balys.**

D861.3. *Magic object stolen by brothers.* Type 563; BP I 349ff.
D861.4. Magic object stolen by rival for wife. *Type 560, 561; *Aarne MSFO XXV 3—83; India: Thompson-Balys.

D861.4.1. Magic object stolen by rival's emissary. India: Thompson-Balys.

D861.5. Magic object stolen by hero's wife. *Type 560; **Aarne MSFO XXV 3—83.

D861.5.1. Magic object stolen by owner's fiancée. German: Grimm No. 122.


D861.7. Magic object carried off by bird. (Cf. D865.)

D861.7.1. Magic horn carried off by bird. India: Thompson-Balys.


D861.8.1. Magic objects stolen from owner by his daughter, with whom he spends the night. India: Thompson-Balys.


D861.10. Magic object carried away; child allowed to play with it. India: Thompson-Balys.


D865. Magic jewel carried off by bird. This happens when the jewel is examined by daylight. (Cf. D861.7.)—*Chauvin V 211 No. 120; *Gerould PMLA XIX 392ff.; Krappe Neophilologus XIV 90; Italian Novella: Rotunda.


D866.1. Woman cooks the magic fruits. (Cf. D981.)—Indonesia: DeVries's list No. 195.


D868. Magic object returns to original place.


D871. Magic object traded away.

D871.1.1. Exchange of common cow for gold-dropping cow made by daughter when her father stops at her home for the night. India: Thompson-Balys.

D876. Magic treasure animal killed. (Goose that laid the golden egg). Greek fable: Wienert FFC LV1 64 (ET 283), 106 (ST 182); Babrius 123; Halm Aesop No. 343.—India: Keith 145 (gold-producing boy), Thompson-Balys; Panchatantra III 6 (tr. Ryder) 331; Cowell Jataka I 292 No. 136; Japanese: Ikeda; Indonesian: Dixon 238 n. 51; N. A. Indian: *Thompson-Tales 306 n. 109z.


D877.2. Extraordinary flower preserves its freshness so long as it remains unperceived by anyone other than owner. India: Thompson-Balys.


D878.1. Magic sword returned to lake whence it was received. Taken back by lake spirit. (Excalibur). (Cf. D813.1.1.)—English: Wells 50 (Le Morte Arthur); Indo-Chinese: Scott 303.


D881.1. Recovery of magic object by use of magic apples. These apples cause horns to grow. (Cf. D895.) *Type 566; BP I 470ff; Aarne MSFO XXV 85—97.


D882. Magic object stolen back.


D882.1.1. Stolen magic object stolen back by helpful cat and dog. They steal the ring from the thief's mouth.—*Type 560; **Aarne MSFO XXV 3—82 BP II 455.—India: Thompson-Balys; Indonesian: DeVries Volksverhalen Nos. 67, 170 notes.

D882.2. Recovered magic articles dropped by rescuing animals into the sea. Köhler-Bolte I 437; India: Thompson-Balys.


D883. Magic (marvelous object) given back to placate crying child. India: Thompson-Balys.

D884. Thief forced to vomit up stolen magic object. India: Thompson-Balys.


D895. Magic object returned in payment for removal of magic horns. (Cf. D881.1).—Type 566.


D900. Magic weather phenomena.


D902. Magic rain. (Cf. D910.) *Basset RTP XXXIII 167f.—Irish: Cross; Plummer clxxx; Chinese: Werner 205.


D905. Magic storm. *Fb "storm" III 595b, 596a, "skel" III 352b, "vand" III
D906. D906. **Magic wind.** *Fb "wind", "vindknude"; Frazer Golden Bough I 119ff.; Icelandic: *Boberg; Middle English: Wells 65 (Ywain and Gawain); Jewish: *Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera II 1269; Korean: Zong in-Sob 170f.


D910. **Magic body of Water.** *A. Hertel Verzauberte Oertlichkeiten (Hannover 1908).—Irish myth: *Cross; Jewish: Neuman.


D911.1.1. D911.1.1. **Magic virtue of nine waves.** Irish myth: *Cross.


D915.1. D915.1. **River produced by magic.** Irish myth: *Cross; Breton: Sébillot Incidents s.v. "rivière".

D915.2. D915.2. **River contained under cock's wings.** *Type 715.

D915.2.1. D915.2.1. **River contained in bird's ears.** India: Thompson-Balys.

D915.3. D915.3. **River contained in box.** Breton: Sébillot Incidents s.v. "rivière".

D915.4. D915.4. **Intermittent river.** River flows at stated intervals. *Chauvin VII 44 No. 153.

D915.4.1. D915.4.1. **Sabbatical river.** Dry on Sabbath. *Chauvin VII 44 No. 153; Gaster Exempla 188 No. 15; India: Thompson-Balys.

D915.5. D915.5. **River issuing from cave controlled by race of Amazons.** Hartland Science 202.


D921.2. D921.2. **Lake produced by belches after magic draught.** Irish myth: Cross.
D921.3. **Lake under which supernatural smith lives.** Irish myth: *Cross.*

D921.3.1. **Lake of milk created through merit of saint.** Irish myth: *Cross.*

D921.4. **Magic tank.** India: Thompson-Balys.

D925. **Magic fountain.** (Cf. D926, D927.) *Dh II 154;* Wünsche Die Sagen vom Lebensbaum und Lebenswasser (Leipzig, 1905); *Hopkins JAOS XXVI 1—67, 411—413;* *Fb "ungdom" III 979b; Penzer IV 145;* *Patch PMLA XXXIII 670 n. 67.—Irish myth: *Cross, Plummer cl—clii, clxxii; Breton: Sébiliot Incidents s.v. "fontaine"; French Canadian: Barbeau JAFL XXIX 10—12; Tirol: Zingerle 588; Jewish: Neuman; N. A. Indian: *Thompson Tales 284 n. 50;* Lat. American: Alexander Lat. Am. 20 n. 6, 349.

D925.0.1. **Magic oil-spouting fountain.** Italian: Basile introduction.

D925.0.2. **Miraculous well yielding milk, beer or wine.** *Loomis White Magic 38.*

D925.1. **Fountain magically made.** Irish: Plummer cl, Cross; French Canadian: Barbeau JAFL XXIX 12; Jewish: *Neuman, Gaster Exempla 225 No. 206.

D925.1.0.1. **Fountain bursts forth where water is not available for baptismal ceremonies of future saint.** *Loomis White Magic 23.*

D925.1.1. **Saint produces fountain by means of his tears.** *Loomis White Magic 37.*

D925.1.2. **Fountain gushes up at place where saint's head was cut off.** *Loomis White Magic 37.*

D925.1.3. **Samson makes sweet water flow from jawbone.** *Loomis White Magic 37.*

D925.2. **Fountain is inhabited by sacred oracular fish.** *Loomis White Magic 38.*


D926.1. **Well produced by magic.** Jewish: Neuman.

D926.1.1. **Well produced by saint invoking heaven.** *Loomis White Magic 37.*

D927. **Magic spring.** (Cf. D925, D926.) *Fb "blind" IV 45b;* *Herbert III 238;* Oesterley No 253; Child I 192.—Irish myth: Cross; Jewish: *Neuman.*

D927.1. **Spring made by magic.** P. Saintyves Le Miracle de l'apparition des eaux (Revue de l'Université de Bruxelles 1912, 265—94).—Germanic: De la Saussaye 254 (Balder); French Canadian: Barbeau JAFL XXIX 12; Jewish *Neuman.*

D927.1.1. **Saint causes water to issue from cut in a tree.** *Loomis White Magic 37.*


D927.4. Spring follows saint to his country. *Loomis White Magic 38.

D927.5. Spring runs dry (as result of fratricide). Irish myth: *Cross.

D928. Magic water-hole.


D931.0.2. Stones fixed in the earth have certain magic powers. *Fb II 47 s.v. "jordfast (sten)"; örvar-Odds saga 136.

D931.0.2.1. Location of magic stone determines race of king of country. Irish myth: Cross.

D931.0.3. Stone on which saint is baptized (is born) has magic powers. Irish myth: *Cross.

D931.0.4. Magic stone as amulet. (Cf. D1274.1.) Eskimo (Greenland): Rink 148, Rasmussen II 233.


D931.1.4. Magic lime.

D932. D932. *Magic mountain.* *Type 676; Fb "rundt".

D932.0.1. D932.0.1. *Mountain created by magic.* India: Thompson-Balys.


D932.2. D932.2. *Magic hill.*

D933. D933. *Magic sink-hole.* Fb "grøft".

D934. D934. *Magic turf.* Fb "græstørv".


D945. D945. *Magic hedge.* *Type 410; BP II 188 n. 1; Dh II 10, 30ff.; A. F. Schmidt Hultræ i Danmark (Danske Studier 1932 33ff.); Köhler Aufsätze 19ff.: *Fb "træ" III 866a, 867a; Chauvin VII 95 No. 375; Penzer I 144, *VIII 69 n. 1.—Irish: Plummer clxi, *Cross; German: Grimm No. 123; Persian: Carnoy 281, Coyajee JPASB XXIV 185f., 194; Chinese: Ferguson 104, Eberhard FFC CXX 46.—Indonesian: Dixon 238 n. 51; Quiché: Alexander Lat. Am. 172; N. A. Indian: *Thompson Tales 297 n. 86a, (Seneca): Curtin-Hewitt RBAE XXXII 391 No. 70; Africa (Zulu): Callaway 146, 218, (Upoto): Einstein 123.

D950.0.1. D950.0.1. *Magic tree guarded by serpent (dragon) coiled around its roots.* Irish myth: *Cross; Greek: Fox 87f. (Apples of Hesperides).


D950.2. Magic oak tree. Type 577.—Irish myth: *Cross; Greek: Fox 109.


D950.4. Magic cherry tree. Breton: Sébiliot Incidents s.v. "cerisier".

D950.5. Magic pear tree. Fb "pæretræ"; cf. Type 1423; *Hdwb. d. Märchens s.v. "Birne".


D950.10. Magic apple tree. Irish myth: *Cross; French Canadian: Sister Marie Ursule.


D952. Magic tree-bark.


D955. Magic leaf. Type 612; *BP I 128; *Fb "blad" IV 44a.—Irish myth: Cross; Icelandic: Völsunga saga ch. 8, Boberg; Jewish: Neuman; India: Thompson-Balys; Africa (Ibo, Nigeria): Basden 280; (Ekoi): Talbot 115, 188; (Zulu): Callaway 191.

D956. Magic stick of wood. BP II 527; Jewish: *Neuman.


D960. Magic gardens and plants.


D965.3. Magic rosebush. BP II 527.


D965.4.1. Mistletoe used by druids. Irish myth: Cross.

Magic lotus plant. (Cf. D975.1.) Greek: Frazer Apollodorus II 280 n. 2; Japanese: Ikeda.

Magic four-leaf clover. *BP III 201; Fb "firkløver".

Magic corn. (Cf. D973.) Irish myth: *Cross; Jewish: *Neuman.

Magic rice (plant).

Magic laurel (plant). Hartland Science 204.

Magic myrtle. Hartland Science 204.


Magic grass. Irish myth: Cross; Jewish: Neuman; Chinese: Graham.

Magic flax. Lithuanian: Balys Legends Nos. 673ff., Index No. 3697.

Magic fern blossom. May be obtained on St. John's eve. Lithuanian: Balys Index 3644.

Magic barley plant. (Cf. D973.2.) India: Thompson-Balys.

Magic rue.

Magic tobacco plant.

Magic weeds.


Magic mustard-seed. Penzer VI 5, 29, 109, 123f.


Magic fern-seed. *Cox Cinderella 517.

Magic black cummin. India: Thompson-Balys.


D976. Magic thorn.

D977. Magic stalk.


D980. Magic fruits and vegetables.

D981. D981. Magic fruit. *Type 566; *Aarne MSFO XXV 122; Fb "næse" II 716b; *Penzel VI 216; *Basset 1001 Contes I 143; *Chauvin VI 74 No. 239.—Irish myth: *Cross; Jewish: *Neuman; Hindu: Tawney I 259f., 310n., 382, II 142n., 198n., 596n.; Chinese: Eberhard FFC CXX 105; Japanese: Ikeda; Indonesian: DeVries's list No. 195.

D981.0.1. Magic fruit juice.

D981.1. Magic apple. *Types 400, 500, 590, 708, 709; *Aarne MSFO XXV 121; *BP I 463, 482, III 97; *Köhler-Bolte I 118, 143; *Fb "guldæble" I 516a, "æble" III 1135f, "ønske" III 1178b; *Chauvin VI 74 No. 239, 133 No. 286.—Irish myth: *Cross; Icelandic: De la Saussaye 280, *Boberg; Breton: Sébillot Incidents s.v. "cornes", "pomme"; English: Child I 364; Jewish: Neuman; Arabian: Burton Nights S IV 434ff.


D981.3. Magic orange. *Type 408.—Breton: Sébillot Incidents s.v. "orange".

D981.4. Magic cherry. Aarne MSFO XXV 121; Fb "kirsebær"; Penzer I 27.

D981.5. Magic fig. (Cf. D1375.1.1.5.) Aarne MSFO XXV 121.—Spanish: Boggs FFC XC 56, 116 Nos. 408*A, 970; Jewish: *Neuman; Hindu: Penzer I 27.

D981.6. Magic pear. (Cf. D1375.1.1.6, D1375.2.1.3.) Aarne MSFO XXV 121; Hdwb. d. Märchens s.v. "Birne".

D981.7. Magic plum. (Cf. D1375.1.1.7.) Aarne MSFO XXV 121.

D981.8. Magic grape. (Cf. D1375.1.1.8.) Aarne MSFO XXV 121; Jewish: *Neuman.


D983.2. D983.2. Magic yam. Africa (Gold Coast): Barker and Sinclair 90 No. 16.


D983.5. D983.5. Magic egg-plant.

D985. D985. Magic nut. Cox Cinderella Nos. 6, 72, 76, 88 and passim; Fb "nød" II 719a.—Irish myth: *Cross; Breton: Sébillot Incidents s.v. "noix"; French Canadian: Barbeau JAFL XXIX 10; Spanish: Boggs FFC XC 53 No. 400 B*; Italian: Basile introduction; Jewish: Neuman.


D990—D1029.

D990—D1029. MAGIC BODILY MEMBERS


D991. D991. Magic hair. *Fb "guld" I 512a, "her" I 771ab, "styrke" III 630a; *Hdwb. d. Abergl. III 1274; Köhler-Bolte I 126, 573; *Penzer VIII 59 n. 3; MacCulloch Childhood 211; Chauvin V 230 No. 130; *Wesselski Märchen 196; *Pauli (ed. Bolte) No. 150.—Irish myth: Cross; French Canadian: Barbeau JAFL XXIX 12; Spanish: Boggs FFC XC 67 No. 508A*; Greek: Frazer Apollodorus II 117 n. 3, Fox 69, 77; Jewish: *Neuman; India: Thompson-Balys.—N. A. Indian (Mohegan): Speck JAFL


D996.0.1. D996.0.1. Magic right hand.

D996.0.1.1. D996.0.1.1. Magic power of right hand for good. Irish myth: *Cross.


D996.0.2.1. D996.0.2.1. Magic power of left hand for evil. Irish myth: *Cross.


D998. Magic private parts—human. Taylor MLN XXXI (1916) 249 n. 2; Gaster Thespis 327.—N. A. Indian: *Thompson Tales 296 nn. 83a, 83b.

D1001. D1001. Magic spittle. *Type 313; *BP II 527 n. 1; *Fb "spytte" III 514b, 515a; Penzer VIII 59 n. 3.—Irish: Plummer clxxxiii, *Cross; Icelandic: Boberg; Jewish: Neuman; India: Thompson-Balys; Maori: Dixon 59; N. A. Indian: *Thompson Tales 329 n. 190, 331 n. 196a; Africa (Zulu): Callaway 64, 234, (Upoto): Einstein 125; Jamaica: Beckwith MAFLS XVII 263 No. 67.


D1009. D1009. Magic bodily members (human)—miscellaneous.


D1009.3. D1009.3. Magic breasts of woman.


D1011.0.1. D1011.0.1. Magic bird head. *Aarne MSFO XXV 175; *Type 567; India: Thompson-Balys.


D1011.3. Magic animal's crown.


D1011.5. Magic lips of animal.


D1011.7. Magic brain of animal.

D1012. Magic limbs of animal.

D1012.1. Magic legs of animal.


D1015. Magic internal organs of animal.

D1015.1. Magic heart of animal.

D1015.1.1. Magic bird heart. *Type 567; *BP I 528, III 3ff.; *Aarne MSFO XXV 176; Penzer I 19 n. 2; *Fb "hjærte" I 631b.—Breton: Sébillot Incidents s.v. "mendiant".


D1015.1.3. Magic serpent heart. Spanish: Boggs FFC XC 43 No. 302 A*.


D1015.3. Magic entrails of animal.

D1015.3.2. Magic entrails of goat. German: Grimm No. 130.


D1015.4.1. Magic bird liver. *Aarne MSFO XXV 176; Type 567.

D1015.5. Magic stomach of animal.


D1017.1.1. Magic fat of crow. Fb "fedt" I 278b.


D1022.0.1. Wings grown by magic. Breton: Sébillot Incidents s.v. "aîles".

D1023. Magic hair of animal. Fb "her" I 771b.

D1023.1. Magic hair of bear. *Fb "her" I 771b.


D1024. Magic egg. Irish myth: Cross (D1019); Breton: Sébillot Incidents s.v. "œuf"; Jewish: Neuman; Chinese: Eberhard FFC CXX 104f., 151; Jamaica: Beckwith MAFLS XVII 269 No. 81, 277 No. 89.

D1025. Magic skin of animal.


D1025.9. Magic sealskin.


D1028. Magic shell of animal.


D1028.2. Magic tortoise shell.

D1029. Other bodily members of animals—magic.

D1029.0.1. Other bodily members of bird—magic. Aarne MSFO XXV 176.


D1029.3. Magic animal feet.

D1029.4. Magic sex organs of animal.


n. 28; Indonesian: *ibid. 238 n. 51; Java: *ibid. 209; Eskimo (Greenland): Rink 446, Rasmussen I 202; N. A. Indian: *Thompson Tales 335 n. 210.


D1031. D1031. *Magic pastry (bread, cake, etc.).


D1031.2. D1031.2. *Magic cake.* *Type 751; *BP II 527 n. 1.—Chinese: Werner 186.

D1031.2.1. D1031.2.1. *Cake made by rubbing flour on griddle.* Irish myth: *Cross.

D1031.2.2. D1031.2.2. *Magic cake of figs.* Jewish: *Neuman.

D1032. D1032. *Magic meat.* *Type 301C*; Irish myth: *Cross; *Frazer Apollodorus II 70 n. 2; Africa (Benga): Nassau 227 No. 34.


D1032.2. D1032.2. *Flesh of cat when chewed has magic results.* Irish myth: *Cross.

D1032.3. D1032.3. *Flesh of dog when chewed has magic results.* Irish myth: *Cross.

D1032.4. D1032.4. *Flesh of pig when chewed has magic results.* Irish myth: *Cross.


D1033.0.1. D1033.0.1. *Cereal from man's body.* India: Thompson-Balys.


D1035. Magic nuts (as food). (Cf. D985.)


D1037. Magic honey. Irish myth: *Cross, Beal XXI 337; Gaster Thespis 364; Jewish: Neuman; Hindu: Keith 158.

D1038. Magic sweets.


D1043. Milk as magic drink. Irish myth: *Cross; Swiss: Jegerlehner Oberwallis 310 No. 30; Jewish: Neuman; Hindu: Keith 134.

D1045. Magic beer.


D1052.1. D1052.1. Magic uniform. *Fb "guldmundering".


D1057.1. D1057.1. Magic girdle. Herbert III 207; Oesterley No. 10.—Middle English: Wells 55 (Sir Gawayne and the Green Knight), 85 (Sowdome of Babylone); Irish: Plummer clxxxii, *Cross; Jewish: *Neuman; Chinese: Werner 218; Tuamotu: Stimson MS (z-G. 13/152, 221, z-G. 3/1146, 1301.).


D1065.1.1. **Boots produced by magic.** Welsh: MacCulloch Celtic 96f.

D1065.2. **Magic shoes.** *Type 515**; *Chauvin V 229 No. 130; Penzer I 24 n. 1; Fb "sko" III 288a; Icelandic: Boberg.

D1065.3. **Magic snowshoes.** N. A. Indian (Menomini): Skinner JAFL XXVII 98.


D1065.5. **Magic sandals.** Irish myth: Cross; Greek: Fox 34, Frazer Apollodorus I 153 n. 3 (Perseus); India: Thompson-Balys, Penzer 28, III 56, VII 235.

D1065.6. **Magic gaiters.** Penzer I 27.

D1065.7. **Magic slippers.**

D1066. **Magic glove.** Fb "styrke" III 630a.—Icelandic: *Boberg.

D1067. **Magic head-wear.**

D1067.1. **Magic hat.** *Fb "hat" I 563b, "usynlig" III 985b; Mt. 581*; Saintyves Perrault 291.—Irish myth: Cross; Icelandic: Herrmann Saxo II 596; Greek: Fox 195 (Hermes); Breton: Sébillot Incidents s.v. "chapeau"; N. A. Indian (Haida): Alexander N. Am. 261, (Lkucgen): Hill-Tout JAI XXXVII 342.

D1067.2. **Magic cap.** *Types 328, 566; *BP I 470ff.; *Aarne MSFO XXV 116; *Chauvin V 229 No. 130; *Fb "kappe" II 89a, "ønske" III 1178b.—Icelandic: Bosa saga 38, Boberg; Greek: Frazer Apollodorus I 153 n. 3 (Perseus), Fox 34; Chinese: Eberhard FFC CXX 253; Korean: Zong in-Sob 152ff.; Japanese: Mitford 185ff; N. A. Indian: *Thompson Tales 339 n. 221a.

D1067.3. **Magic hood.** Irish myth: *Cross; Eskimo (Greenland): Rink 470.

D1067.3.1. **Magic cowl.** Irish: Plummer clxxxi, *Cross.

D1067.4. **Magic mask.** Irish myth: Cross.

D1068. **Magic collar.** Irish myth: Cross.

D1068.1. **Magic hunting collar.** Irish myth: Cross.

D1069. **Magic clothes—miscellaneous.**

D1069.1. **Magic handkerchief.** Korean: Zong in-Sob 91f.

D1069.2. **Magic feather dress.**

D1070. **Magic ornaments.** Tawney I 300, II 150; De Cock Studien 156; Encyc.


D1072.1. D1072.1. Magic comb. See references to D672; in a large proportion of the occurrences of that motif (Obstacle flight) the comb is one of the magic objects thrown. Köhler-Bolte I 177.


D1076. D1076. Magic ring. *Types 400, 554*, 560, 665; *Aarne MSFO XXV 43; *Bolte Reise der Söhne Giaffers 214; *Kittredge Witchcraft 111, 439f. nn. 49—58; *Bolte Zs. f. Vksk. XX 66; Köhler-Bolte I 110f., 308ff.; *Fb "ring" III 60ab, "ønske" III 1178b; **A. Stern Hessische Blätter für Volkskunde XXX 106; *Chauvin V 229 No. 130, VI 108 Nos. 272, 273; Penzer I 26, VI 73; Bédier Fabliaux 442; Herbert III 207; *Oesterley No. 10.—Irish: MacCulloch Celtic 172, *Cross; English: Wells (King Horn) 9, 11 (Horne Childe and Maiden Rimmild), 65 (Ywain and Gawain), Child I 189f.; Icelandic: *Boberg; Italian Novella: Rotunda; Breton: *Sébillot Incidents s.v. "bague"; Jewish: Neuman; India: Thompson-Balys; Arabian: Burton Nights VI 243, VII 283, X 1—54, S III 51, 72, 136ff., S V 245; Chinese: Werner 331, Eberhard FFC CXX 67; Sumatran: Dixon 163; Africa (Wakweli): Bender 106.


D1081. Magic sword. **Burton Sword; *Types 328, 611, 665; *Fb "sværd" III 690ab; *MacCulloch Childhood 202; *Chauvin VI 66 No. 233; Gaster FL II 57; Penzer I 109 n. 1, IV 235f., VI 28 n. 2, 72 n. 1, VIII 154 n. 2.—Welsh: MacCulloch Celtic 191, 197f.; Irish: O'Suilleabhain 63, Beal XXI 324, Plummer clxxxv, *Cross; Icelandic: *Boberg; Finnish: Kalevala runes 12, 36, 39; Breton: Sébillot Incidents s.v. "épée"; French Canadian: Barbeau JAFL XXIX 10; Spanish: Boggs FFC XC 67 No. 508*; Scotch: Macdougall and Calder 197; English: Wells 115 (Sir Eglamour of Artois); Greek: Frazer Apollodorus II 63 n. 4; Jewish: *Neuman, India: Thompson-Balys; Arabian: Burton Nights IV 176, VI 221f., 230, VII 41, 44, S VI 221f., 426, S VII 257; IndoChinese: Scott Indo-Chinese 303; Chinese: Werner 121, 236; Korean: Zong in-Sob 59; Cape Verde Islands: Parsons MAFLS XV (1) 354; S. A. Indian (Mataco): Métraux MAFLS XL 132.


D1082. Magic saber. Type 308*, 576***; *Chauvin V 230 No. 130, 259 No. 154 n. 1.—Breton: Sébillot Incidents s.v. "sabre".


D1083.1. Magic poignard (dagger). *Basset 1001 Contes I 143; Breton: Sébillot Incidents s.v. "poignard".


D1091. Magic bow. *Type 592; Icelandic: *Boberg; Greek: Fox 139
(Odysseus); Hindu: Penzer IV 55; Chinese: Werner 312; Eskimo (Greenland): Rasmussen II 213; S. A. Indian (Mataco): Métroix MAFLS XL 99.


D1092.0.1. D1092.0.1. Magic arrow makes five wounds. India: Thompson-Balys.


D1094. D1094. Magic cudgel (club). *Types 563, 534*; BP I 349ff.; *MacCulloch Childhood 214; Aarne MSFO XXVII I—96; Gaster Thespis 158, Oldest Stories 231; Spanish: Boggs FFC XC 49 No. 330; French Canadian: Barbeau JAFL XXIX 9; India: Thompson-Balys; Chinese: Werner 196; Tonga: Gifford 178; N. A. Indian: *Thompson Tales 336 n. 214; S. A. Indian (Toba): Métroix MAFLS XL 75; Africa (Gold Coast): Barker and Sinclair 44 No. 4; Jamaica: Beckwith MAFLS XVII 248 No. 25.


D1101.4. Magic helmet. Irish myth: *Cross; Icelandic: *Boberg; Greek: Frazer Apollodorus I 47 n. 3.


D1110. Magic conveyances.

D1523.2.6. Bundle of wood magically acts as riding-horse.


D1111.1. Carriage produced by magic. Saintyves Perrault 151ff.;


D1113. Magic wagon. *Type 675; *Fb "vogn" III 1078a.


D1115. Magic sleigh. Fb "kane".


D1132. D1132. Magic palace. Irish myth: *Cross; Spanish: Boggs FFC XC 56 No. 408*A; English: Wells 145 (Parthenope of Blois); India: Thompson-Balys Tawney I 257.


D1133.1. D1133.1. House created by magic. India: Thompson-Balys; Chinese: Graham; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 349 No. 60, 392 No. 70; Africa (Kaffir): Theal 77.


D1136.1. D1136.1. Fort produced by magic. Irish myth: *Cross; Breton: Sébillot Incidents s.v. "fort".


D1149. D1149. **Magic buildings and parts—miscellaneous.**


D1149.2. D1149.2. **Magic tower.** Jewish: Neuman.

D1149.3. D1149.3. **Magic house-pillars.** Eskimo (Greenland): Rink 442.

D1150. **D1150. Magic furniture.** BP II 527.


D1151.1. D1151.1. **Magic bench.** *Type 330.

D1151.2. D1151.2. **Magic chair.** *BP II 188; *Chauvin V 229 No. 130.—Breton: Sébillot Incidents s.v. "chaise"; Swiss: Jegerlehner Oberwallis 322 No. 92; Greek: Fox 206, Frazer Apollodorus II 152 No. 4; Jewish: Neuman.

D1153. D1153. **Magic table.** *Types 563, 564; BP I 346ff.; *Aarne JSFO XXVII 1—96 passim, MSFO XXV 118; *Köhler-Bolte I 109; *Chauvin V 272 No. 154.—Irish myth: *Cross; Icelandic: Boberg; English: Wells 32 (Layamon's Brut); Swiss: Jegerlehner Oberwallis 297 No. 28.

D1153.1. D1153.1. **Magic tablecloth.** *Type 569, 851, 853; BP I 464ff.; *Aarne MSFO XXV 118; Penzer I 125f.—Breton: Sébillot Incidents s.v. "serviette".

D1154. **D1154. Magic couch.**

D1154.1. D1154.1. **Magic bed.** German: Grimm No. 4; Irish: O'Suilleabhain 57; Jewish: Neuman.

D1154.1.1. D1154.1.1. **Magic bed-legs.**

D1154.2. D1154.2. **Magic sofa.** *Chauvin V 230 No. 130.

D1154.3. D1154.3. **Magic hammock.** Africa (Vai): Ellis 200 No. 18.

D1154.3.1. D1154.3.1. **Magic swing.**

D1154.3.2. D1154.3.2. **Magic palanquin.**

D1154.4. D1154.4. **Magic divan.** (Cf. D1310.8.) India: Thompson-Balys.


D1155. D1155. **Magic carpet.** *Chauvin V 230 No. 130; Fb "luftrejse" II 457a.—Cape Verde Islands: Parsons MAFLS XV (1) 111 No. 39; Chinese: Werner 192; Eskimo
(Greenland): Rasmussen III 62.


Irish myth: *Cross.

D1162.1. D1162.1. Magic lamp. *Types 561, 301C*; *BP II 544ff.—Jewish: Neuman;
India: Thompson-Balys; Chinese: Graham; Africa (Angola): Chatelain 45.

D1162.2. D1162.2. Magic candle. Type 301C*; Icelandic: Boberg.

D1163. D1163. Magic mirror. *Type 709; *BP I 450, 463; *Bolte Reise der Söhne
Giaffers 202ff.; *Chauvin VIII 191 No. 228; Köhler-Bolte I 334; *Handwb. d. Abergl.
IX Nachträge 565—577; *Fb "spejl" III 481a; *MacCulloch Childhood 34—37; *Cox
Cinderella 483; Pauli (ed. Bolte) No. 232.—Icelandic: *Boberg; India: Thompson-Balys;
Chinese: Werner 244, 331; Cape Verde Islands: Parsons MAFLS XV (1) 111 No. 39;
Aztec: Alexander Lat. Am. 62; Africa (Vai): Ellis 200 No. 18, (Fjort): Dennett 60 No.


India: Thompson-Balys, Penzer I 26ff; Chinese: Eberhard FFC CXX 107, 272; Africa
(Basuto): Jacottet 220 No. 33, (Gold Coast): Barker and Sinclair 40f. No. 4.


D1171.2. D1171.2. Magic cauldron. Brown MPh XIV 385.—Irish: Plummer clxxxvi,
*Cross; Welsh: MacCulloch Celtic 95, 101, 110; Hindu: Penzer VII 224f.

Indian: *Thompson Tales 349 n. 257.

D1171.4. D1171.4. Magic pitcher. *Chauvin V 230 No. 130; Penzer V 3 n. 1; Chinese:
Graham.


D1171.13. Magic chamber-pot. *BP II 40 n. 2; Eskimo (Greenland): Rink 452.


D1176. Magic key. Fb "nøgle"; Irish: O'Suilleabhain 27, 29, Beal XXI 309; Jewish: Neuman; Chinese: Eberhard FFC CXX 221.

D1177. Magic spoon.


D1182. Magic pin. *Type 400; *Basset 1001 Contes I 143.


D1184.1. Magic ball of thread. *Köhler-Bolte I 407; Fb "nøgle".


D1187. Magic awl. BP II 527.—Icelandic: MacCulloch Eddie 267; Breton: Sébillot Incidents s.v. "alène".


D1193. Magic bag (sack). *Types 330, 563, 564; *Chauvin V 272 No. 154; Fb "ransel" "pose".—Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "blague"; Spanish:


D1203. Magic rope. *Type 559; *BP II 539; Chinese: Werner 348; Eskimo (Greenland): Rasmussen III 216; Africa (Ekoi): Talbot 402.


D1205. Magic shovel. Fb "skovl", "redskab".


D1209.3. Magic hammer. Type 308*; Jewish: Neuman; Korean: Zong in-Sob 144.

D1209.4. Magic fish-hook.


D1233. D1233. Magic violin (fiddle). *Types 559, 577, 592, 851, 853; *Fb "fiol" I 293b, "spille" III 488a; Basset RTP XXVI 266; Breton: Sébillot Incidents s.v. "violon"; Jewish: Neuman; India: Thompson-Balys, Penzer III 187 n. 3; Cape Verde Islands: Parsons.
MAFLS XV (1) 280 No. 91; Africa (Gold Coast): Barker and Sinclair 97, 100 No. 18.


D1242.1. D1242.1. Magic water. (Note: here are included all references to magic water, whether as a remedy or as another type of magic agent). *Types 590, 613; *Christiansen FCC XXIV 79; *Chauvin VI 202; *Fb "vand", "livets vand"; *Pauli (ed. Bolte) Nos. 34, 328; Köhler-Bolte I 118, 143; Morgan MPH. VI 331; Nitze MPH. VII 145; *MacCulloch Childhood 67ff.—Irish: Plummer cl, cxxviii, clxxx, *Cross, O'Suilleabhain 69, Beal XXI 325; Icelandic: Göngu Hrolfs Saga 309, Boberg; Italian Novella: Rotunda; Jewish: *Neuman; Babylonian: Spence 178; Arabian: Burton Nights S VI 213; India: Thompson-Balys, Penzer I 28, III 227f., VI 5, 8, 62; Chinese: Werner 205.—N. A. Indian: *Thompson Tales 354 n. 279; Eskimo (Mackenzie Area): Jenness 47.


D1244. D1244. Magic salve (ointment). *Type 611: *Fb "salve" III 150b, "øje" III 1166b; Chauvin V 41 No. 388, 146 No. 72; Penzer IV 90 n. 1, IX 45 n. 1; Griffith MLN XXV 102.—Irish myth: *Cross; Breton: Sébillot Incidents s.v. "onguent"; Greek:
D1245. **Magic perfume.** *Chauvin V 10 No. 7, 60 No. 19 n. 1.

D1246. **Magic powder.** Type 726*; *Chauvin VI 8 No. 273.—India: Thompson-Balys. Tawney I 378; Chinese: Werner 375; Cape Verde Islands: Parsons MAFLS XV (1) 214 No. 73; Africa (Basuto): Jacottet 142 No. 20.

D1248. **Human liver as medicine.** India: Thompson-Balys.

D1250. **Miscellaneous magic objects.**

D1251. **Magic chain (iron).**

D1251.1. **Iron chain made by magic.** Breton: Sébillot Incidents s.v. "chaine".

D1252. **Magic metal.** Irish myth: *Cross.

D1252.1. **Magic steel.** *Cross.

D1252.1.1. **Magic iron.** *Cross.

D1252.1.2. **Magic nails.** *Cross.

D1252.2. **Magic copper.** *Zingerle 589.

D1252.3. **Magic gold.**


D1254.1.1. **Magic pair of sticks.** India: Thompson-Balys.


D1254.3. **Magic pestle.** Chinese: Eberhard 221; Africa (Tim): Frobenius

Magic tube. *Chauvin VI 133 No. 286 n. 2.


Magic cigar. Spanish: Boggs FFC XC 56 No. 408*A.


Magic ogam writing. Irish myth: *Cross.


Magic card. *Köhler-Bolte Zs f. Vksk. VI 62 (to Gonzenbach No. 10);—German Grimm No. 82.

Magic statue (doll). Basset RTP XXVI 22 (and following numbers passim).—Irish: Beal XXI 312; Italian Novella: Rotunda (D1295); Jewish: *Neuman;

D1272. Magic circle. *Types 810, 815; *Chauvin VII 104 No. 378; *Penzer II 98f., III 201, VI 167 n. 3; Saintyves RTP XXV 113; MacCartney Classical Weekly XXII 175 f.; *Loomis White Magic 100; Harou RTP XXV 294.—Icelandic: *Boberg; Jewish: *Neuman; Chinese: Eberhard FFC CXX 237.


D1273.0.1. Charm written in blood has magic power. (Cf. D1003.) Fb "blod" IV 47b.

D1273.0.2. Magic spells mixed with Christian prayers. *Kittredge Witchcraft 146, 465 n. 64; *Fb "Fader Vor" I 260.—Irish myth: *Cross.

D1273.0.3. Charm sung over flesh chewed by wizard has magic power. Irish myth: Cross.

D1273.0.4. Charm chanted standing on one foot with one eye shut, etc. Irish myth: *Cross.

D1273.0.5. Charm containing name of God. Jewish: Neuman.


D1273.1.1.2. Breakage of glass or crockery occurs in threes. One breakage is followed by two more. England, U.S.: *Baughman.

Three meditations on death which prevent laughter. Irish myth: Cross.

Four as magic number. Irish myth: *Cross; French Canadian: Barbeau JAFL XXIX 9.

Five as magic number. Irish myth: *Cross.

Seven as magic number. *Fb "syv"; Irish myth: *Cross; England: Baughman; French Canadian: Barbeau JAFL XXIX 9; Jewish: Neuman; Siberian: Holmberg Siberian 338.

Nine as magic number. Irish myth: *Cross.

Ten as magic number. Jewish: Neuman.

Twelve as magic number. Fb "tolv"; Gaster Thespis 369; Jewish: Neuman.

Magic numbers—miscellaneous.

101 as magic number. French Canadian: Barbeau JAFL XXIX 9.

9999 as magic number. Persian: Carnoy 327.


Magic oath. India: Thompson-Balys.


Magic song. Fb "syng" III 706b, "Kanariefugle" II 85; Hdwb. d. Abergl. IX Nachträge 424ff.; Köhler-Bolte I 125.—Irish: Plummer clxxix, *Cross; Icelandic: *Boberg; Finnish: Kalevala runes 8, 10, 12, 14, 15, 24, 40; Greek: Grote I
242; Jewish: Neuman; India: Thompson-Balys; Chinese: Graham; Eskimo (Greenland): Rink 125; Africa (Kaffir): Theal 85, 125, (Angola): Chatelain 110ff. No. 7.


D1286. **Magic horseshoe.** *Fb "hestesko" I 603b, IV 213b; Frazer Golden Bough XII 309 s.v. "horseshoes"; **Means-Lawrence Magic of the Horseshoe.


D1288. **Magic coin.** *Type 745; *Fb "vekseldaler"; Chinese: Eberhard FFC CXX 107, 152, 222; Japanese: Ikeda; N. A. Indian (Skaultitz): Hill-Tout JAI XXXIV 374.

D1291. **Heavenly body as magic object.**

D1291.1. **Sun as magic object.** Cox Cinderella 483.

D1291.1.1. **Magic sun-ray.** Jewish: Neuman.

D1291.2. **Star as magic object.** Irish myth: Cross; Jewish: Neuman.

D1291.2.1. **Sign in stars as portent.** Irish myth: Cross.

D1291.2.2. **Magic star later resolves into its elements.** Irish myth: Cross.

D1292. **Magic bird nest.** Cox Cinderella 517.

D1293. **Magic color.**

D1293.1. **Red as magic color.** Swiss: Jegerlehner Oberwallis 300 No. 6; Irish myth: *Cross; Jewish: Neuman; Gaster Oldest Stories 69; India: Thompson-Balys.

D1293.2. **Green as magic color.** Irish myth: *Cross.

D1293.3. **White as magic color.** Irish myth: *Cross.

D1293.4. **Black as magic color.** Irish myth: *Cross.

D1294. **Magic footprint.** *Seligmann 153; Boberg.

D1295. **Magic incense.** Jewish: Neuman (D1297).

D1296. **Sacred relic as magic object.** Irish myth: *Cross.

D1297. **Magic dye.** Irish myth: Cross.

D1298. **Magic firewood.** Irish myth: Cross.

D1299. **Other magic objects.** Irish myth: Cross.

D1299.1. **Magic sign (symbol, insignia).** Irish myth: Cross.

D1299.2. **Magic sepulchre (grave).** Irish myth: Cross.

D1299.3. **Magic cross.** Irish myth: Cross.

D1299.4. **Magic cotton-wool.**

D1299.5. **Magic pair of spectacles.** India: Thompson-Balys.
D1300—D1599. Function of magic objects.

D1300—D1379. MAGIC OBJECTS EFFECT CHANGES IN PERSONS

D1300. **Magic object gives supernatural wisdom.**

D1300.1. **Hat gives magic wisdom.** (Cf. D1067.1.) *Type 328.

D1300.2. **Cap gives magic wisdom.** (Cf. D1067.3.) *Type 328.

D1300.3. **Magic well of wisdom.** (Cf. D926.) Irish myth: *Cross; Icelandic: MacCulloch Eddic 49, Boberg.

D1300.3.1. **Streams of wisdom flow from magic well.** (Cf. D915.) Irish myth: Cross.

D1300.4. **Stone gives magic wisdom.** (Cf. D931.) Jewish: Neuman; Icelandic: Boberg.

D1300.5. **Staff gives magic wisdom.** (Cf. D1254.) Jewish: Neuman.

D1300.6. **Charm gives magic wisdom.** (Cf. D1273.) Jewish: Neuman.

D1300.7. **Fox-heart gives magic wisdom.** (Cf. D1015.1.5.) Jewish: Neuman.

D1301. **Magic object teaches animal languages.** (Cf. D1268.) India: Thompson-Balys.

D1301.1. **Magic turf from church-roof teaches animal languages.** (Cf. D934.) *Fb "græstørv".

D1301.2. **Drinking blood teaches animal languages.** (Cf. D1041.)—**Scott Thumb; Panzer Sigfrid 281 s.v. "Vogelsprache".—Icelandic: Völsungasaga 45, Boberg.

D1301.3. **Marvelous ruby teaches bird's speech.** (Cf. D1071.)—India: Thompson-Balys.

D1301.4. **Bird's head (when eaten) teaches animal languages.** India: Thompson-Balys.

D1302. **Magic object teaches magic.**

D1302.1. **Magic axe teaches magic.** (Cf. D1206) India: Thompson-Balys.

D1305. **Magic object gives power of prophecy.**

D1305.1. **Drop of water from Paradise gives power of prophecy.** (Cf. D1242.1.) Jewish: Neuman.

D1310. **Magic object gives supernatural information.**

D1310.1. **Magic seat gives omniscience.** (Cf. D1151.) Icelandic: Boberg.
D1310.2. Drop from magic cauldron gives supernatural information. (Cf. D1171.2.)—Irish myth: *Cross; Welsh: MacCulloch Celtic 110.

D1310.3. Intelligent ship. (Cf. D1123.)—Icelandic: Boberg; English: Child IV 376—80, V 275f.

D1310.4. Magic object tells how another fares.

D1310.4.1. Magic ring tells how another fares. (Cf. D1076.)—*Kittredge Witchcraft 111, 440 n. 55.

D1310.4.2. Magic plant bears fruit to indicate that heroine is ready to marry. (Cf. D965.) India: Thompson-Balys.

D1310.4.3. Barley plant droops if prince is in trouble. (Cf. D965.15.) India: Thompson-Balys.

D1310.5. Magic staff gives supernatural information. (Cf. D1254.)—Irish myth: Cross.


D1310.7. Singing of wave gives supernatural information. (Cf. D911.1.)—Irish myth: *Cross.


D1310.9. Magic water gives knowledge. (Cf. D1242.1.)—India: Thompson-Balys.

D1310.10. Magic fruit gives supernatural knowledge.

D1310.10.1. Magic apple gives supernatural knowledge. (Cf. D981.1.)—Jewish: Neuman.

D1310.10.2. Magic fig gives supernatural knowledge. (Cf. D981.5.)—Jewish: Neuman.

D1310.10.3. Magic grape gives supernatural knowledge. (Cf. D981.8.)—Jewish: Neuman.

D1310.11. Magic nut gives supernatural knowledge. (Cf. D985.)—Jewish: Neuman.


D1311.2. Mirror answers questions. (Cf. D1163, D1323.1.)—*Type 709; *Böcken Sneewittenstuden 70 (Leipzig, 1915); *MacCulloch Childhood 34ff.; *BP I 463; *Cox Cinderella 483.—Africa (Angola): Chatelain 29.

D1311.3. Oracular fountain. (Cf. D925.)—Irish: Plummer cli, *Cross;
D1311.3.1. D1311.3.1. *Spring gives omens.* (Cf. D927.)—Type 709; Böklen Sneewittenstudien (Leipzig, 1915) 73; *Kittredge Witchcraft* 34, 394 n. 116.


D1311.4.0.1. D1311.4.0.1. *Oracular twig.* (Cf. D953, D1254.2, D1311.15, D1314.2.)—Irish myth: Cross; Norse: MacCulloch Eddic 86; Tacitus Germania Ch. 10.

D1311.4.0.1.1. D1311.4.0.1.1. *Sight of magic twigs gives foreknowledge of day's events.* Irish myth: Cross.

D1311.4.0.2. D1311.4.0.2. *Falling of two trees reveals Savior's will as to separation of friends.* Irish myth: Cross.

D1311.4.1. D1311.4.1. *Tree appealed to as arbitrator.* Penzer V 60.

D1311.4.1.1. D1311.4.1.1. *Ash (quicken, rowan) used (by druids) for divinations.* Irish myth: *Cross.

D1311.4.1.2. D1311.4.1.2. *Hazel used by druids for divination.* (Cf. D950.1.)—Irish myth: *Cross.


D1311.5. D1311.5. *Oracular flame.* (Cf. D1271.)—Norwegian: Dasent Popular Tales from the Norse (New York, 1888) 261.


D1311.6.3. D1311.6.3. *Sun answers questions.* (Cf. D1291.1.)—Type 709; Böklen Sneewittchenstudien (Leipzig, 1915) 72; Cox Cinderella 483.


D1311.7.1. D1311.7.1. *Oracular artificial head.* (Cf. D1268.)—*Dickson 200 n. 94, 213 n. 145.

D1311.7.2. D1311.7.2. *Oracular brazen lion.* Dickson 197 n. 83.
**D1311.8. Divination by head (skull).** (Cf. D992, D1610.5, M118.)
——*Dickson 201 n. 97; Icelandic: MacCulloch Eddic 46.

**D1311.8.1. Dog's head used for divination.** (Cf. D1011.) Irish myth: *Cross.

**D1311.8.2. Cut-off head prophesies fight.** Icelandic: Boberg.

**D1311.9. Coconut shell answers questions.** Sinks for yes, floats for no. (Cf. D985.1.)—Sulka of New Britain: Dixon 132 and 132 n. 2.

**D1311.10. Divination by part of animal's body.**

**D1311.10.1. Divination by shoulder-bone of sheep.** (Cf. D1013.)
——*Kittredge Witchcraft 144, 462 n. 44.

**D1311.10.2. Divination from gall and liver of pig.** (Cf. D1015.2.)
Philippine (Tinguian): Cole 19 note 1, 91.

**D1311.11. Oracular river.** (Cf. D915.)

**D1311.11.1. River says, "The time has come but not the man".** Man thus induced to drown himself.—*Fb "tid" III 789b; *Lizbarski Am Urds-Brunnen IV 56.—England: Baughman; Finnish-Swedish: Wessman 54 No. 460; Netherlands: Sinninghe FFC CXXXII 52 No. 1; Lithuanian: Balys Index No. 3495; Livonian: Loorits in FFC LXVI 45 No. 44f.; Estonian: Aarne in FFC XXV 136 No. 95.

**D1311.12. Oracular bell.** (Cf. D1213.)

**D1311.12.1. Bell sounds to designate pope.** (Cf. D1213.)—Breton: Sébillot Incidents s.v. "cloche".

**D1311.13. Plant used for divination.** (Cf. D965.)

**D1311.13.1. Mandrake as magic forecaster.** (Cf. D965.1, D1314.7.1.)
——*Starck; *Taylor JAFL XXXI 561f.

**D1311.13.2. Weeds used for divination.** Africa (Fang): Einstein 51.


**D1311.15. Magic rod used for divination.** (Cf. D1311.4.0.1.)—Irish myth: *Cross.

**D1311.15.1. Magic yew rod used by druid to discover whereabouts of woman carried off by fairies to underground retreat.** Irish myth: *Cross.

**D1311.16. Oracular stone.** (Cf. D931.) Irish myth: *Cross; Icelandic: *Boberg; India: Thompson-Balys; Hawaii: Beckwith Myth 89.

**D1311.16.0.1. Saint's blessing makes stone oracular.** Irish myth: Cross.

**D1311.16.1. Number of screams from stone indicates number of kings to descend from man standing upon it.** Irish myth: Cross.
D1311.17.  Divination by magic weapon. (Cf. D1080.)


D1311.17.2.  Divination by magic arrow. (Cf. D1092.) Jewish: Neuman.

D1311.17.3.  Lance sounds when knocked on shield, except when its owner will be defeated. Icelandic: Boberg.


D1311.20.  Oracular pubic hair. (Cf. D991.2.)—India: Thompson-Balys.


D1311.22.  Divination from (sound of) wind. (Cf. D906.) Irish myth: *Cross.

D1311.23.  Divination with chessboard. (Cf. D1209.7.) Irish myth: *Cross.


D1312.1.  Bodily members as advisers. (Cf. D990.)—N. A. Indian: *Thompson Tales 318 n. 150.

D1312.1.1.  Excrements as advisers. (Cf. D1002.)—N. A. Indian: *Thompson Tales 296 n. 83c.


D1313.1.  Magic ball indicates road. Rolls ahead. (Cf. D1256.)—Type 425; Tegethoff 43; *Chauvin V 87 No. 27 n. 2, VII 98 No. 375 n. 3; *Kittredge Gawain 170 n. 2.—Irish myth: Cross; Breton: Sébillot Incidents s.v. "boule"; India: Thompson-Balys; U.S. (Ozarks): Randolph Who Blowed Up the Church House (New York, 1953) 59.

D1313.1.1.  Magic ball of thread indicates road. Rolls ahead. (Cf. D1184.1) —*Köhler-Bolte I 407; BP I 434; Fb "nøgle".


D1313.2.  Hat thrown in air indicates road. (Cf. D1067.1.)—Breton: Sébillot Incidents s.v. "chapeau".

*BP I 434.
D1313.3. Copper horseman indicates road. By striking his hand one makes him turn and indicate the proper road for travelers. (Cf. D1268, D1626.)—Chauvin V 33 No. 16.

D1313.4. Blinded trickster directed by trees. He asks them their names and by their answers he can tell where he is. (Cf. D950.)—N. A. Indian: *Thompson Tales 297 n. 86a.

D1313.5. Magic stick indicates road. (Cf. D1254.)—Fb "kjæp" II 151a.

D1313.5.1. Saint's staff as an excellent pilot at sea. *Loomis White Magic 90.

D1313.5.2. Reed as direction finder. (Cf. D953) India: Thompson-Balys.


D1313.9. Charm (medicine) indicates direction. (Cf. D1241.)—Africa (Eko): Talbot 34.

D1313.10. Magic feather indicates road. (Cf. D1021.)—*BP II 37.


D1313.13. Magic shoe points out road. (Cf. D1065.2.)—Scottish: Campbell-McKay No. 22.


D1314.0.1. Magic object shows place where person has been killed. India: Thompson-Balys.

D1314.1. Magic arrow indicates desired place. (Cf. D1092.)
D1314.1.1. Magic arrow shot to determine place to lodge for night. Köhler-Bolte I 554.

D1314.1.2. Magic arrow shot to determine where to build city. (Cf. D1314.4.) Köhler-Bolte I 554.

D1314.1.3. Magic arrow shot to determine where to seek bride. Köhler-Bolte I 419, 554.—English: Child II 499; India: Thompson-Balys; Hawaii: Dixon 75f. n. 65.

D1314.1.4. Magic arrow indicates place to build church. Fb "kirke" II 125a.

D1314.1.5. Arrow shot to determine burial place. English: Child I 185. III 106.

D1314.1.6. Arrow shot into air discovers iron pit.—India: Thompson-Balys.


D1314.2. Magic wand (twig) locates hidden treasure. (Cf. D954, D1254, D1254.2.)—Barrett and Besterman The Divining Rod (London 1926); Encyc. Religion and Ethics II 832a; Fb "finkelrut", "skat", "pilegren"; Norlind Skattsägner 28.—Icelandic: MacCulloch Eddic 86; Eng., U.S.; Baughman; Finnish-Swedish: Wessman 77 No. 650.

D1314.2.1. Divining rod sinks at place where tribe shall settle. S. A. Indian (Inca): Alexander Lat. Am. 249.

D1314.2.2. Divining rod (twig) locates underground water supply. Ireland, England, U. S.: Baughman.

D1314.2.3. Divining rod points to house of thief. England: Baughman.

D1314.2.4. Divining rod (twig) points out spot where unwed mother had drowned child. U.S.: Baughman.

D1314.2.5. Saint's staff becomes tree to indicate building site. England: Baughman.

D1314.2.6. Golden staff stuck into ground finds site for city. S. A. Indian (Inca): Rowe BBAE CXLIII (2) 317.


D1314.4. Bell indicates place for settlement. Remains dumb until place destined for saint's final settlement is reached. (Cf. D1213, D1314.1.2, D1314.2.1.)—Irish: Plummer clxxvii, *Cross.

D1314.4.0.1. Saint's bell lands at place where monastery is to be founded. Irish myth: *Cross.
D1314.4.1. Bell rings to indicate location of well. Irish myth: Cross.

D1314.5. Hand-of-glory indicates location of treasure. (Cf. D1162.2.1.)—*Kittredge Witchcraft 144, 463 n. 50.

D1314.6. Loaf of bread locates drowned man. Floated on water comes to rest directly over corpse. (Cf. D1031.1.)—*Kittredge Witchcraft 48, 400 n. 194; England: *Baughman.

D1314.7. Magic plant (flower) shows location of treasure. (Cf. D965, D975.)—*Norlind Skattsägner 19ff.—Lithuanian: Balys Index No. 3646.


D1314.9. Magic cloth leads owner to lost horses. (Cf. D1051.) Irish myth: Cross.


D1314.11. Seat-pillars thrown in the sea (with god's image) indicate where to settle. Icelandic: *Boberg.

D1314.12. Coffin lands where the dead is to be buried, and his son to settle. Icelandic: *Boberg.

D1314.12.1. Rope breaks at proper burial place. (Cf. D1203.) Chinese: Graham.


D1314.14. Four balls given to each of four impoverished men point out places where they should dig. (Cf. 1256.) India: Thompson-Balys.

D1314.15. Dried root sprouts when planted to indicate spot where holy man should set up his abode. (Cf. D967.) India: Thompson-Balys.

D1315. Magic object locates lost person.

D1315.1. Magic arrow locates lost person. (Cf. D1314.1.ff.) S. A. Indian (Toba): Métraux MAFLS XL 147.


D1316.2. Magic lamp indicates falsehood by lighting. (Cf. D1162.1.) India:
Thompson-Balys; Africa (Angola): Chatelain 43ff. (Version B.)


D1316.4. D1316.4. Magic ring permits owner to learn person’s secret thoughts. (Cf. D1076.)—Chauvin VI 108 No. 272.

D1316.4.1. D1316.4.1. Magic ring shows the true nature of its possessor. (Cf. D1076.) Icelandic: *Boberg.

D1316.4.2. D1316.4.2. Magic spectacles allow wearer to read others’ thoughts. (Cf. D1299.5.) India: Thompson-Balys.

D1316.5. D1316.5. Magic speaking reed (tree) betrays secret. King has whispered secret to hole in the ground. Reed growing from this hole tells the secret. —*Köhler-Bolte I 383 n. 1, 511, 587; Sébillot RTP I 327, VII 356; *Zs. d. deutschen morgenland. Gesel. XL 549; Crooke FL XXII 183; *BP IV 147 n. 7 (Celtic): *Basset 1001 Contes II 258; Irish myth: *Cross; India: Thompson-Balys.


D1316.6. D1316.6. Magic goblet (cup) indicates truth or falsehood. (Cf. D1171.6.2.) Irish myth: *Cross; Jewish: Neuman.

D1316.7. D1316.7. Magic sod indicates falsehood by turning grassy surface downward, truth by turning it upward. (Cf. D934.1.) Irish myth: *Cross.


D1316.10. D1316.10. Pig cooked when true story is told. (Cf. D1281.1.) Irish myth: *Cross.

D1316.11. D1316.11. Sword turns upon owner when untruth is uttered. (Cf. D1081.) Irish myth: Cross.


D1317.0.1. D1317.0.1. Magic object detects poison. (Cf. D1317.4.)—*Penzer I 110, IV 228 n. 1, IX 143; Dickson 228 n.


D1317.4. Magic bracelet warns of poison. (Cf. D1074, D1317.0.1.)—*Chauvin VI 107 No. 272 n. 4.

D1317.4.1. Truth-telling voice in wall warns against poisoned food. India: Thompson-Balys.

D1317.5. Magic ring gives warning. (Cf. D1076.)—Type 425; Tegethoff 34f.—Icelandic: *Boberg; English: Wells II (Horn Childe and Maiden Rimnild).

D1317.5.1. Magic ring warns of poison. (Cf. D1076, D1317.4, D1317.0.1.)—Kittredge Witchcraft III, 440 n. 58.

D1317.5.2. Magic ring awakens person in morning. (Cf. D1076.)—*Fb "ring" III 60b.

D1317.6. Magic sword gives warning. (Cf. 1081.)

D1317.6.1. Sword bursts in son's hand when he is about to kill his father. *Fb "sværd" III 690b.

D1317.7. Magic bell gives alarm. (Cf. D1213.)—French Canadian: Barbeau JAFL XXIX 73; cf. Types 327A, 328.—Thompson River: Teit JAFL XXIX 320 No. 11.


D1317.9. Statue gives warning. (Cf. D1268.)


D1317.10. Wagon refuses to move because ghost is sitting in it. (Cf. D1113, D1654.5.)—Fb "vogn" III 1078a.


D1317.12.1. Stone bleeds three days before church is plundered. Irish myth: Cross.


D1317.15.  *Golden cock on tent warns against danger.* Norse: *Boberg.*


D1317.17.  *Knife sings as warning of fraud.* (Cf. D1083.) Icelandic: Boberg.


D1318.1.  *Stone reveals guilt.*


D1318.2.  *Dead fish reveals guilt.*

D1318.2.1.  *Laughing fish reveals unjust judgment.* A severe judgment is rendered for a small offence. As the convicted man is being led away, a dead (dried) fish is heard to laugh. The fish reveals that he has laughed at the foolishness of the judge who, while he punishes minor offences severely, is unable to see the capital crimes in his own household. (Cf. D1281.) *Bolte Reise der Söhne Giaffers 216.—India: Thompson-Balys, *Penzer I 46ff., VII 254, IX 142.—Cf. Child I 241, II 501b, IV 452a, V 288b.

D1318.3.  *Charms indicate guilt.* (Cf. D1274.)—Africa (Bushman): Theal Zambesi 56.

D1318.4.  *Magic seed indicates guilt.* (Cf. D971.)


D1318.5.1.  *Blood springs from murderer's finger when he touches victim.* Fb "blod" IV 47a.


D1318.5.3.  *Each drop of innocent blood turns to burning candle.* English: Child I 172, II 39b.
D1318.5.4. Speaking blood reveals murder. Frazer Old Testament I 101; Fb "blod" IV 47ab; Hdwb. d. Märchens s.v. "Blut".

D1318.5.5. Blood drops from stone to indicate girl's innocence. Finnish: Aarne FFC XXXIII 47 No. 87**.


D1318.7. Flesh reveals guilt.


D1318.7.1. Flesh of animal reveals guilt. (Cf. D1017.) India: Thompson-Balys.


D1318.7.1.2. Food sticks in thief's throat and betrays him. (Cf. D1030.) India: Thompson-Balys.

D1318.8. Magic cloth reveals guilt. (Cf. D1051.)


D1318.9. Ring reveals guilt. (Cf. D1076.)

D1318.9.1. Ring springs asunder when faithlessness of lover is learned. *Bolte Zs. f. Vksk. XX 66.

D1318.10. Ship reveals guilt. (Cf. D1123.)


D1318.11. Light reveals guilt. (Cf. D1162).

D1318.11.1. Light where murder is committed. Fb "lys" II 481b.

D1318.12. Vessels reveal guilt. (Cf. D1171.)


D1318.12.1.1. Poet's spell causes ale vessels to burst when request for ale is refused. (Cf. D1275.4.) Irish myth: Cross.


D1318.14. Sack of gold retains at will any hand thrust in it. (Cf. D1193.)


D1318.18. D1318.18. Apples which grow from tree under which murder was done have red centers. (Cf. D981.1.) U.S.: Baughman.


D1323.3. D1323.3. Magic clairvoyant windows. Twelve, each more powerful than the next. (Cf. D1145.)—*Type 329; *BP III 365.

D1323.4. D1323.4. Magic clairvoyant sphere. Shows all that passes on earth by looking at that part of globe. (Cf. D1264.)—*Chauvin V 259 No. 154.

D1323.4.1. D1323.4.1. Salvatio Romae. Image of land showing by means of magic bell
outbreak of rebellion in any province. (Cf. D1213.) *Spargo 496b s.v. "Salvatio Romae".

D1323.5. Magic salve gives clairvoyance (Cf. 1244.)—*Fb "salve" III 150b; Chauvin V 146 No. 72.


D1323.7. *Turf from church roof gives clairvoyance. Placed on head in order to see witches. (Cf. D934.)—Fb "græstørv"; *De Vries Acta Philologica Scandinavica III 106ff.

D1323.8. Churchyard mould gives clairvoyance. Placed in pocket in order to see witches. (Cf. D1278, G250.)—Fb. "kirkegaardsmuld".

D1323.9. Clairvoyant tube. (Cf. D1255.)—*Chauvin VI 133 No. 286 n. 2.

D1323.10. Hat gives clairvoyance. (Cf. D1067.1.)—Fb "hat" I 563b; Saintyves Perrault 291.

D1323.11. Hair gives clairvoyance. (Cf. D991.)—Modoc: Curtin Myths of the Modocs (Boston, 1912) 32.


D1323.12.1. Clairvoyant spring. Lady whose lover is absent to look in spring each day. If she sees his shadow, he is about to marry another. (Cf. D927.)—English: Child I 192.

D1323.13. Magic powder gives clairvoyance. (Cf. D1246.)—Type 726.


D1323.15. Magic clairvoyant telescope. Shows distant events.—*Fb "kikkert" IV 257a.


D1323.19. Lamp gives him who looks into its flame a vision of the Most High. (Cf. D1162.1.) India: Thompson-Balys.

D1324. Magic object indicates tides.


D1324.1.1. Magic tub drips at high tide, is watertight at ebb tide. (Cf. D1171.14.) Irish myth: *Cross.

D1325. Magic object reveals future history. (Cf. D1812.3.)


D1326. Magic object renders judgment.

D1326.1. Magic slippers approve or disapprove judicial decisions. (Cf. D1065.7.) Buddhist myth: Malalasekera I 1066.

D1327. Magic object locates fish (game).


D1329. Magic object gives supernatural information—miscellaneous.


D1330. Magic object works physical change.

D1331. Magic object affects eyesight.

D1331.1. Object gives magic sight. (Cf. D1323, D1825.)


D1331.1.5. Jewel gives magic sight. (Cf. D1071.)


D1331.2. Magic object blinds.

D1331.2.1. Magic spike causes blindness. Throws such a strong ray of light. (Cf. D1285.)—Chinese: Werner 123.

D1331.2.2. Magic salve causes blindness. (Cf. D1244, D1331.3.1.)—*Fb "öje" III 1166b.
D1331.2.2.1. Magic salve from underworld causes blindness. Fb "öje".

D1331.2.2.3. Virgin Mary's shift as banner causes blindness to opposing army. (Cf. D1058.1.)—*Ward II 603.

D1331.2.4. Magic stone causes blindness. (Cf. D931.) Irish myth: Cross.

D1331.2.5. Sight of magic wheel causes blindness. (Cf. D1207.) Irish myth: Cross.

D1331.2.6. Magic mirror causes blindness. (Cf. D1163.) Icelandic: Boberg.

D1331.2.7. Dog's urine makes tiger blind. (Cf. D1027.) India: Thompson-Balys.


D1331.3. Magic object causes both supernatural sight and blindness.

D1331.3.1. Salve causes magic sight and blindness. (Cf. D1244, D1323.5, D1331.2.2.) Put on left eye causes one to see all treasure of earth; on the right, makes blind. Chauvin V 146 No. 72.

D1331.3.2. Powder causes magic sight and blindness. (Cf. D1246, D1323.13.) Type 726*.

D1331.3.3. Magic antimony, rubbed on hero's eyes, will make whatever he looks at become far or near, as he desires it. (Cf. D1246.) India: Thompson-Balys.


D1332. Magic object affects hearing.

D1332.1. Magic object deafens.


D1332.1.2. Sound of magic wheel causes deafness. (Cf. D1207.) Irish myth: Cross.


D1335.1. Magic strength-giving food. (Cf. D1030.)—Fb "mad" II 525a, "styrke" III 630a.—Norse: Boberg; French Canadian: Barbeau JAFL XXIX 11; Greek: Frazer Apollodorus II 70 n. 2; Chinese: Graham; N. A. Indian (Thompson River): Hill-Tout BAAS LXIX 540.

D1335.1.1. Magic strength-giving rice-grain. (Cf. D973.1.)—Japanese:
Anesaki 358.


D1335.1.3. D1335.1.3. Fighting animals eaten produce magic strength. (Cf. D1032.) India: Thompson-Balys.


D1335.2.2. D1335.2.2. Water as magic strengthening drink. (Cf. D1242.2.) *MacCulloch Childhood 70ff.—Irish myth: Cross.

D1335.2.3. D1335.2.3. Milk as magic strengthening drink. (Cf. D1043.) —Irish myth: Cross; Hindu: Keith 134; India: Thompson-Balys.

D1335.3. D1335.3. Magic (iron) glove gives strength. (Cf. D1066.1.)—*Fb "styrke" III 630a, "handske" IV 199b.—Icelandic: *Boberg.


D1335.5. D1335.5. Magic ring gives strength. (Cf. D1076.)—*Dickson 135 n. 118; *Kittredge Witchcraft 111, 440 n. 53.


D1335.5.2. D1335.5.2. Solomon's power to hold kingdom dependent on ring; drops it in water. Jewish: Neuman.


D1335.7. D1335.7. Flask imparts magic strength to drinker. (Cf. D1171.8.)—*Fb "flaske".—Norwegian: Dasent 204, 223.


D1335.10. D1335.10. Magic medicine (charm) gives strength. (Cf. D1241.)—Africa


D1336. Magic object gives weakness.


D1336.2.1. Magic apple gives weakness. (Cf. D981.1.) Icelandic: Boberg.


D1336.5. Saint's bell gives weakness. (Cf. D1213.) Irish myth: Cross.


D1336.9. Druids' (poets') spells bind. (Cf. D1275.4.) Irish myth: *Cross.

D1336.10. When bow is taken away from owner, he loses all strength. (Cf. D1091.) India: Thompson-Balys.


D1337.1.1. Charm gives magic beauty. (Cf. D1273.)—Breton: Sébillot Incidents s.v. "charme".

D1337.1.2. Water gives magic beauty. (Cf. D1242.1.)—Fb "livets vand" II 439b.—Jewish: Neuman; India: Thompson-Balys.
Milk gives magic beauty. When magic milk touches ugly girl she turns beautiful. (Cf. D1018.)—Italian Novella: Rotunda; Africa (Kaffir): Theal 70.

Bathing hair in buffalo milk makes it unusually long. India: Thompson-Balys.

Bathing in magic cauldron gives beauty. (Cf. D1171.2.)—Norwegian: Dasent 281.

Magic spear gives beauty. (Cf. D1084.)—Also gives ugliness at will. Icelandic: Ritterhaus 227f. No. 54.


Magic needle transforms a room from plainness to beauty. (Cf. D1181.)—*Type 585; BP III 355.


Rose water gives magic beauty. Italian Novella: Rotunda.

Magic wand beautifies. (Cf. D1254.1.)—Irish myth: Cross.

Magic apple makes beautiful. (Cf. D981.1.) Cheremis: Sebeok-Nyerges.


Magic jewel beautifies. (Cf. D1071.)—Jewish: Neuman.

Magic object makes hideous.

Magic leaves turn white bird black. (Cf. D955, A2411.2.6.)—Africa (Ibo of Nigeria): Basden 280.

Magic herbs render hideous. (Cf. D965.)—Greek: Fox 263 (Skylla).

Dragon's breath renders hideous. (Cf. D1029.1.)—Irish myth: Cross.

Magic water makes ugly. (Cf. D1242.1.)—Jewish: Neuman.

Magic skin makes person appear ugly. (Cf. D1005.) German: Grimm No. 179.


Magic object retards aging.

Elixir retards aging. (Cf. D1242.3.)—India: Thompson-Balys.
D1338.1. **Magic drink rejuvenates.** (Cf. D1040.)—Irish myth: *Cross; India: Thompson-Balys.

D1338.1.1. **Fountain of youth.** (Cf. D925, D926, D927, D1341.1.) Water from certain fountain rejuvenates.—**Hopkins JAOS XXVI 1—67, 411—415; Penzer Ocean IV 145; DeCock Studien 16ff.; *Fb "ungdom" III 979b.—Irish myth: *Cross; Icelandic: Boberg; Breton: Sébillot Incidents s.v. "fontaine"; French Canadian: Barbeau JAFL XXIX 11; U.S.: *Baughman; Greek: Rohde Der griechische Roman 222; Japanese: Ikeda.—Alexander Lat. Am. 20 n. 6, 349.—N. A. Indian: *Thompson Tales 284 n. 50a.

D1338.1.1.1. **Magic lake rejuvenates.** (Cf. D921.)—Irish myth: *Cross.

D1338.1.2. **Water of youth.** (Cf. D1242.1.)—Type 551; *BP II 394ff.; *Wünsche Die Sagen vom Lebensbaum und Lebenswasser (Leipzig, 1905); *Dh II 154; *Chauvin VI 73f. Nos. 239, 202.

D1338.1.3. **Magic blood rejuvenates.** (Cf. D1003.)—Fb "blod" IV 47a.

D1338.2. **Rejuvenation by plant.** (Cf. D965.)—*Chauvin VI 74 No. 239.—Babylonian: Gilgamesh-epos XI 282ff. (eaten by serpent); Gaster Oldest Stories 51.

D1338.2.1. **Rejuvenation by juice of plant.** (Cf. D974.)—*Dh II 154.—Irish myth: Cross.

D1338.2.2. **Root of eternal youth.** India: Thompson-Balys.

D1338.3. **Rejuvenation by fruit.** (Cf. D981.)—*Chauvin VI 74 No. 239; BP II 147.—India: Thompson-Balys, Penzer VI 216.

D1338.3.1. **Rejuvenation by apple.** Golden apples of youth. (Cf. D981.1.)—*Chauvin VI 74 No. 239.—Icelandic: Boberg (Idhunn).

D1338.3.2. **Magic peach gives immunity from age.** (Cf. D981.2.)—Chinese: Werner 270.

D1338.3.3. **Rejuvenation by fruit of magic tree.** (Cf. D950.)—Irish myth: Cross.

D1338.3.3.1. **Year added to life by eating fruit of magic tree.** (Cf. D950.) Irish myth: Cross.

D1338.4. **Bath in magic milk rejuvenates.** (Cf. D1080.)—Köhler-Bolte I 468 (boiling milk); Dh II 154.

D1338.5. **Rejuvenation by ring.** (Cf. D1076.)—Hartland Science 204; Fb "ungdom" III 979b.

D1338.6. **Rejuvenation in magic mill.** (Cf. D1263.)—Dh II 155.

D1338.7. **Land of youth.** Land which keeps off old age.—Fb "ungdom" III 979b; Hartland Science 196f.—Irish: MacCulloch Celtic 181, *Cross; Icelandic: Boberg.


D1341.0.1. D1341.0.1. Magic well makes person's hair gray. (Cf. D926.)—Irish myth: Cross.

D1341.1. D1341.1. Magic fountain makes person old. (Cf. D925, D1338.1.1.)—*Fb "ungdom" III 979b; Boberg.


D1344.1. D1344.1. Magic ring renders invulnerable. (Cf. D1076.)—*Kittredge Witchcraft 111, 440 n. 52; *Fb "ring" III 60b.—English: Child I 189f., Wells 9 (King
Horn), II (Horn Childe and Maiden Rimnild); Icelandic: Boberg.


D1344.2.1. D1344.2.1. Magic drug gives immunity from fire and iron. Greek: Fox 112.

D1344.3. D1344.3. Amulet renders invulnerable. (Cf. D1070.)—De Cock Studien 156.


D1345.2. D1345.2. Magic statue of dragon gives longevity. (Cf. B11, D1268.)


D1346.2. D1346.2. *Fountain of immortality.* (Cf. D925, D926, D927, D1341.1, D1338.1.1.)—Hindu: Tawney I 499.

D1346.3. D1346.3. *Food of immortality.* (Cf. D1030.)—**G. Dumézil Le festin d'Immortalité (Paris, 1924)—Irish myth: *Cross.*

D1346.3.1. D1346.3.1. *Magic honey gives immortality.* (Cf. D1037.)—Jewish: Neuman; Hindu: Keith 158.

D1346.4. D1346.4. *Tree of immortality.* (Cf. D950.)—Jewish: Neuman; Persian: Carnoy 281; S. A. Indian (Tiatinagua): Métroix BBAE CXLIII (3) 449.


D1346.6.2. D1346.6.2. *Apple of immortality.* (Cf. D981.1.)—India: Thompson-Balys.


D1346.13. D1346.13. *Filth (dirt, excrements) eaten gives immortality.* (Cf. D1002.)


D1347.6. D1347.6. Hare's stomach causes fecundity. (Cf. D1015.5.1.)—Jewish: Neuman.

D1349. D1349. Magic object produces miscellaneous physical changes in persons or things.


D1349.1.5. D1349.1.5. Magic sweets: one can quench thirst and the other can allay hunger. (Cf. D1038.) India: Thompson-Balys.

D1349.1.6. D1349.1.6. Tiny amount of food magically satisfies. (Cf. D1030.) India: Thompson-Balys.


D1349.2.2. *Washing in magic bowl produces immunity from old age.* (Cf. D1172.2.)—Irish myth: *Cross.

D1349.2.3. *Magic apple produces immunity from old age.* (Cf. D981.1.)—Irish myth: Cross.


D1350. **Magic object changes person's disposition.**


D1351.2. D1351.2. *Magic branch of peace.* Warfare ceases when it is shaken. (Cf. D954.)—Irish myth: *Cross.

D1351.3. D1351.3. *Magic veil changes enmity into peacefulness.* (Cf. D1061.)—Icelandic: Boberg.

D1351.4. D1351.4. *Charm which makes inhabitants of city faint-hearted.* (Cf. D1273.)—India: Thompson-Balys.

D1352. D1352. **Magic object has pre-natal influence.**


D1353. D1353. **Magic object makes person foolish.**


D1354. D1354. **Magic object makes person kind.** Italian Novella: Rotunda.


D1355.2. Magic love-philtre. (Cf. 1242.2.)—*Schoepperle Tristan and Isolt 401ff.; *Kittredge Witchcraft 107f., 436 nn. 26—31, 30, 383 n. 54.—Greek: Fox 72 (Minos), 200 (Phaon); Icelandic: *Boberg; English: Child V 305b, Wells 80 (Sir Tristrem), 145 (Parthenope of Blois); England, U.S.: *Baughman; India: *Thompson-Balys.


D1355.2.2. Blood as love-philtre. (Cf. D1003).—*Fb "blod" IV 46b; *Kittredge Witchcraft 30, 382 n. 53.

D1355.3. Love charm. (Cf. D1274.)—Kittredge Witchcraft 30, 111, 382 n. 52, 440 nn. 61—70 passim.—Irish myth: *Cross; Icelandic: *Boberg; *English: Child I 57; India: *Thompson-Balys, Penzer I 137f.; Am. Negro (Georgia): Harris Nights 198 No. 34.

D1355.3.1. Seed mixed with blood as love charm. (Cf. D971.)—Greek: Frazer Apollodorus I 261 n. 1.

D1355.3.2. Image (animal) pierced with pins as love charm. Kittredge Witchcraft 100, *431f. nn. 202—211; England: Baughman.

D1355.3.3. Fruit pierced with pins as love charm. (Cf. D981.) Kittredge Witchcraft 102, 433 n. 226.

D1355.3.4. Entrails of live pigeon placed above house door fetch lover to the spot. England: Baughman.

D1355.3.5. Boiling lock of lover's hair draws him to sweetheart. England: Baughman.


D1355.3.7. Person burns salt and says charm to bring lover to spot. England, U. S.: *Baughman.
Person burns dragonsblood (plant) and says charm to bring lover to spot. England: *Baughman.

Ring produces love. (Cf. D1076.)—*Kittredge Witchcraft 109, 436ff. nn. 38–48 passim; Fb "ring" III 60b.—Icelandic: *Boberg; Italian Novella: Rotunda.

Magic hair produces love. (Cf. D991.)—Wesselski Märchen 196; Frazer Golden Bough III 270.—N. A. Indian (Thompson River): Teit MAFLS VI 73 No. 23, (Shuswap): Teit JE II 708 No. 34 (in the last two named references, the hair is a woman's pubic hair); India: Thompson-Balys.


Magic clothes produce love. (Cf. D1050.)—Jewish: bin Gorion Born Judas I 274.

Magic nuts (eaten) produce love. (Cf. D985.)—Irish myth: *Cross.

Magic shears produce love. (Cf. D1183.)—Irish myth: *Cross.

Eaten fruit causes sexual desire. (Cf. D981.) India: Thompson-Balys; Jewish: Neuman.

Magic shears produce love. (Cf. D1183.)—Irish myth: *Cross.

Magic rod produces love. (Cf. D1254.1, D1254.2.) Irish myth: Cross.

Herb bath produces love. (Cf. D965.) Irish myth: *Cross.


D1355.20. Green stone causes women to love the possessor. (Cf. D1070.) Icelandic: *Boberg.


D1356. Magic object represses lust.


D1357. Magic object makes person cruel.

D1357.1. Eating ferocious animal's heart makes person cruel. (Cf. D1015.1, D1335.1.2.)—Icelandic: Boberg.

D1358. Magic object makes person courageous.

D1358.1. Eating courageous animal's heart makes courageous. (Cf. E714.4.1.


D1358.1.2. Eating serpent's and wolf's flesh makes courageous and impetuous. (Cf. D1032.) Icelandic: Boberg.


D1358.3. Magic crystal makes owner courageous. (Cf. D1071.) Jewish: Neuman.

D1359. Magic object changes person's disposition—miscellaneous.
D1359.1. Magic object makes woman masterful.


D1359.2. Magic object causes mourning.

D1359.2.1. Magic music causes mourning. (Cf. 1275.1.)—*BP II 502f.; Irish myth: *Cross; England: Baughman.

D1359.3. Magic object causes joy.

D1359.3.1. Magic music causes joy. (Cf. D1275.1.)—Irish myth: *Cross.

D1359.3.1.1. Magic (musical) horn (bell) relieves hearers of sorrow. (Cf. D1213, D1222.)—*Krappe Balor 159.

D1359.3.1.2. Magic musical branch soothes listeners. (Cf. D1615.2.)—*Schoepperle Tristan and Isolt II 325.—Irish myth: *Cross.

D1359.3.1.3. Grief dispelled by sound of bell attached to magic fairy dog. Irish myth: *Cross.

D1359.3.2. Happiness from eating magic pig. (Cf. D1032.4.) Irish myth: Cross.

D1359.3.3. Fruit of magic tree exhilarating. (Cf. D950, D981.) Irish myth: Cross.

D1359.3.4. Stone blessed by saint banishes sorrow. (Cf. D931.)—Irish myth: *Cross.


D1359.5. Magic sign assures that warriors will not flee from battle. (Cf. D1299.1, D1358.2.) Irish myth: Cross.


D1360. Magic object effects temporary change in person.

D1361. Magic object renders invisible. *Aarne MSFO XXV 117; *Cox Cinderella 518; *Fb "usynlig".—Irish myth: *Cross; Breton: Sébillot Incidents s.v. "invisibilité".


D1361.1.0.4. Demons cause impenetrable fog. Irish myth: Cross.


D1361.2. Magic stone gives invisibility. (Cf. D931.)—Köhler-Bolte I 114;
D1361.3. D1361.3. Magic ash-tree renders invisible. (Cf. D950.6.)—*Fb "usynlig".


D1361.5. D1361.5. Magic seed renders invisible.

D1361.5.1. D1361.5.1. Magic fernseed renders invisible. (Cf. D971.3.)—*Cox Cinderella 517; *Hdwb. d. Aberg. II 1215ff.—Irish myth: Cross; Scotland: Baughman.


D1361.7. D1361.7. "Hand of glory" renders light invisible. Candles of human fat from dead man's hand make light invisible except to man holding it. (Cf. D1162.2.1.)—Penzer III 150; *Fb "tyvefinger" III 917b.


D1361.9. D1361.9. Serpent's crown renders invisible. (Cf. D1011.3.1, B112.)


D1361.12. D1361.12. Magic cloak of invisibility. (Cf. D1053.)—*Types 328, 400; Cox Cinderella 517; Penzer I 26; Dickson 134 n. 113; *Loomis White Magic 51.—English: Wells 59 (The Turke and Gawin); Irish: Krappe Balor 2 n. 9, *Cross, MacCulloch Celtic 55; Welsh: *ibid. 106, 190; French Canadian: Barbeau JAFL XXIX 10.—Chinese: Graham; Japanese: Mitford 185ff., Ikeda; Philippine: Fansler MAFLS XII 177, (Tinguian): Cole 201 n. 1.; N. A. Indian: *Thompson Tales 339 n. 221a.


D1361.16. D1361.16. Saint's cowl renders invisible. (Cf. D1067.3.1.)—Irish: Plummer
clxxx, Cross.

D1361.17. **Magic ring renders invisible.** (Cf. D1076.)—*Fb "ring" III 60b; *Dickson 133f.; Cox Cinderella 518; *Kittredge Witchcraft 111, 440 n. 50; Brown Iwain 14 and *passim*; Günter 64.—Icelandic: *Boberg; Irish myth: Cross; Greek: Roscher Lexikon s.v. "Gyges"; India: *Thompson-Balys.

D1361.18. **Magic sword renders invisible.** (Cf. D1081.)—*Chauvin VI 66 No. 233.

D1361.19. **Magic jewel renders invisible.** (Cf. D1071.)—Cox Cinderella 517; Italian Novella: Rotunda.

D1361.20. **Helmet renders invisible.** (Cf. D1101.4.)—Greek: *Frazer Apollodorus I 47 n. 3; Icelandic: *Boberg.

D1361.21. **Ship becomes invisible.** (Cf. D1123.)—Breton: Sébillot Incidents s.v. "navire".

D1361.22. **Magic medicine renders invisible.** (Cf. D1240.)—Type 576****.

D1361.22.1. **Magic pills render invisible.** (Cf. D1243.)—India: Thompson-Balys.

D1361.22.2. **Magic salve renders invisible.** (Cf. D1244.)—India: Thompson-Balys.

D1361.23. **Magic charm renders invisible.** (Cf. D1241.)—Jewish: Neuman; Africa (Eko): Talbot 34, 178.

D1361.24. **Magic drops render invisible.** (Cf. D1242.3.)—Type 576*****.

D1361.25. **Magic wand renders invisible.** (Cf. D1254.1.)—Fb "usynlig" III 985b.—Irish myth: Cross; German: MacCulloch Eddie 260; Chinese: Werner 326.

D1361.25.1. **Magic staff renders invisible.** (Cf. D1254.) Icelandic: MacCulloch Eddie 301, Boberg.


D1361.27. **Magic light renders invisible.** (Cf. D1162.)—*Fb "usynlig" III 985b.—Icelandic: Boberg.

D1361.28. **Magic mirror renders invisible.** Does so when owner looks into it. (Cf. D1163.)—Fb "usynlig" III 985b.

D1361.29. **Magic animal's heart renders invisible.** (Cf. D1015.1.)—Fb "usynlig" III 985b.

D1361.30. **Magic bird-nest renders invisible.** (Cf. D1292.)—Cox Cinderella 517.

D1361.31. **Magic song renders invisible.** (Cf. D1275.)—Irish: Plummer clxxix, Cross; Eskimo (Greenland): Rasmussen III 293.


D1361.34. Magic bag renders invisible. (Cf. D902.1.1.) Icelandic: *Boberg.

D1361.35. Magic tiger's hair renders invisible. (Cf. D1023.) India: Thompson-Balys.


D1361.41. Cross renders invisible. Icelandic: Boberg.

D1361.42. Magic lampblack renders invisible. (Cf. D931.1.3.) India: Thompson-Balys.

D1361.43. Magic mark on forehead renders invisible. India: Thompson-Balys.

D1361.44. Magic ashes render invisible. (Cf. D931.1.2.) India: Thompson-Balys.

D1364. Object causes magic sleep. *Schoepperle Tristan and Isolt I 257 n. 1; Irish myth: *Cross; India: Thompson-Balys.

D1364.0.1. Ring wakes from magic sleep. (Cf. D1076.)—*Fb "ring" III 60a.

D1364.0.2. Hero can only wake when a certain axe falls down. (Cf. D1206.) Icelandic: Boberg.


D1364.2. Sleep-thorn. Thorn causes magic sleep. (Cf. D958.) —*Köhler-Bolte I 261; *BP I 440; *Panzer Sigfrid 281 s.v. "Schlafdorn"; **Cosquin études 95ff., Contes indiens 59ff.—English: Child V 495 s.v. "sleep"; Icelandic: *Boberg.

D1364.3. Flowers cause magic sleep. (Cf. D975.)—*Basset 1001 Contes I 143.
D1364.4. *Fruit causes magic sleep.* (Cf. D980.)—*Basset 1001 Contes I 143e.

D1364.4.1. *Apple causes magic sleep.* (Cf. D981.1.)—*Types 400, 590, 709; *BP I 463, II 346, III 1; Icelandic: Boberg.

D1364.4.2. *Figs cause magic sleep.* (Cf. D981.5.)—Spanish: Boggs FFC XC 56, 116 Nos. 408*A, 970.

D1364.5. *Saint's breath causes magic sleep.* (Cf. D1005.)—Irish: Plummer clxxii, Cross.

D1364.6. *Feather causes magic sleep.* (Cf. D1021.)—English: Child V 496 s.v. "sleep".

D1364.7. *Sleeping potion: drink causes magic sleep.* (Cf. D1040, D1242.2, D1364.12.)—Dickson 63; Cox Cinderella 483; Irish myth: *Cross; Icelandic: *Boberg.


D1364.8. *Enchanted stockings cause magic sleep.* (Cf. D1062.)—Breton: Sébillot Incidents s.v. "bas."

D1364.9. *Comb causes magic sleep.* (Cf. D1072.1.)—*BP I 463; cf. Type 709.

D1364.10. *Dagger causes magic sleep.* (Cf. D1083.1.)—*Basset 1001 Contes I 143.

D1364.11. *Pillow causes magic sleep.* (Cf. D1154.5.) *Schoepperle Tristan and Isolt I 257 n. 1.—English: Child V 496 s.v. "sleep"; Irish myth: *Cross; Icelandic: Boberg.

D1364.12. *Contents of bottle cause magic sleep.* (Cf. D1040, D1171.8, D1242.)—Breton: Sébillot Incidents s.v. "flacon".

D1364.13. *Cloth causes magic sleep.* (Cf. D1051.)—BP I 463.


D1364.15. *Pin causes magic sleep.* (Cf. D1182.)—*Type 400; *Cosquin Contes indiens 95ff.; *BP II 346; Cox Cinderella 483; *Basset 1001 Contes I 143.—English: Child V 496 s.v. "sleep"; Irish myth: Cross; Missouri French: Carrière.

D1364.16. *Hairpin causes magic sleep.* (Cf. D1072.2.)—*Type 709; *BP I 463.

D1364.17. *Spindle causes magic sleep.* (Cf. D1186.)—*Type 410; *BP I 434ff., 440; *Saintyves Perrault 62.

D1364.18. *Wand causes magic sleep.* (Cf. D1254.1.)—Saintyves Perrault 63; Cox Cinderella 483.—Icelandic: Corpus Poeticum Boreale I 158, Boberg; Breton: Sébillot Incidents s.v. "baguette", "sommeil"; India: Thompson-Balys.
D1364.19. Cigar causes magic sleep. (Cf. D1261.)—Spanish: Boggs FFC XC 56 No. 408*A.


D1364.21. Magic card causes sleep. (Cf. D1267.)—Köhler-Bolte Zs. f. VkSk. VI 62 (to Gonzenbach No. 10); Basile Pentamerone III Nos. 1, 9; Italian Novella: Rotunda.


D1364.23. Song causes magic sleep. (Cf. D1275, D1364.24.)—Irish myth: *Cross; Breton: Sébillot Incidents s.v. "chant".


D1364.25.0.1. Musical branch causes magic sleep. (Cf. D1615.2.) Irish myth: *Cross.

D1364.25.1. Flute causes magic sleep. (Cf. D1223.1.) Irish myth: Cross.


D1364.25.3. Pipe (musical) causes magic sleep. (Cf. D1224.) Irish myth: Cross.


D1364.27. Sword causes magic sleep. (Cf. D1081.) Irish myth: Cross.

D1364.28. Smoke from magic purse makes man sleep. (Cf. D1192.) Icelandic: Boberg.

D1364.29. Touch of glove and ring causes sleep. Icelandic: Boberg.

D1364.30. Tooth of fox causes magic sleep. (Cf. D1011.4.) Jewish: Neuman.


D1364.32. Jewel causes magic sleep. (Cf. D1071.) Jewish: Neuman.

D1365. Object causes magic forgetfulness.

D1365.1. Plant causes magic forgetfulness. (Cf. D965.) Breton: Sébillot Incidents s.v. "herbe".
D1365.1.1. **Lotus causes forgetfulness.** (Cf. D965.6, D2004.3.) Greek: *Frazer Apollodorus II 280 n. 2.

D1365.1.2. **Myrtle causes forgetfulness.** (Cf. D965.10.) Hartland Science 204.

D1365.1.3. **Laurel causes forgetfulness.** (Cf. D965.9.)—Hartland Science 204.

D1365.2. **Drink causes magic forgetfulness.** (Cf. D1040, D2004.3.1.)—Jiriczek "Der Vergessenheitstrank in der Nibelungensage" Zs. f. vgl. Litgsch. N. F. VII 49ff.; Cox Cinderella 512; Wimberly 278f.—Irish myth: *Cross; English: Child I 363 and note, 364; Norse: Herrmann II 590; Icelandic: *Boberg; Greek: Odyssey IV line 220 et passim; India: Thompson-Balys.

D1365.3. **Food causes magic forgetfulness.** (Cf. D1030.)—Icelandic: *Boberg; Eskimo (Greenland): Rink 446.

D1365.4. **Girdle causes forgetfulness.** (Cf. D1057.1.) English: Herbert III 207.

D1365.5. **Ring causes forgetfulness.** (Cf. D1076.)—*Oesterley No. 10.—English: Wells 66 (Ywain and Gawain).

D1365.6. **Magic cup causes forgetfulness.** (Cf. D1171.6, D1365.2.)—*Fb "bæger" IV 83a.

D1365.7. **Breath causes magic forgetfulness.** (Cf. D1005.) Irish myth: Cross.

D1365.8. **Magic medicine causes loss of memory.** (Sprinkled on head.) (Cf. D1241, D1242.) India: Thompson-Balys.

D1365.8.1. **Medicines of forgetfulness and remembering.** India: Thompson-Balys.

D1365.9. **Tower causes magic forgetfulness.** (Cf. D1149.) Jewish: Neuman.

D1365.10. **Magic writings on drinking horn cause forgetfulness.** (Cf. D1365.2.) Icelandic: Boberg.

D1365.11. **"Brain of forgetfulness" lost by person in battle.** Irish myth: *Cross.

D1366. **Magic object causes memory.**

D1366.1. **Magic drink causes memory.** (Cf. D1040.)—Icelandic: *Boberg; Irish myth: Cross.

D1366.2. **Lack of magic necklace causes forgetfulness.** (Cf. D1365.)—India: Thompson-Balys.

D1367. **Magic object causes insanity.**

D1367.1. **Magic plant causes insanity.** (Cf. D965.)—Chauvin VII 19 No. 373D n. 1; Fb "vild" III 1052b.


D1368.1.1. Ointment applied to eyes makes night seem day. India: Thompson-Balys.


D1368.4. Tree of delusion. (Cf. D950.) Indian: Thompson-Balys.

D1368.5. Magic forest seems to stretch farther as mortals travel within. (Cf. D941.) India: Thompson-Balys.

D1372. Magic object causes continued sneezing.

D1372.1. Magic ring causes continued sneezing. (Cf. D1076.)—Bédier Fabliaux 442.

D1373. Magic object causes constant hunger.

D1373.0.1. Magic object causes constant thirst.

D1373.0.1.1. Magic lamp (eaten, causes thirst.) (Cf. D1162.1) India: Thompson-Balys.

D1373.1. Fetish medicine causes constant hunger. (Cf. D1241.) Africa (Benga): Nassau 177 No. 24 version I.

D1373.2. Two loaves of bread—one to excite, the other to appease hunger. (Cf. D1031.1.) India: Thompson-Balys.

D1374. Magic object causes longing.


D1375. Magic object causes (or removes) temporary growths.

D1375.1.1. Magic fruit causes horns to grow on person. (Cf. D981.) —Philippine: *Fansler MAFLS XII 17.

D1375.1.1.1. Magic apples cause horns to grow on person. (Cf. D981.1) —*Type 566; *BP I 470ff., 482; *Aarne MSFO XXV 121.—Breton: Sébillot Incidents s.v. "cornes"; N. A. Indian (European borrowings): *Thompson CColl II 399ff.

D1375.1.1.2. Magic peaches cause horns to grow on person. (Cf. D981.2.) Breton: Sébillot Incidents s.v. "cornes".

D1375.1.1.3. Magic orange causes horns to grow on person. (Cf. D981.3.) Breton: Sébillot Incidents s.v. "orange", "cornes".

D1375.1.1.4. Magic cherries cause horns to grow on person. (Cf. D981.4.) *Aarne MSFO XXV 121.

D1375.1.1.5. Magic figs cause horns to grow on person. (Cf. D981.5.) —*Aarne MSFO XXV 121.

D1375.1.1.6. Magic pear causes horns to grow on person. (Cf. D981.6.) *Aarne MSFO XXV 121.

D1375.1.1.7. Magic plums cause horns to grow on person. (Cf. D981.7.) *Aarne MSFO XXV 121.

D1375.1.1.8. Magic grapes cause horns to grow on person. (Cf. D981.8.) *Aarne MSFO XXV 121.

D1375.1.1.9. Magic dates cause horns to grow on person. (Cf. D981.9.) *Aarne MSFO XXV 122.

D1375.1.1.10. Magic berries cause horns to grow on person. (Cf. D981.10.) *Aarne MSFO XXV 122.

D1375.1.2. Magic vegetable causes horns to grow on person. (Cf. D983.) *Aarne MSFO XXV 122.

D1375.1.3. Charm causes horns to grow on person. (Cf. D992.1.) Penzer III 187.

D1375.1.4. Blossom causes horns to grow on person. (Cf. D975.) —Philippine: Fansler MAFLS XII 16.

D1375.1.5. Magic drink causes horns to grow on person. (Cf. D1040.) Icelandic: Boberg.

D1375.2. Magic object removes horns from person.

D1375.2.1. Magic fruit removes horns from person. (Cf. D1375.1.1, D981.)

D1375.2.1.1. Magic apple removes horns from person. (Cf. D981.1.) —*Aarne MSFO XXV 121.
D1375.2.1.2. Magic orange removes horns from person. (Cf. D981.3.) Breton: Sébillot Incidents s.v. "orange".

D1375.2.1.3. Magic pear removes horns from person. (Cf. D981.6.) Aarne MSFO XXV 121.

D1375.2.2. Magic nut removes horns from person. (Cf. D985.) Aarne MSFO XXV 121.

D1375.2.3. Magic salve removes horns from person. (Cf. D1244.) —Aarne MSFO XXV 121.

D1375.2.4. Magic water removes horns from person. (Cf. D1242.1.) Aarne MSFO XXV 121.

D1375.2.5. Blossoms remove horns from person. (Cf. D975.) Philippine: Fansler MAFLS XII 16.

D1375.3. Magic object causes wings to grow on person. Aarne MSFO XXV 123.

D1375.3.1. Magic ointment causes wings to grow on person. (Cf. D1244.) Chauvin V 41 No. 388; India: Thompson-Balys.

D1375.4. Magic object causes tail to grow.

D1375.4.1. Magic plant causes tail to grow.

D1375.4.1.1. Magic plantain causes four tails to grow. (Cf. D965.11.) —Africa (Ibo, Nigeria): Thomas 126.

D1375.4.2. Magic fruit causes tail to grow. (Cf. D981.) Aarne MSFO XXV 123.—Philippine: Fansler MAFLS XII 16.


D1376. Magic object causes members to grow long or short.

D1376.1. Magic object makes nose long (restores it.) *Aarne MSFO XXV 123; Type 566; *BP I 470ff.; *Fb "næse" II 716b.—Japanese: Ikeda.

D1376.1.1. Magic fruit makes nose long (restores it.)


D1376.1.1.2. Magic cherry makes nose long (restores it). (Cf. D981.4.) Fb "kirsebær" II 133a.

D1377. Magic object changes person's size.

D1377.1. Magic comb changes person's size at will. (Cf. D1072.1.) Köhler-Bolte I 177.

D1379. Magic object produces miscellaneous temporary changes in persons, animals, or objects.

D1379.1. Magic object controls person's will.


D1379.2. Magic writings (runes) cause dead to speak. Icelandic: Boberg.

D1379.3. Magic writings (runes) produce enmity. (Cf. D1266.1.) Icelandic: Boberg.

D1379.4. Magic picture causes people to wet the bed. (Cf. D1379.4.) Chinese: Graham.


D1380. Magic object protects. **Seligmann 72ff.—Irish myth: *Cross.

D1380.0.1. Magic object protects a city. *Chauvin VIII 191 No. 228.

D1380.0.1.1. Palladium. City impregnable while statue remains. (Cf. D1268.) Greek: Grote I 276.


D1380.1.1. Pillar of fire protects in desert. (Cf. D1271.) Jewish: Neuman.

D1380.2. Tree (plant) protects.

D1380.2.1. Calabash as guardian of girl. (Cf. D965.2.) Africa (Eko): Talbot 27.

D1380.2.2. Tree as guardian of girl. India: Thompson-Balys.


D1380.3.1. Magic head of horse as protection of land. (Cf. D1011.) Hdwb. d. Abergl. VI 996.—Icelandic: *Boberg.

D1380.4. Magic tent protects occupant. (Cf. D1138.) Icelandic: Boberg.


D1380.10. Magic string protects. (Cf. D1184.2.) Penzer VI 59.


D1380.15. Magic well protects. (Cf. D926.) Irish myth: *Cross.


D1380.18. Magic cloth protects. (Cf. D1051.) Icelandic: *Boberg; India: Thompson-Balys.


D1380.26. Reindeer hose from corpse protect women. (Cf. D1062, D1278.)
Eskimo (Greenland): Rink 173.

231—234.—Irish myth: Cross; India: Thompson-Balys.

D1381.1. D1381.1. Druid's hedge prevents attack. (Cf. D945, D1282.1.1, D1361.1.)

D1381.2. D1381.2. Saint's spittle protects fugitive from attack. (Cf. D1001.)
Irish: Plummer clxxviii, Cross.

D1381.3. D1381.3. Magic garment protects against attack. (Cf. D1052, D1053.)
*Thien Motive 30; *Hdbw. d. Abergl. III 1712.—Icelandic: Corpus Poeticum Boreale II
354, Möbius Háttatal II 130, *Boberg; Irish myth: *Cross.

D1381.3.1. D1381.3.1. Garment proof against all but man's own sword. Icelandic:
Boberg.

D1381.3.2. D1381.3.2. Magic unpierceable (horn) skin protects against attack. (Cf.
D1025.) Irish myth: *Cross; Icelandic: Boberg.

D1381.3.3. D1381.3.3. A protective garment which spears could not penetrate. (Cf.
D1052.) *Loomis White Magic 123.

D1381.4. D1381.4. Magic coat protects against attack. (Cf. D1053.)

D1381.4.1. D1381.4.1. Christ's coat of mercy protects Pilate from punishment. Pauli
(ed. Bolte) No. 323.

D1381.5. D1381.5. Magic shirt protects against attack. (Cf. D1056, D1344.9,
D1389.7.) örvar Odds Saga 75, 109 (will not protect when in flight).—Hawaii: Beckwith
Myth 499.

D1381.6. D1381.6. Stone necklace protects from attack. (Cf. D1073.) Icelandic:
*Boberg.

D1381.7. D1381.7. Magic ring protects from attack. (Cf. D1076.) English: Wells 9
(King Horn); Icelandic: *Boberg.

D1381.8. D1381.8. Arms that protect from attack. (Cf. D1080.) English: Wells 132 (Sir
Launfal); Irish myth: *Cross.

D1381.9. D1381.9. Dagger protects owner from attack. (Cf. D1083.1.) Malone PMLA
XLIII 402.

D1381.10. D1381.10. Magic armor protects from attack. (Cf. D1101.) Thien Motive
30.—Icelandic: *Boberg.

D1381.10.1. D1381.10.1. Magic impenetrable breastplate. (Cf. D1101.3.) Irish myth:
*Cross.

D1381.10.2. D1381.10.2. Magic unpierceable cuirass. (Cf. D1101.2.) Spanish: Boggs
FFC XC 67 No. 508*A.
D1381.10.3. *Magic unpierceable helmet.* (Cf. D1101.4.) Irish myth: Cross; Icelandic: *Boberg.*


D1381.11. *Magic circle protects from devil.* (Cf. D1272.) *Types 810, 815, Fb "kreds" II 293.—Irish: Beal XXI 316; Lithuanian: Balys Legends Nos. 693—697, 700; India: Thompson-Balys, Penzer II 99 n.


D1381.11.2. *Magic circle protects from ghosts.* (Cf. D1272.) India: Thompson-Balys.


D1381.14. *Magic girdle protects from all wounds.* (Cf. D1057.1.) English: Wells 55 (Gawayne and the Grene Knight.).


D1381.17. *Spear in ground pointed toward ferocious animal protects.* (Cf. D1084.) India: Thompson-Balys.


D1381.20. *Sacred relics protect against attack.* (Cf. D1296.) Irish myth: Cross.


D1381.25.1. Dextrorsum circuit (around sacred stone) insures victory. Irish myth: *Cross.


D1381.27. Magic song stops spears. (Cf. D1275.) Icelandic: *Boberg.


D1381.29. Speaking lamp prevents king from killing queen. (Cf. D1162.) India: Thompson-Balys.

D1381.30. Rider on magic horse immune to harm or danger. (Cf. B181.) India: Thompson-Balys.


D1381.32. Staff protects from attack. (Cf. D1254.) Jewish: Neuman.

D1382. Magic object protects against cold or burning.


D1382.1.0.1. Magic stones from holy well protect against loss by fire or water. Irish myth: Cross.

D1382.2. Fat of crow prevents burning. (Cf. D1017.1.1.) *Fb "fedt" I 278b.


D1382.5. Magic fire does not burn one. (Cf. D1271.) Irish myth: *Cross, Plummer cxxxviii; Breton: Sébillot Incidents s.v. "feu".

D1382.5.1. Flaming shield does not burn owner. (Cf. D1101.1.) Irish myth: Cross.


D1382.6.1. Magic garment protects from fire. (Cf. D1052.) Icelandic: *Boberg; Jewish: Neuman; Chinese: Eberhard FFC CXX 210 No. 159.

D1382.7. Song protects from fire. (Cf. D1275.) Irish: Plummer clxxix, Cross.

D1382.7.1.1. **Magic song protects from frost and cold.** (Cf. D1275.) Icelandic: MacCulloch Eddic 298, Boberg.

D1382.8. **Magic stream quenches fire.** (Cf. D915.2.) *Type 715; *BP I 258.

D1382.9. **Magic cowl protects from fire.** (Cf. D1067.3.1.) Irish myth: Cross.

D1382.9.1. **Magic cowl protects from cold.** Icelandic: Boberg.

D1382.10. **Magic garment prevents burning.** (Cf. D1052.) Irish myth: Cross; Icelandic: *Boberg; Jewish: Neuman; Chinese: Eberhard FFC CXX 210 No. 159.

D1382.11. **Magic ring protects against fire.** (Cf. D1076.) Icelandic: *Boberg.

D1382.12. **Magic blue stone protects against frost.** (Cf. D931.) Icelandic: *Boberg.

D1382.13. **Blood of salamander protects against fire.** (Cf. D1016.) Jewish: Neuman.

D1383. **Magic object protects from poison.**

D1383.1. **Magic garment protects from poison.** (Cf. D1052.) Icelandic: *Boberg.

D1383.2. **Charms protect from poison.** (Cf. D1273.) *Kittredge Witchcraft 32, 387 n. 82; Irish myth: *Cross; India: Penzer I 113.

D1383.3. **Magic ring protects against poison.** (Cf. D1076.) *Kittredge Witchcraft 111, 440 n. 57; Icelandic: *Boberg; India: Penzer I 110 n. 1.

D1383.4. **Song protects against poison.** (Cf. D1275.) Irish: Plummer clxxix, Cross.

D1383.4.1. **Magic hymn protects against poison.** (Cf. D1275.3, D1380.14.1.) Irish myth: *Cross.

D1383.5. **Leek in beer protects against poison.** (Cf. D983.3.) Icelandic: *Boberg.

D1383.6. **Magic red stone protects from poison.** (Cf. D1070.) Icelandic: *Boberg.

D1384. **Magic object protects from discomfort or from accident on journey.**

D1384.1. **Magic ring prevents discomfiture.** (Cf. D1076.) Kittredge Witchcraft 111, 440 n. 51.

D1384.2. **Noose used by suicide as protection from accident.** (Cf. D1278.) Kittredge Witchcraft 142, 461 n. 24.

D1384.3. **Charm gives safety on journey.** (Cf. D1273.) Kittredge Witchcraft 32, 388 n. 93; Hälsig Der Zauberspruch bei den Germanen 48ff.—Irish myth: *Cross.
D1384.3.1. Turning right-handwise insures safe journey. (Cf. D1272.) Irish myth: Cross.

D1384.4. Charms prevent fatigue. (Cf. D1273.) Kittredge Witchcraft 32, 388 n. 93.

D1384.4.1. Magic shirt prevents fatigue during swimming. (Cf. D1056.) Icelandic: *Boberg.

D1384.4.2. Magic blue stone prevents fatigue during swimming. (Cf. D1072.) Icelandic: *Boberg.


D1384.7. Magic ring prevents losing one's way. (Cf. D1076.) Icelandic: *Boberg.


D1385.2. Plant as antidote to spells and enchantments. (Cf. D965.) Greek: Frazer Apollodorus II 288 n. 1 (moly); Jewish: Neuman.

D1385.2.1. Herbs worn in ears keep off power of evil spirits. (Cf. D965.) India: Thompson-Balys.

D1385.2.2. Rue, when burned, keeps evil spirits at a distance. (Cf. D965.16.) India: Thompson-Balys.

D1385.2.3. Hawthorn protects travelers. (Cf. D950.13.) Irish myth: Cross.

D1385.2.4. Witch will never visit a house where pipal is strewn. India: Thompson-Balys.

D1385.2.5. Ash (quicken, rowan) protects against spells and enchantment. (Cf. D950.6, D1311.4.1.1.)

D1385.2.6. Roots protect from evil spirits. (Cf. D967.) Jewish: Neuman.

D1385.2.7. Mandrake protects from evil spirits. (Cf. D965.1.) Jewish: Neuman.

D1385.2.8. Garlic protects from evil spirits. (Cf. D1383.5.) Jewish: Neuman.

D1385.3. Marriage ring protects from devil. (Cf. D1076.) Breton: Sébillot Incidents s.v. "bague".
Magic ring protects from spirit. Swiss: Jegerlehner Oberwallis 309 No. 17.


Witch shot dead with bullet of salt. (Cf. D1096.3.) Lithuanian: Balys Historical.

Metal as defense against spirits. (Cf. D1252.) *Seligmann *178; Penzer II 161ff.

Copper as defense against ghosts and magic. (Cf. D1252.2.) *Zingerle Sagen aus Tirol 589.—N. A. Indian (Ojibwa): Skinner PaAM XII 84.

Axe driven into house entrance keeps werewolf out. (Cf. D1206.) Jijena Sanchez 35.

Magic salve protects from enchantment. (Cf. D1244.) Fb "salve".

Magic circle averts sorcery. (Cf. D1272.) *Chauvin VII 104 No. 378.—Scotland: Baughman.

Saint's bachall keeps off monsters and ghosts. (Cf. D1277.) Irish: Plummer clxxv, Cross.


Wheel buried in doorstep to prevent deviltry. (Cf. D1207.) Fb "hjul".

Churchyard mould in hat prevents witchery. (Cf. D1278.1.) Fb "kirkegaardsmuld".


Saint's bell rung against black birds (demons). Irish myth: *Cross.

Charm prevents witchcraft. (Cf. D1273.) *Kittredge Witchcraft 32, 388 nn. 87, 98, 99; *ibid. 133, 453ff. nn. 62—82 passim; *Fb "læse", "læsning", "Fader Vor"; Penzer III 137.

Ineffable Name subjugates demons. (Cf. D807, G302.) Jewish: Neuman.

Milk of two king’s children protects hero in dragon fight. (Cf. B11.11, D1043.) Dickson 135 n. 117.

Holy water and mass prevent demons alighting on grave. (Cf. D1242.1.2.) Irish myth: *Cross.


D1385.17. Magic measurement protects against devil. (Cf. D1273.4, D1389.10, F950.3.) Irish myth: Cross.


D1385.19. Clothing protects from evil spirit. (Cf. D1050.)


D1385.22. Bedstead at doorway prevents spirit from entering. (Cf. D1154.1.) India: Thompson-Balys.


D1385.27. Meal of fishes protects against demons. (D1032.1.) Jewish: Neuman.


D1385.29. Magic lamp protects against demons. (Cf. D1162.1.) Eskimo (Cumberland Sound): Boas BAM XV 239.

D1386. Magic object protects from unwelcome lover.


D1386.2.1. Clever woman and devil as paramour. Devil betrays means by which he can be driven out. Lithuanian: Balys Index Nos. *368, 3682, Legends No. 390.

D1387. Magic object preserves chastity. Schoepperle Tristan and Isolt I 123; *Boje 106ff.—Irish myth: Cross; Jewish: Neuman.


D1387.2. Magic charm (writings) preserves chastity. (Cf. D1266.1.) English: Child II 506a; Wells 22 (Sir Beues of Hamtoun).

D1387.3. Magic belt protects against husband. (Cf. D1057.) Icelandic: FSS 225, Boberg.

D1388. Magic object protects from drowning. Irish myth: *Cross, Beal XXI 328.

D1388.0.1. Magic ring protects from drowning. (Cf. D1076.) *Dickson 189 n. 65.

D1388.0.2. Magic veil keeps man from sinking in water. (Cf. D1061.) Greek: Fox 262.

D1388.0.3. Magic chain protects from drowning. Irish myth: Cross.

D1388.0.4. Magic garment protects from drowning. (Cf. D1052.) Irish myth: *Cross.

D1388.0.5. By means of magic bag it is possible to stay as long on the bottom of the sea as one wants. (Cf. D1193.) Icelandic: Boberg.

D1388.0.6. By means of magic helmet it is possible to stay on the bottom of the sea as long as one wants. (Cf. D1101.4.) Icelandic: Boberg.

D1388.1. Magic object protects from shipwreck.


D1388.1.2. Herb protects from storms at sea. (Cf. D965.) Kittredge Witchcraft 153, 474 n. 10.

D1388.1.3. Runes protect from storm and shipwreck. (Cf. D1266.1.) Norse: MacCulloch Eddic 298.


D1389. Magic object affords miscellaneous protection.

D1389.2. Charms against theft. (Cf. D1273.) *Kittredge Witchcraft 32, 190ff., 388 n. 96, 508 nn. 34—43.


D1389.2.2. Thieves cannot cross a river because the water suddenly becomes too hot for them. *Loomis White Magic 98.

D1389.3. Magic cup protects against loss of strength. (Cf. D1171.6.) Irish myth: Cross.

D1389.4. Magic wheel prevents entrance to fortress. (Cf. D1207.) Irish myth: Cross.


D1389.9.1. Magic red stone protects against poverty. (Cf. D1070.) Icelandic: Boberg.


D1389.12. Leek put under the tongue of supposed dead person preserves him from harm by burial. (Cf. D983.3.) Icelandic: Boberg.


D1389.16. Magic girdle protects from pain. (Cf. D1057.1.) Jewish:
D1390. **Magic object rescues person.** Missouri French: Carrière.

D1390.1. **Hairs of lion, when burnt, get owner out of difficulties.** (Cf. D1023.) Malone PMLA XLIII 409.

D1391. **Magic object saves person from execution.** Type 562.—Irish myth: *Cross; Missouri French: Carrière.

D1391.1. **Miraculous rain extinguishes fire used at stake.** (Cf. D902.) *Basset RTP XXIII 167; Irish myth: *Cross.

D1391.2. **Saint's bachall saves prisoner from execution.** (Cf. D1277, V220.)

Irish: Plummer clxxv, Cross.


D1392.1. **Amulet saves one from death.** (Cf. D1070.) Eskimo (Greenland): Rasmussen I 187, III 114, 211, 216, Rink 168.

D1393. **Magic object helps fugitive.** Irish myth: *Cross.

D1393.1. **Tree opens and conceals fugitive.** (Cf. D950.) Irish: Plummer cliii, Cross; India: Thompson-Balys; Eskimo (Greenland): Rasmussen II 90.

D1393.1.1. **Woman charms stick of wood so she can hide inside it.** (Cf. D956.) Eskimo (Greenland): Rink 107.

D1393.2. **Magic object maintains quiet so that fugitive may escape.** Africa (Hottentot): Bleek 54 No. 24, 63 No. 27.

D1393.3. **Magic storm protects hidden children.** (Cf. D905.) Icelandic: Boberg.

D1393.4. **Tree points way to fugitive but misdirects enemy.** (Cf. D950.) Hdwb. d. Märchens s.v. "Baum".

D1393.5. **Magic thorn-tree attacks pursuer and helps fugitive.** India: Thompson-Balys.

D1394. **Magic object helps hero in trial.**

D1394.1. **Trial by ordeal subverted by carrying magic object.** *Kittredge Witchcraft 54, 404 nn. 227—229.

D1394.2. **Magic object enables one to withstand inquisitorial torture.** Kittredge Witchcraft 405 n. 235.

D1395. **Magic object frees person from prison.** *Type 559.—Irish myth: Cross.

D1395.1. **Escape from prison by use of magic fiddle.** (Cf. D1233.) *Types 851, 853.
D1395.2. Escape from prison by use of magic tablecloth. (Cf. D1153.1.) *Types 851, 853.

D1395.3. Escape from prison by use of magic purse. (Cf. D1192.) *Types 851, 853.


D1395.5. Magic ring enables captive to escape. (Cf. D1076.) English: Wells 65 (Ywain and Gawain); Icelandic: Boberg.


D1395.7. Escape from prison by use of magic hymn. (Cf. D1275.3.) Irish myth: *Cross.

D1395.8. All fetters loosed on the night of Christ's Nativity. Irish myth: Cross.


D1399. Rescue by magic object—miscellaneous.


D1400—D1439. MAGIC OBJECT GIVES POWER OVER OTHER PERSONS

D1400. Magic object overcomes person.

D1400.1. Magic object conquers enemies.

D1400.1.1. Magic trousers conquer enemy. Hero spreads them in air and balls of fire fall from them on enemy. (Cf. D1055.) Chinese: Werner 309.


D1400.1.4. Magic weapon conquers enemy. (Cf. D1080.)


D1400.1.4.2. Magic saber conquers enemy. (Cf. D1082.) *Chauvin V 259 No. 154 n. 1; Type 576***.

D1400.1.4.3. Magic knife conquers enemy. (Cf. D1083.) Type 576******.—Africa (Eko): Talbot 211, (Fang): Tessman 93, 94,

D1400.1.4.4. Magic spear conquers enemy. (Cf. D1084, D1601.4.0.1.) Irish myth: *Cross (D1400.1.7); Chinese: Werner 355.

D1400.1.4.5. Hercules' bow and arrow essential to capture Troy. Greek: Grote I 275. (Cf. D1091, D1092.)


D1400.1.7. Magic staff defeats enemies. (Cf. D1254.) German: Grimm Nos. 90, 166.


D1400.1.11. Magic runes give power over enemy. (Cf. D1266.1.) *Kittredge Witchcraft 31, 387 n. 77.—Icelandic: Boberg.

D1400.1.11.1. Magic oath stops killer and sends invading army back. India: Thompson-Balys.


D1400.1.15. Armor gives victory. (Cf. D1101.) Icelandic: Boberg.


D1400.1.18. Thread from jogi's garment when pulled makes fort fall to ground. (Cf. D1052.) India: Thompson-Balys.


D1400.1.20. Magic (human) head defeats enemy. (Cf. D992.)

D1400.1.20.1. Magic (human) head causes fortress to crumble. India: Thompson-Balys.


D1400.1.22. Raja's guards magically transform stones and dry bones rained upon him by army of witches and turn them back. India: Thompson-Balys.


D1400.1.23.2. Lightning in magic box kills an army sent by king to conquer hero. (Cf. D1174.) India: Thompson-Balys.

D1401. Magic object cudgels person.


D1401.1.1. Magic cudgel beats animals to death for owner. S. A. Indian (Toba): Métraux MAFLS XL 70.

D1401.2. Magic sack furnishes mannkin who cudgels owner's enemies. (Cf. D1193.) *Type 564; *Aarne JSFO XXVII 48.


D1401.5. Magic stone hits everything and returns by itself. (Cf. D931.) Icelandic: Boberg.


D1401.7. Magic slipper beats person. (Cf. D1065.2) India: Thompson-Balys.

D1401.8. Log of wood animated by spirit of malignant holy man strikes left and right to kill offending villagers. (Cf. D956.) India: Thompson-Balys.


D1402. Magic object kills.


D1402.0.1.2. Holy man's cloak burns person up. (Cf. D1053.) India: Thompson-Balys.

D1402.0.2. Magic object causes person to be drowned. (Cf. D1402.13.2.) Irish myth: Cross.

D1402.0.2.1. Magic well causes person to be drowned. (Cf. D926). Irish myth: *Cross.

D1402.0.2.2. Magic spell causes person to be drowned. (Cf. D1273.) Irish myth: Cross.

D1402.0.2.3. Magic ring causes person to be drowned. (Cf. D1076.) India: Thompson-Balys.


D1402.3. Magic part of animal kills.

D1402.3.1. Magic serpent heart kills giant. (Cf. D1015.1.3.) Spanish: Boggs FFC XC 43 No. 302*A.

D1402.3.2. Magic leopard gall causes death. (Cf. D1015.2.) Africa (Eko): Talbot 27.

D1402.3.3. Magic animal horn kills. (Cf. D1011.1.) Africa (Fang): Trilles 268.


D1402.5. D1402.5. Nessus-shirt. Magic shirt burns wearer up. (Cf. D1056.) *BP I 42 n. 1; Fb "skjorte" III 268b.; Greek: Fox 94; Icelandic: *Boberg.


D1402.7. D1402.7. Magic weapon kills. (Cf. D1080.)

D1402.7.0.1. D1402.7.0.1. Weapons magically venomous. (Cf. D1080.) Irish myth: Cross (D1402.19).


D1402.7.1.1. D1402.7.1.1. Magic sword slays a man daily. Fb "sværð" III 690b; Icelandic: *Boberg.

D1402.7.1.2. D1402.7.1.2. Magic sword always inflicts mortal wounds. Irish myth: *Cross (D1402.7.2.)

D1402.7.2. D1402.7.2. Magic spear kills. (Cf. D1084.)

D1402.7.2.1. D1402.7.2.1. Magic spear always inflicts mortal wounds. (Cf. D1084.) Irish myth: *Cross (D1402.8).

D1402.7.2.2. D1402.7.2.2. Magic all-killing spear-head. (Cf. D1084.1.) Hawaii: Beckwith Myth 418; Africa (Benga): Nassau 178 No. 24, version 1, (Duala): Lederbogen Märchen 138.

D1402.7.2.3. D1402.7.2.3. Magic spear's point harmless, while its shaft inflicts mortal blow. Irish myth: Cross (D1402.8.2).

D1402.7.2.4. D1402.7.2.4. Magic spear kills man. (Cf. D1084.) Irish myth: Cross (D1402.8.3).

D1402.7.3. D1402.7.3. Magic lance kills.

D1402.7.4. D1402.7.4. Magic cartridge kills. (Cf. D1096.) Jijena Sanchez 32.

D1402.7.5. D1402.7.5. Magic arrow kills. (Cf. D1092.) Chinese: Graham.

D1402.7.5.1. D1402.7.5.1. Arrows rubbed with black chicken fatal. Chinese: Graham.


D1402.10.1. D1402.10.1. Stick, become a sword, flies through air to kill ferocious animal-guardians of extraordinary lotus. (Cf. D1094, D1254.) India: *Thompson-
Balys.

D1402.10.2. Rod from magic hazel-tree kills snake immediately. (Cf. D956.) (Cf. D950.1, A2711.4.1.) BP III 477.


D1402.13.2. Druid's spells cause drowning. (Cf. D1402.0.2.) Irish myth: *Cross.


D1402.13.3. Charm used to kill. (Cf. D1273.) S. A. Indian (Toba): Métraux MAFLS XL 126f.


D1402.15. Magic poem (satire) causes king to waste away. (Cf. D1275.4.) Irish myth: *Cross.


D1402.15.3. Satire causes ulcers on face. Irish myth: *Cross.

D1402.16. Magic mustard-seed causes man to turn to ashes. India: Thompson-Balys.

D1402.16.1. Magic mustard seed causes man to be dead for an hour. India: Thompson-Balys.


D1402.18. Excrements cause approaching animals to fall dead. (Cf. D1002.) India: Thompson-Balys.

D1402.19. Magic statue kills. (Cf. D1268.)

D1402.20. **Magic wheel kills all upon whom it falls.** (Cf. D1207.) Irish myth: Cross.


D1402.22. **Magic harp kills.** (Cf. D1231.) Irish myth: Cross.

D1402.23. **Killing with head of fallen enemy.** Irish myth: Cross.

D1402.24. **Water from magic fountain kills.** (Cf. D925.)

D1402.24.1. **Giant kills people by sprinkling water on their heads.** (Cf. D1242.1.) India: Thompson-Balys.

D1402.25. **Magic pills kill.** (Cf. D1243.)

D1402.25.1. **Magic pills reduce snake to ashes.** India: Thompson-Balys.


D1402.27. **Magic dust kills snake.** (Cf. D935.3.) India: Thompson-Balys.

D1402.28. **Handkerchief whirled against advancing army stretches them lifeless.** (Cf. D1069.1.) India: Thompson-Balys.

D1402.29. **Magic drum enters enemy's body and kills him.** (Cf. D1211.) India: Thompson-Balys.

D1402.30. **Magic coat kills.** (Cf. D1052.) Africa: Bouveignes 44.

D1402.31. **Magic salt kills.** (Cf. D1039.2.) Jewish: Neuman.

D1402.32. **Magic tomb kills.** Jewish: Neuman.

D1403. **Magic object maims.** Irish myth: Cross.

D1403.1. **Magic poem (satire) raises blotches on face.** (Cf. D1275.4.) Irish myth: *Cross.

D1403.1.1. **Magic poem causes deformity.** Irish myth: Cross.

D1403.2. **Magic well maims.** (Cf. D926.) Irish myth: *Cross.

D1403.3. **Magic drink causes arms to fall from shoulders.** (Cf. D1040.) Irish myth: Cross.

D1404. **Magic object pierces.**

D1404.1. **Magic rod pierces whatever directed against.** (Cf. D1254.2.) India: Thompson-Balys.

D1404.2. **Drop of hound's blood from magic spear (lance) pierces owner's foot (head).** (Cf. D1081.) Irish myth: *Cross (D1403.4).

D1405. **Magic object causes person to disappear.**


D1408.1. D1408.1. Magic sphere burns up country. By turning that part of the globe to the sun, one can make any place on earth burn up. (Cf. D1264.) *Chauvin V 259 No. 154.


D1409.1.1. D1409.1.1. Magic wand brings evil upon person. (Cf. D1254.1, D1254.2.) Irish myth: *Cross.


D1410. **D1410. Magic object renders person helpless.**


D1410.3. D1410.3. Magic fluid takes away magic powers. Fluid is to be sprinkled with a willow branch. (Cf. D1242.) Chinese: Werner 216.

D1410.4. D1410.4. Possession of mermaid's belt gives power over her. (Cf. D1057.) *Fb "bælte" IV 84a.
D1410.5. Serpent charmed into helplessness by magic formula. (Cf. D1273.) Finnish: Kalevala rune 26; India: Thompson-Balys.


D1410.7. Magic bag shaken against enemies renders them helpless in face of mist or poison. (Cf. D1193.) Icelandic: *Boberg.

D1410.8. When spying follower accidentally touches holy man's cloak he loses his eyesight and falls down senseless. (Cf. D1053.) India: Thompson-Balys.


D1411.2. Magic whip holds person fast. (Cf. D1208.) Fb "pisk".


D1411.4. Magic charm binds deer so that it cannot move. (Cf. D1273.) India: Thompson-Balys.

D1412. Magic object pulls person into it.


D1412.3. Flames draw person into them. (Cf. D1271.) Jewish: Neuman.


D1413.0.1. Magic object causes persons to stick together.

D1413.0.1.1. Magic formula causes persons to stick together. (Cf. D1273.) India: Thompson-Balys.

D1413.1. Tree from which one cannot descend. (Cf. D950.) *Type 330; BP II 163ff, *188.

D1413.1.1. Cherry tree from which one cannot descend. (Cf. D950.4.) Breton: Sébillot s.v. "cerisier".

D1413.1.2. Pear tree from which one cannot descend. (Cf. D950.5.) Fb "pærætræ" II 905b.

D1413.1.3. Fig tree from which one cannot descend. (Cf. D950.8.) Italian Novella: Rotunda.

D1413.2. Ring prevents person from rising from chair. (Cf. D1076.) *Fb
"ring" III 60b, 61a.—Icelandic: Boberg.

D1413.3. D1413.3. Sleigh makes person magically hold on. (Cf. D1115.) Fb "kane".

D1413.4. D1413.4. Stairs to which person sticks. (Cf. D1144.) Spanish: Boggs FFC XC 49 No. 330.

D1413.5. D1413.5. Bench to which person sticks. (Cf. D1151.1.) *Type 330.—Irish myth: *Cross.


D1413.7. D1413.7. Basin to which one sticks. (Cf. D1171.12.) *BP II 40 n. 2.


D1413.9. D1413.9. Sack holds person who puts hand into it. (Cf. D1193.) Swiss: Jegerlehner Oberwallis 322 No. 92; Breton: Sébillot Incidents s.v. "blague".

D1413.9.1. D1413.9.1. Wallet (sack) from which one cannot escape. (Cf. D1192.) *Fb "pung" II 897b, "pose" II 864a.—Spanish: Boggs FFC XC 49 No. 330.

D1413.10. D1413.10. Anvil to which one sticks. (Cf. D1202.) Breton: Sébillot Incidents s.v. "enclume".


1413.25. Magic scabbard causes sword to stick to it. (Cf. D1101.5.) Jewish: Neuman.

1414. Magic object renders weapon useless.

1414.0.1. Magic object makes fortifications useless. German: Grimm No. 54.


1414.3. Magic wind causes arms to fall from warrior's hands. (Cf. D906.) Irish myth: Cross.


1414.5. Magic garment makes weapons useless. (Cf. D1052.) Jewish: Neuman.


1415.2. Magic musical instrument causes person to dance. (Cf. D1210.) *Fb "spille" III 488b.

1415.2.1. Magic horn causes dancing. (Cf. D1222.) Type 592; *BP II 501.

1415.2.2. Magic clarinet causes dancing. (Cf. D1223.) Breton: Sébillot Incidents s.v. "clarinette".

1415.2.3. Magic flute causes dancing. (Cf. D1223.1.) *BP II 490—503
passim; *Fb "flöjte".


D1415.2.5. D1415.2.5. Magic fiddle causes dancing. (Cf. D1233.) *Types 559, 592, 853; *Basset RTP XXVI 266; *Fb "Jøde" II 66b, "fiol" I 292b.—Breton: Sébillot Incidents s.v. "violon"; Africa (Gold Coast): Barker and Sinclair 97ff. No. 18.

D1415.2.6. D1415.2.6. Magic lute causes dancing. (Cf. D1232.)

D1415.2.6.1. D1415.2.6.1. Magic lute causes animals to dance. India: Thompson-Balys.


D1417.1. D1417.1. Magic circle prevents escape. (Cf. D1272.) Fb "kreds" II 293.


D1418.1. D1418.1. Magic mist causes person to become lost. (Cf. D902.1.) Irish myth: *Cross.


D1419.3.1. D1419.3.1. Saint's bachall prevents ship from moving. (Cf. D1277.) Irish myth: Cross.


D1420. D1420. Magic object draws person (thing) to it.

D1420.1. D1420.1. Person drawn by magic spell. (Cf. D1273.) Tawney II 571.

D1420.2. D1420.2. Person follows magic receding well. (Cf. D926.) Irish myth: Cross.

D1420.3. D1420.3. Guitar charming all who hear it. (Cf. D1234.) India: Thompson-Balys.

D1420.4. D1420.4. Helper summoned by calling his name. India: Thompson-Balys.


D1421.0.2. Magic ashes summon helper. (Cf. D931.1.2.) India: Thompson-Balys.

D1421.0.3. Magic hair when thrown into fire summons supernatural helper. (Cf. D991.) India: Thompson-Balys.

D1421.1. Magic object summons genie.

D1421.1.1. Magic tinder summons genie. (Cf. D1175.1.) Fb "fyrtøj".

D1421.1.2. Magic fire-steel summons genie. (Cf. D1175.2.) *Type 562.

D1421.1.3. Magic book summons genie. (Cf. D1266.) Chauvin V 262 No. 154; *Fb "bog" IV 54a; Lithuanian: Balys Index No. 3315, Legends Nos. 597ff., 716; Icelandic: Boberg.

D1421.1.4. Magic light summons genie. (Cf. D1162.) *Type 562; *BP II 535; *Fb "lys" II 483a.

D1421.1.5. Magic lamp summons genie. (Cf. D1162.1.) *Type 561; *BP II 544ff.


D1421.1.10. Magic roll of cloth summons demon. (Cf. D1051.) India: Thompson-Balys.


D1421.3. Magic object summons dwarfs. (Cf. F451.)
D1421.3.1. Magic fiddle summons dwarfs. (Cf. D1233.) *Fb "fiol" I 292b.

D1421.3.2. Magic flute summons dwarfs. (Cf. D1223.1.) German: Grimm No. 91.

D1421.3.3. Magic charm summons dwarfs. (Cf. D1273.) German: Grimm No. 113.


D1421.4.1. Magic hairs summon giant. He gives hero some hairs from his own beard. (Cf. D991.) Malone PMLA XLIII 412; India: Thompson-Balys.


D1421.5. Magic object summons army for rescue.


D1421.5.2. Magic charm summons army. (Cf. D1273.) German: Grimm No. 136.

D1421.5.3. Magic sack contains soldiers which appear when it is struck. (Cf. D1193.) German: Grimm No. 54.

D1421.6. Magic object summons fairy.


D1425. Magic object draws lover (husband) to woman.


D1426. Magic object draws woman to man. *Type 562; *BP II 538.


D1426.1. Magic flute compels woman to come to man. (Cf. D1223.1.) Arikara: Dorsey CI XVII 90 No. 27; India: *Thompson-Balys.


D1426.3. Magic pipe compels woman to come to man. (Cf. D1224, D1427.1.) India: Thompson-Balys.
D1427. Magic object compels one to follow.


D1427.2. Woman's arm-tassel lent to ogre compels her to follow him. India: Thompson-Balys.


D1427.4. Lute (rubbed) compels one to follow. (Cf. D1232.) India: Thompson-Balys.

D1427.5. Harp compels one to follow. (Cf. D1231.) India: Thompson-Balys.

D1427.6. Magic club brings thieves to master. (Cf. D1094.) India: Thompson-Balys.

D1428. Magic object fetches another object.

D1428.1. Magic hair draws back quiver from which it has been taken. (Cf. D991.) Pauli (ed. Bolte) No. 150.

D1428.2. Charm causes spearhead to return. (Cf. D1273.) Africa (Benga): Nassau 178 No. 24 version 1.

D1429. Magic object draws person (thing) to it—miscellaneous.

D1429.1. Magic stone turned thrice compels person to return to it. (Cf. D931.) Irish myth: Cross.

D1430. Magic object pursues or captures.

D1431. Magic object pursues.


D1432.1. Water gradually envelops girl filling pitcher and drowns her. Work
of malevolent rice-spirit. India: Thompson-Balys.


D1440. **D1440. Magic object gives power over animals.**


D1441.1.3. D1441.1.3. *Magic fiddle calls animals together*. (Cf. D1233.) *Type 650***.


D1441.1.3.2. D1441.1.3.2. *Magic harp calls animals together*. (Cf. D1231.) India: Thompson-Balys.


D1442. D1442. *Magic object tames or restrains animal.*


D1442.1.1. D1442.1.1. *Mad horse becomes tame when girl's voice reaches his ears*. India: Thompson-Balys.

D1442.2. D1442.2. *Straw on horse's back restrains him*. (Cf. D1276.) *Fb "hest" I 598b.


D1442.4.1. Magic rod tames lions. (Cf. D1254.2.) Jewish: Neuman.

D1442.5. Saint's song silences hound. (Cf. D1275.) Irish myth: Cross.

D1442.6. Magic spell tames animals. (Cf. D1273.) Buddhist myth: Malalasekera I 120, 379, II 389, 917.


D1442.6.2. Magic spell causes birds to roost. Irish myth: Cross. (D1442.6.)


D1442.11. Diamond charms serpents into harmlessness. (Cf. D1071.) India: Thompson-Balys.


D1443. Magic object expels animals.


D1444. Magic object catches animal.


D1444.1.3. Magic branch catches fish. (Cf. D954.) Hawai'i: Beckwith Myth 276.

D1444.1.4. Magic charm allows person to hook mythical eel. (Cf. D1273.) Cook Islands: Beckwith Myth 104.
D1444.2. Charm to catch hare and monkey. (Cf. D1273.) Africa (Angola): Chatelain 183 No. 22.

D1444.3. Magic fishhook catches cats. (Cf. D1257.) Breton: Sébillot Incidents s.v. "hameçon".

D1444.4. Magic song to catch animals. (Cf. D1275.) Finnish: Kalevala rune 14; India: Thompson-Balys.

D1445. Magic object kills animal.

D1445.1. Revelation of magic secret permits animal to be killed. (Cf. D1273.2.) Finnish: Kalevala rune 20.


D1445.4. Magic poem (satire) kills animals. (Cf. D1275.4.) Irish myth: *Cross.

D1445.5. Magic garment kills animals. (Cf. D1052.) Jewish: Neuman.

D1445.6. Magic object burns animals.


D1445.6.2. Magic heavenly fire burns animals. (Cf. D1271.) Jewish: Neuman.

D1446. Magic object prevents animal from straying.


D1446.3. Shepherd's consecrated staff keeps cow from straying. (Cf. D1254.) Swiss: Jegerlehner Oberwallis 302 No. 6.

D1446.4. Saint's staff serves as a shepherd. (Cf. D1254.) *Loomis White Magic 100.


D1447. Magic object protects against wild animals.

D1447.1. Charm protects against wild animals. (Cf. D1273.) *Kittredge Witchcraft 32, 388 n. 84.—Irish: Plummer clxxix, Cross.

D1447.2. Magic garment protects against wild animals. (Cf. D1052.) Jewish: Neuman.
D1447.2.1. Saint's cowl protects fox from hounds. (Cf. D1067.3.1.) Irish myth: Cross.

D1447.3. White ash stick held before snakes causes them to flee. U.S.: *Baughman.

D1449. Magic object gives miscellaneous powers over animals.


D1449.4. Charm prevents fish being caught. (Cf. D1273.) Irish myth: Cross.

D1449.4.1. Poet's incantations drive away fish. (Cf. D1275.4.) Irish myth: Cross.

D1449.5. Magic sand causes crocodile to go ashore. (Cf. D935.1.) India: Thompson-Balys.


D1451. Inexhaustible purse furnishes money. (Cf. D1192.) *Aarne MSFO XXV 116; *Types 564, 566, 580*; *BP I 470ff.; *Fb "pung" II 897b; *Chauvin VI 136 No. 286; *Loomis White Magic 87.—Breton: Sébillot Incidents s.v. "bourse"; English: (Romance) Sir Launfal (Ritson ed.) lines 320ff.; India: Thompson-Balys; Philippine: Fansler MAFLS XII 16, 177.

D1451.1. Inexhaustible pocket furnishes money. (Cf. D1064.) Chauvin VI 104 No. 270 n. 2.—India: *Thompson-Balys; German: Grimm No. 101.

D1451.2. Inexhaustible bag (sack) furnishes money. (Cf. D1193.) *Fb "pose" II 864a.


D1452.3. Lid of casket furnishes money. (Cf. D1174.) India: Thompson-Balys.

D1452.4. Magic conch shell furnishes money. (Cf. D1029.6, D1470.1.41.) India: Thompson-Balys.

D1452.5. Coin put in huge bell fills it with rupees. (Cf. D1288.) India:
Thompson-Balys.

D1454. D1454. Parts of human body furnish treasure.

D1454.1. D1454.1. Hair furnishes treasure. (Cf. D991.)

D1454.1.1. D1454.1.1. Gold and silver combed from hair. Fb "her" 1771b, "guld" I 512a.

D1454.1.1.1. D1454.1.1.1. The devil runs hands through his hair; coins fall to the floor. U.S.: *Baughman.

D1454.1.2. D1454.1.2. Jewels from hair. *Type 403; Köhler-Bolte I 126; *Penzer VIII 59 n. 3; *BP I 100 n. 1; Italian Novella: Rotunda; India: Thompson-Balys.

D1454.2. D1454.2. Treasure falls from mouth. (Cf. D992.2, D1454.3.) *Type 403; *BP I 100 n. 1; Fb "spytte" III 515a.—Icelandic: Snorra Edda Skaldsk. XXXII and XXXVIII; French Canadian: Barbeau JAFL XXIX 10; India: *Thompson-Balys.

D1454.2.1. D1454.2.1. Flowers fall from lips. *BP I 100 n. 1; Köhler-Bolte I 126.—Malone PMLA XLIII 405; India: *Thompson-Balys.


D1454.4. D1454.4. Treasure from tears. (Cf. D1004.)

D1454.4.1. D1454.4.1. Tears of gold. Icelandic: Boberg; India: Thompson-Balys.


D1454.4.3. D1454.4.3. Flowers from tears. Hartland Science 238.

D1454.5. D1454.5. Treasure from excrements. (Cf. D1002.) India: Thompson-Balys; Hindu: Keith 145; N. A. Indian: *Thompson Tales 329 n. 190a; Africa (Yoruba): Ellis 256 No. 4.


D1455.1. D1455.1. Magic mantle provides treasure. (Cf. D1053.) *Type 566; *BP I 470; Aarne MSFO XXV 116.—India: Thompson-Balys.

D1456.1. *Magic beads produce treasure.* (Cf. D1071.1.) Breton: Sébillot Incidents s.v. "chapelet".

D1456.2. *Magic ring provides money.* (Cf. D1076.) *Fb "ring" III 60b; India: *Thompson-Balys; Icelandic: Boberg.


D1457. *Magic building provides treasure.*

D1457.1. *Magic castle (palace) provides treasure.* (Cf. D1131, F771.) Hartland Science 174; Spanish: Boggs FFC XC 56 No. 408*A.


D1461.0.2. *Tree with silver branches.* (Cf. D950, F811.1.2.) Irish myth: Cross.


D1463.1. *Magic mandrake furnishes treasure.* (Cf. D965.1.) **Starck Der Alraun; *Taylor JAFL XXXI 561f.

D1463.2. *Magic calabash furnishes treasure.* (Cf. D965.2.) Africa (Yoruba): Ellis 246.


D1463.5. *Treasure-giving magic flower (gold and silver).* (Cf. D975.) India: Thompson-Balys.


D1465. *Magic food furnishes treasure.*

D1465.1. D1465.1. *Magic bread furnishes treasure.* (Cf. D1031.1.)


D1467.2. D1467.2. *Rubies found in whirlpool in sea.* India: Thompson-Balys.


D1469.3. D1469.3. *Shower of gems from magic anvil.* Irish myth: *Cross.


D1469.5. D1469.5. *Worshipped sex organ of horse provides money, etc.* (Cf. D1029.4.) Icelandic: *Boberg.


D1469.10.1. D1469.10.1. *Ashes from burned snake-woman's body will turn anything into gold.* India: Thompson-Balys.


D1469.13. D1469.13. *Treasure falls from stone lion's mouth.* (Cf. D1268.) India:
Thompson-Balys.


D1469.17. D1469.17. Charm makes treasure rain from sky. (Cf. D1273.) Buddhist myth: Malalasekera II 920.

D1470. **D1470. Magic object as provider.**

D1470.1. D1470.1. Magic wishing-object. Object causes wishes to be fulfilled.—*Types 560, 561, 562, 563, 564, 565, 566, 567, 569; **Aarne MSFO XXV; *Cox Cinderella 484 n. 19; *Chauvin VI 136 No. 286.

D1472.2. D1472.2. Magic object causes food and drink to be furnished.


D1470.1.2. D1470.1.2. Magic wishing-tree. (Cf. D950.) *Cox Cinderella 477; Fb "træ" III 866a; India: *Thompson-Balys, Penzer I 144; BP I 165ff.

D1470.1.3. D1470.1.3. Magic wishing-laurel. (Cf. D965.9.) Cox Cinderella 484 n. 19.


D1470.1.5. D1470.1.5. Magic wishing-apple. (Cf. D981.1.) Fb "ønske" III 1178b.


D1470.1.9. D1470.1.9. Magic wishing-cloth. (Cf. D1051.) German: Grimm No. 54; Icelandic: Boberg; Philippine: Fansler MAFLS XII 230; S. A. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


D1470.1.15. Magic wishing-ring. (Cf. D1076.) Type 560, 665; Aarne MSFO XXV 43; Fb "ønske" III 1178b, "ring" III 60b; Cox Cinderella 484f. n. 19.—Irish myth: Cross; India: *Thompson-Balys; Africa (Thonga): Junod 231.

D1470.1.16. Magic wishing-lamp. (Cf. D1162.1.) Type 561; Aarne MSFO XXV 3—82; BP II 544ff.—Missouri-French: Carrière.


D1470.1.18. Magic wishing-cup. (Cf. D1171.6.) Fb "ønske" III 1178b.; India: Thompson-Balys; Buddhist myth: Malalasekera II 361.


D1470.1.21. Magic wishing-saddle. (Cf. D1209.2.) Fb "ønske" III 1178b.


D1470.1.23. Magic wishing-pipe. (Cf. D1224.) Fb "ønske" III 1178b; Cox Cinderella 484 n. 19.

D1470.1.24. Magic wishing-wand. (Cf. D1254.1.) Cox Cinderella 484f. n. 19; Missouri French: Carrière.


D1470.1.27. Magic wishing-bag. (Cf. D1193, D1274.1.) Thompson-Balys; N. A. Indian (Ojibwa, Potawatomi): Skinner JAFL XXVII 98.


D1470.1.29. Magic wishing-ball. (Cf. D1256.) Cox Cinderella 484 n. 19.


D1470.1.31. Magic wishing-whip. (Cf. D1208.) Cox Cinderella 484 n. 19.

D1470.1.32. Magic wishing-horn. (Cf. D1222.) Cox Cinderella 484 n. 19.
D1470.1.34. Magic wishing-bow. (Cf. D1091.) Cox Cinderella 485.
D1470.1.37. Magic wishing ivory tusk. When struck on ground (only once) provides treasure. Africa (Bulu): Krug JAFJ XXV 113 No. 9.
D1470.1.41. Magic wishing conch shell. (Cf. D1029.6, D1452.4.) India: Thompson-Balys.
D1470.1.42. Magic wishing-jewel. (Cf. D1071.) India: Thompson-Balys; Buddhist myth: Malalasekera I 289, II 422, 1355, 1369.
D1470.1.43. Magic wishing-boat. (Cf. D1121.) India: Thompson-Balys.
D1470.1.44. Magic wishing-quilt. (Cf. D1167.) India: Thompson-Balys.
D1470.1.45. Magic lake: whoever dies in it will have his desires fulfilled in future birth. (Cf. D921.) India: Thompson-Balys.
D1470.1.47. Magic iron measure for wishing. Korean: Zong in-Sob 27.
D1470.1.49. Moon provides by magic. Eskimo (Greenland): Holm 47.
D1470.2. Provisions received from magic object.
D1470.2.1. Provisions received from magic tree. (Cf. D950.) Irish myth: *Cross; German: Grimm No. 123 (food and beds in tree); India: Thompson-Balys; Africa (Zulu): Callaway 217 (cattle emerge from tree when it is cut).
D1470.2.1.1. Leaves turn into fish to feed family. (Cf. D955.) Chinese: Graham.
D1470.2.2. Supplies received from magic box. (Cf. D1174.) India: Thompson-Balys; Africa (Ekoi): Talbot 185.
D1470.2.3. **Horn of plenty (cornucopia.)** (Cf. D1011.1, B115, D1475.1.) Cox Cinderella 473; Greek: Grote I 137; Icelandic: Boberg; India: Thompson-Balys; *Cosquin Contes indiens 517. See also references to B115 and D1475.1.

D1470.2.4. **Supplies from toe of old woman.** (Cf. D995.1.) Africa (Basuto): Jacottet 56 No. 9.

D1470.2.5. **Supplies from magic table.** (Cf. D1153.) Icelandic: *Boberg.

D1470.2.6. **Supplies from bull's belly.** India: Thompson-Balys.

D1470.2.7. **Supplies from bull's dung.** (Cf. D1026.2.) India: Thompson-Balys.

D1470.2.8. **Supplies from magic ashes.** (Cf. D931.1.2.) India: Thompson-Balys.

D1470.2.9. **Supplies from magic skin worn by man.** (Cf. D1024.) S. A. Indian (Toba): Métraux MAFLS XL 93.

D1472. **Food and drink from magic object.** India: *Thompson-Balys; N. A. Indian: *Thompson Tales 335 n. 210; Jamaica: *Beckwith MAFLS XVII 248 No. 25.

D1472.1. **Food or drink received directly from magic object.** Cox Cinderella 473; Chinese: Eberhard FFC CXX 106ff.

D1472.1.1. **Fountain miraculously supports life.** (Cf. D925.) Irish: Plummer cl, *Cross.

D1472.1.2. **Stone provides food.** (Cf. D931.) Jewish: Neuman; India: Thompson-Balys.

D1472.1.2.1. **Man strikes stone: wine flows.** (Cf. D1472.1.23, D1567.6.) Swiss: Jegerlehner Oberwallis 309 No. 9.

D1472.1.2.2. **Rock produces wine.** Herder sees resemblance of stone to wine cask. He strikes it and wine flows. (Cf. D931, D1472.1.2.) Swiss: Jegerlehner Oberwallis 327 No. 21.

D1472.1.2.3. **Magic pebble provides food.** (Cf. D930.) Jewish: Neuman.

D1472.1.2.4. **Magic rock supplies water.** (Cf. D930.) Jewish: Neuman.

D1472.1.3. **Magic tree supplies food.** German: Grimm No. 82; Jewish: Neuman; Buddhist myth: Malalasekera II 555; Hawaii: Beckwith Myth 287.

D1472.1.3.1. **Magic lime tree distills sustenance for saint.** (Cf. D950.7.) Irish: Plummer cliii, Cross.

D1472.1.3.2. **Food-providing leaf.** (Cf. D955.) Hawaii: Beckwith Myth 491.

D1472.1.4. **Vegetable supporting life without other food.** (Cf. D1034.) Icelandic: Boberg.
D1472.1.5. Magic palace supplies food and drink. (Cf. D1132.) Irish: Beal XXI 311; Spanish: Boggs FFC XC 56 No. 408*A.

D1472.1.6. Magic kitchen supplies food and drink. (Cf. D1141.1.) Hindu: Tawney II 226.

D1472.1.7. Magic table supplies food and drink. (Cf. D1153.) *Types 563, 564, 569; BP I 349ff., 464ff.; **Aarne JSFO XXVII 1—96; *Chauvin V 259, 272 No. 154.—Swiss: Jegerlehner Oberwallis 297 No. 28; Icelandic: Boberg.

D1472.1.8. Magic table-cloth supplies food and drink. (Cf. D1153.1.) *Type 569; Irish myth: Cross; Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "serviette"; Missouri French: Carrière; Italian: Basile I No. 1.

D1472.1.9. Magic pot supplies food and drink. (Cf. D1171.1.) *Types 565; BP II 438; *Fb "potte" II 867a.—India: *Thompson-Balys; Chinese: Eberhard FFC CXX 106; Africa (Gold Coast): Barker and Sinclair 40f. No. 4.

D1472.1.10. Magic coffee-pot supplies drink. (Cf. D1171.1.1.) Fb "tønde" III 934b.

D1472.1.11. Magic cauldron supplies food. (Cf. D1171.2.) Brown MPh XIV 585; Irish myth: *Cross.


D1472.1.18. Magic barrel supplies drink. (Cf. D1171.9.) Fb "tønde" III 934b.—Swiss: Jegerlehner Oberwallis 297 No. 6; U.S.: Baughman.
Magic food-basket (vessel) supplies food. (Cf. D1171.11.) Irish myth: *Cross; Welsh: MacCulloch Celtic 192.

Magic plate supplies food. (Cf. D1172.1.) Fb "tønde" III 934b; India: *Thompson-Balys


Magic bag (sack) supplies food. (Cf. D1193.) *Types 563, 564; *Aarne JSFO XXVII 1—96 passim; BP I 349ff.; *Chauvin V 259, 272 No. 154; *Kittredge Witchcraft 165, 483 nn. 14—16.—India: *Thompson-Balys; Chinese: Eberhard FFC CXX 106; Eskimo (Greenland): Rasmussen I 368, III 247, Rink 401.

Man compels food to enter magic sack. Spanish: Boggs FFC XC Type 330.


Magic basket supplies food. (Cf. D1171.11.) Tonga: Gifford 113.

Part of animal's body supplies food or drink.

Magic drinking horn supplies drink. (Cf. D1171.6.3.) Irish myth: Cross.

Jawbone of ass supplies water. (Cf. D1013.) Jewish: Neuman.

Food and drink from elk's ears. (Cf. D1011.2.) Klikitat: Jacobs CU XIX 3.

Body of tortoise provides food. (Cf. D1010.) Chinese: Eberhard FFC CXX 106.

Magic urn supplies drink. (Cf. D1171.15.) Irish myth: Cross.


Magic well supplies food. (Cf. D926.) Irish myth: Cross; Chinese: Eberhard FFC CXX 106.


Magic sheepskin supplies food. (Cf. D1025.8.) India: Thompson-Balys.

Magic ashes produce food. (Cf. D931.1.2.) India: Thompson-Balys.

Magic food-providing sticks. (Cf. D1094.) India: Thompson-Balys.
D1472.1.32. Magic fiddle provides food. (Cf. D1233.) India: Thompson-Balys.


D1472.1.34. Part of human body furnishes food.

D1472.1.34.1. Magic finger provides food. (Cf. D996.1.) Jewish: Neuman.

D1472.1.34.2. Stream flows from man's head. (Cf. D992.) Jewish: Neuman.

D1472.1.35. Water flows from axe. (Cf. D1206.) Philippine (Tinguian): Cole 91.


D1472.2. Magic object causes food and drink to be furnished. (Cf. D1470.1.) Chinese: Graham.


D1472.2.2. Magic wishing-drum supplies food. (Cf. D1211.) Africa (Gold Coast): Barker and Sinclair 90 No. 16; (Eko): Talbot 47.

D1472.2.3. Magic wishing-pipe supplies game. (Cf. D1224.) Central Algonquin: Skinner JAFL XXVII 98.

D1472.2.4. Charm prepares feast. (Cf. D1273.) India: Thompson-Balys; Jewish: Neuman; Marquesas: Handy 114; Africa (Fjort): Dennett 60 No. 9.


D1472.2.6. Magic pumpkin yields year's supply of rice. (Cf. D981.11.) India: Thompson-Balys.


D1472.2.8. Magic musical pipe causes food to fall from sky. (Cf. D1031.1.1, D1224.) India: Thompson-Balys.

D1472.2.9. Magic mallet produces provisions. (Cf. D1209.4.) Korean: Zong in-Sob 144.

D1472.2.11. *Magic knife stuck in tree causes wine to flow.* (Cf. D1173.)
Swiss: Jegerlehner Oberwallis 293 No. 1.


D1475.1. D1475.1. *Magic soldier-producing horn.* (Cf. D1222, D1470.2.3.) *Aarne MSFO XXV 117; *Types 566, 569; *BP I 470ff.


D1475.4. D1475.4. *Magic soldier-producing hat.* (Cf. D1067.1.) *Fb "hat" I 563b.— Breton: Sébiliot Incidents s.v. "chapeau".


D1477. D1477. *Magic object furnishes livestock (oxen, horses, etc.).*


D1482.1. D1482.1. *Oil comes out of sacred white stone.* (Cf. D931.) India: Thompson-Balys.


D1487.1. **Magic ring makes seaweeds grow.** (Cf. D1076.) Breton: Sébillot Incidents s.v. "bague".

D1487.2. **Consecrated bread makes vegetables grow.** (Cf. D1031.1.) Kittredge Witchcraft 149, 469 n. 109.

D1487.3. **Magic spell makes tree grow.** (Cf. D1273.) Irish myth: *Cross.

D1488. **Magic object provides wood.** Chinese: Eberhard FFC CXX 108.

D1500. **Magic object controls disease.** Irish myth: Cross.

D1500.0.1. **Magic book controls disease.** (Cf. D1266.) Jewish: Neuman.

D1500.1. **Magic object heals diseases.** **Seligmann; *De Cock Volksgeneeskunde; Brown Iwain 44; Irish myth: *Cross.


D1500.1.2. **Sacred healing stone.** (Cf. D931.) Irish: Plummer clvii, *Cross; Icelandic: *Boberg; Jewish: Neuman.

D1500.1.3. **Magic healing fruit.** (Cf. D980.)
D1500.1.5.1. Magic healing apple. (Cf. D981.1, H1333.3.1.5.) *Chauvin VI 133 No. 286; Hdwb. d. Mährchen s.v. "Apfel" n. 2; Irish myth: *Cross; Chinese: Eberhard FFC CXX 253 No. 196.

D1500.1.6. Ghoulish magic object cures disease. (Cf. D1278.)

D1500.1.6.1. Corpse's hand as remedy. (Cf. D996.) Kittredge Witchcraft 142, 459f. nn. 8, 9; England: Baughman.

D1500.1.6.2. Churchyard mould as remedy. (Cf. D1278.1.) Seligmann 148; *Fb "grav" IV 184a; Irish myth: *Cross (D1500.1.28.1).

D1500.1.6.2.1. Consecrated clay as remedy. (Cf. D935.2.) Irish myth: *Cross (D1500.1.28.2).

D1500.1.7. Parts or products of human body cure disease.

D1500.1.7.1. Powdered skull as remedy. (Cf. D992.) Kittredge Witchcraft 142, 460 nn. 14, 15; England: Baughman.

D1500.1.7.1.1. Magic head (of saint) heals diseases. (Cf. D992, D1500.1.13.) Irish myth: Cross (D1500.1.6.1).

D1500.1.7.2. Magic healing spittle. (Cf. D1001, D1505.2.) *Fb "spytte" III 514b, 515a; Irish: Plummer clxxvii, *Cross (D1500.1.8); Jewish: Neuman.


D1500.1.7.3. Magic healing blood. (Cf. D1003.) *Fb "blod" IV 46b; Penzer I 98; *Kittredge Witchcraft 31, 386 n. 67; Irish myth: *Cross (D1500.1.9); Italian Novella: Rotunda.

D1500.1.7.3.1. Blood of executed man as remedy. *Fb "blod" IV 47a.

D1500.1.7.3.2. Blood of saint as cure. Irish: Plummer clxxxi, *Cross (D1500.1.9.2); *Loomis White Magic 104; Icelandic: Boberg (D1500.1.9.2).

D1500.1.7.3.3. Dragon's heart-blood as remedy. (Cf. B11.2.9, D1015.1, D1016) *Type 305*.

D1500.1.7.3.4. Bath in blood of king as remedy. Irish myth: *Cross (D1500.1.9.4).


D1500.1.10. Sacred objects cure disease. (Cf. V150.)

D1500.1.10.1. Consecrated bread as cure. (Cf. D1031.1.1.) Kittredge
Witchcraft 149, 469 nn. 110, 112; *Loomis White Magic 105; Irish myth: Cross.

D1500.1.10.2. Consecrated wine as magic cure. (Cf. D1046.1.) Kittredge Witchcraft 148, 469 nn. 97—101.

D1500.1.10.2.1. Wine blessed by saint or received from the saint's hand cures various ills. *Loomis White Magic 104.

D1500.1.10.3. Money from offertory as cure. (Cf. D1288.) Kittredge Witchcraft 151, 470f. n. 126; England: Baughman.

D1500.1.10.4. Consecrated grain as remedy. (Cf. D973.) Irish myth: Cross.

D1500.1.10.5. Consecrated ale as magic cure. (Cf. D1045.1.) Irish myth: Cross (D1500.1.34).

D1500.1.10.6. Lime used in building church as cure. (Cf. D931.1.4.) Irish myth: Cross (D1500.1.35).


D1500.1.13. Saint's possessions cure disease. (Cf. V221.)


D1500.1.13.2. Saint's cowl as magic cure. (Cf. D1067.3.1.) Irish: Plummer clxxx, Cross.


D1500.1.15.2. Ring made of coffin-hinge as remedy. Kittredge Witchcraft 142, 461 n. 33; England: Baughman.

D1500.1.17. Magic weapon cures disease. (Cf. D1080.)


D1500.1.18. Magic healing water. (Cf. D1242.1.) *Type 590; Seligmann 13ff., *106; Fb "vand" III 1001b, "livets vand" II 439b; MacCulloch Childhood 67ff.—Irish myth: *Cross; Babylonian: Spence 178; Jewish: Neuman; Arabian: Burton Nights S VI 213; India: Thompson-Balys; Buddhist myth: Malalasekera I 23; N. A. Indian: *Thompson Tales 354 nn. 279, 279a.

D1500.1.18.1. Dew from saint's grave as cure. (Cf. D1500.1.10.) Irish: Plummer clxxx, Cross.

D1500.1.18.1.1. Water which had contact with the tombs of holy men proved curative. *Loomis White Magic. 104.

D1500.1.18.1.2. Water from saint's washing as remedy. Loomis White Magic 104; Irish myth: *Cross.

D1500.1.18.2. Baptismal water as remedy. (Cf. D1242.1.1.) Kittredge Witchcraft 150ff., 470 nn. 117—122; England: Baughman.


D1500.1.18.5. Water from bullaun (hollowed-out stone) as remedy. (Cf. D931.) Irish myth: Cross.


D1500.1.21. Magic healing wand. (Cf. D1254.1.) Breton: Sébillot Incidents s.v. "baguette".


D1500.1.25. Magic garment as remedy. (Cf. D1052.) Jewish: Neuman.


D1500.1.27. Magic musical instrument as cure for disease. (Cf. D1210.)

D1500.1.27.1. Magic healing harp. (Cf. D1231.) India: Thompson-Balys.

D1500.1.27.2. Magic healing bell. (Cf. D1213.) Irish myth: *Cross (D1500.1.32).

D1500.1.28. Earth as remedy. (Cf. D935, D1503.12.) Seligmann 144ff., *154; England: Baughman.


D1500.1.32. Magic comb as cure. (Cf. D1072.1.) India: Thompson-Balys.

D1500.1.33. Parts or products of animal cure disease.


D1500.1.33.1.1. Cures by the milk of the mothers of saints. (Cf. D1500.1.10.) *Loomis White Magic 104.


D1500.1.33.2. Flesh of white cow with red ears as only cure for mysterious illness. (Cf. D1032.) Irish myth: Cross.

D1500.1.33.3. Magic animal dung. (Cf. D1026.)

D1500.1.33.3.1. Magic bird dung cures. (Cf. D1026.1.) India: Thompson-Balys.

D1500.1.33.4. Hide of sheep or goat as cure. (Cf. D1025.8.) India: Thompson-Balys.

D1500.1.33.5. Fish head cures disease. (Cf. D1011.) Chinese: Eberhard FFC CXX 42.

D1500.1.34. Magic writings heal. (Cf. D1266.1.) Icelandic: *Boberg.

D1500.1.35. Magic healing handkerchief. (Cf. D1056.1.) S. A. Indian (Chiriguano): Métraux RMLP XXXIII 182.
D1500.1.36. Sweat used in medicine. Irish myth: Cross.

D1500.1.37. Urine used in medicine. (Cf. D1002.1.1.) Irish myth: Cross.

D1500.1.38. M. healing mountain. (Cf. D932.) Icelandic: Boberg.


D1500.2.2. Charm against sickness. (Cf. D1273.) Kittredge Witchcraft 40, *396 n. 145, 146; England: Baughman.

D1500.2.3. Magic picture prevents disease. (Cf. D1266.2, D1586.1.) Alphabet No. 471; Chinese: Werner 139.

D1500.2.4. Magic circle prevents disease. (Cf. D1272.) Fb "kreds" II 293.

D1500.2.5. Eating magic pig prevents disease. (Cf. B184.3.) Irish myth: Cross.


D1500.2.7. Magic tree bears prophylactic fruit. (Cf. D950.) Irish myth: Cross.

D1500.2.8. Snake liver prevents disease. (Cf. D1015.4.) Chinese: Eberhard FFC CXX 32.


D1500.3.1. Charm shifts diseases to another person. (Cf. D1273.) Kittredge Witchcraft 32, 388 n. 86.

D1500.3.1.1. Saint causes pain of sick man to be transferred to himself. *Loomis White Magic 106.

D1500.3.2. Disease transferred to saint's bell. (Cf. D1213.) Irish: Plummer clxxvi, *Cross.


D1500.4.2.1. Saint's breath makes men drunk. *Loomis White Magic 46.

D1500.4.2.2. Saint's breath causes death. (Cf. D1005.) *Loomis White Magic 46f.
D1500.4.3. **Magic pond causes disease.** (Cf. D921.) Irish myth: *Cross.

D1500.4.3.1. **Magic tank causes disease.** (Cf. D921.4.) India: Thompson-Balys.

D1500.4.4. **Ray of sunlight causes leprosy.** (Cf. D1162.) Jewish: Neuman.

D1500.4.5. **Gloves thrown after ship cause disease.** (Cf. D1066.) Icelandic: Flateyjarbyk 144-45.

D1500.4.6. **Ashes cause leprosy.** (Cf. D931.1.2.) Jewish: Neuman.

D1500.4.7. **Magic bed causes disease.** (Cf. D1154.1.) Jewish: Neuman.

D1501. **Magic object assists woman in childbearing.** Irish myth: *Cross.

D1501.1. **Charms prevent barrenness or miscarriage.** (Cf. D1273.) Kittredge Witchcraft 32, 388 n. 89; Irish myth: *Cross; India: Thompson-Balys.

D1501.1.1. **Mistletoe used by druids to prevent barrenness.** Irish myth: *Cross.


D1501.3. **Magic plant makes childbirth easy.** (Cf. D965.) Icelandic: MacCulloch Eddic 331.

D1501.4. **Magic fruit from Yggdrasil placed in fire makes childbirth easy.** (Cf. D981.) Icelandic: MacCulloch Eddic 331, Boberg (D1501.2).

D1501.5. **Magic belt assists in childbirth.** (Cf. D1057.) Icelandic: *Boberg.

D1501.6. **Amulet assists in childbirth.** (Cf. D1070.) Jewish: Neuman.

D1501.7. **Leaves assist in childbirth.** (Cf. D955.) Marquesas: Handy 58.

D1501.8. **Medicine causes woman to bear twins.** (Cf. D1241.) Africa (Fang): Tessman 90.

D1502. **Magic object cures particular diseases.** Irish myth: *Cross.

D1502.1. **Magic object cures headache.**

D1502.1.1. **Charm for headache.** (Cf. D1273.) Irish myth: *Cross.

D1502.2. **Magic object cures toothache.** England: Baughman.

D1502.2.1. **Dead man’s tooth as cure for toothache.** (Cf. D1009.2.1.) Kittredge Witchcraft 142, 460 nn. *11, 13.

D1502.2.2. **Charm for toothache.** (Cf. D1273.) Kittredge Witchcraft 33, 389 n. *105.—England: Baughman.

D1502.2.3. **Magic object cures scrofula.**
D1502.2.3.1. D1502.2.3.1. Hangman's noose cures scrofula. (Cf. D1278.) Kittredge Witchcraft 461 n. 22; England: Baughman.

D1502.3. D1502.3. Magic object cures fever. (Cf. D2161.1.2.)


D1502.4.2.1. D1502.4.2.1. Blood of children (innocent maidens) as cure for leprosy. Child I 47, 50 n., IV 441b, V 285; Penzer I 98 n.; Alphabet No. 713.

D1502.4.3. D1502.4.3. Touching magic boat with exposed child in it cures leprosy. (Cf. D1121.) Jewish: Neuman.


D1502.5.1. D1502.5.1. Bath in blood of king as cure for mange. (Cf. D1500.1.9.4, F872.3.) Irish myth: Cross.


D1503.3. Charm for wounds. (Cf. D1273.) Kittredge Witchcraft 32, 387 n. 80.—Irish myth: *Cross; England: *Baughman; Breton: Sébillot Incidents s.v. "blessure".

D1503.3.1. Charm for burns or scalds. (Cf. D1273.) England, U.S.: Baughman (D1500.1.23.1).


D1503.10.1. Grass and flowers which grew upon a saint's grave are good for cures. (Cf. D975.) *Loomis White Magic 105.


D1503.15. Wound healed with own blood. (Cf. D1003.) Hawaii: Beckwith Myth 118.

D1503.16. Wound healed by water from place wounded man's heel dragged. (Cf. D1240.) Marquesas: Handy 117.


D1504. Magic object stanches blood.

D1504.1. Charm stanches blood. (Cf. D1273.) Kittredge Witchcraft 32, 387
D1504.2. **D1504.2. Amulet cures nosebleed.** (Cf. D1070.) Jewish: Neuman.

D1505. **D1505. Magic object cures blindness.** *Type 550.*

D1505.1. **D1505.1. Herbs restore sight.** (Cf. D965.) *Chauvin II 193 No. 12, V 14 No. 9.—India: *Thompson-Balys.


D1505.3. **D1505.3. Magic feather restores sight.** (Cf. D1021.) Spanish: Boggs FFC XC 59 No. 425D*.

D1505.4. **D1505.4. Magic honey restores sight.** (Cf. D1037.) Hindu: Keith 158.

D1505.5. **D1505.5. Magic water restores sight.** (Cf. D1242.1.) *Types 590, 613; Christiansen FFC XXIV 79.—India: *Thompson-Balys; Irish myth: Cross; Missouri French: Carrière.

D1505.5.1. **D1505.5.1. Bird's tears restore sight.** (Cf. B736.) Spanish: Boggs FFC XC 59 No. 425D.

D1505.5.2. **D1505.5.2. Dew restores sight.** (Cf. D902.2.) Christiansen FFC XXIV 78.

D1505.5.2.1. **D1505.5.2.1. Dew falling on St. John's Night restores sight.** (Cf. D902.2.) *Fb "Sankt Hansdag" III 161a.

D1505.5.3. **D1505.5.3. Magic fountain restores sight.** (Cf. D925.) Breton: Sébillot Incidents s.v. "fontaine"; Icelandic: Boberg.

D1505.5.4. **D1505.5.4. Holy spring restores sight.** (Cf. D927, V134.) *Fb "blind" IV 45b; Irish myth: *Cross.

D1505.5.5. **D1505.5.5. Magic coconut water restores sight.** Marquesas: Beckwith Myth 485.


D1505.10. **D1505.10. Saint's breath restores sight.** (Cf. D1005.) Irish myth: Cross.

D1505.10.1. **D1505.10.1. Hero's breath restores sight.** India: Thompson-Balys.

D1505.11.1. Charm for removing object from eye. U.S.: *Baughman (D1500.1.23.3.)


D1505.18. Tree restores sight. (Cf. D950.)


D1507. Magic object restores speech.

D1507.1. Magic ring restores speech. (Cf. D1076.) Fb "ring" III 60b.


D1507.8. **D1507.8.** Magic gold taken from hill restores speech when it is laid under the tongue of dumb person. Icelandic: Flateyjarbyk I 250, Boberg.

D1508. **D1508.** Magic object restores reason.


D1508.2. **D1508.2.** Music restores reason. (Cf. D1275.1.) Dickson 121.

D1508.3. **D1508.3.** Jackal-tooth as cure for madness. (Cf. D1011.) India: Thompson-Balys.

D1508.4. **D1508.4.** Soup made of black dog's head cures madness. (Cf. D1032.3.) Chile: Jijena Sanchez 137.

D1511. **D1511.** Magic object cures drunkenness.


D1512. **D1512.** Magic object cures ulcers.


D1514.1. **D1514.1.** Magic music relieves pain. (Cf. D1275.1.) Irish myth: *Cross.

D1514.2. **D1514.2.** Magic girdle relieves pain. (Cf. D1057.1.) Jewish: Neuman.

D1514.3. **D1514.3.** Charm for pain. (Cf. D1273.) England, U.S.: Baughman (D1500.1.23.2).


D1515.1. **D1515.1.** Remedies for poison. Irish myth: Cross.

D1515.2. **D1515.2.** Charms as antidote for poison. (Cf. D1273.) Kittredge Witchcraft 32, 387 nn. 82, 83; England: Baughman.

D1515.2.1. **D1515.2.1.** Charms as antidote for snakebite. (Cf. D1273, D1515.4.) Kittredge Witchcraft 32, 389 n. 101; India: Thompson-Balys.

D1515.3. **D1515.3.** Bath in milk of white, hornless cows as antidote for poison. Irish myth: Cross.

D1515.4. **D1515.4.** Antidote for snakebite. (Cf. D1515.2.1.) Jewish: Neuman.

D1515.4.1. **D1515.4.1.** Maid cuts off pap to heal man's serpent wound. (Cf. D1009.3.) English: Child V 177.
D1515.4.2. Snake stone applied to snakebite absorbs poison. (Cf. D930.) Scotland: Baughman.

D1515.4.3. Hind's horns as antidote for snakebite. (Cf. D1011.1.) Jewish: Neuman.

D1515.4.4. Body of gnat as antidote for snakebite. (Cf. D1010.) Jewish: Neuman.

D1515.4.5. Sight of brass serpent as antidote for snakebite. (Cf. D1268.3.) Jewish: Neuman.


D1515.5. Remedy for mad dog bite. Irish myth: Cross (D1519.3).


D1517. Cure for insect's sting.


D1518.2. Root restores amputated hands and feet. (Cf. D967.) India: Thompson-Balys.

D1518.3. Hero's breath returns head to headless horseman. (Cf. D1005.) India: Thompson-Balys.


D1520.1. Magic transportation by bough. (Cf. D954.) *Chauvin V 229 No.
Transportation by stretching and swaying tree. The tree stretches and bends over so as to land hero in a distant country. (Cf. D482.) Tahiti, Melanesia, Indonesia: Dixon 66.

Transportation by hollow tree. (Cf. D950, D1532.7.) India: Thompson-Balys.

Magic transportation by cloud. (Cf. D901.) Chauvin V 230 No. 130; Irish myth: Cross.

Magic transportation by hairs. (Cf. D991.) Chauvin V 230 No. 130.

Magic transportation by golden apple. (Cf. D981.1, F813.1.1.) *Fb "guldæble" I 516a.

Magic transportation by animal skin.

Magic transportation by skin of fish. (Cf. D1025.2.) Chauvin V 230 No. 130.

Magic transportation by dog skin. (Cf. D1025.6.) Eskimo (Greenland): Rasmussen III 54.

Magic transportation by seal skin. (Cf. D1025.9.) Eskimo (Bering Strait): Nelson RBAE XVIII 512.

Magic transportation by horse skin. (Cf. D1025.7.) Chinese: Eberhard FFC CXX 79.

Magic transportation by cloak (cape). (Cf. D1053.) *Fb "guldmuntering".

Magic transportation by saber. (Cf. D1082.) Chauvin V 230 No. 130.


Magic transportation by garter. (Cf. D1063.) Chauvin V 230 No. 130.


Magic transportation by sandals. (Cf. D1065.5.) India: Thompson-Balys.

Magic transportation by cap (hat). (Cf. D1067.1, D1067.2.) *Type 566; Chauvin V 229 No. 130; Greek: Fox 195.
D1520.12. **Magic transportation by ring.** (Cf. D1076.) Chauvin V 229 No. 130; India: *Thompson-Balys; Icelandic: Boberg.

D1520.13. **Magic transportation by arrow.** (Cf. D1092, D1526.1.) Chauvin V 230 No. 130.

D1520.14. **Transportation in magic carriage.** (Cf. D1111.) Chauvin V 229 No. 130.

D1520.15. **Transportation in magic ship.** (Cf. D1123, D1521.2, D1525, D1533.1.) Finnish: Kalevala rune 39; Greek: Fox 138; Irish myth: Cross.

D1520.15.1. **Sailing against a contrary wind, current and tide.** *Loomis White Magic 90.

D1520.16. **Magic transportation by chair.** (Cf. D1151.2.) Chauvin V 229 No. 130; India: Thompson-Balys.

D1520.17. **Magic transportation by sofa.** (Cf. D1154.2.) Chauvin V 230 No. 130; India: Thompson-Balys.

D1520.17.1. **Magic transportation on flying bedstead.** (Cf. D1154.1.) India: *Thompson-Balys.

D1520.17.2. **Transportation on magic couch.** (Cf. D1154.) India: Thompson-Balys.

D1520.18. **Magic transportation by hammock.** (Cf. D1154.3.) Africa (Vai): Ellis 200 No. 18 (Type 653).

D1520.18.1. **Transportation on magic swing.** (Cf. D1154.3.1.) India: Thompson-Balys.

D1520.18.2. **Transportation in magic palanquin.** (Cf. D1154.3.2.) India: Thompson-Balys.

D1520.19. **Magic transportation by carpet.** (Cf. D1155, D1118, D1118.1.) *Chauvin V 230 No. 130; Fb "luftrejse" II 457; Icelandic: *Boberg; India: *Thompson-Balys; Cape Verde Islands: Parsons MAFLS XV (1) 111 No. 39; Philippine: Fansler MAFLS XII 137.

D1520.20. **Transportation by magic throne.** (Cf. D1156.) Chauvin V 230 No. 130; India: Thompson-Balys.

D1520.21. **Transportation by magic platform.** (Cf. D1157.) Chauvin V 230 No. 130.

D1520.22. **Transportation by magic pitcher.** (Cf. D1171.4.) Chauvin V 230 No. 130.

D1520.23. **Transportation by magic goblet.** (Cf. D1171.6.2.) Greek: *Frazer Apollodorus I 213 n. 2.

D1520.24. **Transportation by magic box.** (Cf. D1174.) Chauvin V 230 No. 130.
D1520.25. Transportation by magic bag. (Cf. D1193.) Fb "rænsel".


D1520.27.1. Magic transportation by club. (Cf. D1094.) India: Thompson-Balys.


D1520.29. Transportation by magic jewel. Italian Novella: Rotunda; Icelandic: Boberg.

D1520.29.1. Transportation by magic pearl. (Cf. D1071.) Jewish: bin Gorion Born Judas III 159.


D1520.32. Magic transportation on antlers. (Cf. D1011.1.) N. A. Indian (Calif.): Gayton and Newman 75.

D1520.33. Magic transportation on musical bow. (Cf. D1210.) N. A. Indian (Calif.): Gayton and Newman 79; India: Thompson-Balys.

D1520.34. Transportation by means of necklace. (Cf. D1073.) German: MacCulloch Eddic 261.


D1520.36. Transportation by magic stone. (Cf. D931.) India: Thompson-Balys.


D1521. Miraculous speed from magic object.

D1521.1. Seven-league boots. Boots with miraculous speed. (Cf. D1065.1.) *Type 328; *Saiztyves Perrault 283, 286; *Fb "sko" III 288a, "støvle" III 642a.— Breton: Sébillot Incidents s.v. "bottes"; French Canadian: Barbeau JAFL XXIX 10; England: *Baughman; India: Thompson-Balys; Chinese: Eberhard FFC CXX 253; Philippine: Fansler MAFLS XII 177.

D1521.1.1. Sandals with magic speed. India: Thompson-Balys.

D1521.2.1. Ship as swift as a bird. Icelandic: Boberg.

D1521.3. Sleigh as swift as thought. (Cf. D1115.) *Taylor FFC LXX 45ff.


D1521.5. Jewel gives miraculous speed. (Cf. D1071.)


D1523.1. Self-propelling wagon. (Cf. D1113.) *Type 675; Fb "vogn" III 1078a.

D1523.2. Self-propelling (ship) boat. (Cf. D1121, D1123, D1520.15.) *Barry JAFI XXVIII 195; Irish myth: *Cross; Breton: Sébillot Incidents s.v. "bateau"; India: *Thompson-Balys; Marquesas: Handy 46; N. A. Indian: *Thompson Tales 275 n. 14a; Africa (Fang): Trilles 137. See also references to D1520.15.

D1523.2.1. Automatic oar. (Cf. D1124.) Breton: Sébillot Incidents s.v. "aviron".

D1523.2.2. Boat propelled by magic awl. (Cf. D1187.) Breton: Sébillot Incidents s.v. "alène".

D1523.2.3. Boat propelled by magic wand. (Cf. D1254.1.) Breton: Sébillot Incidents s.v. "navigation".

D1523.2.4. Boat obeys master's will. *Kittredge Witchcraft 16; Irish myth: *Cross; England: Baughman.


D1523.2.8. Magic boat is rowed by two wooden figures as soon as it is put on water. (Cf. D1524, D1620.) India: Thompson-Balys.

D1523.3. Bundle of wood magically acts as riding horse. Italian: Basile I No. 3.

D1524. Magic object enables person to cross water.


D1524.1.1. Medicine on feet permits man to walk on water. (Cf. D1241.)
Zanzibar: Bateman 207 No. 10.


D1524.1.2.1. D1524.1.2.1. *Saint casts staffs to distant island.* Staff that reaches owner shall have island. (Cf. D1254.) Irish myth: Cross.

D1524.1.3. D1524.1.3. *Saint spreads his cloak (or other clothes) upon the water and rides to his desired destination.* (Cf. D1053.) *Loomis White Magic 91.


D1524.2. D1524.2. *Clothes carry owner over water.*

D1524.2.1. D1524.2.1. *Boots carry owner on sea.* (Cf. D1065.1.) Irish myth: *Cross (D1524.2); Breton: Sébillot Incidents s.v. "bottes".

D1524.2.2. D1524.2.2. *Belt carries owner over water.* (Cf. D1057.) Philippine (Tinguian): Cole 43, 55.


D1524.3.1. D1524.3.1. *Stone canoe.* (Cf. D1122.) N. A. Indian (Ojibwa): Schoolcraft Hiawatha 223.

D1524.3.2. D1524.3.2. *Saint's bell carried on floating stone.* (Cf. D1213.) Irish myth: *Cross.


D1524.8. D1524.8. *Leaf serves as boat.* (Cf. D955, D1121.)


D1524.10. D1524.10. *Magic staff comes to one over water.* (Cf. D1254.) Marquesas: Handy 134.


D1525.1. Magic hood enables person to pass under water. (Cf. D1067.3.) Irish myth: Cross.

D1526. Magic object thrown ahead carries owner with it.

D1526.1. Magic arrow flight. Man keeps ahead of arrow which he shoots. (Cf. D1092.) N. A. Indian: *Thompson Tales 315 n. 145a.

D1526.2. Magic ball flight. Man throws ball and is carried along with it. (Cf. D1256.) N. A. Indian: *Thompson Tales 315 n. 145b.

D1526.3. Magic pistol forces one to run behind the ball. (Cf. D1096.2.) Breton: Sébillot Incidents s.v. "pistolet".

D1531. Magic object gives power of flying.

D1531.1. Mustard seeds give power of flying. (Cf. D971.1.) Penzer II 63f.


D1531.3. Magic sword gives power of flying. (Cf. D1081.) *Penzer IV 235f.


D1531.7. Witch flies with aid of magic juice. (Cf. D981.0.1.) U.S.: Baughman.


D1532. Magic object bears person aloft.


D1532.3. D1532.3. Magic shoes bear person aloft. (Cf. D1065.2.) Penzer I 24 n. 1, III 56; Fb "sko" III 288a; India: Thompson-Balys.

D1532.3.1. Special shoes enable hero to climb a stone pillar. Chinese: Graham.

D1532.4. D1532.4. Magic sandals bear person aloft. (Cf. D1065.5.) Greek: *Frazer Apollodorus I 153 n. 3.


D1533.1.1. Magic land and water ship. (Cf. D1123.) *Type 513B; *BP II 79ff., III 272; *Fb "skib" III 242b; *Cosquin Contes indiens 452ff.; *Brown Iwain 112; Köhler-Bolte I 134, 192f.—Irish myth: *Cross; Norse: MacCulloch Eddic 108—09; Breton: Sébillot Incidents s.v. "bateau".


D1533.2. D1533.2. Vehicle travels above and below ground.
D1533.2.1. Box which travels above or below ground. (Cf. D1174.) Breton: Sébillot Incidents s.v. "coffre".

D1539. Miscellaneous forms of magic transportation.

D1539.1. Magic elevator. Stone on which one steps carries one underground. (Cf. D931.) German: Grimm No. 163.


D1539.3. Magic staves enable man to gain precipitous height. (Cf. D1254.) Irish myth: Cross.


D1540.1. Magic bag controls storm, mist, darkness, etc. (Cf. D1193.) Icelandic: *Boberg.

D1540.2. Magic white, red and yellow stone causes hail, sunshine or fire, according to which side is scratched. (Cf. D931.) Icelandic: Boberg.


D1541.0.1. Charms control storms. (Cf. D1273.) Kittredge Witchcraft 32, 388 n. 94.


D1541.1. Magic object raises storm.


D1541.1.4. Shirt laid upon altar raises storm. (Cf. D1056.) Hawaii: Beckwith Myth 531.

D1541.1.5. Tempest box raises storm. (Cf. D1174.) India: Thompson-Balys.


Singing magic hymn raises storm. (Cf. D1275.3) Korean: Zong in-Sob 66.

Magic object draws storm away.

Magic pestle draws storm away. (Cf. D1254.3) Chinese: Eberhard FFC CXX 221.

Magic pearl draws storm away. (Cf. D1071.) Chinese: Eberhard FFC CXX 221.

Magic object controls rain. (Cf. D1541.4.) Irish myth: *Cross.

Magic stone produces rain. (Cf. D931, D1541.4) Irish: Plummer clvii, Cross.


Magic fan produces rain. Must be waved three times. (Cf. D1077.) Chinese: Werner 359, 362.

Magic song brings rain. (Cf. D1275.) Chinese: Graham.

Oil poured in left ear of black dog brings rain. (Cf. D1242.2) Jijena Sanchez 134.

Blood and liver of black dog sacrificed to bring rain. (Cf. D1016., D1015.4) Jijena Sanchez 134.

Sacred weapon thrown into sky causes drought. (Cf. D1080.) Buddhist myth: Malalasekera I 293.

Magic object causes streams to dry up.

Magic medicine causes streams to dry up. (Cf. D1241.) Africa (Ekoi): Talbot 115.

Reading book causes river to dry up. (Cf. D1266.) Chinese: Graham.

Branch which dries up water in great river so person can cross. (Cf. D954.) India: Thompson-Balys.

Magic spell dries up lake. (Cf. D1273.) Irish myth: Cross (D1549.9).

Not a drop of water will remain in tank no matter how hard
laborers work. (Cf. D921.2.) India: Thompson-Balys.


D1543. Magic object controls wind.


D1544. Magic object controls earthquakes.


D1545. Magic object controls sea.

D1545.0.1. Magic runes control sea. (Cf. D1266.2.) Icelandic: Boberg.

D1545.1. Magic object controls tides.


D1546.1. Magic object controls sun.

D1546.1.1. Hat which turns the sun. (Cf. D1067.1.) Breton: Sébillot Incidents s.v. "chapeau".—Danish: Boberg.

D1546.1.2. Magic spell controls sun. (Cf. D1273.) Irish myth: *Cross (D1546.2).

D1546.1.2.1. Magic spell darkens sun. Irish myth: *Cross (D1546.2.1).


D1547. Magic object reverses gravitation.

D1547.1. Magic root floats against the current. (Cf. D967.) India:
D1547.2. Magic flower thrown into lake causes waters to follow in the footsteps of the one who throws it in. (Cf. D975.) India: Thompson-Balys.

D1547.3. Magic object lifts heavy object from river bottom. Jewish: Neuman.

D1548. Magic object controls weather.

D1548.0.1. Amulet has control over weather. (Cf. D1070.) Eskimo (Greenland): Rink 459. Rasmussen II 175.

D1548.1. Magic object assures good weather.


D1549.2. Saint's girdle causes tree to fall in right direction. (Cf. D1057.1.) Irish: Plummer clxxxi, Cross.


D1549.3.2. Saint's bachall leads stream through mountain (or up hill.) (Cf. D1277.) Irish: Plummer clxxv, *Cross.


D1549.3.4. Magic gem causes river waters to recede. (Cf. D1071, D1551.) India: Thompson-Balys.

D1549.3.5. Fish bone holds back water in river. (Cf. D1013.) India: Thompson-Balys.

D1549.3.6. Ring of hay thrown into empty lake fills it up with water. (Cf. D1276.) India: Thompson-Balys.

D1549.3.7. Written charm causes river to flow quietly. (Cf. D1266.1.) Korean: Zong in-Sob 57.


D1549.5. Magic staff draws water from stone. (Cf. D925.1, D1254, D1567.6.) Spanish Exempla: Keller; Jewish: bin Gorion Born Judas III 19, *Neuman:
India: Thompson-Balys.


D1549.7. D1549.7. *Murdered man's head will cause earth to burn up or sea to boil: must be carried about.* (Cf. D1278.) India: Thompson-Balys.


D1550. **D1550. Magic object miraculously opens and closes.**


D1551.0.1. D1551.0.1. *Water becomes shallow so man is able to cross the river.* India: Thompson-Balys.


D1551.2. D1551.2. *Magic rod causes waters to divide and close.* (Cf. D1254.2.) Spanish Exempla: Keller; Jewish: Neuman; Africa (Kaffir): Theal 129.

D1551.3. D1551.3. *Magic root causes waters to divide and close.* (Cf. D967.) Ila (Rhodesia): Smith and Dale II 416.

D1551.4. D1551.4. *Magic powder causes waters to divide.* (Cf. D1246.) Cape Verde Islands: Parsons MAFLS XV (1) 214 No. 73.


D1551.7.1. Diamond in snake king's forehead in hero's pocket opens lake waters to reveal a pathway to underground palace. (Cf. D1071.) India: Thompson-Balys.

D1551.8. Magic brick causes waters to divide. (Cf. D935.4.) India: Thompson-Balys.

D1551.9. Magic formula causes sea to open up. (Cf. D1273.) Korean: Zong in-Sob 26, 170.

D1552. Mountains or rocks open and close. (Cf. D931, D932.) *Cox Cinderella 499; Fb "rundt" III 96b; India: Thompson-Balys; Buddhist myth: Malalasekera I 319; Calif. Indian: Gayton and Newman 73; Eskimo (Greenland): Rink 156, 278, 299, Holm 52, Rasmussen III 53; (Central Eskimo): Boas RBAE VI 798, (Cumberland Sound): Boas BAM XV 180, 232.

D1552.0.1. Door opens in mountain. (Cf. D932.) India: Thompson-Balys.

D1552.1. Mountain opens at blow of divining rod. (Cf. D1254.2.) Fb "pilegren".


D1552.4. Mountain opens and lets ship on wheels out, permitting magician's escape. Icelandic: Boberg.


D1552.6. Gate or wall opens and closes, letting saint through. (Cf. D1554.) *Loomis White Magic 89.

D1552.7. Mountain opens and furnishes stones for church. Icelandic: *Boberg.

D1552.8. Hill opens and closes to let fugitives pass. (Cf. D938.1.) India: Thompson-Balys.

D1552.9. When enchanted deer touches rock with her muzzle it flies asunder and reveals entrance to cave. (Cf. D1011.5.) India: Thompson-Balys.

D1552.10. Magic soot causes mountain to open. (Cf. D931.1.) Africa (Washaga): Gutman 137.

D1552.11. Magic stone opens treasure mountain. (Cf. D930.) Chinese: Eberhard FFC CXX 221.

D1553. **Symplegades.** Rocks that clash together at intervals. (Cf. D931.)

Reinhard PMLA XXXVII 458 n. 108; *Krappe Balor* 111 n. 11a; Köhler-Bolte I 572.—Greek: Fox 111, 137; *Frazer Apollodorus* I 106 n. 2; Euripides *Iphegenia in Taurica* lines 123ff.; Herodotus 4:85; Janet Bacon *Voyage of the Argonauts* 79f.; India: Thompson-Balys; N. A. Indian: *Thompson Tales* 275 n. 15, (Calif.): Gayton and Newman 102; S. A. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132. Maori: Clark 36ff.

D1554. **Magic forest opens and closes for hero to pass.** (Cf. D941.) Saintyves Perrault 65.

D1554.1. **Woods opens and hides fugitive.** (Cf. D941.) India: Thompson-Balys.


D1555.1. **Magic wand opens underground passage.** (Cf. D1254.1.) Bolte Reise der Söhne Giaffers 221; MacCulloch *Childhood* 207.

D1555.2. **Magic powder causes earth to open up.** India: Thompson-Balys.

D1555.3. **Magic formula causes silver to hide itself in mountain.** (Cf. D1273.) Chinese: Graham.

D1555.4. **Fairy music causes earth to open (burst).** (Cf. D1275.1, F262.) Irish myth: Cross (D1558).


D1556.1. **Magic formula causes tree to open.** (Cf. D1273.) *Hdwb. d. Märchens* s.v. "Baum"; BP III 139f.

D1556.2. **Tree opens its trunk to give shelter to abandoned girls.** (Cf. D950.) India: Thompson-Balys.


D1557.1. **Door (lock) magically opens (for saint).** (Cf. D1146, D1164.) Irish myth: *Cross.

D1557.2. **Magic herb causes door to open.** (Cf. D965.) Cheremis: Sebeok-Nyerges; India: Thompson-Balys.

D1557.2.1. **Magic rod causes door to open.** (Cf. D1254.2.) India: Thompson-Balys.

D1557.3. **Magic diamond provides ingress to subterranean palace.** (Cf. D1071.) India: Thompson-Balys.

D1557.4. **Gate of temple opens and shuts by magic.** (Cf. D1131.) Jewish:
D1560. **Magic object performs other services for owner.**

D1561. D1561. *Magic object confers miraculous powers (luck).*


D1561.1.1. D1561.1.1. *Magic bird-heart (when eaten) brings man to kingship.* (Cf. D1015.1.1, B113.1.) *Type 567; BP I 528, III 3; *Aarne MSFO XXV 176; Breton: Sébillot Incidents s.v. "oiseau".

D1561.1.1.1. D1561.1.1.1. *Bird (when eaten) brings man to kingship.* (Cf. D932.) India: Thompson-Balys.

D1561.1.1.2. D1561.1.1.2. *Magic fish (when eaten) brings man to kingship.* (Cf. D1032.1.) India: Thompson-Balys.

D1561.1.1.3. D1561.1.1.3. *Snake's head (when eaten) brings man to kingship.* (Cf. D1011.0.3.) India: Thompson-Balys.

D1561.1.2. D1561.1.2. *Magic ring brings good luck.* (Cf. D1076.) *Fb "ring" III 60b.


D1561.1.5. D1561.1.5. *Four-leaf clover brings good luck.* (Cf. D965.7.) *BP III 201; *Fb "firkløver".

D1561.1.6. D1561.1.6. *Food left on magic stone brings good luck thereafter.* (Cf. D931.) Irish myth: Cross (D1561.8).


D1561.2.2. D1561.2.2. *Magic treasure gives miraculous powers.* Spanish Exempla: Keller; Penzer V 76 n. 1; Busk Sagas from the Far East (London, 1878) 257, 263.
D1561.2.3. Magic power in chain. Lost when chain is stolen. (Cf. D1078.) Wesselski Märchen 174 No. 64.

D1561.2.4. Charm gives invisibility and power of moving everywhere. (Cf. D1273.) Buddhist myth: Malalasekera I 750.

D1562. Magic object removes obstacles.

D1562.1. Magic staff destroys obstacles. (Cf. D1254.) Hawai‘i: Dixon 90.

D1562.2. Hair from fox's tail opens all doors. (Cf. D1023.2, D1557.) *Fb "her" I 771b.


D1562.4. Magic needle makes everything fall to pieces. (Cf. D1181.) *Type 594.

D1562.5. Hero crosses impassable plain in path of magic object. Irish myth: *Cross.


D1562.7. Magic root snaps bars of iron in two. (Cf. D1564.) India: Thompson-Balys.

D1563. Magic object controls condition of soil.

D1563.0.1. Magic springs fertilize or sterilize earth. (Cf. D927.) *Herbert III 238; *Oesterley No. 253.

D1563.1. Magic object makes soil fertile.


D1563.1.6. Magic branch when used as a threshing pole produces marvelous harvest of rice. (Cf. D954.) India: Thompson-Balys.

D1563.2. Magic object makes soil sterile.

D1563.2.2. Blood makes tree (and surroundings) poisonous. (Cf. D1016.) Irish myth: *Cross; Gaster Thespis 296.

D1563.2.2.1. Well (river) polluted by blood shed in battle. (Cf. D926.) Irish myth: *Cross.

D1563.2.2.2. Snake's venom poisons tree. India: Thompson-Balys.

D1563.2.3. Magic poem (satire) makes land sterile. (Cf. D1275.4.) Irish myth: Cross (D1563.7).


D1564.4. Magic object cuts down trees.


D1564.4.2. Magic hair cuts down iron tree. (Cf. D991.) India: Thompson-Balys.


D1565. Magic object causes things to seek their proper place.

D1565.1. Magic feather causes chips from tree to return as cut. Thus the tree remains uncut. (Cf. D1021.) Africa (Kaffir): Theal 126.


D1565.3. Magic song causes plowed ground to become unplowed. (Cf. D1275.) Africa (Kaffir): Theal 30 No. 1, 41 No. 2, (Basuto): Jacottet 100 No. 15, (Yoruba): Ellis 253 No. 4.


D1566.1.4.2. D1566.1.4.2. *Saint's (man's) breath makes icicles (snow, water) burn.* Irish myth: *Cross.*

D1566.1.5. D1566.1.5. *Shower of fire from magic anvil.* (Cf. D1202.) Irish myth: *Cross.*


D1566.1.7. D1566.1.7. *Holy water procures fire or light.* (Cf. V132.) Icelandic: *Boberg.*

D1566.2. D1566.2. *Magic object quenches fire.*


D1566.2.3. D1566.2.3. *Magic song quenches fire.* (Cf. D1275.) Icelandic: *Boberg.*

D1566.2.4. D1566.2.4. *Runes quench fire (D1266.1.)* Icelandic: *Boberg.*

D1566.2.5. D1566.2.5. *Ring makes boiling water cold.* (Cf. D1076.) India: Thompson-Balys.


D1566.2.7. D1566.2.7. *Magic girdle produces stream of water to quench fire.* (Cf. D1057.1.) Tuamotu: Stimson MS (z-G 13/221).

D1567.1. **Saint's blood produces fountain.** (Cf. D1003, V220.) Irish: Plummer cl, Cross; Icelandic: *Boberg.*

D1567.2. **Saint's tears produce fountain.** (Cf. D1004.) Irish: Plummer cl, Cross; Jewish: Neuman.

D1567.3. **Water poured from saint's bell produces fountain.** (Cf. D1242.1.) Irish: Plummer cl.


D1567.5. **Saint's crozier produces fountain.** (Cf. D1277.1.) Irish: Plummer cl, *Cross.

D1567.6. **Stroke of staff brings water from rock.** (Cf. D927.1, D1254.) *Saintyves Essais 139ff; Irish myth: Cross; Jewish: Neuman.

D1567.7. **Fountain produced from drop of water.** (Cf. D1242.1.) Irish myth: Cross.

D1567.8. **Sign of cross brings water from rock.** (Cf. D1766.6.) Irish myth: Cross.

D1567.9. **Ring brings forth water from dry soil.** (Cf. D1076.) India: Thompson-Balys.

D1571. **Magic object revivifies trees.**

D1571.1. **Magic ashes revivify trees.** (Cf. D1271.1.) Japanese: Mitford 182.

D1571.2. **Presence of a person revivifies trees.** India: Thompson-Balys.

D1571.3. **Reading from a book makes fallen tree stand up.** Chinese: Graham.


D1573. **Charms to make butter come.** (Cf. D1273, D2084.2.5.) Kittredge Witchcraft 169, 487f. nn. 46, 47; Irish myth: Cross; England, Scotland: *Baughman.

D1573.1. **Much butter made from little milk by power of saint.** Irish myth: *Cross.

D1574. **Line drawn by saint's bachall separates calves from their mothers.** (Cf. D1272.1, D1277.) Irish: Plummer clxxv, *Cross.

D1575. **Magic object does not awaken sleepers.**

D1575.1. **Hand-of-glory does not awaken sleepers.** The hand is lighted as a candle. See references for D1162.2.1.

D1576. **Magic object causes tree to spring up.**

D1576.1. **Magic song causes tree to rise to sky.** Has moon and Great Bear in

D1577. **Charm renders magic efficacious.**


D1577.2. **Charm renders amulet efficacious.** (Cf. D1070, D1273.) *Kittredge Witchcraft* 31, 386f. n. 72; England: Baughman.

D1581. **Tasks performed by use of magic object.** *Types 576, 577; Christiansen 87; Chinese: Graham.*

D1582. **Climbing into air on magic rope.** (Cf. D1203.) *BP II 539.*

D1583. **Magic carving knife serves twenty-four men at meat simultaneously.** (Cf. D1173.) English: Child I 266.

D1584. **Magic object induces dreams.**

D1584.1. **Charm induces dreams.** Penzer VI 76ff.

D1585. **Magic object saves corpse from corruption.**

D1585.1. **Magic pill saves corpse from corruption.** (Cf. D1243.) Chinese: Werner 266.

D1585.2. **Magic plant saves cut-off limbs from corruption.** (Cf. D965.) Icelandic: *Boberg.*

D1586. **Magic object relieves from plague.** Irish myth: Cross.

D1586.1. **Magic image of animal relieves from plague (of that animal).** (Cf. D1266.2, D1500.2.3.) Liebrecht Germania X (1865) 408, Zur Volkskunde 85 No. 9, 88 No. 2.—Hebrew: I Samuel 6:4—5, *Neuman.*

D1586.2. **Prayer to Virgin protects against plague.** (Cf. V250.) Irish myth: Cross.

D1586.3. **Incense relieves from plague.** Jewish: Neuman.

D1587. **Magic object expels person from land.**


D1588. **Magic object assures going to heaven.** Irish myth: Cross.

D1588.1. **Magic brain assures heaven for man who dies upon it.** (Cf. D997.2.) Irish myth: Cross.

D1588.2. **Magic cowhide assures heaven for man who dies upon it.** (Cf. D1025.5.) Irish myth: Cross.

D1588.3. **Magic hymn assures heaven for person who sings it.** (Cf.
D1275.3.) Irish myth: *Cross.


D1592. D1592. *Magic object heats or cools water.* (Cf. D1382.)


D1594.0.2. D1594.0.2. *Vivification by hitting with bone.* (Cf. D1013.) India: Thompson-Balys.


D1594.3. D1594.3. *Bee in its belly vitalizes tiger.* India: Thompson-Balys.


D1594.5. D1594.5. *Girl's blood vitalizes axe and it becomes a tiger.* (Cf. D444.) India: Thompson-Balys.


D1599.2. D1599.2. *Air made fragrant with odors of flowers by spell.* (Cf. D1273.) India: Thompson-Balys.

D1599.3. D1599.3. *Magic object multiplies objects.* (Cf. D2106.)


**D1600—D1699. Characteristics of magic objects.**

**D1600—D1649. AUTOMATIC MAGIC OBJECTS**

**D1600. D1600. Automatic object.**


D1601.4.1. D1601.4.1. Automatic sword. (Cf. D1081, D1400.1.4.) MacCulloch Childhood 202; Icelandic: Boberg; Cape Verde Islands: Parsons MAFLS XV (1) 354.

D1601.4.2. D1601.4.2. Automatic spear. (Cf. D1084, D1400.1.7.) Irish myth: *Cross; India: Thompson-Balys.

D1601.4.2.1. D1601.4.2.1. Spear rushes out of joking raja's hand and pierces his visitor's chest; it is hungry for blood and has had no food for twelve years. India: Thompson-Balys.

D1601.5. D1601.5. Automatic cudgel. (Cf. D1094.) *Type 563; BP I 349ff.; Aarne JSFO XXVII 1—96 passim; India: Thompson-Balys.

D1601.5.1. D1601.5.1. Stick turns into automatic magic sword. (Cf. D1081.) India: Thompson-Balys.

D1601.5.2. D1601.5.2. Automatic hammer kills enemy. (Cf. D1209.4.) Africa (Fang): Trilles Proverbes 202.

D1601.6. D1601.6. Oven heats without fire. (Cf. D1161, D1649.5.) Fb "ovn" II 774a.

D1601.7. D1601.7. Lamp (fire) lights itself. (Cf. D1162, D1275, D1781.) Zs. f. Vksk. VI 70 (to Gonzenbach No. 28); Crane Italian Popular Tales No. 30; India: *Thompson-Balys, Tawney I 567; Africa (Angola): Chatelain 45.


D1601.9.1. D1601.9.1. Automatic broom. (Cf. D1209.8.) German: Grimm No. 42.

D1601.10.1. Self-cooking pot. (Cf. D1171.1.) *Type 565; BP II 438; India: Thompson-Balys; Africa (Basuto): Jacottet 220 No. 33.


D1601.10.2.1. Magic cauldron boils only enough of its contents to satisfy immediate need. (Cf. D1171.2.) Irish myth: *Cross.


D1601.11. Self-sewing needle. (Cf. D1181.) Fb "synel" III 710b; Köhler-Bolte I 187.


D1601.15. Automatic shovel. (Cf. D1205.) Fb "redskab" III 30a, "skovl" III 301b.


D1601.18.1. Self-ringing bell. (Cf. D1213.) Type 577; Christiansen 87; Fb "spille" III 488a; *Loomis White Magic 52.—Breton: Sébillot Incidents s.v. "violon"; Jewish: Neuman.


D1601.18.2. Self-playing violin. (Cf. D1233.) Type 577; Christiansen 87; Fb "spille" III 488a; *Loomis White Magic 52.—Breton: Sébillot Incidents s.v. "violon"; Jewish: Neuman.

D1601.18.3. Self-beating drum. (Cf. 1211.) Eskimo (Greenland): Holm 70; Africa (Fang): Trilles 249.


D1601.23. Ale serves itself. (Cf. D1045.1.) Icelandic: Boberg.


D1601.25. Self-cooking food.


D1601.25.2. Self-cooking fish. (Cf. D1032.1.) German: Grimm No. 42.


D1601.27. Magic thorns make road through marsh. (Cf. D976.) India: Thompson-Balys.

D1601.29.  Self-playing game-board. (Cf. D1209.7.*) Icelandic: Boberg.


D1601.32.  Letter delivers self. (Cf. D1266.)

D1601.32.1.  Letter from captive prince asking for help flies through the air to addressee. India: Thompson-Balys.


D1601.34.  Self-serving spoon. (Cf. D1177.) India: Thompson-Balys.

D1601.35.  Magic water bottle brings water. (Cf. D1171.8.) Tonga: Gifford 178.


D1602.1.  Stones, being removed, return to their places. (Cf. D931, D1401.5.) Irish: Plummer clvii, *Cross; England, Ireland: *Baughman.

D1602.2.  Felled tree raises itself again. (Cf. D950.) Type 577; Christiansen 87.—India: Thompson-Balys; Cook Islands: Beckwith Myth 252, 269; Maori: *ibid. 265; Quiché: Alexander Lat. Am. 172. Cf. Zulu: Callaway 146.


D1602.2.2.  Chips from tree return to their places as cut. (Cf. D950.) Irish myth: *Cross.


D1602.4.  Self-returning moccasins. (Cf. D1005.4.) N. A. Indian: Thompson Tales 303 n. 109i.

D1602.5.  Self-returning bangle. (Cf. D1075.) Africa (Vai): Ellis 235 No. 36.

D1602.6.1. **Self-returning spear-head.** (Cf. D1084.1.) Irish myth: Cross; Welsh: MacCulloch Celtic 198f.

D1602.7. **Self-returning wheel.** (Cf. D1207.) Cherokee: Mooney JAFL I 103.

D1602.8. **Saint's bell when stolen miraculously returns.** (Cf. D1213.) Irish: Plummer clxxvii, Cross.


D1602.8.1. **Stolen bell refuses to make a sound.** *Loomis White Magic 53.

D1602.9. **Saint's bachall when lost returns.** (Cf. D1277.) Irish: Plummer clxxv, Cross.

D1602.10. **Self-returning magic book.** (Cf. D1266.) *Fb "Cyprianus" I 166b; Kristensen Danske Sagn VI (1900) 97ff.; Irish myth: Cross.

D1602.11. **Self-returning magic coin.** Keeps coming back. (Cf. D1288.) *Type 745; *Fb "vekseldaler"; *Liebrecht Zur Volkskunde 89; Irish: O'Suilleabhain 38, Beal XXI 314; Lithuanian: Balys Index No. 3650.

D1602.12. **Self-returning head.** When head is cut off it returns to proper place without harm to owner. (Cf. D992.) *Kittredge Gawain 147ff.—Irish myth: *Cross; India: *Thompson-Balys.

D1602.12.1. **Self-returning body.** India: Thompson-Balys.


D1602.15. **Self-returning hammer.** (Cf. D1209.4.) Icelandic: Boberg (Mjöllnir).

D1602.16. **Arrow shot at bull returns to shooter.** (Cf. D1092.) Irish myth: Cross.

D1602.17. **Magic object when sold always returns to original owner.** (Cf. D1605, D1602.11.) Irish myth: Cross.

D1602.17.1. **Magic ring when sold returns to original owner.** (Cf. D1076.) India: Thompson-Balys.

D1602.18. **Magic object given away returns to giver.** S. A. Indian: Métraux RMLP XXXIII 178.


D1605. **Magic thieving object.** Steals for master. (Cf. D1602.17.)

D1605.1. **Magic thieving pot.** Boy sells pot to neighbors and when they have put things into it the pot returns to the boy. (Cf. D1171.1.) Type 591.
D1605.2. **Magic bag sucks milk from cows.** It is commanded by a witch. (Cf. D1193, D2083.3.) Kittredge Witchcraft 165, 483 nn. 14—16.—England: Baughman.

D1605.3. D1605.3. **Magic thieving glove.** (Cf. D1066.) Eskimo (Greenland): Holm 95, Rasmussen I 103.


D1609. D1609. **Automatic magic objects—miscellaneous.**

D1609.1. D1609.1. **Drum flies about room.** (Cf. D1211.) Eskimo (Greenland): Rink 451, Rasmussen I 100.

D1609.2. D1609.2. **Self-generated flame.** (Cf. D1276.) Buddhist myth: Malalasekera II 502.

D1610. **Magic speaking objects.** *Günter 242 s.v. "redend"; *Fb "tale" III 766a; Jamaica: Beckwith MAFLS XVII 269 No. 81; Cape Verde Islands: Parsons MAFLS XV (1) 326 No. 111; Eskimo (Greenland): Rasmussen III 97, (West Hudson Bay): Boas BAM XV 313.

D1610.0.1. D1610.0.1. **Magic powder makes objects speak what owner wants them to.** (Cf. D1246.) India: Thompson-Balys.

D1610.1. D1610.1. **Speaking sink-hole.** (Cf. D933.) Fb "grøft".


D1610.2.0.1. D1610.2.0.1. **Tree asks to be shaken.** Fb "træ" III 867b, and references in D1658.1.5.

D1610.2.1. D1610.2.1. **Speaking oak.** (Cf. D950.2.) Greek: Fox 109 (oak at Dodona).

D1610.2.2. D1610.2.2. **Speaking bush.** (Cf. D964.) Moreno Esdras.

D1610.3. D1610.3. **Speaking plant.** (Cf. D965, F815.) India: Thompson-Balys.

D1610.3.1. D1610.3.1. **Speaking gourd.** (Cf. D965.2.) Africa (Benga): Nassau 213 No. 33.

D1610.3.2. D1610.3.2. **Speaking bean.** (Cf. D983.1.) Breton: Sébillot Incidents s.v. "fève".

D1610.3.3. D1610.3.3. **Speaking pouka-herb.** India: Thompson-Balys.

D1610.3.4. D1610.3.4. **Speaking egg-plant.** (Cf. D983.5.) Africa (Luba): DeClerq Zs. f. Kolonialsprachen IV 226.

D1610.4. D1610.4. **Speaking flower.** (Cf. D975.) India: Thompson-Balys.

D1610.4.1. D1610.4.1. **Speaking lotus flower.** (Cf. D975.1.) India: Thompson-Balys.
D1610.5. D1610.5. Speaking head. (Cf. D992.) *Kittredge Gawain 177ff.; Breton: Sébillot Incidents s.v. "tête"; Icelandic: *Boberg (Mimir); Irish myth: *Cross; German: Grimm No. 42; India: *Thompson-Balys.


D1610.6.1. D1610.6.1. Speaking vulva. Man has power to make vulvas speak. This is used as a chastity test. *Taylor MLN XXXI (1916) 249 n. 2; Von der Hagen III *v, 17; Italian Novella: Rotunda.

D1610.6.2. D1610.6.2. Mentula loquens. A man's member speaks and can be silenced only by his mother-in-law. N. A. Indian: *Thompson Tales 296 n. 83b.


D1610.6.4. D1610.6.4. Speaking excrements. (Cf. D1022, D1026.) S. A. Indian (Mataco, Amazon, Guiana, Tembé): Métraux MAFLS XL 122; Africa (Nigeria): Herskovits JAFL XLIV 466 No. 7. See also many references to D1611.

D1610.7. D1610.7. Speaking loin of goat meat. (Cf. D1032.) Africa (Benga): Nassau 227 No. 34.


D1610.9. D1610.9. Speaking weapon. (Cf. D1080.)


D1610.9.1.1. D1610.9.1.1. Sword shrieks when it feels the bone. Icelandic: Hrolfs saga Kraka 100, Boberg.

D1610.9.2. D1610.9.2. Speaking arrow. (Cf. D1092.) Hawaii: Dixon 75.


D1610.10. D1610.10. Speaking fruit. (Cf. D981.)


D1610.10.3. D1610.10.3. Speaking fig. (Cf. D981.5.) Jewish: Neuman.

D1610.11. D1610.11. Speaking ship. (Cf. D1123.) Fb "skib" III 243a; Greek: Frazer Apollodorus I 109 n. 4; English: Child IV 376—80, V 275f.; Irish: O'Suilleabhain 33, Beal XX1 311.


D1610.15. Speaking bell. (Cf. D1213.)

D1610.15.1. Church bell speaks. (Cf. V115.) Fb "kirkeklokke" II 130a; *Sartori Das Buch von deutschen Glocken (Berlin, 1932).


D1610.16.1. Speaking blood drops. (Cf. D1003.) German: Grimm Nos. 56, 89.


D1610.21. Speaking image. (Cf. D1266.)


D1610.24. Speaking armor. (Cf. D1101.)

D1610.24.2. *Helmet shrieks.* (Cf. D1101.4.) Irish myth: *Cross.*

D1610.25. *Magic drinking horn with a man's head speaks.* (Cf. D1171.6.3.) Icelandic: *Boberg.*

D1610.26. *Speaking clothes.* (Cf. D1050.)


D1610.27. *Speaking jewel.* (Cf. D1071.)

D1610.27.1. *Speaking necklace.* (Cf. D1073.) India: Thompson-Balys.

D1610.27.2. *Voice issues from ruby.* (Cf. D1071.) India: Thompson-Balys.

D1610.27.3. *Diamond speaks from inside statue.* (Cf. D1071.) Jewish: Neuman.


D1610.29. *Speaking eggs.* (Cf. D1024.) India: Thompson-Balys; Africa (Duala): Lederbogen Märchen 84.


D1610.31.2. *Speaking bread.* (Cf. D1031.1.) German: Grimm No. 24.


D1610.33. *Speaking cliffs.* (Cf. D938, D932.8.) India: Thompson-Balys.

D1610.34. *Speaking musical instrument.* (Cf. D1210.)

D1610.34.1. *Fiddle made from wood secret has been confided to reveals it.* (Cf. D1233.) India: Thompson-Balys.

D1610.34.2. *Speaking flute.* (Cf. D1223.1.) Philippine: Cole 152.

D1610.34.3. *Speaking Jew's harp.* (Cf. D1239.) Philippine: Cole 163.


D1611. *Magic object answers for fugitive.* Left behind to impersonate fugitive
and delay pursuit. *Type 313; *Aarne Die Magische Flucht (FFC XCIII); *BP II 527; 
*Fb "spytte" III 515a; India: Thompson-Balys; Japanese: Ikeda; Indonesian: Dixon 85 n. 
*91, 225 n. 32; Melanesian, Maori: *ibid. 85 n. 91; N. A. Indian: *Thompson Tales 331 n. 196.

D1611.1. Magic rosebush answers for fugitives. (Cf. D965.3.) BP II 527.

D1611.2. Magic hair answers for fugitive. (Cf. D991.) *BP II 527; Africa 
(Kaffir): Theal 129ff.

D1611.3. Magic cow-dung answers for fugitive. (Cf. D1026.2.) BP II 527.

D1611.4. Magic beans answer for fugitive. (Cf. D983.1.) BP II 527.

D1611.5. Magic spittle impersonates fugitives. (Cf. D1001.) *BP II 527; *Fb 
"spytte" III 515a.—Jamaica: *Beckwith MAFLS XVII 263 No. 67; N. A. Indian: 
*Thompson Tales 331 n. 196a.

D1611.6. Magic blood-drops impersonate fugitive. (Cf. D1003.) Fb "blod" 
IV 47b.

D1611.7. Magic clothes answer for fugitive. (Cf. D1050.) BP II 527; Eskimo 
(Greenland): Holm 12.

D1611.8. Magic cakes answer for fugitive. (Cf. D1031.2.) BP II 527.

D1611.9. Magic household articles answer for fugitive. (Cf. D1170.) BP II 
527.

D1611.10. Magic awl answers for fugitive. (Cf. D1187.) BP II 527.

D1611.11. Magic doll answers for fugitive. (Cf. D1268.) BP II 527; Eskimo 
(Greenland): Holm 33.


D1611.12.1. Magic log answers for fugitive. (Cf. D956.) Koryak: 
Jochelson JE VI 206.


B100—B199. Magic animals.


D1611.15. Magic echo answers for fugitive. Calif. Indian: Gayton and 
Newman 92.

D1611.16. Magic writings on stone cause corpse to answer for absent man. 
(Cf. D1266.1.) Icelandic: FSS 38, Boberg.


D1611.18. Magic buckle answers for fugitive. (Cf. D1070.) Eskimo (West
Hudson Bay): Boas BAM XV 318.


D1612.1.3. D1612.1.3. Fetish betrays fugitive. (Cf. D1241.) Africa (Fang): Trilles 160.

D1612.2. D1612.2. Magic object compels fugitive to betray himself.

D1612.2.1. D1612.2.1. Magic ring compels would-be fugitive to keep calling out, "Here I am". (Cf. D1076.) BP III 372.

D1612.3. D1612.3. Hiding place speaks and betrays hider. *Beckwith MAFLS XVII 247 No. 23.


D1612.4.1. D1612.4.1. Magic cloth tells where it is hidden. (Cf. D1051.) Africa (Ekoi): Talbot 226.


D1612.5.1. D1612.5.1. Magic shirt tells owner when it is stolen. (Cf. D1056.) *Beckwith MAFLS XVII 241 No. 15.

D1612.5.2. D1612.5.2. Magic harp gives alarm when it is stolen. (Cf. D1231.) Japanese: Anesaki 229.


D1612.6.2. D1612.6.2. Arrows shake when master is disturbed. (Cf. D1092.) Eskimo (Greenland): Rasmussen III 105.


D1613.1. D1613.1. Magic fish talk so that ogre thinks hero has many brothers with him. (Cf. B175.) German New Guinea: Dixon 134.


Celtic 114f., *Cross.

D1615.3. D1615.3. Singing apple. (Cf. D981.) *Köhler-Bolte I 143; Breton: Sébillot Incidents s.v. "pomme".

D1615.4. D1615.4. Singing water. (Cf. D1242.1.) *Type 707; *BP II 380; Köhler-Bolte I 118; Jewish: Neuman; India: Thompson-Balys.


D1618.4. D1618.4. Weapons weep as warning to master. (Cf. D1080.) Philippine (Tinguian): Cole 43.

D1619. D1619. Miscellaneous speaking objects.

D1619.1. D1619.1. Speaking beans rebuke wife for misdeed. (Cf. D983.1.) Spanish: Boggs FFC XC 124 No. 1374A.

D1619.2. D1619.2. Eaten object speaks from inside person's body.

D1619.2.1. D1619.2.1. Eaten magic dog howls from eater's belly. *Wesselski Theorie 34f; New Zealand: Dixon 86.

D1619.2.2. D1619.2.2. Eaten goat bleats from eater's stomach. (Cf. D1032.) Irish myth: *Cross.

D1619.3. D1619.3. Fruits that laugh or cry. Chauvin VII 56 No. 77.

D1620. D1620. Magic automata. Statues or images that act as if alive. (Cf. D1523.2.8.) **A. Chapuis and Ed. Gélis Le monde des automaties (2 vols. Paris 1928); *E. Faral Recherches sur les sources latines des contes et romans courtois du moyen age (Paris, 1913) 328ff.; *M Hallauer Das wunderbare Element in den Chansons de Geste (Basel diss., 1918); *Dickson 193 n. 75, 197 n. 80; *Baum PMLA XXXIV 533; *Liebrecht
88; **Bruce Human Automata in Classical Tradition and Mediaeval Romance (MPh X 511); *Penzer III 56ff., 212 n. 1, IX 9 n., 149; *Reinhard PMLA XXXVIII 436 n. 41; Irish myth: *Cross.


D1620.1.3. D1620.1.3. Smith forges iron man, who helps him. Fb "jærn" IV 249b.

D1620.1.4. D1620.1.4. Statue of Virgin sews for suppliant. Spanish: Boggs FFC XC 100 No. 849B.

D1620.1.5. D1620.1.5. Magic statue of archer.

D1620.1.5.1. D1620.1.5.1. Magic statue of archer put into action my picking up precious object from ground. Oesterley No. 107.


D1620.2.1. D1620.2.1. Automatic statue of horse. (Cf. D1626.1.) Chauvin V 200 No. 117; Jones PMLA XXIII 563; *Köhler-Bolte I 412.—India: Thompson-Balys.


D1620.2.2.1. D1620.2.2.1. Silver cock, sitting on a flower, crows. India: Thompson-Balys.

D1620.2.3. D1620.2.3. Deer of gold and jewels possessing life. Penzer IX 9 n. 1, 28ff.

D1620.2.3.1. D1620.2.3.1. Magic journey on back of flying golden deer. (Cf. D1520.) India: Thompson-Balys.

D1620.2.4. D1620.2.4. Automatic statue of lion. Jewish: Gaster Exempla 209 No. 115,
Automatic figures on harp—birds, serpents, hounds. Irish myth: *Cross.


Plough of gold and yoke of gold and pair of bullocks used by hero tills as much land as lies within a village boundary in one day. India: Thompson-Balys.


Other automatic constructions.

Two automatic giants fight until separated. India: Thompson-Balys.

Magic carpenter constructs bed and stool that can become big or small, luxurious or otherwise. India: Thompson-Balys.


Image indicates favor to suppliant. (Cf. D1639.3, V120.) *BP III 475.

Crucifix bows as sign of favor. Ward II 665 No. 24; *Pauli (ed. Bolte) No. 692; Alphabet No. 495; Loomis White Magic 124; English: Wells 177 (A Legend of the Crucifix); Spanish: Boggs FFC XC 100 No. 849A.

Image of Virgin bows to indicate favor. Herbert III *26, 340; Crane Vitry 263 No. 296.—English: Child I 365b.

Saint’s image lets golden shoe (ring) fall as sign of favor to suppliant. *Wesselski Erlesenes 64ff.; BP III 242.

Image dresses self. (Cf. D1268, V120.)

Image of Virgin veils and unveils itself. Ward II 616 No. 37; *Crane Miraculis 106 No. 43.


Image of Christ bleeds from thrown stone. *Ward II 630 No. 24, 671; *Herbert III 364 No. 159; *Loomis White Magic 123f.

Wounds of crucifix bleed. Irish myth: Cross; Spanish Exempla: Keller.

Statue weeps. *Loomis White Magic 124; Swiss: Jegerlehner Oberwallis 329 No. 41.

Statue sheds tears of blood. (Cf. D1624.) Jewish: Neuman.


D1627.1. Instrument's ornamental figures climb down and run about as harper plays. Irish myth: *Cross.


D1633. Image eats or drinks.

D1633.1. Idol drinks up milk. (Cf. D1268.) India: Thompson-Balys.


D1639. Automata: other motifs.

D1639.1. Automata as door-keepers. Penzer IX 149; *Dickson 197 n. 84.

D1639.2. Image of Virgin saves painter. Stretches forth hand and keeps him from falling. Ward II 628 No. 17; *Wesselski Mönchslatein 162 No. 124; Spanish Exempla: Keller.

D1639.3. Images at church turn backs as mark of disfavor. Done when abandoned woman or merman enters. (Cf. B82, D1622.) English: Child I 231, 365a.

D1639.4. Statue laughs and reveals crime. *Bolte Reise der Söhne Giaffers 216; Penzer VII 211.


D1639.6. Carved image jumps at maker's command. Easter Island: Métraux Ethnology 262.

D1640. Other automatic objects.


D1641.1. Fountain (well) removes itself. (Cf. D925, D926, D927, D941.) Irish: Plummer cli, *Cross (D1641.1, D1641.13); Jewish: Neuman.

D1641.2. Stones remove themselves. (Cf. D931.) Fb "sten" III 553a; Irish: O'Suilleabhain 85, Beal XXI 328, *Cross; England: *Baughman; Jewish: Neuman.

D1641.2.2. Mountain moved by prayer so as to make room for church. (Cf. D932.) Irish myth: Cross.


D1641.2.4. Stone moves at midnight. England: *Baughman.

D1641.2.5. Stones go down to stream to drink. England: Baughman.

D1641.3. Stove runs over hill. (Cf. D1161.) Fb "ovn" II 774a.

D1641.4. Forest cleared by magic. (Cf. D950.) India: Thompson-Balys.


D1641.7. Severed head moves from place to place. (Cf. D992.) Irish myth: Cross; Jewish: Neuman.


D1641.12. Lake removes itself. (Cf. D921.) Irish myth: *Cross; Lithuanian: Balys Index No. 3605; Livonian: Loorits FFC LXVI 75 No. 243; Estonian: Aarne FFC XXV 135 No. 89.


D1641.14.1. Ruby shatters into half-dozen pieces when it is acquired by greedy lapidary. India: Thompson-Balys.

D1641.15. Lotus disappears whenever anyone tries to pluck it. (Cf. D975.1.) India: Thompson-Balys.

D1641.16. Bananas run and hide when stone is thrown at them. (Cf.
D981.13.) Easter Island: Métraux Ethnology 375.


D1642.1. D1642.1. *Self-folding bridge prevents pursuit.* (Cf. D1268.) Type 313.

D1643. D1643. *Object travels by itself.* (Cf. D1641.)


D1643.3. D1643.3. *Magic island moves about as owner wishes.* (Cf. D936.) Cook Islands: Beckwith Myth 467.


D1645.1. D1645.1. *Incandescent jewel.* (Cf. D1071.) *Chauvin V 4 No. 443; *Penzer III 167; *Reinhard PMLA XXXVIII 434 n. 32; *Cosquin indiens 246ff.; Fb "edelsten"; *Boje 81; Irish myth: *Cross; Icelandic: *Boberg; Jewish: bin Gorion Born Judas I 217, 375, Neuman; India: Thompson-Balys; Chinese: Werner 274.

D1645.2. D1645.2. *Incandescent cup.* (Cf. D1171.6.) Irish myth: *Cross; Welsh: MacCulloch Celtic 203 (Grail).


D1645.11. Extraordinary flower; rays of golden light fall from it. (Cf. D975.) India: Thompson-Balys.

D1646. Magic dancing object. (Cf. D1627.)

D1646.1. Dancing apple. (Cf. D981.) *Köhler-Bolte I 118; cf. Type 707.

D1646.2. Dancing water. (Cf. D1242.1.) *Köhler-Bolte I 143; cf. Type 707; Italian Novella: Rotunda.

D1646.3. Dancing kettle. (Cf. D1171.3.) Japanese: Mitford 175ff.

D1646.4. Dancing stones. (Cf. D931.) England, Wales: Baughman (D1641.2.5).


D1647.1. Water vanishes from water hole when man tries to drink. Eskimo (Greenland): Rasmussen I 1180.

D1648. Magic object bows before certain person.

D1648.1. Tree bends to certain person. (Cf. D950.) N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 391 No. 70; India: Thompson-Balys; Philippine (Tinguian): Cole 100.

D1648.1.1. Tree bends only to heroine. *Type 511; India: Thompson-Balys.

D1648.1.2. Tree (forest) bows down to holy person (saint). Dh II 30ff.; Irish: *Cross, O'Suilleabhain 108, Beal XXI 334; Spanish Exempla: Keller.

D1648.1.2.1. Tree bows to help Virgin Mary in childbirth. (Cf. V250.) *Dh II 10; Irish: O'Suilleabhain 1(a), Beal XXI 304.

D1648.1.2.2. Twig of a tree bows down and releases a bag with relics when the man makes a promise. *Loomis White Magic 129f.

D1648.2. Flower bends only to certain person. (Cf. D975.) India: Thompson-Balys.

D1648.3. Stones prostrate themselves before certain persons. (Cf. D931.) Jewish: Neuman.

D1649. Miscellaneous automatic objects.

D1649.1. Magic object keeps falling down.

D1649.1.1. Magic elk's head keeps falling down. (Cf. D1011.) N. A. Indian


D1649.2.1. Harp comes at owner's call. (Cf. D1231.) Irish myth: *Cross.

D1649.3. Stones for heating water heated automatically in other world. (Cf. D931.) Irish myth: *Cross.

D1649.4. Dung and wood burst into flames of their own accord. (Cf. D956, D1026.) India: Thompson-Balys.

D1649.5. Magic crystals automatically heat for cooking. (Cf. D1601.6.) Buddhist myth: Malalasekera I 972.

D1649.6. Objects rebel against their owners. American Indian (Maya, Andes, Chiriguano): Métraux BBAE CXLIII (3) 484.

D1649.7. Magic wood stick makes noise at night. (Cf. D956.) Chinese: Eberhard FFC CXX 151.

D1650. Other characteristics of magic objects.


D1651.1. Only master is able to bend bow. (Cf. D1091.) Greek: Fox 139 (Odysseus.)

D1651.1.1. Spear can be wielded by only one person. (Cf. D1084.) Irish myth: Cross.

D1651.2. Magic cudgel works only for master. (Cf. D1094.) *Type 563; *BP I 1349ff.; *Aarne JSFO XXVII 1—96 passim; French Canadian: Barbeau JAFL XXIX 9.

D1651.3. Magic cooking-pot obeys only master. (Cf. D1601.10.1, D1171.1.) *Type 565; *BP II 438ff.; Lithuanian: Balys Index No. *568.

D1651.4. Inexhaustible pitcher stops pouring only at owner's command. (Cf. D1171.4, D1652.) Penzer V 3 n. 1.

D1651.5. Dead beggar's stick will not stay still until back in beggar's service. (Cf. D1254.) Fb "kjæp".

D1651.6. Oracular image refuses information except to hero. (Cf. D1311.7.) Dickson 194.

D1651.7. Magic musical instrument plays only for owner. (Cf. D1210.) Africa (Basuto): Jacottet 176 No. 25.
D1651.7.1. Magic harp plays only for owner. (Cf. D1231.) Irish myth: *Cross.

D1651.7.2. Magic wishing-drum works only for owner. (Cf. D1211.) Africa (Benga): Nassau 113 No. 11.

D1651.7.3. Magic flageolet stolen but loses its magic power. (Cf. D1224.1.) Spanish: Boggs FFC XC 75 No. 594*.

D1651.8. Door will open only for hero. (Cf. D1146.) India: Thompson-Balys.


D1651.9.1. Bonds can be loosed only by comrades of man who tied them. Irish myth: Cross.

D1651.10. Apple (or ball) containing man's soul can be split only by man's own sword. (Cf. D981.1.) Irish myth: Cross.

D1651.11. Stolen gun works only for master. (Cf. D838, D1096.1.) India: Thompson-Balys.

D1651.12. Box can be opened only by right person. (Cf. D1170.) India: Thompson-Balys.


D1652. Inexhaustible object. Keeps magically renewing itself or expanding.


D1652.1. Inexhaustible food. (Cf. D1030, and in general D1470—D1499.) Fb "tønde" III 934b; Irish: *Cross, Plummer clxxxiv; India: *Thompson-Balys; Japanese: Anesaki 315; Java: Dixon 209; Philippine: *ibid. 221ff.; Melanesia: *ibid. 224 n. 28; N. A. Indian: *Thompson Tales 335 n. 210, (Calif.): Gayton and Newman 70, 100.

D1652.1.0.1. Miraculous increasing of small quantity of victuals or drinks to feed a great number of people. *Loomis White Magic 86.

D1652.1.1. Inexhaustible bread. (Cf. D1031.1.) *Saintyves éssais 231ff.; *Fb "brød" IV 74b; Breton: Sébillot Incidents s.v. "inépuisables".

D1652.1.2. Cake magically increases. (Cf. D1031.2.) Type 751.


D1652.1.3.1. Inexhaustible rice. Rice cooked from a single kernel. (Cf.
D1652.1.3.2. D1652.1.3.2. *Inexhaustible corn.* (Cf. D965.8.) Jewish: Neuman.

D1652.1.3.3. D1652.1.3.3. *Inexhaustible wheat.* (Cf. D1033.2.) Irish myth: Cross.


D1652.1.7. D1652.1.7. *Inexhaustible fruit.*


D1652.3.2. D1652.3.2. *Goat with inexhaustible milk.* Norse: MacCulloch Eddic 313f.


D1652.5. D1652.5. *Inexhaustible vessel.* (Cf. D1171.) *BP I 361; *Aarne JSFO XXVII 1—96 passim; Irish myth: *Cross; Icelandic: *Boberg; India: *Thompson-Balys. See
also all references to motifs D1470—D1475, as indicated below.


D1652.5.3. D1652.5.3. *Inexhaustible measure (for meal or flour).* Canada, Scotland, U.S.: *Baughman.

D1652.5.4. D1652.5.4. *Inexhaustible pitcher.* (Cf. D1171.4.) India: Thompson-Balys.

D1652.5.4.1. D1652.5.4.1. *Inexhaustible pitcher of milk.* India: Thompson-Balys.

D1652.5.5. D1652.5.5. *Inexhaustible vase of bonbons.* (Cf. D1171.7.) India: Thompson-Balys.

D1652.5.6. D1652.5.6. *Inexhaustible bowl.* (Cf. 1170.) Buddhist myth: Malalasekera I 1026; Korean: Zong in-Sob 43.

D1652.5.7. D1652.5.7. *Inexhaustible pot.* (Cf. D1171.1.) Buddhist myth: Malalasekera I 849, 969, II 656.

D1652.5.8. D1652.5.8. *Inexhaustible food basket.* (Cf. D1171.11.) Buddhist myth: Malalasekera II 414.

D1652.5.9. D1652.5.9. *Inexhaustible food bag.* (Cf. D1193.) Africa (Fang): Tessman 157f.

D1652.5.10. D1652.5.10. *Inexhaustible rice-stores.* (Cf. D1033.1.) Buddhist myth: Malalasekera II 934.

D1652.5.11. D1652.5.11. *Inexhaustible meal sack.* (Cf. D1193.) U.S.: *Baughman.


D1652.15. Inexhaustible well. (Cf. D926.) Irish myth: Cross.

D1652.15.1. Inexhaustible spring. (Cf. D927.) Jewish: Neuman.

D1652.15.2. Inexhaustible water-hole. (Cf. D928.) Eskimo (Greenland): Rasmussen I 180.


D1652.17. Inexhaustible horn. (Cf. D1171.6.3.) Cox 473.


D1653. Infallible article.


D1653.1.1. Infallible sword. (Cf. D1081.) Penzer I 109 n. 1, VI 72 n. 1, VIII 154 n. 2; *Thien 30; *Fb "sværð" III 690a; Welsh: MacCulloch Celtic 191, 198; Irish myth: *Cross; Icelandic: *Boberg; Spanish: Boggs FFC XC 67 No. 508A*; French Canadian: Barbeau JAFL XXIX 10.

D1653.1.1.1. Sword causes a man's death every time it is drawn. Icelandic: MacCulloch Eddie 267 (Dainslef), 268 (Tyrfd), *Boberg.

D1653.1.2. Unerring spear. (Cf. D1084.) Irish myth: *Cross; Icelandic: *Boberg; Greek: Fox 72 (Procris); Hindu: Keith 140.


D1653.1.3. Infallible sling. (Cf. D1087.) Irish: MacCulloch Celtic 90.


D1653.1.5. Unerring arrow. (Cf. D1092.) Icelandic: Anssaga Bogsveigis 327; Breton: Sébillot Incidents s.v. "flèches"; Greek: Fox 84, 131; India: *Thompson-Balys; Calif. Indian: Gayton and Newman 70.


D1653.1.7. Infallible gun. (Cf. D1096.1.) Types *304, *594; *Fb "skyde" III 345b, "bøsse" IV 86b; Breton: Sébillot Incidents s.v. "fusil".

D1653.1.9. *Infallible dagger.* (Cf. D1083.1.) Irish myth: *Cross.

D1653.2. *Infallible fish-hook.* (Cf. D1209.5.) Irish myth: Cross.

D1654. *Immovable object.* *Fb* "tung" III 893a; *Irish myth: Cross.


D1654.0.2. D1654.0.2. *Magic stone, hitting object, renders it immovable.* (Cf. D931.) India: Thompson-Balys.


D1654.2. D1654.2. *Immovable apples.* (Cf. C981.1.) *Fb* "æble" III 1135b.

D1654.3. D1654.3. *Indelible blood.* (Cf. D1003.) *Type 312; BP I 404ff.;* *Fb* "blod" IV 48b.

D1654.3.1. D1654.3.1. *Indelible mark.* *Loomis White Magic 119.

D1654.3.1.1. D1654.3.1.1. *Indelible writing: the scraped word found written as before.* (Cf. D1266.1.) *Loomis White Magic 85.

D1654.4. D1654.4. *Immovable weapon.*

D1654.4.1. D1654.4.1. *Sword can be moved only by right person.* (Cf. D1081.) *Fb* "sværd" III 690b.—Icelandic: Boberg.

D1654.4.1.1. D1654.4.1.1. *Sword can only be used by strong hero.* Icelandic: Boberg.

D1654.4.2. D1654.4.2. *Arrow can be moved only by owner.* (Cf. D1092.) Seneca: Curtin-Hewitt RBAE XXXII 318 No. 58, 514 No. 109.

D1654.4.3. D1654.4.3. *Lance imbedded in earth cannot be moved.* (Cf. D1086.) Irish myth: Cross.


D1654.4.5. D1654.4.5. *Dagger sticks to killer's hand.* (Cf. D1083.1.) India: Thompson-Balys.

D1654.5.1. Chariot refuses to move. (Cf. D1114.) India: Thompson-Balys.

D1654.6. Ship refuses to move. (Cf. D1123.) Type 425; Tegethoff 13; *Fb "skib" III 242b; Greek: Frazer Apollodorus I 101 n. 3, 109 n. 4; India: *Thompson-Balys; Icelandic: Boberg.

D1654.7. Statues that cannot be removed. (Cf. D1268.) Basset RTP XXVI 22 and succeeding numbers.

D1654.8. Picture that cannot be removed in ship. (Cf. D1266.2, D1654.6.) *Fb "skib" III 242b, "tung" III 893a.

D1654.8.1. Sacred image impossible to remove from the spot. India: Thompson-Balys.

D1654.9. Corpse in coffin refuses to be moved in wagon. (Cf. D1654.5, E272.1, E411.0.3.) *Fb "ligkiste" II 421b, "tung" III 893a, "vogn" III 1078a, "hest" I 599b.; U.S.: Baughman; Icelandic: Boberg.


D1654.10. Bell refuses to be moved. (Cf. D1213.) Fb "tung" III 893a; Finnish-Swedish: Wessman 72 No. 607.

D1654.10.1. Bell sunk in sea can be raised only under certain conditions. Norlind Skattsägner 60; Finnish-Swedish: Wessman 73 No. 614; England: *Baughman.

D1654.11. Paper in hand which none but king can remove. (Cf. D1266.1.) Spanish: Boggs FFC XC 86 No. 754*B.


D1654.13. Woman can be lifted only by her lover. India: Thompson-Balys.


D1654.16. Pot cannot be lifted. (Cf. D1171.1.) India: Thompson-Balys.

D1654.17. Throne of goddess' idol is lifted only after goat has been sacrificed. (Cf. D1156.) India: Thompson-Balys.

D1655. Invisible objects. (Cf. D1981.3; F235.1.) Jewish: Neuman.

D1655.1. Invisible weapons. (Cf. D1080.) Hindu: Keith 152.


D1656. Incombustible objects. (Cf. D1841.3; D2158.2; F979.5.) Breton: Sébillot Incidents s.v. "incombustible".
D1656.1. Incombustible book. (Cf. D1266.) Swiss: Jegerlehner Oberwallis 297 No. 29.


D1657. Untiring object.


D1658.1.1. River grateful for being praised even when ugly. (Cf. D915.) Sicilian: Gonzenbach I 99 No. 15.

D1658.1.2. Figs grateful for being praised even when ill-tasting. (Cf. D981.5.) Type 480; *Köhler-Bolte Zs. f. Vksk. VI 63 (to Gonzenbach No. 13).

D1658.1.3. Bitter water grateful for being praised. (Cf. D1242.1.) Type 480; *Köhler-Bolte Zs. f. Vksk. VI 63 (to Gonzenbach No. 13).

D1658.1.4. Continually slamming doors grateful for being fastened. (Cf. D1146.) Type 480; *Köhler-Bolte Zs. f. Vksk. VI 63 (to Gonzenbach No. 13).

D1658.1.5. Apple-tree grateful for being shaken. (Cf. D950, D1610.2.0.1.) *Type 480, 510; *BP I 208ff., 227; Fb "træ" III 867b; Hdwb. d. Märchens s.v. "Baum".

D1658.1.5.1. Tree grateful for having boughs trimmed. India: Thompson-Balys.

D1658.1.5.2. Tree grateful for having milk poured on roots. India: Thompson-Balys.


D1658.2. Kinds of grateful objects. (See also D1658.1.)

D1658.2.1. Grateful stove. (Cf. D1161.) BP I 227 n. 1.

D1658.2.2. Grateful carpets. (Cf. D1155.) BP I 227 n. 1.


D1658.3. Services of grateful objects.

D1658.3.1. Grateful objects give advice. (Cf. D1312.) BP I 227.

D1658.3.2. Grateful objects help in choice of caskets. BP I 227.

D1658.3.3. Grateful objects give helper gifts. BP I 227.
D1658.3.4. Grateful objects help fugitive. (Cf. D1393, D1611.) BP I 227.

D1661. Magic object cannot be replaced.

D1661.1. Talking statue, when destroyed, cannot be replaced for thirty thousand years. (Cf. D1268, D1620.) Dickson 214.

D1662. Magic object works by being stroked.


D1662.1.1. Magic ring works by having sun's rays flash upon gem. India: Thompson-Balys.

D1662.2. Magic lamp works by being stroked. (Cf. D1162.1.) *Type 561; *BP II 544f.

D1662.3. Diamond works by being pressed. (Cf. D1070.) French Canadian: Sister Marie Ursule.


D1663.1. Wands of life and death. Pointed with one end, kill; with the other, resuscitate. (Cf. D1254.1, D1402.10.) MacCulloch Childhood 205; N. A. Indian (Bella Coola): Boas JE I 54, (Chilcotin): Farrand JE II 44 No. 30.


D1663.2. Ointment cures left cheek, not right. (Cf. D1244.) Chinese: Werner 281.

D1663.3. Well of life and death. Situated on one hand, kills; on the other, protects against disease. (Cf. E82.) Irish myth: Cross.

D1663.4. Fountains poison and cure. One, with bronze vessel, tastes sweet and poisons; other, with iron vessel, tastes bitter and cures. Irish myth: Cross.

D1663.5. Well rises or sinks to indicate long or short life. (Cf. D926.) Irish myth: Cross.

D1663.6. Magic tree gives money to good brother, poisonous animals to bad. (Cf. D950.) Chinese: Eberhard FFC CXX 46.

D1664. Summer and winter garden. Garden which blooms in winter. (Cf. D961.) *BP II 232; Köhler-Bolte I 215f.—N. A. Indian (Tsimshian): Boas RBAE XXXI 182.

D1665. Food has taste of any dainty desired. (Cf. D1030, D1359.4.) Irish: Plummer clxxxv, *Cross; Jewish: Neuman; Buddhist myth: Malalasekera II 824, 930.

D1665.1. Drink has taste of any liquor desired. (Cf. D1040.) Irish myth: *Cross.

D1665.2. Cow whose milk "tastes of honey and intoxicating wine and the

D1665.3. D1665.3. Fruit has any taste desired. (Cf. D980.) Jewish: Neuman.

D1665.4. D1665.4. Manna tastes bitter to gentiles. (Cf. D1031.0.1.) Jewish: Neuman.


D1667.3. D1667.3. Million-fold rice which ripens in one night. (Cf. D965.8.1.) India: Thompson-Balys.

D1667.4. D1667.4. Garden that has not bloomed for twelve years does so when girl steps into it. (Cf. D961.) India: Thompson-Balys.


D1672. D1672. Unquenchable fire. (Cf. D1271.) Fb "ild" II 10a; Jewish: *Neuman.

D1672.0.1. D1672.0.1. Magic fire burns for seven years. (Cf. D1271.) Irish myth: Cross; Jewish: Neuman.


D1673. D1673. Magic staff blossoms. (Cf. D1254.)

D1673.1. D1673.1. Tree grows from stick saint has used and thrown aside. (Cf. D956.) India: Thompson-Balys.


D1676.1. D1676.1. Manna does not fall on Sabbath. (Cf. D1031.0.1.) Jewish: Neuman.

D1678. *Magic book, once used, compels person to do evil.* (Cf. D1266.) *Fb "Cyprianus".*

D1681. *Charm incorrectly uttered will not work.* Spanish: Boggs FFC XC 84 No. 746.

D1682. *Magic jewel which outweighs many heavy objects in the scale.* (Cf. D1071.) *Hertz Abhandlungen 73ff.*

D1683. *Hearth cleaned by angel always free of ashes.* (Cf. D1147, V230.) Irish myth: *Cross.*

D1684. *Dye blessed by saint colors animals, trees.* (Cf. D1297, V220.) Irish myth: *Cross.*

D1685. *Interred body of saint performs signs and miracles.* Irish myth: *Cross; Icelandic: Boberg.*

D1686. *Magic object departs and returns at formulsive command.* Irish myth: *Cross.*


D1688. *Marvelous post wears down at top instead of rotting from bottom.* (Cf. D956, D1250.) India: Thompson-Balys.


D1692. *Cloak (and shirt) fit person of any size.* (Cf. D1053, D1056.) Irish myth: *Cross.*


D1700—D2199. MAGIC POWERS AND MANIFESTATIONS


D1710—D1799.
Possession and means of employment of magic powers.


D1711. **Magician.** (Cf. D1721.) *Type 325; Dickson 121 n. 64; *Finnur Jynsson "Um galdra, seith, seithmenn og völur," thyjár ritgjörethir (København, 1892) 5—28; *Seligmann 6f.; *Penzer IV 39 n. 1, 46ff.; *Fb "klog mand" II 187; Malone PMLA XLIII 400.—Irish myth: *Cross; Icelandic: MacCulloch Eddic 299, *Boberg; Italian Novella: Rotunda; Livonian: Loorits FFC LXVI 57ff. Nos. 128—159; Lappish: Qvigstad FFC LX 50ff. Nos. 90—119; Jewish: Neuman; India: *Thompson-Balys; S. A. Indian (Toba): Métraux MAFLS XL 162.

D1711.0.1. **Magician's apprentice.** India: Thompson-Balys.

D1711.0.2. **Magician keeps magic power in tumor in back.** India: Thompson-Balys.

D1711.0.3. **Means of becoming magician.** Eskimo (Greenland): Holm 92, 94.

D1711.1. **Biblical worthy as magician.**

D1711.1.1. **Solomon as master of magicians.** **G.** Weil Biblische Legenden der Musselmänner (Frankfurt, 1845); *C. C. MacCown Journal of the Palestine Oriental Society II (1922) 1—24; **C. Singer Salomosagen in Deutschland (Zs. f. deutsches Altertum XXXV (1891) 177ff.); *E. A. W. Budge The Queen of Sheba (London, 1922); *M. D. Conway Solomon and Solomonic Literature (Chicago, 1900); St. John D. Seymour Tales of King Solomon (Oxford, 1924); *H. A. Winkler Salomo und die Karina: eine orientalische Legende von der Bezwingung einer Kindbettdämonin (Stuttgart, 1931); *Fb "Salomon" III 146b; Jewish: Neuman.

D1711.1.2. **Esau as magician.** Jewish: Neuman.

D1711.1.3. **Baalam as master of magicians.** Jewish: Neuman.

D1711.2. **Virgil as magician.** **D.** Comparetti Virgilio nel medio evo (Florence, 1896) (Eng. trans. by E. F. M. Benecke, London, 1895); *Chauvin VIII 188ff. No. 228; *Penzer I 24 n. 1; *C. G. Leland Unpublished Legends of Virgil (London, 1899); *Otto Söhring Romanische Forschungen XII (1900) 580ff.; *Hertel Verzauberte Oertlichkeiten; J. D. Bruce MPh X (1913) 511ff.; **John W. Spargo Virgil the Necromancer (Cambridge, Mass., 1934).

D1711.3. **Sun as magician.** Chinese: Werner 361.

D1711.4. **Druid as magician.** Irish myth: *Cross.

D1711.5. **Fairy as magician.** (Cf. F234.0.2.) Irish myth: Cross.

D1711.6. **God or demigod as magician.**

D1711.6.1. **Odin as magician.** Icelandic: MacCulloch Eddic 45ff., 296; Herrmann Saxo Gr. II 239ff., *Boberg.

D1711.6.2. **Aesculapius as magician.** Jewish: Neuman.
D1711.7. King as magician. Icelandic: *Boberg.


D1711.9. Dark-haired people (with bowed nose) as magicians. Icelandic: Boberg.

D1711.10. People of certain place as magicians.


D1711.10.2. People of Gestrikland (Sweden) as magicians. Icelandic: Göngu-Hrylls saga 240.

D1711.10.3. Egyptians as magicians. Jewish: Neuman.

D1711.10.4. People of Palmyra as magicians. Jewish: Neuman.

D1711.10.5. Amonites as magicians. Jewish: Neuman.


D1711.11. Family of magicians.


D1711.13. Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. Lithuanian: Balys Index No. 3666.


D1712.2. Blind man as soothsayer. Icelandic: Boberg.


D1713. Magic power of hermit (saint, yogi). (Cf. P426.2.) **Loomis White Magic; *Plummer passim; Dickson 121 n. 66; Penzer VI 201ff., VII 73, 113f.; *Barry JAFL XXVIII 195; **Toldo Studien zur vgl. Littgsch. I-IX passim; Günter; Irish: *Cross, Beal. XXI 328, O'Suilleabhain 85; Spanish Exempla: Keller; Jewish: Neuman;
India: *Thompson-Balys (D1711.14, D1711.16.); Buddhist myth: Malalasekera II 210, 286. See V220 for cross-references concerning magic powers of saints.

D1714. **Magic power of person without sin.** Irish myth: *Cross (D1716).

D1714.1. **Magic power of chaste woman.** Penzer I 166, III 171 n. 1; India: *Thompson-Balys.

D1714.1.1. Chaste maiden at prayer vanishes from would-be ravisher's embrace. Italian Novella: Rotunda.

D1715. **Magic power of dying man's words.** *Type 960; BP II 531; Krappe Science 216—217.—Icelandic: Völsunga saga ch. 33 (31).


D1715.2. Dying peasant summons greedy bishop for heavenly funeral; the bishop dies hearing the message. Icelandic: Boberg.

D1715.3. Dying man commands cloud to bear message to man's wife. India: Thompson-Balys.

D1716. **Magic power of the infirm.**

D1716.1. **Magic power of the idiot.** Eskimo (Greenland): Rink 111.

D1716.2. **Magic power of the lame.** Eskimo (Greenland): Rasmussen III 99.

D1716.3. **Magic power of sterile woman.** Jewish: Neuman.

D1717. **Magic power of children.** Jewish: Neuman.

D1717.1. **Magic power of monster child.** *Type 708; U.S.: Baughman.

D1718. **Special location of magic powers.**

D1718.1. **Magic power contained in stick and water.** India: Thompson-Balys.

D1719. **Possession of magic powers—miscellaneous.**

D1719.1. **Contest in magic.** (Cf. H1573.3.) Type 325.—Irish myth: *Cross; Jewish: Neuman; India: *Thompson-Balys; N. A. Indian: *Thompson Tales 327 n. 182; Eskimo (Greenland): Thalbitzer 7, Rasmussen II 334; S. A. Indian (Toba): Métraux MAFLS XL 139, (Chiriguano): Métraux BBAE CXLIII 3 484.

D1719.1.1. **Contest in magic between druid and saint.** Irish myth: *Cross.

D1719.1.2. **Contest between druid and fairy personage.** Irish myth: *Cross.

D1719.1.3. **Magic contest, magician and giant: magician would make a dog's tail crooked, the giant would straighten it—and so on, ad infinitum.** India: Thompson-Balys.

D1719.1.4. **Contest between carpenter and son to race wooden horses they
had both made. India: Thompson-Balys.


D1719.8. D1719.8. Man has magic servants who plow for him; he swallows them each day and keeps them secret. India: Thompson-Balys.


D1719.10. D1719.10. Magic power only under certain conditions.


D1719.11. D1719.11. Limited amount of magic in world.


D1720. D1720. Acquisition of magic powers. (Cf. D810.) Eskimo (Greenland): Rink 461, Rasmussen II 222, III 111.


D1721. D1721. Magic power from magician. *Type 325; *Chauvin II 151 No. 11; *Fb. "sorte skole" III 469a.—Icelandic: MacCulloch Eddic 49, 296; English: Wells 43 (Arthour and Merlin); Lappish: Qvigstad FFC LX 49 No. 87; Jewish: Neuman; India: *Thompson-Balys; Chinese: Werner 383.

D1721.0.1. D1721.0.1. Magic power from donning magician's clothes. (Cf. D1052.) N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 131 No. 20.
D1721.0.2. Magic power obtained secretly from magician's friends. India: Thompson-Balys.

D1721.1. Magic power from devil. Kittredge Witchcraft 45, 399 n. 175; Dickson 213 n. 145.—Spanish: Boggs FFC XC 47 No. 325*A.

D1721.1.1. Magic arts learned in hell. Irish myth: *Cross (D1738).


D1721.1.3. Spirit gives man the power of exorcising him out of anyone he possesses. (Cf. D2176.) India: Thompson-Balys.


D1721.2. Magic power acquired by eating fish which have eaten dead magician's flesh. India: Thompson-Balys.

D1721.3. Magician blows magic into disciples' ears. India: Thompson-Balys.


D1721.5. Magician's disciples eat magic iron. India: Thompson-Balys.


D1723. Magic power from fairy. Type 403; Irish myth: Cross; Scotch: Macdougall and Calder 251; Italian: Basile Pentamerone. I No. 3, Rotunda.

D1724. Magic power from Death. Death as godfather. (Cf. D1725.1.) *Type 332; *BP I 377ff.—Italian Novella: Rotunda.


D1726.0.1. Soothsaying learned from a god. India: Thompson-Balys.


D1731. Magic power received in dream. Dickson 188; Jewish: Neuman; Calif. Indian: Gayton and Newman 58; Eskimo (Greenland): Rasmussen I 134.


D1731.2.2. All nature composed of food in vision. (Cf. V514, X1503.) Irish myth: Cross.

D1731.3. (Dream of) rock-casting contest. (Cf. A966.1, D931.) Irish myth: *Cross.

D1732. Magic power obtained by meditation. Penzer VI 2.

D1733. Acts producing magic power.


D1733.3.1.1. Oracular twigs work only if man has fasted. (Cf. D1311.4.0.1.) Irish myth: Cross.


D1733.5. Magic power from swooning. Eskimo (Greenland): Rink 400.


D1735. Magic powers from swallowing.

D1735.1. Magic powers from swallowing a straw. Eskimo (Greenland): Rasmussen II 158.
D1735.2. Language acquired by swallowing its written characters. Jewish: Neuman.


D1736. Magic power from great piety. India: Thompson-Balys.

D1736.1. Magic power acquired by sacrificing. (Cf. D1766.2.) India: Thompson-Balys.


D1739. Acquisition of magic power—miscellaneous.


D1740. Loss of magic power.

D1741. Magic powers lost.


D1741.2.1. Drawing witch's blood annuls her spells. (Cf. G271.4.4., G273.6.) Kittredge Witchcraft 47, *399f. nn. 190, 191; *Fb "blod" IV 47b.

D1741.3. Silence under punishment breaks power of enchantment. Fb "prygle" II 881.

D1741.4. Magic powers fail because of lack of faith in them. India: Thompson-Balys.

D1741.5. Magic power lost by being frightened. India: Thompson-Balys.


D1741.7. Saint causes loss of magic power. Irish myth: Cross.

D1741.8. Sorcerer's power lost when his teeth are knocked out. India: Thompson-Balys.

D1745. Magic power rendered ineffective.


D1749. Loss of magic power—miscellaneous.

D1749.1. Sorceress to lose her magic power as soon as one of her transformed husbands seizes her and swallows her. India: Thompson-Balys.

D1749.2. Woman loses her magic power when she loses her simplicity and humility. India: Thompson-Balys.

D1750. Other characteristics of magic power.


D1760. Means of producing magic power.

D1761. Magic results produced by wishing. **Riklin Wuncherfüllung und Symbolik in Märchen. (1908); *Fb "ønske" III 1178a.—Irish myth: *Cross; German: Grimm Nos. 50, 76; Jewish: Neuman; India: *Thompson-Balys; Seneca: Curtin-Hewitt RBAE XXXII 122 No. 19; Eskimo (Greenland): Rasmussen III 151.


D1761.0.2. Limited number of wishes granted. *Types 750A, 1173*, 1951*; *BP II 491; *Loomis White Magic 124, 130; Irish myth: Cross; Italian Novella: Rotunda; India: Thompson-Balys.

D1761.0.2.1. Man to have wishes if he can repeat them in one breath. Irish myth: Cross.

D1761.0.2.2. One wish granted. India: Thompson-Balys.

D1761.1. Wishing by stars.

D1761.1.1. Wishing by shooting star. BP III 234 n. 1.

D1765. Magic results produced by command. Italian Novella: Rotunda; Babylonian: Spence 76f.; Jewish: Neuman, Genesis 1:3, etc.


D1766.1.2. Prayers of nun cause Virgin Mary to show her the infant Jesus. Spanish Exempla: Keller.


D1766.1.5. Upon praying of a saint, sea or pool is filled with sand so that people are able to cross with dry feet. *Loomis White Magic 43.

D1766.1.6. Mouse's prayer to gods about her children granted. India: Thompson-Balys.

D1766.1.7. Saint opens prison door by prayer. Alphabet No. 280; Boberg.


D1766.2.3. Magic power from shedding blood. (Cf. D2136.8.) India: Thompson-Balys.


D1766.4. Magic power from christening an animal.

D1766.4.1. Magic power from christening a cock. Kittredge Witchcraft 148, 467 nn. 89—90.


D1766.5.1. Masses used along with other magic for cursing. Kittredge Witchcraft 147, 466 n. 88.

D1766.5.2. Magic articles made during mass. Fb "messe" II 582a.


D1766.6.1. Fountain produced from sign of the cross. (Cf. D925.1.) Irish: Plummer cl, Cross.

D1766.6.2. Sign of the cross made over sword (knife) endows it with magic powers. Irish myth: *Cross; Argentina: Jijena Sanchez 82, 87.

D1766.6.3. Sign of the cross enables person to relate marvel. Irish myth: Cross.
D1766.6.4. Sign of the cross made over beer protects against poison. Icelandic: *Boberg.

D1766.6.5. Venomous dog killed by sign of cross. Irish myth: Cross.

D1766.7. Magic results from uttering powerful name.


D1766.7.1.1. Evil spirits conjured away in name of deity. (Cf. D1385.) Fb "lygtemand" II 473 b.—Irish: O'Suilleabhain 31f., 66, Beal XXI 310, 325; Spanish Exempla: Keller.

D1766.7.2. Magic use of hero's name brings water. India: Thompson-Balys.


D1766.8.1. Fasting a part of magic ritual. Irish myth: *Cross.

D1766.9. Magic results from singing hymn. (Cf. D1275.3.) Irish myth: Cross.


D1773. Magic results from laughing.


D1777. Magic results from power of thought. Eskimo (Mackenzie Area): Jenness 64.

D1778. Magic results from contact with earth.

D1781. Magic results from singing. (Cf. D1275, D1275.3.)
D1782.1. Magic results obtained by imitating desired action.


D1782.3. Magic result from loosing knots. (Cf. D2142.0.2.)

D1782.3.1. Loosing sandals destroys fakir's power. India: Thompson-Balys.

D1782.3.2. Loosing knots permits horse to return home. India: Thompson-Balys.

D1783. Reverse magic. Magic results obtained by imitating reverse of desired results.

D1783.1. Magic results of reversing a spell. Formula said backward will sometimes undo the work performed by the formula. (Cf. D1273.) *Kittredge Witchcraft 167, 485 nn. 31—33; Penzer VI 149 n. 1, 150ff.

D1783.2. Cure for leprosy by drinking from opposite lip of horn from that which caused it. (Cf. D1500.4.1, D1502.4.1.) Icelandic: *Boberg.

D1783.3. Faster one walks, longer the trail. The slower, the shorter. N. A. Indian (Plains Cree): Skinner JAFL XXIX 356 No. 3.

D1783.4. Power over monster (wizard, king) obtained by reversing orders. Hero does exact opposite of the command. Scottish: Campbell-McKay No. 2.

D1783.5. Magic turned against the makers, so that they are bewildered and kill themselves. Icelandic: Göngu-Hrýlfs saga 319, *Boberg.

D1784. Magic results from breathing. (Cf. D1557.) Eskimo (Greenland): Rink 428.


D1787. Magic results from burning.


D1788.1. Magic results from contact with water. Irish myth: Cross.


D1791.1.1. D1791.1.1. Druid performs circumambulation right-handwise to confer honor or bring good luck. Irish myth: *Cross.


D1791.2.1. D1791.2.1. Druid performs circumambulation withershins to bring ill luck. Irish myth: *Cross.


D1792.3. D1792.3. Cursing stones. (Cf. D931.) Irish myth: *Cross.

D1793. D1793. Magic results from eating or drinking.


D1799. D1799. Magic results from other acts. (Cf. D1469.7, F547.1.3.)


D1799.4. D1799.4. Magic powers from touching. (Cf. D565, D1032.2f., D1273.0.3., D1810.3, D1833., D1854.)


D1800—D2199.

D1800—D2199. Manifestations of magic power.

D1800—D1949.

D1810.0.1. **Omniscience of a god.** Irish myth: *Cross; Norse: De la Saussaye 280, Boberg; Greek: Aeschylus Prometheus Bound line 167, Grote I 6; Jewish: Neuman.

D1810.0.2. **Magic knowledge of magician.** (Cf. D1711, D1814.1.) Irish myth: *Cross; Icelandic: Boberg; English: Wells 42 (Arthour and Merlin); India: Thompson-Balys.

D1810.0.2.1. **Magician rebukes secret usury.** Italian Novella: Rotunda.

D1810.0.3. **Magic knowledge of saints and holy men.** *Toldo I 345ff.; Irish myth: *Cross; Jewish: Neuman.

D1810.0.3.1. **Saint perceives cheat.** Irish myth: Cross; Spanish Exempla: Keller.

D1810.0.3.2. **Lost object or person found by holy man.** Icelandic: *Boberg.

D1810.0.4. **Magic knowledge of fairies.** Irish myth: *Cross.

D1810.0.5. **Magic knowledge of witches.** Irish myth: Cross; England, U.S., Wales: *Baughman.

D1810.0.6. **Omniscience of angels.** (Cf. D1810.5.) Irish myth: *Cross.

D1810.0.7. **Magic knowledge of superman.** Irish myth: Cross.

D1810.0.8. **Magic knowledge of druid.** (Cf. D1711.4, D1816.5.) Irish myth: *Cross.

D1810.0.8.1. **Druid's "keys of wisdom".** Irish myth: *Cross.

D1810.0.9. **Magic knowledge of the Pope.** Irish myth: Cross.

D1810.0.10. **Magic knowledge (wisdom) of Solomon.** (Cf. L212.2.) Irish myth: Cross.

D1810.0.11. **Magic knowledge of poet.** Irish myth: *Cross.

D1810.0.12. **Magic knowledge about culprit's offense to deity.** India: Thompson-Balys.

D1810.0.13. **Magic knowledge of identity of stranger.** India: Thompson-Balys.

D1810.1. **Magic knowledge from queen of other world.** (Cf. D1723.) Hartland Science 197.
D1810.2. Magic knowledge from devil. (Cf. D1721.1.) Dickson 235 n. 34; Icelandic: Boberg.

D1810.3. Magic knowledge from touching "knowledge tooth" with thumb. (Cf. D1009.2, D1811.1.1.) **Scott Thumb; Irish myth: Cross; English: Baughman.

D1810.3.1. Future revealed by "knowledge tooth". (Cf. D1009.) Irish myth: *Cross.


D1810.5. Magic knowledge from angel. (Cf. D1725, D1810.0.6.) Irish myth: *Cross.


D1810.7. Magic knowledge from sign of the cross. (Cf. D1766.6, V86.) Irish myth: Cross.

D1810.8. Magic knowledge from dream. (Cf. D1812.3.3, D1812.5.1.2, D1813.1, D1814.2, D1817.2.1, D1819.2.) Irish myth: *Cross; Icelandic. Þiðriks saga II 393—95 (n.), *Boberg.


D1810.8.2. Information received through dream. India: Thompson-Balys.

D1810.8.2.1. Dream shows where stolen girl is hidden. India: Thompson-Balys.

D1810.8.2.2. Person dreams of spot where drowned body lies. England: Baughman.

D1810.8.2.3. Murder made known in a dream. Canada: Baughman.

D1810.8.2.4. Dream tells of safety of absent person who has been in danger. Scotland: Baughman.

D1810.8.2.5. Raja told in a dream the stranger he seeks to destroy is his own son. India: Thompson-Balys.


D1810.8.3.1. Warning in dream fulfilled. India: Thompson-Balys.

D1810.8.3.1.1. Dream warns of illness or injury. The dream is fulfilled. England: *Baughman.

D1810.8.3.2. Dream warns of danger which will happen in near future. Because of advance knowledge, the danger is averted. England, Scotland, U.S.: *Baughman.

D1810.8.4. Solution to problem is discovered in dream. England:


D1811. D1811. Magic wisdom. (Cf. D1300.)


D1811.1.1. D1811.1.1. Thumb of knowledge. Man cooks magic animal and burns thumb. When he puts thumb in mouth he has magic knowledge. (Cf. D1810.3.) **Scott Thumb; Irish myth: *Cross.

D1811.1.1.1. D1811.1.1.1. Thumb of knowledge from catching thumb in door of fairy. (Cf. F211.1.) Irish myth: *Cross.


D1811.2. D1811.2. Magic wisdom received from supernatural being. Dickson 120 nn. 61—63.

D1811.2.1. D1811.2.1. Divine inspiration for writing sacred books. Moreno Esdras.


D1812.0.1.1. D1812.0.1.1. Cheek bitten as warning of approaching death. (Cf. D1812.5.1.16.1.) Irish myth: Cross.

D1812.0.1.2. D1812.0.1.2. Foreknowledge of means of death. Irish myth: *Cross.

D1812.0.2. D1812.0.2. Saints have foreknowledge of coming of guests. Irish: Plummer clxx, *Cross.
D1812.0.2.1. Foreknowledge of unwished guests. Icelandic: *Boberg.

D1812.0.2.2. Hero has foreknowledge of coming of guests. Irish myth: Cross.

D1812.0.2.3. Fakir has foreknowledge of coming of guests. India: Thompson-Balys.

D1812.0.3. Foreknowledge of wounding in battle (combat). Irish myth: *Cross.

D1812.0.4. Foreknowledge of unhappiness of son or sons. Icelandic: *Boberg.

D1812.0.5. Magic knowledge of what is to happen to himself after death. (Cf. G283.1.) India: Thompson-Balys.

D1812.1. Power of prophecy a gift. Greek: Frazer Apollodorus I 313 n. 3.

D1812.1.1. Power of prophecy from fairy. (Cf. D1723.) Hartland Science 203.

D1812.1.2. Power of prophecy from God. (Cf. D1726.) Irish myth: *Cross.

D1812.2. Power of prophecy induced.

D1812.2.1. Power of prophecy induced by crawling backward around grave. (Cf. D1791.) *Fb "grav" I 478.

D1812.2.2. Power of prophecy induced by conjuring. Irish myth: Cross.

D1812.2.3. Power of prophecy from accidental drinking of water from magic fountain. Irish myth: *Cross.

D1812.2.4. Dying man's power of prophecy. Icelandic: *Boberg.

D1812.3. Means of learning future. (Cf. D1810.8, D1976.2.)


D1812.3.2. Fortune told by cutting sand. Africa (Vai): Ellis 214 No. 29.


D1812.3.3.0.1. Druid interprets prophetic dream. (Cf. D1711.4, D1812.3.3.5.) Irish myth: *Cross.

D1812.3.3.0.2. Poets interpret dreams. (Cf. P427.7.) Irish myth: *Cross.

D1812.3.3.0.3. Dream interpreter corrects dream. Jewish: Neuman.

D1812.3.3.1. Truest dreams at daybreak. *Penzer VIII 99f.

D1812.3.3.2. Fortune-telling dream induced by sleeping in extraordinary place (position). *Fb "sove" III 472b, 473a.

D1812.3.3.3. Prophetic dream induced by incantation. (Cf. D1799.3.) Irish myth: *Cross.

D1812.3.3.4. Prophetic dream loses force after a year. Irish myth: *Cross.

D1812.3.3.5. Prophetic dream allegorical. (Cf. D1812.3.3.0.1., V515.) Irish myth: *Cross.

D1812.3.3.5.1. Allegorical dream: ripe and unripe ears, fat and lean kine. India: Thompson-Balys.

D1812.3.3.6. Prophetic dream induced by eating meat of bull. Irish myth: *Cross.

D1812.3.3.7. Eve in vision sees Cain drink Abel's blood. Irish myth: Cross.

D1812.3.3.8. Dream by a (pregnant) woman about fate of her unborn child. Icelandic: *Boberg.

D1812.3.3.9. Future husband (wife) revealed in dream. India: Thompson-Balys.

D1812.3.3.10. Dream interpreted by opposites. India: Thompson-Balys.


D1812.4.1. Woman cries out on beholding man her unborn child is destined to slay. (Cf. T575.1.) Irish myth: Cross.

D1812.5. Future learned through omens. *Fb "varsel"; *Kittredge Witchcraft 398 n. 170; Irish: *Cross, O'Suilleabhain 110, Beal XXI 334; Icelandic: *Boberg;
Spanish Exempla: Keller; Jewish: Neuman; India: Thompson-Balys, Cowell Jataka index s.v. "Omens".


D1812.5.0.2. D1812.5.0.2. Omens from flight of birds. *Kittredge Witchcraft 44, 398 n. 170; India: Thompson-Balys.

D1812.5.0.3. D1812.5.0.3. Behavior of fire as omen. *Fb "ild" II 13a.; Virgil Aeneid II 680, V 525, VII 74; India: Thompson-Balys.

D1812.5.0.4. D1812.5.0.4. Rising smoke as omen. N. A. Indian: Kroeber JAFL XXI 224.

D1812.5.0.4.1. D1812.5.0.4.1. Divination from rising smoke. Irish myth: *Cross.

D1812.5.0.5. D1812.5.0.5. Haruspices: divination by condition of animal's liver. *Hdwb. d. Abergl. III 1494; *Frazer Pausanias IV 5.

D1812.5.0.6. D1812.5.0.6. Divination by throwing objects into water. If they swim the omen is bad; if not, good. *Frazer Pausanias III 388.


D1812.5.0.7.1. D1812.5.0.7.1. First to partake of certain feast will be first to disobey the king (etc.). Irish myth: *Cross.

D1812.5.0.7.2. D1812.5.0.7.2. Saint declares that first man to come to certain place shall be his successor. Young cleric comes and is chosen. Irish myth: Cross.

D1812.5.0.7.3. D1812.5.0.7.3. Prognostications from day of week on which first day of year falls. (Cf. D1812.5.0.16.) Irish myth: Cross.

D1812.5.0.8. D1812.5.0.8. Divination from animal fight. Irish myth: Cross.


D1812.5.0.9. D1812.5.0.9. Divination from howling of dog. (Cf. D1812.5.1.12.1.) Irish myth: *Cross.

D1812.5.0.10. D1812.5.0.10. Divination from clouds. (Cf. D1812.5.1.11.) Irish myth: *Cross.

D1812.5.0.11. D1812.5.0.11. Divination from sound of voice. Irish myth: *Cross.

D1812.5.0.13. Magic manifestation as omen. Irish myth: Cross; Icelandic: *Boberg.

D1812.5.0.14. Stone changes from red to green as auspicious sign. (Cf. D1293.1, D1293.2, D1317.12.) Irish myth: Cross.

D1812.5.0.15. Weather signs. Irish myth: Cross.

D1812.5.0.15.1. Divination from wind. Icelandic: Egils saga einhenda, ed. Lagerholm 47.

D1812.5.0.16. Prognostications for year from winds blowing on January 1. (Cf. D1812.5.0.7.3.) Irish myth: *Cross.

D1812.5.0.17. Divination by choice of roads: which son to be born first. India: Thompson-Balys.


D1812.5.1.1. Prodigy as evil omen. *Bolte Zs. f. Vksk. XX 69; *Penzer II 39 n. 2.—Irish myth: *Cross; Greek: Frazer Apollodorus II 185 n. 1, 232 n. 2.

D1812.5.1.1.1. Tears of blood as evil omen. Irish myth: Cross.

D1812.5.1.1.2. Two drops of blood in book mean that two have been killed. Icelandic: Boberg.

D1812.5.1.1.3. Blood (in dream) as omen of killing. Icelandic: *Boberg.

D1812.5.1.1.4. Wave of blood as sign of death. (Cf. D1003, E761.1.1.) Irish myth: *Cross.

D1812.5.1.1.5. Drops of blood presage slaughter. Irish myth: Cross.

D1812.5.1.1.6. Washers at the ford. Appearance of female figure washing bloody armor, chariot cushions, or human limb (at ford) as sign of coming disaster in battle. (Cf. A485.1, E761.1, M301.6.1, Z129.2.2.) Irish myth: *Cross.

D1812.5.1.2. Bad dream as evil omen. (Cf. D1810.8, D1812.3.3, D1813.1.) Dickson 74, 225.—Irish myth: *Cross; English: Wells 9 (King Horn), 31 (Geoffrey's life of Arthur), 33 (Layamon's Brut), 48 (Lancelot of the Laik), 89 (The Sege of Melayne), 122 (The King of Tars); Icelandic: Herrmann Saxo II 233, *Boberg; Italian Novella: Rotunda; India: Thompson-Balys.

D1812.5.1.2.1. Vision as evil omen. Irish myth: *Cross.

D1812.5.1.3. Breaking mirror as evil omen. *Fb "spejl" III 481b; *Kittredge Witchcraft 93, 423 n. 124.

D1812.5.1.4. Eclipse as evil omen. (Cf. F961.1, F965.2.) Penzer II 82.—Icelandic: Boberg.

D1812.5.1.5. Moon furnishes omen.
New moon with old moon in her arm a sign of storm. Child II 20ff.

Red or pale moon an evil omen. Chinese: Werner 176.

Stars furnish omens.

Sirius as bad omen. Greek: Homer Iliad XXII 30.


Bad omen: greeting one before dawn. India: Thompson-Balys.

Bad omen for two bridal processions to meet. Estonian: Aarne FFC XXV 135 No. 91.

Sight of mermaid bad omen. Child V 488 s.v. "mermaid".

Red (gray, etc.) clouds as evil omens. (Cf. D1812.5.1.10.) Irish myth: *Cross.

Howling of dog as bad omen. (Cf. D1812.5.0.9.) Irish myth: *Cross.


Spider dropping on person’s back as ill omen. Samoa: Clark 117.

Mice gnawing garments as bad omen. Buddhist myth: Malalasekera II 410.

Fairy music as evil omen. Irish myth: Cross.

Holy man’s fall from horse a bad omen. Irish myth: *Cross.

Hailstorm as bad omen. Irish myth: Cross.

Dry river bed as bad omen. Irish myth: *Cross.

Dry river bed as omen of approaching death. (Cf. D1812.0.1.1.) Irish myth: Cross.

Spectre as evil omen. (Cf. D1812.5.1.16.) Irish myth: *Cross; North Carolina: Brown Collection I 678f.

Spirit host fighting in air as evil omen. Irish myth: Cross.
Clashing shields in heavens as evil omen. Irish myth: Cross.

Roaring of shields as evil omen. Irish myth: Cross.

Snow on house omen of approaching death. (Cf. D1812.0.1.) Irish myth: Cross.

Plague as bad omen. Irish myth: Cross.

Withering of tree as bad omen. Irish myth: Cross.

Falling of shields as evil omen. (Cf. D1101.1.) Irish myth: Cross.

Falling of book satchels as evil omen. (Cf. D1266, D1641.11.1.) Irish myth: Cross.

Croaking of raven as bad omen. Irish myth: *Cross.

Hooting of owl a bad omen. Virgil Aeneid IV 464; *Fb "uggle" IV 963.

Stirrup leather breaking as bad omen. India: Thompson-Balys.

Evil omen: scavenger carrying headload of wood. India: Thompson-Balys

Place of bad omen. Jewish: Neuman.

Stumping toe a bad omen. Samoa: Clark 116. 


Throbbing of right eye as favorable omen. Penzer V 200 n. 3.

Meeting certain person (animal) a good omen. *Kittredge Witchcraft 45, 398 n. 172.

Good omen: meeting old woman with pot of newly
drawn water. India: Thompson-Balys.

D1812.5.2.3. D1812.5.2.3. *Hearing thunder on setting forth a good omen.* *Kittredge Witchcraft* 45, 398 n. 172; *Frazer* Pausanias III 417 (lightning on the right).

D1812.5.2.4. D1812.5.2.4. *Bird of prey catching quarry a good omen.* *Kittredge Witchcraft* 45, 398 n. 173.

D1812.5.2.5. D1812.5.2.5. *Hearing bird cry a good omen.*

D1812.5.2.5.1. D1812.5.2.5.1. *Hearing cuckoo call a good omen.* Alphabet No. 727.

D1812.5.2.5.2. D1812.5.2.5.2. *Hearing heron's cry a good omen.* Greek: Homer Iliad X 275.

D1812.5.2.6. D1812.5.2.6. *Shooting star as good omen.* (Cf. D1761.1.1.) *BP III 234.

D1812.5.2.7. D1812.5.2.7. *Roaring wave augurs luck.* (Cf. D911.1, D1812.5.1.24, F931.4.) Irish myth: Cross.

D1812.5.2.8. D1812.5.2.8. *Omen at laying foundation of building.* India: Thompson-Balys.

D1812.5.2.9. D1812.5.2.9. *King who finds golden bow and arrow (spindle) knows an heir will be born to him.* India: Thompson-Balys.

D1812.5.2.10. D1812.5.2.10. *Black dog as good omen.* Argentina: Jijena Sanchez 121.

D1812.5.2.11. D1812.5.2.11. *Spider dropping on one's front a good omen.* (Cf. D1812.5.1.12.3.) Samoa: Clark 117.

D1812.6. D1812.6. *Power of prophecy lost.* (Cf. D1741.)

D1812.6.1. D1812.6.1. *Power of prophecy lost by spitting.* When possessor of power on request spits into mouth of man who has taught him, he loses the power. Greek: Frazer Apollodorus I 313 n. 3.


D1813.0.1. D1813.0.1. *Bear knows if person looks at his track.* N. A. Indian (Seneca): Curtin 2.

D1813.0.2. D1813.0.2. *Fairy has knowledge of how mortals fare.* (Cf. D1810.0.4.) Irish myth: Cross.

D1813.0.3. D1813.0.3. *Father feels that son is in danger.* (Cf. D1812.0.4, D1812.5.1.1.4.) Icelandic: Hryfls saga Kraka ch. 14, Boberg.

D1813.0.3.1. D1813.0.3.1. *Father knows of son's death from far away.* India: Thompson-Balys.

D1813.1. D1813.1. *Dream shows events in distant place.* (Cf. D1810.8, D1812.3.3, D1812.5.1.2.) India: Thompson-Balys; Irish myth: *Cross; Icelandic: *Boberg.
D1813.1.1. Dream warns emperor of wife's unfaithfulness. English: Wells 138 (The Earl of Toulouse); Italian Novella: Rotunda; India: Thompson-Balys.

D1813.1.2. Dream warns king of error in judgment. Italian Novella: Rotunda.

D1813.1.3. Dream warns king of danger to kingdom. Africa (Temne): Schlenker 87ff. No. 7.

D1813.1.4. Dream reveals death of brother. (Cf. D1812.3.3, D1812.5.1.2.) Irish myth: Cross.

D1813.1.5. Dream reveals to girl death of her lover. Heptameron No. 13.


D1813.3. "Knowledge tooth" reveals events in distant place. (Cf. D1810.3.) Irish myth: Cross.

D1813.4. Fugitives' way revealed by magic. Icelandic: Hrylfs saga Kraka ch. 1; Egils saga einhenda ch. IX 8 p. 44, *Boberg.


D1814.1. Advice from magician (fortune-teller, etc.). (Cf. D1711, D1810.0.2, D1817.) Irish myth: *Cross; English: Wells 39 (Nennius Historia Britonum); Greek: Grote I 249.

D1814.1.1. Wizard shows man likeness of cock which will win fight. England: Baughman.


D1814.3. Advice from God (or gods). Irish myth: *Cross.

D1815. Magic knowledge of strange tongues. Irish myth: *Cross; English: Child III 418—422; Ward II 676 No. 68; Jewish: Neuman.


D1816. Magic discovery of desired place. (Cf. D1314.)

D1816.1. Location of fountain revealed in dream. (Cf. D925, D925.1, D1731.) Irish: Plummer cl, Cross.

D1816.2. Lost object discovered by magic. India: Thompson-Balys.

D1816.2.1. Lost object found by throwing spade at ghost. Where spade sticks one will find the lost object. *Fb "gienganger" I 443b.

D1816.3. Location of fort determined by reading in book. India: Thompson-Balys.

D1816.4. Location of buried object (body) magically revealed. Irish myth: *Cross.

D1816.4.1. Location of corpse of drowned person detected by magic. India: Thompson-Balys.

D1816.5. Druid divines whereabouts of missing person. (Cf. D1711.4.) Irish myth: *Cross.

D1816.5.1. Druid by magic discovers whereabouts of abducted wife. (Cf. F322.2.) Irish myth: *Cross.


D1817. Magic detection of crime. (Cf. D1318.)


D1817.0.1.3. Wizard compels thief to return stolen property. England: *Baughman.

D1817.0.1.3.1. Wizard compels thief to deliver stolen property in person to the owner. England: *Baughman.

D1817.0.1.4. Wizard shows form or shadow or picture of thief. (Cf. D1323.1, D1821.3.7.1.) England: *Baughman.

D1817.0.1.5. Wizard detects thieves by placing leaf from Bible under doorstep. The guilty ones stumble over doorstep. England: Baughman.

D1817.0.2. Magic detection of poison. (Cf. D1317.0.1.) Irish myth: *Cross.


D1817.2.1. Dream reveals sin to saint. (Cf. D1810.8.) Irish myth: Cross.


D1817.3. Detection of crime through "knowledge tooth". (Cf. D1810.3, D1811.1.1.) Irish myth: Cross.

D1818. Magic remedy learned by magic. (Cf. D1500.) Type 516; Rösch FFC LXXVII 137.


D1819.3. Magic knowledge enables man to identify headless body. Irish myth: Cross.

D1819.4. Learning to read by magic. Irish myth: *Cross.

D1819.4.1. Man enabled to read baptismal service by washing in holy water. Irish myth: Cross.

D1819.4.2. Alphabet written on cake learned by eating it. Irish myth: *Cross.

D1819.5. Identity of grave revealed by magic. Irish myth: Cross.


D1819.7. Man is able to tell king dream which king himself does not remember. India: Thompson-Balys.


myth: Malalasekera II 102.


D1820.3. D1820.3. *Saint blesses brothers' eyes so that they see heaven.* *Loomis White Magic* 73.


D1821.2. D1821.2. *Magic sight from thumb of knowledge.* Man cooks magic animal and burns thumb. When he puts thumb into mouth he has magic sight. (Cf. D1810.3, D1811.1.1.) **Scott Thumb.—Irish myth: *Cross; Scotch: Macdougall and Calder 253.


D1821.3.2. D1821.3.2. *Magic sight by looking over right shoulder.* *BP* II 319, 518.

D1821.3.3. D1821.3.3. *Magic sight by looking under one's legs.* *Fb "se" III 174; Icelandic: *Boberg.

D1821.3.4. D1821.3.4. *Magic sight by looking between dog's ears.* *Fb "se" III 174.

D1821.3.5. D1821.3.5. *Magic sight by looking through ring.* (Cf. D1076.) Irish myth: *Cross; English: Child III 412.

D1821.3.5.1. D1821.3.5.1. *One becomes ghost-seer after looking through hole in coffin.* Lithuanian: Balys Ghosts.


D1821.3.7. D1821.3.7. *Magic sight by looking at shining object.*

D1821.3.7.1. D1821.3.7.1. *Magic sight by looking into glass of water.* *Fb "vand" III 1001a; Kittredge Witchcraft 185ff., 504, 508 nn. 6, 47.—Chinese: Graham.

D1821.3.7.2. D1821.3.7.2. *Magic sight by looking at polished fingernail.* *Kittredge Witchcraft* 185ff., 503ff. nn. 1, 5.

D1821.3.7.3. D1821.3.7.3. *Crystal-gazing.* Clairvoyance by looking into crystal. Kittredge Witchcraft 185ff., 503ff. nn. *1—3, 10—24, 35, 47.—England, U.S.:
Magic sight by looking at polished sword-blade. Kittredge Witchcraft 185ff., 504, 508 nn. 6, 7, 47.


Magic sight by looking in the hollow of one's hand. Icelandic: *Boberg.

Magic sight by looking through feather. India: Thompson-Balys.


Magic sight by standing on certain stone. Hartland Science 197.

Magic sight given to abandoned child. Scotland: Macdougall and Calder 183.

Deaf and dumb man can see soul taken to happiness or punishment. Fb "sjæl" III 214b; Spanish Exempla: Keller.

Possession by spirit of dead person gives second sight. India: Thompson-Balys.


Magic sight by standing alone for three days. Icelandic: Boberg.

Magic sight gift of grateful animals. India: Thompson-Balys.

Loss of magic sight. (Cf. D1741.)

Second sight. Power to see future happenings. (Cf. D1812.)


Magic power to see distant objects. (Cf. D1813.3, D1817.0.1, D1825.5.) *BP II 319; *Bolte Zs. f. Vksk. VI 204.—Celtic: Hartland Science 197; England: Child III 412; England, Scotland, U.S.: *Baughman; Icelandic: *Boberg;
Lithuanian: Balys Index No. 3507; India: Thompson-Balys; Africa (Angola): Chatelain 91 No. 5.


D1825.2.2. Magic power to see whole country at once. Jewish: Neuman.

D1825.3. Magic power to see invisible creatures. Swiss: Jegerlehner Oberwallis 297f.; Nos. 1, 7; Scotch: Macdougall and Calder 183, Lang English Fairy Tales 220; Lithuanian: Balys Index No. 3510.

D1825.3.1. Magic power of seeing Death at head or foot of bed and thus forecasting progress of sickness. *Type 332; *BP I 377 ff.—Italian Novella: Rotunda; Jewish: Neuman.

D1825.3.2. Man sees angels over the heads of the good and black stars over the bad. Spanish Exempla: Keller.

D1825.3.3. Magic sight: ability to see the soul (astral body). India: Thompson-Balys.

D1825.3.3.1. Magic power to see souls after death. Cheremis: Sebeok-Nyerges; India: Thompson-Balys.

D1825.3.3.2. Magic power to see soul leaving body. India: Thompson-Balys.

D1825.3.4. Ability to see heavenly beings. Jewish: Neuman.

D1825.3.4.1. Ability to see angel of God. India: Thompson-Balys.

D1825.3.4.2. Ability to see messengers of Pluto. India: Thompson-Balys.

D1825.4. Magic power to see concealed things. (Cf. D1817.) Irish myth: *Cross; Icelandic: *Boberg.

D1825.4.1. Magic power of seeing things underground. Irish myth: Cross; Greek: Frazer Apollodorus II 12 n. 3.

D1825.4.2. Magic power to see whether girl is virgin. Type 592; Norwegian Christiansen 89.

D1825.4.3. Magic power to see lost things. England, Scotland: *Baughman.

D1825.4.3.1. Prophet locates lost child. Greek: *Grote I 206.


D1825.7.1. Person sees phantom funeral procession some time before the actual procession takes place. England, Ireland, Scotland: *Baughman.

D1825.8. What religious ascetic sees as gold, ordinary people see as scorpions. India: Thompson-Balys.

D1825.9. Witches have power to see distant sights. England: Baughman (D1912.1.).

D1827. Magic hearing.

D1827.1. Magic hearing of noises which portend death. (Cf. D1812.)

D1827.1.1. Listening at church door on Halloween to hear the names of those to die in the coming year. (Cf. D1825.6.) Wales: Baughman.

D1827.1.2. Sounds heard before death; the sounds are later repeated in connection with the death or funeral. England, Scotland, Wales, Canada, U.S.: *Baughman.


D1831.1. Saint binds devil with one of the hairs of her head. Irish myth: Cross.


D1831.3. Magic strength resides in semen. (Cf. T541.10.) Gaster Thespis 327.


D1834. D1834. Magic strength from helpful animal. Fb "styrke".

D1835. D1835. Other means of acquiring magic strength.


D1835.4. D1835.4. Magic strength obtained by wearing blue ribbon. French Canadian: Sister Marie Ursule. (Cf. D1078.1.)


D1837.3. D1837.3. Magic weakness as result of fairy's (goddess's) curse. (Cf. D1837.1.1.) Irish myth: *Cross.

D1837.4. D1837.4. Snake becomes powerless when his path is crossed by a pregnant woman. India: Thompson-Balys.


Magic invulnerability of saints. (Cf. Q162, V228.) *Toldo IV 84.—Irish myth: *Cross.

*Magic invulnerability of saint enables him to break poisonous snakes in bare hands.* Spanish Exempla: Keller.

Saint invulnerable to poison. Spanish Exempla: Keller.

Poisoned drink or food made harmless by saint’s blessing. *Loomis White Magic 57.

St. Cecilia withstands three blows of beheading sword and lives three days after. *Loomis White Magic 116.


Invulnerable cat. India: Thompson-Balys.


Invulnerability from certain things.

Man proof against iron, stone, and wood. Hindu: Tawney I 444; Icelandic: Boberg.

Man proof against boiling water. Type 534.

Saint kept in boiling water for three days shows no signs of discomfort. *Loomis White Magic 33.

Bath in boiling oil, pitch, or melted lead does not hurt a saint. *Loomis White Magic 33.

Saint placed in boiling oil but uninjured. Irish myth: *Cross.

Magic animal proof against burning. Irish myth: *Cross.

Fire does not injure a saint.

Fiery furnace as a mean of torture for a saint remains ineffective. *Loomis White Magic 33; India: Thompson-Balys.

Saint walks through glowing coals without harm. *Loomis White Magic 33.
Red hot iron carried with the bare hands without harm to the saint. *Loomis White Magic 34.

Saint carries fire in hand to warm guests. Irish myth: Cross.

Holy maidens carry glowing embers in their chasubles without being burned. Irish myth: *Cross.

Sacred book or manuscript does not burn in fire. *Loomis White Magic 31f.

Man proof against wet. (Cf. D1524.1, D1540, D1551, D2125, D2151.) India: Thompson-Balys.


Person proof against wet from snow. Irish myth: Cross.

Walking upon water without wetting the soles or garments. *Loomis White Magic 40.

The waters of seas, lakes, and streams turn aside and let the holy man walk through untouched by moisture. (Cf. D1551.) *Loomis White Magic 40.

Stones cast in the ocean keep dry. India: Thompson-Balys.

Rain or snow avoids certain places according to the desire of a saint or monk. *Loomis White Magic 39, 43.

Whale husband makes wife's eyes impervious to sea water. Eskimo (Greenland): Rink 127.

Invulnerability from weapons. Irish myth: Cross.

Man proof against weapons. Irish myth: *Cross; Jewish: Neuman; Eskimo (Greenland): Holm 26, Rink 335.


Magic animal proof against weapons. Irish myth: *Cross; Eskimo (Cumberland Sound): Boas BAM XV 262.

Axe will not cut man, however much he strikes himself. India: Thompson-Balys.

Immunity from drowning. (Cf. F222.1.1.) Irish myth: *Cross.

Magic animal proof against drowning. Irish myth: *Cross.

Magic animal proof against hound. Irish myth: Cross.


D1845. **D1845. Invulnerability for limited time.**

D1845.1. **D1845.1. Invulnerability for single day.** Greek: Frazer Apollodorus I 109 n. 4, 110 n. 1.

D1845.2. **D1845.2. Invulnerability only when dressed in certain clothes.** (Cf. D1344.) Jewish: Neuman.

D1846. **D1846. Attainment of invulnerability.** (Cf. D1840.) *Fb "herd" I 772b; Icelandic: *Boberg; Eskimo (Greenland): Rink 125, 138.


D1846.2. **D1846.2. Invulnerability bestowed by many-headed monster.** (Cf. B15.1.2.) Zulu: Callaway.

D1846.3. **D1846.3. Magic horse renders rider invulnerable.** (Cf. B184.1.11.) Irish myth: *Cross.

D1846.4. **D1846.4. Invulnerability through bathing in dragon's blood.** *Von Sydow Sigurds Strid med Fevne 27ff.; Lithuanian: Balys Index No. *650A.

D1846.4.1. **D1846.4.1. Attainment of invulnerability through magic bath.** Icelandic: Boberg.

D1846.5. **D1846.5. Invulnerability bestowed by saint.** (Cf. V220.) Irish myth: *Cross.

D1846.5.1. **D1846.5.1. Invulnerability by invoking saint.** Irish myth: Cross.

D1846.5.2. **D1846.5.2. Pious man in city renders it invulnerable.** Jewish: Neuman.


D1847.1. **D1847.1. Invulnerability lost if man forgets sweetheart.** English: Child I 189f.; India: Thompson-Balys.


D1850.1. **D1850.1. Immortality useless without eternal youth.** India: Thompson-Balys.

D1850.2. **D1850.2. Woman changes into an immortal.** Chinese: Graham.


D1851.1. **D1851.1. Immortality by burning.** Greek: Roscher Lexikon s.v. "Achilleus" I 24, Frazer Apollodorus II 69 n. 4, I 37 n. (burning and stripping off mortal flesh

D1851.2. D1851.2. *Immortality gained from bargain with Death.* Italian Novella: Rotunda.


D1851.5. D1851.5. *Immortality bestowed by deity.* Greek: Grote I 174, 284, 287.

D1853. D1853. *Immortality exchanged.* Wounded Centaur immortal but cannot be cured. He gives away his immortality to Prometheus and is thus allowed to die. Greek: *Frazer* Apollodorus I 191 n. 3.

D1853.1. D1853.1. *Immortality exchanged for death on alternate days.* Greek: Grote I 158.


D1855.4. D1855.4. *Death can be postponed if man does not break tabu for forty days.* India: Thompson-Balys.

D1855.5. D1855.5. *Life prolonged a thousand years by traveling six months each year.* India: Thompson-Balys.


D1856.1. D1856.1. *Hero (saint) taken to Paradise (Heaven) alive.*


Two hundred years of unfailing life and happiness offered to warrior by fairy woman in exchange for one day's delay of battle. Irish myth: Cross.

**D1860. Magic beautification.** BP I 86ff., 99ff., 165ff., 207ff. (Gr. Nos. 11, 13, 21, 24); *Loomis White Magic 80, 82; Cox Cinderella 481 n. 12 (most of references there given).—Irish: *Cross, Beal XXI 335; Breton: Sébiliot Incidents s.v. "beauté"; French Canadian: Barbeau JAFL XXIX 17; Jewish: Neuman; Buddhist myth: Malalasekera II 527.—N. A. Indian: *Thompson Tales 349 n. 259, (Zuc): Parsons JAFL XXXI 244 No. 16; Africa (Fjort): Dennett 43 No. 6, (Hottentot): Bleek 76 No. 35.—See also all references to D732 and D733.


D1862.1. Magic beauty bestowed by supernatural wife. S. A. Indian (Toba): Métraux MAFLS XL 44.


D1865. Beautification by death and resuscitation.


D1865.2. Beautification by boiling and resuscitation. Greek: Frazer Apollodorus II 156 n. 2 (Pelops); N. A. Indian: *Thompson Tales 349 n. 258.

D1865.2.1. Girl becomes more beautiful as she is burned but her brother, who loves her incestuously, turns to charcoal. India: Thompson-Balys.

D1865.3. Face of pious girl becomes angelic at death. Irish: O'Suilleabhain 115.

D1866. Other means of beautification.

D1866.1. Beautification by bathing. Irish myth: Cross; Spanish: Boggs FFC XC 70 No. 531; India: Thompson-Balys; Indonesian Dixon 216; Philippine (Tinguian): Cole 159, 161; Tonga: Gifford 186; Easter Island: Métraux Ethnology 388.

D1866.2. Beautification by removal of skin. (Cf. D1889.6.) German: Grimm No. 179.


D1867. Magic beautification of house. Irish myth: *Cross; Africa (Fjort): Dennett 40 No. 5.


D1870. D1870. Magic hideousness. (Cf. D1337, D1860, M400.) See references to following motifs: D732, D733, D621.3.—BP I 86ff., 99ff., 165ff., 207ff. (Gr. Nos. 11, 13, 21, 24); *Loomis White Magic 82; Cox Cinderella 481 n. 12. References to BP and to Cox concern motif Q2 (Kind and Unkind) which usually involves magic hideousness. —Irish myth: *Cross; India: Thompson-Balys; Jewish: Neuman.—S. A. Indian (Carajá): Métraux MAFLS XL 48, (Toba): *ibid. 87; Africa (Ekoí): Talbot 273.


D1872. D1872. Man made hideous.


D1873. D1873. Object magically made hideous.


D1884. D1884. Rejuvenation by dismemberment. (Cf. D1885.1.) *Dh II 154; BP III 198 n. 3; Gaster Thespis 266, 300.


D1885.1. D1885.1. Rejuvenation by dismemberment and boiling. (Cf. D1884.) Girard de Rialle RTP I 74; *Fb "ungdom" III 979ab; Greek: Grote I 110.

D1886. D1886. Rejuvenation by burning. *Type 753; *BP III 198 (Gr. No. 147); *FB "ungdom" III 979; *Dh II 154, 162ff., 288; *Bolte Herrigs Archiv CII 241—266, CIV 355; Köhler-Bolte I 298; *Carl-Martin Edsman Ignis Divinus: Le feu comme moyen de raféaunissement et d'immortalité (Publications of the New Society of Letters No. 34, Lund 1949).—Icelandic: Ritterhaus 338; Breton: Sébillot Incidents s.v. "four"; German: Hartung Zs. f. Vksk. VII 89, Piger *ibid. X 84; Greek: *Frazer Apollodorus I 121 n. 4;
India: Thompson-Balys.


D1889.4. D1889.4. *Rejuvenation by smelling apple.* (Cf. D981.1, D1338.3.1.) Fb "ungdom" III 979b.


D1897. Youngest of the three Magi becomes the senior through power of the Savior. Irish myth: Cross.

D1900. **Love induced by magic.** (Cf. D1355, D1825.1.2.) *Type 580; Kittredge Witchcraft 104ff nn. 1—22 passim; Malory Morte Darthur VIII 1; K. Reuschel "Die Sage vom Liebeszauber Karls des Grossen in dichterischen Behandlungen der Neuzeit" (Philolog. u. volkskundliche Arbeiten K. Vollmölle dargeboten, 1908, pp. 371ff.); Zs. f. Vksk. XIX 243; Crane Miraculis 389ff. No. 34.—India: Thompson-Balys; Penzer II 43; Philippine (Tinguian): Cole 77; Cherokee: Mooney RBAE XIX 259 No. 12; Irish myth: *Cross.

D1900.0.1. Love purified by magic. Irish myth: Cross.

D1900.1. **Favor with royalty induced by magic.** *Kittredge Witchcraft 108 nn. 32—48 passim; Heptameron No. 1; England: Baughman.


D1903. **Power of inducing love given by animals.** (Cf. B500.) India: Thompson-Balys; Pawnee: Dorsey CI LIX 301 No. 83.

D1904. **Love-compelling man sickens of bargain.** A man given the power of making all women love him is smothered to death by them. N. A. Indian: *Thompson Tales 277 n. 19a.

D1905. **Means of inducing love.** (Cf. D1355ff.)

D1905.1. **Girl's heart magically removed and fed to man draws her to him.** Cherokee: Mooney RBAE XIX 278 No. 30.

D1905.2. **Apple divided and eaten as love charm.** (Cf. D1355.7.) *Hdwb. d. Märchens s.v. "Baum".

D1905.3. **Love by curse.** Icelandic: *Boberg.

D1908. **Love lost by magic.**

D1908.1. **Husband's love magically turns to hatred.** India: Thompson-Balys.


D1910.0.1. **Book written by man with marvelous memory.** Irish myth: *Cross.

D1911. **Person remembers all he has ever learned.** Irish myth: *Cross.

D1920. **Other permanent magic characteristics.**


D1923. **Power to hit whatever one aims at.** Fb "friskytte" I 373; *Hdwb. d.
Abergl. III 2; India: Thompson-Balys.


D1950—D2049.


D1960.2. D1960.2. Kyffhäuser. King asleep in mountain (Barbarossa, King Marko, Holger Danske, etc.) will awake one day to succor his people. *BP III 460; *Feilberg

D1960.2.1. D1960.2.1. King asleep in mountain will awake when his horse's shoes are worn down. Every seven years the horse goes around the castle. He must wear his half-inch silver shoes to thinness of cat's ear before the king awakes. Howey 9.

D1960.3. D1960.3. Sleeping Beauty. Magic sleep for definite period (e.g., a hundred years). *Type 410; India: Thompson-Balys.


D1961. D1961. Sleepless watcher magically put to sleep. Usually has a magic watchful eye, which remains awake while his many other eyes sleep. (Argus). *Frazer Apollodorus I 109 n. 4; Köhler-Bolte I 101; *Fb "øje" III 1166.


D1962.4.2. D1962.4.2. Song (crynán) used to lull children to sleep. Irish myth: *Cross.


D1967. *Person in magic sleep surrounded by protecting fire.* BP I 440; *Panzer Sigfrid 281 s.v. "Waberlohe".*

D1967.1. *Person in magic sleep surrounded by protecting hedge.* Type 410; German: Grimm Nos. 3, 50.

D1971. *Three-fold magic sleep.* Husband (lover) put to sleep by false bride. Only on the third night (the last chance) he wakes. *Types 303, 313; BP II 51, 273; Cox Cinderella 481.—Spanish: Boggs FFC XC 61 No 445A.

D1978.4. *Hero wakened from magic sleep by wife who has purchased place in his bed from false bride.*

D1972. *Lover's magic sleep at rendezvous.* A lover (husband) is to meet his mistress but magically oversleeps. *Type 400; Chauvin V 145 No. 71 n. 1; *Fb "sove" III 472b; *Dickson 94 n. 78; Wesselski Mönchslatein 172 No. 138; Irish myth: *Cross; India: Thompson-Balys.


D1978.2. Waking from magic sleep by letting tear fall on sleeper. Type 300; *Hartland Perseus III 211.


D1978.4. Hero wakened from magic sleep by wife who has purchased place in his bed from false bride. (Cf. D1971.) Cox Cinderella 481; Type 313; BP II 51, 273; Indonesia: DeVries' list No. 176.

D1978.5. Waking from magic sleep by kiss. *Type 410.


D2004.2. D2004.2. Kiss of forgetfulness. *Type 313; *Cox Cinderella 511 and practically all references given under D2003 (Forgotten Fiancée); *Fb "kys" II 349.—Italian Novella: Rotunda.


D2006.1.  *Forgotten fiancée reawakens husband's memory.*

D2006.1.1.  *Forgotten fiancée reawakens husband's memory by detaining lovers through magic.* Heroine takes up residence near home of her forgetful husband. She is apparently going to permit a lover to sleep with her when she detains him by having him try to place some magic birds on their roost. They continue to fall down throughout the night. (Or the lover is left magically sticking to a calf's tail or other object.) The thwarted lover tells of his experience, and in this way the attention of the husband is gained. *Type 313; Tegethoff 50; *BP II 231 n. 1; *Cosquin Lorraine II 28; Italian Novella: Rotunda; India: Thompson-Balys; Thompson River: Thompson CColl II 372 (European borrowing).

D2006.1.2.  *Forgotten fiancée reawakens husband's memory by serving as milkmaid and talking to calf.* *Type 313; BP III 339 (Gr. 186).*

D2006.1.3.  *Forgotten fiancée reawakens husband's memory by having magic doves converse.* *Type 313; Köhler-Bolte Zs. f. Vksk. VI 65; India: Thompson-Balys.

D2006.1.4.  *Forgotten fiancée buys place in husband's bed and reawakens his memory.* *Types 313, 425; *BP II 234ff., 527 n. 2; Tegethoff 52f.—Philippine: Fansler MAFLS XII 165.

D2006.1.5.  *Forgotten fiancée attracts attention by magically stopping wedding carriage of new bride.* *Type 313; BP II 517 (incident G).*


Sight of old home reawakens memory and brings about return from other world. Hartland Science 200.—N. A. Indian: *Thompson Tales 330 n. 193; *Thompson Star Husband; Melanesia: Codrington 365.

Longing of human child of sky-mother to visit father on earth. India: Thompson-Balys.


Day seems moment while saint listens to music made by bird's wing. Irish myth: *Cross.

Three days and three nights seem one hour as saint preaches. (Cf. Z71.1.1.) Irish myth: Cross.

Two friars perceive no passing of time from Shrovetide till following Easter while they talk of Christ. Irish myth: *Cross.

Years are as moments to creator. India: Thompson-Balys.


King in the bath; years of experience in a moment. This illusion takes place when the king puts his head under water. *Chauvin VII 106 No. 94; Penzer VII 244ff.; Hartland Science 225ff.

Wizard gives man the illusion that he has been away twenty (forty) years. Italian Novella: Rotunda.


Causes of magic dumbness.

Dumbness as curse. *Type 710; *BP I 21; Tawney I 5.


D2030. D2030. Other temporary magic characteristics.


D2031.0.2. D2031.0.2. Fairies cause illusions. Irish myth: *Cross.

D2031.0.3. D2031.0.3. Magic illusion dissipated by sign of the cross. Irish myth: Cross.

D2031.0.4. D2031.0.4. Druids cause illusions. (Cf. D2031.4.1.) Irish myth: *Cross.

D2031.0.5. D2031.0.5. Giantess' punishment is pure illusion. Icelandic: Egils saga og Asm. 58, Boberg.

D2031.1. D2031.1. Magician makes people lift garments to avoid wetting in imaginary river. *BP III 203; Dickson 222 n. 18; Danish: Kristensen Danske Sagn VI (1900) 426ff; FSS 22—23, Boberg; Estonian: Aarne FFC XXV 137 No. 103; Lappish: Qvigstad FFC LX 51 No. 99.

D2031.1.2. D2031.1.2. People swim in imaginary rising river. Icelandic: *Boberg.

D2031.2. D2031.2. Thread made to appear as a large log carried by a cock. *BP III 203.

D2031.3. D2031.3. Pursued animal runs through imaginary river. Dickson 222 n. 17.


D2031.4.1. D2031.4.1. Druid makes self appear ugly on one side, beautiful on other. (Cf. D2031.0.4.) Irish myth: Cross.

D2031.4.2. D2031.4.2. Magician appears as swineherd, dwarf, and giant in order to
seduce queen and scorns her later in the same shapes. Icelandic: *Boberg.

D2031.4.3. D2031.4.3. Magician appears as beggar or old man in order to free prisoners. Icelandic: FSS 22—23, Boberg.

D2031.5. D2031.5. Man magically made to believe himself bishop, archbishop, and pope. When he continues to refuse payment to the magician, the latter shows him the reality. *Chauvin II 151 No. 11.


D2031.6.2. D2031.6.2. Son made to appear to pursuers as spinning wheel, buck, and hog. Icelandic: Boberg.

D2031.6.3. D2031.6.3. Lonesome wife scares robbers by making it appear that her husband is at home. Icelandic: Boberg.

D2031.6.4. D2031.6.4. Pursuers confused in other ways by magic illusion. Icelandic: *Boberg.


D2031.9. D2031.9. Enemy's last arrow made to appear crooked so that he does not use it, and adversary gets time to kill him. Icelandic: *Boberg.

D2031.10. D2031.10. Spear made to appear as a reed in order to kill treacherously. Icelandic: Boberg.


D2031.15. D2031.15. Goat appears to be two every time man aims. India: Thompson-Balys.


D2031.17. D2031.17. Storm appears to be island. Eskimo (Central): Boas RBAE VI 622.

D2031.18. D2031.18. Person appears to be in several places at once. Buddhist myth: Malalasekera I 141.


D2050—D2099. DESTRUCTIVE MAGIC POWERS

D2050. D2050. Destructive magic power.


D2061.1.1. D2061.1.1. Person magically reduced to ashes. (Cf. D1896.) Irish myth: *Cross; India: Thompson-Balys, Penzer IV 232, 244; Chauvin V 16 n. 2, 293.


D2061.1.4. D2061.1.4. Persons magically made to decay and die. Irish myth: *Cross.


D2061.2.1.1. D2061.2.1.1. *Evil eye sets bird on fire.* India: Thompson-Balys.

D2061.2.2. D2061.2.2. *Murder by sympathetic magic.* An object or an animal is abused or destroyed to bring about the death of a person. *Cox Cinderella 491; Herbert III 200; Oesterley No. 102; *Kittredge Witchcraft 73ff., 411ff. nn. 1—171; Irish myth: Cross; Heptameron No. 1.

D2061.2.2.1. D2061.2.2.1. *Person whose shadow is pierced by spear falls dead.* Irish myth: Cross.

D2061.2.2.2. D2061.2.2.2. *Spell chanted over person's shadow brings death.* Irish myth: Cross.

D2061.2.2.3. D2061.2.2.3. *Murder by abuse or destruction of image.* England, Scotland, U.S.: *Baughman.

D2061.2.2.4. D2061.2.2.4. *Body of victim abused.*

D2061.2.2.4.1. D2061.2.2.4.1. *Hair of victim burned, causing his death.* England: Baughman.

D2061.2.2.5. D2061.2.2.5. *Murder by abuse of clothing of victim.*

D2061.2.2.5.1. D2061.2.2.5.1. *Murder by boiling gloves of victim.* England: Baughman.


D2061.2.2.7. D2061.2.2.7. *Animals abused or destroyed to cause death of person.* England: *Baughman.

D2061.2.2.8. D2061.2.2.8. *Miscellaneous objects abused to cause death.*

D2061.2.2.8.1. D2061.2.2.8.1. *Needle, placed under hearth, burns and causes death of victim.* U.S.: Baughman.


D2061.2.4.1. D2061.2.4.1. *Death in sin (damnation) by cursing.* (Cf. E752.) Irish myth: *Cross.

D2061.2.4.2. D2061.2.4.2. *Curse of clergy causes man to die of wound.* Irish myth: Cross.

D2061.2.5. D2061.2.5. *Hunter reduced to ashes by power of heroine's chastity.* (Cf. D2061.1.1.) Penzer IV 244.

D2061.2.7. Murder by showing man caul with which he was born. Irish myth: Cross.

D2061.2.8. Horse made to hang himself on gate by magic. Cheremis: Sebeok-Nyerges.


D2062.2. Blinding by magic. Irish myth: *Cross; German: Grimm No. 135; India: Thompson-Balys.


D2062.2.1.1. Person suffers from "crookedness in his eye" as result of curse. Irish myth: Cross.

D2062.2.2. Sight of holy person causes blindness. Jewish: Neuman.

D2062.2.3. Person caused to squint as punishment. Irish myth: Cross.

D2062.2.4. Enemies magically caused to lose sight of each other while hunting. Irish myth: Cross (D1981.4).

D2062.2.5. Magic blindness by snake bite. India: Thompson-Balys.

D2062.2.6. When certain thief coughs, watchmen become blind. India: Thompson-Balys.

D2062.3. Flesh magically does not regrow. Irish myth: Cross; Icelandic: Boberg.


D2062.4.2. Castration by magic. Eskimo (Greenland): Rasmussen III 294.


D2063.3.1.1. D2063.3.1.1. Saints cause magic thirst. Irish myth: Cross.


D2064.1. D2064.1. Magic sickness because girl has thrown away her consecrated wafer. (Cf. C55, C940.1.) *Type 613; *BP I 322 n. 1; Irish: O'suilleabhain 27, Beal XXI 308.

D2064.2. D2064.2. Sickness of princess dependent on witch's fire. When fire is high, princess is very sick. Princess recovers when fire is put out. (Cf. D2065.4.) Köhler-Bolte I 335.

D2064.3. D2064.3. Sickness transferred to animal. Fb "sygdom" III 609b; England: Baughman.


449f. nn. 1—23 passim; Italian Novella: Rotunda; India: Thompson-Balys.

D2065.2. D2065.2. Insanity from seeing strange sight. Fb "vild" III 1052a.


D2065.4. D2065.4. Insanity of princess dependent on height of fire. (Cf. D2064.2.) Spanish: Boggs FFC XC 60 No. 435*.

D2065.5. D2065.5. Insanity because of Evil Eye. (Cf. D2071.) Fb "øje" III 1167b.


D2066. D2066. Elfshot. (F360.) Magic shooting of small objects into a person's (or animal's) body. Kittredge Witchcraft 133, 453ff. nn. 62—82 passim; *Fb "skud" III 333b, "ellefolk" I 241b.—Irish myth: Cross; England, Ireland: *Baughman.


D2069. D2069. Death or bodily injury by magic—miscellaneous.

D2069.1. D2069.1. Person magically caused to fall.

D2069.1.1. D2069.1.1. Person made to fall down by pointing at door. (Cf. D2061.2.3.) Chinese: Graham.


D2071. D2071. Evil Eye. Bewitching by means of a glance. *Krappe Balor 9ff.; *Chauvin V 161 No. 84, VIII 143 No. 144 n. 1; *Fb "øje" III 1167ab, 1168a; *Hdwb. d. Abergl. I 686; Elworthy The Evil Eye (London, 1895); Jahn über den Aberglauben des bösen Blicks bei den Alten; Pitre Le jettatura ed il mal occhio in Sicilia (Kolozsvár, 1884); Seligman Der böse Blick und Verwandtes (Berlin, 1910); Maclagen, R. C. The Evil Eye in the Western Highlands (London, 1902); Penzer II 298; *Hertz Abhandlungen 181ff.—Irish myth: *Cross; Icelandic: *Boberg; Jewish: Neuman; India: Thompson-Balys.

Evil eye covered with bag or hide while owner is stoned. Icelandic: *Boberg.

Evil eye from exposure to magic concoction. Irish myth: Cross.

Man with power of evil eye cannot look at any living thing before breaking fast in the morning without causing it to wither and die. England: Baughman.

Averting Evil Eye. See references for D1070, Magic ornaments, a large number of which are used to keep off the Evil Eye. India: Thompson-Balys.

Evil eye averted by spitting. (Cf. D1001, D1776.) *Fb "spytte" III 514b; Irish myth: Cross.

Evil eye averted by swinging cat over child's cradle. Fb "overse" II 771a.

Simulated change of sex to baffle Evil Eye. Penzer IX 163.

Black as guard against Evil Eye. Penzer I 212, 217.

Countermagic against Evil Eye: returning glance of Evil Eye blights the original glancer. India: Thompson-Balys.

Person kills with Evil Eye.


Magic paralysis. Person or thing rendered helpless. (Cf. D1410.) *Type 952; *BP III 453; Chauvin V 16 n. 2; Tawney I 408, 417, 458; *Fb "stjæle" III 575a; Kittredge Witchcraft 201f. nn. 104—110; Alphabet 624; *Loomis White Magic 56f.—Irish myth: Cross; Icelandic: Gõngu-Hrýlfs saga 242, Boberg; Swiss: Jegerlehner Oberwallis 300 No. 10; Missouri French: Carrière; India: Thompson-Balys.

Sword made magically helpless. Fb "sværd" III 690a; Spanish Exempla: Keller; Jewish: Neuman.

Animal rendered immovable.

Horse enchanted so that he stands still. (Cf. D1654.12.) Fb "hest" IV 212a; Irish myth: Cross; England, Scotland, Ireland, Wales, U.S.: *Baughman.

Horse (ox) unable to move wagon paralyzed by witch. England, U.S.: *Baughman.

Bird paralyzed.

Person charged with keeping birds from the crops confines them in barn (usually roofless) by magic while he goes to town. England, Wales: *Baughman.

D2072.0.4. D2072.0.4. Mule paralyzed by witch. England: Baughman.

D2072.0.2.5. D2072.0.2.5. Pigs paralyzed by witch. England: Baughman.

D2072.0.2.6. D2072.0.2.6. Dog paralyzed. U.S.; Baughman; Eskimo (Greenland): Rink 452.

D2072.0.3. D2072.0.3. Ship held back by magic. (Cf. D1419.3, F302.3.1.2, F402.1.13.) *BP II 265 n. 1, IV 196 n. 1.—Irish myth: *Cross; Italian: Basile I No. 6; U.S.: Baughman; India: Thompson-Balys.

D2072.0.4. D2072.0.4. Bird overpowered by stepping on his shadow. Drops the stolen meat. Zachariae 57.


D2072.0.5.1. D2072.0.5.1. Witch prevents person from drinking. England: Baughman.

D2072.0.5.2. D2072.0.5.2. Person who yawns cannot close mouth. Eskimo (Greenland): Rasmussen I 255.

D2072.0.5.3. D2072.0.5.3. Magic paralysis of tongue of a talkative wife. *Loomis White Magic 126.


D2072.2.1. D2072.2.1. Charm used by witch to cause paralysis. U.S.: Baughman.


D2072.5. D2072.5. Robber-proof house: thieves are petrified when they enter house for unlawful purposes; are fed and welcomed, otherwise. India: Thompson-Balys.


D2074.1.1. D2074.1.1. Mammals magically called.


D2074.1.1.2. D2074.1.1.2. Deer summoned by singing. India: Thompson-Balys.
Bear summoned by magic. Greek: Grote I 32.

Fish or sea animals magically called. Eskimo (West Hudson Bay): Boas BAM XV 324, (Greenland): Rink 116, 153; Marquesas, Tuamotu: Beckwith Myth 269, 289; Philippine (Tinguian): Cole 94.

Coyote calls the largest fish. N. A. Indian (Calif.): Gayton and Newman 83.

Birds magically called. Irish: O'suilleabhain 86.


Person summoned by thinking of him. Chauvin V 5 n. 3; Penzer II 58.

Summoning by burning hair. *Chauvin V 5 n. 3, 293.

Long-plaited hair struck on ground summons female goddess to aid of owner. India: Thompson-Balys.

Summoning by wish. Eskimo (Mackenzie Area): Jenness 49.

Mistress summoned by wish. *Fb "ønske" III 1179a.

Ship summoned by wish. Breton: Sébillot Incidents s.v. "navire".

Genie called by writing his name on papers and burning them. (Cf. D1421.) Chauvin V 244 No. 143.

Foster-mother summoned by saying her name. Icelandic: *Boberg.

Animals summoned by pronouncing their names. India: Thompson-Balys.

Helper summoned by calling his name. India: Thompson-Balys (D1420.4).


Summoning by prayer. (Cf. V52.) Irish myth: Cross.

Imprisoned cleric comes to answer saint's prayers in ritual. Irish myth: Cross.

Saint magically causes druids to bless instead of curse. Irish myth: Cross.

Imprisoning by magic.

Witch made to enter boulder magically and imprisoned therein.
India: Thompson-Balys.

D2079. D2079. Other forms of bewitching.

D2079.1. D2079.1. Magic compulsion to break wind under certain conditions. (Cf. D2063.5.) N. A. Indian (Calif.): Gayton and Newman 83.

D2080. D2080. Magic used against property.

D2081. D2081. Land made magically sterile. (Cf. D1563.) *Kittredge Witchcraft 171, 488f. nn. 59, 63, 64; Greek: Frazer Apollodorus I 383 n. 5; Irish myth: *Cross; England, U.S.: *Baughman; Spanish: Boggs FFC XC 85 No. 750B.

D2081.1. D2081.1. Earth dried up in three years while hero is under earth. Chinese: Graham.

D2082. D2082. Trees killed by magic. Breton: Sébillot Incidents s.v. "arbres".

D2082.0.1. D2082.0.1. Trees magically made fruitless. Irish myth: *Cross.

D2082.0.2. D2082.0.2. Tree magically withers. India: Thompson-Balys.


D2082.2. D2082.2. Anchorite consumes tree by one blast of his fiery breath. India: Thompson-Balys.


D2083.2.1. D2083.2.1. Witches make cows give bloody milk. *Kittredge Witchcraft 166, 484 n. 28; U.S.: Baughman.

D2083.2.2. D2083.2.2. Witch causes cow to give curdled milk. U.S.: Baughman.


D2083.3.1. D2083.3.1. Milk transferred from another's cow by squeezing an axehandle (or the like). *Kittredge Witchcraft 163f., 482f. nn. 5—11; England, Scotland, U.S.: *Baughman.

D2083.3.2. D2083.3.2. Witch transfers milk from another's cows by use of hair rope. England, Scotland: *Baughman.

D2083.3.3. D2083.3.3. Witch transfers milk from another's cows to a vessel. England: *Baughman.

D2084. *Industrial processes magically interrupted.*


D2084.3. *Saint causes dyes to work incorrectly.* Irish myth: Cross.

D2085. *Game animals magically made overwary.* Scotch: Campbell II 56.


D2086. *Weapons magically dulled.*


D2086.3. *Weapons magically blown out of enemies' hands.* Icelandic: *Boberg.

D2087. *Theft by magic.*

D2087.1. *Crops stolen by magic.* *Kittredge Witchcraft* 172, 489 nn. 66—70.

D2087.2. *Hunter's prey stolen during night by magic.* Icelandic: Grimssaga L. 144, Boerg.

D2087.3. *Sheep or cattle disappear every night.* Icelandic: *Boberg.

D2087.3.1. *Cow and cowherd disappear every New Year's night.* Icelandic: Boerg.


D2087.5. *Gold stolen by magic.* Icelandic: *Boberg.


D2088. **Locks opened by magic.** Krappe Balor 2 n. 9; Irish myth: Cross; Icelandic: *Boberg.*

D2088.0.1. **All locks opened on the night of Christ's Nativity.** (Cf. D1557.1.) Irish myth: Cross.

D2088.1. **Fairy gains entrance to locked city.** Irish myth: *Cross.*

D2089. **Magic used against property—miscellaneous.**

D2089.1. **Man makes all of iron in enemy's storehouse disappear so weapons cannot be made.** India: Thompson-Balys.

D2089.2. **Curse makes stones useless.** Irish myth: Cross.

D2089.3. **Animals magically stricken dead.** (Cf. D2060.) Irish myth: Cross.

D2089.3.1. **Swine magically kept from fattening.** Irish myth: Cross.

D2089.4. **Saint causes mill to turn backwards.** Irish myth: Cross.

D2089.5. **Books illegible as result of curse.** (Cf. D1266.) Irish myth: Cross.

D2089.6. **House destroyed by magic.** Chinese: Graham.

D2089.7. **Goods magically diminish.**

D2089.7.1. **Food dwindles as soon as it is cooked.** India: Thompson-Balys.

D2089.8. **Clothes burned by magic.** Eskimo (Greenland): Rink 393.

D2089.9. **Trail magically closed.**

D2089.9.1. **Trail magically covered with thorns.** Philippine (Tinguian): Cole 98.

D2089.10. **Fire drills magically made not to function.** Eskimo (Cumberland Sound): Boas BAM XV 243.

D2090. **Other destructive magic powers.**

D2091. **Magic attack against enemy.** Icelandic: *Boberg; Eskimo (Bering Strait): Nelson RBAE XVIII 516.*

D2091.1. **Magic fire drawn down on foe.** (Cf. D1271.) Irish myth: *Cross.*

D2091.2. **Magic plague of frogs drawn down on foe.** Irish myth: *Cross.*

D2091.2.1. **Magic army of snakes and frogs drawn down on foe.** Jewish: Neuman.

D2091.3. **Streams of blood magically drawn down on foe.** Irish myth: *Cross.*

D2091.4. **Magic causes enemies to fight among selves.** Irish myth: *Cross; Icelandic: *Boberg; Jewish: Neuman; Eskimo (Greenland): Rink 189; Africa (Duala): Lederbogen Fables 62, (Eko): Talbot 127.*


D2091.7.1. D2091.7.1. River magically caused to rise against enemy. Irish myth: *Cross.


D2094. D2094. Pestilence magically sent upon (domestic) animals. (Cf. D2064.) Irish myth: *Cross.


D2099. Miscellaneous destructive magic powers.

D2099.1. Loss of skill through magic. Eskimo (Greenland): Holm 84.


D2100—D2199.

D2100—D2199 OTHER MANIFESTATIONS OF MAGIC POWER


D2100.1. Inexhaustible treasure. (Cf. D1652.) Jewish: Neuman; India: Thompson-Balys, Tawney I 350f., 471.


D2101. Treasure magically discovered. *Type 613. See also N530—N549, Discovery of treasure.

D2101.1. Treasure found by sprinkling ground with blood of white cock. (Cf. D1314.) *Chauvin V 13f. No. 9; India: Thompson-Balys.


D2102. Gold magically produced.


D2102.2.1. Field turns to gold after ascetic plows it. Buddhist myth: Malalasekera II 221.


D2102.4. "Golden" son of supernatural bride of king has the power of producing gold and gold buildings, ornaments etc. India: Thompson-Balys.

D2102.5. Magic corn eaten by animal becomes gold. Chinese: Eberhard FFC CXX 221.


D2105. Provisions magically furnished. (Cf. D1470.) Irish myth: *Cross; Icelandic: *Boberg; German: Grimm Nos. 90, 121, 179; India: Thompson-Balys;
Chinese: Graham; Eskimo (Greenland): Rink 229, 325, 422, 454, Holm 40; Rasmussen I 239, 374, III 51, (Mackenzie Area): Jenness 63, (Cumberland Sound): Boas BAM 245; S. A. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484, (Toba) ibid. (1) 368; Africa (Angola): Chatelain 115 No. 9, (Ibo): Thomas 119.


D2105.3. D2105.3. Rubbish magically becomes food and clothing. Irish myth: Cross.

D2105.3.1. D2105.3.1. Trash magically becomes food. Africa (Duala): Lederbogen Fables 66.


D2105.5. D2105.5. Saint causes fish to come out of lake to satisfy guests for whom he has no food. (Cf. D1444.1, F986.2.) Irish myth: Cross.


D2105.7. D2105.7. Fruit obtained from tree by magic. Buddhist myth: Malalasekera II 409.


D2106.1.1.1. D2106.1.1.1. Fish caught in waterless field. *Loomis White Magic 70.


D2106.1.5. D2106.1.5. Multiplication of food by saint. (Cf. D1652.1.) India: Thompson-Balys; Icelandic: Boberg.

D2106.2. D2106.2. One sack of charcoal makes a hundred. India: Thompson-Balys.

D2106.3. D2106.3. Tree with all sorts of cakes hanging from its branches springs from one cake. India: Thompson-Balys.

D2107. D2107. Warrior's equipment magically furnished.

D2107.1. D2107.1. Horse and weapons needed by hero are provided after incense is
offered to Nandia, the Bull. India. Thompson-Balys.

D2120. **D2120. Magic transportation.** *Type 400, 566; Chauvin V 231 No. 130 n. 1.—Irish myth: Cross; Spanish: Boggs FFC XC 84 No. 750A*; India: Thompson-Balys; Buddhist myth: Malalasekera II 676; Chinese: Eberhard FFC CXX 102; Philippine (Tinguian): Cole 53.

D2121. **D2121. Magic journey.** *Type 400; *Huet RTP XXXII 97, 145; Wesselski Theorie 23.—Irish myth: Cross; Italian Novella: Rotunda; Jewish: Neuman; India: Thompson-Balys; Chinese: Ferguson 128; Eskimo (Greenland): Rasmussen I 219; Africa (Benga): Nassau 214 No. 33.


D2121.3. **D2121.3. Magic journey through power of imagination.** Chauvin V 230f. No. 130.

D2121.4. **D2121.4. Magic journey by making distance vanish.** The road is contracted or the earth folded up. *Chauvin V 231 No. 130.—Jewish: Neuman; Africa (Upoto): Einstein 134; N. A. Indian: *Thompson Tales 315 n. 145c; Eskimo (Greenland): Rasmussen III 247.


D2121.6. **D2121.6. Magic journey during which one must not think good or evil.** Swiss: Jegerlehner Oberwallis 322 No. 88.

D2121.7. **D2121.7. Magic journey in cloud.** (Cf. D2135.) Irish myth: Cross; Spanish: Boggs FFC XC 57 No. 425; Jewish: Neuman; Chinese: Graham; Korean: Zong in-Sob 224.

D2121.7.1. **D2121.7.1. Magic journey in cloud of fire.** Irish myth: Cross.

D2121.7.2. **D2121.7.2. Magic journey in whirl of snow.** Icelandic: Ketilssaga H. 118, Boberg.

D2121.7.3. **D2121.7.3. Magic transportation on smoke.** Easter Island: Métraux Ethnology 368.

D2121.8. **D2121.8. Magic journey by throwing knife into whirlwind.** *Taylor FFC LXX 24 n. 1; Lithuanian: Balys Index No. 3903; Livonian: Loorits FFC LXVI 60 No. 149.

D2121.9. **D2121.9. Magic transportation from kick of a horse.** Penzer VIII 57 n. 2.


D2121.15. Magic compulsion to make journey. Eskimo (Greenland): Rink 123.


D2125.0.1. Saint causes earth to rise underfoot, enabling him to cross water. Irish myth: *Cross.

D2125.0.2. Saint drives over bog as over land. Irish myth: Cross.


D2125.1.1. Magic transportation by waves. Icelandic: Völsunga saga ch. 41


D2135.0.2. Object magically raised in air. Irish myth: *Cross; U. S.: Baughman.

D2135.0.2.1. Stone cross magically raised in air. Irish myth: *Cross.


D2135.2. Magic air journey from biting an ear. Tehauno: Boas JAFL XXV 244.

D2135.3. Stones fly through the air at saint's bidding. *Loomis White Magic 92.

D2135.4. Magic transportation to highest summit by divine power. India Thompson-Balys.

D2135.5. Objects sent through air. Buddhist myth: Malalasekera II 1211.


D2136.1. Rocks moved by magic. Irish myth: *Cross; Welsh: MacCulloch Celtic 201 (rocks of Stonehenge), cf. Chaucer's Franklin's Tale; Greek: *Frazer Apollodorus I 17 (Orpheus); Jewish: *Neuman; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 192 No. 37, 310 No. 58; Eskimo (Greenland): Rink 258.

D2136.2.1. Mosque turns around in order to face in the true direction of Mecca after prayers of two saints. India: Thompson-Balys.

D2136.2.2. Sunken palace magically raised. Buddhist myth: Malalasekera II 30.


D2136.10. Objects magically sent to certain place. Philippine (Tinguian): Cole 68, 69, 75, 140; Eskimo (Cumberland Sound): Boas BAM XV 245.

D2137. Natural law suspended.


D2140. Magic control of the elements. (Cf. D1540.) *Kittredge Witchcraft 152ff., 472ff. nn. 1ff., especially n. 4; French Canadian: Sister Marie Ursule; Jewish: *Neuman; India: Thompson-Balys; Icelandic: *Boberg.


D2140.1.1. Saint has power to control winds and storms at will. (Cf. A287.2.) *Loomis White Magic 45f.

D2140.2. Shaman's wife controls weather. Eskimo (Mackenzie Area): Jenness 84.
D2140.3. Weather changed on confession of deed. Eskimo (Cumberland Sound): Boas BAM XV 301.


D2141.0.2. Storm from calling up spirits to help find buried treasure. (Cf. C401.3.) *Kittredge Witchcraft 158, 477 nn. 54—56.


D2141.0.5. Storm at death of wicked person. Devil comes for him. (Cf. D2141.0.3.) Kittredge Witchcraft 159, 477 nn. 60—64.

D2141.0.6. Storm because of bird's singing. Africa (Basuto): Jacottet 104 No. 15.

D2141.0.7. Storm raised by incantation. (Cf. D1391.1.) Greek: Grote I 184, Philippine (Tinguian): Cole 121; Africa (Zulu): Callaway 203.

D2141.0.7.1. Storm produced by prayer. (Cf. D2143.3.) Jewish: Neuman.


D2141.0.9. Storm raised by saint. Irish myth: Cross.


D2141.0.11. Magic storm produced by animal.


D2141.1. Storm magically stilled. (Cf. D2141.0.8.1.) *Fb "storm" III 596a;
Irish myth: Cross; Spanish Exempla: Keller; Jewish: bin Gorion Born Judas II 95, 342, 368; India: Thompson-Balys; Tonga: Gifford 117; Eskimo (Greenland): Rasmussen I 331.

D2141.1.1. Church bell rung as protection against storm. To thwart devil. (Cf. D1213.) *P. Sartori Das Buch von deutschen Glocken (Berlin, 1932); *Kittredge Witchcraft 158, 476 nn. 51—53; *Loomis White Magic 53.

D2141.2. D2141.2. Storm raised to defeat enemy. India: Thompson-Balys.

D2142. D2142. Winds controlled by magic.


D2142.0.1.1. D2142.0.1.1. Witch sells power to control winds. *Kittredge Witchcraft 159, 477f. nn. 65—74 passim.

D2142.0.1.2. D2142.0.1.2. Witch sits atop mast, causes winds to blow. England: Baughman.

D2142.0.2. D2142.0.2. Saint controls winds. Irish myth: *Cross.

D2142.0.3. D2142.0.3. Druid controls winds. (Cf. D2141.0.8.) Irish myth: *Cross.

D2142.0.4. D2142.0.4. Leper controls winds. Tuamotu: Stimson MS (T—G. 3/45).

D2142.0.5. D2142.0.5. Wind controlled by girl's spirit. Marquesas: Handy 29.


D2142.1.2. D2142.1.2. Wind raised by loosing certain knots. (Cf. D906, D1282.1.) *Fb "vindknude"; Taylor FFC LXX; Danish: Kristensen Danske Sagn VI (1901) 414—16; Scotland: Baughman.

D2142.1.3. D2142.1.3. Wind raised by calling on devil. (Cf. D2141.0.3.) *Kittredge Witchcraft 161, 479 n. 81.


D2142.1.5. D2142.1.5. Wind raised by putting cat under bushel (barrel) (drowning cat). (Cf. G283.2.1.) *Kittredge Witchcraft 161, 479 nn. 84—87; Ireland: Baughman.


D2142.1.6.1. D2142.1.6.1. Wind raised by blowing into tobacco pipe. Kittredge
Witchcraft 160, 478 n. 76.


D2143.1.0.1. D2143.1.0.1. Rain caused to fall in certain place (by rain-god). India: Thompson-Balys.

D2143.1.0.2. D2143.1.0.2. No rain falls on religious man. Irish: O'Suilleabhain 110.


D2143.1.2. D2143.1.2. Rain produced by singing. (Cf. D1275, D1781.) Africa (Gold Coast): Barker and Sinclair 64 No. 9.

D2143.1.3. D2143.1.3. Rain produced by prayer. (Cf. D1391.1, D2141.0.7.1.) Irish myth: Cross; Greek: Frazer Apollodorus II 55 n. 2; Buddhist myth: Malalasekera II 412.


D2143.1.5. D2143.1.5. Rain produced by plowing. Penzer II 117f.


D2143.1.9. D2143.1.9. Witch draws rain or snow from clouds with wave of his hand. Scotland: Baughman.

D2143.1.10. D2143.1.10. Wizard sells charm to raise rainstorm to enable eloping couple to escape pursuers. U.S.: Baughman.

D2143.1.11. D2143.1.11. Certain man must laugh in order for it to rain. (Cf. D1773.) India: Thompson-Balys.

D2143.1.12. D2143.1.12. Arrival of saint brings rain to rainless land. India:


D2143.2.1. D2143.2.1. *Church spared in flood because of prayers.* Alphabet No. 77; Spanish Exempla: Keller.

D2143.2.2. D2143.2.2. *Magic spear stuck in earth dries up spring.* India: Thompson-Balys.


D2143.3.1. D2143.3.1. *Heavy fog is at once dispelled by a saint.* *Loomis White Magic* 106.


D2143.4.1. D2143.4.1. *Hail produced by whistling tune.* (Cf. D1275.1, D1782.) Africa (Kaffir): Theal 185.


D2143.5.1. D2143.5.1. *Old woman has control over frost.* Fb "frost".


D2143.6.1. D2143.6.1. *Snow taken away by planting certain root.* Swiss: Jegerlehner Oberwallis 308 No. 4.

D2143.6.2. D2143.6.2. *Wall of snow around hut in answer to prayer.* (Cf. D1766.1.) Estonian: Aarne FFC XXV 136 No. 97.


D2143.6.4. D2143.6.4. *Snow magically caused to melt (burn).* Irish myth: *Cross.

D2143.6.5. D2143.6.5. *Snow magically caused to last.* Irish myth: *Cross.


D2144.1.2. D2144.1.2. *Man with power to make everything freeze.* Wears cap over ear. Should he wear it straight everything would freeze. *Type 513; BP II 79ff.
D2144.2. Contest of heat and cold. Magicians contest with each other in producing heat or cold that will overcome the other. Bolte Zs. f. Vksk. IX 85; cf. Type 71.—Livonian: Loorits FFC LXVI 81 No. 14; N. A. Indian: *Thompson Tales 288 n. 61a.


D2144.3.1. Cold water in winter made warm by a saint. *Loomis White Magic 78.

D2144.4. Burning by magic. (Cf. D2158.)

D2144.4.1. Person burned through magic wishing (curse). India: Thompson-Balys.

D2144.5. Ice controlled by magic.

D2144.5.1. Ice produced by magic. Eskimo (Greenland): Rink 164.


D2145. Magic control of seasons.

D2145.1. Winter magically produced.

D2145.1.1. Local winter. Winter produced in one place while it is summer everywhere else. N. A. Indian: *Thompson Tales 289 n. 61c.

D2145.2. Summer produced by magic.


D2145.2.2. Fruit magically grows in winter. Wells 161 (Sir Cleges); Irish myth: Cross.

D2145.2.2.1. Vineyard in full fruit and blooming palm found in winter on the night of Christ's Nativity. (Cf. V211.1.) Irish myth: Cross.

D2145.2.2.2. Tree blooms out of season. India: Thompson-Balys.

D2146. Magic control of day and night. (Cf. A725, D1546.)

D2146.1. Day controlled by magic.


D2146.1.1.1. Druid causes sun to stand still for two days. (Cf. D1719.1.1.) Irish myth: Cross.
Supernatural person (adulterer) causes sun to stand still for nine months. (Cf. T481.) Irish myth: *Cross.

Day magically shortened. Greek: Fox 164.


Night controlled by magic.

Night produced by magic. (Cf. F965.2.) Irish myth: *Cross; Breton: Sébillot Incidents s.v. "nuit"; Philippine (Tinguian): Cole 59; Eskimo (Greenland): Rasmussen III 158.


Night magically shortened. Irish myth: Cross; Philippine (Tinguian): Cole 150; Marquesas: Handy 109; N. A. Indian (Yana): Curtin Creation Myths 436.

Earth darkened because of Sun's defeat in race against Coyote. N. A. Indian (Calif.): Gayton and Newman 83.

Saint banishes night for a year. Irish myth: *Cross.


Cloud magically made to cover sun. Alphabet No. 627.


A cloud evoked by a saint. *Loomis White Magic 41.

Earth magically caused to quake. Irish myth: *Cross.

Angel causes earth to quake, releasing prisoners for saint. Italian: Cross.

Saint is able to produce earthquakes at will. *Loomis White Magic 45.

Stopping the eruption of a volcano by a saint. *Loomis White Magic 45.


Thunderbolt magically produced. (Cf. D1713.) Irish myth: Cross; Marquesas: Handy 65.


Saint magically causes mountain to melt away. (Cf. D1713.) Irish myth: Cross.
D2149.3. Saint causes sun to come down and cook for him. India: Thompson-Balys.

D2149.4. Magic control of gravitation.

D2149.4.1. Saint prevents rocks from falling. India: Thompson-Balys.

D2149.4.2. Ring that has dropped into water rises to surface. India: Thompson-Balys.

D2149.5. Rice paddies flooded or dried by toad's tears or laughter. Chinese: Graham.


D2150. Miscellaneous magic manifestations.


D2151.0.2. Waters made to dry up. Jewish: Neuman; India: Thompson-Balys.

D2151.0.3. Wall of water magically warded off. (Cf. D1549.3.1.) Hawaii: Beckwith Myth 466.


D2151.1.2. Tide held back. (Cf. D1545.) Tuamotu: Stimson MS (T-G 3/730).

D2151.1.2.1. Tide held back by Virgin Mary. (Cf. V250.) *Ward Catalogue of Romances II 602; Crane Miraculis 91 No. 22.

D2151.1.2.2. Tide held back by saint. (Cf. D1713, V220.) *Loomis White Magic 40; Irish myth: *Cross.

D2151.1.2.3. Grave on shore rises with the tide. (Cf. D1641.8.) Irish myth: Cross.


D2151.1.4. Sea appears like flowery plain. (Cf. F931.3.1.) Irish myth: *Cross.


D2151.2.1.1. River with flow magically divided. (Part stands still, rest flows.) Africa (Wakweli): Bender 87.

D2151.2.2. Saint causes river to rise and overflow. *Loomis White Magic 95; Irish myth: *Cross.

D2151.2.3. Rivers magically made dry. (Cf. D2165.2.) Irish myth: *Cross.

D2151.2.3.1. Evil spirit holds back water. India: Thompson-Balys.

D2151.2.4. Saint causes a river to freeze over in summer. *Loomis White Magic 41.

D2151.2.5. Stream magically appears. N. A. Indian (Klikitat): Jacobs U Wash II 31.

D2151.2.5.1. River appears at prayer of desert travelers. U.S.: Baughman.

D2151.2.6. River magically widened. S. A. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484.


D2151.3.2. Dashing waves do not touch saint. (Cf. D1388.) Irish myth: *Cross; India: Thompson-Balys; Buddhist myth: Malalasekera I 875.


D2151.5. Magic control of pond (tank).

D2151.5.1. Water raised from tank by singing. (Cf. D1781.) India: Thompson-Balys.

D2151.5.1.1. Water raised from tank by burying ring in it. India: Thompson-Balys.

D2151.5.2. Pond magically dried up. Tuamotu: Stimson MS (z-G. 13/499).


D2151.6.2. Man makes all waters of spring flow into a small brass pot. India: Thompson-Balys.


D2151.7.1. Saint causes lake to dry up. Irish myth: *Cross.

D2151.8. Magic flood. (Cf. D1542.3, D1549.3.1.) Mangaia (Cook Islands): Beckwith Myth 103; Samoa: Clark 74; Marquesas: Handy 109.


D2152.2. Magician able to cast mountains upon enemies. (Cf. D1711.) Irish myth: Cross.


D2153. Magic control of rocks.


D2153.1.1. Island created by magic. Eskimo (Ungava): Turner RBAE XI 264.

D2156. Magic control over animals. (Cf. D2070.) Irish myth: *Cross.


D2156.2. Miraculous increasing of milk from one cow. (Cf. D1440.1, D2106.) *Loomis White Magic 86.


D2156.3. Saint forces a beast (leopard, wolf) to bring back stolen child (domestic animal) to his mother (owner). *Loomis White Magic 50f.


D2156.5.1. Saint orders a serpent which had bitten a man to withdraw its venom. *Loomis White Magic 63.
D2156.5.2. Snakes expelled from human body by saint's intervention. *Loomis White Magic 64.


D2156.7. Saint orders the cicadas to sing the praises of God or be silent, because they disturb his preaching. *Loomis White Magic 66.

D2156.8. Wolf is forced by saint to be substitute for eaten calf. *Loomis White Magic 59.


D2156.10. Horses (oxen) from sea put temporarily into man's service. *Loomis White Magic 64.

D2156.11. Saint kills lion with his slipper. India: Thompson-Balys.

D2157. Magic control of soil and crops.


D2157.1.1. Saint scratches surface of earth with his spear and treasures of gold and silver are revealed. India: Thompson-Balys.


D2157.2.0.1. Rice grows in single day. India: Thompson-Balys.


D2157.2.2. Saint causes wheat to ripen prematurely in the time of a famine. *Loomis White Magic 95.

D2157.3. Withered and dead trees suddenly blossom at saint's command. *Loomis White Magic 94.

D2157.3.1. Apple trees bear as result of saint's blessing. (Cf. D950, D981.1, F971.4.) Irish myth: *Cross.

D2157.3.2. Tree regains life and verdure after treasure it hides in its roots is given away. India: Thompson-Balys.


D2157.5. Poor soil transformed into lovely garden overnight. India: Thompson-Balys.

D2157.6. Field cultivated and sowed by magic. India: Thompson-Balys.

D2158.1. Magic kindling of fire. (Cf. D1566.1.) Spanish Exempla: Keller.

D2158.1.1. Fox produces fire by striking tail to ground. Chinese: Werner 370.

D2158.1.2. Saint sets fire to stone. Irish myth: Cross.

D2158.1.3. Fire obeys the saints. *Loomis White Magic 30f.

D2158.1.3.1. Control of conflagrations by a saint personally or by his relics. *Loomis White Magic 30.

D2158.1.3.2. Fire turns aside and refuses to catch hold of holy garments, wooden altars and similar sacred things. *Loomis White Magic 31.

D2158.1.4. Magician opens his eyes and forest burns for twenty-four miles in front of him. India: Thompson-Balys.

D2158.1.5. Saint creates fire unnaturally when needed. *Loomis White Magic 35.

D2158.1.5.1. Saint kindles her lamp or candle without using fire. *Loomis White Magic 32.

D2158.1.5.2. Cooking and baking done without fire. *Loomis White Magic 35.


D2161.1. Magic cure for specific diseases. (Cf. D2161.5.2.5, D2161.5.2.6.)


D2161.1.3. Woman's labor pains magically eased. Buddhist myth: Malalasekera I 23.

D2161.2. Magic cure of wound. (Cf. D1503.) Finnish: Kalevala rune 9; English: Wells 80 (Sir Tristrem); Irish myth: *Cross; Jewish: Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera II 1224; Eskimo (Greenland): Rink 113, 440.
D2161.2.1. 
Steaks cut from live cow who heals herself by magic. Swiss: Jegerlehner Oberwallis 294 No. 7.

D2161.2.2. 

D2161.2.3. 

D2161.3. 
Magic cure of physical defect.

D2161.3.1. 
Blindness magically cured. (Cf. D1505.) Fb "blind" IV 45b; Irish myth: *Cross; Spanish Exempla: Keller; Italian Novella: Rotunda; Jewish: Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera II 1153, 1234.

D2161.3.1.1. 
Eyes torn out magically replaced. Irish: Thompson-Balys.

D2161.3.2. 

D2161.3.3. 
Magic cure of broken limbs. Irish myth: *Cross; Thompson-Balys; Eskimo (Mackenzie Area): Jenness 43.

D2161.3.3.1. 
Witch burns her child's legs for wood, then covers child with sheet and child is whole. India: Thompson-Balys.

D2161.3.4. 
Baldness magically cured.

D2161.3.4.1. 
Feathered skin magically grafted to bald head. Irish myth: Cross.

D2161.3.5. 

D2161.3.6. 

D2161.3.6.1. 

D2161.3.7. 

D2161.3.7.1. 
Lame animal magically cured. Irish myth: *Cross.

D2161.3.8. 
Insanity magically cured. (Cf. D2065.) Irish myth: *Cross; Jewish: Neuman.

D2161.3.8.1. 
Remedy for epilepsy. Irish myth: *Cross.

D2161.3.9. 
Bad breath magically cured. Irish myth: Cross.

D2161.3.10. 

D2161.3.11. 
Barrenness magically cured. (Cf. D1347.2, D1501.1, D1925.1.) Jewish: Neuman.
D2161.4. Methods of magic cure.

D2161.4.0.1. Cure after following instructions received from saint in dream. India: Thompson-Balys.


D2161.4.2. Disease transferred to object.

D2161.4.2.1. Ghost transfers boil to a post. Africa (Ekoï): Talbot 7.

D2161.4.2.2. Saint transfers disease to his bell (bachall). (Cf. D1500.3.2. D2161.5.1.) Irish myth: *Cross.

D2161.4.2.3. Saint transfers thorn in foot to rock. Irish myth: Cross.

D2161.4.2.4. Disease transferred to tree. India: Thompson-Balys.

D2161.4.3. Cure by passing through earth at crossroads. Kittredge Witchcraft 31, 386 n. 66.

D2161.4.4. Person cured by repairing image that has same deformity. *Kittredge Witchcraft 74, 414 n. 13.


D2161.4.6. Animal buried alive to cure disease. Kittredge Witchcraft 95ff., 424f. nn. 146—154; *Fb "levende" II 403b—404; Feilberg Levende begravet (Aarbog for dansk kulturhistorie 1892).


D2161.4.8. Cure by burning grain where man has died. (Cf. D1787.) Or where he is buried. Kittredge Witchcraft 31, 386 n. 68.


D2161.4.9.1. Other religious ceremony as magic cure. Sign of cross, prayer, etc. Irish myth: *Cross; Jewish: Neuman.

D2161.4.10. Disease cured by same thing (person) that caused it. **Wesselski Erlesenes 13ff.

D2161.4.10.0.1. Only one person possesses power to heal certain wound. Irish myth: *Cross.

D2161.4.10.1. Wound healed by same spear that caused it. Greek: Fox
D2161.4.10.2. Wound healed only by person who gave it. (Or by member of his family.) (Cf. D2161.2.) *Schoepperle Tristan and Isolt 375ff.; Irish myth: *Cross; Icelandic: *Boberg.

D2161.4.10.2.1. Fairy wounded by mortal is healed only by obtaining mortal's blessing. (Cf. D659.5.) Irish myth: *Cross.

D2161.4.10.2.2. Snake sucks poison from snake bite. India: Thompson-Balys.

D2161.4.10.3. Healing with hair of dog that bit one. **Wesselski Erlesenes 13ff.

D2161.4.10.4. Sorrowing father magically restored as lost son approaches. He had lost strength, sight and hearing when son left home. Scotland: Campbell-McKay No. 25.

D2161.4.10.5. Blindness cured by killing snake that caused it. India: Thompson-Balys.


D2161.4.15. Magic cure by lying on saint's shadow. Irish myth: *Cross.


D2161.4.16.1. Magic healing by passing hand over affected parts. India: Thompson-Balys.

D2161.4.17. Magic cure by licking. (Cf. D1775.) India: Thompson-Balys.

D2161.4.18. Cure by putting lock of patient's hair in hole of post or tree, then plugging hole with wood. U.S.: *Baughman.
Methods of magic cure—miscellaneous.

Barber begins to recover after he reveals raja's secret. India: Thompson-Balys.

Magic cure by certain person.


Cure by Virgin Mary. (Cf. V256.) *Ward Catalogue of Romances II 609 No. 23, 617 No. 38, 619 No. 22, 630 No. 23, 649 No. 47.

Cure at shrine of Virgin Mary. Ward II 648 No. 40 and passim; *Crane Miraculis 89 No. 17.

Cure by relic of Virgin Mary. Type 754*; Ward II 644 No. 3, 645 Nos. 6, 8.

Cure by milk of Virgin Mary. Ward II 613 No. 32; *Crane Miraculis 95 No. 30; English: Wells 167 (Vernon Miracles).

Severed limbs replaced by Virgin Mary. (Cf. D2161.3.) *Crane Miraculis 89 No. 18; Wells 167 (Vernon Miracles), 169 (The Clerk who would see the Virgin); Spanish Exempla: Keller.

Cure of spider bite by the Virgin Mary. Spanish Exempla: Keller.

Terrible headaches cured by Virgin Mary. Spanish Exempla: Keller.

Cure by deity. India: Thompson-Balys.


Cure by surviving twin. England: Baughman.

Cure by seventh son of seventh daughter. England: Baughman.

Diseases cured at particular time.

All diseases healed at birth of Christ. (Cf. V211.1.) Irish myth: Cross.

Diseases cured in Messenian era. (Cf. A1095.) Jewish: Neuman.


Magic control of disease. (Cf. D1500.) Irish myth: *Cross.

D2162.2. D2162.2. Epidemic stops at river (sea) at saint's command. (Cf. D1735.1.) Irish myth: *Cross.

D2162.3. D2162.3. Locality sanctified against pestilence (by angel) as result of prayer and fasting. (Cf. D1586.) Irish myth: *Cross.

D2162.4. D2162.4. People living on mountain dedicated to angel free from plague. *Loomis White Magic 106.


D2163.3. D2163.3. Virgin Mary intercepts an arrow in battle. (Cf. V250.) *Ward II 625 No. 3.


D2163.5. D2163.5. Saint's prayer wins battle. Irish myth: *Cross.

D2163.5.1. D2163.5.1. Saint's prayer brings large flight of birds carrying stones in talons. These missiles dropped upon enemies cause terror. *Loomis White Magic 123.

D2163.5.2. D2163.5.2. Saint changes vicious king's heart to peaceful thoughts. *Loomis White Magic 123.

D2163.5.2.1. D2163.5.2.1. Letter read by holy man stops emperor from devastating country. India: Thompson-Balys.


D2163.6.1. D2163.6.1. Saint causes great forest to spring up between opposing forces. *Loomis White Magic 123.

D2163.6.2. D2163.6.2. Saint causes wall of cakes to spring up between opposing armies. India: Thompson-Balys.


D2165.1. Escape by flying through the air. (Cf. D2135.0.1, R324.1.) Irish myth: Cross.

D2165.2. Escape from drowning by drying up all waters. (Cf. D2151.2.3.) Irish myth: Cross.

D2165.3. Magic used to prevent pursuit. Eskimo (Mackenzie Area): Jenness 82.

D2165.4. Opening in house made by magic so as to escape. Buddhist myth: Malalasekera II 101.


D2167.3. Flowers magically kept from withering. Buddhist myth: Malalasekera II 501.


D2171. Magic adhesion. (Cf. D1413.) *Type 593; Fb "holde" IV 219b; Welsh: MacCulloch Celtic 102; Irish myth: *Cross; Icelandic: *Boberg; Jewish: Neuman; India: Thompson-Balys.


D2171.1.2. Tankard caused to stick to person's lips. Wales: Baughman.

D2171.1.3. Person magically sticks to floor (ground). Irish myth: Cross (D2171.7); Jewish: *Neuman; Eskimo (Greenland): Rink 325, (Cumberland Sound): Boas BAM XV 237.

D2171.2. Magic adhesion to monster (witch, ogre, etc.). (Old Man of the Sea, Burr-Woman). *Basset 1001 Contes I 190f; Estonian: Arne FFC XXV 126 No. 58; Livonian: Looorts FFC LXVI 42 No. 30; N. A. Indian: *Thompson Tales 330 n.
D2171.3. **Magic adhesion to animal.** (Cf. F155.) *Fb "holde" IV 219b; Irish myth: Cross.

D2171.3.1. **Magic adhesion to goose.** *Type 571.

D2171.3.2. **Magic adhesion to swan.** *Fb "holde ved" I 639.

D2171.3.3. **Magic adhesion to turtle.** N. A. Indian: *Thompson Tales 330 n. 191e.

D2171.3.4. **Magic adhesion to hose.** Cheremis: Sebeok-Nyerges; India: Thompson-Balys.

D2171.4. **Objects magically stick together.** (Cf. D1413.)

D2171.4.1. **Pitcher magically sticks to ground.** Africa (Basuto): Jacottet 168 No. 24.

D2171.4.2. **Cauldron magically sticks to wall.** Irish myth: Cross.

D2171.4.3. **Witch causes towel to adhere to wall.** U.S.: Baughman.

D2171.5. **Persons magically stick together.** (Cf. D1171.2, D1413.14.) India: Thompson-Balys.

D2171.6. **Clothes cling supernaturally to body.** *Loomis White Magic 56.

D2171.7. **Man's feet fixed to pavement so that he cannot move until he makes vow.** *Loomis White Magic 56, Irish myth: Cross.

D2171.8. **Witch causes milk to stay in overturned pail.** U.S.: Baughman.

D2172. **Continuing magic acts.**

D2172.1. **Magic repetition.** Person must keep on doing or saying thing until released. Type 593; Lang Eng. Fairy Tales 74; Lithuanian: Balys Historical.

D2172.2. **Magic gift: power to continue all day what one starts.** One woman measures linen; another throws water on pig. BP II 215, 438; *Hdwb. d. Märch. s.v. "Erste" nn. 112—149; Irish: Beal XXI 306; Lithuanian: Balys Index No. 750A@1*.

D2173. **Magic singing.** India: Thompson-Balys.


D2175.1. **Cursing by means of a well.** (Cf. D926, D1766.2.1, D1792.2, V134.) Kittredge Witchcraft 34, 394 n. 113.
D2175.2. Saint's bachall used in cursing. Irish myth: *Cross.


D2175.4. Saint's bell used in cursing. Irish myth: *Cross.


D2176.3.1. Evil spirit exorcised by burning fish. *S. Prato La Tradition III No. 2 (1889) (Tobit); Jewish: *bin Gorion Born Judas II 360f.

D2176.3.1.1. Evil spirit exorcised by burning medicine. India: Thompson-Balys.

D2176.3.2. Evil spirit exorcised by religious ceremony. (Cf. V10ff.) Holy name, sign of cross, prayer, etc. Fb "Jesus" II 41; Irish: Beal XXI 325; Italian Novella: Rotunda; *Chauvin VIII 41 No. 8AB; India: Thompson-Balys, Penzer III 37; Korean: Zong in-Sob 60, 128.

D2176.3.3. Evil spirit exorcised by saint. Irish myth: *Cross; India: Thompson-Balys.

D2176.3.3.0.1. Evil spirits exorcised by death of saint. Irish myth: Cross.

D2176.3.3.1. Demons in stone images driven out by holy man (saint). Irish myth: *Cross.

D2176.3.3.2. Saint purifies spring by driving out demon. *Loomis White Magic 76.

D2176.3.3.3. Saint throws ink bottle at devil who annoys him. *Loomis White Magic 76.

D2176.3.3.4. Saint's breath drives away the devil. *Loomis White Magic 46.

D2176.3.4. Devil cast out of man possessed. Lithuanian: Balys Index No. 3368; Legends Nos. 702—710.

D2176.5. *Burning cut hair to prevent witchcraft.* *Fb "her" I 771a; Spanish Exempla: Keller.


D2177. *Imprisoning by magic.* (Cf. R40.) Irish myth: Cross.

D2177.1. *Demon enclosed in bottle.* *Type 331; *Goebel Jüdische Motive im märchenhaften Erzählungsgut (Gleiwitz, 1932) 52ff.; Swiss: Jegerlehner Oberwallis 311 No. 39, 314 No. 105, 320 No. 34; Jewish: Neuman; Chinese: Graham; Philippine: Fansler MAFLS XII 439.


D2177.4. *Evil spirits kept out by stone wall.* India: Thompson-Balys.


D2178.2. *Cattle produced by magic.* Africa (Kaffir): Theal 77.


D2178.4. *Animals created by magic.* India: Thompson-Balys; Eskimo (Mackenzie Area): Jenness 42.

D2178.4.1. *Magic production of rabbits.* N. A. Indian (Calif.): Gayton and Newman 82.

D2178.4.2. *Noxious animals produced by magic.* Jewish: Neuman.

D2178.5. *People created by magic.* India: Thompson-Balys.


D2178.7. *Whatever goldsmith proposes to make comes into existence by itself in the forge.* India: Thompson-Balys.


Flow of cow's milk increased by song (music). (Cf. D1275.) Irish myth: *Cross.

Magic spinning. Usually performed by a supernatural helper. *Types 500, 501; *von Sydow Tve spinnasagor.

People magically continue hurting themselves. Try to drive ox but drive themselves; to stab it but stab themselves; etc. Africa (Basuto): Jacottet 76 No. 12.

People magically made to strike selves blows aimed at another. Irish myth: Cross.

Magic spinning. Usually performed by a supernatural helper. *Types 500, 501; *von Sydow Tve spinnasagor.

People magically continue hurting themselves. Try to drive ox but drive themselves; to stab it but stab themselves; etc. Africa (Basuto): Jacottet 76 No. 12.

People magically made to strike selves blows aimed at another. Irish myth: Cross.


Ability to disappear or appear at will. India: Thompson-Balys.

Garment appears and disappears in reply to command. Spence 76.


Man disappears, leaving only his ring. India: Thompson-Balys.


Roast ducks fly (by magic). Fb "and" IV 12b.

Work of day magically overthrown at night. *Fb "kirke" II 125 a; Wells 42 (Arthour and Merlin); Irish myth: *Cross; Icelandic: Boberg; Lithuanian: Balys Index No. 3602; India: Thompson-Balys; Chinese: Graham; Hâwaii: Beckwith Myth 465; Ellice Island: ibid. 270; Marquesas: ibid. 269; Tuamotu: ibid. 267; Tahiti: ibid. 266; Maori: ibid. 265; Africa (Duala): Lederbogen Fables 59.

Supernatural agency moves new church foundation (or building materials) to another site, at night. England, Scotland: *Baughman.

Flowers drop on washing hands. Italian Novella: Rotunda.

Dung drops on washing hands. Italian Novella: Rotunda.

Blighted garden magically restored to beauty. India: Thompson-Balys.

Flower blooms when touched. India: Thompson-Balys.
D2196. Saint causes fiery sword to come between hostile king and queen. Irish myth: Cross.

D2197. Magic dominance over animals. (Cf. D1440, D2074.1.) Jewish: Neuman.


D2199. Additional magic manifestations.

D2199.1. Bottomless tub (vat) holds water through power of saint. (Cf. H1023.2.1.) Irish myth: *Cross.

Stith Thompson's

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E. THE DEAD

E0—E199.

E0—E199. Resuscitation.


E1. Person comes to life. Alphabet No. 683; Köhler-Bolte II 164; Lithuanian: Balys Index No. 3506; Caucasian: Balys Index No. 3506; Italian Novella: Rotunda; Jewish: *Neuman; India: *Thompson-Balys; Tonga: Gifford 130; Africa (Basuto): Jacottet 180 No. 25, (Zulu): Callaway 51.

E1.1. Saint cut into pieces or decapitated comes back to life. *Loomis White Magic 83f.

E1.2. Dead man re-enters body and speaks of experience in heaven. India: Thompson-Balys.


E4. Sun revived by own power after being killed by moon. S. A. Indian (Eastern Brazil): Lowie BBAE CXLIII (1) 434.


E12. Resuscitation by decapitation. *Type 531; *BP III 18ff.


E12.2. Head of decapitated person is replaced backwards. Later is readjusted. Italian Novella: Rotunda.


E15.0.1. Bone of man being burned jumps out of fire. Africa (Pahouin): Largeau 197.


E17.1. Resuscitation when snake licks bite he has inflicted upon his victim. India: Thompson-Balys.


E29.4. **Resuscitation by plucking the flower into which one is incarnated.** India: Thompson-Balys.

E29.4.1. **Resuscitation by felling the tree into which one is incarnated and splitting trunk into two parts.** India: Thompson-Balys.

E29.5. **Resuscitation by cutting off heads of birds which contained the soul of dead person.** India: Thompson-Balys.

E29.6. **Resuscitation by urinating on dead man's bone.** Korean: Zong in-Sob 38.


E30. **Resuscitation by arrangement of members.** Parts of a dismembered corpse are brought together and resuscitation follows. (Sometimes combined with other methods.) Type 720; BP I 422f.; Köhler-Bolte I 140, 555; Gaster Thespis 300.—Finnish: Kalevala rune 15; Breton: Sébillot Incidents s.v. "os"; Italian: Basile Pentamerone I No. 2; Swiss: Jegerlehner Oberwallis 315 No. 119, 329 No. 38; Egyptian: Müller 114 (Osiris); Greek: Fox 22 (Arkas); Siberian: Holmberg Siberian 494; India: Thompson-Balys; Marquesas: Handy 104; Tuamotu: Stimson MS (z-G. 3/1117); Eskimo (Greenland): Rink 276; N. A. Indian: Thompson Tales 308 n. 114, (California): Gayton and Newman 71, Hatt Asiatic Influences 69f.; S. A. Indian (Yuracare): Alexander Lat. Am. 315, Métraux BBAE CXLIII (3) 503.—Africa (Fjort): Dennett 64 No. 12, (Angola): Chatelain 95 No. 5, (Bushman): Bleek and Lloyd 33, 137, (Ibo of Nigeria): Thomas 160, (Basuto): Jacottet 132 No. 18, 168 No. 24, (Thonga): Junod 242, (Zulu): Callaway 51, 230; Cape Verde Islands: Parsons MAFLS XV (1) 141.

E30.1. **Felled tree restored by reassembling all cut parts.** (Cf. E2.) Polynesian: Dixon *68 n. 38.

E31. **Limbs of dead voluntarily reassemble and revive.** Köhler-Bolte I 130; Gaster Thespis 300; Jewish: Neuman; N. A. Indian (California): Gayton and Newman 92.

E32. **Resuscitated eaten animal.** (Cf. E171.) An animal is eaten. When his bones are reassembled he revives. Von Sydow Tors Färd til Utgerd (Danske Studier [1910] 65); Type 870B (FFC LXXXIII); Krohn Skandinavisk Mythologi 207ff.; BP I 422f.; Karjalainen FFC LXIII 14; Alphabet No. 370; MacCulloch Childhood 101; Clouston Tales II 395; Günter 83 nn. 94—96; *Loomis White Magic 68, 84f.; Archiv. f. slavische Philologie XIX 255.—Irish: Plummer cxliii, *Cross, O'Suilleabhain 66, Beal XXI 325; English: Child I 505b; Swiss: Jegerlehner Oberwallis 306 No. 8, 313 No. 93; Jewish: bin Gorion III 19, *Neuman; India: Thompson-Balys; Buin: Wheeler No. 15; N. A. Indian: Thompson Tales 308 n. 114a; Africa (Zulu): Callaway 272, (Thonga): Junod 229, (Basuto): Jacottet 124 No. 17.

E32.0.1. **Eaten person resuscitated.** Irish myth: Cross; India: Thompson-Balys; Tonga: Beckwith Myth 483.

E32.1. **Insect swallowed by man comes out alive.** *Loomis White Magic 66.

E32.2. **Animals which devour each other are restored to their original forms by command of a saint.** *Loomis White Magic 63.
E32.3. Dismembered pigs come alive again if only bones are preserved. Irish myth: *Cross.


E34. E34. Resuscitation with misplaced head. (Cf. M221.) In restoration of several persons simultaneously through reassembling of members, the heads are placed on the wrong bodies. Sometimes the damage is repaired, sometimes not. *Kittredge Gawain 155 n. 1; *Wesselski Märchen 239, 241 n. 2; Irish myth: *Cross; Italian Novella: Rotunda; India: *Thompson-Balys; N. A. Indian: *Thompson Tales 309 n. 114c.

E34.1. E34.1. Resuscitation with head on backwards. (Cf. F511.0.6.) *Type 303; Irish myth: *Cross; Italian Novella: Rotunda (E12.2).


E37. E37. Resuscitation by assembling members and leaving in cask for certain time.

E37.1. E37.1. Failure to resuscitate because of premature disturbance of members to be left in cask for certain time. Köhler-Bolte I 140, 585; Lithuanian: Balys Index No. 3670; India: Thompson-Balys.


E38.1. E38.1. Resuscitation by returning dead person's soul (breath) to body. India: Thompson-Balys.

E41. E41. Resuscitation from excrement of one who has eaten person (animal). India: Thompson-Balys; Tonga: Gifford 140, Beckwith Myth 483, 504; S. A. Indian (Kaiguá): Métraux RMLP XXXIII 139.

E42. E42. Resuscitation from ashes of dead man. India: Thompson-Balys.


E53. Resuscitation by fetish. Africa (Fjort): Dennett 64 No. 12.


E53.2. Resuscitation of dead by making image of deceased of breadfruit wood. When spirit enters this, image disappears and person is found alive. Marquesas: Handy 113.

E55. Resuscitation by music. MacCulloch Childhood 84; Fb "spille" III 488a; N. A. Indian: *Thompson Tales 319 n. 153b.


E55.2. Resuscitation by playing flute. Breton: Sébillot Incidents s.v. "flute".


E55.5. Resuscitation by playing guitar. Sicilian: Gonzenbach I 306 No. 45.


E62. Resuscitation by vigil at tomb. Vigil is for stated time, three weeks and three days, or the like. Köhler in Gonzenbach I 209 No. 11; Köhler-Bolte Zs. f. Vksk. VI 62.


E63. Resuscitation by prayer. Types 516, 612; Rösch FFC LXXVII 143.—Irish myth: *Cross, Scala Celi No. 949; Jewish: bin Gorion Born Judas VI 218, Neuman; India: *Thompson-Balys; Maori: Dixon 82.


E63.2. Resuscitation by nine-day dance and prayers. Hawaii: Beckwith Myth 184.

E64.1.1. Staff of life and death. Black staff kills; brown one restores to life. India: Thompson-Balys; Africa (Basuto): Jacottet 266 No. 40.

E64.1.1.1. Silver stick kills; gold one restores to life. India: Thompson-Balys.

E64.1.1.2. Leaves of life and death. India: Thompson-Balys.

E64.1.1.3. Fly-whisk of life and death. India: Thompson-Balys.

E64.2. Resuscitation by magic cauldron. (Cf. D1171.2.) Irish myth: Cross.

E64.3. Resuscitation by magic bell. (Cf. D1213.) Jewish: Neuman.

E64.3.1. Resuscitation by saint's bell. Irish: Plummer clxxvi, Cross.

E64.4. Resuscitation by magic bachall. (Cf. D1277.)


E64.5. Resuscitation by magic cup. (Cf. D1171.6.)


E64.6. Resuscitation by candle. (Cf. D1162.2.) Cape Verde Islands: Parsons MAFLS XV (1) 111 No. 39.

E64.7. Resuscitation by book. (Cf. D1266.) Fansler MAFLS XII 137.

E64.7.1. Resuscitation by manuscript. Cheremis: Sebeok-Nyerges.


E64.9. Resuscitation by magic feather. (Cf. D1021.) N. A. Indian (Kato): Goddard UCal V 208 No. 9, (Tsimshian): Boas RBAE XXXI 127.

E64.10. Resuscitation by piece of felt. (Cf. D1051.) Georgian: Wardrop Georgian Folk-Tales (London, 1894) 15 No. 3.


E64.13. Resuscitation by ring. BP III 537; India: Thompson-Balys.


E64.15. Resuscitation by magic gold. Zs f. d. Phil. XXVI 23.

E64.16. Resuscitation by animal's tail.

E64.16.1. Resuscitation by yak's tail. India: Thompson-Balys.

E64.17. Resuscitation by magic stone. (Cf. D931.) India: Thompson-Balys.

E64.18. Resuscitation by leaf. India: Thompson-Balys.

E64.19. Resuscitation from bird dung. (Cf. D1026.1.) India: Thompson-Balys.

E64.20. Resuscitation by magic baskets. Africa (Fang): Einstein 155.


E65. Resuscitation by kiss. Type 885*.—India: Thompson-Balys.


E67. Resuscitation by talking to corpse. Type 450; Scottish: Campbell-McKay No. 17.

E68. Apparently dead persons revived when certain thing happens. Proper prince appears, or the like. Chauvin V 263 No. 154.


E75. Resuscitation by writing deity's name. Jewish: *Neuman.

E79. Resuscitation by magic—miscellaneous.


E79.2. Resuscitation by reversing positions of two blocks of wood. India:
E79.3. **Resuscitation by touch of eagle.** Jewish: Neuman.

**E80.** **Water of Life.** Resuscitation by water. Types 550, 551; *BP I 513, II 400; Wünsche Lebensbaum; Chauvin VI 73f.; Hertz Abhandlungen 47ff.; *Fb "vand" III 1001b, "livets vand" II 439b, "flaske" I 309a; Dawkins Alexander and the Water of Life (Medium Aevum IX 173—192); Jacobs' list s.v. "Water of Life"; Köhler-Bolte I 186, 562.—Icelandic: Hryöfssaga Gautrekssonar (ed. Detter) 46, 64; Russian: Ralston Russian Folk-Tales (London 1873) 231ff.; Italian Novella: Rotunda; Babylonian: Spence 130 (Ishtar); India: *Thompson-Balys, Penzer X 210 s.v. "Life, water of"; Buddhist myth: Malalasekera II 347; Arabian: Burton Nights S VI 213ff., 221; Siberian: Holmberg Siberian 494; Indonesian: DeVries Volksverhalen II 359 No. 104; Pelew Islands: Dixon 252; Hawaii: Beckwith Myth 74, 121, 153, 264; Fiji: *ibid. 76; N. A. Indian: *Thompson Tales 355 n. 279a; (Calif. Indian): Gayton and Newman 64; Africa (Bushman): Bleek and Lloyd 27, 67, 137.

**E80.1.** **Resuscitation by bathing.** Herbert III 197; Irish myth: *Cross; India: Thompson-Balys, Penzer IV 145; West Indies: Flowers 427.

**E80.1.1.** **Resuscitation by bathing in milk.** (Cf. D1018, D1503.7.1, E102.1.) Irish myth: *Cross; India: Thompson-Balys.

**E80.2.** **Resuscitation by wet cloth over corpse.** India: Thompson-Balys.

**E80.3.** **Resuscitation by water (in basket, overnight).** N. A. Indian (California): Gayton and Newman 68.

**E80.4.** **Resuscitation by holy water.** Irish myth: *Cross; Icelandic: *Boberg.

**E80.4.1.** **Resuscitation by dew from heaven.** Jewish: *Neuman.

**E82.** **Water of life and death.** One water kills, the other restores to life. *BP III 31 n. 1; Greek: Fox 281 (blood of life and death); India: Thompson-Balys; N. A. Indian: *Thompson Tales 355 n. 279b.

**E84.** **Water of death.** India: Thompson-Balys.

**E90.** **Tree of Life.** (Cf. D950.) Resuscitation by touching its branches. *MacCulloch Childhood 83; Wünsche Lebensbaum.—Irish myth: *Cross; Siberian: Holmberg Siberian 354; India: *Thompson-Balys; S. A. Indian (Guianas, Chaco, Arawakan Chaná): Métraux BBAE CXLIII (1) 369.

**E90.1.** **Sun and moon steal wonderful tree which revives dead man or animal.** India: Thompson-Balys.


**E101.** **Resuscitation by salve (oil).** (Cf. D1244.) *BP I 127; Fb "salve" III 150b.—Irish myth: *Cross; Italian: Gonzenbach I 318 No. 48; India: *Thompson-Balys; Philippine (Tinguian): *Cole 18 n. 1, 44, 51.

E102.1. **Resuscitation by magic milk.** Irish myth: *Cross.

E102.2. **Resuscitation by sprinkling ambrosia.** (Cf. E80.) India: Thompson-Balys.

E105. **Resuscitation by herbs (leaves).** Type 612; BP I 126ff., *128; *Bolte Zs. f. Vksk. XX 354 n. 2; *Kittredge Gawain 153 n. 4; *Wesselski Märchen 239ff. No. 50; Jacobs' list s.v. "Life-restoring herb"; Penzer VI 18 n. 1.—Irish myth: *Cross; Greek: Frazer Apollodorus I 312 n. 2; Jewish: Neuman; Italian: Basile Pentamerone I No. 7, V No. 7, Rotunda; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 135; Africa (Ekoï): Talbot 7, (Thonga): Junod 56.

E106. **Resuscitation by magic apple.** *Type 590; BP III 1; Fb "æble" IV 1135b; Hdwb. d. Märchens I 90b s.v. "Apfel" n. 2.


E108. **Resuscitation by magic powder.**

E108.1. **Resuscitation by magic powder blown into nose.** Africa (Kordofan): Frobenius Atlantis IV 101ff. No. 11.

E113. **Resuscitation by blood.** Type 516; Rösch FFC LXXVII 143; *BP I 46ff.; *Fb "blod" IV 46b, 47a; Jacobs' list s.v. "Blood resuscitates".—Greek: Frazer Apollodorus II 16 n. 1; Italian: Basile Pentamerone IV No. 9; India: *Thompson-Balys. —Tonga: Gifford 185; Tuamotu: Stimson MS (T-G 3/912); N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 96 No. 7; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 165.

E113.1. **Resuscitation by animal's blood.** Cheremis: Sebeok-Nyerges.

E113.1.1. **Resuscitation by raven's blood.** Cheremis: Sebeok-Nyerges.

E114. **Resuscitation by spittle.** (Cf. D1001.) Type 516; Rösch FFC LXXVII 143.—Sicilian: Gonzenbach I 156 No. 25; Philippine (Tinguian): Cole 99, 157; Tonga: Gifford 185; N. A. Indian (Thompson River): Teit JAFIL XXIX 305 (European borrowing).

E115. **Resuscitation by wax from deer's ear.** Scotch: Campbell Tales II 309 No. 44.


E120. **Other means of resuscitation.**

E121. **Resuscitation by supernatural person.** MacCulloch Childhood 84 n. 2; Melanesia: *Wheeler No. 66f.

E121.1. **Resuscitation by a god.** (Cf. A454.) Irish: Beal XXI 329; Greek:

E121.1.2. E121.1.2. *Resuscitation by power of goddess.* *India:* Thompson-Balys.

E121.1.3. E121.1.3. *Man sent back to earth by Death, for it is not yet his time to die.* India: Thompson-Balys.

E121.1.3.1. E121.1.3.1. *Hero resuscitated by his bride, daughter of king of death.* India: Thompson-Balys.

E121.2. E121.2. *Resuscitation by Christ.* Types 750***, 753; Irish myth: Cross.

E121.3. E121.3. *Resuscitation by Virgin Mary.* (Cf. V268.) *Type 710; *Crane Miraculis 85 No. 8; *Ward Catalogue of Romances II 633 No. 31; Wells Manual of Writings 170; Irish myth: *Cross.


E121.5. E121.5.1. *Resuscitation by rabbi.* Gaster Exempla 218 No. 149.

E121.5.2. E121.5.2. *Resuscitation through prayers of holy man.* (Cf. E63.) Nouvelles de Sens No. 24.

E121.5.3. E121.5.3. *Resuscitation by prophet.* Jewish: Neuman.


E122.1. **Resuscitation by cuckoo.** Lithuanian: Balys Index No. *455.

E122.2. **Resuscitation by snake.** India: *Thompson-Balys.

E125. **Resuscitation by relative.**

E125.1. **Resuscitation by son.** India: Thompson-Balys.

E125.2. **Resuscitation by sister(s).** Hawaii: Beckwith Myth 152.

E125.3. **Resuscitation by brother.** Jewish: Neuman.

E127. **Resuscitation by friends.** India: Thompson-Balys.

E132. **Resuscitation through ashes thrown on funeral pyre.** *Penzer IX 68 n. 2.

E133. **Resuscitation by warming dead man.** German: Grimm No. 4.

E134. **Resuscitation by laying flesh on pyre and covering with cloth.** India: Thompson-Balys.

E134.1. **Resuscitation by covering body for certain time.** Chinese: Eberhard FFC CXX 72, 80, 102.


E138. **Resuscitation by carrying corpse to its home.**

E138.1. **Deer foster parent of hero comes alive from its burial hill when youth returns to spot and carries him off to jungle again.** India: Thompson-Balys.

E141. **Resuscitation: ghosts deceived so that they cannot find way back to grave.** India: Thompson-Balys.


E149. **Means of resuscitation—miscellaneous.**

E149.1. **Human bone, found in demon's stomach wrapped in silk with bow and arrow, becomes a boy.** India: Thompson-Balys.

E149.2. **Resuscitation of decapitated princess by hero by imitating ogre's actions of night before: passing sword three times up and down her throat.** India: Thompson-Balys.

E149.3. **Resuscitation from touch of a child at his first walking.** India: Thompson-Balys.

E150. **Circumstances of resuscitation.**

E151. **Repeated resuscitation.** A person dies and is resuscitated repeatedly.

*Zwierzina Legenden der Märtyrer vom unzerstörbaren Leben. (Innsbrucker Festgruss dargebracht der 50. Versammlung deutscher Philologen in Graz).—Irish myth: *Cross; Icelandic: Boberg; Georgian: Wardrop Georgian Folk-Tales (London, 1894) 59 No. 10;


E155.2. E155.2. Annual resuscitation of a god. (Cf. A192.1.) Greek: Fox 156 (Zeus), 218 (Dionysus), 230 (Persephone); Babylonian: Spence 132 (Adonis, Tammuz).

E155.3. E155.3. Nightly resuscitation of man with external soul. When enemy takes off necklace containing the soul he revives, but dies again when it is put on. India: Thompson-Balys.

E155.4. E155.4. Person dead during day, revived at night. India: *Thompson-Balys.

E155.4.1. E155.4.1. Woman alive by day, dead by night. Irish myth: Cross.


E155.5.1. E155.5.1. Calf, slain at night, alive next day through power of saint. Irish myth: *Cross.


E162. E162. Resuscitation impossible after certain length of time. N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 97 No. 7 (ten days); Africa (Vai): Ellis 200 No. 18 (three days).


E162.1. E162.1. Resuscitation even possible after three days. Icelandic: Göngu-Hrylfss saga 308.

E162.2. E162.2. Dead man tries in vain to come back to life. (Cf. E1.) Eskimo

E165. Resuscitation of wife by husband giving up half his remaining life. (Sometimes vice versa). *Type 612; *BP I 126, 129; *Wesselski Märchen 188; *Chauvin VIII 120 No. 104; Greek: Frazer Apollodorus I 93, 193; Jewish: bin Gorion I 372; India: *Thompson-Balys, Penzer VII 117; Indonesia: De Vries's list No. 226; Africa: Frobenius Atlantis IX No. 108.

E165.1. One man prays either to keep friend from death or for both to die. Both allowed to live. Jewish: bin Gorion II 171f., 349.

E165.2. Husband resuscitated after wife's nose is cut off and thrown over grave. India: Thompson-Balys.

E166. Return from dead granted for definite time. Irish myth: Cross; Greek: Fox 126 (three hours); Hindu: Keith 114 (100 years).

E167. Man given ability to return to life if killed. Eskimo (Greenland): Rasmussen II 301.


E175. Death thought sleep. Resuscitated person thinks he has been sleeping. He exclaims, "How long I have been asleep!" *Köhler-Bolte 555; Wesselski Märchen 192.—India: *Thompson-Balys; Philippine: Dixon 235; N. A. Indian: *Thompson Tales 319 n. 154, (Calif.): Gayton and Newman 57; S. A. Indian (Yuracare): Métraux BBAE CXLIII (3) 502.


E181.1. Husband advised how to resuscitate his wife: lift her up and turn her around so her head rests upon the brick which had been under her feet. India: Thompson-Balys.
Man advised how to resuscitate his mother: break water-nuts on her head: she would revive and live one year for each nut broken. India: Thompson-Balys.

Student revives whole family following instructions given by demon. Chinese: Graham.

Dead body incorruptible. Beard and fingernails continue to grow. Irish myth: *Cross; Icelandic: *Boberg.

Resuscitation when murder is discovered. India: Thompson-Balys.

Resuscitation after murderer is buried in the earth, wood laid over him, and a lighted lamp on its top. India: Thompson-Balys.

Failure at resuscitation.

Resuscitation after murderer is buried in the earth, wood laid over him, and a lighted lamp on its top. Attempted resuscitation fails because of overanxiety. S. A. Indian (Kaiguá): Métraux RMLP XXXIII 139.

Malevolent return from the dead.

Dead lover's malevolent return. *R. Arbesmann The Dead Bridegroom in South American Folklore (Thought XIX [March 1944] 95—111); North Carolina: Brown Collection I 681; Estonian: Aarne FFC XXV 114 No. 8.


Dead sweetheart in the form of a white rabbit follows seducer. England: *Baughman.

Dead sweetheart appears to seducer every evening, even after he has married another woman. England: Baughman.

Dead lover sets tasks. If girl does not perform them (or answer his questions) he will carry her off. Child IV 439ff.

Dead lover haunts faithless sweetheart.

Dead lover returns to dance with fickle sweetheart at her wedding.
E215. The Dead Rider (Lenore). Dead lover returns and takes sweetheart with him on horseback. She is sometimes saved at the grave by the crowing of the cock, though the experience is usually fatal. *Type 365; *Fb "død" I 228a, "ride" III 53a, "spøgelse" III 520ab; Krumbacher Zs. f. vgl. Litt. N. F. I (1887) 214—220; Wlislocki *ibid*. N.F. XI (1897) 467; Borker Germany XXXI 117; Dieterich Zs. f. Vksk. XII 147;—England: Child V 60ff., 303; England, U.S.: *Baughman; Finnish-Swedish: Wessman No. 4. 28.


E218. Spells to recall dead lover. Boiling dead man's head, bones, or carcass in a pot, or burning a piece of lover's clothing or cat in a hot oven. English: Child V 61.

E220. Dead relative's malevolent return. *Fb "spøgelse" III 520b; Lithuanian: Balys Index No. 3531; West Indies: Flowers 428.

E221. Dead spouse's malevolent return. Usually to protest with survivor because of evil ways. English: Child II 281 No. 86; Danish: Grundtvig Danmarks Gamle Folkeviser No. 89b; Lithuanian: Balys Index No. 3526; Estonian: Aarne FFC XXV 114 No. 6; Finnish-Swedish: Wessman 6 No. 47; New York: Jones JAFL LVII 245; West Indies: Flowers 428.


E221.2. Dead wife returns to reprove husband's second wife. Scotland, U.S.: *Baughman; N. A. Indian (Pawnee): Grinnell Pawnee Hero Stories 129.

E221.2.1. Dead wife returns to reprove husband's second wife for abusing her step-children. N. A. Indian (Fox): Jones PAES I 153.

E221.3. Dead husband returns to reprove wife's second husband (lover). Lithuanian: Balys Ghosts.

E221.4. Dead husband returns to protest wife's spending his money. U.S.: Baughman.

E221.5. Dead wife torments husband who has let her die of neglect. England, U.S.: *Baughman.


E222.1. Mother's ghost tries to tear daughter to pieces. English: Child V 303b.

E222.2. Dead mother haunts daughter who marries against mother's will. England: Baughman.

E222.3. Dead mother returns to invoke curse on murderer-son. Greek: Aeschylus Eumenides line 115.
E225. E225. *Ghost of murdered child.* English: *Child I* 218 No. 20; Tobler 30; Estonian: Aarne FFC XXV 114 No. 9; Finnish: Aarne FFC XXXIII 39 No. 9; Lappish: Qvigstad FFC LX 40 No. 3; New York: Jones JAFL LVII 241, 244; Eskimo (Greenland): Rink 392, 410; (Smith Sound): Kroeber JAFL XII 181.


E228. E228. *The dead daughter reproaches her mother for putting her dowery into coffin.* Lithuanian: Balys Ghosts.


E229.1. E229.1. "If I were not your next of kin." Ghost tells man that otherwise he would tear him into pieces. Swiss: Jegerlehner Oberwallis 328 No. 29.


E232. E232. *Return from the dead to slay wicked person.* Alphabet No. 772; Irish myth: Cross; Icelandic: Boberg; S. A. Indian (Brazil): Oberg 111.


E234. Ghost punishes injury received in life.


E234.2. Ghost stampedes stolen cattle being driven past his ranch. U.S.: Baughman.


E235. Return from dead to punish indignities to corpse, or ghost. Ireland: Baughman; New York: Jones JAFL LVII 245; Lithuanian: Balys Index No. 3532; India: Thompson-Balys.


E235.2. Ghost returns to demand proper burial. Fb "lig" II 411b; Irish: *Cross, Baughman; Jewish: Neuman; Hawaii: Beckwith Myth 199.

E235.2.1. Dead man speaks demanding proper funeral rites. India: Thompson-Balys.

E235.2.2. Ghost returns because corpse was not properly burned. India: Thompson-Balys.

E235.3. Return from dead as punishment for trying to raise ghost. (Cf. E384ff., F491.7.) Ghost accuses man of stealing a trifle and thus has revenge. Fb "stjæle" III 575b; England: *Baughman.

E235.4. Return from dead to punish theft of part of corpse. (Cf. E419.7.) Finnish-Swedish: Wessman 6 No. 49.

E235.4.1. Return from dead to punish theft of golden arm from grave. *Type 366; Köhler-Bolte I 47, 133.—Gascon: Bladé II 324 No. 4; English: Baughman.

E235.4.2. Return from dead to punish theft of leg from grave. *Type 366; BP III 480; Köhler-Bolte I 133; Fb "rædehistorie".—English: Baughman; French: Cosquin Lorraine II 76 No. 41; Gascon Bladé II 328 No. 5.

E235.4.3. Return from dead to punish theft of bone from grave. *Type 366; Fb "menneskeben" II 579a; Köhler-Bolte I 133; England, U.S.: Baughman; Breton: Sébillot Incidents s.v. "os".

E235.4.4. Return from dead to punish theft of liver from man on gallows. *Type 366; *BP III 478; Fb "lever" II 404b.

E235.4.5. Return from dead to punish theft of skull. England, Wales, U.S.:
*Baughman; Estonian: Aarne FFC XXV 115 Nos. 14, 15; Swiss: Jegerlehner Oberwallis 328 No. 29.


E235.5. **Return from dead to punish kicking of skull.** (Cf. C13.) N. A. Indian (Tlingit): Swanton BBAE XXXIX 247 No. 86.


E235.7. **Return from the dead to capture thief.** Spanish Exempla: Keller.

E235.8. **Corpse of saint sits up and looks at people who open grave and come to claim his body.** India: Thompson-Balys.

E236. **Return from dead to demand stolen property.** *Fb "spøgelse" III 520a; Icelandic: Boberg; Lithuanian: Balys Index No. 3565; N. Carolina: Brown Collection I 676.

E236.1. **Return from dead to demand clothing stolen from grave.** Type 366; Fb "død" I 228, "ligskjorte" II 425; *BP III 482 n. 1; Estonian: Aarne FFC XXV 116 No. 16; Lithuanian: Balys Index No. 3534.


E236.2. **Return from dead to demand stolen children.** Tobler 84.

E236.3. **Return from the dead to warn thief that he will be punished.** Italian Novella: Rotunda.

E236.4. **Return from the dead because last will was not fulfilled.** Lithuanian: Balys Ghosts.

E236.4.1. **Ghost appears at time of death, foils lawyer who is counterfeiting a will for the newly-deceased.** England, Holland: *Baughman.

E236.4.2. **Ghost appears to remind his brother of the terms of his will.** U.S.: Baughman.

E236.5. **Return from dead to demand money stolen from corpse.** Am. Negro (Georgia): Harris Nights 161 No. 29.

E236.6. **Ghost drives away his relatives who are trying to get estate from his wife.** England, U.S.: Baughman.

E236.7. **Ghostly noises disturb village until stolen church plate is returned.** (Cf. E402.) England: Baughman.


E238. **Dinner with the dead.** Dead man is invited to dinner. Takes his host to


E242. E242. *Ghosts punish intruders into mass (procession) of ghosts.* Köhler-Bolte I 133; Gascon: Bladé II 266 No. 3; Estonian: Aarne FFC XXV 112f. Nos. 1, 2; Lithuanian: Balys Index No. 3558; Finnish: Aarne FFC XXXIII 39 No. 1; Lappish: Qvigstad FFC LX 39 No. 1; Livonian: Loorits FFC LXVI 48 Nos 64, 65.


E245. E245. *Ghosts punish failure to provide for their wants.* Haunt man because he does not leave food and drink for them. Corsican: Ortoli Contes de la Corse (Paris, 1883) 337; Africa (Kweli): Sieber 90.

E246. E246. *Ghosts punish failure to sacrifice to them.* Haunt man because he does not leave food and drink for them. Corsican: Ortoli Contes de la Corse (Paris, 1883) 337; Africa (Kweli): Sieber 90.


E251.1.2. E251.1.2. *Hand of vampire severed by cutting off hand of drawn figure.*
Penzer IX 27 n. 1.

E251.2. E251.2. Vampire brought to life.


E251.2.2. E251.2.2. Prince plucks from grave of vampire a flower which later becomes a girl. *BP II 126f.

E251.2.3. E251.2.3. Vampire brought to life by being fed human food and drink. Africa (Ronga): Junod Les Chants et les Contes des Ba-Ronga de la baie de Delagoa (Lausanne, 1897) 317ff. No. 30.

E251.3. E251.3. Deeds of vampires.


E251.3.1.1. E251.3.1.1. Ghosts roast girl daily in oven and devour her flesh. India: Thompson-Balys.

E251.3.2. E251.3.2. Vampire milks cows dry. *Kittredge Witchcraft 166, 485 n. 27.

E251.3.3. E251.3.3. Vampire sucks blood. U.S.: *Baughman.

E251.3.4. E251.3.4. Ghost sucks people's breath. Chinese: Eberhard FFC CXX 173.

E251.4. E251.4. Form of Vampire.

E251.4.1. E251.4.1. Vampire with elephant face. Penzer VII 163.

E251.4.2. E251.4.2. Vampire with ass's ears. Penzer VII 163.

E251.4.3. E251.4.3. Vampire with eyes of owls. Penzer VII 163.

E251.4.4. E251.4.4. God with form and characteristics of vampire. India: Thompson-Balys.


E259.2. E259.2. Ghosts may eat only female animals. Africa (Bulu): Krug 108f.


E261.1.2. *Speaking skull tells about previous life, reveals future events, etc.* Krappe Moyen Age XXVII (1926); India: *Thompson-Balys.

E261.1.3. *Hero attacked by revenant with half a head, carrying man with half a body.* (Cf. E461, E422.1.1, F511.0.5.) Irish myth: Cross.

E261.2. *Dead arises when shroud bursts and pursues attendant.* Estonian: Aarne FFC XXV 113 No. 3; Lithuanian: Balys Index No. *369; Finnish: Aarne FFC XXXIII 39 No. 3; Lappish: Qvigstad FFC LX 40 No. 4.

E261.2.1. *Coffin bursts; dead arises and pursues attendant.* Lithuanian: Balys Ghosts.

E261.3. *Man attacked on Christmas night by dancing ghosts.* Finnish: Swedish Wessman 6 No. 46.


E261.4.1. *Ghost of witch in her coffin chases man.* U.S.: Baughman.


E263. *Adulteress returns from dead as devastating dragon.* *Herbert III 18, 279.

E264. *Ghost drives priest into oven.* Fb "ovn" II 774a.


E265.1. *Meeting ghost causes sickness.* (Cf. D2064.)

E265.1.1. *Blow received from a spirit at night; that side paralyzed.* Lithuanian: Balys Ghosts; England: *Baughman.

E265.1.2. *Ghost of father slaps son's face; a cancer grows there.* Canada: Baughman.
E265.1.3. Ghost strikes man in face, making his mouth crooked. Ireland: Baughman.

E265.2. Meeting ghost causes person to go mad. (Cf. D2065.) Ireland, U.S.: Baughman.


E266. Dead carry off living. Wimberly 257; Eskimo (Greenland): Rink 468; Africa (Bulu): Krug 109.


E266.1.1. Ghost claims a life every seven years by drowning person in river. England: *Baughman.

E266.2. Ghost leads people to commit suicide. U.S.: Baughman.

E267. Dead tears living to pieces. Wimberly 264.

E268. Ghost (revenant) kills by spewing water from his mouth on Hallowe'en. (Cf. F211.1.1.1.) Irish myth: *Cross.


E272.1. Ghost rides in cart. Horse can scarcely pull cart, later dies or goes mad. (Cf. D1654.9, E332, E411.0.3.) Ireland, England: Baughman.


E272.5. Ghost misleads traveler on road. See similar actions of fairies, witches, Will-o-the-wisp. (Cf. F402.1.1.) Wales: Baughman.

E273. Churchyard ghosts. Fb "spøgelse" III 519b; Lappish: Qvigstad FFC LX 40 No. 8; North Carolina: Brown Collection I 675.


E279. Malevolent revenants—miscellaneous.

E279.1. The ghost haunts outside at night in human shape. Lithuanian: Balys Ghosts.


E279.5. Ghost violently brands drunkard with "D". U.S.: Baughman.


E280. Ghosts haunt buildings. (Cf. H1411.)

E281. Ghosts haunt house. (It is sometimes hard to tell whether haunters are supposed to be ghosts or familiar spirits of some kind.) *Type 326; BP I 22ff.; Scotch: Campbell Tales II 290, 299; Irish: O'Suilleabhain 33, Beal XXI 310; England, Scotland, U.S.: Baughman (F470); North Carolina: Brown Collection I 669, 671; New York: Jones JAFL LVII 248; Swiss: Jegerlehner Oberwallis 311 No. 46, 323 No. 101; Lithuanian: Balys Index No. 3505; Finnish-Swedish Wessman 25 Nos. 220—222.


E281.2. Ghostly horse enters house and puts hoofs on breast of sleeper. Tobler 50.


E282. Ghosts haunt castle. (Cf. F771.4.5.) Type 1160.—Breton: Sébillot Incidents s.v. "château".

E284. Ghost haunts cloister. Herbert III 83 (étienne de Bourbon).


E290. Malevolent return from the dead—miscellaneous.

E291. Ghosts protect hidden treasure.


E291.2. Form of treasure-guarding ghost.


E293.2. Ghost scares card players. U.S., Wales: *Baughman.

E299. Miscellaneous acts of malevolent ghosts.


E299.2. Ghost prevents removal of box from abbey. The box takes on miraculous weight. England: Baughman.


E299.5. Ghost unties boats, setting them adrift. Canada: Baughman.

E300—E399. Friendly return from the dead.

E300. Friendly return from the dead. Irish: *Cross, Beal XXI 331; Jewish: Neuman.


E311. Return from dead to return and ask back love tokens. English: Child II 228.
E320. **Dead relative's friendly return.**

E321. **Dead husband's friendly return.**

E321.1. E321.1. **Dead husband sends his ring to his wife.** Fb "ring".

E321.2. E321.2. **Dead husband returns and lives with his wife.** He is invisible to others. (Cf. F378.) N. A. Indian (Teton): Dorsey AA o.s. II (1889) 148.

E321.2.1. E321.2.1. **Dead husband returns, helps wife knit socks, piece quilts.** She shows his work as proof. U.S.: Baughman.

E321.2.2. E321.2.2. **Dead man visits his wife every night.** India: Thompson-Balys.

E321.3. E321.3. **Dead husband returns, asks wife to make him coffee.** U.S.: Baughman.

E321.4. E321.4. **Ghost often visits his widow and her new husband.** England: Baughman.

E321.5. E321.5. **Ghost appears often to wife and daughter.** U.S.: Baughman.


E322.1. E322.1. **Dead wife returns and bears children for husband.** *Jellinek Zs. f. Vksk. XIV 323.

E322.2. E322.2. **Dead wife returns to wake husband.** *Types 403, 450.—New York: Jones JAFL LVII 245.

E322.2.1. E322.2.1. **Dead wife returns and asks husband to go with her to spirit world.** India: Thompson-Balys.

E322.3. E322.3. **Wife in heaven by day, with husband by night.** Hindu: Tawney II 577.

E322.4. E322.4. **Dead wife returns in form of bird.** Scotch: Macdougall and Calder 183; India: Thompson-Balys.

E322.5. E322.5. **Man carries his dead wife with him.** *Jellinek Zs. f. Vksk. XIV 323f.

E322.6. E322.6. **Dead wife returns to live with her husband until his death.** U.S.: *Baughman; S. A. Indian (Cashinawa): Métraux BBAE CXLIII (3) 685.

E322.7. E322.7. **Dead wife returns to another person to have him write a letter to her husband.** England: Baughman.


E322.9. E322.9. **Man talks to dead wife in grave.** Eskimo (Greenland): Rink 453.

E323. **Dead mother's friendly return.** *Jellinek Zs f. Vksk. XIV 323f.; *Fb "moder" II 600b, "spøgelse" III 520a; Breton: Sébillot Incidents s.v. "mère"; Lithuanian: Balys Index No. 3527; Jewish: *Neuman.
E323.1. Dead mother returns to see baby. U.S.: Baughman.


E323.1.2. Dead mother returns to care for neglected baby. Tobler 92f.; India: Thompson-Balys; Papua: Ker 131; Eskimo (Greenland): Rasmussen III 67.

E323.2. Dead mother returns to aid persecuted children. *Types 510A, 511, 923; Cox 475 n. 4; *BP I 165ff.; *MacCulloch Childhood 108; *Cosquin Contes indiens 504ff.; Italian: Basile Pentamerone I No. 6; Jewish: Neuman; Oceanic (Hawaii, Indonesia, Micronesia, Melanesia): Dixon 89 nn. 97—100; West Indies: Flowers 429; Africa (Cameroons): Mansfield 228.


E323.3. Dead mother called up from grave to give her son charms. Icelandic: MacCulloch Eddic 124.


E323.7. Dead mother makes son strong. Eskimo (Greenland): Rink 158.

E324. Dead child's friendly return to parents. Frequently to stop weeping. (Cf. P230.) *BP II 485; *Fb "hend" I 765a; Dieterich Zs. f. Vksk. XII 147; Irish: O'Suilleabhain 41, Beal XXI 315; English: Child II 238ff., III 244ff., 247, V 241, Baughman; U.S.: Baughman; Lithuanian: Balys Index No. 3525; Spanish Exempla: Keller; Chinese: Werner 314; N. A. Indian (Pawnee): Grinnell Pawnee Hero Stories (New York, 1889) 145; Eskimo (Greenland): Rink 161.

E324.1. Voice of son answers his mother from the grave only when called by his pet name. India: Thompson-Balys.

E324.2. Ghost family visits grave of father. England: Baughman.


E326. Dead brother's friendly return. Dieterich Zs. f. Vksk. XII 147; Irish: O'Suilleabhain 102, Beal XXI 332; Eskimo (Greenland): Rink 446.

E327.1. Dead father returns to daughter to stop her weeping. (Cf. E324.) Scotland: Baughman.

E327.2. Dead father returns to encourage daughter in childbirth. U.S.: Baughman.

E327.3. Dead father returns to clear son's name of crime. England: *Baughman.


E327.5. Dead father returns in form of bird. (Cf. E322.4.) India: Thompson-Balys.

E330. Locations haunted by non-malevolent dead. (Cf. E270—E284 for locations haunted by malevolent ghosts.)

E332. Non-malevolent road ghosts. (Cf. E272, E581, E582.)


E332.3. Ghost on road asks traveler for ride. (Cf. E581, E582.)


E332.3.3. Ghost asks for ride in automobile.

E332.3.3.1. The Vanishing Hitchhiker. Ghost of young woman asks for ride in automobile, disappears from closed car without the driver's knowledge, after giving him address to which she wishes to be taken. Driver asks person at address about the rider, finds she has been dead for some time. (Often driver finds that ghost has made similar attempts to return, usually on anniversary of death in automobile accident. Often ghost leaves some item such as a scarf or a traveling bag in car.) **Beardsley and Hankey California Folklore Quarterly I 303ff.; Hawaii, U.S.: *Baughman.

E332.3.3.2. Deity as ghostly rider. Hawaii: *Baughman.


E334.2.1. Ghost of murdered person haunts burial spot. (Cf. E413.) Canada,

E334.2.2. E334.2.2. *Ghost of person killed in accident seen at death or burial spot.* England, U.S., Wales: *Baughman.


E337.1. E337.1. *Sounds of re-enacted actions.* (Cf. E402.)


E337.1.2. E337.1.2. *Sounds of accident re-enact tragedy.* U.S.: *Baughman.


E341.1. E341.1. *Dead grateful for having corpse ransomed.* Corpse is being held
unburied because of nonpayment of debts. Hero pays debt and secures burial of corpse.

—*Types 505—508; **Liljeblad Die Tobiasgeschichte und andere Märchen mit toten Helfern; *BP III 490ff.; Köhler-Bolte I 5, 222ff., 424; **Gerould The Grateful Dead (London, 1908); *Goebel Jüdische Motive in märchenhaftem Erzählungsgut (Gleiwitz, 1932) 38ff.; *Fb "lig" II 412b, "død" I 228a.—Breton: Sébillot Incidents s.v. "mort"; Swiss: Jegerlehner Oberwallis 299 No. 13; Jewish: bin Gorion I 176, 374, V 76, 299, VI 224, 316; India: Thompson-Balys; N. A. Indian (Thompson River): Teit JE VIII 385 No. 93.


E341.3. E341.3. Dead grateful for prayers. Tatlock MPH XXII 211f.; Alphabet Nos. 18, 519, 587; Nouvelles de Sens No. 15; Irish: O'Suilleabhain 102, Baughman.


E341.5. E341.5. Grateful priest returns to save gambler from devil. Irish: O'Suilleabhain 36.


E345.1. E345.1. Dead returns to replace boundary marks he has removed. (Cf. E416.) *Fb "skjel" III 264a; Tobler 93; England, Wales, U.S.: *Baughman; New York: Miller NYFQ I 105f.; Irish: Beal XXI 310, O'Suilleabhain 33.

E351. E351. Dead returns to repay money debt. Herbert III 96 No. 38; Swiss: Jegerlehner Oberwallis 327 No. 23; cf. French Canadian: Barbeau JAFL XXIX 13; Irish: O'Suilleabhain 53, 97, Beal XXI 319, 331; Scotland: Baughman; India: Thompson-Balys.

E352. E352. Dead returns to restore stolen goods. *BP III 235; Tobler 65; Fb "gjenganger" I 443b.—Irish: O'Suilleabhain 98, Beal XXI 331; England: *Baughman; Swiss: Jegerlehner Oberwallis 313 No. 80, 327 No. 23.

E353. E353. Dead man asks that certain girl be married to him because in life he seduced her. Lithuanian: Balys Ghosts.

E360. E360. Other reasons for friendly return from the dead.


E361.2. Return from dead to give consoling message. Irish myth: *Cross.

E361.3. Dead son tells mother that no mortal escapes death. India: Thompson-Balys.

E363. Ghost returns to aid living.


E363.5.1. Ghost of murdered girl appears and lends jewels needed for a ball in exchange for flowers. India: Thompson-Balys.


E364. Dead returns to say farewell. Lithuanian: Balys Index No. 3502, Balys Ghosts.


E365.1. Return of the dead to grant forgiveness. Italian Novella: Rotunda.


E367. Return from dead to preach repentance. Wesselski Arlotto I 201 No. 29; Irish: Beal XXI 332, O'Suilleabhin 100; Spanish Exempla: Keller; Finnish-Swedish: Wessman 3 No. 23.

E367.1. Person who has spent two years in hell speaks of importance of
religious experience. Irish myth: *Cross.

E367.2. E367.2. Saint returns from dead to give blessing. Irish myth: *Cross.

E367.3. E367.3. Return from dead to prophesy coming of Christ. (Cf. M363, M364.7.2.) Irish myth: *Cross.

E367.4. E367.4. Return from dead to convert to Christianity. Irish myth: *Cross.


E368. E368. Pupil returns from dead to warn master of futility of his studies. *Crane Vitry 145f. No. 31; Alphabet Nos. 151, 700; Spanish Exempla: Keller.


E373. E373. Ghosts bestow gifts on living.


E373.2. E373.2. Sword received from summoned dead father. Icelandic: Boberg.

E373.3. E373.3. Woman's hand rises from grave and gives man performing vigil letter of salvation. India: Thompson-Balys.

E373.4. E373.4. Dead returns to supply tribe with money demanded by landlord. Jewish: Neuman.


E374.1. E374.1. Return of the dead to keep promise and tell of land of the dead. Two friends promise each other that the first to die will do so. Italian Novella: Rotunda; Lithuanian: Balys Index No. 3570.


E377.1. Dead poet leaves grave mound to teach poem to herdsman: latter becomes great poet. Icelandic: Boberg.

E379. Friendly return from the dead—other motifs.

E379.1. Return from dead to rescue from drowning. Irish myth: Cross.

E379.2. Anchorite's body rises out of river in favor to disciple. India: Thompson-Balys.

E379.3. Return from dead to protect friends. S. A. Indian (Guaporé River): Lévy-Strauss III 378.


E379.5. Return from dead to make up enough men to perform ritual. Jewish: Neuman.

E380. Ghost summoned. *Fb "mane" II 547a; Irish: Beal XXI 310; Scotland: Baughman; Lithuanian: Balys Index No. 3513; Jewish: *Neuman; Icelandic: *Boberg.


E382. Ghost summoned by pouring blood of sacrifices into trench. Greek: Fox 145.


E384. Ghost summoned by music.


E384.3. Ghost summoned by blast on horn (whistle). Scottish: Campbell-McKay No. 29; S. A. Indian (Brazil): Oberg 110.


E386. Other means of summoning ghost.

E386.2. Ghost summoned by charm. Icelandic: Herrmann Saxo II 98; MacCulloch Eddic 298—300, 312.

E386.3. Ghosts summoned by calling them by name. Icelandic: *Boberg; England: Baughman.

E386.4. Walking around a grave twelve times backward will raise the ghost. England: Baughman.


E387. Reasons for summoning of ghosts.

E387.1. Ghost summoned in order to talk to it. Icelandic: *Boberg.

E387.1.1. Dead called from their graves to make statement. *Loomis White Magic 53.

E387.2. Ghost summoned to get something from it.


E389. Ghost summoned—miscellaneous.

E389.1. Ghost must be summoned by king else he appears head downward. Jewish: Neuman.

E389.2. Summoned ghost audible and visible only to person who has summoned him. Jewish: Neuman. Cf. Shakespeare Hamlet ("ghost scene").

E390. Friendly return from the dead—miscellaneous.

E400—E599. Ghosts and revenants—miscellaneous.


E401. Voices of dead heard from graveyard. Irish: O'Suilleabhain 63, Beal XXI 324; Finnish-Swedish: Wessman 2 No. 20.

E402. Mysterious ghostlike noises heard. (Song, animal cries, footsteps, etc.) (Cf. E337.1, E236.7.) Finnish-Swedish: Wessman 24 Nos. 211—214; New York: Jones JAFL LVII 250; England: *Baughman.

E402.1. Noises caused by ghost of person.

E402.1.1. Vocal sounds of ghost of human being. (Cf. E545.)


E402.1.1.5. Ghost snores. U.S.: Baughman.


E402.1.7. Ghost slams door. Canada: Baughman.


E402.2. Sounds made by invisible ghosts of animals. (Cf. E520.)


E410. The unquiet grave. (Cf. D2151.1.2.3.) Dead unable to rest in peace. Aside from the references given in the numbers immediately following, see E200—E399 passim. Jewish: *Neuman; Icelandic: *Boberg; India: Thompson-Balys; Eskimo (Greenland): Rasmussen III 48.


E411. E411. Dead cannot rest because of sin. *Herbert III 380 No. 127; Alphabet Nos. 198, 300, 386, 701, 703, 752; Irish: Beal XXI 330, O'Suilleabhain 96; Icelandic: *Boberg; Finnish-Swedish: Wessman 4 Nos. 31—34; Spanish Exempla: Keller; England, Wales: *Baughman; New York: Jones JAFL LVII 242; Africa (Fang): Trilles 134.


E411.0.2. E411.0.2. Unquiet dead sinner taken to priest for absolution. Type 760; Alphabet Nos. 17, 178, 303, 331, 337.

E411.0.2.1. E411.0.2.1. Return from dead to do penance. Alphabet Nos. 363, 616.—Lithuanian: *Balys Ghosts; U.S.: Baughman.

E411.0.2.2. E411.0.2.2. Unconfessed person cannot rest in grave. Spanish Exempla: Keller; England: Baughman.

E411.0.3. E411.0.3. Horse unable to draw evil dead man. McKay Bealoideas III 141; Icelandic: *Boberg; Estonian: Aarne FFC XXV 113 No. 4; Finnish: Aarne FFC XXXIII 39 No. 4; Finnish-Swedish: cf. Wessman 1 Nos. 7—9; U.S.: *Baughman.

E411.0.3.1. E411.0.3.1. Dead body cannot be moved from where it lies. India: Thompson-Balys.

E411.0.4. E411.0.4. Sinner wanders between earth and heaven. Fb "selvmord" III 183b.

E411.0.5. E411.0.5. Other dead drive sinner from graveyard. Fb "lig" II 412b.

E411.0.5.1. E411.0.5.1. Rich man dragged from grave by demons in hallowed ground and flung into grave in unblessed ground. Spanish Exempla: Keller.

E411.0.6. E411.0.6. Earth rejects buried body. (Cf. V62.1.) Loomis White Magic 44; Irish myth: *Cross; Lithuanian: Balys Index No. 3748; Danish: Boberg; Jewish: Neuman.

E411.0.7. E411.0.7. Demons cast evil man from grave leaving only his shroud. Spanish Exempla: Keller.

E411.0.8. E411.0.8. Saint's body miraculously moves so that it is laid properly north and south, not northeast and southwest. India: Thompson-Balys.

E411.1. E411.1. Murderer cannot rest in grave. *Type 760; Jellinek Zs. f. Vksk. XIV 323; Fb "gjenganger" I 443b, "lig" II 412b; Tobler 83, 90.—Finnish-Swedish: Wessman 4 No. 32; England, U.S.: *Baughman; North Carolina: Brown Collection I 678; Greek:
Aeschylus Eumenides 100.


E411.2.2. E411.2.2. The devil's concubine haunts after her death. Lithuanian: Balys Ghosts.


E411.4. E411.4. Usurer cannot rest in grave. Herbert III 83; Alphabet Nos. 704, 784; Spanish Exempla: Keller.

E411.5. E411.5. Swindler cannot rest in grave. Fb "gjenganger" I 443b; Spanish: Boggs FFC XC 47 No. 326A*; England: *Baughman.

E411.6. E411.6. Person who never said "good morning" cannot rest in grave. Tobler 64.


E411.9. E411.9. Magician who has sold his soul to the devil hires his servant to bury him properly: the coffin bursts. (Cf. E261.2.1.) Lithuanian: Balys Ghosts.


E412. E412. Person under religious ban cannot rest in grave.


E412.2. E412.2. Unbaptized person cannot rest in grave. *Fb "udøbt" III 960a; Tobler 47; Irish: Beal XXI 315, O'Suilleabhain 41; England: Baughman; Lithuanian: Balys Index No. 3557.

E412.2.1. E412.2.1. Unchristened person cannot rest in grave nor enter heaven. Scotland: Baughman.


E412.3.1. Dead man comes back because he was buried without a cap. Lithuanian: Balys Ghosts.

E412.3.2. Naked ghost asks for shirt and promises luck on market for man. Lithuanian: Balys Ghosts.

E412.3.2.1. Ghost asks to wash his shirt. Lithuanian: Balys Ghosts.

E412.3.3. Dead man asks for shoes (was buried without them). Lithuanian: Balys Ghosts.


E414.1. Person otherwise killed by accident cannot rest in grave. Icelandic: *Boberg; India: Thompson-Balys.

E415. Dead cannot rest until certain work is finished. U.S.: Baughman (E354); North Carolina: Brown Collection I 679; New York: Jones JAFL LVII 245; West Indies: Flowers 430.


E415.1.1. Ghost unlaid until iron he hid in life is found. India: Thompson-Balys.

E415.1.2. Return from dead to uncover secretly buried treasure. India: Thompson-Balys.

E415.2. Dead rich man returns to rebuke his children who have kept the money he promised to the church. Spanish Exempla: Keller.

E415.3. Ghost of priest cannot rest because he failed to say certain masses for the dead. (Cf. E341.3, Q521.6.) Canada, Ireland, U.S.: *Baughman.
E415.4. Dead cannot rest until money debts are paid. (See E351.) U.S.: Baughman.


E419.2. Dead find no rest since someone daily knocks at grave. Fb "sjæl" III 214b.

E419.3. Dead find no rest since grass is pulled on grave. Fb "sjæl" III 214b.

E419.4. Dead move when cemetery is moved. Finnish-Swedish: Wessman 6 No. 42.

E419.5. Dead arise when one plays organ for first time in church. Finnish-Swedish: Wessman 8 No. 64.

E419.6. Lovers buried apart found in one grave each morning. (Cf. E631.0.1.) Irish myth: *Cross.


E419.9. Ghost flits between two graves reputed to contain body. U.S.: Baughman.


E420. Appearance of revenant.


Jewish: Neuman.

E421.1.1. Ghost visible to one person alone. Spanish Exempla: Keller; New York: Jones JAFL LVII 243; Eskimo (Greenland): Rasmussen III 64; N. A. Indian (Teton): Dorsey AA o.s. II (1889) 148.

E421.1.1.0.1. First-born of a family cannot see ghosts. England: Baughman.

E421.1.1.1. Persons born at midnight can see ghosts. England: *Baughman.

E421.1.1.2. Only sorcerers can see ghosts. Eskimo (Greenland): Rasmussen III 181.


E421.1.4. Ghosts visible only to sheep. England: Baughman.

E421.1.5. Ghosts visible only to seals. Greenland: Baughman.

E421.1.6. Ghost visible only to wild fowls. Greenland: Baughman.


E421.3.1. Ghost as glowing wheel. *Fb "hjul" I 626b, "spøgelse" III 521a, "gloende" IV 181b.

E421.3.2. Ghost as firebrand. *Fb "spøgelse" III 520b.

E421.3.3. Ghost with glowing face. *Fb "gloende" I 465b; England: *Baughman.

E421.3.4. Ghost as fiery bull. Tobler 81; England, Ireland: *Baughman.

E421.3.5. Ghosts in glowing wagon. *Fb "karet" II 91b.


E421.3.7. Flames issue from corpse's mouth. Penzer II 62; Icelandic: *Boberg.

E421.5. Ghost seen by two or more persons; they corroborate the appearance. England: *Baughman.

E422. E422. The living corpse. Revenant is not a specter but has the attributes of a living person. He wanders about till his "second death", complete disintegration in the grave. (Cf. E261.1.3, E268, E461.) *Naumann Primitive Gemeinschaftskultur (Jena, 1921) 18ff.; *Wimberly 229, 239, 256ff.; *Klare Acta Philologica Scandinavica VIII 1—56; *Gould Scandinavian Studies and Notes IX 167; *Fb "spøgelse" III 519b; Estonian: Loorits Grundzüge I 70—152; Lithuanian: Balys Index No. 3590, Ghosts; Finnish-Swedish: Wessman 21 No. 199; Finnish: Holmberg Finno-Ugric 3f.; Irish: *Cross, Baughman; North Carolina: Brown Collection I 682; New York: Jones JAFL LVII 239ff., 243; West Indies: Flowers 430; Africa: Werner African 180ff., (Ekoi): Talbot 7 (dies a second time and becomes more dead).

E422.0.1. Hanged man thirsty; demands water to drink. Irish myth: *Cross.

E422.1. Body of living corpse.


E422.1.1.2. Revenant with ball of fire in place of head. England: Baughman.

E422.1.1.3. Actions of headless revenant.


E422.1.4. Revenant with cold lips. Wimberly 235.


E422.1.6. Revenant with chicken feet. Gaster Germania XXV (1880) 290ff.


E422.1.6.2. Revenant with thin legs. Irish: O'Suilleabhain 96.


E422.1.10. *E422.1.10. Dismembered corpse.*


E422.1.11. *E422.1.11. Revenant as part of body.*


E422.1.11.5. *E422.1.11.5. Revenant as blood. U.S.: *Baughman.*


E422.2. *E422.2. Color of revenant. (Cf. F527.)*


E422.2.2. *E422.2.2. Revenant green. Wimberly 240.*

E422.2.3. *E422.2.3. Revenant gray. Tobler 64, 89.*

E422.2.4. *E422.2.4. Revenant black. Irish: Cross, O'Suilleabhain 63, Beal XXI 324.*

E422.3. *E422.3. Size of revenant.*

E422.3.1. *E422.3.1. Revenant as small man. Wimberly 244; Tobler 64, 89; England: *Baughman.*

E422.3.2. *E422.3.2. Revenant as a very large man (giant). (Cf. F531.) Scotland, Canada, U.S.: *Baughman; Cheremis: Sebeok-Nyerges.*

E422.4. *E422.4. Dress of revenant.*

E422.4.1. *E422.4.1. Revenant with hat of birch. Wimberly 243. Note: in the motifs immediately following, it is frequently impossible to tell whether the spectral ghost (E421) or the living corpse (E422) is thought of.*

E422.4.2. *E422.4.2. Ghost with bonnet pulled down over her face. North Carolina: Brown Collection I 681.*


E423.1. Revenant as domestic animal.

E423.1.1. Revenant as dog. (Cf. E421.3.6.) *Rosén Om Själavandringstro 14; *Fb "spøgelse" III 521a, "hund" I 675b, 676a, "præst" II 886a; Tobler 49, 54, 68; Swiss: Jegerlehner Oberwallis 313 No. 92; German: Grimm No. 4; England, Scotland, Wales, U.S.: *Baughman; New York: Jones JAFL LVII 243; North Carolina: Brown Collection I 675, 684.


E423.1.1.2. Features of ghostly dog.


E423.1.2. Revenant as cat. Type 326; Rosén Om Själavandringstro 16; *Fb "kat" II 107b; Tobler 42, 47, 56; England, U.S.: *Baughman.

E423.1.3. Revenant as horse. (Cf. F401.3.1.) Rosén Om Själavandringstro 16; *Handwb. d. Abergl. VI 1614f., IX Nachträge 168; New York: Jones JAFL LVII 243; India: Thompson-Balys.

E423.1.3.1. Revenant as three-legged horse. Swiss: Jegerlehner Oberwallis 313 No. 81, 326 No. 18.

E423.1.3.2. Revenant as mare. Herbert III 380.

E423.1.3.3. Revenant as headless horse. (See E422.1.1, E535.1.) England, Wales: *Baughman.


E423.1.6. Revenant as lamb. Tobler 56; England: Baughman.

E423.1.7. Revenant as ram. Tobler 51.


E423.2. Revenant as wild animal.

E423.2.1. Revenant as bear. (Cf. E522.2.) Tobler 56.

E423.2.2. Revenant as rabbit (hare). *Fb "hare" I 556a; Rosén Om Själavandringstro 15; Tobler 52; England: *Baughman; Irish: O'Suilleabhain 56.

E423.2.3. Revenant as fox. Fb "ræv" III 113a; Swiss: Jegerlehner Oberwallis 310 No. 24.

E423.2.4. Revenant as hedgehog. Hartland Science 247.

E423.2.5. Revenant as seal. Icelandic: *Boberg.


E423.2.9. Revenant as "man-monkey". England: *Baughman.


E423.2.11. Revenant as mouse. Africa (Wachaga): Gutman 35.


E423.3.1. Revenant as dove. Tobler 30; Krappe Balor 96—97; Irish myth: Cross; U.S.: Baughman.

E423.3.2. Revenant as swan. Tobler 34; England: Baughman.

E423.3.3. Revenant as partridge. Tobler 32.

E423.3.4. Revenant as raven. Swiss: Jegerlehner Obervallis 329 No. 56; Danish: Kristensen Danske Sagn II (1893) 127ff., 132, (1928) 91ff.; Krappe Balor 96—97.

E423.3.5. Revenant as owl. Tobler 31f.; Krappe Balor 96—97; U.S.: *Baughman; India: Thompson-Balys.

E423.3.6. Revenant as hen. Sometimes with chickens. Tobler 33.
E423.3.7. **Revenant as goose.** Type 403; Tobler 34; England: *Baughman.

E423.3.8. **Revenant as crow.** Krappe Balor 97.

E423.3.9. **Revenant as sea-gull.** Krappe Balor 97.

E423.3.10. **Revenant as duck.** Type 403; England: Baughman.

E423.3.11. **Revenant as bean-goose.** Wales: *Baughman.

E423.4. **Revenant as frog.** Tobler 86.


E423.7. **Revenant as fly.** England: Baughman.


E423.9. **Revenant as eel.** Irish: O'Suilleabhain 93.

E424. **Revenant as dwarf.** *Gould They who await the Second Death (Scandinavian Studies and Notes IX 167); Tobler 65.

E425. **Revenant in human form.**

E425.1. **Revenant as woman.**

E425.1.1. **Revenant as lady in white.** *M. Waehler Die Weisse Frau (Erfurt, 1931); Fb "jomfru" II 43a; Tobler 68, 90; New York: Jones JAFL LVII 239; England, Scotland, Wales, U.S.: *Baughman.

E425.1.2. **Revenant as naked woman.** Pauli (ed. Bolte) No. 228; Tobler 67.

E425.1.3. **Revenant as seductive woman.** Swiss: Jegerlehner Oberwallis 303 No. 24.

E425.1.4. **Revenant as woman carrying baby.** Tobler 90; U.S.: Baughman.

E425.1.5. **Revenant as woman riding hog.** Walz MLN XVI 130ff.

E425.1.6. **Revenant as horrible female figure.** Covered with snakes and toads. English: Wells 61 (The Awntyrs off Arthure at the Terne Wathelyne).

E425.1.7. **Revenant as woman with seal's head.** Icelandic: *Boberg.

E425.2. **Revenant as man.** Irish: O'Suilleabhain 101, 103, Beal XXI 332f.

E425.2.1. **Revenant as old man.** German: Grimm No. 4; Swiss: Jegerlehner Oberwallis 334b s.v. "Geister".

E425.2.2. **Revenant as man with horse's head.** England: Baughman.

E425.2.3. **Revenant as priest or parson.** (Cf. E338.5, E417.) England,
Ireland, U.S.: *Baughman.

E425.2.4. E425.2.4. Revenant as American Indian. U.S.: *Baughman.

E425.2.5. E425.2.5. Revenant as piper. Irish: O'Suilleabhain 62.


E426. E426. Revenant as object.


E431. E431. Precautions at funeral against revenant.


E431.2. E431.2. Water thrown on corpse to prevent return. *Fb "død" I 228a, "gjenganger" I 444a.

E431.3. E431.3. Mould thrown on corpse to prevent return. Fb "muld" II 619a.


E431.7.2. E431.7.2. Decapitating in order to prevent return. Icelandic: *Boberg.

E431.7.2.1. E431.7.2.1. Head of beheaded man separated from body (by walking between them) to prevent return. (Cf. E721.1.2.2.) Irish myth: *Cross.


E431.9.1. Head of corpse thrown on water to prevent return. Icelandic: Boberg.

E431.9.2. Corpses thrown in water to prevent return. Icelandic: *Boberg.

E431.10. Corpse buried under stone so that sun will not shine on him again. Swiss: Jegerlehner Oberwallis 305 No. 1.


E431.11. Coin placed in mouth of dead to prevent return. *Fb "død" I 228a; Wesselski Archiv Orientální I 77; India: Thompson-Balys.


E431.15. People touch corpse before burial to avoid seeing ghost of dead person after burial. England: *Baughman.

E431.16. Burial of suicide to prevent walking. (Cf. E334.7, E411.1.1, E441.)

E431.16.1. Suicide buried head (or face) downward. (If corpse moves it. only goes deeper into ground.) England: *Baughman.


E431.16.3. Suicide buried at crossroads. (Cf. E434.4.) England: Baughman.

E431.17. Criminals buried at crossroads to prevent walking. (Cf. E434.4.) Wales: Baughman.


E431.20. Coffin with iron band made to keep corpse from returning as tiger. Chinese: Graham.

E432. Ghost deceived.

E432.1. Haunting ghost deceived so that he cannot find road to return. Jellinek
E432.2. Dead man visiting wife deceived by wife's absurd actions—"no more absurd than ghost visiting wife". (Cf. E321.2, E474.) Lithuanian: Balys Index No. 3547; Balys Ghosts.

E432.3. Woman drying hair scares soul returning from the dead. Eskimo (Greenland): Rink 452.


E433.2. Possessions buried with dead. India: Thompson-Balys.

E433.3. Animals sacrificed so that dead have food on way to other world. India: Thompson-Balys.


E433.4.1. Ghosts killed by sacrifice of buffaloes. India: Thompson-Balys.


E434.2. Hiding from ghosts in pulpit. Fb "predikestol" II 882b.


E434.5. Steel as protection against revenants. Fb "stel" III 647a.

E434.6. Keys as protection against revenants. (Cf. D1176.) Wimberly 255.

E434.7. Knives as protection against revenants. (Cf. D1173.) Wimberly 255.

E434.8. Ghost cannot pass cross or prayerbook. (Cf. D1266.) Swiss: Jegerlehner Oberwallis 335b s.v. "Geister"; Icelandic: Boberg.


E436. Ghost detected.

E436.1. Ghost detected by strewing ashes. Their footprints remain in the ashes.
Fb "spor" III 500a; Gaster Germania XXV (1880) 290ff.; Dh III 153; Hdwb. d. Abergl. III 297; Güntert Kalypso 75; Kruyt Het Animisme 398; Mansikka Religion der Ostslaven (Helsinki, 1922) 181, 184.


E437.1. Revenants banished to glaciers and uninhabited places. Swiss: Jegerlehner Oberwallis 296 No. 27.


E437.3. Ghost driven into body of dead crow, buried under path. England: Baughman.


E437.5. Ghost laid under tree. England: Baughman.


E439. Other protection against revenants.


E439.2. Dwarfs magically keep ghosts from rising. Icelandic: Göngu Hrolfssaga 337.


E439.5. Revenant forced away by fire. Icelandic: *Boberg.


E439.8. Ghost will vanish if seer walks around it nine times. (Cf. D1791, D1273.1.5.) England: Baughman.

E439.9. Ghost will not return if door is removed and hung backwards. (Cf. D1783.) England: Baughman.


E441.1. E441.1. Ghost laid when leg is buried. Fb "løse" II 517a.


E441.3. E441.3. Corpse exhumed and heart cremated to lay ghost. Africa (Bena Makuni): Torrend Specimens of Bantu Folklore 72.


E442.2. E442.2. Ghost laid by burial outside village on far side of stream, with four iron nails driven into the corners of the grave. India: Thompson-Balys.

E443. E443. Ghost exorcized and laid. *Fb "bande" IV 24a, "Jesus" II 41a; Tobler 65; Estonian: Aarne FFC XXV 115 No. 11; Finnish: Aarne FFC XXXIII 39 No. 11; Finnish-Swedish: Wessman 7 No. 51, 27 No. 243; New York: Jones JAFL LVII 251; West Indies: Flowers 430.


E443.0.2. E443.0.2. Protection during ghost-laying ceremony. England: Baughman.


E443.2. E443.2. Ghost laid by prayer. Fb "løse" II 517b; Icelandic: Boberg; Swiss: Jegerlehner Oberwallis 336 s.v. "Geister, Erlösung".

E443.2.1. E443.2.1. Ghost laid by saying masses. Irish: O'Suilleabhain 95, 99, Beal XXI 330, 332; Scotch: Macdougal and Calder 319; English: Wells 61 (Awntyr off Arthure at the Terne Wathelyne); U.S.: Baughman (E341.3.2.).

E443.2.1.1. E443.2.1.1. The dead man: "Sell my golden teeth and pay for a mass for my soul." Lithuanian: Balys Ghosts.

E443.2.2. E443.2.2. Ghost laid by formulistic prayer. England: *Baughman.

E443.2.3. E443.2.3. Ghost laid by confessor to priest. Irish: O'Suilleabhain 99.

E443.2.4.1. *E443.2.4.1. Ghost laid by group of ministers.* By prayer and services, usually with "bell, book, and candle" or some modification of the procedure. England, U.S.: *Baughman.

E443.3. *E443.3. Ghosts exorcized by name.* Fb "navn" II 675b.

E443.4. *E443.4. Ghost laid by raising a cross.* Icelandic: Boberg; Swiss: Jegerlehner Oberwallis 336 s.v. "Geister, Erlösung".

E443.5. *E443.5. Ghost laid by adjuring it to leave "in the name of God."* Wales: Baughman.


E446.2. *E446.2. Ghost laid by burning body.* *Fb "spøgelse" III 522a, "brænde" IV 69a.—Icelandic: *Boberg.

E446.2.1. *E446.2.1. Ghost laid by burning lock of hair.* Spanish Exempla: Keller.

E446.3. *E446.3. Ghost laid by decapitating body.* Icelandic: *Boberg; Lithuanian: Balys Index No. 3546A, Legends No. 621.

E446.3.1. *E446.3.1. Ghost laid by beating body to pieces.* Irish: O'Suilleabhain 99.

E446.4. *E446.4. Slain ghost carried off by other ghosts.* India: Thompson-Balys.

E446.5. *E446.5. Ghost laid by pushing it into water.* S. A. Indian (Cashinawa): Métraux RBAE CXLIII (3) 685.

E451.1. Ghost laid when crime has been confessed. (Cf. E412.5.) Fb "løse" II 517a.

E451.1.1. Corpse cannot be laid until after he has confided the secret of magic charms. India: Thompson-Balys.

E451.2. Ghost laid when penance is done. (Cf. E411.0.2.1.) Swiss: Jegerlehner Oberwallis 336 s.v. "Geister, Erlösung".


E451.4. Ghost laid when living man speaks to it. Fb "løse" II 517a; Swiss: Jegerlehner Oberwallis 336 s.v. "Geister, Erlösung".


E451.5. Ghost laid when treasure is unearthed. Fb "løse" II 517b; India: Thompson-Balys; Japanese: Ikeda (Cf. E371ff.).

E451.5.1. Money must be distributed to beggars so that ghost may be laid. Lithuanian: Balys Ghosts.


E451.7. Bearded woman ghost laid by shaving her. Lithuanian: Balys Index No. 3560; Livonian: Loorits FFC LXVI 72 No. 216.

E451.8. Ghost laid when house it haunts is destroyed or changed. U.S.: *Baughman.


E456. Man raises corpses and gets their shrouds, then "lays" them again. India: Thompson-Balys.

E459. Other exorcism practices.

E459.1. Ghost demands a body and soul before it will agree to be laid. Monk provides cock and sole of shoe. England: Baughman.

E459.2. Ghost laid when bones are brought to home country from foreign soil. England: Baughman.

E459.3. Ghost laid when its wishes are acceded to. England: Baughman.


E459.6. Ghost laid by burying bell from church in one pond, the clapper in another. If the two ever come together again, the ghost can walk. England: Baughman.

E459.7. Ghost laid when his skull is thrown into the Ganges. India: Thompson-Balys.

E460. Revenants in conflict.


E461.1. Revenant challenged to combat. Swiss: Jegerlehner Oberwallis 298 No. 12; Wales: Baughman.


E463. Living man in dead man's shroud. Refuses to let corpse return to grave before he tells how to resuscitate woman living man has killed. Estonian: Aarne FFC XXV 114 No. 7; Lithuanian: Balys Index No. 3543.

E464. Revenant tricked or jeered into a bottle, corked up and put in safe place. (Cf. D2177.1.) England: *Baughman.

E465. Revenant rewards its conqueror. Irish: Curtin Myths and Folklore of Ireland (Boston, 1889) 127; Egypt (ancient): Petrie II 87.


E467.1. Two dead men struggle over living man. Lithuanian: Balys Index No. 3548, Balys Ghosts.
E470. **E470. Intimate relations of dead and living.**

E471. **E471. Ghost kisses living person.** *Fb "gjenganger" I 444a.

E472. **E472. Revenant sleeps in same bed with living but without contact.** U.S.: Baughman.


E474.1. **E474.1. Offspring of living and dead person.** (Cf. E322.1, T540.) *Fb "barn" IV 27a; Tupper and Ogle Walter Map 98; Irish myth: Cross.

E477. **E477. Body in coffin moves so as to make room for his recently deceased friend.** *Loomis White Magic 92.

E480. **E480. Abode of the dead.** Irish myth: *Cross; Jewish: *Neuman.


E480.2. **E480.2. Three worlds of dead.** Hawaii: Beckwith Myth 155, 160.

E480.3. **E480.3. Men must enter spirit world armed.** S. A. Indian (Brazil): Oberg 110.


E481.0.1. **E481.0.1. Spain as land of the dead.** (Cf. F130.2.) Irish myth: *Cross.

E481.0.2. **E481.0.2. Quarrel of dead and living causes removal of dead to own land.** India: Thompson-Balys.

E481.1.1. Old woman ruler of dead in lower world. (Cf. A481.9.) Finnish: Holmberg Finno-Ugric 75.


E481.2. Land of dead across water. Icelandic: Boberg; Siberian: Holmberg Siberian 486; N. A. Indian (Haida): Swanton JE V 34.


E481.3. Abode of dead in mountain. Patch PMLA XXXIII 614 n. 48; Icelandic: *Boberg; Swiss: Jegerlehner Oberwallis 335b s.v. "Geister"; Gaster Oldest Stories 156.

E481.3.1. Abode of the dead in hills, barrows. Icelandic: *Boberg.


E481.4.1. Avalon. (Cf. F323.) Happy otherworld where dead are healed. Irish myth: *Cross; English: Wells 31 (Geoffrey of Monmouth), 33 (Layamon's Brut), 50 (Le Morte Arthure); Hartland Science 204 (Olger the Dane).

E481.5. Ghost lives midway between heaven and earth. Fb "spøgelse" III 519b.

E481.6. Land of dead in one of the cardinal directions.


E481.6.3. Land of dead in east. Icelandic: Boberg.
E481.7. Icy inferno. (Cf. E481.6.1.) Krappe études 46 n. 2.

E481.8. Land of dead in sky. India: *Thompson-Balys; Cook Islands: Beckwith Myth 76.


E481.8.4. Dead in house of cloud. Eskimo (Greenland): Holm 79.

E481.9. King of world of dead. (Cf. E481.1.1.) Irish myth: Cross (E481.1.1.1); Icelandic: Boberg; India: Thompson-Balys; Africa (Baholoholo): Einstein 216.

E482. Land of shades. Everything is done by unseen people. Type 425; Tegethoff 14; *Siuts 218ff.; Ward Catalogue of Romances II 425 (Voyage of St. Brandon); N. A. Indian: *Thompson Tales 339 n. 221.


E487. Glowing beds of dead. Youth in land of dead puts staff into one of the beds. The iron glows and the wood burns. Irish: O'Suilleabhain 63, 102, Beal XXI 324, 333; Swiss: Jegerlehner Oberwallis 309 No. 7.

E489. Abode of the dead—miscellaneous.

E489.1. Dead awaken after three days to new life and great wisdom. Fb "død" I 228a.

E489.2. Life in land of dead contrary to ours. People grow younger and smaller till they become nothing and are reborn. Finnish: Holmberg Finno-Ugric 73.

E489.3. Forgetting Charon's fee. Philosopher forgets to put coin in mouth before death (Charon's fee). Charon: "Don't you know the custom?" Answer: "Yes, but I couldn't put off dying for a quarter!"—Italian Novella: Rotunda.


E489.6. Culture hero gambles with ruler of the afterworld: result, death or increase in game. N. A. Indian (California): Gayton and Newman 85.

E489.7. Judas Iscariot appears in midst of sea on rock washed alternately by fiery and icy waves. (Cf. Q560.2.3.) Irish myth: *Cross.

In land of dead the dead walk on grass without bending it and on mud without sinking. (Cf. F973.2.) Chinese: Graham.

Land of dead "in Abraham's bosom". Jewish: *Neuman.

Inhabitants of land of dead have great thirst. Jewish: *Neuman.

Meetings of the dead.

Procession of the dead. *BP III 472 n. 1; Fb "gjenganger" I 443b, "Nyteraften" II 707b; Finnish-Swedish: Wessman 23 No. 204; Swiss: Jegerlehner Oberwallis 323 Nos. 100, 105, 326 Nos. 15, 17; *Geiger Archives suisses des Traditions Populaires XLVII 71—76; West Indies: Flowers 431; Pochulata: Boas JAFL XXV 226; Spanish: Boas ibid. 251; India: *Thompson-Balys.


Ball game in lower world. (Cf. E577.1.) N. A. Indian (Thompson River): Alexander N. A. Myth 137; *Icelandic: Boberg.


Ghostly marriage party. India: Thompson-Balys.

Marriage (ceremony) to a ghost. India: *Thompson-Balys.

Ghosts gathered on a bridge. *Fb "bro" IV 62b.

Fighting warriors show the way of their past life and of their death. Icelandic: Boberg.

Meetings of the dead—miscellaneous.


Pot so heavy with ghosts that girl cannot lift it. (Cf. D1317.10.) India: Thompson-Balys.

Dead in lower world complain about odor of human visitor. N. A. Indian (California): Gayton and Newman 99.
E500. **Phantom hosts.**

E501. **The Wild Hunt.** (Cf. F282.) (Die Wilde Jagd, Das Wütende Heer, Odinsjæger, Chasse Fantastique.) A ghostly hunter and his rout continue the chase. **P**lischke (bibliography); **S**chweda; *W**ahner Der Wilde Jäger in Schlesien; Lorentzen; Brunk Der wilde Jäger im Glauben des pommerschen Volkes (Zs. f. Vksk. XIII 179); *Zingerle 589f. (bibliography): Jacobsen Harlekin og den wilde Jæger (Dania IX 1); Heilberg Theodorich som den wilde Jæger (Dania IX 239); Orlík Odinsjægeren i Jylland (Dania VIII 139); *Fb "Odinsjæger" III 730ff.; RTP II 156, VI 291, VII 175, 328, VIII 566, IX 91, 411, XIII 186, 695f.; XIV 83, XVI 453, 531, XVII 504ff.; Hartland Science 234ff.; Wehrhan 84; Walhouse FL VIII (1897) 196; *O. Höfler Kultische Geheimbünde der Germanen Bd. I: Das germanische Totenheer (Frankfurt a. M., 1934); Tupper and Ogle Walter Map 234. Musical treatments: Raff Symphony No. 3 (1869); J. Triebensee "Die wilde Jagd" (opera, Budapest, 1824); H. Payer "Der wilde Jäger" (opera, Vienna, 1806); V. E. Nessler "Der wilde Jäger" (opera, Leipzig, 1881); M. J. Beer "Der wilde Jäger" (cantata, Olmütz, 1888); A. Schultz "Der wilde Jäger" (opera, Brunswick, 1887); Müller-Reuter "Hackelberends Begräbnis" (choral ballad, 1902); C. Franck "Le Chasseur Maudit" (symphonic poem, 1883). For classical parallels see H. Hepding Attis 124; Gruppe Griechische Religionsgeschichte (1907) 1290 n. 2; Samter Geburt, Hochzeit, Tod 206 n. 5.—Irish: *Cross; Beal XXI 322; Lithuanian: Balys Index No. 3518; Norwegian: *Solheim Register 17.

E501.1. **Leader of the Wild Hunt.** *Rühlemann passim.

E501.1.1. **King as wild huntsman.** (Cf. E501.1.7.) Schweda 38; *Fb "Odinsjæger" II 731b; Hartland Science 234, 236; RTP XVII 504f.

E501.1.2. **Nobleman as wild huntsman.** Schweda 38; Fb "Odinsjæger" II 731b.

E501.1.3. **Rich man as wild huntsman.** Schweda 38.

E501.1.4. **Forester as wild huntsman.** Schweda 38.

E501.1.5. **Freemason as wild huntsman.** Schweda 38.

E501.1.6. **Saint as leader of wild hunt.** RTP XVII 504f.

E501.1.7. **Historic or romantic hero as leader of wild hunt.** Plischke 41; RTP XVII 504f.

E501.1.7.1. **King Herla as wild huntsman.** *Liebrecht 28; Tupper and Ogle Walter Map 18.

E501.1.7.2. **Theodoric as wild huntsman.** *Heilberg Dania IX 239, Nyrop *ibid.* X 177; BP IV 140; Oesterley No. 190.

E501.1.7.3. **Wild Edric as leader of Wild Hunt.** England: *Baughman.

E501.1.8. **Woman as leader of wild hunt.** Favorites are Herodias, Diana, Frau Holle.—Plischke 47; Schwartz Zs. f. Vksk. VII 231.

E501.1.8.1. **Herodias as leader of wild hunt.** Zachariae Zs. f. Vksk. XXII (1912) 238 n. 7; Germania XVI (1871) 217; Dunlop-Liebrecht 474 n. 170; Grimm Deutsche Mythologie 599; La Tradition IV 69; *Kloss MLN XXIII 82; *Grunwald
Artemis as leader of wild hunt. Gruppe Griechische Religionsgeschichte 840 n. 5, 1292.

Hecate as leader of wild hunt. Pauly-Wissowa s.v. "Hekate"; Rohde Psyche II 84.

Participants in wild hunt.

Knights in wild hunt. Plischke 29.

Ladies in wild hunt. Plischke 29.

Witches in wild hunt. (Cf. G200.) Plischke 29.

Courtisans in wild hunt. (Cf. E501.5.1.2.) Plischke 29.

Churchmen in wild hunt. Plischke 29.

Soldiers in wild hunt. Plischke 29.

Unbaptized children in wild hunt. Plischke 30; *Fb "udøbt" III 960a.

Wild huntsmen wander because of sin. Schweda 38.

Wild huntsman wanders because of cruelty. Schweda 38.

Wild huntsman wanders because of suicide. Schweda 38.

Wild huntsman wanders because of parricide. Harow RTP XX 369.

Wild huntsman wanders because of unshriven death. Schweda 38.

Wild huntsman wanders for failure to keep fast day. Plischke 29.

Wild huntsman wanders for hunting on Sunday. *Fb "Søndag" III 741a, "Odins jæger" II 731b.

Wild huntsman wanders because he wished to continue hunt after death. Fb "jagt" II 36, "jagen" II 35; RTP XIII 695f.

Wild huntsman wanders for disturbing church service. Plischke 34.

Wild huntsmen cannot die until evil in world has been made right and things return as they had been. England: Baughman.

Wild huntswoman wanders because of murder of daughter. England: Baughman.

Animals follow wild huntsman.

Animals in wild hunt reincarnation of murdered person. Plischke 31.

E501.4.1.1. *Enormous pack of dogs in wild hunt.* Overcome people by their mass. Plischke 32.

E501.4.1.2. *Dogs with fiery tongues in wild hunt.* Schweda 25; *Schwartz Zs. f. Vksk. VII 232; Fb "Odins jæger" II 732a; England: Baughman.

E501.4.1.3. *Dogs with fiery eyes in wild hunt.* Schweda 25.

E501.4.1.4. *Dogs with eyes hanging out over mouth in wild hunt.* Fb "øje" III 1165b.

E501.4.1.5. *Black dogs in wild hunt.* Schweda 25; England: Baughman.


E501.4.1.7. *Winged dogs in wild hunt.* RTP XVII 505.


E501.4.1.10. *Baying dogs in wild hunt.* Schweda 25; Fb "hund" I 676a.

E501.4.2. *Wild huntsman's horse.* *Howie* 51.


E501.4.2.2. *Black horse in wild hunt.* Schweda 25.

E501.4.2.3. *Brown horse in wild hunt.* Schweda 25.

E501.4.2.4. *Horse in wild hunt breathes fire.* Schweda 25; Schwartz Zs. f. Vksk. VII 235.

E501.4.2.5. *Horse with fiery eyes in wild hunt.* Schweda 25.


E501.4.2.7. *Headless horse in wild hunt.* Plischke 30.


E501.4.3.1. *One-eyed sow in wild hunt.* Plischke 31.

E501.4.3.2. *Blind wild boar in wild hunt.* Plischke 32.


E501.4.5. *Owl (ghost of nun) in wild hunt.* Plischke 34.

E501.5. *Object of wild hunt's pursuit.*

E501.5.1.1. *Naked woman pursued and cut in two by rider.* Pauli (ed. Bolte) No. 228; *Herbert III 134.


E501.5.2. *Fairies pursued in wild hunt.* Fb "Odins jæger" II 732ab.


E501.5.5. *Animals pursued in wild hunt.*

E501.5.5.1. *Hare pursued in wild hunt.* Plischke 66.

E501.5.5.2. *Deer pursued in wild hunt.* Schwartz Zs. f. Vksk. VII 232; RTP XXII 466.


E501.7. *Personal appearance of wild huntsmen.*


E501.7.5. *Wild huntsmen with entrails stringing from open bodies.* Plischke 29.


E501.7.6.2. *Wild huntsmen have fiery eyes.* Schweda 29.


E501.8.5. Wild huntsmen belted and tied up. Plischke 35.
E501.10. Objects as part of wild hunt.
E501.10.1. Empty shoe follows wild hunt. Plischke 35.
E501.10.2. Worn-out broom at head of wild hunt. Plischke 35.
E501.10.3. Wagon accompanies wild hunt. Plischke 36.
E501.11. Time of appearance of wild hunt.
E501.11.1.1. Wild hunt appears at midnight. Schweda 16; Plischke 52.
E501.11.1.2. Wild hunt abroad until cockcrow. Schweda 16.
E501.11.1.3. Wild hunt appears on St. John's Night. Schweda 16.
E501.11.1.4. Wild hunt appears on stormy nights. Plischke 55.
E501.11.2. Wild hunt appears at certain seasons.
E501.11.2.1. Wild hunt appears in winter. Schweda 16; Plischke 54.
E501.11.2.2. Wild hunt appears between Christmas and Twelfth Night. Plischke 54.
E501.11.2.3. Wild hunt appears on feast-days. Schweda 16; Plischke 55; Fb "Odins jæger" II 732ab.
E501.11.3. Wild hunt appears periodically.
E501.11.3.1. Wild hunt appears every seven years. Plischke 64.
E501.11.3.2. Wild hunt appears yearly at same moment. Plischke 74.
E501.12.4. Wild hunt appears by body of water. Schweda 13; North
Wild hunt appears by hill or mountain. Schweda 14; Plischke 57.

Wild hunt appears in a field. Schweda 14.

Wild hunt appears in old battlefield. Plischke 29, 59.

Wild hunt appears at desert spot. Schweda 14.

Wild hunt appears at castle. Schweda 14.

Wild hunt appears over city. Schweda 14.

Wild hunt appears at old mill. Schweda 14.

Phenomena at appearance of wild hunt.

Wild hunt heralded by noise. Schweda 20, Plischke 36.

Wild hunt heralded by detonation. Schweda 21.

Wild hunt heralded by rattle of chains. Schweda 20; New York: Jones JAFL LVII 250.

Wild hunt heralded by clash of swords. Plischke 29.

Wild hunt heralded by ringing of bells. Schweda 21.

Wild hunt heralded by music. Plischke 36.

Wild hunt heralded by noise of horses.

Wild hunt heralded by stamping of horses. Schweda 21.

Wild hunt heralded by neighing of horses. Schweda 21.

Wild hunt heralded by baying of hounds. Schweda 21.

Wild hunt heralded by shouts of huntsmen. Schweda 21, Tobler 92.

Wild hunt heralded by storm. Plischke 37.

Wild hunt heralded by fire. Schweda 21.

Course of wild hunt.

Wild hunt chases in air. Plischke 62; Mazeret RTP XXV 313.

Wild hunt in air very close to ground. Plischke 63.

Wild hunt courses in particular direction. Plischke 63.

Wild hunt goes thrice around pond. Schweda 29.

E501.14.5. Wild hunt goes around the entire earth. Plischke 64.

E501.14.6. Wild hunt goes through houses when front and back doors are on a line. (Cf. E501.17.5.4.) Plischke 64; Fb "port" II 862b, "Odins jæger" II 732b.


E501.15.2. Wild huntsman has his horse beaten. *Zingerle 589.

E501.15.3. Wild huntsman makes people carry him on their backs. Harou RTP XX 368.

E501.15.4. Wild huntsman repays with leaves (shavings) that turn to gold. Plischke 36; Zingerle 589.

E501.15.5. Living smith must repair wagon belonging to wild hunt. Plischke 36.


E501.15.6.1. Wild huntsman asks people to hold his dogs. Fb "Odins jæger" II 732a.

E501.15.6.2. Wild huntsman turns his dogs loose on those he meets. Harou RTP XX 368.

E501.15.6.3. Bite of wild huntsman's dogs drives other dogs mad. *Fb "hund" I 676a, "Odins jæger" II 732a.

E501.15.6.4. Wild huntsman's dogs cannot pass over grave. Must be lifted over. Plischke 33.

E501.15.6.5. Wild huntsman's dog cannot be dislodged from house it has entered. Plischke 33.

E501.15.6.6. Wild huntsman's dogs eat dough, bread, meal, etc. Plischke 33; *Zingerle 590.

E501.15.6.7. Wild huntsman's dog when seized becomes stick (black coal). Plischke 32.

E501.15.7. Wild huntsman waters his horse. Fb "Odins jæger" II 732a.

E501.15.8. Wild huntsman lives in room on farm. Fb "Odins jæger" 732b.

E501.16. Phenomena at disappearance of wild hunt.


Wild hunt disappears in column of fire. Schweda 21.

Wild hunt disappears during storm. Schweda 21.

Evading or combating the wild hunt.

Wild hunt powerless against certain persons.

Wild hunt powerless against herdsmen. Schweda 31.

Wild hunt powerless against churchmen. Schweda 32.

Wild hunt powerless beyond certain range. Schweda 32.

Wild hunt powerless at crossroads. Schweda 32; Plischke 32, 37; RTP XX 163.

Wild hunt's power evaded.

Power of wild hunt evaded by prayer. Schweda 31; Plischke 79.

Power of wild hunt evaded by formula. (Cf. D1273.) Schweda 32.

Power of wild hunt evaded by sacrificing to huntsman's dogs. Fb "kvie" II 338.

Power of wild hunt evaded by silence. Schweda 31; England: Baughman.

Wild hunt avoided.

Wild hunt avoided by keeping on one's road. Sometimes in middle of road or on right side of road. Schweda 31; Plischke 77.

Wild hunt avoided by getting out of its course. Plischke 76.

Wild hunt avoided by keeping in house with windows closed. (Cf. E501.14.6.) Plischke 76.

Wild hunt avoided by throwing self to earth. Plischke 76.

Wild hunt avoided by staying within circle. (Cf. D1272.) Plischke 76.

Wild hunt avoided by holding bread. (Cf. D1031.1.) Plischke 78.

Wild hunt avoided by holding certain plant. (Cf. D965.) Plischke 78.

Sound of wild hunt avoided by sticking fingers in ears. Fb
"øre" III 1181a.


E501.17.7.1. E501.17.7.1. *Wild huntsman released from wandering by mould from Christ's grave.* Fb "Kristi grav".


E501.18.2. E501.18.2. *Wild hunt throws human flesh on persons who see it.* This cannot be removed. Schweda 32; Plischke 72.

E501.18.3. E501.18.3. *Wild hunt throws horses' feet on persons who see it.* This cannot be removed. Schweda 32; Plischke 72.


E501.18.5. E501.18.5. *Wild hunt throws person to ground.* Plischke 70.


E501.19.2. Effects of wild hunt remedied by asking the huntsmen for salt. Plischke 74.

E501.19.3. Effects of wild hunt remedied by asking the huntsmen for parsley. Plischke 74.

E501.19.4. Effects of wild hunt remedied by asking to partake in booty of hunt. This booty is the same kind as the hunt has already thrown down. (Cf. E501.18.2.) Plischke 74.

E501.19.5. Effects of wild hunt remedied by eating part of flesh thrown down by it. (Cf. E501.18.2.) Plischke 75.


E501.20. Wild hunt as omen.

E501.20.1. Wild hunt as omen of disaster. RTP XII 186.

E501.20.1.1. Wild hunt as omen of war. Plischke 67; Fb "krig" II 296a; England: Baughman.


E501.20.2. Wild hunt as omen of plentiful year. Plischke 68.

E501.20.3. Wild hunt as weather omen. Plischke 68.

E502. The Sleeping Army. Soldiers killed in battle come forth on occasions from their resting place (hill, grave, grotto) and march about or send their leader to do so.—*Schweda 59ff.; *Hartland Science 216ff.; Howey 9; Irish myth: *Cross; England, Scotland, Ireland, U.S.: *Baughman; India: Thompson-Balys.

E510. Phantom sailors and travelers.

E511. The Flying Dutchman. A sea captain because of his wickedness sails his phantom ship eternally without coming to harbor. **G. Kalff De Sage van den Vliegenden Hollander (Zupthen, 1923); **Engert Die Sage vom Fliegenden Holländer; **W. Söderhjelm Flygande holländeren (Helsingfors, 1890); *Andraea Anglia Beiblatt XIII (1902) 47; Goltcher Zur deutschen Sage und Dichtung 7; Fb "skib" III 243a; England, U.S.: *Baughman.

E511.1. Reason for Flying Dutchman's punishment.

E511.1.1. Flying Dutchman sails because of cruelty. See all references to E511.

E511.1.2. Flying Dutchman sails because of pact with Devil. Engert 21ff.

E511.1.3. Flying Dutchman sails because he defied the storm. Engert passim.

E511.2. Flying Dutchman's ship.

E511.2.1. Flying Dutchman has dead men as sailors. Fb "skib" III 243a.
E512. Phantom cart driver wanders because of blasphemy. "Peter Rugg the Missing Man." Boasts that he will reach home despite storm or never see his home again. He always travels in hard shower of rain or just ahead of one. U.S.: *Baughman.


E521. Ghost of domestic beast.


E521.3. Ghost of cat. (Cf. E423.1.2.) Kittredge Witchcraft 497 n. 41.


E521.5. Ghost of hog. Fb "svin" III 676b.

E521.5.0.1. Headless ghost of hog. (Cf. E422.1.1.) Fb "svin" III 676b.

E521.5.1. Ghost of sow. Fb "so" III 450a.

E522. Ghost of wild beast.


E522.2. Ghost of bear. (Cf. E423.2.1.) Eskimo (Greenland): Rasmussen III 87.


E524. Ghost of bird. (Cf. E423.3.)


E524.2. Ghost of cock.
E524.2.1. *Cooked cock crows.* Fb "kok" IV 272b.


E530.1.2. **E530.1.2. Ball of fire haunts murderer.** U.S.: *Baughman.


E530.1.4. **E530.1.4. Ghost light on farm indicates that occupants will move shortly.** Scotland: Baughman.

E530.1.5. **E530.1.5. Ghost light indicates impending calamity.** Scotland: *Baughman.


E530.1.7. **E530.1.7. Ghost light indicates route funeral will take.** (Cf. D1825.7.1.) England, Scotland, U.S., Wales: *Baughman.


E533. **E533. Ghostly bell.**


E535.3.1. **E535.3.1. Phantom canoe.** New York: Jones JAFL LVII 244.

E535.3.2. **E535.3.2. Phantom boat.** Tahiti: Henry 91.
E535.4. *Phantom railway train.* U.S.: *Baughman; Jones JAFIL LVII 241, 244.

E538. *Ghoulish ghost objects.*


E539. *Other ghostly objects.*

E539.1. *Oven door jumps into room; money thought to be under spot where it lands.* England: Baughman.

E539.2. *Pot jumps in house to indicate money hidden underneath it.* England: Baughman.


E539.4. *Ghostly chair.*

E539.4.1. *Ghostly chair in cellar jumps up and down on three legs, points with fourth at spot on floor.* Witnesses dig up body from under floor. U.S.: Baughman.

E539.5. *Coal in bin jumps around and gurgles.* U.S.: Baughman.

E540. **Miscellaneous actions of revenants.**


E541.4.1. *Amputated head asks for drink.* India: Thompson-Balys.

E541.5. *Dead beg food from living.* Africa (Bantu): Einstein 193.

E542. *Dead man touches living.*


E542.1.3. *Ghost strikes man on mouth; leaves his mouth crooked.* Ireland:
Baughman.

E542.1.4. E542.1.4. Ghost strikes man on face.


E542.1.4.2. E542.1.4.2. Ghost strikes man on face: marks remain permanently. U.S.: Baughman.

E542.2. E542.2. Dead man's hand touches birthmark and thus removes it. *Fb "død" I 228a.


E542.4. E542.4. Ghost touches man's hat, scorching it and turning lock of his hair white. U.S.: Baughman.


E544.1.2. E544.1.2. Ghost leaves a ring with the living. England: Baughman.


E544.2. E544.2. Ghost pulls off blanket from sleeper. Lithuanian: Balys Ghosts, Index No. 3540.


E545.0.2. E545.0.2. The dead are silent. Irish myth: *Cross.


E545.3. E545.3. Dead announce own death. (Cf. E723ff.) Wimberly 268.

E545.4. E545.4. Dead will not speak of their condition. England: Child II 231—3.

E545.5. E545.5. Questions to dead are dangerous. *Fb "død" I 228a; Boberg.
E545.6. *Dead speak on Hallowe'en.* (Cf. V70.5.) Irish myth: Cross.


E545.15. *Saint after his death gives directions where he wants to be buried.* *Loomis White Magic 53.*

E545.16. *Dead predict calamity or disaster.*

E545.16.1. *Dead predict war.* (See E575.) U.S.: Baughman.


E545.18. *Ghost asks to be taken to former home.* (See all references to E332.3.3.1.) U.S.: Baughman.

E545.19. *Addressing the dead.*


E545.20. *Part of ghost speaks.*


E545.22. *Conversation between God and Adam's corpse.* Jewish: *Neuman.*

E546. The dead sing. (Cf. E371.3.) *Type 4031; *Fb "hvid" I 700b; Irish myth: *Cross; New York: Jones JAFL LVII 244.

E547. The dead wail (Cf. E402ff.) Fb "kirkeklokke" II 131a; Jewish: Neuman.


E548. Dead make music on their ribs. Irish: Curtin Myths and Folklore of Ireland 25; India: Thompson-Balys; New York: Jones JAFL LVII 244.


E552. Ghost in form of bear sneezes. (Cf. E423.2.1.) Tobler 56.


E556.1.1. The dead man asks for whiskey. Lithuanian: Balys Ghosts.


E557.1. Ghost writes on wall the answers to problems of person in trouble. U.S.: Baughman.


E562. Dead person weaves. Fb "spøgelse" III 520a; England: *Baughman.

E563. Dead person knits. Fb "spøgelse" III 520a.

E564. Man who has died and returned to life becomes diviner. India: Thompson-Balys.


E567. Dead person threshes. Fb "spøgelse" III 520a.

E571. Ghostly barber. *Type 326; *BP I 24; *Fb "balbere" IV 23a.


E577.2. Dead persons play cards. *Type 326; Fb "spøgelse" III 520a; U.S.: Baughman.


E577.3. Dead persons bowl. Type 326; cf. Washington Irving's "Rip Van Winkle".

E578. Dead persons build fires. Type 326; Russian: Ralston 314; India: Thompson-Balys.

E578.1. Revenants want to warm themselves. Type 326.

E578.2. Ghosts warm themselves around fire. India: Thompson-Balys.


E581.4. Ghost rides bus.

E581.5. Ghost rides heavy iron chest. U.S.: Baughman.


E581.7. Ghost sails over sound on bundle of straw. Fb "halmknippe" I 539b.

E582. Dead person drives horses. Fb "spøgelse" III 520a; England: Baughman.


E585. Dead person visits earth periodically. (Cf. E332.3.3.1, E535.3.)

E585.1. Dead person visits earth every seven years. Fb "spøgelse" III 519b; Tobler 66.

E585.2. Spectre rides to castle every seven years. Irish myth: Cross.

E585.3. Revenant revisits earth every day. U.S.: Baughman.

E585.3.1. Revenant revisits earth nightly. Africa (Fang): Trilles 269.


E586.1. Dead returns on burial day. Fb "spøgelse" III 519ab; Spanish Exempla: Keller; England, U.S.: *Baughman.


E586.4. Dead sent back to life because his name is not in heavenly roll. India: Thompson-Balys.

E587. Ghosts walk at certain times.


E587.3. Ghosts walk from curfew to cockcrow. (Cf. E452.) England: Baughman.
E587.4. *Spirits are always in the air.* England: Baughman.


E591. *Ghost travels under ground.* Fb "jord" II 45b.

E592. *Ghost carries burden.*


E592.2. *Ghost carries coffin on back.* Wimberly 238.

E593. *Ghost takes things from people.*


E593.3. *If no lamp is lighted in a house for a period of fourteen days, ghosts take it for their dwelling.* India: Thompson-Balys.

E593.4. *Ghost takes bones from grave.* Eskimo (Greenland): Holm 81.

E593.5. *Ghost steals food and treasure.* Hawaii: Beckwith Myth 123.

E594. *Dead man wanders with torch.* (Cf. E599.7.) Tobler 84; Eskimo (Ungava): Turner RBAE XI 266.

E595. *Cures by transferring disease to dead.* Ghoulish charm used for this purpose. Kittredge Witchcraft 143, 461 n. 34.

E596. *Living person in service of a dead man.* BP I 214.


E599. *Other actions of revenants.*


E599.2. *Ghostly corpses seen on floor of house, disappear when coroner comes.* U.S.: Baughman.


E599.4. *Ghost asks alms (from one who does not know that asker has died) at usual place and time.* England: Baughman.
E599.5. Ghost travels swiftly. (Cf. D2122.) England: Baughman.


E599.8. Ghost vanishes when taken home. (Cf. E332.3.3.1.) U.S.: *Baughman.


E599.11. Locked doors open at touch of ghosts. India: Thompson-Balys.


E600—E699.

**E600—E699. Reincarnation.**


E601.1. Man by magic sees his wives in their former incarnations as dog and sow. India: Thompson-Balys.

E601.2. Reincarnated benefactor helped by man he has befriended in former life. India: Thompson-Balys.

E601.3. Punishments earned on one life paid in next reincarnation. India: Thompson-Balys.


E603. **E603. Limited number of souls in world necessitates reincarnation.** India: Thompson-Balys.
E604. **Definite number of reincarnations.**

E604.1. E604.1. **Seven reincarnations.** *Zachariae 33ff.; India: Thompson-Balys.


E605.1.2. E605.1.2. **Man reborn as woman.** India: Thompson-Balys; Korean: Zong in-Sob 76.


E605.2.1. E605.2.1. **Reincarnation: spirit reborn as man.** Eskimo (Greenland): Rasmussen III 57.

E605.3. E605.3. **Reincarnation: man becomes god.** India: *Thompson-Balys; Chinese: Werner 212.

E605.4. E605.4. **Reincarnation: man becomes spirit.** India: Thompson-Balys.

E605.5. E605.5. **Reincarnation: prince becomes common man.** India: Thompson-Balys.


E605.7. E605.7. **Man reincarnated as child.** (Cf. E607.2.) India: Thompson-Balys.

E605.7.1. E605.7.1. **Reincarnation as child which is within a fish.** India: Thompson-Balys.


E606. E606. **Reasons for reincarnation.** (Cf. E693.)


E606.2. E606.2. **Reincarnation to complete unfinished work.** India: Thompson-Balys.

E607. E607. **Methods of reincarnation.**


E607.1.1. E607.1.1. **Bones of dead collected and thrown into river.** India: Thompson-
Balys.

E607.2. E607.2. Person transforms self, is swallowed and reborn in new form. (Cf. D605.7, D610.) Irish myth: *Cross; Welsh: MacCulloch Celtic 110; India: Thompson-Balys; N. A. Indian: Thompson Tales 282 n. 44.

E607.2.1. E607.2.1. Person is swallowed and then reborn. India: Thompson-Balys.

E607.2.2. E607.2.2. Rebirth by crawling into woman's womb. Eskimo (Greenland): Rasmussen III 57.

E607.3. E607.3. Hauling canoe over dead man's body causes return from dead in new form. Maori: Dixon 55.


E610.1.1. E610.1.1. Reincarnation: boy to bird to boy. Boy returns as bird, who later becomes the boy. *Type 720; *BP I 422.


E611. E611. Reincarnation as domestic animal.

E611.1. E611.1. Reincarnation as horse. (Cf. D131.) Gaster Exempla 248 No. 349; Buddhist myth: Malalasekera I 851.


E611.1.2. E611.1.2. Reincarnation as donkey. India: Thompson-Balys; Chinese: Eberhard FFC CXXI 131.


E611.2.0.1. E611.2.0.1. Divinity reincarnated as cow. India: Thompson-Balys.

E611.2.1. E611.2.1. Reincarnation as bull. Buddhist myth: Malalasekera I 166, II 29.

E611.2.1.0.1. E611.2.1.0.1. Divinity reincarnated as bull. (Cf. A132.9.) Irish: MacCulloch Celtic 152, *Cross; India: Thompson-Balys.

E611.2.1.1. E611.2.1.1. Reincarnation as bullock. India: *Thompson-Balys.

E611.2.2. E611.2.2. Reincarnation as an ox. Buddhist myth: Malalasekera II 1124.
E611.2.3. **Reincarnation as calf.** Chinese: Eberhard FFC CXX 54, 189.

E611.2.4. **Reincarnation as a buffalo.** Buddhist myth: Malalasekera II 592; Chinese: Graham (E612.11).

E611.3. **Man reincarnated as swine.** Fb "svin" III 676a, "sjæl" III 214a; India: *Thompson-Balys; Buddhist myth: Malalasekera I 423, 1031; Chinese: Eberhard FFC CXX 189, 199.

E611.3.1. **Man reincarnated as wild boar.** Irish myth: Cross; India: Thompson-Balys; Hindu: Keith 121 (Vishnu).

E611.4. **Man reincarnated as goat.** (Cf. D134.) *Type 510, 511; *BP I 187, III 60ff.; India: Thompson-Balys; Africa (Angola): Chatelain 53 No. 2.

E611.5. **Man reincarnated as cat.** Fb "sjæl" III 214a.

E611.6. **God reincarnated as cat.** India: Thompson-Balys.

E611.6. **Man reincarnated as dog.** (Cf. D141.) Fb "sjæl" III 214a; India: *Thompson-Balys; Buddhist myth: Malalasekera I 267, 827; Korean: Zong in-Sob 92; Eskimo (Greenland): Rasmussen I 115.

E612. **Reincarnation as wild animal.** Estonian: Loorits Grundzüge I 325ff.

E612.1. **Reincarnation as lion.** Hindu: Keith 121 (Vishnu).

E612.2. **Reincarnation as wolf.** Fb "pebersvend" II 795a (werewolf); Irish myth: Cross.

E612.3. **Reincarnation as hare.** Fb "sjæl" III 214a; Gaster Exempla 248 No. 349; Eskimo (Central Eskimo): Boas RBAE VI 639.

E612.4. **Reincarnation as fox.** (Cf. D113.3.) *Type 506; BP III 494ff.; Fb "sjæl" III 214a.

E612.5. **Reincarnation as deer.** Irish myth: *Cross; Buddhist myth: Malalasekera I 421, II 27ff., 69.

E612.6. **Reincarnation as seal.** (Cf. D127.1.) Irish myth: Cross; Eskimo (Greenland): Rasmussen I 115, III 56.

E612.7. **Reincarnation as mongoose.** India: Thompson-Balys.

E612.8. **Reincarnation as bear.** India: Thompson-Balys.

E612.9. **Reincarnation as hyena.** India: Thompson-Balys.

E612.10. **Reincarnation as jackal.** India: Thompson-Balys; Buddhist myth: Malalasekera 267, 1034, 1131.

E612.11. **Reincarnation as elephant.** Buddhist myth: Malalasekera I 157, II 603, 1158.

E612.12. **Reincarnation as monkey.** Buddhist myth: Malalasekera I 996, II 27,


E613.0.1. Reincarnation of murdered child as bird. *Type 720; *BP I 422; *Fb "fugl" I 380b; English: Child I 126, 180f.; India: *Thompson-Balys; Africa: Werner African 211, (Basuto): Jacottet 56.

E613.0.2. Reincarnation of unbaptized child as bird. *Fb "udøbt" III 960a; *Dh III 484.

E613.0.3. Reincarnation of old maids as birds. Dh III 485; Fb "pebersvend" II 795a.

E613.0.4. Reincarnation of drowned persons as birds. Dh III 482.

E613.0.5. Severed heads of monster become birds. Hindu: Keith 88.

E613.0.6. Reincarnation of girl eaten by tiger as bird. India: Thompson-Balys.


E613.1.1. Reincarnation as sheldrake. India: Thompson-Balys.

E613.2. Reincarnation as owl. Tobler 97; India: Thompson-Balys.

E613.3. Reincarnation as hawk. (Cf. D152.1.) Tobler 97; Irish myth: Cross.

E613.3.1. Reincarnation as eagle. India: Thompson-Balys.

E613.4. Reincarnation as swallow. (Cf. D151.1.) Fb "pebersvend" II 795a.— Finnish: Aarne FFC VIII 15 No. 83; Estonian: Aarne FFC XXV 147 No. 50.

E613.5. Reincarnation as cuckoo. Lithuanian: Balys Index No. 3134, Legends Nos. 248ff.; Livonian: Loorits FFC LXVI 89 No. 77.


E613.9.1. Reincarnation as crane. Buddhist myth: Malalasekera II 1182.


E614. Reincarnation as reptile.


E614.2. Reincarnation as lizard. India: Thompson-Balys; Buddhist myth: Malalasekera I 813; Tonga: Gifford 108.

E614.3. Reincarnation as crocodile. India: Thompson-Balys; Buddhist myth: Malalasekera I 365, 479, II 555.

E614.4. Reincarnation as tortoise. India: Thompson-Balys; Buddhist myth: Malalasekera I 267.


E615. Reincarnation as amphibian.

E615.1. Reincarnation as frog. (Cf. D195.) Tobler 28; Fb "sjæl" III 214a; India: Thompson-Balys; Buddhist myth: Malalasekera II 1322.


E616.1. Reincarnation as bee. (Cf. D182.) Fb "sjæl" III 214a.

E616.2. Reincarnation as butterfly. Chinese: Eberhard FFC CXX 266.

E616.3. Reincarnation as flea. India: Thompson-Balys.

E616.4. Reincarnation as weevil. India: Thompson-Balys.

E616.5. Reincarnation as bedbug. (Cf. E693.2.) India: Thompson-Balys.

E617. Reincarnation as fish. (Cf. D170, E713.1.) Irish myth: Cross; India: *Thompson-Balys; Buddhist myth: Malalasekera I 999, 1148, II 691.


E617.2. Reincarnation as goldfish. India: Thompson-Balys.

E617.4. E617.4. Reincarnation as whale. Eskimo (Greenland): Rasmussen I 115.


E629. E629. Reincarnation as animal—miscellaneous.


E630. E630. Reincarnation in object.

E631. E631. Reincarnation in plant (tree) growing from grave. (Cf. E632, D1610.2.)
Type 510; BP I 187; *Cox 477 n. 7; *Fb "sjæl" III 214b, "blod" IV 49a, "juletræ" II 57a; Saintyves Contes de Perrault (Paris, 1923) 36ff., 141ff.—English: *Child V 481. s.v. "grave", V 491 s.v. "plants"; Irish myth: *Cross; Breton: Sébillot Incidents s.v. "arbres", "cadavre", "tombeau"; Swiss: Jegerlehner Oberwallis 298 No. 7, 311 No 41; Spanish: Boggs FFC XC 92 No. 780B*; Greek: Fox 198 (Adonis), 201 (Pyramus and Thisbe); Italian: Basile Pentamerone I No. 6; Finnish-Swedish: Wessman 2 Nos. 12, 13; India: *Thompson-Balys; IndonesIan: Dixon 238, De Vries Volksverhalen I 300; Chinese: Eberhard FFC CXX 50f.; Papua: Ker 131; N. A. Indian (Zucí): Cushing 183, (Kato): Goddard UCal V 219 n. 1; Amazon: Alexander Lat. Am. 294; Africa (Kaffír): Theal 147, (Ekoí): Talbot 133.

E631.0.1. E631.0.1. Twining branches grow from graves of lovers. (Cf. E419.6.)
*Gaidoz Mélusine IV No. 4; Type 966*; *Fb "rose" III 80a, "lilie" II 427b, "træ" III 867a; Chauvin V 107 No. 37; Irish myth: *Cross; India: Thompson-Balys; Chinese: Eberhard FFC CXX 264f.; Japanese: Anesaki 253, 346f.

E631.0.1.1. E631.0.1.1. Tops of trees from lovers' graves show shapes of their heads. Irish myth: *Cross.

E631.0.1.2. E631.0.1.2. Tablets made of trees from lovers' graves magically unite. Irish myth: *Cross.

E631.0.2. E631.0.2. Flower from grave bears letters. These commemorate the buried person. *Fb "grav" I 478a, "skrift"; Irish myth: Cross; Finnish-Swedish: Wessman 2 No. 11; Greek: *Frazer Apollodorus I 19 n. 3 (Hyacinth).

E631.0.2.1. E631.0.2.1. Flower with "ave" on leaves. Crows from tomb as reward for faithful sayings of "Ave Maria". *Ward Catalogue of Romances II 654 No. 21; Herbert *ibid. III 342; Von der Hagen Nos. 73, 88; Spanish Exempla: Keller.

E631.0.3. E631.0.3. Plant from blood of slain person. *Fb "blod" IV 49a, "juletræ", II 57a; Swiss: Jegerlehner Oberwallis 311 No. 41; Greek: Fox 198, 201; India: *Thompson-Balys; Africa: Frobenius Atlantis IV 225f.

E631.0.3.1. E631.0.3.1. Red plant from blood of slain person. *Fb "blod" IV 49a; BP II 532 n. 2.


E631.0.5. E631.0.5. Tree from innocent man's blood. Fb "juletræ" II 57a, "sjæl" III 214b.—English: Child I 143; India: Thompson-Balys.

E631.0.5.1. E631.0.5.1. Dry branch on innocent man's grave blossoms as proof of innocence. Fb "uskyldig".


E631.1.2. E631.1.2. Rose from grave. *Fb "rose" III 80a.

E631.1.3. E631.1.3. Reincarnation as lotus. India: Thompson-Balys; Buddhist myth: Malalasekera II 527.


E631.3. E631.3. Herbs grow from grave of healer. Brouwer Das Volkslied in Deutschland, Frankreich, Belgien und Holland (Groningen, 1930) 196ff.; Irish myth: *Cross.


E631.5. E631.5. Reincarnation as plant.


E631.5.2. E631.5.2. Reincarnation as peanut plant. S. A. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


E632. E632. Reincarnation as musical instrument. The Singing Bone. A musical instrument made from the bones of a murdered person, or from a tree growing from the grave, speaks and tells of the crime. *Type 780; **Mackensen FFC XLIX; BP I 260, II

Reincarnation as dish. Bones made into dish. These speak. (Cf. E632.)

Reincarnation as fountain. Fb "kilde" II 119b; Child V 287a.

Reincarnation as water. (Cf. D283.) India: Thompson-Balys.

Reincarnation as bag of water. Irish myth: Cross (E636).

Reincarnation as ball (of gold and iron). India: Thompson-Balys.

Reincarnation as whirlwind. Ila (Rhodesia): Smith and Dale II 414 No. 12.

Reincarnation as stone.

Reincarnation as salt. India: Thompson-Balys.

Dead lovers are now two stones lying together. India: Thompson-Balys.

Reincarnation as smoke.

Smoke from funeral fires of two lovers mingles in sky. India: Thompson-Balys.

Reincarnation as rainbow. India: Thompson-Balys.

Reincarnation as mineral.

Reincarnation of slain boy as gold and silver. India: Thompson-Balys.

Reincarnation as meteor. S. A. Indian (Gran Chaco): Belaieff BBAE CXLIII (1) 380.

Reincarnation: man-object-man. In most of the versions of E632 (Reincarnation as musical instrument) the hero (heroine) finally comes back to life in his usual form. See also BP II 126f.; India: *Thompson-Balys.


Reincarnation to object—miscellaneous.

Reincarnation as hill. Head made into hill. Cheremis: Sebeok-Nyerges.

Reincarnation as flour vat. Stomach made into flour vat. Cheremis:


E671.1. E671.1. Reincarnation: body becomes marble wall; robe, grass; eyes, pools, etc. India: Thompson-Balys.


E691. E691. Reincarnation: animal to object.


E692.1. *Bad woman cursed to be reborn as bat.* India: Thompson-Balys.

E692.2. *Mean person reborn as hyena.* India: Thompson-Balys.


E692.5. *Cruel woman reborn as firefly.* India: Thompson-Balys.


E693.1. *Drowned girl reborn as leech to take revenge on murderers.* India: Thompson-Balys.

E693.2. *Woman reborn as bedbug to take revenge on husband.* (Cf. E616.5.) India: Thompson-Balys.

E693.3. *Woman reborn as scorpion to take revenge on husband.* India: Thompson-Balys.


E694.2. *Frustrated woman reborn as tobacco plant.* India: Thompson-Balys.

E694.3. *Frustrated boy reborn as lizard.* India: Thompson-Balys.

E694.4. *Childless woman reborn as fish.* India: Thompson-Balys.


E696. *Reincarnated person restored to original form.*

E696.1. *Bird, reincarnated murdered girl, resumes her original form when persecutor's blood is poured on her.* India: Thompson-Balys.

E697. *Vulture eats only those who will be reborn as human beings in their next birth.* India: Thompson-Balys.

E700. **The Soul.** **Tobler;** Feilberg Sjæletro (København, 1914); Eke Hultkrantz Conceptions of the Soul among the North American Indians (Stockholm, 1953); Hilda R. Ellis The Road to Hell, A Study in the Conception of the Dead in Old Norse Literature (London, 1943) 170ff.—Greek: Waser über die äussere Erscheinung der Seele in den Vorstellungen der Völker, zumal der alten Griechen (Archiv für Religionswissenschaft XVI [1914] 336); Irish myth: *Cross; Skandinavian: *K. S. Kramer Die Dingbeseelung in der germanischen überlieferung (München, 1939); Estonian: Loorits Grundzüge I 182—190, 251—266, 491—506; German: Meyer Germanen 68ff.; Jewish: Neuman; N. A. Indian (Iroquois): Hewitt The Iroquoian Concept of the Soul (JAFL VIII 107).
E700.1. E700.1. **Names given the soul.** Jewish: Neuman.


E701.1. E701.1. **Soul of the earth.** Cheremis: Holmberg Finno-Ugric 240.

E701.2. E701.2. **Soul of water.** Cheremis: Holmberg Finno-Ugric 214.

E701.3. E701.3. **Soul of tree.** Feilberg Am Urquell V 88ff., 119ff.

E701.4. E701.4. **Soul of fire.** Cheremis: Holmberg Finno-Ugric 236.

E701.5. E701.5. **Soul of corn.** Cheremis: Holmberg Finno-Ugric 241.

E702. E702. **Composition of the soul.** Jewish: *Neuman.

E703. E703. **Creation of souls.** Jewish: *Neuman.


E707. E707. **Person with more than one soul.** Jewish: Neuman.

E708. E708. **Soul sustained on pleasant odors.** Jewish: Neuman.

E710. **External soul.** A person (often a giant or ogre) keeps his soul or life separate from the rest of his body. *Type 302; *BP III 440; *Krappe in Penzer Ocean of Story VIII 107; *MacCulloch Childhood 118ff.; *Chauvin V 176 No. 100, II 193 No. 12; Fb "hjærte" IV 318b; Mélusine XI 263; *Penzer X 143 s.v. "External Soul"; Clouston Tales I 347; Köhler-Bolte I 161, 515; Gittée RTP II 283; Krappe Revue Archéologique (May-June 1933) 195—211.—Irish myth: *Cross; Breton: Sébillot Incidents s.v. "corps", "âme"; Icelandic: Fripjofssaga (Wenz ed., Halle 1914) 16; French Canadian: Barbeau JAFIL XXIX 11; Greek: Grote I 136f.; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 178; N. A. Indian: *Thompson Tales 346 n. 246a, *Hultkrantz 330—341; Africa (Swahili): Steere 3ff.

E710.1. **Ferocious animal guardian of separable soul of ogress.** India: Thompson-Balys.

E710.2. **External soul avenges murder.** Eskimo (Greenland): Rasmussen III 145.


E711.1. E711.1. **Soul in egg.** *Type 302; *BP III 439; Krappe in Penzer Ocean of Story VIII 107; *Fb "hjærte" I 631a, "liv" II 438b, "æg" III 1141b.—Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "oeuf"; Missouri French: Carrière; Scotch: Campbell Tales I 1ff.; Cape Verde Islands: Parsons MAFLS XV (1) 355, 217 No. 73; India: Thompson-Balys.

E711.1.1. **Soul in three separate eggs.** Cheremis: Sebeok-Nyerges.


E711.2.2. E711.2.2. *Soul in flower.* India: *Thompson-Balys.*

E711.2.3. E711.2.3. *Soul in chilly plant.* India: Thompson-Balys.

E711.2.4. E711.2.4. *Soul in pomegranate.* India: Thompson-Balys.


E711.5. E711.5. *Soul in sack.* Fb "pose" II 864.


E711.7. E711.7. *Soul in stone.* (Cf. E761.5.5.) Irish myth: *Cross; Icelandic: Boberg.*


E712. E712. *Hidden soul (life).*


E713. *Soul hidden in a series of coverings.* This motif is combined with several others. Usually the soul will be hidden in an egg, in a duck, in a well, in a church, or a similar series. *BP III 439; MacCulloch Childhood 134; Penzer I 131; Irish myth: *Cross; India: *Thompson-Balys.

E713.1. *Soul hidden in apple (ball) in a salmon which appears every seven years in certain fountain.* (Cf. D1651.10.) Irish myth: *Cross.

E714. *Soul (or life) kept in special part of body.* *Krappe in Penzer Ocean of Story VIII 107; Greek: Frazer Apollodorus II 117 n. 3; N. A. Indian: *Hultkrantz 166-178.

E714.1. *Soul (life) in the blood.* *Fb "blod" IV 46b, "sjæl" III 213b; Paris Zs. f. Vksk. XIII 12 n. 1; Finnish: Holmberg Finno-Ugric 4; Jewish: Neuman.

E714.2. *Serpent's life in its gold crown.* Type 672B; *BP II 463; Chinese: Graham.

E714.3. *Soul in head.* Eskimo (Greenland): Holm 83.

E714.3.1. Troll's life in his brother's forehead. *Fb "hjærte" I 631a.


E714.4.1. Eaten heart gives one the owner's qualities. *Fb "hjærte" IV 218b; N. A. Indian: *Hultkrantz 397—411; Jewish: Neuman; Icelandic: *Boberg.


E714.7. *Soul (life) in left hand.* Penzer I 127, VIII 109 n. 3.

E714.7.1. *Soul (life) in thumb.* India: Thompson-Balys.


E714.10. *Ogre's soul in "pale spot" below his right ear.* (Cf. Z311.2.) Irish myth: Cross.


E715. *Separable soul kept in animal.* *Krappe in Penzer Ocean of Story VIII 107; Fb "liv" II 438b.
Separable soul in bird. BP III 440; India: *Thompson-Balys.

Separable soul in duck. *Fb "and" IV 12b.

Separable soul in crop of sparrow. Penzer I 131f.


Ogre's life in parrot's feather in man's pocket. India: Thompson-Balys.

Ogre with life in parrot, speaks from inside parrot. India: Thompson-Balys.

Soul in crane. India: Thompson-Balys.

Soul in starling. India: Thompson-Balys.

Soul in raven. Eskimo (Greenland): Rasmussen III 56.

Separable soul in fish. (Cf. B175.) BP III 440; Irish myth: *Cross; India: Thompson-Balys.

Separable soul in bee. BP III 440; India: *Thompson-Balys.


Separable soul in hornet. India: Thompson-Balys.

Separable soul in wild animal.

Separable soul in deer. Eskimo (Greenland): Rasmussen III 55.

Separable soul in wolf. Eskimo (Greenland): Rasmussen III 55.

Separable soul in walrus. Eskimo (Greenland): Rasmussen III 55.

Separable soul in seal. Eskimo (Greenland): Rasmussen III 55.

Separable soul in snake. India: Thompson-Balys.

Separable soul in toad. India: Thompson-Balys.

Separable soul in hydra's head. Penzer I 132.

Multiple separable souls: ogre's separable spirits live in a tree (plant), fish, honey bee. India: Thompson-Balys.

Soul leaves or enters the body.

Souls of human beings seen in dream. Icelandic: *Boberg.

Souls journeys from the body. *Frazer Golden Bough III 36ff.; Penzer I 37 n. 1.—*Celtic: H. Hartmann Ueber Krankheit, Tod und Jenseitsvorstellungen in Irland

E721.0.1. Mark inflicted on wandering soul seen on body after soul's return. Irish myth: Cross.

E721.1.1. Soul wanders from body in sleep. Dreams explained as experiences of the soul on these wanderings. *Frazer Golden Bough III 36ff.; Fb "sjæl" III 213a; Tobler 22, 37, 67; Herbert III 209; Oesterley Gesta Romanorum No. 172.—English: Guy of Warwick (EETS extra ser. XXV) lines 9358ff.; Icelandic: Boberg; Irish: Plummer clxxii, *Cross; Spanish Exempla: Keller; Lithuanian: Balys Index No. 3520; Jewish: *Neuman; India: *Thompson-Balys; Chinese: Werner 93; Siberian: Holmberg Siberian 473f.; Hawaii: Beckwith Myth 144, 173f.; Cook Islands: Clark 81; Marquesas: Handy 81; Easter Island: Métraux Ethnology 56, 363; Eskimo (Greenland): Holm 62; Africa (Fang): Trilles 133.

E721.1.1.1. Sleeper not to be awakened, since soul is absent. *Frazer Golden Bough III 37ff.; Tobler 38.

E721.1.2.1. Soul of sleeper prevented from returning to his body. Frazer Golden Bough III 38; India: Thompson-Balys; Eskimo (Greenland): Rasmussen II 320.

E721.1.2.2. Soul of sleeper prevented from returning by moving the sleeper's body. (Cf E431.7.2.1.) Frazer Golden Bough III 41; Irish myth: Cross.

E721.1.2.3. Soul of sleeper prevented from returning by burning the body. India: Thompson-Balys, *Penzer I 39 n. 2.

E721.1.2.3.1. Body dismembered so soul cannot return. Eskimo (Greenland): Rink 287.

E721.1.2.4. Soul of sleeper prevented from returning to his body when soul as bee leaves body and enters hole in wall beside which he is sleeping. (Cf. E734.2.) England: Baughman.

E721.1.2.5. Frightened soul cannot return to body. Eskimo (Greenland): Rink 452.

E721.2. Body in trance while soul is absent. *Fb "legeme" II 393a, "heks" I 581a, "sjæl" III 215a; Icelandic: MacCulloch Eddic 299—300.


E721.3.1. Madness from spirit leaving body: comes back with cough. India: Thompson-Balys.

E721.5. *Wandering soul assumes various shapes.* Fb "sjæl" III 214a.


E721.6. *On return to body soul crosses on scythe-blade as bridge.* *Fb"hole"* I 747a; Spanish Exempla: Keller.

E721.7. *Soul leaves body to visit hell (heaven).* (Cf. V511.1, V511.2.) Irish myth: *Cross; Jewish: *Neuman.


E722.1. *Form of soul as it leaves body at death.*

E722.1.1. *Soul as black or white spirit over coffin.* Black if condemned. Can be seen by peeping between horse's ears. Fb "sjæl" III 214b.

E722.1.2. *Soul as black or white entity.* Black if condemned. Irish myth: *Cross.

E722.1.3. *Soul leaves body as small point of light.* England: Baughman.


E722.2.3. *Roof taken off above sick man who cannot die.* This done so that the soul can escape. Zachariae Zs. f. Vksk XVIII 445; *Fb "engel"* I 250.

E722.2.4. *Condemned soul forked from body by Satan.* (Cf. E752.2.) Irish myth: Cross.

E722.2.5. *Saved soul leaps from body on hearing heavenly music.* (Cf. E754.) Irish myth: Cross.


E722.2.7. *Soul weeps when departing from body.* (Cf. E551.) Lithuanian: Balys Index No. 3504.

E722.2.8. *Soul reluctant to leave body.*
E722.2.8.1. Soul lingers in body at death. Lithuanian: Balys Ghosts, Balys Index No. 3503.

E722.2.8.2. Soul hovers over body, reluctant to part. India: Thompson-Balys.

E722.2.9. Dead friends come for dying man's soul. Lithuanian: Balys Index No. 3501, Balys Ghosts.

E722.2.10. Soul taken away by God (angel). Jewish: Neuman.

E722.2.10.1. Chariot of gods bears astral bodies of dead to heaven. India: Thompson-Balys.

E722.2.11. Soul leaves body through eye. Hawaii: Beckwith Myth 144.


E722.3. Circumstances of soul on leaving dead body.

E722.3.1. Soul cannot go far from grave. Fb "sjæl" III 214b.

E722.3.1.1. Soul remains about dead body. Chinese: Graham.

E722.3.2. Soul wanders till corpse decays. Fb "lig" II 413a; Finnish: Holmberg Finno-Ugric 3f.; Jewish: *Neuman; Marshall Islands: Davenport 222; Chinese: Graham.


E723.1.1. Person sees his own wraith; the wraith saves his life. (Cf. E363.2.) England: Baughman.

E723.2. Seeing one's wraith a sign that person is to die shortly. (Cf. F405.4.) England, U.S., Wales: *Baughman.

E723.3. Wraith takes place of person unable to do duty at the necessary time. Scotland: Baughman.

E723.4. Wraith does what person wishes to do but is unable to do in the flesh.

E723.4.1. Wraith returns to home and goes to bed while body is at home of friends in deep reverie. Ireland: Baughman.

E723.4.2. Wraith of murderer tells authorities where to find girl he has murdered. The murderer is in church at the time. Scotland: Baughman.

E723.4.3. Wraith of debtor tries to find his creditor at time of death. England: Baughman.
Wraith of dying woman goes to see children for last time before death. England: Baughman.

Wraith gives information of death in family. England: Baughman.


Wraith of sweetheart stays in room where lover has died. It disappears only after her death at far distant point twenty years after death of lover. U.S.: Baughman.


Actions of wraith.


Wraith rings doorbell. Scotland: Baughman.

Wraith opens and closes door. England: Baughman.

Wraith slams gate. England: Baughman.

Wraith selects wood for coffin. Scotland: Baughman.

Wraith binds grain in field. Scotland: Baughman.

Wraith rides horse. (Cf. E922.1.1.3.1.) Scotland: Baughman.


Appearance of wraith as calamity omen.

Wraith appears before mine disaster. England: Baughman.


Soul leaves man's body and enters animal's. *Bolte Reise der Söhne Giaffers 208; India: Thompson-Balys.

Ghost possesses girl and she speaks in dialect unknown to her. India: Thompson-Balys.

Soul enters body and animates it. *Chauvin V 287 No. 171; Irish myth: *Cross; Jewish: *Neuman; India: Thompson-Balys; Chinese: Werner 266; N. A. Indian: *Hultkrantz 149—179.

Soul received at birth. Jewish: Neuman; Siberian: Holmberg Siberian 472.
E726.2. Soul of unborn son comes out of mother's mouth (in form of stone), is kept by her, and later is given to son. (Cf. E711.7.) Irish myth: Cross.

E726.3. Soul reunited with body. Eskimo (Greenland): Rasmussen II 89.

E727. Relation of body to soul.


E727.2. Soul as vital principle. N. A. Indian: *Hultkrantz 149—179.


E728.1.1. Evil spirit cast out of person by killing and resuscitating. Köhler-Bolte I 442ff.

E730. Soul in animal form. (Cf. E721.1.2.4, E722.1.4, E734.2.) Bugiel RTP XVII 602; Tobler 19; England: Baughman; Icelandic: *MacCulloch Eddic 233; Montenegrin: Máchal 228; Siberian: Holmberg Siberian 473; N. A. Indian: Hultkrantz 266f., 496.


E731. Soul in form of mammal.


E731.2. Soul in form of cat. Tobler 42, 47, 56.

E731.3. Soul in form of mouse. Tobler 13ff.; *Fb "heks" I 581a, "hole" I 747a, "mus" II 631b; Sébillot RTP XX 189, 489; J. Grimm Kleinere Schriften VI 192ff.; Germanic: De la Saussaye 296, E. H. Meyer Germanische 64; Finnish: Holmberg Finno-Ugric 7f.; Indonesia: Kruyt 176f.

E731.4. Soul in form of weasel. Tobler 19; Herbert Catalogue of Romances III 209; Oesterley Gesta Romanorum No. 172; *E. H. Meyer Germanische 64.

E731.5. Soul in form of hare. Tobler 20.


E731.8. **Soul in form of bear.** Icelandic: *Boberg.*

E731.9. **Soul in form of wolf.** Icelandic: *Boberg.*

E731.10. **Soul in form of fox.** Icelandic: Boberg.

E731.11. **Soul in form of lion.** Icelandic: *Boberg.*

E731.12. **Soul in form of hog.** Icelandic: *Boberg.*

E731.13. **Soul in form of bull.** Icelandic: *Boberg.*

E731.14. **Soul in form of deer.** Icelandic: Boberg.

E732. **Soul in form of bird.** (Cf. G251.1.1.) **Weicker Der Seelenvogel in der alten Literatur und Kunst; *Dh III 482; *Fb "fugl" I 380b, "sjæl" III 214a; *Patch PMLA XXXIII 626 n. 88; De Gubernatis Die Thiere in der indogermanischen Mythologie (Leipzig, 1874) 469ff.; Meyer Germanische 64; *Krappe Balor 95ff., Romantic Review XV 94ff.; *Penzel VI 283; *BP II 394 (Type 707); Tobler 30f.; Wimberly 44; Kruyt 175f.; J. E. Harrison Prolegomena to the Study of Greek Religion 199ff.; Irish myth: *Cross, Beal XXI 322, O'Suilleabhain 99; Icelandic: *Boberg; Slavic: Máchal 229f.; Finnish: Holmberg Finno-Ugric 7f.; Siberian: Holmberg Siberian 398, 473; Egyptian: Müller 174; Jewish: *Neuman; Japanese: Ikeda; Marquesas: Handy 36; N. A. Indian: Hultkrantz 266f., 363; Africa (Basuto): Jacottet 60 No. 9.

E732.1. **Soul in form of dove.** (Cf. E423.3.1.) Type 756B; Andrejev FFC LXIX 154; Tobler 28f.; *Crane Miraculis 93 No. 27; Alphabet Nos. 204, 269; Meyer Germanische 63; *Loomis White Magic 66; Irish: *Cross, Beal XXI 317, 320, 332, O'Suilleabhain 45, 99, 53; Swiss: Jegerlehner Oberwallis 320 No. 35, 323 No. 133; Spanish Exempla: Keller; Jewish: *Neuman.

E732.2. **Soul in form of crow.** (Cf. B141.4.) Tobler 31; Fb "krage" II 285b.

E732.3. **Soul in form of hen.** Tobler 36; Fb "sjæl" III 214a.

E732.4. **Soul in form of magpie.** Tobler 34.

E732.5. **Soul in form of seagull.** Tobler 34; Fb "mege" II 655b.

E732.6. **Soul in form of eagle.** Icelandic: *Boberg.*

E732.7. **Soul in form of swan.** Icelandic: *Boberg.*

E732.8. **Soul in form of raven.** Danish: Kristensen Danske Sagn II (1893) 127—31, (1928) 91—95; Icelandic: Boberg.

E732.9. **Soul in form of hawk, or falcon seen in dream.** (Cf. E720.1.) Icelandic: Boberg.

E733. **Soul in form of reptile.**


E734.5. E734.5. Soul in form of cricket. Meyer Germanische 63.


E735. E735. Soul in form of fish. Dh. III 482.

E736. E736. Soul in form of amphibian.


E736.2. E736.2. Soul in form of toad. Tobler 25, 29; Meyer Germanische (1891) 64.


E740. E740. Other forms of the soul.


E741.1. E741.1. Soul in form of star. (Cf. V515.1.2.)

E741.1.1. E741.1.1. Shooting star signifies that someone is dying. One star for each person. At his death it falls. *BP III 235; *G. Bellucci Le stelle cadenti e le lore leggende (Perugia, 1895); *Handwb. d. Abergl. IX n. 770f.; Fb "lys" II 483a, "stjerne" III 577b.—Lithuanian: Balys Index No. 3906; Slavic: Máchal 273; India: Thompson-Balys.

E741.1.1.1. E741.1.1.1. New star for each birth. A star in the sky for each person. Fb "menneske" II 577b.


E741.1.2. E741.1.2. Shooting star signifies a birth. Stars are the dead. When they fall they are being reborn. At death they are replaced in the sky. *Hdwb. d. Abergl. IX N. 770f.; Siberian: Holmberg Siberian 395; N. A. Indian (Mandan): Alexander N. Am. 96.
E742. **Soul as light.** *Type 332; Fb "sjæl" III 214b, "lys" II 482a; BP I 377ff., *388; Icelandic: *Boberg; Irish: Plummer cxxxvii, Cross, Beal XXI 315, O'Suilleabhain 41; Breton: Sébillot Incidents s.v. "vie"; French Canadian: Barbeau JAFL XXIX 24; Spanish: Boggs FFC XC 82 No. 708A*; Jewish: Neuman; Eskimo (Greenland): Rasmussen III 48; N. A. Indian: *Hultkrantz 260ff.; Africa (Fang): Trilles 133.

E742.1. **Soul as taper (candle).** Swiss: Jegerlehner Oberwallis 313 No. 82.

E742.2. **Soul as will-o-the-wisp.** Appears as a ball or fire or a figure in a fiery garment.—Tobler 82—86 passim; Meyer Germanische 63; Fb "ild" II 11b; Swiss: Jegerlehner Oberwallis 313 No. 84; Lithuanian: Balys Ghosts; Slavic: Máchal 229ff.; North Carolina: Brown Collection I 677.

E742.3. **Souls of dead as Aurora Borealis.** Finnish: Holmberg Finno-Ugric 81; Estonian: Looits Grundzüge I 284ff.

E743. **Soul as shadow.** Tobler 89; Meyer Germanische 66; Fb "skygge" (1) III 347b, "sjæl" III 214b; Wundt Völkerpsychologie IV 125ff.; *Hdwb. d. Abergl. IX Nachträge 137; *Frazer Golden Bough III 77ff.; Finnish: Holmberg Finno-Ugric 6, 12; Jewish: Neuman; N. A. Indian: Hultkrantz 257ff, 302ff.

E743.1. **Soul as smoke.** Tobler 87; Fb "sjæl" III 214b.

E743.2. **Soul as reflection or image.** N. A. Indian: Hultkrantz 309—316.

E744. **Soul as weather phenomenon.**

E744.1. **Soul as mist (fog).** Fb "sjæl" III 214b.

E744.2. **Soul as cloud.** Tobler 87f.

E744.3. **Soul as whirlwind.** Tobler 89.

E745. **Soul as object.** (Cf. E765.) N. A. Indian: Hultkrantz 268; Eskimo (Kodiak): Golder JAFL XXII 11, (Greenland): Rasmussen 1 1136.

E745.1. **Soul as feather.** Tobler 51; Fb "sjæl" III 214b (shower of feathers).

E745.2. **Soul as needle.** Tobler 51.

E745.3. **Soul as straw.** Tobler 51.

E745.4. **Soul as flower.** BP II 394; Icelandic: Boberg.

E745.4.1. **Soul as lotus flower.** India: Thompson-Balys.

E745.5. **Soul as fruit.**

E745.5.1. **Souls as golden apples.** Later turn into birds and fly away. *Hdwb. d. März. I 91b s.v. "Apfel".

E745.5.2. **Soul as bulb.** Icelandic: Boberg.

E745.6. **Soul as ghi (clarified butter).** India: Thompson-Balys.


E748. E748. The soul as a guardian spirit. Hilda R. Ellis The Road to Hell, A Study of the Conception of the Dead in Old Norse Literature (Cambridge [Eng.], 1943) 127ff.; Icelandic: *Boberg.


E750.0.1. E750.0.1. Soul cannot enter heaven till body is buried. (Cf. E235.2.) Irish myth: *Cross.


E750.2. E750.2. Perilous path for soul to world of dead. (Cf. F151.1.) Siberian: Holmberg Siberian 484.

E750.2.1. E750.2.1. Dead person of good life goes over bridge to otherworld without fear. India: Thompson-Balys.

E750.2.2. E750.2.2. Perilous valley in (on way to) land of dead. Irish myth: Cross.

E750.2.3. E750.2.3. Branching tree as roadway for souls. Hawaii: Beckwith Myth 154.


E750.4. E750.4. Soul leaves possessions on road to final resting place. India: Thompson-Balys.


E751.0.1. E751.0.1. There are to be two resurrections. Irish myth: Cross.


E751.4. E751.4. Four (five) groups on Judgment Day. (Cf. A661.0.5.1.) Irish myth: *Cross.

E751.5. E751.5. Souls of sinners to spend seven years under waters of the sea before Doomsday. Irish myth: Cross.


E752.1.1. *Devil in disguise hunts souls.* (Cf. G303.7.1.3.) French Canadian: Barbeau JAFIL XXIX 13; Spanish: Boggs FFC XC 91 No. *773A.

E752.1.2. *Fiends play ball with a soul.* Alphabet No. 699.

E752.1.2.1. *Demons amuse themselves by plaguing souls in hell.* Irish myth: *Cross.


E752.2. *Soul carried off by demon (Devil).* Frazer Golden Bough III 60; *Fb "djævel" IV 99b.—Irish myth: *Cross; Spanish Exempla: Keller; Jewish: *Neuman; Eskimo (Greenland): Rink 464.

E752.3. *Raven carries off souls of damned.* Tobler 31; Fb "ravn" III 22a.

E752.4. *Lost soul in raven feathers.* Fb "ravn" III 22a.

E752.5. *Hell-hounds accompany soul to lower world.* Wimberly 120.


E752.10. *Precautions taken with corpse before burial to prevent evil spirits from getting, using body.* (Cf. E431.)

E752.10.1. *Corpse must be watched carefully before burial.* England: Baughman.

E752.10.2. *Light must be kept burning by corpse to keep evil spirits away.* England: Baughman.


E754.1.1. *Condemned soul saved by prayer.* Alphabet No. 592; Wells 171 (The Gast of Gy); Irish: *Cross, Beal XXI 331, O'Suilleabhain 98; Spanish: Boggs FFC...
E754.1.1.1. Demons powerless over souls commended to God before sleep. Jewish: bin Gorion I 238.

E754.1.2. Condemned soul saved by Virgin Mary. (Cf. V250.) Crane Miraculis 84 No. 5, 86 No. 10, 87 No. 12, 93 No. 27; Ward II 605 No. 11, *607 No. 16, 635 No. 36, 670 No. 3, 672 No. 7; Wells 167 (Vernon Miracles).

E754.1.3. Condemned soul saved by penance. (Cf. Q520.) Alphabet No. 697; Irish myth: Cross.


E754.1.5. Condemned soul released by God. Irish myth: Cross.


E754.1.7. Few grains of earth from river bed translates soul destined to an evil future to Paradise. India: Thompson-Balys.


E754.2. Saved soul goes to heaven. Fb "sjæl" III 213b; Wells 50, 175; Alphabet No. 316; Irish: *Cross, Beal XXI 307f., 322, O'Suilleabhain 24, 27, 99; Spanish Exempla: Keller.


E754.2.1. Souls carried to heaven by doves. Tobler 31; *Fb "himmerige" I 610b.

E754.2.2. Souls carried to heaven by angels. (Cf V232.2.) Hdwb. d. Märch. s.v. "Engel"; Irish myth: *Cross; Jewish: *Neuman.

E754.2.2.1. Angels of death fail to bring soul to heaven. India: Thompson-Balys.

E754.2.3. Dead and living go together to gate of heaven. Fb "død" I 228a.

E754.2.4. Dead children invited to eat at God's table. BP III 463.


E754.4. Soul of hermit who fasts to death for worldly fame would be damned but for past good deeds. Nouvelles de Sens No. 20.

E754.5. Souls carried to heaven in chariot of light. Jewish: *Neuman.

E754.6. Souls climb pillars of smoke and light on way to heaven. (Cf. E722.2.1.) Jewish: *Neuman.

E754.7. Souls of pious as angels. Jewish: *Neuman.
E755. Destination of the soul.


E755.0.2. E755.0.2. Angels separate souls going to heaven or hell. Jewish: Neuman.


E755.2. E755.2. Souls in hell (Hades). A. Graf Miti, leggende et superstizioni del medio evo I 241ff.; K. Kohler Heaven and Hell in Comparative Religion (New York, 1923); Fb "helvede" I 589; Pauli (ed. Bolte) Nos. 122, 281, 406; Alphabet No. 43; Irish: *Cross, Beal XXI 320, O'Suilleabhain 53; *Icelandic: Boberg; Jewish: *Neuman.


E755.2.2. E755.2.2. Souls in chains in hell. (Cf. A671.2.4.7, Q566.1.) Chinese: Werner

E755.2.3. E755.2.3. Lost soul to serve as porter in hell for seven years. Köhler-Bolte I 320; Wimberly 416, 426.


E755.2.4.1. E755.2.4.1. Hell fires kindled according to sins of sinners. Irish myth: Cross.

E755.2.5. E755.2.5. Icy hell. (Cf. A677, Q567f.) Alphabet No. 662.


E755.3.1. E755.3.1. Soul in purgatory sends letter bidding his son reward one who has prayed him from purgatory. Lithuanian: Balys Index No. *769.

E755.4. E755.4. Other destinations of souls.


E756. E756. Contest over souls. (Cf. E754.1.) Type 808**.


E756.2. E756.2. Soul won from devil in card game. Fb "spille" III 487b; Irish: Beal XXI 329, O'Suilleabhain 90; Spanish: Boggs FFC XC 52 No. 345.


E756.4.1. E756.4.1. Soul of gambler won by saint in dice game. Dice miraculously split to make higher score for saint.—Spanish Exempla: Keller.

E756.5. E756.5. Saved soul of woman assists her husband's soul in battle against demons. (Cf. E754.) Irish myth: Cross.


E758. E758. Rejoicing at arrival of rich man in heaven. Event so rare as to cause rejoicing. Poor man enters unnoticed.—Type 802; BP III 274; Fb "rig" III 55a; Hdbw. d. Märch. I 351a s.v. "Burli im Himmel".


E760. E760. Life Index. Object or animal has mystic connection with person. Changes in one correspond to changes in the other.—India: Thompson-Balys.
E761. Life token. (Cf. E760.) Object (animal, person) has mystic connection with the life of a person, so that changes in the life-token indicate changes in the person, usually disaster or death. *Type 303; **Polivka The Life Tokens in Folk-Tales, Custom, and Belief (Národopisny Vestník Ceskoslovenský XII [Prague, 1917]); *Chauvin V 87 No. 27 n. 1, V 295, VII 98 No. 375 n. 1; Penzer I 130, III 272 n. 1, X 210; Clouston Tales I 169ff.; Jacobs' list s.v. "Life index"; *BP I 545, II 392; *Hartland Legend of Perseus II 1—54; **Nelson The Life-Index, a Hindu Fiction Motif (Studies in Honor of Maurice Bloomfield) 211ff.—Irish myth: Cross; Breton: Sébillot Incidents s.v. "danger"; India: *Thompson-Balys; Oceanic (New Hebrides, Torres Straits, New Guinea, Indonesia): Dixon 133 n. 5; N. A. Indian: *Thompson Tales 317 n. 149, *Hultkrantz 338—340, (California): Gayton and Newman 69; S. A. Indian (Quiché): Alexander Lat. Am. 173; Africa (Kaffir): Theal 81, (Basuto): Jacottet 212, 218 Nos. 31, 32.

E761.1. Blood as life token.

E761.1.1. Life token: water turns to blood. (Cf. F961.3.1, V211.2.3.2.) Fb "vand" III 1000b.—England: Baughman; Irish myth: *Cross; India: Thompson-Balys.


E761.1.3. Life token: track fills with blood. *Type 303; Icelandic: Boberg.

E761.1.3.1. Life token: earth, water, or blood in footprint. Earth: dead by disease; water: drowned; blood: killed in battle. Icelandic: Boberg.


E761.1.5. Life token: blood boils. French: Cosquin Lorraine No. 5; Jewish: *Neuman.


E761.1.8. Life token: cloth becomes bloody. *Bolte Zs. f. Vksk. XX 70 n. 3.


E761.1.12. Life token: meal ground in mill is the color of blood. England:
Baughman.


E761.2.2. E761.2.2. *Life token: staff stuck in ground falls.* *Bolte Zs. f. Vksk. XX 70 n. 8; Africa (Basuto): Jacottet 220 No. 32.


E761.3.1.1. E761.3.1.1. *Life token: bananas ripen from bottom up.* Papua: Ker 61.

E761.3.2. E761.3.2. *Life token: fruit decays on tree.* India: Thompson-Balys.

E761.3.3. E761.3.3. *Life token: fruit falls from tree.* India: Thompson-Balys.

E761.3.4. E761.3.4. *Life token: trees prostrate themselves.* Jewish: Neuman.

E761.4. E761.4. *Life token: object darkens or rusts.*

E761.4.1. E761.4.1. *Life token: knife stuck in tree rusts (becomes bloody).* *Bolte Zs. f. Vksk. XX 70 n. 2; Fb "kniv" II 221a.

E761.4.2. E761.4.2. *Life token: picture burns black.* *Bolte Zs. f. Vksk. XX 70 n. 4.

E761.4.3. E761.4.3. *Life token: mirror becomes black (misty).* (Cf. D1163.) *Bolte Zs. f. Vksk. XX 70 n. 5; Armenian: Macler contes Arméniens 28; Japanese: Ikeda.


E761.5. **Life token: object breaks (bursts).** India: Thompson-Balys.

E761.5.1. E761.5.1. **Life token: pot breaks.** (Cf. D1171.1.) Africa (Basuto): Jacottet 188 No. 27.

E761.5.2. E761.5.2. **Life token: zither string breaks.** *Bolte Zs. f. Vksk. XX 70 n. 9.

E761.5.3. E761.5.3. **Life token: ring springs asunder.** *Bolte Zs. f. Vksk. XX 68f. n. 4; Fb "ring" III 60a.

E761.5.4. E761.5.4. **Life token: cup springs asunder.** (Cf. D1171.6.) *Bolte Zs. f. Vksk. XX 70 n. 7.

E761.5.5. E761.5.5. **Life token: stone breaks.** (Cf. E711.7.) Irish myth: *Cross.

E761.5.5.1. E761.5.5.1. **Life token: stones prostrate themselves.** Jewish: Neuman.

E761.5.6. E761.5.6. **Life token: sheaves prostrate themselves.** Jewish: Neuman.

E761.6. **Life token: troubled liquid.** (Cf. D1242.)

E761.6.1. E761.6.1. **Life token: troubled water.** *Bolte Zs. f. Vksk. XX 70 n. 1; Italian: Basile Pentamerone No. 9; India: Thompson-Balys.

E761.6.2. E761.6.2. **Life token: milk becomes red.** *Bolte Zs. f. Vksk. XX 70 n. 1; England: Baughman; India: Thompson-Balys.

E761.6.3. E761.6.3. **Life token: boiling liquid.** *Jamaica: Beckwith MAFLS XVII 270 No. 82.

E761.6.4. E761.6.4. **Life token: beer foams.** (Cf. D1045.) *Bolte Zs. f. Vksk. XX 69 n. 5.

E761.6.5. E761.6.5. **Life token: wine turns to vinegar.** Gaster Exempla 219 No. 156 (155.)


E761.7. **Life token: miscellaneous.**

E761.7.1. E761.7.1. **Life token: ring presses finger.** (Cf. D1076.) *Bolte Zs. f. Vksk. XX 70 n. 6.

E761.7.2. E761.7.2. **Life token: spring goes dry.** (Cf. D927.) *Bolte Zs. f. Vksk. XX 70 n. 10.

E761.7.3. E761.7.3. **Life token: leaves full from tree.** (Cf. D955.) Africa (Ekoí): Talbot 185.

E761.7.4. E761.7.4. **Life token: light goes out.** (Cf. E765.1.) *Bolte Zs. f. Vksk. XX 70 n. 11; Gaster Thespis 275ff.

E761.7.5. E761.7.5. **Life token: dogs pulling on leash.** Cape Verde Islands: Parsons MAFLS XV (1) 123.
E761.7.6. Life token: bird sent each day to tell of hero's condition; when owl comes it will be to announce death. Carib: Alexander Lat. Am. 265.


E761.7.10. Life token: armor rattles at home when owner is killed away from home. England: Baughman.


E761.7.13. Life token: paddy productive or unproductive. India: Thompson-Balys.


E761.7.15. Life token: direction dagger points determines if ogress has been killed. India: Thompson-Balys.

E765. Life dependent on external object or event. Person's life is mystically connected with something else and comes to an end when that thing is destroyed. India: Thompson-Balys.

E765.1. Life bound up with light (flame). Breton: Sébillot Incidents s.v. "vie"; Fb "lys" II 483ab; Gaster Thespis 275f.; Icelandic: *Boberg.

E765.1.1. Life bound up with candle. When the candle goes out, person dies.—*Krappe in Penzer Ocean of Story VIII 107; Anderson Die Meleagrossage bei den Letten (Philologus N. F. XXXIII [1923]); Icelandic: De la Saussaye 315, *Boberg; Spanish: Boggs FFC XC 82 No. 708*A.

E765.1.2. Life bound up with burning brand (torch). Hartland Science 205 (Olger the Dane); Greek: *Frazer Apollodorus I 65 n. 5 (Meleager).

E765.1.3. Life-lights in lower world. Each light mystically connected with the life of a person. When light is extinguished, person dies. *Type 332; BP I 377ff., *388.

E765.2. Life bound up with that of animal. Person to live as long as animal lives. *Krappe in Penzer Ocean of Story VIII 107; Irish myth: *Cross (Diarmaid); Italian: Basile Pentamerone IV No. 5; India: *Thompson-Balys; N. A. Indian: Hultkrantz 364—374.


E765.3.0.1. Life bound up with magic object. When magic object is lost,
person dies. Irish myth: *Cross.

E765.3.1. E765.3.1. *Person to live as long as church stands.* Fb "kirke" II 126a, "leve" II 401b.

E765.3.2. E765.3.2. *Life bound up with calabash.* As calabash grows, so does girl. Africa (Hottentot): Bleek 55 No. 24.

E765.3.3. E765.3.3. *Life bound up with tree.* India: Thompson-Balys.

E765.3.4. E765.3.4. *Girl lives until her cowslip is pulled.* England: Baughman.

E765.3.5. E765.3.5. *Man's magic contains his life essence.* Hawaii: Beckwith Myth 541.

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E765.4.1. E765.4.1. *Father will die when daughter marries.* (Cf. E765.4.3.) Irish myth: Cross; Welsh: MacCulloch Celtic 187.

E765.4.2. E765.4.2. *Mother will die when daughter is wooed.* Irish myth: Cross.

E765.4.3. E765.4.3. *Father will die when daughter bears son.* (Cf. E765.4.1.) Irish myth: *Cross.

E765.4.3.1. E765.4.3.1. *Father (and mother) will die on same day as daughter.* Irish myth: Cross.

E765.4.4. E765.4.4. *Person will die year he marries.* Irish myth: *Cross.

E765.4.5. E765.4.5. *Person will die when he drinks from horn.* (Cf. D1793.) Irish myth: Cross.

E765.4.6. E765.4.6. *Snake can die only if it gives away hoarded treasure.* India: Thompson-Balys.

E765.4.7. E765.4.7. *Man dies when tortoise shell is dug up.* Tonga: Gifford 52.

E765.5. E765.5. *One person's life dependent on another's.* Penzer I 131.

E766. E766. *Object dies or stops when owner dies.*


E767.1. E767.1. *Ash pole appears at doorway several times on day owner's daughter dies.* (It is used for coffin rests. The pole has previously mysteriously escaped being used for other purposes.)—Canada: Baughman.

E770. **Vital objects.** Objects that have life in them. (Cf. D1620, D1640.)

E771. **Ring with life in it.** Breton: Sébillot Incidents s.v. "animisme".

E772. **Sickle with life in it.** Breton: Sébillot Incidents s.v. "animisme".

E780. **Vital bodily members.** They possess life independent of the rest of the body. (Cf. F1096.) India: Thompson-Balys; N. A. Indian: *Thompson Tales 346 n. 246b.


E780.2. **Animal bodily members transferred to person or other animal retains animal powers and habits.** (Cf. E781, E782.) Type 660; Haiti: Parsons MAFLS XVII (1) 59—62.


E781.1. **Substituted eyes.** Lost eyes are replaced by those of another person or animal. (Cf. F512.1.4.) *Type 660; BP II 552; Irish myth: Cross; Japanese: Ikeda; N. A. Indian: *Thompson Tales 299 n. 94.

E781.1.1. **Prince regains his eyesight after theft of eyes from water maidens.** India: Thompson-Balys.

E781.2. **Eyes bought back and replaced.** *Type 533; *BP II 278 n. 1; *Köhler-Bolte I 463; Spanish: Boggs FFC XC 83 No. 711A*; Missouri French: Carrière.

E781.3. **Eyes borrowed by animal.** Later returned.—Africa (Kaffir): Theal 166.

E782. **Limbs successfully replaced.** Africa (Basuto): Jacottet 248 No. 36.

E782.0.1. **Substituted limbs.** Man borrows various limbs and successfully uses them. Africa (Yoruba): Ellis 267 No. 4.

E782.1. **Hands restored.** *Type 706; *BP I 1295; Fb "hend" I 765b; Irish myth: Cross; Spanish Exempla: Keller, Nouvelles de Sens No. 12; Italian: Basile Pentamerone III No. 2; India: Thompson-Balys; Japanese: Ikeda.

E782.1.1. **Substituted hand.** Man exchanges his hand for that of another. *Type 660; BP II 552.

E782.2. **Substituted ribs (chariot ribs).** Irish myth: Cross.

E782.3. **Arms restored.** Irish myth: *Cross; Breton: Sébillot Incidents s.v. "bras".

E782.3.1. **Substituted arm.** Injured arm replaced by another. (Cf. A128.4.1.) Irish myth: Cross.
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E783.2.1. E783.2.1. Origin of Pegasus from neck of slain Medusa. Greek: Fox 34.


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E790. **E790. The soul—miscellaneous.**


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FOLK-LITERATURE
A Classification of Narrative Elements in
Folktales, Ballads, Myths, Fables, Mediaeval Romances,
Exempla, Fabliaux, Jest-Books, and
Local Legends

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F-H
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F54.2. F54.2. Plant grows to sky. (Jack and the Beanstalk). *Types 328A, 555, 852; BP I 147, *II 511; *MacCulloch Childhood 432ff.; Köhler-Bolte I 102; *Fb "træ" III 867b; Fischer Zs. f. Ethnographie LXIV 236.—Breton: Sébillot Incidents s.v. "fève"; Lithuanian: Balys Index No. *1416A; England, U.S., Australia: Baughman (Type 328A); Chinese: Graham; Philippine: Fansler MAFLS XII 286; Jamaica: *Beckwith MAFLS XVII 283 No. 114.

F55. F55. Mountain reaches to sky. *Holmberg Baum 39f., 42f.; *Patch PMLA XXXIII 617 n. 56; MacCulloch Childhood 437; Wimberly 405.—German: *Siuts
Jenseitsmotive 57; Egyptian: Müll 176; Maori: Clark 158; S. A. Indian (Mundurucu): Alexander Lat. Am. 308, (Ackawoi): *ibid. 270; Africa (Ekoi): Talbot 184.


F55.2. F55.2. Rocks piled up to sky. India: Thompson-Balys.


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F56.3. F56.3. Sky-window at horizon. Tonga: Gifford 149; Eskimo (Greenland): Rink 467.


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F61.2.1. Ascent to sky by sticking to magic feather. N. A. Indian: *Thompson Tales 311 n. 118a (a large proportion of the references given).

F61.2.1.1. Descent from upper world on magic feather (like ladder). Africa (Shangani): Bourhill and Drake 43ff. No. 5.

F61.2.2. Ascent to sky on eagle-down rope. N. A. Indian (California): Gayton and Newman 66.

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F63.3. Mortal taken to heaven by sun. Melanesia (Ysabel): Codrington 357.

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F64. Journey to upper world by keeping thoughts continually on heaven. N. A. Indian (Thompson River): Teit MAFLS XI 56 No. 34.


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Siberian 441.


F67. **F67. White sheep carries to upper world, black to lower.** *Cosquin Contes indiens 486ff.*


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**F80—F109. THE LOWER WORLD**


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F81. **F81. Descent to lower world of dead (Hell, Hades).** Andrejev FFC LXIX 71f., *231n.; *MacCulloch Encyc. Rel. Ethics IV 648ff.; Oertel Studien zur vgl. Literaturgeschichte VIII 123; Aarne FFC XXIII 115ff., 129ff.; BP III 465; Köhler-Bolte I 133; Zemmrich Internationales Archiv für Ethnographie IV 217; Hull FL XVIII 121; *Fb "helvede" I 589a, "gjedebuk" I 440b, "Cyprianus" I 166b.—Irish: *Cross, Beal XXI 320, 324, O'Suilleabhain 53, 63; Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "visite", "enfer"; Swiss: Jegerlehner Oberwallis 299 No. 17, 313 No. 79; Finnish: Kalevala rune 16; Greek: Roscher Lexikon I 22 s.v. "Archilleus", Fox 105, 137, 145, Frazer Apollodorus I 234 nn. 1, 2, 332 n. 2; Jewish: *Neuman; India: *Thompson-

F81.1.1. F81.1.1. **Wife goes to land of dead to procure dead husband's heart.** India: Thompson-Balys.

F81.1.2. F81.1.2. **Journey to land of dead to visit deceased.** Chinese: Eberhard FFC CXX 199ff.

F81.2. F81.2. **Journey to hell to recover devil's contract.** Type 756B; *Andrejev FFC LXIX 71ff.

F81.3. F81.3. **Journey to hell to circumcize child.** Jewish: bin Gorion Born Judas VI 63ff., 308.

F81.4. F81.4. **Journey to hell to retrieve soul of mother.** Irish myth: Cross.

F81.5. F81.5. **Journey to lower world to get treasures.** Icelandic: Herrmann Saxo II 583ff.

F81.6. F81.6. **Souls redeemed from hell in shape of sheep.** Lithuanian: Balys Index No. *730.

F83. F83. **Hell of women in south of otherworld.** India: Thompson-Balys.

F85. F85. **Ishtar unveiled.** Goddess going to lower world passes through seven gates, at each of which she is divested of a garment till she is entirely unclothed. Babylonian: Spence 130.

F87. F87. **Journey to otherworld to secure bride.** Africa (Cameroon): Rosenhuber 41ff.

F90. F90. **Access to lower world.** **Hilda R. Ellis, The Road to Hell (London, 1943) 170ff.

F91. F91. **Door (gate) entrance to lower world.** Irish: O'Suilleabhain 33, 58, Beal XXI 311, 323; Gaster Oldest Stories 152; Jewish: *Neuman; New Zealand: Dixon 73; Africa: Werner African 184.
F91. Slamming door on exit from mountain otherworld. It (almost) injures the hero because he has failed to bring back the talisman which opened the mountain.
*Krappe Balor 108ff.; Gaster Oldest Stories 46.

F92. Pit entrance to lower world. Entrance through pit, hole, spring, or cavern.
*Type 301; *BP II 300ff.; Penzer VI 108f.; *Siuts Jenseitsmotive 50; *Roberts 140.—Irish myth: Cross (F158), Beal XXI 311, 324, 329, O'Suilleabhain 33, 91; Icelandic: Herrmann Saxo II 103, MacCulloch Eddic 320; Breton: Sébillot Incidents s.v. "puits"; French Canadian: Barbeau JAFL XXIX 25; Greek: Fox 88, 143; Gaster Thespis 183ff.; Jewish: *Neuman; India: *Thompson-Balys; Korean: Zong in-Sob 167; Marquesas: Handy 110; Maori: Clark 100; Eskimo (Labrador): Hawkes GSCan XV 153; S. A. Indian (Tereno): Métraux BBAE CXLIII (1) 367; Africa: Werner African 175, 184, 195.

F92.1. Visit to lower world through hole made by lifting clumps of grass. Type 425, 480; *Roberts 140; Tegethoff 15.—Greek: Fox 227 (Proserpine); Oceanic (New Zealand, Samoa, Nieue Island): Dixon 47f.

F92.2. Person swallowed up by earth and taken to lower world. India: Thompson-Balys.

F92.2.1. Girl gathering flowers swallowed up by earth and taken to lower world. Greek: Fox 227 (Proserpine); Oceanic (Mangaia [Cook Group]): Dixon 74.


F92.4. Entrance to lower world through mountain. Patch PMLA XXXIII 614 n. 48.—Irish myth: Cross; Babylonian: Gilgamesh-Epos IX; Chinese: Graham.

F92.5. Entrance to lower world by making hole in ground. India: *Thompson-Balys.


F93.0.1. Boat to lower world. Irish myth: Cross; Icelandic: Boberg.

F93.0.1.1. Ferryman to lower world. Feilberg Sjælretro 65ff.; Frobenius Erlebte Erdeite VI 278f.—Icelandic: Boberg; Greek: Fox 142.

F93.0.2. Under-water entrance to lower world. *Siuts 54.

F93.0.2.1. Well entrance to lower world. Type 480; *Roberts 140.

F93.1. Dead place net across river to prevent living man from returning to earth. (Cf. F105.) Finnish: Kalevala rune 16.

F93.2. Lake entrance to lower world. Africa: Werner African 186.

F94. Stair to lower world. *Siuts 54.


F95.0. Path to world of dead. India: Thompson-Balys.


F95.2. Broad path to hell. Kachin: Scott Indo-Chinese 265.

F95.3. Perilous path to hell. Icelandic: Boberg.

F95.4. Path to underworld marked by knots tied in grass by spirits. Maori: Clark 48.

F95.5. Tree as roadway to underworld. Hawaii: Beckwith Myth 156.

F96. Rope to lower world. *Type 301; *BP II 300ff. —India: Thompson-Balys; Hawaii: Beckwith Myth 147.

F98. Descent to lower world on animal.

F98.1. Trip to lower world on tiger. India: Thompson-Balys.

F100. Visit to lower world—miscellaneous motifs.


F101.1. Return from lower world up steep slope. New Zealand: Dixon 73.

F101.2. Return from lower world by being slung by bent tree. New Zealand: Dixon 78.

F101.3. Return from lower world on eagle. *Type 301; *BP II 300; Penzer VI 122 n. 2. See references under B322.1, nearly all of which refer to escape from lower world. Indonesia: De Vries Volksverhalen I 161ff. No. 35.

F101.3.1. Return from lower world on vulture. India: Thompson-Balys.


F101.6. Ascent from lower world on animal. (Cf. F98.).


F101.6.2. Escape from lower world on horse of lightning. India: Thompson-Balys.


F102. Accidental arrival in lower world.

F102.1. Hero shoots monster (or animal) and follows it into lower world. *Type 301; *Krappe Balor 100 nn. 22, 23; *De Vries Nederlandsche Tijdschrift voor Volkskunde (1924) 97—123.—Indonesia: De Vries's list No. 163, Dixon 213 n. 12; Africa (Eko): Talbot 99.

F102.2. Sound of drum followed into ghost town. Africa (Eko): Talbot 7, 34.

F102.3. Rescued princess leaves her necklace behind in flight; hero returns for it and is left in underworld. India: Thompson-Balys.


F105. Dead oppose return of living from land of the dead. (Cf. F93.1.1.)

Icelandic: Herrmann Saxo II 596—97, 602, MacCulloch Eddic 321, Boberg; Finnish: Kalevala rune 16.

F106. Youths grind in mill of underworldlings. Fb "male".


F108.2. People of lower world come out in the evenings to drink and dance. India: Thompson-Balys.

F109. Visit to lower world—additional motifs.


F110—F199. MISCELLANEOUS OTHERWORLDS


F111. F111. Journey to earthly paradise. Land of happiness. (Cf. F132.1.) **Nutt in Meyer Voyage of Bran I 105ff.; Patch *Other World 381 s.v. "paradise"; *Graf La leggenda del paradiso terrestre (Torino, 1878); *BP IV 269 n. 1; Gaster Oldest Stories 48; Norlind Skattsägner 88ff.; Hartland Science 194, 199, 202; *Loomis White Magic

F111.0.1. F111.0.1. Four earthly paradises. Irish myth: *Cross.

F111.0.2. F111.0.2. Swineherd finds terrestrial paradise while looking for lost sow. England, U.S.: *Baughman.


F111.2.1. F111.2.1. Island of Tir Tairngire (Land of Promise) cannot be reached in boat made of "dead soft skins of animals." Irish myth: Cross.

F111.3. F111.3. Voyage to Land of Lotus Eaters. Greek: Frazer Apollodorus II 280 n. 2.

F111.4. F111.4. Paradise of the Blessed, a subterranean world. India: Thompson-Balys.

F111.5. F111.5. Land where all creatures are friendly to one another. India: Thompson-Balys.

F111.6. F111.6. Voyage to land without evil. S. A. Indian (Guaraní): Métraux BBAE CXLIII (3) 94.


F112.0.1. F112.0.1. Fairyland (Ireland) inhabited (settled) by women only. Irish myth: *Cross.

F112.0.1.1. F112.0.1.1. Journey to island inhabited by only one (beautiful) woman. Irish myth: *Cross.

F112.0.2. F112.0.2. Separation of sexes in otherworld. Irish myth: Cross.


F112.2. F112.2. City of women. (Cf. F566.2.) Jewish: *Neuman.


F122. F122. *Journey to land of giants.* Irish myth: Cross (F129.10); Scottish: Campbell-McKay No. 17; India: Thompson-Balys.

F123. F123. *Journey to land of little men (pygmies).* Irish myth: Cross; Scottish: Campbell-McKay No. 17.


F125. F125. *Journey to otherworld where people are made whole (cured).* Jewish: *Neuman; American Indian: Thompson Tales 349 n. 256; Africa: Werner African 204.


F127.1. F127.1. *Journey to serpent kingdom.*


F129.2. F129.2. *Voyage to Land of Mossynoikoi.* (People of topsy-turvy morals.) Greek: Fox 111.

F129.3. F129.3. *Voyage to the Land of the Cimmerians.* People who dwell amid clouds of gloom and never see sun. Greek: Fox 145.

F129.4. F129.4. *Journey to otherworld island.* (Cf. F111.1, F112.1, F134.)

F129.4.1. F129.4.1. *Journey to Isle of Tears.* Irish myth: Cross.

F129.4.2. F129.4.2. *Voyage to Isle of Truth.* People cannot lie. Irish myth: *Cross.
F129.4.3. Voyage to Isle of Shape. Visitors become beautiful. Irish myth: Cross.


F129.5.1. Hero takes a mare to ride to land of no return: mare has just foaled and brings him back in her anxiety over her foal. India: Thompson-Balys.

F129.6. Land where everyone is wise, from the raja on his throne to the beggar in the bazaar. India: Thompson-Balys.


F130. Location of otherworld. *Wimberly 121ff.—Irish myth: *Cross.

F130.1. Land of India (Greece) as otherworld. Irish myth: *Cross.

F130.2. Spain as otherworld. Irish myth: *Cross.

F130.3. Ancient Ireland as location of otherworld. Irish myth: *Cross.

F131. Otherworld in hollow mountain. *Patch PMLA XXXIII 612f., Other World *381 s.v. "Mountain"; Wimberly 130.—Irish myth: *Cross; German: Grimm No. 127; Lithuanian: Balys Index No. 3594.


F132.0.1. Otherworld visible from high mountain. Patch PMLA XXXIII 615.


F132.1.1. Earthly paradise in air over mountain. Tahiti: Beckwith Myth 76.


F133. Submarine otherworld. Patch PMLA XXXIII 627 n. 92, Other World *380 s.v. "Land-beneath-the-waves"; Wimberly 134; Ward II 525; Chauvin V 151 No. 73; Penzer VI 280; Smith Dragon 109.—Irish myth: *Cross; Scotch: Campbell Tales III

F133.1. Marine counterpart to land. All that exists on earth has its parallel in the sea. *Chauvin VII 54 No. 241 B n. 1.—Irish myth: *Cross; North Carolina: Brown Collection I 636.

F133.2. Empty under-water house. N. A. Indian (California): Gayton and Newman 81.

F133.3. Submarine monastery. (Cf. F725.6.) Irish myth: *Cross.

F133.4. Otherworld at bottom of pond. German: Grimm No. 181.

F133.5. Otherworld at bottom of well. *Type 480.


F134.1. Hebrides, Isle of Man (Falga) as otherworld. Irish myth: *Cross.


F134.3. Otherworld island divided into four parts. Irish myth: Cross.

F134.4. Divine swans are on an inaccessible island in middle of seven seas. India: Thompson-Balys.


F140. Bounds of the otherworld. *Siuts 44.

F141. Water barrier to otherworld. Wimberly 110.—Irish myth: *Cross; India: Thompson-Balys.
Otherworld beyond water confused with otherworld under water. Irish myth: *Cross.

Otherworld beyond water confused with otherworld under hill. Irish myth: *Cross.

River as barrier to otherworld. (Cf. F162.2.) Icelandic: *Boberg; India: Thompson-Balys.

Perilous river as barrier to otherworld. (Cf. F767.1.) Patch PMLA XXXIII 630, 638ff.; Alphabet No. 603.—Irish myth: *Cross; Jewish: Neuman; Eskimo (Greenland): Rasmussen I 78, III 165; N. A. Indian: Thompson Tales 140; Africa (Yoruba): Ellis 245 No. 1.

River that cannot be crossed by mortals. Hindu: Penzer II 15.


River of fire as barrier to otherworld. (Cf. A671.2.2.3.) Patch PMLA XXXIII 638f.; Krappe Archiv für das Studium der neueren Sprachen (1937) 172ff.; Irish myth: *Cross; India: Thompson-Balys.

Wood at borders of otherworld. *Siuts 30ff.; MLN XXXIV 321; Irish: *Cross; Icelandic: *Boberg; Africa (Yoruba): Ellis 245 No. 1.

Plain (field) at borders of otherworld. *Siuts 36ff.

Forked glen full of toads, lions on way to otherworld. Irish myth: Cross.


Glass mountain at borders of otherworld. Mountain is extremely slippery. *Siuts 43; Patch PMLA XXXIII 610 n. 30, Other World 381 s.v. "mountain."

Houses at border of otherworld. (Cf. F163.3.) *Siuts 44ff.

Tenantless houses at border of otherworld. *Siuts 44f.

Hermit's hut at border of otherworld. *Siuts 45.

Witch's house at border of otherworld. *Siuts 45.
F147.4. *Inn at border of otherworld.* *Siuts 46.


F148.5. *Otherworld surrounded by seven walls and locks of iron and doors of iron.* Irish myth: *Cross.

F149. *Bounds of the otherworld—miscellaneous.*

F149.1. *Stone barrier to otherworld.* (Cf. F150.3.2.) Eskimo (Greenland): Rasmussen I 95, III 165, Rink 461.

F150. **Access to otherworld.** Irish myth: Cross.


F150.2. *Entrance to other world guarded by monsters (or animals).* Irish myth: *Cross; India: Thompson-Balys; Babylonian: Spence 171; Jewish: *Neuman; Eskimo (Greenland): Holm 47, 74, 80, Rasmussen I 81.

F150.2.1. *Entrance to otherworld guarded by giant (champion).* Irish myth: *Cross.

F150.2.2. *Entrance to otherworld guarded by spirits.* Jewish: Neuman; Maori: Clark 37.

F150.2.3. *Entrance to otherworld guarded by north and south winds.* Tonga: Gifford 171.

F150.3. *Challenge at entrance of otherworld.* The adventurer challenges or is challenged. Irish myth: *Cross.

F150.3.1. *Shield hung on pole in front of otherworld palace as signal that adventurer must fight with owner.* Irish myth: Cross.

F150.3.2. *Standing stone surrounded by withe as challenge at entrance of otherworld.* (Cf. F149.1.) Irish myth: *Cross.

F151. **Road to otherworld.** Sius 29f.—Irish myth: Cross.

F151.0.1. *Hospitable host entertains (guides, advises) adventurer on way to otherworld.* Irish myth: *Cross.

F151.1. *Perilous path to otherworld.* Patch Other World 382 s.v. "path"; Irish


F151.1.2. F151.1.2. Perilous glen on way to otherworld. Irish myth: *Cross.

F151.1.3. F151.1.3. Perilous forest on way to otherworld. Irish myth: *Cross.


F151.1.5. F151.1.5. Place in underworld beyond which hero cannot pass without being tattooed. Maori: Clark 136.

F151.1.6. F151.1.6. Path to otherworld over sharp rocks. Eskimo (Greenland): Rasmussen III 186, Rink 326.


F152.0.1. F152.0.1. Bridge to otherworld guarded by animals. Patch PMLA XXXIII 635ff.; Irish myth: *Cross.

F152.1. F152.1. Materials of bridge to otherworld.

F152.1.1. F152.1.1. Rainbow bridge to otherworld. Fb "regnbue" III 32a; RTP VI 361, X 596; Méusine II 16; Icelandic: MacCulloch Eddic 329; Celebes: Dixon 156; Hawaii, Indonesia: ibid. 67, Hawaii: Beckwith Myth 38, 321; N. A. Indian: *Thompson Tales 333 n. 204a.

F152.1.2. F152.1.2. Bridge of sunbeams to otherworld. (Cf. F154.) Wimberly 114; Patch Other World 248, 254.

F152.1.3. F152.1.3. Golden bridge to otherworld. Patch PMLA XXXIII 639 n. 130, Other World 374 s.v. "bridge."

F152.1.4. F152.1.4. Glass bridge to otherworld. Patch PMLA XXXIII 636 n. 118, Other World 125f.; Irish myth: *Cross.

F152.1.5. F152.1.5. Rope bridge to otherworld. Patch PMLA XXXIII 636 n. 118.—Irish myth: *Cross.

F152.1.6. F152.1.6. Sword bridge to otherworld. Hibbard Romanic Review IX (1913) 166; Patch PMLA XXXIII 635ff., Other World 374 s.v. "bridge"; Irish myth: *Cross; Welsh: MacCulloch Celtic 197.
F152.1.6.1. Bridge to otherworld covered with knives. BP III 43; Von Hegelein Zs. f. Vksk. XI 150 n. 2.

F152.1.7. Bridge of thread on way to world of dead. India: Thompson-Balys.


F152.2. Slamming drawbridge to otherworld. Slams as hero leaves and (almost) injures him. He has failed to do the one compulsory thing. (Percival.) *Krappe Balor 106ff.; Patch Otherworld 204f., 319 n. 64.


F154. Path to sun on sun's rays (eyelashes). (Cf. F152.1.2.) N. A. Indian (Bella Coola): Boas JE I 83.


F156.1. Door to otherworld island sounds sleep-bringing music. Irish myth: Cross.

F156.2. Door to otherworld island in supporting pedestal. Irish myth: *Cross.

F156.3. Perilous revolving wheel at entrance to otherworld. Irish myth: *Cross.

F156.4. Slamming (falling) door to otherworld. Irish myth: *Cross.

F156.5. Eleven portals to otherworld. Buddhist myth: Malalasekera I 46.


F158. Pit entrance to otherworld. (Cf. F92.) Irish myth: *Cross; Jewish: *Neuman.

F159. Other means to reach the otherworld.


F159.2. Journey to otherworld on horseback. Irish myth: *Cross.

F159.3. Wheel (apple) to be followed to otherworld. Irish myth: *Cross.

F160. **Nature of the otherworld.** Wimberly 139ff.—Irish myth: *Cross, Beal XXI 329; Jewish: Neuman.

F160.0. **Otherworld overseas confused with otherworld underground.** Irish myth: Cross.

F160.0.1. **Otherworld overseas confused with otherworld under water.** Irish myth: Cross.

F160.0.2. **Fairy otherworld confused with land of the dead.** (Cf. A671.0.4.) Irish myth: *Cross.

F160.0.3. **Pagan otherworld identified with Christian paradise (heaven).** (Cf. A694.1.) Irish myth: *Cross.

F160.1. **Otherworld as great plain.** (Cf. A663.) Irish myth: *Cross.

F160.2. **Otherworld as valley.** Irish myth: Cross.

F161. **Otherworld as valley.**

F161.1. **Perpetual summer in otherworld.** No storms. Patch PMLA XXXIII 606; Irish myth: *Cross.

F161.1.1. **Summer in otherworld when it is winter in world of mortals.** Irish myth: *Cross.

F162. **Landscape of otherworld.** Irish myth: *Cross.

F162.0.1. **Objects of crystal in otherworld.** *Patch PMLA XXXIII 606 n. 11, 610 n. 30, Other World 375 s.v. "crystal".—Irish myth: *Cross.

F162.0.1.1. **Island of glass in otherworld.** Irish myth: *Cross.

F162.0.1.2. **(Luminous) precious stones in otherworld (dwelling).** (Cf. A661.0.7.) Irish myth: *Cross.

F162.1. **Garden in otherworld.** Patch Other World 377 s.v. "garden"; *Siuts 68ff.—Irish myth: *Cross; Icelandic: Boberg.

F162.1.1. **Everblooming garden in otherworld.** *Wimberly 148; Irish myth: *Cross.

F162.1.2. **Contrasting qualities found in otherworld garden.**

F162.1.2.1. **Sweet and bitter fountain in otherworld garden.** Patch PMLA XXXIII 620 n. 65, Other World 266; Irish myth: *Cross.

F162.1.2.2. **Cool and boiling fountain in otherworld garden.** (Cf. F162.8.) Patch PMLA XXXIII 620 n. 65, Other World 133, 144, 177.

F162.1.2.3. **Objects on one side of palisade in otherworld garden black, on other white.** Patch PMLA XXXIII 620 n. 65.—Irish myth: *Cross.

F162.1.2.4. **Tree half green and half in flame in otherworld garden.** Patch
**PMLA XXXIII 620 n. 65.**

F162.1.2.5. F162.1.2.5. *Island in otherworld garden inhabited half by dead and half by living.* Patch PMLA XXXIII 620 n. 65.


F162.1.3.1. F162.1.3.1. *All-yielding tree in otherworld.* India: Thompson-Balys.


F162.2.2. F162.2.2. *Rivers of wine in otherworld.* Wimberly 159; Irish myth: *Cross;* Jewish: *Neuman.

F162.2.3. F162.2.3. *Rivers of honey in otherworld.* Wimberly 159; Gaster Thespis 200ff., Oldest Stories 233; Africa (Hausa): Werner African 141 (milk and honey).

F162.2.4. F162.2.4. *Rivers of mead in otherworld.* Wimberly 159.

F162.2.5. F162.2.5. *Rivers of balsam and attar in otherworld.* *Patch PMLA XXXIII 621 n. 70,* Irish: Beal XXI 319, O'Suilleabhain 52; Jewish: *Neuman.


F162.2.7. F162.2.7. *Thirteen rivers of balm in otherworld.* Gaster Exempla 219 No. 154 (153).


F162.2.11. F162.2.11. *Perilous river in otherworld.* Buddhist myth: Malalasekera II 918.


F162.3. F162.3. *Tree in otherworld.* (Cf. F162.1.2.4, F162.1.2.5, F162.1.3.) Patch PMLA XXXIII 624, Other World 384 *s.v. "tree";* Irish myth: *Cross;* Icelandic: Boberg; Jewish: *Neuman;* Hawaii: Beckwith Myth 286; Tonga: Gifford 149.
Marvelous tree grown from otherworld fruit. Irish myth: Cross.


Wishing-tree in otherworld. Penzer I 8 n., 144.


Magic apples (trees) under the sea. Irish myth: Cross.

Tree of knowledge of good and evil in otherworld. Jewish: *Neuman.

Tree with golden top in otherworld. Philippine (Tinguian): Cole 33.

Sea of glass in otherworld. Patch PMLA XXXIII 610 n. 30.—Irish myth: *Cross.


Wells in otherworld. Patch Other World 386 s.v. "well".

Well (of wine) in otherworld. Irish myth: *Cross.

Head in otherworld well emits stream of water from mouth. Irish myth: Cross.

Well containing "salmon of knowledge" in otherworld. Irish myth: *Cross.

Lake of fire in otherworld. Irish myth: Cross.

Lake with water of life in otherworld. Hawaii: Beckwith Myth 492; Maori: Clark 182.

Rainbow of honey appears regularly in otherworld. Irish myth: Cross.

Magic fountain in otherworld. (Cf. F162.1.2.2.) Irish myth: *Cross.

Fountain of any temperature desired in otherworld. Irish myth: *Cross.

Fountains in otherworld—one or more streams flow into each, one or more out. Irish myth: Cross.

Mountains in otherworld. Jewish: Neuman; Buddhist myth: Malalasekera I 19; Marquesas: Handy 119.


Castle in otherworld. Patch Other World 375 s.v. "castle"; Siuts 58ff.; Dickson 94 n. 76; Irish myth: *Cross.

Revolving castle in otherworld. Patch PMLA XXXIII 617 n. 54.—Irish myth: *Cross.

Golden castle in otherworld. Wimberly 146; Irish myth: Cross; Icelandic: *Boberg.


Castles of gold and silver in otherworld. Icelandic: Corpus Poeticum Boreale I 71 (Glitnir), Snorra Edda Gylf. XVII (Breidablik), Boberg.

Castles thatched with silver in otherworld. (Cf. F163.3.2.) Icelandic: Snorra Edda Gylf. XVII, MacCulloch Eddic 329 (Valaskjalf and Hlidskjalf), Boberg.

Church (chapel) in otherworld. Siuts 62.—English: Gawayne and the Green Knight.


Fiery temple in otherworld: Jewish: Neuman.

House in otherworld. (Cf. F147.) Siuts 63ff.

House of gold and crystal in otherworld. (Cf. F169.2.) Wimberly 146; Irish myth: *Cross.

House of silver in otherworld. (Cf. F163.1.5.) Irish myth: *Cross; Cheremis: Sebeok-Nyerges.

House in underworld lined with human eyes. Tonga: Gifford 168.

House in underworld made of bones of dead. Tonga: Gifford 171.


Fortress in otherworld. Irish myth: *Cross.

Fortress of metal (gold, silver, etc.) in otherworld. Irish myth: *Cross.

Stronghold in otherworld. Irish myth: *Cross.
F163.7. F163.7. **Tower in otherworld.** Patch Other World 384 s.v. "tower".


F164. F164. **Habitable caves and mounds in otherworld.** Siuts 65ff.; Patch Other World 375 s.v. "cave".

F165. F165. **Characteristics of otherworld dwellings.**

F165.1. F165.1. **Doors in otherworld.** Siuts 70ff.; Patch Other World 376 s.v. "doors"; Irish myth: *Cross.

F165.1.0.1. F165.1.0.1. **One hundred doors in palace of otherworld king.** Irish myth: Cross.

F165.1.0.2. F165.1.0.2. **Magic revolving wheel at door of otherworld dun (stronghold).** Irish myth: *Cross.

F165.1.1. F165.1.1. **Doors of gold (crystal) in otherworld dwelling.** Irish myth: Cross.

F165.2. F165.2. **Otherworld dwellings open only at certain times.** Siuts 73f.

F165.3. F165.3. **Rooms in otherworld dwellings.** Siuts 74ff.

F165.3.1. F165.3.1. **Hall of glass in otherworld.** Jewish: Neuman.

F165.3.1.1. F165.3.1.1. **Chamber with crystal ceiling in otherworld.** Patch PMLA XXXIII 610 n. 30.

F165.3.2. F165.3.2. **Jewelled walls in otherworld dwelling.** Irish myth: Cross; Jewish: *Neuman.

F165.3.3. F165.3.3. **Floors of silver in otherworld dwelling.** Irish myth: Cross.

F165.3.4. F165.3.4. **Wattling of silver in otherworld dwelling.** Irish myth: Cross.

F165.3.5. F165.3.5. **Windows in otherworld.** (Cf. A661.0.6.) Irish myth: Cross.

F165.3.5.1. F165.3.5.1. **Crystal bower with "bright windows" as otherworld dwelling.** Irish myth: *Cross.

F165.4. F165.4. **Table always set in otherworld dwellings.** Siuts 79.

F165.5. F165.5. **House in otherworld thatched with wings of birds.** Irish myth: *Cross.

F165.6. F165.6. **Only joy felt in otherworld dwelling.** Irish myth: *Cross.

F165.6.1. F165.6.1. **Otherworld (faireland) as place of sorrowful captivity.** Irish myth: *Cross.

F165.7. F165.7. **Fire in otherworld dwelling.** Irish myth: Cross.

F165.7.1. F165.7.1. **Four columns around fire in otherworld castle.** Irish myth: *Cross.

F166. Furniture and objects in the otherworld. Siuts 83.

F166.0. F166.0. All furniture and objects in otherworld of gold. Jewish: *Neuman.


F166.1.1. "Silver Bowl" (Grail) in otherworld. Irish myth: Cross.

F166.2. Gold-producing spring in otherworld. Siuts 85f.

F166.3. Extraordinary clothes in otherworld. Siuts 86f.

F166.3.1. Otherworld clothing never wears out. Irish myth: *Cross.

F166.4. Magic objects in otherworld. Siuts 89ff.

F166.4.1. King's crown in well in otherworld. Irish myth: *Cross.

F166.4.2. Magic cauldron (vessel) in otherworld. Irish myth: *Cross.

F166.5. Altar in otherworld. Jewish: *Neuman.


F166.11. Abundant food in otherworld. Irish myth: *Cross.


F167.1.3. Insects in otherworld.


F167.1.4. Other animals in otherworld.


F167.4. *People in otherworld walk on their heads.* Jewish: *Neuman.

F167.4.1. *People in otherworld stand on their heads and pound yams with their heads.* Africa (Yoruba): Ellis 245 No. 1.


F167.9.1. *Otherworld people rejuvenated on reaching old age.* S. A. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


F167.11.1. *Serpents (monsters) in otherworld.* Irish myth: *Cross

F167.11.2. *Hogs with bath of molten lead (iron) in otherworld.* Irish myth: *Cross.


F169. *Nature of the otherworld—miscellaneous.*


F169.1.3. Four-sided silver column on otherworld island. Irish myth: Cross.

F169.2. Walls of crystal in otherworld. (Cf. F163.3.1.) Patch PMLA XXXIII 610 n. 30, Other World 386 s.v. "wall"; Jewish: *Neuman.


F169.5. Fence of metal or crystal in otherworld. Irish myth: Cross.


F169.7. Coldness of otherworld.

F169.7.1. Fire in otherworld makes one feel colder. S. A. Indian (Toba): Métraux MAFLS XL 42, 45.


F170. Otherworld—miscellaneous motifs.


F171.0.1. Enigmatic happenings in otherworld, which are later explained. Type 471; *Oertel Studien zur vgl. Literaturgeschichte VIII 123; Köhler-Bolte Zs. f. Vksk. VI 173 (to Gonzenbach No. 88); Bolte *ibid. XVI 460.—Irish: O'Suilleabhain 54, 57, Beal XXI 321f.; Lithuanian: Balys Index No. *472; India: *Thompson-Balys.


F171.2. Broad and narrow road in otherworld. *Type 470; Irish: O'Suilleabhain 63, Beal XXI 324.

F171.3. People and things that strike one another in otherworld. Type 470.

F171.4. Fighting animals seen in otherworld. Rams and she-goats or wild boars. *Type 471; *Brown Iwain 71ff.; Irish myth: *Cross; Breton: Sébillot Incidents s.v. "boucs".

F171.5. Animals in otherworld pass in and out of church and become human beings. Type 471.


F171.6.1. Man in otherworld loaded down with wood. Then more and more
put on him. *Type 801; *BP III 302; Irish: O'Suilleabhain 55, Beal XXI 321.

F171.6.2. F171.6.2. People in otherworld pour water into tub full of holes. *Type 801; BP III 297ff., 303.

F171.6.3. F171.6.3. Trying to get a beam through a door crosswise in otherworld. *Type 801; BP III 303.

F171.6.4. F171.6.4. People in otherworld with horses both before and behind wagon. They pull against each other. *Type 801; BP III 303.

F171.6.5. F171.6.5. Man in otherworld kindles fire. It burns out repeatedly while he is gathering more wood. Irish myth: *Cross.

F171.6.6. F171.6.6. People in otherworld thatch house with birds’ wings. Thatch blows away while they go for more. Irish myth: *Cross.


F172.1. F172.1. No gloom, no envy, etc. in otherworld. Irish myth: *Cross; Jewish: *Neuman.


F174.1. F174.1. Hero forces otherworld person’s wife to tell him way to otherworld. Irish myth: *Cross (F174.2.).


Red as otherworld color. Irish myth: *Cross.

Green as otherworld color. Irish myth: Cross.


Mortals held by magic in otherworld. Irish myth: Cross.


Otherworld king. Irish myth: Cross.


Otherworld queen. Irish myth: Cross.

Additional otherworld motifs.

F200—F699.

F200—F699. MARVELOUS CREATURES


Pixies (little people unseen but often audible and occasionally caught). India: Thompson-Balys.

Bongas. Roughly equivalent to fairies. Generally malevolent, but often not. India: Thompson-Balys.


F211. Fairyland under hollow knoll. Usually entered under roots of trees. Fb "træ" III 866b; Hartland Science 67, 108, 144ff., 155; Patch PMLA XXXIII 612f.—Irish myth: *Cross; Scotch: Campbell Tales II 49, Macdougall and Calder 133, 159, 163, 169, 181, 193, 207, 273, 283; Icelandic: *Boberg; Lithuanian: Balys Index No. 3600; German: Grimm Nr. 39; Germanic: De la Saussaye 322; Italian: Basile Pentameron III No. 10.

F211.0.1. Prehistoric burial mounds as dwellings of fairies. Irish myth: *Cross.

F211.0.2. Contrast between people of the fairy mounds and inhabitants of the Land of Promise. Irish myth: *Cross.

F211.0.2.1. Tuatha Dé Danann, conquerors of Ireland, are overcome by invaders. (Maic Milid, "Milesians," Gaels) and betake themselves into hills. Irish myth: *Cross.

F211.1. Entrance to fairyland through door in knoll. Hartland Science 61; Irish myth: *Cross; England, Scotland, Ireland, Wales: Baughman; Scotch: Macdougall and Calder 133, 283.

F211.1.1. Door to fairyland opens once a year. Hartland Science 136.—Irish myth: *Cross.

F211.1.1.1. Fairies emerge on Hallowe'en. Irish myth: *Cross.

F211.1.1.2. Fairies emerge on St. John's night. Irish myth: *Cross.

F211.2. Fairyland entrance under stone. Hartland Science 184; Fb "sten" III 552b.

F211.3. Fairies live under earth. Icelandic: Boberg.

F212. Fairyland under water. Krappe Le lac enchanté (Bulletin Hispanique XXXV 107—125); *Cross MPh XIII 731; Irish myth: *Cross, Baughman; Icelandic: Boberg; Japanese: Ikeda.


F213.2. Fairies ferried across stream. Meyer Germanische 134; Henne-Am Rhyn Die deutsche Volkssage 2 348 No. 541; Ranke Die deutsche Sage IV 279; Grimm Deutsche Sagen No. 276; Grimm Deutsche Mythologie 3 694.

F214. *Trolls (fairies) live in range of hills.* Hartland Science 141.


F216. *Fairies live in forest.* Wimberly 127.


F216.2. *Bonga lives in tree.* India: Thompson-Balys.


F217.1. *Fairy lights seen in low places.* Fb "lys" II 481a.

F217.2. *Fairies assemble at milestone.* Fb "mile" II 591.


F219. *Other dwelling places of fairies.*


F219.3. *Fairies dwell in land to the east.* Maori: Clark 98.

F220. *Dwelling of fairies.*


F221.2. *Bonga house filled with snakes, tigers, and lions.* India: Thompson-Balys.

F221.3. *Fairies have a pretty room in hill.* Göngu-Hrýlfs saga 276; Feilberg DF V 71.

F221.4. *Fairy family lives in neat cottage.* England: Baughman.

F221.5. *Fairy house without doors.* India: Thompson-Balys.

F222. *Fairy castle.* Dickson 114 n. 34.—English: Wells 128 (Sir Orfeo); Irish myth: *Cross; Ireland, Wales: Baughman; Lithuanian: Balys Index Nr. 3600.


F222.1.1. *Fairies' underground palace cannot be burned by fire nor
destroyed by water. Irish myth: *Cross.


F222.3. F222.3. Fairy castle of glass. India: Thompson-Balys.


F231.1. F231.1. Fairy's arms.

F231.1.1. F231.1.1. Fairy's iron arms. Breton: Sébillot Incidents s.v. "bras".

F231.2. F231.2. Fairy's feet.

F231.2.1. F231.2.1. Fairies with bird feet. *Gaster Germania XXV 290ff.


F232.1. F232.1. Fairies have hollow backs. *Fb "ellefolk" I 241b, "ellepige" I 242a; Elisabeth Hartmann Die Trollvorstellungen in der Sagen und Märchen der skandinavischen Völker (Stuttgart, 1936) 38; Finnish-Swedish: *Wessman 48 Nos. 394, 438.

F232.1.1. F232.1.1. Fairies have huge hole in each armpit. Cheremis: Sebeok-Nyerges.


F232.2. F232.2. Fairies have breasts long enough to throw over their shoulders. *Fb "ellefolk" I 241b, "patte" II 791b.

F232.3. F232.3. Fairies with unusually large ears. Tobler 63.


F232.4.2. F232.4.2. Fairy princess with golden hair. India: Thompson-Balys.

F232.5. F232.5. Fairies have hairy bodies. Cheremis: Sebeok-Nyerges.


F232.7. F232.7. Elves have only half a thumb. England: Baughman.


F233.1.1. *Fairy has one side green.* Irish myth: Cross.

F233.2. *Silver-colored fairy.* Breton: Sébillot Incidents s.v. "argentine".


F233.3.1. *Fairy has red eyes.* U.S.: Baughman.

F233.4. *Fairy's son is pale, dark, and ugly.* Icelandic: Þiðriks saga I 322, 343—44, 351, Boberg.

F233.5. *Fairies have yellow (golden) hair (clothing).* Irish myth: *Cross; Society Islands: Beckwith Myth 335.

F233.5.1. *Fairy king with yellow hair.* Irish myth: Cross.


F233.7. *Fairies are multicolored.* Scotland: Baughman.

F233.8. *Fairies are brown and hairy.* (Cf. F232.5.) Wales: Baughman.

F233.9. *Fairies are black.* Scotland: Baughman.

F233.10. *Gray-bearded fairy.* German: Grimm No. 182.


F234.0.2. *Fairy as shape-shifter.* Irish myth: *Cross.


F234.1.3. *Fairy in form of swine.* Wales: Baughman.


F234.1.4. *Fairy in form of stag.* Irish myth: *Cross; Scotch: Macdougall and Calder 203.


F234.1.5. *Fairy in form of toad.* *Fb "tudse" III 888b; Hartland Science 52ff.

F234.1.7. *Fairy in form of worm (snake, serpent).* Irish myth: *Cross; India: Thompson-Balys.


F234.1.9. *Fairy in form of dog.*


F234.1.9.2. *Fairy in form of greyhound.* Wales: Baughman.


F234.1.11. *Fairy in form of sheep.* Irish myth: Cross; Wales: Baughman.


F234.1.15. *Fairy in form of bird.* Irish myth: *Cross; Chinese: Eberhard FFC CXX 56.

F234.1.15.1. *Fairy as swan.* Irish myth: *Cross.

F234.1.15.2. *Fairy in form of dove.* India: Thompson-Balys.

F234.1.15.3. *Fairy in form of sparrow.* India: Thompson-Balys.

F234.1.15.4. *Fairy in form of drake.* India: Thompson-Balys.

F234.1.16. *Fairy in form of insect.*


F234.1.16.3. *Fairy in form of ant.* England: Baughman.


F234.2.2. *Fairy in hideous form.* Irish myth: *Cross.

F234.2.3. *Fairy as headless woman.* Irish myth: *Cross.

F234.2.4. *Fairy in likeness of another.* (Cf. F239.2.) Irish myth: *Cross.

F234.2.4.1. *Clerics mistaken for fairies.* Irish myth: *Cross.
F234.2.5. Fairy in form of beautiful young woman. Irish myth: *Cross.
F234.2.6. Fairy as messenger from fairyland. Irish myth: *Cross.
F234.2.7. Fairy as guide to fairyland. Irish myth: *Cross.

F234.3. Fairy in form of object.
F234.3.1. Fairy disappears in form of a cloud. Tobler 87.
F234.3.2. Bonga girl (fairy) appears as flame. India: Thompson-Balys.
F234.3.3. Fairy in form of a bundle of rags. England: Baughman.

F234.4. Transformed fairy—miscellaneous.
F234.4.1. Horse used by mortal under fairy spell changes to gray cat. Scotch: Macdougall and Calder 271.

F235. Visibility of fairies.
F235.2. Fairies visible only at certain times. Icelandic: Boberg.
F235.2.1. Fairies visible only at night. Breton: Sébillot Incidents s.v. "nuit".
F235.2.2. Fairies visible only at noonday. Fb "middag" II 585.
F235.3. Fairies visible to one person alone. Irish myth: *Cross; English: Sir Launfal (Ritson ed.) line 501.
F235.4. Fairies made visible through use of magic object.
F235.4.1. Fairies made visible through use of ointment. (Cf. E361.3.) *Fb "salve" III 150b; *Hartland Science 59—67; English: Child I 339, II 505b, III 505b, V290a; England, Scotland, Ireland, Wales, U.S.: Baughman; Lithuanian: Balys Legends No. 449.
F235.4.2. Fairies made visible through use of magic soap. Scotch: Macdougall and Calder 277; England: Baughman.
F235.4.3. Fairies made visible through use of magic stone on eyes. Hartland Science 61.
F235.4.4. Fairies made visible through use of magic water. Hartland Science 66; Fb "marelok" II 553; England, Scotland: Baughman.
F235.4.5. Fairies made visible through the use of saliva. Hartland Science 62.
F235.4.6. Fairies made visible when one carries four-leaf clover. (Cf. D1323.14.) England: *Baughman.

F235.5. Fairies made visible by stepping on certain spot. Hartland Science 162.

F235.5.1. Fairies made visible by standing on another's foot. Hartland Science 162.

F235.5.2. Fairies made visible when person steps into fairy ring. (Cf. F218, F261.1.) England, Wales: *Baughman.


F235.7. Fairies seen as dark shadows. Tobler 89.


F235.8.1. Fairies lose power of invisibility if mortals gain knowledge of their secret. (Cf. F361.3.) Irish myth: *Cross.

F235.8.2. Fairies made visible by looking with left eye. Cheremis: Sebeok-Nyerges.

F235.9. Fairies made visible when person walks three times around field where cows are grazing at night. (Cf. D1791.) England: Baughman.

F236. Dress of fairies. (Cf. F233.)

F236.0.1. Ill-dressed otherworld person. Irish myth: *Cross


F236.1.1. Fairies in red clothes. *Fb "ble" IV 52a; England, Ireland, Wales: Baughman.

F236.1.2. Fairies in blue clothes. *Fb "ble" IV 52a.


F236.1.5. Fairies in gleaming clothes. *Fb "ellefolk" I 241b; India: Thompson-Balys.


F236.2. Fairies in long robes. *Fb "ellepige" I 242a.

F236.3. Fairies with belts and hats. Fb "ellefolk" I 241b.

F236.3.1. Fairies with three-cornered hats. England: Baughman.
F236.3.2. F236.3.2. *Fairies with red caps.* (Cf. F451.2.7.1, F460.1.4.2.) England, Ireland, Wales: *Baughman.*

F236.3.3. F236.3.3. *Fairy wears sugar-loaf hat.* U.S.: Baughman.

F236.4. F236.4. *Fairies with gold crowns on head.* Fb "ellefolk" I 241b.

F236.5. F236.5. *Fairy wears boorish clothes.* Irish myth: *Cross.*

F236.5.1. F236.5.1. *Fairies wear patched coats.* England: Baughman.


F238. F238. *Fairies are naked.* (Cf. F420.1.6.7.) Cheremis: Sebeok-Nyerges.

F239. F239. *Appearance of fairies—miscellaneous.*

F239.1. F239.1. *Fairies tied together by hair.* *Fb "her" I 771b.*

F239.2. F239.2. *Fairy women identical in form and feature.* (Cf. F234.2.4.) Irish myth: *Cross.*

F239.3. F239.3. *Fairy breathes fire.* Irish myth: Cross.

F239.4. F239.4. *Size of fairies.*

F239.4.1. F239.4.1. *Fairies are the same size as mortals.* England, Wales: *Baughman.*

F239.4.2. F239.4.2. *Fairies are the size of small children.* England: *Baughman.*

F239.4.3. F239.4.3. *Fairy is tiny.* Irish myth: *Cross;* England, Scotland: Baughman.


Blue, red, yellow horses in fairyland. Irish myth: *Cross.


Behavior of fairies' horses.

Fairies' horses water at peasant's well. *Fb "hest" I 599a.

Fairies' mare foals every year on first of May. Wales: Baughman.

Fairies ride on three-legged horses. Fb "underjordiske" III 975b.

Fairy horse one-legged. Irish myth: *Cross.

Fairies' horses have round shoes. Fb "hestesko" IV 213b.

Fairy's horse becomes invisible. Irish myth: *Cross.

Fairies' horses pull chariot by pole which passes through his body. Irish myth: *Cross.

Fairies steal stalks of hemp and turn them into horses. (Cf. D449.5.) Scotland: Baughman.

Size of fairies' horses.

Fairies' horses the size of greyhounds. Wales: Baughman.

Fairies' horses are of normal size. England, Wales: *Baughman.

Fairies' cows. (Cf. F460.2.9.) Irish myth: *Cross; Finnish: Aarne FFC XXXIII 44 No. 57**; Finnish-Swedish: Wessman 51 Nos. 430—434.

Color of fairies' cows.

Fairies have red cows. *Fb "ellefolk" I 241b, "rød" III 117a, "ko" II 240b.

Fairies' cattle become invisible. Irish myth: Cross; Breton: Sébillot Incidents s.v. "bétail".

Fairies' cattle under a lake. Irish: MacCulloch Celtic 128.

Fairy cattle graze on earth on Hallowe'en. Irish myth: *Cross.

Woman (fairy) lives only on milk from fairy cow. Irish myth: Cross.

Hogs follow fairies. Fb "rakker".

Spirit owns herds of pigs. India: Thompson-Balys.

Goats follow fairies. Fb "rakker".

Fairies have herds of deer. Irish: MacCulloch Celtic 129, Cross; India:
Thompson-Balys.


F241.7. F241.7. Fairies have sheep. Wales: Baughman.


F242.2. F242.2. Fairy boat. Irish myth: *Cross; Welsh: MacCulloch Celtic 194; Breton: Sébillot Incidents s.v. "bateau".


F242.2.2. F242.2.2. Fairy boat of bronze. (Cf. F841.1.2.) Irish myth: *Cross.

F242.2.3. F242.2.3. Fairy boat from flax-stem. Maori: Beckwith Myth 335.


F243.1. F243.1. Fairies' bread. Irish myth: Cross; Breton: Sébillot Incidents s.v. "pain".


F243.3. F243.3. Fairies eat meat.

F243.3.1. F243.3.1. Animals eaten by fairies become whole again. England, Ireland, U.S.: Baughman; Breton: Sébillot Incidents s.v. "animaux".


F244. F244. Fairies' treasure. *Fb "ellefolk" I 241b; Irish myth: *Cross.

F244.1. F244.1. "The Four Jewels of the Tuatha Dé Danann" (fairies?). Irish myth: *Cross.

F244.2. F244.2. Fairy shows hiding place of treasure in return for freedom. (Cf. N538.) Ireland: Baughman.
F244.3. Fairy fetches mortals to remove treasure hidden by ghosts in their lifetimes. (Cf. N510.) Wales: Baughman.

F244.4. Fairies scare treasure-seeker away from hoard. They get bigger and bigger, and cause violent storms until seeker leaves. Cf. D2141.0.2. England: Baughman.

F244.5. Fairies dig for treasure. England: Baughman.

F244.6. Fairies guard giants’ treasures. (Cf. N570.) England: Baughman.

F245. Fairies’ musical instruments.


F250. Other characteristics of fairies.


F251.1. Fairies as descendants of early race of gods. Irish myth: *Cross.


F251.1.2. Fairies as gods. Irish myth: *Cross.


F251.3. Unbaptized children as fairies. Fb "udøbt" III 960a; Irish: O'Suilleabhain 61, Beal XXI 324; England: Baughman; Finnish-Swedish: Wessman 30 No. 262.

F251.4. Underworld people from children which Eve hid from God. *Fb "underjordiske" III 975b; Wales: Baughman; Finnish-Swedish: Wessman 30 No. 261; German: Grimm No. 180.

F251.5. Fairies as sprites who have been given immortality. Irish myth: *Cross.


F251.7. Fairies as demons. Irish myth: *Cross.


F251.10. Fairies are not the children of Adam. Scotland: Baughman.

F251.11. Fairies are people not good enough for heaven but not bad enough for hell. England, Wales: *Baughman.

Fairies are Welsh women cursed by St. Patrick for rebuking him because he left Wales for Ireland. Wales: Baughman.

Fairies are outlaws hiding out. Wales: Baughman.

Government of fairies.


King of Land under Water. Irish myth: *Cross.

Fairy elect king. Irish myth: Cross.

Indra has control over fairies. India: Thompson-Balys.


Soldiers of fairy king are trees by day and men by night. Fb "træ" III 867b.

Fairy banished from fairyland. Irish myth: *Cross.


Fairy banished for falsehood. Irish myth: Cross.

Extraordinary powers of fairies.

Extraordinary physical powers of fairies. Irish myth: *Cross.

Fairies possess extraordinary strength. Irish myth: Cross; Icelandic: *Boberg.

Fairy as mighty lifter. Irish myth: Cross.


Fairies have physical disabilities. Irish myth: Cross.

Fairies not omniscient. Irish myth: Cross.

Fairies can be bewitched. Irish myth: Cross.

Fairies can be wounded. Irish myth: *Cross.

Fairies commit adultery. (Cf. F252.4.1.) Irish myth: *Cross.
Peculiar limitations of fairies.

1. Fairies must trade whenever it is demanded of them. It does not matter how uneven the trade may be. Hartland Science 131.
2. Fairies can set down an object once but cannot raise it again. Swiss: Jegerlehner Oberwallis 307 No. 22.
3. Fairies once seen by mortals no longer invisible at will. Irish myth: Cross.
5. Fairies do not bend grass as they walk. (Cf. F261.2, F973.2.) Maori: Beckwith Myth 335.

Fairies read men's thoughts. Swiss: Jegerlehner Oberwallis 307 No. 22; Japanese: Ikeda.

1. Mortal's coming to fairyland foreknown to fairies. Irish myth: *Cross.
2. Tribute taken from fairies by fiend at stated periods. English: Child V 498 s.v. "Feind".


Characteristics of fairies—miscellaneous.


1.1. Fairies kill each other. Irish myth: Cross.
1.2. Fairy becomes mortal. Irish myth: *Cross.
1.4.1. Fairies cannot be slain. Irish myth: Cross.
2. Fairies freed from disgrace by bathing in blood of enemy. Irish myth: *Cross.
3. Fairy reveals her true identity when despite heavy rain she remains dry. India: Thompson-Balys.

Behavior of fairies.

1. Fairies dance. *Type 503; *BP III 324ff., 329; *Fb "danse" IV 93a; Hartland Science 162.—Irish myth: *Cross; Scotch: Macdougall and Calder 127, 163; Danish: Kristensen Danske Sagn II (1893) 24ff., (1928) 16ff.; Slavic: Máchal 259; Breton: Sébillot Incidents s.v. "dance"; India: *Thompson-Balys.


F261.2.1. *Fairies dance on leaves without disturbing them.* Cook Islands: Beckwith Myth 336.

F261.3. *Other locations of fairy dancing.*

F261.3.1. *Fairies dance under tree.*

F261.3.1.1. *Fairies dance under hawthorn trees.* England: Baughman.

F261.3.1.2. *Fairies dance under oak tree.* England: Baughman.

F261.3.2. *Fairies dance on foxglove.* England: Baughman.

F261.3.3. *Fairies dance in orchard.* England: Baughman.

F261.3.4. *Fairies dance in ditches.* Scotland: *Baughman.

F261.3.5. *Fairies dance in hay in barn.* Wales: Baughman.


F261.3.7. *Fairies dance before Indra.* India: Thompson-Balys.


F262.1. *Fairies sing.* *Fb "ellefolk" I 241b, "synge" III 706b; Irish myth: *Cross; England: Baughman; Breton: Sébillot Incidents s.v. "chant", "chanteuse".

F262.2. *Fairies teach bagpipe-playing.* Scotch: Macdougall and Calder 175.

F262.3. *Fairy minstrel.* Irish myth: *Cross.

F262.3.1. *Fairy as harper.* Irish myth: *Cross.

F262.3.1.1. *Fairy harper plays two harps at once.* Irish myth: *Cross.

F262.3.1.2. *Fairy harper in yew tree.* Irish myth: *Cross.

F262.3.1.3. *Fairy harper in tiny bronze boat.* Irish myth: *Cross.

F262.3.2. *Fairy minstrel's birds sing accompaniment.* Irish myth: Cross.

F262.3.3. *Fairy minstrel's music heard far and wide.* Irish myth: Cross.

F262.3.4. *Fairy music causes sleep.* Irish myth: *Cross.
F262.3.5. *Fairy music causes mourning.* Irish myth: *Cross.

F262.3.6. *Fairy music causes joy (laughter).* Irish myth: *Cross.

F262.3.7. *Fairy music causes weakness.* Irish myth: Cross.

F262.4. *Fairy music compared to music of Heaven.* Irish myth: Cross.

F262.5. *Fairy music—person listening is without food or sleep for a year.* Irish myth: Cross.

F262.6. *Fairy music so potent it would cause wounded men to sleep.* Irish myth: Cross.

F262.7. *Fairies whistle.* England: Baughman.


F262.9. *Fairy music makes seven years seem like one day to mortal hearer.* (Cf. D2011.1.) England: Baughman.

F262.10. *Fairy music—miscellaneous.*

F262.10.1. *Fairy music issues from stone.* England: Baughman.

F262.10.2. *Fairy music issues from fairy ring.* England: Baughman.

F263. *Fairies feast.* Hartland Science 144, 155; Keightley 283; Irish myth: *Cross; England: Baughman.


F266. *Fairies warm themselves.* Fb "ovn" II 774b; Finnish-Swedish: Wessman 56 No. 481.


F268.1. *Burial service for fairy queen is held at night in Christian church.* England: *Baughman.

F271. *Fairies as laborers.*


F271.0.2. *Fairies lacking axes work with their teeth.* Hawaii: Beckwith Myth 333.

F271.2. *Fairies as builders.*

F271.2.0.1. *Fairies build great structures in one night*. Hawaii: Beckwith Myth 333.

F271.2.1. *Fairies excavate passage*. Scotch: Macdougall and Calder 173; Breton: Sébillot Incidents s.v. "souterrain".

F271.2.2. *Fairies build causeway*. Irish myth: *Cross; India: Thompson-Balys.


F271.4. *Fairies work on cloth.*

F271.4.1. *Fairies bleach linen*. Fb "linned" II 435b; England: Baughman; Danish: Kristensen Danske Sagn I (1892) 182ff., (1928) 128ff.

F271.4.2. *Fairies skillful as weavers*. Icelandic: *Boberg.

F271.4.3. *Fairies spin*. Chinese: Eberhard FFC CXX 56.


F271.7. *Fairies churn*. *Boberg DF XLVI 84.


F271.9. *Fairies wash their clothes: they are heard only at this task*. England: Baughman.

F271.10. *Fairies bake bread*. **Boberg DF XLVI.


F275. *Fairies descend chimney*. England, Scotland: Baughman; Breton: Sébillot Incidents s.v. "cheminée".

F276. *Fairies call out to mortals*. *Fb "ellefolk" I 241b.

F277. *Battle of fairies and gods*. Irish myth: *Cross; Scotch: Campbell Tales II 85.
F277.0.1. War between fairy settlements. Irish myth: *Cross.

F277.0.2. Fairies fight among selves for possession of island. Irish myth: Cross.

F277.0.3. Good and bad fairies battle. Irish myth: Cross.

F278. Fairies' strategy. Irish myth: *Cross.


F278.2. Fairies create magic concealing mist. Irish myth: *Cross.

F281. Fairy replaces man's heart with heart of straw. Eyes with wood, etc. English: Child I 343—356 passim.

F282. Fairies travel through air.


F282.3. Fairies come from the kingdom of Indra to earth in four flying thrones. India: Thompson-Balys.


F300—F399. FAIRIES AND MORTALS

F300. Marriage or liaison with fairy. Irish myth: *Cross, Beal XXI 335, Tupper and Ogle Walter Map 96.


F301. Fairy lover. Fb "underjordiske" III 975a; Dickson 121 n. 65; Hartland Science 64; Irish myth: *Cross; Scotch: Macdougall and Calder 133ff.; Icelandic: Boberg. *Feilberg DF V 43ff.; India: Thompson-Balys; Chinese: Werner 343.

F301.1. Summoning fairy lover.

F301.1.1. Girl summons fairy lover by breaking tabu.


F301.1.1.2. Girl summons fairy lover by plucking flowers. English: Child I 360 n.

F301.1.1.3. Girl summons fairy lover by lying under tree. English: Child V 499 s.v. "trees".
F301.1.4. Girl summons fairy lover by pulling nuts. English: Child I 360 n.

F301.2. Fairy lover entices mortal girl.


F301.3. Girl goes to fairyland and marries fairy. Hartland Science 64.

F301.4. Tasks set maid by elfin knight before she can marry him. English: Child I 15ff.

F301.5. Elf-knight entices maiden away and kills her. English: Child I 47; Japanese: Ikeda.


F301.7. Girl goes to see her fairy lover on certain nights. Icelandic: Sveinsson FFC LXXXVIII 10ff. (Type 306 III).


F302.1. Man goes to fairyland and marries fairy. Irish myth: *Cross; English: Wells 130ff. (Sir Launfal, Emare); Spanish Exempla: Keller; India: *Thompson-Balys.

F302.1.1. Mortals supplied with fairy mistresses during visit to fairyland. Irish myth: *Cross; India: Thompson-Balys.


F302.2. Man marries fairy and takes her to his home. **Köhler Der Ursprung der Melusinensage (1895); *Fränkel Zs. f. Vksk. IV 387; *Fb "menneske" II 577b; see also all references for C31.1.2; Hartland Science 168; Malone PMLA XLIII 417; Irish myth: *Cross; England, Wales: Baughman; India: *Thompson-Balys.


F302.3.0.1. Fairy visits mortal and becomes his mistress. Irish myth: *Cross.
F302.3.0.2. Raja refuses to marry a Peri. India: Thompson-Balys.

F302.3.1. F302.3.1. Fairy entices man into fairyland. Hartland Science 41, 163, 184, 202; Irish myth: *Cross; India: *Thompson-Balys.

F302.3.1.1. F302.3.1.1. Bonga girl (fairy) will return stolen goods only if mortal man will go with her. India: Thompson-Balys.

F302.3.1.2. F302.3.1.2. Fairies stop ship to entice man to their land. Irish myth: *Cross.

F302.3.1.3. F302.3.1.3. Man is carried to fairyland by fairy and marries her. Irish myth: *Cross.

F302.3.1.4. F302.3.1.4. Fairy abducts whomever she falls in love with. (Cf. F320.) India: Thompson-Balys.

F302.3.2. F302.3.2. Fairy offers gifts to man to be her paramour. Irish myth: *Cross; English: Child I 314, 375f., 384, III 504a, V 214; Spanish Exempla: Keller.

F302.3.2.1. F302.3.2.1. Fairy offers aid to man if he will marry her. Irish myth: Cross.

F302.3.2.2. F302.3.2.2. Fairy offers to disenchant mortal wife if man will marry her. (Cf. F302.5.2.) Irish myth: Cross.

F302.3.3. F302.3.3. Fairy avenges self on man who scorns her love. English: Child I 376ff.; Irish myth: *Cross.

F302.3.3.1. F302.3.3.1. Fairy avenges herself on inconstant lover (husband). *Fb "ellefolk" I 241b; Krappe Bulletin Hispanique XXXV (1933) 115ff.; Irish myth: *Cross; English: Child I 372—389.

F302.3.4. F302.3.4. Fairies entice men and then harm them. Irish myth: *Cross; Japanese: Mitford 243; West Indies: Flowers 433.

F302.3.4.1. F302.3.4.1. Fairy kisses man. India: *Thompson-Balys.

F302.3.4.1.1. F302.3.4.1.1. Fairy's kiss fatal. Fb "kys" II 349.

F302.3.4.2. F302.3.4.2. Fairies dance with youth till he dies (or goes insane). *Fb "ellefolk" I 241b.

F302.3.4.2.1. F302.3.4.2.1. Pixies win dancing contest with man. India: Thompson-Balys.

F302.3.4.3. F302.3.4.3. Fairy wooes and deserts man. Clouston Tales I 215ff.; Irish myth: *Cross.

F302.3.4.4. F302.3.4.4. Fairy takes lover back to fairyland in magic sleep. *Krappe Romania LX (1934) 79ff.

F302.3.4.5. F302.3.4.5. Fairies fall in love with prince and charm him into a deathlike sleep. India: Thompson-Balys.

F302.4.1. Man shoots into wreath of mist and brings down fairy. She becomes his wife. Hartland Science 144.

F302.4.2. Fairy comes into man's power when he steals her wings (clothes). She leaves when she finds them. Slavic: Máchal 258; Lithuanian: Balys Index No. *404; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 55.

F302.4.2.1. Fairy comes into man's power when he steals her clothes. She leaves when she finds them. India: *Thompson-Balys.

F302.4.3. Hero fights with fairy person, takes his wife and keeps her (for a year). Irish myth: *Cross.

F302.4.4. Man binds fairy and forces her to marry him. India: Thompson-Balys.

F302.5. Fairy mistress and mortal wife.

F302.5.0.1. Man deserts wife for fairy. India: Thompson-Balys.


F302.5.1.1. Bonga girl (fairy) surrenders man to his mortal wife if he will name first daughter after her. India: Thompson-Balys.

F302.5.2. Fairy mistress transforms man's human wife. (Cf. F302.3.2.2.) Irish myth: *Cross.

F302.5.2.1. Divine damsel converts mortal's first wife into a lovely woman; they all live together. India: Thompson-Balys.

F302.5.3. Man loses luck when he leaves fairy wife for mortal. India: Thompson-Balys.

F302.5.4. Fairy mistress demands that man send his mortal wife away. Irish myth: *Cross.

F302.5.5. Fairy mistress tries to destroy mortal's wife (mother) by sending her a magic belt. Krappe Revue des études Grecques LII (1939) 569ff.

F302.6. Fairy mistress leaves man when he breaks tabu. See all references to C31, C31.1.2, C31.2, C31.4.1, C31.4.2. Irish myth: *Cross; India: Thompson-Balys.


F302.6.2. Recovery of fairy mistress.

F302.6.2.1. Mortal beats drum as fairies dance before Indra; is granted fairy wife permanently. India: Thompson-Balys.

F302.6.2.2. Fairy gives up her fairy nature and becomes mortal to be able to return to her mortal husband. India: Thompson-Balys.
F302.7. Fairy mistress prophesies mortal lover's fate in battle. Irish myth: *Cross.


F302.10. Man to have fairy wife for only seven years. India: Thompson-Balys.

F302.11. Prince married to a she-monkey (really queen of the fairies). India: Thompson-Balys.


F304. Sexual relations with fairy.


F304.2. Fairy queen's beauty temporarily destroyed by intercourse with mortal. English: Child I 327.

F304.3. Beautiful woman found in bed with man after he has plugged keyholes to keep elves out. Tobler 68; Lithuanian: Balys Index No. *423.


F305.1.1. Fairy mother bestows magic powers upon half-mortal son. Irish myth: *Cross.

F305.2. Offspring of fairy and mortal extraordinarily beautiful. Irish myth: *Cross.

F305.2.1. Right half of son resembles mortal father; left half, fairy father. Irish myth: Cross.
Offspring of fairy and mortal has long hair and beard at birth. Irish myth: Cross.

F310. Fairies and human children.


F311.2.1. Man killed on night when fairy guardian relaxes vigilance. Irish myth: Cross.


F312. Fairy presides at child's birth. Sometimes the Norns, the Fates, etc. *Type 410; BP I 1439; *W. B. McDaniel Conception, Birth and Infancy in Ancient Rome and Modern Italy (Coconut Grove, Florida, 1948).—Icelandic: Nornagests юátttr (Bugge ed. 1864) 76, Corpus Poeticum Boreale I 131, *Boberg; Japanese: Ikeda.

F312.1. Fairies bestow supernatural gifts at birth of a child. Hartland Science 204; Italian Novella: Rotunda.


F312.2. Fairies control destinies of a mortal. Saintyves Perrault 19.

F312.3. Three fairies sent to queen about to give birth to child. India: Thompson-Balys.


F315. Fairy predicts birth of child. Irish myth: *Cross; Breton: Sébillot Incidents s.v. "naissance".

F316. Fairy lays curse on child. (Cf. F312.1.1.) *Type 410; Icelandic: Nornagests юátttr (Bugge ed. 1864) 76, Boberg.

F316.1. Fairy's curse partially overcome by another fairy's amendment. *Type 410; Saintyves Perrault 61.

F316.2. Fairy's curse partially overcome by her own amendment after being appeased. Icelandic: *Boberg.


F320. Fairies carry people away to fairyland. *Fb "ellefolk" I 241b, "døbe" I 227; Hartland Science 163ff.; Feilberg DF V 55ff.—Irish myth: *Cross; H. Hartmann
F321. **Fairy steals child from cradle.** Hartland Science 98—106 *passim*; Irish myth: *Cross; Lappish: Qvigstad FFC LX 43 No. 35; India: Thompson-Balys.**

F321.0.1. **Child sold to fairies.** Breton: Sébillot Incidents s.v. "enfant".

F321.1. **Changeling.** Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child. *BP I 368; **G. Piaschewski Der Wechselbalg (Breslau, 1935); Hdwb. d. Abergl. IX Nachträge 835—864; **E. Hartmann Die Trollvorstellungen in den Sagen und Märchen der skandinavischen Völker (Stuttgart, 1936) 76ff.; *Hartland Science 105—122, 134, 145; *Fb "skifting" III 252b.—Irish myth: Cross; England, Ireland, Wales: Baughman; Scotch: Macdougall and Calder 7, 117, 143ff., 149, 155ff., 267, Campbell Tales II 57; Icelandic: *Boberg; Danish: Kristensen Danske Sagn II (1893) 10ff., (1928) 11ff.; Norwegian: *Solheim Register 18; Lappish: Qvigstad FFC LX 43 No. 36; Dutch: Sininghe FFC CXXXII 58 No. 91; Slavic: Polívka Slavische Sagen vom Wechselbalg (Archiv f. Religionswissenschaft VI 151ff.), Máchal Slavic Myth. 260, 264; Armenian: Ananikian 78 (left by dragon); India: Penzer VIII 87 n. 1.

F321.1.1. **Changeling deceived into betraying his age.** *Fb "skifting" III 252b; Rhys Celtic Folk Lore 62, 220, 223, 264, 268; Köhler-Bolte I 220; Zs. f. Vksk. XVI 414; Sikes British Goblins 2, 59f.

F321.1.1.1. **Changeling betrays his age when his wonder is excited.** Usually pottage is boiled in an eggshell. The changeling: "I shall soon be a hundred years old but I never saw this done before!" *BP I 368; Hartland Science 113—116; E. H. Meyer Germanische Myth. 79; Lithuanian: Balys Legends No. 525.

F321.1.1.2. **Changeling plays on pipe and thus betrays his maturity.** Hartland Science 111.—Scotch: Macdougall and Calder 155ff.

F321.1.1.2.1. **Changeling dances wild dance to music, betrays maturity.** England: Baughman.

F321.1.1.3. **Changeling addresses woman in verse and thus betrays maturity.** Hartland Science 125.

F321.1.1.4. **Changeling shows supernatural power to work and thus betrays maturity.** Hartland Science 113; England, Scotland: Baughman.

F321.1.1.5. **Changeling calculates his age by the age of the forest.** "I have seen the forest grow up three times." *BP I 369; Fb "gammel" IV 174a; Hartland Science 113ff.; Danish: Kristensen Danske Sagn I (1892) 314ff., (1928) 198ff.

F321.1.1.6. **Threat to throw on fire causes changeling to cry out and betray his nature.** *BP I 369.

F321.1.1.7. **Whipping causes changeling to betray his nature.** *BP I 369.

F321.1.2. **Characteristics of changeling.**

F321.1.2.1. **Changeling has abnormal features or growth.** Limbs grow too rapidly, head is too big, or he is slow to learn to walk, or the like. Hartland Science 108.
Changeling is always hungry, demands food all the time. England, Scotland, Wales: *Baughman.

Changeling is sickly (often the fairy exchanged for a baby is an elderly, infirm member of the fairy clan whom the fairies are tired of caring for). England: Baughman.

Exorcising a changeling. Hartland Science 122f.; Ireland: Baughman.


Changeling thrown into water and thus banished. Hartland Science 123f., 129.—England, Ireland: *Baughman; Scotch: Macdougall and Calder 149.

Changeling thrown into ravine and thus banished. Scotch: Macdougall and Calder.

Changeling thrown on fire and thus banished. (Cf. F321.1.4.5.) Hartland Science 120f.; England, Scotland, Ireland: *Baughman.

Disposing of a changeling. Hartland Science 118, 126f.

When changeling is threatened with burning, child is returned. (Cf. F321.1.4.3.) Scotland: *Baughman; Estonian: Aarne FFC XXV 116 No. 19; Lithuanian: Balys Index No. 3692.

Changeling beaten and left outside; the mortal child is returned. England: *Baughman.

Mortal mother pays no attention to changeling; the mortal child is returned. Scotland: *Baughman.

Mother treats changeling so well that her own child is returned. England: Baughman.

Changeling made to believe that his house is burning up; he leaves. England, Ireland: *Baughman.

Water fairy changeling kept out of water too long, dies. U.S.: Baughman.

Charms against theft of children by fairies. Fb "forbytte" I 337b; Irish myth: Cross; Wales, Scotland: *Baughman; Finnish: Aarne FFC XXXIII 40 No. 22; Estonian: Aarne FFC XXV 117 No. 22.

Man goes to fairyland and rescues stolen child. (Cf. F322.2.) Hartland Science 127.

Unbaptized child stolen by fairies found in barn and rescued. Lithuanian: Balys Index No. *412.

F321.5. Fairies appear in house and offer to dance with child. England: Baughman (F261.5).

F322. Fairies steal man's wife and carry her to fairyland. *Krappe études 131 n. 2; Hartland Science 133; *Krappe Revue Celtique XLVIII 94ff.; *Cross and Hitze Lancelot and Guenevere 31ff.; Irish myth: *Cross; Scotland: Macdougall and Calder 267, Baughman; England: Wells 128 (Sir Orfeo).

F322.0.1. Woman carried off by water-fairy. Hartland Science 65; German: Erk-Böhme Deutsche Liederhort No. 2; Lithuanian: Balys Index No. *4250.


F322.1.1. Fairy borrows comb from Christian maid to comb hair of changeling bride. (Cf. F324.1.) *Fb "ellepige" I 242a.

F322.2. Man rescues his wife from fairyland. (Cf. F321.3.) Hartland Science 133, 142; Irish myth: *Cross; English: Wells 128 (Sir Orfeo); Scotland, U.S.: *Baughman.

F322.3. Stolen mother returns from fairyland each Sunday to minister to her children. Hartland Science 133; Scotland: *Baughman.

F322.4. Abducted bride hidden in fairyland. Icelandic: *Boberg.

F322.5. Rescue from fairyland. Irish myth: *Cross.

F323. Fairy women take body of dead hero to fairyland. Irish myth: *Cross.


F324.1. Girl borrows comb and mirror from bonga (fairy): carried to fairyland when she returns them. (Cf. F322.1.1.) India: Thompson-Balys.

F324.2. Woman beset by elves (or phantoms) drowns self. Irish myth: Cross.

F324.3. Youth abducted by fairy. Irish myth: Cross.

F325.1. Fairies kidnap boy when he breaks tabu by going outside mansion under earth before 12 years. India: Thompson-Balys.


F327. Family carried away to fairyland as part of bargain. Irish myth: *Cross.


F329. Other fairy abductions.

F329.1. Fairies carry off youth; he has gift of prophecy when he returns to earth (Thomas the Rhymer). Scotland: Baughman.
F329.2. *Fairies abduct young woman, return her when fight starts over her.* England: Baughman.

F329.3. *Fairies take persons up in air in chariots for a fortnight or a month.* The lost are finally found in fields bereft of sense and with one of the members missing. Scotland: Baughman.

F329.4. *Fairies who stay with mortals.* See also F321.1. Changeling.

F329.4.1. *Lost fairy child found by mortals.* Mortals feed, warm it, keep it until one day it hears voice calling: "Coleman Grey!" It leaves with the remark "Ho! ho! ho! My Daddy's come!" England: *Baughman.

F329.4.2. *Fairy child found and cared for, but it pines away.* England: Baughman.

F329.4.3. *Fairy captured by mortal escapes.* England, Wales: *Baughman.


F331. *Mortal wins fairies' gratitude by joining in their sport.* Ireland, England, Scotland, U.S.: *Baughman (F286.2.).


F331.2. *Mortal wins fairies' gratitude by letting them cut his hair and shave him.* *Type 503.

F331.3. *Mortal wins fairies' gratitude by joining in their song and completing it by adding the names of the days of the week.* *Type 503; *BP III 329; Japanese: Ikeda.

F331.4. *Mortal wins fairies' gratitude by playing for their dance.* *Type 503; BP III 324ff.; *Fb "spille" III 488b; Hartland Science 180.


F332.0.1. *Fairy grateful to mortal for daily food.* Irish myth: Cross.


F334. *Fairy grateful to mortal for healing.* Hartland Science 57; U.S.: Baughman.


F335.1. *Fairy grateful for loan of meal causes the vessel to remain full thereafter.* (Cf. D1652.1.) Canada, Scotland, U.S.: *Baughman.

F336. *Fairies loyal to mortal who owns their knoll.* Scotland: Baughman,
Macdougall and Calder 193.

F337. **Fairy grateful to mortal for saving his life.** (Cf. F304.5.) Irish myth: *Cross.*

F337.1. **Fairy grateful to mortal for saving children's life.** Icelandic: *Boberg.*

F338. **Faries grateful to man who repairs their utensils or implements.** England, Ireland, U.S.: *Baughman.*

F339. **Other grateful fairies.**

F339.1. **Fairy grateful for rides on man's back, warns him his cow is choking.** Ireland: Baughman.

F339.2. **Fairies care for tulip bed out of gratitude to owner for not plucking any of blossoms.** England: *Baughman.*

F339.3. **Fairy grateful for returning lost fairy child.**

F339.3.1. **Fairies do all house and farm work for family who returns lost child.** England: Baughman.

F339.3.2. **Fairies cause all ewes to have two lambs for owner who has returned fairy child.** Wales: Baughman.


F340.1. **Parting fairies leave gifts for newborn princess.** India: Thompson-Balys.

F341. **Fairies give fulfillment of wishes.** Hartland Science 55; Scotch: Campbell Tales II 51; English: Wells 32 (Layamon's Brut); Wales: Baughman; India: Thompson-Balys.

F341.1. **Fairies give three gifts.** Breton: Sébillot Incidents s.v. "dons". Rotunda: Italian Novella.

F341.2. **Fairy ransoms self with wish.** Irish myth: Cross.

F341.2.1. **Captured water fairy promises to make ugly man beautiful in return for her release.** India: Thompson-Balys.

F342. **Fairies give mortal money.** Hartland Science 39, 53, 56; Irish myth: Cross; English: Wells (Sir Launfal); Breton: Sébillot Incidents s.v. "bourse"; Lithuanian: Balys Index No. 3594.

F342.1. **Fairy gold.** Fairies give coals (wood, earth) that turns to gold. *Type 503; BP I 366, III 324ff.; Hartland Science 57; Fb "kul" II 326b, "guld" I 512, "hövlspen" I 762, "jord" II 45b.—England: Baughman; Swiss: Jegerlehner Oberwallis 308 No. 2; Finnish-Swedish: Wessman 47 No. 388; Lithuanian: Balys Legends No. 434, Index No. *771, 3648; India: *Thompson-Balys.*
Man borrows money from fairy (dwarf, devil). When the man brings the money back, he learns that the fairy was killed by thunder. He keeps the money.


Other presents from fairies.


5. Fairy smith gives knight a magic sword. English: Wells 32 (Layamon's Brut); Scotch: Campbell Tales III 122.


11. Fairy leaves goats as purchase price for girl he has carried off. India: Thompson-Balys.

12. Fairy gives man horses, cattle, etc. Irish myth: *Cross; Cheremis: Sebeok-Nyerges.


21. Golden cup (bowl, urn) as gifts from otherworld inhabitants. Irish
myth: *Cross.
F343.17. F343.17. Fairies give haymakers dinner each year until one of men keeps a fairy knife. They give no more food even though the man returns the knife. (Cf. F353.) England: Baughman.
F343.19.1. F343.19.1. Fairy bread must be eaten same day it is given or it turns to toadstools. Wales: Baughman.

F344.2. F344.2. Fairy physician can heal anyone whose spine is not severed. Irish myth: Cross.
F344.3. F344.3. Fairies give man white powder to cure mortals, replenish his supply whenever needed. England: Baughman.


F346. F346. Fairy helps mortal with labor. England, Scotland, Wales: *Baughman; Scotch: Macdougall and Calder 187; Lithuanian: Balys Index No. 3695; Cheremis: Sebek-Nyerges; Italian: Basile Pentamerone IV No. 4; Africa (Gold Coast): Barker and Sinclair 181 No. 36.


F348. Tabus connected with fairy gifts.

F348.0.1. Fairy gift disappears or is turned to something worthless when tabu is broken. German: Grimm No. 182; Lithuanian: Balys Index No. *771.

F348.1. Fairy gift not to be taken to earth. Hartland Science 50.

F348.2. Cup given by fairy not to be broken. Bad luck will follow (Luck of Edenhall). Hartland Science 156f.; Gröning Am Urquell IV 101f., 208f.; Sprenger ibid. V 34, VI 41, *191 n. 1; Grimm Deutsche Sagen No. 547.

F348.3. Fairy gift not to leave possession of mortal's family. Bad luck will follow. Hartland Science 56.

F348.4. Gifts of gold and silver not to be accepted from fairies. Scotch: Macdougall and Calder 277.


F348.5.1.1. Mortal not to tell secret of gift of inexhaustible meat. India: Thompson-Balys.

F348.5.2. Mortal not to thank fairy for gifts. England: *Baughman (F451.5.10.9).

F348.6. Gifts of the fairies must never be measured or counted. Lithuanian: Balys Index No. 3694.


F348.7.1. Abuse of fairy gifts brings about their loss. Wales: Baughman.


F348.9. Gift barrel of ale which never runs dry goes dry when maid looks into bunghole. England: Baughman.

F348.9.1. Fairy gifts turn to paper when shown. (Cf. F342.1, F348.0.1.) Wales: Baughman.

F349. Gifts from fairies—miscellaneous.

F349.1. Fairy aids mortal in flight. Irish myth: *Cross.

F349.2. Fairy aids mortal in battle. Irish myth: *Cross.

F349.3. Fairies exile devastating host. Irish myth: Cross.
F349.4. Fairy promises abundant crops, etc., to mortal. Irish myth: *Cross.

F350. **Theft from fairies.**


F351.1. F351.1. Theft of money from fairies by joining unperceived in their game of money-throwing. Hartland Science 139; England: *Baughman.

F351.2. F351.2. Theft of money from fairies by frightening them away from it. Hartland Science 140.


F357. F357. Unsuccessful attempt to steal fairy necklace. Irish myth: *Cross.


F360. **Malevolent or destructive fairies (= pixies).** Saintyves Perrault 83ff.; Irish: *Cross, O'Suilleabhain 62, Beal XXI 324; Icelandic: Boberg, Papua: Ker 73.

F360.0.1. F360.0.1. Malevolent or hostile beings in otherworld. Irish myth: *Cross.


F361.1. F361.1. Fairy takes revenge for being slighted.

F361.1.1. F361.1.1. Fairy takes revenge for not being invited to feast. *Type 410; BP I 434ff.; Missouri French: Carrière.
F361.1.2. *Fairy takes revenge for not being offered food (drink).* Irish myth: Cross.

F361.1.2.1. *Fairy takes revenge for mortal's failure to bring food and drink to fairy son's wedding.* Cheremis: Sebeok-Nyerges.

F361.2. *Fairy takes revenge for theft.* Hartland Science 141, 143; Jacobs's list s.v. "Red Cap"; Scotch: Campbell Tales II 52.

F361.2.1. *Fairy recovers stolen cup by posing as a beggar.* Hartland Science 141.

F361.2.2. *Fairies cause man to lose his senses after he steals flower while visiting them.* Wales: Baughman.

F361.2.3. *Fairies bind man fast to ground after he has attempted to capture fairy prince and princess.* England: Baughman.

F361.2.4. *Fairy gifts stop when man steals fairy knife.* England: Baughman.


F361.3.1. *Fairy leaves work unfinished when overseen.* (Cf. F271.2.1, F271.5.) Irish myth: *Cross; England: Baughman.

F361.3.2. *Fairies chase person who watches them dance.* England: Baughman (F261.4.)

F361.4. *Fairies take revenge on trespassers on ground they claim as theirs.* *Fb "stald"* III 534ab; Irish myth: *Cross; Scotch: Macdougall and Calder 191; Scotland, Ireland, U.S.: Baughman.

F361.5. *Fairies punish girl who pours hot water into their spring.* Finnish-Swedish: Wessman 47 No. 392.

F361.6. *Fairies slay wooer (or his kin) of fairy maiden.* Irish myth: Cross.

F361.7. *Fairies take revenge on mortals who hold their king captive.* Irish myth: *Cross.


F361.10. *Fairies take revenge for being teased.* Lithuanian: Balys Index No. 3693.
F361.11. Fairies threaten watcher of sheep. Lithuanian: Balys Index No. 3696.


F361.17. Other punishments by fairies.

F361.17.1. Fairies lame miller who throws sod into his kiln where fairies are cooking oatmeal; the oatmeal scalds them. England: *Baughman.

F361.17.2. Fairies take revenge on smith who disturbs them in the smithy when he returns after dark to get medicine. Ireland: Baughman.

F361.17.3. Fairies pinch plowboy who breaks their wooden oven as he plows. England: Baughman.

F361.17.4. Fairy breaks leg of servant girl who tells lies about him. Scotland: Baughman.

F361.17.5. Fairies bathe children in churn when housewife forgets to leave a supply of clear water for the fairies. Ireland: Baughman.

F361.17.6. Fairy kills dog that refuses to let fairy sleep in stack. Scotland: Baughman.

F361.17.7. Fairy kills man who refuses his hospitality. Man refuses to visit fairy after being invited. (Cf. F361.15.) England: Baughman.

F361.17.8. Fairies chase man who dares them to come chase him. He barely gets home ahead of them; they drive iron javelin through iron-covered door. (Cf. C20.) England: *Baughman.


F362.2. Fairies cause insanity. *Fb "ellepige" I 242a, "ellefolk" I 241b, "sær" III 723b; Irish myth: *Cross; India: Thompson-Balys.

F362.4. *Fairies cause mutilation (injury).* Irish myth: *Cross.


F363.1. *Fairies, directed by druid, bring about death of king by causing fish-bone to stick in his throat.* Irish myth: *Cross.

F363.2. *Brownie (Redcap, Redcomb, Bloody Cap) murders travelers, catches their blood in his cap.* England: Baughman.


F363.5. *Fairy calls her victim only once or twice.* India: Thompson-Balys.


F364.1. *Fairy warriors sit upon mortals and thus kill them.* Irish myth: *Cross.


F364.3. *War between fairies and giants.* India: Thompson-Balys.


F365.1. *Fairies steal ass.* Breton: Sébillot Incidents s.v. "âne".

F365.2. *Fairies steal anchor.* Breton: Sébillot Incidents s.v. "ancre".

F365.3. *Fairies occupy peasant's house.* *Fb "hus" I 687a.

F365.4. *Fairy (bonga) steals part of crop.* India: Thompson-Balys.

F365.5. *Fairies steal pieces as mortal plays draughts with fairy woman.* Irish myth: Cross.


F366. *Fairies abuse livestock.*

F366.1. *Fairies milk mortal's cows dry.* *Kittredge Witchcraft 166, 484 n. 23; Fb "ko" II 240b; England: Baughman.

F366.1.1. *Fairies milk mortal's mare.* Hartland Science 130.
F366.1.2. Fairies admit calves to cows, depriving children of milk. Irish myth: *Cross.


F366.2. Fairies ride mortal's horses at night. *Kittredge Witchcraft 219f., 526ff. nn. 65—77; Fb "marelok" II 553; England, U.S.: *Baughman; Estonian: Aarne FFC XXV 127 No. 60; Finnish: Aarne FFC XXXIII 44 No. 60.


F366.2.2. Fairy rides behind man on horse. Ireland: Baughman.

F366.3. Fairies in form of devastating animals kill flocks. Irish myth: Cross.


F366.5. Fairy hangs on to carriage on road. (Cf. E272.1.) England: Baughman.

F367. Destructive fairy drink. Upon returning to earth mortal pours out drink which had been offered by fairies. It burns up whatever it touches. Hartland Science 144.

F368. Human beings as game in fairy hunt. India: Thompson-Balys.


F369.2. Fairies defile waters Irish myth: *Cross.


F369.4.1. Fairy incites mortals to war. Irish myth: *Cross.

F369.5. Fairies destroy crops. Irish myth: *Cross.

F369.5.1. Fairies snip corn from stalks. Irish myth: *Cross.


F369.8. Elephants become lean from listening too much to fairy music; cannot graze. India: Thompson-Balys.


F371. Human being reared in fairyland. Irish myth: *Cross; Scotland: Baughman.
F372. Fairies take human nurse to attend fairy child. Irish myth: *Cross; English: *Child I 358 No. 40; England, Scotland: Baughman; Breton: Sébillot Incidents s.v. "nourrice".


F372.2.1. Old man as godfather to underground folk. Finnish: Aarne FFC XXXIII 43 No. 56; Estonian: Aarne FFC XXV 126 No. 56.


F374. Longing in fairyland to visit home. Irish myth: *Cross; India: Thompson-Balys.


F376.1. Tailor works in fairyland. Lithuanian: Balys Legends No. 439, Balys Historical.


F377.2. Year seems few hours in otherworld. Irish myth: Cross.

F378. Tabus connected with trip to fairyland. (Cf. F348.5, F361.3.)


F378.6. Tabu: using fairy bath water, soap, or ointment on oneself while bathing fairy child. (Cf. F235.4.) England: Baughman.


F379.1.1. No return from fairyland. Irish myth: *Cross.

F379.2. Objects brought home from fairyland.


F379.2.2. Tokens brought back by mortal returning from fairyland. Irish myth: *Cross.

F379.3. Man lives with fairies seven years. Wales: Baughman.

F379.4. Saint visits king of fairies on invitation of fairy king. Saint sprinkles holy water on fairy king, finds himself alone on hill. Wales: Baughman.


F381. Getting rid of fairies.

F381.1. Fairy leaves when he is named. BP I 366; cf. Type 500.

F381.2. Fairies leaves when mortal strews peas in his path. BP I 365.

F381.2.1. Escape from pursuing fairies by strewing path with bananas. Africa (Ashanti): Rattray 55.

F381.3. Fairy leaves when he is given clothes. BP I 364; England, Scotland, U.S.: Baughman.

F381.4. Fairy escaped by learning and using his secrets. Finnish-Swedish: Wessman 56 No. 484.

F381.5. Fairy lured away from house by treasure which he claims. India: Thompson-Balys.

F381.6. Fairy leaves when druid utters spell that drowns her voice. Irish myth: *Cross.

F381.7. Fairies leave when people do their needs where they live. Icelandic: *Boberg.
F381.8. Spinning fairies lured away from the house by fire alarm. Lithuanian: Balys Index No. 3698.

F381.9. Fairies will not approach when dogs are present. Cheremis: Sebeok-Nyerges.

F381.10. Fairies leave when person watches them at work. (Cf. F348.10.)

F381.11. Fairy leaves when given impossible tasks to do. Scotland: Baughman.

F381.12. Fairies leave when ordered to fight each other. Scotland: Baughman.

F381.13. Fairies leave when thanked for their work. (Cf. F451.5.10.9.)

F382. Exorcising fairies. Fairies disappear when some name or ceremony of the Christian Church is used. Hartland Science 107, 127, 130, 138f., 166; Fb "Kristen" II 300, "døbe" I 227, "messevin" II 582, "trolld" III 852a; Irish myth: *Cross; Icelandic: *Boberg; England: Baughman; Scotch: Campbell Tales II 74; Finnish-Swedish: Wessman 50 No. 416.


F382.3. Use of God's name nullifies fairies' power. (Cf. D1766.7, G303.16.8.) Wales: Baughman.

F382.4. Opening Holy Bible in presence of fairies nullifies their spells. England: Baughman.


F383. Fairy rendered powerless.

F383.1. Fairy unable to pass cross-roads. Hartland Science 142.


F383.3. Fairy unable to cross plowed ground. *Fb "ellefolk" I 241b.

F383.4. Fairy must leave at cockcrow. Type 503; Hartland Science 145; Scotch: Macdougall and Calder 229.

F383.4.1. Fairy prince becomes mortal when surprised by daylight. India: Thompson-Balys.

F383.4.2. Fairies leave at rise of morning star. Cook Islands: Beckwith Myth
F383.4.3. Sunlight fatal to fairies. Maori: Clark 98.

F383.5. Transformed fairy warriors disenchanted when attacked. Irish myth: *Cross.


F384.1. Salt powerful against fairies.

F384.1.1. Salt renders fairy mortal. Breton: Sébillot Incidents s.v. "sel".

F384.1.2. Salt sprinkled on fairy food renders it harmless. Hartland Science 128; Lithuanian: Balys Legends Nos. 523f.

F384.2. Steel powerful against fairies. Fb "stel" III 647a; Wales, U.S.: Baughman.


F384.4. Wearing flowers on one's ears protects from fairies. India: Thompson-Balys.


F385.1. Fairy spell averted by turning coat. This is supposed to reverse the spell. *Kittredge Witchcraft 215, 523 n. 21.

F386. Fairy punished.

F386.1. Fairy imprisoned in tree. (Cf. F386.5.) India: Thompson-Balys.


F386.2. Fairy punished for marrying a mortal. India: Thompson-Balys.

F386.3. Troublesome bonga (fairy) pegged to ground and placed under stone. India: Thompson-Balys.


F386.5. Fairy imprisoned as punishment. (Cf. F386.1.) India: Thompson-Balys.


F388. Fairies depart.


F389. Fairies otherwise defeated.


F390. **F390. Fairies—miscellaneous motifs.**


F391.1.1. F391.1.1. *Ox lent fairies must not be worked after sunset.* Breton: Sébillot Incidents s.v. "boeuf".


F391.3. F391.3. *Fairies borrow tools to make coffin.* Ireland: Baughman.

F392. F392. *Fairy transforms self to fly, allows self to be swallowed by woman and reborn as fairy.* Malone PMLA XLIII 417.


F393.0.1. F393.0.1. *Fairy dissatisfied with fairyland leaves to live among mortals.* Irish myth: *Cross.

F393.1. F393.1. *Fairy minstrel lives among mortals to learn of their heroic deeds.* (Cf. F262.3.) Irish myth: Cross.

F393.2. F393.2. *Fairy appears to mortal each Hallowe’en.* Irish myth: Cross.

F393.3. F393.3. *Impoverished fairy seeks fortune among mortals.* Irish myth: Cross.

F393.4. F393.4. *Otherworld woman appears to mortal in sleep.* Irish myth: *Cross.


F397. F397. *Fairy woman exhibits her figure to warriors.* Is most beautiful of women.
Irish myth: Cross.


F399. F399. *Other fairy motifs.*


F399.3. F399.3. *Fairies hate clerics.* Irish myth: *Cross.


F399.4.1. F399.4.1. *Fairies sport with mortal.* India: Thompson-Balys.

F400—F499.

**F400—F499. Spirits and demons.**


F400.1. F400.1. *Geniti (geilti) glinne, bánánaig, bocánaig, and other supernatural beings associated with confusion or strife.* Irish myth: *Cross.

F401. F401. **Appearance of spirits.**


F401.3.0.1. F401.3.0.1. *Demons on animal feet.* Swiss: Jegerlehner Oberwallis 307 No. 33.


F401.3.2. F401.3.2. *Ox demon.* Chinese: Werner 362.

F401.3.3. F401.3.3. *Spirit as black dog.* Swiss: Jegerlehner Oberwallis 310 No. 25.

F401.3.3.1. F401.3.3.1. *Waumpaus: monster with huge dog tracks.* North Carolina: Brown Collection 1687.

F401.3.4. F401.3.4. *Spirit as fly going into bottle.* Fb "lille" II 428.
F401.3.4.1. Demon in form of wasp. Irish myth: Cross.
F401.3.4.2. Spirit in ant form. Eskimo (Greenland): Rasmussen III 75.
F401.3.5. Spirits with goose (chicken) feet. Hdwb. d. Abergl. III 225.
F401.3.7. Spirit in form of a bird.
F401.3.7.1. Demon in form of crow. Irish myth: Cross.
F401.3.7.2. Demons in form of black birds. Irish myth: *Cross.
F401.4. Spirits without heads (or with heads under arms). *Grunwald Hessische Blätter f. Vksk. XXX—XXXI 317 (cf. F511.0.1., F531.2.1); Irish myth: *Cross.
F401.4.1. Spirit has half head. Irish myth: *Cross.

—Greek: Grote I 66.
F402.1. Deeds of evil spirits.
F402.1.2. Spirit blocks person's road. Irish myth: *Cross, O'Suilleabhain 99, Beal XXI 331; Swiss: Jegerlehner Oberwallis 298 No. 12.
F402.1.3. Spirits tangle up peasant's cows. Swiss: Jegerlehner Oberwallis 323 No. 121.
F402.1.4.1. Demon takes on form of God to deceive faithful. India: Thompson-Balys; Chinese: Graham.

F402.1.5.1. Demons seek to carry off king’s soul. Irish myth: *Cross.


F402.1.11. Spirit causes death.


F402.1.11.2. Evil spirit kills and eats person. Eskimo (Greenland): Holm 88.

F402.1.11.3. Evil spirit harpoons sleepers. Eskimo (Greenland): Rasmussen III 68.


F402.1.15. Demon suitors of girl. India: Thompson-Balys.

F402.1.15.1. Demon seduces princess as she bathes at seashore. India: Thompson-Balys.

F402.2. Government of demons.


F402.2.2. Queen of demons. Jewish: Neuman, bin Gorion Born Judas II 177, 351.


F402.5. Creation of demons.
F402.5.1. Demon formed from charmed apples. Irish myth: Cross.

F402.6. Dwelling of demons.


F402.6.4. Demons live in white cliff with hole in it. (Cf. F460) India: Thompson-Balys.

F402.6.4.1. Spirits live in caves. Mono-Alu: Wheeler 6f, 18f, 32, 34, 39, 41f., 46, 49, 51f, 60f, 188.


F403.2. Spirits help mortal. Familiar spirits. **Feilberg Nissens Historie; *Polívka Zs. f. Vksk. XXV 226 n. 8, XXVIII 41 n. 2; Dickson 121 n. 64, 213 n. 143; Kittredge Witchcraft 613 s.v. "familiars".—Irish myth: Cross; Jewish: Neuman; India: *Thompson-Balys; Eskimo (Greenland): Rasmussen III 97, 267, (Labrador): Hawkes GSCan XIV 91; West Indies: Flowers 433.

F403.2.1. Acquisition of familiar spirit.

F403.2.1.1. Familiar spirit acquired by carrying egg under left arm-pit. *Polívka Zs. f. Vksk. XXVIII 41ff.

F403.2.2. Form of familiar spirit.

F403.2.2.1. Familiar spirit in animal form. *Kittredge Witchcraft 613 s.v. "familiars"; Tobler 37; Eskimo (Mackenzie Area): Jenness 61.

F403.2.2.2. Angels as familiar spirits. Act as servants about the house of saints and serve them otherwise. Irish: Plummer clxxxi, *Cross; Icelandic: Boberg.

F403.2.2.3. Familiar spirit equivalent to man's soul. Finnish: Holmberg Finno-Ugric 10f.

F403.2.2.4. Spirit in bottle (bag) as helper. Norlind Skattsägner 47ff.

F403.2.2.5. Demon as familiar spirit. Irish myth: *Cross.

F403.2.2.6. Spirit as small black man. German: Grimm No. 116.

F403.2.3. Deeds of familiar spirits.
F403.2.3.1. Spirit in hornet form guards a treasure. Tobler 37.

F403.2.3.2. Spirit gives warning. Swiss: Jegerlehner Oberwallis 310 No. 22; Eskimo (Greenland): Rasmussen I 225, Rink 120.

F403.2.3.3. Spirits teach boy how to sing. Swiss: Jegerlehner Oberwallis 310 No. 26.

F403.2.3.4. Familiar spirit brings news with magic speed. Kittredge Witchcraft 216f., 524 n. 36.

F403.2.3.5. Familiar spirit reveals infidelity of man's wife. Irish myth: Cross.

F403.2.3.6. Spirit gives counsel. Irish myth: Cross.

F403.2.3.7. Army of spirits and ghosts. India: Thompson-Balys.


F404.1. Spirit must speak as soon as addressed. Swiss: Jegerlehner Oberwallis 323 No. 125.

F404.2. Conjuring spirits. Swiss: Jegerlehner Oberwallis 301 No. 22, 304 No. 24, 313 No. 98, 319 No. 31; Eskimo (Greenland): Rasmussen I 78.

F405. Means of combating spirits.

F405.1. Priest bans spirit with sword. (Cf. D1081.) Swiss: Jegerlehner Oberwallis 309 No. 17.

F405.2. Spirits driven off by knife-thrusts and pistol shots. Swiss: Jegerlehner Oberwallis 313 No. 97.


F405.4. Spirit (demon) baffled by scolding and getting last word. English: Child I 20—22, 485a, II 496b, 509a, III 496a, IV 440a.

F405.5. Cat, dog, and mouse ward off evil spirit. Man takes these animals along with him as protection. Swiss: Jegerlehner Oberwallis 297 No. 28.

F405.5.1. Dogs protect house from spirits. Eskimo (Greenland): Rasmussen III 61.

F405.6. Grain scattered as a means of dispersing spirits. Swiss: Jegerlehner Oberwallis 329 No. 50.

F405.7. Spirit leaves when report is made of the death of one of his kind. *Taylor Washington University Studies X (Humanistic Series) 23—60; **Boberg Sagnet om den Store Pans Død (København, 1934).—Finnish-Swedish: Wessman 45 No. 374; Scandinavian: Hartmann Die Trollvorstellungen (Stuttgart, 1936) 73; Dutch: Sinninghe FFC CXXXII 58 No. 101.
F405.7.1. "Tell to mill-mouse that the field-mouse is dead." India: Thompson-Balys.

F405.8. Spirits leave when report is made of fire at their home. Denied readmittance. *Taylor Washington University Studies X (Humanistic Series) 77—79 n. 181.

F405.9. Spirit overcome by driving stake through body it inhabits. Irish myth: *Cross.

F405.10. Demons flee stone (when saint steps upon it). Irish myth: *Cross.

F405.11. House spirit leaves when gift of clothing is left for it. (Cf. F348.11.) England: *Baughman.


F405.13. Man captures spirit by hiding his stick and leg-wrappers of copper. When spirit gets them back by trickery he disappears. India: Thompson-Balys.


F406. Spirits propitiated.

F406.1. Doors left open to let night creatures pass to and fro. *Zingerle Sagen aus Tirol 590.

F406.2. Food left out for spirits at night. *Fb "offre" II 735a.

F406.3. Spirits allow people with faces to ground to pass. Irish myth: Cross.


F407. Departure of spirits.


F408. Habitation of spirit.

F408.1. Demon occupies (speaks from) lance (sword). Irish myth: *Cross.


F411. How spirits travel.


F411.1. Demon travels in whirlwind. *Taylor FFC LXX 24 n. 1; Estonian:
Loorits Grundzüge I 190—197.


F411.3. F411.3. Demon ship sails against the wind. Irish myth: Cross.


F412.1. F412.1. Invisible spirit speaks. Tobler 93.

F412.1.1. F412.1.1. Spirits visible to only one person. Eskimo (Greenland): Rasmussen III 172.

F412.2. F412.2. Spirit made visible by standing on another's foot. Irish: Beal XXI 336; Swiss: Jegerlehner Oberwallis 297 No. 1, 298 No. 7.


F415. F415. Demon occupies oracular artificial head and gives responses to questions. Dickson 193 n. 75, 201 n. 95.


F419. F419. Spirits and demons—miscellaneous.


F419.2. F419.2. Thieving spirit. India: Thompson-Balys.

F419.3. F419.3. Special spirit for each species of animal to act as its protector. S.A. Indian (Cavica, Tumupasa): Métraux RBAE CXLIII (3) 448.

F420. F420. Water-spirits. 1 *Wehrhan Die Sage 74; *Meyer 101f.; W. Gregor Guardian Spirits of Wells and Locks (FL III 67—73); Roberts 121; Irish myth: *Cross; Norse: MacCulloch Eddic 210; Danish: Kristensen Danske Sagn II (1893) 142ff., (1928)
SPECIAL BIBLIOGRAPHY FOR F420, F451 AND F531 AND SUBDIVISIONS


F420.1.1.1. F420.1.1.1. Water-spirit appears as handsome man. German: Ebermann Elbsagen 93 (No. 55); French: Sébillot France II 409; Finnish-Swedish: Wessman 57 No. 487.

F420.1.1.2. F420.1.1.2. Water-spirit appears as black man. German: Knoop 89 (No. 145), Sommert 108.

F420.1.1.3. F420.1.1.3. Water-spirit as small gray man. Has green eyes and gray hair. Tobler 99.


F420.1.1.5. F420.1.1.5. Water-spirits have one eye. Cheremis: Sebeok-Nyerges.


F420.1.2.1. F420.1.2.1. Water-maidens are of unusual beauty. German: Ebermann Elbsagen 115 (No. 66), Meier I 67 (No. 1); French: Sébillot France II 196, 345; Icelandic: Boberg.


F420.1.3.1. F420.1.3.1. Water-spirit as toad. German: Künzig Schwarzwald. 170, Kühnau 38 (No. 55).
F420.1.3.2. Water-spirit as fish. Tobler 97; Icelandic: Boberg, German: Henne-Am Rhyn 113 (No. 216), Ebermann Elbsagen 74 (No. 39); French: Sébillot France II 196.

F420.1.3.2.1. Water-spirit as one-eyed fish. (Cf. F420.1.1.5.) Dutch: Sinninghe FFC CXXXII 53.

F420.1.3.3. Water-spirit as horse. England, Scotland, Ireland: Baughman; Icelandic: Boberg; Danish: Kristensen Danske Sagn (1893) 163ff., (1928) 112ff.; Norwegian: Solheim Register 17; Swedish: Hartmann 27; German: Künzig Badische 31 (No. 87), Karstens Sagen 79.

F420.1.3.4. Water-spirit as bull. England: Baughman; German: Weichert II 176 (No. 166), Pfeil 292; Icelandic: Boberg.

F420.1.3.5. Water-spirit as stork. German: Lohre 48 (No. 81).

F420.1.3.6. Water-spirit as cat. Tobler 97.

F420.1.3.7. Water-spirit as goat. Tobler 97; French: Sébillot France II 347ff.

F420.1.3.8. Water-spirit as mouse. Tobler 97.

F420.1.3.9. Water-spirit as snake. Tobler 97; India: Thompson-Balys.

F420.1.3.10. Water-spirit as frog. Tobler 97.

F420.1.3.11. Water-spirit as ape-like creature. Tobler 97.


F420.1.4. Water-spirits in abnormal form.

F420.1.4.1. Body of water-spirit is half human and half fish or snake. Icelandic: *Boberg; German: Künzig Schwarzwald 168, Henninger 72.

F420.1.4.2. Water-spirits have body covered with fish scales. German: Mackensen Niedersächs 56 (No. 74), Ebermann Donausagen 113 (No. 70).

F420.1.4.3. Water-spirits as dwarfs. (Cf. F451.) Austrian: Calliano I 141; German: Henninger 74; French: Sébillot France II 202, 347, 417.

F420.1.4.4. Water-spirits have hunchback. (Cf. F451.2.1.4.) German: Plöckinger 87, Ebermann Donausagen 139 (No. 85); French: Sébillot France II 202.

F420.1.4.5. Water-spirits with human body and webbed feet and hands. Tobler 98; German: Henne-Am Rhyn 113, Pröhle Deutsche Sagen 153 (No. 119); French: Sébillot France II 403.


F420.1.4.7. Water-spirits with green hair and beard. England, Wales: Baughman; German: Binewald 95, Siess 1.
F420.1.4.8. **Water-spirits with green teeth.** England: Baughman; German: Schöppner I 219—223, Schultz-Gallara 23; French: Sébillot France II 343 (green eyes).

F420.1.4.9. **Water-giants.** Icelandic: Boberg.

F420.1.4.10. **Water-spirit with extraordinarily long hair.** India: Thompson-Balys.

F420.1.5. **Water-spirits invisible.**

F420.1.5.1. **Invisible water-spirit claps hands and speaks.** Tobler 99.

F420.1.5.2. **Mysterious voice—water-spirit—is calling from sea.** German: Mackensen Hanseat. 22 (No. 32), Schultz 160; French: Sébillot France II 213, 344.

F420.1.5.3. **The seas become heavy without natural cause.** (Cf. F420.2.4.) German: Meier 73 (No. 78).

F420.1.6. **Dress of water-spirits.**

F420.1.6.1. **Water-spirits are dressed like people of surroundings.** German: Schultz 69, Künzig Schwarzwald 167; French: Sébillot France II 342.

F420.1.6.2. **Water-spirits are clad in clothes of gold and silver.** German: Gradl 33 No. 69, Schnetzler 266 No. 6.

F420.1.6.3. **Water-spirits wear precious adornment.** Norse: MacCulloch Eddic 261; German: Förstner Märchenwelt 111, Schnetzler 266 No. 6.

F420.1.6.4. **Water-spirits wear wreath of flowers and reed on hair and dress.** German: Plöckinger 7, Huber and Zaurel 19.

F420.1.6.5. **Water-maidens have long veil.** German: Richter III 236 No. 32, Schnetzler 292.

F420.1.6.6. **Color of water-spirit's clothes.**

F420.1.6.6.1. **Water-spirits are clad in red.** German: Dümke 51, Lohre 43 No. 73.

F420.1.6.6.2. **Water-spirits are clad in gray.** (Cf. F236.1.4, F451.2.7.3.) German: Schnetzler 277 No. 10, Ebermann Donausagen 139 No. 85.

F420.1.6.6.3. **Water-spirits are dressed in green.** (Cf. F451.2.7.2.) Scotland: Baughman; Germanic: Calliano 162, Handrick 30; French: Sébillot France II 346.

F420.1.6.6.4. **Water-spirits are dressed in white.** England: Baughman; Germanic: Kühne 164, Meier 67 No. 1; French: Sébillot France II 199—200.

F420.1.6.6.5. **Water-spirits are dressed in blue.** Icelandic: Lagerholm 166, Boberg.

F420.1.6.7. **Water-spirits are nude.** (Cf. F238.) German: Meier I 74 No. 81, Kern 85 No. 11; Dutch: Sinninghe FFC CXXXII 53; French: Sébillot France II 197.
F420.1.7. Water-spirits appearing like human beings are recognized by traces of water.

F420.1.7.1. Corner of water-spirits' dress is always wet. German: Zinck 12, Kahlo Niedersächsische 63 No. 107.

F420.1.7.2. Coat pockets of water-spirits are dripping with water. Wiener 118; Handrick 30.

F420.1.7.3. Water-spirits leave trace of water when standing or walking. German: Kühnau 39 No. 56, Henne-Am Rhyn 113.

F420.2. Home of water-spirits. (Cf. F420.7.1.)

F420.2.1. Water-spirits live in castles of crystal under water. (Cf. F451.4.3.4.) Livonian: Loorits FFC LXVI 40 No. 23; Czech: Wiener 114, Gradl 33 No. 69; French: Sébillot France II 196, 200, 343.

F420.2.1.1. Water-spirits' under-water castle is luxuriously furnished. Austrian: Mailly Niederöst. 33 No. 69, 48 No. 102; Czech: Wiener 114; German: Henne-Am Rhyn 114, Wiechert 73 No. 129.

F420.2.2. Water-spirits live in village under water. Icelandic: Lagerholm 167—68, Boberg; Swiss: Frey 5.

F420.2.3. Water-spirits have garden. German: Henne-Am Rhyn 117.

F420.2.4. Water-spirits are outside their homes the seas are heavy. (Cf. F420.1.5.3.) *Fb "havfolk" I 569.

F420.2.5. Water-spirits have hearth made of three human skulls. India: Thompson-Balys.

F420.3. Social life among water-spirits.

F420.3.1. Water-spirits have family life under water. German: Schnetzler 289; French: Sébillot France II 346.

F420.3.2. Water-spirits have likings and occupations like human beings.

F420.3.2.1. Water-spirits dance. India: Thompson-Balys.

F420.3.2.1.1. Water-maidens dance at village fair. German: Janosch 9, Schöppner I 277 No. 235.

F420.3.2.2. Water-women come to market and store. German: Zinck 12, Kahlo Nieders. 63 No. 107; French: Sébillot France II 344.

F420.3.2.3. Water-women wash and hang up laundry on beach. German: Pröhle Deutsche Sagen 220 No. 173; French: Sébillot France II 200, 351f.

F420.3.2.4. Water-spirits bake. German: Meier I 75 No. 82.

F420.3.2.5. Water-spirits mend clothes. German: Bindewald 95, Kern 85 No. 11.
F420.3.2.6. Water-maidens spin. German: Baader 100 No. 133, Lohre 50 No. 85.

F420.3.2.7. Water-man cuts osier to make wicker basket. German: Kern 85 No. 11; Austrian: Calliano 107.

F420.3.3. Water-spirits have kingdom under water: queen, king, attendants, vassals. German: Schnetzler 277 No. 10; Czech: Gradl 22 No. 69; Livonian: Loorits FFC LXVI 40 No. 23.

F420.3.4. Water-spirits have laws.

F420.3.4.1. Water-spirits must be in water before midnight; delay is punished with death indicated by blood in water. German: Pfister 70, Meier 71 No. 79.

F420.3.4.2. Water-spirits must be in water before dawn; delay is punished with death. (Cf. F451.3.2.1. and cross-references there given.) German: Schöppner I 221, 227; French: Sébillot France II 340.

F420.3.5. Water-spirits visited by mortal. Lappish: Qvigstad FFC LX 46 No. 56.


F420.4.1.1. Protean transformation of water-spirit. Greek: Fox 87, 122 (Nereus, Thetis), Frazer Apollodorus II 67 n. 6; Slavic: Máchal 270.

F420.4.2. Water-spirits have supernatural lapse of time: days seem like years. (Cf. F377.)

F420.4.3. Water-spirits are cannibals: devour mortal victim, suck blood. German: Meier I 70 No. 6, Lohre 51 No. 87.

F420.4.4. Water-spirits are grateful. Danish: Kristensen Danske Sagn II (1893) 143ff., (1928) 101ff.; Finnish-Swedish: Wessman 58 Nos. 495—500; German: Pfister 50; Austrian: Calliano I 141.

F420.4.5. Water-spirits are jealous. Paul 14.

F420.4.6. Water-man is rendered powerless if kept away from water. German: Kratzer 90 No. 34; French: Sébillot France II 352.

F420.4.6.1. Water-women are powerless when their garments are taken. Icelandic: MacCulloch Eddic 261.

F420.4.7. Seeing and observing of water-spirits has fatal consequences. German: Knoop 150 No. 114, Pröhle Deutsche Sagen 150 No. 114; French: Sébillot France II 198, 345.

F420.4.8. Water-spirits have treasures under water. German: Künzig Badische 48 No. 137, Stöber 87 No. 118; French: Sébillot France II 312, 410.

F420.4.10. Water-spirits are prophetic. (Cf. F420.5.1.1.) Dutch: Sinninghe FFC CXXXII 53 No. 31.

F420.5. Deeds and actions of water-spirits.

F420.5.1. Kind water-spirits.

F420.5.1.1. Water-spirits protect and warn sailor against storm and in tempest. Finnish-Swedish: Wessman 58 Nos. 495—500; Lappish: Qvigstad FFC LX 46 No. 58; Livonian: Loorits FFC LXVI 41 No. 29; Austrian: Gloning 37, Ebermann Donausagen 143 No. 88.

F420.5.1.1.1. Water-spirits save shipwrecked people. Icelandic: Lagerholm 167—68, Boberg.

F420.5.1.2. Water-spirits help poor. German: Schnetzler 273 No. 9, Haas Grimmen 36 No. 75.

F420.5.1.3. Water-spirits help lovers. Gradl 22 No. 46, Richter III 152 No. 5.

F420.5.1.4. Water-spirits work as servants for mortal for small compensation. German: Haas Grimmen 36 No. 75, Pröhle Deutsche Sagen 7 No. 9; Finnish-Swedish: Wessman 55 No. 475.

F420.5.1.5. Water-spirits work as servants for mortal but disappear when compensation is offered or origin suspected. *Krappe Bulletin Hispanique XXXIX 44; German: Pröhle Deutsche Sagen 220 No. 173, Meier I 68 No. 5; Czech: Wiener 45.

F420.5.1.6. Water-spirits work at night in home of mortals. German: Schnetzler 294, Meier I 71 No. 79.

F420.5.1.7. Water-spirits give gifts to mortals. (Cf. F342, F451.5.1.5.)

F420.5.1.7.1. Water-spirits give money, gold, or precious stones. (Cf. F451.5.1.5.) German: Plöckinger 8, Kern 87 No. 11.

F420.5.1.7.2. Seemingly worthless gifts of water-spirits turn to gold. (Cf. F451.5.1.4. and cross references there given.) German: Henne-Am Rhyn 119, Meier I 71, 79.

F420.5.1.7.3. Water-spirits give magic gifts. Austrian: Calliano 236, Huber and Zaural 106.

F420.5.1.7.4. Water-spirit returns to the woodchopper a silver axe in place of the one he has lost. Lappish: Qvigstad FFC LX 46 No. 65; Japanese: Ikeda.

F420.5.1.7.5. Water-spirit gives mortal fish. India: Thompson-Balys.

F420.5.1.8. Water-spirits give advice. Austrian: Calliano I 68.

F420.5.1.9. Water-spirits adopt human foundling. German: Schnetzler 264
F420.5.1.10. Water-spirits save man from drowning. Icelandic: Þiðriks saga II 395, Lagerholm 166, Boberg.

F420.5.2. Malevolent water-spirits. Icelandic: Grettis Saga ch. 65—66 in RSB VI (1897), Boberg.


F420.5.2.1.1. Water-maiden enamors man and draws him under water. (Cf. F302.3.4, G264.) U.S.: Baughman; German: *Wehrhan 74, Nies 118 No. 86, Plöckinger 39 No. 31; Icelandic: Boberg; French: Sébillot France II 197, 342, 348, 411; Greek: Fox 110 (Hylas); India: Thompson-Balys.

F420.5.2.1.2. Water-spirits lure children into water, offering objects. Austrian: Calliano II 24, Huber and Zaural 19; French: Sébillot France II 310, 343, 417; England: Baughman.

F420.5.2.1.3. Hero drowned by water-spirits, who draw him down as he crosses ice. N. A. Indian: *Thompson Tales 277 n. 23.

F420.5.2.1.4. Water-goddess allows body of drowning person to come up three times. India: Thompson-Balys.

F420.5.2.1.5. Water-spirit drags children into river. England: *Baughman.

F420.5.2.1.6. Water-spirit claims a life every seven years. England: *Baughman.

F420.5.2.2. Water-spirits kidnap mortals and keep them under water. Irish: Beal VII 49; Lappish: Qvigstad FFC LX 46 No. 60; German: Paul 46, Brüger 130; French: Sébillot France II 342, 409, 410; India: *Thompson-Balys; Chinese: Werner 352; Japanese: Ikeda; Africa (Cameroon): Rosenhuber 46ff.

F420.5.2.2.1. Water-spirit returns kidnapped man in return for release of his long hair. Victim's father has wound the hair around his fingers. India: Thompson-Balys.

F420.5.2.2.2. Mistreated boy sings unto water spirits to take him: waters rise up in tank to engulf him. India: Thompson-Balys.

F420.5.2.3. Water-spirit keeps souls of drowned persons in dishes in his home. German: Mailly Niederöst. 46 No. 101.


F420.5.2.5. Water-spirits interfere with building bridges, dams. (Cf. F451.5.2.5.) German: Kratzer 93 No. 36, Ebermann Elbsagen 117 No. 67.

F420.5.2.6. Water-spirits take revenge on mortals.
F420.5.2.6.1. Water-spirits take revenge if yearly tribute is not given. German: Meier III 428 No. 121, Haas Pommersche 38 No. 78; French: Sébillot France II 338, 339; Danish: Kristensen Danske Sagn II (1893) 156ff., (1928) 108ff.

F420.5.2.6.2. Water-spirits take revenge for trespassing on ground they claim as theirs. German: Siebert 186.

F420.5.2.6.3. Water-spirits take revenge for being harmed. German: Schultze 140, Dumke 52; French: Sébillot France II 342.

F420.5.2.6.4. Water-spirits avenge selves on mortal who fails to keep promise. German: Reali 163, Kurs 322; French: Sébillot France II 342.

F420.5.2.6.5. Water-maidens avenge selves for scorned love. German: Nies 118 No. 86.

F420.5.2.6.6. Water-spirits take revenge on mortals for pollution of water. Cheremis: Sebeok-Nyerges.

F420.5.2.7. Water-spirit turns boat in circle. German: Heese 116.

F420.5.2.7.1. Water-spirit crushes boat. Icelandic: Boberg.


F420.5.2.7.4. Water-spirit holds ship back. Icelandic: *Boberg.

F420.5.2.8. Water-spirit splashes passing people. Stöber 37 No. 53.

F420.5.2.9. Water-spirits lead travelers astray. German: Hartmann 35, Schnetzler 269 No. 8.

F420.5.2.10. Water-man sits on back of persons as heavy burden. German: Kern 89.

F420.5.2.11. Water-spirits cause blindness. Cheremis: Sebeok-Nyerges.


F420.5.3. Other actions of water-spirits.

F420.5.3.1. Water-spirits sit on beach combing their long hair. Austrian: Mailly Niederöst. 47 No. 101; French: Sébillot France II 340, 346, 411.

F420.5.3.2. Water-spirit calls human midwife. (Cf. F372.1, F451.3.5.5, F451.5.5.) German: Meier I 68 No. 2, Hessler 143.

F420.5.3.3. Water-spirits call human godmother. (Cf. F451.5.6.) German: Künzig Schwarzwald 170, Meier II 69 No. 4.
F420.5.3.4. *Water-spirit flees if holy name, ceremony, or blessed object is used.* German: Ebermann Donausagen 120 No. 75, Janosch 13; Danish: Kristensen Danske Sagn (1893) 163ff., (1928) 114ff.

F420.5.3.5. *Nix flees from benediction in church.* English: Child I 366n.

F420.5.3.6. *Water-spirit demands food from those it takes across stream.* Jamaica: *Beckwith MAFLS XVII 267 No. 76.

F420.5.3.7. *Water-spirits prophesies.* Icelandic: Boberg.


F420.6.1.4. *Water-maiden goes to home of mortal and marries.* Icelandic: Boberg.


F420.6.2. *Love and marriage between water-spirits and other spirits.*

F420.6.2.1. *Water-man marries fairy.* German: Schnetzler 266 No. 6, Diezel 1.

F420.6.2.2. *Water-maiden marries giant.* (Cf. F531.5.7.) German: Förstner Märchenwelt 111.

F420.6.2.3. *Water-maiden is wooed by dwarf.* (Cf. F451.5.18.) German: Schöppner I 480 No. 467.

F420.7. *Miscellaneous motifs connected with water-spirits.*

F420.7.1. *Visit to water-goddess's underwater home.* India: Thompson-Balys.


F429. F429. *Other water-spirits.*


F432. F432. *Wind-spirit.* German: Laistner I 4, Meyer Altgermanische 97; Livonian: Loorits FFC LXVI 37 No. 6, 38 No. 7; Jewish: Neuman; Chinese: Werner 181; Eskimo (Greenland): Rasmussen III 147; N. A. Indian (Yukon): Alexander N. Am. 78.

F433. F433. *Storm-spirit.* Meyer Altgermanische 99; Dutch: Sinninghe FFC CXXXII 64 No. 186; Livonian: Loorits FFC LXVI 37 No. 4; Slovenian: *L. Kretzenbacher Germanische Mythen in der epischen Volksdichtung der Slowenen (Graz, 1941) 36-49.


F436. F436. *Spirit of cold.* Livonian: Loorits FFC LXVI 38 No. 9; N. A. Indian:


F438.2. F438.2. *Spirit of earthquake has very long mouth.* India: Thompson-Balys.

F439. F439. *Other weather-spirits.*


F441. F441. *Wood-spirit.* *Type 667*; *Hdwb. d. Märchen I 198a; *Mannhardt I 87ff., 311ff.—Irish myth: Cross; U.S.: Baughman; Icelandic: MacCulloch Eddic 204f., 226; Swedish: G. Granberg Skogsreet (Stockholm, 1934); Finnish: Holmberg Finno-Ugric 177, 185; Estonian: *Loorits Grundzüge I 521ff., 546f., 559ff.; Germanic: Meyer Altgermanische 94; Livonian: Loorits FFC LXVI 40 No. 22; Slavic: Máchal 261ff.; Persian: Carnoy 298; S. A. Indian (Warrau): *Kirchoff BBAE CXLIII (3) 880, (Tapirapé): Wagley-Baldao *ibid.* (3) 178, (Pilcomayo, Chaco): Belaieff *ibid.* (1) 379; Africa (Ekoi): Talbot 247, 251. See also F200—F399 (Fairies and Elves), F420 (Water-spirits), F461 (Dwarfs) and F460 (Mountain-spirits) for many common motifs.

F441.1. F441.1. *Schrätel. An elf-like, male, malevolent wood-spirit.* *Type 1161 (Schrätel instead of ogre in many versions); *Taylor MPh XVII 305ff.; *Bolte Zs. f. Vksk. XXXIII—XXXIV 33ff.


F441.2.0.1. F441.2.0.1. *Tree-spirit persuades man to spare tree.* India: *Thompson-Balys.

F441.2.1. F441.2.1. *Wood-nymph.* Type 480; Roberts 121; Swedish: Hartmann 26, 27; Slavic: Máchal 262ff.; Armenian: Ananikian 84.

F441.2.1.2. Wood-nymph with breasts so long that she throws them over her shoulder. (Cf. F232.2, F460.1.2, G123.) Danish: Kristensen Danske Sagn II (1893) 120ff., (1928) 90ff.; Swiss: Jegerlehner Oberwallis 321 No. 58.

F441.2.1.3. Wood-nymph wooes and then deserts man. Norse: MacCulloch Eddic 205.

F441.2.1.4. Tree maidens bathe at midnight in lake. India: Thompson-Balys.

F441.2.2. Dryad. Female spirit dwelling among trees. Greek: Fox 270; Buddhist myth: Malalasekera II 564.

F441.2.3. Hamadryad. Female spirit of a particular tree. Greek: Fox 270.

F441.2.3.1. Man marries tree maiden. India: Thompson-Balys.

F441.2.3.1.1. Man marries spirit of willow tree. She must part from him when tree is cut down. Japanese: Anesaki 333.

F441.2.3.2. Tree-spirit in elder tree. England: Baughman.


F441.4. Form of wood-spirit.

F441.4.1. Wood-spirit gigantic with one eye in center of forehead. Cheremis: Holmberg Finno-Ugric 182.

F441.4.2. Wood-spirit without hands, feet, or mouth. Africa (Kpelle): Westermann Zs. f. Afrikan. ozean., u. ostasiat. Spr. VII 161 No. 29a.

F441.4.3. Forest spirits brighter than moon. India: Thompson-Balys.

F441.4.4. Forest-spirits with wings and with backward-pointing fingers and toes. (Cf. F401.9, F451.2.2.1.) Philippine (Tinguian): Cole 14, 46.

F441.4.5. Wood-spirits with such heavy eyebrows they must lie on backs to see upwards. (Cf. F571.1.) S. A. Indian (Warrau): Kirchoff BBAE CXLIII (3) 880.

F441.4.6. Wood-spirits with teeth on stomach. S. A. Indian (Warrau): Kirchoff BBAE CXLIII (3) 880.

F441.5. Size of wood-spirit.

F441.5.1. Wood-spirit tiny. (Cf. F239.4.3, F535.) S. A. Indian (Pitcomayo-Chaco): Belaieff BBAE CXLIII (1) 379.

F441.5.2. Wood-spirit gigantic. (Cf. F232.6, F531.) S. A. Indian (Pitcomayo-Chaco): Belaieff BBAE CXLIII (1) 379.
F441.6. Deeds of wood-spirits.

F441.6.1. **Wood-spirits responsible for sickness and failure.** S. A. Indian (Warrau): Kirchoff BBAE CXLIII (3) 880.

F441.6.2. **Wood-spirits transform men into animals.** S. A. Indian (Warrau): Kirchoff BBAE CXLIII (3) 880.

F441.6.3. **Sexual relations with wood-spirit fatal.** S. A. Indian (Warrau): Kirchoff BBAE CXLIII (3) 880.

F441.6.4. **Wood-spirit calls after one in woods (Hehmann).** —**E. Rath Der Hehmann (Wien, 1953).**

F442. **Pan.** Wood-spirit (demigod) part goat and part man. Greek: Fox 267.

F442.1. **Mysterious voice announces death of Pan.** *Taylor Washington University Studies X (Humanistic Series) 3ff.; *Fb "röst"; *Boberg Sagnet om den Store Pans Død (København 1934); Boberg Noch einmal die Sage vom Tode des Grossen Pan (Classica et Mediaevalia III 119—132).—Lappish: Qvigstad FFC LX 45 No. 50; Lithuanian: Balys Index No. 3908; Estonian: Aarne FFC XXV 123 No. 45.

F443. **Echo as wood-spirit.**

F443.1. **Echo as wood-spirit kidnaps and crazes man.** India: Thompson-Balys.


F445.1. **Crop-spirits.** Wehrhan 75f.

F445.1.1. **Tobacco-spirit.** S. A. Indian (Cashinawa): Métraux BBAE CXLIII (3) 684.


F450.0.1. **Voetter (generalized underground spirit).** Scandinavian: *Hartmann 30—32.

F450.1. **Helpful underground spirit.**

F450.1.1. **Helpful spirit warriors dwell in rocks and hills.** N. A. Indian (Cherokee): Alexander N. Am. 68.

F450.1.2. **Underground spirit instructs a smith.** (Cf. F451.3.4.2.) Estonian: Aarne FFC XXV 126 No. 57.

F451. **Dwarf.** 1 (Underground spirit.) The dwarf, especially in Northern Europe, is considered an underground spirit. He is to be distinguished from the other conception of dwarf, viz., a very small person, pigmy, or thumbling (F535). Types 480, 403B;


F451.1.3. F451.1.3. Dwarfs came after giants had almost died out. German: Haas Grimmenv 46 No. 54.

F451.1.4. F451.1.4. Dwarfs came into the land 1000 years before mortals came. German: Haas Grimmenv 46 No. 54.

F451.1.5. F451.1.5. Dwarf as reincarnation.

F451.1.5.1. F451.1.5.1. Dwarf as reincarnation of rat. Korean: Zong in-Sob 64.


F451.2.0.1. F451.2.0.1. Dwarfs are ugly. German: Haas Greifswald. 38 No. 41.

F451.2.0.2. F451.2.0.2. Dwarfs are grown over with moss. German: Pröhle 113 No. 298.

F451.2.0.3. F451.2.0.3. Dwarfs walk stooped. German: Findeisen 39 No. 43.

F451.2.0.4. F451.2.0.4. Dwarfs appear nodding and anxious to speak. German: Bindewald 84.

F451.2.0.5. F451.2.0.5. During the day dwarfs appear in form of toads or other vermin. German: Haas Greifswald. 36 No. 39, 38 No. 40.

F451.2.0.6. F451.2.0.6. Dwarfs are pale. Icelandic: Boberg.


F451.2.1.1. F451.2.1.1. Dwarfs are small. (Cf. F239.4.3, F441.5.1.) German: Eckart
Dwarf with body like tailless hen. Tobler 59.

Dwarf with small body and large head. *Fb "dværg" I 220b; Zs. f. d. Phil. XXVI 12f.

Hunchback dwarf. (Cf. F420.1.4.4.) Africa (Gold Coast): Barker and Sinclair 63 No. 9.

Feet of dwarf.

Dwarf's feet twisted backward. Swiss: Jegerlehner Oberwallis 322 No. 86.

Dwarf with bird feet. (Cf. F401.3.5. and cross-references.) *Gaster Germania XXV 290ff.; Tobler 60; Icelandic: MacCulloch Eddic 271.


The beards of dwarfs.

Long-bearded dwarf. (Cf. F451.6.1.) *Type 426; Köhler-Bolte I 545; Breton: Sébillot Incidents s.v. "nain"; Missouri French: Carrière.


Dwarfs have gray beards. German: Eckart 22, Kahlo Harzes 55 No. 92, Bindewald 56.

The hair of dwarfs.

Dwarfs have coarse hair. German: Eckart 20, Pröhle Harzsagen No. 137 II.

Dwarfs have silvery white hair. German: Bindewald 56.

Face of dwarf.

Dwarfs have old face. Finnish-Swedish: Wessman 30 No. 263; German: Pröhle Harzsagen No. 137 II.

Other bodily characteristics of dwarfs.

Dress of dwarf.

Dwarfs with red heads and red caps. (Cf. F236.3.2, F460.1.4.2.) Fb "rød" III 116b, "rød dreng" III 117b; Finnish-Swedish: Wessman 30 No. 263.

Dwarf clad in green. (Cf. F420.1.6.6.3.) English: Wells 134 (Sir Degare); Danish: Kristensen Danske Sagn I (1892) 6ff., (1928) 11ff.
Dwarfs referred to as "gray", not specifying whether as to dress or hair. (Cf. F236.1.4, F420.1.6.6.2.) Icelandic: MacCulloch Eddic 271; German: Schöppner I 169 No. 163, I 354 No. 351, Binnewald 83, 84, 188.

Dwarfs clad in white. Icelandic: MacCulloch Eddic 266; German: Kahlo Harzes 69 No. 109.

Dwarfs wear red coats. Icelandic: MacCulloch Eddic 272, *Boberg; German: Kapff 45, Schöppner I 354 No. 351.

Dwarfs wear peculiar caps. (Cf. F451.2.7.1.) German: Kapff 45.

Dwarf king wears costly crown. German: Pröhle Harzsagen No. 137 II.

Dwarfs clad in brown. Icelandic: MacCulloch Eddic 266.


Dwarfs clad in motley. German: Grimm No. 163.

Dwarf clad in brown. Icelandic: MacCulloch Eddic 266.


Dwarfs clad in motley. German: Grimm No. 163.


Characteristics of dwarfs.

Power of dwarf in his belt. *Fb "bælte" IV 84a.

Dwarf rendered powerless.


Dwarf prevented from getting into his stone before sunrise till he promises to do what hero demands (especially forge weapons). (Cf. D451.3.4.2, D451.4.1.12, F451.5.2.13.) Icelandic: *Boberg.

Dwarf otherwise caught and thus forced to procure what hero demands. Icelandic: Völsunga saga ch. 14, Þiðriks saga I 34—38, Boberg.

Dwarfs must return to spirit world by 1 a.m. German: Eckart 69, Winckler 56 No. 57.

Dwarfs cannot harm mortal with circle drawn around him. German: Eckart 69.

Dwarf can be killed only with snowball. Eskimo (Greenland): Rasmussen III 248.

Dwarf as magician. Dickson 219 n. 8; Icelandic: *Boberg; German: Pröhle Harzsagen No. 137 II.

F451.3.3.1. Dwarfs turn peas into gold pieces. German: Karstens-Goslar 102.

F451.3.3.2. Dwarf turns gold into lead. German: Förstner Kyffhäusersagen 22.

F451.3.3.3. Dwarfs transform people (animals). German: Ey 9, Kahlo Harzes 30 No. 51.

F451.3.3.4. Dwarfs free mortals from enchantment. German: Binnewald 56, 142, Findeisen 39 No. 43.

F451.3.3.5. Dwarfs bewitch cows to give no milk. German: Karstens-Goslar 103.


F451.3.3.6. Dwarfs fly through air. German: Pröhle Unterharzische 171 No. 453.

F451.3.3.7. Dwarfs predict. Irish myth: Cross; Icelandic: *Boberg; German: Pröhle Harzsagen No. 155, Binnewald 188.


F451.3.4. Dwarfs as workmen. Dutch: Sinninghe FFC CXXXII 54 Nos. 52, 53.

F451.3.4.0.1. Dwarf workmen heard at night. Dutch: Sinninghe FFC CXXXII 55 No. 61.


F451.3.4.1.1. Dwarfs build tower. Dutch: Sinninghe FFC CXXXII 54 No. 51.


F451.3.4.3. Dwarfs do farming. Icelandic: MacCulloch Eddic 270; German: Haas Greifswald. 46 No. 54.


F451.3.4.5. Dwarf bakes bread. *Boberg DF XLVI; Hoffman-Krayer Zs. f. Vksk. XXV 119 n. 4; German: Schöppner I 186 No. 184.

**F451.3.4.7. Dwarfs churn.** Danish: Kristensen Danske Sagn I (1892) 460.

**F451.3.4.8. Dwarfs carry water.** Danish: Kristensen Danske Sagn I (1892) 47ff., (1928) 42ff.

**F451.3.4.9. Dwarf expert at making palm wine.** Africa (Upoto): Einstein 133.

**F451.3.4.10. Dwarf splits wood using penis as wedge.** Africa (Fang): Tessman 136.

**F451.3.4.11. Dwarf can draw entrails out of elephant.** Africa (Fang): Tessman 139.

**F451.3.5. Dwarfs are subject to laws of nature.**

**F451.3.5.1. Dwarfs die.** Icelandic: MacCulloch Eddic 130; Danish: Kristensen Danske Sagn I (1892) 75ff., 94ff., (1928) 62ff., 76ff.; German: Pröhle Unterharz. 112 No. 292, Sieber 61.

**F451.3.5.2. Dwarfs become ill.** German: Pröhle Harzsagen No. 189, Sieber 60.

**F451.3.5.3. Dwarf children are hungry.** German: Schöppner I 186 No. 184.

**F451.3.5.4. Dwarfs have blood.** German: Pröhle Unterharz. 112 No. 294.

**F451.3.5.5. Dwarf women bear children.** Danish: Kristensen Danske Sagn I (1892) 74, (1928) 63.

**F451.3.6. Dwarfs are sensitive.**

**F451.3.6.1. Dwarf is insulted when scolded.** Dutch: Sinninghe FFC CXXXII 55 No. 64; German: Schöppner I 264 No. 271.

**F451.3.6.2. Dwarfs dislike teasing.** (Cf. F451.9.1.7.) German: Sieber 61.

**F451.3.6.3. Dwarfs dislike tobacco smoke.** German: Pröhle Harzsagen No. 137 IV.

**F451.3.6.4. Dwarfs accept as gift goose but not gander.** German: Kapff 45.

**F451.3.6.5. Dwarfs timorous.**

**F451.3.6.5.1. Dwarfs fear the dark.** Eskimo (Greenland): Rasmussen I 256.

**F451.3.6.5.2. Dwarfs fear dogs.** Eskimo (Greenland): Rasmussen I 256.

**F451.3.7. Dwarfs are particular as to food.**

**F451.3.7.1. Dwarfs dislike caraway seed in food.** German: Pröhle Harzsagen No. 229, Pröhle Unterharz. 145 No. 367, Sieber 61f.
F451.3.7.2. Dwarfs dislike bread baked without salt. German: Sieber 61.

F451.3.7.3. Dwarfs given inedible food to eat. Dutch: Sinninghe FFC CXXXII 55ff. No. 66.

F451.3.8. Dwarfs are strong.

F451.3.8.1. Dwarf carries mortal down from Hibichenstein. German: Pröhle Harzsagen No. 137 III.

F451.3.9. Dwarfs are weak.

F451.3.9.1. Dwarf groans while carrying an ear of corn. German: Schöppner I 264 No. 271.

F451.3.10. Dwarfs are droll. German: Winckler 34 No. 24.

F451.3.11. Great age of dwarfs. BP I 497; Icelandic: MacCulloch Eddic 271; German: Binnewald 56, Pröhle Unterharz. 112 Nos. 293, 295, Pröhle Harzsagen No. 137 II.


F451.3.12.2. Dwarfs are sensible. German: Pröhle Unterharz. 113 No. 298.


F451.3.13. Dwarfs are ill-mannered.


F451.3.13.3. Dwarf breaks wind so hard he capsizes canoes. Marquesas: Handy 126.

F451.3.14. Dwarfs are numerous.

F451.3.14.1. Dwarfs come into the land by the hundreds. German: Haas Grimmen 46 No. 54.

F451.3.15. Dwarfs are superstitious.

F451.3.15.1. Dwarfs are superstitious about the three sevens in 1777.
Dwarfs are artful. Icelandic: MacCulloch Eddic 268—69.

Home of dwarfs.

Dwarfs live under the ground. Icelandic: Göngu-Hrylf's saga 308, MacCulloch Eddic 265, 269; German: Haas Grimmen 46 No. 54; Missouri French: Carrière.

Dwarfs live in caves. German: Schöppner I 186 No. 184, Eckart 7, 27, Pröhle Unterharz. 145 No. 367, Boberg.

Dwarfs live in underground castle. German: Kapff 44.

Dwarfs live in luxurious underground palace. German: Pröhle Harzsagen No. 137 III.

Dwarfs live in underground passage. German: Schöppner I 264 No. 271.

Dwarf home is underground, beneath cow stable. (Cf. F451.4.3.) Finnish-Swedish: Wessman 46 No. 387; German: Findeisen No. 5.

Dwarfs undermine lowlands for homes. German: Haas Greifswald 39 No. 42.

Entrance to dwarf home leads through some filthy place under the swill hole or swill tub. German: Haas Greifswald. 36 No. 39, 38 No. 40.

Dwarfs live in the high banks of the seashore. German: Haas Grimmen 46 No. 54.

Burial places (barrows, howes) as homes of dwarfs. *Gould Scandinavian Studies and Notes IX 190; Icelandic: *Boberg; Danish: Kristensen Danske Sagn I (1892) spec. 151ff., (1928) 107ff.


Dwarfs have homes above the ground.

Dwarfs live in a cliff. Icelandic: MacCulloch Eddic 269, *Boberg; German: Eckart 20, 22; Pröhle Harz. No. 269.

Dwarfs live in ravines. German: Haas Grimmen 46 No. 54.

Dwarfs live in a forest. German: Pröhle Unterharz. 171 No.
453, Kapff 44.

F451.4.2.4.  F451.4.2.4. **Dwarfs live in a church.** German: Pröhle Unterharz. 112 No. 294.

F451.4.2.5.  F451.4.2.5. **Dwarf king lives in a mill.** German: Pröhle Unterharz. 145 No. 368.

F451.4.2.6.  F451.4.2.6. **Dwarfs seen on a mountain.** Finnish-Swedish: Wessman 47 No. 393.

F451.4.3.  F451.4.3. **Description of dwarf home.**

F451.4.3.1.  F451.4.3.1. **Dwarf cave closed by iron doors.** German: Karstens-Goslar 135.

F451.4.3.1.1.  F451.4.3.1.1. **Dwarfs' rock closed by rock-door.** Icelandic: MacCulloch Eddic 269.

F451.4.3.2.  F451.4.3.2. **Dwarf cave has large square room with little doors leading to all sides.** German: Schöppner I 186 No. 184.

F451.4.3.3.  F451.4.3.3. **Dwarf cave has ceiling of mineral white as snow.** German: Eckart 22.

F451.4.3.4.  F451.4.3.4. **Dwarf home has chandelier of crystals and gems.** (Cf. F420.2.1.) German: Eckart 22.

F451.4.3.5.  F451.4.3.5. **Floors in dwarf home are covered with pine twigs.** German: Eckart 22.

F451.4.3.6.  F451.4.3.6. **Dwarfs' castle of gold.** Icelandic: MacCulloch Eddic 319, 265.

F451.4.3.7.  F451.4.3.7. **Magic flower opens dwarf home.** German: Beckstein 6, Winckler 34 No. 24, Karstens-Goslar 41, Schöppner I 165 No. 158.

F451.4.3.8.  F451.4.3.8. **Dwarfs' house of reeds.** German: Grimm Nos. 55, 163, 169.

F451.4.3.9.  F451.4.3.9. **Dwarfs' house covered with skin of fabulous six-legged animal.** Eskimo (Greenland): Rasmussen III 247.

F451.4.4.  F451.4.4. **Home of dwarfs is endangered or destroyed.**

F451.4.4.1.  F451.4.4.1. **Dwarfs resentful that mortals shoot at birds above Hibichenstein, because this crumbles away the cliff.** German: Eckart 22, Pröhle Harz. No. 137 III.

F451.4.4.2.  F451.4.4.2. **Thirty-Years War destroys home of dwarfs.** German: Eckart 22, Pröhle Harz. No. 137 III.

F451.4.4.3.  F451.4.4.3. **Dwarfs request that cow stable be moved because it is above their home and the seepage strikes their dining table.** (Cf. F381.7, F451.4.1.5.) Danish: Kristensen Danske Sagn I (1892) 325ff., (1928) 207ff.; German: Findeisen 3 No. 5; Icelandic: Boberg.
F451.4.3.1. Dwarf wishes death to mortal who throws water on his dunghill home. Eskimo (Greenland): Rasmussen I 254.

F451.4.5. Government among dwarfs.

F451.4.5.1. Dwarfs are ruled by a king. Irish myth: *Cross; German: Eckart 7, 20, 22, Ey 29, Kahlo Harz. 30 No. 51, Pröhle Harz. No. 137 II MacCulloch Eddic 266, 271, 272.

F451.4.6. In dwarf land sunrise is at midnight. German: Eckart 7.

F451.5. Dwarfs and human beings.


F451.5.1.1. Dwarf as godfather. Swiss: Jegerlehner Oberwallis 308 No. 4.

F451.5.1.2. Dwarfs adopt girl as sister. *Type 709; BP I 450ff.; *Böcklen Sneewittenstudien 94ff.

F451.5.1.3. Dwarfs make new golden hair for woman. Norse: De la Saussaye 239 (Sif, Thor's wife).

F451.5.1.4. Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold. *Type 503; Feilberg DF V 50, 75, 99; Grimm Deutsche Myth. I 228ff., 400. —Danish: Kristensen Danske Sagn I (1892) 344ff., (1928) 221ff.; German: Eckart 7, 20, 27, 78, Schöppner I 169 No. 163, I 180 No. 175, Bechstein 6, Winckler 34 No. 24, Sieber 63, Kahlo Harz. 26 No. 47, Pröhle Harz. No. 137 II; Russian: Ralston Songs of the Russian People 159; Swiss: Jegerlehner Oberwallis 303 No. 23, 308 Nos. 2, 4, 326 No. 2; French: Sébillot France I 259; Indonesian: Voorhoeve 116 No. 93.


F451.5.1.5.1. Dwarf king turns mill which produces gold. Krappe Revue Archéologique (1931) 142ff.


F451.5.1.6.1. Dwarf's gifts cease when mortal betrays the source. (Cf. C420, F348.5.) Eskimo (Greenland): Rink 463.

F451.5.1.7. Dwarfs serve mortals. Irish myth: *Cross; Icelandic: Boberg; German: MacCulloch Eddic 270, Haas Greifswald 36 No. 39, Schöppner I 264 No. 271,
F451.5.1.1. Dwarf serves king sleeping in mountain (Kyffhäuser). Bechstein II 1, 6, 8, 9, Förstner Kyffhäuser 7, 9, 16f., 21f., Kahlo Harz. 51 No. 86, 71 No. 112.

F451.5.1.9. Dwarfs direct mortals to treasure. Kahlo Harz. 54 No. 91, 67 No. 107, 69 No. 109, Karstens-Goslar 122.

F451.5.1.10. Dwarfs heal (give medicine). Icelandic: *Boberg; German: Kahlo Harz. 26 No. 47, Kapff 44, Sieber 283, Eckhart 20.


F451.5.1.12. Dwarf moves mortal's castle from one mountain to another. German: Kahlo Harz. 55 No. 92.

F451.5.1.13. Dwarf washes, combs, and braids hair for sleeping maids. German: Hohaus 123.

F451.5.1.14. Dwarf conducts shepherd to hell to collect debt from nobleman. German: Sieber 100.

F451.5.1.15. Dwarfs warm heath by underground fire. Karstens-Goslar 103.

F451.5.1.16. Dwarf king prevents a father from shooting his son. Pröhle Harz. No. 137 III.

F451.5.1.17. Dwarfs protect the forest. Pröhle Harz. No. 137 II.


F451.5.1.20. Dwarfs help in performing task. German: Grimm Nos. 13, 55, 64, 91.


F451.5.2.1. Ungrateful dwarf. *Type 426; Swiss: Jegerlehner Oberwallis 326 No. 23.

F451.5.2.2. Dwarfs steal from human beings. Fb "kage" II 72a; Gaster Oldest Stories 156.—Icelandic: *Boberg; Danish: Kristensen Danske Sagn I (1892) 129ff., (1928) 93ff., II (1893) 34ff., (1928) 23ff.; Swiss: Jegerlehner Oberwallis 308.
No. 1, 326 No. 23; German: Pröhle Harz. No. 220 I, No. 269, Pröhle Unterharz. 112

F451.5.2.2.1. **Dwarfs steal magic objects.** Icelandic: *Boberg.

F451.5.2.2.2. **Dwarfs steal food and drink.** Dutch: Sinninghe FFC CXXXII 56 No. 70.


F451.5.2.3.1. **Father given carved wooden image in lieu of son stolen by dwarfs.** Eskimo (Greenland): Rasmussen I 110.

F451.5.2.4. **Dwarfs kidnap mortals.** (Cf. F420.5.2.2. and cross-references there given.) Icelandic: MacCulloch Eddic 269f., 272, *Boberg; Danish: Kristensen Danske Sagn I (1892) 228ff., (1928) 162ff.; German: Eckart 80, Pröhle Harz. No. 229; Eskimo (Greenland): Rink 278, 446.

F451.5.2.5. **Dwarfs interfere with mortal's work (destroy buildings, crops, etc.)** (Cf. F420.5.2.5.) *Fb "dværg" I 220; Danish: Kristensen Danske Sagn I (1892) 437—38; German: Karstens-Goslar 103, Pröhle Unterharz. 113 No. 297.

F451.5.2.6. **Dwarfs punish.** Icelandic: Boberg; Danish: Kristensen Danske Sagn (1892) 156ff., (1928) 171ff.; Dutch: Sinninghe FFC CXXXII 55 No. 65; German: Sieber 61f., 283, Winckler 43 No. 36, Karstens-Goslar 41, Kahlho Harz. 30 No. 51, Förstner Kyffhäuser 22, Kapff 45; Eskimo (Mackenzie Area): Jenness 84.

F451.5.2.7. **Dwarfs play pranks.** Gaster Oldest Stories 156; German: Bindewald 87, Pröhle Harz. No. 137 II, Kahlho Harz. 30 No. 51, Karstens-Goslar 102, 103.

F451.5.2.8. **Dwarfs threaten mortals.** German: Eckart 69, Pröhle Harz. No. 229.

F451.5.2.9. **Dwarfs scold mortals.** German: Beekstein 6, Winckler 34 No. 24.

F451.5.2.10. **Dwarfs frighten mortals.** German: Eckart 7, Bindewald 84, Kapff 44.

F451.5.2.11. **Dwarfs attack soldier.** German: Pröhle Harz. No. 137, Findeisen 39 No. 43.

F451.5.2.12. **Dwarf takes back gifts he gave.** German: Schöppner I 264 No. 271.

F451.5.2.13. **Dwarfs curse weapons and treasures which they are forced to give (or which the receiver does not appreciate).** Icelandic: MacCulloch Eddic 268, *Boberg.

F451.5.2.14. **Dwarfs demand gifts.** Dutch: Sinninghe FFC CXXXII 56 No. 69.
F451.5.3. Dwarfs are ancestors of mortals. German: Haas Greifswald 40 No. 43.


F451.5.4.1. Ghost conceals herself with dwarfs. Tobler 66.

F451.5.4.2. Dwarfs suspend large millstone on thin thread over head of mortal, to show what anguish dwarfs felt when mortal endangered their lives. Danish: Kristensen Danske Sagn I (1892) 337ff.; Lithuanian: Indogermanische Forschungen XXXV 124 No. 18; German: Haas Greifswald. 38 No. 40.

F451.5.4.3. Enchanted princess lives with dwarfs. German: Pröhle Harz. No. 175 I.

F451.5.5. Dwarfs have human woman as midwife. Danish: Kristensen Danske Sagn I (1892) 330ff., (1928) 210ff.; Icelandic: MacCulloch Eddic 272; Swiss: Jegerlehner Oberwallis 308 No. 2, 326 No. 2; German: Kahlo Harz. 54 No. 91.

F451.5.6. Dwarfs have mortal god-parent. (Cf. F420.5.3.3.) German: Haas Greifswald. 38 No. 40, Eckart 78.


F451.5.7.1. Dwarf wants to warm self at fire. German: Sieber 61; Breton: Sébillot Incidents s.v. "nain".


F451.5.8.1. Dwarf follows countess around like a little dog. German: Bindewald 83.

F451.5.9. Dwarfs and Christianity. (Cf. F420.5.3.4. and cross-references there given. Cf. also F451.9.1.6.) Icelandic: MacCulloch Eddic 271.

F451.5.9.1. Dwarfs fear the cross. German: Karstens-Goslar 155, Findeisen 3 No. 5.


F451.5.9.3. Dwarfs dislike church bells. German: Haas Grimmen 46 No. 54, Karstens-Goslar 103, 155.

F451.5.9.4. Dwarfs regard Day of St. John the Divine. German: Schöppner I 164 No. 157, 165 No. 158.
F451.5.9.5. Dwarf seeks to enter church. *Fb "dvær" I 220.

F451.5.9.6. Murder causes dwarf to lose his soul. (Cf. E700.) Eskimo (Greenland): Rasmussen III 240.


F451.5.10.2. Dwarfs object to rewards. (Cf. F451.5.10.9.) German: Schöppner I 354 No. 351, Pröhle Unterharz. 150 No. 379.

F451.5.10.3. Dwarfs borrow from mortals. Danish: Kristensen Danske Sagn I (1892) 116ff., (1928) 90ff., Boberg DF XLVI 38ff.; Dutch: Sinninghe FFC CXXXII 56 No. 68; German: Eckart 78, Schöppner I 186 No. 184, Findeisen 39 No. 43.

F451.5.10.3.1. Dwarf borrows sledge. Lithuanian: Balys Legends Nos. 587—590.

F451.5.10.4. Dwarfs return what they borrow. Boberg DF XLVI 38ff.; Danish: Kristensen Danske Sagn I (1892) 116ff., (1928) 90ff.; German: Schöppner I 186 No. 184; Eckart 78.

F451.5.10.5. Dwarfs buy peas from mortals and pay more than they are worth. German: Eckart 79, Schöppner I 186 No. 184.


Dwarfs give riddles and questions to mortals.

Dwarf promises mortal much money if he will guess his name. German: Haas Greifswald. 40 No. 44.

Dwarf makes return of child dependent upon guessing of riddle. German: Pröhle Harz. No. 220 I.

Dwarf suitor desists when unwilling maiden guesses his name. (Cf. C432.1.) German: Haas Greifswald. 38 No. 41.


Dwarfs invisibly attend wedding or christening feasts of mortals. (Cf. F451.3.3.8.) Icelandic: *Boberg; Danish: Kristensen Danske Sagn I (1892) 135ff., (1928) 96ff.; German: Pröhle Harz. No. 229, Pröhle Unterharz. 145 No. 368.

Invisible dwarfs at christening feast made to speak by brewing beer in egg-shell. (Cf. F321.1.1.1, F481.4.) German: Pröhle Harz. No. 229.

Dwarf loves mortal girl. (Cf. F420.6.1. and cross references F451.5.15.3.) Icelandic: MacCulloch Eddic 270, 272, Boberg; Swiss Jegerlehner Oberwallis 322 No. 86; German: Haas Greifswald. 36 No. 39, 38 No. 44.

Dwarf promises money and property to mortal father for hand of daughter. German: Haas Greifswald. 38 No. 41.

Dwarfs are bashful or timid. Danish: Kristensen Danske Sagn I (1892) 44ff., (1928) 41ff.

Dwarf stays away from house after maid tries to catch and kiss him. German: Hohaus 123.

Dwarfs give orders to mortals. German: Pröhle Unterharz 113 No. 298, Findeisen 39 No. 43.

Six dwarfs listen to singing by confirmed children. German: Kapff 45.

Expelled dwarfs plan to dig underground bed for Rhine. Swiss: Jegerlehner Oberwallis 303 No. 23.

Dwarfs seek human help in their fights and troubles. Icelandic: Sveinsson FFC LXXXIII xxxviii—xli; German: MacCulloch Eddic 272.

Other actions of dwarfs.

Dwarf caught by beard in cleft of tree. (Cf. F451.2.3.1.) *Type 426; BP III 260; Breton: Sébillot Incidents s.v. "nain".

Dwarf rides.

F451.6.2.2. Dwarf rides through air on wooden horse. Dickson 217.

F451.6.2.3. Dwarfs are taken for hussars because they ride little horses. (Cf. F451.7.5.) German: Pröhle Unterharz. 112 No. 294.

F451.6.2.4. Dwarfs try to kill serpent. French Canadian: Sister Marie Ursule.

F451.6.3. Dwarfs have festivities. Irish myth: *Cross.


F451.6.3.4. Dwarf dances. *Fb "danse" IV 93a; Danish: Kristensen Danske Sagn I (1892) 193ff., (1928) 137ff.; Dutch: Sinninghe FFC CXXXII 58 No. 92; German: Sieber 62.


F451.6.3.6. Dwarfs hold church services. German: Schöppner I 165 No. 158.

F451.6.4. Dwarfs fight with each other. German: Ey 29, Pröhle Unterharz. 112 No. 294.

F451.6.5. Dwarfs wed. (Cf. F451.6.3.2.) Irish myth: *Cross (F451.3.17); German: Karstens-Goslar 122, Kahlo Harz. 30 No. 51.


Dwarf king Hibich comes to surface every 500 years. German: Pröhle Harz. No. 137 II.

Dwarf carries his knocked-off leg on his shoulder. German: Sieber 61.

Dwarfs flee to caves for protection. German: Karstens-Goslar 102.

Possessions of dwarfs. Irish myth: *Cross.  

Dwarfs have ovens. Boberg DF XLVI 16ff.; German: Schöppner I 186 No. 184.

Dwarfs have little lanterns. German: Winckler 56 No. 57.

Dwarf king has silver miner's torch bright as the sun. German: Pröhle Harz. No. 137 II.

Dwarfs have little horses. (Cf. F451.6.2.3.) Irish myth: *Cross; German: Pröhle Unterharz. 112 No. 294.

Dwarfs have cattle, steeds and wagons. Danish: Kristensen Danske Sagn I (1892) 31ff., (1928) 32ff.; German: Karstens-Goslar 122.

Names for dwarfs. **Gould PMLA XLIV 939.


Why dwarfs emigrate.

Dwarfs emigrate because mortals put caraway seeds into bread. German: Sieber 61.

Dwarfs emigrate because mortals are false. German: Pröhle Unterharz. 113 No. 298.

The three sevens in 1777 drive dwarfs out of the land. German: Pröhle Harz. No. 60.
Dwarfs emigrate because of industrial development. German: Schöppner I 186 No. 184.

Dwarfs promise to emigrate if captured dwarfs are released. German: Sieber 62.

Dwarfs emigrate because Christianity offends them. (Cf. F451.5.9.) German: Haas Grimmen 46 No. 54; Icelandic: Boberg.

Dwarfs emigrate because mortals tease them. (Cf. F451.3.6.2.) German: Sieber 61.

Dwarfs emigrate because mortals object to their stealing. German: Pröhle Harz. No. 269.

Dwarfs emigrate because they dislike peasants' dancing and loud music. German: Karstens-Goslar 103.

Dwarfs emigrate because mortals curse. German: Schöppner I 186 No. 184.

Dwarfs emigrate because mortals desecrate holy day. German: Schöppner I 186 No. 184.

Dwarfs emigrate because of mortals' ingratitude. German: Sieber 61.

Frederick the Great drove dwarfs across Black Sea. German: Sieber 61.

Dwarfs forced to flee by deity. Hawaii: Beckwith Myth 328.

Dwarfs emigrate when their king dies. Dutch: Sinninghe FFC CXXXII 59 No. 102.

The destination of emigrating dwarfs.

Dwarfs emigrate to unknown place. German: Karstens-Goslar 155.

Dwarfs emigrate to the Orient. German: Kapf 44.

Dwarfs emigrate New Year's Eve of 1800 to return New Year's Eve of 1900. German: Sieber 61.

As dwarfs emigrate each deposits coin into kettle for mortals. German: Sieber 62.

Emigrating dwarfs are ferried across water. (Cf. F451.5.10.6.) German: Karstens-Goslar 166.

Dwarfs emigrate unseen but heard. (Cf. F455.5.1.) Dutch: Sinninghe FFC CXXXII 59 No. 104; German: Sieber 62.

Dwarfs and other supernatural beings.


F451.10.3. Dwarfs in love with other supernatural beings. (Cf. F531.7.2.) Icelandic: MacCulloch Eddic 95, 123, 270 (Freyja); *Boberg.

F451.10.4. Dwarfs make weapons and other precious objects for the gods. (Cf. F451.3.4.2.) Icelandic: MacCulloch Eddic 266.

F455. Trolls. Sometimes underground spirits, sometimes also thought of as mountain-spirits. In many tales trolls are ogres. (Cf. G100, G400—G599.) *Fb "trold" III 852a; Scandinavian: **E. Hartmann Die Trollvorstellungen in den Sagen und Märchen der skandinavischen Völker (Stuttgart, 1936); Icelandic: MacCulloch Eddic 285ff., Boberg; Norwegian: Solheim Register 18, 21; Finnish-Swedish: Wessman 60ff.

F455.1. Home of trolls.

F455.1.1. Trolls live in howe (barrow, grave). *Fb "trold" III 852a; Icelandic: *Boberg.

F455.1.2. Trolls live in cliffs. Icelandic: **Boberg.

F455.2. Appearance of trolls. (Cf. G304.1.)

F455.2.1. Trolls the size of ten or twelve year old child. *Fb "trold" III 852a.

F455.2.2. Trolls are usually ugly, hideous, big and strong. Icelandic: *Boberg; Norwegian: Solheim Register 18, Hartmann 48, 52, 65.

F455.2.3. Trolls are black (dark). Hartmann 65; Icelandic: *Boberg.

F455.2.4. Trolls dressed in skins. Icelandic: *Boberg.

F455.2.5. Troll in human form. Hartmann 70.

F455.2.5.1. Troll in human size. Hartmann 65.

F455.2.6. Trolls frightful. Hartmann 52.

F455.2.7. Troll with snout for nose. Hartmann 54.

F455.2.8. Troll in animal form (cat, dog, pig, hen). Hartmann 67, 70.

F455.2.9. Troll as whirlwind. Hartmann 73.


F455.3. Characteristic activities of trolls.

F455.3.1. Trolls skillful as smiths. *Fb "smed" III 402a; *Krappe

F455.3.2. F455.3.2. Trolls dance. *Fb "danse" IV 93b.

F455.3.3. F455.3.3. Trolls ride.

F455.3.3.1. F455.3.3.1. Troll rides on dog. Fb "hund" I 676b.

F455.3.3.2. F455.3.3.2. Trolls ride in whirlwind. (Cf. F455.2.9.) Fb "hvirvelvind" IV 232a.

F455.3.3.3. F455.3.3.3. Trolls ride on men and cattle. Icelandic: *Boberg.

F455.3.4. F455.3.4. Trolls spin and weave fine cloth. Hartmann 72.

F455.3.5. F455.3.5. Trolls bake. Hartmann 71, *Boberg DF XLVI.

F455.3.6. F455.3.6. Trolls go about at night. Hartmann 75.

F455.4. F455.4. Possessions of trolls.

F455.4.1. F455.4.1. Trolls' riches. Hartmann 70.

F455.4.1.1. F455.4.1.1. Trolls' riches inside mountain. Hartmann 70.

F455.4.2. F455.4.2. Trolls' food.

F455.4.2.1. F455.4.2.1. Trolls' food gives man supernatural strength. Hartmann 72.

F455.4.2.2. F455.4.2.2. Trolls eat from golden dishes, but food is frogs and snakes. Hartmann 70.

F455.4.2.3. F455.4.2.3. Trolls live on food humans have failed to bless. Hartmann 70.

F455.5. F455.5. Visibility of trolls. (Cf. F235.)

F455.5.1. F455.5.1. Trolls invisible but heard. (Cf. F412, F451.9.6.) Hartmann 69f.

F455.5.2. F455.5.2. Invisible troll attends wedding and eats food. Hartmann 73.

F455.5.3. F455.5.3. Trolls have cap of invisibility. (Cf. F451.3.3.8.) Hartmann 73.

F455.5.4. F455.5.4. Certain persons can see trolls. (Cf. F235.3.) Hartmann 74.

F455.5.4.1. F455.5.4.1. Animals can see trolls. (Cf. B733.) Hartmann 74.

F455.5.4.2. F455.5.4.2. Trolls visible to unconfirmed children. Hartmann 83.

F455.5.4.3. F455.5.4.3. Trolls seen through another's arm (or the like). (Cf. D1821.3.1, F235.6.) Hartmann 74.

F455.6. F455.6. Trolls and men.

F455.6.2. F455.6.2. Trolls' lending and borrowing. Hartmann 72.

F455.6.2.1. F455.6.2.1. Troll repays loan with costly or magic object. Hartmann 72.

F455.6.3. F455.6.3. Trolls steal from humans. Hartmann 64, 73.

F455.6.3.1. F455.6.3.1. Trolls steal fish at Christmas. Hartmann 57.

F455.6.4. F455.6.4. Theft from troll.

F455.6.4.1. F455.6.4.1. Troll's costly cup stolen. Hartmann 18, 70.

F455.6.4.2. F455.6.4.2. Troll's treasure obtained by casting steel on it. Hartmann 20.

F455.6.5. F455.6.5. Trolls visit men.

F455.6.5.1. F455.6.5.1. Trolls visit people Christmas Eve. Hartmann 53f., 75.

F455.6.6. F455.6.6. Trolls carry off people. (Cf. F320, F322.) *Hartmann 76, 86ff.; *Feilberg DF V.

F455.6.6.1. F455.6.6.1. Stolen woman saved from trolls' dance. (Cf. F322.2.) Hartmann 118ff.

F455.6.7. F455.6.7. Trolls as changelings. (Cf. F321.1.) Scandinavian: *Hartmann 76ff.; **Piaschewski Der Wichsetbalg (Breslau, 1935).

F455.6.8. F455.6.8. Trolls help men.

F455.6.8.1. F455.6.8.1. Trolls help with grain harvest. Hartmann 72f.

F455.6.9. F455.6.9. Trolls as the constant enemies of humans. Icelandic: *Boberg.


F455.7. F455.7. Trolls and Christianity. (Cf. G304.2.4.1.)

F455.7.1. F455.7.1. Trolls flee before Christianity. (Cf. F382) Hartmann 69.

F455.7.2. F455.7.2. Troll helpless before sign of Cross. (Cf. D1766.1.) Hartmann 67.

F455.7.3. F455.7.3. Trolls may not utter holy names. Hartmann 70.

F455.8. F455.8. Troll killed.

F455.8.1. F455.8.1. Trolls turn to stone at sunrise. (Cf. F531.6.12.2.) Norwegian: Solheim Register 18, Hartmann 68.

F455.8.2. F455.8.2. Trolls killed by lightning. Hartmann 67.


F455.9.1. F455.9.1. Certain persons can ban trolls. Hartmann 74.

F455.10. F455.10. Recognizing trolls.
F455.10.1. Test of troll child. Snake placed in dough she is to knead. She calls it "brother". Hartmann 81.

F455.11. Offspring of trolls. Icelandic: *Boberg.


F456.1. Knockers (Tommy Knockers, spriggins).

F456.1.1. Origin of knockers or spriggins.

F456.1.1.1. Knockers as ghosts of Jews who crucified Christ and who were forced to work Cornish tin mines as punishment. England: *Baughman.


F456.1.2. Actions of knockers.

F456.1.2.1. Malicious actions of knockers.

F456.1.2.1.1. Knockers bring ill luck if one whistles in the mine. (Cf. G303.16.18.) England: Baughman.


F456.1.2.1.5. Knockers lame miners who bother them unduly. England: *Baughman.


F456.1.2.2.1. Knockers lead men to the richest lodes in the mines by knocking in those areas. England: *Baughman.

F456.1.2.2.2. Knockers do miner's work at night while he is gone. England: Baughman.

F456.1.2.2.3. Knockers test entries and supports by tapping them with hammers. U.S.: Baughman.


F456.1.2.3. Other actions of knockers.

F456.1.2.3.1. Knockers hold midnight mass deep in mines on Christmas Eve. (Cf. E492.) England: Baughman.
Knockers (ghosts of Jews) are compelled to sing carols in mines at Christmastime. England: Baughman.

Knockers refrain from work on Saturdays and other Jewish holidays. England: Baughman.

Mining spirit: "Bluecap."


Mining spirit: "Cutty Soams".

"Cutty" cuts cords by which miners pull tubs full of coal. England: *Baughman.

Miscellaneous mine spirit motifs.

Mountain spirits. (Huldra.) See also F200—F399 (Fairies and Elves), F420 (Water-spirits), and F451 (Dwarfs) for many common motifs. Meyer Altgermanische 101; *Fb "vætte" III 1122b, "dværg" I 1220b, "höj" I 740a, and especially "bjærgmand" I 41b, 42a; Hdb. d. Abergl. I 1071 s.v. "Berggeister"; *Wehrhan 80; Scandinavian: **Hartmann 35ff., 57, 64 ("huldra"); *Finnish-Swedish: Wessman 60ff. Nos. 513—564; Slovenian: *L. Kratzenbacher Germanische Mythen in der epischen Volksdichtung der Slowenen (Graz, 1941) 28—35; India: Thompson-Balys.

Mountain spirits as souls of dead. Finnish: Holmberg Finno-Ugric 76.

Appearance of mountain men.

Mountain-man in animal shape. Finnish-Swedish: Wessman 60 No. 517.

Mountain-man in shape of hog. Fb "svin" III 676a.

Mountain-wife has breasts so long that she throws them over her shoulder. (Cf. F232.2, F441.2.1.2, F531.1.5.1, G123.) Fb "patte" II 791b; Scandinavian: Hartmann 38.

Mountain-man carries shears at side like sword. Fb "saks" III 143a.

Dress of mountain-men. *Fb "bjærgmand" IV 41b.

Mountain-men in white caps. Fb "hvid" I 700b.

Mountain-men in red caps. (Cf. F236.3.2., F451.2.7.1.) Fb "lue" II 455.


F460.2. Characteristics of mountain-men.

F460.2.1. Mountain-folk afraid of thunder. Fb "torden" III 824b.

F460.2.2. Mountain-folk ride through air on horses. Fb "luftrejse" II 457a.

F460.2.3. Mountain-men cannot enter house till light is quenched. Fb "lys" II 480b.

F460.2.4. Mountain-man has stack of butter before his door. Fb "smör" III 413b.

F460.2.5. Huldra have lake. Norwegian: Solheim Register 19.

F460.2.6. Huldra live like people. Have own churches, king, soldiers, etc. Hartmann 37.

F460.2.8. Huldra have drum. Norwegian: Solheim Register 19.

F460.2.9. Huldra have cattle. (Cf. F241.2.) Norwegian: Solheim Register 19.


F460.2.11. Huldra tend herds in mountains. Hartmann 35.

F460.2.12. Mountain-man must die six times to be dead. Eskimo (Greenland): Rasmussen II 273.


F460.2.15. Mountain spirits change sex at will. (Cf. D10.) Buin: Wheeler 19, 51.

F460.3. Amusements of mountain-folk.

F460.3.1. Mountain-folk dance. *Fb "danse" IV 93a; Swiss: Jegerlehner Oberwallis 302 No. 2.


F460.4. Relation of mountain-men and human beings.

F460.4.1. Mountain-girl marries mortal man. Supernaturally strong man as offspring. Fb "döjs" I 229b; Kristensen Danske Sagn I (1928) 282—283.

F460.4.1.2. Mountain woman has sex relations with man. Norwegian: Hartmann 104ff.; Solheim Register 19.

F460.4.1.2.1. Child from dreamed sex relations with mountain-woman. Hartmann 121 (cf. Ibsen's Peer Gynt).


F460.4.2.2. Money left on hill to repay helpful mountain-men. *Fb "penge" II 803a.

F460.4.2.3. Mountain-spirit teaches hero swordsmanship. Japanese: Anesaki 309.


F460.4.2.5. Huldra trade cattle with men. Norwegian: Hartmann 35.

F460.4.3. Mountain-men leave broken implement for man to mend. Fb "ovnrage" II 775b; Norse: MacCulloch Eddic 271.

F460.4.4. Malevolent mountain-men.


F460.4.4.2. Mountain-men chain captive peasant. Fb "lænke" II 497.

F460.4.4.3. Mountain-men throw person over church roof. Fb "kaste" II 103.

F460.4.4.4. Mountain-men make sausage of Christians. Fb "pölse" II 907.

F460.4.4.5. Mountain-folk steal from peasant. Fb "lys" II 480b.


F460.4.5. Mountain-men borrow from peasant. Fb "lene" II 521.

F460.4.6. Failure to bless mountains gives mountain-men power. Swiss: Jegerlehner Oberwallis 301 No. 18; Icelandic: Boberg.

F460.4.7. Mountain-man as godfather. Type 1165; Kristensen Danske Sagn I (1892) 441ff., (1928) 264ff.


F471. F471. Dream demons.


F471.1.1.1. F471.1.1.1. Alp rides horse sweaty at night. *Fb "mare" II 551b, 552a; Finnish: Aarne FFC XXXIII 44 No. 60; Estonian: Aarne FFC XXV 127 No. 60; Lithuanian: Balys Index Nos. 3683f.

F471.1.1.2. F471.1.1.2. Alps dance. *Fb "danse" IV 93a.

F471.1.2. F471.1.2. Protection against the nightmare (alp). *Fb "mare" II 551.

F471.1.2.1. F471.1.2.1. Exorcising the nightmare. Meyer Germanen 132.

F471.1.2.2. F471.1.2.2. Destruction of an alp. Swiss: Jegerlehner Oberwallis 309 No. 11.

F471.1.3. F471.1.3. Unbaptized children as nightmares. When caught, they beg baptism. Usually they are murdered illegitimates. Lithuanian: Balys Index No. 3685.

F471.1.4. F471.1.4. Ghost of hunter as nightmare. Lithuanian: Balys Index No. 3686.

F471.1.5. F471.1.5. Persons who at night become nightmares. Those who are born on a Thursday and christened on a Sunday must at certain times (on Thursdays) press somebody or something. Lithuanian: Balys Index No. 3687; Livonian: Loorits FFC LXVI 67 No. 183.

F471.2.0.1. *Demon lover.* Irish myth: *Cross.*


F473. *Poltergeist.* Invisible spirit (sometimes identified as ghost or witch) responsible for all sorts of mischief in or around a household.


F473.2. *Poltergeist causes objects to behave contrary to their nature.*


F473.2.3. *Spirit puts out lights.* U.S., Wales: *Baughman.*

F473.2.4. *House burns for no apparent reason.* U.S., Wales: *Baughman.*


F473.4.1. *Spirit rides horses and mules at night, wears them out.* (Cf. F366.2, F471.1.1.1, G265.3.) U.S.: Baughman.


F473.6. *Miscellaneous actions of poltergeist.*


F473.6.3. *Spirit takes food from table or cupboard.* England, Wales: *Baughman.*

F473.6.5. F473.6.5. Spirit throws back shots fired at it. (Cf. G265.8.3.1.2.) U.S.: Baughman.


F475. F475. Friendly night-spirits.

F475.1. F475.1. Dame Berchta. Supposed to travel over the country at night with a troop. (Named from Bertha, the mother of Charlemagne.) Also called Frau Holle.

*Meyer Germanen 23ff.; *Wehrhan 85f.; Slovenian: *L. Kretzenbacher Germanische Mythen in der epischen Volksdichtung der Slowenen (Graz, 1941) 84—94.


F480.3. F480.3. Thieving household-spirit. Steals things for its master. Finnish: Holmberg Finno-Ugric 172; Lithuanian: Balys Index Nos. 3468, 3472.

F480.3.1. F480.3.1. House to make household-spirit (cobold) surrender his booty. Lithuanian: Balys Index No. 3476.


F480.5. F480.5. House-spirit without bones or hair. Eskimo (Central): Boas RBAE VI 636.


F481.0.1. F481.0.1. Acquiring a cobold. Lithuanian: Balys Index No. 3466.

F481.0.1.1. F481.0.1.1. Cobold hatched out from a seven-year-old cock's egg or a boar's testicle. Lithuanian: Balys Index No. 3461; Rumanian: Schullerus FFC LXXVIII No. 213 I*.

F481.0.1.2. F481.0.1.2. Cobold purchased. Lithuanian: Balys Index No. 3462f.; Livonian: Loorits FFC LXVI 62 No. 159.
The purchased cobold discarded. On way home man believes himself cheated, and throws box with fly or piece of charcoal away. Later passing same place he finds a heap of corn or money. Lithuanian: Balys Index No. 3463; Estonian: Aarne FFC XXV 125 No. 55.

Cobold acquired by placing food for him in a certain place. He likes scrambled eggs. Lithuanian: Balys Index No. 3466.

Cobold accidently acquired. A rope or chicken is found and taken home. Found to be a cobold. Lithuanian: Balys Index No. 3464.


Cobolds furnish supplies to their masters. Finnish: Aarne FFC XXXIII 43 No. 54; Estonian: Aarne FFC XXV 125 No. 55; Lithuanian: Balys Index No. 3471.

Cobold furnishes inexhaustible grain to grinder of handmill. Latter kills him in disgust. Lithuanian: Balys Index No. 3478.

House-spirit furnishes inexhaustible supply of food. India: Thompson-Balys.

Impossible to rid oneself of cobold. (Cf. F482.3.1.) *Taylor MPh XV 736 n. 2; *BP II 422 n. 1; Lithuanian: Balys Index No. 3467.

Brewing in eggshell to drive away cobold. (Cf. F321.1.1.1, F451.5.17.1.) *BP 368; Keightley 126, 418, 436, 473; Germania V 376; Kristensen Danske Sagn I (1892) 314—24 Nos. 1049—1075; Jahn 72 No. 87; Euphorion III 784; Zs. f. Vksk. XVI 414; Zs. f. deutsche Mythol. I (1853) 290.

Brownie (nisse). **Feilberg Nissens Historie; *Fb "nisse" II 688; Norwegian: *Solheim Register 19; *Hartmann 28.

Appearance of brownie.

Brownie with red hair. *Fb "nisse" II 688a.


Brownie dressed in green. Fb "nisse" II 688a.

Home of brownies.

Brownies live in house. Move when persons move. (Cf. F481.3.) Fb "nisse" II 688b.

Farmer is so bothered by brownie that he decides he must move to get rid of the annoyance. He piles all furniture on wagon and starts for new home, meets acquaintance who remarks: "I see you're flitting." Brownie sticks his head out of the churn on top of the load, answers: "Yes, we're flitting." Farmer goes back to former home. England, Ireland, Wales: *Baughman.

Brownies live in knoll. *Fb "høj" I 740a.
F482.3. Nisser belong to particular farm. Norwegian: Solheim Register 19.

F482.4. Possessions of brownies.

F482.4.1. Various-colored horses of brownie. *Fb "hest" I 598.

F482.4.2. Nisser have oxen. Norwegian: Solheim Register 19.

F482.5. Deeds of brownies.

F482.5.1. Brownies dance. (Cf. F471.1.1.2. and cross-references there given.) *Fb "danse" IV 93a.

F482.5.2. Brownies sew by moonlight. Fb "mene" II 659b.


F482.5.4. Helpful deeds of brownie or other household spirit. (Cf. F403.2.) England, Scotland: *Baughman.

F482.5.4.1. Brownie rides for midwife when needed. England, Scotland: *Baughman.

F482.5.4.2. Brownie restores stolen property, gives thief a twitch in eyelid. England: Baughman.

F482.5.5. Malicious or troublesome actions of brownies. England, Scotland, Wales: *Baughman.


F482.7. House spirits fight each other. Norwegian: Solheim Register 19.


F488. The stupid house spirit.


F488.2. Mowing contest with household spirit. Farmer puts harrow teeth in plot spirit is to mow. Spirit mows through them, thinking they are dock weeds. Type 1090 (K42.2). England: Baughman.

F490. Other spirits and demons.

F491. Will-o'-the-Wisp. (Jack o' Lantern.) Light seen over marshy places.
Kittredge Witchcraft 215, 523 n. 22; *Fb "lygtemand" II 473; Icelandic: Boberg; Finnish-Swedish: Wessman 51 No. 438; Dutch: Sinninghe FFC CXXXII 63f; India: Thompson-Balys, U.S. (Georgia): Harris Nights No. 28; Africa (Fang): Einstein 96.


F491.2. Will-o'-the-Wisp lights people to their homes. *Fb "lygtemand" II 473b.—England: Baughman.


F491.3.2. Power of Will-o'-the-Wisp over person neutralized if person sticks his knife into the ground. England: *Baughman.

F491.3.3. Steel protects person from Will-o'-the-Wisp. U.S.: Baughman.

F491.4. Will-o'-the-Wisp hops about. *Fb "lygtemand" II 473b.

F491.5. Will-o'-the-Wisp's revenge. Lithuanian: Balys Index No. 3538.


F493.0.1.2. Spirit enters princess' body and she falls ill. India: Thompson-Balys.


F493.0.4. Pestilence in visible form. Irish myth: *Cross.


F493.1.1. Demon of Consumption. N. A. Indian (Cherokee): Terrell JAFL V
125.


F493.2. F493.2. Experiences with pestilence spirit.


F493.2.2. F493.2.2. Two pestilence spirits speak together. Finnish-Swedish: Wessman 29 No. 255.

F493.3. F493.3. Protection against pestilence spirit.


F493.3.2. F493.3.2. Pestilence-spirit "bound" by magic. Finnish-Swedish: Wessman 29 No. 258.

F493.3.3. F493.3.3. Magic protection against pestilence-spirit. Finnish-Swedish: Wessman 29 No. 257.


F494.3. F494.3. Earth spirit. India: Thompson-Balys.


F499. F499. Sundry other spirits.

Indian (Warrau): Kirchoff BBAE CXLIII (3) 880.


F499.3.  F499.3. Jinns.

F499.3.1.  F499.3.1. Jinns have no bones in their arms: they have only four fingers and no thumbs. India: Thompson-Balys.

F499.3.2.  F499.3.2. Jinns entitled to share in fruits of the earth. India: Thompson-Balys.

F499.3.3.  F499.3.3. Jinns frequent graveyards, ruined houses, or an altar of sacrifice. India: Thompson-Balys.

F500—F599.

**F500—F599. Remarkable persons.**


F511.0.1.  F511.0.1. Headless person. (Cf. F401.4, F531.1.2.1.) *Chauvin VII 77 No. 121; Irish myth: *Cross; Icelandic: Boberg.

F511.0.1.1.  F511.0.1.1. Headless person with eyes (eye) and mouth on breast. *Chauvin VII 87 No. 373 bis n. 2; Irish myth: *Cross; Icelandic: *Boberg. Chinese: Werner 387.

F511.0.1.2.  F511.0.1.2. Headless persons cannot smell or hear. Chinese: Werner 387.

F511.0.2.  F511.0.2. Person with more than one head.


F511.0.2.2.  F511.0.2.2. Three-headed person. Irish myth: *Cross; India: Thompson-Balys.

F511.0.2.2.1.  F511.0.2.2.1. Three-headed woman. Irish myth: *Cross.

F511.0.2.3.  F511.0.2.3. Four-headed person. Irish myth: *Cross.

F511.0.2.4.  F511.0.2.4. Six-headed man. Icelandic: *Boberg.
Persons whose heads are stone-hammers. Koryak and American Indian: *Jochelson JE VI 375.

Person with iron head. Jewish: Neuman.

Man carries his head under his arm. Loomis White Magic 54, 93, 125; Irish myth: *Cross; Italian Novella: Rotunda (F1041.14); Africa (Kaffir): Theal 51.

Man cuts off own head and throws it against enemy. India: Thompson-Balys.

Man with half a head. Irish myth: *Cross.

Beheaded man's head replaced crooked. Irish myth: *Cross.

Man with venomous worm in his head. Irish myth: Cross.


Person with animal's head. (Cf. F511.1.3, F526.)

Person unusual as to his face.

Person without features (with flat face). Irish myth: *Cross.


Person with animal face. Jewish: Neuman; India: Thompson-Balys.

Person with face of ape. Jewish: Neuman.

Person with green face. Jewish: Neuman.

Person unusual as to his ears. (Cf. F542.)

Person with ears on breast. Persian: Carnoy 298.

Person with ass's (horse's) ears. Midas. Köhler-Bolte I 383 n. 1, 511, 587; RTP I 327, VII 356; *Zs. d. deutschen morgenländ. Gesel. XL 549; Crooke FL XXII 183; *BP IV 147 n. 7 (Celtic); *Pauli (ed. Bolte) No. 397; Huet 45; Penzer III 188 n., VII n. 1, VI 26 n. 1; Irish myth: *Cross, *Porter Proc. Royal Irish Academy (1932) 142.

Person with cat's ears. Irish myth: *Cross.

Person with many ears. Irish myth: Cross.
F511.2.4. **Person without ears.** India: Thompson-Balys.

F511.3. **Person with horns.** Irish myth: Cross; Icelandic: *Boberg.

F511.3.1. **Person with horns of silver.** Irish myth: *Cross.

F512. **Person unusual as to his eyes.** (Cf. F531.1.1, F541.1.) India: Thompson-Balys.

F512.1. **Person with one eye.** *Type 511; Herbert III 238; Oesterley No. 175; Laistner Rätsel II 48ff.; Irish myth: *Cross; Jewish: Neuman; Chinese: Eberhard FFC CXX 206 No. 154.

F512.1.1. **Person with one eye in center of forehead.** (Cf. F441.4.1, F531.1.1.1.) *Krappe Balor 5 n. 19, 9 nn. 33—35; Fb "menneske" II 577b, "øje" III 1165b; Irish myth: *Cross; Icelandic: *Boberg; Greek: Frazer Apollodorus I 4 n. 1; India: Thompson-Balys; Chinese: Werner 389.

F512.1.2. **Three women have but one eye among them.** Pass it around. (Cf. F513.1.1.) *Fb "øje" III 1166a; Greek: Fox 33, *Frazer Apollodorus I 155 n. 4.

F512.1.3. **Person with one eye in back of head.** Krappe Balor 7 n. 22.

F512.1.4. **Doorkeeper with one human eye, one cat's eye.** Irish myth: Cross.

F512.2. **Person with many eyes.**

F512.2.1. **Persons (animals) with four (six) eyes.** *Chauvin VII 82 No. 373bis; Krappe Balor 19 n. 69.

F512.2.1.1. **Three-eyed person.** *Type 511; Cosquin Contes Indiens 520; Jacob's list s.v. "Three-eyed stepsister"; India: Thompson-Balys.


F512.2.1.3. **Person with twelve eyes.** Irish myth: Cross.

F512.2.2. **Argos.** Has eyes all over body. Krappe Balor 19 n. 69; Greek: *Frazer Apollodorus I 130 n. 3, Fox 29, 193.

F512.3. **Person with eyes in stomach.** (Cf. F511.0.1.1.) *De Cock Volkssage 102ff.; *Chauvin VI 66 No. 233; Persian: Carnoy 298.

F512.4. **Person with eyes in back of head.** Krappe Balor 19 n. 69; S. A. Indian (Fuegian): Alexander Lat. Am. 340, (Yuracare): *ibid. 314.

F512.5. **Person without eyes.** India: Thompson-Balys.

F513. **Person unusual as to his mouth.** (Cf. F544.)

F513.0.1. **Person with mouth in stomach.** (Cf. F511.0.1.1.) *Chauvin VII 87 No. 373bis n. 2.

F513.0.2. **Person with mouths all over body.** Africa (Hausa): Tremearne

F513.0.4. F513.0.4. *Person with mouth in breast.* Irish myth: *Cross.

F513.1. F513.1. *Person unusual as to his teeth.* (Cf. F544.3, F531.1.6.2.)

F513.1.1. F513.1.1. *Three women have but one tooth among them.* Pass it around. (Cf. F512.1.2.) *Fb "øje" III 1166a; Greek: Frazer Apollodorus I 155 n. 4, Fox 33.

F513.1.2. F513.1.2. *Person with many teeth.*


F513.3. F513.3. *People who leave lower jaws at home when they go to market to prevent quarrels.* Africa: Weeks 126ff.

F514. F514. *Person unusual as to his nose.* (Cf. F531.1.6.6, F543.)

F514.1. F514.1. *Noseless person.* Herbert III 238; Oesterley No. 175; Tobler 63; Jewish: Neuman.

F514.2. F514.2. *Men with birds' beaks.* DeCock Volkssage 105; Icelandic: Herrmann Saxo II 599, Boberg.

F514.3. F514.3. *Person with cat's snout.* (Cf. F511.2.2.1.) Irish myth: Cross.

F514.4. F514.4. *Person with crook(s) on end of the nose.* Icelandic: *Boberg.

F514.5. F514.5. *Person grows a second nose.* German: Grimm No. 201.


F515.0.2. F515.0.2. *Persons with many hands.*

F515.0.2.1. F515.0.2.1. *Hundred-handed giants.* Greek: *Frazer Apollodorus I 3 n. 2.

F515.1. F515.1. *Person with unusual fingers.*


F515.2. F515.2. *Person with unusual fingernails.*

F515.2.1. F515.2.1. *Fingernail that can conceal basin-load of food.* India: Thompson-Balys.
Person with very long fingernails. Eskimo (West Hudson Bay): Boas BAM XV 170.

Men with tails on their hands. Eskimo (Greenland): Rasmussen III 79.


Person unusual as to his arms. Irish myth: *Cross.


Armless people have legs growing from their shoulders. Use toes in place of fingers. Chinese: Werner 388.

People with many arms. Icelandic: *Boberg.


People with four arms. Jewish: Neuman.


Long-armed people. Irish myth: *Cross; Chinese: Werner 388f.

Man with elastic reach. Hawaii: Beckwith Myth 263.

Person unusual as to his legs. Irish myth: Cross.

Person with one leg. Irish myth: *Cross; Icelandic: *Boberg; Persian: Carnoy 298.


Man with legs so long he can steady boat as he stands in ocean. Hawaii: Beckwith Myth 354.

Person unusual as to his feet. (Cf. F551.)

Person without feet. (Cf. F167.7.) Siuts 218.

Person with one foot. Irish myth: *Cross.

Person with many feet.

Four-footed man. Sikes FL XX 421.—India: Thompson-Balys.


Person with claws on the feet. Icelandic: Boerg.

Person with knees backwards. Irish myth: *Cross.

Men whose feet turn backward so that they will not stub toes. Africa: Weeks Jungle 126ff.
F517.1.6. Person with horse's hoofs. India: Thompson-Balys.

F517.1.7. Person with feet like elephant's. India: Thompson-Balys.


F518. Persons with tails. Chauvin V 7 No. 3.—Persian: Carnoy 298.

F521. Person with unusual covering. India: Thompson-Balys.


F521.1.1. Woman with animal hair. Chinese: Eberhard FFC CXX 189 No. 130; Eskimo (Greenland): Rasmussen I 213.


F521.3. Men of metal.

F521.3.1. Man of bronze. (Talos). Has single vein from neck to ankle and bronze nail at end of vein. This is the only vulnerable spot. Frazer Apollodorus I 118 n. 1.

F521.3.2. Man of iron. India: Thompson-Balys.

F521.3.3. Person with body of gold. Buddhist myth: Malalasekera II 214, 468, 742, 761, 1293; India: Thompson-Balys.

F521.3.3.1. Girl's body-dirt is golden. India: Thompson-Balys.

F521.3.3.2. Person with golden anus. Africa (Hausa): Equilbecq II 83 No. 24.

F521.3.4. Person with body of silver.

F521.3.4.1. Silver king with silver attendants. Is on a silver horse accompanied by silver cock, bird, and dog. Czech: Tille FFC XXXIV 96.


F524. Person with several bodies.

F524.1. Person with three bodies. Body of three men grown together in one at waist but parted in three from flanks and thighs. Greek: Frazer Apollodorus I 211 n. 2,
Fox 86 (Geryoneus).

F525. F525. **Person with half a body.** As if body has been split in two. *DeCock Volkssage 99ff.; Votiak, Ostiak: Holmberg Finno-Ugric 181f.; Indonesian: De Vries's list No. 166; Dixon 216; Chinese: Werner 389; Marquesas: Handy 137; N. A. Indian: Hatt Asiatic Influences 87ff.; *Thompson Tales 357 n. 287d; Africa: Werner 244, (Basuto): Jacottet 160 No. 23, (Zulu): Callaway 202, (Luba): De Clerq Zs. f. Kolonialsprachen IV 187, 190.

F525.1. F525.1. **One-sided man.** Eskimo (Greenland): Rasmussen II 13, III 75, Rink 237, (Smith Sound): Kroeber JAFL XII 171.

F525.1.1. F525.1.1. **Man with one side of stone (iron).** Fb "jærn" IV 249b; Hawaii: Dixon 89 (stone); Africa (Kaffir): Theal 129 (iron).

F525.2. F525.2. **Man splits into two parts.** Chauvin VII 40 No. 153 n. 1; Tonga: Gifford 32.

F525.3. F525.3. **Tribe of one-eyed, one-footed, one-handed men.** Irish myth: Cross.

F525.3.1. F525.3.1. **Person with one foot (one hand, and one eye).** Irish myth: *Cross.

F525.4. F525.4. **Person (Antichrist) with flat body.** Irish myth: Cross.

F525.5. F525.5. **Giant with limbs and organs only on his left side.** India: Thompson-Balys.

F525.6. F525.6. **Person without back.** Eskimo (Mackenzie Area): Jenness 49 (West Hudson Bay): Boas BAM XV 179, 181.

F526. F526. **Person with compound body.**


F526.2. F526.2. **Scylla.** Breast and face of woman. From flanks has six heads and twelve feet of dogs. Greek: Frazer Apollodorus II 293 n. 4.

F526.3. F526.3. **Gorgon.** Head turned about, scales of dragon, tusks of swine brazen hands, golden wings. Greek: Frazer Apollodorus I 153 n. 3.

F526.4. F526.4. **Beast-like anchorite.** Walks on all fours; covered with hair like beast; has horns like beast. (Cf. F521.1.) Williams 17ff., 25.

F526.5. F526.5. **Men with two faces, three legs, and seven arms (or other such combinations).** Hindu: Keith 41f.


F527. F527. **Person of unusual color.**


F527.1.1. F527.1.1. **Red knight.** Types 300, 303; *Ranke FFC CXIV 236; Fb "Ridder
Rod"; Hartland Perseus III 207ff.—Irish myth: *Cross; English: Wells 73 (Sir Percyvelle of Galles); Icelandic: *Boberg.


F527.3. F527.3. *Blue man. Irish myth: *Cross; Icelandic: *Boberg; Buddhist myth: Malalasekera II 547.


F529. F529. *Other monstrous persons.

F529.1. F529.1. Persons with punctured bodies. May be carried on a pole put through the orifice; may be hung up on a peg. Chinese: Werner 390.


F529.2.1. F529.2.1. People without anuses make them by sitting on pegs. Koryak: Jochelson JE VI 364; Eskimo (Greenland): Rasmussen III 79, 204, Holm 89, (West Hudson Bay): Boas BAM XV 171, 538, (Mackenzie Area): Jenness 89.

F529.3. F529.3. Man with grass growing from *his joints. Eskimo (Bering Strait): Nelson RBAE XVIII 488.

F529.4. F529.4. Person has small animal within *his body. Irish myth: Cross.

F529.5. F529.5. Person with transparent body. Irish myth: Cross.


F529.7.1. F529.7.1. Person without *joints. Irish myth: Cross.


F531. F531. Giant.1 A person of enormous size. (For giants who are primarily ogres see G100 and G400—G599.) *BP III 375; *Fb "kjæmpe" II 149, "Langben Rise" II 377b; Lorenz Das Titan-Motiv in der allgemeinen Mythologie (Imago II 1913) 22—72; Weinhold Die Riesen des germanischen Mythus (Sitzungsberichte d. kais. Akad. d. Wiss. XXVI [1858] 225—306); Laistner Nebelsagen (Stuttgart, 1860); Schoning Dödserger i Nordisk Hedentro (København, 1903); **Von Sydow Jätterna i Mytologi och Folktro (F och F [1919] 52—96); Ahrendt Die Riese in der mittelhochdeutschen Epik (Rostock, 1923); **F. Wolgemuth Riesen u. Zwerge in den altfranzösischen erzählenden Dichtung (Tübingen, 1906); **V. Höttges Typenverzeichnis der deutschen Riesen; und riesischen Teufelssagen FFC CXXII (Helsinki, 1937); Tegethoff Schweiz. Archiv f. Vksk. XXIV


F531.0.2. F531.0.2. *Giant as Creator's servant. India: Thompson-Balys. 


F531.0.4. F531.0.4. *Giant woman. Irish myth: *Cross. 


F531.1.1.1. F531.1.1.1. *Giant with one eye in middle of forehead. (Cf. F512.1.1.) Broderius § 37; *BP III 375; *Höttges FFC CXXII 191; Irish myth: *Cross; Welsh: MacCulloch Celtic 191; Icelandic: Boberg; Faröe: Zs. f. Vksk. II 6; Finnish-Swedish: Wessman 67 No. 573; Tirol: Zingerle (1891) No. 2; Greek: Fox 6, Grote I 5, 287; India: Thompson-Balys; Eskimo (Greenland): Holm 10. 

F531.1.1.1.1. F531.1.1.1.1. *Giant with one eye in the neck which he covers with his lower lip. Icelandic: *Boberg. 

F531.1.1.1.2. F531.1.1.1.2. *Giant with large gleaming eyes. Broderius § 37; *Höttges FFC CXXII 192; Icelandic: Boberg; Norway: Faye Norske Folke-Sagn (Christiania, 1814) 19; Tirol: Zingerle (1891) Nos. 193, 201. 

F531.1.1.1.2.1. F531.1.1.1.2.1. *Giant with eyes as big as cauldrons. Irish myth: *Cross. 

F531.1.1.1.2.2. F531.1.1.1.2.2. *Giant with eyes like ponds. Icelandic: Boberg. 

F531.1.1.3. F531.1.1.3. *Blind giant. Broderius § 37; Icelandic: *Boberg; Sweden: Runa III (1843) 41 No. 74, IV 37 No. 53; Hanover: Schambach u. Müller Niedersächsische Sagen (Göttingen, 1854) No. 165.1.

F531.1.1.5. Giant with many eyes.


F531.1.1.6. Giantess with green eyes. Icelandic: Illuga saga Gr. 653, Boberg.


F531.1.2.1. Headless giant. (Cf. F511.0.1.) Broderius § 37; Irish myth: Cross; Hanover: Kuhn u. Schwarz Norddeutsche Sagen (Leipzig, 1848) No. 167.3; Pomerania: Rosenow 51 No. 46; N. A. Indian (Navaho): Alexander N. Am. 163.


F531.1.2.2.1. Two-headed giant. Irish myth: *Cross.

F531.1.2.2.2. Three-headed giant. Icelandic: MacCulloch Eddic 111 *Boberg.

F531.1.2.2.3. Five-headed giant. Irish myth: Cross; English: Child II 59.

F531.1.2.2.4. Six-headed giant. English: Child V 184.


F531.1.2.2.7. Many-headed giant—miscellaneous. Icelandic: Boberg.


F531.1.2.4. Giant with horse head. Tirol: Zingerle (1891) 26 No. 41.

F531.1.2.5. Giant with stone head. Icelandic: MacCulloch Eddic 83, 279, Boberg (Hrungnir); Oceanic: Beckwith Myth 88.

F531.1.3. Feet (legs) of giant.

F531.1.3.1. Giant with dragon-scales for feet. Greek: Frazer Apollodorus I 43 n. 2.

F531.1.3.2. Giant with heels in front. (Cf. A526.8, F451.2.2.1, F517.1.5, G303.4.5.6.) Irish myth: Cross.

F531.1.3.3. One-footed giant. Irish myth: Cross.

F531.1.3.3.1. One-legged giant. Irish myth: *Cross; Eskimo (Greenland): Rasmussen I 170.
F531.1.3.4. Giant's step leaves deep furrows. Jewish: Neuman.

F531.1.3.5. Giant fleet of foot despite size. Jewish: Neuman.

F531.1.3.6. Giant with feet so large they cannot be moved. Jewish: Neuman.

F531.1.4. Lips of giant.

F531.1.4.1. Giant with upper lip reaching heaven; lower earth. Olrik Ragnarök 94f.; Cosquin études 537; India: Thompson-Balys.


F531.1.4.2. Giant (giantess) with lips hanging down on the breast. Icelandic: *Boberg.

F531.1.5. Breasts of giantess.

F531.1.5.1. Giantess throws her breasts over her shoulders. Her two sons can run after her and suck. "givkone" I 438; Italian: Basile Pentamerone V 4.

F531.1.6. Other bodily characteristics of giant.


F531.1.6.1.1. Giantess with iron nails. Icelandic: *Boberg.

F531.1.6.1.2. Giant with crooked nails. Icelandic: *Boberg.

F531.1.6.2. Giant with teeth like those of saw. Chinese: Werner 387.

F531.1.6.2.1. Giants (giantesses) with long teeth. Icelandic: *Boberg.

F531.1.6.2.2. Giant with very broad teeth. Chinese: Graham.


F531.1.6.3.1. Giant (giantess) with particularly long hair. Icelandic: *Boberg.

F531.1.6.3.2. Giant without hair. Icelandic: *Boberg.

F531.1.6.4. Giant with long beard. Broderius § 37.—Icelandic: *Boberg; Swedish: Runa IV (1843) 41 No. 71; Finnish-Swedish: Landtmann Finlands Svenska Folkdiktning VII 537; Tirol: Zingerle (1891) No. 193.

F531.1.6.5. Giant with golden hair on forehead. *Fb "guldher".

F531.1.6.6. Giant with peculiar nose. Icelandic: *Boberg.
F531.1.6.6.1. Giant with crook on end of his nose. Icelandic: *Boberg; Herrmann Saxo II 599.

F531.1.6.7. F531.1.6.7. One-armed giant. Irish myth: *Cross.


F531.1.6.7.2. F531.1.6.7.2. Giant with six or eight arms. Icelandic: Herrmann Saxo II 422, MacCulloch Eddic 277, *Boberg; Polynesia: Beckwith Myth 210 (eight).

F531.1.6.7.3. F531.1.6.7.3. Giantess with burned arms. Icelandic: *Boberg.


F531.1.6.9. F531.1.6.9. Giant rooted to ground because his nails and hair have grown into the earth on account of his great age. India: Thompson-Balys.

F531.1.6.10. F531.1.6.10. Giant with unusual heart.


F531.1.6.11. F531.1.6.11. Giant (giantess) with hump. Icelandic: *Boberg.


F531.1.7. F531.1.7. Color of giant.


F531.1.8.2. F531.1.8.2. Giant as serpent. Icelandic: MacCulloch Eddic 279f., Boberg.

F531.1.8.3. F531.1.8.3. Giant as eagle. Icelandic: MacCulloch Eddic 179, 276, 279, Herrmann Saxo II 599, Boberg.


F531.1.8.5. F531.1.8.5. Giantess transforms self to fly in order to tear woman's stomach. Icelandic: Egils saga ok Asm. ch. XII 9f., Boberg.

F531.1.8.7. Giant as eagle. Icelandic: *Boberg.


F531.2.1.1. Giant fifteen feet tall with three feet between the eyes. Icelandic: Boberg.

F531.2.1.2. Giants fifty feet tall with footprints six feet long. Chinese: Werner 387.

F531.2.1.3. Waters of Deluge reach to giant's ankles. Jewish: Neuman.


F531.2.1.5. Giant reaches to the sky. Must lean over to keep from touching. N. A. Indian: *Boas BBAE LIX 289 n. 2, (Kaska): Teit JAFL XXX 445 No. 6.

F531.2.1.6. Giantess is twice as tall as tall man. Icelandic: övar-Odds saga 121.

F531.2.2. Giant with three spans between brows and three yards between shoulders. English: Child I 332, II 394.

F531.2.2.1. Giant girl's face is an elbow length wide. Icelandic: *Boberg.

F531.2.2.2. Giant's ears six hundred feet long. Korean: Zong in-Sob 15.

F531.2.3. Giant's skull holds a man seated. Irish myth: *Cross.

F531.2.3.1. Giant's skull so large fowl can pass through eye-hole. Irish myth: *Cross.

F531.2.3.2. Giant's skull holds three hounds. Irish myth: Cross.

F531.2.4. Giant's large footprints. (Cf. F531.2.1.2.) Icelandic: *Boberg.
Extremely fat giant. (Cf. F532.) German: Grimm No. 134.

Giantess is more broad than tall. Icelandic: *Boberg.

Giant lies underground with trees growing all over his body. When his mouth is opened man falls into it and is swallowed. Finnish: Kalevala rune 17.

Giant so large he cannot be carried by a horse. Dickson 173 n. 33.

Giant can find only one horse able to carry him. Dickson 173 n. 33; Icelandic: Þiðriks saga II 380f., Boberg.

Giant occupies space of thrice nine men. Irish myth: Cross.

Giant must rest on elbow while speaking to be audible to mortal. Irish myth: Cross.

Demon looks like a mountain. India: Thompson-Balys.

Man with eyes the size of brass pots, teeth like axeheads, ears like elephant's ears. India: Thompson-Balys.

Giantess so heavy that boat almost sinks. Icelandic: Sturlaugs saga St. 620, Boberg.

Baby giants four months old "two feet broad in the chest and twelve feet high." Irish myth: Cross.

Sack of earth in giant's hand looks no bigger than a pea in hand of a man. Scotland: Baughman.


Giant wades the ocean. *Krappe études 79ff.; Broderius § 21.—England: Baughman; Icelandic: *Boberg; Norwegian: Norske Folkminnelag I 65 No. 47, IX 99; German: Grimm Deutsche Sagen (Berlin, 1905) No. 319; Greek: Frazer Apollodorus I 31 n. 4; Buddhist myth: Malalasekera II 737.


Giant's leg stops ship at sea. Hindu: Penzer II 72.

Giant holds back water of river with his foot. India: Thompson-Balys.

Thor carries giant in basket across icy stream. Icelandic: Snorra Edda Skaldsk XVII, Boberg.

Giant blows to prevent approach of ship. Irish myth: Cross.

Giant throws a great rock. Broderius § 8; **Höttges FFC CXXII 21ff., 196f.—Irish myth: *Cross; Icelandic: Herrmann Saxo II 590, *Boberg; Norwegian: Norske Folkminnelag VI 142; Finnish: Aarne FFC XXXIII 44 No. 61;
Lappish: Qvigstad FFC LX 47 No. 67; Estonian: Aarne FFC XXV 127 No. 61; Greek: Frazer Apollodorus I 32f.

F531.3.2.1. F531.3.2.1. *Giants throw stones after churches.* *Fb "sten" 552ab; **Höttges FFC CXXII 31ff., 199ff.; Danish: Kristensen Danske Sagn III (1895) 27ff., (1931) 17ff., Schmidt DF XXXIX 70 ff.; Finnish-Swedish: Wessman 70 No. 598, 71 No. 604.

F531.3.2.2. F531.3.2.2. *Giant slings stone with his garters (hair ribbon, etc.)* Broderius § 20.—Swedish: Hofberg Svenska Folksägner (Stockholm, 1882) 132; Danish: Thiele Danmarks Folkesagn (København, 1843) I 46; Holstein: Müllenhoff Sagen der Herzogthümer Schleswig-Holstein u. Lauenborg (Kiel, 1921) No. 423.

F531.3.2.3. F531.3.2.3. *Giants throw tools back and forth.* Explains rocks, etc. Broderius § 14; England: Baughman.

F531.3.2.4. F531.3.2.4. *Giant hurls mountain.* Jewish: Neuman.

F531.3.3. F531.3.3. *Giant astride a church-roof.* Rides it like a horse. Finnish: Aarne FFC XXXIII 44 No. 61**.


F531.3.4.1. F531.3.4.1. *Giant eats a thousand cattle.* Type 701*.

F531.3.4.2. F531.3.4.2. *Giant drinks up a river (lake, sea).* German: Grimm No. 134; India: Thompson-Balys.

F531.3.4.3. F531.3.4.3. *Giant eats whales as small fry.* Eskimo (Greenland): Rink 449, (Central Eskimo): Boas RBAE VI 638, (West Hudson Bay): Boas BAM XV 196, (Mackenzie Area): Jenness 66.


F531.3.5.1. F531.3.5.1. *Giant bestrides mountain.* Chinese: Graham.

F531.3.5.2. F531.3.5.2. *Giant's mighty stride spans earth's width.* India: Thompson-Balys.

F531.3.5.3. F531.3.5.3. *Giant stands astride river.* England: Baughman.

F531.3.6. F531.3.6. *Giants carry church across a stream.* Broderius § 22; Westphalia: Kuhn No. 387a; Hanover: Schambach u. Müller Nos. 165.1, 165.2.

F531.3.7. F531.3.7. *Giant comes to bake too soon; spills dough.* Giant who has common oven with another thinks he hears companion in next valley scraping the
kneading trough. He bakes his dough but finds he is too early and that he has only heard himself scratching. He spills the dough: hence fruitful soil. (Cf. F451.7.2, F455.3.5.) Broderius § 15; *Höttges FFC CXXII 124. Westphalia: Grässe I 835, Zaunert Westfälische 6.


F531.3.8.2. F531.3.8.2. Giant's snoring felt as rain. Icelandic: *Boberg.

F531.3.8.3. F531.3.8.3. Homecoming giant heard far away. Icelandic: *Boberg.

F531.3.8.4. F531.3.8.4. Giantess sings so that it gives echo in all cliffs. Icelandic: Boberg.

F531.3.8.5. F531.3.8.5. Earthquake as giant falls down. Icelandic: þiðriks saga II 384, Boberg.

F531.3.8.5.1. F531.3.8.5.1. Earthquake by giant's wrestling. Icelandic: *Boberg.


F531.3.10. F531.3.10. Giants carry trees. (Cf. F631.) Irish myth: Cross; French Canadian: Barbeau JAFL XXIX 12; Missouri French: Carrière.


F531.3.12. F531.3.12. Giant's hunting (fishing).


F531.3.13.2. F531.3.13.2. Giant allows others to cling to him while he swims with them safely across the rivers. India: Thompson-Balys.
Beam breaks at giant's glance. Icelandic: Corpus Poeticum Boreale I 221. Boberg.

Giants' awful amusements, playing with men's lives. Icelandic: *Boberg.

Gigantic possessions of giant.

Giant with mill-wheel as shield. Malone PMLA XLIII 401.

Giant with gigantic chain as belt. Elephant can go through each link. Malone PMLA XLIII 401.

Knights drink from a huge nine-gallon cup. English: Wells 60 (Syre Gawene and the Earle of Carelyle).

Giant with club as large as wheelshaft of mill. Irish myth: Cross.

Giant's enormous weapons.

Giant with iron club as weapon. Icelandic: *Boberg.

Giant with iron bar as weapon. Icelandic: *Boberg.


Giant has stone shield. Icelandic: Boberg.

Giant has enormous spear. India: Thompson-Balys.

Giant wears enormous jewel. India: Thompson-Balys.

Giant's clothes.

Giants dressed in skin. Icelandic: Herrmann Saxo II 80ff., *Boberg.


Giantess in obscenely shrieved skin skirt. Icelandic: *Boberg.

Giants wear long coats with lamps under them. Eskimo (Central): Boas RBAE VI 634.

Giantess in red dress. Icelandic: Boberg.

Giant has stone as boat. Icelandic: *Boberg.


Giant's enormous bed. Icelandic: *Boberg; Jewish: *Neuman.
Giant's enormous animals.

Giants have wolf and bears as dogs. Icelandic: örvar-Odds saga 122—24, Boberg.

Foxes as giant's lice. Eskimo (Greenland): Rasmussen III 150.

Giant's net can hem in whole forest. Africa (Fang): Trilles 202.


Giant carries man in sack. Eskimo (Greenland): Holm 39.

Giant carries man on his back. Eskimo (Greenland): Rasmussen III 245.

Giant carries man on brim of his hat. German: Grimm No. 193.

Giant carries man under his belt. Icelandic: Boberg.

Giants and men fraternize at Christmas. Liestøl Festskrift til Feilberg 195ff.


Giant's toy. A young giantess picks up a man plowing. Wants him as a toy. Her mother says, "Take him back. He will drive us away." (Cf. F531.5.1.) **V. Höttges Die Sage vom Riesenspielzeug (Jena, 1931); Höttges FFC CXXII 172; Broderius § 29; Type 701*; *Fb "kjæmpe" II 149a; "plove" II 848; *Tegethoff Schweiz. Archiv f. Vksk. XXIV 139 n. 14.—Finnish-Swedish: Wessman 67 No. 575; Lappish: Qvigstad FFC LX 47 No. 73; Lithuanian: Balys Index No. 3712; Livonian: Loorits FFC LXVI 73 No. 225; Flemish: Meyer FFC XXXVII No. 701*; Missouri French: Carrière.

Giant thinks hammer-blow on head is a nut falling. Man strikes with all his might. *Von Sydow Danske Studier (1910) 159; Icelandic: MacCulloch Eddie 92; N. A. Indian (Seneca): CurtinHewitt RBAE XXXII 213 No. 41; Africa (Fang): Einstein 47.

Giant thinks shower of stones is snowfall. Wales: Baughman.

Giant's head gnawed by foxes: thinks soot is falling on him. Eskimo (Greenland): Rasmussen III 150.
F531.5.5. Giants repay loan with large interest. Cask of gold for ale, etc. Icelandic: Feilberg Jul II 56; Swedish: Runa IV (1843) 29, 30, 38, 45.

F531.5.6. Giants' gifts to men.

F531.5.6.1. Giants' magic gifts return to original form in hands of men. (Cf. F451.5.1.4. and cross-references.) Broderius § 33; Icelandic: Arnason Legends of Iceland (London, 1864) I 148; German: Jahn Nos. 29, 217.

F531.5.6.2. Giant's present: magic loaf producing inexhaustible harvest. India: Thompson-Balys.

F531.5.6.3. Giant's presents cease when source is disclosed. (Cf. F348.5.) Eskimo (Greenland): Rasmussen III 235.


F531.5.7.0.1. Giant wooes mortal woman. Jewish: Neuman.

F531.5.7.0.2. Giant demands girl, but is killed in duel about her. (Cf. F610.3.4.2.1.) Icelandic: *Boberg.

F531.5.7.0.3. Giantesses pursue men in order to marry them. Icelandic: *Boberg.

F531.5.7.1. Mortal son of giant. Irish myth: Cross; Icelandic: *Boberg.

F531.5.7.1.1. Mortal son of man and giantess. Icelandic: Flateyjarbyk I 23, Boberg.

F531.5.7.1.2. Giantess daughter of giant and abducted maiden (therefore helps hero). Icelandic: *Boberg.

F531.5.8. Giants and Christians.


F531.5.8.3. Giants Christianized. Broderius § 25; Irish myth: *Cross; Norwegian: Norske Sagn (Christiania, 1902) 119; German: Grimm Deutsche Sagen (1905) No. 137.


F531.5.10. Giant as servant to man. Irish myth: Cross; Icelandic: *Boberg.

F531.5.10.1. Giant driven by girl. Irish myth: Cross.
Giant maids grind gold, peace, soldiers, salt, etc., on large stone mill. BP II 438ff.; Type 565; Icelandic: Herrmann Saxo II 140ff.; MacCulloch Eddic 282—83, Boberg.

Giant in contest with man. Irish myth: *Cross; Icelandic: *Boberg.

Giant wins walking contest against man. Irish myth: Cross.

Footrace between giant and mortal. Irish myth: Cross.

Giant insults hero by shaving his head and smearing it with cow dung. Irish myth: *Cross.

Giants like butter more than anything else. Get trough of butter in return for help. Icelandic: Egils saga einhenda 79, Boberg.


Other giant motifs.

Origin of giants. (Cf. F531.5.7.1.2.) Icelandic: MacCulloch Eddic 275.

Sons of God and Daughters of men. Before the flood angels have relations with human women: origin of giants. Dh I 294; Krappe Studi e Materiali di Storia delle Religioni IX (1933) 157—172.

Giant is transformed man. Irish myth: Cross; Icelandic: *Boberg.

Giant son of black cat. Icelandic: Flateyjarbyk I 529, Boberg.

Gigantic son of king and mermaid. Icelandic: Þiðriks saga I 73, Boberg.


Giant made of the venom from Elivagar. Icelandic: MacCulloch Eddic 326, Boberg.

Giants as sons of Ymir or Aurgelmir. (See A642, A831.2.)

Giants as reincarnated animals. Korean: Zong in-Sob 64.

Giants as descendants of Cain. (Cf. F535.0.1.) Jewish: Neuman.

Haunts of giants.

Giants in "Risaland" or "Jotunheimar" without nearer
definition. Icelandic: *Boberg.


F531.6.2.2. F531.6.2.2. Giants live under water.

F531.6.2.2.1. F531.6.2.2.1. Giants live under sea. Irish myth: *Cross.

F531.6.2.2.2. F531.6.2.2.2. Giant lives under lake. Irish myth: *Cross.

F531.6.2.2.3. F531.6.2.2.3. Giant's home beneath waterfall in lake. Icelandic: *Boberg. Cf. Beowulf.

F531.6.2.3. F531.6.2.3. Giants' live in the east. Icelandic: MacCulloch Eddic 81, *Boberg.

F531.6.2.4. F531.6.2.4. Giants live in the utmost northwest. Icelandic: *Boberg.

F531.6.2.5. F531.6.2.5. Giants live at the world's end. Icelandic: *Boberg.


F531.6.2.7. F531.6.2.7. Giants in wild forests. Icelandic: MacCulloch Eddic 280.


F531.6.3.0.1. F531.6.3.0.1. Men not to disclose giant's home. (Cf. C420.) Eskimo (Greenland): Rasmussen III 231.

F531.6.3.1. F531.6.3.1. Giants live in castles (raths, duns) (ruins of which may still be seen). Broderius § 11; Irish myth: *Cross; English: Wells 59 (The Turke and Gowin); Icelandic: MacCulloch Eddic 319, 282; German: Grimm Deutsche Sagen (1905) Nos. 16, 20.

F531.6.3.2. F531.6.3.2. Giant lives in fairyland. Irish myth: *Cross.

F531.6.4. F531.6.4. Age of giants.


F531.6.4.2. F531.6.4.2. Giants live to be eighteen thousand years old. Chinese: Werner 387.

F531.6.4.3. F531.6.4.3. Giant immortal. Jewish: Neuman.

F531.6.5. F531.6.5. Giants as magicians. Broderius § 33; *Höttges FFC CXXII 145; Irish myth: *Cross; Icelandic: Arnason Legends of Iceland (London, 1864) I 122, 131, 148, *Boberg; German: Grimm Deutsche Sagen (1907) No. 318.4.
F531.6.5.1. F531.6.5.1. Giants can make selves invisible. (Cf. F531.6.12.1.1.) Irish myth: *Cross; Norwegian: Norsk Folkminnelag XIII 23; Finnish-Swedish: Landtmann Finlands Svenska Folkdiktning VIII 538.

F531.6.5.2. F531.6.5.2. Giants large or small at will. Broderius § 17; Icelandic: Saxo ed. Elton 26, MacCulloch Eddic 277, *Boberg; German: Henne-Am Rhyn Nos. 441, 562, 225, 365, 444.

F531.6.5.3. F531.6.5.3. Giant has wound-healing balm. Dickson 187 nn. 61—62; Icelandic: MacCulloch Eddic 230, *Boberg; Missouri French: Carrière.


F531.6.6. F531.6.6. Giants as builders of great structures. Broderius § 2; Wünsche Teufel 19; **Höttges FFC CXXII 49ff., 218ff.; Irish myth: *Cross; English: Wells 80 (Sir Tristrem); Icelandic: Arnason Legends of Iceland (London, 1864) I 49, MacCulloch Eddic 276, 278, 286, Boberg; Danish: Kristensen Danske Sagn III (1895) 25ff., (1931) 15ff. (churches); Fb "kirke" II 124a; Finnish-Swedish: Wessman 67 No. 580, 68 No. 582, 69f. Nos. 593—97; Lithuanian: Balys Index No. 3714.


F531.6.6.2. F531.6.6.2. Giant builds hill for his home. England: Baughman.

F531.6.6.3. F531.6.6.3. Giant digs trench for course of Severn River. England: Baughman.

F531.6.6.4. F531.6.6.4. Giant makes cleft in rock when he misses another giant with spade blow. England: Baughman.

F531.6.6.5. F531.6.6.5. Giant and his wife build Roman road in a trice. Giant paves; wife brings stones. England: Baughman.

F531.6.7. F531.6.7. Giant's treasure. (Cf. F531.6.8.3.1.) *Höttges FFC CXXII 143; Irish myth: *Cross; Icelandic: Herrmann Saxo II 583ff., MacCulloch Eddic 277 (Sutting's poetic mead, runes), Snorra Edda Gylf. IV and XV (Mimir's well), Snorra Edda Skald. XXXII (gold); Estonian: Veckenstedt Sagen der Zamaiten (Heidelberg, 1883) II 141 No. 4, 200 No. 24; Hesse-Nassau: Zaunert 61.

F531.6.7.1. F531.6.7.1. Giant possesses treasure. Broderius § 13.—Icelandic: MacCulloch Eddic 279 (Alvaldi's gold), 84 (magic objects); Norwegian: Norske Folkminnelag XIII 29; Faroe: Zs. f. Vksk. II 6 No. 6; Swiss: Jegerlehner Oberwallis 92 No. 117; Styria: Henne-Am Rhyn No. 225.

F531.6.7.1.1. F531.6.7.1.1. Giants have animals (dogs, etc.) Icelandic: Herrmann Saxo II 591, 593, 595; MacCulloch Eddic 66, 85, 88, 111, 230, 276—77, *Boberg.


F531.6.7.2. F531.6.7.2. Giant obtains treasure from man. Irish myth: Cross.
F531.6.7.2. Giant steals from man (fish, sheep, sword). Icelandic: *Boberg.

F531.6.8. Mutual relations of giants.

F531.6.8.1. Giant in love with giantess. Broderius § 30; Irish myth: *Cross; Icelandic: *Boberg; Norse: Norsk Folkminnelag XIII 29; Danish: Thiele Danmarks Folkesagn (København, 1843) II 47; German: Grimm Deutsche Sagen (1907) No. 319.

F531.6.8.2. Giants pursue giant women. Broderius § 30; Irish myth: *Cross; Swedish: Runa IV (1843) 27 No. 10; German: Grimm Deutsche Sagen (1907) No. 318.4; Tirol: Zingerle (1891) 176—180.

F531.6.8.3. Enmity (competition) between giants. Icelandic: *Boberg.

F531.6.8.3.1. Giants and giantesses fight about treasures. Icelandic: *Boberg.

F531.6.8.3.2. Giant steals from giant. Icelandic: Boberg.

F531.6.8.3.3. Giants wrestle with each other. India: Thompson-Balys.


F531.6.8.4.1. One giant invites another to a feast (wedding). Latter must be satisfied that food is plentiful. Lithuanian: Balys Index No. 3713.

F531.6.8.5. Giants' social relations.

F531.6.8.5.1. Giants have king, queen. Icelandic: *Boberg.

F531.6.8.5.2. Giants have parliament. Icelandic: *Boberg.


F531.6.8.8. Giant does not grow until another giant causes him to do so. Eskimo (Greenland): Holm 8.


F531.6.10. Other occupations of giants.


F531.6.11. Antipathies of giants.


F531.6.12. Disappearance or death of giants. **Höttges FFC CXXII 75;
Irish myth: *Cross.


F531.6.15. F531.6.15. *Giants and supernatural beings.*


F531.6.16. Attendants of the giants.


F531.6.16.2. Giant's animals help him in fight. Icelandic: *Boberg.

F531.6.16.3. Man as servant of giant. Icelandic: *Boberg.

F531.6.17. Other acts of giants.


F531.6.17.2. Giant inflates self and floats through air. (Cf. F531.6.5.2.) Malone PMLA XLIII 412.


F531.6.17.3. Eagle carries giant to its nest. Breton: Sébillot Incidents s.v. "aigle".


F531.6.17.5. Giant herdsman. Irish myth: Cross.


F535. Pygmy. Remarkably small man. Also called "dwarf". To be distinguished from the dwarfs who live in the woods and inhabit underground places (F451). *Schoeppele Tristan and Isolt I 242 n. 6; *Frazer Pausanias II 107; *Chauvin VII 15 No. 373C n. 1; Irish myth: *Cross; English: Hartland Science 179; Icelandic: *Boberg; Greek: Fox 256; Arabian: Burton Nights V 252 n; Jewish: Neuman; India: *Thompson-Balys; Chinese: Werner 386; N. A. Indian (Cherokee): Alexander N. Am. 68; African: *Werner African 258ff.


F535.1.1. Adventures of thumbing. See Type 700 for detailed adventures.

F535.1.1.1. Thumbling drives wagon by sitting in horse's ear. Type 700; BP I 389.


F535.1.1.2. Thumbling carried up chimney by steam of food. *Type 700; BP I 389.

F535.1.1.3. Thumbling lies by sleeping man. Is blown to window by man's breath. BP I 397.

F535.1.1.4. Thumbling in danger of being sucked in by man's breath. BP I 397.

F535.1.1.5. Thumbling lost in animal track. India: Thompson-Balys.

F535.1.1.6. Thumbling has cat as riding-horse. India: Thompson-Balys.

F535.1.1.7. Thumbling swallowed by animals. German: Grimm No. 37, 45.

F535.1.1.8. Thumbling imprisoned in a sausage. German: Grimm No. 45.

F535.1.1.9. Thumbling sold as freak. German: Grimm No. 37.

F535.1.1.10. Thumbling hides in small place.

F535.1.1.10.1. Thumbling hides under thimble in table drawer. German: Grimm No. 45.

F535.1.1.10.2. Thumbling hides in a snail shell, in a mouse hole. German: Grimm No. 37.

F535.1.1.11. Thumbling as accomplice to robbers. German: Grimm No. 37, 45.

F535.1.1.11.1. Thumbling steals by entering keyhole. German: Grimm No. 37, 45.

F535.1.1.12. Thumbling carries needle as sword. German: Grimm No. 45.

F535.1.1.13. Thumbling carried in pocket. German: Grimm No. 90.

F535.1.1.14. Thumbling carried on hat brim. (See F531.5.1.1.3. for a similar motif.) German: Grimm No. 37.

F535.2. Pygmies of various sizes.

F535.2.2. Man so small he can go through eye of needle. BP I 397.

F535.2.3. Man so small he dances in spider web. BP I 397.

F535.2.4. Man so small he can put his head through a mote in a sunbeam. BP I 397.

F535.2.5. Man so small that he rides on an ant. Ant treads him underfoot. BP I 397.


F535.2.7. Person (poet, child) only "fist high." Irish myth: *Cross.

F535.2.8. Little soldiers with officer on rabbit (long needles and knives for weapons). Chinese: Graham.

F535.3. Dress of pygmies.


F535.4. Characteristics of pygmies.


F535.4.2. Pygmies with upturned feet. S. A. Indian: Métraux BBAE CXLIII (3) 712.


F535.5. Deeds of pygmies.

F535.5.1. War of pygmies and cranes. Greek: *Frazer Pausanias II 107; *Fb "trane" III 835b.

F535.5.1.1. Battle between giants and dwarfs; dwarfs win. (Cf. F531.) Africa (Fang): Einstein 71.

F535.6. Kingdom of pygmies.


F540. Remarkable physical organs.


F541.1.1. Eyes flash fire. Greek: Fox 9 (Typhon).

F541.1.2. Eyes flash lightning. N. A. Indian (Navaho): Matthews MAFLS V

F541.1.4. Serpent-eye. Eyes so keen that man is supposed to have serpents in them. De Vries Zs. f. deutsche Philologie XIII (1928) 289; Icelandic: Sörarloáttir (FAS I) 406, Völundarkvida, stanza 16, Ragnars saga Lopbrykar 136, *Boberg.

F541.2. *Eye with picture in the pupil*. Witch with picture of cat (dog) in pupil. *Fb "øje" III 1166a, "kattekilling" II 111.

F541.3. *Eye with several pupils*.

F541.3.1. *Eye with two pupils*. Fb "øje" III 1166a.—Chinese: Ferguson

F541.3.2. *Eye with three pupils*. Irish myth: *Cross.

F541.3.3. *Eye with four pupils*. Irish myth: *Cross.

F541.3.4. *Eye with seven pupils*. (Cf. A526.5.) Irish myth: *Cross.

F541.4. *Eye must be rubbed before it can see*. Breton: Sébillot Incidents s.v. "oeil".

F541.5. One of man's (giant's) eyes protrudes, other recedes. (Cf. F1041.16.2.) Irish myth: *Cross.

F541.5.1. Single eye protrudes from forehead. Irish myth: *Cross.

F541.6. *Eyes remarkable as to color*.


F541.6.2. *Person has red eye*. Irish myth: Cross.

F541.7. *Eye with remarkably heavy lid*. Requires four men to lift it, or the like. (Cf. F511.1, G631.) Irish myth: Cross.


F541.10. *Eyes impervious to iron lances*. Jewish: Neuman.


F542.1. *Long ears*. People must hold them up so as not to impede walking. Liebrecht 90f.; Cosquin Contes indiens 179; Chinese: Werner 389; Indonesian: Kruyt Het Animisme 350; Malay: Gerth van Wijk Tijdschrift voor Indische Taal-, Land- en Volkenkunde XXXV 272; Papua: Landtman Nos. 135, 145, 163.


F543.1. Remarkably long nose. *Fb "næse" II 716b, "kjælling" II 146b.

F543.1.1. Long nose used as poker. Fb. "næse" II 716b.

F543.1.2. Long nose used as hen roost. Fb "næse" III 716b.


F543.2. Remarkably large nose. Tobler 63.

F543.3. Nose turned upside down. India: Thompson-Balys.


F544. Remarkable mouth. (Cf. F513, F531.1.4, F531.1.6.2.)


F544.0.1.1. Mouth opens so wide that lungs (gullet) may be seen. Irish myth: *Cross.

F544.0.2. Man's mouth, from fear of sea-monster under lake, "distended to both his ears." Irish myth: *Cross.

F544.0.3. Mouth of man emits flames when open for speech. Jewish: Neuman.

F544.0.4. Mouth open to drink for forty days. Jewish: Neuman.

F544.1. Remarkable lips.

F544.1.1. Upper lip curls over nostril; lower hangs down to neck. Malone PMLA XLIII 401.

F544.1.2. When sad, man lets one lip fall to stomach; other makes hood over his head. Welsh: MacCulloch Celtic 190.

F544.1.3. Lips on side of face. Irish myth: *Cross.


F544.2.2. Long tongue. India: Thompson-Balys.

F544.2.2.1. Long tongue cut out and used to bridge a stream. *Penzer VI 10 n. 4.

F544.2.3. Tongue with hair growing from it. India: Thompson-Balys.

F544.2.4. Tongue with thorns. India: Thompson-Balys.


F544.3.2. Teeth of angered saint give off sparks. (Cf. F552.1.2.) Irish myth: Cross.

F544.3.2.1. Luminous tooth of saint. Irish myth: *Cross.


F544.3.3.1. Blue, protruding teeth of one and a half elbow-length. Icelandic: Boberg.

F544.3.4. Saints' teeth last for 300 years. Irish myth: Cross.

F544.3.5. Remarkably long teeth. Jewish: Neuman.


F545. Other facial features. Irish myth: Cross.


F545.1.1. Blue beard. *Type 312.


F545.1.1.2. Golden mustache. India: Thompson-Balys.

F545.1.2. Beard projected over beams of great hall. Welsh: MacCulloch Celtic 190.

F545.1.3. Beard grows through table. (Usually told of king asleep in mountain.) Hartland Science 217; *BP III 460; Fb "sten" III 554a.


F545.1.5.1. Enormously fat woman with beard. India: Thompson-Balys.


F545.2.1. Gold star on forehead. *Type 400, 533; *Roberts 188; BP I 102, II 275; Köhler-Bolte I 420; Breton: Sébillot Incidents s.v. "étoiles"; Italian: Basile
F545.2.2. **Horns on forehead.** Jewish: Neuman; India: *Thompson-Balys; Tuamotu: Stimson MS (T-G 2/27).

F545.2.3. **Man with inscription on forehead.** Jewish: Neuman.

F545.2.4. **Man with forehead of iron.** S. A. Indian (Toba): Métraux MAFLS XL 75f.

F545.3. **Remarkable cheek.**

F545.3.1. **One cheek white, other red.** Irish myth: *Cross.

F545.3.2. **Yellow, green, blue, purple spot on cheek.** Irish myth: *Cross.

F545.4. **Face covered with long moss.** French Canadian: Sister Marie Ursule.

F545.5. **Remarkable breast.** (Cf. F232.2, F441.2.1.2, F460.1.2, F531.1.5.1.) India: Thompson-Balys.

F545.6. **Woman with three breasts.** Irish myth: Cross; India: Thompson-Balys.

F545.7. **Star (cross) on breast.** Panzer Hilde-Gudrun 207; Dixon 48; Icelandic: Lagerholm Drei Lygisögur 87, Boberg.

F545.8. **Thorns around nipples.** India: Thompson-Balys.


F546.1. **Toothed private parts.** (Cf. F547.3.3.) N. A. Indian: Thompson Tales 309 n. 115.


F546.3. **Hermaphrodite pygmies.** N. A. Indian (Tsimshian): Alexander N. Am. 257.

F546.4. **Extraordinary penis.** India: Thompson-Balys.

F546.5. **Long penis.** India: *Thompson-Balys.
F547.3.2.  *Penis that eats and drinks.* India: Thompson-Balys.

F547.3.3.  *Toothed penis.* India: Thompson-Balys.

F547.3.4.  *Penis tatuooed with name of God.* Jewish: Neuman.

F547.3.5.  *Man's genitals hidden in his body.* Buddhist myth: Malalasekera II 31.


F547.5.  *Extraordinary vagina.* (Cf. F547.1.1.)


F547.5.2.  *Enormous vagina.* India: Thompson-Balys.

F547.5.3.  *Eye in vagina.* India: Thompson-Balys.

F547.5.4.  *Double vagina.* India: Thompson-Balys.

F547.5.5.  *Vagina as bag.* India: Thompson-Balys.


F547.5.7.  *Vagina in armpit.* India: Thompson-Balys.

F547.5.8.  *Saw in vagina.* (Cf. F547.1.1.) India: Thompson-Balys.

F547.5.9.  *Hair in vagina which becomes a mantis.* India: Thompson-Balys.

F547.5.10.  *Woman with privates like dog's.* Eskimo (Greenland): Rasmussen III 111.


F547.7.  *Enormous testicles.* Eskimo (Greenland): Rasmussen III 75.


F551.1.  *Animal foot on human being.*

Person with horse's foot. Tobler Epiphanie der Seele 62; Icelandic: Boberg.

Woman with horseshoe on one foot. *Fb "hestesko" I 604a.

Man with dog's feet. Icelandic: Hrylf's saga Kr. 54ff., Boberg.

Feet with unusual number of toes. Irish: MacCulloch Celtic 143 (seven), *Cross; Icelandic: Boberg.


Remarkably ugly feet (and hands). Icelandic: Boberg.

Single-footed people lie on their backs and shade themselves from sun with their soles. India: Thompson-Balys.


Hands with unusual number of fingers. Irish myth: *Cross.

Fingers of saint (angel) give light or fire. (Cf. F544.3.2.) *Loomis White Magic 34; Irish myth: *Cross; Jewish: Neuman.

Extraordinary fingernails. (Cf. G11.11.1.) Eskimo (Greenland): Holm 87, Rasmussen III 79; Oceania: *Lessa MS.


Milk from finger. Jewish: Neuman.


Remarkably pretty white hands. Icelandic: *Boberg.

Marvelous hand without wrist. Irish myth: *Cross.

Person remarkable as to his blood.

Person with pink fluid in place of blood. Irish myth: Cross.

Person with extraordinary amount of blood. Irish myth: Cross.

Remarkable hair. (Cf. F521, F531.1.6.3.) Irish myth: *Cross.

Gold hair. *Types 314, 504, 533; BP II 275, III 97, IV 271, 351, 409; *Fb "guldhеr" I 513, IV 191b, "her" I 771b; *Aarne FFC XCII 94ff.—Icelandic: Hдwb. d. Märch. I 431a n. 27, MacCullocch Eddie 266, Boberg; Breton: Sébillot Incidents s.v. "cheveux", "belle", "or"; India: *Thompson-Balys.

Person with hair partially golden. Irish myth: *Cross.

Silver hair. *Type 533; BP II 275.

F555.3.0.1. Hair recedes into head. Irish myth: Cross.

F555.3.1. Nude woman clothed in own hair (Godiva). *Fb "her" I 771b; Type 710; *BP I 21; England: Baughman.

F555.3.1.1. Girl's hair spreads on ground so that it hides her. India: Thompson-Balys.

F555.3.2. Holy man's hair of enormous length, so long has he remained praying at one spot. India: Thompson-Balys.

F555.3.3. Hair so long that girl can cover herself with it. Icelandic: Gunnlaugs saga Ormsunga ch. V 13, ed. Altnord, Text bibl. 1908, Boberg.

F555.3.4. Rapid growth of hair as protection against being seen nude. *Loomis White Magic 95f.


F555.5.1. Person with three heads of hair. (Cf. A526.4.) Irish myth: *Cross.

F555.6. Man has drop of blood on end of each hair. Irish myth: *Cross.

F555.7. Poisonous white hair in eyebrow that causes death to the first person who sees it each day. Irish myth: *Cross.

F555.8. Hair so stiff that apples falling on it would be impaled. Irish myth: *Cross.


F555.9. Hair so curly that nuts falling on it would be held. Irish myth: *Cross.


F559.3.1. F559.3.1. *Excreta is so fiery it starts great fires.* India: Thompson-Balys.

F559.4. F559.4. *Remarkable skull.*

F559.4.1. F559.4.1. *Skull has words miraculously written on it.* Jewish: Neuman.

F559.5. F559.5. *Remarkable neck.*

F559.5.1. F559.5.1. *Neck as hard as ivory.* Jewish: Neuman.


F559.7.1. F559.7.1. *Person with three hearts.* Irish myth: *Cross.*

F559.7.2. F559.7.2. *Adder grows in heart of man.* Irish myth: *Cross.*


4; Irish myth: Cross; India: Thompson-Balys; Icelandic: Boberg.


F561.5. F561.5. Girl eats only kola nuts and tobacco. Africa (Angola): Chatelain 33 No. 1.


F562.2. F562.2. Residence in a tree. Type 710, Grimm No. 3; Missouri French: Carrière; Hindu: Tawney I 121, 381, 531, 552, II 79, 162.

F562.3. F562.3. Residence in (under) water. Irish myth: *Cross.

F562.4. F562.4. Girl lives in fruit and comes out only to be bathed by her twenty sisters. India: Thompson-Balys.


F564. F564. Person never sleeps.


F564.3. F564.3. Person does not sleep for many months (years). Jewish: Neuman; India: Thompson-Balys.

F564.3.1. F564.3.1. Long sleep, long waking. (Six months sleep followed by six months waking, or the like.) India: *Thompson-Balys.

F564.3.2. F564.3.2. Person sleeps for three days and nights. Irish myth: Cross.

F564.3.3. F564.3.3. King sleeps for six days and acquires after that magic wisdom. Icelandic: Hjálmpérs saga ok ölvis 505, Boberg.

F564.3.4. F564.3.4. Person sleeps for nine months. Irish myth: Cross.

F564.3.5. F564.3.5. Spirit woman sleeps through whole year; eats through the next. India: Thompson-Balys.
F564.3.6. Twelve years' sleep customary to demons. India: Thompson-Balys.

F564.4. Man sleeps with one eye and one ear open. India: Thompson-Balys.

F565. Women warriors or hunters.

F565.1. Amazons. Women warriors. **Klein Die Antiken Amazonensagen in der deutschen Literatur (Leipzig, 1919); *Chauvin VIII 55 No. 22; *Gaster Exempla 186f. No. 5A.—Irish myth: *Cross; MacCulloch Celtic 144; English: Wells 105 (The Prose Alexander) Malory Morte Darthur X 39; Icelandic: Oli Kaksi Oldhistorie I (1892) 52ff., *Boberg; Greek: Fox 85, *Frazer Apollodoros I 98 n. 1; India:

F565.1.1. Amazons cut off left breast of daughters so that they can handle bow. Greek: Fox 85.

F565.1.2. All male children killed by Amazons. Greek: Fox 85; S. A. Indian (Aspinayé, Carajá, Taulipang, Tupinamba): Lowie BBAE CXLIII (1) 516.

F565.1.3. Queen takes husband's place in battle. India: Thompson-Balys.


F566. Celibate peoples.

F566.1. Village of men only. N. A. Indian (Thompson River): Teit MAFLS XI 53 No. 34.


F567. Wild man. Man lives alone in wood like a beast. Type 502; *Dickson 113ff.; Irish myth: Cross; Italian Novella: Rotunda; Jewish: Neuman; India: Thompson-Balys; Africa (Fang): Trilles Proverbs 199.


F569. Unusual manner of life—miscellaneous.

F569.1. Woman lays eggs and hatches them. India: Thompson-Balys.

F569.3. Silent person.

F569.3.1. Silent princess. India: Thompson-Balys.

F570. Other extraordinary human beings.

F571. Extremely old person. Irish myth: *Cross, O'Suilleabhain 28, Beal XXI 309; Icelandic: *Boberg; Jewish: *Neuman; Chinese: Eberhard FFC CXX 206f.

F571.1. Old man with hanging eyelids. So old that the eyelids hang down to his chin and must be lifted up. *Fb "öje" III 1167a; *BP II 398 n. 2, IV 148; Welsh, Irish: MacCulloch Celtic 187; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 213 No. 41.

F571.2. Sending to the older. Old person refers inquirer to his father, who refers to his father, and so on for several generations. *Type 726; *Baum JAFL XXX 379 n. 2; *Wesselski Archiv Orientální IV 1ff.; Irish myth: *Cross, O'Suilleabhain 74, Beal XXI 326.

F571.2.1. Sending to the older uncle. French Canadian: Sister Marie Ursule.


F571.3.1. Woman so old her chin reaches her knee. Italian: Basile Pentamerone IV No. 8.

F571.4. Man so old he sleeps in cradle. Scotch: Campbell-McKay Nos. 1, 2.

F571.5. King so old that he only can take food from a horn. Icelandic: Flateyjarbyrk I 26, Boberg.

F571.6. King so old that he cannot get on horseback without help. Icelandic: Boberg.


F573. Negro so black that he makes whole garden somber. Malone PMLA XLIII 401.


F574.1.1. Woman's beauty burns onlooker. N. A. Indian (Chuckchee): Bogoras AA n.s. IV 666.

F574.1.2. Woman's beauty shows through seven veils. Köhler to Gonzenbach No. 13; *Köhler-Bolte Zs. f. Vksk. VI 63.

F574.1.3. Men killed by look of beautiful princess. India: Thompson-Balys.


F574.3. Holy man (hero) emits light.

F574.3.1. Face of saint radiant. Irish myth: *Cross.

F574.3.2. Holy man radiant. Jewish: *Neuman; Buddhist myth: Malalasekera I 802, 1015 (Buddha), I 427, 852, II 695 (ascetic).

F574.3.3. Hero luminous. Cook Islands: Beckwith Myth 247.


F575.1.1. Birth of daughter so beautiful mother is frightened and abandons her. India: Thompson-Balys.

F575.1.2. Old woman beautiful as in youth. Jewish: Neuman.

F575.1.3. Woman so beautiful sea is calm for her. Eskimo (Greenland): Rasmussen I 1307.


F575.2.2. Supernatural beauty of Jerusalem's inhabitants. Jewish: *Neuman.


F577.1. Friends identical in appearance. Irish myth: Cross; Cape Verde Islands. Parsons MAFLS XV (1) 212 No. 73.

F577.2. Brothers identical in appearance. *Type 303; BP I 528; *Ranke FFC CXIV 286.


F577.5. *All people in certain place identical in appearance*. India: Thompson-Balys.


F582.1. *Serpent damsel*. Woman has serpent inside which comes out and kills her bridegrooms. *Type* 507C; *BP* III 490ff., 494; *Liljeblad* Tobiasgeschichte 259 s.v. "Schlangenmädchen"; India: *Thompson-Balys.


F583. *Hero has lain motionless since birth*. Koryak, Mongol Turk, Russian: Jochelson JE VI 363.

F584. *Person remarkably light in weight.*

F584.1. *Princess' weight that of five flowers*. India: Thompson-Balys.

F585. *Phantoms*. Irish myth: *Cross; Spanish: Boggs FFC XC No. 445B.


F585.1. *Fatal enticements of phantom women*. Chauvin V 34 No. 16.


F594. **Man whose entrails are visible when he laughs.** Irish myth: *Cross.

F595. **Man's body exudes sweet scent.** Jewish: Neuman.

F596. **Extraordinarily slow person.** Icelandic: Boberg.

F597. **Woman without womb.** Jewish: Neuman.

F598. **Old woman gives miraculous amount of milk.** Jewish: Neuman.

F600—F699. **Persons with extraordinary powers.**

F600. **Persons with extraordinary powers.**


F601.0.1. **Skillful companions.** Irish myth: *Cross.


F601.2. **Extraordinary companions help hero in suitor tests.** *Types 513, 514; Italian Novella: Rotunda; India: *Thompson-Balys; N. A. Indian: Thompson CColl II 345ff.; Africa (Fjort): Dennett 74ff. No. 16.

F601.3. **Extraordinary companions betray hero.** *Type 301; N. A. Indian: Thompson CColl II 334ff.

F601.4. **Extraordinary companions rescue hero.** *Type 514.

F601.4.1. **Extraordinary companion hides behind hero to trick enemy.** S. A. Indian (Chiriguano): Métraux RMLP XXXIII 143.

F601.4.2. **Extraordinary companion saves hero from death.** Korean: Zong in-Sob 164.

F601.5. **Extraordinary companions are brothers (twins, triplets).** *Cosquin Contes indiens 447ff.; Irish myth: *Cross.

F601.6. **Extraordinary companions are transformed animals.** India: Thompson-Balys.
F601.7. F601.7. *Animals as extraordinary companions.* Type 715; Africa (Fjort): Dennett 74ff. No. 16.


F610.0.1. **Remarkably strong woman.** Buddhist myth: Malalasekera II 551, 902; Africa (Upoto): Einstein 128.

F610.0.1.1. **Remarkably strong women defeats man in arrow and spear contest.** India: Thompson-Balsys.

F610.1. **Wild man of superhuman strength.** *Dickson 114 n. 37; Missouri French: Carrière.*

F610.2. **Dwarf-hero of superhuman strength.** Philippine: Fansler MAFLS XII 24; Missouri-French: Carrière.


F610.3.1. **Invulnerable berserk.** (Cf. D1840.) Icelandic: *Boberg.

F610.3.2. **Black berserk.** (Cf. F527.5.) Icelandic: *Boberg.

F610.3.3. **Twelve berserks.** (Cf. F610.3.4.1.) Icelandic: *Boberg.

F610.3.3.1. **Two berserks-brothers.** Icelandic: *Boberg.

F610.3.4. **Fighting with berserks.** Icelandic: *Boberg.

F610.3.4.1. **Fighting with twelve berserks.** (Cf. F610.3.3.) Icelandic: *Boberg.

F610.3.4.2. **Single combat with berserk.** Icelandic: *Boberg.

F610.3.4.2.1. **Berserk killed in combat about maiden.** Icelandic: *Boberg.

F610.3.5. **Competition with berserks in their particular sports: walk through fire, etc.** Icelandic: *Boberg.

F610.4. **Man with strength of many men.** Jewish: *Neuman.

F610.4.1. **Man with four men's strength.** Icelandic: *Boberg.

F610.4.2. **Man with twelve men's strength.** Icelandic: *Boberg.

F610.5. Man with strength of animals.


F610.6. Man so strong that he breaks most of what he gets in touch with. (Cf. F614.3—F614.6.) Icelandic: *Boberg.

F610.6.1. Man so strong that he must be chained except when in battle. Icelandic: *Boberg.

F610.7. Strong man is so heavy that no horse can carry him all day. (Cf. F681.8.) Icelandic: *Boberg.

F610.8. Strong man so heavy that only his own horse can carry him. Icelandic: Þiðriks saga II 380, Boberg.


F611. Strong man's birth and rearing.

F611.1. Strong man's birth. Lithuanian: Balys Index No. 703*.


F611.1.2. Strong man son of woman and dwarf. Type 301; BP II 300; Dickson 117 n. 48.

F611.1.2.1. Strong man son of woman and forest spirit. Africa (Fang): Einstein 70ff., Trilles 190ff. No. 11.

F611.1.3. Wild man son of woman and satyr who overpowers her. Dickson 124 n. 76.

F611.1.4. Wild man son of woman and robber. She is overpowered in forest. Dickson 117 n. 48.

F611.1.5. Strong man son of man and she-bear. Type 301; BP II 300; Dickson 117 n. 48.

F611.1.6. Strong man son of man and mare. Type 301; BP II 300; Dickson 117 n. 48.


F611.1.7. Strong man son of person and giant. Fb. "styrke".
Strong hero engendered by eating of fruit. BP II 300.

Strong hero engendered by the wind. BP II 300.

Strong hero engendered from burning brand. BP II 301.

Strong hero born from egg. *Type 650; Christiansen 92.


Strong hero struck by smith from iron. Type 650; Christiansen 92.

Strong hero son of man and troll-half-woman. Relations take place in dream. Type 650; Christiansen 92.

Strong hero son of woman of sea. Type 650.

Strong hero son of wood-spirit. Type 650.

Strong hero's suckling.

Hero's unusual strength from drinking his own mother's milk. India: Thompson-Balys.

Strong hero suckled by animal. Type 301; BP II 293, 300; Dickson 117 n. 48.


Strong hero's long nursing. *Type 650; *BP II 293; Panzer Beowulf 20f.

Strong hero suckled by seven women. India: Thompson-Balys.

Strong hero suckled by giant. German: Grimm No. 90.

Extraordinary strength from fasting for 12 years and eating nothing except earth. India: Thompson-Balys.

Strong hero practices uprooting trees. (Cf. F621.) Type 650; BP II 287; Christiansen Norske Eventyr 92; N. A. Indian: Thompson CColl II 435.


Strong hero drives huge log into frozen ground. Eskimo (Greenland): Rasmussen I 237.

Baby tied to a mill-stone by strap so he would not wander

F611.3.2.3. F611.3.2.3. Precocious hero crushes iron wall with fists. India: Thompson-Balys.

F611.3.2.4. F611.3.2.4. Precocious hero jumps across river. (Cf. F614.11.) India: Thompson-Balys.

F611.3.2.5. F611.3.2.5. Small child beats giant challenger. India: Thompson-Balys.

F611.3.2.6. F611.3.2.6. Twelve year old hero captures town of father's enemy. India: Thompson-Balys.


F611.3.3.0.1. F611.3.3.0.1. Precocious strong hero demands bows and arrows. (Cf. F611.3.3.) Type 650.

F611.3.3.1. F611.3.3.1. Hero tests sword by cutting steer in two. Chinese: Graham.

F611.3.3.2. F611.3.3.2. Strong hero tests scythes: they break all. Icelandic: *Boberg.


F612.1. F612.1. Strong hero sent from home because of enormous appetite. *Type 650; BP II 293; Christiansen Norske Eventyr 92; *Fb "spise" III 495b, "æde" III 1140a; Breton: Sébillot Incidents s.v. "appétit"; Indonesian: De Vries Nederlandsche Tijdschrift voor Volkskunde XXX (1926) 97ff.; Philippine: Fansler MAFLS XII 24.

F612.2. F612.2. Strong hero kills (overcomes) playmates: sent from home. Irish myth: *Cross; Icelandic: *Boberg; French: Cosquin Lorraine No. 52; N. A. Indian: *Thompson CColl II 334ff.

F612.3. F612.3. Hero leaves home with giant equipment.

F612.3.1. F612.3.1. Giant cane for strong man. Cane holds fifty cattle. *Type 650; *Cosquin Contes indiens 482ff.; *Fb "jærn" IV 249a; French: Cosquin Lorraine No. 52; Breton: Sébillot Incidents s.v. "bâton"; French Canadian: Barbeau JAFL XXX 86; N. A. Indian: Thompson CColl II 436.

F612.3.2. F612.3.2. Strong man with giant hammer and shield. India: Thompson-Balys; Chinese: Graham.


F613.2. F613.2. Strong man's labor contract: all grain he can carry. *Type 650; Lithuanian: Balys Legends Nos. 505—511, 520ff., 523f.

F613.2.1. F613.2.1. Labor contract: as much money as my companion (strong man)
can carry. Italian: Basile Pentamerone III No. 8.

F613.3. F613.3. Strong man’s labor contract: anger bargain. First to become angry shall receive blow. *Type 650, 1000; BP II 293.

F613.4. F613.4. Strong man serves ogre as punishment for stealing food. *Type 650.


F614.2. F614.2. Strong man uproots tree and uses it as weapon. *Type 650; Dickson 179 n. 47; Icelandic: *Boberg.


F614.2.2. F614.2.2. Strong man uses rafter as weapon. Icelandic: *Boberg.

F614.2.3. F614.2.3. Strong man buries axe in tree stump and removes it with his little finger. Cheremis: Sebeok-Nyerges.

F614.3. F614.3. Strong man as gardener: destroys plants. *Type 650; Finnish: Kalevala rune 31 (woods); Spanish: Boggs FFC XC 77 No. 650.


F614.4.1. F614.4.1. Strong man as rower: rows one side of boat against many at other. Irish myth: Cross.


F614.7. F614.7. Strong man uses stable-roof as flail. Type 1031; French Canadian: Barbeau JAFL XXIX 21.


F614.11. F614.11. Strong man jumps across rivers. (Cf. F611.3.2.4.) India: Thompson-Balys.


F615. F615. Strong man evades death. Vain attempts to kill him. *Type 590, 650.—Irish: MacCulloch Celtic 143, *Cross; Hindu: Keith 173 (Krishna); Philippine:
Fansler MAFLS XII 24; N. A. Indian: Thompson CColl II 391.

F615.0.1. F615.0.1. Death of strong man. Irish myth: *Cross.


F615.2. F615.2. Strong hero sent for wild animals. Italian Novella: Rotunda.

F615.2.1. F615.2.1. Strong man sent to milk lions: brings lions back with him. *Type 590.

F615.2.2. F615.2.2. Strong man sent to kill lions: does so and frightens king. Greek: Fox 80 (Herakles).

F615.2.3. F615.2.3. Strong man sent for wild horses: brings them back. *Type 650.

F615.2.4. F615.2.4. Strong man sent for bears: bring them back home. Cheremis: Sebeok-Nyerges.

F615.2.5. F615.2.5. Strong man sent for wolves: brings them back home. Cheremis: Sebeok-Nyerges.

F615.3. F615.3. Strong hero overawes master. *Type 1145—1165 passim; Missouri French: Carrière.

F615.3.1. F615.3.1. Strong hero attacked with millstone puts it on as collar. Sent to dig a well. Master throws the millstone on him. *Type 650; Fb "kilde" II 119a, "møllesten" II 650b; French Canadian: Barbeau JAFL XXIX 21; India: Thompson-Balys; Cape Verde Islands: Parsons MAFLS XV (1) 112 No. 39.

F615.3.1.1. F615.3.1.1. Strong hero asks that chickens stop scratching. When his master throws millstone on him he complains that chickens are scratching dirt on him. *Type 650; N. A. Indian: Thompson CColl II 435f.

F615.3.1.2. F615.3.1.2. Camels having fallen from sky into girl's eyes; she tells her mother that some grains of sand have fallen down from sky. India: Thompson-Balys.

F615.4. F615.4. Spear bends as it strikes hero on chest and he survives ordeal. India: Thompson-Balys.


F618. F618. Strong man tames animals.


F621. F621. Strong man: tree-puller. Can uproot and carry off trees. (Cf. F611.3.1, F614.2.) *Type 513; BP II 79ff.; *Fb "træ" III 867b.—Irish myth: *Cross; Icelandic: Boberg; Breton: Sébillot Incidents s.v. "arbres"; French Canadian: Barbeau JAFL XXIX 21; Swiss: Jegerlehner Oberwallis 295 No. 13; Jewish: *Neuman; India: Thompson-
F621.1. F621.1. *Trees pulled up by animals.* Breton: Sébillot Incidents s.v. "arbres"


F621.2.1. F621.2.1. *Trees pulled up and thrust into the ground upside down by Antichrist, a giant.* Irish myth: *Cross.*

F621.2.2. F621.2.2. *Giant polishes teeth with uprooted tree.* India: Thompson-Balys.

F621.3. F621.3. *Tree as strong man's umbrella.* India: Thompson-Balys.


F622.2. F622.2. *Mighty blower blows firebrand so that sparks fly far, blows seawaves back and forth.* Irish myth: *Cross.*


F624.0.1. F624.0.1. *Saint as mighty lifter.* (Cf. V220.) Irish myth: *Cross.*

F624.1. F624.1. *Strong man lifts horse (ox, ass).* Fb "stærk"; Pauli (ed. Bolte) No. 250; Gaster Exempla 203 No. 92; Greek: Fox 100 (Theseus); Jewish: Neuman.


F624.2. F624.2. *Strong man lifts large stone.* Irish myth: *Cross (F624.7);* Icelandic: Boberg; Jewish: Neuman.

F624.2.0.1. F624.2.0.1. *Strong man throws enormous stone.* Greek: Odyssey XIII 184, IX 482, X 120, Iliad XII 381.


F624.2.0.2. F624.2.0.2. *Strong man moves enormous rock.* Marquesas: Handy 105.


F624.3. Strong hero lifts cart. Irish myth: *Cross; Breton: Sébillot Incidents s.v. "charrette."

F624.3.1. Strong man throws carriage with horses and driver on top of haystack and breaks the driver's ribs. Icelandic: Boberg.

F624.4. Strong man lifts plow. Fb "stærk"; German: Grimm No. 90.

F624.5. Strong man lifts ton of rye. Fb "stærk."


F624.8. Strong man throws opponent into the air. Icelandic: *Boberg; Tonga: Gifford 122.

F624.9. Little girl moves enormous bow which nobody could ever carry before. India: Thompson-Balys.


F625. Strong man: breaker of iron. (Cf. X946.) *Fb "stærk" (bends horseshoe); Icelandic: Flateyjarbýk I 524, Boberg; Breton: Sébillot Incidents s.v. "Brise-Fer"; India: Thompson-Balys.


F626.2. Strong man kicks mountain down. Marquesas: Handy 105.


F628. Strong man as mighty slayer. (Cf. F615.2.2.) Irish myth: *Cross.

F628.0.1. Precocious strong hero as mighty slayer. (Cf. F611.3.2.) Irish myth: *Cross.


F628.1.1. Strong man kills lion with own hands. English: Child V 487 s.v. "lion", Wells 151 (Richard Coer de Lyon); Hebrew: Judges 14: 6 (Samson); India: Thompson-Balys.

F628.1.1.2. Strong man kills leopard. Africa (Upoto): Einstein 125f.

F628.1.1.3. Strong man kills jaguar. S. A. Indian (Cashinawa): Métraux BBAE CXLIII (3) 687.


F628.1.2.2. Man swings wild steer by horns round and round till it is stunned, casts it to ground. Jewish: Neuman.


F628.1.3.1. Man kills serpents, toads, dragons with own hands. Irish myth: Cross.

F628.1.3.2. Child tears to pieces a live snake with his bare hands. (Cf. F611.3.2.) Greek: Fox 79 (Hercules); India: Thompson-Balys.

F628.1.4. Strong hero kills aquatic animal with own hands.

F628.1.4.1. Strong hero kills many crocodiles with own hands. Buddhist myth: Malalasekera II 1365.

F628.1.4.2. Strong hero kills sharks with own hands. Hawaii: Beckwith Myth 421.

F628.1.4.3. Strong hero kills walrus with own hands. Eskimo (Greenland): Rasmussen III 263.

F628.1.5. Strong man kills giant dog. Tonga: Gifford 137.


F628.2.2. Strong man throws another from walls. Greek: *Frazer Apollodorus I 238 n. 3.

F628.2.3. Strong man kills giant. Type 650* (Cf. F639.4.) Irish myth: *Cross; Jewish: *Neuman; Eskimo (Greenland): Holm 38; S. A. Indian (Cashinawa): Métraux BBAE CXLIII (3) 686.
F628.2.4. Army of strong men. Irish myth: Cross.

F628.2.5. Strong man kills men with own hands. Irish myth: Cross.

F628.2.6. Strong man kills many with hammer. Icelandic: *Boberg.

F628.2.7. Strong man uses man as weapon. Icelandic: *Boberg.


F628.2.10. Strong man cleaves horse and rider in two with sword. India: Thompson-Balys.


F628.4.1. Strong man plunges sword into stone. Irish myth: *Cross.

F628.5. Strong hero wields many weapons at once. Irish myth: *Cross.


F631.4. Strong man carries ox on the back. Icelandic: Boberg.

F631.5. Strong man carries heavy oxhide on the hand. Icelandic: Boberg.

F631.6. Strong man carries huge beam.


F631.6.2. Man carries a beam eighteen feet in length and cuts path through jungle at same time. India: Thompson-Balys.


F633. Mighty drinker. Drinks up whole pools of water, or the like. (Cf. X932.)
*Type 513; BP II 79ff.; Irish myth: *Cross; Icelandic: Boberg; India: Thompson-Balys; Tonga: Gifford 159; Eskimo (West Hudson Bay): Boas BAM XV 259; N. A. Indian: Thompson CColl II 345ff.; Africa (Ba Ronga): Einstein 246.

F634. F634. **Mighty fisherman.** Palm tree as rod, elephant as bait. India: Thompson-Balys.

F634.1. F634.1. **Strong man bathing and diving in river catches thousands of fishes in his beard.** (Cf. X1112.) Jewish: Neuman.


F636. F636. **Remarkable thrower.** (Cf. F531.3.2., F624.0.1, F624.3.1, F624.8, F628.2.2, F628.4, X943.) Irish myth: *Cross; Missouri French: Carrière; Buddhist myth: Malalasekera II 1172; Hawaii: Beckwith 421; Samoa: *ibid.* 254.


F636.2. F636.2. **Remarkable thrower of chips.** Makes forest. Italian: Basile Pentamerone I No. 5.

F636.3. F636.3. **Remarkable pourer of water.** Makes a river. Italian: Basile Pentamerone I No. 5.

F636.4. F636.4. **Remarkable stone-thrower.** Italian: Basile Pentamerone I No. 5; Jewish: *Neuman.

F636.4.1. F636.4.1. **Hero throws up a stone: before it falls, he drinks a full jar empty.** India: Thompson-Balys.

F636.4.2. F636.4.2. **Strong man catches stones hurled from catapults by enemy and throws them back upon the besiegers.** Jewish: *Neuman.

F636.4.3. F636.4.3. **Strong man's stone-throw carries away roof-timber.** Irish myth: *Cross.

F636.5. F636.5. **Hero catches a giant jug and pitches it about.** India: Thompson-Balys.

F637. F637. **Strong man holds back ship.** Alphabet No. 493.—Jewish: Neuman.


F638.1. F638.1. **Arrow shot thirty miles high.** India: Thompson-Balys.

F638.2. F638.2. **Arrow shot down years after the shot.** India: *Thompson-Balys.

F638.3. F638.3. **Man is waiting for bird to fall that he had shot eight days before.** India: Thompson-Balys.

F638.4. F638.4. **Strong man shoots arrow as far as otherworld.** Buddhist myth: Malalasekera I 1004.

F639. F639. **Extraordinary powers—miscellaneous.**
F639.1. F639.1. **Mighty digger.**


F639.1.2. F639.1.2. **Strong man's finger digs into ground with such force that water gushes out.** Jewish: Neuman.


F639.3. F639.3. **Strong man's shield-cast annihilates fleeing enemy and chariot.** Irish myth: *Cross.

F639.4. F639.4. **Strong man overcomes giant.** (Cf. F628.2.3.) Irish myth: *Cross.

F639.5. F639.5. **Strong man kicks through heavy door.** Irish myth: Cross.


F639.7. F639.7. **Man presses out twelve measures of oil without the help of bullocks.** India: Thompson-Balys.


F641. F641. **Person of remarkable hearing.** (Cf. X936.) *Type 513; BP II 79ff. *95; Fb "jord" II 45a; Irish myth: *Cross; Breton: Sébíllot Incidents s.v. "ouie"; Italian: Basile Pentamerone I No. 5, III No. 8; Buriat: Holmberg Siberian 428.

F641.1. F641.1. **Man can hear grass (wool) grow.** *Type 513; Hdwb. d. Märchens I 432a n. 55; *BP II 95ff.; *Fb "høre" I 755b, IV 238b;—Icelandic: Boberg; Irish: Hyde Beside the Fire (London 1890) 23; Breton: Sébíllot Incidents s.v. "avoine".

F641.2. F641.2. **Man can hear ant leave nest fifty miles away.** Welsh: MacCulloch Celtic 190.

F641.3. F641.3. **Man can hear one sleeping by putting ear to ground.** Italian Novella: Rotunda.

F642. F642. **Person of remarkable sight.** (Cf. X938.) *Type 653; BP II 95, III 45ff.; Köhler-Bolte I 439; Hdwb. d. Märchens I 432b. n. 54; Irish myth: *Cross; Icelandic:
Boberg; Welsh: MacCulloch Celtic 190.


F642.2. F642.2. Person of remarkable sight finds tracks of swine stolen seven years before his birth. Welsh: MacCulloch Celtic 190.

F642.3. F642.3. Person can see through opaque objects.

F642.3.1. F642.3.1. Person of remarkable sight can see through hearts of trees. Greek: Fox 26 (Lynkeus).

F642.3.2. F642.3.2. Remarkable sight of sage lets him see worm in loaf. Spanish Exempla: Keller.

F642.3.3. F642.3.3. Blind man is able to see two unborn rats within mother rat. Korean: Zong in-Sob.

F642.4. F642.4. Person sees equally well by night or day. Icelandic: MacCulloch Eddic 154, Boberg; Buddhist myth: Malalasekera II 886.

F642.5. F642.5. Man can see celestial nymphs dancing in divine world. India: Thompson-Balys.

F642.6. F642.6. One-eyed barber sees thread of silk stretching to sea. India: Thompson-Balys.

F642.7. F642.7. Person of remarkable sight can see the soul. India: *Thompson-Balys.


F645.2. F645.2. Man knows exactly how many grains are in a measure. Jewish: Neuman.


F647.1.1. F647.1.1. Extraordinary gustatory sense. Woman detects flavor of garlic in a sauce made in a mortar from which garlic has been removed. Spanish: Childers.


F647.3. F647.3. Marvelous sensitiveness: injury from rose leaves falling. (Cf. F647.9.) *Penzer VII 204ff.; BP III 238.

Marvelous sensitiveness: woman refuses to look at male fish. *BP III 238.

Marvelous sensitiveness: woman smells like a goat. She has been brought up on goat's milk. Jewish: *Neuman; India: *Thompson-Balys, Penzer VI 219.

Marvelous sensitiveness: meat is dog's flesh. Animal has been suckled by a dog. *Type 655; *Gaster Exempla 195 No. 51; India: Thompson-Balys.

Marvelous sensitiveness: food has been raised in particular kind of manure. India: Thompson-Balys.


Marvelous sensitiveness: wine shows through woman's white throat. *Köhler-Bolte II 348ff.; *BP III 238.

Marvelous sensitiveness: ulcer from moon's rays. *BP III 238; Penzer VII 11.

Marvelous sensitiveness: fainting from noise of wooden pestle and mortar. *BP III 238.

Marvelous sensitiveness: fracture from hearing man chopping wood. *BP III 238.

Marvelous sensitiveness: stitch in side from being told about hearing a man chopping wood. *BP III 238.

Marvelous sensitiveness: blister on back from lying in rose leaves. (Cf. F647.3.) *BP III 238.

Prince thinks he has slept on a beam; a hair is found on lower bedding. India: *Thompson-Balys.

Marvelous sensitiveness: man feels little point of simple thorn in middle of his clothes. India: Thompson-Balys.

Marvelous sensitiveness: man refuses to eat fifth descendent of stolen cow. Alphabet No. 301.

Marvelous sensitiveness: clarified butter was someone's leavings. India: Thompson-Balys.

Girl (princess) so delicate she can live only on the perfume of flowers. India: Thompson-Balys.

Extraordinary sympathy (telepathic) with wild animals. India: Thompson-Balys.

Remarkable power to walk directly to nearest water. Irish myth: Cross.
Marvelous sense of smell. (Cf. F647.5.) Irish myth: Cross; Icelandic: Boberg.

Man identifies picker of berries by their scent. Irish myth: Cross.

Man smells pots boiling 400 miles off. Jewish: Neuman.

Remarkable power of recognition. Man remembers all people he has met. (Cf. F692.) India: *Thompson-Balys; Buddhist myth: Malalasekera I 908.

Extraordinary perception of blind men.

Blind man able to recognize real pearls by their smell, diamonds by touch, a good horse by screwing its ears, and raja of noble birth by his generosity. India: Thompson-Balys.

Blind tiger recognizes by man's voice that he is a hypocrite. India: Thompson-Balys.


Brothers acquire extraordinary skill. Return home and are tested. *Types 653, 654, 1525; *BP III 10, 45ff., 379ff., 390 n. 1; Italian: Basile Pentamerone V No. 7; India: *Thompson-Balys; Chinese: Graham.

Unskilled man made skillful by saint's blessing. *Loomis White Magic 72, 82.

Follower of a saint is miraculously made a famous preacher. India: Thompson-Balys.

Skillful marksman. *Types 304, 653; *BP II 503ff., III 45ff.; Fb "skytte" III 350a; Irish myth: *Cross; Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "chasseur"; Italian: Basile Pentamerone I No. 5, III No. 8, V No. 7; India: *Thompson-Balys; Buddhist myth: Malalasekera II 1071.

Skillful marksman shoots meat from giant's hands. *Type 304; *BP II 505.

Skillful marksman shoots pipe from man's mouth. Type 1708*.


Skillful marksman shoots spear through nose-ring. India: Thompson-Balys.

Skillful marksman shoots eggs scattered over table. *Type 653.

Archer shoots eggs through middle. India: Thompson-Balys.

Archer shoots and marks egg in nest without breaking it or disturbing other eggs. India: Thompson-Balys.
Skillful marksman can hit egg from great distance. Africa: Weeks Jungle 43.

Skillful marksman shoots animal (man) through eye.

Skillful marksman shoots serpent through left eye. Chinese: Werner 182.

Skillful marksman shoots bird through eye. *Fb "skytte" III 350a.—Buddhist myth: Malalasekera II 1123.

Skillful marksman shoots left eye of fly at two miles. *Type 513.

Skillful marksman shoots both eyes of an ogre. Italian: Basile Pentamerone V No. 7.

Marvelous marksman can shoot eye off needle at quarter-mile distance. Korean: Zong in-Sob.

Skillful bowman shoots crater of Vesuvius open. *Fb "bue" IV 76b.

Skillful marksman throws needles. One enters eye of the other so as to form a straight line. Irish myth: *Cross.

Skillful marksman throws rushes into a curtain. The first remains and each following one lodges in the one before and remains attached to it. Schoepperle Tristan and Isolt II 294.

Skillful marksman throws swords and scabbards so that swords are sheathed in air. Irish myth: Cross.

One arrow shot into end of last one to make rope of arrows. Melanesia: Codrington 373, 397.

Skillful marksman casts lance through ring. French Canadian: Barbeau JAFL XXIX 18, Carrière.

Skillful marksman casts lance through hole in leaf. Irish myth: Cross.


Husband shoots arrows, barely missing wife's ears. India: Thompson-Balys.

Man shoots pearls from wife's nose-ring. India: Thompson-Balys.

Skillful archer uses arrow as boomerang. India: Thompson-Balys.

Hero shoots arrow and cuts thread. India: Thompson-Balys.

Skillful tailor.

F662.0.1.1. Woman sews nine garments at a time with one needle. Chinese: Graham.

F662.1. Skillful tailor sews up broken eggs. *Type 653; Africa: Weeks Jungle 43.

F662.1.1. Birds hatched from broken eggs repaired by skillful tailor have red line around necks. This indicates where eggs were broken. *Type 653; India: Thompson-Balys.


F662.3. Skillful tailor sews bean together after bean has split from laughing. German: Grimm No. 18.

F663. Skillful smith. (Cf. F271.3.) *Fb "smed" III 402ab; Krappe Archiv für das Studium der neueren Sprachen CLX (1931) 166ff., CLXI (1932) 1—9; Irish myth: *Cross; Icelandic: Boberg.

F663.0.1. Skillful smith calls self master of all masters. *Type 753; *BP III 198; *Fb "mester" II 584a.

F663.1. Skillful smith shoes running horse. *Type 654; *BP III 10; *Wesselski Märchen 213 No. 20.

F663.2. Clever smith makes needle that pierces anvil. Buddhist myth: Malalasekera II 1273.

F664. Skillful flayer.


F665. Skillful barber.


F666.1. Skillful axe-man makes spear-shafts with three chippings. Also at the same time sets them into the spear-rings. Irish myth: *Cross.

F667. Skillful fencer (swordsmen).


F667.2. Man able to strike every arrow with his sword and reduce it to splinters. India: Thompson-Balys.
F667.3. F667.3. Expert swordsman cuts clothes bag in two. (Cf. F611.3.3.1) Chinese: Graham.


F668.1. F668.1. Skillful surgeon removes and replaces vital organs. (Cf. X1721.2.) *Type 660; *BP II 552.


F668.3. F668.3. Man can transplant feather from one bird to another. Buriat: Holmberg Siberian 428.

F668.4. F668.4. Skillful surgeon can tell by whom wound was inflicted. Irish myth: Cross.

F668.5. F668.5. New arm made from another man's arm bone. Irish myth: Cross.


F673. F673. Man can keep together feathers in great wind. *Type 654; *Wesselski Märchen 213 No. 20.

F674. F674. Skillful painter. Can paint from description of a dream. Type 516; Rosch FFC LXXVII 97.


F675.3. F675.3. Carpenter constructs house of sandalwood which will go wherever owner commands. India: Thompson-Balys.


F676. F676. Skillful thief. (Cf. K301.)

F676.1. F676.1. Thief can eat from man's plate during dinner without detection. India: Thompson-Balys.

F676.2. F676.2. Thief can cut soles off man's boots without detection as he walks along road. India: Thompson-Balys.


F678. Skillful milker.


F679.2. Man can lengthen swords by twirling them between his fingers. Irish myth: Cross.

F679.3. Man can walk (stand) on weapon edge (point) without injury. Can catch sharp edges without being cut. Irish myth: *Cross.


F679.5.2. Skillful hunter can tell from baying the succession of hounds and what quarry they pursue. Irish myth: Cross.

F679.5.3. Man kills many tigers with one arrow-shot. S. A. Indian (Yurakare): Métraux RMLP XXXIII 144.

F679.5.3.1. Seven stags killed at one shot. India: Thompson-Balys.


F679.7. Skillful gambler always wins. Whatever he earns in day he spends immediately. India: Thompson-Balys.


F680. Other marvelous powers.


F681.1. Marvelous runner keeps leg tied up. To prevent him from running away. *Type 513; *BP II 79ff.; *Fb "ben" IV 32b; Buriat: Holmberg Siberian 428; N. A. Indian: Thompson CColl II 345ff.

Marvelous runner swift as thought. Irish myth: Cross; Welsh: MacCulloch Celtic 190; Icelandic: MacCulloch Eddic 81, 93, Boberg; N. A. Indian (Ojibwa): Michelson JAFL XXIV 249.

Contest between runner swift as thought and one swift as sight. Former wins. N. A. Indian (Ojibwa): Michelson JAFL XXIV 249.

Marvelous runner swift as sight. N. A. Indian (Ojibwa): Michelson JAFL XXIV 249.

Marvelous runner can run round earth in five minutes. *Fb "løbe" II 506.

Marvelous runner catches wild game on the run. Italian Novella: Rotunda; Jewish: *Neuman.

Man can outstrip wild mare, hold her, and bridle her. Jewish: Neuman.

Marvelous runner runs backwards. Irish myth: Cross.

Marvelous runner captures two of every wild animal. Irish myth: *Cross.

Man who is too heavy for any horse walks faster than horseback riders. Icelandic: *Boberg.

Marvelous swift plower. Chinese: Graham.

Marvelous swift mower. Chinese: Graham.

Runner runs so swiftly that he does not snap the ears of wheat (bend grass). Latin: Virgil Aeneid VII 807 ff.; Jewish: Neuman.

Boy runs so fast snow makes rainbow behind him. Eskimo (Greenland): Rasmussen III 255.

Man can stand all day on one foot. Irish myth: Cross; Welsh: MacCulloch Celtic 190.

Person (warrior) uses only one leg, one hand, one eye. Irish myth: *Cross.

Sparks come from man's feet. Irish myth: *Cross; Welsh: MacCulloch Celtic 190.

Sparks come from man's hands. Irish myth: *Cross.

Fire drops from fingers of warrior whenever he wills it. Irish myth: Cross.

Marvelous jumper. Irish myth: *Cross; Icelandic: *Boberg.

Marvelous climber. Irish myth: Cross; Icelandic: Boberg.
F685. Marvelous withstander of cold. Type 513.


F686.2. Room heated by crowded corpses kept on hand by ghoulish ogres. Scottish: Campbell-McKay No. 25.


F688.2. Man's shout remains in air three days. Irish myth: Cross.


F688.4. Walls fall because of great shout. Jewish: *Neuman.

F691. Man can breathe nine days under water. *Ullrich Archiv für Literaturgeschichte XIV 69ff.; Irish myth: *Cross.

F691.0.1. Hero battles under lake for a day and night. Irish myth: Cross.


F692.1. Whole epic remembered from one hearing. Buddhist myth: Malalasekera I 262f.


F694. Saint passes through closed doors. Irish myth: *Cross; Icelandic: Boberg.


F695.1. Reading without learning the alphabet. Irish myth: *Cross.

F695.2. Extraordinary amount read in short time. Irish myth: Cross.


F695.3.1. Miraculous ability to learn to read and to write foreign language in short time. *Loomis White Magic 72, 114.


F697.2. Saint as marvelous ball player. Irish myth: Cross.

F698.1. Hero throws ball, bat, dart (playthings) and catches them before they reach ground. Irish myth: *Cross.


F699. Additional marvelous powers.


F700—F899. Extraordinary places and things.

F700. Extraordinary places.


F701.2. Land of the Blessed. Everything as it should be. Jewish: *Neuman.

F702. Land of fire. (Cf. F753, F756.1, F763, F771.1.11, F785.3.) Chauvin VII 57 No. 77.

F703. Lands with extraordinary names. Land of the boot, the towel, the walking-stick, and the like. *Köhler-Bolte I 421. Cf. Type 1940, BP III 129; Chinese: Werner 391.


F705. Artificial paradise and hell to punish and reward. Wesselski Archiv Orientální II 432.


F707. Extraordinary kingdom. (Cf. F760.)


F707.2. Kingdom where everything is of silver. India: Thompson-Balys.

F707.3. Kingdom where everything is of diamond. India: Thompson-Balys.

F707.4. Kingdom where everything is of pearl. India: Thompson-Balys.

F708. Countries with one conspicuous lack.
F708.1. *Country without cats.* *Types* 1650, 1651; *BP II 69; Breton: Sébillot Incidents s.v. "chats", "Alger".

F708.2. *Country without grain.* Breton: Sébillot Incidents s.v. "blé".


F709. *Other extraordinary countries.*


F710. *Extraordinary bodies of water.*


F711. *Extraordinary sea.* (Cf. D911.)

F711.1. *Sea issues from marvelous cask.* Breton: Sébillot Incidents s.v. "tonneau".

F711.2. *Sea of unusual substance.*

F711.2.1. *Sea of milk.* (Cf. F713.4, F715.2.3.) India: *Thompson-Balys, Penzer II 151.

F711.2.2. *Sea of cream.* India: Thompson-Balys.

F711.2.3. *Sea of pumice.* Tonga: Gifford 149, Beckwith Myth 287.

F711.2.4. *Sea of slime.* Tonga: Gifford 149.

F711.2.5. *Sea of honey.* (Cf. F715.2.4.) Africa (Ba Ronga): Einstein 246.

F711.3. *Sea of unusual color.*


F711.3.2. *Red sea.* Tonga: Gifford 141, Beckwith Myth 287.

F711.4. *Fresh water in sea.*

F711.4.1. *Stream of fresh water flows through the sea.* Jewish: *Neuman.

F711.4.2. *Well hidden in sea.* (Cf. D926.) Jewish: Neuman.

F711.5. *Aroma of sea as of wine.* Jewish: Neuman.


F713.2. F713.2. Bottomless lakes (pools, etc.). *Fb "bundløs"; JAFL V 329; FL III 70.

F713.2.1. F713.2.1. Extremely deep water. Axe seven years reaching bottom. Jewish: *Neuman.

F713.3. F713.3. Lake monster turning over causes lake to overflow surrounding mountains. Irish myth: Cross.

F713.4. F713.4. Pond of milk. (Cf. F711.2.1, F715.2.3.) India: *Thompson-Balys.

F713.5. F713.5. Pond always clear because deity uses it for his bath. India: Thompson-Balys.


F715.1. F715.1. Extraordinary source of river.


F715.1.2. F715.1.2. River issues from pillar. Dickson 222 n. 18.


F715.1.5. F715.1.5. River flows from man's mouth. Jewish: Neuman.


F715.2.2. F715.2.2. River of mercury. Chauvin V 41 No. 388.

F715.2.3. F715.2.3. River of milk. (Cf. F711.2.1, F713.4, F814.6.) Finnish: Holmberg Finno-Ugric 80; Jewish: *Neuman; India: Thompson-Balys.

F715.2.4. F715.2.4. River of honey. (Cf. F711.2.5.) Africa (Hausa): Tremearne Hausa Superstitions and Customs (London, 1913) 424ff. No. 93.

F715.2.5. F715.2.5. River of tears. Rose Classical Review XLII 28, 171.


F715.3.1. F715.3.1. Undersea river. (Cf. F718.1.) Irish myth: *Cross.

F715.3.2. F715.3.2. Marvelous stream containing little black fish bursts forth from
mountain. (Cf. A934.9.) Irish myth: Cross.


F715.7. F715.7. River which petrifies anyone passing through it. India: Thompson-Balys.


F715.10. F715.10. River whose specific gravity is so slight nothing can float on it. (Cf. F716.2.) Buddhist myth: Malalasekera II 1156.


F716.1. F716.1. Fountain gives water on Wednesdays and Fridays. Milk on Sunday and wine on feast-days. Patch PMLA XXXIII 620 n. 66; Irish myth: *Cross.

F716.1.1. F716.1.1. Fountain has taste of wine. (Cf. F718.3.) Irish myth: *Cross.

F716.2. F716.2. Spring with water lighter than wood and with scent of violets. (Cf. F715.10.) Hdwb. d. Märchens s.v. "Glassarg".

F716.3. F716.3. Fountain hot or cold as desired. Irish myth: Cross.

F716.4. F716.4. Fountain jet which remains immovable. Jewish: Moreno Esdras (F933.3).


F717.1. F717.1. Pool paved with gold. Breton: Sébillot Incidents s.v. "or".


F718.5. F718.5. Well shines at night. Irish myth: Cross.

F718.7. **Well flows full on Sunday.** Irish myth: Cross.

F718.8. **Extraordinary well of blood.** India: Thompson-Balys.

F718.9. **Glittering well.** India: Thompson-Balys.

F718.10. **Well in shape of a sieve-like rock, out of which water gushes forth.** (Cf. D926.) Jewish: Neuman.

F718.11. **Well shoots up high as pillars, and discharges itself into navigable streams.** (Cf. D926.) Jewish: Neuman.


F720. **Submarine and subterranean world.**

F721. **Subterranean world.** See entire section F80—F109, Journey to lower world. Irish myth: Cross; German: Grimm No. 163; Breton: Sébillot Incidents s.v. "monde".

F721.1. **Underground passages.** Journey made through natural subways. *Fb "löngang" II 515; Missouri French: Carrière; Finnish: Aarne FFC XXXIII 47 Nos. 89**, 98; Estonian: Aarne FFC XXV 136 No. 98; Gaster Oldest Stories 48.

F721.1.1. **Tunnel of crystal four miles long.** Italian: Basile Pentamerone II No. 2.


F721.2.1. **Habitable hill raised on four pillars.** *Fb "höj" I 750a.

F721.2.2. **Monster guards door of habitable hill.** Chinese: Werner 183.

F721.2.3. **Sorcerer and books in mountain.** Opens only for short periods. Chauvin V 142 No. 69 n. 1.

F721.3. **Underground kingdom.**

F721.3.1. **King of underground kingdom.** India: Thompson-Balys.

F721.3.2. **Underground kingdom reached in a box which was swallowed by a dragon and later released.** India: Thompson-Balys.

F721.4. **Underground treasure chambers.** *Type 676; *BP III 137; *Fb "höj" I 740a; Chauvin V 10 No. 7, 60 No. 19 and passim; Irish myth: *Cross; Chinese: Graham.

F721.5. **Subterranean castle.** *Fb "slot" III 376b; Spanish Exempla: Keller; Italian: Basile Pentamerone II No. 9, V No. 4; India: *Thompson-Balys.

F721.5.1. **Underground palace full of jewels.** India: Thompson-Balys.

F725.1. Steps to submarine world. Tobler 76.

F725.2. Submarine cities. Chauvin V 7 No. 3; Penzer VI 212ff., VII 19f.; Irish myth: *Cross; India: Thompson-Balys; Cape Verde Islands: Parsons MAFLS XV (1) 215 No. 73.


F725.3.1. Submarine castle on a mountain. Patch PMLA XXXIII 611 n. 32.

F725.3.2. Castle under lake. Irish myth: Cross.

F725.3.3. Undersea house. Chinese: Graham.

F725.3.4. Splendid palace underneath tank. India: Thompson-Balys.


F725.5. People live under sea. Irish myth: *Cross.

F725.5.1. Visit to people of village under lake. India: Thompson-Balys.


F725.7. Lovely garden under water, with marvelous tree. India: Thompson-Balys.

F725.8. World at bottom of pond. German: Grimm No. 181.

F725.9. World at bottom of well. German: Grimm Nos. 24, 79.


F731. Island covered with treasure.


F731.3. Island with rampart of gold and palisade of silver. Irish myth: *Cross.

F731.4. Stones of island are jewels. Irish myth: Cross.
F731.5. *Island of amber (glass).* Krappe Speculum XVIII (1943) 303—322.


F732. *Island of rare wood.*


F732.2. *Island of aloes.* Chauvin VII 22 No. 373E n. 7.

F732.3. *Island of camphor.* Chauvin VII 11 No. 373B n. 2; Penzer III 260 n. 1.


F735. *Island rises up in sea.* Fb "ø" III 1159b.

F735.0.1. *Island rises up in river.* Irish myth: Cross.

F735.0.2. *Island rises once every seven years.* Irish myth: Cross.

F735.0.3. *Island appears only at certain times.* Irish myth: *Cross.

F736. *Island with extraordinary support.*

F736.1. *Island supported on four feet.* Irish myth: *Cross.

F736.1.1. *Island supported on seven feet.* Irish myth: Cross.

F736.2. *Otherworld island supported by pedestal.* Irish myth: Cross.

F737. *Wandering island.* Moves about at will and sometimes appears and disappears from sea. Irish myth: Cross; Icelandic: *Boberg;* Greek: Fox 266 (Aeolia); Hawaii: Fornander Collection IV 518, V 678, VI 2531, Bechwith Myth 71f.


F741. *Islands of extraordinary color.* Green, white, etc. Chauvin V 264 No. 154.


F743. *Island inhabited by only one species.*

F743.1. *Island inhabited only by birds.* Irish myth: *Cross.

F743.2. *Island inhabited only by sheep.* Irish myth: Cross.

F744. *Island surrounded by wall of fire; water prevents it from being consumed.* India: Thompson-Balys.

F745. *Island with nightly noise of drums.* Chauvin VII 8 No. 373A n. 1.

F746. *No putrefaction on extraordinary island.* Hair and nails of dead grow. Irish
myth: Cross.

F747. F747. Extraordinary island upon which no sinner can die (be buried). Irish myth: Cross.


**E750. Extraordinary mountains and other land features.**

F751. F751. Glass mountain. *Fb "glarbjærg" I 459f., IV 180b, "heks" I 582, "jærnsko" II 63; *Types 400, 425, 451, 530; *BP I 233ff., III 111 n. 3; *Boberg Danske Studier (1928) 16—53; Hdwb. d. Märch. II 627; Köhler-Bolte I 444; *Patch PMLA XXXIII 610 n. 30, Harvard Studies and Notes V 159, 171 and n. 3.


F752.1. F752.1. Mountain of gold. Type 569; BP I 475; Penzer IV 138; Cosquin Lorraine No. 1 and notes; Icelandic: Boberg; Buddhist: Malalasekera I 1052, Cowell Jataka II 63, 270, 272, V 21, 221, 226.

F752.2. F752.2. Mountain of silver. Type 569; BP I 474; Missouri French: Carrière; Jewish: Neuman.

F752.2.1. F752.2.1. Silver not to be taken from mountain of silver on Sabbath. Jewish: Neuman.

F752.3. F752.3. Mountain formed of a jewel. Patch PMLA XXXIII 607; Jacobs's list s.v. "Mountains of jewels".

F752.3.1. F752.3.1. Mountain formed of a pearl. *Chauvin VII 38 No. 212B.

F752.3.2. F752.3.2. Mountain formed of diamond. Hdwb. d. Märch. s.v. "Diamantberg".


F755. F755. Living mountain. (Cf. F1006.)


F756.1. Valley of fire. (Cf. F702, F753, F763, F771.1.11, F785.3.) Chauvin VII 57 No. 77.

F756.2. Plain that is earthly paradise. Malone PMLA XLIII 403; Irish myth: *Cross.

F756.2.1. Extraordinary valley which gives the illusion of earthly paradise. (The Old Man of the Mountain.) Italian Novella: Rotunda.

F756.2.2. Fertile valleys created by deity's stamping down mountains. Tonga: Gifford 18.


F756.5.2. Perilous glen. Irish myth: *Cross.


F757.2. Wind continually blows from cave. Irish myth: Cross.

F759. Extraordinary mountains and valleys—miscellaneous.


F759.3. Hill on which snow always melts. Icelandic: Boberg.


F759.5. Mountain of ice. French Canadian: Sister Marie Ursule.


F759.7. Rocky mountain. French Canadian: Sister Marie Ursule.


F761.1.1. City with hundred palaces and gardens; in one everything is of gold, in another, silver, etc. India: Thompson-Balys.

F761.2. City of brass. Chauvin V 33 No. 16; Burton Nights IV 176, VI 83ff., 101ff., VII 49.


F761.4. City of jewels. Penzer II 175 n. 2.

F761.4.1. City of emerald. India: Thompson-Balys.

F761.5. City paved with precious seeds.

F761.5.1. City paved with seeds of gold. Irish myth: Cross.

F761.5.2. City paved with seeds of silver. Irish myth: Cross.

F761.5.3. City paved with seeds of brass. Irish myth: Cross.

F762. City of extraordinary color.


F763. City of fire. (Cf. F702, F753, F756.1, F771.1.11, F785.3.) Chauvin VII 57 No. 77.


F766. Deserted city. Inhabitants have been devoured. *M. Bloomfield in Penzer VII xxv; Irish myth: *Cross; India: *Thompson-Balys; Africa (Zanzibar): Bateman 127 No. 7.

F767. Inaccessible city. Chauvin V 33 No. 16; Jewish: Neuman.


F767.2. City protected by red-hot iron floor around it. India: Thompson-Balys.

F767.3. City inaccessible to death. Jewish: *Neuman.

F768. City of extraordinary people.

F768.2. City of enchanted people. Apparently dead. Chauvin V 34 No. 16; Kittredge Gawain 238, 246; India: Thompson-Balys.


F769. Other extraordinary cities.

F769.1. Town where everything is sold at one price. India: *Thompson-Balys.


F770. Extraordinary buildings and furnishings. Irish: *Cross, O'Suilleabhain 771, Beal XXI 322.


F771.1. Castle of unusual material.


F771.1.2. Silver castle. Köhler-Bolte I 412; *Fb "slot" III 377a; Persian: Carnoy 335.

F771.1.3. Copper castle. Köhler-Bolte I 412; *Fb "slot" III 377a.


F771.1.5. Palace of jewels. (Cf. F721.5.1.) Penzer VI 111; Buddhist myth: Malalasekera I 159.

F771.1.5.1. Diamond castle. Breton: Sébillot s.v. "diamants".


F771.1.5.4. Underwater castle with walls of gold and diamonds. India:
Thompson-Balys.


F771.1.11. F771.1.11. Castle of fire. (Cf. F702, F753, F756.1, F763, F785.3.) Chauvin VII 57 No. 77.

F771.2. F771.2. Castle (house) with extraordinary support.


F771.2.1.1. F771.2.1.1. Castle suspended on four chains. *Fb "slot" III 377a, "Røde Hav"; Breton: Sébillot Incidents s.v. "château", "chaine".

F771.2.1.2. F771.2.1.2. Castle carried through air by four eagles. French Canadian: Barbeau JAFL XXIX 12.

F771.2.2. F771.2.2. Castle in tree-top. *Fb "slot" III 377a; Hindu: Tawney I 229.

F771.2.3. F771.2.3. Giants uphold castle. Chauvin V 72 No. 21.—Breton: Sébillot Incidents s.v. "château", "géant".


F771.2.4.1. F771.2.4.1. Palace surrounded by rivers of wine, rose-water and honey. Spanish Exempla: Keller.

F771.2.5. F771.2.5. Castle stands on a pillar (pillars). Fb "guldpæle" I 514b.—Icelandic: Boberg; Hindu: Meyer Hindu 98 n.

F771.2.6. F771.2.6. Revolving castle. *Brown Iwain 76 n. 2; *Fb "slot" III 377a; Irish myth: *Cross.


F771.2.6.2. F771.2.6.2. Castle revolving at night so that entrance cannot be found.
F771.2.7. F771.2.7. Castle on serpents. Icelandic: *Boberg.

F771.3. F771.3. Extraordinary location of castle.

F771.3.1. F771.3.1. Castle at world’s end. *Fb "slot" III 376b, "Røde Hav", "tern".

F771.3.2. F771.3.2. Castle east of sun and west of moon. *Fb "slot" III 376b.

F771.3.3. F771.3.3. Most eastern castle in world. *Fb "slot" III 376b.

F771.3.4. F771.3.4. Castle at middle point of earth. Fb "verden" III 1039a.

F771.3.5. F771.3.5. Underground house. Icelandic: *Boberg.

F771.3.5.1. F771.3.5.1. House inside mountain. India: Thompson-Balys.

F771.3.6. F771.3.6. Castle rises from the ground. India: Thompson-Balys.

F771.3.7. F771.3.7. Palace at bottom of water tank. India: Thompson-Balys.

F771.4. F771.4. Inhabitants of extraordinary castle.


F771.4.2. F771.4.2. Cat castle. Castle occupied by cats (enchanted women). *Type 566; Fb "slot" III 377a; Icelandic: *Boberg; French and N. A. Indian: Thompson CColl II 400f.

F771.4.2.1. F771.4.2.1. Castle (house) infested by demon cats. (Cf. H1411.2.)

F771.4.3. F771.4.3. Abandoned castle. Has no inhabitants when hero enters. *Fb "slot" III 377a; Type 425; *Tegethoff 168; Irish myth: *Cross; English: Wells 134 (Sir Degare); Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "château"; India: Thompson-Balys.

F771.4.4. F771.4.4. Castle in which everyone is asleep. Type 304; BP II 503; Fb "sove" III 472a.

F771.4.5. F771.4.5. Castle (house) haunted by demons. Irish myth: Cross.

F771.4.6. F771.4.6. Castle in which inhabitants have been turned to stone. German: Grimm No. 62.

F771.4.7. F771.4.7. Castle inhabited by enchanted princess. German: Grimm Nos. 92. 137.


F771.5.2. F771.5.2. Castle guarded by giants (ogres). Breton: Sébillot Incidents s.v.
"château".

F771.5.3. F771.5.3. Serpent-hall. Icelandic: Snorra Edda Gylf. LII.


F771.10. F771.10. Castle shall stand when everything else has departed (Gimle and Brimir). Icelandic: Snorra Edda Gylf. XVII, LII, Boberg.

F771.11. F771.11. Seven rooms in ascetic's house: in one, human heads; in another, horses; in third, dogs; in fourth, pots; in fifth, pile of men's arms; in sixth, a kitchen; in seventh, ascetic lives. India: Thompson-Balys.


F772.1.1. F772.1.1. Year taken to mount high tower. Jewish: *Neuman.

F772.1.2. F772.1.2. Tower reaches moon. Africa: Stanley 121.

F772.2. F772.2. Metal tower.

F772.2.1. F772.2.1. Brazen tower. Liebrecht Zur Volkskunde 89f.

F772.2.2. F772.2.2. Towers of steel, silver and gold. Jacobs's list s.v. "Towers".

F772.2.3. F772.2.3. Golden tower under sea. Irish myth: Cross.

F772.2.4. F772.2.4. Tower of glass; melts in sun. French Canadian: Sister Marie Ursule.

F772.2.4.1. F772.2.4.1. Tower of glass in midst of sea. Irish myth: *Cross.

F772.2.5. F772.2.5. Dolorous Tower. Irish myth: Cross.


F774. Extraordinary pillars.

F774.1. Pillars of precious stones. Patch PMLA XXXIII 626 n. 87.


F774.2. Burning pillar reaching heaven. Patch PMLA XXXIII 626 n. 87.

F774.2.1. Pillar of fire. (Cf. F962.2.2, F964.0.1.) Jewish: Neuman.

F774.3. Musical pillar. (Cf. A661.0.2.1.) Patch PMLA XXXIII 626 n. 87; Irish myth: *Cross.

F775. Extraordinary tent. Icelandic: Boberg.

F776. Extraordinary gate.

F776.1. Gate as high as heavens and huge as a mountain. Malone PMLA XLIII 403.

F776.1.1. Palace gate so big it can only be opened by twelve buffaloes. India: Thompson-Balys.


F776.3. Palace with seven gates, one within the other. India: Thompson-Balys.

F781. Extraordinary rooms.

F781.1. Labyrinth. Series of rooms so confusing that one cannot find the way out. Icelandic: Boberg; Greek: Frazer Apollodorus II 120 n. 1; Jewish: Neuman.

F781.2. Extraordinary number of rooms. Icelandic: *Boberg.

F781.2.1. 540 rooms in Bilskilnir. Icelandic: Corpus Poeticum Boreale I 75, Boberg.

F782. Extraordinary doors and windows.

F782.1. Windows and doors for every day in year. 365 windows and doors in castle or church. Fb "er" III 1195b; Scotch: Campbell II 426 No. 51. According to Baedeker's Guidebook to Great Britain, said to be true of Salisbury Cathedral.

F782.1.1. One door for each world quarter. Icelandic: Boberg.
F782.2. *Door of precious stones.* Fb "port" II 863a.

F782.3. *Seven-fold doors to room.* Italian: Basile Pentamerone III No. 1.

F782.4. *Extraordinary lock and key (made of bones).* India: Thompson-Balys.

F782.5. *Doors of fire.* Jewish: Neuman.


F783. *Extraordinary carpet.*


F784. *Extraordinary table.*


F785. *Extraordinary throne.*


F785.2. *Nimrod's multiple throne.* Seven thrones on top of one another. Stone, cedar, iron, copper, silver, gold, precious stones. Gaster Exempla 185 No. 2; Jewish: *Neuman.


F786. *Extraordinary chair.*

F786.1. *Chairs of gold and silver.* Scottish: Campbell-McKay No. 1 and Note 5.

F787. *Extraordinary bed.*


F787.3. *Ivory bed.* Jewish: Neuman.


F789.2. *Remarkable candlestick.*
F789.2.1. **Jeweled candlestick.** Jewish: Neuman.

F789.3. **Remarkable curtain.**

F789.3.1. **Jeweled curtain.** Jewish: Neuman.

F790. **Extraordinary sky and weather phenomena.**

F791. **Rising and falling sky.** Sky rises and falls at horizon, giving periodic access to the other world. Burial: Holmberg Siberian 308; N. A. Indian: *Thompson Tales 275 n. 15a, Hatt Asiatic Influences 78ff.

F791.1. **Sky lowers on people.** Eskimo (Bering Strait): Nelson RBAE XVIII 495.

F792. **Artificial heavens.** Placed on pillars of iron. Seven heavens. (1) glass, sun, moon, stars, (2) iron with lake in it, (3) tin with precious stones rolling about (thunder), (4) lead, (5) copper, (6) silver, (7) gold. Gaster Exempla 186 No. 4; Jewish: *Neuman.

F793. **Artificial heavenly bodies.**

F793.1. **Gold moon, sun, star.** Fb "guldme" I 514.

F795. **Extraordinary cloud.**

F795.1. **Clouds take form of letters.** Jewish: Neuman.

F796. **Dragon seen in sky.** Irish myth: Cross.

F797. **Fire from heaven kills people.** Irish myth: Cross.

F800. **Extraordinary rocks and stones.** (Cf. D931, D1553, D1641.2.) Irish myth: Cross.

F801. **Weeping rocks.** RTP V 157.

F801.1. **Weeping hills.** India: Thompson-Balys.

F802. **Growing rocks.** RTP X 28.

F802.1. **Big rocks grow from little rocks.** England, U.S.: *Baughman.

F803. **Musical rock in fairyland.** Irish myth: *Cross.

F804. **Floating rock (stone).** Irish myth: *Cross.

F805. **Golden stone.** Icelandic: Boberg; Philippine (Tinguian): Cole 43.

F806. **Magnetic stone.** Buddhist myth: Malalasekera II 1055.

F806.1. **Lodestone draws ship to it.** Breton: Sébillot Incidents s.v. "aimant".

F807. **Rock of extraordinary color.**

F807.1. **Crimson rock.** Spanish: Boggs FFC XC 47 No. 325A*. 


F808. Extraordinary cliff: thin as a hair, sharp as a blade, slippery as an eel's tail, high as a mast. Irish myth: Cross.

F809. Other extraordinary stones.


F809.2. Hollow stone fits any person who lies in it. Wales: Baughman.


F809.4.1. Men disappear at revolving bleeding rock. Eskimo (Greenland): Rink 467.


F809.9. Stones can be rolled up like a scroll. Jewish: Neuman.

F810. Extraordinary trees, plants, fruit, etc. Toldo Studien zur vgl. Litgsch. VIII 48ff.; Irish: *Cross, Beal XXI 322, O'Suilleabhain 57; India: Thompson-Balys.


F811.1.2. Silver tree. Köhler-Bolte I 412; Patch PMLA XXXIII 624 n. 82; Irish myth: *Cross; India: *Thompson-Balys.

F811.1.3. Copper tree. Köhler-Bolte I 412; Fb "kobberskov" II 244.

F811.1.4. Tree of fire. (Cf. F785.3. and other references there given). Chauvin VII 56 No. 77.

F811.1.5. Tree of camphor. *Chauvin VII 11 No. 373B n. 2.


F811.1.7. Tree with silver trunk, gold branches, emerald leaves, pearls for fruits. India: Thompson-Balys.
F811.1.8. **Diamond tree.** India: Thompson-Balys.

F811.1.9. **Iron tree.** India: Thompson-Balys.

F811.1.10. **Tree of cakes.** India: Thompson-Balys.

F811.2. **Tree with extraordinary leaves.**

F811.2.1. **Tree with metal leaves.** Breton: Sébillot Incidents s.v. "arbres".

F811.2.1.1. **Tree with brass leaves.** Fb "messing" II 582b.


F811.2.2. **Tree with leaves of jewels.** Penzer IV 128; Patch PMLA XXXIII 625 n. 83; India: *Thompson-Balys; Japanese: Anesaki 242.

F811.2.3. **Tree with gigantic leaves.** Irish myth: Cross; India: Thompson-Balys.

F811.2.3.1. **Tree with coiling leaves three thousand miles high with golden cock on top.** Patch PMLA XXXIII 625 n. 83.

F811.3. **Tree of extraordinary color.** Irish myth: *Cross.

F811.3.1. **Purple tree.** Patch PMLA XXXIII 624 n. 82; Irish myth: *Cross.

F811.3.2. **White mango tree.** Buddhist myth: Malalasekera I 448.

F811.3.3. **Crimson tree.** Jewish: Neuman.

F811.4. **Extraordinary location of tree.** Irish myth: *Cross.

F811.4.1. **Tree in midocean.** Patch PMLA XXXIII 625 n. 85; Irish myth: *Cross.

F811.4.2. **Tree under sea.** Irish myth: *Cross.

F811.4.3. **Tree in the midst of king's hall.** Icelandic: *Boberg.

F811.5. **Food-producing trees.**

F811.5.1. **Food-dropping trees.** *Loomis White Magic 87; Irish myth: *Cross.

F811.5.2. **Wood which distills wine.** *Loomis White Magic 124.

F811.5.3. **Fish-producing tree.** Hawaii: Beckwith Myth 520; S. A. Indian (Chaco): Métraux BBAE CXLIII (1) 369.

F811.6. **Tree with musical branches.** Irish myth: *Cross.

F811.7. **Tree with extraordinary fruit.**

F811.7.1.1. Tree bearing several fruits. (Cf. F811.18.) Irish myth: *Cross.

F811.7.1.2. Tree bearing variety of fruits. Irish myth: *Cross.

F811.7.2. Tree bearing unwonted fruit (flowers).


F811.7.2.2. Marvelous oranges grow upon tree limbs which are sharp knives. Philippine (Tinguian): Cole 102.

F811.7.2.3. Cherry tree has lotus-flowers. Chinese: Eberhard FFC CXX 240 No. 186.

F811.8. Tree with fruits like human heads. Attached by hair. Chauvin VII 56 No. 77.

F811.9. Trees with green birds hanging by claws. Chauvin VII 56 No. 77.

F811.10. Tree in which people live in nests. Patch PMLA XXXIII 625 n. 85.


F811.12. Trees grow and "ungrow" each day. (Cf. F817.1.) Chauvin VII 83 No. 373bis n. 2.


F811.13.1. Extraordinary tree blossoms, bears fruit, matures seeds, seeds sprout and grow, even while one watches. India: Thompson-Balys.

F811.14. Giant tree: nuts fall scores of miles away, etc. Irish myth: *Cross; Japanese: Anesaki 339; Marquesas: Handy 70; Africa (Upoto): Einstein 120.


F811.16. Tree bears fruit, flower, and leaf simultaneously. All drop at once. Irish myth: *Cross.

F811.17. Tree with extraordinary buds.


F812.1. F812.1. Forest of straight and tall trees. Each tree straight as an arrow and higher than earthly man ever saw. Patch PMLA XXXIII 625 n. 83.

F812.2. F812.2. Wood of sixty trees nourishing three hundred men apiece. Patch PMLA 624 n. 82.


F812.4. F812.4. Speaking forest. (Cf. D1610.2.) Icelandic: Boberg.

F812.5. F812.5. Forest where unseen sword cuts off heads of those trying to escape. India: Thompson-Balys.


F813.0.2. F813.0.2. Golden fruits. India: Thompson-Balys.

F813.0.3. F813.0.3. Extraordinarily large fruit. Jewish: *Neuman.

F813.0.4. F813.0.4. Fruits always sweet. Jewish: Neuman.


F813.1.1. F813.1.1. Golden apple. Type 502; BP III 111; *Cox Cinderella 494; *Fb "æble" III 1135b, "guldæble" I 515b, 516a, "træ" III 867a, "frugttræ" I 376b.—Irish
F813.1.2. **Silver apple.** Fb "træ" III 867a, "frugttræ" I 376b, "æble" III 1135b; Italian Novella: Rotunda.

F813.1.3. **Copper apple.** Fb "æble" III 1135b; Italian Novella: Rotunda.

F813.1.4. **Brass apple.** Fb "messing" II 582b; Irish: O'Suilleabhain 50, Beal XXI 318.

F813.2. **Extraordinary grapes.** Jewish: *Neuman.

F813.2.1. **Clusters of diamond and emerald grapes.** Chauvin VI 110 No. 274.

F813.2.2. **Gigantic grapes.** Irish myth: Cross.

F813.3. **Extraordinary nut.** Irish myth: *Cross.

F813.3.1. **Golden nut.** Fb "guldnød" I 514; Icelandic: Boberg; Philippine (Tinguian): Cole 38.

F813.3.2. **Gigantic nut.** Irish myth: Cross.

F813.3.3. **Nuts yield purple juice.** Irish myth: Cross.

F813.4. **Silk handkerchief concealed in a nut.** India: Thompson-Balys.

F813.4. **Silver pear.** Hdwb. d. Märch. I 256a n. 9.

F813.5. **Extraordinary gourd.**

F813.5.1. **Gourds with seven rooms in each.** India: Thompson-Balys.

F813.6. **Extraordinary banana.**

F813.6.1. **Banana large as tooth of elephant.** Africa (Baholoholo): Einstein 217.

F813.7. **Extraordinary fig.**

F813.7.1. **Fig magically preserved.** Jewish: Neuman.

F813.7.2. **Fig from paradise.** Jewish: Neuman.

F813.8. **Extraordinary pomegranate.**

F813.8.1. **Golden pomegranates.** Jewish: Neuman.

F813.8.2. **Giant pomegranate rind holds 13 men.** Jewish: Neuman.

F814. **Extraordinary flower.** Irish myth: *Cross; Jewish: *Neuman; India: Thompson-Balys.


F814.3. F814.3. *Flower only to be found at midnight.* India: Thompson-Balys.


F814.5. F814.5. *Flower visible only to blind man.* India: Thompson-Balys.


F815.2.1. F815.2.1. *Extraordinary amount of liquor pressed from single grain.* Irish myth: *Cross.

F815.3. F815.3. *Crops grow without sweat or weariness in paradise.* Irish myth: *Cross.


F815.4.1. F815.4.1. *Rice, the scent of which is smelled for miles around.* India: Thompson-Balys.


F815.7. F815.7. *Extraordinary vine.* (Cf. F813.2.)

F815.7.1. F815.7.1. *Extraordinary vine bears 926 varieties of fruit.* Jewish: Neuman.

F815.7.2. F815.7.2. *Gigantic vine.* Jewish: Neuman.

F815.7.3. F815.7.3. *Vines smile when a leaf is cut from them.* Philippine (Tinguian): Cole 163.


F816.2. Enormous kava plant. Tonga: Gifford 123, 158.

F817. Extraordinary grass.

F817.1. Growing and ungrowing grass. Produces one pod daily till the fifteenth of the month; thereafter one pod shrinks each day. (Cf. F811.12.) Chinese: Ferguson 33.

F817.2. Grass grows anew every night. Jewish: Neuman.

F817.3. Herbs serve as perfume. Jewish: Neuman.


F818.2. Five demons keepers of marvelous garden and palace. India: Thompson-Balys.

F820. Extraordinary clothing and ornaments.

F821. Extraordinary dress (clothes, robe, etc.)

F821.1. Dress of extraordinary material.


F821.1.2. Brass clothes. Fb "messing" II 582b.

F821.1.3. Dress of raw fur. Cat-fur, mouse-fur, or other undressed fur. *Type 510B; BP II 45ff.; Köhler-Bolte I 420; Icelandic: Boberg.


F821.1.3.2. Cloak made from fur of all animals in realm. German: Grimm No. 65.


F821.1.5. Dress of gold, silver, color of sun, moon and stars. *Type 510B; *BP II 45ff.; *Eisler Weltenmantel und Himmelszelt I 1ff.; Fb "mene" II 660a, "kłæder" IV 267b; Saintyves Perrault 152ff., 202ff.; Breton: Sébillot Incidents s.v. "étoiles", "robe".


F821.2. Dress so fine that it goes in nutshell. Köhler-Bolte I 420; English: Child I 260 and note, 271.
F821.2.1. Coat so light it can be concealed in closed palms of hand. Jewish: *Neuman.


F821.5. Extraordinary long turban. India: Thompson-Balys.

F821.6. Glorified white garments. Moreno Esdras.


F822. Extraordinary handkerchief.

F822.1. Handkerchief color of sun, moon, and stars. Cape Verde Islands: Parsons MAFLS XV (1) 111 No. 39, 278 No. 91, 281 No. 92.


F823.1. Golden shoes. *Type 510; *Cox Cinderella 506; *Fb "guldsko" I 515a; Jewish: Neuman.

F823.2. Glass shoes. Type 510; Cox Cinderella 506; Missouri French: Carrière.


F824.2. Extraordinarily painted shield. Herrmann Saxo II 288; Icelandic: *Boberg.


F826. Extraordinary jewels.

F826.1. Animals with jeweled ornaments. Malone PMLA XLIII 401, 413.


F826.3. Diamond does not break when struck with sledge hammer; penetrates iron instead. India: Thompson-Balys.
F826.4. *Sapphire so large two tables of law hewn out of it.* Jewish: Neuman.

F827. *Extraordinary ornaments.*


F827.3. F827.3. *Ornaments of snakes, hornets, scorpions, dirt, and a toad.* India: Thompson-Balys.


F831.1. F831.1. *Invisible arrow.* Visible to only one person. N. A. Indian: *Thompson Tales* 356 n. 287b.

F831.2. F831.2. *Arrows of fire.* Chauvin VI 106 No. 270; Irish myth: *Cross; Icelandic: *Boberg; India: Thompson-Balys.

F831.3. F831.3. *Poisoned arrows.* (Cf. F833.6.) Icelandic: *Boberg; India: Thompson-Balys.


F831.5. F831.5. *Extraordinarily heavy arrow.* India: Thompson-Balys.


F833.1. F833.1. *Sword so heavy that hero must take drink of strength before swinging it*. Fb "sværd" III 690b.

F833.1.1. F833.1.1. *Sword so heavy that only its owner can lift it*. Icelandic: *Boberg.*


F833.3. F833.3. *Sword extraordinarily bright, sharp*. Herrmann Saxo 306 n. 2; Irish myth: *Cross*; Icelandic: *Boberg.*

F833.3.1. F833.3.1. *Sword as mirror*. Icelandic: *Boberg.*


F833.4.1. F833.4.1. *Sword shines as fire or as the sun*. Icelandic: *Boberg.*

F833.5. F833.5. *Sword cuts everything*. Icelandic: *Boberg.*

F833.5.1. F833.5.1. *Sword cuts cloth etc. as well as steel and stone*. Icelandic: *Boberg.*


F833.7. F833.7. *Sword with image of wolf or serpent*. Icelandic: *Boberg.*


F833.10. F833.10. *Sword with God's name engraved upon it*. (Cf. D1766.7.2.) Jewish: Neuman.


F834. F834. *Extraordinary spear*.

F834.1. F834.1. *Remarkably hot spear must be kept in bath of blood (poison)*. Irish myth: *Cross.*


F834.2. F834.2. *Spear so broad that its owner by swinging it puts the light out*. Icelandic: PMLA XLVI 1002, *Boberg.*

F834.3. F834.3. *Extraordinary gleaming spear*. Irish myth: *Cross.*

F834.5. *Remarkable spear used to dam stream.* Hawaii: Beckwith Myth 418.


F835. *Extraordinary club.* (Cf. F531.4.5.4.) Irish myth: *Cross;* Hawaii: Beckwith Myth 204.

F835.1. *Winking club.* Head of a club is like a bird's head; its eyes wink. N. A. Indian: *Thompson Tales 336 n. 214.

F835.2. *Remarkably large club.*

F835.2.1. *Iron club so heavy that five men can hardly lift it.* Icelandic: *Boberg.*

F835.2.2. *Club takes 4,000 men to carry it.* Hawaii: Beckwith Myth 419.

F836. *Extraordinary bow.*


F836.2. *Hornbows.* Icelandic: *Boberg.*


F836.3.1. *Bow can be strung only by one thousand men.* Buddhist myth: Malalasekera II 596.


F836.5. *Crossbow goes bird hunting, shows mercy to first bird, which pleads for its life.* Africa (Pangwe): Tessman 372.


F838.2. *Knife with handle half gold and half silver.* Icelandic: *Boberg.*

F839. *Other extraordinary weapons.*

F839.1. *Gnawed bone as weapon.* Icelandic: *Boberg.*


F839.2.1.1. Shield concealing one hundred men. India: Thompson-Balys.

F839.2.2. Edge of shield sharp enough to cut hair on water. Irish myth: Cross.


F839.7. F839.7. Wooden lizard used to kill evil spirits. Easter Island: Métraux Ethnology 370.

F840. F840. Other extraordinary objects and places.


F841.1. F841.1. Ship of extraordinary material.

F841.1.1. F841.1.1. Stone boat (ship). Fb "sten" III 552a, "skib" III 242b; Irish: Cross, O'Suilleabhain 88, Beal XXI 329; India: Thompson-Balys; N. A. Indian (Ojibwa): Schoolcraft Hiawatha 223.

F841.1.2. F841.1.2. Bronze boat. Irish myth: *Cross.

F841.1.3. F841.1.3. Mahogany ship. Breton: Sébillot Incidents s.v. "ajacou".


F841.1.4.1. F841.1.4.1. Canoe made from coconut. Marquesas: Handy 46, 91, Beckwith Myth 484.

F841.1.5. F841.1.5. Ship Naglfar. Made of parings of fingernails of the dead. *Gaster Germania XXVI (1881) 204; Icelandic: De la Saussaye 351, Olrik Ragnarök (tr. Ranisch) 72f., 74 n. 1, Boberg.


Boat looks like gold. Icelandic: Boberg.

Boat made of a tree trunk. Icelandic: Boberg.

Boat from gourd. India: Thompson-Balys.

Iron boat. Icelandic: Boberg.


Extraordinary equipment of ship. Icelandic: *Boberg.

Gold (silver) mast. Fb "mast" II 564.

Feather used as mast. *Fb "høne" I 750b.

Silver oar. Breton: Sébillot Incidents s.v. "avirons".


Bronze sail. Irish myth: Cross.

Tin sail. Irish myth: Cross.


Extraordinary ship—miscellaneous.


Ship on wheels. (Cf. D1553.1.1.) Icelandic: *Boberg.


Extraordinary bridge.

Crystal (glass) bridge. Patch PMLA XXXIII 610 n. 30; Chauvin V 41 No. 388.

Ice bridge. Patch PMLA XXXIII 610 n. 30.

Bridge of apples. Scotch: Campbell Tales I 297.


Bridge of straw. German: Grimm No. 18.

Extraordinary bridge miscellaneous.

Perilous trap bridge. High in center. One end rises when one steps on it and throws him backwards. Type 516; Rosch FFC LXXVII 125; *Brown Iwain 75;

F842.2.1.1. F842.2.1.1. Perilous trap-gate. India: Thompson-Balys.

F842.2.2. F842.2.2. Bridge which falls when mounted. Irish myth: *Cross.

F842.2.3. F842.2.3. Extraordinary span of bridge.

F842.2.3.1. F842.2.3.1. Bridge of boats across sea. Saxo (ed. Elton) 145; Irish myth: Cross; Greek: Aeschylus Prometheus Bound line 720.

F842.2.3.2. F842.2.3.2. Under-water bridge. Irish myth: *Cross.

F842.2.4. F842.2.4. Under-water causeway (to otherworld). (Cf. F93.) Irish myth: *Cross.


F848. F848. Extraordinary ladder (stair).

F848.1. F848.1. Girl's long hair as ladder into tower. Rapunzel. *Type 310; BP I 99; Fb "her" IV 241b; Jacobs's list s.v. "Ladder of hair"; Italian: Basile Pentamerone II Nos. 1, 7.

F848.2. F848.2. Ladder of fingers (toes). *Köhler-Bolte I 170f.

F848.3. F848.3. Ladder of bones. (Usually bones are stuck in side of steep and slippery mountain.) *Köhler-Bolte I 171.—N. A. Indian (Plains Cree): Thompson Tales 141.

F848.4. F848.4. Ladder of fire. Jewish: Neuman.


F852.1. F852.1. Glass coffin. Type 709; BP I 450ff., III 261; *Böklen Sneewittchenstudien 113.


F852.3. *Silver coffin.* Type 709; *Böklen Sneewitchenstudien* 115.

F852.4. *Series of enclosed coffins.* Coffins of gold, silver, copper, iron, lead, and wood, each inside the other. (Cf. F852.1.1.) German: Zaunert Westfälische Sagen (Jena, 1927) 12, 15, 141, Lachmann überlinger Sagen (Konstanz, 1909) 48 No. 16.

F855. *Extraordinary image.*

F855.1. *Image with pointing finger.* Inscription says, "Dig here." Treasure etc. found when directions are followed. Oesterley Gesta Romanorum No. 107; Herbert III 191.

F855.2. *Statues animated by water or wind.* *Chauvin* VI 53 No. 218.


F855.3.1. *Peacocks of gold.* Penzer III 57.

F855.3.2. *Dogs of gold and silver.* Penzer IX 9 n. 1.

F855.3.3. *Golden dove.* Jewish: Neuman.

F855.4. *Image takes thousand men to carry it.* Jewish: Neuman.

F856. *Extraordinary loom.*

F856.1. *Loom made of woman's breasts with vagina as shuttle.* India: Thompson-Balys.

F857. *Extraordinary broom (besom).*


F861. *Extraordinary wagon (cart, carriage, etc.)* Icelandic: Boberg.


F861.1.2. *Golden wagon drawn by four golden elephants.* Italian: Basile Pentamerone II No. 5.

F861.2. *Winged chariot.* Type 575; Irish myth: Cross; Greek: Frazer Apollodorus II 157 n. 3.


F861.2.2. *Scythed chariot.* Irish myth: *Cross.

F861.3. *Wagon of jewels.* Italian: Basile Pentamerone V No. 4; Jewish:

F861.4. F861.4. Carriage from extraordinary material.

F861.4.1. F861.4.1. Carriage made from turnip. German: Grimm No. 63.

F861.4.2. F861.4.2. Wagon made from nutshell, drawn by duck. German: Grimm No. 10.

F861.4.3. F861.4.3. Carriage from pumpkin. Type 510 (Perrault's version).


F862. F862. Extraordinary horseshoe.


F865. F865. Extraordinary pavement.


F866.5. F866.5. Cup of Gam's egg shell. (Cf. B31.2.) Icelandic: Boberg.


F866.7. F866.7. Extraordinary container used for fluids.


F866.7.2. F866.7.2. Saint able to carry fluid (water, wine, or oil) in broken container, bottomless jar, etc. *Loomis White Magic 48.

F866.7.2.1. F866.7.2.1. Boy Jesus carries water in his cloak when water bottle is broken. *Loomis White Magic 41.

F867. F867. Extraordinary reel.


F872.1. F872.1. Bath of milk. Type 507A; Irish myth: *Cross; Breton: Sébillot Incidents s.v. "bain".


F872.3.1. F872.3.1. Bath of blood of dragons, lions, adders, etc. Irish myth: Cross.


F872.5. F872.5. Bath of molten lead (iron). Irish myth: Cross.

F872.5.1. F872.5.1. Bath of fire. Jewish: *Neuman.

F872.6. F872.6. Bath which makes one insensible for three days. India: Thompson-Balys.

F872.7. F872.7. Bath of balsam. (Cf. F162.2.5.) Jewish: Neuman.


F873.1. F873.1. Troops of black, white, and red soldiers. One-third of an army of each. Wesselski Märchen 199.

Horse's head for extraordinary use. Irish myth: Cross; Icelandic: Boberg.

Horse's head nailed over gate (door). *Fb "hestehoved" I 602.

Horse's forehead as golden chair. Fb "hestepande" I 603.

Horse's skull used as pillow. German: Grimm No. 71.

Iron bands around heart to keep it from breaking. When master is disencharnced, bands around heart of faithful servant snap one by one. *Type 440; *BP I 1ff.; Icelandic: *Boberg.


Extraordinary threads.


Egg used as shinny ball. N. A. Indian (California): Gayton and Newman 74.

Extraordinary vessel.

Extraordinarily large vessel. Irish myth: Cross.


Extraordinary fire. Irish myth: *Cross.

Extraordinary funeral pyre. India: Thompson-Balys.

Multicolored fires. Jewish: Neuman.


Book written with black fire on white fire (in God's lap). Jewish: *Neuman.

Words of Decalogue legible on both sides. Jewish: Neuman.

Books unscathed by water and fire. Jewish: *Neuman.


F886. *Extraordinary key*.


F891. *Extraordinary still (with the beads of crocodiles, owls, and parrots as pots)*. India: Thompson-Balys.


F899. *Other extraordinary objects*.


F899.2. *Extraordinary game-board*.


F900—F1099. *Extraordinary occurrences*.

F900. *Extraordinary occurrences*.

F900.1. *Miracles at certain times*.


F900.1.2. *Miracles on first night of Passover*. Jewish: *Neuman*.

F900.2. *All miracles created by God at creation*. Jewish: *Neuman*.

F900.3. *Miracles cease*.

F900.3.1. *Miracles in the desert come to an end with death of Miriam, Aaron*

F901. F901. Repeated death. (Cf. M341.2.4.2.)


F911. F911. Person (animal) swallowed without killing. Icelandic: *Boberg.


F911.1.1. F911.1.1. God swallows his wife and incorporates her into his own being. (Cf. F1034.2.) Greek: Fox 156, 170, Grote I 9f.


F911.3. F911.3. Animal swallows man (not fatally). *Types 123, 333, 700; Fb "kat" II 108b; Saintyves Perrault 227ff.; Persian: Carnoy 302; Hindu: Penzer IX 49.

F911.3.1. F911.3.1. Thumbling swallowed by animals. (Cf. F914.2.) *Type 700; BP I 389.

F911.3.2. F911.3.2. Winged serpent as boat: passengers within. Reinhard PMLA XXXVIII 447.

F911.3.3. F911.3.3. Animal with men in its belly playing cards, etc. Reinhard PMLA XXXVIII 447 n. 81.

F911.3.4. F911.3.4. Frog eats a rat, a baker, a man, and a horse. India: Thompson-Balys.

F911.4. F911.4. Jonah. Fish (or water monster) swallows a man. *Frazer Old Testament III 82; *H. Schmidt Jona 127f.; *Wesselski Märchen 213 No. 18; Clouston Tales I 403ff.—Irish myth: *Cross; French Canadian: Barbeau JAFL XXIX 11; Italian: Basile Pentamerone V No. 8, Rotunda; Jewish: bin Gorion Born Judas IV 27, 275; *Neuman; Babylonian: Spence 87; India: *Thompson-Balys, *Penzer II 193, VI 154 n. 3, Keith 173; Buddhist myth: Malalasekera II 261; Oceanic (Cook Group, Melanesia, Indonesia): Dixon 69, De Vries's list No. 211; Hawaii: Beckwith Myth 443; Marquesas: Handy 137; S. A. Indian (Bakairi): Alexander Lat. Am. 313.

F911.4.1. F911.4.1. Fish swallows ship. Hindu: Tawney II 599.

F911.4.1.2. Serpent swallows canoe and occupant. Am. Indian (Ladino, Honduras and Nicaragua): Conzemius BBAE CVI 169.

F911.5. F911.5. Giant swallows man. Finnish: Kalevala rune 17.

F911.5.1. Man builds boat and sails about in giant's belly. Finnish: Kalevala rune 17.


F911.6.1. Toad (as man) swallows all women's earthenware. S. A. Indian (Cashinawa): Métraux BBAE CXLIII (3) 685.


F912. F912. Victim kills swallower from within. Herbert III 196; Oesterley No. 251; Irish myth: Cross; Greek: Fox 86; India: Thompson-Balys; Buddhist myth: Malalasekera II 291; Chinese: Graham; Japanese: Ikeda; N. A. Indian: *Thompson Tales 321 n. 159; Africa: Werner African 199.


F912.2. Victim kills swallower from within by cutting. Irish myth: *Cross; Mono-Alu: Wheeler 55; New Hebrides: Codrington 365; Cook Islands: Beckwith Myth 503; Marquesas: *ibid. 502; S. A. Indian (Eastern Brazil): Lowie BBAE CXLIII (1) 434; Africa (Cameroon): Meinhof 60, (Kaffir): Theal 84, 176, (Basuto): Jacottet 122.

F912.3. Swallowed person eats on swallower's liver (heart) until disgorged. (Cf. F914, F915.1.) India: Thompson-Balys; Hawaii: Beckwith Myth 140.

F912.3.1. Swallowed person tickles serpent's throat and is disgorged. India: Thompson-Balys.

F913. F913. Victims rescued from swallower's belly. (Cf. X1723.1.) *Types 123, 333, 450, 700; *BP I 37, 40, 389; *Penzer VI 154 n. 3; Wesselski Märchen 213 No. 18; Saintyves Perrault 227ff.—Irish myth: *Cross; Jewish: bin Gorion Born Judas I 165, 372; Persian: Carnoy 302; Hindu: Keith 173; India: *Thompson-Balys; Oceanic (Cook Group, Melanesia, Indonesia): Dixon 69, 296; Eskimo (Smith Sound): Krooher JAF XII 175; N. A. Indian: *Thompson Tales 321 n. 159a; S. A. Indian (Bakairi): Alexander Lat. Am. 313, (Cashinawa): Métraux BBAE CXLIII (3) 686; Africa: Werner African 221, (Zulu): Callaway 55, 78ff., 85ff., 325, 332, (Kaffir): Theal 84, 142, 176, (Basuto): Jacottet 72, 76, 214 Nos. 11, 12, 31; Jamaica: *Beckwith MFLS XVII 270 No. 82.

F913.2. Deity lights a great fire, and all the children ogress has devoured come out of it. India: Thompson-Balys.

F914. Person swallowed and disgorged. *Frazer Old Testament III 82; *H. Schmidt Jona 127f.; Irish myth: Cross; Icelandic: Boberg; French Canadian: Barbeau JAFI XXIX 11; Babylonian: Spence 87; India: Thompson-Balys; Indonesia: De Vries's list No. 211; West Indies: Flowers 436.

F914.1. Princess stands in middle of dried-up tank so serpent will release the water, which he had swallowed up completely. India: Thompson-Balys.

F914.2. Buffalo sucks hero with water it is drinking and throws him up again in game of hide-and-seek. (Cf. F911.3.1.) India: Thompson-Balys.

F914.3. Tigress swallows abandoned baby again and again, but it comes out from behind. India: Thompson-Balys.

F915. Victim speaks from swallower's body. *Type 700; BP I 389; Alphabet No. 335; Irish: Plummer cxliii; Italian: Basile Pentamerone V No. 8; Indonesia: De Vries's list No. 58; West Indies: Flowers 436ff.


F916. One animal jumps through body of another.

F916.1. Monkey jumps through body of tiger. Indonesia: De Vries's list No. 46.

F916.2. Whelp leaps through body of hound. Irish myth: Cross.


F929. Extraordinary swallowings—miscellaneous.

F929.1. Elephant allows jackal to quench his thirst by entering through his mouth to his stomach. India: Thompson-Balys.

F929.2.1. *Person unwittingly swallows snake, which kills him.* India: Thompson-Balys.

F930. **F930. Extraordinary occurrences concerning seas or waters.**


F930.1.0.1. F930.1.0.1. *Dashing sea does not touch saint's cowl.* (Cf. D1067.3.1, F931.3.) *Irish myth: Cross.*

F930.1.0.2. F930.1.0.2. *Robe sent to saint on stream not wet.* (Cf. D1052.) *Irish myth: Cross.*


F930.3. F930.3. *Water sinks to bottom, mud rises to surface to keep prophet from drowning.* *Jewish: Neuman.*


F931. F931. **Extraordinary occurrence connected with sea.**

F931.1. F931.1. *Sea rises and changes place.* *Estonian: Aarne FFC XXV 135 No. 89.*


F931.2. F931.2. *Fish disappear from sea.* *Punishment for woman's having washed a child with a fish.* *Finnish: Aarne FFC XXXIII 47 No. 90; Estonian: Aarne FFC XXV 135 No. 90.*

F931.3. F931.3. *Sea does not encroach on burial place of saint.* (Cf. F930.1.0.1.) *Irish myth: Cross.*

F931.3.1. F931.3.1. *Sea behaves like solid earth when man is buried in it.* *Irish myth: Cross.*


F931.4.2. F931.4.2. *Waves moan (shriek) during battle.* *Irish myth: Cross.*

F931.5. F931.5. *Extraordinary shipwreck in calm weather.* *Icelandic: Boberg.*
F931.6. **Fishing under sea.** Irish myth: *Cross.

F931.7. F931.7. **Sea changes color.** German: Grimm No. 19; Jewish: *Neuman.

F931.8. F931.8. **Sea fettered.** Icelandic: *Boberg.


F931.9.1. F931.9.1. **Waters of sea arch over people like a vault.** (Cf. F932.2.) Jewish: *Neuman.

F931.9.2. F931.9.2. **Sea yields people whatever they desire.** Jewish: *Neuman.

F931.9.2.1. F931.9.2.1. **Sea flows sweet water.** Jewish: Neuman.

F931.9.2.2. F931.9.2.2. **Sea bears fruits.** Jewish: Neuman.

F931.9.3. F931.9.3. **Paths open up in sea for each tribe (one for each of Israel's tribes).** Jewish: *Neuman.

F931.10. F931.10. **Sea piles up to height of sixteen hundred miles.** Jewish: Neuman.

F931.11. F931.11. **Speaking sea.** (Cf. D1610, F932.12.) Jewish: *Neuman.


F932. **Extraordinary occurrences connected with rivers.**

F932.1. F932.1. **River pursues fugitive.** Fb "e" III 1187a; Greek: Frazer Apollodorus II 209 n. 8; Africa (Kaffir): Theal 63.

F932.2. F932.2. **River arches over saint's body like a vault.** (Cf. F931.9.1, V220.) *Ward Catalogue II 640 No. 17; Crane Miraculis 104 No. 40.

F932.3. F932.3. **Stream becomes hot in which saint performs his ascetic devotions.** Irish: Plummer cxxxviii.

F932.4. F932.4. **Well of oil runs into river.** Miracle. Alphabet No. 550.

F932.5. F932.5. **River acts as messenger.**

F932.5.1. F932.5.1. **River carries object to saint.** Irish myth: Cross.

F932.6. F932.6. **River ceases to flow.** Irish myth: *Cross; Jewish: Neuman.

F932.6.1. F932.6.1. **River dries up for a day.** Irish myth: Cross.

F932.6.2. F932.6.2. **River dries up its waters out of sympathy.** India: Thompson-Balys.

F932.6.3. F932.6.3. **In dead of night waters of stream cease flowing and stand perfectly still.** India: Thompson-Balys.

F932.7. F932.7. **River boils.** Irish myth: Cross.

F932.7.1. F932.7.1. **River boils when ashes of hearts are cast into it.** Irish myth: *Cross.
F932.8. River rises and overflows.

F932.8.1. River rises to prevent body's being carried over it against dying man's wish. Irish myth: Cross.

F932.8.2. River rises to prevent advance of army. Irish myth: *Cross.

F932.8.2.1. River rises to prevent meeting of hostile armies. Irish myth: *Cross.

F932.8.3. River rises to prevent escape of thieves. Irish myth: Cross.


F932.8.5. Shallow river rushes up to drown man. India: Thompson-Balys.

F932.8.6. River piles up to a height of three hundred miles. Jewish: Neuman.


F932.10. River divides into two parts after rape in its bed. India: Thompson-Balys.

F932.11. Firelike waters of river used by strange beings to cook flesh. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 171.


F933. Extraordinary occurrences connected with springs.

F933.1. Miraculous spring bursts forth for holy person. Dh II 26; *Toldo VI 310ff.; Saintyves Le Miracle de l'apparition des eaux dans ses relations avec les liturgies païennes et chrétiennes (Revue de l'Université de Bruxelles, 1912, 265—94); Irish myth: *Cross; Spanish Exempla: Keller; Jewish: *Neuman.


F933.1.3. Well rises so holy person does not have to draw from it. Jewish: *Neuman; India: *Thompson-Balys.

F933.1.3.1. Well rises so maiden can draw without exerting herself. Jewish: *Neuman.

F933.1.3.2. Well rises for pious man's sheep. Jewish: *Neuman.

F933.2. Dry spring restored by removal of certain stone. Christiansen FFC XXIV 87.

F933.3. At certain time sheep thrown into well become crimson. Irish myth:
Cross.

F933.4. F933.4. Severed head of impious man in well causes water to become bitter during part of each day. Irish myth: *Cross.

F933.5. F933.5. Rushes uprooted reveal spring. Irish myth: *Cross; French Canadian: Sister Marie Ursule.


F933.7. F933.7. Well floods when gazed upon until mass is said over it. Irish myth: Cross.


F934.2. F934.2. Lake rises from bramble bush. Irish myth: Cross.

F934.3. F934.3. Lake petrifies wood. Irish myth: Cross.


F934.5. F934.5. When dead man's body is thrown into lake, water turns pitch black and all living creatures therein die. India: Thompson-Balys.

F935. F935. Extraordinary occurrences connected with pond (pool, tank).


F935.2. F935.2. Ice forms while fish leaps from pool. Irish: O'Suilleabhain 74.


F941.2. F941.2. Church sinks underground.


F941.2.2. F941.2.2. Church and congregation sink to bottom of sea. Finnish: Aarne
FFC XXXIII 46 No. 86**; Estonian: Aarne FFC XXV 134 No. 86.

F941.2.3. F941.2.3. Temple swallowed by earth. Jewish: Neuman.

F941.3. F941.3. Tower sinks into earth.

F941.3.1. F941.3.1. Unfinished Tower of Babel sinks into earth. (Cf. F772.1.) Jewish: Neuman.


F942.2.1. F942.2.1. Adversary pushed into ground. Irish myth: *Cross.

F942.3. F942.3. Earth opens at man's command. India: Thompson-Balys.

F942.3.1. F942.3.1. Earth opens at woman's bidding to enclose her. India: Thompson-Balys.


F943.1. F943.1. Man sinks into stone. Irish myth: Cross; Eskimo (Greenland): Rasmussen III 98.

F944. F944. City sinks in the sea. Schmersel Die Sage von der versunkenen Stadt; Schlütte Danske Studier (1925) 117; Le Braz Légende de la Mort (Paris, 1902); **Smyser Harward Studies and Notes Phil. and Lit. XV (1933) 49ff.; England: Baughman; Lithuanian: Balys Index No. 3610.


F944.3. F944.3. Island sinks into sea. Tonga: Gifford 185.

F944.4. F944.4. Earth splits and plain sinks to become bottom of lake when tabu is broken. Africa (Congo): Johnson Grenfell 817.


F948. F948. _Object sinks into earth._


F948.1.1. F948.1.1. _Earth swallows up Temple vessels._ Jewish: Neuman.

F948.2. F948.2. _Ground opens and swallows other object._ Irish myth: Cross; Chinese: Graham.

F948.3. F948.3. _Magic object sinks into earth._ Irish myth: Cross.

F948.4. F948.4. _Extraordinary sword sinks into earth after use._ Icelandic: Boberg.

F948.5. F948.5. _City is buried under sand._ England: *Baughman.

F949. F949. _Extraordinary underground (underwater) disappearance—miscellaneous._


F949.2. F949.2. _Man falls underground through hole._ Chinese: Graham.


F950.1. F950.1. _Sickness cured by napkin of Veronica._ English: Wells 156 (Temporale).


F950.2.1. F950.2.1. _Wife cures self of catarrh by calling to husband fondling maid at bedside._ Heptameron No. 71.


F950.4. F950.4. _Sickness (madness) cured by coition._ Cent Nouvelles Nouvelles No. 55, 90; Italian Novella: *Rotunda.

F950.5. F950.5. _Extreme fear as cure for sickness._ Irish myth: *Cross.


F950.7. F950.7. _Marvelous cure without seeing person._ Spanish Exempla: Keller.

F950.8. F950.8. _Princess cured by seeing her lost lover dance._ Tuamotu: Stimson MS (z-G. 13/10).


F952. F952. **Blindness miraculously cured.** Irish myth: Cross; Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "aveugle"; Spanish Exempla: Keller; Jewish: *Neuman;


F952.0.2. F952.0.2. Blinded prince forces goddess to give him back his sight. India: Thompson-Balys.


F952.3. F952.3. Blindness cured by rubbing sand on eyes. India: Thompson-Balys.


F952.3.2. F952.3.2. Blindness cured by rubbing eyes with flower. India: Thompson-Balys.


F954.1. F954.1. Thread under dumb man's tongue cut. This permits him to speak. Dickson 217.

F954.2. F954.2. Dumbness cured by question.

F954.2.1. F954.2.1. Dumb princess is brought to speech by tale ending with a question to be solved. *Type 945; BP III 53ff.; *Pauli (ed. Bolte) No. 534.

F954.2.2. F954.2.2. Dumbness cured by saint's question. Irish myth: Cross.
F954.3. Fainting brings recovery of speech. English: Wells 137 (Sir Gowther).

F954.4. F954.4. Chilli plant so hot it causes dumb man to speak: thus discovered for eating. India: Thompson-Balys.

F954.4.1. F954.4.1. Flea (magic) enters princess’ throat and helps hero make her speak. India: Thompson-Balys.

F954.5. Person made to speak by warning of danger. Spanish Exempla: Keller.


F956.1. Detailed diagnosis by feeling pulse. *Chauvin V 136 No. 64.

F956.2. Illegitimacy of child discovered by urinalysis. *Campbell Sages lxxxiv (Medicus).

F956.3. Diagnosis based on smoke rising from house of sick. Irish myth: *Cross.

F956.4. Physician, by examining wound can tell whether it was inflicted by a man or a woman and describe him or her in detail. Irish myth: *Cross.


F958. Mountebank undertakes to bring the city's incurables back to health. Effects marvelous cures. Italian Novella: Rotunda.

F959. Marvelous cures—miscellaneous.

F959.1. Madness miraculously cured.

F959.1.1. Senses regained when person speaks his name. Irish myth: Cross.

F959.2. Cross-eyes straighted when hero sets head of slain opponent upon his own. Irish myth: Cross.


F959.3. Miraculous cure of wound.

F959.3.1. Dreadful wound healed. Irish myth: *Cross.

F959.3.2. Gaping wound closed with slab of wood. Irish myth: Cross.

F959.3.3. Wounds healed by bath of marrow. Irish myth: Cross.

F959.3.4. Weapon (missile) miraculously removed.
Saint's palm over wound causes spearhead to come forth. Irish myth: Cross.

Fat of crow as remedy for king's wounds. India: Thompson-Balys.

Paunch opened and fat taken out to cure stomach. Icelandic: Boberg.

Cure for deadly snake bite. India: Thompson-Balys; Buddhist myth: Malalasekera II 679.

Marvelous cure for poison.

Enemy cured by poisoned cake he has sent to holy man in order to destroy him. India: Thompson-Balys.

Immunity to poison by eating poisons. (Mithridates.) Buddhist myth: Malalasekera II 284.

Extraordinary nature phenomena—elements and weather.

Extraordinary nature phenomena at birth of holy person (hero). *Dh II 11; Toldo I 327, 335; Irish: Plummer cxxxvii, *Cross; Jewish: Gaster Exempla 216 No. 141 (142); Alphabet Nos. 549, 552; Buddhist myth: Malalasekera I 682, 788, 969, II 325, 1014, 1245, 1339; Japanese: Ikeda; Hawaii: Beckwith Myth 71, 390.


Shower of gold and silver rains upon king's ship at birth of his children. India: Thompson-Balys.


Exhibition of lights at saint's birth. Loomis White Magic 21.

Bells ring without human hands when a saint is born. Loomis White Magic 23.

Extraordinary nature phenomena at rebirth: nine worlds tremble. India: Thompson-Balys.

When girl (princess) is born, earth is filled with light. India: Thompson-Balys.


F960.2.2. Rainbow stretches from monastery to heaven at saint's death. Irish myth: Cross.

F960.2.3. Rock bursts into flames at hero's death. (Cf. F964.3.4.) Irish myth: Cross.


F960.2.5. Earthquake at death of important person.

F960.2.5.1. Earthquake when good man is murdered. Icelandic: *Boberg.

F960.2.5.2. Earthquake at witch's death. Icelandic: *Boberg.

F960.2.5.3. Earthquake at dragon's death. Icelandic: *Boberg.

F960.2.6. Winter's day changes to summer's day at saint's funeral. *Loomis White Magic 96.

F960.2.6.1. Sun shines but two hours the day of hero's funeral. Jewish: Neuman.


F960.6. Extraordinary nature phenomena on night of fratricide. (Cf. S73.1.) Irish myth: Cross.


F961. Extraordinary behavior of heavenly bodies.
Several suns or moons appearing in sky simultaneously. Hatt Asiatic Influences 73—78.

Eclipse of sun and moon in God's proximity. Jewish: *Neuman.

Heavenly bodies lament. Jewish: *Neuman.

Sun, moon, and stars do not shine seven days, mourning Adam's death. Jewish: Neuman.

God's praise chanted by the heavenly bodies. (Cf. A659.1, A767.) Jewish: *Neuman.

Heavenly bodies bear witness for and against man. Jewish: *Neuman.


Extraordinary behavior of sun. (Cf. F965.) Icelandic: Boberg.

Sun refuses to shine when murder is done. *BP II 531 n. 1.—Icelandic: Boberg.

Sun travels from west to east. Greek: Frazer Apollodorus II 164 n. 1; Jewish: Gaster Exempla 185 No. 2b, 201 No. 78, *Neuman.

Sun returns to sunrise to help sick man. Irish myth: Cross.

Several suns in sky.

Two suns shine in sky. Irish myth: *Cross; Icelandic: Boberg.

Three suns shine in sky. Alphabet No. 552.

Sun warns man of approaching assassin. Africa (Fang): Trilles 94.

Sun shines during night. Irish myth: Cross; Jewish: *Neuman.

Sun shines for twelve days and nights after death of holy person. Irish myth: *Cross.

Sun reappears after being set. Jewish: *Neuman.

Sun does not set. Jewish: Neuman.

Sunset delayed many hours. Jewish: *Neuman.

Sun does not shine on island of druidry. Irish myth: Cross.

Sun turned from one hour to another through the prayer of saint (Moses). Irish myth: *Cross.

Sun appears color of blood. Irish myth: Cross.

Eclipse of sun at important historical events. (Cf. A737.) Jewish: Neuman.
F961.1.10. Sun sets early to hide fugitive. (Cf. R310.) Jewish: Neuman.


F961.2.1. Bright star indicates birth of holy person. *Toldo I 327; Matthew 2: 2; Irish myth: *Cross; Spanish Exempla: Keller; Babylonian: Spence 53.


F961.2.3. Star shines in day. Irish myth: Cross.


F961.2.7. Star swallows four other stars. Jewish: *Neuman.

F961.2.8. Star moves from west to east. Jewish: Neuman.

F961.2.9. Stars drop on grave during conjuration. (Cf. F962.3.) Eskimo (Greenland): Rink 276.


F961.3.1. Moon turns to blood. Irish myth: *Cross.

F961.3.2. Many moons at the same time. Icelandic: *Boberg.

F961.3.3. Moon warns sleeping man of approaching assassin. Africa (Fang): Tessman 93.

F962. Extraordinary precipitation (rain, snow, etc.) Irish: *Cross, O'Suilleabhain 18, 110, Beal XXI 306, 334.

F962.0.1. Gifts are obtained or fall from heaven: flowers (roses), crown of gold, blossoms or thorns, bells, gems, books, sword, etc. *Loomis White Magic 88.

F962.0.2. Storm overturns idol. Jewish: Neuman.

F962.1. Electric storm breaks island into three parts. Irish myth: Cross.


F962.2.1. Sacrifice consumed by heavenly fire. Jewish: *Neuman.

F962.2.2. Pillar of fire reaches from heaven to earth. (Cf. F774.2.1.) Jewish: *Neuman.

F962.2.3. Fire from heaven cannot be quenched by water. Jewish: Neuman.
F962.2.4. *Fire from heaven burns and freezes.* Jewish: *Neuman.

F962.2.5. *Extraordinary hot rain.* Jewish: *Neuman.

F962.3. *Star drops from heaven: is money.* BP III 233.


F962.4.1. *Shower of blood for three days and three nights.* Irish myth: Cross.

F962.4.2. *Dew of blood from fingers of repentant woman.* Irish myth: Cross.

F962.5. *Extraordinary hailstones.*


F962.5.1.1. *Hailstones, each as large as a crabapple.* Irish myth: Cross (F194.1.)

F962.5.2. *Rain of fiery hailstones.* Jewish: *Neuman.

F962.5.3. *Triangular hailstones.* Irish myth: Cross (F794.2).


F962.6.3. *Shower of honey.* Irish myth: *Cross.


F962.7. *Extraordinary dew.*

F962.7.1. *Sweet dew.* Icelandic: Boberg.

F962.8. *Other extraordinary showers.*


F962.9. *Icicles gathered by saint as firewood burn.* Irish myth: Cross.


F962.11. *Extraordinary snow.*

F962.11.1. *Snow has taste of wine.* Irish myth: *Cross.


F962.12.4. Written scroll (letter) received from heaven. Irish myth: *Cross.


F962.13. Raindrops as large as man's hand. India: Thompson-Balys.

F963. Extraordinary behavior of wind.

F963.1. Wind serves Solomon as horse and carries him everywhere. Dh I 321.

F963.2. Extraordinary wind blows arrows shot against Christians back against enemy. Spanish Exempla: Keller.

F963.3. Extraordinary wind bursts open locked doors of church to show that dead pope is worthy of burial there. Spanish Exempla: Keller.

F963.4. Wind carries ogre to his castle. French Canadian: Sister Marie Ursule.


F964.0.1. Pillar of fire (in sky). Irish myth: *Cross; Jewish: *Neuman.

F964.1. Fire bends bough to shape of crozier. (Cf. F979.5.) Irish myth: Cross.

F964.2. Fire spares saint's tunic, though wearer is burned. Irish myth: Cross.

F964.3. Fire from extraordinary fuel.

F964.3.1. Extraordinary lamps burn with urine. India: Thompson-Balys.

F964.3.2. Extraordinary blood catches fire. India: Thompson-Balys.

F964.3.3. Extraordinary corpse burns of its own accord. India: Thompson-Balys.

F964.3.4. Extraordinary stone catches fire. (Cf. F960.2.3.) India: Thompson-Balys.

F964.4. Blazing stick continues to burn even in water. India: Thompson-Balys.

F964.5. Indra's tank blazes like gold. India: Thompson-Balys.

F965. Premature darkness. (Cf. F961.1.)

F965.1. Darkness comes in daytime in order to save life of maiden about to be executed. Chinese: Werner 266.


F967. Extraordinary behavior of clouds.


F967.3. Conversation between clouds. Jewish: Neuman.

F967.4. Thin cloud in form of rainbow. Irish myth: Cross.


F969.2. Earth rises. Irish myth: Cross.


F969.3.1. Marvelous light reveals man hiding from saint. Irish myth: Cross.

F969.3.2. Hero's light: appears around head of hero aroused to extraordinary feats of valor. Irish myth: *Cross.

F969.4. Extraordinary earthquake.

F969.4.1. Rumble in earth attends slaying of giant serpent. Eskimo (Greenland): Holm 65.

F969.4.2. Fight with monster child causes earth to rock like waves of the sea. Eskimo (Mackenzie Area): Jenness 66.

F969.5. Cultivated places suddenly become desert. Jewish: Moreno Esdras (F964).

F969.6. Sandhill grows around lover keeping watch till it covers all but his head. India: Thompson-Balys.
Famine. Icelandic: *Boberg; Hindu: Bradley-Birt 121.

F970. Extraordinary behavior of trees and plants. Irish: Beal XXI 308, O'Suilleabhain 27.


F971.1. Dry rod blossoms. Type 756 ABC, 757; BP III 463, 465, 471 n. 1; *Dh II 265ff.; Fb "nede" II 726b, "stav" III 541b; RTP IX 504, XIII 505, XV 61, XIX 66, 336, 532, XXI 123, XXV 141; **Andrejev FFC LIV 34, LXIX 126, 129ff., 241ff.; Saintyves Essais de folklore biblique 61ff.; Zs. f. Vksk. X 196f., XIII 72, XV 393; Alphabet No. 568; *Loomis White Magic 94, 114; Goebel Jüdische Motive im märchenhafte Erzählungsgut (Gleiwitz, 1932) 34ff.; Irish: Plummer cliv, *Cross, O'Suilleabhain 108, Beal XXI 318, 334; Spanish: Espinosa Jr. No. 186; Jewish: *Neuman; West Indies: Flowers 438.

F971.1.1. Dry rod blossoms on night of saint's birth. Irish myth: Cross.


F971.1.3. Moss grows on staff overnight. (Cf. F979.18.) Irish: O'Suilleabhain 49.


F971.3. Thorn growing in wound becomes tree. Breton: Sébillot Incidents s.v. "épine".

F971.4. Fruitless tree bears fruit. Done at saint's request. *Dh II 9; Alphabet No. 290; Irish: Plummer cliv, *Cross.

F971.4.1. Ash (alder, willow, etc.) tree bears apples ("fair fruit"). Irish myth: *Cross.


F971.5.1. Fruit produced out of season at saint's request. Irish: Plummer cliv, *Cross; India: Thompson-Balys.

F971.5.2. Apples at Christmas. Tree bears apples only at Christmas. Blossoms at midnight and is full of apples by morning. Pauli (ed. Bolte) No. 559.

F971.5.2.1. Tree blossoms at midnight on Twelfth Night. England: Baughman.


F971.7. Sowing and reaping same day. Fb "se."

F971.9. Creeper which blossoms once only in a thousand years. Buddhist myth: Malalasekera I 301, 871.

F973. Plants and trees miraculously unbent.


F973.2. Walking on grass-blades without bending them. Irish myth: Cross; Welsh: MacCulloch Celtic 189.

F974. Grass refuses to grow in certain spot. Extraordinary event has happened there. Fb "græs" I 499b, IV 188a; Taylor Attila and Modern Riddles, JAFL LVI (1943) 136—37; Icelandic: Boberg.

F974.1. Grass will not grow where blood of murdered person has been shed. England: *Baughman.

F975. Garden becomes wilderness.

F975.1. Garden becomes wilderness because of owner's wickedness. India: Thompson-Balys.

F975.2. After persecuted queen has been driven away from palace, trees do not bear fruits, flowers cease to bloom, and birds do not sing. India: Thompson-Balys.

F979. Extraordinary behavior of trees and plants—miscellaneous.


F979.2. Leaves of tree open and close to give saint passage. Irish: Plummer cliii, Cross.


F979.5. Bough miraculously does not burn. (Cf. F964.1.) Irish myth: *Cross.

F979.5.1. Unconsumed burning bush. Jewish: Neuman.

F979.6. Tree grows through handle of saint's bell. Irish myth: Cross.

F979.7. Hollow in tree grows over, giving sanctuary to relics within. Irish myth: *Cross.


F979.10. Flower from otherworld (Land of Promise) miraculously appears to persons (saints). Irish myth: *Cross.
F979.11. *Trees spring up to commemorate birth of primitive hero (demigod, deity).* (Cf. F960.1.) Irish myth: *Cross.*


F979.13. *Convention of trees.* Moreno Esdras (F979.4).


F979.15. *Tree sheds all its leaves out of sympathy.* India: Thompson-Balys.

F979.16. *Magic tree will allow person to take only two of its fruits.* India: Thompson-Balys.


F979.18. *Grass grows anew every night.* (Cf. F971.1.3.) Jewish: Neuman.


F979.20. *Tree's branches turn upward when idolators rest beneath it.* Jewish: *Neuman.*

F979.21. *Tree which has two singing blossoms.* Hawaii: Beckwith Myth 284.

F979.22. *Tree acts as master of ceremonies while gods drink.* Tonga: Beckwith Myth 74.


F980. **F980. Extraordinary occurrences concerning animals.**


F981.1. F981.1. *Serpent bursts asunder.* Dickson 54, 195 n. 78.


F981.2. F981.2. *Bull melts away after evil spirit has issued from him.* Dickson 197 n. 84.

F981.3. F981.3. *Animals killed by trickster's breaking wind.* Koryak: *Jochelson JE VI 381 No. 68.


F981.5. F981.5. *Ashes thrown into stream dissolve animals.* Irish myth: Cross.


F981.7. F981.7. *King of cats killed by glowing mass of iron thrown by saint.* Irish myth: *Cross.*

F982. Animals carry extraordinary burden.


F982.2. Four cats carry coffin. Type 326; Fb "ligkiste" II 422b.

F982.3. Hawk carries hand of man to saint displeased by handclasp. Irish myth: Cross.


F982.6. Toad carries seven stone mortars on his head. Chinese: Graham.


F983.2. Louse fattened. *Type 621; BP III 483; *Köhler-Bolte I 134, *601a; *Bolte Zs. f. Vksk. XVI 242 No. 23, XVII 229; Polivka Archiv. f. slav. Philol. VII 317 No. 65, XXVI 464; Sébillot France III 334 n. 4; Leskien Balkanmärchen No. 20; *Cosquin Contes indiens 529ff.; Italian: Basile Pentamerone I No. 5; Algerian: Desparmet Contes Pop. rec. a Blida 407; India: Thompson-Balys.

F983.3. Cat grows as large as a cow in a minute. Chinese: Graham.

F983.4. Extraordinary growth of ox horns. German: Grimm No. 112.

F984. Extraordinary protection for animal.

F984.1. Horse sewed in buffalo-hides. As protection against a greater horse, hero's horse is sewed in nine buffalo-hides. Köhler-Bolte I 469; *Cosquin Contes indiens 417ff.

F985. Animals change color.

F985.1. Black sheep turn white. (Cf. H1023.6.) Types 425, 428, 756C*; Andrejev FFC LIV passim; Boberg Classica et Medievalia I 1938.
Extraordinary occurrences concerning fishing. Irish myth: Cross.

Clerics catch fish with regularity. Irish myth: Cross.

Salmon caught out of season for saint. Irish myth: Cross.

Salmon comes every seventh year to certain place. Irish myth: *Cross.

Stranded fish do not decay for a year. Irish myth: Cross.


Animal controls sex of offspring.

Bird controls sex and appearance of offspring. Hatches seven eggs—three under each wing and one under breast. The right wing hatches three red males, the left three green females. The egg under the breast shares the characteristics of both sex and color—but dies. Italian Novella: Rotunda.

Extraordinary limbs of animals.

Ox's leg acts as person. Africa (Hausa): Equilbecq III 291ff.

Hoofs of horses drop from their feet because of heat. Jewish: *Neuman.

Apertures of animals' bodies closed up in certain land. Jewish: Neuman.

Extraordinary occurrences concerning animals—miscellaneous. Irish myth: Cross.

Horse jumps over high wall. Breton: Sébillot Incidents s.v. "cheval". Cf. Type 530.

Horse's tremendous leap. India: *Thompson-Balys.

Bird's red eye cooks meat. Looks so intently at it that it heats and cooks. N. A. Indian (Maidu): Dixon BAM XVII 65.

Cuckoo-clock. Bird calls out the hours. Hdwb. d. Märchens s.v. "Baum bewacht".

Man rides on back of fleeing wild boar. (Cf. B557.) Irish myth: Cross; Icelandic: Boberg.

Sheep never harmed by wild beasts. Jewish: *Neuman.


One bull, one cow survive plague. Irish myth: Cross.

Swine kick trees to cause fruit to fall. Irish myth: Cross.

Mother-love induced in animal. Irish myth: Cross.

F989.10. Animals distribute parts of man's body in accordance with prophecy. Irish myth: Cross.


F989.11.1. Cow lowers ocean by drinking. India: Thompson-Balys.


F989.16. Extraordinary swarms of birds.


F989.22. Animals eat extraordinary food.


F989.22.3. Pig swallows necklace. India: Thompson-Balys.


F989.23. Frog pierces hardest metals and marbles. Jewish: *Neuman.


F990. Inanimate objects act as if living. Irish myth: *Cross.

F991. Object bleeds.

F991.1.1. **Bleeding knife.** Jewish: Neuman.

F991.2. **Bleeding bone.** Man cuts into dry bone that bleeds. Fb "høle" I 747a; Japanese: Ikeda.

F991.2.1. **Dry bone smells as sign of forgiveness.** Icelandic: Boberg.

F991.3. **Bleeding cake.** Bleeds when cut. Irish myth: *Cross.

F991.3.1. **Bleeding loaf of bread.** German: Grimm No. 205.

F991.4. **Shrine bleeds.** Irish myth: Cross.

F991.4.1. **Desecrated altar bleeds.** Irish myth: Cross.

F991.5. **Bleeding rock.** Jewish: *Neuman.

F992. **Plant shrieks when uprooted.**

F992.1. **Mandrake shrieks when uprooted.** Stark Der Alraun; Taylor JAFL XXXI 561.


F993.1. **Sunken bell sounds at certain times.** England, Wales: *Baughman.


F994.1. **Books show sorrow for owner's death by falling from shelf.** Irish myth: Cross.

F994.2. **Chariots, stones, weapons join in keen at hero's death.** Irish myth: Cross.

F995. **Shield shrieks in battle.** Irish myth: *Cross.

F996. **Waters react to words of poet.** Irish myth: *Cross.

F997. **Sword pierces rock when possessor will break it.** Icelandic: Boberg.

F997.1. **Sword is spoken to as to human being.** Icelandic: *Boberg.

F998. **Combat with horse's sex organ.** (Cf. D1469.5.) Icelandic: Boberg.

F1001. **Extraordinary heads act as living objects.** Moreno Esdras (F995).

F1002. **Substituted silver hand used as if it were of flesh and blood.** *Loomis White Magic 125.

F1005. **Cooked food grows when planted.**

F1005.1. **Cake, planted in the field, grows and after a time bears cakes.** India: Thompson-Balys.

F1006. **Extraordinary activity of mountains.** (Cf. F755.)
F1006.1. Mountain moves so that its rocks enter into caves of other mountain. (Cf. D932.) Jewish: Neuman.

F1006.2. Mountain moves to person. (Cf. D932, F755.) Jewish: Neuman.


F1009. Inanimate object acts as if living.


F1009.2. Gate swallows axes trying to force it open. Jewish: Neuman.

F1009.3. Altar shakes when unworthy man is elected. (Cf. D1169.) Jewish: Neuman.

F1009.4. Twelve stones unite to become one. (Cf. D931.) Jewish: *Neuman.

F1010. Other extraordinary events.

F1011. Sunbeam as support.


F1014. Dice game that lasts for nine years. India: Thompson-Balys.

F1015. Extraordinary occurrences connected with shoes.

F1015.1. Shoes miraculously worn out.

F1015.1.1. The danced-out shoes. Every morning girl's shoes are danced to pieces. *Type 306; BP III 78; *Fb "sko" III 288b; Finnish: Aarne FFC XXXIII 39 No. 8**.

F1015.1.2. Woman has worn out carriage-load of shoes with walking. Hartland Science 199.

F1015.2. Wearing shoes only when crossing river. Filipino: Fansler MAFLS XII 64, 351.


F1016. Man carries extraordinary luggage.

F1016.1. Man puts his horse in his sleeve when he does not need it. India: Thompson-Balys.


F1021.1. Flight on artificial wings. *Type 575; *BP II 131; Penzer IX 149; Köhler-Bolte I 120; *Chauvin V 231 No. 130; Greek: Frazer Apollodorus II 139 n. 2 (Daedalus); India: Thompson-Balys; Chinese: Ferguson 35.

F1021.2. Extraordinary effect of high flight.

F1021.2.1. Flight so high that sun melts glue of artificial wings. Irish myth: Cross; Greek: Frazer Apollodorus II 139 n. 2 (Icarus).

F1021.2.2. Flight so high that eyelids drop from cold. (Cf. B552.1.) Gaster Exempla 186 No. 5.


F1021.4. Man kicked so hard that he flies through the air and is never seen again. German: Grimm No. 90.

F1022. Extraordinary descent into ocean.


F1025.2. Turtle's war-party. Turtle recruits war-party of strange objects (knife, brush, awl, etc.) and animals. Because of their nature the companions get into trouble. N. A. Indian: *Thompson Tales 302 n. 108. Cf. Japanese: Mitford 185ff., Ikeda.

F1025.2.1. Eggplant, needle, and cowdung go on warpath. India: Thompson-Balys.

F1031. Ship wrapped with feather-beds and canvass and pitched (so as to save it). English: Child V 496 s.v. "ship".


F1032.1. Person wanders unceasingly for hundred and fifty years. Irish myth: Cross.

F1033. Person lives without food or drink for a year (or more). Type 706; Irish myth: *Cross; German: Grimm No. 31.
F1033.1. Person lives on water (from holy well) for a year. Irish myth: *Cross.


F1034.2. Magician carries mistress with him in his body. She in turn has paramour in hers. Wesselski Märchen 186 No. 1; *Cosquin études 276ff.; Chinese: Chavannes 500 Contes I 378 No. 109.

F1034.2.1. Ascetic carries woman in his hair, but she has two lovers in her cloak and outwits him. India: *Thompson-Balys.

F1034.3. Person's thigh as hiding place.

F1034.3.1. Man hides sister in wound in his thigh to protect her. India: Thompson-Balys.

F1034.3.2. Bottle concealed in person's thigh. India: Thompson-Balys.

F1034.3.3. Garment hidden in hole cut in thigh. India: Thompson-Balys.


F1034.4. Person's armpit as hiding place. Hawaii: Beckwith Myth 169f.

F1034.5. Other parts of person's body as hiding place. Tuamotu: Stimson MS (z-G. 1/96.).


F1035. Disintegration: man eats himself up or dismembers himself. N. A. Indian: *Thompson Tales 304 n. 109m.


F1037.1. Footstool thrown from heaven. *Type 800; *BP I 342; *Hdwb. d. Märch. s.v. "Schneider im Himmel".


F1038.1. Man attends devil's school to learn witchcraft, has no shadow afterward. Scotland: Baughman.

F1038.2. Man has witch aid him in reaping contest, the devil to get the hindmost. The devil tries to take the man but gets shadow instead. (Cf. G303.19, K210.) Scotland: Baughman.

F1041. Extraordinary physical reactions of persons.
F1041.0.1. Neophyte shows no reaction when saint's staff pierces his foot. Irish myth: Cross.

F1041.1. Extraordinary death.


F1041.1.1.1. Heart breaks at third drink from silver canister. Fb "hjærte" I 631.

F1041.1.1.2. Heart breaks when girl hears lover kiss another. Italian: Basile Pentamerone III No. 3.


F1041.1.1.4. Hearts break when lovers are told beloved is dead. Irish myth: *Cross.

F1041.1.2. Death from grief for death of lover or relative.


F1041.1.2.2. Woman dies on hearing of her husband's death. Irish myth: Cross; Icelandic: *Boberg.

F1041.1.2.2.1. Woman swoons and is near death at hearing of husband's or lover's death. Icelandic: Boberg.

F1041.1.2.2.2. First woman in Ireland to die of grief for the death of her husband. (Cf. A1335, A1611.5.4.1.) Irish myth: Cross.

F1041.1.2.2.3. Death from hearing of wife's death. India: Thompson-Balys.

F1041.1.2.2.4. Death from hearing of son's (sons') death. Icelandic: *Boberg.

F1041.1.3. Death from sorrow or chagrin.

F1041.1.3.1. Maiden who has been falsely accused apparently dies of sorrow. She revives on being prepared for burial. Italian Novella: Rotunda.


F1041.1.3.3. Woman dies on having secret love exposed. Italian Novella: Rotunda; Heptameron No. 70.

F1041.1.3.4. Priest dies from having been duped into deceptive bargain. Italian Novella: Rotunda.
F1041.1.3.5. Man dies on learning of wife's adultery. Italian Novella: Rotunda.

F1041.1.3.6. Heart breaks when girl learns men are slain in battle on her account. Irish myth: *Cross; Italian Novella: Rotunda.

F1041.1.3.7. Woman dies of broken heart on learning that her former husband is still alive. She had remarried thinking him dead. Cent Nouvelles Nouvelles No. 69; Italian Novella: *Rotunda.

F1041.1.3.8. Man dies from grieving over mother's death. Cent Nouvelles Nouvelles No. 77; Italian Novella: Rotunda.


F1041.1.3.10. Death from chagrin. Man cannot answer question. Alphabet No. 186.

F1041.1.3.10.1. Guilty persons being confronted with their crimes become "insensate like trees." India: Thompson-Balys.


F1041.1.5. Death from excessive joy. Heptameron No. 9; India: Thompson-Balys, Penzer VII 103.

F1041.1.5.1. Bridegroom dies from joy. Italian Novella: Rotunda.

F1041.1.5.2. Stranger dies from joy on being rewarded by ruler. Italian Novella: *Rotunda.

F1041.1.5.3. Mother dies from joy on greeting long-absent son. Italian Novella: Rotunda.

F1041.1.5.4. Death from joy of kiss. Italian Novella: Rotunda.


F1041.1.6.1. Fainting away at sight of goddess. India: Thompson-Balys.

F1041.1.7. Man dies when he learns storm is magic. Irish myth: Cross.


F1041.1.11.1. Suicide from fear of starving. Icelandic: *Boberg.
Death from fear of demons. Irish myth: *Cross.

Suicide from fright of evil prophecy. Icelandic: Boberg.

Man dies from frog's bite, thinking it snakebite. India: Thompson-Balys.

Death from horror. Irish myth: *Cross.

Death from shame. Irish myth: *Cross; India: Thompson-Balys.

Girl dies of shame at being seen naked. Irish myth: *Cross.

Woman dies of shame at seeing naked man (husband). Irish myth: *Cross.

Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love. Irish myth: Cross; Icelandic: Boberg; Hindu: Penzer I 120, VII 60, 139 n. 2, 179, VIII 46 n. 1, 94 n. 1; Korean: Zong in-Sob 83; Missouri French: Carrière.

Person goes blind from overweeping. Malone PMLA XLIII 410; Jewish: *Neuman; India: *Thompson-Balys.

Person melts away from heat. Irish myth: *Cross; Africa (Efik-Ibibo): Dayrell Folk Stories from Southern Nigeria (London, 1910) 84; Jamaica: *Beckwith MAFLS XVII 263 No. 68.

Poison of hydra corrodes the skin. Greek: Frazer Apollodorus I 269 n. 2.


Necklace bursts as consequence of violent emotion. Icelandic: Boberg.

Hair turns gray from terror. *Chauvin VII 112 No. 379 bis n. 1; Korean: Zong in-Sob 81.

Extraordinary madness. Fb "sær" III 723b.


Madness from sight of magically beautiful man. India: Thompson-Balys.

Madness from grief. (Cf. F1041.21.5.) Child V 487 s.v. "lover".

Madness from seeing ugly ogre. Irish myth: Cross.

Madness from thirst. Irish myth: Cross.


F1041.8.7. Mad warriors fly up into clouds. (Cf. F1041.16.6.) Irish myth: *Cross.


F1041.8.9. Madness from regret that knight has forsaken his wife. Icelandic: Boberg.

F1041.8.10. Madness (rage) from hearing about brother's death. Icelandic: Boberg.


F1041.9. Extraordinary illness.

F1041.9.1. Going to bed for sorrow. Fb "seng" III 187ab.

F1041.9.1.1. Man keeps to his bed, mourning over drowned son. Icelandic: Boberg.

F1041.9.1.2. King keeps to his bed, mourning over vanished bride. Icelandic: Boberg.

F1041.9.1.3. Woman keeps to her bed on announcement of lover's death. Icelandic: Boberg.

F1041.9.2. Illness from keeping a secret. Irish myth: *Cross.


F1041.9.3. Illness from shame of enemies' scorn. Icelandic: Boberg.

F1041.10. Man sweats blood and absorbs hair into head on exertion of strength. Irish myth: Cross.

F1041.11. Laughing and crying at the same time (sundry reasons given). *De Vries FFC LXXXIII 213; Gaster Exempla 130 No. 352; India: *Thompson-Balys, *Bloomfield JAOS XXXVI 54—89, *Penzer VII 261; Chinese: Chavannes 500 Contes I 160 No. 43, 286 No. 78.

F1041.11.1. Laughter from chagrin. Icelandic: Boberg.

F1041.11.2. Man turns pale, red, blue, etc. from emotion or strain. Icelandic: *Boberg.


F1041.13. Biting fingers to see if one is dreaming. Chauvin V 261 No. 154.

F1041.15. Inordinate longing. (Cf. D1041.1.4.) Irish myth: Cross.


F1041.16.2. One eye recedes, other protrudes when angered. (Cf. F541.5.) Irish myth: *Cross.

F1041.16.3. Man fells wood with sword (dies) when he hears of Crucifixion. Irish myth: *Cross.

F1041.16.3.1. Strength from anger enables man to break binding chain. Irish myth: Cross.

F1041.16.3.2. Strength from anger causes man to break stone. Irish myth: Cross.

F1041.16.3.3. Strength from anger enables man to tear opponent to bits. Irish myth: Cross.


F1041.16.5. Extraordinary bodily contortion as result of warrior's anger. (Cuchulain's battle-rage.) Irish myth: *Cross.


F1041.16.6.1. Fury in battle causes stream of blood to rise from warrior's head. Irish myth: *Cross.

F1041.16.6.2. Fury in battle causes warrior to increase in size. Irish myth: Cross.


F1041.16.6.4. Face of angry warrior lights up with flame. Irish myth: Cross.

F1041.16.6.5. Angry warrior becomes red and purple. Irish myth: Cross.

F1041.16.6.6. Water boils when angry warrior is immersed in it. Irish myth: *Cross.

F1041.16.6.7. Fury enables wounded soldiers to continue fighting. Die at end of battle. Irish myth: Cross.

F1041.16.6.8. Angry warrior's breath makes adversary's armour so hot
that he must surrender. Icelandic: Boberg.


F1041.16.7. F1041.16.7. King about to kill foster-son due to his evil explanation of dream; both jump into sea and are drowned. Icelandic: Boberg.


F1041.16.10. F1041.16.10. Man throws cereal and spoon on the floor because he is supposed to eat together with his brother. Icelandic: Boberg.


F1041.21.3.1. F1041.21.3.1. Refusal to speak because of grief. India: *Thompson-Balys.


F1041.21.5. F1041.21.5. Man senseless from grief at hearing of father's death; one doesn't feel that he cuts himself with his knife, the other presses dice so that he bleeds. Icelandic: Boberg.


F1041.21.7. Swooning from grief. Icelandic: *Boberg; India: Thompson-Balys.


F1041.23. Shame causes smoke to rise from saint's head and sweat to stream from his brow. Irish myth: Cross.


F1045. Night spent in tree. Hero goes into tree to spend the night. *Type 327A, 613; Icelandic: *Boberg; German: Grimm No. 163; India: Thompson-Balys.

F1047. Anchor floats on water. Breton: Sébillot Incidents s.v. "ancre."


F1061. Flame as miraculous index. Icelandic: Boberg.


F1061.2. Color of flame indicates what is burning. Blue for furniture, white for money, red for person. Indonesian: Dixon 226.

F1061.3. Burning pit will close only if armed rider will plunge into it. Italian Novella: Rotunda.

F1061.4. Flame indicates place where innocent person was murdered.
Icelandic: Boberg.


F1068.2. F1068.2. Wound received in dream. Still there when person wakes. *Kittredge Witchcraft 222f., 534 nn. 90—97; Alphabet No. 299; Icelandic: Boberg; England: Baughman.

F1068.2.1. F1068.2.1. Man is maltreated in dream so that he feels it next day. Icelandic: *Boberg.

F1068.2.2. F1068.2.2. Fight in dream with real result. Icelandic: Boberg.

F1071. F1071. Prodigious jump. To fourth story (or the like). Type 530; Cosquin Contes indiens 333ff.; Irish myth: *Cross; Icelandic: *Boberg; India: *Thompson-Balys; Philippine (Tinguian): Cole 103; Marquesas: Handy 114; Tuamotu: Stimson MS (z-G. 13/499).


F1071.2. F1071.2. Jumping over a ditch which is really an ocean. India: Thompson-Balys.


F1072. F1072. Two children of different sex, not related, have such close resemblance that even parents cannot tell them apart. Italian Novella: Rotunda.

F1073. F1073. Marathon marriage. Woman who has been widowed twenty-two times marries a man who has been a widower twenty times. Italian Novella: *Rotunda.


Detonation from spark struck for fire hurls ships out to sea. Irish myth: Cross.

Tub of water dropped neither breaks nor spills. Irish myth: *Cross.

Person changes color. Irish myth: Cross.

Person has red and black countenance after being burned. Irish myth: Cross.

Object rises into the air. Irish myth: Cross; Jewish: Neuman.

Object floats in air. Loomis White Magic 47f.

Altar floats in air. Irish myth: Cross.

Ark suspended in air. Jewish: Neuman.

Jerusalem suspended in air. Jewish: Neuman.

Stone cross rises into air. Irish myth: *Cross.

Man and his camels rise into air. Jewish: Neuman.

Furious battle. Irish myth: *Cross; Jewish: Neuman.

Inlay melts from sword with heat of striking. Irish myth: Cross.

Weapons confined by flying nets of hair in furious battle. Irish myth: Cross.

Continuous fighting. No rest or food. Irish myth: *Cross.

Marks of furious battle left in rock. Irish myth: Cross.


Warriors use teeth after they exhaust weapons. Irish myth: Cross.

Soldiers fight so closely river is forced from bed. Irish myth: Cross.

Eye bursts forth from overstrain of voice. Irish myth: *Cross.

Saint preaches for three days and three nights. Irish myth: Cross.

Hero’s marvelous sword falls and cuts off hand of enemy. (Cf. F833, N331.) Irish myth: *Cross.

Extraordinary escapes. Irish myth: *Cross.

Hero (heroine) spared for his (her) beauty. Irish myth: *Cross.

Hero unharmed by serpent which coils around his waist. Irish myth: *Cross.

Extraordinary escape from drowning. Icelandic: Snorra Edda Gylf.
XLI, Boberg; Danish: Schmidt DF XXXIX 44ff.; Maori: Clark 29.

F1088.3.1. Clerics and property cast safely on shore when enemies attempt their drowning. Irish myth: Cross.

F1088.3.2. Fisherman dragged through sea by seal escapes. Irish myth: Cross.


F1091. Food does not spoil saint's clothing. Irish myth: Cross.

F1092. Vessel of poisoned ale inverted; only poison flows out. Irish myth: *Cross.


F1094. Milk has taste of wine and honey. Irish myth: Cross.


F1096. Person lives on after being cut through by sword. Irish myth: Cross.

F1096.1. Person lives on after having heart cut free. Heart moves about within his chest. Irish myth: Cross.

F1096.2. Person lives on with intestines exposed. Irish myth: Cross; Icelandic: Boberg.

F1096.3. Severed head bites earth. Icelandic: Boberg.

F1097. Armies miraculously separated (kept from coming to battle, etc.). Irish myth: *Cross.

F1097.1. Angel forbids armies to approach each other. Irish myth: Cross.


F1099. Additional marvels.

F1099.1. Entire household dies on same night. Irish myth: *Cross.


F1099.3. Words heard though only thought and not uttered. Jewish: Neuman.


F1099.4.1. Blades of corn grow through hair of saint as reward for
guarding cornkiln. Irish myth: Cross.


Stith Thompson's

Motif-Index of Folk-Literature

G. Ogres

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G. OGRES

G0. **Ogres.** For a good discussion of the general concept and of the various kinds of ogres see Saintyves Contes de Perrault 299ff.; **Laistner Rätsel der Sphinx.**—Italian: Basile Pentamerone III Nos. 1, 7, V No. 7; Africa: Werner African 242.

G10—G399.

G10—G399. KINDS OF OGRES

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G10—G49.

G10—G49. REGULAR CANNIBALISM


G11. **Kinds of cannibals.**

G11.0.1. **Cannibalistic god.** Irish myth: Cross.

G11.0.1.1. **As result of fraud, Saturn swallows stone instead of infant Jove.** Irish myth: Cross.

G11.0.1.2. **Father of goddess as cannibal.** Hawaii: Beckwith Myth 141.

G11.1. **Cannibal dwarfs.** *Basset 1001 Contes I 190; N. A. Indian (Zucî): Benedict II 335.

G11.2. **Cannibal giant.** (Cf. G82, G83, G84.) Irish myth: *Cross; Missouri
G11.2.1. **Giant devours any person who fails to do his bidding.** India: Thompson-Balys.


G11.4. **Negro cannibal.** Malone PMLA XLIII 412.


G11.6.1. **Female ogre changes men into tigers and eats women.** Chinese: Graham.

G11.6.2. **Woman who marries tiger is fed human nails regularly.** India: Thompson-Balys.

G11.6.3. **Old woman calls beasts together to join her in feast on human flesh.** Africa (Duala): Lederbogen Fables 61.

G11.6.4. **Woman devours her husband.** Buddhist myth: Malalasekera II 838; S. A. Indian (Toba): Métraux MAFLS XL 60ff.

G11.7. **Cannibalistic king.** Malone PMLA XLIII 403; Missouri French: Carrière; India: *Thompson-Balys; Buddhist myth: Malalasekera I 581.

G11.8. **Cannibal meteor.** N. A. Indian (Luiseco, Diegueco, Mohave): Kroeber JAFL XXI 224.


G11.9. **Ogre schoolmaster.** Girl sees schoolmaster eat human flesh. Refuses to tell him what she saw. He persecutes her. *Cosquin Contes indiens 112ff.*

G11.10. **Cannibalistic spirits.**

G11.10.1. **Cannibalistic spirits in upper world.** India: Thompson-Balys.

G11.11. **Cannibal with extraordinary features.** (Cf. G88.) India: *Thompson-Balys.

G11.11.1. **Albino twins with cannibal appetite.** Tonga: Gifford 192.


G13.2. Ogre eats beautiful girl hoping to have her beauty. India: Thompson-Balys.


G17. Ogre seduces sleeping girl in order to devour her. India: Thompson-Balys.


G23. People who eat their parents when they die, saying: they carried us in their bodies when we were born; now we shall do the same for them. India: Thompson-Balys.


G30. **Person becomes cannibal.** MacCulloch Childhood 297.—Tahiti: Beckwith Myth 197; Maori: Clark 152; Koryak: Jochelson JE VI 295, 302; Eskimo (Greenland): Rink 128, 258, (West Hudson Bay): Boas BAM XV 260; N. A. Indian: *Thompson Tales 357 n. 287c.


G34. Human child brought up by ogress becomes a man-eater. Buddhist myth: Malalasekera I 943.


G36.1. Husband becomes cannibal from eating wife's breast. She cuts off her breasts and cooks them to feed her family. The husband thus acquires a longing for human flesh. *Type 450.


G36.2.1. People fear that boy who eats raw birds will eat them when he grows older. Chinese: Graham.


G50—G79. OCCASIONAL CANNIBALISM

G50. **Occasional cannibalism.**


G60. **Human flesh eaten unwittingly.** Penzer II 113; English: Wells 151 (Richard Coer de Lyon); Italian Novella: Rotunda; India: Thompson-Balys.

G61. Relative's flesh eaten unwittingly. *Type 720; BP I 412ff.; *MacCulloch

**G61.1. G61.1. Child recognizes relative's flesh when it is served to be eaten.** India: Thompson-Balys; Africa (Angola): Chatelain 167, 173, (Kaffir): Theal 100, (Basuto): Jacottet 260 No. 38; American Negro (Georgia): Harris Nights 314 No. 54.

**G61.1.1. G61.1.1. Girl avoids eating her mother's flesh by spilling the meat and the soup in the pen.** Chinese: Graham.

**G61.2. G61.2. Mother recognizes child's flesh when it is served to be eaten.** India: Thompson-Balys.


**G63. G63. Unwitting cannibalism: scavenger in wedding feast finds basket of noses put there by hero and thinks it full of meat.** India: Thompson-Balys.

**G64. G64. Human flesh being cooked speaks out.** India: Thompson-Balys.

**G70. G70. Occasional cannibalism—deliberate.**

**G70.1. G70.1. Hungry seamen eat human flesh.** Fb "menneskekjød" II 579b.


**G72.1. G72.1. Woman plans to eat her children.** *Type 450; Grimm No. 143a; BP III
151.


G75. G75. Father takes his daughter to cannibal to be eaten. Africa (Basuto): Jacottet 116 No. 27.


G80. G80. Other motifs dealing with cannibals.

G81. G81. Unwitting marriage to cannibal *Type 311; *MacCulloch Childhood 291ff.; Italian: Basile Pentamerone I No. 5; India: Thompson-Balys; Chinese: Graham; Eskimo (Greenland): I 262; West Indies: Flowers 440.


G82.1. G82.1. Cannibal cuts captive's finger to test fatness. *Type 327; BP I 115ff.; Fb "slagte", "finger".
G82.1.1. Captive sticks out bone instead of finger when cannibal tries to test his fatness. *Type 327; BP I 115ff.; *Fb "hale" I 537, "lysepile" II 487; Korean: Zong in-Sob 147 No. 65.


G83.1. G83.1. Ogress whets teeth to kill captive. Köhler-Bolte Zs. f. Vksk. VI 64 (to Gonzenbach No. 13); Irish myth: Cross (G153); Italian: Basile Pentamerone IV No. 8, V No. 4.


G87. Cannibal crunching human bone says noise is only eating of peas. India: Thompson-Balys.


G88.2. Man-eater with two great tusks on which he hangs the carcasses of the dead. India: Thompson-Balys.


G91.1.1. Man forced to eat dead father's heart struck dumb. Irish myth: *Cross.


**Cannibal's gigantic meal.**

**Ogress takes travelers out of cave and devours them one by one.** Hawaii: Beckwith Myth 264.

**Cannibal ogres eat daily ten men, ten women, ten children from the same tribe.** Africa (Fang): Einstein 65.

**Old man says his arm is getting thin—indicates desire for human flesh.** Eskimo (Greenland): Rasmussen III 86.

**Giant ogres.**

**Giant ogre.** Polyphemus. (For motifs concerning giants who are not malevolent but merely large, see F531.) *Types 304, 311, 312, 313, 314, 314*, 327, 327*, 328, 518, 531, 545A, 1137, 1148*, 1165*; *Hackman Die Polyphemsage*; *BP III 375ff.*; *Clouston Tales I 133ff.*; *Arill Polyphemosmotivet i bohuslänsk folkdiktning* (Bohuslänska Folkminnen [Uddevalla, 1922] 54); *Chauvin VII 17 No. 373C, VIII 205, IX 93; Saintyves Perrault 281ff.*; Dickson 130—135 *passim.*—English: Wells 17 (Guy of Warwick), 22 (Sir Beues of Hamtoun), 32 (Layamon's Brut), 80 (Sir Tristem), 88 (Roland and Vernagu), 117 (Sir Torrent of Portyngale); Irish myth: *Cross; Breton: Sébillot Incidents s.v. "geant"; Lappish: Qvigstad FFC LX 47 Nos. 69—73; Icelandic: MacCulloch Eddic 275ff.*; French Canadian: Barbeau JAFL XXIX 12, 20; India: *Thompson-Balys; Africa (Angola): Chatelain 85 No. 5.

**Giant ogre (Fomorian).** Irish myth: *Cross.

**Giant gambler as ogre.** N. A. Indian (Navaho): Alexander N. Am. 163.

**Valley of the one hundred giants.** India: Thompson-Balys.

**Possessions of giant ogres.** Irish myth: Cross.

**Giant ogres possess castle.** *Types 304, 545A; *BP III 113 n. 4; English: Wells 66 (Ywain and Gawain); Irish myth: Cross.

**Giant's fields fertile; others arid.** French Canadian: Barbeau JAFL XXIX 21.

**Physical characteristics of giant ogres.**

**Blind giant ogre.** *Type 1165*; *Hackman Polyphemsage*; Icelandic: *Boberg; Lappish: Qvigstad FFC LX 57.

**Three giants with one eye.** They pass it around. Type 328*.

**One-eyed giant (ogre).** Irish myth: *Cross.

**Giant's hair grows into rock.** He is thus kept from falling from cliff. N. A. Indian (Navaho): Alexander N. Am. 163.

**Giant ogress with breasts thrown over her shoulder.** Van Gennep *Formation des Légendes* 47; Finnish: Holmberg Finno-Ugric 183.

G125. **Fire-spewing giantess.** Icelandic: *Boberg.

G126. **Giant ogre in shape of animal.**

G126.1. **Giant ogre in the shape of a cat.** India: Thompson-Balys.

G126.2. **Giant ogre in shape of horse.** India: Thompson-Balys.

G130. **G130. Customs of giant ogres.**

G131. **Giant ogre never crosses water.** French Canadian: Barbeau JAFL XXIX 12.

G150. **G150. Giant ogres—miscellaneous.**

G151. **Two giants with one axe.** They throw it back and forth to each other. *Fb "økse"* III 1171b.—Lithuanian: Balys Index No. 3711.

G152. **Giant herdsman.** Hideous beastlike giant guards a herd of wild fighting animals. Herdsman can seize one of them in such a way as to make rest beg mercy. *Brown Iwain 7ff.; Irish myth: *Cross; Icelandic: *Boberg.

G152.1. **Giant with tree for herding-stick.** German: Dümke Havensagen (Leipzig, 1924) 72 No. 56, Haas Pommersche Sagen (Berlin, 1912) 54 No. 106.

G154. **Giant hacked so that a staircase is made up his body.** Hero climbs up and kills him. Scottish: Campbell-McKay No. 17.

G156. **King of the giants.** India: Thompson-Balys.

G157. **Giant ogre's prodigious speed.** India: Thompson-Balys.

G158. **Giant's shriek heard five miles away.** India: Thompson-Balys.

G161. **Giant issues out of tiny vessel.** India: Thompson-Balys.

G162. **Giant lives in a castle in the air.** India: Thompson-Balys.

G171. **Giant roasts camels, elephants for food on crater of volcano.** India: Thompson-Balys.

G200—G299.

**G200—G299. Witches.**

G200. **Witch.** *Types 405, 432, 442, 708, 710, 711;**Kittredge Witchcraft; *Vordemfelde Die Hexe im deutschen Volksmärchen (Mogk Festschrift 588);*Fb "heks" IV 206a; Hansen Zauberwahn, Inquisition und Hexenprozess im Mittelalter (München and Leipzig, 1900), ibid. Quellen und Untersuchungen zur Geschichte des Hexenwahns und der Hexenverfolgung in den österr. Alpenländern (1934); Hdwb. d. Abergl. III 1827—1920; R. F. Fortune Sorcerers of Dobu (London, 1932); M. A. Murray The Witch-Cult in Western Europe (Oxford, 1921); M. Summers The History of Witchcraft and Demonology (London, 1926); *Arne Runeberg Witches, Demons and

G201.1. Three witches (hags) deformed from much spinning. *Type 501; *Von Sydow Tve Spinnsgor.


G204. Girl in service of witch. *Types 310, 428; Herrmann Saxo II 485.


G206. Witch has (three) giant sons. Irish myth: *Cross.


G210. Form of witch.


G211.1.1.2. G211.1.1.2. Witch as horse shod with horseshoes. Köhler-Bolte I 220, 586; *Fb "Troms kirke" III 858b; Tobler 44; England, Scotland, U.S.: Baughman; Swiss: Jegerlehner Oberwallis 322 No. 91.


G211.1.5. Witch in form of goat. (Cf. G262.3.1.) U.S.: Baughman.


G211.2. Witch in form of wild beast.

G211.2.1. Witch in form of bear. (Cf. D113.2.) Fb "heks" I 581a.

G211.2.2. Witch in form of wolf. (Cf. D113.1.) Fb "heks"; Icelandic: Snorra Edda Gylf. XII, *Boberg; Swiss: Jegerlehner Oberwallis 307 No. 31, 315 No. 124.

G211.2.3. Witch in form of fox. (Cf. D113.3.) Fb "heks" I 581a; U.S.: Baughman; Swiss: Jegerlehner Oberwallis 304 No. 25; Japanese: Anesaki 325f.


G211.2.4.1. Witch in form of stag. Irish myth: Cross; India: *Thompson-Balys.

G211.2.5. Witch in form of mouse. (Cf. D117.1.) Fb "heks" I 581a.


G211.2.7.1. Witch as hare allows self to be coursed by dogs for pay or for sport. England, Ireland, Scotland, U.S., Wales: *Baughman.


G211.2.10. Witch in form of bat. England: Baughman.

G211.3. Witch in form of domestic bird.
G211.3.1. G211.3.1. Witch in form of hen. (Cf. D166.) *Fb "höne" I 750b; U.S.: Baughman.


G211.3.2. G211.3.2. Witch in form of duck. (Cf. D165.) *Fb "and" IV 12b.

G211.3.3. G211.3.3. Witch in form of goose (gosling). England: Baughman.


G211.4.1. G211.4.1. Witch in form of crow. (Cf. D151.4.) Fb "krage" II 285b; U.S.: Baughman; India: Thompson-Balys.

G211.4.2. G211.4.2. Witch in form of partridge. U.S.: Baughman.

G211.4.3. G211.4.3. Witch in form of heath hen. U.S.: Baughman.


G211.4.5. G211.4.5. Witch in the form of buzzard. U.S.: Baughman.

G211.5. G211.5. Witch in form of an insect.

G211.5.1. G211.5.1. Witch in form of fly. (Cf. D185.) Fb "flue" I 315.

G211.5.2. G211.5.2. Witch in form of bee. India: Thompson-Balys.

G211.5.3. G211.5.3. Witch in form of beetle. U.S.: *Baughman.


G211.6.2. G211.6.2. Witch in form of crocodile. Africa: Stanley 100.

G211.7. G211.7. Witch in form of fish.


G212. G212. Witch in form of object. (Cf. D200.)


G212.5. Witch in form of ball of fire. (Cf. F491, E742.2.) England: Baughman.

G213. Witch with extraordinary eyes.

G213.1. One-eyed witch. Irish myth: *Cross; Icelandic: Boberg.

G213.2. Witch with red eyes. Danish: Kristensen Danske Sagn V (1897) 233ff., (1934) 188ff.; Swiss: Jegerlehner Oberwallis 325 No. 11.


G214. Witch with extraordinary teeth.


G215. Witch extraordinary as to head.


G216. Witch with extraordinary feet.


G219. Form of witch—miscellaneous.


G219.2. Witch (troll-woman) with beard. Fb "mus" II 631b.


G219.8. Tailed witch.


G219.9. Witch's back covered with nails and broken glass. Type 480; Roberts 169.


G220.0.2. Sex of witches. Both men and women are called witches. England: *Baughman.

G221.Strength of witches.

G221.1. Strength of witches in hair. *Fb "her" I 771b.

G221.1.1. Witch's hair has power to bind or to transform. *BP I 554; Scotch: Macdougall and Calder 231, 237, 239; Spanish: Espinosa Jr. No. 68.

G221.2. Strength of witches depends on their touching earth. Swiss: Jegerlehner Oberwallis 316 No. 128.

G221.3. Witch has extraordinary bodily strength. (Cf. D1830, F610.) Irish myth: Cross; Icelandic: Boberg.

G221.3.1. Witch marks stone with finger marks. U.S.: Baughman.

G221.4. Witch cannot be hurt if she looks attacker in the face. Eskimo (Greenland): Rink 372.

G222. Luminous witches.


G223. Head of beheaded witch mends if rubbed with salt. *Fb "hoved" I 654b.


G224.5. G224.5. Witch's power received by altering religious ceremony. (Cf. G224.1.) Ireland, U.S.: *Baughman.


G224.11. G224.11. Witch power from bone ("witch bone").


G225.0.2. G225.0.2. Familiar is given to witch by devil when person becomes witch. England, U.S.: *Baughman.


G225.0.4. G225.0.4. Bullets will not harm witch's familiars. Argentina: Jijena Sanchez 81 (D1840).

G225.0.5. G225.0.5. Familiar's abode is magician's cellar. Argentina: Jijena Sanchez 85.
Familiar's abode is hearth of magician. Argentina: Jijena Sanchez 84, 92.

Familiar comes at nightfall and disappears at cockcrow. (Cf. E452.) Argentina: Jijena Sanchez 86f.

Familiar to be fed on human meat. Argentina: Jijena Sanchez 88, 90.

Insect as witch's familiar. (Fly, bee, gnat, spider.) Kittredge Witchcraft 180 n. 54; Tobler 40; England: Baughman.

Horse as witch's companion. *Howey 172ff.; Argentina: Jijena Sanchez 76, 87.


Toad as witch's familiar. (Cf. G303.10.2.) Kittredge Witchcraft 182 nn. 76—87; England: Baughman; Argentina: Jijena Sanchez 76.

Witch has an army of dragons, lions and bears. Icelandic: Þiðriks saga II 271—75, Boberg.

Dog as witch's familiar. England: *Baughman; Argentina: Jijena Sanchez 76, 85; German: Grimm No. 85.


Magician's familiar a pig. Argentina: Jijena Sanchez 76.

Magician's familiar a viper. Argentina: Jijena Sanchez 76, 92.


Characteristics of witches—miscellaneous.


Witch who is out of skin is prevented from reentering it when person salts or peppers skin. (Cf. G275.8.1.) England, U.S.: *Baughman.

Witch carries her children in her own body. Jamaica: *Beckwith MAFLS XVII 269 No. 82.

Witches lack bread and salt. Fb "salt" III 148a.

Inulnerability of witches. Irish myth: Cross; Icelandic: *Boberg.

Witch can be killed only by certain lance. Irish myth: Cross.

Witch can catch bullets and send them back. (Cf. G265.8.3.1.2.) Lithuanian: Balys Historical.
Witch's body does not bleed when stuck with sharp object. (Cf. G225.0.1, G273.6.) England: Baughman.

Witch says her knees are beads (liver is lead, stomach is copper, or the like). Eskimo (West Hudson Bay): Boas BAM XV 312.


Witch's body melts stone she sits on. England: Baughman.


Fire burns up and crackles when wizard passes fireplace. England: Baughman.

G230. Habitat of witches.


Witch dwells on glass mountain. *Fb "glasbjærg" I 459—460, "heks" I 582.


Witch lives in forest. German: Grimm Nos. 15, 60, 69, 123.

G240. Habits of witches.

Witch rides. Icelandic: *Boberg.

Witch rides on unusual animal.


Witch rides on goat. *Fb "buk" IV 77a; Kittredge Witchcraft 175 nn. 9—10; England: Baughman.

Witch rides on dog. *Fb "hund" I 676b.


Witch rides on black cat. Fb "ride" III 53a.

Witch rides on whale. Icelandic: Boberg.


Witch rides on tiger. India: Thompson-Balys.


G241.2.2. *Person enchanted by witch's salve so as to be ridden by witch.* *Fb "salve" III 151a.


G241.3.3. *Witch's horse or witch leaves mark on church steeple as he goes over.* England: *Baughman.


G241.4.4. *Witches ride on bee-hives.* Lithuanian: Balys Index No. 3652.


G242.4. *Witches ride tree through the air.* India: *Thompson-Balys.*

G242.5. *Other objects that bear witches aloft.* England: *Baughman.*

G242.6. *Witches use magic aids for flying.* (See D1531, G242.1.1.)


G243. *Witch's sabbath.* A meeting of witches in which church services are burlesqued. **Kittredge Witchcraft chapter XVI; Sahlgren Blekulla och blekullafärderna (Namn och Bygd 1915); Siebs Zs. f. Vksk. III 391; Schell *ibid.* IV 213; Gruessing *ibid.* III 172; *Fb "heks" I 580b, "Bloksbjærg" IV 49b, "Troms kirke" III 858b, 859ab, "Sankt Hansdag" III 161b, "Valborg aften" III 993a, "kirke" IV 258b.—England: Baughman; Icelandic: Boberg; Finnish-Swedish: Wessman 81 Nos. 673—675; Lithuanian: Balys Index No. 3651; Swiss: Jegerlehner Oberwallis 296 No. 23, 315 No. 128; Spanish: Espinosa Jr. No. 151, 156, 157.


G243.1.1. *Witches kiss devil's tail.* Fb "kysse".


G243.2.1. *Witch's rosary consists of goat dung.* Swiss: Jegerlehner Oberwallis 329 No. 54.


G249. **Habits of witches—miscellaneous.**


G249.2. **Witches scream.** Irish myth: Cross.

G249.3. **Witch enters and leaves house by chimney.** (Cf. F275, G242.1.) U.S.: *Baughman.

G249.4. **Witch returns late home and leaves early.** BP III 38; Icelandic: *Boberg.

G249.5. **Witches boil cauldron of wizardry (cook dog).** Irish myth: *Cross.

G249.6. **Witch followed by husband; dies when discovered.** (Cf. G252.) India: Thompson-Balys.

G249.7. **Witches go through keyholes.** (Cf. F304.3.) England: *Baughman.


G249.9. **Witches vanish from prison.** England: *Baughman.

G249.10. **Witches can see in the dark.** England: Baughman.

G249.10.1. **Witches use eyes of animals to travel at night.** They leave their own eyes at home, substitute those of an animal. (Cf. E781.1.) U.S.: *Baughman.

G249.11. **Witches rock empty chairs.** (Cf. F473.2.1.) U.S.: Baughman.

G250. **Recognition of witches.**

G250.1. **Man discovers his wife is a witch.** Papua: Ker 68.

G251. **Witch recognized by seeing wandering soul return.**

G251.1. **Witch recognized by seeing wasp (beetle) enter her mouth while asleep.** Only when it enters can she be awakened. Tobler 39f.; Finnish-Swedish: Wessman 83 No. 684.

G251.1.1. **Separable soul of witch in parrot.** (Cf. E732.) India: Thompson-Balys.

G251.2. **Witch recognized when skin of witch is found with soul absent.** (Cf. G229.1.1.) U.S.: *Baughman.

G252.0.1. A cat in form of an old woman has hand cut off; recognized next morning by missing paw. Japanese: Ikeda.

G252.1. Witch killed as whale. She herself is sitting at home. Icelandic: Boberg.

G252.2. Goat's tongue pierced with sharp needle; consequently, witch is sick with pierced tongue. India: Thompson-Balys.


G254. Witch known by inability to rise from chair with four-leaf clover under it. *Fb "heks" I 581b.

G254.1. Witch cannot rise if ring lies under her chair. *Fb "ring."

G254.2. Witch known by inability to rise from chair with salt under cushion. (Cf. G271.3.) U.S.: Baughman.

G255. Witch known by hose unbound on one leg. Fb "hosebend" I 650.

G257. Charms to cause witch to reveal herself. (Cf. G271.)


G257.2. Reading Bible backwards causes witch to reveal herself. (Cf. D1985.2.) England: Baughman.

G257.3. Turning table, cutting notches in it causes witch to reveal herself. U.S.: Baughman.

G257.4. Taking tile from witch's house forces her to reveal herself. England: Baughman.


G257.6. Person places three notched elder twigs under bowl. Witch is forced to remove them, thus revealing herself. England: Baughman.


G259.2. Witch recognized by odor. (Cf. G303.4.8.1, G303.6.3.4.) England:
Baughman.

G259.3. G259.3. Witch may be recognized by absence of bleeding when she is pricked with pins. England: Baughman.


G259.5. G259.5. Witch stretches out her hand and brings water from ocean without getting out of her bed; is recognized. India: Thompson-Balys.


G262.1.3. G262.1.3. Witches suck blood from the navel of a child without anyone knowing it. India: Thompson-Balys.

G262.2. G262.2. Witch eats person's entrails (heart). *Kittredge Witchcraft 225, 532 n. 113; India: Thompson-Balys.

G262.3. G262.3. Witch in animal form kills.


G262.5. *Witch takes out man's liver.* India: Thompson-Balys.

G263. *Witch injures, enchants or transforms.* *Types 303, 442; BP I 528ff., III 9; Icelandic: *Boberg; Lithuanian: Balys Index Nos. 3654f., 3672ff.; Italian: Basile Pentamerone I No. 7, II No. 7; West Indies: Flowers 445.

G263.0.1. *Witch (female demon) has persons she has enchanted as servants.* India: Thompson-Balys.

G263.1. *Witch transforms person to animal.* (Cf. D100.) German: Grimm Nos. 11, 49, 69, 123, 141, 197; India: Thompson-Balys.

G263.1.0.1. *Witch transforms her lovers into animals.* Circe. *Krappe Balor 4ff.; *Anderson Hessische Blätter für Volkskunde XXVIII 212 n. 2; Gaster Oldest Stories 47.


G263.1.2. *Witch transforms person to seal.* Ireland: Baughman.


G263.1.5. *Witch transforms man to bird.*


G263.2. *Witch transforms man to object.* (Cf. D200.)

G263.2.1. *Witch transforms to stone.* German: Grimm No. 60, 85; India: Thompson-Balys.


G263.2.2. *Witch transforms man to tree.* German: Grimm No. 123.

G263.3. *Witch causes other transformation.*

G263.3.1. *Witch transforms townspeople into witches.* French Canadian: Sister Marie Ursule.

G263.3.2. *Witch transforms girl into man.* U.S.: Baughman.


G263.4.0.1. *Illness caused by curse of witch.* England: Baughman.


G263.4.3. Witch cripples or lames through illness. (Cf. G269.11.) England, U.S.: *Baughman.


G263.4.5. Witch makes person blind. German: Grimm No. 135.

G263.5. Witch revives dead. (Cf. E0.) Icelandic: *Boberg; Jewish: *Neuman.


G264.0.1. Ogress bathes in pool, is transformed into beautiful maiden, and becomes king's favorite wife. India: Thompson-Balys.


G264.3. Female ogre seduces men with charm (words). India: Thompson-Balys.


G265. Witch abuses property.

G265.1. Witch scatters tools at night. Scotch: Macdougall and Calder 263.


G265.3.1. Witch's hair on horse becomes iron. *Fb "her" I 771b.

G265.4.0.1. G265.4.0.1. Witch punishes owner for injury or slight by killing his animals. (Cf. G269.10.) England, Scotland, U.S.: *Baughman.


G265.6. Witch causes animals to behave unnaturally.


G265.6.4.1. Witch causes dog to dance on hind legs. U.S.: Baughman.


G265.8. Witch bewitches objects. (Cf. D2072, D2081, D2087.1, D2071.0.2.)


G265.8.3.1. Witch bewitches gun.

G265.8.3.1.1. Gun bewitched so that it will not hit target. Canada, U.S.: *Baughman.


G265.8.4.1. G265.8.4.1. Witch causes hangman's rope to dance so that it cannot be tied to hang her. U.S.: Baughman.

G265.8.4.2. G265.8.4.2. Witch bewitches goose eggs so that they do not hatch. U.S.: Baughman.


G266. G266. Witches steal. (Cf. D2087, K300.)

G266.1. G266.1. Invisible witches steal goods in market. (Cf. F235.4.1.) England: Baughman.


G269.2. G269.2. Witch asks for snuff so that she may seize man. He offers it to her on point of spear and escapes. Scotch: Macdougall and Calder 229, 243, 245, 261.


G269.4.1. G269.4.1. Curse by other angry ogres or ogresses. Icelandic: *Boberg.

G269.5. G269.5. Witch causes haunted houses. Kittredge Witchcraft 214, 521, 523, nn. 1—6, 18.


G269.11. G269.11. Witch causes deformity. (Cf. G263.4.3.)


G269.11.2. G269.11.2. Witch causes person's arm to wither. U.S.: Baughman.


G269.22.  Witch makes girl believe her lover has ass's head.  England: Baughman.

G269.23.  Witch causes lovers on stile to think they are surrounded by water.  England: Baughman.


G269.25.  Witch causes person to spin around on bedpost.  U.S.: Baughman.


G270.  Witch overcome or escaped.

G271.  Witch exorcised.


G271.2.  Witch exorcised by use of religious ceremony, object, or charm.  (Cf. D2176.3.2.)

G271.2.1.  Sign of the cross marked on bewitched object breaks witch spell.  (Cf. G273.1.) Icelandic: Boberg.


G271.2.2.  Witch exorcised by holy water.  Irish myth: Cross; Icelandic: *Boberg.


G271.2.5.  Bible used in exorcism of witch.  England: *Baughman.


G271.4.  Exorcism by use of sympathetic magic.  (Cf. D1782, D2063.1.1.)


G271.4.2.  Exorcism by injuring image of witch.  Canada, U.S.: *Baughman.

G271.4.3.  Breaking spell by destroying image of victim used by the witch in torturing the victim.  U.S.: *Baughman.

G271.4.4.  Breaking spell on animal by bleeding or maiming animal.  Witch suffers same loss or injury.  U.S.: *Baughman.
G271.4.5. Breaking spell by beating the person or object bewitched. This injures the witch. England, U.S.: *Baughman.

G271.4.6. Breaking spell by sticking sharp object into tracks of witch. This pains or paralyzes her. England, Wales: *Baughman.


G271.4.11. Breaking spell on cream by holding churn handle hard against bottom of churn. This paralyzes the witch. (Cf. D2084.2.) England: Baughman.


G271.9. Sick child from witchcraft is put on anvil; smith strikes violently but brings hammer down gently, three times. England: Baughman.


G272. Protection against witches.


G272.2. Magic herb protects from witch. *Penzer VIII 56 n. 2; North Carolina: Brown Collection I 1667; West Indies: Flowers 446.


G272.2.3. Hawthorn used as protection against witches. England: Baughman.

G272.2.4. Bay leaves used as protection against witches. U.S.: Baughman.


G272.5. Protection from witch by spitting. Fb "heks" I 581b; England, Ireland: Baughman.


G272.7. Object across door protects from witch. England, U.S.: *Baughman (G256.)


G272.16. Salt protects against witches. (Cf. G271.3, G254.2.)

G272.16.1. Salt put into churn before churning to protect cream from witch. (Cf. D2084.2.) England: *Baughman.


G273. Witch rendered powerless.
G273.1. **Witch powerless when one makes sign of cross.** (Cf. G271.2.1.) Fb "heks" I 581 b; England, Ireland, Wales: Baughman; Swiss: Jegerlehner Oberwallis 304 No. 33; Spanish: Espinosa Jr. No. 116; Argentina: Jijena Sanchez 82, 87.

G273.1.1. **Witch powerless from lightbeam sent by saint.** Icelandic: Boberg.

G273.2. **Witch powerless when person speaks before she does.** Fb "heks" I 581 a.


G273.4. **Witch powerless to cross stream.** *Fb "vand" III 1001 a; England: Baughman.

G273.4.1. **If witch grabs horse's tail on bridge, man is safe from her.** Fb "bro" IV 62 b. Cf. Burns's "Tam O'Shanter."

G273.5. **Witches powerless at crossroads.** Fb "korsvej" II 277.

G273.5.1. **Witch burned by furrows drawn round her home.** Icelandic: Boberg.


G273.7.1. **Straw driven into witch's track immobilizes her.** England: Baughman.

G273.7.2. **Steel driven into witch's track immobilizes her.** England, U.S.: *Baughman.

G274. **Witch snared.**


G275. **Witch defeated.** Irish myth: *Cross; Spanish: Espinosa Jr. No. 68.


G275.1.1. **Witch carried off by devil's crew.** Irish myth: Cross.

G275.2. **Witch overcome by helpful dogs of hero.** Type 303; Irish myth: Cross; Scotch: Macdougall and Calder 231, 237, 239.


G275.3.0.1. **Witch can be destroyed only by burning her to death.** India:
Thompson-Balys.


G275.3.2. G275.3.2. *Witch's heart (lungs, stomach) impossible to burn.* Lithuanian: Balys Historical.


G275.4.1. G275.4.1. *Witch killed, as egg with her soul is crushed against her forehead.* Icelandic: Boberg.


G275.8.1. G275.8.1. *Witch killed by placing salt or pepper inside skin while it is laid aside.* (Cf. G229.1.1.) South Carolina Negro: Parsons MAFLS XVI 63.


G278. G278. Death of witch.


G279. G279. Witch overcome or escaped—miscellaneous.


G279.2. G279.2. Theft from witch.


G283.1.1. G283.1.1. Methods witch uses to raise wind. (Cf. D2142.0.1.2, D2142.1.5.)

G283.1.2. G283.1.2. Reason why witch raises wind.


G283.1.2.2. G283.1.2.2. Witch raises wind to aid becalmed boat. Scotland: Baughman.

G283.1.2.3. G283.1.2.3. Witch raises wind to sink ships of people who have injured her. England, U.S.: *Baughman.

G283.1.2.4. G283.1.2.4. Witch raises wind to winnow grain. U.S.: Baughman.

G283.1.2.5. G283.1.2.5. Witch raises wind to blow man's fleeces away. U.S.: Baughman.

G283.1.2.6. G283.1.2.6. Witch raises wind to break up enemy's lumber pound.
England: Baughman.

G283.1.3. G283.1.3. *Witch sells power to control winds.* (Cf. D2142.0.1.1, D1541.1.)


G283.2. G283.2. *Witch keeps winds from blowing.* (Cf. D2142.1.)


G283.3. G283.3. *Witch produces rain or snow.* (Cf. D2143.)


G299. G299. *Other witch motifs.*


G300—G399. *Other ogres.*

G300. G300. *Other ogres.*


Werner 432b s.v. "Demons"; Eskimo (Mackenzie Area): Jenness 82; S. A. Indian (Chaco): Alexander Lat. Am. 323.


G302.3. G302.3. Form of demon.

G302.3.0.1. G302.3.0.1. Demon's size changed at will. (Cf. D631.7.) Jewish: *Neuman.


G302.3.3. G302.3.3. Demon in form of old woman. (Cf. C745, D651, G1263.0.1.) India: *Thompson-Balys.

G302.4. G302.4. Physical characteristics of demons.


G302.4.3. G302.4.3. Demons have only souls but no bodies. Jewish: *Neuman.


G302.4.5.1. G302.4.5.1. Demons have cock-feet. Jewish: Neuman.

G302.5. G302.5. Haunts of demons.


G302.5.2. G302.5.2. Egypt as abode of demons. Jewish: *Neuman.

G302.5.3. G302.5.3. Demons present at discussion in academies. Jewish: Neuman.


G303. Devil. (The Devil, Satan, The Bad Man, Old Nick, etc.) Not clearly differentiated, especially in German tradition, from the stupid ogre. (See also F531 (Giant), G100—199 and G500—699.)—**Wünsche Teufel; **A Graf The Story of the Devil (tr. E. N. Stone) (London, 1931); **M. J. Rudwin The Devil in Legend and Literature (Chicago 1931); P. Carus History of the Devil (Chicago, 1900); **Toldo II 329ff.; **O. A. Erich Die Darstellung des Teufels in der christlichen Kunst (Berlin, 1931); *De Vooys Middelnederlandse Legenden en Exempelen 159ff.; S. Freud Die Teufelsneurose im 17. Jahrhundert (Wien, 1928).—Irish myth: Cross; North Carolina: Brown Collection I 687; Icelandic: *Boberg; Finnish-Swedish: **P. Danielsson Djävulgestalten i Finlands svenska Folktro (Bidrag till kännedom af Finlands natur och folk LXXXIV pt. 2, [Helsingfors, 1932] 157); Estonian: Loorits Grundzüge I 135—152; Jewish: *Neuman.

Motif: Supplementary Bibliography for G303

SUPPLEMENTARY BIBLIOGRAPHY FOR G303

Campbell, J. G. Superstitions of the Highlands and Islands of Scotland. Glasgow, 1900.


G303.1.1. The devil originates from God. Dh I 12; Jewish: Neuman.

G303.1.1.1. God creates the devil (Satan) from his own shadow. Dh I 44.
G303.1.2. Devil originates from God's spittle. Dh I 61ff.; Lithuanian: Balys Index No. 3001, Legends Nos. 1, 3, 8.


G303.1.3. God changes an angel into the devil, because he tried to imitate God in creating the world. Dh I 139.

G303.1.4. God creates the devil by striking a stone with his whip. Dh I 33.

G303.1.2. God discovers the devil.

G303.1.2.1. God finds the devil sitting under a tree which was made by his throwing his staff into the water. Dh I 35.

G303.1.2.2. God finds the devil under a stone. Dh I 31.

G303.1.2.3. God discovers the devil in a piece of solid foam. Dh I 43.

G303.1.3. The devil is created without the special aid of God.

G303.1.3.1. The devil is developed from man. Dh I 4f.; West Indies: Flowers 447.

G303.1.3.2. The devil is created out of a bubble. Dh I 19, 66f.

G303.1.3.3. The devil is created out of sea-foam. Dh I 19.


G303.1.3.5. Satan created out of hell fire. Jewish: Neuman.

G303.1.4. The devil creates other devils. Lithuanian: Balys Index No. 3001.

G303.1.4.1. The devil creates devils by casting water behind himself.

G303.1.4.2. Devils are created from sparks produced by Satan's striking two stones together. Dh I 60ff.; Lithuanian: Balys Index No. 3001, Legends Nos. 1, 3.

G303.1.5. Five devils created by Adam create other devils in the same manner. Adam has created five devils by wetting five fingers with dew and shaking them behind him; God had commanded him to wet one finger. (Cf. G303.1.4.1.) Dh I 49.

G303.1.6. Devils are created from sinful priests. Cheremis: Sebeok-Nyerges.


G303.1.8. Two devils (male and female) extracted from corpse's belly. India: Thompson-Balys.


G303.2.1. Devil calls himself "Puss". Fb I 266b.
Devil is called "the black one". Fb I 267b; Wünsche Teufel 51f.

Devil says his name is "Millearces" (thousand ways to lead men to sin). Scala Celi 165b No. 932.

Gaelic titles given to the devil: the worthless one; the one whom I will not mention; yon one; the one big one; the one from the abyss; the mean mischievous one; the big sorrow; the son of cursing; the big grizzled one; the bad one; the bad spirit; Black Donald. J. G. Campbell Superstitions of the Highlands and Islands of Scotland (Glasgow, 1900) 291.

Forms in which the devil appears. *Toldo II 330ff.

Devil in hideous form. (Cf. G303.3.1.4.) Irish myth: *Cross; Beal XXI 307, 313, 315, 330; Scotch: Campbell Superstitions 293; U.S.: Baughman; Indian; Thompson-Balys.


Devils in guise of human beings require remarkable quantity of food. India: Thompson-Balys.

The devil as a large, strong man. Henne-Am Rhyn Deutsche Volksage (1874) 278.


The devil as a distinguished-looking knight. Wünsche Teufel 61f.

Devil as a ribald traveler. Spanish Exempla: Keller.

Devil appears in the form of a man who is repugnantly ugly. (Cf. G303.3.0.1.) Wessman 8 No. 66, Wünsche Teufel 103f.; Irish: Cross, O'Suilleabhain 35, Beal XXI 312; England: Baughman.

The devil as a little, gray old man. Wessman 12 No. 99; Wünsche Teufel 52f.; Lithuanian: Balys Legends Nos. 440, 448, 458.

The devil as a black man. Wünsche Teufel 30f., 106f., Fb I 266b; Irish: *Cross, O'Suilleabhain 35f., Beal XXI 313.

Devil as a huntsman. Wünsche Teufel 33f., 49f.; Hunt Popular Romances of West of England (London, 1903) 222; Nouvelles de Sens No. 5.

Devil in form of priest. Scala Celi 45a, 45b Nos. 254, 257; Crane Vitry 246 No. 263; *Loomis White Magic 74; England: Baughman; Lithuanian: Balys Index No. 3330, Legends Nos. 419—422, 424.

G303.3.1.8.2. Devil as ascetic. Buddhist myth: Malalasekera II 617.

G303.3.1.9. Devil in form of pilgrim. Scala Celi 153a No. 844; Alphabet No. 620.


G303.3.1.11. Devil as three gentlemen. They come for a dying man. Scotch: Campbell Superstitions 295.


G303.3.1.12.3. Devil appears as a beautiful black wench. Spanish Exempla: Keller.

G303.3.1.12.4. Devil appears as old woman to seduce monk from cloister. Spanish Exempla: Keller.

G303.3.1.12.5. Devil (in queen's form) insatiable, although she copulates with all men and horses. India: Thompson-Balys.


G303.3.1.15. Devil appears as a Jew. Spanish Exempla: Keller.

G303.3.1.16. Devil appears as a child. Spanish Exempla: Keller.

G303.3.1.17. Devils appear as ladies and gentlemen. Spanish Exempla: Keller.


G303.3.1.20. Devil appears in shape of a dead man while hidden in his corpse or skin. Lithuanian: Balys Ghosts.


G303.3.1.22. Devil as astrologer. India: Thompson-Balys.


G303.3.2. The devil in superhuman form.

G303.3.2.1. Devil appears as Christ. Scala Celi 45a No. 256; *Loomis White Magic 74; Irish myth: *Cross; Spanish Exempla: Keller.

G303.3.2.1.1. Devil as crucifix. *Loomis White Magic 75; Italian Novella: Rotunda.

G303.3.2.2. Devil (Satan) appears as an angel. Dh I 228; *Loomis White Magic 74; Irish myth: *Cross; Spanish Exempla: Keller; Jewish: Neuman.

G303.3.2.3. Devil as a dwarf. Irish myth: Cross; German: Henne-Am Rhyn 278.

G303.3.2.4. Devil in form of dragons and monsters of various sorts. *Loomis White Magic 74.

G303.3.2.5. Devil appears as Virgin Mary. Irish: O'Suilleabhain 41.

G303.3.3. The devil in animal form. *Loomis White Magic 74; Spanish Exempla: Keller.

G303.3.3.1. Devil in form of domestic beast.

G303.3.3.1.1. Devil in form of dog. Wünsche Teufel 83f.; Fb I 189a, 266b, 676a, II 636b, 891b, IV 227a; Tobler 46; Wessman 9 No. 67; Grunwald Hessische Blätter f. Vksk. XXX—XXXI 317; *Loomis White Magic 74. Irish: Beal XXI 321, 327, O'Suilleabhain 54, 75; Icelandic: *Boberg; Finnish-Swedish: Danielsson I 86; Spanish Exempla: Keller; South America (Colombia, Argentina, Brazil): Jijena Sanchez 90, 103, 106.


G303.3.3.1.3. Devil as horse. Howey Horse in Magic and Myth 35ff.; *Loomis White Magic 74; Kittredge Witchcraft 177 n. 31; Boggs FFC XC 90 No. 762; Köhler-Bolte II 266ff.; Fb I 266b; England, U.S.: Baughman; Icelandic: Boberg; Finnish-Swedish: Danielsson op. cit. I 68; Lithuanian: Balys Legends Nos. 667ff., 760, 781f.; Italian Novella: Rotunda.

G303.3.3.1.4. Devil in form of cow (bull, ox). Tobler 46; Fb I 266b; Cheremis: Sebeok-Nyerges; Spanish Exempla: Keller; Buddhist myth: Malalasekera II 616.

G303.3.3.1.5. Devil in form of swine. Fb I 266b; Scala Celi 120b No. 659; Tobler 46; *Loomis White Magic 74; U.S.: Baughman; Lithuanian: Balys Legends
Nos. 558, 705.

G303.3.3.1.6. G303.3.3.1.6. Devil in form of goat. Irish myth: Cross; Scotch: Campbell Superstitions 290; Lithuanian: Balys Index No. 3300, Legends Nos. 529—36f., 541, 545, 550f., 554, 777ff., 832; Jewish: Neuman.

G303.3.3.1.7. G303.3.3.1.7. Devil in form of ram. Lithuanian: Balys Legends Nos. 537, 542ff., 546ff., 780.

G303.3.3.2. G303.3.3.2. Devil in form of wild beast.

G303.3.3.2.1. G303.3.3.2.1. Devil in form of wolf. Fb I 189; *Loomis White Magic 74; Lithuanian: Balys Legends No. 594ff.; French: Sébillot France III 34, IV 118.

G303.3.3.2.2. G303.3.3.2.2. Devil in form of fox. Hdwb. d. Abergl. III 180.

G303.3.3.2.3. G303.3.3.2.3. Devil in form of hare. Fb I 266b; England, U.S.: Baughman; Estonian: Aarne FFC XXV 124 No. 51; Finnish: FFC XXXIII 42 No. 51.

G303.3.3.2.4. G303.3.3.2.4. Devil in form of mouse. Tobler 45; Lithuanian: Balys Legends Nos. 192, 194f.

G303.3.3.2.5. G303.3.3.2.5. Devil in form of lion. Spanish Exempla: Keller.

G303.3.3.2.6. G303.3.3.2.6. Devil in form of squirrel. Tobler 46.

G303.3.3.2.7. G303.3.3.2.7. Devil in form of monkey. Scala Celi 62b No. 340; Pauli (ed. Bolte) No. 89.

G303.3.3.2.8. G303.3.3.2.8. Devil in form of deer. Jewish: Neuman.

G303.3.3.2.9. G303.3.3.2.9. Devil in form of hyena. Jewish: Neuman.

G303.3.3.2.10. G303.3.3.2.10. Devil in form of a terrifying elephant. Buddhist myth: Malalasekera I 436.

G303.3.3.3. G303.3.3.3. Devil in form of bird. *Loomis White Magic 74; Irish myth: Cross; England: Baughman; Jewish: Neuman.

G303.3.3.3.1. G303.3.3.3.1. Devil in form of raven. Scotch: Campbell Superstitions 295; Lithuanian: Balys Legends No. 400ff., 405ff., 411; Swiss: Jegerlehner Oberwallis 314 No. 110.

G303.3.3.3.2. G303.3.3.3.2. Devil in form of crow. Scala Celi 168a No. 954; England: Baughman.

G303.3.3.3.3. G303.3.3.3.3. Devil in form of black bird. Tobler 45.

G303.3.3.3.4. G303.3.3.3.4. Devil in form of woodcock. Finnish: Aarne FFC XXXIII 42 No. 51; Estonian: Aarne FFC XXV 124 No. 51.

G303.3.3.3.5. G303.3.3.3.5. Devil in form of cock. Fb IV 272b.

G303.3.3.3.6. G303.3.3.3.6. Devil in form of owl. Cheremis: Sebeok-Nyerges.
G303.3.3.4. Devil in form of insect.

G303.3.3.4.1. Devil in form of gnat. Tobler Epiphanie der Seele 45.

G303.3.3.4.2. Devil in form of spider. Hangs from the clouds. Dh I 135; Scotland, Wales, U.S.: Baughman.

G303.3.3.4.3. Devil in form of wasp. Irish myth: Cross.

G303.3.3.4.4. Devil in form of fly. *Loomis White Magic 74; Lithuanian: Balys Legends No. 404.

G303.3.3.5. Devil in form of fish.

G303.3.3.6. Devil in form of reptile.


G303.3.3.7. Devil in form of amphibian.

G303.3.3.7.1. Devil in form of toad. Fb III 888b; Kittredge Witchcraft 181 n. 72; England: *Baughman.

G303.3.3.8. Miscellaneous other animal forms in which the devil appears: bear; ant; wild goose. Fb IV 99a; *Loomis White Magic 74; Spanish Exempla: Keller.

G303.3.4. Devil in form of inanimate objects.

G303.3.4.1. Devil in form of wheel on wagon. Fb I 266b.

G303.3.4.2. Devil as a black ball. Finnish-Swedish: Wessman 9 No. 68.

G303.3.4.2.1. Devil as a ball of fire. Lithuanian: Balys Legends Nos. 848ff.

G303.3.4.3. Devil (Black Donald) as a bunch of ferns. Rolls down hill. Scotch: Campbell Superstitions 303.

G303.3.4.4. Devil as wind. Jewish: Neuman.

G303.3.4.4.1. Devil as whirlwind. Persons met by him are killed or maimed. Finnish-Swedish: Wessman 14 No. 122.

G303.3.4.5. Devil as a barrel. Rolls and is impossible to catch. Lithuanian: Balys Legends No. 802.

G303.3.4.6. Devil in shape of a stone. Lithuanian: Balys Historical.

G303.3.4.7. Devil in the form of a sheaf. Cheremis: Sebeok-Nyerges.

G303.3.4.8. Devil in form of round bowl. Wales: Baughman.

G303.3.4.9. Devil in form of house. Wales: Baughman.

G303.3.4.11. G303.3.4.11. Devil as stream of water. Jewish: *Neuman.

G303.3.5. G303.3.5. Devil changes shape. India: *Thompson-Balys.

G303.3.5.1. G303.3.5.1. Devil becomes larger and larger. Wünsche Teufel 40; Lithuanian: Balys Legends Nos. 532, 539, 542, 556, 722, 780, 839; India: Thompson-Balys.

G303.3.5.2. G303.3.5.2. Devil becomes smaller and smaller. Lithuanian: Balys Legends Nos. 837f.

G303.3.5.3. G303.3.5.3. Devil becomes heavier and heavier. Animal taken into cart becomes so heavy that horses are unable to pull cart. If it is brought home it turns to stone or tree-stump. Lithuanian: Balys Index No. 3301; Legends Nos. 533, 535, 541ff., 545—53, 558.

G303.3.6. G303.3.6. Forms into which the devil cannot change.


G303.3.6.2. G303.3.6.2. Devil cannot change into dove. Tobler 46; England: Baughman.

G303.3.6.3. G303.3.6.3. Devil cannot change into lamb. Tobler 46; England: Baughman.

G303.3.6.3.1. G303.3.6.3.1. The devil cannot change into a sheep. Dh I 165.

G303.4. G303.4. The devil's physical characteristics.

G303.4.1. G303.4.1. The devil's head.

G303.4.1.1. G303.4.1.1. Devil has ninety-nine heads. Dh I 135.

G303.4.1.2. G303.4.1.2. Devil's eyes.

G303.4.1.2.1. G303.4.1.2.1. Devil with eye in middle of forehead. Type 756B; Fb I 189b, 266b; Andrejev FFC LXIX 62.

G303.4.1.2.2. G303.4.1.2.2. Devil with glowing eyes. Fb I 189b, 266b, U.S.: Baughman.

G303.4.1.2.3. G303.4.1.2.3. Two beams of fire shoot from devil's eyes. England: Hunt Popular Romances 218.

G303.4.1.2.4. G303.4.1.2.4. Devil has saucer eyes. English: Hunt 224.

G303.4.1.2.5. G303.4.1.2.5. Devil has passionate look in eyes. Wünsche Teufel 59.

G303.4.1.2.6. G303.4.1.2.6. Devil has no eyebrows. Cheremis: Sebeok-Nyerges.

G303.4.1.2.7. G303.4.1.2.7. Devil is blind. Jewish: Neuman.

G303.4.1.3. G303.4.1.3. Devil's beard.
G303.4.1.3.1. Devil has a red beard. Dh I 239; German: Henne-Am Rhyn (1874) 278.

G303.4.1.4. Devil's nose.

G303.4.1.4.1. Devil has a long nose. German: Henne-Am Rhyn (1874) 277.

G303.4.1.4.2. Devil has only one nostril or is without nostrils at all. Lithuanian: Balys Legends Nos. 349, 351, 395, 654f., 657f., 776, 785f., 799, 803, 814.

G303.4.1.5. Devil's teeth.

G303.4.1.5.1. Devil has shining teeth. Girl wishes to marry man whose teeth shine. Such a man appears and they marry. When he removes his hat she finds he is the devil. Spanish: Boggs FFC XC 52 No. 340a, Espinosa Jr. No. 93.

G303.4.1.5.2. One of devil's teeth grows down to the earth; another to sky. India: Thompson-Balys.

G303.4.1.6. Devil has horns. Scotland: Baughman; German: Henne-Am Rhyn 278; Italian Novella: Rotunda; Cent Nouvelles Nouvelles No. 70.

G303.4.1.6.1. Devil has two horns. Wünsche Teufel 40.


G303.4.1.7. The devil's face.

G303.4.1.7.1. Devil's face is black. Irish myth: *Cross.


G303.4.1.8.1. Devil's hair blood-red. India: Thompson-Balys.

G303.4.1.8.2. Devil has three golden hairs. *Type 461.

G303.4.2. The devil's wings.

G303.4.2.1. The devil has six wings. Dh I 138.

G303.4.2.2. The devil has twelve wings. Jewish: *Neuman.

G303.4.3. The devil's thumb.

G303.4.3.1. Devil has glowing thumb. Wünsche Teufel 44.

G303.4.3.2. Devil's thumb the size of two fists. Wünsche Teufel 44.

G303.4.4. Devil has claws. Wünsche Teufel 42f., 83f.

G303.4.4.1. Devil has five claws. Wünsche Teufel 84.

G303.4.4.2. Devil has claws on his feet. One can tell a devil by claws protruding through his shoes. Fb II 184, 204b.
G303.4.5. The devil's feet and legs.

G303.4.5.1. G303.4.5.1. Devils have only one leg. They broke one leg when trying to run away from God's attack to protect himself from them. Dh I 50.

G303.4.5.1.1. G303.4.5.1.1. Devil has only one foot. The wolf which he made has eaten the other. Dh I 148.

G303.4.5.1.2. G303.4.5.1.2. Devil's shoes are empty. Lithuanian: Balys Legends Nos. 350, 654, 657.

G303.4.5.2. G303.4.5.2. Devil has a broken foot. He limps. Type 756B; Andrejev FFC LXIX 62, *231 n.; German: Henne-Am Rhyn 277.

G303.4.5.3. G303.4.5.3. Devil has horse's foot. Type 756B; Hdwb. d. Abergl. III 226; Andrejev FFC LXIX 62; Fb I 601b; Wünsche Teufel 52.—Scotch Campbell Superstitions 290; Finnish-Swedish: Wessman 8 No. 66; Lithuanian: Balys Legends No. 137.

G303.4.5.3.1. G303.4.5.3.1. Devil detected by his hoofs. While playing cards the devil drops a card on the floor and his partners notice his monstrous feet. England, Wales, U.S.: Baughman; Finnish: Aarne FFC XXXIII 41 No. 34; Estonian: Aarne FFC XXV 120 No. 34; Lithuanian: Balys Index No. 3350, Legends Nos. 676, 793.

G303.4.5.3.2. G303.4.5.3.2. Devil's footprints without any toes. India: Thompson-Balys.

G303.4.5.4. G303.4.5.4. The devil has goat feet. Irish: O'Suilleabhain 92, Beal XXI 330; England: Baughman; German: Henne-Am Rhyn (Leipzig, 1874) 278.

G303.4.5.4.1. G303.4.5.4.1. Devil is betrayed by his goat hoofs. Finnish-Swedish: Wessman 8 No. 66.

G303.4.5.5. G303.4.5.5. Devil has pig's foot. Scotch: Campbell Superstitions 290.

G303.4.5.6. G303.4.5.6. Devil's knees are backwards. Type 756B; Andrejev FFC LXIX 62; Irish myth: *Cross.

G303.4.5.7. G303.4.5.7. Devil has no heels. Bitten off by wolf who was created by devil. Lithuanian: Balys Legends Nos. 139f., 142.


G303.4.5.9. G303.4.5.9. Devil has cock's feet. Jewish: Neuman.


G303.4.6.2. G303.4.6.2. Boy recognizes devil when he fans fire with his tail. Africa (Masai): Fuchs Sagen, Mythen, und Sitten der Masai (Jena, 1910) 21ff. No. 4.

G303.4.7. G303.4.7. Devil speaks with voice of a he-goat. Scotch: Campbell Superstitions 301.
G303.4.8. Miscellaneous characteristics of devil.


G303.4.8.2. Devil holds molten coin in mouth. Fb I 267a.

G303.4.8.2.1. Devil holds fire in his hands. Irish: O'Suilleabhain 38.

G303.4.8.3. Devil claims to be 7,777 years old. Dh I 195.


G303.4.8.5. Devil carries a thorn stick. German: Henne-Am Rhyn 278.

G303.4.8.6. Devil is swift of foot. Type 756B; Andrejev FFC LXIX 62; Irish myth: Cross.


G303.5. How the devil is dressed.

G303.5.1. Devil is dressed in black. French: Sébillot France I 287, III 144; Jewish: *Neuman.

G303.5.1.1. Devil in a black cloak. German: Henne-Am Rhyn 278.

G303.5.2. Devil is dressed in green.

G303.5.2.1. Devil in green clothing with hat. Wünsche Teufel 34f.

G303.5.2.2. Devil as a hunter in green. Wünsche Teufel 53f., 90f.

G303.5.2.3. Devil wears a bright green coat. German: Henne-Am Rhyn 278.

G303.5.3. The devil dressed in red. French: Sébillot France II 29.

G303.5.4. Devil dressed in blue clothes. Fb I 266a; U.S.: Baughman.
Devil dressed in hunting clothes. Wünsche Teufel 65f.


When the devil appears. Danielsson Djävulgestalten i Finlands Svenska Folktro (Helsingfors, 1930) 74.

Devil appears at midnight. Hunt Popular Romances 230; Wünsche Teufel 54, 59, 106f.; Danielsson op. cit. 77.


Devil appears to claim soul offered to devil in jest. Wünsche Teufel 36f.; Irish: O'Suilleabhain 56, Beal XXI 322.


Devil appears when cards are played. Fb IV 99a; Scotch: Campbell Superstitions 292.

Devil invoked through medium of a black dog. Peru: Jijena Sanchez 132.


People to whom the devil appears.

Devil appears invisible among dancers. (Cf. G303.10.4.) Canada, U.S.: *Baughman (G303.6.2.1.2); Finnish-Swedish: Wessman 10 No. 79; Icelandic: Boberg.

Devil appears at meetings of witches. Scotch: Campbell Superstitions 292; Finnish-Swedish: Danielsson op. cit. 84.

Devil appears among youths who jest while they say their evening prayers. Finnish-Swedish: Wessman 10 No. 76.

Devil visible to one who walks in minister's (or minister's wife's) holy shoes (galoshes). Finnish-Swedish: Wessman 10. No. 79.

Devil appears to persons ready to abandon their integrity. Scotch: Campbell Superstitions 292.

Devil appears to minister's serving man to warn of impending disaster to the house. Scotch: Campbell Superstitions 298f.

Devil appears to girl who prays over pit where she has
thrown the bodies of her babies. French: Sébillot France II 313.


G303.6.2.9.1. G303.6.2.9.1. Saint is able to see devils. *Loomis White Magic 76f.


G303.6.2.15. G303.6.2.15. Devil appears when person steals.

G303.6.2.15.1. G303.6.2.15.1. Devil causes boy to make noise of wind breaking after he has stolen bushel of corn to pay for shoes. (Cf. D2063.5.) U.S.: Baughman.

G303.6.3. G303.6.3. Natural phenomena accompanying the devil's appearance.


G303.6.3.2. G303.6.3.2. Devil comes in the whirlwind. French: Sébillot France I 113.

G303.6.3.3. G303.6.3.3. Devil and the wind travel together. French: Sébillot France II 313.

G303.6.3.4. G303.6.3.4. Devil appears in an intense light and with strong odor of sulphur. (Cf. G303.4.8.1.) Sébillot France II 313; U.S.: Baughman.

G303.6.3.5. G303.6.3.5. Devil's coming heralded by piercing whistle. German: Grimm No. 195.


G303.7.1.2. G303.7.1.2. Devil's horses are transformed men. Finnish: Aarne FFC
XXXIII 40 No. 33; Estonian: Aarne FFC XXV 118 Nos. 25, 33; Lithuanian: Balys Index No. 3304, Legends Nos. 469, 581ff., 585.

G303.7.1.2.1. G303.7.1.2.1. Devil's horse has human feet. Finnish: Aarne FFC XXXIII 40 No. 33; Estonian: Aarne FFC XXV 120 No. 33.

G303.7.1.2.2. G303.7.1.2.2. Devil (gentleman) invites traveler into his wagon. Explains that his horses are Earl X, etc. (Cf. G303.25.17.1.) Estonian: Aarne FFC XXV 118 No. 25.

G303.7.1.2.3. G303.7.1.2.3. Devil (gentleman) invites girls into his sleigh. French Canadian: Sister Marie Ursule.

G303.7.1.3. G303.7.1.3. Devil rides horse at night hunting lost souls over the heath. England: Baughman.

G303.7.2. G303.7.2. Devil rides away on an ass. Angered because God has not invited him to his wedding. Dh I 129.

G303.7.3. G303.7.3. Devil drives horse and wagon. Fb I 266b; Finnish-Swedish: Wessman 9 No. 69.

G303.7.3.1. G303.7.3.1. Devil in wagon drawn by two black horses carries off impious people. Finnish-Swedish: Wessman 13 No. 118; Lithuanian: Balys Legends No. 822.

G303.7.3.2. G303.7.3.2. Devil drives carriage drawn by horses whose nostrils shoot fire. Finnish-Swedish: Wessman 9 No. 69; French: Sébillot France I 428.

G303.7.3.3. G303.7.3.3. Devil in coach drawn by headless horses. English: Hunt Popular Romances 224ff.

G303.7.3.4. G303.7.3.4. Devil pursues man from carriage drawn by four white horses. U.S.: Baughman.

G303.7.3.5. G303.7.3.5. Devil travels in coach drawn by four blood-red horses, the hoofs of which strike fire from the pavement. German: Grimm No. 120.

G303.7.4. G303.7.4. Devil comes in a cart. Fb I 266b; Lithuanian: Balys Legends No. 776.


G303.8.1.1. God has Elias drive devils from heaven. They use thunder, lightning, and rain for forty days. Dh I 133f.


G303.8.1.2.1. Devil becomes an angel. Forced by monk, devil sings a hymn and becomes a white angel as he was before the sin. Lithuanian: Balys Legends No. 670, Balys Ghosts.

G303.8.2. Devils carry away the sun when they fall from heaven. Dh I 136.

G303.8.3. The devil in hell. Irish myth: *Cross.

G303.8.3.1. Devil is thrust into hell by God. Dh I 5; Lithuanian: Balys Legends Nos. 5f.

G303.8.3.2. Devil builds himself a castle and calls it hell. Dh I 145.

G303.8.3.3. Devil's house is visible on the way to hell. Estonian: Aarne FFC XXV 121 No. 38.


G303.8.4.1. Devil bound with huge chain near northern side of Tamdrup church. Fb I 189a.

G303.8.4.2. Devil in each stone of church built with ill-gotten wealth. Scala Celi 84a No. 481; Spanish Exempla: Keller.

G303.8.5. Devil in interior of earth. Banished there by God as punishment for trying to usurp God's rule of the world. Dh I 208.


G303.8.7. Devil's abode is between hoofs of swine. Fb I 189a.


G303.8.9. Devils in woman's train. Scala Celi 141a No. 787; *Loomis White Magic 76.

G303.8.9.1. Devil in fold of knight's cloak. (Cf. G303.6.2.12.) Knight permits him to lodge there and accompany him to a tournament on condition that he leave him without harm upon request. Pauli (ed. Bolte) 93.

G303.8.10. Devil in dragon's head on a shield. Is expelled by a knight (Percival). Dickson 197 No. 84.

G303.8.11. Devil in a stone. Irish myth: *Cross; Finnish-Swedish: Wessman 9 No. 70.

Devil in the woods.

Youth meets devil in woods. Scala Celi 120a No. 658.

Forest devil the one which fell in the forest when driven from heaven. Dh I 67.

Devil in woods to gather nuts on Christmas Eve. Fb I 266a.

Devils dwell in heathen idols, as well as portraits and images. *Loomis White Magic 75.


Deeds of the devil.

The devil as a builder. *Broderius 27, 58; Boberg FFC CLI.


Devil as builder of dams. Finnish-Swedish: man 17 No. 155; Wünsche Teufel 29f.

Devil as builder of mill. Wünsche Teufel 38ff.

Devil as builder of walls. Wünsche Teufel 27f., 69; England: Baughman.

Devil as builder of palaces (châteaux). Wünsche Teufel 49f.; Icelandic: Boberg; French: Sébillot France IV 126.

Devil as builder of churches. Wünsche Teufel 42; Danish: Kristensen Danske Sagn III (1931) 26ff.; Lithuanian: Balys Legends No. 491; French: Sébillot France IV 126.

Devil builds a road. Wünsche Teufel 37; England, Scotland: Baughman.


Devil builds two islands in a lake. Wünsche Teufel 30.

Devil builds an inn for a man in competition with a church being built. Wünsche Teufel 44.


Devil helps build Halberstadt Cathedral thinking a tavern is being built. Wünsche Teufel 44.


G303.9.2. The devil performs deeds of unusual strength.

G303.9.2.1. Devil pulls up tree to goad his oxen. English: Hunt Popular Romances 230, Baughman.

G303.9.2.2. Devil builds road for farmer in one day. Wünsche Teufel 50f.

G303.9.2.3. Devil plows and plants grain for farmer in one day. Wünsche Teufel 50f.


G303.9.2.5. Devil and Michael Scott carry tide an additional five miles up River Wansbeck. England: Baughman.

G303.9.3. The devil hires out.

G303.9.3.1. Devil hires out to a farmer. Wünsche Teufel 71f.; Irish: Beal XXI 314, O'Suilleabhain 38; Lithuanian: Balys Index Nos. 329ff., Legends Nos. 505—524.

G303.9.3.1.1. The devil takes service with a farmer in return for the bread he stole. Punishes the evil landowner and makes his master prosperous. Lithuanian: Balys Index No. 3290, Legends Nos. 505—511.

G303.9.3.2. Devil is employed as a midwife. Lappish: Qvigstad FFC LX 43 No. 30.

G303.9.3.3. Devils help people at work, but are feared nevertheless. Lithuanian: Balys Legends Nos. 790—794.

G303.9.3.4. The devil is always to blame. Even when he tries to be helpful to man. Lithuanian: Balys Index No. 3340, Legends Nos. 659—663; Estonian: Aarne FFC XXV 41 No. 49.

G303.9.4. The devil as a tempter. Irish myth: *Cross; Icelandic: Boberg; Jewish: *Neuman.

G303.9.4.1. Satan causes storm to destroy property of man he tempts. Jewish: Neuman.

G303.9.4.2. Satan smites man he tempts with leprosy. Jewish: Neuman.

G303.9.4.1. Devil gives Eve two grains of corn. One is for her and one for Adam. Dh I 1212.

G303.9.4.2. Devil persuades man to commit suicide. Scala Celi 153a No. 843; Lithuanian: Balys Legends No. 758; Spanish Exempla: Keller.
G303.9.4.2.1. The devil teaches man how to hang himself. Lithuanian: Balys Legends Nos. 610—614.

G303.9.4.3. Devil tries to get man to kill his bride (wife). Finnish-Swedish: Wessman 12 No. 104.


G303.9.4.5. Devils appear to knight to try to call him from doing penance. Scala Celi 162a No. 919.

G303.9.4.5.1. Devil by trick conjures vision to make idolators of believers. Jewish: Neuman.

G303.9.4.5.2. Disguised devil as messenger to adulterous people. Irish Myth: Cross.

G303.9.4.5.3. Satan stops men from praying. Jewish: Neuman.

G303.9.4.6. Devil tempts saints. Scala Celi 112a, 154b Nos. 623, 855; Dh I 174.—Irish myth: Cross.

G303.9.4.6.1. Devil instructs saint on virtues by which to attain Heaven. Irish myth: Cross.

G303.9.4.7. Devil tempts girl. Scala Celi 47b No. 267; Lithuanian: Balys Legends Nos. 395f., 399; West Indies: Flowers 447f.


G303.9.4.10. Woman worships the devil. Irish myth: Cross.

G303.9.5. The devil as an abductor. Fb I 266a, 267a; Dh I 176; French: Sébillot France II 38, IV 341; Jewish: *Neuman; West Indies: Flowers 448f.

G303.9.5.1. Devil abducts girl: has her hang about his neck and he flees to hell. Wünsche Teufel 65f.

G303.9.5.2. Devil carries away a lord on his back. French: Sébillot France IV 341; Spanish Exempla: Keller.

G303.9.5.3. Devil compels two miners to follow him. English: Hunt Popular Romances 218.

G303.9.5.4. Devil carries man through air as swift as wind (thought).
Finnish: FFC XXXIII 41 No. 37; Estonian: Aarne FFC XXV 121 No.

G303.9.5.5. G303.9.5.5. Devil combs Mme. Anna's hair while he takes her away. Fb I 266b.


G303.9.5.7. G303.9.5.7. Devil carries a Jew to hell. Lithuanian: Balys Index No. 3335, Legends No. 650ff.


G303.9.7.1. G303.9.7.1. Devil advises young girl not to go to a castle. Later, when she returns pregnant she says that the devil advised her to serve at the castle. He slaps her and tells her she is lying. Pauli (ed. Bolte) No. 84; Lithuanian: Balys Legends No. 664.

G303.9.7.2. G303.9.7.2. Devil exhorts youth to enjoy himself and not to think of God. When the youth has grown old the devil says, "It is now too late to think of God." Type 823*.

G303.9.7.3. G303.9.7.3. The devil advises a suspicious husband. The Ring of Hans Garvel. Appears in a dream and hands the husband a ring. "When you wear this ring you will be sure of your wife." He awakens to understand the obscene implication. Cent Nouvelles Nouvelles no. 11; Italian Novella: *Rotunda.

G303.9.7.4. G303.9.7.4. Devil disguised as man tells of trip to heaven and hell. Heaven is full of wretches who weep, fast, and pray. Hell is full of wealth, power, and good living. Nouvelles de Sens No. 5.


G303.9.8.7.  Satan makes wager with God about mortal's piety. Jewish: Neuman.


G303.9.9.  Pranks played by the devil.

G303.9.9.1.  Devil prevents moving of little stone by sitting on it. Scala Celi 149b No. 823.

G303.9.9.2.  Devil interrupts mass by pretended battle. Scala Celi 22b No. 144; Alphabet No. 105.

G303.9.9.3.  Devil steals knight's cloak. Scala Celi 153a No. 844; Alphabet No. 620.

G303.9.9.4.  Devil takes an unbaptized child out of the cradle and lays a wooden log in its place. Finnish-Swedish: Wessman 14 No. 127; Lithuanian: Balys Index No. 3295, Legends Nos. 525ff.

G303.9.9.5.  Devil piles sand in ocean so that vessels may run aground. Finnish-Swedish: Wessman 17 No. 156.


G303.9.9.7.  Trying all night to catch an animal (really devil). Lithuanian: Balys Legends Nos. 777—783.

G303.9.9.8.  Taking snuff with the devil. Lithuanian: Balys Legends Nos. 772, 785ff.

G303.9.9.9.  Devil challenges boys to play a disc-game. Can be defeated
only with rowan-sticks. (Cf. D950.9.) Lithuanian: Balys Legends Nos. 653—658.


G303.9.9.11. G303.9.9.11. The devil as tailor to a dandy. The dandy demands clothes sewed without thread. The devil disguised as a tailor makes them. In church the dandy's clothes fall to pieces, leaving him naked. Lithuanian: Balys Legends Nos. 685ff.


G303.10. G303.10. Allies and possessions of the devil.


G303.10.2. G303.10.2. Toad as follower of the devil. Fb. IV 99a.


G303.10.4. G303.10.4. Dancers as followers of the devil. (Cf. G303.6.2.1.)

G303.10.4.0.1. G303.10.4.0.1. Devil haunts dance halls. French Canadian: Sister Marie Ursule.

G303.10.4.1. G303.10.4.1. Devil dances with a maid until she dies. Finnish-Swedish: Wessman 10 No. 81; Lithuanian: Balys Index No. 3251, Legends Nos. 347, 353f.

G303.10.4.2. G303.10.4.2. Two devils come to a dance-loving maid and play when she bathes. Finnish-Swedish: Wessman 10 No. 82.

G303.10.4.3. G303.10.4.3. Devil teaches a dance-loving maid to dance. Finnish-Swedish: Wessman 10 No. 83.

G303.10.4.4. G303.10.4.4. Devil appears to girl who wants an escort for a dance.
French Canadian: Sister Marie Ursule.

G303.10.4.5. G303.10.4.5. *Devil dances with maid and puts his claws through her hands.* French Canadian: Sister Marie Ursule.

G303.10.5. G303.10.5. *Where the devil can't reach, he sends an old woman.* (Cf. K1085.) *Type 1353*; Wesselski Märchen 196.


G303.10.8. G303.10.8. *Horses are offspring of the devil.* One cannot trust them. Dh I 239; Lithuanian: Balys Legends Nos. 135, 153—159.

G303.10.9. G303.10.9. *An all-red, all-black, or all-white calf the property of the devil.* Dh I 188.

G303.10.10. G303.10.10. *Lizards are offspring of the devil.* Dh I 198.


G303.11.1.1. G303.11.1.1. *The devil's son is with his mother at night in his father's place.* Type 1720*.


G303.11.2.1. G303.11.2.1. *The devil and his son fight over division of the earth.* Dh I 135.

G303.11.2.2. G303.11.2.2. *The devil's children and grandchildren do his work for him.* India: Thompson-Balys.
The devil's mother. Irish: Cross, O'Suilleabhain 92, Beal XXI 330.

Devil's mother rides a goat. Fb I 268, 439.

The devil's grandmother. **Lehmann Dania VIII 179ff.

Devil's grandmother keeps house for devil. Is an old wrinkled woman with red eyes who locks up hell. Fb I 268a; Japanese: Ikeda.

Devil's grandmother is bleaching when it snows. Fb I 268a.

The devil's daughter. Irish myth: Cross.

The devil and his nine daughters. Irish myth: Cross.

Marital experiences of the devil. (Cf. H1153, K216.1, K2325, T251.1.1.) Irish: Beal XXI 330; Spanish: Espinosa Jr. 91—93; Jewish: *Neuman.

Devil wooes an innkeeper's daughter. Wünsche Teufel 33.

Devil marries a widow who maltreats him. Wünsche Teufel 62f.

Devil marries old maid who proves to be a termagant and a miser. Wünsche Teufel 62.

Devil visits woman and founds a family. (Cf. G303.11.) Irish myth: Cross.

Devil marries girl.

Girl married to a devil. Despairing of ever finding herself a husband, the old maid exclaims: "I would marry even the devil, were he to marry me." The devil takes her at her word. Lithuanian: Balys Index No. 3253, Legends Nos. 367ff.

Devil marries disdainful girl; she escapes. U.S.: *Baughman.

Devil marries girl whose rich mother refuses to let her marry common young men of community. U.S.: Baughman.

Devil woos woman; she discovers identity in time to escape with aid of minister who swallows candle after getting devil to promise she could live as long as the candle lasted. (Cf. K551.9.) Scotland: Baughman.

Girl married to devil escapes with answers to his riddles. Type 812; U.S.: Baughman.

Girl wooed by devil is saved by magic herb she wears. (Cf. D1386.2.) U.S.: Baughman.

Devil takes form of girl's lover and takes advantage of her. She meets lover on way home, learns what has happened, dies. England: Baughman.

G303.12.6.1. Man marries a she-devil. He catches her as succubus and marries. Some years later his wife's brothers invite them to a feast (wedding) and he gets gifts or wife's dowry. Lithuanian: Balys Index No. *424.


G303.13.1. Devils do not know or understand thoughts of men. Swiss: Jegerlehner Oberwallis 329 No. 50.


G303.13.3. Devil tries to wall in too large a piece of ground in a night and fails. Wünsche Teufel 70.

G303.13.4. The devil tries to learn a trade; he fails miserably at all but versemaking. He now loiters in alehouses, sings songs. Scotland: Baughman.

G303.13.5. Simple-minded devil indicates how he can be driven away. (Cf. G303.16.) India: Thompson-Balys.


G303.15. Places haunted by the devil. Lithuanian: Balys Index No. 3440, Legends Nos. 833—850.

G303.15.1. Devil haunts premises about to be visited by calamity. Scotch: Campbell Superstitions 292.

G303.15.2. Granary now haunted because of devil's defeat. Wünsche Teufel 53f.

G303.15.3. Devil haunts a house. Finally is exorcised. Lithuanian: Balys Index No. 711—718.

G303.15.4. Devils haunt tree. (Cf. G312.3.)
G303.15.4.1. Particular species of tree abode of devils. India: Thompson-Balys.


G303.15.6. Satan appears at a feast where the poor are absent. Jewish: Neuman.

G303.16. How the devil's power may be escaped or avoided. Irish myth: *Cross; Finnish-Swedish: Danielsson 112.

G303.16.1. By the help of the Virgin Mary the devil may be escaped. Scala Celi 111a, 119a, 120b Nos. 617, 657, 659; Irish: *Cross; O'Suilleabhain 41, Beal XXI 315; Spanish Exempla: Keller.

G303.16.2. Devil's power over one avoided by prayer. Fb I 267a; Scala Celi 132b, 137a, 149b Nos. 729, 764, 765, 823; Alphabet No. 591; Wünsche Teufel 44, 102; Irish myth: Cross; England: Baughman, Hunt Popular Romances 224; Finnish-Swedish: Wessman 14 No. 126; French: Sébillot France IV 126; Spanish Exempla: Keller; Jewish: *Neuman.

G303.16.2.1. Devil cannot take one who has read the Pater Noster. Fb I 266b, 267a.

G303.16.2.1.1. Devil cannot enter person who is thinking of God. Cheremis: Sebeok-Nyerges.

G303.16.2.2. Person saved from devil by prayer to Virgin. Scala Celi 122b, 124a, 134b Nos. 673, 677, 742; Köhler-Bolte II 613ff.

G303.16.2.3. Devil's power avoided by blessing.

G303.16.2.3.1. Man escapes devils by reading Lord's blessing. Finnish-Swedish: Wessman 9 No. 74.

G303.16.2.3.2. Devil flees at pope's blessing. Dh I 175.

G303.16.2.3.3. Devils disappear when priest blesses bread. Scala Celi 67a No. 370; Irish: Beal XXI 314, O'Suilleabhain 38.


G303.16.2.3.5. Blessing reveals seemingly pure stream to be devil's trap which kills whoever drinks from it. Irish myth: Cross.

G303.16.2.4. Devils driven away by hymn (psalm). Irish myth: Cross; Jewish: Neuman.

G303.16.2.5. Demon cannot hurt holy man or woman. India: Thompson-Balys.

G303.16.3. Devil's power avoided by the cross. U.S.: Baughman.
G303.16.3.1. Devils driven away by cross. Scala Celi Nos. 367, 392.

G303.16.3.2. Devil cannot endure cross made by straps of knapsack. Type 1166*; Lithuanian: Balys Index No. *1168; Russian: Andrejev No. 1166*; Estonian: Aarne FFC XXV No. 1166*.

G303.16.3.3. Devils put to flight by cross made of leaves. Scala Celi No. 391.

G303.16.3.4. Devil made to disappear by making sign of the cross. Dh I 48; Scala Celi 13a, 45a, 45b, 66b, 67a, 67b, 70b, 77b Nos 77, 256, 257, 368, 369, 371, 372, 393, 394, 442; Pauli (ed. Bolte) 90; Crane Vitry 189 No. 131, 246 No. 263; Alphabet No. 64.—Irish: O'Suilleabhain 92, Beal XXI 330; Lithuanian: Balys Legends Nos. 642—645, 648, 650, 776, 786, 800, 825; French: Sébillot France I 160, II 403, IV 12; Spanish Exempla: Keller; Argentina: Jijena Sanchez 103; West Indies: Flowers 450.

G303.16.3.5. Knight dismisses devil in name of cross. Scala Celi 127b No. 696; Pauli (ed. Bolte) No. 93.


G303.16.5. Administering sacrament destroys devil's power.

G303.16.5.1. Chaplain administers sacrament and saves woman's soul from devil. Wünsche Teufel 37.

G303.16.5.2. Devil disappears when offered host. Scala Celi 64b No. 353; Italian Novella: Rotunda.


G303.16.7. Devil is chased by holy water. Type 756B; Andrejev FFC LXIX 103; Irish: Cross, Beal XXI 313—315, 322, O'Suilleabhain 35, 38, 40, 56; Wales, U.S.: Baughman; Finnish-Swedish: Wessman 82 No. 676; Lithuanian: Balys Legends Nos. 639, 708, 715; French: Sébillot France IV 126; West Indies: Flowers 450.


G303.16.10. Angels save person from the devil. Scala Celi 45a, 84a Nos. 253, 479, 660; Alphabet No. 178; Wünsche Teufel 42.

G303.16.11. Various holy persons save one from devil.

G303.16.11.1. Devil is driven out of a man by Peter. Dh I 170.
G303.16.11.2. Devil prevented from revenge by pious priest. Wünsche Teufel 45.

G303.16.11.3. Person chases the devil away. Devil says, "You also have stolen once." Finnish: Arne FFC XXXIII 40 No. 30; Estonian: Arne FFC XXV 119 No. 30; Lithuanian: Balys Legends Nos. 706, 715.

G303.16.11.4. Saint expels devil to hell. Nouvelles de Sens No. 5; Irish myth: Cross.

G303.16.11.5. Saint's dispute with devil. *Loomis White Magic 76.

G303.16.12. Ringing of churchbell causes devil to lose his power. Wünsche Teufel 40, 42, 43f.

G303.16.13. Devil may be escaped by going to church every day. Fb I 267a.


G303.16.15. Devils leave hermit who turns other cheek when struck. Scala Celi No. 795.

G303.16.16. Devil is cheated of his reward when priest dismisses mass early. Wünsche Teufel 84.

One must not whistle after sunset, else the devil will go along with one. Fb I 267b.

Christians are prohibited from whistling in dark lest the devil appear. Sébillot France I 159.

Miscellaneous ways in which the devil may be escaped or his power destroyed. England, Ireland, U.S.: Baughman.

Man secure from devil on horse. Scotch: Campbell Superstitions of the Highlands and Islands of Scotland (Glasgow 1900) 293.

Devil goes with one if one spits on old castaway brooms. Fb I 267b.

One is freed if he can set a task the devil cannot perform. Fb I 267a; **Wesselski Niederdeutsche Zeitschrift für Volkskunde X 1ff.; England: *Baughman; India: *Thompson-Balys.

Task for devil: sweeping and winnowing peas on ice. Lithuanian: Balys Index No. 1177.


Task for devil: washing a Jew (Jewess), to rid him (her) of the evil smell. (Cf. A1662.1.) Lithuanian: Balys Index No. *1187.

Devil (Satan) flees when cock is made to crow. (Cf. G303.17.1.1.) U.S.: Baughman; Lithuanian: Balys Legends No. 811; French: Sébillot France IV 126; Chinese: Eberhard FFC CXX 218f. No. 168.

Man imitates cock crowing: devil is deceived. Lithuanian: Balys Legends No. 343.

Demon has to serve girl whom he cannot persuade to break vow of chastity. (Cf. D1714.) Scala Celi 154b 854.

Man protected from devil by holding three-year old child through night. Wünsche Teufel 36f.

Devil comes out of man when monk recognizes devil's voice in man. Scala Celi 25b No. 168; Alphabet No. 123.

Knight saved from devil by friends. Scala Celi 135b No. 752.

Devil becomes powerless when called by name. Wünsche Teufel 119; Lithuanian: Balys Legends Nos. 641, 647, 768, 779, 809.

Devil exorcised at time of Christ's Nativity. Irish myth: Cross.

Devil frustrated by charity. Irish myth: Cross.


G303.16.19.15. Devil cannot enter magic circle made to keep him out. (Cf. D1381.11.) Scotland, Wales: *Baughman.


G303.16.19.17. Devil disappears because he is frightened.


G303.16.19.18. Catching the devil. The devil is caught with the help of a sacred article (rosary, scapular) or some other thing (band for binding breeches, a switch of the rowan-tree). Lithuanian: Balys Index No. 3345, Legends Nos. 665—668, 677.


G303.17. The devil's disappearance from the world.

G303.17.1. When the devil disappears.


G303.17.1.2. Devil rebels and disappears on last day. Jewish: Neuman.


G303.17.2. Physical circumstances of devil's disappearance.

G303.17.2.1. Devil detected, goes up chimney in smoke. Scotch: Campbell Superstitions 292.

G303.17.2.2. Devil disappears in a whirlpool. Wünsche Teufel 31f.

G303.17.2.3. Devil goes out through stove with great noise. Finnish: FFC XXXIII 41 No. 45; Estonian: Aarne FFC XXV 123 No. 45.
G303.17.2.4. Devil and sinful priest disappear amid blaze of fire in the river. England: Baughman.

G303.17.2.5. Devil retreats into hell amid thunder and lightning. Wünsche Teufel 32f.

G303.17.2.6. Devil disappears in a puddle. Wünsche Teufel 60.


G303.17.2.9. Devil disappears in carriage drawn by four black horses. Wünsche Teufel 60.

G303.17.3. Why the devil has disappeared from the world.

G303.17.3.1. The devil dies of a nosebleed resulting from overheat. Wünsche Teufel 84f.

G303.17.3.2. The devil dies when he is fastened in hell's door by his beard. German: Henne-Am Rhyn (1874) 276f.

G303.17.3.3. Wolf eats the devil; therefore, devil no longer lives in the world. Dh I 153.

G303.17.3.4. Devil has not been seen since he created the bramble. Dh I 170.

G303.17.3.5. Satan punished in hell fire. Jewish: Neuman.


G303.18.0.1. When devil leaves dead sinner's body, only bones remain. Irish myth: Cross.

G303.18.1. Devil enters body of dead boy. Scala Celi 67a No. 369; India: Thompson-Balys.

G303.18.2. Devil in place of dead man in shroud (in dead man's skin). Finnish: Aarne FFC XXXIII 42 No. 49**.

G303.18.3. Devil blows skin off man who belongs to him and goes in the skin. Fb I 267a; Lithuanian: Balys Index No. 3365, Legends Nos. 693—697, 700.


G303.19.1. The last belongs to the devil. BP III 14; Fb III 196b; Swiss: Jegerlehner Oberwallis 327 No. 37.

G303.19.2. Farmer has devil aid in reaping contest, loses his shadow when devil attempts to take hindmost. (Cf. K42.) Scotland: Baughman.


G303.20.3. G303.20.3. Devil strikes man dead with iron bar. Two men are fighting and devil thus kills one of them. Estonian: Aarne FFC XXV 122 No. 44.


G303.20.5. G303.20.5. The devil unpeels a bold woman's skin. Lithuanian: Balys Index No. 3257, Legends Nos. 378—387.


G303.22.1. G303.22.1. Devil repays a kindness: returns coat lent him and brings the one who had shown him kindness back home when imprisoned. German: Henne-Am Rhyn (1874) 278.


G303.22.3. G303.22.3. Student is helped by devil when he can answer three questions in rhyme. (Cf. H543.) Finnish-Swedish: Wessman 11 No. 92.

G303.22.4. G303.22.4. Devil helps man place cart wheel when it becomes unfastened. Finnish-Swedish: Wessman 11 No. 93.


G303.22.7. Devil helps ugly man win wife. Wünsche Teufel 104f.


G303.22.9. Devil comes and works with man who continues to work after night. French: Sébillot France I 160.


G303.22.11. Devil as advocate of falsely condemned men. Carries off the judge. *Type 821; BP II 566.

G303.22.12. Devil promises help to mistreated apprentice if youth will meet him by night in lonely spot. Scotch: Campbell Superstitions 293.

G303.22.13. Devil saves heretic from fire, until priest brings host. Scala Celi 65a No. 355.


G303.23.1. Devil gets into the ark by hiding in shadow of Noah’s wife. Dh I 268.


G303.24.1.1. Devil shows priest long parchment roll of sins of congregation. Scala Celi 44a No. 249; Crane Vitry 233 No. 239.


G303.24.1.4. Devil stands in church door and writes down names of his own people on a sheepskin. Fb I 266b.

G303.24.1.5. Devil in church fills his sack with dissolute songs. Scala Celi 25a No. 165; Alphabet No. 122.

G303.24.1.6. Devil writes down all idle words spoken in church. His parchment is not long enough and he has to stretch it. Crane Vitry 233 No. 239.


The devil has two books—one book small for sins of clerics, erased by confession; the other large for unconfessed sins of lay folks. Irish myth: *Cross (G303.24.1.11).

Devils worship host. (Cf. G303.16.5.) Krappe Bulletin Hispanique XXXIX 49; Scala Celi 3a No. 5; Spanish Exempla: Keller.

Devil vexing friars caused to repent by singing "Te sanctum dominum". Scala Celi 3a No. 5.


Devil as dog chews up Bibles, hymnbooks, church accounts in church. Wales: Baughman.

Miscellaneous devil motifs.

Wolf is the devil's craftiest enemy. Dh I 152.

Devils fear St. Isaac. Scala Celi 135b No. 592.

Devil likes negligence in men more than anything else. Scala Celi No. 752.

Devil cooks folk in kettle. Fb I 267a.

Devil's chair in hell made from thrown-away nail parings. Olrik Ragnarök (tr. Ranisch) 73f., No. 1.

From the parings of man's nails devils make little caps for themselves. Lithuanian: Balys Index No. 3305.

Old woman gives chickens to devils. They do not accept them. She gives them to priests and they eat them. Scala Celi 161b No. 916.

Man shoots the devil with a silver gun. Finnish: Aarne FFC XXXIII 42 No. 51**; Lithuanian: Balys Legends Nos. 594ff., 796.

Devil shot with silver bullet. (Cf. D1385.4.) Lithuanian, Latvian, Livonian, Estonian, Ukrainian, Polish, Rumanian: *Balys Tautosakos Darbai VI 53—83.

Devil follows corpse when a lawyer is buried. Fb I 267a.

Devil follows corpse of a procurator. Fb I 267a.


Devil is blamed by monk for taking what does not belong to

G303.25.11. G303.25.11. Devil takes place of woman who went to spend night with a priest. Wesselski Mönchslatein 189 No. 147.


G303.25.13. G303.25.13. Devil buys a woman's hair; the silver coin which he gives in payment is changed to a piece of wood and she dies. Finnish-Swedish: Wessman 16 No. 148.


G303.25.15. G303.25.15. The devil's animals.


G303.25.16.1. G303.25.16.1. Devil's pipe, gun or music. Man is blinded and gets such as gift or exchange from devil. Lithuanian: Balys Legends Nos. 559—563, 569, 575, 590, 815.


G303.25.17.1. G303.25.17.1. Devil as gentleman invites a traveler to the feast (wedding). (Cf. G303.7.1.2.2.) Lithuanian: Balys Index No. 3276, Legends Nos. 441, 448, 454, 458ff., 466.


G304. G304. Troll as ogre. (For troll as underground spirit or mountain spirit see F455. For troll-woman see G200—G299, Witches.) **E. Hartmann Die Trollvorstellungen im den Sagen und Märchen der skandinavischen Völker (Stuttgart, 1936); Norse: MacCulloch Eddic 285.

G304.1. G304.1. Appearance of troll (ogre). (Cf. F455.2.)
G304.1.1. **Troll in animal form.**

G304.1.1.1. **Troll as fox.** Fb "ræv" III 113a.

G304.1.1.2. **Troll as hare.** Fb "hare" I 556.

G304.1.1.3. **Troll as goose.** Fb "ges" I 528b.

G304.1.1.4. **Troll as crow.** Fb "krage" II 285b.

G304.1.2. **Troll in form of object.**

G304.1.2.1. **Troll in form of cloud.** Fb "sky".

G304.1.2.2. **Troll in form of key.** Fb "nögle" II 723.

G304.1.3. **Many-headed troll.** Fb "hoved" I 654b, "trolld" III 852b.

G304.2. **Characteristics of trolls.**

G304.2.1. **Fire-producing troll.**

G304.2.1.1. **Troll lights fingers.** Fb "lys" 483b.

G304.2.1.2. **Troll stretches neck so long that fire comes from lips.** Fb "hals" I 540.

G304.2.2. **Troll's food.**

G304.2.2.1. **Troll's food gives men strength.** Fb "mad" II 525a; *DF XLVI 66ff.

G304.2.3. **Special powers of troll.**

G304.2.3.1. **Locks spring open for troll.** Fb "les" II 523a.

G304.2.4. **Antipathies of trolls.**

G304.2.4.1. **Trolls cannot endure churchbells.** Fb "kirkeklokke" II 130b; Icelandic: Arnason Legends of Iceland (London, 1864) I 120, 124, Boberg; Swedish: Grimm Deutsche Mythologie II 798 n. 1; Finnish-Swedish: Landtman Finlands Svenska Folkdiktning VII 560.

G304.2.4.2. **Trolls afraid of bears.** Danish: Kristensen Danske Sagn I (1892) 434—37.

G304.2.5. **Troll bursts when sun shines on him.** Or he may become stone. *Fb "sol" III 356a; Icelandic: Arnason Icelandic Legends (London, 1864) I 122, Boberg.

G304.3. **Troll's possessions.**

G304.3.1. **Troll's castle.**

G304.3.1.1. **Golden door to troll's castle.** Fb "guldport" I 514.

G304.3.2. **Troll's animals.**
G304.3.2.1. Troll has team of mice. Fb "mus" II 631b.

G304.3.2.2. Troll drives two he-goats. *Fb "gjedebuk" I 440.

G304.3.2.3. Troll has bear in stable. *Fb "bjørn" IV 43a.

G304.3.2.4. Troll has hares in stable. *Fb "hare" I 556b.


G307.1. Where jinn comes from.


G307.2. Form of jinn.


G307.2.2. Jinn unseen by anyone except person(s) he wishes should see him. India: Thompson-Balys.

G307.3. Jinn kills whoever tries to occupy house he has chosen to live in. India: Thompson-Balys.


G308. Sea monster. Irish myth: *Cross; Icelandic: Boberg; Persian: Carnoy 325; Jewish: Neuman.

G308.1. Fight with sea (lake) monster. Irish myth: *Cross; Icelandic: Boberg.


G308.3. Herds of sea monsters on surface of sea. Irish myth: Cross.

G308.4. Lake made dangerous by haunting serpent (dragon, péist). Irish myth: *Cross.


G308.6. Lake monster has power to attract victims. Eskimo (Kodiak): Golder JAFL XXII 22.

G308.7. Clam shell invites man down into sea so he can be eaten. Eskimo (Greenland): Rasmussen III 97.


G308.9. Demon-octopus. Tuamotu: Beckwith Myth 289; Marquesas: Handy


G322.1. G322.1. Giant fisherman. Draws in ships with his line. Scotch:
Campbell-McKay No. 17.


rune 46; French Canadian: Barbeau JAFL XXIX 12; Greek: Fox 56; India: *Thompson-Balys.

G346.0.1. Devastating monster which comes out of a hole in evening. India: Thompson-Balys.


G351. Domestic beast as ogre.


G351.3. Ferocious sow. Greek: Fox 98.


G351.5. Ogress in form of donkey. India: Thompson-Balys.

G352. Wild beast as ogre.

G352.1. Wolf as ogre. Icelandic: MacCulloch Eddic 279, Snorra Edda Gylf. XII.

G352.2. Wild boar as ogre. Cook Islands: Beckwith Myth 471.


G353.2. Eagle as ogre. Fb "ørn" III 1183b; Icelandic: *Boberg.

G353.3. Duck as ogre. Tonga: Gifford 104.

G354. Reptile as ogre.


G354.2. Crocodile as ogre. Africa (Fang): Trilles 158.


G361.1.1. Two-headed ogre. Irish myth: Cross; Jewish: Neuman; Africa (Fang): Einstein 149.

G361.1.1.1. Monster with two horns, each having human head on it. Africa (Shangani): Bourhill and Drake 43ff. No. 5.

G361.1.2. Three-headed ogre. Hindu: Keith 88; Africa (Fang): Einstein 149.


G361.1.4. Seven-headed ogre. Jewish: Neuman


G361.3. Headless ogre. Penzer IX 88 n.

G362. Ogre monstrous as to nose.


G363.2. Large tusks grown from ogre's mouth. Chinese: Graham.


G365. Ogre monstrous as to feet.


G365.2. Ogress can extend leg or arm any distance. India: Thompson-Balys.
G366. *Ogre monstrous as to trunk.*


G367. *Ogre monstrous as to blood.*


G369.1. *Rakshasa.* Dog or ape-shaped; red hair and eyes; mouth reaching from ear to ear; ears pointed like spears; shape-changers; cannibals; three heads, five feet, four eyes, no fingers, bear-neck, horns. Attack women. Hindu: Keith 98, Penzer X 277 s.v. "Rakshasas"; India: *Thompson-Balys.*

G369.1.1. *Rakhasas have power of extending bodies eighty miles.* India: Thompson-Balys.

G369.1.2. *Rakshasa can be defeated by hero who has rakshasi blood in his veins.* India: Thompson-Balys.

G369.1.3. *Rakshasa eats many of the domestic animals each night.* India: Thompson-Balys.


G369.2. *Genie in form of smoke, taking shape with three wings, one on back.* Chauvin V 262 No. 154.


G369.5. *Ogre (demon) with long arm (demon hand) which is thrust down chimney (through door, etc.)* Irish myth: *Cross.*


G369.7. *One-eyed demon.* India: Thompson-Balys.

G370. *Ogres—miscellaneous.*

G371. *Stone giants.* (Stone coats.) N. A. Indian (Seneca): Curtin-Hewitt RBAE


G400—G499.

**G400—G499. Falling into ogre's power.**

G400. **G400. Person falls into ogre's power.** *Types 311, 312.*

G401. G401. **Children wander into ogre's house.** *Types 327, 327**; Swiss: Jegerlehner Oberwallis 326 No. 1; Spanish: Boggs FFC XC 48 No. 327E*, Espinosa Jr. No. 81; West Indies: Flowers 453.

G401.1. G401.1. **Mistake of elder leads two brothers to the home of ogre.** Alu: Wheeler 50.


G402.1. G402.1. **Pursuit of bird leads to ogre's house.** Type 313; Africa (Kaffir): Theal 108.

G402.2. G402.2. **Pursuit of mongoose leads to witch's house.** India: Thompson-Balys.


G405. G405. **Man on hunt falls into ogre's (witch's) power.** Type 303; Irish myth: Cross; Icelandic: *Boberg; Spanish Exempla: Keller; India: Thompson-Balys.


G410. **G410. Person betrayed into ogre's power.** India: Thompson-Balys; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 76 No. 1.

G411. G411. **Person aids ogre and is captured.** Africa (Zulu): Callaway 75, (Basuto): Jacottet 236 No. 34.


G412.1. G412.1. **Ogre's gingerbread house lures child.** *Type 327.*

G413. G413. **Ogre disguises voice to lure victim.** Africa (Basuto): Jacottet 64 No. 10;
West Indies: Flowers 453.


G420. **G420. Capture by ogre.**


G423. G423. Ball falling into water puts person into ogre's (witch's, water spirit's) power. *Type 440; BP I 226.*


G440. **G440. Ogress abducts person.**


G450. **G450. Falling into ogre's power—miscellaneous.**


G455. G455. Falling into ogre's power through fascination with his daughter. (Cf. G530.2.) Tuamotu: Stimson MS (z-G. 13/152).


G475.1. G475.1. *Ogre attacks intruders in house in woods.* *Type 301; India: *Thompson-Balys; Chinese: Graham; Japanese: Ikeda; Philippine: Fansler MAFLS XII 34, 433; Borneo: *Dixon 188 n. 6.*

G475.2. G475.2. *Ogre attacks intruders on bridge.* *Type 301.*

G476. G476. *Ugly ogre terrifies women who flee and are drowned.* Irish myth: *Cross.*


G500—G599. *Ogre defeated.*


G501. G501. **Stupid ogre.** *Types 311, 312, 327, 328, 330, 1000—1199; **Wünsche Teufel; Gaster Thespis 328; **Hackman Die Polyphemsage; Icelandic: MacCulloch Eddic 277, Boberg; Breton: Sébillot Incidents s.v. "diable"; Italian: Basile Pentamerone II No. 3; India: *Thompson-Balys, Penzer III 33 N. 3, 34 n.; Chinese: Werner 211; Filipino: Fansler MAFLS XII 51, 376; German New Guinea: Dixon 133ff.; N. A. Indian: Thompson Tales 351f. nn. 268, 268a, 270a, 270b, 271, 271b, (Kaska): Teit JAFL XXX 445, (California): Gayton and Newman 69. For incidents connected with the stupid ogre see G500—G599, besides the many cases of deception scattered throughout chapter K.

G510. **G510. Ogre killed, maimed, or captured.** India: Thompson-Balys.


G512.0.2. G512.0.2. Ogre's daughter killed together with her father. Icelandic: Hálfdanar saga XVII 1, XVIII 7, Boberg.

G512.0.3. G512.0.3. Hero killing an ogress gains her adopted daughter for his wife. (Cf. G510.1.) India: Thompson-Balys.


G512.2. G512.2. Ogre stoned to death. English: Wells 117 (Sir Torrent of Portyngale).


G512.3.2. G512.3.2. Ogre burned in his own oven. *Type 327; *Cosquin RTP XXV 1, 65, 126 (= études 349ff.); Saintyves Perrault 277ff.; Missouri French: Carrière; Am.
Negro (Georgia): Harris Nights 314 No. 54; India: Thompson-Balys; Filipino: Fansler MAFLS XII 442; Africa (Zanzibar): Bateman 190 No. 9; Jamaica: *Beckwith MAFLS XVII 271 No. 83.


G512.3.3. G512.3.3. Grass as fuel for burning ogre. N. A. Indian (California): Gayton and Newman 79.

G512.3.4. G512.3.4. Jinn falls into cauldron of boiling oil, thinking it is food. India: Thompson-Balys.


G512.5. G512.5. Ogre killed by burning external soul.

G512.5.1. G512.5.1. Ogre killed by burning feather containing his life. India: Thompson-Balys.


G513. G513. Ogre killed and resuscitated so as to be of help to hero. India: Thompson-Balys.


G514.0.1. G514.0.1. Demon must bring treasure to those who have released him. India: Thompson-Balys.


G514.2. G514.2. Ogre imprisoned in his own house. Type 1167*.


G514.7. G514.7. Ogre captured with decoy smeared with tar. He is then killed and thrown into water. Africa (Duala): Lederbogen Fables 60, 74.


G519. G519. Ogre killed through other tricks.

G519.1. G519.1. Ogre's wife killed through other tricks. Type 1122.


G519.1.3. G519.1.3. Ogress lured in bridal bed and killed. Icelandic: Boberg.


G519.2. G519.2. Ogre killed with his own iron bar. Icelandic: *Boberg.


G519.5. G519.5. Giant ogre tricked into running round a tree the branches of which catch the strokes of his iron bar, until he falls down dead. Icelandic: Boberg.

G520. **G520. Ogre deceived into self-injury.** *Type 328; N. A. Indian: Thompson CColl II 359.*

G521. G521. **Ogre made drunk and overcome.** *BP III 106; Greek: Frazer Apollodorus I 32f.; Gaster Thespis 328; Japanese: Anesaki 306; Africa (Yoruba): Ellis 258 No. 1.*

G522. G522. **Ogre persuaded to drink pond dry bursts.** *Type 327; BP I 115; India: Thompson-Balys.*

G522.1. **G522.1. Ogre drinks till he bursts—turns into fog.** Eskimo (Greenland): Rasmussen III 104; Koryak: Jochelson JE VI 141.

G523. G523. **Ogre kills self when he sees crumbs lying on his belly.** Indonesia: De Vries's list No. 243.

G524. **G524. Ogre deceived into stabbing himself.** He imitates the hero who has stabbed a bag of blood. Fb "mave" II 565; S. A. Indian (Amazon): Alexander Lat. Am. 300; Missouri French: Carrière.


G525. **G525. Sea people give the ogre brandy (tar).** Finnish: Aarne FFC XXXIII 44 No. 62**; Lappish: Qvigstad FFC LX 47 No. 68.

G525.1. **G525.1. Witch wishes to have as pretty teeth as man: drinks boiling oil.** India: Thompson-Balys.

G526. **G526. Ogre deceived by feigned ignorance of hero.** Hero must be shown how to get into oven (or the like). Ogre shows him and permits himself to be burnt. *Type 327; *Cosquin RTP XXV 1, 65, 126; Penzer I 157 n. 2, VII 123, 263; Saintyves Perrault 276; India: *Thompson-Balys; Indonesian: De Vries's list No. 244; Africa (Benga): Nassau 121ff. No. 12, (Zanzibar): Bateman 187 No. 9.

G527. **G527. Giant killed by his own bucket of death water; captive princess tells him to wash.** India: Thompson-Balys.

G528. **G528. Stupid ogre duped into cutting off his own buttocks.** India: Thompson-Balys.

G530. **G530. Ogre's relative aids hero.**

G530.1. **G530.1. Help from ogre's wife (mistress).** *Types 302, 461; *Aarne FFC XXIII 160; Irish myth: *Cross; Icelandic: *Boberg; Breton: Sébèllot Incidents s.v. "ogresse"; India: *Thompson-Balys; N. A. Indian: *Thompson Tales 325 n. 171.*

G530.1.1. **G530.1.1. Giant overcome and slain when his wife binds his hair to posts.** Irish myth: *Cross.*

G530.2. **G530.2. Help from ogre's daughter (or son).** (Cf. G455.) *Type 975**; **Aarne FFC XXIII 160f.; Irish myth: *Cross; Icelandic: MacCulloch Eddic 54, *Boberg; Italian: Basile Pentamerone III No. 9, V No. 4; Greek: Frazer Apollodorus I


G530.5. G530.5. Help from old woman in ogre's house. India: Thompson-Balys.


G532. G532. Hero hidden and ogre deceived by his wife (daughter) when he says that he smells human blood. *Type 327, 425, 461, 480; *Aarne FFC XXIII 161; Tegethoff 44; *BP I 1289; *Fb "fugl" I 380; *Saintyves Perrault 303ff.; Roberts 219.—India: *Thompson-Balys; Chinese: Graham; Eskimo (Kodiak): Golder JAFCL XXII 16, (West Hudson Bay): Boas BAM XV 203, (Greenland): Rink 218; Africa (Zanzibar): Bateman 133, (Basuto): Jacottet 206 No. 30, (Gold Coast): Barker and Sinclair 124 No. 22.


G551.2. G551.2. Rescue of sister from ogre by another sister. *Type 311; Africa (Angola): Chatelain 103 No. 7.


G551.4. G551.4. One brother rescues another from ogre. Type 303; German: Grimm Nos. 60, 85; India: *Thompson-Balys.
G551.4.1. One foster brother rescues another from ogre. Type 303; Icelandic: *Boberg.

G551.5. Cannibal is killed by his wife's relatives. Eskimo (Central): Boas RBAE VI 633.

G552. G552. Rescue from ogre by helpful animals. *Type 312; Eskimo (Greenland): Rasmussen II 85; Africa (Kaffir): Kidd 226 No. 1, (Zulu): Callaway 147; Jamaica: *Beckwith MAFLS XVII 274 No. 86.


G561. G561. Ogre tricked into carrying his prisoners home in bag on his own back. *Types 311, 1132; Chauvin VI 30 No. 201; Africa (Congo): Weeks 202 No. 1, 212 No. 7.


G572.2. G572.2. Ogre deceived by showing sharp knife or sword for nose or tongue. India: Thompson-Balys.


G582. G582. Giants appeased by feeding them. *Type 531; French Canadian: Barbeau JAFL XXIX 12.


G600—G699.

G600—G699. Other ogre motifs.
G610. **Theft from ogre.** *Types 328, 314*; Icelandic: MacCulloch Eddic 54, Boberg; Breton: Sébillet Incidents s.v. "argent"; Japanese: Anesaki 314; Molucca: Dixon 230; West Indies: Flowers 454f.

G610.1. **Stealing from ogre for revenge.** *Type 328.*

G610.2. **Stealing from ogre to help a friendly king.** *Type 328.*

G610.3. **Stealing from ogre as task.** *Type 328; *BP III 21 n. 1; Christiansen 45 No. 328; Italian: Basile Pentamerone III No. 7; India: *Thompson-Balys.

G612. **The one eye of the three giants stolen.** *Type 328.*

G613. **Ogre's charm stolen.** India: Thompson-Balys.

G614. **Killing of ogre's cattle, sheep, etc. brings on ogre's anger.** Icelandic: *Boberg.*

G630. **Characteristics of ogres.**

G631. **Ogre so old that his eyelids must be propped up.** *Krappe Balor 4 n 15; *Fb "öje" III 1167a.


G633. **North as abode of evil spirits.** Wimberly 136; Irish myth: Cross; Gaster Oldest Stories 233, Jewish: Neuman.

G634. **Genie sleeps with eyes open.** Chauvin VI 2 No. 181 n. 1.

G635. **Ogre revives after limbs are severed.** N. A. Indian (California): Gayton and Newman 71; Africa (Zulu): Callaway 51.

G635.1. **Monster's returning head.** Joins body after it has been severed. *Kittredge Gawain 147ff.; India: Thompson-Balys.


G637. **Ogres live in trees.** Melanesian, Indonesian: Dixon 63.

G638. **Ogre powerless to cross stream.** Penzer III 236.

G639. **Ogress lives in water.** (Cf. F420.1.4.9, F426.) Icelandic: MacCulloch Eddic 280—81, Corpus Poeticum Boreale I 152, Boberg.

G650. **Unclassified ogre motifs.**

G651. **Ogre teaches smith how to transform sand in his smithy.** Type 1163; Lithuanian: Balys Legends No. 753.


G661.1. Ogre's secret overheard from tree. *Types 613, 812; *BP III 13; Christiansen FFC XXIV 68ff.

G661.2. Ogre's secret overheard by masking as bird. *Type 812; *Dh I 194ff.


G671. Wild man released from captivity aids hero. *Type 502; BP III 94ff.; Dickson 121 n. 64; Jones PMLA XXIII 567; Missouri French: Carrière; Icelandic: Boberg.


G674. Ogre's wife jealous of him. India; Thompson-Balys.

G675. Ogres harnessed to plow. Breton: Sébillot Incidents s.v. "charrue".


G682. Large price exacted for curing ogre after wounding him. India: Thompson-Balys.


G691.2. Widow(s) of ogre's victims seen at ogre's house. N. A. Indian (California): Gayton and Newman 69.


G691.4. Lost husband's bones found among cannibals. Eskimo (Kodiak): Golder JAF XVI 27.
H0—H199. Identity tests: recognition

H0. Identity tests
   H10. Recognition through common knowledge
   H20. Recognition by resemblance
   H30. Recognition through personal peculiarities
   H50. Recognition by bodily marks or physical attributes

H80—H149. Identification by tokens
   H80. Identification by tokens
   H90. Identification by ornaments
   H100. Identification by matching parts of divided token
   H110. Identification by cloth or clothing
   H120. Identification by tokens—miscellaneous
   H150. Circumstances of recognition

H200—H299. Tests of truth
   H210—H239. Tests of guilt or innocence
      H210. Test of guilt or innocence
      H220. Ordeals
      H240. Other tests of truth

H300—H499. Marriage tests
   H300. Tests connected with marriage

H310—H359. Suitor tests
   H310. Suitor tests
   H360—H399. Bride tests
H360. Bride test

H400—H459. Chastity tests

H400. Chastity test

H410. Chastity test by magic objects or ordeals

H430. Chastity index

H440. Other indications of chastity

H460. Wife tests

H480. Father tests

H490. Other marriage tests

Motif: Detailed Synopsis: Tests of Cleverness

H500—H899. TESTS OF CLEVERNESS

H500. Test of cleverness or ability

H510. Tests in guessing

H530—H899. Riddles

H540. Propounding of riddles

H570. Means of solving riddles

H580. Enigmatic statements

H600. Symbolic interpretations

H620. The unsolved problem: enigmatic ending of tale

H630. Riddles of the superlative

H660. Riddles of comparison

H680. Riddles of distance

H690. Riddles of weight and measure

H700. Riddles of numbers

H710. Riddles of value

H720. Metaphorical riddles

H770. Riddles of explanation

H790. Riddles based on unusual circumstances

H810. Riddles based on the Bible or legend
Motif: Detailed Synopsis: Tasks

H900—H1199. TESTS OF PROWESS: TASKS

H900—H999. Assignment and performance of tasks

H900—H949. Assignment of tasks

H900. Tasks imposed

H910. Assignment of tasks in response to suggestion

H920. Assigners of tasks

H940. Assignment of tasks—miscellaneous

H950—H999. Performance of tasks

H960. Tasks performed through cleverness or intelligence

H970. Help in performing tasks

H1000—H1199. Nature of tasks

H1010—H1049. Impossible or absurd tasks

H1010. Impossible tasks

H1020. Tasks contrary to laws of nature

H1030. Other impossible tasks

H1050—H1089. Paradoxical tasks

H1050. Paradoxical tasks

H1090. Tasks requiring miraculous speed

H1110. Tedium tasks

H1130. Superhuman tasks

H1150. Tasks: stealing, capturing, or slaying

H1180. Miscellaneous tasks

Motif: Detailed Synopsis: Quests

H1200—H1399. TESTS OF PROWESS: QUESTS

H1200—H1249. Attendant circumstances of quests

H1200. Quest

H1210. Quest assigned
H1220. Quest voluntarily undertaken
H1240. Other circumstances of quests

H1250—H1399. Nature of quests

H1250—H1299. Quests to the other world
  H1250. Quest to the other world
  H1260. Quest to the upper world
  H1270. Quest to lower world
  H1280. Quests to other realms
  H1290. Quests to the other world—miscellaneous motifs

H1300. Quests for the unique
H1320. Quest for marvelous objects or animals
H1360. Quest for dangerous animals
H1370. Miscellaneous quests

Motif: Detailed Synopsis: Other Tests

H1400—H1599. OTHER TESTS

H1400—H1449. Tests of fear
  H1400. Fear test
  H1410. Fear test: staying in frightful place
  H1420. Fearless traffic with devils
  H1430. Fearless traffic with ghosts
  H1440. The learning of fear

H1450—H1499. Tests of vigilance
  H1450. Vigilance test
  H1460. Test: vigil at tomb
  H1470. Other vigilance tests
  H1480. Accomplishment of vigilance test

H1500—H1549. Tests of endurance and power of survival
  H1500. Tests of endurance
  H1510. Tests of power to survive
H. TESTS

H0—H199. Identity tests: Recognition.

H0. **Identity tests.** Recognition. Elaborate means are employed in folk-literature for the recognition of persons even though they have been separated a very short time. The various means used are detailed in the following discussion.


H11.1. **Recognition by telling life history.** Type 506; Köhler-Bolte II 351ff.; Icelandic: *Boberg; French Canadian: Barbeau JAFL XXIX 19; India: *Thompson-Balys.

H11.1.1. **Recognition at inn (hospital, etc.) where all must tell their life histories.** Type 304; BP II 255 n. 1, 505; bin Gorion Born Judas I 189, 374; *Chauvin V 90 No. 28 n. 1; Italian: Basile Pentamerone III No. 2.


H12. **Recognition by song (music).** Person is recognized because the song is sung only by him or because he is the only one besides the listener who knows it. Thien Motive 9; Norse: De la Saussaye 137; Lithuanian: Balys Index Nos. *452f.; Breton: Sébillot Incidents s.v. "chanson"; Missouri French: Carrière; Italian: Basile Pentamerone III No. 3 and the legend of Richard Coeur de Leon and Blondel; India: *Thompson-Balys; Japanese: Anesaki 359; Hawai; Beckwith Myth 530, 539; New Zealand: Dixon 83; West Indies: Flowers 455.

H12.1. **Missing female poet discovered through test of poetic ability.** Irish myth: *Cross.

H12.2. **Recognition by verse of song.** India: Thompson-Balys.


H13.1.1. Recognition by overheard conversation with horse. *Type 870; **Liungman Jordkulan passim; *BP III 444ff.; Fb "hest" I 598b.


H13.2. Recognition by overheard conversation with objects. *Type 870; *BP III 444ff.; Italian: Basile Pentamerone II No. 8; Icelandic: Boberg.

H13.2.1. Recognition by overheard conversation with bridge. Bridge which will trip up bridal party if king is not marrying an equal. Disguised princess praises bridge for its recognition of her equality with the king. *Type 870.


H13.2.3. Recognition by overheard conversation with plant. *Type 870.

H13.2.4. Recognition by overheard conversation with churchdoor. *Type 870.

H13.2.5. Recognition by overheard conversation with cups (or other utensils). *Type 710; *BP I 19 n. 2.

H13.2.6. Recognition by overheard conversation with flax. By comparing her fate with that of the flax the heroine is able to reveal herself. *Type 710; BP I 19 n. 2; *Köhler-Bolte I 131.

H13.2.7. Recognition by overheard conversation with stove. *Type 533; *BP II 275; *Fb "ovn" II 774a; K. Ranke Festschrift f. W.-E. Peuckert, Berl. 1955, 46.


H14. Recognition by observing emotional reactions of another to object of common experience.

H14.1. Recognition by seeing husband shed tears on sight of bird (main character in a former experience common to both husband and wife). India: *Thompson-Balys.

H15. Identity tested by account of common experiences. Missouri French: Carrière.

H15.1. Identity tested by demanding that person say again what he said on former occasion. (Impostor fails.) *Types 425, 870; Tegethoff 21; Missouri French: Carrière.


H16. Recognition by describing or producing object of common knowledge.

H16.1. Recognition by brother king of lost brother brought about by model of their father's palace which lost brother builds of clay. India: Thompson-Balys.

H16.2. Recognition by wounds on lip and finger received at common adventure. India: Thompson-Balys.

H16.3. Recognition of brothers brought about by bouquet of flowers tied as father's gardener used to do. India: Thompson-Balys.


H17. Recognition by reminders of what has been said. Italian: Basile Pentamerone II No. 3; Jewish: Neuman.


H19. Recognition through common knowledge—miscellaneous.

H19.1. Recognition by ability to identify property.

H19.1.1. Recognition of reincarnated person by ability to identify former weapons. India: Thompson-Balys.

H19.2. Recognition by answer to conundrum (known only to two persons). India: Thompson-Balys.


H21. Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. *Type 881; *BP II 505; Köhler-Bolte I 528; *Chauvin V 92 No. 196, 94 No. 30; India: *Thompson-Balys; Indonesian: De Vries's list No. 223.


H30. Recognition through personal peculiarities

H31.1. **Recognition by unique ability to dislodge sword.** Sword is stuck in a stone or tree. English: Wells 43 (Arthur and Merlin); Irish myth: Cross; Icelandic: Volsunga saga 7; India: Thompson-Balys.

H31.2. **Recognition by unique ability to bend bow.** Greek: Fox 139; Jewish: Neuman.

H31.3. **Recognition by unique ability to swing spear.** Greek: Roscher Lexikon "Achilleus" I 12.

H31.4. **Only one man can lift small pot from ground.** India: Thompson-Balys.

H31.5. **Recognition by unique ability to cut (carve) tree, etc.** Irish myth: *Cross*; India: Thompson-Balys.

H31.6. **Recognition by unique ability to break iron apple with first stone cast.** Irish myth: Cross.

H31.7. **Recognition by unique ability to perform magic act.** German: Grimm Nos. 76, 89; India: Thompson-Balys; Africa (Kordofan): Frobenius Atlantis IV 134ff. No. 13.

H31.7.1. **Recognition by ability to shed pearls for tears.** India: Thompson-Balys.

H31.7.2. **Only one man is able to read magic book.** India: Thompson-Balys.

H31.8. **Recognition by unique ability to shoot, swim, and drink.** Icelandic: Boberg.

H31.9. **Recognition by unique ability to handle easily a heavy stone.** Irish myth: Cross.

H31.10. **Recognition by unique ability to play chess.** Irish myth: Cross.

H31.11. **Recognition by unique ability to read inscription.** Irish myth: Cross.

H31.12. **Only one man is able to pluck fruits from tree.** India: *Thompson-Balys.*

H31.12.1. **Bridegroom alone able to pluck flower from bride's grave.** India: *Thompson-Balys.*

H32. **Recognition by extraordinary prowess.** Irish myth: *Cross*; Icelandic: *Boberg*; Jewish: *Neuman.*

H35. **Recognition by unique manner of performing an act.** Irish myth: *Cross.*

H35.1. **Recognition by unique manner of playing lute.** Chauvin V 152 No. 75; India: Thompson-Balys.

H35.1.1. **Recognition by unique manner of playing harp.** Irish myth: *Cross.*

H35.1.2. **Recognition by unique manner of playing flute.** German: Grimm No. 181; Chinese: Graham.
H35.2. Recognition by unique cookery. Only one person could have prepared the food in this way. *Chauvin VI 105 No. 270 n. 1; India: *Thompson-Balys; Icelandic: Boberg.

H35.3. Recognition by unique needle-work. *Type 506; von der Hagen I cxxxix; India: Thompson-Balys.

H35.3.1. Recognition of false bride by inability to finish true bride's weaving. India: Thompson-Balys.

H35.3.2. Recognition by embroidery. Chinese: Graham (H141.).

H35.4. Recognition by unique manner of carving chips. These sent down stream for recognition. (Cf. H135.) *Schoepperle II 301ff.; Irish myth: *Cross.

H35.4.1. Recognition by ogam carving on withe (rod, tree). Irish myth: *Cross.

H35.5. Recognition by manner of throwing cakes of different weights into faces of old uncles. French Canadian: Sister Marie Ursule.


H36.1.1. Recognition by shoes with which the father had once beaten his son. India: Thompson-Balys.

H36.2. Garment fits only true king. (Cf. H41.) Irish myth: *Cross.


H38. Person's rank betrayed by habitual conversation.

H38.1. Disguised king (noble) recognized by habitual speech.

H38.2. Impostor of low origin recognized by habitual speech.

H38.2.1. Tailor married to princess betrays trade by calling for needle and thread. *Type 1640; BP I 148 ff.

H38.2.2. Peasant boy masking as prince betrays self by his answers. *Köhler-Bolte I 172.

H38.2.3. Recognition of maidservant substitute bride by her habitual conversation. Icelandic: Boberg.

H38.2.4. Weaver married to princess betrays trade by talking in his sleep. India: *Thompson-Balys.

H38.2.4.1. Weaver married to princess betrays his identity when he
unconsciously waves his hands as though he were weaving and asks for his shuttle.
India: Thompson-Balys.

H38.2.5. Substitution of low-caste boy for promised child detected when he
prefers long road to short one through jungle (swimming instead of ferry, etc.)
India: *Thompson-Balys.

H38.3. Slave recognized by his conversation, habits, and character. Icelandic:
*Boberg.

H41. Recognition of royalty by personal characteristics or traits. (Cf. H36.2,
H71.) Icelandic: *Boberg; India: Thompson-Balys.

H41.1. Princess on the pea. Princess recognized by her inability to sleep on bed
which has a pea under its dozen mattresses. *BP III 330; Hdwb. d. Märchens I 575b;
Grimm No. 182a; *Fb "seng"; Penzer VI 288ff.; Wirth AA o.s. VII (1894) 367ff.;

H41.2. High-spitting the test of a chief. N. A. Indian (Quileute): Farrand-Mayer
J AFL XXXII 253 No. 1, (Chinook): Boas BBAE XX 160, (Nootka): Boas RBAE
XXI 919.

H41.3. Test of king (pope): his candle lights itself. *Type 671; *Köhler-Bolte I
148.

H41.4. Flame issuing from mouth as sign of royalty. English: Wells 14f. (The
Lay of Havelok).

H41.5. Unknown prince shows his kingly qualities in dealing with his
playmates. Type 920; *De Vries FFC LXXIII 40ff., 323ff.; India: *Thompson-Balys;
Icelandic: *Boberg.

H41.5.1. Unknown prince reared by fisher spends money on princely tastes.
*Boje 126; India: Thompson-Balys.

H41.6. Prophecy for newborn princesses: the one who takes gold in the mouth
will be married to a prince; the one who takes hawkweed, to a peasant. Icelandic:
Boberg.

H41.7. Task: to ride horse whereby one becomes king. India: Thompson-Balys.

H41.8. Test of royalty: ability to sow, reap, and winnow rice in one day. India:
Thompson-Balys.

H41.9. King recognized by unique ability to occupy certain seat (Siege
perilous). Irish myth: *Cross; *Nutt Studies in the Legend of the Holy Grail (London,
1888) 81f., 88.

H41.9.1. Chariot tilts under anyone who is not entitled to throne. Irish myth:
*Cross.

H41.10. Chief in disguise carries bundle so large that rank is recognized.
Hawaii: Beckwith Myth 388.

H44. Recognition by perfume. India: Thompson-Balys.

H45.1. *God recognized by his supernatural powers.* India: *Thompson-Balys.

H45.2. *Milk gushes forth from cows when they sit under tree inhabited by deity.* India: Thompson-Balys.

H45.3. *Test of a god: when his image is bound it frees itself.* Oertel Studien z. vgl. Littg. VIII 116; Frazer Pausanias III 336f.; Zs. f. Vksk. II 197, III 89, 448.

H45.4. *God in disguise recognized by tokens on his feet and hands.* Greek: Homer Iliad XIII 71.

H45.5. *Girl sleeping naked awakened: is she a goddess?* If mortal, she will cover herself; if a goddess, will not. Tonga: Gifford 191.


H46.1. *Cannibal nature of woman recognized when she devours dead buffalo raw.* India: Thompson-Balys.

H47. *Demon recognized by corpse it occupies turning to worm when stake is driven through it.* Irish myth: Cross.

H48. *Animal in human form recognized.* (Cf. H64.)


H49. *Recognition through personal peculiarities—miscellaneous.*


H50. *Recognition by bodily marks or physical attributes.* Irish myth: Cross.


H55. *Recognition through branding.* *Types 314, 502, 883B;* Dickson 41; Chauvin V 152; Tawney I 37, 92; Burton Nights VII 89 n.; India: *Thompson-Balys.

H55.1. *Recognition through branding with hoof-marks.* *Types 314, 502;
Breton: Sébillot Incidents s.v. "marque", "mule".

H55.2. H55.2. Sacred animals branded by conjurer. Eskimo (Greenland): Rink 327.

H55.3. H55.3. Recognition by tatoo. Easter Island: Métraux Ethnology 370.


H57.0.1. H57.0.1. Recognition of resuscitated person by missing member. *Type 313; French: Cosquin Lorraine II 11.


H57.2.2. H57.2.2. Recognition of murdered person by severed fingernail. India: Thompson-Balys.


H57.5. H57.5. Recognition by artificial hands. *Type 706; *BP I 295ff.

H58. H58. Tell-tale hand-mark. Clandestine lover is identified by paint marks left on his skin by his mistress. *Type 950; Köhler-Bolte I 200; India: Thompson-Balys; Hindu: Tawney I 15; N. A. Indian: *Thompson Tales 273 n. 1.

H58.1. H58.1. Disguised mistress identified by chalk marks left on back by lover. Heptameron No. 43.

H58.2. H58.2. Clandestine lover identified by scratches left on face by lady. Heptameron No. 4.

H61. H61. Recognition by ornaments under skin.

H61.2. Recognition of disenchanted person by ornaments under his skin. N. A. Indian: *Thompson Tales 348 n. 249b.


H61.4. Recognition by grain of gold under skin. Irish myth: *Cross.


H62.1. Recognition of person transformed to animal. *Type 325; *BP II 60.

H62.1.1. Person transformed to animal recognized by his eyes. *Fb "öje" III 1166a; Icelandic: *Boberg.

H62.1.2. Person transformed to animal recognized by ability to read. Scotch: Campbell-McKay.

H62.2. Horse recognizes kol transformed to look like his master and throws him off. India: Thompson-Balys.

H62.3. Marvelous horse identified by prince though in form of miserable worn-out one. India: Thompson-Balys.

H63. Recognition of other transformed persons.

H63.1. Woman transformed to flower is recognized by the absence of dew on petals. Type 407; BP III 259; German: Grimm No. 160.

H64. Recognition of disenchanted person by physical attributes.

H64.1. Recognition of disenchanted person by thread in his teeth. As werewolf he has torn woman's apron and caught thread in teeth. *Fb "varulv" III 1015a.

H64.2. Werewolf killed and recognized by man's clothes under the wolf's skin or rosary on the neck. Lithuanian: Balys Index No. 3680.

H64.3. Person disenchanted from animal "unable to hide his tail." India: Thompson-Balys.

H64.4. Person disenchanted from animal unable to eat after manner of men. India: Thompson-Balys.

H71. Marks of royalty. (Cf. H41, H171.5.) *Type 533; *BP II 275; Köhler-Bolte I 130; India: Thompson-Balys.

H71.1. Star on forehead as sign of royalty. *Type 707; *BP I 102, II 380, 393; *Fb "stjærne" III 577b, "guldstjærne" I 515a; Köhler-Bolte I 119; Dickson 48; Swiss: Jegerlehner Oberwallis 311 No. 56; Spanish: Espinosa Jr. No. 137; India: Thompson-Balys.

H71.1.1. Moon on forehead and stars in palm of hand as sign of royalty.
India: *Thompson-Balys.

H71.2. Gold (silver) hairs as sign of royalty. *Types 533, 707; *BP II 275, 380, 393; *Fb "her" I 771b; India: Thompson-Balys.


H71.3. Pearls from hair as sign of royalty. *Type 707; BP II 380, 393.

H71.4. Roses from lips as sign of royalty. Princess laughs roses. *BP I 100.

H71.5. Cross between shoulders as sign of royalty (nobility). Dickson 48f.; English: Wells 14f. (The Lay of Havelok); Icelandic: *Boberg.

H71.6. Bright eyes as sign of royalty (nobility). Icelandic: *Boberg.

H71.7. Child born with chain around neck: sign of royalty. *Type 707; BP I 432, II 380ff.; Todd MLN VI 7; Wesselski Märchen 174 No. 64; Wells Manual 96 (Chevalere Assigne).


H71.7.2. Prince born with bow of gold and string of silver. India: Thompson-Balys.


H71.10. Marvel as sign of royalty. Irish myth: *Cross; Icelandic: Boberg; India: Thompson-Balys.


H71.10.2. Water stands still before prince. De Vries FFC LXXIII 329.

H71.10.3. Frogs croak at prince's command. De Vries FFC LXXIII 330.

H71.10.4. Chariot horses spring at anyone who is not entitled to throne. Irish myth: *Cross.

H71.10.5. Two blocks of stone that move apart to allow passage of chariot of true king. Irish myth: *Cross.


H71.10.7. Arrows turn aside for prince (king). India: Thompson-Balys.
H71.11. *Gold in stool as sign of royalty.* India: Thompson-Balys:

H75. H75. *Identification by a hair.*

H75.1. H75.1. *Identification by hair found floating on water.* *Type 531; BP III 31 n. 1. 33; **Golther "Die Jungfrau mit den goldenen Haaren" Studien zur Literaturgeschichte M. Bernays gewidmet (Leipzig, 1893).—N. A. Indian: *Thompson Tales 355 n. 281.

H75.2. H75.2. *Identification by hair dropped by bird.* *Type 531; BP III 31 n. 1, 33; **Golther *ibid.*

H75.3. H75.3. *Recognition by hair found in a fish which has swallowed it.* India: Thompson-Balys.

H75.4. H75.4. *Recognition by golden hair.* Types 314, 502; BP II 275.—Icelandic: Boberg.

H75.5. H75.5. *Identification by wolf's hair.* Icelandic: Boberg.


H75.7. H75.7. *Recognition of murderers by their short hair.* Tonga: Gifford 34.

H78. H78. *Recognition by feather.*

H78.1. H78.1. *Youth shoots raven and takes feather to raven's sister as token.* *Type 553.

H78.2. H78.2. *Identification by feather taken from hero when he was transformed to bird.* *Type 665.


H79.1. H79.1. *Troll's daughter after being cooked in kettle recognized by golden fingernail.* Fb "guldnagle" I 514.


H79.6. H79.6. *Recognition by large breasts that woman in bed is not husband's wife.* Cent Nouvelles Nouvelles No. 35.


H79.8. H79.8. *Identity established because one of man's teeth is blue.* India:
H80—H149.

H80—H149. IDENTIFICATION BY TOKENS

H80. **Identification by tokens.** Types 300, 301, 304, 306, 873; English: Child V 499 s.v. "tokens"; French Canadian: Barbeau JAFL XXIX 18; Greek: Fox 71; Jewish: *Neuman; India: Thompson-Balys.

H80.1. **True redeemers to be recognized by tokens.** Jewish: *Neuman.

H81. **Clandestine lover recognized by tokens.**

H81.1. **Hero lies by sleeping girl and leaves identification token with her.**
*Types 304, 550, 551; *BP II 505; *Fb "sove" III 472a; Irish: MacCulloch Celtic 26; Jewish: Neuman; India: *Thompson-Balys.

H81.1.1. **Hero takes token from sleeping princess.** Type 304; BP II 505; German: Grimm No. 111.

H81.2. **Clandestine visit of princess to hero betrayed by token.** *Type 851; BP I 197; India: Thompson-Balys.

H81.3. **Clandestine visit of lover to queen betrayed by token.** Icelandic: Boberg.

H82. **Identifying tokens sent with messenger.** English: Child V 499 s.v. "tokens"; Icelandic: *Boberg.

H82.1. **Tokens sent to jailor as warrant of king’s authority.** English: Child V 499 s.v. "tokens".

H82.2. **Marriage tokens identifying lover.** English: Child V 499 s.v. "tokens"; Icelandic: Boberg.

H82.3. **Tokens between lovers.** (Cf. H105.6.) Icelandic: *Boberg.

H82.4. **Ring sent from husband to wife as token that he has been baptized, and that she should also be.** Icelandic: Boberg.

H82.5. **Token sent as warning.** Icelandic: Boberg.

H82.6. **Token sent with youth to relatives, that they may take care of him.** Icelandic: *Boberg.

H83. **Rescue tokens.** Proof that hero has succeeded in rescue. (Cf. H105, H105.1, H105.2.) *Types 300, 301, 304, 306; *Hartland Perseus III 203ff. (list of tokens)

H84. **Tokens of exploits.**

H84.1. **Branches broken from tree to prove journey.** Type 306; German: Grimm No. 133.

H84.2. **Cup taken as proof that one has been present at feast.** Type 306; German: Grimm No. 133.
H84.3. Flail substantiates story of witnessing threshing in heaven. Type 852; German: Grimm No. 112.

H84.4. Stolen ring as proof of daring theft. German: Grimm No. 192.


H86. Inscribed name on article as token of ownership. (Cf. H94.10.) German: Grimm Nos. 60, 101, 111.

H86.1. Saber with king's name inscribed on it. German: Grimm No. 111.

H86.2. Articles of clothing with name embroidered on them taken as tokens. German: Grimm No. 111.

H86.3. Ring with names inscribed on it. German: Grimm No. 101.

H86.4. Handkerchief with name embroidered on it. German: Grimm No. 60.


H88. Recognition by tokens left as trail. Irish myth: *Cross.

H90. Identification by ornaments. *Type 870A; India: Thompson-Balys.

H91. Recognition through precious metal.

H91.1. Recognition through gold found in eagle's nest. English: Wells 114 (Sir Isumbras).


H91.3. Identification by producing three golden apples. German: Grimm No. 136.


H93.0.1. Recognition by smell of jewels worn about neck. India: Thompson-Balys.

H94. Identification by ring. *Types 301, 304, 882; *BP II 348; Thien Motive 33; *Fb "ring" III 60a; *Hartland Perseus III 207ff.; Liungman Tve Folkeminnes. 25 n. 1; Saintyves Perrault 204ff.; Irish myth: *Cross, MacCulloch Celtic 26; English: Wells 9ff. (Horn Childe and Maiden Rimmild), 73 (Sir Percyvelle of Galles), 80 (Sir Tristrem); Icelandic: *Boberg; French Canadian: Barbeau JAFL XXIX 181; Missouri French: Carrière; Italian: Basile Pentamerone IV No. 3; Italian Novella: *Rotunda; Jewish: Neuman; India: *Thompson-Balys; Hindu: Penzer II 76ff., Tawney I 142 n., II 620; Chinese: Graham.
Recognition of wife's ring in friend's possession informs husband of her unfaithfulness. Heptameron No. 8.

Identification by ring baked in cake. *Type 400.

Identification by ring baked in bread. *Type 510; *Fb "ring" III 60a; Breton: Sébillot Incidents s.v. "bague".

Identification by ring dropped in pitcher of wine. Penzer II 76 n. 1.

Identification by ring dropped in glass (cup) of wine. *Types 400, 506, 510; *Fb "guldring" I 514b, "ring" III 60a; *BP II 348; Wesselski Mönchslatein 111 No. 95; Irish: O'Suilleabhain 53, Beal XXI 320; English: Wells 9 (King Horn), Child V 493 s.v. "ring.

Identification through broken ring. (Cf. H100.) The two parts of the ring fit together. Type 361, BP II 428; *Fb "guldring" I 514b, "ring" III No. 95; Heptameron No. 24; Köhler-Bolte I 585; Wesselski Mönchslatein 111 No. 95; Icelandic: Boberg; English: Child V 493 "ring"; Filipino: Fansler MAFLS XII 210.


Recognition by ring springing off finger. Italian: Basile Pentamerone III No. 9.

Recognition by medallion (plaque). Italian Novella: Rotunda.

Identification through ring concealed in garland. India: *Thompson-Balys.

Recognition through gold ring with owner's name engraved on it. (Cf. H88.) India: Thompson-Balys.

Recognition by earrings. Eskimo (Mackenzie Area): Jenness 35.


Identification by amulet. (Cf. D1070.) Jewish: Neuman.

Identification by matching parts of divided token. Icelandic: Boberg.

Identification by broken weapon. Point of weapon broken off. Later found to match rest of weapon. English: Wells 80 (Sir Tristrem); Icelandic: Ragnarssaga Lopbrykar 118, Boberg; French Canadian: Barbeau JAFL XXIX 18f.; Indonesia: cf. De Vries's list No. 163.


Identification by indenture. Each of two persons keeps his half of a contract which has been torn in two. Fitting of the halves brings about recognition. English: Child II 499b.

Identification by fitting together two pieces of parchment. Italian Novella: Rotunda.
H103. Pieces taken from flags serve to identify. Breton: Sébillot Incidents s.v. "drapeau".


H105.1. Dragon-tongue proof. Dragon slayer cuts out the tongues and uses them later to prove his identity as slayer. *Types 300, 303; *Hartland Perseus III 203ff.; **Ranke FFC CXIV 251ff.; *BP I 534ff., 548; Fb "tunge" III 893b; Hdwb. d. Mârçhins I 242a nn. 24—47; Schoepperle I 204 n. 3; Irish myth: Cross; French Canadian: Barbeau JAFIL XXIX 7, 18f.; Italian Novella: Rotunda; Greek: Frazer Apollodorus II 63 n. 4; India: *Thompson-Balys; N. A. Indian: Thompson CColl II 323ff.; Jamaica: Beckwith MAFLS XVII 278 No. 90.

H105.1.1. False dragon-head proof. Impostor cuts off dragon heads (after tongues have been removed) and attempts to use them as proof of slaying the dragon. *Type 300; *BP I 534ff. and all references to H105.1; *Parsons FL XXXII 194ff.; Missouri French: Carrière; Italian Novella: Rotunda; India: *Thompson-Balys.

H105.2. Tongue as proof that man has been murdered. *Fb "tunge" III 894a; India: Thompson-Balys.

H105.2.1. Tongue of slain giant as proof of slaying. Icelandic: Boberg.

H105.3. Arm of monster kept as token of innocence of dog. Scottish: Campbell-McKay.


H105.4.1. Monster's beard as proof of visit. Type 461; Icelandic: Herrmann Saxo II 602; *Boberg.

H105.5. Ears, fingers and noses of demons cut off as proof of killing them. India: *Thompson-Balys.

H105.5.1. Recognition of tiger-slayer by tips of ears, nose, and tail of tiger. India: Thompson-Balys.

H105.5.2. Teeth and fingernails of slain cyclops taken as proof. India: Thompson-Balys.

H105.5.3. Beak and claws of slain monster as proof of slaying. Icelandic: Boberg.

H105.5.4. Abandoned son shows claws and tail of tiger to which his parents have exposed him. India: Thompson-Balys.

H105.6. Identification between lovers by matching claw and leg of dragon. Icelandic: Boberg.

H105.7. Sex organs of enemy as proof of slaying. Jewish: Neuman.
H106. Identification by severed limbs. (Cf. also H105.)

H106.1. Identification by severed hand. India: Thompson-Balys.

H106.2. Severed head as proof of killing. Type 507B (H. C. Andersen Rejsekammeraten); Icelandic: *Boberg; Cheremis: Sebeok-Nyerges.

H110. Identification by cloth or clothing.

H111. Identification by garment. *Types 301, 510B, 451; English: Wells 116 (Sir Eglamour of Artois), 126 (Lai le Freine); Italian Novella: *Rotunda; Africa (Benga): Nassau 229 No. 34.

H111.1. Identification by royal garments. Burton Nights S VII 108; English: Wells 126 (Lai la Freine).

H111.2. Identification by feather cloak. Hawaii: Beckwith Myth 420, 479.

H112. Identification by scarf. Breton: Sébillot Incidents s.v. "foulard".


H114. Identification by glove. English: Wells 134 (Sir Degare); Icelandic: Boberg.


H117. Identification by cut garment. Garment is cut and fragment taken as token. *Types 304, 851; *BP I 197, II 505; *Hartland Perseus 208ff.; India: Thompson-Balys.

H118. Identification by shred of garment of rescued princess used as bandage for wound. Irish myth: *Cross.

H119. Identification by cloth or clothing—miscellaneous.

H119.1. A piece of cloth on one's back as a guarantee against his being eaten on the way. India: Thompson-Balys.


H120. Identification by tokens—miscellaneous.

H121. Identification by cup. English: Wells 158 (Amis and Amiloun); Italian Novella: Rotunda.

H125. Identification by weapons. Icelandic: Boberg; India: Thompson-Balys.

H125.1. Identification by sword. Irish myth: Cross; Greek: Fox 100 (Theseus).

H125.3. Identification by war-club. Hawaii: Beckwith Myth 508.

H125.4. Recognition by dart. Maori: Beckwith Myth 482.

H126. Identification by coat of arms. English: Wells 117 (Sir Torrent of Portyngale).


H132. Recognition by knife. Man who is werewolf recognized by knife which was carried away by the wolf. Finnish: Aarne FFC XXXIII 46 No. 74; Estonian: Aarne FFC XXV 131 No. 74.


H135. Leaf (chip) sent down stream as a warning to one below. (Cf. H35.4.) Child I 40b, 487a; *Schoepperle Tristan and Isolt 301ff.; Irish myth: *Cross.


H151. Attention drawn and recognition follows.


H151.1.1. Attention drawn by playing marbles with remarkable jewel. India: Thompson-Balys.

H151.1.2. Attention drawn by gold and silver decorated mouse: as princess turns after it, suitor recognizes her. Icelandic: Boberg.


H151.2. Attention drawn by helpful animal's theft of food from wedding table; recognition follows. *Type 301, 900; BP I 443ff.; *Phillipson FFC L 53; *Fb "mad" II 525a.

H151.3. Recognition when parents come to son (priest, pope) to be confessed.
H151.4. **Recognition by cup in sack: alleged stolen goods.** Cup is placed in the sack of Joseph's brethren, they are accused of theft; this gives occasion for recognition. *BP I 489; *Fb "sæk" III 720b, "bæger" IV 83a; Spanish Exempla: Keller; Italian: Basile Pentamerone IV No. 10; Jewish: *Neuman; India: Thompson-Balys.

H151.5. **Attention attracted by hints dropped by heroine as menial: recognition follows.** *Type 510; India: Thompson-Balys.

H151.6. **Heroine in menial disguise discovered in her beautiful clothes: recognition follows.** *Type 510; India: Thompson-Balys.

H151.6.1. **Enchanted heroine seen temporarily disenchanted: recognition follows.** Italian: Basile Pentamerone II No. 6.

H151.6.2. **Recognition because of imperfection of disguise.** Type 510; German: Grimm No. 152.

H151.7. **Hero's power to transform girl to carnation brings about recognition.** *Type 652.

H151.8. **Husband attracted by wife's power of healing: recognition follows.** *Type 712.

H151.9. **Abandoned child joins parents in game: recognition follows.** Oceanic (New Zealand, Melanesia): Dixon 42 n. 10.

H151.9.1. **Abandoned child recognized in game.** India: Thompson-Balys.

H151.10. **Combat of unknown brothers brings about recognition.** Dickson 108 n. 18; Icelandic: Boberg.

H151.11. **Hero is served at table by his unknown son: recognition of his wife follows.** English: Wells 130 (Emare). Cf. Chaucer's Man of Law's Tale.

H151.12. **Geese tell of beauty of their mistress and bring about recognition.** *Type 533; Köhler-Bolte I 347; Italian: Basile Pentamerone IV No. 7.

H151.13. **Disguised hero's golden hair discovered by spying princess.** Type 314.

H151.14. **Tears fall on person below and indicate presence of those above (on cliff, tree, etc.).**

H151.14.1. **Recognition by tear falling from tree where girl has been abandoned.** India: *Thompson-Balys; N. A. Indian (California): Gayton and Newman 77.

H151.15. **Seller of trinkets tells of heroine's address of son as "tiger's son" and brings about recognition of true bride.** India: Thompson-Balys.

H152. **Recognition through accidental encounter.**
H152.1. Poor people given alms: one of them recognized. India: *Thompson-Balys.

H152.1.1. Woman entertains every traveler in the hope of finding her husband. India: Thompson-Balys.

H152.2. Impoverished husband in service of wife recognized. India: Thompson-Balys.

H152.3. Abandoned wife recognized among workers. India: Thompson-Balys.

H153. Outcast wife (children) builds castle identical with king's, invites him, and is recognized. India: *Thompson-Balys.


H155. Abandoned queen invites all to forest, gives appropriate food to her persecutors, and is recognized. India: Thompson-Balys.

H157. King finds note with children in casket floated down river identifying them as his. (Cf. S141.) Buddhist myth: Malalasekera II 526.


H162.1. Insect points out deity by settling where he is. Africa (Ekoï): Talbot 18.

H162.2. King selected by having a cricket light on his head. Cheremis: Sebeok-Nyerges.


H165. Father recognizes son after having thrown him in oven. Marquesas: Beckwith Myth 482.

H171. Animal (object) indicates election of ruler. *Egerton JAOS XXXIII 158; *Chauvin VI 75 No. 239; Irish: Beal XXI 309.

H171.1.1. Elephant raises girl three times to be king's wife. India: Thompson-Balys.

H171.2. Bird indicates election of king (pope). *Type 671; *BP I 325; Fb "pave" II 793a; *Loomis White Magic 66; India: *Thompson-Balys.

H171.3. Horse indicates election of emperor. *Howey Horse in Magic and Myth 157; Penzer IV 104, V 176; Herodotus II cap. 84—87; Herbert III 210; Oesterley No. 270.

H171.4. Man before whom riderless car stops chosen king. *Penzer V 175ff.

H171.4.1. Man before whom oxen stop chosen king. India: Thompson-Balys.


H171.6. Pope selected by chair moving toward candidate. Irish: O'Suilleabhain 27 (b).

H172. Animal will serve only certain man.

H172.1. Horse will permit only certain man to ride him. India: Thompson-Balys.


H175. Recognition by "force of nature". Unknown member of family immediately and magically recognized. *Dickson 16f., 69 n. 17; Irish myth: *Cross; Jewish: Neuman; India: Thompson-Balys; N. A. Indian (California): Gayton and Newman 86.

H175.1. Recognition of son by gushing up of milk in mother's breasts. *Cosquin études 199ff., 238; *Chauvin V 13 No. 8; India: *Thompson-Balys.


H175.3. Sick prince's pulse beats violently when his loved one passes by. India: *Thompson-Balys.

H175.4. Fire issues spontaneously from fireless hearth when man approaches. India: *Thompson-Balys.

H175.5. Ghost of unknown child passes over heads of parents and bursts in a spray of blood. Eskimo (Greenland): Rasmussen III 183.


H183. Identification by nurse. Long-missing person identified by his childhood nurse. Italian Novella: Rotunda.


H188. Princess appears before crane (who had demanded her in marriage) and is recognized by him despite loathly disguise. India: Thompson-Balys.


H210—H239. TESTS OF GUILT OR INNOCENCE

H210. Test of guilt or innocence. Icelandic: Boberg.


H215. Magic manifestation at execution proves innocence. Types 451, 710; Irish: Beal XXI 316; German: Grimm Nos. 3, 6, 120; Spanish Exempla: Keller.

H215.1. Sword magically changed to wood when executioner is to decapitate innocent person. Chauvin V 173 No. 96 n. 1.

H215.2. Gallows rope breaks when innocent person is hanged. Irish: O'Suilleabhain 44.


H216. Indications of innocence.

Voice from heaven testifies to innocence of accused. (Cf. F966.) Jewish: *Neuman.

Church door opens magically, as proof of priest's innocence. Irish: O'Suilleabhain 29.


Decision of victory by single combat between army leaders. (Cf. H218.) Icelandic: *Boberg.

Decision by single combat or holmgang of who is to marry girl. Icelandic: *Boberg.

Holmgang to decide owner of gold. Icelandic: *Boberg.

Holmgang to decide who is to be king. Icelandic: *Boberg.


Vindication by champion. Usually noble lady or king accused. Child II 34—48, 508a, 510b. See also most references to H218.

Judicial combat interrupted by friends of loser. *Dickson 79 n. 40.

Wrestling to test legitimacy of son. India: Thompson-Balys.


Ordeal by fire. Suspected person must pass through or jump over fire to determine guilt or innocence. Basset RTP VI 631; Scala Celi 6b, 46b Nos. 38, 259; Herbert III 605f., Alphabet Nos. 69, 221, 434; *Gaster Exempla 191 No. 28.—Irish: O'Suilleabhain 71; English: Child V 490 s.v. "ordeal"; Jewish: *Neuman; India: *Thompson-Balys; Hindu: Keith 128; S. A. Indian (Brazil): Ehrenreich Int. Cong. Americanists XIV 661; Am. Negro (Georgia): Harris Nights 248 No. 42; Jamaica: *Beckwith MAFLS XVII 238 No. 9.

Ordeal by burning coal. Basset RTP VII 284; Jewish: Neuman.

Ordeal: carrying live coals in robe or cloak without harm to garment or bearer. *Loomis White Magic 34.

Sanctity of person tested by survival in burning house. Irish myth: *Cross.

Sanctity of books tested by throwing them into fire. Irish myth:

H221.2.1. H221.2.1. \textit{Ordeal: virgin to pull on hot iron and name men}. Only with guilty will she and he be burnt. India: Thompson-Balys.

H221.2.2. H221.2.2. \textit{Ordeal by red-hot iron applied by druids}. Irish myth: *Cross.


H221.5. H221.5. \textit{Ordeal by spitting}. Extinguishing fire is proof of innocence. England: *Baughman.

H222. H222. \textit{Ordeal by water}. Guilt or innocence shown by ability to swim. *Kittredge Witchcraft 232ff., 536ff.; Penzer VIII 195f.; Basset RTP VII 285; *Fb "svømme" III 695b, "vand" III 999b, "vandprøve" III 1005b; Loomis White Magic 41.—Irish myth: *Cross; Greek: Frazer Pausanias III 388; Lithuanian: Balys Index No. 3664; Jewish: Neuman; India: Thompson-Balys; West Indies: Flowers 456.


H222.2. H222.2. \textit{Ordeal by holy water}. If simpleton closes his eyes to holy water he is possessed; if he laughs he is merely an idiot. U.S.: Baughman; Italian Novella: Rotunda.

H222.3. H222.3. \textit{Guilt or innocence shown by effect of enchanted water}. Irish myth: Cross.

H222.4. H222.4. \textit{Sanctity of books tested by throwing them into water}. Irish myth: Cross.


H224. H224. \textit{Ordeal by crocodiles (snakes)}. Judgment depends on whether person is devoured or rejected by crocodiles. Basset RTP VII 286; English: Child V 490 "ordeal."


H226. **Ordeal by balance.** Defendant is weighed twice. He must be lighter second time. *Penzer VIII 195 n. 3.*

H227. **Ordeal: carrying murdered man's blood.** Must not spill it. Fb "blod" IV 47b.

H228. **Ordeal by creeping under a sod partially detached from the earth without its falling down.** Icelandic: *Boberg.*

H232. **Ordeal by bread and cheese.** Declaration: if I am not innocent may I choke on bread and cheese. Kittredge Witchcraft 237f., 543 nn. 85—91; England: *Baughman.*

H233. **Ordeal: taking stone out of bucket.** Color indicates guilt or innocence. Icelandic myth: *Cross.*

H233.1. **Ordeal: names of suspected persons are placed in chalice on altar: the one to whom the lot falls is guilty.** Irish myth: Cross.


H235. **Ordeal: cock under pot crows when guilty person touches pot.** England: *Baughman.*

H236. **Ordeal by exposure.** (Cf. S141, S331.) India: Thompson-Balys.

H240. **Other tests of truth.** Icelandic: Boberg.


H242. **Credential tests: proof that messenger comes from certain person.** Africa (Fjort): Dennett 75 No. 16.

H242.1. **Riding speckled horse as credential test.** Irish myth: Cross.

H243. **Nature fruitless if false judgment is passed.** Irish myth: Cross; India: Thompson-Balys.

H244. **Person magically disfigured when he speaks falsely.** Irish myth: *Cross.*

H245. **Casting lots as truth test.** Irish myth: *Cross.*

H245.1. **Incantation which when recited over certain "lots" causes them to distinguish between guilt and innocence.** Irish myth: Cross.

H248. **Test of death: to see whether person is dead or feigning.** English: Child V 3, 6, 498 s.v. "tests"; Africa (Mpongwe): Nassau 16ff. Nos. 1, 3, 3 version 2; (Basuto): Jacottet 14 No. 1.

H248.1. **Sham-dead person tested by hot lead poured on hand.** *Wesselski Märchen 197.*

H248.2. **Sham dead tested by stinging insects down back.** Africa (Yaunde): Heepe 253ff. No. 31.
H248.2.1. Crocodile masking as dead obeys suggestion that he make flesh quiver. India: Thompson-Balys.

H248.3. Sham dead tested by pricking. Italian Novella: Rotunda; Jewish: Neuman.

H248.4. Test of death by putting burning wood in the mouth of fallen warriors. Icelandic: Boberg.

H248.5. Sham dead detected by batting eyes. India: Thompson-Balys.

H251. Test of truth by magic object.


H251.1.1. Oath of truth before magic lion. If oath is false perjurer is dismembered. India: Thompson-Balys.


H251.2.3. Stone on which saint was born pours forth water when perjury is committed under it. "But if (the) oath be true, the stone remains in its proper nature." Irish myth: Cross.

H251.3. Other magic object tests truth.

H251.3.1. Tree tests perjury. Irish: Plummer cliii, Cross.

H251.3.2. Thief detected by psalter and key. Closed Bible with key inside at magic text loosely held by diviner and client. Name of suspected thief on end of key. As verse is spoken, if name is that of thief, book and key will turn around. Kittredge Witchcraft 198ff. nn. 83—94; England: Baughman; Danish: Kristensen Danske Sagn VI (1900) 389ff., (1936) 188ff.

H251.3.3. Thief detected by sieve and shears. Sieve put on open shears and then grasped by two fingers so as to balance. Charm recited. If sieve trembles when name is called, that person is guilty. Kittredge Witchcraft 198ff. nn. 83—94; English: Baughman; Danish: Kristensen Danske Sagn VI (1900) 389ff., (1936) 188ff.

H251.3.4. Stick with money in it breaks and betrays thief who swears his innocence. Hdb. d. Märchens I 248a; *Zachariae Zs. f. Vksk. XXXIII 78; Chauvin II 129; BP IV 323, 389; Jewish: Gaster Exempla No. 121, *Neuman.

H251.3.5. Oath taken before image. If oath is false the image turns around (or changes color). Italian Novella: *Rotunda.

H251.3.7. Magic object cast on water sinks if person is guilty. Irish myth: Cross.

H251.3.8. Magic object clings to hand of guilty person. Irish myth: *Cross.


H251.3.10. False judgment by judge causes fruit to fall. Just judgment by judge causes fruit to be perfect. Irish myth: Cross.

H251.3.11. Pig that can be boiled only after four true stories are told. Irish myth: *Cross.


H252.3. H252.3. If oath is false, fruit will fall. (Cf. H251.3.10.) India: Thompson-Balys.


H252.4.1. H252.4.1. Act of truth: boy falls dead though what has been said is the truth; when lie is told he is resuscitated. India: *Thompson-Balys.

H252.4.2. H252.4.2. Women swear falsely by their husbands and children, who immediately fall dead. India: Thompson-Balys.

H252.5. H252.5. Act of truth: island sinks into sea, after hanging of man who has
appealed to God to cause the phenomenon as indication of his innocence. (Cf. F948.)

U.S.: *Baughman.


H264. H264. Footsteps in manure (dust) as proof that dead man has walked. Chinese: Graham.

H300—H499.

H300—H499. Marriage tests.

H300. H300. Tests connected with marriage.

H301. H301. Excessive demands to prevent marriage. *Chauvin V 63 No. 19 n. 1; Irish myth: Cross; Spanish Exempla: Keller.


H310—H359.

H310—H359. SUITOR TESTS


H312.3. H312.3. *Suitors chosen with feet as only part seen.* Icelandic: Boberg.

H312.4. H312.4. *Successful suitor must have whitest hands.* Blacksmith qualifies because of frequent washing of hands. Herbert III 86.

H312.4.1. H312.4.1. *Successful suitor must have the prettiest hands; not whitest, but dark with scars and gold rings.* Köhler-Bolte I 90; Icelandic: *Boberg.

H312.5. H312.5. *Successful suitor must have cheeks like blood, skin like snow and hair like a raven.* (Cf. Z65.1.) Irish myth: *Cross.


H312.8. H312.8. *Bridegroom-to-be has to have three pecks, three quarts of gold and an animal with a horn on his head pointing to the sky, and a large red hair.* Chinese: Graham.


H313.1. H313.1. *Princess will marry whoever will give her anything she wishes for a month.* India: Thompson-Balys.

H313.2. H313.2. *Fairy will marry king only if he will either cut off son's head or give up fasting on eleventh day.* India: Thompson-Balys.


H315. **Suitor test: to whom the princess turns.** Rival suitors sleep with princess. The one she turns to is to have her. They vie in enticements. *Type 621, 850; Köhler-Bolte I 428f.*

H315.1. **Suitor test: to make the princess fall in love with him.** India: Thompson-Balys.

H315.2. **Suitor contest: bride offered to suitor giving the token of the greater love.** Italian Novella: Rotunda.

H316. **Suitor test: apple thrown indicates princess's choice.** (Often golden apple.) *Type 502; *BP III 111; Cosquin Contes Indiens 317ff.; Chauvin VI 3, *201, VIII 151, *Galtier RTP XIV 65; Fb "guldæble" I 516a; Hdwb. d. Märchens I 93a.

H316.1. **Orange (lemon) thrown to indicate princess's choice.** Cosquin Contes Indiens 317ff.

H316.2. **Flowers thrown to indicate princess's choice.** Cosquin Contes Indiens 317ff.; Missouri French: Carrière; India: *Thompson-Balys.*

H316.3. **Ball (goblet) thrown indicates princess's choice.** Indonesian: De Vries's list No. 216; Persian: Carnoy 341.

H316.4. **Suitor test: garland thrown indicates girl's choice.** India: *Thompson-Balys.*

H316.5. **Expressing love by throwing little stones.** India: Thompson-Balys.

H317. **Long term of service imposed on suitor.** India: *Thompson-Balys.*

H317.1. **Seven years of service imposed on suitor.** Frazer Old Testament II 342—368; English: Wells 149 (The Squyr of Low Degre), Child I 204—6, 255, V 212b; Italian Novella: Rotunda; Jewish: *Neuman; India: Cowell Jataka VI 164.*

H317.2. **Two years of silence imposed on suitor.** Italian Novella: *Rotunda.*

H317.3. **Gardener's son to marry princess if he remains in prison twelve years.** India: Thompson-Balys.

H317.4. **Test of suitor's love and endurance by constant postponing.** Icelandic: Ragnars saga Lopbr. 127—29, Boberg.

H318. **Suitor preferred who will pay enormous sum for bride.** India: Thompson-Balys.

H321. **Suitor test: hiding from princess.** She has magic sight. *Types 329, 554; *BP II 365; Köhler-Bolte I 408.

H322. **Suitor test: finding princess.** Type 590; Fb "skjule"; cf. Thompson CColl II 393; Filipino: Fansler MAFLS XII 183; Tuamotu: Stimson (z-G. 13/1241); West Indies: Flowers 457.

H322.1. **Suitor test: finding object hidden by princess.** *Type 507A; Irish myth: Cross.*
H322.2. 
*Suitor test: to get to imprisoned princess in a year's time.* Italian
Novella: Rotunda.

H322.3. 
*Suitor test: bringing leg that fits into dragon claw left by the beloved of the princess.* Icelandic: *Boberg.*

H322.4. 
*Suitor test: bringing maiden's lost shoe.* Icelandic: *Boberg.*

H323. 
*Suitor test: learning girl's name.* Africa (Gold Coast): Barker and Sinclair 45 No. 5.

H324. 
*Suitor test: choosing princess from others identically clad.* Type 554; BP II 28; Irish myth: Cross; India: *Thompson-Balys; Indonesia: Dixon 217; Chinese: Graham; Japanese: Ikeda.

H324.1. 
*Suitor test: choosing sweetheart's sedan chair from thirty others like it.* Chinese: Graham.

H326. 
*Suitor test: skill.*

H326.1. 
*Suitor test: aptness in handicrafts.*

H326.1.1. 
*Suitor test: constructing automatic peacock.* India: Thompson-Balys.

H326.1.2. 
*Suitor test: skill in archery.* India: *Thompson-Balys.*

H326.2. 
*Suitor test: eating a pomegranate without letting a single seed fall.* India: Thompson-Balys.

H326.3. 

H326.4. 
*Suitor test: skill in fishing.* India: Thompson-Balys.

H327. 
*Suitor test: cleverness and learning.* India: *Thompson-Balys.*

H328. 
*Suitor test: power of endurance.*

H328.1. 
*Suitor test: resisting intoxication after much drinking.* India: Thompson-Balys.

H328.2. 
*Suitor test: being swung by mustache without shedding tears.* India: Thompson-Balys.

H328.3. 
*Suitor test: enduring blow from spear.* India: Thompson-Balys.

H328.4. 
*Suitor test: standing naked in river through a winter night.* India: Thompson-Balys.

H328.5. 
*Suitor test: bathing in boiling water.* India: Thompson-Balys.

H328.6. 
*Princess to be married to man who withstands twelve years' fight.* India: Thompson-Balys.

H331. 
*Suitor contests: bride offered as prize.* Types 513, 514, 900; Philippson

H331.1. H331.1. **Suitor contest: difficult riding.**

H331.1.1. H331.1.1. **Suitor contest: riding up glass mountain.** *Type 530; *BP III 111 n. 3; Köhler-Bolte I 67; Hdwb. d. Märchens II 627ff.; **Boberg Prinsessen pe Glasbjærg (Danske Studier [1928] 16ff.); *Fb "glarbjærg" I 459; Krappe The Glass Mountain (Modern Language Quarterly VIII 139—145); India: Thompson-Balys.

H331.1.2. H331.1.2. **Suitor contest: riding to fourth story of tower.** *Type 530; *BP III 112 n. 1.

H331.1.2.1. H331.1.2.1. **Suitor contest: jumping horse over palace.** India: Thompson-Balys.

H331.1.3. H331.1.3. **Suitor contest: riding up mast (spear).** *BP III 113 n. 3; N. A. Indian (Chilcotin): Farrand JE II 43.

H331.1.3.1. H331.1.3.1. **Suitor test: jumping over high hedge.** India: Thompson-Balys.

H331.1.4. H331.1.4. **Suitor contest: riding across pit.** *BP III 113 n. 2.

H331.1.5. H331.1.5. **Suitor contest: riding through fire.** *Panzer Sigfrid 110; Krappe Waberlohe (Archiv für das Studium der neueren Sprachen CLXXII 10ff.); Icelandic: *Boberg.


H331.1.6.1. H331.1.6.1. **Suitor contest: jumping ditches and hedges of spears.** India: Thompson-Balys.

H331.1.7. H331.1.7. **Contest in reaping: best reaper to get beautiful girl as wife.** Irish myth: Cross.

H331.2. H331.2. **Suitor contest: tournament.** *Type 508; Cosquin Contes Indiens 329ff.; *Liljeblad 39ff.; Dickson 181; English: Wells 147 (Ipomedon); Icelandic: Boberg; Italian Novella: *Rotunda; Jewish: Neuman.


H331.2.1.1. H331.2.1.1. **Suitor contest: bride offered to the one distinguishing himself most in battle.** Girl loves both suitors equally. Italian Novella: Rotunda; India: Thompson-Balys.

H331.3. H331.3. **Suitor contest: prize to one whose staff blooms.** Told of Joseph in contest for Virgin Mary. *Dh II 265; Jewish: *Neuman.

H331.4. H331.4. **Suitor contest: shooting.** Icelandic: Boberg; India: *Thompson-Balys; Japanese: Anesaki 295, Ikeda; N. A. Indian (Kutenai): Boas BBAE LIX 199 No. 64,


H331.4.2. H331.4.2. Suitor contest: bending bow of woman's absent husband. Greek: Frazer Apollodorus II 300 n. 3; Japanese: Ikeda.


H331.5.0.1. H331.5.0.1. Loser in bride-race must die. Italian Novella: Rotunda; Greek: Frazer Apollodorus II 160 n. 2.

H331.5.1. H331.5.1. Race with princess for her hand. *Types 513, 514; Missouri French: Carrière; Italian: Basile Pentamerone III No. 8; Greek: Fox 59.

H331.5.1.1. H331.5.1.1. Apple thrown in race with bride. Distracts girl's attention and as she stops to pick it up, suitor passes her. (Atalanta.) Oesterley Gesta Romanorum No. 60; *BP IV 138; Herbert III 193; Italian Novella: *Rotunda; Greek: Fox 59, *Grote I 138.

H331.5.1.1.1. H331.5.1.1. Hero's confederate slows down princess with his breath. Extraordinary blower blows against her so that she is retarded and loses race. Italian Novella: Rotunda.

H331.5.2. H331.5.2. Suitor contest: race with bride's father. Irish: MacCulloch Celtic 181; Greek: Frazer Apollodorus II 157 n. 4.

H331.5.3. H331.5.3. Suitor test: winning horse-race three times. Hdwb. d. Mächrons I 229a n. 3.


H331.10. H331.10. *Suitor contest: carrying one hundred jugs of water from sea to castle in one day.* India: Thompson-Balys.

H331.11. H331.11. *Princess given to the one confessing all his treachery.* Italian Novella: Rotunda.


H331.15. H331.15. *Suitor contest: animal fight.*


H332. H332. *Suitor in contest with bride or member of her family.* See H331.4.1, H331.5.1, H331.5.2, H331.6.1.


H332.2. H332.2. *Suitor contest with brother-in-law.* Icelandic: *Boberg; S. A. Indian
(Chincha): Alexander Lat. Am. 231.

H332.3. H332.3. **Suitor test: duel with father-in-law.** Icelandic: *Boberg.*

H332.4. H332.4. **Groom and his army have to fight bride's army.** India: Thompson-Balys.

H333. H333. **Girl demands suitor's life (or mutilation).**

H333.1. H333.1. **Lover has head cut off at girl's desire.** India: Thompson-Balys.

H333.2. H333.2. **Suitor test: tribute of his severed hands.** India: Thompson-Balys.


H335.0.1. H335.0.1. **Bride helps suitor perform his tasks.** *Type 313; Irish myth: *Cross; Icelandic: *Boberg; German: Grimm Nos. 92, 113, 121, 196; Italian: Basile Pentamerone II No. 7, Rotunda; India: Thompson-Balys; Chinese: Graham; Japanese: Ikeda.

H335.0.1.1. H335.0.1.1. **Otherworld mistress instructs hero how to perform tasks (imposed by her mother).** Irish myth: Cross.

H335.0.1.2. H335.0.1.2. **Bride's parents (supernatural) help suitor win in suitor contests.** India: Thompson-Balys.

H335.0.2. H335.0.2. **Girl assigns tasks to her suitors.** *De Vries FFC LXXIII 308; Irish myth: *Cross; Italian Novella: Rotunda; Japanese: Ikeda.

H335.0.2.1. H335.0.2.1. **Suitor task: to study philosophy for five years.** Italian Novella: Rotunda.

H335.0.2.2. H335.0.2.2. **Suitor task: prince to learn a trade.** Lithuanian: Balys Index No. 949*.

H335.0.3. H335.0.3. **Devil as suitor assigned tasks.** Lithuanian: Balys Legends Nos. 343f., 345f., 363, 398.

H335.0.4. H335.0.4. **Suitor tasks announced by inscription on statue.** India: Thompson-Balys.

H335.0.5. H335.0.5. **Goddess assigns task to her mortal suitor.** India: Thompson-Balys.

H335.1. H335.1. **Suitor task: avenging bride's father's death before marriage.**


H335.3. H335.3. *Suitor task:* killing ferocious animal.

H335.3.1. H335.3.1. *Suitor task:* to kill dragon to whom the princess is to be sacrificed. Italian Novella: Rotunda.

H335.3.2. H335.3.2. *Suitor task:* killing lion guarding girl. India: Thompson-Balys.

H335.3.3. H335.3.3. *Suitor task:* to slay thieving boar. India: Thompson-Balys.

H335.3.4. H335.3.4. *Suitor task:* to kill treasure-guarding snake lying around the princess's chamber. Icelandic: *Boberg.*

H335.3.5. H335.3.5. *Task:* hero's servant must kill giant pig. India: Thompson-Balys.


H335.4.1. H335.4.1. *Suitor task:* to bring enemy's head. Icelandic: *Boberg.*

H335.4.2. H335.4.2. *Suitor task:* to overcome robbers. Chinese: Graham.

H335.4.3. H335.4.3. *Suitor task:* to kill all earlier suitors. Icelandic: Boberg.

H335.4.4. H335.4.4. *Suitor task:* to kill (defeat) unwelcome suitor. Icelandic: *Boberg.*

H335.5. H335.5. *Suitor task:* to bring back food as a marriage present. Chinese: Graham.


H336.2. H336.2. *Suitor required to catch wild animals.* (Cf. H335.3.) Irish myth:


H341. H341. **Suitor test: making princess laugh.** Sadfaced princess has never laughed.
*Types 559, 571, 1642; *BP I 59, 61, II 39ff., 454 n. 1; *Bolte Zs. f. Vksk. XXVI 89 n. 1; Italian: Basile Pentamerone Introduction, I No. 3; India: *Thompson-Balys.

H341.1. **Princess brought to laughter by people sticking together.** *Type 571; India: Thompson-Balys.

H341.2. **Princess brought to laughter by small animals.** *Type 571; Italian: Basile Pentamerone III No. 5.

H341.3. **Princess brought to laughter by foolish actions of hero.** *Type 571; *Bolte Zs. f. Vksk. XXVI 89 n. 1; Italian: Basile Pentamerone I No. 3.

H341.3.1. **Princess brought to laughter by indecent show made in quarrel with old woman at well.** Italian: Basile Pentamerone Introduction.

H342. H342. **Suitor test: outwitting princess.**

H342.1. **Suitor test: forcing princess to say, "That is a lie."** *Type 852; BP II 506; *Fb "løgn" II 513a; Japanese: Ikeda.

H343. H343. **Suitor test: bringing dumb princess to speak.** *Type 945; BP III 53ff.; *Gründwald Hessische Blätter f. Vksk. XXX 317; India: *Thompson-Balys; Africa (Yoruba): Ellis 263; Jamaica: Beckwith MAFLS XVII 279 No. 95; Cape Verde Islands: Parsons MAFLS XV (1) 277 n. 1.

H343.0.1. **Princess to marry man who can make her speak to him in all watches of the night.** India: Thompson-Balys.

H343.1. **Dumb princess brought to speak by shepherd who insults her.** Spanish: Boggs FFC XC 105 No. 860; India: Thompson-Balys.

H343.2. **Silent princess gives right answer when talking monkey is given wrong one by suitor-prince.** India: Thompson-Balys.

H344. H344. **Suitor test: entering princess's chamber.** *Type 854.

H344.1. **Princess to marry man who can give her correct account of what happened in her bedchamber.** India: Thompson-Balys.

H345. H345. **Suitor test: overcoming princess in strength.** *Type 519.

H345.1. **Suitor test: lifting strong princess's giant weapon.** *Type 519.

H345.2. **Suitor test: riding strong princess's horse.** *Type 519.

H346. H346. **Princess given to man who can heal her.** *Types 610, 613; *Christiansen FFC XXIV 98; BP III 267ff.; Italian Novella: Rotunda; India: *Thompson-Balys; Japanese: Ikeda; S. A. Indian (Chincha): Alexander Lat. Am. 231.
H346.1. *Maiden queen promises herself to the man who heals her husband and kills his bewitcher.* Icelandic: Boberg.


H351. H351. *Suitor test: to live on small amount of food.*

H351.1. H351.1. *Suitor test: to live on as much food as can be piled on a leaf.* India: Thompson-Balys.


H355.0.1. H355.0.1. *Who will find the most marvelous thing?* Each finds some marvelous thing. It turns out, that to save the girl's life all the things must be used together. Lithuanian: Balys Index No. 467*.


H355.6. H355.6. *Suitor test: to get wedding dress so fine that it will go through ring.* India: Thompson-Balys.

H359. H359. *Other suitor tests.*


H360—H388.


H361. H361. *Ring (jewel) bride test.* Hero will marry girl possessing certain ring or jewel. Cox 505.
H362. *Bride chosen from girls assembled at feast.* (Cf. H311.) German: Grimm No. 21.

H363. *Deceased wife marriage test.* Man will marry woman meeting certain specifications prescribed by his deceased wife. *Type 610B; Cox 53—79 passim.

H363.1. *Bride test: wearing deceased wife's clothes.* *Type 510B; Cox 53—79 passim; Fb "kjole" II 142.


H373. *Bride test: performance of tasks.* *Type 875; Italian: Basile Pentamerone IV No. 4; India: Thompson-Balys; Chinese: Graham.

H375. *Bride contest: game.*

H375.1. *Game of hide and seek with seven princesses to determine which is to be hero's wife.* India: Thompson-Balys.

H375.2. *Man marries girl bringing his clothes soonest.* India: Thompson-Balys.


H381.1. *Bride test: making dress from wasted flax.* *Type 1451; BP III 239.


H382.1. *Bride test: key in flax reveals laziness.* Suitor hides key in flax on spinning wheel. Finds it there next day. *Type 1453; BP III 236.


H383.1.1. *Bride test: bread-making—dough under fingernails.* After three weeks the girl still has dough under her fingernails. *Type 1453***; Russian: Andrejev No. 1453*; Lithuanian: Balys Index No. 1454.*

H383.2. **Bride test: cloth-working.**


H383.2.2. H383.2.2. **Bride test: weaving magic cloth, sewing magic shirt.** Icelandic: Boberg.

H383.2.3. H383.2.3. **Bride test: sewing a shirt for bridegroom's father.** Cheremis: Sebeok-Nyerges.

H383.3. **Bride test: skillful sweeping.** India: Thompson-Balys.


H383.4.1. H383.4.1. **Bride test: ale brewing.** Icelandic: Boberg.

H383.5. **Bride test: cutting up a monster fish with scaly hide.** India: Thompson-Balys.


H384.0.1. H384.0.1. **Suitor chooses kindly girl.** N. A. Indian (California): Gayton and Newman 75.

H384.1. **Bride test: kindness**—father-in-law disguised as beggar. Type 1455.

H384.1.1. **Wealthy (handsome) suitor disguised as beggar to test bride's kindness.** India: Thompson-Balys; Chinese: Graham; S. A. Indian (Caraja): Métraux MAFLS XL 49.

H384.1.2. **Prince disguised as a madman to test bride's character.** India: Thompson-Balys.

H385. **Bride test: greediness.** Type 1454*.

H386. **Bride test: obedience.** *Type 901.

H386.1. **Bride test: to allow oneself to be beaten with shoe.** India: *Thompson-Balys.

H387. **Bride test: constancy.**

H387.1. **Bride's constancy tested by seven year's mourning over supposed dead lover.** English: Wells 151 (The Squyr of Lowe Degre).


H400—H459. **CHASTITY TESTS**

**H400. Chastity test.** Various means are employed to test a woman's (or man's) chastity. *Types 870, 870A; *Bédier Fabliaux 465; Dunlop-Liebrecht 85; Child I

H410. H410. Chastity test by magic objects or ordeals.


H411.1. H411.1. Magic stone as chastity test. At foot of bed: cannot be stepped on by unchaste woman. (Cf. D931.) *Type 870A; Fb "sten" III 554b; English: Child I 269 n.


H411.4. H411.4. Magic drinking horn (cup) as chastity test. (Cf. D1171.6.) Unchaste woman cannot drink from cup. *Chauvin VII 167; Bédier Fabliaux 465; Child I 262—273 passim; Penzer I 165; Cross MPh X 289; Irish myth: *Cross.


H411.5. H411.5. Magic pin as chastity test. If it floats, woman is chaste. (Cf. D1182.) Chauvin VII 168; RTP XIV 598.


H411.7. H411.7. Mantle as chastity test. Will not fit unchaste woman. (Cf. D1053.) *Chauvin VII 168; *Cross MPh X 289, XVI 649; *Child I 260ff., 265, V 289a; Bédier Fabliaux 465; BP IV 138; Oesterley No. 69; Italian Novella: Rotunda.


H411.11. Magic spring as chastity test. Wells up if girl is not a virgin. (Cf. D927.) Irish myth: Cross; English: Floris and Blanchefleur line 618.


H411.11.2. Fountains as chastity tests. One fountain of clear water, other muddy. Italian Novella: Rotunda.


H411.15. Magic mirror as chastity index. (Cf. D1163.) Jewish: *Neuman.


H412. Chastity tested by ordeal.


H412.3. Chastity ordeal: feather over door; if girl who enters blushes she is not a virgin. Fb "pige" II 817a.


H412.4.2. Chastity ordeal: oath on boiling oil. India: Thompson-Balys.


H412.7. Chastity ordeal: jumping.

H412.7.2. Chastity ordeal: jumping over pit. India: Thompson-Balys.

H413. Special powers of chaste woman.

H413.1. Special power of chaste woman: blowing out candle with one puff and relighting it with another. English: Child I 270.


H413.4. Special power of chaste woman: raising fallen elephant. India: Thompson-Balys, Penzer I 166.

H413.5. Chastity test: throwing certain number on dice. India: Thompson-Balys.

H413.6. If princess is chaste her weight will be only that of five flowers; if not, normal. India: Thompson-Balys.

H421. Tests for true lover.

H421.1. Valley from which no false lover can escape until it has been entered by a true lover. Irish myth: *Cross; English: Child I 267.

H422. Tests for true husbands.


H425. Tests for cuckolds.


H430. Chastity index. Objects indicate faithfulness or unfaithfulness of separated lovers (husband or wife). *Type 888; *Penzer I 165ff.; *BP III 517ff.; Clouston Tales II 290ff.; Jewish: bin Gorion Born Judas III 110f.

H431. Clothing (cloth) as chastity index.

H431.1. Shirt as chastity index. Remains white as long as woman (man) is true (Cf. D1056.) *Type 888; BP III 517ff.; Penzer I 44, 165; Oesterley No. 69; Herbert III 233; English: Child I 268.

H431.2. Handkerchief as chastity index. Will not soil as long as woman (man) is true. *Type 888; BP III 517ff.

H432. **Flower as chastity index.** (Cf. D975.) Fb "brudekrans" IV 65b; English: Child I 268; India: *Thompson-Balys, Penzer I 165.

H432.1. **Rose as chastity index.** Fading rose indicates unfaithfulness. (Cf. D975.2.) G. Paris Romania XXIII 102ff.; Bédier Fabliaux 465; Köhler-Bolte II 444; Penzer I 165.

H432.1.1. **Three roses fall as sign of unfaithfulness.** *Bolte Zs. f. Vksk. XX 70 n. 12.

H432.2. **Lily as chastity index.** Penzer I 165.

H432.3. **Lotus flower as chastity index.** (Cf. D975.1.) Penzer I 42, 156.

H432.4. **Blooming staff as chastity index.** India: Thompson-Balys.

H433. **Ornament as chastity index.**

H433.1. **Ring as chastity index.** Indicates faithfulness by color. (Cf. D1076.) Penzer I 168; Child I 269; Zingerle Zs. f. Deutsche Myth. und Sittenkunde II (1855) 353.

H434. **Fruit as chastity index.**

H434.1. **Apple as chastity index: shines as long as woman is chaste.** (Cf. D981.1.) *Fb "guldæble" I 516b.

H435. **Weapon as chastity index.**

H435.1. **Sword as chastity index: will not spot while woman is faithful.** (Cf. D1081.) English: Child I 268.

H439. **Chastity index—miscellaneous.**

H439.1. **Picture as chastity index: indicates by its color.** (Cf. D1266.2.) English: Child I 269; Italian Novella: Rotunda.

H439.1.1. **Painting on wife's stomach as chastity index.** Italian Novella: *Rotunda.

H439.2. **Drinking-tube as chastity index: retains taste of another's lips.** Irish myth: *Cross.

H440. **Other indications of chastity.**

H451. **Talking private parts betray unchastity.** *Taylor MLN XXI 249 n. 2; Gering Hermes LI (1916) 632ff.; Italian Novella: *Rotunda; N. A. Indian: *Thompson Tales 296 n. 83d.

H452. **Disguise to test bride's chastity.** India: Thompson-Balys.

H455. **Chastity test: king weighs princess against a flower.** India: *Thompson-Balys.

H460. **Wife tests.** Chinese: Graham.

H461.1. The clever wife in disguise wins a second wife for her husband. India: Thompson-Balys.


H466. Feigned death to test wife's faithfulness. *Type 1350; *Bolte Zs. f. Vksk. XIX 92 n. 2; *Pauli (ed. Bolte) No. 144.

H466.1. Feigned absence to test wife's faithfulness. India: Thompson-Balys.

H467. Other tests of wife's love or faithfulness. Irish myth: Cross; Icelandic: Boberg.

H467.1. Feigned illness to test wife's love. Husband feigns loss of genitalia. Italian Novella: Rotunda (H384.1.1.)

H467.2. Wife's faithfulness tested by proposal in another's name. Olrik Zs. f. Vksk. II (1892) 254ff.; Icelandic: Boberg.

H472. Test of wife's ability to keep secret. Jewish: Neuman.

H472.1. Test of wife's ability to keep secret: the buried sheep's head. Husband tells her that he is burying head of murdered man. She is to keep secret. She tells. When head is dug up it is sheep's head. *T. Zachariae Zs. f. Vksk. XXXII—XXXIV 77; *De Vries FFC LXXIII 220ff., 224 n. 1; Jewish: bin Gorion Born Judas IV 25, 275; India: *Thompson-Balys.


H473.1. Test of wife's obedience: finger in hole. Disobedient wife puts her finger into the hole where her husband has fixed sharp nails. Herbert III 18; Crane Vitry 226 No. 228; *Pauli (ed. Bolte) No. 318.

H473.2. Test of wife's obedience: the one command. Upon his wife's insistence that he test her by giving one command the husband tells her not to go into the oven while he is away. She does so and oven falls on her. Herbert III 19; *Crane Vitry 231 No. 236; *Pauli (ed. Bolte) No. 318; Spanish Exempla: Keller.

H473.3. Test of wife's obedience: not to eat leeks. Although she does not like them, she immediately begins to want them. Herbert III 24; Crane Vitry 258 No. 284; *Pauli (ed. Bolte) No. 317.

H473.4. Man leaving home warns wife not to wash face in puddle in dunghill.
She does. He cannot understand why; she cannot explain. England: Baughman.


H479. H479. Wife tests—miscellaneous motifs.


H481. H481. Infant picks out his unknown father. *Type 675; BP I 485; *Fb "barn" IV 27b; Missouri French: Carrière; Italian: Basile Pentamerone I No. 3; India: *Thompson-Balys; Indonesian: De Vries's list No. 208; Japanese: Ikeda; N. A. Indian: *Thompson Tales 336 n. 212; S. A. Indian (Yunca): Alexander Lat. Am. 228.

H481.1. H481.1. Infant indicates his unknown father by handing him an apple. *Fb "æble" III 1135b, "guldæble" I 516a; Hdwb. d. Märchens I 93b.


H485. H485. Test of unknown father: gold on street. Princess has gold put on street leading to her. The man who rides over the gold-covered street without noticing is the father of her child. Köhler-Bolte I 56.

H486. H486. Test of paternity. Child tested to see if it is child of certain father. Italian Novella: Rotunda.


H490. H490. Other marriage tests.

H491. H491. Test of mother's and father's love for children.
In large family father unwilling but mother willing to sell children. Jewish: bin Gorion Born Judas III 87, 303, Neuman.

H492. Test of faithfulness of husband and wife.

H492.1. Husband refuses to murder his wife for high honors; wife agrees to murder husband. Jewish: bin Gorion Born Judas III 90, 303, Neuman.

H492.2. Husband has a friend woo his wife: she is seduced. Italian Novella: *Rotunda.

H492.2.1. Husband has friend woo his wife: wife is generous to certain point only. Husband makes her wear dress symbolic of her generosity—blouse of coarse cloth; dress of gold brocade. Italian Novella: Rotunda.

H492.2.2. Husband has friend woo his wife: seduction narrowly averted by frightened husband's intervention. Italian Novella: Rotunda.

H492.3. Husband castrates himself to test wife's faithfulness. Italian Novella: *Rotunda.


H494. Maternity test: to produce a baby within a year. India: Thompson.

H495. Mother test.


H495.3. Old woman suckles all babies at son's circumcision to prove she has borne child. Jewish: *Neuman.

H500—H899. Tests of cleverness.


H501.1. Test of wisdom: wise man sends ruler magic gems. Ruler admires their beauty but neglects to inquire of their virtues. Italian Novella: Rotunda.

H501.3. Sons tested for wisdom; given same amount of money. What will they do with it? India: Thompson-Balys.


H503. Test of musical ability. (Cf. H509.4.) Tawney IT 431; India: *Thompson-Balys.


H504. Test of skill in handiwork. Types 653, 654, 660; India: *Thompson-Balys; Africa (Vai): Ellis 193 No. 11.


H504.1.3. Contest in lifelike painting: grapes and curtain. First artist paints a bunch of grapes so realistically that it attracts the birds. The second artist paints a curtain which deceives the first artist. He wins. Italian Novella: Rotunda.

H504.2. Barber's contest in shaving (without waking man). India: Thompson-Balys.

H505. Test of cleverness: uttering three wise words. Youths called on to do so display by their answers extraordinary powers of deduction. *Type 655; *Chauvin VII 159 No. 438; BP IV 137; Oesterley No. 58; India: Thompson-Balys.

H505.1. Test of cleverness: uttering three truths. FFC LVI 35; Icelandic: *Boberg.

H506. Test of resourcefulness.

H506.1. Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat with stones until it sinks to same line; weighs stones. *Chauvin VIII 97 No. 68 n. 1.

H506.2. Test of resourcefulness: finding how many people are in dark closed room. Fills room with evil smell; men call each other by name and disclose number. Africa (Ekoi): Talbot 396.

H506.3. Test of resourcefulness: carrying wolf, goat, and cabbage across stream. Man is to set across a stream, in a boat that will hold himself and only one other object, a wolf, a goat, and a cabbage. He must do this so that the wolf doesn't eat the
goat, nor the goat the cabbage. Two solutions: (1) (a) take goat over, (b) take wolf over and goat back, (c) take cabbage over, (d) take goat over; (2) (a) take goat over, (b) take cabbage over and goat back, (c) take wolf over, (d) take goat over. *Bolte Zs. f. Vksk. XXXIII—XXXIV 38; Fb "ulv" III 970a, "kel" II 354b.


H506.5. H506.5. Test of resourcefulness: to swing seventy girls until they are tired. India: *Thompson-Balys.

H506.6. H506.6. Test of resourcefulness: not to sit at the foot of couch. Servant gives prince a lemon to place on it indicating which is head and which foot of couch. India: Thompson-Balys.

H506.7. H506.7. Test of resourcefulness: to eat food without untying cloth containing it; hole torn in cloth. India: Thompson-Balys.

H506.8. H506.8. Test of resourcefulness: to get melon out of jar without breaking it. Melon is planted in jar made of unbaked clay. Jar is wrapped in a wet cloth so that it collapses. India: Thompson-Balys.


H506.10. H506.10. Test of resourcefulness: to find relationships among three sticks: they are put in vessel of water; degree of sinking shows what part of tree each comes from. India: Thompson-Balys.

H506.11. H506.11. Test of resourcefulness: to discover how old, respectively, three horses are. Youth drops water on each; one jumps fifteen paces only, another twenty, and the last bounds in air and gallops. India: Thompson-Balys.


H507.1. H507.1. Princess offered to man who can defeat her in repartee. *Type 853; BP I 201; *Wesselski Der Islam XXII (1934) 114 n. 4; Japanese: Ikeda.

H507.1.0.1. H507.1.0.1. Princess defeated in repartee by means of objects accidentally picked up. E. g., Hero: What red lips you have!—Princess: There is fire inside.—Hero: Then boil this egg (producing egg). Type 851; N. A. Indian: Thompson CColl II 414ff.

H507.1.0.2. H507.1.0.2. King defeated in repartee by boy, who thus wins girl. Boy: "Who would give a man a bath, feed him his rice, and then bring him the tamal-pan to chew?" King: "No one but a wife." Boy claims minister's daughter. India: Thompson-Balys.

H507.1.1. H507.1.1. Princess offered to man who can defeat her in argument. *Penzer VI 73 n. 3.

J1111.1. Princess skillful in argument.

H507.2. H507.2. Test: making senseless remarks. King brought to say, "What is the

H507.3. H507.3. Contest in wishing. Type 1925; Japanese: Ikeda.

H507.3.1. H507.3.1. Three brothers contest in wishing. Third wishes for all that the other brothers have wished for. Type 1951*.

H507.4. H507.4. Wit combat among three sisters for additional dowry. Replies to husbands when their premarital pregnancy is noticed. Nouvelles Recreations No. 5.

H507.5. H507.5. Contest in scolding as introduction to battle. Icelandic: *Boberg.

H507.6. H507.6. Literary contest won by deception: he who will be first silenced is the loser. When the false teacher answers in nonsense syllables, the true scholar is speechless and so loses contest. India: Thompson-Balys.


H508.2. H508.2. Bride offered to man who can find answer to question. *Type 306; BP I 198ff.; Wesselski Märchen 211; Malone PMLA XLIII 399; Irish myth: Cross; Italian Novella: Rotunda.


H509.2. H509.2. Contest in making mouths water. Hero uses certain berry that always causes mouths of onlookers to water. India: Thompson-Balys.

H509.3. H509.3. Chess game as test. Irish myth: *Cross.


H509.4.1.1. H509.4.1.1. Contest in adding a verse which makes the first poet ridiculous. India: Thompson-Balys.

H509.4.2. H509.4.2. Riddles proposed as tests of poetic ability. Irish myth: *Cross.

H509.4.3. H509.4.3. Understanding poem as test. Irish myth: *Cross.

H509.5. H509.5. Test: telling skillful lie.

H509.5.1. H509.5.1. Test: telling five lies which should so closely resemble the truth the tester will believe them himself. India: *Thompson-Balys.

Princess offered to correct guesser. *Type 621; BP III 483; Italian: Basile Pentamerone I No. 5; India: *Thompson-Balys.

Three caskets. Princess offered to man who chooses correctly from three caskets. Alphabet No. 412; Scala Celi 20b No. 127; Oesterley No. 251; Dunlop-Liebrecht 462 n. 74; *Wesselski Märchen 213 No. 18; India: Thompson-Balys; S. A. Indian (Carib): Alexander Lat. Am. 264; Africa (Angola): Chatelain 121 No. 10, (Benga): Nassau 219 No. 33.

Choice of two sword sheaths (from one a gold shaft protrudes; from the other, a silver). India: *Thompson-Balys.

Suitor must prefer princess to treasures. Irish myth: Cross.

Test: to guess which of veiled sisters has golden hair. Italian Novella: Rotunda.

Guessing with life as wager. *Type 500, 922; *Anderson FFC XLII 252; India: Thompson-Balys.

Guessing contest between kings. India: Thompson-Balys.

Test: guessing trolls' names in order to save one's life. Icelandic: Boberg.

Curse evaded by guessing names in magic writing. Icelandic: Boberg.

Test: guessing unknown propounder's name. *Type 500; *BP I 490; Africa (Angola): Chatelain 141 No. 14.

Test: guessing unknown propounder's age. *Type 500; Chinese: Graham.

Test: guessing unknown animal (plant).

Test: guessing origin of certain skin.

Test: guessing nature of certain skin—louse-skin. Louse (flea) is fattened and its skin made into coat (drum, etc.) *Type 621; BP III 484; *Taylor MPH XV 224 n. 2; Breton: Sébillot Incidents s.v. "bête"; Italian: Basile Pentamerone I No. 5; India: *Thompson-Balys; Filipino: Fansler MAFLS XII 114.

Test: guessing nature of certain skin—wolf-skin. BP I 444, III 484.

Test: guessing origin of animal lungs. Lungs of fattened lizard are further inflated. Italian Novella: Rotunda.

Test: guessing nature of certain plant. Plant came from scrapings of princesses' bodies. India: Thompson-Balys.

Test: identifying what type of rice is in sack. India: Thompson-Balys.

Test: guessing nature of devil's possessions. *Type 812; BP III 12ff.

Test: guessing nature of devil's horse. Answer: he-goat. *Type 812;


H526. H526. Question: "What is under my cloak?" Questioner has branch of blackthorn laden with berries under her cloak. Irish myth: Cross.


H528. H528. Guessing sex of unborn child (or animal).


H530—H899.

H530. H530. Riddles. Only such riddles are treated in this work as appear in tales, ballads, myths, or the like. **J. B. Friedreich Geschichte des Räthsels (Dresden, 1860); **Taylor English Riddles in Oral Tradition (Berkeley, 1951), A Bibliography of Riddles (FFC CXXVI); R. Pech Das deutsche Volksrätsel (Strassburg, 1917); *Anderson FFC XLII 3ff.; *Chauvin VI 42 No. 207; Jewish: *Neuman. A classification of riddles will be found in Lehmann-Nitsche Zs. f. Vksk. XXIV 240ff. and in Von Sydow and Christiansen Iriska geòtor (Folkminnen och Folktankar, II 65—80, VI 120—48).
H540. **Propounding of riddles.** Irish myth: *Cross.

H540.1. H540.1. **Supernatural creatures propound riddles.** (See also H541.1.1, H543, G681.) Child I 13ff., 484, II 495; Icelandic: *Boberg; India: *Thompson-Balys.

H540.2. H540.2. **Queen propounds riddles.** Dickson 41 n. 40.

H540.2.1. H540.2.1. **Queen of Sheba propounds riddles to Solomon.** *Penzer VI 74; FL I 349ff.; Anderson FFC XLII 237 n. 2; Hertz Gesammelte Abhandlungen (1905) 412ff.; Jewish: bin Gorion Born Judas III 32, 297ff., *Neuman; *Frazer Old Testament II 564.

H540.3. H540.3. **King propounds riddles.**

H540.3.1. H540.3.1. **Riddles sent to Solomon by King Hiram.** (Cf. H548.) Jewish: Neuman.

H540.4. H540.4. **Saint as propounder of riddles.** Irish myth: Cross.

H540.5. H540.5. **Bridegroom propounds riddles at wedding feast.** Jewish: Neuman.


H541.1. H541.1. **Riddle propounded on pain of death.** (Cf. H512.) *Type 922; Anderson FFC XLII 252; *BP III 230; *Oertel Studien zur vgl. Littgsch. VIII 121; Malone PMLA XLIII 398ff.; Fb "bejler" IV 31b; English: Child V 493 "riddles"; Italian Novella: Rotunda.

H541.1.1. H541.1.1. **Sphinx propounds riddle on pain of death.** *Laistner Rätsel der Sphinx; Fb "menneske" II 578a; Gascon: Bladè I 3 No. 1; Greek: Frazer Apollodorus I 349 n. 1; Persian: Carnoy 335; Hindu: Penzer IX 143.

H541.2. H541.2. **Riddle propounded on pain of loss of property.** *Anderson FFC XLII 253; English: Child V 493 "riddles".

H541.2.1. H541.2.1. **Fine for failure to solve riddle.** Jewish: Neuman

H541.3. H541.3. **Riddle propounded on pain of loss of official position.** *Anderson FFC XLII 252.

H542. H542. **Death sentence escaped by propounding riddle king (judge) cannot solve** *Type 927; De Vries FFC LXXIII 314ff.; **F. J. Norton FL LIII 27—57; Köhler-Bolte I 46; Penzer I 51, 51n.; Malone PMLA XLIII 407; Icelandic: Boberg; Spanish: Boggs FFC XC 112 No. 927*A.


H543. H543. **Escape from devil by answering his riddles.** *Type 812; BP III 12ff.; Fb "spørgsmel" III 524b; Lithuanian: Balys Legends No. 754; Jamaica: *Beckwith MAFLS XVII 275 No. 86.

H543.1. H543.1. **Devil held off from person by answering his riddles.** St. Andrew the Bishop, and the Devil. The Devil, in form of beautiful maiden visits a holy bishop. St.
Andrew appears as a pilgrim, answers the questions through which the devil seeks to keep him at a distance and discomfits the devil. (Cf. B302.22.3.) Anderson FFC LXII 353; Krappe Bulletin Hispanique XXXIX 45; Spanish Exempla: Keller.

H543.2. Child in cradle guesses devil's riddle: all are saved. Lithuanian: Balys Index No. 3121A.

H544. Answers found in other world to riddles propounded on way. Type 461; Aarne FFC XXIII 129; India: *Thompson-Balys.


H551. Princess offered to man who can out-riddle her. *Types 725, 851, 900; BP I 188ff., 200; Philippson FFC L 22; *Chauvin V 192, 192 No. 113; Fb "bejler" IV 31b; Malone PMLA XLIII 414; von der Hagen Gesammtabenteuer III *lxi; Child V 493 s.v. "riddles".—Lithuanian: Balys Index No. 851A*; India: Thompson-Balys; Filipino: Fansler MAFLS XII 278; Africa: Werner African 356.

H551.1. Man wins wife by instructing her how to answer her mother's riddles. Child I 418f.


H561. Solvers of riddles.


H561.1.1. Conflict between peasant and nobleman decided so that each must answer riddles: peasant's daughter solves them. De Vries FFC LXXIII 65ff.; India: Thompson-Balys.


H561.1.2. Found mortar taken to king reveals peasant girl's wisdom. Peasant finds mortar in his field and against his daughter's advice takes it to the king, who demands the pestle as well. Peasant laments that he has not followed daughter's advice. King summons her. *Type 875; De Vries FFC LXXIII 15ff., 62ff.

H561.2. King and abbot. King propounds three riddles to abbot to answer on pain of death. Herdsman disguises as abbot and answers questions. *Type 922; **Anderson FFC XLII; Pauli (ed. Bolte) No. 55; Fb "hyrde" I 719; India: Thompson-Balys; Italian Novella: *Rotunda.
H561.3. Solomon and Marcolf. Witty questions and answers between youth and servant. *BP II 359 n. 2; Fb "Salomon"; Swiss: Jegerlehner Oberwallis 317 No. 146.

H561.3.1. King Solomon as master riddle-solver. (Cf. H540.2.1, H540.4.) Jewish: Neuman.

H561.4. King and clever youth. King asks questions; youth returns riddling answers. *Type 921; **De Vries FFC LXXIII 111ff., 308ff.; Anderson FFC XLII 356 n. 2; Missouri French: Carrière; India: *Thompson-Balys.


H561.6. King and peasant vie in riddling questions and answers.

H561.6.1. King and peasant: the plucked fowl. The king gives riddling questions to a peasant, who always interprets them right. The king says that he will send the peasant a fowl which he shall pluck. The king gives the same questions to his courtiers, who cannot interpret them. They pay the peasant good money for the answers. Peasant tells king that he has plucked the fowl. Anderson FFC XLII 342; India: Thompson-Balys.


H561.9. Clever prince interprets enigmatic statements. Icelandic: Boberg.

H561.10. Saint as solver of riddles. Irish myth: *Cross.

H562. Inscription on home of riddle-solver "I have no care." Anderson FFC XLII 244.

H565. Riddle propounded from chance experience. On way to riddle trial youth sees things that give him a clue for his riddles. *Type 851.


H570. Means of solving riddles.


H571.1. Counterquestion: "What is difference between you and an ass? What is difference between you and a cushion." *Wesselski Hodscha Nasreddin I 228 No. 74.

H572. Reductio ad absurdum of riddle: stallions of Babylon. "Why is my mare restless when stallions of Babylon neigh?" Hero beats cat for having strangled a cock last night in Babylon (impossible distance away). BP II 372; Chauvin VI 39 No. 207 n. 4.

H573. Answer to riddle found by trickery. *Type 621.
H573.1.  **Riddle solved with aid of hidden informant.** Malone PMLA XLIII 400; Irish myth: Cross.

H573.2.  **Problem of why certain person cannot sleep solved by trickery.** Irish myth: Cross.

H573.3.  **Riddle solved by listening to propounder talk in his sleep.** German: Grimm No. 22.

H574.  **Riddles solved with aid of propounder's wife.** (Cf. G530.2, H335.0.1, H974.) Jewish: Neuman.

H575.  **Accidental discovery of answer to riddle.** India: *Thompson-Balys.


H580.1.  **Girl given enigmatic commands must do the opposite.** Type 480; Roberts 176.

H581.  **Three young men arrested tell who they are.**

H581.1.  **Arrested man tells who he is: before his father the great incline the head and give blood and money (barber).** Chauvin VI 35 No. 205.

H581.2.  **Arrested man tells who he is: the hospitable fire of his father is sought (bean merchant).** Chauvin VI 35 No. 205.

H581.3.  **Arrested man tells who he is: father throws himself into the ranks and holds them (weaver).** Chauvin VI 35 No. 205.

H581.4.  **Arrested farmer tells who he is: one son is thief (priest), second beggar (teacher), and third murderer (doctor).** Lithuanian: Balys Index No. 921B*.

H582.  **Riddling answers betray theft or adultery.** *BP I 198, II 361f.; Köhler-Bolte Zs. f. Vksk. VI 59 (to Gonzenbach No. 1); *Wesselski Märchen 197.

H582.1.  **Riddling answer betrays theft.**

H582.1.1.  **The full moon and the thirtieth of the month.** Prince sends servant to clever girl with a round tart, thirty cakes, and a capon, and asks her if it is full moon and the thirtieth of the month and if the cock has crowed in the evening. She replies that it is not full moon, that it is the fifteenth of the month, and that the capon has gone to the mill; but that the prince should spare the pheasant for the partridge's sake. She thus shows him that the servant has stolen half the tart, half of the cakes, and the capon. *BP II 361; Köhler Zs. f. Vksk. VI 59; Arab: Azov 401f.; Africa (Sahel): Frobenius Atlantis VI 79—86.

H582.2.  **Riddling answers betray adultery.** BP I 198; *Wesselski Märchen 197; India: Thompson-Balys.

H582.2.1.  **Enigmatic statement betrays incest.** (Cf. T411.) Woman, recognizing cleric as her son by her father (Fiachna), gives him a drink of milk and says,
"I give drink to my brother; he is Fiachna's son, he is Fiachna's grandson; his mother is Fiachna's daughter." The son's reply shows that he understands the situation. Irish myth: *Cross.

H582.3. H582.3. Woman's question to her husband disguised as woman, how many men she had in one night. This is properly understood as, how many helpers he had, and answered by lifting ten fingers. Icelandic: Boberg.


H583.1. H583.1. King: What do you see? Youth: One and a half men and a horse's head. (Himself, the legs of the king on horseback in the door, and the horse's head.) *Köhler-Bolte I 84, 87, 151ff.; *Basset 1001 Contes II 41.

H583.1.1. H583.1.1. King: Are you alone at home? Youth: Not now; I see the half of two quadrupeds. (Two legs of the king and the forefeet of his horse.) *Köhler-Bolte I 84, 87.

H583.2. H583.2. King: What is your father doing? Youth: He is in the vineyard and is doing good and bad. (He prunes vines and sometimes cuts good and sometimes lets bad ones stay.) *Köhler-Bolte I 84, 87.

H583.2.1. H583.2.1. King: What is your father doing? Youth: Makes an evil greater. (Closes up a path; this causes another to be opened.) *De Vries FFC LXXIII 116ff.

H583.2.2. H583.2.2. King: What is your father doing? Youth: Makes many out of few. (Sows grain.) *De Vries FFC LXXIII 116ff.

H583.2.3. H583.2.3. King: What is your father doing? Youth: Makes better from good. (Hedges his field.) *De Vries FFC LXXIII 116ff.

H583.2.4. H583.2.4. King: What is your father doing? Youth: Cuts wood which was burnt last year. (To pay old debts.) *De Vries FFC LXXIII 116ff.

H583.2.5. H583.2.5. King: What is your father doing? Youth: He fences thorns with thorns. (Eggplant garden fenced with thorns.) India: Thompson-Balys.

H583.3. H583.3. King: What is your brother doing? Youth: He hunts; he throws away what he catches and what he does not catch he carries with him. (Hunts for lice on his body.) *De Vries FFC LXXIII 128ff.; Wesselski Mönchslatein 120 No. 102; Missouri French: Carrière.


H583.3.2. H583.3.2. King: What is your brother doing? Youth: He sits between heaven and earth. (In a tree.) *De Vries FFC LXXIII 128ff.

H583.4. H583.4. King: What is your mother doing? Youth: She does for another what the latter cannot do for her. (Lays out a corpse.) *De Vries FFC LXXIII 124ff.

H583.4.1. H583.4.1. King: What is your mother doing? Youth: She shows the light of the world to one who has not yet seen it. (Assists at a birth.) De Vries FFC LXXIII
H583.4.2. King: What is your mother doing? Youth: She is baking the bread we ate last week. (To pay back borrowed bread.) (Cf. H583.2.4.) *De Vries FFC LXXIII 124ff.; Köhler-Bolte I 85, 87.

H583.4.3. King: What is your mother doing? Youth: She cuts off the heads of the well to cure the sick. (Kills chickens to feed her sick mother.) Köhler-Bolte I 85, 87.

H583.4.4. King: What is your mother doing? Youth: She drives away the hungry and compels the filled to eat. (Drives away the hungry hens and stuffs the geese.) Köhler-Bolte I 85, 87.

H583.4.5. King: What are your mother and father doing? Girl: Mother is separating earth (being a midwife), and father is mixing earth (at a funeral). India: Thompson-Balys.

H583.4.6. King: What is your mother doing? Girl: She has gone to turn one into two (to split peas). India: Thompson-Balys.

H583.5. King: What is your sister doing? Youth: She is mourning last year's laughter. (Nurses child, the fruit of last year's love affair.) *De Vries FFC LXXIII 133ff.

H583.6. King: What are you doing? Youth: I boil those which come and go. (Beans which keep rising and falling in water.) *Types 875, 921; De Vries FFC LXXIII 115.

H583.7. King: Where shall I tie my horse? Maiden: Between summer and winter. (Between wagon and sleigh.) De Vries FFC LXXIII 254.

H583.8. Maiden (to king): The house has neither eyes nor ears. (No child at window nor dog in yard to announce king's approach: he therefore finds her not dressed to receive him.) De Vries FFC LXXIII 252.

H583.9. Maiden (to king): Shall I feed you with loss or gain. (A slaughtered hen or milk.) De Vries FFC LXXIII 254; Lithuanian: Balys Index No. 1465*; Rumanian: Schullerus FFC LXXVIII No. 877*.

H583.10. Girl to king: Should it (the flood) come I shall not come; should it not come, I shall come. India: Thompson-Balys.

H584. Other riddling answers. Icelandic: Boberg.


H585.1. The four coins. (Focus.) King: What do you do with the four coins you earn? Peasant: First I eat (feed self); second I put out at interest (give my children); third I give back (pay debts); fourth I throw away (give my wife.) Köhler-Bolte Zs. f. Vksk. VI 161 (to Gonzenbach No. 50); BP IV 137; Oesterley No. 57; cf. Pauli (ed. Bolte) No. 8; Anderson FFC XLII 356 n. 1.—Lithuanian: Balys Index No. 921A*; Russian: Andrejev No. 921 I*; Italian Novella: Rotunda; India: Thompson-Balys; Africa (Swahili): Steere 295.

H585.2. King: Why did you not do it (marry so that sons could help you)?
Peasant: I did, but it was not God's will (I married three times but it was not God's will to give me sons). India: Thompson-Balys.


H586.2. H586.2. Traveler says he is going to the city to see what has become of the seed he sowed in the street. (What has become of the girl he left in the city to await his return.) Köhler-Bolte I 197; Nouvelles de Sens No. 3.

H586.2.1. H586.2.1. Traveler says he is going to seek a hind that he saw in the woods ten years before. (A maiden.) Wesselski Märchen 197 No. 7.

H586.2.2. H586.2.2. Traveler says he must look after his net to see if it has taken fish. (He has left his lady seven years before with a pledge of faithfulness. Net has taken fish—lady has had lovers.) English: Child I 191 n.

H586.3. H586.3. One traveler to another: Let us carry each other and shorten the way. (Let us tell tales and amuse ourselves on the way.) *Wesselski Märchen 197 No. 7; Nouvelles de Sens Nos. 3, 8; India: *Thompson-Balys.

H586.4. H586.4. One traveler to another: That field (uncut) is already harvested. (Belongs to spendthrift who has already spent the money.) Wesselski Märchen 197 No. 7.

H586.5. H586.5. One traveler to another (as they see corpse borne by): He is not entirely dead. (Has left good property.) Wesselski Märchen 197 No. 7.

H586.6. H586.6. One traveler to another (when asked how he crossed an unbridged stream): I cross on an ashen bridge. (Found a ford with an ashen staff.) Wesselski Märchen 197 No. 7; Nouvelles de Sens No. 8.

H586.7. H586.7. One traveler to another: Is this cup valuable or not? (Is your daughter married or not?) India: Thompson-Balys.

H586.8. H586.8. Boy says that travelers should catch the mares (walking sticks that are in the jungle). India: Thompson-Balys.

H587. H587. King gives enigmatic order to minister.


H587.1. H587.1. King: Show me a ruby eight for a pice, nectar eight for a pice, and a faithless creature worth one-eighth of a pice. Minister: The lamp sells at eight for a pice and gives more light than any ruby; the water is the real nectar; and the dog is worthless and faithless lover because he follows anyone who feeds him. India: Thompson-Balys.


H588.1. Father's counsel: walk not in sunshine from your house to your shop. (Attend to business, rising early and retiring late.) India: Thompson-Balys.

H588.2. Father's counsel: let pilav be your daily food. (Eat frugally.) India: Thompson-Balys.

H588.3. Father's counsel: marry a new wife every week. (Do not see your wife too much.) India: Thompson-Balys.

H588.4. Father's counsel: on wishing to drink wine go to the vat and drink it. (Stench in vat so great that desire for wine is turned to loathing.) India: *Thompson-Balys.

H588.5. Father's counsel: if you want to gamble, then gamble with experienced gamblers. (If you see how wretched professional gamblers are you will not want to gamble.) *Pauli (ed. Bolte) No. 376; India: Thompson-Balys.

H588.6. Father's counsel: dress up the trunks of trees, cover the road. (Plant the road with fruit trees and betel between the trees.) India: *Thompson-Balys; Batak: Voorhoeve 164f. No. 169.

H588.7. Father's counsel: find treasure within a foot of the ground. (Sons dig everywhere and thus loosen soil of vineyard, which becomes fruitful.) Wienert FFC LVI 82 (ET 490), 126 (ST 346); Halm Aesop No. 98; Lithuanian: Balys Index No. 914*; India: Thompson-Balys.

H588.8. Father's counsel: the four wells. Three empty and one full (3 sons and father). Full one can fill the three empty but the three when full cannot fill the one when empty (sons when scattered will not support the father). India: Thompson-Balys.


H588.10. Father's counsel: don't stay too late with a concubine, nor tell her any secret. Icelandic: Boberg.

H588.11. Always eat bread with "honey". (Working diligently, your bread will be as sweet as honey.) Lithuanian: Balys Index No. 915A*.

H588.12. "Never greet anyone." (Start your work the earliest, so that not you but others may greet you.) Lithuanian: Balys Index No. 915A*.

H588.13. "Always wear new shoes." (Walk the fields bare-footed, wearing your shoes only when nearing the town.) Lithuanian: Balys Index No. 915A*.

H588.15. "Bite the ear" (do state affairs secretly). India: Thompson-Balys.

H588.16. "Take people by the locks" (use your influence to make people subservient to you). India: Thompson-Balys.

H588.17. "If you have to go to a prostitute, go early in the morning." India: Thompson-Balys.

H588.18. "When you go to the bazar, eat your morning meal first." India: Thompson-Balys.


H588.21. Enigmatic advice: take only salt and water as food. India: Thompson-Balys.


H591.1. Man puts on shoes only when he wades river. (He cannot see what he is walking on.) India: Thompson-Balys.

H591.2. Man uses umbrella under trees. (To protect self from falling branches and bird droppings.) India: Thompson-Balys.

H591.3. Man cuts hooks for the revenge of his father (Hamlet). Icelandic: *Boberg.

H592. Enigmatic statement made clear by experience.


H592.1.1. "Love like wind in hot sun." Husband offended but later learns wife's meaning. Type 923A.


H593. Suitors receive enigmatic answers. Girls answer in single words, which, when arranged in certain order, show that they accept. Italian Novella: Rotunda.
H594. Inhospitality reproved enigmatically.

H594.1. Enigmatic statement: roof has no eaves. (Else it would give the beggar shelter.) India: Thompson-Balys.

H594.2. Enigmatic statement: the tank (pond) does not belong to you. (Else you would have given the beggar fish to eat.) India: Thompson-Balys.

H594.3. Enigmatic statement: the flocks are only rocks and grass. (Else you would have given the beggar milk and curds.) India: Thompson-Balys.


H595.1. Symbolic invitation to continued liberality. Icelandic: *Boberg.

H596. Enigmatic counsels of relatives (other than father). Spanish: Childers.


H599. Other enigmatic statements.

H599.1. Girl will not drink of water which had no father or mother (i.e., stagnant). India: Thompson-Balys.

H599.2. Enigmatic statements of a sham mad man (Hamlet). Icelandic: *Boberg.

H599.3. Clever flatterer: Sir, you are a full moon, and my sovereign is a new moon (the full moon will decline, but the new moon has but started on its growth). India: Thompson-Balys.

H599.4. Man asked to kill thousands, press hundreds beneath his arm, etc. (To shave his head, put some hairs under his arm, etc.) India: Thompson-Balys.


H599.6. Give coals orange color, let glimmer of gold appear like expanse of heaven, prepare two heads of darkness. (Request for chickens for breakfast.) Jewish: Neuman.


H601. Wise carving of the fowl. Clever person divides it symbolically: head to head of house, neck to wife, wings to daughters, legs to sons; keeps rest for himself.

*Type 875; *BP II 360 n. 1; *Taylor JAFL XXXI 555; Köhler-Bolte II 645ff.; Scala Celi 37a No. 205; Pauli (ed. Bolte) No. 58.—Lithuanian: Balys Index No. 1580*; Russian: Andrejev No. 1580*; Livonian: Loorits FFC LXVI No. 1533*; Italian Novella: *Rotunda; Jewish: *Neuman; Filipino: Fansler MAFLS XII 63, 253, 351.
H601.1. Wise division of the goat (similar). India: Thompson-Balys.

H602. Symbolic meaning of numbers, letters, etc.


H602.1.1. Symbolic meaning of numbers one to seven (ten, twelve). E.g. One: sun; two: Moses' tablets; three: three Maries; etc. *Type 812; *BP III 15 n. 1; Irish myth: Cross; Spanish: Boggs FFC XC 156 No. 2045*; Japanese: Ikeda.


H605. Angel gives symbolic interpretation of value of work as well as of prayer. Works and prays where monk can see him. (Cf. H604, H606.) Spanish Exempla: Keller.


H607.1. Discussion between priest and Jew carried on by symbols. E.g., priest raises three fingers (Trinity); Jew raises arm (one God); etc. *Anderson FFC XLII 354 n. 4; Köhler-Bolte II 479ff.; *Loewe Zs. f. Vksk. XXVIII 126; Penzer VI 249; Irish myth: Cross; Lithuanian: Balys Index No. 922A*; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: Thompson-Balys; Japanese: Ikeda.

H607.2. Discussion between two poets (sages?) carried on in poetic obscure language. Irish myth: *Cross.

H607.2.1. Learned professor from one university examines by signs a professor at another university (actually shoemaker or miller or the like). England, Scotland: *Baughman.

H607.3. Princess declares her love through sign language: not understood. India: Thompson-Balys.

H607.4. Is town too full of anchorites? Saint entering holy town is sent cup full to brim of milk by its worldly-minded fakirs that he may know the town can hold no more anchorites. Saint floats a flower on milk and returns cup. India: Thompson-Balys.
H608. Symbolic interpretation of official robes.


H611. Youth asks for branch of tree; promised root. (Branch = youngest daughter; root = eldest.) Type 1465*.

H611.1. Melons ripe and overripe analogous to girls ready for marriage. Iraq: Ethel Stevens Folk Tales of Iraq (London, 1931) 60.

H611.2. Sign message sent by girl to enamored prince; interpreted by prince's friend. India: Thompson-Balys.

H611.3. Chief asks another for cutting of yams to complete his yam patch (daughter in marriage). Reply that seed yams for the year are shrivelled and old and it is too early for seedlings (his daughters are too young or too old). Tonga: Gifford 43.


H614.1. Explanation of phenomenon; a man who not only picks up wood but everything that lies in his path (a miser). India: Thompson-Balys.

H614.2. Explanation of phenomenon: large pond emptying itself into several smaller pools (man may spend without getting any return). India: Thompson-Balys.


H619. Other symbolic interpretations. Irish myth: Cross; Jewish: *Neuman.


H619.5. Symbolical interpretation of fight between one-legged bird and twelve-legged bird. One-legged bird symbolizes innocence; twelve-legged bird, guilt. (Cf. B15.6.3.3.2.) Irish myth: *Cross.

H620. The unsolved problem: enigmatic ending of tale.

H621. Skillful companions create woman: to whom does she belong? Woodcarver carves a doll, tailor clothes her, gardener gives her speech (or the like). (Answer sometimes given: her father, her mother, or her husband). *Type 945; *BP III 53ff.; Tille FFC XXXIV 254; India: *Thompson-Balys; Indonesia: De Vries's list No. 199; Africa (Fjort): Dennett 33 No. 3; Cape Verde Islands: Parsons MAFLS XV (1) 112 No. 39.

H621.1. Skillful companions resuscitate girl: to whom does she belong? India:
Girl rescued by skillful companions: to whom does she belong? *Type 653; *BP III 45; India: *Thompson-Balys.

Hare and pig race across ditch. Each fails in his own way, pig behind hare. Which is winner? India: Thompson-Balys.

Riddles of the superlative.

Riddle: what is the strongest? *Types 461, 875, 922; *BP II 357; *De Vries FFC LXXIII 84, Aarne FFC XXIII 129; Japanese: Ikeda.

What is the strongest? A horse. *De Vries FFC LXXIII 85; Arab: Azov JPASB II 415f.

What is the strongest? God. De Vries FFC LXXIII 85.

What is strongest? Earth. Type 875; De Vries FFC LXXIII 85; *BP II 357; Köhler-Bolte I 457f.


What is strongest? Necessity. BP II 359.


What is strongest? The king. Jewish: *Neuman.

Riddle: what is the swiftest? *Type 875; *De Vries FFC LXXIII 69ff.

What is swiftest? Thought. *De Vries FFC LXXIII 71; *BP III 233.

What is swiftest? The eye. *De Vries FFC LXXIII 72.

What is swiftest? The sun. De Vries FFC LXXIII 72.

Riddle: what is sweetest? Type 875; *De Vries FFC LXXIII 79ff.; *BP III 233.

What is sweetest? Sleep. *De Vries FFC LXXIII 81.


What is sweetest? Mother's breast. De Vries De Sage van het ingemetselde Kind (Nederlandsch tijdschrift voor volkskunde XXXII 192ff); BP III 43; Krappe Balor 165ff.; India: Thompson-Balys.


H634. H634. Riddle: *what is the sweetest song?* *Type 922; Anderson FFC XLII 233;* Irish myth: Cross.


H635. H635. Riddle: *what is the sweetest sound?* Anderson FFC XLII 233; De Vries FFC LXXIII 90; Italian Novella: Rotunda.

H635.1. H635.1. *What is the sweetest sound?* *Bell-ringing.* Anderson FFC XLII 233; De Vries FFC LXXIII 91; BP II 357.

H635.2. H635.2. *What is the sweetest sound?* *God's Word.* De Vries FFC LXXIII 90.

H636. H636. Riddle: *what is the richest?* Types 461, 875; BP III 357; Aarne FFC XXIII 129.


H641. H641. Riddle: *what is most beautiful?* *BP II 357; Köhler-Bolte I 457f.*


H642. H642. Riddle: *what is highest?* De Vries FFC LXXIII 93.


H644. H644. Riddle: *what is longest?* De Vries FFC LXXIII 93.


H645. H645. Riddle: *what is the heaviest?* De Vries FFC LXXIII 94.

H646. Riddle: what is greenest? De Vries FFC LXXIII 94.

H646.1. What is greenest? The Month of May. De Vries FFC LXXIII 94.

H647. Riddle: what is the most beloved? De Vries FFC LXXIII 94.

H647.1. What is most beloved? Life. De Vries FFC LXXIII 94.

H647.2. What is most beloved? Health. De Vries FFC LXXIII 94.


H651.1. What is brightest? The sun. De Vries FFC LXXIII 89.

H651.2. What is brightest? Mother's eyes. (Cf. H662.) De Vries De Sage van het ingemetselde Kind (Nederlandsch tijdschrift voor volkskunde XXXII 192ff.).

H652. Riddle: what is softest? De Vries FFC LXXIII 87; BP II 358.

H652.1. What is softest? The hand. (In order to lie soft one places his hand between the head and the pillow.) De Vries FFC LXXIII 88; BP II 358.

H652.2. What is softest? Mother's bosom. De Vries De Sage van het ingemetselde Kind (Nederlandsche tijdschrift voor volkskunde XXXII 192ff.)

H653. Riddle: what is the fattest? De Vries FFC LXXIII 75ff.

H653.1. What is the fattest? The earth. De Vries FFC LXXIII 77; BP II 357f.; Anderson FFC XLII 232 n. 3.

H659. Riddles of the superlative—miscellaneous.

H659.1. Riddle: what is oldest?

H659.1.1. What is oldest? God. BP II 358.

H659.2. Riddle: what four things are hardest to hold? Anderson FFC XLII 228.

H659.2.1. What four things are hardest to hold? Wolf by eyebrows, bear by claws, snake by tail, hawk by beak. Anderson FFC XLII 228.

H659.3. Riddle: what are best and worst stones?

H659.3.1. What are best and worst stones? Best: altar, whetstone, millstone; worst: hailstone, stone in the eye, gallstone. Anderson FFC LXII 228; BP III 220 n. 3; De Vries FFC LXXIII 95.
H659.4. Riddle: what is the best fowl?

H659.4.1. What is the best fowl? The goose, since it makes the cabbage sweet and the bed soft. Type 922; BP III 233.

H659.5. Riddle: what is best religion—Christian or Mohammedan?

H659.5.1. What is best religion—Christian or Mohammedan? They are equally good: as both eyes are equally dear to you, so are both religions to God. (Cf. J1262.9.) Anderson FFC XLII 237.

H659.6. Riddle: what kind of work occupies most men?

H659.6.1. What kind of work occupies most men? Healing, for every sick man practices this. Anderson FFC XLII 228.

H659.7. Riddle: what is greatest?

H659.7.1. What is greatest? Fame. BP II 358.

H659.7.2. What is the greatest? A sense of shame. Italian Novella: Rotunda.

H659.7.3. What is the greatest? Charity. Spanish Exempla: Keller.


H659.9. Riddle: what is wisest?

H659.9.1. What is wisest? Time. BP II 358.

H659.10. Riddle: what is most general?

H659.10.1. What is most general? Hope. BP II 359.

H659.11. Riddle: what is most useful?

H659.11.1. What is most useful? Excellence. BP II 359.

H659.12. Riddle: what is most shameful?


H659.13. Riddle: what is most pleasant?


H659.14. Riddle: what is easiest?


H659.15. Riddle: what is the hardest to skin?

H659.15.1. What is the hardest to skin? The male member. De Vries FFC
LXXIII 96.

H659.16. **Who are the best painters?** Women (in the art of make-up). Italian Novella: Rotunda.

H659.17. **Riddle: what is the best time to eat?** For the rich man, when he wishes; for the poor man, when he has something to eat. Spanish: Childers.

H659.18. **What are the most accursed things?**

H659.18.1. **What are the most accursed things?** A thriftless wife, a baldheaded daughter, a sour-faced daughter-in-law, a crooked axle, and a field which lies across the village road. India: Thompson-Balys.

H659.19. **What is the most difficult to find and the most difficult to lose?** The truth. Spanish Exempla: Keller.

H659.20. **Who are really irresistible?** Meat and drink. India: Thompson-Balys.

H659.21. **Who are really meek?** Cows and daughters. India: Thompson-Balys.

H659.22. **Which is best, domestic or ascetic life?** With good wife domestic life is best. India: Thompson-Balys.

H659.23. **Which is the best of flowers?** Cotton. India: Thompson-Balys.

H659.24. **What is the finest jewel?** India: Thompson-Balys.

H659.25. **What is most faithful thing in world?** India: Thompson-Balys.

H659.26. **What is most faithless thing in world?** India: Thompson-Balys.


H661. **Riddle: what is swifter than a bird, the wind or lightning?** The eye. (Cf. H632.2.) Gascon: Bladé I 9 No. 1.

H662. **Riddle: what is dearer than gold?** Mother love. (Cf. H651.2.) Swiss: Jegerlehner Oberwallis 311 No. 60.

H663. **Riddle: what is whiter than a swan?** An angel. *Fb "engel".


H672. **Riddle: what is softer than swan down?** (Cf. H652.1.) BP III 16.

H673. **Riddle: what is harder than stone?** (Cf. H637.) BP III 16.

H674. **Who is greater than God?** Man's purpose. India: Thompson-Balys.

H680. **Riddles of distance.**
Riddles of terrestrial distance.

H681.1. Riddle: how far is it from one end of the earth to the other (east to west)? *Type 922; *Anderson FFC XLII 146ff.; Fb "jord"; BP III 232.

H681.1.1. How far is it from one end of the earth to the other? A day's journey, since the sun makes it daily. *Type 922; Anderson FFC XLII 147.—Jewish: *Neuman.

H681.2. Riddle: how deep is the earth (or how far to lower world)? Anderson FFC XLII 140.

H681.2.1. How deep is the earth? It is deep: my grandfather went into it (died) years ago and has not yet returned. Anderson FFC LXII 141.

H681.2.2. How deep is the earth? My father went five years ago to measure it (died); when he returns I shall tell you the result. Anderson FFC XLII 142.

H681.3. Riddle: what is the center of the earth? *Type 922; Anderson FFC XLII 157.

H681.3.1. Where is the center of the earth? Here; if you don't believe it, measure it yourself. Anderson FFC XLII 158; India: Thompson-Balys.

H681.3.2. Where is the center of the earth? Here, for the earth is round and any point can serve as center. Anderson FFC XLII 158.

H681.4. Riddle: how deep is the sea? *Type 922; *Anderson FFC XLII 130.

H681.4.1. How deep is the sea? A stone's throw. *Type 922; Anderson FFC XLII 130; BP III 231.

H681.4.2. How deep is the sea? At first, knee-deep; further on, waist-deep, neck-deep; and beyond that over the head. India: Thompson-Balys.

H682. Riddles of heavenly distance. (Cf. A658.)

H682.1. Riddle: how far is it from earth to heaven? *Type 922; BP III 231; Anderson FFC XLII 113; Jewish: *Neuman.

H682.1.1. How far is it from earth to heaven? A day's journey, since Christ went to heaven in one day. (A half-day's journey, similar reason). *Anderson FFC XLII 119; Wesselski Bebel I 36 No. 75.

H682.1.2. How far is it from earth to heaven? A day's journey, since there is no inn to stop at on the way. *Anderson FFC XLII 119.

H682.1.3. How far is it from earth to heaven? So and so high, and if you don't believe it, measure it yourself. *Anderson FFC XLII 118.

H682.1.4. How far is it from earth to heaven? As far as you can see. *Anderson FFC XLII 120.

H682.1.5. How far is it from earth to heaven? As far as from heaven to earth. *Anderson FFC XLII 120.
H682.1.6.  How far is it from earth to heaven? Not far; when it thunders there it can be heard here. Anderson FFC XLII 120.

H682.1.7.  How far from earth to heaven? A calf's (fox's) tail, if it were long enough. *Anderson FFC XLII 121; BP III 231; cf. Pauli (ed. Bolte) No. 96; Fb "kalvehale".

H682.1.8.  How far from earth to heaven? A leg's length, for it is written, Heaven is my throne and earth my footstool. Anderson FFC XLII 121.

H682.1.9.  How far from earth to heaven? One step, for they say, He stands with one foot in the grave and one in heaven. Anderson FFC XLII 122.

H682.1.10. How far from earth to heaven? The devil knows for he has fallen this distance. Alphabet No. 67.

H682.2.  Riddle: how wide is heaven? Anderson FFC XLII 227.

H682.2.1.  How wide is heaven? So and so wide, and if you do not believe it, go measure it yourself. Anderson FFC XLII 227.

H682.3.  How many exits from paradise? Moreno Esdras; Jewish: Neuman.

H685.  Riddle: how far is it from happiness to misfortune? Anderson FFC XLII 215.

H685.1.  How far is it from happiness to misfortune? One day; yesterday I was herdsman and now I am abbot. (Cf. H561.2.) Anderson FFC XLII 216.

H690.  Riddles of weight and measure.

H691.  Riddles of weight.

H691.1.  Riddle: how much does the moon weigh? Anderson FFC XLII 172.

H691.1.1.  How much does the moon weigh? A pound, for it has four quarters. *Type 922; BP III 232; *Anderson FFC XLII 173; Köhler-Bolte I 458.

H691.1.2.  How much does the moon weigh? So and so much, and if you don't believe it go and weigh it yourself. Anderson FFC XLII 174.

H691.2.  Riddle: how heavy is the earth? Anderson FFC XLII 143.

H691.2.1.  How heavy is the earth? Take away all the stones and I will weigh it. Anderson FFC XLII 143.

H696.  Riddles of measure.

H696.1.  Riddle: how much water is in the sea? Anderson FFC XLII 134.

H696.1.1.  How much water is in the sea? Stop all the rivers and I will measure it. Anderson FFC XLII 134; Japanese: Ikeda.

H696.1.2.  How much water is in the sea? So and so much, and if you don't believe it, go measure it yourself. Anderson FFC XLII 136.
H696.1.3. H696.1.3. How much water is in the sea? A tub-full if the tub is large enough. Anderson FFC XLII 134.


H700. Riddles of numbers.


H701.1. H701.1. How many seconds in eternity? A bird carries a grain of sand from a mountain each century; when the whole mountain is gone, the first second of eternity has passed. (Cf. D791.1.2, H1583, X950.2, Z61.) *Type 922; BP III 232; *Anderson FFC XLII 232.


H702.1. H702.1. How many stars in the heavens? As many as the grains of sand; if you don't believe it, count them yourself. *Anderson FFC XLII 166.

H702.1.1. H702.1.1. How many stars in the heaven? Two million; if you don't believe it, count them yourself. India: Thompson-Balys.

H702.2. H702.2. How many stars in the heavens? As many as the hairs in the head; if you don't believe it, count them yourself. *Anderson FFC XLII 167.

H702.2.1. H702.2.1. How many stars in the heavens? As many as the hairs in the goatskin (on a donkey). India: Thompson-Balys.

H702.3. H702.3. How many stars in the heavens? As many as the points on paper; if you don't believe it, count them yourself. *Anderson FFC XLII 167.


H703.1. H703.1. How many hairs are there in the head? As many as are in the tail of my ass; if you don't believe it we will keep pulling out one hair from your beard and one from his tail. Anderson FFC XLII 230.


H705. H705. Riddle: how many leaves are on the tree? Anderson FFC XLII 175; West Indies: Flowers 459.

H705.1. H705.1. How many leaves are on the tree? As many as there are stems for. *Anderson FFC XLII 176.

H705.2. H705.2. How many leaves are on the tree? So and so many; and if you don't believe it, go count them. *Anderson FFC XLII 176.


H706. H706. Riddle: how many days have passed since the time of Adam? Anderson
H706.1. How many days have passed since the time of Adam? The seven days of the week. Anderson FFC XLII 227.

H707. Riddle of dates.

H707.1. When were you born? Its beginning is like its end, its top like its bottom (1691). Trog Am Urds-Brunnen IV 105.

H708. Are there more men or women in the world? India: Thompson-Balys.

H710. Riddles of value.

H711. Riddle: how much am I (the king) worth? Anderson FFC XLII 194; cf. Aarne FFC XXIII 129.

H711.1. How much am I (the king) worth? Twenty-nine pieces of silver, for Christ was sold for thirty. (Cf. H716.) *Type 922;* Anderson FFC XLII 194; *BP III 232; *Fb "værd".

H712. Riddle: how much is my beard (king's) worth? *Type 875; De Vries FFC LXXIII 160; BP II 359.


H713. Riddle: how much is a golden plow (throne, crown, palace) worth? *De Vries FFC LXXIII 160ff.; *Anderson FFC XLII 180ff.

H713.1. How much is a golden plow (throne, crown, palace) worth? A rain in May. *De Vries FFC LXXIII 161ff.; *Anderson FFC XLII 186.

H715. Riddle: how much does the sun earn for his daily work? Anderson FFC XLII 226.


H721. Riddle of the year. **Aarne FFC XXVI 74ff.

H721.1. Riddle: tree with twelve branches, each with thirty leaves, black and white. Year, month, days and nights. *Chauvin V 195 No. 114; *BP II 355 n. 1.

H721.2. Riddle: tree with leaves white on one side and black on other. Year made up of nights and days. Chauvin V 192 No. 113.
H721.3. Riddle: twelve cypresses with thirty boughs each. Years and months. Persian: Carnoy 348.

H721.4. Riddle: palace consisting of 8760 stones; twelve trees, thirty branches, each with black and white cluster of grapes. Year, months, days, hours. *Chauvin VI 40 No. 207.

H722. Riddle of the day and night. (Cf. H721.1, H721.2, H721.4.)

H722.1. Riddle: white brother, black sister: every morning brother kills sister; every evening sister kills brother; they never die. (Day and night.) Köhler-Bolte I 116; Gascon: Bladé I 9 No. 1.

H722.2. Riddle: black and white horses chasing each other. (Day and night.) Persian: Carnoy 349.

H725. Riddle of the course of the sun.

H725.1. Riddle: bird nests on top of one cypress in morning, on top of another in evening. (Bird is the sun.) Persian: Carnoy 349.

H726. Riddle: who are the real travellers? The son and the moon. India: Thompson-Balys.

H731.1. Riddle of king and courtiers.

H731.1.1. Riddle: king in red; courtiers in white. (Sun and its rays.) Chauvin VI 39 No. 207 n. 1.

H731.1.2. Riddle: king in white; courtiers in white. (Moon and stars.) Chauvin VI 39 No. 207 n. 1.

H731.1.3. Riddle: king in red; courtiers in different colors. (Spring and flowers.) Chauvin VI 39 No. 207 n. 1.

H734. Riddle: what is the mother who devours her children when they grow up? (Ocean and rivers.) Chauvin V 192 No. 113.

H741. Riddle white field, black seed. (Paper with writing.) *Aarne FFC XXVI 35ff.

H742. Riddle: two legs, three legs, four legs. (Man, three-legged stool dog.) **Aarne FFC XXVII 24ff.

H743. Riddle: four hang, four walk, two show the road, one wags behind. (Cow's teats, feet, eyes, tail.) (Other answers: cat, dog, horse, hog, etc.) **Aarne FFC XXVII 60ff.

H744. Riddle: six legs, four ears, two faces, etc. (Horse and rider.) **Aarne FFC XXVII 173ff.

H746. Riddle: bill white, horns on feet, knob on head (cock). Zachariae 58.

H751. Riddle: who of fourfold beard is he, of azure foot and neck so ruddy? Arrow. India: Thompson-Balys.
H761. Riddle of the Sphinx: what is it that goes on four legs in the morning, on two at midday, and on three in the evening. (Man, who crawls as a child, walks in middle life, and walks with a stick in old age.) **Aarne FFC XXVII 3ff.; **Laistner Rätsel der Sphinx; Gascon: Bladé I 10 No. 1.; Greek: Frazer Apollodorus I 349 n. 1 Köhler-Bolte I 115; Fb "menneske" II 578a.

H761.1. Riddle: two are better than three (two legs better than man with staff in old age). Jewish: *Neuman.

H762. Riddle: what is the creature that is of all countries, that is loved by all the world, and that has no equal? (The sun.) Chauvin V 192 No. 113.

H763. Riddle: the father not yet born, the son already at the top of the house. (Flame and smoke.) Köhler-Bolte I 268.

H764. Riddle: bird without feathers flies on tree without leaves. (Snow falls on bare tree.) **Aarne FFC XXVIII 1ff.

H765. From wooden spring iron bucket makes stones from which water flows. (Metal stick picks stone from eye. If you rub lids with it, tears come.) Jewish: bin Gorion Born Judas III 32, 297ff., *Neuman.


H767.1. Riddle: what is that thou passest over with haste? (The field of youth; the mountains of youth, etc.) Irish myth: Cross.

H768. What house gives no hostages, cannot be burned, and cannot be harried? (The fairy stronghold [sídh] of brugh na Boinne.) Irish myth: Cross.


H771. Riddle: why is the hair gray before the beard? (It is twenty years older.) *Wesselski Arlotto II 270 No. 222.

H772. Riddle: why are there more days than nights? (The moon turns some nights into days.) Chauvin V 38 No. 365.

H773. Riddle: why are there more living than dead? (There are some of the dead of whom we still speak.) Chauvin V 38 No. 365.

H774. Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands.) Chauvin V 38 No. 365.


H791. Riddle: a fish was my father; a man was my mother. (Man eats magic fish and becomes pregnant; a girl is taken from his knee.) *Type 705; *Fb "fisk" I 297; Norse: Christiansen Norske Eventyr 96.

H792. Riddle of the unborn. I am unborn; my horse is unborn; I carry my mother on my hands. (A boy who has been taken from his dead mother's body digs up the body of his mother and makes gloves of her skin. He rides on a colt which has been taken from a dead mare's body.) *Type 851; BP I 196; Spanish: Boggs FFC XC 112 No. 927*B; Africa (Swahili): Werner African 356.
H793. Riddle: seven tongues in a head. (A horse's head in which a bird's nest is found with seven birds in it.) *Type 927; Köhler-Bolte I 46; *Fb "heste hoved".


H797.1. What does God do? He brings low the proud and exalts the lowly (said by shepherd masking as bishop to king, who has exchanged places with him). (Cf. H562.) Anderson FFC XLII 207.

H797.2. What does God do? God is astonished that I sit on a horse and the king on an ass (see H797.1.). Anderson FFC XLII 209.

H802. Riddle: one killed none and yet killed twelve. (Horse is poisoned; raven eats of him and dies; twelve robbers eat raven and die.) *Type 851; BP I 188ff.; *Fb "hest" I 598b, "ravn" III 23a; India: Thompson-Balys; Africa (Gold Coast): Barker and Sinclair 172 No. 34; Jamaica: Beckwith MAFLS XVII 284 No. 116.


H804. Riddle: from the eater came forth meat and from the strong sweetness. (Swarm of bees and honey in lion's carcass.) Jewish: Judges 14:14.

H805. Riddle of the murdered lover. With what thinks, I drink; what sees, I carry; with what eats I walk. (Queen has cup made from skull of her murdered lover; ring with one of his eyes; she carries two of his teeth in her boots.) *Type 851; *BP I 196, II 361; Köhler-Bolte I 350, 372; India: Thompson-Balys.

H806. Riddle: drink this wine which a bird took to nest. (Stork took bunch of grapes to nest; boy makes wine from them.) Spanish: Boggs FFC XC 112 No. 927B*.

H807. Formerly I was daughter, now I am mother; I have a son who was the husband of my mother. (Girl has nursed her imprisoned father through a crack in the prison wall.) Spanish: Boggs FFC XC 111 No. 927*A.

H810. Riddles based on the Bible or legend. Jewish: *Neuman.


H812. Riddle: what were the clothes of Adam and Eve? (Their hair.) Chauvin V 195 No. 114.

H813. Riddle: who, having neither father nor mother, are dead? (Adam and Eve.) Chauvin V 195 No. 114.

H814. Riddle: who, having had father and mother, is not dead? (Elias.) Chauvin V 195 No. 114; Jewish: Neuman.

H815. Riddle: who, having had father and mother, is not dead like other mortals? (Lot's wife.) Chauvin V 195 No. 114; Scala Celi No. 821.
H817. Riddle: who has had, here below, two names? (Jacob-Israel.) Chauvin V 195 No. 114.

H821. Riddle: what was the walking tomb with the living tenant? (Jonah and the whale.) Chauvin V 194 No. 114; Jewish: *Neuman.

H822. Riddle: what is the land that has seen the sun only once? (The bottom of the Red Sea during the passage of the Israelites.) Chauvin V 194 No. 114; Jewish: *Neuman.

H822.1. What is the land that has seen the sun only once? (The land on which the waters were gathered after the creation.) Jewish: Neuman.

H823. What is the tree that became flesh? (Moses's staff.) Chauvin V 195 No. 114.

H824. Riddle: what is that which has drunk water for its sustenance and eaten after its death? (Moses's staff, which became a serpent.) Chauvin V 194 No. 114.

H825. Riddle: the king is surrounded by his nobles; what is this like? (The idol Bel surrounded by the priests of the god.) Chauvin VI 39 No. 207.


H831. Riddle: what house was full of dead? (Philistines in the building demolished by Samson.) Jewish: Neuman.

H832. What was not born, yet life was given to it? (The golden calf.) Jewish: Neuman.

H840. Other riddles.

H841. Riddle: worth of the animal.


H841.2. Riddle: what animal is good dead but not living? (Hog.) *Wesselski Arloto I 215ff. No. 64.

H841.3. Riddle: what animal is good living and dead? (Cow.) *Wesselski Arloto I 215ff. No. 64.

H841.4. Riddle: what animal is not good living or dead? (Wolf.) *Wesselski Arloto I 215ff. No. 64.

H842. Riddle: animal qualities.
H842.1. **What animal which lives in sea-water will drown if taken out of it?** (Gním Abraein.) Irish myth: *Cross.

H842.2. **What animal which lives in fire will burn if taken out of it?** (Tegillus, now called salamander.) (Cf. B768.2.) Irish myth: *Cross.

H842.3. **What animal has one voice living and seven voices dead?** (Ibis, from whose carcass musical instruments are made.) Jewish: Neuman.

H851. **What are the two fixed, the two moving, the two joined, the two separated by jealousy, the two eternal enemies?** (Heaven and earth; sun and moon; night and day; soul and body; life and death.) Chauvin V 195 No. 114.

H852. **What two trees do not fade until they wither?** (Yew and holly.) Irish myth: *Cross.

H853. **What goodness did man find on earth that God did not find?** (An overlord.) Irish myth: *Cross.

H861. **Riddle: what are the two combatants without hands or feet or words?** (The bull and the buffalo.) Chauvin V 194 No. 114.

H862. **Riddle: what is that which is neither man nor jinn nor beast nor bird?** (Louse and ant.) Chauvin V 194 No. 114.

H865. **Riddle: what do crows do when they are five years old?** (They start their sixth year.) (Cf. H826.) Anderson FFC XLII 236 n. 8.

H871. **Riddle: what six things are not worth doing?** (Sowing salt, mowing pebbles, drinking from an empty jug, making signs to a blind man, wooing at mealtime, playing a harp in a mill.) Anderson FFC XLII 227, *228 n. 1.

H871.1. **Three stupid things for men to do (various answers).** Spanish: Childers.

H875. **Riddle: what is the difference between a poor man and a rich?** (Riches.) Anderson FFC XLII 229.

H878. **Riddle: what is it that one buys who does not want it or use it?** (Coffin.) Fb "ligkiste" II 442b.

H881. **Riddles with "none" as answer.** Fb "ingen" II 27.

H881.1. **Riddle: how many dead mice go to a feast?** (None.) Fb "ingen" II 27.

H882. **Riddle: bottom and top of staff.** Of the two ends which is the top and which the bottom? Zachariae 58.


H885. **Riddles about flax.** Taylor English Riddles from Oral Tradition (Berkeley, California, 1951) 250; Jewish: *Neuman.

H886. **Riddles about naphtha.** Jewish: Neuman.
H900—H1199. TESTS OF PROWESS: TASKS

H900—H999. Assignment and performance of tasks.

H900—H949. ASSIGNMENT OF TASKS

H900. Tasks imposed. A person's prowess is tested by assigning him certain tasks (usually impossible or extremely difficult) to be performed either to escape punishment or to receive a valuable reward. *Penzer X 330 s.v. "tests"; *Chauvin VI 200 No. 372.—Irish myth: *Cross; Breton: Sébillot Incidents s.v. "épreuves"; Greek: Frazer Apollodorus I 184 n. 1 (Hercules), Fox 80ff. (Hercules), *ibid.* 98 (Theseus); N. A. Indian: **Lowie The Test Theme in North American Mythology (JAFL XXI 97ff.).


H901.0.1. H901.0.1. Tasks imposed on pain of death of relative (friend, hostage, etc.). Irish myth: Cross.

H901.0.2. H901.0.2. Bird must bring orphan to king or bird will be killed. Chinese: Graham.

H901.1. H901.1. Heads placed on stakes for failure in performance of task. Unsuccessful youths are beheaded and heads exposed. Hero sees them when he sets out to accomplish his task. *Types 329, 507A; *BP III 368; *Taylor Romanic Review IV 21ff.; *Brown Iwain 137 n. 1; Irish myth: *Cross; Icelandic: *Boberg; Greek: Fox 119, Frazer Apollodorus II 160 n. 2; India: Thompson-Balys; Japanese: Ikeda.


H912. H912. Tasks assigned at suggestion of jealous brothers (sisters). *Type 408; Kühler-Bolte I 468; Spanish: Boggs FFC XC 49 No. 328*A, Espinosa Jr. No. 81; India: Thompson-Balys; S. A. Indian (Inca) Rowe BBAE CXLIII (2) 317; West Indies: Flowers 460.

H913.1. Tasks assigned by jealous mother.


H913.2. Tasks assigned at suggestion of jealous father.


H914. Tasks assigned because of mother's foolish boasting. The mother foolishly boasts to the king that the daughter can perform an impossible task (often spinning). *Type 500, 501; BP I 490, 109; Italian: Basile Pentamerone IV No. 4.

H915. Tasks assigned because of girl's (boy's) own foolish boast. *Type 501, 1525; Italian Novella: Rotunda; Icelandic: *Boberg; India: *Thompson-Balys; West Indies: Flowers 460.

H915.1. Tasks assigned because of man's boast. Icelandic: *Boberg; India: Thompson-Balys.

H916. Tasks imposed at suggestion of spouse (sweetheart).


H916.1.1. Malicious wife reports that her husband is a famous doctor: he is commanded to cure the princess. *Crane Vitry 231f. No. 237; *Bolte Zs. f. Vksk. XXVI 89 n. 1; Herbert III 19; Japanese: Ikeda.

H916.2. Task imposed because of girl's foolish boast. India: Thompson-Balys.

H916.3. Tasks assigned at suggestion of wife and paramour. India: Thompson-Balys.


H918. Tasks assigned at suggestion contained in letter borne by the victim. Greek: Fox 39 (Bellerophon); Japanese: Ikeda.

H919. Assignment of tasks in response to suggestion—miscellaneous.


H919.2. Tasks assigned at suggestion of religious person. India: Thompson-Balys.

H919.3. Task assigned at suggestion of parrot. India: *Thompson-Balys.
H919.4. Impossible task assigned by plaintiff as proof. Spanish Exemla: Keller.


H919.6. Tasks assigned at instigation of queen (disguised ogress). India: Thompson-Balys.

H920. Assigners of tasks.


H921.1. Task set by king to sons to determine heir to kingdom. India: Thompson-Balys.


H923. Tasks assigned before man may rescue wife from spirit world. Indonesia: De Vries's list No. 169.

H923.1. Task assigned before wife may rescue husband from supernatural power. Type 316; German: Grimm No. 181.

H924. Tasks assigned prisoner so that he may escape punishment. De Vries FFC LXXIII 309, 313; India: Thompson-Balys; Icelandic: *Boberg.

H924.1. Tasks assigned as ransom. Irish myth: *Cross; Icelandic: Boberg.

H927. Tasks set by deity.

H927.1. Tasks as trial of prowess of mortal by gods. India: Thompson-Balys.

H927.2. Task assigned by angel on God's order. Moreno Esdras (H928).


H928.1. Tasks imposed as fine. Irish myth: *Cross.


H931.1.1. Husband assigns tasks for king who has stolen his wife. India: Thompson-Balys.

H931.2. Disagreeable tasks set hero to do so that he will disobey and be killed. India: Thompson-Balys.
H932. H932. Tasks assigned to devil (ogre). Types 812, 1170—1199; *BP III 16.

H933. H933. Princess sets hero tasks. (Cf. H335.)

H933.1. H933.1. Princess throws handkerchief high in tree; asks hero to get it. Spanish: Boggs FFC XC 66 No. 554.

H933.2. H933.2. Maiden queen sets hero three dangerous tasks in order to disenchant her sisters. (Cf. F565.3.) Icelandic: Boberg.

H933.3. H933.3. Princess orders hero to bring her rings of another princess. French Canadian: Sister Marie Ursule.

H933.4. H933.4. Quest assigned by scorned princess. French Canadian: Sister Marie Ursule.

H933.5. H933.5. Queen of Sea sets hero tasks. Tuamotu: Stimson MS (z-G. 13/441).

H934. H934. Relative assigns tasks. (Cf. H912—H914.)


H934.3. H934.3. Tasks assigned by stepmother. Chinese: Graham.

H934.4. H934.4. Task imposed by elder brothers. India: Thompson-Balys; Irish myth: Cross (H913.1.3.)


H941. H941. Cumulative tasks: second assigned so that first can be done. *Cosquin
Contes indiens 474ff.; Chauvin VI 109 No. 274 n. 3; Greek: *Frazer Apollodorus I 109 n. 4; India: *Thompson-Balys.


H945. H945. Tasks voluntarily undertaken.

H945.1. H945.1. Warriors go towards strong enemy as consequence of own boast. Icelandic: Boberg.

H945.2. H945.2. Hero goes north to fight with trolls. (Cf. F455.) Icelandic: Boberg.

H946. H946. Task assigned from misunderstanding.


H950—H999.

H950—H999. Performance of tasks.


H951. H951. Countertasks. When a task is assigned, the hero agrees to perform it as soon as the assigner performs a certain other task. (Cf. H691.2.1, H1021.1.1, H1021.3, H1021.6.1, H1021.6.2, H1022.2.1, H1022.3, H1022.9, H1023.1.1, H1023.1.2, H1023.2.2.1, H1023.9.1, H1023.10.1, H1142.3, H1146.) *Types 531, 875; *BP I 221, II 367, 369, III 18ff.; *De Vries FFC LXXIII 43ff., 145ff., 150ff., 154, 232ff., 241f., 249; *Chauvin VIII 61 No. 26; Zachariae Kleine Schriften 98; *Child V 497 s.v. "tasks"; India: Thompson-Balys; Chinese: Graham; Japanese: Ikeda.

H952. H952. Reductio ad absurdum of task. When an impossible task is given, the hero responds with a countertask so absurd as to show the manifest absurdity of the original task. (Cf. H1023.3.1, H1024.1.1.1.) *Type 821B; BP II 368 n. 1; Child I 10f., 13; De Vries FFC LXXIII 265, 269 n. 2; India: *Thompson-Balys; Indonesia: De Vries's list No. 237; Chinese: Graham.

H960. H960. Tasks performed through cleverness or intelligence. Irish myth: Cross.


H962. H962. Tasks performed by close observation. Type 577; India: Thompson-Balys.


H971. H971. Task performed with help of old person. Tonga: Gifford 159f.
H971.1. Tasks performed with help of old woman. Types 306, 510, 566, 567; Irish myth: *Cross; Scotch: Macdougal and Calder 160; German: Grimm Nos. 9, 14, 29, 122, 125, 133, 181, 186; Italian Novella: Rotunda; Japanese: Ikeda.

H971.2. Task performed with help of little old men. Icelandic: *Boberg.


H972.1. Tasks performed by captive spirits of the dead. Africa (Fang): Einstein 70ff.; Trilles 190ff. No. 11.

H973. Tasks performed by helpful forest spirits. Maori: Dixon 61.

H973.1. Task performed by fairy. Irish myth: *Cross; India: Thompson-Balys.

H973.2. Tasks performed with help of four demons in ring. India: Thompson-Balys.

H973.3. Task performed by dwarfs. (Cf. F451.5.1.) German: Grimm Nos. 13, 55, 64, 91, 113.


H975. Tasks performed by deity. Greek: Grote I 108.

H975.0.1. Task performed by deity in answer to prayer. India: Thompson-Balys.

H975.1. Tasks performed by aid of goddess. Italian Novella: Rotunda; India: Thompson-Balys.


H982.1. Pigeons cover the sun's rays with their outstretched wings and lengthen night to six months so that hero's task can be completed in one night. India: Thompson-Balys.


H984. Tasks performed with help of saint. Irish myth: *Cross; Spanish: Boggs FFC XC 69 No. 515.

H984.1. Tasks performed with help of Brahmadaitya. India: Thompson-Balys.


Task performed with aid of magic object. German: Grimm Nos. 28, 91, 122, 133, 165, 181.

Performance of tasks—miscellaneous.

Unpromising hero last to try task (rescue from animal). India: Thompson-Balys.

Nature of tasks.

IMPOSSIBLE OR ABSURD TASKS


Tasks contrary to laws of nature.

Task: construction from impossible kind of material.

Task: making a rope of sand. *Type 1174; *De Vries FFC LXXIII 154, 155 n. 1; BP III 16; *Fb "reb" III 25b; Hdbw. d. Märchens I 431b n. 45; Chauvin VI 40 No. 207 n. 2.—Icelandic: Boberg.

Task: making a rope of sand; countertask: first showing the pattern. (Cf. H951.) De Vries FFC LXXIII 154.


Task: making a knot of spilled brandy. *Type 1173.


Task: weaving a silk shirt from hair. (Cf. H1022.2.2.) De Vries FFC LXXIII 233.

Task: weaving a silk shirt from hair; countertask: making a loom from shavings. (Cf. H951.) De Vries FFC LXXIII 234.

Task: taking a stick from the body. (Fingernail.) Type 1181.

Task: spinning gold. Type 500; BP I 490ff., *495 n. 1.

Task: sewing a shirt of stone. Fb "sten" III 554a.
H1021.9.1. Task: sewing a shirt from flower petals. German: Grimm No. 49.


H1022. Task: construction from impossible amount of material.

H1022.1. Task: weaving cloth from two threads. Type 875; *BP II 349ff., 368; *De Vries FFC LXXIII 232.


H1022.2.1. Task: clothing an army from one hank of flax; countertask: making horseshoes for cavalry from one needle. (Cf. H951.) Köhler-Bolte I 459.

H1022.2.2. Task: weaving a shirt from a piece of thread; countertask: making a loom from a rod. Cheremis: Sebeok-Nyerges.

H1022.3. Task: making sails for ship from one bundle of linen; countertask: making spindle and loom from one stick of wood. (Cf. H951.) Köhler-Bolte I 459.

H1022.4. Task: making shirt from piece of linen three inches square. Oesterley Gesta Romanorum No. 64; Herbert Catalogue III 206.


H1022.4.2. Task: weaving mantle from wool of a single sheep. Irish myth: *Cross.

H1022.4.3. Task: making shawl-cloth one hundred cubits in length out of one cocoon of silk. India: Thompson-Balys.

H1022.5. Task: feeding army from one measure of meal. Köhler-Bolte I 566.


H1022.6. Task: making many kinds of food from one small bird. Fansler MAFLS XII 62.


H1022.8. Task: brewing impossible amount of ale from one grain of corn. Irish myth: Cross.

H1023. Tasks contrary to the nature of objects.


H1023.1.1. H1023.1.1. Task: hatching boiled eggs; countertask: sowing cooked seeds and harvesting the crop. (Cf. H951, H952.) *Types 821B, 875; *De Vries FFC LXXIII 242; *BP II 368 n. 1.


H1023.2.0.2. H1023.2.0.2. Task: carrying water in sieve; pious child able to do so. BP III 477 n. 1.


H1023.2.2. H1023.2.2. Hero sets wife to task of filling water-bottle with spout turned downward. Hawaii: Beckwith Myth 417.

H1023.2.3. H1023.2.3. Impossible task: filling a grain-bin through the hole in the bottom. India: Thompson-Balys.

H1023.2.4. H1023.2.4. Task: filling a bottomless water tube. India: Thompson-Balys.


H1023.3. H1023.3. Task: bringing berries (fruit, roses) in winter. *Type 403B, 480, *Roberts 134; BP I 99ff., II 232; *Saintyves Perrault 20; De Vries FFC LXXIII 269 n. 2; Irish myth: *Cross; India: Thompson-Balys; Japanese: Ikeda; Eskimo (Greenland): Rink 159; N. A. Indian: *Thompson Tales 313 n. 126c.

H1023.3.1. Task: procuring cuckoo to sing in winter. Irish myth: *Cross.

H1023.3.2. Task: making withered flowers green. Jewish: Moreno Esdras.

H1023.4. Task: straightening a curly hair. Type 1175; BP III 15; Lithuanian: Balys Legends No. 636; Swiss: Jegerlehner Oberwallis 314 No. 113, 329 No. 45; India: *Thompson-Balys.


H1023.5. Task: pumping out a leaky ship. Type 1179; BP III 16.

H1023.6. Task: washing black wool (cloth, cattle) white. Type 480; *Roberts 165; *Fb "fer" I 406b, "hvid" I 700b, "skjorte" III 268a, "sort" III 467b; Swiss: Jegerlehner Oberwallis 314 No. 113, 328 No. 10.

H1023.6.1. Task: washing large heavy quilt covered with ghi and oil without aid of soap or anything. India: Thompson-Balys.


H1023.7.1. Task: sewing together a broken egg. German: Grimm No. 129.

H1023.7.2. Task: sewing together a broken ship. German: Grimm No. 129.


H1023.9.1. Task: mending a broken jug; countertask: turning it wrong side out as one does a shoe. (Cf. H951.) De Vries FFC LXXIII 249.


H1023.11. Task: putting a large squash whole into a narrow-necked jar. Filipino: Fansler MAFLS XII 62f.

H1023.12. Task: catching a noise. Type 1177*.


H1023.15. Task: turning fruit into gold. Italian: Basile Pentamerone II No. 5.

H1023.16. Task: making sun and moon shine in the north. Irish myth:
Cross.


H1023.20. H1023.20. Task: fetching water from the well in a bucket without the use of rope to draw it with. India: Thompson-Balys.


H1023.24. H1023.24. Task: bringing a well (pond, lake) to king. Hero asks for another lake to tie to it and overawes king. Types 1045, 1650; Zachariae Kleine Schriften 93; India: Thompson-Balys.

H1023.25. H1023.25. Task: bringing well to king; countertask: sending his own well to accompany it. (Cf. H951.) India: Thompson-Balys.

H1024. H1024. Tasks contrary to the nature of animals.


H1024.3. H1024.3. Task: chasing a hare into every trap in a high tree. *Type 1171; BP III 16.

H1024.4. H1024.4. Task: teaching an ass to read. Anderson FFC XLII 357 n. 1; cf. Type 1675.


H1024.7.1. **Task: teaching horse to speak.** India: Thompson-Balys.

H1024.8. **Task: spinning wool still on goat's back.** Jewish: *Neuman.

H1025. **Task: obtaining fat (bacon) from swine that never was farrowed.** Irish myth: *Cross.

H1026. **Task: changing the course of time.**

H1026.1. **Task: naming those things which have not yet happened.** Jewish: Moreno Esdras (H1011).

H1026.2. **Task: bringing past time to present.** Jewish: Moreno Esdras (H1023.17).

H1030. **H1030. Other impossible tasks.**

H1033. **Task: showing picture of a voice.** Jewish: Moreno Esdras (H1013).

H1035. **Task: eating the moon.** Gascon: Bladé I 8 No. 1.

H1036. **Task: building castle suspended between heaven and earth.** *Chauvin V1 38 No. 207 n. 3.

H1038. **Task: getting fruit from top of tall tree without cutting tree.** (Cuts roots of tree.) Africa (Mpongwe): Nassau 32 No. 4.

H1041. **Task: bringing a plantain leaf from the garden without tearing it.** India: Thompson-Balys.

H1042. **Task: recalling a dream someone else has had.** India: Thompson-Balys.

H1045. **Task: filling a sack full of lies (truths).** *Type 570; *BP III 273; *Fb "sandhed", "pose"; Russian: Andrejev No. 1630*.

H1045.1. **Task: going to get nothing and bringing it back.** India: Thompson-Balys.

H1046. **Task: carrying woman across river without wetting feet.** Hero fails. India: Thompson-Balys.

H1046.1. **Task: dipping water without wetting dipper.** India: Thompson-Balys.

H1046.2. **Task: cutting and bringing leaves from thorn thicket without tearing them at all.** India: Thompson-Balys.

H1046.3. **Task: drinking beer without touching pot.** India: Thompson-Balys.

H1047. **Task: bringing melon 12 cubits long with seed 13 cubits long.** India: Thompson-Balys.

H1049. **Other impossible tasks—miscellaneous.**
H1049.1. **Task:** bringing the foam of the ocean in a large piece of cloth. India: Thompson-Balys.

H1049.2. **Task:** growing oil seed on stony ground. India: Thompson-Balys.

H1049.3. **Task:** setting back sun. (Cf. D2146.1.1.) Samoa: Beckwith Myth 439.

H1049.4. **Task:** stopping the rain. (Cf. D2141.1.) Samoa: Beckwith Myth 439.

H1050—H1089.

**H1050**—H1089. PARADOXICAL TASKS

H1050. **Paradoxical tasks.**

*Type 875; *BP II 362; *Gruffydd Math vab Mathonwy (U. of Wales Press, 1928) 307ff.

H1051. **Task:** coming neither on nor off the road. (Comes in the rut or the ditch at side of the road.) *Type 875; BP II 349ff.; De Vries FFC LXXIII 195f.

H1052. **Task:** standing neither inside nor outside of gate. (Forefeet of horse inside, hind feet outside.) De Vries FFC LXXIII 198; BP II 362.

H1053. **Task:** coming neither on horse nor on foot (riding nor walking). *Type 875; *BP II 362; Köhler-Bolte I 446ff.; *De Vries FFC LXXIII 186ff.; Fb "kjöre", "ridende"; Pauli (ed. Bolte) No. 423; Filipino: Fansler MAFLS XII 63.

H1053.1. **Task:** coming neither on horse nor on foot. (Comes on another animal.) De Vries FFC LXXIII 187; Irish myth: *Cross; Missouri French: Carrière.

H1053.2. **Task:** coming neither on horse nor on foot. (Comes sitting on animal but with feet reaching ground.) De Vries FFC LXXIII 188; Irish myth: Cross.

H1053.3. **Task:** coming neither on horse nor on foot. (Comes with one leg on animal's back, one on ground.) De Vries FFC LXXIII 188.

H1053.4. **Task:** coming neither on horse nor on foot. (Coming drawn by an animal on net, trough, or sledge.) De Vries FFC LXXIII 189.

H1053.5. **Task:** coming neither on horse nor on foot. (Walks on a stick horse.) De Vries FFC LXXIII 190.

H1053.6. **Task:** coming neither on horse nor on foot. (Crawls on all fours.) De Vries FFC LXXIII 190.

H1054. **Task:** coming neither naked nor clad. *Type 875; *De Vries FFC LXXIII 181; BP II 349ff.; Fb "klæder"; Irish myth: Cross; Icelandic: *Boberg.

H1054.1. **Task:** coming neither naked nor clad. (Comes wrapped in net or the like.) De Vries FFC LXXIII 182; Missouri French: Carrière.

H1054.2. **Task:** coming neither naked nor clad. (Comes clothed in own hair.) De Vries FFC LXXIII 181.
H1054.3. H1054.3. Task: coming neither naked nor clad. (Comes with part of body clothed.) De Vries FFC LXXIII 181.


H1055. H1055. Task: coming neither barefoot nor shod. (Comes with one shoe on, one off; or in soleless shoes.) Type 875; *BP II 362; De Vries FFC LXXIII 200.

H1056. H1056. Task: coming neither with nor without a present (game). (Lets bird fly as the reaches it toward king.) De Vries FFC LXXIII 205.

H1057. H1057. Task: coming neither by day nor by night. (Comes at twilight.) *De Vries FFC LXXIII 202; *BP II 362; Irish myth: Cross.

H1058. H1058. Task: standing between summer and winter. (Stands between wagon and sleigh.) De Vries FFC LXXIII 213.

H1061. H1061. Task: coming neither with nor without a companion. (Comes with an animal.) Irish myth: *Cross; Icelandic: Boberg; De Vries FFC LXXIII 212.

H1062. H1062. Task: coming neither washed nor unwashed. (Comes partly washed.) De Vries FFC LXXIII 211.

H1063. H1063. Task: coming neither hungry nor satiated. (Eats a thin soup, a leaf, a single grain, or the like.) De Vries FFC LXXIII 210; Icelandic: Boberg.

H1064. H1064. Task: coming laughing and crying at once. (Rubs eyes with a twig to simulate crying.) De Vries FFC LXXIII 212.

H1065. H1065. Task: bringing best friend, worst enemy, best servant, greatest pleasure-giver. (Brings dog, wife, ass, little son respectively.) Köhler-Bolte I 415, 455; Pauli (ed. Bolte) No. 423; Herbert III 201; Ward II 231; Oesterley No. 124; *Chauvin VIII 199 No. 244; *BP II 365; cf. Type 875; *De Vries FFC LXXIII 220ff.; *Anderson FFC XLII 357 and n. 2; *Wesselski Märchen 237 No. 48; Italian Novella: *Rotunda.


H1072. H1072. Task: give sheep good care but do not let it fatten. (Sheep fed but kept near wolf where it is afraid and does not fatten.) *Chauvin VIII 181 No. 213; India: *Thompson-Balys.

H1073. H1073. Task: filling glasses with water that has neither fallen from heaven nor sprung from the earth. (Uses horse's sweat.) Dh I 329.

H1074. H1074. Task: furnish beef which is neither male nor female. Countertask: send for it when it is neither night nor day. American Negro (Georgia): Harris Friends 118
H1075. Task: bringing something ever-increasing (ambition); something ever-decreasing (life); something which neither increases nor decreases (one's fated lot); and something which both increases and decreases (universe). India: Thompson-Balys.


H1090. **Tasks requiring miraculous speed.** Missouri French: Carrière; India: Thompson-Balys.

H1091. Task: sorting a large amount of grain (beads, beans, peas) in one night. *Types 313, 554; *BP II 28, 517; *Köhler-Bolte I 397; *Fb "fugl", "gryn"; Swiss: Jegerlehner Oberwallis 322 No. 87; Breton: Sébillot Incidents s.v. "pois"; Spanish: Boggs FFC XC 68 No. 513; India: *Thompson-Balys; Indonesia: Dixon 226; Chinese: Graham; N. A. Indian (Thompson River): Teit JE VIII 392 No. 100.


H1091.3. Task: scattering mountain of mustard seed in one watch gathering it together in another, pressing its oil out in another. India: Thompson-Balys.


H1092.0.1. Task: spinning and weaving large amount by specified time. India: Thompson-Balys.


H1094. Task: unraveling in short time.

H1094.1. Task: unraveling a net in a short time. Type 1178*.

H1095. Task: felling a forest in one night. (Cf. H1115.) *Type 313; Fb "skov" III 300a; Irish myth: *Cross; Icelandic: Boberg (H322.5); Breton: Sébillot Incidents s.v. "forêt"; Italian: Basile Pentamerone II No. 7.

H1095.1. Task: collecting firewood quickly, sufficient to last remainder of
one's life. India: Thompson-Balys.

H1095.2. H1095.2. Task: stacking wood from felled forest in one day. German: Grimm No. 113, 193.


H1101. H1101. Task: removing mountain (mound) in one night. *Type 313; Breton: Sébillot Incidents "butte"; Missouri French: Carrière.

H1102. H1102. Task: cleaning Augean stable. Stable has not been cleaned in years. Must be done in one night. River turned through it. Type 313; Köhler-Bolte I 170; *Fb "stald" III 534a; Greek: Fox 82, Frazer Apollodorus I 195 n. 2; New Zealand: Dixon 71.


H1102.2. H1102.2. Task: emptying in one day a barn filled with manure. French Canadian: Sister Marie Ursule.


H1103.2.2. H1103.2.2. Task: planting and growing crop overnight. India: Thompson-Balys.


H1104. H1104. Task: building castle in one night. Type 313; Fb "slot" III 377a.


H1104.1.1. H1104.1.1. Task: in one day feathering a barn, each feather from different bird. French Canadian: Sister Marie Ursule.
H1104.1.2. Task: thatching roof with bird feathers; half blow away while other half are sought. (Cf. F171.6.6.) Irish myth: *Cross.

H1104.2. Task: building entire village in one night. Africa (Fang): Einstein 70ff. (= Trilles 190ff. No. 11.)

H1104.3. Task: building a house of iron in one night. Cheremis: Sebeok-Nyerges.


H1104.5. Task: building granary full of grain overnight. India: Thompson-Balys.


H1106. Task: shearing flock of sheep in one day. N. A. Indian (Zucí): Boas JAFL XXXV 77 No. 4.

H1107. Task: bringing documents from distant city in one day. Spanish: Boggs FFC XC 68 No. 513.


H1109. Other tasks requiring miraculous speed.

H1109.1. Task: bringing water from distant fountain more quickly than a witch. Spanish: Boggs FFC XC 68 No. 513.

H1109.2. Task: hauling enormous number of things from one farm to another in one day. French Canadian: Sister Marie Ursule.

H1109.3. Task: killing enough birds in one day to cover the mountain, each bird to be of a different species. French Canadian: Sister Marie Ursule.

H1109.4. Task: exterminating mice infesting city in three days. India: *Thompson-Balys.

H1110. Tedious tasks.

H1111. Task: carrying hundreds of sheep across stream one at a time. *BP II 209; cf. Type 2300; Spanish Exempla: Keller.

H1112. Task: herding rabbits. *Type 570; BP III 267ff. (incident C); *Fb "hare".


H1112.2. Task: pasturing a cow which continues to run all day. India: Thompson-Balys.

H1113. Task: bailing out a pond. Type 313; German: Grimm No. 113; Breton: Sébillot Incidents s.v. "étang"; N. A. Indian: Thompson CColl II 369, 377; Africa (Benga): Nassau 216 No. 33.


H1114.1. Task: securing three eggs from top of glass tower. French Canadian: Sister Marie Ursule.

H1114.2. Task: carrying ever-increasing burden up mountain. German: Grimm No. 179.

H1115. Chopping down large tree with blunt (fragile) implements. (Cf. H1095.) Type 313; Breton: Sébillot Incidents s.v. "arbres"; India: Thompson-Balys; Africa (Eko): Talbot 208; Jamaica: Beckwith MAFLS XVII 251 No. 29.

H1115.1. Task: cutting down huge tree which magically regrows. Type 577.

H1115.2. Task: sawing iron tree in two. India: Thompson-Balys.


H1116.1. Task: cutting firewood from rocks with brass axe (rock struck to splinters by lightning used). Africa (Ganda): Baskerville 8ff.


H1116.3. Task: tearing down a huge wall. India: Thompson-Balys.

H1117. Bringing as many horses as there are days in the year. (Brings one for each week-day.) Anderson FFC XLII 227 n. 1.


H1118.2. Task: counting daily how many leaves fall off a tree. India: Thompson-Balys.

H1118.3. Task: counting palm trees within view of king's palace. India: Thompson-Balys.

H1121. Picking all nuts from tall tree. (Performed by grateful squirrel.) Indonesia: *Dixon 217 n. 22.


H1123. Task: feeding ravenous beast to satiation. Breton: Sébillot Incidents s.v. "bête".
 Task: gathering all stones from brook or field. Type 1172.

 Task: traveling till iron shoes are worn out. Type 425; *BP II 272; Köhler-Bolte I 317, 512, 573; Missouri French: Carrière; Spanish: Espinosa Jr. No. 114.

 Task: traveling till two skeins of thread are unwound. Spanish: Boggs FFC XC 57 No. 425.

 Task: carrying off huge quantity of money. Type 513.

 Task: keeping up a certain work all night. Breton: Sébillot Incidents s.v. "ouvrage".

 Other tedious tasks.

 Task: filling the yard with manure. Type 1183**.

 Task: bringing twelve cartloads of mud without the use of buffaloes. India: Thompson-Balys.

 Task: filling twelve bed-ticks with feathers. Done by helpful birds. German: Grimm No. 186; Italian: Basile Pentamerone V No. 4.

 Task: carrying soil to cover stony ground. Irish myth: *Cross.


 Task: building a fire; whole tree burns up while man is bringing another. Irish myth: Cross.

 Task: gathering firewood; bundle continually swept away from swimming man. Irish myth: Cross.

 Task: building causeway, clearing land, etc. Irish myth: *Cross.


 Impossible task: assembling huge quantity of many-colored fleas. Spanish Exempla: Keller.


 Superhuman tasks.


H1131.2. Devil as suitor assigned task to build bridge or dam. Lithuanian: Balys Index No. 3250, Legends Nos. 343f.


H1132.1.1. H1132.1.1. Task: recovering lost ring from sea. *Types 513, 554; *Saintyves Essais 381; BP I 134ff., II 19ff.; *Fb "guldring"; Irish myth: *Cross; Greek: Fox 101 (Theseus); Japanese: Ikeda; Cape Verde Islands: Parsons MAFLS XV (1) 280 No. 91.


H1135. Task: annihilating (overcoming) army single-handed. Type 513; Irish myth: *Cross; Greek: Fox 112 (Jason).


H1136.1. Task: bringing back flour scattered by wind. Indonesia: De Vries's list No. 171.


H1138. Task: supplying water in land where it is lacking. *Fb "vand" III 1001b.—Icelandic: Boberg.

H1138.1. Task: "to turn low stream and fill the high stream." India: Thompson-Balys.


H1141.1. Task: eating mountain of bread. *Type 571; Fb "æde" III 1140a.


H1141.3. Task: eating room-full of salt. (Trickster eats only a pinch. "He who has eaten with a friend as much salt as I have eaten and does not recognize the friendship will not do so though he eat ten rooms full of salt.") *Bolte Reise der Söhne Giaffers 207.

H1141.4. Task: eating entire goat without leaving a scrap. India: Thompson-Balys.


H1142.2. Task: drinking the sea dry. *Anderson FFC XLII 139, 356; BP II 369; *Chauvin VIII 62 No. 26; Norse: MacCulloch Eddic 93 (Thor); Gascon: Bladé I 8 No. 1.

H1142.2.1. Task: drinking the sea dry (illusion produced by magic thread which makes hero think he is drinking from spring). India: Thompson-Balys.

H1142.3. Task: drinking the sea dry: countertask: stop all the rivers. (Cf. H951.) BP II 369.

H1143. Task: dipping out the sea with a spoon: countertask: stop all the rivers. (Cf. H1113., H1142.3.) De Vries FFC LXXIII 251.—French Canadian: Sister Marie Ursule (H1023.2.3.); Spanish Exempla: Keller.

H1143.1. Task: emptying the lake with a pail in one day. French Canadian:

H1144.1. Task: to collect together all the drops of water. Jewish: Moreno Esdras.


H1145. Tasks: other difficult measurements.


H1147. Task: making ladder which whole army cannot set up. De Vries FFC LXXIII 323, 331.

H1149. Miscellaneous superhuman tasks.


H1149.2. Task: lifting a certain cat. (Is serpent that embraces the earth.) Icelandic: Boberg (Thor and the Midgard serpent).

H1149.3. Task: defeating a certain old woman. (She is Old Age.) Hdwb. d. Märchens I 445b n. 432; Icelandic: Boberg.

H1149.4. Task: collecting enormous amount of material (number of rare objects, etc.) Irish myth: Cross.

H1149.5. Feat on spear point. Hero performs it as task set by otherworld amazon. Irish myth: Cross.


H1149.8. Girl to bring cloth as long as river and raise pig as big as mountain. (Countertask: measure river and weigh mountain.) Chinese: Graham.


H1150. Tasks: stealing, capturing, or slaying. India: Thompson-Balys.


H1151.2. Task: stealing twelve horses out of stall. (Cf. H1151.13.3.) *Type 1525; *Fb "hest".

H1151.2.1. Task: stealing horse when owner has been forewarned. India: Thompson-Balys.

H1151.2.2. Task: stealing king's horse as he rides on it. India: Thompson-Balys.

H1151.3. Task: stealing sheet from bed on which person is sleeping. *Type 1525; Missouri French: Carrière.

H1151.3.1. Task: stealing tray from king's bedside. India: Thompson-Balys.

H1151.4. Task: stealing ring from finger. *Type 1525.

H1151.5. Task: stealing belt from queen. Greek: Frazer Apollodorus I 203 n. 1 (Hercules).


H1151.7. Task: stealing the two horns of a savage bull. Icelandic: *Boberg.

H1151.7.1. Task: stealing gold-filled horn of wild three-horned ox. (Cf. H933.2.) Icelandic: *Boberg.

H1151.8. Task: stealing cattle which are guarded by a marvelous dog. Greek: Frazer Apollodorus I 87 n. 3 (Melampus).

H1151.9. Task: stealing troll's golden horse. *Fb "guldhest".

H1151.10. Task: bringing branch from tree guarded by ghosts. India: Thompson-Balys.


H1151.11. Task: bringing a baby lion's tail to use as broom. Africa (Hausa): Mischlich 80ff. No. 5.


H1151.13.5. Task: stealing three pearls from king's heavily guarded treasury. India: Thompson-Balys.


H1151.15. Task: stealing goddess Freya's necklace. Icelandic: Boberg.

H1151.16. Task: stealing the mead of poetry. Icelandic: Boberg.

H1151.17. Task: stealing the bait of the demon Acan. S. A. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132.


H1151.21. Task: stealing magic healing water. (Cf. D1500.1.18.) French Canadian: Sister Marie Ursule.


H1152. Task: selling an animal and keeping him.

H1152.1. Task: selling a sheep (goat) and bringing it back along with the money. (Shears and sells wool; brings animal back.) De Vries FFC LXXIII 43ff., 157; Irish: Cross, Baughman.
H1153. Task: selling three old women. (Devil finds that no one wants them.) *Type 1170; BP III 16.

H1154. Tasks: capturing animals. Irish myth: *Cross; Greek: Fox 80ff.

H1154.0.1. Task: bringing head(s) of animal(s). India: Thompson-Balys.


H1154.2.1. Task: capturing ninety pigs, ninety horses, and one hundred wild oxen. Icelandic: Boberg.

H1154.3. Task: bridling a wild animal.


H1154.3.3. Task: capturing and binding ferocious boar. India: Thompson-Balys.

H1154.3.3.1. Task: measuring (killing) wild boar. Irish myth: *Cross.


H1154.3.5. Task: loading ferocious camels. Africa (Kordofan): Frobenius Atlantis IV 101ff. No. 11.


H1154.3.7. Task: bringing tigers.

H1154.3.7.1. Task: procuring four full-grown tigers to guard four gates of king’s palace. India: Thompson-Balys.


H1154.7.3. Task: procuring four full-grown peacocks to sit one on each of four golden pinnacles of palace room. India: Thompson-Balys.

H1154.8. Task: capturing magic horse. Type 313.


H1154.11. Task: obtaining marrow of wild pig, lard of wild boar, water bird (coot?). Irish myth: *Cross.


H1155. Task: taming wild animals. (Cf. H1154.3.)

H1155.1. Riding and taming a wild horse. India: *Thompson-Balys.


H1156. Task: incurring anger of ferocious animal.

H1156.1. Task: setting fire to brush wood near abode of sacred cobra. India: Thompson-Balys.

H1161. Task: killing ferocious beast. Irish: MacCulloch Celtic 126, *Cross; English: Wells 115 (Sir Eglamour of Artois); Icelandic: *Boberg; Finnish: Kalevala rune 14; Missouri French: Carrière; Greek: Frazer Apollodorus I 184 n. 2, 187 n. 3, 191 n. 3, 197 n. 3, 199 n. 2, 200 n. 1, 210 n. 1 (Hercules), II 59 n. 1 (Chycreus); Africa (Basuto): Jacottet 3 No. 1.


H1161.2. Task: overcoming savage buffalo. India: Thompson-Balys.

H1161.2.1. Task: killing ox. Icelandic: Boberg.

H1161.2.2. Task: killing fierce bull. (Cf. H1151.7.) India: Thompson-Balys.

H1161.3. Task: overcoming elephant. Icelandic: *Boberg; India: Thompson-Balys.

H1161.3.1. Task: mouse to fight single-handed with king's state elephant and destroy it. India: Thompson-Balys.

H1161.4. Task: killing golden pig. India: Thompson-Balys.
H1161.5. H1161.5. Task: killing devastating lion. India: Thompson-Balys.


H1162.2. H1162.2. Task: slaying king’s son so that father will not die. India: Thompson-Balys.


H1181. H1181. Task: raising a buried treasure. *Type 613; Christiansen FFC XXIV 92ff.

H1182. H1182. Task: letting king hear something that neither he nor his subjects have ever heard. (Reads a letter from a foreign king demanding a loan.) Chauvin VI 39 No. 207.


H1182.2. H1182.2. King asks favorite minister to show him a trick that he has never seen before. India: Thompson-Balys.


H1185. **Task: preparing the food "Oh my".** (Needle put in food which causes eater to say "Oh my!") De Vries FFC LXXIII 250.

H1185.1. **Task: buying a coin's worth of eggs and another of "ay, ay."** Servant puts nettles in bag with eggs, and master cries "Ay, ay" when he touches the nettles. Spanish: Childers.

H1186. **Task: making pigs dance.** Breton: Sébillot Incidents s.v. "cochons". Cf. Type 850.

H1187. **Task left by departing husband for virgin wife to accomplish: have a son whose real mother she is and whose real father he is.** She accomplishes this by disguising as a girl. Köhler-Bolte II 647ff. *Liungman Tve Folkminnesundersökningar 25 n. 1; FSS 7ff. (H922); India: *Thompson-Balys; Icelandic: Boberg.

H1188. **Task: plowing field of vipers.** (Puts on iron boots.) Finnish: Kalevala rune 19.

H1191. **Task: blinding a witch.** Italian: Basile Pentamerone IV No. 4.

H1191.1. **Task: beheading witch, and bringing head to king.** French Canadian: Sister Marie Ursule.

H1191.2. **Task: catching devastating witch who haunts king's best garden.** India: Thompson-Balys.

H1192. **Task: combing hair of fairies.** Type 480; Roberts 168; Italian: Basile Pentamerone III No. 10.

H1193. **Task: causing dry spring to flow again.** *Type 613; *Hdwb. d. Märchens I 346a nn. 121—22.


H1194.0.1. **Task: causing silent person to speak.** India: Thompson-Balys.

H1194.1. **Man whose laughter brings rain will not laugh: brought to laughter when people who, unknown to each other, have gone to sleep in same dark room frighten each other.** India: Thompson-Balys.

H1194.2. **Task: making jackal laugh (weep).** India: *Thompson-Balys.

H1195. **Task: having a shirt made by a woman free from trouble and worry.** Italian Novella: Rotunda.


H1198. **Task: picking ruby out of a tray filled with identical rubies.** India: Thompson-Balys.
H1199. Other tasks.


H1199.2.2. H1199.2.2. Task: curing extraordinarily incurable ulcer. India: Thompson-Balys.

H1199.3. H1199.3. Task: shouting from forbidden place. Irish myth: *Cross.


H1199.11. H1199.11. Task: going to bed with Odin, the underworld's king. Icelandic: Boberg.


H1199.15. H1199.15. Task: securing dishes which have been locked up in vault. French Canadian: Sister Marie Ursule.

H1199.17. Task: guarding.

H1199.17.1. Task: guarding palace at night that no one can enter or leave. India: Thompson-Balys.

H1199.17.2. Task: guarding six sisters-in-law so that they do not joke or talk to anyone. India: Thompson-Balys.


H1200—H1399.

**H1200—H1399. TESTS OF PROWESS: QUESTS**

H1200—H1249. ATTENDANT CIRCUMSTANCES OF QUESTS

H1200. **H1200. Quest.**

H1210. **H1210. Quest assigned.**

H1210.1. **H1210.1. Quest assigned by father.** *Types 402, 550; Irish myth: *Cross; Missouri French: Carrière; Spanish: Espinosa Jr. No. 105; India: *Thompson-Balys; Chile: Pino Saavedra 399, 403, 404; Africa (Ekoi): Talbot 350.

H1210.2. **H1210.2. Quest assigned by king.** French Canadian: Sister Marie Ursule; India: *Thompson-Balys.

H1211. **H1211. Quests assigned in order to get rid of hero.** *Type 650; Dickson 51; Irish myth: *Cross; Icelandic: *Boberg; Missouri French: Carrière; Spanish: Espinosa Jr. Nos. 116, 139—141; Italian Novella: Rotunda; India: *Thompson-Balys.

H1212. **H1212. Quest assigned because of feigned illness.** Lion's milk (or the like) said to be necessary as cure; hero therefore sent on dangerous quest. *Type 590; BP III 1f; French Canadian: Barbeau JAFL XXIX 14; Missouri French: Carrière; India: *Thompson-Balys; Cape Verde Islands: Parsons MAFLS XV (1) 49 No. 17.

H1212.1. **H1212.1. Quest assigned because of feigned dream.** N. A. Indian: *Thompson Tales 330 n. 191g.

H1212.2. **H1212.2. Quest assigned by wife through appeal to husband's love for her.** He is sent for liver of dangerous animal. Africa (Basuto): Jacottet 2 No. 1.

H1212.3. **H1212.3. Prince sulks until quest is accomplished.** India: *Thompson-Balys.

H1212.4. **H1212.4. Quest assigned because of longings of pregnant woman.** India: *Thompson-Balys.

H1213. **H1213. Quest for remarkable bird caused by sight of one of its feathers.** *Type 550; BP I 503ff., *III 33; *Chauvin VI 5 No. 182 n. 1; Köhler-Bolte I 411; Missouri French: Carrière; India: Thompson-Balys.

H1213.1. **H1213.1. Quest for princess caused by sight of one of her hairs dropped by a**
H1213.1.1. **H1213.1.1. Quest for man caused by sight of one of his hairs dropped by bird (or floating on river).** India: *Thompson-Balys.

H1213.1.2. **H1213.1.2. Quest for original of picture.** India: Thompson-Balys.

H1213.2. **H1213.2. Quest for strong man caused by sight of his handiwork.** India: Thompson-Balys.

H1214. **H1214. Quest assigned because of hero's knowledge of animal languages.** BP I 325; Köhler-Bolte II 340.

H1214.1. **H1214.1. Quest for beautiful girl about whom parrots are heard speaking.** India: Thompson-Balys.

H1215. **H1215. Quest assigned because of hero's boast.** Irish myth: *Cross; Missouri French: Carrière; Greek: Fox 33 (Perseus).

H1216. **H1216. Mother sends son to find unknown father.** (Cf. H1385.7.) English: Wells 134 (Sir Degare); India: Thompson-Balys; Japanese: Ikeda.

H1217. **H1217. Quest assigned because of dream.** India: *Thompson-Balys.


H1218. **H1218. King possessing one marvelous object sends hero on quest for another like it.** India: *Thompson-Balys.

H1219. **H1219. Assignment of quests—miscellaneous.**

H1219.1. **H1219.1. Quest assigned as payment for gambling loss.** (Cf. H942.) Irish myth: Cross; Icelandic: Boberg.

H1219.1.1. **H1219.1.1. Quest assigned as payment for magic object.** Icelandic: Boberg.

H1219.2. **H1219.2. Quest assigned as punishment for murder.** Irish myth: *Cross.

H1219.3. **H1219.3. Quest assigned as punishment by father of abducted girl.** Irish myth: *Cross.

H1219.4. **H1219.4. Quest assigned by fairy.** (Cf. H938.) Irish myth: *Cross.

H1219.5. **H1219.5. Quest assigned prisoner.** Irish myth: Cross.

H1219.6. **H1219.6. Quest assigned as result of slander.** Icelandic: Boberg.

H1219.7. **H1219.7. Quest assigned as payment for hospitality.** Icelandic: *Boberg.

H1219.8. **H1219.8. Quest assigned as punishment for curiosity.** Icelandic: Boberg.

H1220. **H1220. Quests voluntarily undertaken.** Irish: *Cross, Beal XXI 318, 320; Icelandic: *Boberg.

H1222. H1222. *Prince a-hunting enters on quest.* *Type 401; Missouri French: Carrière; India: Thompson-Balys.*

H1223. H1223. *Quest to undertake feats of valor.* Irish myth: *Cross.*

H1223.1. H1223.1. *Quest to recover one's honor through feats.* Icelandic: Boberg.


H1226. H1226. *Pursuit of rolling cake leads to quest.* Type 480; *Roberts 127; BP I 217, II 392, III 458.


H1226.3. H1226.3. *Pursuit of rolling golden apple leads to quest.* Type 480; *Roberts 127.

H1226.4. H1226.4. *Pursuit of rolling ball of yarn leads to quest.* Type 480; *Roberts 127.

H1227. H1227. *Quest undertaken before hero will marry.* Malone. PMLA XLIII 401.

H1228. H1228. *Quest undertaken by hero for vengeance.*


H1228.2. H1228.2. *Son goes out to avenge father's death.* India: Thompson-Balys.

H1229. H1229. *Quests voluntarily undertaken—miscellaneous.*

H1229.1. H1229.1. *Quest undertaken by hero to fulfill promises.* Icelandic: *Boberg.*

H1229.2. H1229.2. *Queen writes message on stone which hero finds: he goes in search of her.* India: Thompson-Balys.

H1229.3. H1229.3. *Quest for marvelous thing seen in dream.* India: Thompson-Balys.

H1231. Large boot-supply for journey. Quest is to be so long that many boots are to be worn out. Italian: Basile Pentamerone V No. 4; N. A. Indian: *Thompson Tales 358 n. 287k.


H1232.1. Directions on quest given by herdsmen (peasants). Type 432; MPh. X 625; Icelandic: *Boberg.

H1232.2. Directions on quest given by queen. Icelandic: Boberg.

H1232.3. Directions on quest given by maiden or woman in castle. Icelandic: *Boberg.

H1232.4. Directions on quest given by peasant and his wife. Icelandic: *Boberg.

H1232.5. Directions on quest given by child(ren) still in mother's womb. S. A. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484.


H1233.1. Old person as helper on quest.

H1233.1.1. Old woman helps on quest. Type 400, 425; English: Wells 68 (The Weddyng of Sir Gawen and Dame Ragnell); India: *Thompson-Balys; Japanese: Ikeda.

H1233.1.2. Old man helps on quest. India: *Thompson-Balys.

H1233.2. Relation as helper on quest.


H1233.2.2. Quest accomplished with aid of brother in disguise. Irish myth: Cross.

H1233.3. Holy man as helper on quest.

H1233.3.1. Ascetic gives directions to hero on quest. India: Thompson-Balys.

H1233.3.2. Fakir as helper on quest. India: Thompson-Balys.

H1233.3.3. Quest accomplished with aid of prophet (sage, druid). Irish myth: *Cross; Icelandic: Boberg.

H1233.4. Supernatural creature as helper on quest.

H1233.4.1. Fairies as helpers on quest. Irish myth: *Cross; India: Thompson-Balys.
H1233.4.2. Quest accomplished with aid of giantess. Icelandic: *Boberg.

H1233.4.3. Griffin as helper on quest. India: Thompson-Balys.

H1233.4.4. Demon as helper on quest. India: Thompson-Balys.

H1233.5. Deity as helper on quest. India: Thompson-Balys.

H1233.5.1. Goddess as helper on quest. India: *Thompson-Balys.


H1233.6.1. Horse helper on quest. India: Thompson-Balys.

H1233.6.2. Bird helper (adviser) on quest. India: Thompson-Balys.

H1233.6.3. Porpoise as helper on quest. India: Thompson-Balys.

H1235. Succession of helpers on quest. One helper sends to another, who sends to another, etc. (Cf. H1241.) Types 400, 425, 516, 756B; *BP II 400; *Wesselski Archiv Orientální IV 1; Clouston Tales II 96; W. R. Halliday Indo-European Folk-Tales and Greek Legend (Cambridge, 1933) 132f.; Gaster Oldest Stories 51; Tegethoff 44; Rösch FFC LXXVII 110; *Andrejev FFC LXIX 225 n.—Irish: Cross, Beal XXI 326, O'Suilleabhain 74; Icelandic: *Boberg; Missouri French: Carrière; Italian: Basile Pentamerone Introduction, IV No. 8, V Nos. 4, 9; India: *Thompson-Balys; Japanese: Ikeda; N. A. Indian: *Thompson Tales 336 n. 211.


H1236. Perilous path traversed on quest. English: Wells 55 (Gawayne and the Grene Knight); India: *Thompson-Balys.

H1236.1. Quest over path bristling with sharp points (knives, axes, etc.). Irish myth: Cross; Finnish: Kalevala rune 17.

H1236.2. Quest over path guarded by dangerous animals. Irish myth: Cross; India: Thompson-Balys; Am. Indian (Quiche): Alexander Lat. Am. 174.

H1236.3. Quest over path guarded by hags. Irish myth: *Cross.

H1236.4. Quest over path guarded by giant. Irish myth: *Cross.

H1237. Conjuring away obstacles on quest for lost wife. Eskimo (Greenland): Rasmussen III 75.

H1239. Accomplishment of quest—miscellaneous.

H1239.1. Prince agrees to marry a servant girl if she will help him on a quest. Malone PMLA XLIII 400.

H1239.2. Objects of quest found in deserted castle where hero is served by unseen hands. Type 425; Tegethoff 14.—Icelandic: Boberg.
H1239.3. Quest accomplished by means of objects given by helpers. Type 425; Halliday Indo-European Folk-Tales (Cambridge, 1933) 135f.

H1239.4. Man with magic knowledge defeats his competitors in quest by misinforming them about the character of country they will be traveling (for a place where there is no water he makes them bring loads of wood; for a place where water is he makes them bring along loads of water). India: *Thompson-Balys.


H1240. Other circumstances of quests.

H1241. Series of quests. One quest can be accomplished when a second is finished, etc. (Cf. H1235.) *Type 550; BP I 503ff.; Wesselski Mönchslatein 91 No. 77; Irish myth: *Cross; Welsh: MacCulloch Celtic 187; Scotch: Campbell II 344; Icelandic: Lagerholm 58—63, 115—118, *Boberg; India: *Thompson-Balys.


H1243. Riches the reward of questions solved on quests. *Type 461; **Aarne FFC XXII 165; India: Thompson-Balys; Japanese: Ikeda.

H1244. Forgiveness the reward of successful quest. Icelandic: Boberg; Africa (Zulu): Callaway 164.

H1245. Quest to be accomplished in one day. Irish myth: Cross.

H1247. Sleep forbidden until quest is accomplished. Irish myth: Cross.


H1251. Quest to other world for samples of magic animals' food. Type 471.

H1252. Quest to other world for relative.

H1252.1. Quest to other world for ancestor. Babylonian: Spence 170.

H1252.1.1. Quest to the other world to receive news of ancestor. India: Thompson-Balys.

H1252.1.2. Quest to the other world to learn whether father is in heaven or hell. India: Thompson-Balys.

H1252.2. Quest to other world to take letters to dead relatives. India: Thompson-Balys.

H1252.3. Quest for relatives sold to the otherworld. Irish myth: *Cross.

H1252.4. King sends hero to otherworld to carry message to king's dead father. *Cosquin Contes indiens 405ff.


H1256. Journey to other world to obtain a wife. (Cf. H1381.3.1.2.) Chinese: Graham.

H1257. Quest for the location of paradise. Jewish: *Neuman.

H1260. Quest to the upper world. Type 465c; India: Thompson-Balys; Chinese: Graham; West Indies: Flowers 462.

H1261. Quest: a crown from heaven. BP III 268.

H1262. Quest: God to be brought from heaven. Type 465c.

H1263. Quest to God for fortune. *Types 460A, 460B; *Aarne FFC XXIII 124, 127; West Indies: Flowers 462—466.

H1264. Quest to upper world for fire. Papua: Ker 77; Africa (Fjort): Dennett 74 No. 16.

H1265. Quest to Paradise to get oil to anoint dying father's body. Irish myth: Cross.


H1270. Quest to lower world. Irish: *Cross, Beal XXI 323; Icelandic: *Boberg; India: Thompson-Balys; Tuamotu: Stimson MS (z-G. 13/276).

H1271. Quest for Cerberus in hell: to be brought to earth. Greek: Fox 88.

H1272. Quest for devils in hell; hero brings them back with him. *Type 650.
H1273. **Quest to devil for objects.**

H1273.1. H1273.1. **Quest to devil in hell for return of contract.** *Type 756B; BP III 465;* Plenzat, Die Theophiluslegende in den Dichtungen des Mittelalters (Berlin, 1926); Irish: Beal XXI 311, O'Suilleabhain 33.

H1273.1.1. H1273.1.1. **Quest to hell for return of contract from deceased rich man.** *Köhler-Bolte I 133; Irish: O'Suilleabhain 58.

H1273.2. H1273.2. **Quest for three hairs from devil's beard.** *Type 461;* Aarne FFC XXIII 126, 131.

H1274. H1274. **Quest in hell for three dragon feathers.** (Cf. B11.) Fb "helvede" I 589a.

H1275. H1275. **Quest for money (treasure) in hell.** Fb "gjedebuk" I 440, "helvede" I 589a; Icelandic: Egils saga ok ásmundar 391, Boberg; Indonesian: De Vries's list 161.

H1276. H1276. **Quest to lower world for lost words.** Finnish: Kalevala rune 16.

H1277. H1277. **Quest to confines of hell for blood of sorceress.** Welsh: MacCulloch Celtic 188.

H1278. H1278. **Quest to devil for answer to riddle questions.** (Cf. H1282, H1283, H1284, H1292.) German: Grimm Nos. 29, 125.

H1280. **H1280. Quests to other realms.**


H1282. H1282. **Quest to morning star for answers to questions.** Type 702*.

H1283. H1283. **Quest to moon for answers to questions.** Type 702*; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 143.

H1284. H1284. **Quest for sun for answer to questions.** *Type 460, 461; BP I 292;* Aarne FFC XXIII 115ff.; N. A. Indian (Thompson River): Thompson CColl II 387ff.

H1284.1. H1284.1. **Quest to place where sun sets.** Chinese: Graham.

H1285. H1285. **Quest to Mother of Time for answers to questions.** Italian: Basile Pentamerone IV No. 8.

H1285.1. H1285.1. **Quest to bring Soma (a wizard woman) from across the seven seas to a wedding.** India: Thompson-Balys.

H1286. H1286. **Quests to fairyland.** Irish myth: *Cross.

H1286.0.1. H1286.0.1. **Quest to fairyland at bottom of lake.** Irish myth: *Cross.

H1286.1. H1286.1. **Quest to fairyland for precious jewel.** Irish myth: *Cross.

H1286.2. H1286.2. **Quest to fairyland for magic object.** Irish myth: *Cross.

H1287. H1287. **Quest to submarine monastery.** Irish myth: *Cross.


H1289. H1289. Quest to different other realms.

H1289.1. H1289.1. Quest to animal realm. (Cf. B220.)


H1289.1.2. H1289.1.2. Quest to land of snakes. India: Thompson-Balys.

H1289.2. H1289.2. Quest to Bjarmaland. Icelandic: *Boberg.


H1289.3.1. H1289.3.1. Quest to land of cannibal giants. India: Thompson-Balys.

H1289.4. H1289.4. Quest to see deity. India: *Thompson-Balys.

H1289.4.1. H1289.4.1. Quest for thread from lotus stalks growing on Vishnu's navel. India: Thompson-Balys.

H1289.5. H1289.5. Quest to land where every raja dies. India: Thompson-Balys.

H1289.6. H1289.6. Quest to the world of rakshasas. India: Thompson-Balys.

H1290. H1290. Quests to the other world—miscellaneous motifs.


H1292. H1292. Answers found in other world to questions propounded on the way. (Cf. H1278, H1282, H1283, H1284.) *Type 461; India: Thompson-Balys; Chinese: Graham.

H1292.1. H1292.1. Question (propounded on quest): Why has spring gone dry? Answer: Animal to be removed from its water-vein. Types 460, 461; *Aarne FFC XXIII 144f.; Hdwb. d. Märchens I 345b. n. 120; Icelandic: Boberg.

H1292.1.1. H1292.1.1. Question (propounded on quest): Why does no one ever drink water of two certain wells? Answer: In their last birth they had been two Brahman women and whenever they wanted to give alms they gave only to each other. India: Thompson-Balys.

H1292.2. H1292.2. Question (propounded on quest): Why does not a certain tree flourish? Answer: Gold is hidden under it (or a serpent is under its roots). Types 460, 461; *Aarne FFC XXIII 133, 136; Hdwb. d. Märchens I 256a n. 13; Italian: Basile Pentamerone IV No. 8; India: *Thompson-Balys; Chinese: Graham; Japanese: Ikeda.

H1292.2.1. H1292.2.1. Question (propounded on quest): Why does no one desire to eat fruits of a certain tree? Answer: Tree in its last birth had been a very learned man who gave his knowledge away. India: Thompson-Balys.
H1292.3. *H1292.3. Question (propounded on quest): Why do the live stock die? (Various answers.) Types 460, 461; Aarne FFC XXIII 150; Japanese: Ikeda.*

H1292.4. *H1292.4. Question (propounded on quest): How can the prince be cured? Answer: He must remove stone which he has spit out in the church. Types 460, 461; *Aarne FFC XXIII 142f.*

H1292.4.1. *H1292.4.1. Question (propounded on quest): How can the princess be cured? Answer: She must recover consecrated wafer which rat has stolen from her first communion. Types 460, 461; *Aarne FFC XXIII 142f.; Irish: Beal XXI 308f., O'Suilleabhain 27f.; Japanese: Ikeda.*

H1292.4.2. *H1292.4.2. Question (propounded on quest): How can snake be cured from blindness? Answer: By giving away his gem. India: Thompson-Balys.*

H1292.4.3. *H1292.4.3. Question (propounded on quest): How can the cripple be healed? Answer: He must distribute his knowledge. India: Thompson-Balys.*

H1292.5. *H1292.5. Question (on quest): How can the girl thus far avoided by suitors marry? (Various answers.) Types 460, 461; Aarne FFC XXIII 149; Irish: O'Suilleabhain 50, Beal XXI 318.*

H1292.6. *H1292.6. Question (on quest): Where is the lost key? (Various answers.) Type 460, 461; *Aarne FFC XXIII 148.*

H1292.7. *H1292.7. Question (on quest): Where is the lost princess? (Various answers.) Types 460, 461; Aarne FFC XXIII 146ff.*

H1292.8. *H1292.8. Question (on quest): When will a ferryman be released from his duty? Answer: When he is able to get out of the boat and leave the oar in another's hand. Types 460, 461; *Aarne FFC XXIII 136ff., 139; Japanese: Ikeda.*

H1292.9. *H1292.9. Question (on quest): When will a certain water-animal be freed from an annoyance? (Various answers). Types 460, 461; *Aarne FFC XXIII 136ff.; Italian: Basile Pentamerone IV No. 8; India: *Thompson-Balys.*


H1292.15. *H1292.15. Question (propounded on quest): Why can't the child talk or the dog bark? Chinese: Graham.*

H1292.16. *H1292.16. Question (propounded on quest): Why is the cow so severely
beaten every day by her calf? Answer: in her last birth she had been the young of her present calf and had treated it the same way. India: Thompson-Balys.

H1292.17. H1292.17. Question (propounded on quest): Is a poor shepherd known to God? Answer: He had been a very generous god-fearing person in his last birth and God had not forgotten him. India: Thompson-Balys.


H1300. H1300. Quests for the unique.

H1301. H1301. Quest for the most beautiful of women. *Fb "kone" II 263a; BP II 19, 34; Irish myth: Cross; Icelandic: Boberg; French Canadian: Barbeau JAFL XXIX 21; West Indies: Flowers 466.

H1301.1. H1301.1. Quest for the most beautiful bride. Type 402; BP III 18, Fb "brud" IV 65a; Irish myth: *Cross; English: Wells 151 (Richard Coer de Lyon); Missouri French: Carrière; India: Thompson-Balys; Tuamotu: Stimson MS (T-G 3/109, 3/404, z-G. 13/317); Chile: Pino Saavedra 402—405.

H1301.1.1. H1301.1.1. Quest for bride as handsome as the hero. *Type 516; *Rösch FFC LXXXVII 100.


H1301.1.3. H1301.1.3. Hero visits all islands to see if he can find woman to rival wife's beauty. Hawaii: Beckwith Myth 539.

H1302. H1302. Quest for the most beautiful bouquet. Breton: Sébillot Incidents s.v. "bouquet".

H1303. H1303. Quest for the finest of chains. Fb "kjaede" II 145.

H1305. H1305. Quest for the best of bread. Type 402; BP II 34; India: Thompson-Balys.


H1307. H1307. *Quest for the smallest of dogs.* Type 402; BP II 34.


H1311. H1311. *Quest for the richest person.* Aarne FFC XXIII 127.

H1311.1. H1311.1. *King seeks one richer (more magnificent) than himself.* (Cf. H1395.) English: Child I 275—283 passim, III 17n., 503f.; Pèlerinage de Charlemagne; Huet 146; Thien Motive 7; Russian: Andrejev No. 650b*; India: Thompson-Balys; Chinese: Chavannes 500 Contes I 374 No. 107.

H1311.2. H1311.2. *Quest for bride richest and poorest.* Type 585; BP III 355.

H1312. H1312. *Quest for the greatest of fools.* *Oesterley Gesta Romanorum No. No. 74; Herbert III 191; Christensen DF L 91.

H1312.1. H1312.1. *Quest for three persons as stupid as his wife.* *Type 1384; BP I 335, II 440; Christensen DF L 35.


H1315. H1315. *Quest for the spring of the biggest of three rivers east of Gardariki.* Icelandic: Boberg.


H1317. H1317. *Quest for ornament (jewel, etc.) to match one already at hand.* India: *Thompson-Balys.


H1319. H1319. *Quests for the unique—miscellaneous.*

H1319.1. H1319.1. *Quest for only person who can cure certain sickness.* India: *Thompson-Balys.


H1319.3. H1319.3. *Quest for the most beautiful rug.* German: Grimm No. 63.

H1319.4. H1319.4. *Quest for the most beautiful ring.* German: Grimm No. 63.

H1320. H1320. *Quest for marvelous objects or animals.* *Type 550; Dickson 39, 50, 51; Irish myth: *Cross; Icelandic: *Boberg; India: Thompson-Balys.


H1320.2. H1320.2. *Quest for things seen in dream.* India: Thompson-Balys.


H1321.1. H1321.1. *Quest for Water of Life (water which will resuscitate).* *Types 550,

H1321.3. H1321.3. Quest for the water of youth. *Type 551.


H1321.5. H1321.5. Quest for singing water. *Köhler-Bolte I 118.


H1331.1.2. H1331.1.2. Quest for three feathers of marvelous bird. *Type 550; Swiss: Jegerlehner Oberwallis 299 No. 17, 304 No. 29.


H1331.1.3.2. H1331.1.3.2. Quest for golden peacock. India: Thompson-Balys.


H1331.1.5. H1331.1.5. Quest for fat of water blackbirds. Irish myth: *Cross.
H1331.2. *Quest for marvelous boar (pig).* Irish myth: *Cross.

H1331.2.1. *Quest for purely white boar.* Irish myth: Cross.

H1331.2.2. *Quest for pig not farrowed.* Irish myth: Cross.

H1331.2.2.1. *Quest for pigs killed by night and revived by day.* Irish myth: *Cross.

H1331.2.3. *Quest for marvelous cattle.* Irish myth: Cross; India: Thompson-Balys.

H1331.2.3.1. *Quest for bald, white-headed cow.* Irish myth: Cross.

H1331.2.3.2. *Quest for cow with liver of tallow.* Irish myth: *Cross.

H1331.2.3.3. *Quest for golden calf.* India: Thompson-Balys.

H1331.3. *Quest for marvelous horse.* Irish myth: *Cross.

H1331.3.1. *Quest for blue-eyed horse.* Irish myth: Cross.

H1331.3.2. *Quest for horse with peacock tail.* India: Thompson-Balys.

H1331.3.3. *Quest for marvelous goat.* Irish myth: Cross; India: Thompson-Balys.

H1331.3.4. *Quest for marvelous dog.* Irish myth: *Cross.

H1331.4. *Quest for creature with a single horn mounting to heaven with single red hair on its head.* Chinese: Graham.

H1331.5. *Quest for a large-headed worm.* Irish myth: Cross (H1349.4).

H1331.6. *Quest for sheep that is a hound by night and a sheep by day.* Irish myth: Cross (H1349.5).

H1332. *Quest for marvelous parts or possessions of animals.*

H1332.1. *Quest for golden fleece.* Irish myth: *Cross; Greek: *Frazer Apollodorus I 94 n. 1.

H1332.2. *Quest for vulture's egg figured with golden letters.* Icelandic: Boberg.

H1332.3. *Quest for Gorgon's head.* Greek: Fox 33 (Perseus), *Frazer Apollodorus I 155 n. 3.

H1332.4. *Quest for animal with golden chain.* Irish myth: Cross; Icelandic: Boberg.

H1332.5. *Quest for magic pigskin.* Irish myth: Cross.

H1332.5.1. *Quest for oil of magic pig.* Irish myth: Cross.


H1333.2. H1333.2. Quest for extraordinary plant.


H1333.2.2. H1333.2.2. Quest for magic tobacco. N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 81 No. 2, 580 No. 117.

H1333.2.3. H1333.2.3. Quest for extraordinary herb. India: Thompson-Balys.

H1333.2.4. H1333.2.4. Quest for magic rice. India: Thompson-Balys.

H1333.3. H1333.3. Quest for extraordinary fruit. India: Thompson-Balys.

H1333.3.0.1. H1333.3.0.1. Quest for rejuvenating fruit. India: Thompson-Balys.

H1333.3.0.2. H1333.3.0.2. Quest for marvelous fruit with princess inside. India: Thompson-Balys.


H1333.3.1.1. H1333.3.1.1. Quest for magic apple. (Cf. D981.1.) *Type 590; BP III 1.

H1333.3.1.2. H1333.3.1.2. Quest for dancing apple. *Köhler-Bolte I 118.

H1333.3.1.3. H1333.3.1.3. Quest for apple of life. Type 590; BP I 513, II 400, III 1.

H1333.3.1.4. H1333.3.1.4. Quest for singing apple. Köhler-Bolte I 143; Italian Novella: Rotunda; India: *Thompson-Balys.

H1333.3.1.5. H1333.3.1.5. Quest for healing apple. BP III 267; Irish myth: *Cross.

H1333.3.1.6. H1333.3.1.6. Quest for apples that are under the sea. Irish myth: Cross.

H1333.3.2. H1333.3.2. Quest for marvelous pear. Japanese: Ikeda.

H1333.3.2.1. H1333.3.2.1. Quest for red pear. Hdwb. d. Märchen I 256a.

H1333.3.3. H1333.3. Quest for berries from tree guarded by giants. Irish: *Cross, MacCulloch Celtic 176.


H1333.5.0.1. **Quest for flower that sends forth its fragrance for hundred miles around.** India: Thompson-Balys.

H1333.5.0.2. **Quest for flower of a tree inside the seventh of a series of forts.** India: Thompson-Balys.

H1333.5.0.3. **Quest for gold flower.** India: Thompson-Balys.

H1333.5.0.4. **Quest for wonderful but man-killing flower.** India: Thompson-Balys.

H1333.5.1. **Quest for lotus flower.** India: *Thompson-Balys.

H1333.5.2. **Quest for sarai flower.** India: Thompson-Balys.

H1333.5.3. **Quest for bakali flower.** India: Thompson-Balys.

H1333.5.4. **Quest for jasmine flower.** India: Thompson-Balys.

H1333.6. **Quest for branches of tree guarded by dragon.** Irish myth: *Cross.

H1335. **Quest for the living harp.** *Type 465B.

H1335.1. **Quest for gold mouth-harp.** Fb "guldmandharpe"

H1336. **Quest for magic cauldron.** Irish myth: *Cross; Welsh: MacCulloch Celtic 192; Icelandic: Boberg.

H1337. **Quest for sword of light.** Malone PMLA XLII 433; Irish myth: *Cross.

H1337.1. **Quest for Thunder Sword.** Africa (Swahili): Büttner 113ff.

H1338. **Quest for axe which sticks in beam outside a tower.** *Fb "økse" III 1171b.

H1341. **Quest for magic lantern.** Irish myth: Cross.

H1342. **Quest for magic iron rod.** Africa (Ekoi): Talbot 234.

H1342.0.1. **Quest for magic wand.** Irish myth: Cross.

H1343. **Quest for castle of jewels.** Arabian: Burton Nights V 358.

H1344. **Quest for ferule to fit staff.** Irish myth: *Cross (H1317).

H1345. **Quest for magic spear (sword, etc.).** Irish myth: *Cross.

H1346. **Quest for lost magic mirror.** *Bolte Reise der Söhne Giaffers 203; India: Thompson-Balys.

H1346.1. **Quest for stolen mirror.** *Type 434.

H1347. **Quest for comb.** Scottish: Campbell-McKay No. 22.

H1348. **Quest for marvelous gems.** Jewish: Neuman; India: *Thompson-Balys.
H1348.1. **Quest for covering that is kept in an emerald box by the well.** India: Thompson-Balys.

H1348.2. **Quest for unpierced pearls.** India: Thompson-Balys.

H1351. **Quest for magic stone.** India: Thompson-Balys.

H1352. **Quest for magic ring.** India: Thompson-Balys.

H1353. **Quest for Life Index.** India: Thompson-Balys.

H1355. **Quest for marvelous cloth (garment).** (Cf. H1306.)

H1355.1. **Quest for garment of spider web.** Irish myth: *Cross (H1349.1).*

H1355.2. **Quest for beautiful saree for the queen.** India: Thompson-Balys.

H1355.3. **Quest for silken turban on tree sixteen rivers and seven seas away.** India: Thompson-Balys.

H1355.4. **Task: achieving kingship by bringing silk from bazaar.** India: Thompson-Balys.

H1355.5. **Quest for roll of cotton driven by the wind.** India: Thompson-Balys.

H1359. **Quest for marvelous objects or animals—miscellaneous.** Irish myth: Cross (H1349).

H1359.1. **Quest for marvelous golden wood for knife handle.** Icelandic: *Boberg.*

H1359.2. **Quest for golden spinning equipment.** India: Thompson-Balys.

H1359.3. **Quest for great tank of Indra (god).** India: Thompson-Balys.

H1359.4. **Quest for mountain of gold.** India: Thompson-Balys.

H1359.5. **Quest for marvelous game-board.** Icelandic: *Boberg.*

H1360. **Quest for dangerous animals.** Irish myth: Cross; N. A. Indian: *Thompson Tales 312 n. 126; Africa (Basuto): Jacottet 2 No. 1.

H1361. **Quest for lion's milk.** *Type 590; BP III 2; *Wesselski Märchen 242 No. 53; Breton: Sébillot Incidents s.v. "lait"; Jewish: Neuman; India: Thompson-Balys.

H1361.0.1. **Cubs furnish lion's (tiger's, etc.) milk to hero.** India: *Thompson-Balys.*

H1361.1. **Quest for tiger's milk.** India: Thompson-Balys; Cheremis: Sebeok-Nyerges.

H1361.2. **Quest for bear's milk.** Cheremis: Sebeok-Nyerges; India: Thompson-Balys.

H1361.3. **Quest for wolf's milk.** Cheremis: Sebeok-Nyerges.


H1362. H1362. Quest for devastating animals.


H1363. H1363. Quest for wonderful but vicious horse.


H1371.1. H1371.1. Quest for the world's end. BP I 231.


H1371.2. H1371.2. Quest for the bottom of the sea. *Chauvin VII 83 No. 373bis n. 3.

H1371.3. H1371.3. Quest for tears shed into the sea. Finnish: Kalevala rune 41.

H1371.4. H1371.4. Quest for ornaments bride has worn in former birth. India: Thompson-Balys.


H1376.2. H1376.2. Quest: learning what fear is. *Type 326; BP I 22; Fb "ræd".


H1376.3.1. H1376.3.1. Quest for the anger of God. Man is so fortunate that people say that he has everything but the anger of God. He seeks it and finds it with much misfortune. *Wesselski Märchen 241 No. 50.


H1376.5. H1376.5. Quest for trouble. Lithuanian: Balys Index No. 871*; Chinese: Chavannes 500 Contes I 384 No. 113; West Indies: Flowers 466—470.


H1377.1. H1377.1. *Quest for glass of all waters.* (Sea water.) Spanish: Boggs FFC XC 105 No. 860.

H1377.2. H1377.2. *Quest for bouquet of all flowers.* (Beehive.) Spanish: Boggs FFC XC 105 No. 860.

H1377.3. H1377.3. *Quest for the hazelnuts of ay, ay, ay.* (Brings hazelnuts with thorns so that the king cries "Ay, ay, ay" when he takes them.) Spanish: Boggs FFC XC 105 No. 860; Jewish: bin Gorion Born Judas III 114, *Neuman; West Indies: Flowers 470.

H1377.4. H1377.4. *Quest for dusty cloth.* (Barren woman assigns quest. Dusty cloth is one made dusty by the feet of a child.) India: Thompson-Balys.


H1378.1. H1378.1. *Quest for wood neither crooked nor straight.* (Sawdust.) Scottish: Campbell-McKay No. 25.

H1378.2. H1378.2. *Quest for king's joy and woe.* (King tells of adventures in which his brothers are all killed. They were a joy to him but their death a woe.) Scottish: Campbell-McKay No. 17.

H1381. H1381. *Quest for unknown person.*


H1381.2.1. H1381.2.1. *Woman seeks unknown father of her child.* *Type 551; BP II 394ff.; Icelandic: Boberg; Missouri French: Carrière; India: Thompson-Balys; S. A. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484; (Tupinamba): Métraux BBAE CXLIII (3) 132.


H1381.2.2. H1381.2.2. *Child seeks unknown parent.*

H1381.2.2.1. H1381.2.2.1. *Son seeks unknown father.* *Type 707; BP II 380ff.; Irish myth: *Cross; English: Wells 134 (Sir Degare); India: Thompson-Balys; Marquesas: Handy 61, 131; Hawaii: Beckwith Myth 86, 514, 479; Tonga: Gifford 112.

H1381.2.2.1.1. H1381.2.2.1.1. *Boy twitted with illegitimacy seeks unknown father.* *Type 873; *Chauvin V 72 No. 21 n. 1; **Potter Sohrab and Rustem 9ff.; Irish myth: Cross; Spanish: Espinosa Jr. No. 139; Hawaii: Beckwith Myth 263.

H1381.2.2.2. H1381.2.2.2. *Child seeks unknown mother.* Maori: Beckwith Myth 481.

Quest for unknown woman. (Cf. H1385, M55.)

Quest for bride. India: Thompson-Balys.

Quest for bride for king (prince). *Type 531; *Schoepperle I 188 n. 3; Thien Motive 7; BP III 18; Irish myth: *Cross; Icelandic: Byxa saga 49, *Boberg; Hind: Tawney I 380; India: *Thompson-Balys; Indonesian: De Vries's list No. 218.

Quest for bride for king like picture he has seen. (Cf. H1381.3.1.2.1.) India: *Thompson-Balys.

Quest for bride for oneself. Type 585; BP III 355; Fb "her" I 771b; Dickson 184; Irish myth: *Cross; Finnish: Kalevala runes 5, 11; Italian: Basile Pentamerone V No. 9; India: *Thompson-Balys; Chinese: Graham; Tuamotu: Stimson MS (T-G. 3/900); N. A. Indian (Ojibwa): Thompson CColl II 403.

Quest for unknown woman whose picture has aroused man's love. (Cf. H1381.3.1.1.1.) Icelandic: Boberg; India: Thompson-Balys (T11.2).

Quest for girl hero has seen in dream. India: *Thompson-Balys.

Quest for dangerous maiden as bride. India: Thompson-Balys.

Quest for bride for dwarf. Irish myth: Cross.

Quest for Glass Princess. India: Thompson-Balys.

Quest for clever woman. De Vries FFC LXXIII 43ff.

Quest for princess transformed into skein of silk. Fb "silke" III 204a.

Quest for woman exactly like another. Irish myth: Cross.

Quest for persecuted woman. Irish myth: Cross.

Quest for princess hidden by father. India: Thompson-Balys.

Quest for queen of fairies. India: *Thompson-Balys.

Quest for son of sinless couple. Irish myth: Cross.

Quest for son of sinless couple. (Cf. H1311.1.) Icelandic: Boberg.

Quest for unknown son. Icelandic: Boberg.

Quest for unknown bridegroom who has certain name and is only son among seven children of father. India: Thompson-Balys.
H1382. *Quest for unknown objects or places.* Kittredge Gawain 5ff.

H1382.1. H1382.1. *Quest for unknown magic words.* Hero seeks them on the heads of swallows, the necks of swans, the backs of geese, and the tongues of reindeer. Finnish: Kalevala rune 16.


H1382.3. H1382.3. *Quest for unknown wonder.* Irish myth: Cross.


H1385.2. H1385.2. *Quest for vanished daughter.* Irish myth: *Cross; Greek: *Frazer Apollodorus I 34 n. 3; Hindu: Tawney II 166; West Indies: Flowers 470f.

H1385.3. H1385.3. *Quest for vanished wife (mistress).* *Type 400; Irish myth: *Cross; Icelandic: *Boberg; Hindu: Tawney I 407ff.; India: *Thompson-Balys; Chinese: Graham; Oceanic: Dixon 70—72 (New Zealand, Mangaia, Nieue, Chatham Island, Hawaii, New Britain, Admiralty Islands), 139 (New Hebrides), 220 (Indonesia), De Vries's list No. 221 (Indonesia); Eskimo (Greenland): Rasmussen I 222, III 75, Rink 145, (West Hudson Bay): Boas BAM XV 180.

H1385.3.1. H1385.3.1. *Quest for vanished wife and son.* Husband seeks wife and son in many countries. Nouvelles de Sens No. 12.


H1385.4.1. H1385.4.1. *Quest for husband who has been reincarnated as cat.* India: Thompson-Balys.

H1385.5. H1385.5. *Quest for vanished lover.* (Cf. H1381.2.1.1.) *Type 432; Irish myth: *Cross; Missouri French: Carrière; Spanish: Boggs FFC XC 59, 61 Nos. 425D, 445A; Italian: Basile Pentamerone II No. 2; India: Thompson-Balys.


H1385.8. Quest for lost brother(s). Lithuanian: Balys Index No. 452*; Cheremis: Sebeok-Nyerges; German: Grimm Nos. 9, 25, 49, 60, 85, 96; India: Thompson-Balys.

H1385.9. Quest for lost (stolen) family. Irish myth: *Cross.


H1385.11. Quest for lost uncles. India: Thompson-Balys.


H1386. Quest for lost object. Missouri French: Carrière.

H1386.1. Quest for lost horn. Icelandic: Boberg.

H1386.2. Quest for missing ring. Fb "ring" III 61a; Irish myth: Cross; India: Thompson-Balys.

H1386.3. Quest for lost bird. *Type 480; Roberts 131.

H1386.4. Quest for lost ecclesiastical rule. Irish myth: Cross (H1382.3).


H1392. Quest for armor from a grave mound. Icelandic: *Boberg.


H1393. Quest to distant sage for advice. *Wesselski Arlotto II 240 No. 133.

H1394. Quest for person who has not known sorrow. Clouston Tales II 323ff.

H1395. Heroes seek judgment as to which is greatest. (Cf. H1311.1.) Irish myth: *Cross.

H1396. Quest for light-giving child. India: Thompson-Balys.

H1397. Quest for enemies.

H1397.1. Quest for witch stepmother. (Cf. S31.) Icelandic: Boberg.

H1397.2. Quest for enemy's children. Icelandic: *Boberg.

H1400—H1599. Other Tests.
H1400. **Fear test.** A person is put to various tests in the attempt to make him show fear. *Type 326; *BP I 22ff.; Irish myth: *Cross; Missouri French: Carrière; Japanese: Ikeda.

H1401. **Deity assumes frightful guises to frighten child.** India: *Thompson-Balys.

H1401.1. **Chief of dead assumes frightful guises to frighten visitors.** New Guinea: Beckwith Myth 508, 512.

H1401.2. **Ogress assumes frightful guises to frighten messengers.** Hawaii: Beckwith Myth 174, 194.

H1405. **Fear test: behaving as if enemy is coming in order to see who will flee and who will stay and fight.** Icelandic: *Boberg.

H1406. **Suitor tested by apparent threats to his person.** Heptameron No. 16.

H1407. **Fear test: serpent put in flour so that fearless youth kneads it into the dough.** Icelandic: Boberg.

H1408. **Test: going without fear through a wilderness filled with all manner of beasts.** India: Thompson-Balys.

H1410. **Fear test: staying in frightful place.**

H1411. **Fear test: staying in haunted house.** Type 326; Irish: Cross, O'Suilleabhin 53, Beal XXI 319; England: Baughman; North Carolina: Brown Collection I 686; India: Thompson-Balys; Japanese: Ikeda; Eskimo (Greenland): Rasmussen II 73.

H1411.1. **Fear test: staying in haunted house where corpse drops piecemeal down chimney.** Dead man's members call out to hero, "Shall we fall, or shall we not?" *Type 326; *Taylor MPh XVII 321 n. 1; Scott "Marmion" note H; BP I 30 n. 1; Köhler-Bolte I 130; Fb "menneske" II 577b; Cape Verde Islands: Parsons MAFLS XV (1) 241 n. 1.

H1411.1.1. **Fear test: staying in haunted house where horse carcass drops down chimney.** *Taylor MPh XVII (1919) 321 n. 1; Scott "Marmion" Note H; Finnish: Aarne FFC XXXIII 41 No. 46**.

H1411.2. **Fear test: staying in haunted house infested by cats.** Type 326; BP I 22ff.; Irish myth: *Cross.

H1411.2.1. **Fear test: night watch with magic cats.** Irish myth: Cross.

H1411.3. **Fear test: staying in enchanted castle at night where the devil gives a moral speech and prophesies.** Icelandic: Boberg.

H1411.4. **Fear test: spending night in house (hall) haunted by demon (monster).** Irish myth: *Cross.

H1412. **Fear test: spending night in church.** Fb "kirke" II 126a.
H1412.1. Fear test: going into the church at night and ringing the bell. German: Grimm No. 4.

H1415. Fear test: staying under gallows at night. Type 326; Norwegian: Christiansen Norske Eventyr 42.

H1416. Fear test: spending night by grave. Fb "først" I 404; Jewish: Neuman.

H1418. Fear test: taking boy to frightful enemy's tent. Icelandic: Boberg.

H1420. Fearless traffic with devils.

H1421. Fear test: playing cards with devil in church. Type 326; BP I 22f.; Christiansen Norske Eventyr 42.

H1421.1. Hero plays skittles with demons. German: Grimm No. 4.

H1422. Fear test: cutting devil's fingernails. Type 326; BP I 22ff.; Christiansen Norske Eventyr 42.


H1423.3. Fear test: bringing from a hill, seized by a demon, the fattest of goats. India: Thompson-Balys.

H1430. Fearless traffic with ghosts.

H1431. Fear test: stealing clothes from ghosts. Type 326; BP I 34 n. 1.

H1433. Fear test: playing game with reassembled dead man. (Cf. H1411.1, H1421.) Type 326; BP I 22ff.


H1435. Fear test: fetching skulls from a charnel house. Swiss: Jegerlehner Oberwallis 324 No. 146.

H1436. Fear test: keeping goal in hurling-match for corpses. Irish: Read FL XXVII 277f., Knortz Irländische Märchen (Zürich, 1886) 23.


H1441. Fearless hero frightened by being awakened with cold water. Type 326.

H1441.1. Fearless hero frightened by being awakened by eels put down his back. Type 326.

H1450—H1499.
H1450—H1499. TESTS OF VIGILANCE


H1450.1. H1450.1. Waking contest. Type 513; *De Vries FFC LXXXIII 311 n. 2; N. A. Indian: *Thompson Tales 314 n. 137.


H1461. H1461. Test: sitting up with corpse. Wake. Type 480; *Roberts 177.

H1462. H1462. Vigil for dead father. *Type 530; *BP III 111 n. 3; Rumanian: Schullerus FFC LXXVIII No. 365B*.


H1470. H1470. Other vigilance tests.


H1472. H1472. Test: sleeping by princess three nights without looking at her or disturbing her. *Type 400; BP II 335ff.

H1480. H1480. Accomplishment of vigilance test.


H1484.1. H1484.1. Large fire and water for washing eyes as device of expectant lover. Irish myth: *Cross.

H1500—H1549.
H1500. **Tests of endurance.**


H1502. **Test: enduring hardship.** Tested by making girl serve woman who has leprosy, etc. Jewish: Neuman; Africa (Angola): Chatelain 43ff. No. 1.

H1503. **Endurance test: scalding mush scattered on heroine’s naked body; rasp-tongued dogs lick wounds.** N. A. Indian (Iroquois): Alexander N. Am. 35.

H1504. **Test: sleeping naked on floor in cold.** (Suitor test.) India: Thompson-Balys.

H1505. **Test: sewing clothes into boy's hands and tearing them off together with the skin.** Icelandic: Boberg.

H1506. **Endurance test: hero maintains silence in the snake pit.** Icelandic: Boberg.

H1507. **Hero pursues and kills fugitive in spite of bleeding wounds.** Icelandic: Boberg.

H1508. **Test: long praying.**

H1508.1. **Test: repeating incantation continuously for months.** India: Thompson-Balys.


H1511. **Heat test.** Attempt to kill hero by burning him in fire. Type 513; German: Grimm No. 71; Finnish: Kalevala rune 31; Chinese: Graham; N. A. Indian: *Thompson Tales 311 n. 120; Africa (Basuto): Jacottet 72 No. 11.

H1511.1. **Heat test: swallowing red-hot stones.** N. A. Indian: *Thompson Tales 312 n. 120c.

H1511.1.1. **Test: swallowing heated brass and iron ornaments.** Chinese: Graham.

H1511.2. **Burning food test.** Attempt to kill hero by feeding him burning food. N. A. Indian: *Thompson Tales 312 n. 120b.

H1511.3. **Smoke test.** Attempt to kill hero by smoke. N. A. Indian: *Thompson Tales 312 n. 120a.

H1511.4. **Smoking test.** Attempt to kill hero by having him smoke fatal pipe. N. A. Indian: *Thompson Tales 330 n. 191d.


H1515.3. H1515.3. Test: food with thorns. Hero given food in which thorns are hidden. India: Thompson-Balys.


H1521. H1521. Clam test. Hero is sent to capture a giant clam, so that he can be killed. N. A. Indian: *Thompson Tales 313 n. 130.


H1531.2. H1531.2. Vain attempt to kill hero on stairway set with razors. Spanish Exempla: Keller.


H1535.1. H1535.1. Pit test. Hero thrown into pit. Africa (Benga): Nassau 217 No. 33,


H1537.1. H1537.1. Bear demands that heroine play Blindman's Buff. Type 480; *Roberts 175.


H1541.1. H1541.1. Contest in enduring cold: frost and the hare. Hare tries to deceive frost by lying on frozen snow and saying, "Oh, how warm!" *Type 71; Dh III 23.

H1541.2. H1541.2. Contest in enduring cold: wind overcomes frost. Type 1097*.


H1550—H1569.

H1550—H1569. TESTS OF CHARACTER


H1552.1. H1552.1. Which was the most generous—husband, robber, or lover? Woman has promised her lover to go to him on her wedding night. Husband lets her go. On way she meets robbers and tells her story. Robbers take her to her lover. She tells what has happened. Lover returns her immediately to her husband. *Type 976; *Köhler-Bolte I 214—216; *Chauvin VIII 123f. No. 110; Penzer VII 7ff.; Chaucer's "Franklin's Tale"; India: Thompson-Balys.

H1552.1.1. H1552.1.1. Which was most generous—husband, lover, or magician

H1553. Tests of patience. Gaster Exempla 202 No. 84; Irish: O'Suilleabhain 37, Beal XXI 314.

H1553.1. Philosopher teaches son to beg before stone statues. In this way he will acquire patience. Spanish: Childers.

H1553.2. Test of patience: king accepts strong reproof and criticism. Spanish Exempla: Keller.

H1553.3. Test of patience: those who wish to enter city gate must endure insults of old men there who mock them. Spanish Exempla: Keller.

H1553.4. Man shows his patience by accepting blow in face with stool thrown by his superior in monastery. Spanish Exempla: Keller.

H1553.5. Monk fails in test of patience. He tries to live alone to test it. One day he loses his temper at a cup which overturns and he breaks it. Spanish Exempla: Keller.


H1554. Test of curiosity. (Cf. H1557.)

H1554.1. Test of curiosity: mouse in jug. The new Eve. A woman has boasted of a lack of curiosity and blamed Mother Eve. The king entertains her in his castle. She may see everything but must not look into a certain silver jug. She does so and finds a mouse in it. (Cf. H1557.2.) *Type 1416; *BP III 543 n. 1; *Crane Vitry 139 No. 13; Alphabet No. 575; *Fb "Adam" IV 3b; H. C. Andersen "Kroblingen", Danish Fairy Tales and Legends; Spanish Exempla: Keller; Jewish: *Neuman.

H1554.2. Test of curiosity: the clock. A man is promised a beautiful clock if he can mind his own business for a whole year. He does. The giver tells him he is the second man who almost made sure of getting the clock. The man asks how the other missed getting it; he loses the clock himself. England: Baughman.

H1554.3. Test of curiosity: the paternoster. Plowman is promised a horse if he can say a paternoster without thinking of anything else. In the midst of the recitation, he asks if he will get the saddle and bridle too. He loses bargain. England: Baughman.


H1556.0.1. Fidelity of servant tested. Irish myth: *Cross.
H1556.0.2. Test of fidelity (loyalty) of guard. (Faithful unto death.) India: Thompson-Balys.

H1556.1. Test of fidelity by feigning death. English: Wells 129 (Sir Orfeo); Italian: Basile Pentamerone II No. 4; India: Thompson-Balys; West Indies: Flowers 473.

H1556.1.1. Cock feigns death to see what hens will say about him. India: Thompson-Balys.

H1556.2. Test of fidelity through submitting hero to temptations. Kittredge Gawain and the Green Knight 6ff.; Irish myth: *Cross; India: Thompson-Balys.

H1556.3. Test of fidelity through offering suspected assassin opportunity to commit the murder. Heptameron No. 17.

H1556.4. Fidelity in love tested. India: Thompson-Balys.

H1556.4.1. Lover's fidelity tested by going to bed with mistress and only kissing. Heptameron No. 18.

H1556.4.2. Lover's fidelity tested by making love to maid. Heptameron No. 18.

H1556.4.2.1. Wife tests her husband's fidelity by tempting him in the guise of another woman. India: Thompson-Balys.

H1556.4.3. Lover's fidelity tested by substituting maid in mistress's bed at assignation. He must refuse her. Heptameron No. 18.

H1556.4.4. Old uncle tests nephew's fidelity by sleeping with his beloved. Icelandic: Boberg.

H1556.4.5. Husband's (wife's) willingness to die for mate disappears when Death seems to arrive. Lithuanian: Balys Index No. 1355*.

H1556.4.5.1. Old woman's willingness to die for daughter disappears when Death seems to arrive. India: Thompson-Balys.

H1556.4.6. Rose given by supernatural wife to husband when he leaves for home will shed as many petals as times he thinks of her. India: Thompson-Balys.

H1556.5. Test of fidelity by feigning sleep in same bed as calumniated hero or alone in the forest with him. Icelandic: *Boberg.


H1557.1. Obedience of sons tested by offering them apple. They are each offered a slice of apple. The king says, "Open your mouth and receive what I give you". Eldest son insulted; youngest obeys and receives kingdom as reward. (Cf. H1558.0.1.1.) *Pauli (ed. Bolte) No. 368; *Crane Vitry 187 No. 123; BP III 236; Wesselski Mönchslatein 8 No. 3; Hdbw. d. Märchens I 93a n. 7.

H1557.2. Adam's (Eve's) disobedience blamed: blamer immediately disobeys orders. (Cf. H1554.1.) Alphabet Nos. 574, 575.

H1557.4. Pope tests women's disobedience: not to look into box. (Cf. H1554.1.) They do so and are not allowed to hear confession. Pauli (ed. Bolte) No. 398.

H1557.5. Obedience of king's subjects tested by willingness to allow spear to be carried crosswise into houses. Way must be hewn. Irish myth: Cross.

H1557.6. King tests gardener's obedience by playing thief. India: Thompson-Balys.


H1558.0.1. Test of worthiness for friendship.

H1558.0.1.1. Apple test of worthiness for friendship. Father gives son three apples to offer to those he meets. If the man eats all, avoid him; if he divides, make friends with him. (Cf. H1557.1.) *BP II 39 n. 2, III 236; Hdwb. d. Märchens I 92b. n. 3.

H1558.1. Test of friendship: the half-friend. A man kills a hog and tells his friends that he has killed a man and asks where he can hide the body. All of them drive him away and only his father's half-friend remains true to him in his feigned trouble. *Type 893; *Basset RTP XXII 10; *Crane Vitry 185f. No. 120; Herbert III 10, 55, 205; *Penzer V 87 n. 1; Alphabet No. 59; Chauvin IX 15f.; Hdwb. d. Märchens I 94b; Oesterley No. 129; Scala Celi 9a, 11b Nos. 60, 69.—Icelandic: Sveinsson FFC LXXXIII p. xix, *Boberg; Spanish Exempla: Keller; Italian Novella: *Rotunda; Jewish: bin Gorion Born Judas IV 32, *274.


H1558.2. Test of friendship: substitute as murderer. A man in misery gives himself up as a murderer rather than endure further misery. His friend tries to take on himself the guilt and be substituted. The real murderer, touched by the generosity, confesses. *Chauvin IX 16 No. 2; Schiller's "Burgschaft"; Spanish Exempla: Keller.

H1558.3. Test of friendship: to go with one to death. Everyman. He calls in Riches, Family, etc. Only Good Deeds remains with him. *Chauvin III 101 No. 7; Jewish: *Bin Gorion Born Judas IV 226, 275; Icelandic: *Boberg.

H1558.4. The hare with many friends. In the final test none help and only her legs save her. Jacobs Aesop 216 No. 70.

H1558.5. Test of friendship: death feigned to test debtor friends. Italian Novella: Rotunda.

H1558.6. Test of friendship: the imagined refusal. Man wonders if his friend would lend him his palfrey. Decides he would refuse. Imagines that he has actually asked for the palfrey and has been refused. Cools toward his friend. The owner of the horse asks for an explanation. He agrees to lend him the horse and they are reconciled. Italian Novella: Rotunda.

H1558.7. Test of friendship: the power of money. Spendthrift loses his friends
in poverty. Italian Novella: Rotunda; India: Thompson-Balys.

H1558.7.1. Sultan takes disguise of beggar to test friends. India: Thompson-Balys.

H1558.7.2. Friends desert when man reports loss of his money. England: Baughman.

H1558.8. Friends refuse to fight against each other. Icelandic: Boberg.

H1558.8.1. Sword too heavy to lift against a friend. Icelandic: Boberg.


H1558.10. Friendship kept up even during sons' jealousy and enmity. Icelandic: Boberg.

H1558.11. Test of friendship: to take a slap publicly from friend. Spanish Exempla: Keller.

H1558.12. Test of friendship: mourner says dead husband can be touched only by sinless person; volunteers for cremating body immediately disperse. India: Thompson-Balys.


H1561.2. Single combat to prove valor. Irish myth: *Cross; Icelandic: *Boberg; Jewish: *Neuman.


H1561.2.2. Fight with father's old friend, though only to mention who he is would assure the youth a friendly reception. Icelandic: Þiðriks saga I 222—32, Boberg.

H1561.2.3. Combats at fords. Irish myth: *Cross.

H1561.3. Test of valor: not flinching under a blow. Kittredge Gawain 7ff.; Icelandic: Boberg.

H1561.4. Test of valor: rousing servant's anger. Nobleman, when examining servants for hire, bids each stand before him and comb his long beard. Occasionally he snaps at them as if to bite them. Those who dodge he lets go; those who offer fight he employs. *Pauli (ed. Bolte) No. 862.

H1561.5. Test of valor worthy for kingship: taking possession of royal insignia placed between two ferocious lions. Chauvin II 183 No. 24.

H1561.7. Test of valor: attack by warrior and hound. Irish myth: *Cross.

H1561.8. Warriors battle against leader as test of valor. Irish myth: Cross.


H1561.10. Master tests disciple by asking him if he will be willing to plunge with him into the Indus. India: Thompson-Balys.

H1562. Test of strength. *Type 650; Irish myth: *Cross; Jewish: *Neuman.

H1562.1. Test of strength: pulling up tree by roots. See all references to F621.

H1562.1.1. Test of strength: cutting tree with one stroke. India: Thompson-Balys.

H1562.2. Test of strength: lifting stone (fireplace, etc.) English: Wells 59 (The Turke and Gowin), 114 (Sir Isumbras); Icelandic: *Boberg; Danish: Schmidt DF XXXIX 55.


H1562.2.2. Before undertaking rescue, bat tests strength by lifting stone. N. A. Indian (California): Gayton and Newman 95.

H1562.3. Test of strength: breaking heavy glass bottle over loaf of rye bread. *Fb "flaske" I 309.

H1562.4. Test of strength: prodigious jump. Irish myth: *Cross.

H1562.5. Test of strength: heavy stone flung at boaster; he throws it back. Irish myth: Cross.


H1562.7. Strength contest: contestants stand with back to rock on opposite side, an iron ring around neck of each connected by chain. They tug until ring severs neck of one. Irish myth: Cross.

H1562.8. Test of strength: breaking witch's back. Icelandic: Boberg.


H1562.10. Test of strength: pushing out heavy ferry. Icelandic: Boberg.

H1562.11. Test of strength: pulling in two iron bars passing through hole. Irish myth: Cross.

H1562.13. Test of strength: shooting through seven iron plates with arrow. India: *Thompson-Balys.


H1564. Test of hospitality. English: Wells 64 (Avowynge of King Arthur etc.); Irish myth: *Cross; Jewish: Neuman.

H1565. Tests of gratitude.

H1565.1. Test of gratitude: magician makes pupil believe himself superior. Though he has promised magician great rewards he forgets his promise. Wealth removed. Alphabet No. 62; Scala Celi 12a No. 72; Wesselski Mönchslatein 13 No. 7; Herbert 83 No. 7; Spanish Exempla: Keller.

H1566. Test for admission to warrior band. Irish myth: *Cross.

H1567. Test of leadership. Irish myth: *Cross.

H1567.1. Frightful meal as test of leadership. Irish myth: *Cross.


H1569.1. Test of industry. (Cf. H382.)


H1570—H1599. MISCELLANEOUS TESTS

H1571. Test of sensitiveness. (For details see F647.) *BP III 238; Penzer VII 10ff.; Köhler-Bolte I 64; Bolte Reise der Söhne Giaffers 120.


H1573.1.2. Loathly deed performed as evidence of Christian virtue. Irish myth: Cross.

H1573.1.3. Druid attempts to shake king's faith by magic manifestation. Irish myth: Cross.


H1573.2. Religious personages tested. Irish myth: *Cross; Jewish: *Neuman.


H1573.2.2. Saint tested by visit of deity in disguise. Irish myth: Cross.

H1573.2.3. Test of worthiness for bishop: plowing without plowshare. Irish myth: Cross.


H1573.3.1. Saint drinks poison without injury as proof of power of Christianity. Irish myth: *Cross.

H1573.3.2. Saint's horse miraculously preserved as proof of power of Christianity before fairy. Irish myth: Cross.

H1573.3.3. Transformation by saint as proof of Christianity before druid. Irish myth: Cross.

H1573.3.4. Wizard (druid) burned, saint saved in test of power of Christianity. Irish myth: *Cross.

H1573.4. Power of other religions tested.


H1573.5. Test of steadfastness of love for God: though warned in dream man refuses to part with sacred stone. India: Thompson-Balys.

H1573.6. Test of righteousness.

H1573.6.1. Ability to cross bridge as test of righteousness. Irish myth: *Cross.

H1573.7. Test of repentance.

H1573.7.1. Test of repentance: culprit exposed to situation identical to that in which he sinned. (Cf. H1573.) Jewish: *Neuman.

H1574.0.1. Social rank determined according to portion taken from cauldron of food. Irish myth: Cross.


H1574.2. Fruitfulness of nature as proof of kingly right. Irish myth: *Cross.

H1574.3. King chosen by test. Irish myth: Cross.

H1574.3.0.1. Test imposed on young princes as candidates for throne. Irish myth: Cross.

H1574.3.0.2. Two deities test virtues of a king. India: Thompson-Balys.

H1574.3.1. The burning forge (smithy): he who salvages anvil will be king. Irish myth: *Cross.

H1574.3.2. He who wins maiden queen is king. Icelandic: *Boberg.


H1576.2. Test of skill for a fakir: heating iron and passing it through hands without burning them.

H1577. Test of divine favor.

H1577.1. Test of goddess' favor: man throws away his wife's jewel-box to see if she can regain it with the aid of goddess. India: Thompson-Balys.

H1577.2. Test of goddess's favor: husband drowns his son to see if his wife's tutelary goddess can bring him back to life. India: Thompson-Balys.

H1578. Test of sex: to discover person masking as of other sex. *Dh I 329; Köhler in Gonzenbach II 216 No. 17.

H1578.1. Test of sex of girl masking as man. BP II 57f., III 236; Italian: Basile Pentamerone III No. 6; India: Thompson-Balys.

H1578.1.1. Test of sex of girl masking as man: peas spread on floor. Men tread firmly; women slip. BP II 57 n. 2; Hdbw. d. Märchens I 92b. n. 6; *Zachariae Kleine Schriften 58.

H1578.1.1.1. Test of girl masking as man: nuts and corn spread on floor. Jewish: *Neuman (J1661.1.)
H1578.1.2. Test of sex of girl masking as man: spinning wheel brought. Men take no notice; women interested. BP II 57 n. 2.

H1578.1.3. Test of sex of girl masking as man: choosing flowers. Girl will choose a carnation; man a rose. Sicilian: Gonzenbach No. 17.

H1578.1.4. Test of sex of girl masking as man: ball thrown into lap. Girls spread legs to catch it; men not. Fb "kvinde" II 339a.

H1578.1.4.1. Woman throws apple to man in woman's dress. He puts his legs together to catch it. (Cf. H1578.1.4.) England, U.S.: *Baughman.

H1578.1.4.2. Test of sex of man masking as girl: jumping over pit (only man succeeds). India: Thompson-Balys.

H1578.1.5. Test of sex of girl masking as man: nuts and apples offered. Men put them in their shirts, girls into their handkerchiefs. *BP II 58; Bolte Wickram's Rollwagenbüchlein 384 n. 2; FL I 133, 354; Hdwb. d. Märchens I 92b. n. 6.

H1578.1.6. Test of sex of girl masking as man: warned by a parrot, she picks only one flower. India: Thompson-Balys.


H1581. Test of heirship. German: Grimm Nos. 63, 106, 124, 151, 152, 179.


H1582.1. Recognition of good health by hearing voice. Chauvin V 45 No. 18.

H1582.2. Recognition of good health by smoke rising from chimney. Irish myth: Cross.

H1583. Tests of time.

H1583.1. Time measured by worn iron shoes. Icelandic: *Boberg.

H1583.2. Time measured by fit of ring. Irish myth: Cross.


H1584.1. Land measured according to amount within person's view. Irish myth: *Cross.

H1584.2. Land measured according to amount encompassed during certain hours. Irish myth: Cross.

H1585. Test of cleanliness by being shaken to see if lice fall off. Chinese: Graham.

H1588. Contest of dogs. Two opponents test their powers by having their dogs fight. N. A. Indian: *Kroeber JAFL XXI 224.

H1588.1. Litter of puppies tested by throwing them one by one at hanging
hide of wild beast, and keeping the one that grips hide. Puppy grows up to be great hunting dog. Irish myth: Cross.

H1588.2. H1588.2. Man and king compete by letting their domestic animals fight. India: Thompson-Balys.


H1595. H1595. Test of memory.

H1595.1. H1595.1. Test of memory: Solomon asks Marchus question, receives answer; fourteen months later he asks second question based on first, again receives correct answer; four months later asks third question based on first two, again receives correct answer. Nouvelles de Sens. No. 31.


H1596.0.1. H1596.0.1. Test for attractiveness to men. Irish myth: Cross.


H1598. H1598. Contest between man and other being.


Footnotes for Volume 3

F420. Vol. 3 Fn. 1 p. 88

1 For help in the preparation of this item I am indebted to Miss Josephine Martin of Chicago.

F451. Vol. 3 Fn. 1 p. 103
1 For help in the preparation of this item I am indebted to Mr. Alfred Thomas of Chicago. For full titles of references see F420.

F531. Vol. 3 Fn. 1 p. 141

1 This treatment of giants is largely based on a doctoral dissertation (University of Chicago, 1930). The Giant in Germanic Tradition" by John R. Broderius. (University of Chicago, 1930; lithoprinted 1933.) For full titles of references. See F420.

G211.7.1. Vol. 3 Fn. 1 p. 288

1 In folk thought, a fish.

G303. Vol. 3 Fn. 1 p. 312

1 For help in the preparation of this item I am indebted to Mrs. Anna Dale Kek of Indianapolis.
J. THE WISE AND THE FOOLISH

DETAILED SYNOPSIS

J0—J199. Acquisition and possession of wisdom (knowledge)

J10. Wisdom (knowledge) acquired from experience

J30. Wisdom (knowledge) acquired from inference
J50. Wisdom (knowledge) acquired from observation
J80. Wisdom (knowledge) taught by parable
J100. Wisdom (knowledge) taught by necessity
J120. Wisdom learned from children
J130. Wisdom (knowledge) acquired from animals
J140. Wisdom (knowledge) through education
J150. Other means of acquiring wisdom (knowledge)
J180. Possession of wisdom

Motif: Detailed Synopsis: (Un)wise Conduct

J200—J1099. WISE AND UNWISE CONDUCT

J200—J499. Choices
  J200. Choices
  J210. Choice between evils

J230—J299. Real and apparent values
  J230. Choice: real and apparent values
  J240. Choice between useful and ornamental
  J260. Choice between worth and appearance
  J280. Quality preferred to quantity

J300—J329. Present values chosen
  J310. The present preferred to the past
  J320. Present values preferred to future

J330—J399. Gains and losses
  J340. Choices: little gain, big loss
  J350. Choices: small inconvenience, large gain
  J370. Choices: important and unimportant work
  J390. Choices: kind strangers, unkind relatives

J400—J459. Choice of associates
  J400. Choice of associates
  J410. Association of equals and of unequals
J420. Association of strong and weak
J440. Association of young and old
J450. Association of the good and the evil
J460. Unnecessary choices
J480. Other choices

J500—J599. Prudence and discretion
J510. Prudence in ambition
J530. Prudence in demands
J550. Zeal—temperate and intemperate
J570. Wisdom of deliberation
J580. Wisdom of caution

J600—J799. Forethought

J610—J679. Forethought in conflicts with others
J620. Forethought in prevention of others' plans
J640. Avoidance of others' power
J670. Forethought in defences against others
J680. Forethought in alliances

J700—J749. Forethought in provision for life
J700. Forethought in provision for life (general)
J710. Forethought in provision for food
J730. Forethought in provision for clothing
J740. Forethought in provision for shelter

J750—J799. Forethought—miscellaneous

J800—J849. Adaptability
J810. Policy in dealing with the great
J830. Adaptability to overpowering force

J850—J899. Consolation in misfortune
J860. Consolation by a trifle
J870. Consolation by pretending that one does not want the thing he cannot have
J880. Consolation by thought of others worse placed
J890. Consolation in misfortune—miscellaneous

J900—J999. Humility
   J910. Humility of the great
   J950. Presumption of the lowly

J1000—J1099. Other aspects of wisdom
   J1010. Value of industry
   J1020. Strength in unity
   J1030. Self-dependence
   J1040. Decisiveness of conduct
   J1050. Attention to warnings
   J1060. Miscellaneous aspects of wisdom

J1100—J1699. CLEVERNESS

J1100—J1249. Clever persons and acts
   J1110. Clever persons

J1130—J1199. Cleverness in the law court
   J1130. Cleverness in law court—general
   J1140. Cleverness in detection of truth
   J1150. Cleverness connected with the giving of evidence
   J1160. Clever pleading
   J1170. Clever judicial decisions
   J1180. Clever means of avoiding legal punishment
   J1190. Cleverness in the law court—miscellaneous

J1210—J1229. Clever man puts another out of countenance
J1230—J1249. Clever dividing

J1250—J1499. Clever verbal retorts (repartee)
   J1250. Clever verbal retorts—general
   J1260. Repartee based on church or clergy
   J1270. Repartee concerning the parentage of children
J1280. Repartee with ruler (judge, etc.)
J1290. Reductio ad absurdum of question or proposal
J1300. Officiousness or foolish questions rebuked
J1310. Repartee concerning wine
J1320. Repartee concerning drunkenness
J1330. Repartee concerning beggars
J1340. Retorts from hungry persons
J1350. Rude retorts
J1370. Cynical retorts concerning honesty
J1380. Retorts concerning debts
J1390. Retorts concerning thefts
J1400. Repartee concerning false reform
J1410. Repartee concerning fatness
J1420. Animals retort concerning their dangers
J1430. Repartee concerning doctors and patients
J1440. Repartee—miscellaneous

J1500—J1649. Clever practical retorts

J1500. Clever practical retort
J1510. The cheater cheated
J1530. One absurdity rebukes another
J1540. Retorts between husband and wife
J1550. Practical retorts: borrowers and lenders
J1560. Practical retorts: hosts and guests
J1580. Practical retorts connected with almsgiving
J1600. Practical retorts—miscellaneous

J1650—J1699. Miscellaneous clever acts

Motif: Detailed Synopsis: Fools

J1700—J2749. FOOLS (AND OTHER UNWISE PERSONS)

J1710—J1729. Association with fools

J1730—J1749. Absurd ignorance

J1750—J1849. Absurd misunderstandings

J1750—J1809. One thing mistaken for another

J1750. One animal mistaken for another

J1760. Animal or person mistaken for something else

J1770. Objects with mistaken identity

J1780. Things thought to be devils, ghosts, etc.

J1790. Shadow mistaken for substance

J1800. One thing mistaken for another—miscellaneous

J1810. Physical phenomena misunderstood

J1820. Inappropriate action from misunderstanding

J1850—J1999. Absurd disregard of facts

J1850—J1899. Animals or objects treated as if human

J1850. Gift or sale to animal (or object)

J1860. Animal or object absurdly punished

J1870. Absurd sympathy for animals or objects

J1880. Animals or objects treated as if human—miscellaneous

J1900. Absurd disregard or ignorance of animal's nature or habits

J1910. Fatal disregard of anatomy

J1920. Absurd searches for the lost

J1930. Absurd disregard of natural laws

J1960. Other absurd disregard of facts

J2000—J2050. Absurd absent-mindedness

J2010. Uncertainty about own identity

J2020. Inability to find own members, etc.

J2030. Absurd inability to count

J2040. Absurd absent-mindedness—miscellaneous

J2050—J2199. Absurd short-sightedness
J2050. Absurd short-sightedness
J2060. Absurd plans: air castles
J2070. Absurd wishes
J2080. Foolish bargains
J2100. Remedies worse than the disease
J2120. Disregard of danger to objects (or animals)
J2130. Foolish disregard of personal danger
J2160. Other short-sighted acts
J2200—J2259. Absurd lack of logic
   J2200. Absurd lack of logic—general
   J2210. Logical absurdity based upon certain false assumptions
   J2220. Other logical absurdities
J2260—J2299. Absurd scientific theories
   J2260. Absurd scientific theories—general
   J2270. Absurd astronomical theories
   J2280. Other absurd scientific theories
J2300—J2349. Gullible fools
   J2310. Nature of gullibility
J2350—J2369. Talkative fools
J2370—J2399. Inquisitive fools
J2400—J2449. Foolish imitation
   J2410. Types of foolish imitation
   J2420. Foolish imitation—miscellaneous
J2450—J2499. Literal fools
   J2450. Literal fool
   J2460. Literal obedience
   J2470. Metaphors literally interpreted
   J2490. Literal fool—miscellaneous
J2500—J2549. Foolish extremes
J2550—J2599. Thankful fools
J2600—J2649. Cowardly fools
J2650—J2699. Bungling fools
J2700—J2749. The easy problem made hard
J2750—J2799. Other aspects of wisdom or foolishness

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J. THE WISE AND THE FOOLISH

J0-J199.

J0-J199. Acquisition and possession of wisdom (knowledge).

J0. J0. Acquisition and possession of wisdom. Jewish: *Neuman.


J12. J12. Young ass avoids food eaten by animals before being slaughtered. Runs to his mother and asks to have all remains of the hog's food taken out. Wienert FFC LVI 72 (ET 374), 110 (ST 221); Chauvin III 51 No. 7.

J13. J13. Young sparrows have learned to avoid men. Sparrow quizzes his four young as to how to avoid danger from men. Their year of experience has taught them enough. BP III 239 (Gr. No. 157); Hervieux Fabulistes latins II 546 No. 70.


J15. J15. Serpent (bird) having injured man refuses reconciliation. He knows that neither can forget their injuries. Chauvin II 94 No. 43, 102 No. 62; Bødker Exempler 291 No. 47, 301 No. 67; Wienert FFC LVI *69 (ET 331), *127 (ST 352); Babrius No. 167; Jacobs Aesop 201 No. 6; Halm Aesop Nos. 96, 251, 350; cf. BP II 459; Spanish Exempla: Keller.

J16. J16. Dove disregards experience and loses brood. Rebuilds her nest in the place where she has lost former brood. Chauvin II 83 No. 6; Bødker Exempler 274 No. 7, 306 No. 82; Spanish Exempla: Keller.


J17.1. J17.1. Tiger, jackal, and bear each learn to fear man. They report him as head-thumper (he has beaten the tiger), turn-twister (he has swung jackal by tail), and


J21.1.  "Consider the end": counsel proved wise by experience. Barber hired to cut king's throat sees on the bottom of the basin the words "Whatever you do, do wisely and think of the consequences." He drops the razor and confesses. *Type 910C; Krappe Bulletin Hispanique XXXIX 20 No. 69; Alphabet No. 156; Spanish Exempla: Keller; Jewish: bin Gorion Born Judas IV 172, 283; India: *Thompson-Balys.

J21.2.  "Do not act when angry": counsel proved wise by experience. Man returns home and sees someone sleeping with his wife. Though he thinks it is a paramour, he restrains himself and finds that it is a newborn son. *Type 910B; Chauvin II 157; Irish myth: Cross; Icelandic: Boberg; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys. Cf. Wienert FFC LVI 37; Phaedrus III No. 10.


J21.2.3.  "Do not draw your sword against the innocent": counsel proved wise by experience. India: Thompson-Balys.


J21.2.5.  "Do not shed the blood of women": counsel proved wise by experience. India: Thompson-Balys.


J21.3.  "Do not go where an old man has a young wife": counsel proved wise by experience. Discovers a murder in an inn. *Type 910B; Christiansen Norske Eventyr 115; Irish myth: *Cross.

J21.4.  "Do not marry a girl from abroad": counsel proved wise by experience. *Type 910A; Christiansen Norske Eventyr 115; Cent Nouvelles Nouvelles No. 52; Italian Novella: *Rotunda.

J21.5.  "Do not leave the highway": counsel proved wise by experience. Robbers encountered. *Type 910B; Scala Celi No. 788; Herbert III 99; Irish myth: *Cross; Spanish Exempla: Keller.

J21.5.1.  "Do not prefer a new road to an old one." Those who take the new one are killed by robbers. Italian Novella: Rotunda.
"Take side road rather than main one where three roads meet":
counsel proved wise by experience. India: Thompson-Balys.

"A way short yet long":
counsel proved wise by experience. (Cf. J266.)
Jewish: Neuman.

"Do not ask questions about extraordinary things":
(Gonzenbach No. 81); Spanish Exempla: Keller.

"Do not cross a bridge without dismounting from your horse":
counsel proved wise by experience. Man breaks leg. Type 910B; Wesselski Märchen 219 No. 32.

"Never wager more than a groat":
counsel proved wise by experience. Man loses wife on wager. Wesselski Märchen 219 No. 32.

"Do not bet":
counsel proved wise by experience. India: Thompson-Balys.

"Do not visit your friends often":
counsel proved wise by experience. At last the man is treated shamefully. *Type 910A; Christiansen Norske Eventyr 115.

"Do not prolong a friendly visit."
Guest stays so long that host gives him black bread instead of white. Cent Nouvelles Nouvelles No. 52; Italian Novella:
*Rotunda.

"Do not lend out your horse":
counsel proved wise by experience. Type 910A; Christiansen Norske Eventyr 115.

"Do not walk half a mile with a man without asking his name":
counsel proved wise by experience. Man runs race unwittingly with his wife's paramour and loses his wife on the wager. (Cf. J21.8.) *Type 910B; Wesselski Märchen 219 No. 32.

"Rue not a thing that is past":
counsel proved wise by experience. Man lets bird go and then, having listened to bird's false declaration that she had a precious gem in her body, he tries to climb a tree after her and falls. *BP IV 149 n. 2; Gaster Exempla 256 No. 390; *Paris Légendes du moyen âge 225ff.; *Krappe Bulletin Hispanique XXXIX 24; Alphabet No. 191; Oesterley Gesta Romanorum No. 167.

"Never believe what is beyond belief":
counsel proved wise by experience. Man believes when bird tells him that she has a precious gem in her body. (Cf. J21.12, K604.) *BP IV 149 n. 2; Alphabet No. 191; Gaster Exempla 256 No. 390; Paris Légendes du moyen âge 225ff.; Oesterley Gesta Romanorum No. 167; Spanish Exempla: Keller.

"Never try to reach the unattainable":
counsel proved wise by experience. (Cf. K604.) *BP IV 149 n. 2; Alphabet No. 191; Gaster Exempla 256 No. 390; *G. Paris Légendes du moyen âge 225ff.

"If you wish to hang yourself; do so by the stone which I point out":
counsel proved wise by experience. Father has left money which will fall out when the spendthrift son goes to hang himself in despair. "The Heir of Linne." *Type 910D; *Pauli (ed. Bolte) No. 709; Chauvin V 133 No. 63, *VIII 94 No. 65; Child V 12f.;

J21.16. "Go to Goosebridge": counsel proved wise by experience. Man with disobedient wife finds mules beaten there and made to cross bridge. Boccaccio Decameron IX No. 9 (*Lee 289); Italian Novella: *Rotunda.


J21.18. "Do not trust the over-holy": counsel proved wise by experience. Wife so modest she will not travel with husband (adulteress); priest so pious he will not tread on worm (thief). Jewish: bin Gorion Born Judas IV 22, 275, Neuman.


J21.20. "Prepare for night camp while it is still day": counsel proved wise by experience. Jewish: bin Gorion Born Judas III 100, 304, Neuman.


J21.30. "Never have to do with a woman unless wed to her": counsel proved wise by experience. Italian Novella: Rotunda.
"Do not marry a woman before seeing her and finding her to be your equal": counsel proved wise by experience. Italian Novella: Rotunda.

"Do not marry more than one woman": Man who wanted three, marries one and is weakened greatly. Spanish Exempla: Keller.

"Bathe by yourself and not in the common bathing place": counsel proved wise by experience. Man forgets purse in bath house. India: Thompson-Balys.

"Move stool before sitting on it": counsel proved wise by experience. Man thus saves self from falling into well. India: *Thompson-Balys.

"When in a strange place look about you": counsel proved wise by experience. India: Thompson-Balys.

"Do not sit on a bed without touching it first": counsel proved wise by experience. India: Thompson-Balys.

"Ruler should follow advice of majority": not his own fancy: counsel proved wise by experience. Thus finds money on body of dead traveler. India: Thompson-Balys.

"Neglect not what four or five people say": counsel proved wise by experience. India: Thompson-Balys.

"Do not go alone on journey": counsel proved wise by experience. Helpful crab saves from attack by crocodile. India: *Thompson-Balys.

"Do not take a woman's advice": counsel proved wise by experience. (Cf. J21.22.) India: Thompson-Balys.

"May God spare you from an evil man or evil woman." To teach a friend the wisdom of this greeting a man borrows money and then his creditor's coat from him. In court the lender is discredited. Spanish: Childers.

"Do not travel without money": counsel proved wise by experience. India: *Thompson-Balys.

Don't require honor from a strange country": counsel proved wise by experience. India: Thompson-Balys.

"Be cautious before allowing yourself to fall asleep in a strange place": counsel proved wise by experience. India: Thompson-Balys.

"Sleep not in an inn": counsel proved wise by experience. India: Thompson-Balys.

"A stranger does not close his eyes in sleep lest he close them in death": counsel proved wise by experience. India: Thompson-Balys.

"He who lies awake gains; he who sleeps loses": counsel proved wise by experience. India: *Thompson-Balys.

"Before eating food at a strange place throw some at an animal and watch": counsel proved wise by experience. India: Thompson-Balys.
J21.43. "A country not examined in disguise will always be ruined": counsel proved wise by experience. India: Thompson-Balys.


J21.45. "Do not undertake to be an arbitrator without being asked": counsel proved wise by experience. India: Thompson-Balys.


J21.47. "You can only call your wife your own so long as she is with you": counsel proved wise by experience. India: *Thompson-Balys.

J21.47.1. "Do not send your wife for a long visit to her parents": counsel proved wise by experience. India: *Thompson-Balys.

J21.48. "Don't do anything without investigation": counsel proved wise by experience. A purse full of money was found in dead man's pocket by gravedigger. India: Thompson-Balys.

J21.49. "Never give a cup made of a single ruby as a present to the king": counsel proved wise by experience. India: Thompson-Balys.


J21.51. "Do not stand and watch two people fighting": counsel proved wise by experience. Man does so and is called by both parties to depose in favor of both or he will be beheaded. India: Thompson-Balys.

J21.52. "Counsels proved wise by experience—miscellaneous."

J21.52.1. Disciple who stays in a city where everything is sold at one price finds justice is not even there. (Cf. F769.1.) India: Thompson-Balys.


J21.52.3. "Hardened clay is hard to mold": counsel proved wise by experience. India: Thompson-Balys.

J21.52.4. "Never publish a man's sin if you can help it": counsel proved wise by experience. India: Thompson-Balys.

J21.52.5. "Never dismiss and old servant for his first fault": counsel proved wise by experience. India: Thompson-Balys.

J21.52.6. "When a man attacks you, kill him whether he be king or prince": counsel proved wise by experience. India: Thompson-Balys.

J21.52.7. Boy who says "I know" gets into all sort of difficulties; now says "I don't know." India: Thompson-Balys.
J21.52.8. "Nothing happens that does not work for one's good": counsel proved wise is experience. India: Thompson-Balys.

J21.52.9. "He who throws himself against a wave is overthrown by it": proved true. Jewish: *Neuman.

J22. Precepts of the lion to his sons. Only the younger keeps them and is successful. Pauli (ed. Bolte) No. 20.


J24. Fools learn to be peaceable. Two fools in the habit of striking people are brought together when they strike each other until they appreciate the value of peace. Pauli (ed. Bolte) No. 38.

J25. Why great man plays with children. This is to be learned only when one has children himself. Anecdote of Agesilaus. Pauli (ed. Bolte) No. 738.

J26. Enemies can be won more by kindness than cruelty. Romans learn this by experience. Spanish Exempla: Keller.

J27. Man learns the fear of Death by meeting Life. Life (old woman) beheads him and replaces his head backwards. Simpleton left in fear for hours before head is readjusted. Italian Novella: *Rotunda.

J30. Wisdom (knowledge) acquired from inference.


J31.1. Cleverness of men disguised as peasants dissuades rivals from dispute. Wise men of two rival cities engage in dispute. One delegation disguises as peasants and debates with their adversaries. Latter withdraw fearing how clever the educated must be if their peasants are so learned. Italian Novella: Rotunda.

J32. Arrow as man's message shows lion how terrible man himself must be. Wienert FFC LVI 67 (ET 316), 122 (ST 312); Babrius No. 1; Halm Aesop No. 403; BP II 99.

J33. Blind man who feels young wolf recognises his savage nature. Wienert FFC LVI 69 (ET 329), 122 (ST 314); Halm Aesop 57.

J34. Odor of the wine cask. How fine wine must been been to leave so good an
odor. Wienert FFC LVI 76 (ET 416), 122 (ST 313); Phaedrus III No. 1; Jacobs Aesop 220 No. 81.

J50. **Wisdom (knowledge) acquired from observation.**

J51. J51. *Sight of deformed witches causes man to release wife from spinning duty.* They tell him that their deformity has come from too much spinning. *Type 501; *BP I 109ff. (Gr. No. 14); **Von Sydow Tve Spinnsagor.

J52. J52. *King observes retaliation among animals: becomes just.* Dog breaks fox's foot; man breaks dog's; horse breaks man's leg; horse steps in hole and breaks his. Chauvin II, 116 No. 93.

J52.1. J52.1. *Understanding of universality of death from watching animals prey on one another.* India: Thompson-Balys.

J52.2. J52.2. *King descends to bottom of sea in glass barrel to learn wisdom from observing fish.* Spanish Exempla: Keller.


J55. J55. *Ruler learns lesson from the example of an exiled king.* Rewards the exile rather than a successful merchant. Italian Novella: Rotunda.


J61. J61. *Hare instructs his sons to use their eyes to advantage.* Type 72*.


J64. J64. *Ducklings take to water from instinct.* Bridegroom thus brought to understand bride's expertness in lovemaking. Italian Novella: *Rotunda.

J65. J65. *Birds having learned their possible dangers are forced from nest by mother.* Nouvelles Récréations No. 87.


J67.1. J67.1. *Lazy pupil determines to be more diligent by watching man building home one wattle at a time, and seeing how water fills hole one drop at a time.* Irish myth: Cross.

J80. J80. **Wisdom (knowledge) taught by parable.** Irish myth: Cross; Icelandic: *Boberg; Bødker Exempler 272 No. 1; Spanish Exempla: Keller.


J80.1.1. J80.1.1. *Solomon proves to his mother the inferiority of woman's wisdom.*
J80.2. Minister taught by parable to make obeisance to the new king. India: Thompson-Balys.

J81. The dishes of the same flavor. Man thus shown that one woman is like another and dissuaded from his amorous purpose. *Basset 1001 Contes II 25; *Wesselski Märchen 209; Boccaccio Decameron I No. 5 (Lee 17), Lithuanian: Balys Index No. *981; Russian: Andrejev No. *981 (II); Italian Novella: *Rotunda; India: *Thompson-Balys.

J81.0.1. Monotony of restriction to one's favorite food. Counselor refuses to arrange extramarital pleasures for his lord. Ruler feeds him only his favorite food until the counselor protests the monotony. Ruler drives home his point. Italian Novella: Rotunda, Cent Nouvelles Nouvelles No. 10.

J81.1. Society is like a dish: must be properly mixed. Plates having salt, pepper, fish, etc. not edible without mixing. India: Thompson-Balys.

J81.2. To each his appropriate food. Woman gives morsel of various foods to each guest, with explanation. India: Thompson-Balys.

J81.3. Parable comparing canons to a stew made of their individual meals. Nouvelles Récréations No. 3.

J82. Priest walks in the mud. Congregation follows evil ways of priest. He walks in mud but they will not follow him. He thus shows them the folly of following his evil ways. Pauli (ed. Bolte) No. 68.

J83. The gray and the black hairs: enemies reconciled. Duke summons two inveterate enemies. Has them tear out one of his hairs, one a gray, the other a black. Both pain him equally. He shows how their quarrels hurt him. They are reconciled. Pauli (ed. Bolte) No. 401.

J84. Picking up water thrown on ground no harder than the undoing of slander. Spanish: Boggs FFC XC 98 No. 836G*.

J85. Chair over fiery pit as figure of precariousness of life. Wesselski Mönchslatein 94 No. 78; Alphabet No. 685.


J87. Men shamed for their cowardice by woman standing naked before them. (Usually connected with Jus Primae Noctis [T161]). Wesselski Archiv Orientální I 83f.; Lithuanian: Balys Index No. *2429.

J88. Wisdom taught by parable: cloud which gives rain to thirsting crops or drops it in ocean. India: Thompson-Balys.

J91. Monk shames accuser by telling parable. Wind, Water, and Modesty (Sense of Shame). The first two give their addresses but the third says she has no address as no one wants her. Italian Novella: Rotunda.

J92. Boy saves life by showing father foolishness of plowing up his crop. Father
has been persuaded to kill child. India: Thompson-Balys.


J97. J97. Lotus flower flourishes as long as it is in water: king should not leave castle. India: Thompson-Balys.


J99.2. J99.2. Father bequeathes four pots to sons: eldest finds earth in his; second, bones; third, rice husks; youngest, rupees (eldest to get land; second, cattle; third, grain; youngest to keep money). India: Thompson-Balys.

J100. J100. Wisdom (knowledge) taught by necessity.

J101. J101. Crow drops pebbles into water jug so as to be able to drink. Wienert FFC LVI 64 (ET 272), 106 (ST 186, 246); Jacobs Aesop 213 No. 55.


J121.2. J121.2. Undutiful son rebuked by father. Father tells son not to drag him past the threshold, because he had dragged his own father only up to that point when he had thought of putting him out of his house. Spanish: Childers.

J122. J122. Nanve remark of child: "You forgot to strike mother." A father in habit of beating his wife remarks that he has forgot something. The child says, "I know. You
forgot to strike mother." Wesselski Mönchslatein 170 No. 133.

J122.1. Seducer about to seduce mother of child refrains when child wisely remarks that he is sad because his father has left his mother exposed to such dangers. Spanish Exempla: Keller.

J123. Wisdom of child decides lawsuit. King in disguise sees child's game which represents the case. *Wesselski "Der Knabenkönig und das kluge Mädchen" (Sudetendeutsche Zs. f. Vksk. [1930] Beiheft 1) passim; *Chauvin V 86 No. 26 n. 1; DeVries FFC LXXIII 323ff.; Scala Celi No. 895; Japanese: Ikeda.


J124. Learning the virtue of patience from children. When their meals are stolen, they quietly search for them. India: Thompson-Balys.


J125.1. The wine needs no further water. Guests asks small daughter of innkeeper for water to put into his wine. She says, "You will not have to do that for mother poured a whole tubful into the cask today." *Pauli (ed. Bolte) No. 374.


J125.2.1. Child unwittingly betrays his mother's adultery. Tells father not to step across chalk line drawn around secretary; if he does secretary may do to him what he did to Mother the other day. Cent Nouvelles Nouvelles No. 23.

J130. Wisdom (knowledge) acquired from animals.


J133.1. One wild goat steps over another. They thus pass each other uninjured on a cliff. This shows advantage of peaceableness. Pauli (ed. Bolte) No. 403.

J133.2. Ass refuses to drink after it has had enough. Thus teaches lesson to master. Pauli (ed. Bolte) No. 239.

J133.3. Trained deer drinks wine till he breaks his leg but thereafter abstains. Thus teaches lesson to master. Pauli (ed. Bolte) No. 240.


J133.5. Squirrel tries to dip out lake with his tail: difficulty of reforming the world. India: Thompson-Balys.

J133.6. Big fish eat little: robber will plunder weak neighbors. Scottish:
J134. Animal behavior teaches man what to avoid.


J137. Wisdom learned from example of insects. India: Thompson-Balys.

J140. Wisdom (knowledge) through education.

J141. Youth educated by seven sages. **Campbell Sages.

J142. Lack of proper education regretted.

J142.1. House dog blames master for teaching him lazy habits. Wienert FFC LVI 60 (ET 229), 145 (ST 502); Halm Aesop No. 217.


J143. Untrained colt result of master's neglect. Wienert FFC LVI 71 (ET 361), 129 (ST 371); Halm Aesop No. 51.

J144. Well-trained kid does not open to wolf. *Type 123; Wienert FFC LVI 63 (ET 262), 145 (ST 506, 535); *BP I 37; Dh IV 277f.


J146. Educated men as choice company.


J150. Other means of acquiring wisdom (knowledge).

J151. Wisdom from old person. Irish myth: *Cross; Jewish: *Neuman.

J151.1. Wisdom of hidden old man saves kingdom. In famine all old men are ordered killed. One man hides his father. When all goes wrong in the hands of the young rulers, the old man comes forth, performs assigned tasks, and aids with his wisdom. Type 981*; *Anderson FFC XLII 182 n. 1; *DeVries FFC LXXIII 220ff.; *Pauli (ed. Bolte) No. 446, cf. No. 538; Fb "gammel" IV 174a; Scala Celi No. 281; *Paudler FFC CXI.—Irish myth: *Cross; Lithuanian: Balys Index No. *995; Russian: Andrejev No. 981*; Estonian: Aarne FFC XXV No. 995*; Rumanian: Schullerus FFC LXXVIII No. 910F*; Spanish Exempla: Keller; Italian Novella: Rotunda; Jewish: *Neuman; India:

J151.3. Wisdom from god as old (one-eyed) man. Icelandic: Olrik Sakses Oldhistorie I (1892) 30, *Boberg.


J152.1. Cynical philosopher lives in tub. Chauvin IX 35 No. 27; Scala Celi No. 103; Spanish Exempla: Keller.

J152.2. Advice from dervish. Malone PMLA XLIII 400.

J152.3. Philosopher instructs youth regarding conduct. Italian Novella: Rotunda.

J152.4. Philosopher consoles woman for loss of son. Italian Novella: Rotunda.

J152.5. Wisdom from philosopher: give separate greetings to infants, youths, and old people. Spanish: Childers.

J152.6. Wisdom from philosopher: worldly honor like shadow. If one goes toward it, it flees; if one turns his back on it, it follows and at times catches up with one. Spanish: Childers.


J154.1. Dying saint leaves wise message to followers. Message is cryptic, but is finally made clear. Spanish Exempla: Keller.


J155.1.1. Serpent directed on journey by his beautiful wife. India: Thompson-
Balys.

J155.2. *King has amours with great men's wives so as to learn secrets from them.* Pauli (ed. Bolte) No. 505.


J155.7. *Knowledge from mysterious women met in the forest.* Icelandic: Herrmann Saxo II 218ff.; *Boberg.*


J156.3. *Wisdom from fool: the present returned.* Nobleman gives fool a present; he is to give it to no one who is not a greater fool. Master is dying; doctor tells fool that master is going to take long journey. Since master is making no preparation, fool gives him the present. Master thus brought to repentance. Pauli (ed. Bolte) No. 45.

J156.4. *Wisdom from fool: heaven refused.* Fool says he does not want to go to heaven for he wants to stay with his master, who everyone says is going to hell. Master repents. Pauli (ed. Bolte) No. 46.


J157.1. *Wisdom from dream: the leper with the cup of water.* Man in dream willing to receive sacrament from unworthy priest. Wesselski Mönchslatein 98 No. 80; Alphabet No. 687.

J157.2. *Fate of parents revealed in dream.* Mother shown in Hell; father in Heaven. Italian Novella: Rotunda.

J157.3. *Dream advises against the popularizing of science.* Italian Novella: Rotunda.

J158.1. **Solomon pays heed to angel's warning.** Rules wisely. Italian Novella: Rotunda.

J161. **Trial rehearsed before stick in the ground as judge.** Köhler-Bolte Zs. f. Vksk. VI 62 (Gonzenbach No. 8).

J162. **Wisdom acquired by hanging in a tree.** *BP III 192. Icelandic: *Boberg.

J163. **Wisdom purchased.**

J163.1. **Man buys a pennyworth of wit.** Nouvelles de Sens No. 6; English: Wells 179 (A Peniworth of Witte); West Indies: Flowers 474.

J163.2. **Man to bring wife a purseful of sense.** *Bédier Fabliaux 451.

J163.2.1. **Fool is told to get a pottle of brains.** He tries to buy them. He finally learns that advice was to marry a clever girl. England: Baughman.

J163.3. **One eye exchanged for wisdom.** (Odin.) Icelandic: Boberg.

J163.4. **Good counsels bought.** *Types 910A, 910B; *Fb "red"; Spanish Exempla: Keller; India: *Thompson-Balys; Indonesia: DeVries's list No. 229.

J164. **Wisdom from God.** Jewish: *Neuman.

J165. **Tree of knowledge.** Dh I 212ff.; Irish myth: *Cross; Jewish: *Neuman.

J166. **Wisdom from books.** Jewish: Neuman.

J166.1. **Wisdom from books bought at great price.** (Sibylline). Nine books first offered at a certain price. Finally after this is refused and the owner throws six of them into the fire, the king pays the same price for three of them. Finds them filled with wisdom. Pauli (ed. Bolte) No. 588.

J166.2. **Wisdom from books of the antediluvians.** Jewish: Neuman.

J167. **Wisdom from continual reminder of foolishness in the past.** Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just. Pauli (ed. Bolte) No. 118; Italian Novella: *Rotunda.

J168. **Inscription on walls for condensed education.** Chauvin VIII 34 No 1.


J171.1. **Counsel: if you take it you will be sorry; if you don’t you will also be sorry.** This advice given hero by helpful horse. *Köhler-Bolte I 468f., 542.

J171.2. **King questions six doctors.**

J171.2.1. **King questions six doctors: what do you like best of all on earth? That man has not what he wishes to have.** Pauli (ed. Bolte) No. 107.

J171.2.2. **King questions six doctors: what do you like best of all on earth? That all joys are mixed with sorrow.** Pauli (ed. Bolte) No. 107.

J171.2.4. King questions six doctors: what must you most marvel at on earth? That those who are most respected are the biggest fools. Pauli (ed. Bolte) No. 107.

J171.2.5. King questions six doctors: what must you most marvel at on earth? That those who speak of spiritual matters are usually the most depraved. Pauli (ed. Bolte) No. 107.


J171.3. Other maxims.

J171.3.1. Crow flying away says, "A wise man remains not in the place of calamity; but a fool stays there, and sups fear and sorrow." India: Thompson-Balys.

J171.3.2. Proverbial wisdom: "Seek to win over the accuser, so that he causes you no annoyance." Jewish: Neuman.

J172. Account of punishments prepared in hell brings about repentance. Type 756B; Andrejev FFC LXIX 120ff.; Irish: Beal XXI 324, 330, 332, O'Suilleabhain 63, 95, 100; India: Thompson-Balys.

J173. Wisdom taught by suicidal example. Man is ordered by Senate to make tyrant stop bloodshed. He kills himself and family to satiate tyrant of blood. Italian Novella: Rotunda.

J174. Good and bad in all books. Author says that a prudent man notes only the good in a vain book; a malicious person, only the bad in a good book. Spanish: Childers.


J178. Wisdom from robbers (thugs) who disguise selves and show cruel princess how she should treat her husband. India: Thompson-Balys.

J179. Other means of acquiring wisdom (knowledge)—miscellaneous.

J179.1. Humble Brahmin teaches king the difference between "mine" and "thine." India: Thompson-Balys.

J179.2. Wisdom learned in underground kingdom: the passions of a human being could not be satisfied on earth. India: Thompson-Balys.

J179.3. Wisdom from neighbors. India: Thompson-Balys.


J180. Possession of wisdom.
The years not counted. Man says that he is the youngest present, for he does not count the years before he became monk (or the like). *Chauvin III 108.

Varieties of wisdom.


Wisdom wins contest of wisdom and wealth. India: Thompson-Balys.

Minister's clever daughter-in-law uses wisdom to defeat Brahmin's wealth. India: Thompson-Balys.

Wisdom lost by accepting bribes and gifts. Jewish: Neuman.

Acquisition and possession of wisdom—miscellaneous. Icelandic: *Boberg.


Other biblical heroes as wise men. Jewish: *Neuman.


Wisdom from "Children of the East." Jewish: *Neuman.

Wisdom from Egypt. Jewish: *Neuman.

Wisdom from the Greeks. Jewish: Neuman.

Wisdom from the Hebrews. Jewish: Neuman.

Hobson's choice: choose what is put before you or nothing.

Choice between eggs: one egg or none. Nouvelles Récréations No. 50.

Choice between evils.

Four choices, all of which are evil; man to make one choice only. India: Thompson-Balys.

Choice: free poverty or enslaved wealth.

Man gives all his wealth away, for it is better to die than to give up virtue. India: Thompson-Balys.

Town mouse and country mouse. Latter prefers poverty with safety. *Type 112; Crane Vitry 199 No. 157; Wienert FFC LVI *59 (ET 208), 124 (ST 325); Halm Aesop No. 297; Jacobs Aesop 202 No. 7; Albini Atene e Roma VI 175.—Spanish Exempla: Keller; Chinese: Eberhard FFC CXX 15 No. 5; Japanese: Ikeda.

Fly jeers at king's elephant for his lack of freedom. India: Thompson-Balys.

Choice: plainness with safety or grandeur with danger.

Ass envies horse in fine trappings. Horse killed in battle; ass content. Jacobs Aesop 220 No. 78; Scala Celi 135a No. 744; India: Thompson-Balys.

Choice: loss of beauty or speech. Latter chosen. Type 710; BP I 13ff.

Choice: suffering in youth or old age. *Wesselski Märchen 236; Fb "rig" III 55a; Irish myth: Cross; English: Wells 114 (Sir Isumbras); Lithuanian: Balys Index No. *937; Russian: andrejev No. *931 I; Rumanian: Schullerus FFC LXXVIII No. 948*.

Present evil preferred to change for worse.

Don't drive away the flies. Wounded animal (man) refuses to have the flies driven away since they are now sated and their places will be taken by fierce and hungry flies. Pauli (ed. Bolte) No. 186; Wienert FFC LVI 60 (ET 228), 115 (ST 255); Halm Aesop No. 36; Jacobs Aesop 215 No. 64; Scala Celi 21a No. 132; Alphabet No. 97; Oesterley Gesta Romanorum No. 51; Krappe Bulletin Hispanique XXXIX 32; Spanish Exempla: Keller.

Don't set a hungry guard over food. Parrot set to guard figs eats his fill. When replaced he calls attention to the fact that he is now full and therefore safer than another hungry parrot. Italian Novella: Rotunda.

King refuses to exile gossipers. They would defame him among strangers. At home they serve to test the king's patience and to reform his life. Spanish: Childers.

Do not pluck off the well-fed leeches. Wolf told not to do so lest hungrier ones take their places as he swims. Spanish Exempla: Keller.

Old man chooses to be annoyed by occasional and loud chirp of swallows than by never-ending but soft chirp of sandpipers. Spanish Exempla: Keller.

Oxen decide not to kill butchers, since inexpert killers might replace them. Wienert FFC LVI 65 (ET 289), 115 (ST 254).

Old woman prays for safety of cruel tyrant for fear a worse one will succeed him. Spanish Exempla: Keller.

Heathcock prefers home with hardships to travel in foreign lands. *Type 232.
J215.4. Monk goes to wilderness to escape work on material things. Finds that he must work to live and returns to monastery. Spanish Exempla: Keller.

J216. Choice of deaths.

J216.1. Army faces enemy rather than the anger of their king who would kill them if they returned in flight. Pauli (ed. Bolte) No. 529.

J216.2. Lamb prefers to be sacrificed in temple rather than to be eaten by a wolf. Wienert FFC LVI 51 (ET 107), 115 (ST 253); Halm Aesop No. 273.

J216.3. Crab would rather be killed outright than imprisoned and starved. India: Thompson-Balys.

J216.4. Soldier asks to be stabbed in chest. Prostrate soldier asks enemy to stab him in chest instead of back in order to save his honor. Captor frees him and the two become friends. Spanish: Childers.


J216.6. Saint chooses to die "after pride of youth" and before "misery of old age." Irish myth: Cross.

J217. Captivity preferred to death.

J217.0.1. Unsatisfactory life preferred to death.

J217.0.1.1. Trickster overhears man praying for death to take him; the trickster appears at man's house, usually in disguise, says he is God (or the devil). The man tells him to take his wife (or he runs away). (Compare C11 for a similar situation in which Death appears.) U.S.: *Baughman.

J217.1. Escaped lamb delivers himself to shepherd rather than to slaughter. Wienert FFC LVI 71 (ET 354), 115 (ST 252); Halm Aesop No. 377.

J217.2. Discontented ass longs for death but changes mind when he sees skins of dead asses at a fair. Scala Celi 53b No. 299.

J218. Enemies make peace rather than slay each other.

J218.1. Lion and wild boar make peace rather than slay each other for benefit of vulture. Wienert FFC LV1 48 (ET 72), 108 (ST 202); Halm Aesop No. 253.

J145. Hostile dogs made friendly by having them fight common enemy, the wolf.

J221. Choice: small injustice permitted rather than to cause troubles of state.


J221.2. **King chooses small inconvenience of personal troubles to great troubles for his kingdom.** He suffers to help realm. Spanish Exempla: Keller.

J221.3. **Man would rather pay 500 florins he did not owe than have it said he did not pay debts.** Spanish Exempla: Keller.

J222. **Rescue alone from shipwreck chosen over drowning with goods.** Wienert FFC LVI 81 (ET 472), 142 (ST 486).

J223. **Choice between evils: pay tribute or lose both money and life.** Italian Novella: Rotunda.

J225. **Choice: apparent injustice over greater wrong.**

J225.0.1. **Angel and hermit.** Angel takes hermit with him and does many seemingly unjust things. Later shows why each of these was just. *Type 759; *BP IV 326 No. 3; **DeCock Studien en Essays 178ff.; *Crane Vitry 179 No. 109; Herbert III 8; Fb "uskylig"; Alphabet Nos. 68, 411; Scala Celi 15a No. 85; Hdwb. d. Märchens I 508b nn. 9—11; *Krappe Bulletin Hispanique XXXIX 32; **O. Rohde Die Erzählung vom Einsiedler und dem Engel (Leipzig, 1894); *Pauli (ed. Bolte) No. 682. — Irish: Beal XXI 336; Spanish Exempla: Keller; Jewish: bin Gorion Born Judas III 23, *296, Goebel Jüdische Motive in märchenhaften Erzählungsgut (Gleiwitz, 1932) 116ff., *Neuman.

J225.0.1.1. **Angel explains to hermit why God lets a sinner die in peace and have big funeral while holy hermit is slain by a wild beast.** Spanish Exempla: Keller.

J225.0.2. **God punishes many men because of one sinner, like a man who kills hive of bees for stinging of one.** Irish myth: Cross.

J225.0.3. **Angel in form of young man shows skeptical hermit that ways of providence are inscrutable.** Irish myth: Cross.

J225.1. **Youth made lame: had kicked his mother.** *Type 759; Pauli (ed. Bolte) No. 682.

J225.2. **Lion sent to kill a man: frees him from possibility of sinning and sojourn in purgatory.** *Type 759; Pauli (ed. Bolte) No. 682.

J225.3. **Angel takes cup from old man.** Done lest he love the cup too much. *Type 759; Wesselski Mönchslatein No. 79.

J225.4. **Angel (Jesus) kills man.** Done because man is plotting a murder. *Type 759; Wesselski Mönchslatein No. 79; Spanish Exempla: Keller.

J225.5. **Angel kills man because he loves his child too much.** Type 759; Wesselski Mönchslatein No. 79.

J225.6. **Saint gives liberally to gambler, little to beggar.** Gambler is generous, beggar hoards. Irish myth: Cross.

J225.7. **Forestman who longs to do evil is sent to hell: writer, who repents, is sent to heaven.** God justifies this to his sage. India: Thompson-Balys.

J225.8. **Evil mother has fine funeral, good father poor.** Irish: O'Suilleabhain 50.
J226. Difficult choice between relatives.


J227. Death preferred to other evils.


J227.2. Death preferred to dishonor. Irish myth: Cross (J229.9).

J229. Choice between evils—miscellaneous.


J229.2. Sheep and ignorant shearer. Had rather die than suffer longer from him. Wienert FFC LVI 72 (ET 366), 115 (ST 251); Halm Aesop No. 382.

J229.3. Choice: a big piece of cake with my curse or a small piece with my blessing. Type 480; *Roberts 138; BP I 214.


J229.5. Choice between bad master, bad official, or bad neighbor. Bad master can do evil if he desires to do so; bad official can harm a poor person and complain against him to his master; bad neighbor can betray secret things about his neighbors. Bad neighbor worst. Pauli (ed. Bolte) No. 586.


J229.7. Rower prefers to be stoned by his master rather than remain out in the storm. Wienert FFC LVI *83 (ET 498), 115 (ST 258).


J229.8.1. Weaver prefers master with one hedgehog. Insists on his master putting hedgehog out of house. When master refuses, weaver leaves. Next master has two hedgehogs, and next has three. Weaver returns to first master. Pauli (ed. Bolte) No. 603.

J229.9. Man retains questionable bride for fear of getting one who is worse. Italian Novella: Rotunda.

J229.10. The smaller the evil the better. Therefore choose the smallest woman
possible for a bride. Italian Novella: Rotunda.

J229.11. Take money instead of revenge. Fool advises uncle, in letter which he did not send, to take money from wife's paramour instead of revenge. Spanish: Childers.


J229.13. God's punishment: the sinner may have twelve years of famine or twelve hours of heavy rainfall. India: Thompson-Balys.


J230—J299.

J230—J299. REAL AND APPARENT VALUES


J231.2. Choice between love and wisdom. Greek: Fox 76 (Herakles).

F171.2. Broad and narrow roads in otherworld.

J232. Health chosen as the most precious thing. India: Thompson-Balys.


J240. Choice between useful and ornamental.

J241. Fruitful tree chosen.

J241.1. Athena chooses olive tree because of fruitfulness. Wienert FFC LVI 76 (ET 417), 143 (ST 488).

J241.2. Peasant leaves honey tree standing. Sparrows and crickets ask peasant to leave tree standing. He refuses, but when he finds honey in the tree he consents. Wienert FFC LVI 71 (ET 350), 143 (ST 494); Halm Aesop No. 102.

J242. Useful wins contest over beautiful.

J242.1. Contest between rose and amaranth: worth lies not in beauty. Wienert FFC LVI 43 (ET 4), *142 (ST 484); Halm Aesop No. 384.

J242.2. Pine and thornbush dispute as to their usefulness. Beauty of form does not give worth; pine grows slowly but it will withstand storms. Wienert FFC LVI 44 (ET 15), 74 (ET 398), *142 (ST 483); Halm Aesop No. 125.

J242.3. Fox and panther contest in beauty. Fox's spirit worth more than panther's skin. Wienert FFC LVI *43 (ET 1), 142 (ST 482); Halm Aesop No. 42.

J242.4. Peacock proved to be bad king. Chosen because of beauty; too weak to
J242.5. Peacock and crane in beauty contest. Better be able to soar like crane than to strut about like peacock. Wienert FFC LVI 43 (ET 3), 142 (ST 479); Halm Aesop No. 397.

J242.6. Contest in beauty between swallows and crows (ants and flies): worth lies not in beauty. Wienert FFC LVI 43 (ET 5, 9), 124 (ST 330), 142 (ST 482); Halm Aesop No. 415.


J242.8. In dividing property clever younger brother takes hind part of buffalo, upper part of tree, and use of curtain during night. India: Thompson-Balys.

J243. Usefulness better than speed.

J243.1. Dog and hog dispute over their children: worth lies not in speed. Wienert FFC LVI 44 (ET 19), 142 (ST 478); Halm Aesop No. 409.

J244. Goodness preferred to beauty.

J244.1. Father with handsome son and hideous daughter. Advises both to look in mirror daily lest son exchange handsome face for bad character; daughter to triumph over face by good manners. Wienert FFC LVI 83 (ET 494), 149 (ST 536).

J245. Useful and ugly preferred to expensive and beautiful.

J245.1. Millstone preferred to jewels. Man shown jewels that cost much money; he replies that he has better stones (millstones) that earn that much. Pauli (ed. Bolte) No. 164; Italian Novella: Rotunda.

J245.2. King who experiences the cultural civilization of an empire in dream would rather be poor and primitive. India: Thompson-Balys.

J246. Strength preferred to cleverness.

J246.1. Man criticizes the devil because his deeds are not fair. Devil says that they are strong nevertheless. Hence strong speakers rather than clever are to be preferred. Pauli (ed. Bolte) No. 609.


J247.1. Man advised to choose good poor man for his daughter's husband rather than rich man. Spanish Exempla: Keller.


J261. Loudest mourners not greatest sorrowers. Wienert FFC LVI 83 (ET 496), 142 (ST 485); Halm Aesop No. 369.

J262. Noisy things often empty.

J262.1. Fox and noisy but empty drum. Chauvin II 86 No. 21; Bødker Exempler 278 No. 20; Spanish Exempla: Keller.

J262.2. Little coin in empty bottle noisy. Jewish: Neuman.

J263. Among many vain words may be found some of wisdom. Italian Novella: Rotunda.

J264. Apparent beauty may be of the least importance. Ruler admires jewels's beauty but neglects to inquire about their marvelous virtues. Italian Novella: Rotunda.

J266. Choice between short and dangerous or long and sure way. (Cf. J21.5.3.) Icelandic: *Boberg.

J267. Choice between flattering lies and unflattering truths.

J267.1. Raven drowns his young who promise to aid him when he becomes old. He saves one who admits he will not help, because he will have to carry his own young. Lithuanian: Balys Index No. *244; Finnish: Aarne FFC V No. 33*.

J280. Quality preferred to quantity.

J281. Quality of offspring preferred to quantity.

J281.1. "Only one, but a lion". Lioness thus answers fox (hog) who twits her that she has only one cub. Wienert FFC LVI 44 (ET 20), 142 (ST 477); Halm Aesop No. 240.

J300—J329. PRESENT VALUES CHOSEN

J310. The present preferred to the past.

J311. Heed not the past.

J311.1. Count only the waves before you. Fox sees man trying to count the waves. Advises him to count only those immediately before him and to pay no attention to those which have already passed. Wienert FFC LVI 70 (ET 340), 144 (ST 496); Halm Aesop No. 60.

J311.2. Do not ask: "Why were the former days better than the present ones?" Jewish: Neuman.

J312. Not what you were but what you are counts.
J312.1. Wasp twits butterfly with coming from ugly chrysalis: unimportant where you come from. Wienert FFC LVI 43 (ET 14), 144 (ST 497).

J320. Present values preferred to future.

J321. Present possessions preferred to future possibilities.

J321.1. A bird in the hand foolishly given away in hope of greater gain. Wienert FFC LVI 50 (ET 94), 105, 147 (ST 175, 525); Halm Aesop No. 9.


J321.2. Little fish in the net kept rather than wait for uncertainty of greater catch. Wienert FFC LVI 66 (ET 308), 105 (ST 176); Halm Aesop No. 28; Jacobs Aesop 212 No. 53; Italian Novella: Rotunda.

J321.3. Lion leaves sleeping hare to follow the shepherd. Loses both victims. Wienert FFC LVI 51 (ET 105), 106 (ST 180); Halm Aesop No. 254.


J322. Don't injure yourself to insure your family's future.

J322.1. Man wagers he can run with his head off. Asked what it will profit him, he says that it will profit his family. Pauli (ed. Bolte) No. 567.

J323. Man to be reforged chooses present unhappiness. He is in heaven and God is to reforge him, but he chooses not to change. Indonesian: *DeVries's list No. 239.

J325. Children choose father they know rather than real father they do not yet know. Woman confesses that child is not by her husband. Child, however, chooses to keep the father he knows. (Cf. J391, J1279.1.) Pauli (ed. Bolte) No. 809.

J326. Man prefers servant girl who is present to her absent mistress. Nouvelles Récréations No. 1.

J327. Soldier prefers to live rather than die and be avenged on enemy. Nouvelles Récréations No. 44.

J330-J369.

J330-J369. GAINS AND LOSSES


J341. Weight of bodily member chosen rather than its loss. (Cf. J351.)

J341.1. Fox prefers to bear weight of his tail rather than give part of it to ape. *Crane Vitry 204 No. 171; Herbert III 15.


J342.1. Barber leaves inexpensive village for high wages in city. Finds cost of living more than enough to take all his profit. Pauli (ed. Bolte) No. 602; Scala Celi 60a
J342.1.1. In spite of master's advice disciple stays in country where everything has cheap price. Gets into trouble. India: Thompson-Balys.

J342.2. Wise man refuses income of half a kingdom since expenses will outweigh gain. Spanish Exempla: Keller.

J343. Man refuses cure which brings greater inconvenience.

J343.1. Drunkard refuses cure of fever if it is to take away his thirst. Pauli (ed. Bolte) No. 236.

J344. What one has is neglected in search for other things.

J344.1. The monkey and the lost lentil. Lets all others he has in his hand fall in order to search for it. *Chauvin II 104 No. 67; Bødker Exempler 302 No. 70; Spanish Exempla: Keller.

J344.2. Host wants to learn Hebrew even at risk of forgetting his own language. Chauvin II 106 No. 69; Bødker Exempler 303 No. 72.

J345. The valuable neglected for the interesting.

J345.1. Herdsman neglects his she-goats in favor of wild-goats. She-goats die; wild-goats run off. Wienert FFC LVI 72 (ET 368), 106 (ST 181); Halm Aesop No. 12.

J345.2. Man leaves farming for fishing. When water dries up he goes hungry. India: Thompson-Balys.

J346. Better be content with what you have, than try to get more and lose everything. Icelandic: [A]ns saga bogs v. 361, Boberg.

J347. Wealth and glory sacrificed for freedom and virtue.

J347.1. Man refuses vast wealth because with it will come covetousness. Spanish Exempla: Keller.

J347.2. King lays aside crown since it brings too many cares. Spanish Exempla: Keller.

J347.3. Prince chooses exile and honor to foul life at his father's court. Spanish Exempla: Keller.


J347.5. Man refuses rich marriage with house filled with dangerous wild animals. Spanish Exempla: Keller.

J350. Choices: small inconvenience, large gain.

J351.1. Beaver sacrifices scrotum to save life. Cuts it off and leaves it for pursuers. Wienert FFC LVI 63 (ET 264), 141 (ST 475); Halm Aesop No. 189.

J352. Inconvenience disregarded when booty is in sight.

J352.1. Wolf does not mind the dust. Told that dust from flock of sheep will annoy him; he finds it useful. Chauvin III 41 No. 7.

J352.2. Snake is willing to suffer the indignity of serving frog king as mount because frog king gives him frogs to eat. Spanish Exempla: Keller.

J355. Slight inconvenience in weather, large gain.

J355.1. The widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. Finds that the wind has saved a ship full of people by that very act. The king is humbled. **Schiller Anthropos XII—XIII 513; DeVries FFC LXXIII 324ff.; Jewish: bin Gorion Born Judas III 67, *301, *Neuman.

J356. Less inconvenience in fighting though tired than in losing all for a little rest. Spanish Exempla: Keller.

J357. Priest sells his donkey because worry for its safety distracts him from prayer. Spanish Exempla: Keller.

J359. Small inconvenience, large gain—miscellaneous.

J359.1. Solomon refuses water of immortality for himself when he cannot have it for his possessions also. Chauvin II 126 No. 129.

J369.2. Ape throws away nut because of its bitter rind. *Crane Vitry 188 No. 127; Herbert III 11, 36ff.; Hervieux Fabulistes latins I 218 No. 47.

J370. Choices: important and unimportant work.

J371. No time for minor fights when life is in danger.

J371.1. Bull refuses to fight goat. Bull being pursued by lion tries to go into cave. Goat refuses to let him in. Bull must go on, for with lion pursuing he has no time to fight goat. Wienert FFC LVI 56 (ET 168), 112 (ST 234); Halm Aesop 396.

J372. King ridiculed for inventing trifle of musical instrument but praised for constructing a great mosque. Spanish Exempla: Keller.


J391.1. Lamb chooses her foster-mother, the she-goat. Owes more to her than to her own mother, who has deserted her. Wienert FFC LVI 63 (ET 259), 145 (ST 507).

J400—J459.

J400—J459. CHOICE OF ASSOCIATES
J400. **Choice of associates.**

J401. J401. **Scarcity of real friends.**


J401.1. J401.1. **Socrates builds himself a little house.** Criticized for its smallness he says, "I wish I had true friends enough to fill it." Wienert FFC LVI 39; Phaedrus III 9.

J410. **Association of equals and unequals.**


J411.1. J411.1. **Boar refuses to fight with lowly ass.** Wienert FFC LVI *76 (ET 158), 120 (ST 298).

J411.2. J411.2. **Zeus refuses wedding present from snake.** Presents to be received only from equals. Wienert FFC LVI 76 (ET 423), 120 (ST 297); Halm Aesop No. 153.


J411.3.1. J411.3.1. **Noble poets refuse to associate with truly good poet because of his lowly birth.** Spanish Exempla: Keller.

J411.4. J411.4. **Peasant ashamed of being thrown off by ass.** Shameful to be thrown by such a creature. Wienert FFC LVI 73 (ET 378), 120 (ST 299); Halm Aesop No. 3.

J411.5. J411.5. **Wolf tries to make friends with lion: killed.** Wienert FFC LVI 49 (ET 82), 92 (ST 54); Halm Aesop No. 280.

J952.1. J952.1. **Presumptuous wolf among lions.**

J411.6. J411.6. **Dolphin and whale scorn crab as peacemaker.** Wienert FFC LVI 48 (ET 69), 92 (ST 45); Halm Aesop No. 116.

J411.7. J411.7. **Laurel and olive tree scorn thornbush as umpire in their dispute as to who is most useful.** Wienert FFC LVI 43 (ET 12), 74 (ET 392), 92 (ST 46).

J411.8. J411.8. **Mouse on lion's mane.** Lion angry at impudence of mouse. Wienert FFC LVI *56 (ET 167), 113 (ST 238); Halm Aesop No. 257.


J411.10. J411.10. **Leopard ashamed of having been bitten by lizard.** India: Thompson-Balys.


J412. J412. **Profitable association of great and lowly.**

J412.1. J412.1. **Prince of democratic tastes chosen.** King asks three sons what kind of bird they would prefer to be. First: an eagle, because it is ruler of birds; second: a falcon;
because it is beloved by the nobles; third: a bird which flies with many others, so as to receive advice. King chooses third. Pauli (ed. Bolte) No. 677.

J413. J413. Unprofitable association of unequals.

J413.1. J413.1. Lion licks sick man, who is thereby disgusted. India: Thompson-Balys.


J414.2. J414.2. Prince prefers first love to princess he later marries. Spanish: Boggs FFC XC 61 No. 445A.


J421.1. J421.1. Lion as king makes ass his lieutenant. *Basset RTP VI 244.

J421.2. J421.2. Lion makes lame goat his lieutenant. India: Thompson-Balys.


J423.1. J423.1. Jackal realizes that the partridge was too clever for him and leaves. India: Thompson-Balys.


J426. J426. Association of rat with cat ceases as soon as mutual danger has passed. The rat threatened by the weasel and the owl allies himself with a cat caught in a net. Saved by the cat, he rescues the cat with precaution and then prudently renounces further relations with her. Chauvin II 101 No. 61; Bødker Exempler No. 66; India: Thompson-Balys.
J426.1. Association of mouse with cat ceases as soon as mutual danger has passed. Spanish Exempla: Keller; Italian Novella: Rotunda.


J427. Association of cow and tiger: tiger eats cow as soon as she is hungry. India: Thompson-Balys.


J429. Association of strong and weak—miscellaneous.

J429.1. Association of swan and swallow: swan unable to fly away from danger. Type 246*.

J429.2. Associating with a bad friend is fatal: swan and crow. Swan is blamed when crow drops filth. India: Thompson-Balys.

J440. Association of young and old.

J441. Profitable association of young and old.

J441.1. Old ox yoked with young ox. Thus kept in order. Wienert FFC LVI 85 (ET 516), 146 (ST 511).

J445. Foolish association of young and old.


J445.2. Foolish marriage of old man and young girl. Nouvelles Recreations No. 16; Cent Nouvelles Nouvelles No. 99; Panchatantra (tr. Ryder) 341; Icelandic: *Boberg.

J450. Association of the good and the evil.


J451.1. Ass buyer returns ass which has associated with lazy companions. Wienert FFC LVI 72 (ET 376), 120 (ST 294); Halm Aesop No. 320; Spanish Exempla: Keller.

J451.2. Stork killed along with cranes. Ill-advised associations end fatally. Wienert FFC LVI 67 (ET 309), 120 (ST 296); Halm Aesop No. 100.

J451.3. God of wealth in bad company. Heracles on his arrival in heaven fails to greet Plutus, the god of wealth: he has seen him in too bad company. Wienert FFC LVI 76 (ET 418), 120 (ST 295); Halm Aesop No 160.


J460. **J460. Unnecessary choices.**

J461. **J461. Senseless debate of the mutually useful.**

**J461.1. J461.1. The belly and the members.** Debate as to their usefulness. All mutually useful. *Prato Archivio per lo studio delle tradizioni popolari IV (1885) 25ff.; Penzer V 135 n.; Pauli (ed. Bolte) No. 399; Wienert FFC LVI *43 (ET 6), 92 (ST 59); Halm Aesop No. 197; Jacobs Aesop 206 No. 29; *Crane Vitry 167 No. 73; *H. Gombel Die Fabel vom Magen und den Gliedern (Beih. zur Zs. f. romanische Philologie LXXX [Halle, 1934]).--Jewish: bin Gorion Born Judas III 71, *301f., *Neuman; Indonesia: DeVries's list No. 139; Africa (Eko): Talbot 393.

**J461.1.1. J461.1. Tail and head of serpent quarrel as to usefulness.** Wienert FFC LVI 58 (ET 187), 93 (ST 60); Halm Aesop No. 344; Jewish: Neuman; India: Thompson-Balys.

**J461.1.2. J461.1.2. Fortune, Intellect, Knowledge, and Health dispute as to which is the greatest.** India: Thompson-Balys.

**J461.1.3. J461.1.3. Debate of tongue and other bodily members.** Jewish: *Neuman.

**J461.2. J461.2. Common wives of man debate as to which has helped him most.** Help of each was indispensable. Africa (Vai): Ellis 235 No. 56, 255 No. 52.


**J461.5. J461.5. Rice, wheat, and dal dispute as to which is the best.** India: Thompson-Balys.


**J461.7. J461.7. Wealth and wisdom dispute as to who is greater.** India: Thompson-Balys.

**J461.8. J461.8. Elephant and ape debate about superiority.** Owl gives them task neither can perform and ends futile debate. India: Thompson-Balys

J462. **J462. Unnecessary choices of belief.**

**J462.1. J462.1. Unnecessary choice of gods.** King's sons each choose a god: Jupiter for power, Saturn for wisdom, etc. Father says that a god of all combined would be better. Oesterley No. 243; Herbert III 204. Cf. Wienert FFC LVI 44 (ET 23), 135 (ST 410); Babrius No. 15.

**J462.2. J462.2. Unnecessary choice of philosophies.** Aristotle drinks both red and white wine to show that all philosophies are good. Scala Celi 35b No. 197.

**J462.3. J462.3. Unnecessary choice of religion.**
Father leaves sons three jewels—Christianity, Judaism, Mohammedanism. All to be used. (Cf. J1262.9.) *Zachariae Zs. f. Vksk. XXXIII—XXXIV 70; Boccaccio Decameron I No. 3 (*Lee 6); Italian Novella: *Rotunda; Jewish: bin Gorion Born Judas IV 150, 281.

Father gives son three rings. Only one is good although they all look the same. Same with religions. Italian Novella: Rotunda.

Unnecessary choice: to go uphill or downhill. Camel prefers the level. Wienert FFC LVI 71 (ET 353), 111 (ST 223).


Senseless debates about usefulness.

Pomegranate and apple tree dispute as to which is worth most. Blackberry reproves them for useless jangling. Wienert FFC LVI 43 (ET 11), 74 (ET 390), 92 (ST 47); Halm Aesop No. 385.

Senseless debate: which is the greater, St. John the Baptist or St. John the Evangelist? Spanish Exempla: Keller.

Inflicters rather than receivers of wounds chosen. Men with many wounds recommended as soldiers. King had rather have those who gave the wounds. Wesselski Bebel I 69 No. 48.

King advised to marry maid rather than widow. Widow would have things her own way. *Stiefel Zs. f. Vksk. VIII 278.

Woman refuses second marriage. If husband is good she will fear to lose him; if bad she will repent. Alphabet No. 565; Spanish Exempla: Keller.

Woman refuses second marriage. Her husband abides in her heart. Spanish: Childers.

Widow refuses second marriage so her brother cannot kill a second husband. Heptameron No. 40.

Better to marry ugly than fair wife. Less hard to satisfy. Alphabet No. 798.

Better to marry a man lacking money than money lacking a man. Spanish: Childers, Keller.

Young man advised to choose as wife a girl whose mother was chaste. Spanish Exempla: Keller.

Choice: to do that which one knows or to learn something. Pauli (ed. Bolte) No. 104.

Enjoyment preferred to wealth. Penzer IV 198.

J486. Death preferred above God and Justice. *Type 332; BP I 381ff.; *Fb "Vorherre" III 1087b.

J487. Tame dog prefers food basin to fleeing hare. Wienert FFC LVI *85 (ET 522), 145 (ST 503); Halm Aesop No. 390.

J488. Fox had rather meet one hen than fifty women. English: Wells 184 (The Fox and the Wolf).

J491. Old sweetheart chosen in preference to new. Type 886.

J493. Little men preferred to big men. Preacher prefers small men because the intellect has difficulty in reaching to one's heels. Italian Novella: Rotunda.


J496. Choice of friend over mistress. Given the choice of his friend or his mistress, man chooses his friend. Italian Novella: Rotunda.


J500-J599; Prudence and Discretion.

J510. Prudence in ambition.

J511. One should not attempt to change his color.

J511.1. Negro tries in vain to be washed white. Wienert FFC LVI *46 (ET 48), *87 (ST 5); Halm Aesop No. 13; India: Thompson-Balys.

J512. Animal should not try to change his nature.

J512.1. Crab comes ashore: killed by fox. Wienert FFC LVI 50 (ET 91), 90 (ST 28); Halm Aesop No. 186.

J512.2. Kite tries to neigh like a horse. Loses his voice and gains nothing. Wienert FFC LVI *46 (ET 52), 90 (ST 27); Halm Aesop No. 170.

J512.3. Camel tries in vain to dance. Wienert FFC LVI 46 (ET 46, 47), *88, 90 (ST 10, 20); Halm Aesop No. 182, 365.

J512.4. Ass tries in vain to play lyre. *Wienert FFC LVI 45 (ET 26), 130 (ST 373).
J512.5. Wolf tries in vain to be doctor. Only increases patient's suffering. Wienert FFC LVI 46 (ET 40), 122 (ST 309).

J512.6. Crow tries to imitate partridge's walk. Only spoils his own. Chauvin II 106 No. 70; Bødker Exempler 303 No. 73; Spanish Exempla: Keller.

J512.7. Mouse, bird, and sausage keep house together. When they exchange duties all goes wrong. *Type 85; *BP I 206, III 558; Indonesia: DeVries's list No. 135.


J512.8. Ass tries to get a cricket's voice. Asks crickets what they eat to get such a voice. They answer, "dew." He tries it and starves. Wienert FFC LVI 46 (ET 43), 90 (ST 24); Halm Aesop No. 337.

J512.9. Lizard tries to make himself as long as snake. Kills himself. Wienert FFC LVI 58 (ET 189), 93 (ST 62); Halm Aesop No. 388.

J512.10. Fox tries to mask as dove, but loses all thoughts of murder. India: Thompson-Balys.

J512.11. Camel and jackal exchange food: camel is led by his good friend to thorny fruit and thorn sticks in his throat. India: Thompson-Balys.

J512.12. Frog wants to be shod like a horse. India: Thompson-Balys.


J512.15. Frogs want to collect honey like bees. India: Thompson-Balys.

J513. One should let well enough alone.

J513.1. Birds seeking richer lands are nearly all killed. Survivors advise their friends to let well enough alone. *Wesselski Arlotto I 201 No. 31.

J513.2. Barber tries unsuccessfully to become a trader. India: Thompson-Balys.

J514. One should not be too greedy. Type 555.

J514.1. Kite tries to carry off so many partridges that he drops them all. Herbert III 40ff.; Hervieux IV 211 No. 38; Spanish Exempla: Keller.

J514.2. Wolf tries to eat bowstring. Finds hunter, gazelle, and wild boar dead. Tries first to eat the bowstring, and is mortally wounded. Chauvin II 95 No. 47; Bødker Exempler 292 No. 51; Spanish Exempla: Keller; India: Thompson-Balys.

J514.3. Greedy man keeps demanding one more thing from complacent man; at last is magically blinded. Campbell-McKay No. 21.

J514.4. Greedy pig looks up into tree for figs. This causes his death. Spanish Exempla: Keller.
J514.5. Greedy man dissatisfied with gold looks for jewels; finds only iron and eventually nothing. India: Thompson-Balys.

J514.6. Fowler wants two rubies as ransom for a caught goose; loses goose and both rubies. India: Thompson-Balys.

J515. Peacock spends so much time preening for coronation that birds become impatient and make the owl king instead. India: Thompson-Balys.

J530. Prudence in demands.

J531. Good shepherd shears his sheep; does not skin them. Emperor thus replies to suggestion of a new tax to be laid on the people. Pauli (ed. Bolte) No. 742.

J550. Zeal—temperate and intemperate.

J551. Intemperate zeal in truth-telling.


J551.2. Fool given the truth on his back. He tells his master what the servants have done during his absence. The servants whip him on his bare back, saying at each blow, "That is the truth." When the master returns and tells the fool to tell the truth, the latter replies, "There is nothing worse on earth than the truth." Pauli (ed. Bolte) No. 1.

J551.3. Doctor loses a horse for the sake of the truth. Overlord asks two doctors whether he is entitled to all the possessions of his retainers. One doctor unrighteously answers yes and receives a horse. The other who tells the truth receives nothing. Pauli (ed. Bolte) No. 123.

J551.4. Man asked to tell truth says that his host, his hostess, and the cat have but three eyes between them. He is driven off for his truth telling. Pauli (ed. Bolte) No. 3.

J551.5. Magpie tells a man that his wife has eaten an eel, which she said was eaten by the otter. The woman plucks his feathers out. When the magpie sees a bald man, she says, "You too must have tattled about the eel." *Pauli (ed. Bolte) No. 6.


J551.7. Honest servant tells people that shop does not have many customers: dismissed. India: Thompson-Balys.

J552. Intemperate pugnacity.


J552.2. Noblemen being ruined by long lawsuit decide wisely to join their families in marriage and save their fortunes. Pauli (ed. Bolte) No. 402.
J552.2.1. Bishop fond of lawsuits is ordered by king to settle them: bishop pleads for a few to be left so that he will have something to live for. Nouvelles Récréations No. 34.

J552.3. Serpent (weasel) tries to bite a file. Wienert FFC LVI 75 (ET 401, 402), 98 (ST 119, 120); Halm Aesop Nos. 86, 126; Jacobs Aesop 206 No. 26.

J552.4. Helmet left for woman to quarrel with. Woman insists upon quarreling with a nobleman. He says, "If you wish to quarrel, I shall leave my helmet here. You can talk to it." Pauli (ed. Bolte) No. 641.

J552.5. Brothers compose quarrel and save umpire's fee. India: Thompson-Balys.

J552.6. Boast at home. In Castile a Spaniard maintains to a Portuguese that the Spanish king is best of all. In Portugal, that the Portuguese king is best. "Each cock crows in his own barnyard." Spanish: Childers (J500).

J553. Aesop with the unbent bow. Upbraided when found playing with children, he unstrings a bow and shows how good relaxation is. Wienert FFC LVI 40; Phaedrus III No. 14; Thiele Hermes XLI 585; Alphabet Nos. 6, 671.

J553.1. Ruler interrupts meeting of Senate to amuse his small son. When rebuked for making him a whistle he says: "I would have blown it for him had he asked me to do so." Italian Novella: Rotunda.

J554. Intemperance in service. Emperor rebukes overzealous servant as being a nuisance. Wienert FFC LVI 85 (ET 523), 143 (ST 491).

J555. Intemperance in obedience. Cum grano salis. Instructions of mother followed literally by one daughter when she marries. All goes wrong. Second daughter follows them in conformity with her father's explanations and all is well. *Type 915.

J556. Intemperance in honesty. Irish: Beal XXI 335, O'Suilleabhain 118.

J556.1. St. George teaches the poor man, "Who steals somewhat and lies somewhat will be rich." Type 790*.

J556.2. Forget God for five years and you will become wealthy. Nouvelles Récréations No. 53.

J557. Intemperance in undertaking labor. Monk discouraged by large amount of work to be done persuaded to undertake but a small amount each day. The small task will be done; the large one will merely discourage. Pauli (ed. Bolte) No. 262; Spanish Exempla: Keller.

J557.1. True penance for even a day is effective. Spanish Exempla: Keller.

J558. Intemperance in sacrificing. Wienert FFC LVI 80 (ET 462), 138 (ST 431); Halm Aesop No. 161; Jewish: Neuman.


J571.2. J571.2. King given three wheels to control his anger. *Chauvin II 127 No. 130.


J571.4. J571.4. Avoid hasty punishment.

J571.4.1. J571.4.1. Man has disinterested party punish servant for him lest he himself be unfair in his anger. Spanish Exempla: Keller.

J571.4.2. J571.4.2. Master when angry will not punish servant who has ruined him. Spanish Exempla: Keller.

J571.5. J571.5. King restrained from hasty judgment by being told story. India: Thompson-Balys.

J571.6. J571.6. Judge not that you be not judged: thus judge upbraided when he is later accused in court and claims mercy. India: Thompson-Balys.

J571.7. J571.7. Answer questions of a fool the next day. India: Thompson-Balys.


J572.1.  *Bravest know how to wait.* Three men are pursued in battle. First throws himself on enemies; second waits a little; third does not fight until the enemy begins. Latter is bravest. *Chauvin II 152 No. 15; Spanish Exempla: Keller.

J580.  **J580. Wisdom of caution.**

J581.  *Foolishness of noise-making when enemies overhear.*

J581.1.  *Wolf as dog's guest sings.* He has drunk too much and sings in spite of the dog's warning. He is killed. *Type 100; *BP II 111.

J581.2.  *Paramour who insists on quarreling with mistress about escape caught by her husband.* He finds the escape different from that which had been described to him. Chauvin II 84 No. 12; Bødker Exempler 275 No. 11; Spanish Exempla: Keller.

J581.3.  *Monk's enemies quarrel and thus save him.* Robber who wants to steal monk's cow and devil who wants to steal his soul quarrel as to which shall begin first; they thus awaken him and the neighbors. Chauvin II 97 No. 53; Bødker Exempler 296 No. 58; Spanish Exempla: Keller.

J581.4.  *Drones dispute possession of honey.* Ordered to make honey. Dispossessed. Wienert FFC LVI 54 (ET 140), 100 (ST 138).


J582.  *Foolishness of premature coming out of hiding.*

J582.1.  *Hidden goat discovered by his horn protruding above ground.* Phaedrus II No. 8; West Indies: Flowers 476.

J582.2.  *Hidden stag discovered when he begins to eat grapevine too soon after hunters have passed.* Wienert FFC LVI 65 (ET 286), *109 (ST 209, 521); Halm Aesop No. 127.

J585.  *Caution in eating.*

J585.1.  *Clever girl refrains from eating figs which would bring on magic sleep.* Spanish: Boggs FFC XC 116 No. 970.

J600-J799.

**J600-J799. Forethought.**

J610-J679.

**J610. Forethought in conflict with others—general.**

J611.  *Wise man before entering a quarrel considers how it will end.* Wesselski Bebel II 110 No. 35; *Pauli (ed. Bolte) No. 765.
J612. Wise man considers whom he is attacking.

J612.1. Flea and fever exchange night-lodgings. Flea had attacked abbess and been chased all night; fever, a washerwoman who nearly froze it to death by going to the river and washing clothes. They exchange and succeed. *Crane Vitry 159 No. 59; *Bolte Zs. f. Vksk. XV 105; Wesselski Mönchslatein 87 No. 75; Alphabet No. 15; Scala Celi No. 430.

J613. Wise fear of the weak for the strong.

J613.1. Frogs fear increase of sun's power which will dry up all their puddles. Wienert FFC LVI *76 (ET 421), 136 (ST 418); Halm Aesop No. 77; Lithuanian: Balys Index No. 3189; Legends Nos. 288f.

J613.2. Frogs fear defeated bull. See two bulls fighting; know that the loser will take refuge in their marsh. Wienert FFC LVI 55 (ET 151), *148 (ST 531).


J621. Destruction of enemy's weapons.

J621.1. The swallow and the hemp-seeds. Swallow in vain urges other birds to eat seed as fast as it is sowed. Ridiculed, he builds his nest among the dwellings of men. Later, birds are caught in nets made from the hemp. Wienert FFC LVI 62 (ET 248), 118 (ST 277); Halm Aesop Nos. 105, 106; Dähnhardt IV 275; Herbert III 8; *Crane Vitry 176 No. 101; Jacobs Aesop 203 No. 12; Africa (Fang): Tessman 27ff., (Pangwe): *ibid. 362ff.

J621.1.1. Snake gives away magic pills later used to kill him. India: Thompson-Balys.

J622. Preventing the birth of enemies.


J622.1.1. Swallow advises hen against hatching out serpent's eggs. She is hatching her own destruction. Wienert FFC LVI 63 (ET 255), 147 (ST 516); Halm Aesop No. 342.


J623.1. Snake complains to Zeus that people step on him. Zeus: "If you had bitten the first foot that stepped on you it would not be done now." Wienert FFC LVI 77 (ET 430), 128 (ST 364); Halm Aesop No. 347.

J624. Uniting against a common enemy.

J624.1. Two sheep kill a fox who has licked up the blood they have spilled in a fight. Chauvin II 87 No. 22; Bødker Exempler 279 No. 22; Spanish Exempla: Keller; Jewish: Neuman.

J624.2. Sheep-dogs stop quarreling to hunt wolf who has raided the flock. Italian Novella: Rotunda.
J624.3. Enemy brothers unite to fight a common enemy. Spanish Exempla: Keller.

J625. Prevention of hostilities by agreeing to demands while in danger. Barber makes heavy demands of customer while the razor is at his throat. Customer agrees but after the shave throws the barber out. Italian Novella: Rotunda.

J626. Prevention of hostilities by disarming the suspect. Later learned that he is a fugitive murderer. Italian Novella: Rotunda.

J628. Dissuasion from suicide. Man dissuades simpleton from hanging himself by telling him that hell is a place of pain and torments. Spanish: Childers.


J634. King takes measures against assassination.

J634.1. King to avoid possible assassination sings his beard rather than have barber shave him. Spanish Exempla: Keller.

J634.2. King to avoid possible assassination has queen's quarters searched before he enters. Spanish Exempla: Keller.

J640. Avoidance of others' power.

J641. Escaping before enemy can strike.

J642. Foolishness of surrendering weapons.

J642.1. Lion suitor allows his teeth to be pulled and his claws to be cut. He is then killed. Wienert FFC LVI 45 (ET 32), 70 (ET 344), 107 (ST 198); Halm Aesop No. 249; *Basset RTP XXVI 126; Africa: Weeks Jungle 450.

J642.2. Robbers persuaded to give hero sword with which they are afterwards killed. Africa (Somali): Tiling ZsES XVIII 139ff. No. 6.

J643. Care against future tyranny.

J643.1. Frogs demand a live king. King Log. Zeus has given them a log as king, but they find him too quiet. He then gives them a stork who eats them. Wienert FFC LVI *78 (ET 436), 110 (ST 217); Halm Aesop No. 76; *Crane Vitry 143 No. 24; Lithuanian: Balys Index No. *277; Estonian: Aarne FFC XXV No. *277; Russian: Andrejev No. 277; Spanish Exempla: Keller.

J643.2. Kite as king of chickens. Herbert III 35.

J643.3. Lion as king of animals reinstated after elephant is tired. India: Thompson-Balys.

J644. Avoiding places which have been fatal to others.
J644.1. **Fox sees all tracks going into lion's den but none coming out.** He saves himself. Wienert FFC LVI *53 (ET 131), 96 (ST 92); Halm Aesop No. 246, cf. No. 262; Jacobs Aesop 217 No. 73; Lithuanian: Balys Index No. *50A; India: Thompson-Balys; N. A Indian (Tuxtapec): Mechling JAFL XXV 203; Africa (Angola): Chatelain 189, (Hottentot): Bleek 19 No. 10; Jamaica: Beckwith MAFLS XVII 243 No. 18.

J645. **Avoiding power of future enemy.**

J645.1. **Birds flee from cuckoo who, they believe, will later become a hawk.** Wienert FFC LVI 55 (ET 149), 119 (ST 290); Halm Aesop No. 198.

J646. **Disregard advice of your enemy.**

J646.1. **Palamides, having injured Ulysses, seeks advice from him.** Following the advice proves fatal. Pauli (ed. Bolte) No 441.

J646.2. **Bird hears voices from within unhatched eggs and flies away: voices plot to dine on their bird-mother when they are born.** India: Thompson-Balys.

J647. **Avoiding enemy's revenge.**

J647.1. **Avoid enemies' revenge either by making peace and friendship or by killing them all.** So says old man to conqueror. Pauli (ed. Bolte) Nos. 544, 545.

J647.2. **Advice not to rob women while they are alone, for fear of returning husbands' revenge.** Icelandic: örrvar-Odds saga 24—27, Boberg.

J648. **Care against future imprisonment.**

J648.1. **Monkeys planning to found a city desist lest with walls up it will be easier to catch them than before.** Wienert FFC LVI *61 (ET 240), 108 (ST 195); Halm Aesop No. 361.

J651. **Inattention to danger.**

J651.1. **Throstle giving all attention to sweet fruits is caught by bird catcher.** Wienert FFC LVI 66 (ET 298), 107 (ST 195); Halm Aesop No. 194.

J651.2. **Man inattentive to the danger of drowning enters water to save treasure and is drowned.** Spanish Exempla: Keller.

J652. **Inattention to warnings.** Icelandic: *Boberg; Missouri French: Carrière; West Indies: Flowers 477.

J652.1. **Frog persists in living in puddle on road.** Disregards advice of another frog and is run over. Wienert FFC LVI 59 (ET 203), 118 (ST 279); Halm Aesop No. 75; North Carolina: Brown Collection I 704.

J652.2. **Swallows warn other birds against roosting in tree with glue.** They disregard and are caught. Wienert FFC LVI 62 (ET 249), 118 (ST 277); Halm Aesop No. 417; Dh IV 274ff.

J652.3. **Man disregards priest's warning that he will seduce his wife.** Adultery committed. Italian Novella: Rotunda.
J652.4. Warnings against certain peoples.


J652.4.2. Don't play tricks on Gascons. Heptameron No. 28.

J655. Approaching danger too familiarly.

J655.1. Birds discuss the trap. One of them is caught in it. Type 245*; Indonesia: DeVries's list No. 110.

J655.2. Fox jeers at fox-trap. Is caught. Type 68*.

J656. Avoiding things which are harmful by nature.

J656.1. Thornbush blamed by fox for wounding him. He should have known better than to lay hold of something whose nature is to lay hold of others. Wienert FFC LVI 73 (ET 386), 122 (ST 310); Halm Aesop No. 32.

J657. Care in selecting the creature to carry one.

J657.1. Youth trusts self to horse over which he has no control. Thrown off. Wienert FFC LVI *71 (ET 358), 109 (ST 210; cf. 533); Halm Aesop No. 302.


J657.3. Crane persuades fish to let him change him from one lake into another: he eats fish. India: Thompson-Balys.

J670. Forethought in defences against others.

J671. Practical and impractical defences.

J671.1. Belling the cat. Mice decide that a bell should be put on the cat but can find no one to tie it on her. *Type 110; Wienert FFC LVI 53 (ET 128), 96 (ST 97); Halm Aesop No. 15; Jacobs Aesop 216 No. 67; *Wesselski Hodschas Nasreddin I 260 No. 213, *Arlotto II 226 No. 93; *Baum MLN XXXIV (1919) 462; *Pauli (ed. Bolte) No. 634; Dh IV 145ff.; Herbert III 36ff. — Spanish Exempla: Keller; American Negro: Harris Nights 311 No. 53.

J672. Defences by strengthening one's own weakest spots.

J672.1. Ears stopped with wax to avoid enchanting song. Odysseus and the Sirens. Chauvin VII 98 No. 375 n. 4; Köhler-Bolte I 125; Irish myth: *Cross; Italian Novella: Rotunda; Greek: Fox 137, 263; India: *Thompson-Balys.

J672.2. Cotton put in ears so as not to hear abusive words. India: Thompson-Balys.

J673. Defence when one needs it most. Spanish Exempla: Keller.

J673.1. Armor ordered thin in front and thick in back, since it would be most needed in flight. Pauli (ed. Bolte) No. 543.
Defences in and out of season.

1. Wild-boar sharpens tusks when no enemy is in sight. Tells fox that when enemy comes there are other things to do. Wienert FFC LVI 61 (ET 237), 108 (ST 203); Halm Aesop No. 407.


3. Man slays another in order not to be slain himself. Icelandic: Boberg.

4. Son slays father in order not to be slain himself. Icelandic: Boberg.

5. Youthful fencer yields to infuriated opponent who has picked up a pestle. "Two against me. I surrender." Spanish: Childers.

6. Foolishness of king’s taking a washerman for chief minister; washerman makes no preparation for war and kingdom is conquered. India: Thompson-Balys.


8. Alliances which make both parties more vulnerable.

9. Rat and frog tie paws together to cross marsh. Carried off by falcon. *Chauvin II 123 No. 117; Scala Celi 73a No. 416; *Crane Vitry 135 No. 3; Spanish Exempla: Keller; India: Thompson-Balys; Indonesia: DeVries's list No. 124 (cf. No. 125).


11. Foolishness of alliances with the weak.

12. Foxes desert their allies, the hares, when they foresee defeat by the eagle. Wienert FFC LVI 48 (ET 64), 106 (ST 187); Halm Aesop No. 236.

13. Foolishness of attacking real allies.

14. Ass turns on his driver who would save him from falling over the precipice. Wienert FFC LVI 72 (ET 375), 118 (ST 283); Halm Aesop No. 335.

15. Tame doves close wild ones in trap and thus help common enemies. Wienert FFC LVI 52 (ET 112, 310), 143 (ST 493).


17. Alliances with the strong.

18. Fox with lion protector goes hunting alone and is killed. Wienert FFC LVI *59 (ET 214), 92 (ST 58); Halm Aesop No. 41.


J685. Alliances with the intelligent.

J685.1. Man, lion, and bear in pit. Bear tells lion not to eat the man, since he would grow hungry again. Rather they should have the man use his intelligence to get them out. Chauvin III 64 No. 29.

J689. Forethought in alliances — miscellaneous. Wienert FFC LVI 48, 59, 60, 66 (ET 77, 205, 218, 302), 101, 102, 114 (ST 142, 153, 242); Halm Aesop Nos. 147, 421.

J700—J749.

J700—J749. FORETHOUGHT IN PROVISION FOR LIFE

J700. Forethought in provision for life (general).

J701. Provision for the future.

J701.1. Planting for the next generation. Man who is planting tree told that it will never mature in his day. He is planting for the next generation. Wesselski Hodscha Nasreddin II 235 No. 516; Chauvin II 208 No. 75; Jewish: *Neuman.

J701.2. King improves kingdom before leaving it to his sons. He leaves it smaller but much stronger and richer. Spanish Exempla: Keller.

J702. Necessity of work.

J702.1. Dervish who stops work. Sees bird feed its young and decides that God takes care of everyone without work. He is shown his mistake. Chauvin II 115 No. 89.

J702.2. King (queen) teaches children to work at all tasks to prepare them for life's possible hazards. Spanish Exempla: Keller.

J703. Planning for the greater office.

J703.1. Looking for the keys of the abbey. Monk goes about with downcast eyes until he is made abbot; then lives in luxury. He explains that he was looking for the keys of the abbey. Now he has them. *Pauli (ed. Bolte) No. 500.

J703.2. "Eat small fish now if you wish larger ones later." Bishop refuses to eat small fish as he used to when an abbot. "Then I used small fish to catch big ones I have now!" Italian Novella: Rotunda.

J705. Safe provision for life not to be lightly surrendered.

J705.1. Priest must give up his charge or his mistress. Gives up his parish and immediately loses his fickle mistress. Wesselski Mönchslatein No. 41; *Crane Vitry 234 No. 241; Herbert III 19.

J706. Acquisition of wealth.

J707. Wealth is most important. India: Thompson-Balys.

J710. Forethought in provision for food.

J711. In time of plenty provide for want.

J711.1. Ant and lazy cricket (grasshopper). Lazy bird is put to shame by thrift of industrious bird. In winter he is in distress. *Type 249; *Chauvin III 58 No. 19; Wienert FFC LVI 55 (ET 156, 157), 126 (ST 347); Halm Aesop No. 295, 401; Pauli (ed. Bolte) No. 845; Jacobs Aesop 208 No. 36.—Italian Novella: Rotunda; N. A. Indian: Thompson CColl II 451.

J711.2. Improvident mouse eats grain stored for famine. Loss is discovered and grain placed elsewhere. Mouse, who has saved nothing, starves. *Chauvin II 115 No. 90.

J711.3. King for a year provides for future. Knowing that the custom is that he is to be deposed in a year, he sends provisions to a safe place out of the kingdom. *Crane Vitry 137 No. 9; Herbert III 63, 191; Oesterley Gesta Romanorum No. 224; *Chauvin II 160 No. 49, 192 No. 9, III 101 No. 8; Scala Celi No. 134; Alphabet No. 655.—Spanish Exempla: Keller; Jewish: bin Gorion Born Judas IV 36, 275f.


J711.5. Industrious ant works always at his harvest to keep it dry. Ant brings stored grain out into sun to keep it safe. Spanish Exempla: Keller.

J712. Food alone keeps off hunger.

J712.1. City without provisions but with much money starves. Chauvin V 34 No. 16; Jewish: Neuman.

J713. Make use of proper seasons for crops.

J713.1. Lazy boy vainly asks God of the Seasons to delay the plowing season. India: Thompson-Balys.

J715. Kindness unwise when it imperils one's food supply.

J715.1. Eagle warns shepherds that wolf is eating sheep. Crow rebukes eagle for thus imperiling his own food supply. Spanish: Boggs FFC XC 36 No. 229*.

J730. Forethought in provision for clothing.

J731. Do not discard clothing till cold weather is over.

J731.1. More than one swallow to make a summer. Spendthrift youth seeing swallow concludes that summer has come and sells his clothes. There is frost the next day and he is cold. Wienert FFC LVI 70 (ET 348), 122 (ST 316); Halm Aesop No. 304.

J740. Forethought in provision for shelter.


J751. J751. Consider difficulties of course you are about to undertake.

J751.1. J751.1. Truth the best policy. Servant about to be caught for theft rehearses the lie he is to tell his master. He finds lies so transparent that he decides to tell the truth. Wesselski Märchen 200.


J752. J752. In planning future, profit by the past.

J752.1. J752.1. Frogs decide not to jump into the well. Their spring having dried up, they consider jumping into a well. They decide that the well may also dry up. Wienert FFC LV1 59 (ET 202), 108 (ST 201); Halm Aesop No. 74; Italian Novella: Rotunda (J742).

J753. J753. Remove obstacles from path.

J753.1. J753.1. The only person in the bath. Servant reports to master that there is but one person in the public bath. Master finds three hundred. Only one person had removed stone from his path; rest had stubbed toes. He was only one worthy of the name of man. Pauli (ed. Bolte) No. 604.


J755.1. J755.1. The forgotten wind. Man allowed to manage the weather forgets to ask help of the wind. All goes wrong and he must give up management. *Type 752B; *Fb "vind" III 1059a.


J758.1.2. J758.1.2. Tailless jackal persuades other jackals to cut off tails. India: Thompson-Balys.

J758.2. J758.2. Crane advises fool to empty reservoir so he can reap all grain. Crane
eats fish left at bottom. India: Thompson-Balys.

J758.3. J758.3. Fish refuse fox's invitation to live on dry land and thus escape danger of fishermen. Jewish: *Neuman.

J761. J761. Old age must be planned for.


J761.2. J761.2. Fourth horse must carry all. Miller has four horses to carry grain. He uses only one, so that it soon dies. Four horses are childhood, youth, manhood, and old age. Don't heap all burden of securing salvation on the fourth horse, old age. Pauli (ed. Bolte) No. 291.

J761.3. J761.3. Adulteress prepares for old age. Charges a pair of shoes to consort with men. When old she pays with shoes the men who will consort with her. Italian Novella: Rotunda.


J762.1. J762.1. Priest keeps in container relic which when kissed renders people immune from pestilence. They only kiss container, so that if they die he will not be held responsible. Wesselski Bebel I 144 No. 62.


J766.1. J766.1. Cat only drives rats away; if she killed them she would no longer have employment. India: Thompson-Balys.


J811. J811. Wisdom of concessions to power.


J811.1.1. J811.1.1. Lion divides the booty. Best part goes to himself as king of beasts; second, as strongest; third, as most valiant; fourth—"touch it if you dare." Wienert FFC LVI *59 (ET 216), *148 (ST 530); Halm Aesop No 258; *K. Gorski Die Fabel vom Löwenanteil in ihrer geschichtlichen Entwicklung (Berlin, 1888).

J811.2. J811.2. Fox refuses to mediate between lion and lioness. Lion decides to abandon lioness because of her bad odor. Ass, hog, and fox as judges. Ass says she has bad odor: lioness slaps him. Hog says she has not: lion slaps him. Fox says that he has a bad cold and cannot smell. Spanish: Boggs FFC XC 29 No. 52*.
J811.3. *King honors poet and critic: the first so that he will honor the king; the second, so that he will not dishonor him.* Spanish: Childers.

J811.4. *Ruler angered by evil spoken of him is placated by soft words of speakers.* Spanish Exempla: Keller.

J811.5. *Prime minister bribes priest to persuade king that ocean of milk he wishes sought for had curdled.* India: Thompson-Balys.

J811.6. *Fox with three hundred fables ready to tell against lion conveniently forgets them.* Jewish: Neuman.

J814. *Flattery of the great.*

J814.1. *Imprisoned musician defends himself.* Has been imprisoned because the king did not like the way the musician looked at him. After a year the king returns as a conqueror and sees musician. The latter says that he saw the king's conquests in a vision and was blessing him when he looked at him. The musician is honored. *Wesselski Hodscha Nasreddin I 255 No. 188.*

J814.2. *Flatterer always agrees with king even in opposite opinions; defense: he is king's servant.* India: Thompson-Balys.

J814.3. *"High-born alone recognizes one of equal rank with himself."* Jackal sees man with instrument he is unfamiliar with, comes up to him and salutes him "Lord of Delhi." Man calls him Lord of Jungle and tells above. India: Thompson-Balys.

J814.4. *Flattery of the wicked to escape death at his hands: "This is an offering to my lord Esau from his slave Jacob".* Jewish: Neuman.

J814.5. *Dissenting minister to king: "Let the king do as seems good in his eyes".* Jewish: Neuman.

J815. *Unpleasant truths must be withheld from the great.*

J815.1. *Liar rewarded by the apes.* King of apes asks visitors how they like his children (courtiers). Truthful visitor tells that they are very ugly, and is punished. Liar praises their beauty and receives reward. *Types 48*, 68**; *Pauli (ed. Bolte) No. 381; *Gerber MLN IV (1889) 479; Wienert FFC LVI 47 (ET 53), 104 (ST 168); Alphabet No. 33; Scala Celi No. 36.

J815.2. *Brother who conforms to naked people's customs honored.* Two brothers go to the land of Naked People. One of the brothers wears clothes and is punished. Wesselski Archiv Orientální I 80.


J816. *Tact in reproving the great.*

J816.1. *King brought to sense of duty by feigned conversation of birds.* Philosopher pretends to know bird's language and to be translating what they tell him. *Basset 1001 Contes II 452; Chauvin II 153 No. 21, *VIII 129f. No. 119; Wesselski Märchen 220 No. 34; Spanish Exempla: Keller; India: *Thompson-Balys.

J816.1.1. *King living apart from wife brought to sense of duty by philosopher.*
Asks if there is harmony among the cities and republics of Greece: philosopher tells him to ask it of his own house. Spanish: Childers.

J816.2. J816.2. King called baker's son: he has given the poet only loaves of bread. King sees jest and rewards poet. Nouvelles Récréations No. 4.

J816.3. J816.3. King brought to sense of duty by woman's words. Drunken king sentences unjustly. Woman asks to appear before the king before he has dined. Her case is retried. Spanish: Childers.


J817.2. J817.2. Physician willing to believe in four persons. Angers a theologian by disputing doctrine of the Trinity. "Don't get angry," he says; "rather than have you condemn me to hell, I would believe in four persons." Wesselski Bebel I 163 No. 98.

J817.2.1. J817.2.1. King makes absurd statement about flowers. Flatterer agrees: it is the king he serves, not the wretched flowers. India: Thompson-Balys.

J817.3. J817.3. With a silent person one is alone. Angered bishop will not answer when addressed. Relents when priest says, "Since there is no one here I may heed the call of Nature." Italian Novella: Rotunda.


J821.1. J821.1. Dog asks raven why he sacrifices to Athene, since she hates raven because of his powers of augury. "The more reason to sacrifice. She will keep on good terms with me." Wienert FFC LVI 61 (ET 231), 143 (ST 490); Halm Aesop No. 213.


J822.1. J822.1. Man pretends idiocy so as to avoid compromising himself when summoned to testify by two rival queens before the king. India: Thompson-Balys.

J823. J823. Man recounts unpleasant happening to king when in good humor and draws laugh; rest draw punishment. India: Thompson-Balys.


J829.1. J829.1. The king and the cheap slippers. Steward buys the king a pair of slippers. King thinks not enough has been paid for them and refuses them. Steward buys another like the first and charges a good price. Learns that this is the way to deal with kings. Pauli (ed. Bolte) No. 162.

J829.2. J829.2. Devil decides to leave of own accord. It is decided to drive the devil out
of a man who is possessed. Devil sees the inevitable and flees so that they cannot say that he has been driven off. Pauli (ed. Bolte) No. 159.

J829.3. J829.3. *Vanquished ruler in disguise gets audience with victor.* "What would you do if your enemy were to kneel before you and beg forgiveness?" "I would forgive him." Reveals identity and is pardoned. Italian Novella: Rotunda.

J830. J830. **Adaptability to overpowering force.**

J831. J831. *Mohammed goes to the mountain (tree) when the mountain will not come to him.* Wesselski Hodscha Nasreddin *II 190 No. 372.


J834. J834. *Fire burns man who doesn't understand it.* Useful when one knows how to use it. Wienert FFC LVI *80 (ET 467), 121 (ST 306).


J850-J899.

J850-J899. **CONSOLATION IN MISFORTUNE**

J860. J860. **Consolation by a trifle.**


J861.1. J861.1. *Consoled by a drop of honey.* Man in pit surrounded by perils thus comforts himself. **Kuhn Der Mann in Brunnen (Stuttgart, 1888); *Chauvin II 85 No. 17, III 100 No. 6; Bodker Exempler 276 No. 16; Herbert Catalogue of Romances III 12; *Crane Vitry 191 No. 134; Alphabet No. 623.—Spanish Exempla: Keller.


J861.3. J861.3. *Mouse (fly) dying in meat tub is happy that he has eaten to satisfaction.* Wienert FFC LVI *64 (ET 274), *143 (ST 495); Halm Aesop No. 292.

J864. J864. **Comfort in the contemplation of impossible pleasure.**


J864.2. J864.2. *Fox about to be hanged asks to be allowed to see geese.* (Cf. J2174.) Pauli (ed. Bolte) No. 29.
J865. *Consolation by thinking of some good aspect of a situation.*

J865.1. *"But by a fine fellow!"* Dying toad thus comforts his paramour, the frog, whom he is leaving neither married nor widow nor maiden and pregnant. Spanish: Boggs FFC XC 38 No. 288A*.

J866. *Consolation by thinking of the past.*

J866.1. *Unsuccessful fishermen console themselves that their earlier high hopes balance up their disappointment.* Wienert FFC LVI 66 (ET 300), 133 (ST 324); Halm Aesop No. 23.

J867. *Mutual and undeserved compliments: donkey to camel, "What a beauty you are"; latter answers, "What a sweet voice you have."* India: Thompson-Balys.

J869. *Consolation by a trifle—miscellaneous.*

J869.1. *Doves in net console themselves because they think trapper's tears are from pity for them.* Spanish Exempla: Keller.

J870. *Consolation by pretending that one does not want the thing he cannot have.*

J871. *The fox and the sour grapes.* Pretends that the grapes he cannot reach are sour. Wienert FFC LVI 63 (ET 267), 125 (ST 336); Halm Aesop No. 33; Scala Celi 52b No. 292; Jacobs Aesop 207 No. 31; Spanish: Boggs FFC XC 30 No. 66a*; Jewish: Neuman.

J871.1. *Fox asking for favor set on by dogs.* Thankful to have saved life. India: Thompson-Balys.

J873. *Fox in swollen river claims to be swimming to distant town.* Wienert FFC LVI 62 (ET 244), 125 (ST 339); Halm Aesop No. 30; Spanish: Boggs FFC XC 30 No. 66B*.

J873.1. *Jackal covers up his inability to cross stream by saying he is looking for shallowest part.* India: Thompson-Balys.

J873.2. *Clever jackal covers up his clumsiness in catching cows by saying he was running to and fro because he was looking for the fattest calf.* India: Thompson-Balys.

J874. *Dog driven out of dining room claims to be drunk.* Says that he has drunk so much that he does not know how he got out of the house. Wienert FFC LVI 68 (ET 322), 125 (ST 338); Halm Aesop No. 62.

J875. *Warrior having lost a city claims that he did not wish to sell it for a higher price.* Wesselski Bebel I 118 No. 1.

J876. *Headless king and tailless tiger, each afraid of other, agree to be friends.* India: Thompson-Balys.

J877. *Scorned suitor consoles himself by realization that a wife who did not love him would be constant source of trouble.* Nouvelles de Sens No. 3.
J880. Consolation by thought of others worse placed.

J881. Timid animal consoled when he sees others more timid.

J881.1. More timid than the hare. Hares take heart when they see that frogs are more timid than they. *Type 70; *Dh IV 97ff.; Wienert FFC LVI *62 (ET 245), 116 (ST 266); Halm Aesop No. 237; Jacobs Aesop 204 No. 15.

J881.2. Lion comforted for his fear of the cock. Finds that elephant is afraid of the gnat. Wienert FFC LVI 77 (ET 428), 116 (ST 267); Halm Aesop No. 261.

J882. Man with unfaithful wife comforted.

J882.1. Man with unfaithful wife comforted when he sees the queen's unfaithfulness. Wesselski Märchen 185 No. 1; Italian Novella: *Rotunda.


J882.3. Man whose wife gives him bath only once a week comforted by one who does so once a year. India: Thompson-Balys.

J883. Poor man consoles self by thinking of misfortunes of rich.

J883.1. Man compelled to live on peas takes comfort when he sees a man once rich eating the hulls. Chauvin II 150 No. 10; Spanish Exempla: Keller.

J883.2. Man in cold consoles himself thinking of rich men in hell or prison. Herbert III 8; Crane Vitry 179 No. 108.

J885. Clever person's defeat pleases inferior.

J885.1. Hare upbraided by sparrow for letting self be carried off by eagle rejoices when sparrow is carried off by hawk. Wienert FFC LVI 56 (ET 164), 103 (ST 160).

J890. Consolation in misfortune—miscellaneous.

J891. Enemy horses captured by lion join forces and become friends. Chauvin II 150 No. 9; Spanish Exempla: Keller.


J893.1. Consolation: priest tells blind man that even flies have eyes but only man has the inner eyes of the soul. Spanish Exempla: Keller.


J900. Humility.


J910. **Humility of the great.**

J911. Wise man acknowledges his ignorance.

J911.1. Men not chosen for their ignorance; else he should have reached heaven. Upbraided for not knowing answer to question, man answers that he was chosen for his position because of what he knew, not of what he did not know. *Wesselski Hodscha Nasreddin II 224 No. 462.


J912.1. King orders piece of cloth shown after his death. The measure of all that he has taken with him to the grave. Herbert III 10; *Crane Vitry 185 No. 119; Krappe Bulletin Hispanique XXXIX 24; Wesselski Mönchslatein 67 No. 54; Spanish Exempla: Keller.

J912.2. King refuses to have fine tomb erected for him since his stay on earth is so unimportant. Spanish Exempla: Keller.

J912.3. Rich man humbled by realization that he cannot take his wealth with him. Spanish Exempla: Keller.

J913. King has earthen vessels placed on table among the golden ones. He had formerly been a potter and prefers the vessels which he had made to the ones now molding him. Spanish: Childers.

J914. King shows humility by mingling with common people.

J914.1. King David dances with common youths before the Ark of the Covenant. He humbles self to please God. Spanish Exempla: Keller.


J916. Abbot to avoid vainglory receives judge in rags. Spanish Exempla: Keller.


J918. Empress sews and shows she is not too noble to work. Spanish Exempla: Keller.

J921. Noble and ugly holy man embraces man who calls him ugly, saying he loves those who see him as he really is. Spanish Exempla: Keller.

J950. **Presumption of the lowly.**

J951. Lowly masks as great.
J951.1. J951.1. Ass in lion's skin unmasked when he raises his voice. **DeCock Volkssage 184ff.; Wienert FFC LVI 57 (ET 175, 176), *91 (ST 38), 93 (ST 69); Halm Aesop Nos. 333, 336; Jacobs Aesop 211 No. 49; *Chauvin II 224 No. 22. — Spanish Exempla: Keller; India: Thompson-Balys, Penzer V 99 n. 3.

J951.2. J951.2. Jay in peacock's (pigeon's) skin unmasked. Type 244; Wienert FFC LVI 47, 57 (ET 61, 173), *93 (ST 66, 67, 68); Halm Aesop Nos. 200, 201, 201b; Jacobs Aesop 205 No. 21; Scala Celi 80b No. 461; Spanish Exempla: Keller.

J951.3. J951.3. Crow tries to prophesy like raven: detected by his voice. Wienert FFC LVI 73, (ET 387), 92 (ST 42); Halm Aesop No. 212.

J951.4. J951.4. Weasel paints self to deceive mice. Detected. Wienert FFC LVI *53 (ET 133), 87 (ST 7); Halm Aesop No. 87.

J951.4.1. J951.4.1. Painted jackal admitted neither to the peacocks nor to the jackals. India: Thompson-Balys.

J951.5. J951.5. King of jackals captured because of his large banner. India: Thompson-Balys.


J952.1. J952.1. Presumptuous wolf among lions. Large wolf, called by his companions "Lion". Presumes to mix with lions but is only a wolf. Wienert FFC LVI 58 (ET 188), 91 (ST 36); Halm Aesop No. 272.

J952.2. J952.2. Ass follows after lion and is punished. Ass and cock are surprised by lion. Cock crows and scares lion, who runs. Ass thinks that he has scared lion and pursues. Wienert FFC LVI 57 (ET 174), 92 (ST 53); Halm Aesop No. 323.

J952.3. J952.3. Dog follows lion. Flees at lion's roar. Wienert FFC LVI 57 (ET 184), 91 (ST 35); Halm Aesop No. 226.

J952.4. J952.4. Ass who has worked with ox thinks himself equal to ox. Wienert FFC LVI 57 (ET 178), 91 (ST 39); Halm Aesop No. 104.


J953.1. J953.1. Dog proud of his clog. Thinks that the clog on his neck is a decoration. Wienert FFC LVI 57 (ET 183), 91 (ST 34); Halm Aesop No. 224.

J953.2. J953.2. Bad singer thinks he is talented: driven from theatre. Wienert FFC LVI 82 (ET 481), 93 (ST 72); Halm Aesop No. 193.


J953.4. J953.4. Ass who carried divine image thinks people bow before him. Wienert FFC LVI 57 (ET 177), 94 (ST 74); Halm Aesop No. 324.
J953.5. J953.5. Disdain of the wolf for the dog. Is fleeing from dog's master not from him. Wienert FFC LVI *55 (ET 150), 91 (ST 33); Halm Aesop No. 230.

J953.6. J953.6. Gnats think they have thrown horse down. He has only rolled over. *Type 281; Russian: Andrejev No. 281; India: Thompson-Balys.

J953.7. J953.7. Crow thinks harvesters are stealing his grain. *Type 243.

J953.8. J953.8. Woman in finery in church thinks people are standing up to see her when they rise at gospel reading. Wesselski Bebel II 138 No. 119.


J953.10. J953.10. Gnats apologize for lighting on bull's horn. He had not felt their weight. Wienert FFC LVI *57 (ET 186), 92 (ST 49); Halm Aesop No. 235; India: Thompson-Balys; Indonesia: DeVries's list No. 136.

J953.10.1. J953.10.1. Raven riding on bull's horns thinks he has brought bull home. India: Thompson-Balys.


J953.17. J953.17. Rat imagines himself owner of camel. He is attached to camel by string. India: Thompson-Balys.


J954.2. J954.2. Fox claims that certain statues are of his ancestors. Ape shows that he is a liar. Wienert FFC LVI *44 (ET 17), 100 (ST 140); Halm Aesop No. 43.

J955. J955. Lowly tries in vain to be greater than he is.
J955.1. Frog tries in vain to be as big as ox. Bursts. Jacobs Aesop 205 No. 22; Wienert FFC LVI 58 (ET 192), 93 (ST 61); Halm Aesop No. 84; *Crane Vitry 145 No. 29; India: Thompson-Balys.

J955.1.1. Fish swims with pride until it bursts. India: Thompson-Balys.


J955.1.2.1. Titmouse ruffles feathers to seem big as a bear. Her young ones know her. Type 228; Africa (Hottentot): Bleek 32 No. 16.

J955.2. Servant plays at being emperor. Master sees him and says, "Now that you are emperor remember your humble master." Italian Novella: Rotunda.

J955.2.1. Page dreams of being king. Master asks: "What would you do for me if you were king?" Answer: "Give you 100 ducats." Master beats him for insufficient consideration. Italian Novella: Rotunda.


J955.3.1. Peasant asks to be knighted. Is told that he can be made rich but not noble. Italian Novella: Rotunda.

J955.4. Old simpleton resolves to become a senator. He is made to believe that he is wanted as an archer and is so frightened that he dies. Italian Novella: Rotunda.

J956. Ambitious branch chosen king of trees. Vine and fig tree have refused. Scala Celi 8b No. 55; Judges 9: 8.

J957. Presumptuous man before the works of Michelangelo says: "I too am a master". Italian Novella: Rotunda.

J958. Mole pretends that he sees, smells, and hears. His mother tells him to claim no more senses than he has. Wienert FFC LVI 63 (ET 260), 101 (ST 146); Halm Aesop No. 71.

J971. Flies try to drink water from elephant's ears. He kills them. *Chauvin II 89 n. 1.

J972. One cock takes glory of another's valor. Victor in cock fight crows over his victory. He is taken off by eagle. A second cock then comes out from hiding and struts about among the hens. Wienert FFC LVI 57 (ET 180), 92 (ST 56); Halm Aesop No. 21.

J973. Ass in the potter's shop. (Bull in china shop.) Only breaks the pots *Wienert FFC LVI 40; Halm Aesop No. 190.

J974. Kid perched on house jeers at wolf. (Cf. J978.) Jacobs Aesop 204 No. 16; Wienert FFC LVI 56 (ET 162), 112 (ST 231); Halm Aesop No. 135.

J975. Hare demands equal rights for all animals. Reprimanded for presumption. Wienert FFC LVI 57 (ET 181), 92 (ST 43); Halm Aesop No. 241.

J976. Day after Feast Day disputes importance with Feast Day. Former
reprimanded. Wienert FFC LVI 43 (ET 10), 92 (ST 52); Halm Aesop No. 133.

J977. J977. After one day of schooling children are ordered by their father to cease associating with the unlearned. Wesselski Bebel I 170 No. 5.


J1000—J1099.

J1000—J1099. Other aspects of wisdom.


J1011. J1011. Lazy woman resumes her work. She sees how a little bird by persistence pecks a hole in a stone. Type 843.


J1021.2. J1021.2. Preacher teaches beaten Genoese the strength of unity. They are like donkeys—when one is beaten the rest scatter. The enemy are like pigs—stick together in trouble. Italian Novella: Rotunda.

J1022. J1022. Fight of lions and bulls. Lion succeeds only when bulls separate. Wienert FFC LVI *48 (ET 73), *112 (ST 229); Halm Aesop No. 394.

J1023. J1023. Dog leader fears defeat because his forces are of different breeds. Wolves are all of one kind. Wienert FFC LVI 47 (ET 57), *48 (ET 68), 112 (ST 230); Halm Aesop No. 267; BP III 545f.; Dh IV 104f., 290; Lithuanian: Balys Index No. 107*.

J1024. J1024. Quails caught in net rise up in a body with net and escape. As soon as they quarrel they are caught. Cowell J[a]taka I 85 No. 33; Benfey Panchatantra II 156ff., 304f.; Bedker Exempler 290 Nos. 45—46; Spanish Exempla: Keller; India: Thompson-Balys.

J1025. **United cocks defeat partridge.** When they quarrel they are defeated. Wienert FFC LVI 48 (ET 70), 135 (ST 409); Halm Aesop No. 22.

J1025.1. **Cranes fighting as allies defeat all enemies.** If they quarrel they are doomed. Spanish Exempla: Keller.

J1025.2. **Cats unite in battle against a wolf.** They destroy wolf. Spanish Exempla: Keller.

J1030. **Self-dependence.**

J1031. **Grain will be cut when farmer attends to it himself.** Lark leaves her young in the cornfield. They hear farmer tell sons to go to neighbors for help in harvesting. Lark tells young not to worry. Same when he sends for relatives. Farmer decides to harvest it himself. Larks move, for they now know that it will be done. Pauli (ed. Bolte) No. 867; Wienert FFC LVI *70 (ET 341), 126 (ST 351); Halm Aesop No. 210; Roumania: Schullerus FFC LXXVIII No. 93*.

J1032. **Stag found by master when overlooked by servants.** Hides under hay and escapes until master himself comes. *Type 162**; Jacobs Aesop 207 No. 30.

J1033. **Gardener who plants vegetable tends it best.** Wienert FFC LVI 74 (ET 391), 145 (ST 508); Halm Aesop No. 191.

J1034. **Gods help those who help themselves.** Ox driver must put his shoulder to the wheel before Hercules will help him. Wienert FFC LVI *78 (ET 440), 138 (ST 436); Halm Aesop No. 81; Jacobs Aesop 214 No 61. Cf. also Halm Aesop No. 300.

J1040. **Decisiveness of conduct.**

J1041. **Impossibility of pleasing everyone.** One must act therefore without awaiting everyone's approval.

J1041.1. **Weather to please one only.** Attempt to please everyone with weather unavailing. Weather given therefore without regard to men's desires. Type 1830; *Wesselski Hodscha Nasreddin I 218 No. 51; Wienert FFC LVI 83 (ET 495), 121 (ST 304); Halm Aesop No. 166.

J1041.2. **Miller, his son, and the ass: trying to please everyone.** Miller blamed when he follows his son on foot; when he takes the son's place on the ass; when he takes the son behind him; and when he puts the son in front of him. *Chauvin II 148 No 2, III 70, 145, VIII 140; *Wesselski Hodscha Nasreddin II 244 No. 541; Herbert II 420; *Pauli (ed. Bolte) No. 577; Scala Celi 135a No. 745; Alphabet No. 765. — England: Baughman; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: Thompson-Balys.

J1050. **Attention to warnings.**

J1051. **Death's three messengers.** Warns man by loss of appetite, loss of desire for drink, and sickness. Man does not recognize the messengers. *Type 335; *BP III 293; Pauli (ed. Bolte) Nos. 267, 268.

J1052. **Cranes disregard warnings and are killed.** Wienert FFC LVI 67 (ET 315), 117 (ST 276).
J1053. **Snake disregards warnings to improve his manners: eaten by crab.** Wienert FFC LVI 50 (ET 99), 60 (ET 219), 89 (ST 13, 281); Halm Aesop No. 346.

J1054. **Man disregards mother's warning and is punished.** French Canadian: Sister Marie Ursule.

J1055. **Man disregards priest's warning and is punished.** French Canadian: Sister Marie Ursule.

J1060. **Miscellaneous aspects of wisdom.**

J1061. **Value depends upon real use.**

J1061.1. **The cock and the pearl: prefers a single corn to a peck of pearls.** Wienert FFC LVI 45 (ET 28), 130 (ST 375); Jacobs Aesop 198 No. 1; Crane Vitry 157 No. 54; Spanish Exempla: Keller.

J1061.2. **Baldheaded man finds the comb: it is useless.** Wienert FFC LVI 45 (ET 29), 130 (ST 374).

J1061.3. **Foolish dog finds treasure and dies rather than leave it.** Wienert FFC LVI 57 (ET 182), 93 (ST 70, 434).

J1061.4. **Miser's treasure stolen.** Advised to imagine that his treasure is still there: he will be as well off as before. Wienert FFC LVI 84 (ET 503), 133 (ST 392); Halm Aesop No. 412; *Wesselski Hodscha Nasreddin I* 259 No. 201; Italian Novella: Rotunda; India: Thompson-Balys.

J1062. **Cure yourself before doctoring others.**

J1062.1. **Frog as beauty doctor unable to cure his own ugliness.** Wienert FFC LVI 45 (ET 27), 57 (ET 179), 101 (ST 134); Halm Aesop No. 78.

J1062.2. **Doctor unable to cure himself scorned.** Chauvin II 227 No. 8; Wienert FFC LVI 73, (ET 384), 136, 138 (ST 424, 432); Halm Aesop No. 312; Babrius No. 2.

J1062.2.1. **Bald man tries to sell hair restorer.** Scorned. Penzer V 83f.

J1063. **Pot calls kettle black.**

J1063.1. **Mother crab blames her children for not walking straight.** Jacobs Aesop 211 No. 48; Italian Novella: Rotunda.

J1063.2. **Drunk man makes sport of another man for being drunk.** Wesselski Bebel I 184 No. 38.

J1064. **Futility of trying to teach the stupid.**

J1064.1. **Raven killed by apes who will not receive his teaching that a shining stone is not fire.** Wienert FFC LVI 50 (ET 95), 118 (ST 284); Bødker Exempler 286 No. 34; Spanish Exempla: Keller.

J1071. **Results of labor lost in a moment of procrastination.**
After laboring to make a brazen head, artist loses labor in moment of procrastination. Dickson 211 n. 137.

Man to be judged by his own qualities, not his clothes.

Guests strike man who tries to interfere in their quarrel. It is their host in old clothes. Guests are humiliated but forgiven. Pauli (ed. Bolte) No. 415.

Rich Brahmin wearing poor clothing is treated as a beggar. India: Thompson-Balys.

Never use your entire resources.

Man who never does any piece of work so well that he cannot improve it. Pauli (ed. Bolte) No. 310.

Value of silence.

Parson's apology for not answering challenge: I have never regretted silence but have often regretted speech. *Wesselski Arloto II 265 No. 208; *Pauli (ed. Bolte) No. 478.

Philosopher does not join in with gossippers. He is silent because he fears that some day he may talk too much and not be able to keep silent. Spanish: Childers.

Man does not court ugly woman: she might say yes. Therefore he keeps silent. Spanish: Childers.

Time renders all things commonplace.

Woman tests enduring power of gossip by having a servant ride through streets on a flayed ass. By the third day he has ceased to attract attention. She concludes that it will be the same way in connection with her intended marriage. Köhler-Bolte II 571 No. 4; Italian Novella: Rotunda.

Fox is terrified on first seeing lion. The third time she meets him she has no fear. Italian Novella: Rotunda.

Futility of distant travel.

Man desirous of traveling sent six miles to deliver a letter. Told that he has now seen the world, for he will never see more than valleys, hills, fields, meadows, water, streets, cities, and villages. Pauli (ed. Bolte) No. 590.

Preciousness of untroubled sleep.

King buys spendthrift's bed. It must have been an extraordinary bed to permit a man with so many debts to sleep on it. Pauli (ed. Bolte) No. 503; Herbert III 128 No. 79, 170 No. 35; Italian Novella: Rotunda.

Futility of trying to hide an obvious deed.

Horn will tell the tale. Thus answers goat to herdsman who begs her not to tell master that he has broken off her horn. Wienert FFC LVI 72 (ET 367), 102
Money does not always bring happiness.

The happy friar becomes unhappier as he receives ever more and more money. Gets rid of money and is happy as before. *Type 754; *Toldo Zs. f. Vksk. XIII 420; *Crane Vitry 162 No. 66; Herbert III 281; Alphabet No. 276; Scala Celi 80b No. 459; Nouvelles Récurrences No. 19; Chinese: Eberhard FFC CXX 258 No. 204.

Possession of gold turns humble servant into arrogant one. India: Thompson-Balys.

King sees poor man far happier than himself. Spanish Exempla: Keller.

Poor man returns to the emperor all save enough for comfort: wealth would take happiness from his simple life. India: Thompson-Balys.

Ignoring the unpleasant. Wise man refuses to react to unpleasantness. "I don't hear the unpleasant." Italian Novella: Rotunda.

Futility of expecting stranger to have one's interest at heart. Italian Novella: Rotunda.

When the sweet fails try the bitter. Man pleads with thief who is stealing his figs. When pleading fails he brings him down from tree with stones. (Cf. J1581.2, T251.5.) Italian Novella: *Rotunda.

CLEVERNESS

Clever persons and acts.

Irish myth: *Cross; Missouri French: Carrière.

Clever girl. **DeVries FFC LXXIII; *Chauvin VII 118 No. 387; Köhler-Bolte II 602 No. 1; *BP III 202; Bloomfield JAOS XXXVI 65.—Irish myth: *Cross; Icelandic: Boberg; Jewish: Neuman; India: *Thompson-Balys; Chinese: Graham.

Princess skillful in argument. Penzer VI 73 n. 3, 74f.

Princess skillful in pleading. Malone PMLA XLIII 408; India: Thompson-Balys.

Illegitimate daughter of trickster inherits father's ability to dupe others. Pierre Faifeu No. 43; Nouvelles de Sens No. 8.


J1112.1. *Wife reforms wayward husband.* Makes gift to husband's mistress so that she may receive him fittingly. Husband is shamed into reforming. Heptameron No. 38; Italian Novella: Rotunda.

J1112.1.1. Disguised real wife orders motley wear for her husband when he goes to fetch new bride-to-be: prospective father-in-law takes him for a fool and real wife reveals herself to husband. India: Thompson-Balys.

J1112.2. *Wife dismisses maid who is husband's mistress and tells him she has fled.* Husband understands and reforms. Italian Novella: Rotunda.

J1112.3. *Clever wife advises husband how to succeed on adventures.* India: Thompson-Balys.

J1112.4. *Wives prevent war by placing themselves and their children between two armies.* Nouvelles de Sens No. 16.

J1112.5. *Clever wife obtains secrets from husband by questioning him.* Irish myth: *Cross.


J1114. Clever servant. (Cf. J1111.6, J1341, J1561.4, N25, P360, W111.2.)


J1114.1. Man deceived by his hireling. Lithuanian: Balys Index No. 1855*.

J1115. Clever professions.


J1115.2. Clever physician. Penzer II 2 n. 1; Irish myth: *Cross.

J1115.2.1. Physician decides that there is no need of purging one who drinks so many liquids. Italian Novella: Rotunda.

J1115.2.2. Physician removes pea from patient's ear. Knocks him down and pea rolls out. Italian Novella: Rotunda.


J1115.4. Clever tailor. *Type 1640; Breton: Sébillot Incidents s.v. "tailleur".*

J1115.5.1. Clever minstrel gets a new robe. Has tattered robe mended with scarlet. Ridiculed "I wish the rest of the robe were of the same material". Is given one. Italian Novella: Rotunda.


J1115.7. Clever merchant.


J1115.10. Clever official.


J1115.10.2. Clever minister. India: Thompson-Balys.


J1117.2. Coyote as trickster. N. A. Indian: *Thompson Tales 294ff.

J1118. Clever bird.


J1122. Clever younger generation.

J1122.1. Young crow's alertness. Crow advises young ones to fly away if they see man stooping for a stone to throw. Young crows: "What if he already has stone in hand?" India: *Thompson-Balys.


J1130—J1199.


J1140. Cleverness in detection of truth.

J1141. Confession obtained by a ruse. *Chauvin VIII 89 No. 58; Nouvelles Récréations No. 28.

Guilty person deceived into gesture (act) which admits guilt.

J1141.1. Largest part of a prize to go to the guilty man. In order to obtain the prize, he confesses the earlier crime. *Type 785; *BP II 149; *Chauvin VIII 101 No. 73; Africa (Gold Coast): Barker and Sinclair 65 No. 9. Cf. American Negro: Harris Friends 160 No. 22.

J1141.1.2. "Thief has grease from stolen fowl on him": thief begins to feel his beard and is detected. India: *Thompson-Balys.

J1141.1.3. Creditor: "The destroyed bond was a cubit in size." Debtor: "That is a lie; it was only a span." India: Thompson-Balys.

J1141.1.3.1. Stone as witness. Farmer will not pay servant wages due. Closing his bargain with the servant he had said: "May this stone be witness." Judge orders stone brought to court. The farmer: "Oh, but the stone is too big (or very far away)". Lithuanian: Balys Index No. *1549.


J1141.1.5. "Thief has the feathers sticking on his head": guilty woman immediately passes her hand over her head. India: Thompson-Balys.

J1141.1.6. To decide which is master and which servant they are to put heads through window and servant's head is to be cut off. Servant draws back. India: *Thompson-Balys.

J1141.1.7. Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. India: Thompson-Balys.

J1141.1.8. Accused woman to go three times around building naked: guilty one begins to strip off her clothes. India: Thompson-Balys.


J1141.1.10. Queen flogs suspects telling them to produce stolen gem: thief promises to do so. India: Thompson-Balys.

J1141.1.11. Confession of debt secured by having defendant dispute as to whether cat was present when debt was made. India: Thompson-Balys.


J1141.2. Magician assigned three places at a table. He confesses to carrying two persons in his body. Wesselski Märchen 186 No. 1; Chavannes 500 Contes I 378.
J1141.3. Cheaters examined apart: first made to repeat paternoster. Others think that he has confessed and truth is discovered. *Herbert III 202; Oesterley No. 128.


J1141.5. Detection of theft by finding bag-repairer. Two men are in a lawsuit and before witnesses seal the documents in a bag to await arrival of the king. One of the men cuts the bag open, changes the documents, and has a repairer sew it up again. On the king's arrival the change is discovered. By having a fine carpet repaired the expert repairer is discovered. Confession follows. *Zachariae Zs. f. Vksk. XXXIII—XXXIV 70.

J1141.6. Thief's money scales borrowed. A man buries gold and a thief steals it. The owner detects the criminal. He takes some money to the thief and borrows money scales "to weigh so as to bury with the other". The thief decides that he is detected and hastens to return the stolen money. *Wesselski Morlini 294 No. 43.

J1141.7. Thief suspected of crawling through hole must take off clothes. He is full of scratches and confesses. Jewish: bin Gorion Born Judas IV 99, 280.

J1141.8. Silence points to guilt. Important man quarrels with commoner. Asks bystanders: "Who is right?" Silence. Newcomer states that the important man is wrong. "Had he been right the others would have said so." Italian Novella: Rotunda.

J1141.9. The guilty protests his innocence. Animals put to graze in man's garden. Owner greets everyone with: "I know about you!" No one pays any attention to him except the guilty one who says: "I did not do it." Confesses. (Cf. N275.) Italian Novella: Rotunda.

J1141.10. Confession obtained by making thief fear for his life. (Told that crossbow would shoot guilty person as he passed before it.) Pierre Faifeu No. 22.

J1141.11. Detection through ruse. Husbands ask suspected priest to talk to wives on tithing, and thus obtain sufficient evidence to convict him. Cent Nouvelles Nouvelles No. 32.

J1141.12. Guilty man freed of murder charge is tricked into making a false accusation for which he is sentenced. Cheremis: Sebeok-Nyerges.


J1141.15. The thief is tricked into revealing himself in church. England: Baughman.


J1142.1. **Test of mother by weighing milk.** The one with the heavier milk the mother of the boy; the other of the girl. *Chauvin VI 63 No. 231; Jewish: bin Gorion Born Judas IV 155.*

J1142.2. **Love detected by quickening pulse.** A woman's adulterous love detected through her pulse quickening at mention of her lover. *Herbert III 268; Oesterley No. 40; Italian Novella: *Rotunda.*

J1142.2.1. **Guilt detected by quickening heartbeat.** Italian Novella: *Rotunda.*

J1142.3. **Adultery detected by spit marks on the wall.** Too high to have been made by husband. Italian Novella: *Rotunda.*

J1142.4. **Thief's corpse carried through street to see who will weep for him.** *Type 950; *BP III 395ff.*

J1142.4.1. **Mother's weeping for thief made to seem natural.**

J1142.4.1.1. **Clever son falls from tree, so mother's tears over dead body of father being carried through street will seem natural.** India: *Thompson-Balys.*

J1142.4.1.2. **Woman breaks milk jars so that weeping for thief will seem natural.** India: Thompson-Balys.

J1142.4.2. **Eaters of stolen food detected.**

J1142.4.2.1. **Eaters of stolen food detected by the giving of an emetic.** Italian Novella: Rotunda (J1142.4.); French Canadian: Barbeau JAFL XXIX 24.

J1143. **Thief detected by building straw fire so that smoke escapes through thief's entrance.** The secret hole into the building is thus discovered and the thief caught. *Type 950; BP III 395ff.; Köhler-Bolte I 200ff.; Italian Novella: Rotunda.*

J1143. **Detection through aid of animal.** Icelandic: Boberg.


J1144. **Detection by strewing ashes (sand).** Trespasser (lover, mistress, ghost, fairy, etc.) leaves footprints in the ashes. *Schoepperle Tristan and Isolt I 117ff., 221ff.; Gaster Germania XXV 290f.; Fb "mel" II 570; Jewish: Neuman; India: *Thompson-Balys; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 510 No. 109, 526 No. 111, 810 n. 410.*

J1144.1. **Detection by pitch-trap.** Pitch is spread so that footprints are left in it, or that shoe is left behind as clue. *Type 510; Cox 1-80, 87-104 passim.*

J1145. **Detection through aid of animal.**


J1146. **Detection by strewing ashes (sand).** Trespasser (lover, mistress, ghost, fairy, etc.) leaves footprints in the ashes. *Schoepperle Tristan and Isolt I 117ff., 221ff.; Gaster Germania XXV 290f.; Fb "mel" II 570; Jewish: Neuman; India: *Thompson-Balys; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 510 No. 109, 526 No. 111, 810 n. 410.*

J1146.1. **Detection by pitch-trap.** Pitch is spread so that footprints are left in it, or that shoe is left behind as clue. *Type 510; Cox 1-80, 87-104 passim.*

J1147. **Detection through feigned dream.**

J1147.1. **Husband relates his wife's adultery in pretended dream.** She dies from fright. India: Thompson-Balys.
J1149. Miscellaneous means of detecting.


J1149.2. Cheater discovered by fishing in the street. Man arouses the curiosity of the rascal who has swindled his wife. Type 1382.

J1149.3. Detection by disrobing in a dance. A man masking as a maiden has committed adultery with the queen. A clever girl by challenging him to disrobe in a dance exposes the imposture. *Wesselski Märchen 197 No. 7; Nouvelles de Sens No. 8; Italian Novella: Rotunda.


J1149.5. Detection of guilt by smile. Buried money is stolen from blind man. Latter has boy watch and notify him when passerby smiles at him. The smiler is the thief. Italian Novella: Rotunda.

J1149.6. Thief detected by his answer to question. "How would you treat a woman who came into your possession?" Answer: "I would use her and then give her to the servants." This reveals his true character. Italian Novella: Rotunda.

J1149.7. Thief posing as corpse detected by pricking soles of his feet. Italian Novella: Rotunda.


J1149.9. Magistrate finds thieving innkeepers guilty of arson. Silver buckles are not melted by the fire. Italian Novella: Rotunda.

J1149.10. Truth detected by spies listening to reactions of defendants at night. India: *Thompson-Balys.


J1149.12. Ninety-nine wise men and one fool ordered to pour milk into a tank all at one time: only the fool obeys. India: Thompson-Balys.

J1150. Cleverness connected with the giving of evidence.

J1151. Testimony of witness cleverly discredited.

J1151.1. Talkative wife discredited. Husband tells his talkative wife about treasure he has discovered. To discredit her report he tells her also of impossible things (woodcock in the fish net, fish in the bird trap, etc.). She repeats it all and whole story is disbelieved. Husband may keep his treasure. *Type 1381; BP I 527; India: *Thompson-Balys.

J1151.2. Husband discredited by absurd truth. Wife puts fish in furrow
where husband plows them up (or like absurdity). At mealtime the husband says, "Where are the fish?" — "What fish?" — "Those I plowed up." He is laughed to scorn. Bédier Fabliaux 196, 436; India: Thompson-Balys.

J1151.1.3. J1151.1.3. The sausage rain. (Or rain of figs, fishes, or milk.) A mother in order to discredit testimony of her foolish son who has killed a man makes him believe that it has rained sausages. When he says that he killed the man on the night it rained sausages his testimony is discredited. Chauvin VI 126, VIII 35, 69; *Wesselski Hodscha Nasreddin II 184, 195, 204 Nos. 347, 383, 407; *BP I 527; Italian: Basile Pentamerone I No 4; India: *Thompson-Balys.

J1151.2. J1151.2. Witness claims the borrowed coat: discredited. Trickster summoned to court on Jew's complaint refuses to go unless he has a new coat: Jew lends him his. In court the trickster says that the Jew is a liar: "He will even claim that I am wearing his coat." The Jew does so and no one believes him. *Type 1642; *BP I 65; Wesselski Hodscha Nasreddin I 220ff. No. 54; *Chauvin VI 126 No. 280; Lithuanian: Balys Index No. *1642A; Italian Novella: *Rotunda; India: Thompson-Balys.

J1151.3. J1151.3. Testimony gradually weakened. Witness agrees to the following facts in succession: that the person relating the facts may have been in anger, that he may have misunderstood, that he may not have heard it at all. Italian Novella: *Rotunda.

J1151.4. J1151.4. Testimony of unsuccessful suitor discredited. Adulteress is surprised in intrigue by unsuccessful suitor. He threatens to tell her husband. She tells her husband that the scorned suitor has accused her falsely of indiscretion with many men. When the suitor tells the husband he does not believe him. Italian Novella: *Rotunda.

J1152. J1152. Witness cannot speak language of accusation: discredited. Two parrots taught accusation of mistress in a particular dialect. They know nothing more of the language. (Cf. G1154.1.) Chauvin II 93 No. 41; Bødker Exempler 290 No. 44; Spanish Exempla: Keller.


J1153.2. J1153.2. To which of two men does woman belong? Only one can answer questions just as she has. Other discredited. India: Thompson-Balys.

J1154. J1154. Witness discredited by inability to tell details. (Cf. J1153.1.)

J1154.1. J1154.1. Parrot unable to tell husband details as to wife's infidelity. Wife has parrot describe a storm very realistically. Husband observes contrast in the two tales. (Cf. J1152.) *Chauvin VIII 35f. No. 3; Bodker Exempler 286 No. 35; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: Thompson-Balys.

J1154.2. J1154.2. Witnesses to make image of diamond they claim to have seen. India: Thompson-Balys.

J1155. "Then I woke up": man discredits his confession by declaring it all a dream. *Type 1790; Wesselski Märchen 187 No. 2; *Toldo Zs. f. Vksk. XV 69f.; *Hilka and Soederhjelm Neuphilologische Mitteilungen (Helsingfors, 1913) 15ff.; India: Thompson-Balys.

J1155.1. Confession discredited by claim to be notorious liar. (Cf. X905.) U.S.: *Baughman.


J1158. Witness claims not to have seen crime.

J1158.1. Witness says that dust storm blew and shut his eyes so that he did not see. India: Thompson-Balys.

J1160. Clever pleading.

J1161. Literal pleading: letter of law has been met.

J1161.1. The three joint depositors may have their money back when all demand it. Money is left by three joint depositors subject to their joint order. It is stolen by one. When the banker is sued he agrees to give up the money when he receives joint order from all three. *Type 1591; Pauli (ed. Bolte) No. 113; Scala Celi 7b No. 46; Alphabet No. 139; Krappe Bulletin Hispanique XXXIX 21 No. 77; Spanish Exempla: Keller; India: *Thompson-Balys.

J1161.2. Pound of flesh. (Fleischpfand.) Literal pleading frees man from pound of flesh contract. Contract does not give the right to shed blood. Impossible, therefore, to carry out. *Type 890; Köhler-Bolte I 211f.; Wesselski Mönchslatein 172 No. 138; *Wesselski Märchen 252 No. 61; *Chauvin VIII 200ff. No. 245; *Taylor Hdwb. d. Märchens s.v. "Fleischpfand"; Oesterley No. 195; Dunlop-Liebrecht 262; JEGPh. XXX (1931) 348—60; Shakespeare's Merchant of Venice; Icelandic: *Boberg; Italian Novella: *Rotunda.

J1161.3. Trespasser's defense: standing on his own land. Man has earth from his own land in his shoes. *Type 1590; Herbert III 507 No. 62; *Anderson FFC XLII 362 n. 1; Fb "ed" I 234, "jord" II 45b; Künssberg Jahrbuch f. hist. Vksk. I 120f.; Danish: Kristensen Danske Sagn V (1897) 443ff., (1934) 324ff.; Italian Novella: *Rotunda.

J1161.4. Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then swears that he has repaid it. *Köhler-Bolte I 137; *Zachariae Zs. f. Vksk. XXXIII—XXXIV 78; **Lewy ibid. XXXVII—XXXVIII 83; Spanish Exempla: Keller; Jewish: *Neuman, *Gaster Exempla 210 No. 121a.

J1161.5. Literal penance: boy outwits pope. For three years not to drink wine, not to lie in bed, nor sleep with a prostitute. He goes to a convent, sleeps on eider down, and sleeps with the nuns. (God's daughters). When the pope condemns him he says he will go to his brother-in-law (Christ: he has wedded God's daughters). (Cf. J1764.5.) *Fb "nonne" II 693; Danish: Kristensen Jyske Folkeminder VII No. 36.

J1161.7. Ruler forbids blacksmith to reveal solution of riddle unless he has seen him 100 times. Smith reveals the solution on receipt of 100 crowns bearing the ruler's likeness. Italian Novella: Rotunda.

J1161.8. Ruler orders doctor to wear his hair and his robe "not too long and not too short". Has both his hair and his cloak cut half short and half long. Italian Novella: *Rotunda.

J1161.8.1. Bishop orders priest to wear his beard and his robe "not too long and not too short." Cent Nouvelles Nouvelles No. 94.

J1161.9. Drunk philosopher wagers that he can drink the ocean dry. Agrees to do so if the other will hold back streams emptying into the ocean. Agreed to drink only the ocean. Italian Novella: Rotunda.

J1161.10. Man tells servant that he may have anything he can take with his teeth (eat). Servant takes master's cape with his teeth. Italian Novella: Rotunda.

J1161.11. Thief makes it fall out that he has but taken what has been given him (he has followed literal instructions). India: *Thompson-Balys.

J1162. Plea by admitting accusation and discomfiting accuser.

J1162.1. Nurse's false plea admitted: child demanded. A nurse falsely demands pay for caring for a child which she says is the hero's. In court: "The child is indeed mine; give him to me." The child belongs to a peasant. Nurse confesses and is punished. Wesselski Märchen 229 No. 40.

J1162.2. Robbers' false plea admitted: counteraccusation. Robbers claim a man's knife. In court: "The knife may indeed be theirs. I and my father were attacked yesterday by robbers. I fled. On returning I found my father killed and this knife in his body." Robbers condemned. *Wesselski Märchen 229 No. 40. Irish myth: Cross (K448.1).

J1162.3. Own name inscribed on a stolen object as sign of property. Irish myth: Cross.

J1162.4. Clever pleading: youth in court for calling king a fool, proves truth of statement because king allowed self to be duped by alchemist. Spanish Exempla: Keller.


J1164. Clever pleading: fighting for King of Kings. Knight hailed before king for fighting blasphemer, tells king that he would fight to protect the honor of the king's name so why not for the name of the King of Kings? Spanish Exempla: Keller.

J1165. Plea by showing great temptation to crime.

J1165.1. Thieves tell judge walls of houses were so weak they could not resist temptation of breaking in. India: Thompson-Balys.


J1166.2. J1166.2. When royal mace-bearer is attacked he throws away mace: attackers accuse him of insult to king. India: Thompson-Balys.


J1169.1. J1169.1. The woman with bad eyes. Physician called to doctor woman's eyes bandages them and then steals things each day. She refuses to pay fee and is haled to court. She says that her sight is worse than ever for whereas she used to see many things in her house she now sees very little. Theft is thus revealed. Wesselski Mönchslatein 20 No. 15; Wienert FFC LVI 39; Halm Aesop No. 107.—India: Thompson-Balys.

J1169.2. J1169.2. Bought behind the village. Lawyer declares unjustly that stolen horse has been bought and paid for. Angry farmer: "Yes, behind the village he bought and paid for it" (meaning that he stole it from the pasture). Lawyer pleads successfully that it is as well to buy a horse outside as inside the village. Pauli (ed. Bolte) No. 838.

J1169.3. J1169.3. Their assistance not asked. Knight attacks enemy contrary to orders. Part of army helps him and is killed. He disclaims responsibility since he had not asked their aid. Wesselski Bebel I 157 No. 86.


J1169.5. J1169.5. The laughing ass. King has trickster's horse's tail cut off. Trickster retaliates by cutting off part of upper lip of king's ass. At trial the animals are brought forth. Everyone laughs at the ass. Trickster: "If everyone laughs at the ass, how could the ass help laughing at her companion without a tail?" Freed. *Wesselski Gonnella 116 No. 12; U.S.: Baughman.

J1169.6. J1169.6. Receiver of stolen goods. A tailor makes a Jew a coat of stolen goods. Accused of theft, he says that the Jew has the cloth. Wesselski Hodscha Nasreddin I 257 No. 191.


J1169.9. J1169.9. Three unlawful acts in killing one sheep: two lambs were inside. India: Thompson-Balys.


J1171.1.1. J1171.1.1. The ring to be cut in two and divided between quarreling persons: real owner laments the waste of the gold. India: Thompson-Balys.

J1171.2. J1171.2. Solomon's judgment: the divided bride. Three suitors dispute over a woman. When it is proposed to divide her, true lover is discovered. *Type 653; India: Thompson-Balys; Japanese: Ikeda.

J1171.3. J1171.3. The woman with two husbands is to be killed. One of the husbands refuses to bury her. She is awarded to the other. Type 926*; India: *Thompson-Balys.

J1171.3.1. J1171.3.1. Clever judgment: man must belong to the third wife because the first had buried him and the second did not protect him. India: Thompson-Balys.

J1171.4. J1171.4. Which mare is mother of colt: colt taken in boat to the middle of river; mother will swim to it. India: Thompson-Balys.


J1172.1. J1172.1. Not the same purse as was lost. Finder of a purse containing 800 gulden returns it to owner for reward. Latter says that purse had 900 gulden in it. In court. Decision: The rich man speaks truth. The purse found is not the one he lost. The finder may keep it. Pauli (ed. Bolte) No. 115; Chauvin IX 26 No. 15; Scala Celi 21b No. 135; Alphabet No. 650; *Krappe Bulletin Hispanique XXXIX 44; Spanish Exempla: Keller; Italian Novella: *Rotunda.


J1172.3. J1172.3. Ungrateful animal returned to captivity. A man rescues a serpent (bear) who in return seeks to kill his rescuer. Fox as judge advises the man to put the serpent back into captivity. *Type 155; **Krohn Mann und Fuchs 38; **McKenzie MPH I 497ff.; Herbert III 14, 37, 54; *Köhler-Bolte I 50; *Chauvin II 121 No. 109; IX 18 No. 4; *Gaster Exempla 268 No. 441; *Crane Vitry 201 No. 160; *Pauli (ed. Bolte) No. 745; Wienert FFC LVI 65 (ET 293), 147 (ST 515); Halm Aesop No. 97; *Fb "utak"; Scala Celi 86b No. 502; Alphabet No. 706; Oesterley No 174; *Krappe Bulletin Hispanique XXXIX 39. -Spanish Exempla: Keller; Jewish: *Neuman; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 27 No. 15; Indonesia: Dixon 197 n.
Unjust claimant of woman duped into entering jar. Jackal as judge declares that real husband shall enter jar woman carries on her head. India: Thompson-Balys.


Turtle released by man to carry him across stream. Threatens him midway. Fox to be judge. Feigns deafness and makes turtle come so near shore man jumps and saves self. India: Thompson-Balys.

Series of clever unjust decisions: plaintiff voluntarily withdraws. (1) Man pulls off borrowed horse's tail: he shall keep horse till tail grows on. (2) Man falls out of bed and kills a baby (or causes a miscarriage): he shall beget a new baby for the mother. (3) Man falls from a bridge and kills boatsman's son: shall allow boatsman to fall from bridge and kill him *Wesselski Hodscha Nasreddin II 234 No. 515; *Köhler-Bolte II 578; Penzer VI 83f.; *Feilberg Danske Studier (1920) 2ff.; Spanish: Boggs FFC XC 131 No. 1535A*; Italian Novella: *Rotunda; India: *Thompson-Balys.

Novel settlement of dispute. Judge orders woman's second husband to return her to the first in the same condition as he received her (with child). Italian Novella: Rotunda.

Novel settlement: snake's wife must wait to kill prince till princess bears as many sons as snake has. India: Thompson-Balys.

Clever decisions concerning kissing and rape.

Youth in court for kissing prince's daughter pleads his love for her. Prince allows plea: "If we kill those who love us, what shall we do to those who hate us?" Pauli (ed. Bolte) Nos. 120, 733; Alphabet No. 60; Mensa Philosophica No. 16; *Krappe Bulletin Hispanique XXXIX 20; Spanish Exempla: Keller.

Complaint about the stolen kiss. Woman is allowed to take one in return. Wesselski Hodscha Nasreddin I 254 No. 173.

Man breaks promise to sleep chastely with woman. Decision: deceived fiance is to sleep with seducer's wife, if he ever marries. Italian Novella: Rotunda.

The girl screams when she is robbed. Accuses young man of raping her. When he tries to rob her of money she summons help. Decision: if she had shouted as loud before, the man could not have raped her. Youth acquitted. Pauli (ed. Bolte) No. 15; Herbert III 21; *Crane Vitry 242 No. 255.

Girls must pay for young man's virginity. Girls repulsed by man

J1174.5. J1174.5. *Man's torn garment as proof of his innocence of rape.* If he were the assaulter, the torn garment would be woman's. Jewish: *Neuman.


J1175.1. J1175.1. *The cat in the warehouse.* One of four companions is left in a warehouse to care for a cat which has a broken leg. Cat scratches self near flame and sets warehouse afire. The three must pay the one left behind. Broken leg could not walk and it was the three legs belonging to the three traders which caused the fire. *Zachariae Zs. f. Vkusk. XXXIII—XXXIV 72; India: *Thompson-Balys.

J1175.2. J1175.2. *Intentional and accidental fire.* Rich man wishing to get rid of a neighbor's tree sets it afire. Neighbor's house catches and burns. Must pay four times value of tree since fire is intentional, but only actual value of house, since that fire was accidental. Pauli (ed. Bolte) No. 625.


J1176.1. J1176.1. *Pouring water into the inkwell.* Soldier accused of stealing slavegirl from author. Girl told to pour water into an inkwell. She does it so skillfully that she must have learned it from the author. *Zachariae Zs. f. Vkusk. XXXIII—XXXIV 72.


J1176.4. J1176.4. *A two-headed man is only one man.* Two-headed man claims double inheritance. Hot water poured over one head. Other head cries out with pain. He is declared to be one man and to merit only one share. Jewish: Gaster Exempla 206 No. 113, bin Gorion Born Judas III 73, 302, *Neuman.

J1176.5. J1176.5. *True husband of woman determined by assigning superhuman task.* Thus god masking as husband is discovered. Hdwb. d. Märchens I 247b; Zachariae Zs. f. Vkusk. XVI 139.

J1177. J1177. *Story told to discover thief.* Judge tells story of the lady, her husband, her lover, and the robbers (H1552.1). Which was the most generous? Witness says that robber was. This shows that he has robber's point of view. *Type 976; Jewish: Gaster Exempla 206 No. 111, bin Gorion Born Judas III 97, 303; India: Thompson-Balys.

J1177.0.1. J1177.0.1. *None should interrupt or leave the room while story is told: treachery revealed.* India: Thompson-Balys.


Nos. 10, 42, 49.

J1179.1.  *Damages for the field devastated by a flock.* David says pay money damages. Solomon says let laborers have flock till milk and wool have paid the damages. *Chauvin VIII 99 No. 71; Irish myth: Cross.*


J1179.3.  *The short blanket must be patched.* Weaver makes blanket shorter than ordered. Weaver ordered to add a piece to the blanket and then to receive full price. Bolte Frey's Gartengesellschaft 110, 256.

J1179.4.  *Robber innocent because he is merely following traditions of his ancestors.* Wesselski Bebel II 111 No. 39.

J1179.5.  *Servants would not have left the coats.* Merchants complain to nobleman that his servants have robbed them of money. Nobleman asks whether merchants had on those good coats when the robbery took place. When told yes, he said that the robbers were not his servants, for they would never have left good coats. Pauli (ed. Bolte) No. 490; Italian Novella: Rotunda.

J1179.6.  *Thread awarded to disputant who knows what it was wound on.* Zachariae Kleine Schriften 84; Alphabet No. 533.

J1179.7.  *Stolen necklace does not have same scent as defendant uses.* Zachariae Kleine Schriften 57.

J1179.8.  *Tenant advised by landlord to steal in order to pay his taxes acquitted.* Bolte Montanus' Gartengesellschaft 610 No. 67.


J1179.10.  *Enoch Arden decision.* Man believing wife dead becomes a priest. Later finds her alive. Pope's decision: he may remain both a priest and husband but must not consort with any other woman. Cent Nouvelles Nouvelles No. 42; Italian Novella: Rotunda.

J1179.11.  *Those who furnish equal number of animals for plow share equally in crop (in spite of amount of work done by each).* India: Thompson-Balys.


J1179.13.  *Cardinal's clever decision: that the monks who arise earliest may sound matins.* There had been a great argument over this privilege. Spanish Exempla: Keller.


J1180.  *Clever means of avoiding legal punishment.*
J1181. Execution escaped by use of special permissions granted the condemned.

J1181.0.1. Execution: man induced to kill self. King may not execute Brahmin, but gets him drunk and brings about his death. India: Thompson-Balys.

J1181.1. Execution evaded by using three wishes. King ordains that guest who turns his plate shall be executed, but orders that anyone so condemned shall have three wishes granted. One of the wishes: to have all blinded who saw him turn the plate. He is freed. *Wesselski Märchen des Mittelalters 230 No. 40; Herbert III 197; Oesterley No. 194.

J1181.2. Execution evaded by having three wishes granted: to be emperor, judge and the emperor's son-in-law during the last week of his life. As judge he frees himself and is in reality freed. Köhler-Bolte II 651—57; Zs. f. Vksk. XV 222; Icelandic: Boberg.

J1181.3. Condemned man wins pardon by clever remark. Fool is allowed to jump off cliff (balcony) as punishment. Master expresses surprise that in three trials he has failed to hurl himself from the height. The jester offers the prince four trials. Amused prince pardons the jester. Spanish: Childers.

J1182. Punishment escaped by discomfiting condemner.

J1182.1. To be beaten by deceiver of husband. Lady has her women ready to give a trickster a beating. He is allowed to make one request. The one who has most often deceived her husband shall strike first. *Wesselski Gonnella 121 No. 16; Italian Novella: *Rotunda.

J1183. Execution escaped by invoking laws of hospitality.

J1183.1. Prisoner has drunk water furnished by the king and thus becomes king's guest. Spared. *Chauvin VI 72 No. 238.

J1184. No second punishment for same offense.

J1184.1. Adulteress hurled from high rock escapes injury: she may not be punished again. Herbert III 211; Oesterley Gesta Romanorum No. 3.

J1184.2. Ears not to be cut off a second time. Executioner discovers that the prisoner's ears are of stucco, having been clipped for a previous offense. Italian Novella: Rotunda.


J1189. Clever means of avoiding legal punishment—miscellaneous.

J1189.1. Youths will answer question only when king places him on throne: then youth calls executioners to punish cruel king. India: Thompson-Balys.

J1189.2. Execution escaped by threatening with malediction. French Canadian: Sister Marie Ursule.
J1189.3. King substitutes for condemned man when he is told that whoever is executed that day is destined to become king in his next birth. India: Thompson-Balys.

J1190. **Cleverness in the lawcourt—miscellaneous.**

J1191. **Reductio ad absurdum of judgment.** *Chauvin VI 63, 231; *Zachariae Zs f. Vksk. XXX—XXXII 50 n. 2; *Wesselski Arlottio II 215 No. 73; India: Thompson-Balys; Oceanic: *Dixon 199 n. 37; Africa (Angola): Chatelain 197 No. 26.

J1191.1. **Reductio ad absurdum: the decision about the colt.** A man ties his mare to a second man's wagon. The mare bears a colt which the wagon-owner claims, saying that the wagon has borne a colt. Real owner of the colt shows the absurdity (1) by fishing in the street or (2) by telling that his wife is shooting fish in the garden. Neither of these things are so absurd as the decision. *Type 875; **DeVries FFC LXXIII; India: *Thompson-Balys; Köhler-Bolte I 460; *BP II 349ff., 371; *Wesselski Hodscha Nasreddin II 212 No. 434; India: *Thompson-Balys.

J1191.1.1. "The sea is on fire"—not more absurd than the decision about the colt. India: *Thompson-Balys.

J1191.2. **Suit for chickens produced from boiled eggs.** Countertask: harvesting crop produced from cooked seeds. *DeVries FFC LXXIII 244; Jewish: *Neuman.

J1191.3. **The funeral for the ineligible husband.** A king awards a young woman to a gardener, who is already married. The young woman performs a funeral ceremony for him. The king is pleased with the jest and takes her into the harem. Chauvin V 245 No. 146.

J1191.4. **To return the dead elephant alive.** Hired elephant dies. Owner demands the live elephant. The god causes the elephant's owner to break pots of the other. Is unable to make specific restitution. India: *Thompson-Balys.

J1191.5. **Reductio ad absurdum of accusation: object-birth slander.** (Later children tell toy animals to drink. No harder than for woman to bear objects.) India: *Thompson-Balys.

J1191.5.1. **Impossible to eat pearls: also impossible for woman to bear animals (objects).** India: Thompson-Balys.

J1191.6. **Plaintiff in court beats thief since he had not warned him ahead of time to have witnesses to robbery.** Judge has refused to inquire for lack of witnesses. India: Thompson-Balys.

J1191.7. **Rice pot on pole, fire far away.** As easy to cook rice thus as to warm a man at a distance from a lamp on a balcony. India: *Thompson-Balys.


J1192.1. **Judge awards decision to the greater bribe.** *DeVries FFC LXXIII 263; Pauli (ed. Bolte) Nos. 125, 128, 852, 853; Scala Celi 20a No. 122; England: Baughman; Italian Novella: *Rotunda; Jewish: Neuman; India: Thompson-Balys.

J1192.1.1. **Buffalo has eaten up turban.** Judge decides for greater bribe.
Judge favors poor defendant so he may obtain money from rich without begging. Jewish: Neuman.

Error was in the honey. Trickster takes jar filled with earth but with honey on top as bribe to the judge. He takes the decision in writing. Cheat is discovered and judge sends message that an error has been made. Reply: the decision was right; the error is in the honey. (Cf. J1176.3.) *Wesselski Hodscha Nasreddin I 252 No. 170.


Clever interpretation of judge's statement.

Killing the fly on the judge's nose. The judge has told the boy that he should kill a fly wherever he sees one. Type 1586; *BP I 1519; *Wesselski Hodscha Nasreddin I 271 No. 280; *Pauli (ed. Bolte) No. 673; Fansler MAFLS XII 390, 435; Rumanian: Schullerus FFC LXXVIII 69 No. 4.

The value of a blow. A judge awards damages of a penny against a friend of his for giving a blow. The defendant goes to get the money and is gone long. Meanwhile the plaintiff gives the judge a blow and tells him to use the penny as damages. *Wesselski Hodscha Nasreddin I 254 No. 172; *Pauli (ed. Bolte) No. 718; India: *Thompson-Balys.

The Court keeps the change. Man is fined half-ducat. Judge has no change. Defendant strikes judge for the change. Italian Novella: Rotunda.

Judge frightened into awarding decision. India: *Thompson-Balys.

Judge finds offense is not great when it is his own son who is guilty. India: Thompson-Balys.

Pardon in return for confession.

King promises thieves pardon for confession: pleased with their cleverness. India: Thompson-Balys.

Clever man puts another out of countenance.

Putting out of countenance by telling evil stories.

Peasant preaches about bishop's amour. Bishop has instructed him to tell the truth and spare no one when he preaches. *Type 1825A; Pauli (ed. Bolte) No. 711.

Priest preaches about bishop's amour. Bishop has fined priest for incontinence. Priest hides and witnesses amorous intrigue between bishop and abbess, hearing bishop refer to the abbess's charms in biblical similes. Priest incorporates
overheard references in his introduction to the Mass and is asked for an explanation. Bishop returns his fine. Italian Novella: Rotunda.

J1211.2. J1211.2. Clever thief may keep booty. He has seen his victim in a disgraceful position and is allowed the booty as a price for his silence. *Köhler-Bolte II 594; *Wesselski Hodscha Nasreddin I 263 No. 236; Italian Novella: *Rotunda.

J1211.2.1. J1211.2.1. The drunken officer's stolen mantle. Thief confronted by the officer tells all the circumstances of the drunkenness (with many shameful additions). The officer denies the ownership. *Wesselski Hodscha Nasreddin I 239 No. 120.

J1211.3. J1211.3. Courtier having observed king's amour shields him and gains pardon. Answers in clever proverbs when called on to say what he has seen. India: Thompson-Balys.


J1212.1. J1212.1. The doubly-bribed judge. One of the disputants keeps the hens he is to give the judge in his hand and when the decision begins to go against him makes the hens cry out. *Wesselski Arlotto I 208 No. 48.


J1213.1. J1213.1. Complaint about the stolen ox. A thief steals a calf and keeps the hide. The owner makes a hue and cry about a stolen ox. The thief produces the calfhide: "You thief, to demand an ox for a calf!" Wesselski Hodscha Nasreddin I 209 No. 16, cf. 254 No. 177.

J1214. J1214. Absurd pretence, when allowed, puts pretender out of countenance.

J1214.1. J1214.1. Claim that dog-head captured game. Two hunters, one with dog and other with dog-head, dispute. The claim that the dog-head captured the game is allowed and then the alarm is raised that the owner of the, game is coming to punish the theft. Jamaica: Beckwith MAFLS XVII 243 No. 19.


J1217.1. J1217.1. One dueller fights with God's help; the other with his brother's. First claims that the odds are unfair; second agrees that he will fight without his brother if the first will fight without God. Pauli (ed. Bolte) No. 312.

J1217.2. J1217.2. Simple holy man puts philosopher out of countenance when he says to him that wisdom came before learning. Spanish Exempla: Keller.

J1218. J1218. Thirty years old for twelve years. Man claims to be thirty; has been doing so for the last twelve years. Spanish, Italian Novella: *Rotunda.


J1223. J1223. Rebuke for telling a poor and long-winded story. Italian Novella:
J1224. Poet puts others out of countenance.

J1224.1. Poet is importuned by admirers. Vaults away from them saying: "You may tell me anything you wish—in your own homes!" Italian Novella: *Rotunda.

J1224.2. Poet (Dante) puts ruler out of countenance. Ruler had instructed jesters to tease him. The poet cleverly answers his questioners pretending to have the impression that the questions are addressed to the ruler. Italian Novella: *Rotunda.

J1230. Clever dividing.

J1241. Dividing two sheep and a ram: trickster to divide with two friends. You two take one sheep; the ram and I will take the other. Wesselski Hodscha Nasreddin II 202 No. 399.

J1241.1. Dividing four coins among three persons. Two coins apiece given to two; other is to wait till two more coins are found. Wesselski Hodscha Nasreddin II 181 No. 339.


J1241.4. Division of the fat and lean fowls. Two fat fowls and one lean one at meal. Hero is lean, his two hosts fat. He is to divide. One lean fowl for the two fat people; two fat fowls for the one lean man. *Wesselski Märchen 229 No. 40.

J1241.5. Dividing the eggs: one man's hand in the pot at a time. Trickster alternates hands so fast that the other man never gets to put his hand in. He finally puts his foot in the pan. Spanish: Childers.

J1242. Dividing by scripture quoting.

J1242.1. Hog's head divided according to scripture. To be divided among three students according to their skill in quoting. First: "And they cut one ear off" (takes ear). Second: "And they gave him a box on the ear" (takes other ear). Third: "And they took him away secretly" (takes whole hog away). BP II 361.

J1242.2. Three men divide a large fish by quoting scripture. Spanish: Childers.

J1243. Inherited gold ring divided between three by selling it and dividing the money. Icelandic: Boberg.


J1249.1. Dividing five eggs equally between two men and one woman. Three to the woman and one each to the men. Men already have two (testicles). *Fischer-Bolte 207.
J1250—J1499. Clever verbal retorts (repartee).


J1251.1. J1251.1. **Humiliated lover in repartee with disdainful mistress.** (Cf. K1225.1, K1326.1.) Nouvelles Récréations No. 64.

J1252. J1252. **Quibbling answers.** E.g., Where are you going?—Forward. Where are you going to cut the tree?—At the foot. India: Thompson-Balys.

J1254. J1254. **Evading a direct answer which may trap one.** India: Thompson-Balys.

J1255. J1255. **Answering only "yes" and "no".** India: Thompson-Balys.

J1260. **J1260. Repartee based on church or clergy.**

J1261. J1261. **Repartee based on levity toward sacred persons and things.**

J1261.1. J1261.1. **Levity toward name of God.**

J1261.1.1. J1261.1.1. **God as a father-in-law.** Nuns tell a man that they are daughters of God. "Come and marry me; I should like such a rich father-in-law." Wesselski Bebel II 120 No. 60.


J1261.1.3. J1261.1.3. **Man barks his shins on dark night.** "By the great bugaboo! If I was the Almighty and had a moon, I'd hang it out on a night like this." U.S.: Baughman.

J1261.1.4. J1261.1.4. **Farmer looks at his hay on ground after a rain:** "If I was a God, I'd be a God and not a damned fool!" *U.S.: Baughman.*

J1261.1.5. J1261.1.5. **Woman causes disturbance in church, is carried out forcibly.** She remarks. "Well I am more favored than my Lord. He had but one ass to ride, while I have two." *U.S.: *Baughman.

J1261.2. J1261.2. **Disrespect for the sacrament.** (Cf. J1269.5.)

J1261.2.1. J1261.2.1. **The sacrament for sale.** Sick woman calls the parson but recovers meanwhile He insists on her taking the sacrament and charges for it. "Set it here on the table; perhaps I can sell it again." *Wesselski Bebel II 110 No. 36.

J1261.2.2. J1261.2.2. **Distrusts God when he can be brought by a man.** Priest offers to help peasant with "the body of the Lord". — "If God can be brought by a man, he is too weak to help me." Frey (ed. Bolte) *219 No. 10.

J1261.2.3. J1261.2.3. **Priest may eat communion supper.** Thief about to be hanged is told that if he truly repents he will eat Lord's Supper in heaven. "If that is true, won't you
eat the supper for me; I'll reward you well." *Wesselski Bebel I 186 No. 42.

J1261.2.4. J1261.2.4. Sacrament too precious to be bought. If that were so, says the apprentice, no one would have given it to you or me. *Wesselski Bebel I 124 No. 12.

J1261.2.5. J1261.2.5. Dante is accused of not kneeling before sacrament. Says that he had his mind on God and did not remember what his body did. If those who criticized him had had their minds on God they would not have noticed it. Italian Novella: Rotunda.


J1261.2.7. J1261.2.7. Priest throws Chalice at owl. Says that he thought that the owl had stolen the Host. Italian Novella: Rotunda.


J1261.3. J1261.3. Will lunch with Christ. Priest tells condemned man after confession that he will dine with Christ that evening. Mule that carries him to scaffold goes very fast and criminal says, "At this rate I shall lunch with Christ." Spanish: Boggs FFC XC 150 No. 1855*.

J1261.4. J1261.4. Blessing not worth a penny. Beggar woman asks pope for shilling and, being refused, for a penny. Finally asks for his blessing, which he gives. Old woman: "If your blessing had been worth a penny, you wouldn't have given me that." *Pauli (ed. Bolte) No. 344.

J1261.5. J1261.5. Will spend the funeral money now. King asks how much his funeral will cost. "Give me the three hundred ducats now and when I am dead throw me into the Tiber." *Pauli (ed. Bolte) No. 187.

J1261.6. J1261.6. Priest may use his own mother's mass money. At his mother's funeral a boy takes the money laid on the altar for masses. When the priest objects, the boy says, "When your mother dies you may take the money too." Pauli (ed. Bolte) No. 703.

J1261.7. J1261.7. Judgment Day a long way off. Thief told by monk that he must return stolen cloth on Judgment Day "If I have so long a period of grace, I should like to take the whole monastery." Pauli (ed. Bolte) No. 783; Irish: Beal XXI 327, O'Suilleabhain 76; Italian Novella: Rotunda.

J1261.8. J1261.8. Monk's cordon cannot stand the strain. Franciscan claims that his cordon will save him from Hell. Benedictine answers that he once had a dream in which he saw St. Francis throw his cordon to save members of his order in Purgatory and so many clung to it that it snapped. (Cf. Q291.1.) Italian Novella: Rotunda.

J1261.9. J1261.9. "Better a live confessor than a dead martyr." So answers a preacher when asked whether he preferred to stay at home and confess his flock or go to war against the infidels. Italian Novella: *Rotunda.


Earthen cups replaced by golden. Emperor: "God is a thief; he threw Adam into a sleep and then stole a rib from him." Emperor's daughter: "Would you call a man a thief who stole two earthen cups from you and replaced them by golden ones?" Jewish: Gaster Exempla 196 No. 55, *Neuman.

God in the puddle. A Jew objects to the doctrine that God could exist in the Virgin Mary. A disputant asks if he believes God is everywhere; then if God is in a mud puddle. The Jew agrees. The disputant condemns the Jew for believing that God could exist in a puddle and not in a pure virgin. *Pauli (ed. Bolte) No. 154.

Acting according to the note. A Jew slaps a Christian and tells him to turn the other cheek. The Christian beats the Jew, who says, "You do not act according to your Gospel."—"I am acting in accordance with the note."—"The note is worse than the text." *Wesselski Bebel II 118 No. 56.

Levity regarding biblical passages. Italian Novella: Rotunda.

Levity regarding the paternoster. Italian Novella: Rotunda.

Parishioner hears preacher say that alms are returned "100 to 1". Chops down crucifix and takes money from box. Is told that such return would take place in other world. "I won't need money then, but I can use it now." Italian Novella: Rotunda.

Whoever gives alms in God's name will receive tenfold: preacher's wife gives sweetmeats away. India: Thompson-Balys.

"You don't blame a toolmaker for making all manner of tools, both harmful and helpful, so why blame God for making bad beasts as well as good ones?" Spanish Exempla: Keller.

"If you can't see the soul in the living man, how can you expect to see it in the dead?" retorts wise man to atheist. Spanish Exempla: Keller.

Skeleton has all his ribs. Indian examines skeleton of man at museum, finds there is no rib missing, concludes that ministers have deceived him in telling him the story of Adam. U.S.: Baughman.

Three true faiths. Ruler trying to confiscate Jew's money asks him which is the true faith. "There are three, the one which the Lord knows is right and the two his children think are right." (Cf. H659.5.1, J462.3.1.) Italian Novella: Rotunda (J462.3.1.2).

Repartee concerning clerical abuses.

Repartee based on clerical ignorance.

Why ignorant priests are favored. They can always find patrons as ignorant as they are. *Wesselski Bebel II 100 No. 4.

Consecration of the ignorant priest. A bishop disgusted with priest's ignorance says, "Who consecrated you as priest?" — "You did, the time I gave you ten florins." Wesselski Bebel I 221 No 114.

Priest who never reads mass. Peasants complain of his ignorance.
He says that they stand so close to him that he is afraid they might memorize and then pay no attention to his reading of it. *Pauli (ed. Bolte) No. 773.

J1263.1.3.1. J1263.1.3.1. *Rushing through the mass.* Two priests apply for the position of chaplain and argue as to which one can say the mass more quickly. One clinches the argument saying: "You could not say it more quickly than I because I don't read half of it!" Italian Novella: Rotunda.


J1263.2. J1263.2. *Repartee concerning clerical venality.* (Cf. J1192, J1263.1.2.)

J1263.2.1. J1263.2.1. *Price of consecration.* Bishop is paid 100 ova (eggs) instead of 100 oves (sheep) for consecrating man as priest. To bishop's protests the man answers, "You should have refused to consecrate me. If I had been worthy I should not have had to promise oves or ova." *Wesselski Bebel I 221 No. 115.


J1263.2.3. J1263.2.3. *Priest refuses small bribe: only for large sum will he sell himself to devil.* Pauli (ed. Bolte) No 547.


J1263.4.2. J1263.4.2. *Man calls Saints Peter and Paul fools for enduring poverty if rich abbots can reach heaven, too.* Spanish Exempla: Keller.


J1263.6. J1263.6. *Choosing his confessor.* Ruler explains: "I want a lying priest so that if he repeats my confession he will not be believed." Italian Novella: Rotunda.

J1263.7. J1263.7. *Confession made easy.* Peasant sees priest at work in the fields. Tells him he wishes to confess. He is told to put money in the box and take the same penance as the year before. Italian Novella: Rotunda.


J1264.1. J1264.1. *The church his wife.* Priest accused of being too intimate with parishioners' wives says that the church is his wife and that the men treat her far more shamefully than he treats any woman. Bolte Frey's Gartengesellschaft *253 No. 96.
J1264.2. *Celibacy at the altar.* Monk says, "I vowed three things: poverty in the bath, obedience at the table, and celibacy at the altar." *Wesselski Bebel II 133 No. 100.


J1264.4. *During the silent period.* Nun asked why she did not call for help when raped. She says, "It was during the silent period." *Pauli (ed. Bolte) No. 716.

J1264.5. *Youth says he is associating with a pious person.* He has nun as mistress. (Cf. J1161.5.) Wesselski *Bebel I 191 No. 58.


J1264.7. *Multiplying his talents.* Priest is entrusted with reforming five dissolute nuns. Gets all five with child. The priest is rebuked for not using his "talents" when tempted. He answers: "God gave me five talents and I have added five more!" (Pun on word talent.) Nouvelles Récurrences No. 4; Italian Novella: Rotunda.

J1264.8. *Unequal returns.* Man at his lady's funeral says to priest: "You enjoy them when they are young and then give them to us to bury." Italian Novella: Rotunda.


J1265. *Repartee based on church government.*

J1265.1. *Like Christ on Palm Sunday.* Bishop has parson to dinner in the seat of honor. The parson fears that the dinner precedes punishment. Parson: "Don't let me be like Christ on Palm Sunday in Jerusalem" *Wesselski Arlotto I 173 No. 2.

J1265.2. *Priest offers to exchange places with the bishop when he is told that he is unfit to care for his parish.* Pauli (ed. Bolte) No. 78.

J1265.3. *The same company of fools.* An abbot calls the monks together and asks, "Whom from all you fools can I appoint as steward?" A monk answers, "That should not be difficult since an abbot was found from the same company of fools." Wesselski Bebel II 119 No. 58.

J1269. *Repartee based on church or clergy—miscellaneous.*

J1269.1. *The parson's share and the sexton's.* During the sermon the parson bids the sexton see if anyone is coming. The sexton: "A man is coming with a wheel on his shoulder"—Parson: "God gives it to you." — Sexton: "Now a man is coming with half a hog on his shoulder." — Parson: "God gives it to me." Type 1829*; Russian: Andrejev No. 1829*.

J1269.2. *Man absents self from church because he does not like to hear people slandered.* *Pauli (ed. Bolte) No. 797.

J1269.4. Scolding priest says he is merely trying to get even for all the scolding he must undergo. Wesselski Bebel I 161 No. 96.

J1269.5. Transmutation of the quail. Bishop brought quail on Friday orders them cooked. Blamed. If he can turn bread into the body of the Lord why can he not turn quail into fish? Frey (ed. Bolte) 247 No. 85; Cent Nouvelles Nouvelles No. 100; Italian Novella: *Rotunda.

J1269.6. The capon and the hen. Bishop refuses a favor to an abbess on the ground that he does not love her. Abbess: "I can well believe that. The capon never loves the hen." Wesselski Mönchslatein No. 59; Mensa Philosophica No. 115.

J1269.7. Praying before the King of Kings. Man while praying refuses to salute superior. While standing before the King of Kings he could not show respect to inferiors. Gaster Exempla 194 No. 45; Pauli (ed. Bolte) No. 617.

J1269.8. Robber's defense for stealing from rich. God will not permit them to enter heaven unless we take their ill-gotten goods from them. *Wesselski Bebel II 142 No. 131.

J1269.9. Who bore the Savior on his back? (St. Christopher.) Parishioner: "The ass, for he bore both the son and his mother." Bolte Frey's Gartengesellschaft 245 No. 81.

J1269.10. Mice die of hunger. Complaints against underpaid priest that he does not stay at home. Says he cannot stay at home for the mice are dying of hunger since he receives only forty florins a year. Pauli (ed. Bolte) No. 773.

J1269.11. Their own quarters need it more. Such is the answer given monks who insist that quarters occupied by the king and his train be reconsecrated. Wesselski Bebel I 189 No. 53.


J1270. Repartee concerning the parentage of children.

J1271. Eunuch visits augurer to see whether he is to be a father. "When I look at the livers, you are to be a father. When I look at you, I see that you are not even a man." Wienert FFC LVI 40; Babrius No. 54.

J1272. The gift of the fool. Of three brothers the shoemaker makes shoes for the queen and princess; the tailor, clothes; the fool—children. Type 1548*; Lithuanian: Balys Index No. 654A.

J1273. Children by day and by night. Artist paints beautiful children but his own are ugly. One kind, he says, are made by day, the other by night. *Pauli (ed. Bolte) No 412; Italian Novella: *Rotunda.

J1274. His father has been in Rome. A young man comes to Rome who looks like the emperor. Latter asks him if he mother has ever been in Rome. No, but my father
The child born too soon.


J1276.2. J1276.2. Too much for his income. Child born two months after marriage. Husband returns wife to her father (uncle) saying: "I can't afford a child every two months." Italian Novella: *Rotunda.


J1279.1. J1279.1. Plea for a good father. Mother of twelve on deathbed explains to family that not all her children are legitimate. Gives the paternity of each child. Youngest leaves his food to say: "Please, mother, give me a good father!" (Cf. J325.) Italian Novella: *Rotunda.

J1279.2. J1279.2. Even God can overdo it! Returning sailor finds his hovel transformed into a fine house. "Where does all this come from?" Wife: "God's bounty." Illegitimate child greets mother. Same question, same answer. Sailor: "I don't want God to help me so much!" Italian Novella: *Rotunda.

J1279.3. J1279.3. Suitor hesitates to marry girl as immature (or too delicate). Girl's father protests, saying that she has had three children. Italian Novella: *Rotunda.

J1279.4. J1279.4. In numbers there is strength. The children of the Genoese are strong because there is more help. Italian Novella: Rotunda.

J1280. J1280. Repartee with ruler (judge, etc.).

J1281. J1281. "If I were a tyrant you would not say so." Answer made by emperor to one who calls him a tyrant. *Pauli (ed. Bolte) No. 733; Spanish Exempla: Keller.

J1282. J1282. Trickster chooses his gift. To be rewarded by ruler with a coin, an ass, a sheep, or a vineyard. Answers that he will take the coin, mount the ass, drive the sheep into the vineyard, and there pray for the ruler. *Wesselski Hodscha Nasreddin II 237 No. 523.

J1283. J1283. Gifts from the brothers. A king gives a man a coin. "Is that all you give your brother?" "Are you my brother?" "Surely, we both pray, Our father, etc." "If all your brothers give you as much as I you will be rich." Pauli (ed. Bolte) No. 517.

J1284. J1284. Do not leave it to your successor. A widow stops a ruler on his way to war. He may be killed and he should not leave the act of justice as a credit to his successor. *Chauvin VIII 204 No. 246; Italian Novella: *Rotunda.

J1284.1. J1284.1. Show me how it is done. Wronged woman thus addresses ruler, who is indifferent to insults directed at him. She wishes to be shown how to bear insults. This rebukes him. Italian Novella: *Rotunda.
J1284.2. *Cease being a king.* A widow asks justice of a king. The latter says that he is too busy to hear her. "Then cease being a king," replies the widow. Her bold reply wins an audience with the king. Spanish: Childers.

J1285. *Against his will.* A thief condemned to the gallows tells the king, "I do what you do and it is against my will." King: "You shall also be hanged against your will." *Basset 1001 Contes I 507.

J1286. *His proper title.* A peasant goes to a judge and thinking to gain his favor addresses him with high titles. The judge calls him a fool. "I was mistaken, you swine!" *Wesselski Hodscha Nasreddin I 262 No. 223.

J1289. *Repartee with ruler (judge, etc.)—miscellaneous.*

J1289.1. *Not a locksmith.* A judge asks a pseudo-prophet to prove his powers by opening a difficult lock. "I am a prophet, not a locksmith." Wesselski Hodscha Nasreddin I 258 No. 198.

J1289.2. *Bishop and prince.* Peasant tells bishop, who rides by with forty horses, that he wonders if St. Kilian at Würzburg is also riding with forty horses. Bishop excuses extravagance by saying that he is also a prince and that it is the prince, not the bishop, who is using the horses. "If the prince should become a fool, what would the bishop do then?" Pauli (ed. Bolte) No. 158.

J1289.3. *Will not try to correct them.* Pope calls persistent courtier a fool. Latter says that there are people who call the pope the same thing and that he for one will not try to correct them. Frey (ed. Bolte) 222 No. 17.

J1289.4. *The needy philosopher.* Philosopher asks ruler for money Ruler says that philosophers do not need money. Philosopher: "If I am rewarded, I will say that you are right; I will no longer need money." Italian Novella: *Rotunda.

J1289.5. *Wearing all his clothes.* Shivering king (rich man) to tattered peasant: "Aren't you cold?" Peasant: "No, if you wore all your clothes as I do, you wouldn't be cold either!" Italian Novella: *Rotunda.

J1289.6. *The prince's excuse.* King to son who has been accused of rape: "I never did anything like that." Prince: "Your father was not king!" King: "Your son will never be one if you keep that up!" Spanish: Childers; Italian Novella: Rotunda.

J1289.7. *Shoemaker speaks ill of lord's rule.* Lord takes his tools away from him. Shoemaker begs for them saying that he cannot carry on his business without them. Ruler: "I thought ruling was your business so I took your tools to learn shoemaking." Italian Novella: Rotunda.

J1289.8. *One ear saved for other litigant.* Judge stops up one ear while first litigant presents his case. He is saving one ear for the second litigant. Spanish: Childers.

J1289.9. *Seek harmony in your own house.* King brought to sense of duty by philosopher who tells him to seek harmony in his own house before inquiring about the harmony in his kingdom. Spanish: Childers.

J1289.10. *King cannot destroy the city.* A philosopher of the city came to him asking mercy for it King said he would do nothing he asked. Philosopher then asked him
to destroy the city. This saves the city. Spanish Exempla: Keller.

J1289.11. J1289.11. *Man, fined for sabbath-breaking, asks for receipt,* explains that if God asks for it, he will not have to journey to hell to get it from the judge. U.S.: Baughman.

J1289.12. J1289.12. *Man is arrested for drunkenness*; he is so drunk that trial must be postponed. When he is tried later, he is told how at the earlier trial he had kept repeating that the judge was a very wise judge. When he hears this he admits that he must have been very drunk. U.S.: Baughman.


J1289.15. J1289.15. *Thief serves king buffaloes he has killed in hunt and lost; thus reproaches king's wastefulness.* India: Thompson-Balys.


J1289.18. J1289.18. *Holy man asked by king for the heart of religion answers: "You are sitting on your throne and I'm sitting on the ground, so how can I tell."* India: Thompson-Balys.

J1289.19. J1289.19. *Tailor caught resting his head on royal robe while he rests tells king there is no better resting place for king's robe, for "the head is the king of the body."* India: Thompson-Balys.

J1289.20. J1289.20. *King to smoker: "Even donkeys will have nothing to do with tobacco." Smoker: "Donkeys don't know how to enjoy themselves."* India: Thompson-Balys.

J1290. **J1290. Reductio ad absurdum of question or proposal.**


J1291.1.1. J1291.1.1. *Why is it that black cow eats green grass, gives white milk and yellow butter?* Answer: The same reason blackberries are red when they are green. U.S.: Baughman.

J1291.2. J1291.2. *Theological questions answered by propounding simple questions in science.* Where was God before he made heaven and earth? and the like answered by "Why a louse bite raises a blister, a flee bite raises a swelling, and a gnat bite is unnoticeable?" If you cannot answer such simple questions how can you pry into God's
J1291.3. J1291.3. How many priests should one have in one place? How many fox tails will reach to heaven? All depends on the length of the tails. *Pauli (ed. Bolte) No. 96.

J1291.3.1. J1291.3.1. How much cloth would it take to make God's coat? Just as much as for me, for what you have done for a poor person in my name you have done for me. Pauli (ed. Bolte) No. 325.

J1291.4. J1291.4. "In this sesame flower where is the oil?" "When your mother conceived where were you?" India: Thompson-Balys.

J1292. J1292. Tide inquires whether moon is up. Minnow seeing absurdity of question (since tide could not be up without the moon) tells the tide to wait till he gets a drink and he will tell. Africa (Vai): Ellis 200 No. 17.


J1293.1. J1293.1. Little bird as large bird's mate. A large bird wishes to mate with a little bird. The latter says that she is going to swallow a large eel. The large bird sees the absurdity of his proposal. Indonesia: DeVries's list No. 104.


J1293.2. J1293.2. If his head is taken off other punishments do not matter. Judge shows criminal mercy: he will not punish him as he deserves, only take off his head. Nouvelles Réccréations No. 82.

J1293.3. J1293.3. Turning king into Brahmin like turning donkey into horse. India: Thompson-Balys.

J1293.4. J1293.4. Pot full of milk as sign that city is full of fakirs; flower on top of milk not disturbing it as sign that one more will not matter. India: Thompson-Balys.

J1293.5. J1293.5. All appurtenances included. Butcher buyer demands saddle and ornaments along with camel (or the like). Seller later buys all heads in butcher shop: demands heads of butcher's family. India: *Thompson-Balys.


J1301. J1301. How he shall be mourned. Women insist on knowing how a man wants to be mourned when he dies. "Mourn me as a man who was tormented by women talking foolishness." Wesselski Hodscha Nasreddin I 232 No. 86.

J1302. J1302. The overloaded mule. Priest complains that miller's mule is overloaded. "No, he isn't; he can still carry all your and your brothers' patience." *Pauli (ed. Bolte) No. 473.

J1303. J1303. Aesop with the lantern. Aesop goes for fire to a neighbor's in the daytime and lights a lantern so as to bring the fire back. Fool asks him what he is hunting for with the lantern in the daytime. "I seek a man" (not a busybody). *Wienert FFC LVI 38, 40; Italian Novella: Rotunda (J1442.11).

J1304. J1304. Why the black clothes. A man goes forth in black clothes. People are
curious as to the reason. "I am wearing mourning for the father of my son." Wesselski Hodscha Nasreddin I 211 No. 27.

J1305. J1305. How the tail pointed. One who believes in auguries asks peasant woman if she has seen a bird. "Yes, a crow." And in what direction was his tail pointing?" Answer: "Toward the rear!"

J1306. J1306. How marriage was consummated. Mother asks newly-wedded daughter if she approached her husband the first night. Answer: "He approached me." Spanish: Childers.


J1309.1. J1309.1. Man asks naked Indian if he is not cold. Indian asks if man's face is cold. Man replies that it is not. Indian replies: "Me all face!" U.S.: *Baughman.


J1309.3. J1309.3. "Where did dirt go when canal was dug?" Disgusted father-in-law: "I have eaten half and your father half, to have such a fool son-in-law." India: Thompson-Balys.


J1311. J1311. What is wanted, not what is asked. A servant is so trained that when the host asks for wine from a good cask he brings it from a cheap one. When the guest objects, the host says that the servant brought not what was asked for but what was wanted. *Pauli (ed. Bolte) No. 370.


J1313. J1313. Old wine. Man given his choice of old or new wine says, "We must honor old age." Wesselski Bebel I 163 No. 100.

J1314. J1314. The road to Heaven. To doctor: "If this is the way to get to Heaven (drinking) I don't want to know any other!" Italian Novella: Rotunda.

J1315. J1315. Points of view. Man to friend who drinks very little: "If everyone drank as you do, wine would be cheap." Answer: "On the contrary, it would be expensive because I drink all I want." Spanish: Childers; Italian Novella: Rotunda.

J1316. J1316. Very small to be so old. Guest criticizes host's small serving of wine which he said was six years old. Spanish: Childers.
J1317. Small jug preferred. Man asks that large jug be filled with wine. Is told to go to the river. Is accommodated when he presents small jug. (Cf. L251.) Italian Novella: Rotunda.

J1318. Wine gives ambassador courage to address Pope. "Another drink and I could have slapped his face!" Italian Novella: Rotunda.

J1319. Repartee concerning wine—miscellaneous.

J1319.1. Man says: "I do love my enemies and I have great affection for them that hurt me." (Enemies are rum and hard cider.) U.S.: Baughman.

J1320. Repartee concerning drunkenness.

J1321. The unrepentant drunkard.

J1321.1. Where did he get the wine? Father shows drunkard son a drunk man being mocked on the street. Instead of taking it as a warning the son says "Where does one get such good wine?" *Pauli (ed. Bolte) Nos. 21, 814; Italian Novella: Rotunda; Jewish: bin Gorion Born Judas II 115, 344, *Neuman.

J1321.2. Though old woman is made to believe she is in hell she calls for drinking companions. *Wesselski Bebel I 230 No. 142.

J1322. The great thirst.


J1322.2. Sleeping on salt. Priest blamed for large amount of wine he drinks tells people to consider his great thirst. He has slept on a sack of salt and has enough thirst for a week. *Wesselski Arlotto I 208 No. 45.

J1323. Should have brought him drink. Drunkard's wife takes him when he is drunk to a tomb and, masking as a ghost brings him food. "If you had known me better you would have brought me drink." Wienert FFC LVI 38; Halm Aesop No. 108.

J1324. Stung by the goblet. Doctor tells drunkard, "The goblet has stung you." "If I had known that I would have drunk out of a glass." *Pauli (ed. Bolte) No. 234.

J1330. Repartee concerning beggars.

J1331. Persistent beggar invited upstairs. A beggar will not come in but insists on the man coming down to the door. When he asks alms the man bids him come upstairs. Then he says he has nothing for him. "You made me come down for nothing; I make you come up for nothing." *Wesselski Hodscha Nasreddin I 238 No. 113.

J1332. Beggar wants bread. A numskull tells his mother that a beggar is below asking for bread. Mother: "Tell him I am not at home." Numskull: "He doesn't want you, he wants bread." *Wesselski Hodscha Nasreddin II 239 No. 528.

J1333. Prove me a liar. Beggar: "Good day, you stingy fellows." They: "We are not stingy fellows." Beggar: "Then give and prove me a liar." Wesselski Hodscha Nasreddin II 202 No. 397.
J1334. J1334. Beggar tells stingy to go beg. They say they have no meat, no bread, no wine, etc. "Then go beg; you have more need than I." *Wesselski Hodscha Nasreddin II 236 No. 519.

J1337. J1337. Beggar claims to be emperor's brother. (All men are descended from Adam.) Emperor gives him small coin. Beggar protests. Emperor: "If all your brothers gave you that much you would be richer than I." Italian Novella: Rotunda.


J1341.2. J1341.2. Asking the large fish. Parents serve boy a small fish and keep back a large one for themselves. Knowing this, the boy puts the fish to his ear. He says that he has asked the fish a question; the fish cannot answer but tells him to ask the large fish under the bed. *Wesselski Hodscha Nasreddin I 247 No. 158; *Pauli (ed. Bolte) No. 700; Lithuanian: Balys Index No. *1565; Italian Novella: Rotunda; L. Schmidt Oesterr. Zs. f. Vksk. 1954, 134.

J1341.3. J1341.3. A dog to scent the rice. Given very thin rice soup, wit inquires about the master's dogs. "He should have one to scent the rice in this soup." Wesselski Hodscha Nasreddin I 259 No 206, Arlott 75 No. 105.

J1341.4. J1341.4. Two eggs. Widow serves tailor one egg. He sings, "One egg, one egg." She decides one egg is not enough and serves him two next time. He then sings "Two eggs are two eggs." He is next given two eggs and a sausage, etc. Spanish: Boggs FFC XC 142 No. 1715.

J1341.5. J1341.5. Hungry apprentice attracts master's attention by telling lies on him. Spanish: Boggs FFC XC 143 No. 1718, Keller.

J1341.6. J1341.6. Hungry shepherd attracts attention. He tells of a cow with four teats who bore five calves. They ask what the fifth calf does while the other four are nursing. "It looks on just as I am doing now." Spanish: Boggs FFC XC 134 No. 1555.

J1341.7. J1341.7. Stingy innkeeper cured of serving weak beer. She always gives the servants a pitcher of weak beer before meals so as to fill them up. One of them: "I wash out my insides so as to have more room for food." She changes her practice. Type 1566*.

J1341.8. J1341.8. The little lumps of sugar are sweeter, says the hostess. The servant says that he doesn't like sweets and takes the large lumps. Type 1389*.

J1341.9. J1341.9. Hungry son gets cherries. He slaps another son, and explains that the other boy was saying that he would not get any of the father's cherries. The father shares the cherries. Spanish: Childers.

J1341.10. J1341.10. Hungry student gets meat. By telling a mewing cat that it could not yet have the bones because no meat has been served him, a collegian calls attention to an
oversight on the part of a servant. Spanish: Childers.

J1341.11. J1341.11. *Hired men sing of displeasure with food; change song when food is improved* (cante fable). The Westmoreland text follows:

(Mowers sing this very slowly, mow in tempo)

Curds and whey, Iv-ve-ry day

(After the food is improved they sing and work in tempo)

Ham and eggs, mind thy legs.


J1341.12. J1341.12. *Hired man shows in saying grace how better food has resulted from arrival of unexpected guests.* Nebraska text:

O Lord of Love who art above
Thy blessings have descended:
Biscuits and tea for supper I see
When mush and milk was intended.
U.S.: *Baughman.

J1342. J1342. *Prayer over the underdone hen.* A guest is seen uttering a prayer before an underdone hen at the table. "She must be a goddess turned into a hen, for she has been over the fire and spared." Wesselski Hodscha Nasreddin II 193 No. 378.


J1343.2. J1343.2. *Before, during, and after.* A priest, asked when he would have certain choice wine served, before or after the meal, replies, "The holy Mary was Virgin before, during, and after the birth." *Wesselski Arlotto I 202 No. 33.


J1345. J1345. *Why he did not eat the bread.* When host inquires, he replies, "If thou be the son of God, command that these stones be made bread." Mensa Philosophica No. 171.

J1346. J1346. *Maid rebukes pilgrim for eating too much.* "If both of us had been present at the miracle of the loaves and fishes you would have eaten me too!" Pilgrim: "I wouldn't have eaten you but I would have chewed on you a bit!" Cent Nouvelles Nouvelles No. 83; Italian Novella: *Rotunda.

J1351. Women call each other prostitutes.

J1351.1. Prostitutes wander. A woman having given her cook leave of absence for the next day asks her what day it is. "Saturday." "No, it is the day on which the prostitutes wander." The cook: "Yes, from one prostitute to another. Today I am with you, tomorrow with your sister." *Pauli (ed. Bolte) No. 160.

J1351.2. The envious accuser. A woman accuses another of being a harlot. The second: "You would like to be in my place but no one wants you." *Wesselski Bebel II 127 No. 83.

J1352. Person calls another an ass.

J1352.1. The burden of two asses. A king and his son hunting on a hot day put their fur coats on the fool's back. King: "You have an ass's load on you." Fool: "Rather the burdens of two asses." *Wesselski Hodscha Nasreddin II 239 No. 527; India: Thompson-Balys.


J1353. Whom it concerns. There is someone carrying a goose. How does that concern me? He is carrying it to your house. How does that concern you? *Wesselski Hodscha Nasreddin II 231 No. 497.

J1354. Not in his line of business. At market a man enquires of another: "How is the moon, three-quarters or full?" "I don't know. I have neither bought nor sold one." Wesselski Hodscha Nasreddin I 209 No. 17.

J1355. The one exception. "You are a good man; there is not your equal on the earth. You have everything for yourself alone; only your wife is public property." Wesselski Bebel II 135 No. 104.

J1356. The flatterer's retort. Two men meet a homely girl. One of them: "Who wouldn't call that girl pretty?" The girl overhears and says, "No one would say it of you." The man: "Anyone might say it who would lie as I have lied about you." *Wesselski Bebel II 148 No. 155; Italian Novella: *Rotunda.

J1357. Ancient and modern ancestors. To a prince who boasted that he was descended from the Trojans a doctor replies: "My people are of Nurenberg. Everyone knows who they are; but of the Trojans no one knows anything except that Aeneas was a traitor and Romulus a robber." *Wesselski Bebel II 114 No. 46.

J1358. No thanks to the messenger. A messenger tells a man that he has a newborn son. "Thanks are to God, but I am not beholden to you for it." Wesselski Hodscha Nasreddin I 223 No. 59.

J1361. Monk says that he is a stallion. In reply to women's taunts he boasts of his powers. A woman calls on the devil to come and ride him. Bolte Frey 253 No. 97.

J1363. Too late for the same advice. Impoverished spendthrift sarcastically to thrifty person: "Stop spending so freely!" "It's too late to give you the same advice." Italian Novella: *Rotunda.

J1364. To be rewarded by his kind. Unworthy person is rewarded. Asks worthy
one: "Why is it that I am rewarded and you are not?" Answer: "Because you have found more of your kind that I have of mine." (Also told of Dante and a minstrel.) Italian Novella: *Rotunda.

**J1369. Rude retorts—miscellaneous.**

**J1369.1. J1369.1. Man decides to spend 100 florins to become known.** Friend: "You had better spend 200 so as to not be found out." Italian Novella: Rotunda.

**J1369.2. J1369.2. The prodigy's retort.** An old man says of a youthful prodigy: "He will be an idiot in old age because perfection before maturity brings on deterioration of the mind." Youth: "You must have been very wise in your youth!" Italian Novella: *Rotunda.

**J1369.3. J1369.3. Two men meet in narrow passage.** One says: "I do not give every coxcomb the wall!" The other says: "I do, sir!" England: Baughman.

**J1369.4. J1369.4. Person asks: "Whose fool are you?" Answer: "I am the Bishop of Durham's fool; whose fool are you?" England: *Baughman.

**J1369.5. J1369.5. Why soldier is silent before king: is always so when questioned by stupid person.** India: Thompson-Balys.

**J1370. Cynical retorts concerning honesty.**

**J1371. J1371. The account-book of mistakes.** A king, hearing that a man keeps an account-book of people's mistakes asks to see about his own record. He reads that the king has made a mistake in trusting a certain sum of money to a servant. King: "How if he comes back with it?" "I shall cross off your name and put him down for making a mistake." *Wesselski Arlotto I 181 No. 5; Chauvin II 153 No. 20; Italian Novella: *Rotunda.

**J1373. J1373. Safe since no white man is near.** White man asks Indian if he can safely leave some of his belongings inside the Indian's lodge. The Indian assures him that he can: "There is no white man within a hundred miles of here." (Cf. X600.) U.S.: Baughman.

**J1380. Retorts concerning debts.**

**J1381. J1381. Where you got it last year.** Parson tells borrower to get the corn at the same place as he got it last year. There is none there. "Then you didn't return it as you said you would, and there is none to lend you this year." *Wesselski Arlotto II 259 No. 186; Italian Novella: Rotunda.

**J1382. Payers of cash favored.**

**J1382.1. J1382.1. The one to blow the whistle.** Many persons request a man on the way to market to buy them a whistle. Finally one hands him a coin with the request. "You are the one who shall blow the whistle." *Wesselski Hodschas Nasreddin I 246 No. 146.

**J1382.2. J1382.2. The weighted order-cards.** To a man going on a voyage, various people give commissions for purchases, which he writes down on cards. Some give him money; some promise it on his return. On ship he looks the cards over, placing the proper gold on the proper card. A wind blows into the sea those not weighted with gold. *Wesselski Arlotto II 234ff. No. 122.
J1383. Unstable security. Stag tries to borrow grain from the sheep, using the wolf as security. Sheep says that they are both so swift that he does not know where they will be on the day of payment. Wienert FFC LVI 54 (ET 144), 98 (ST 118).

J1384. A three thousand year old debt. Guests in inn discuss reincarnation. "Since we shall come back in three thousand years, the host might trust us till then." Host: "You still owe me what you didn't pay three thousand years ago." Pauli (ed. Bolte) No. 858.

J1390. Retorts concerning thefts.


J1391.1. Thief's excuse: the big wind. Vegetable thief is caught in a garden. Owner: How did you get into the garden? A wind blew me in. How were the vegetables uprooted? If the wind is strong enough to blow me in, it can uproot them. How did they get into your bag? That is what I was just wondering. *Wesselski Hodscha Nasreddin I 207 No. 7, cf. II 214 No. 441.

J1391.2. The ladder market. A thief climbs over a wall by means of his ladder. When caught in the garden he says that he is a seller of ladders. Owner: "Is this a ladder market?" "Can't one sell ladders everywhere?" Wesselski Hodscha Nasreddin I 210 No. 18.

J1391.3. The sheep's teeth. Two thieves caught with stolen sheep. One says that he told the other than sheep have lower teeth but no upper, and that they caught the sheep to see. India: Thompson-Balys; Africa (Vai): Ellis 221 No. 34.

J1391.3.1. Bitten by the sheep. Man caught just as he knocks sheep in the head: The sheep bit me (or: I'm not going to let sheep butt me to death). U.S.: *Baughman.

J1391.4. How he would act if he were a hawk. A hawk steals a piece of liver from a trickster and flies away with it. The trickster likewise steals some liver from another man and escapes to a high place with it. He says that he is seeing how he would act if he were a hawk. *Wesselski Hodscha Nasreddin I 214 No. 41.

J1391.5. Fox pretends that he has been to the farmyard only to see if any of his kindred were there. India: Thompson-Balys.

J1391.6. Lame excuse: one cannot drink because he has no teeth. India: Thompson-Balys.

J1391.7. Were merely measuring cup. King demands that each subject bring small amount of milk to put in his new cup. They plan to cheat him by bringing him water. Accused, they say that they were merely measuring the cup to see how much it would take to fill it. India: Thompson-Balys.

J1391.8. Needles and anchors. Fox leaving merchant's warehouse: "I had wanted a needle as big as an anchor and an anchor as small as a needle." India: Thompson-Balys.

J1392. Owner assists thief.
J1392.1. J1392.1. *Thief followed home.* A thief ransacks a man's house and departs. The man gathers together the rest of his belongings and tracks the thief. Comes to the thief's door. Thief: "What do you want with me?" "What, isn't this the house we set out for?" *Wesselski Hodscha Nasreddin I 212 No. 32.

J1392.2. J1392.2. *Robbers commiserated.* A buffoon says to robbers in his house, "You can't find anything here in the dark, for I can find nothing in broad daylight." *Wesselski Bebel I 132 No. 32; Scala Celi 104b No. 567; Mensa Philosophica No. 62.

J1392.2.1. J1392.2.1. *Owner advises thieves to return later.* He is not yet in bed
Spanish: Childers.

J1392.3. J1392.3. *Cynic helps robber steal his money so he and robber can get sleep.* Spanish Exempla: Keller.


J1392.5. J1392.5. *Bridegroom promises thief spoils later if he will not interfere with wedding.* India: Thompson-Balys.

J1393. J1393. *The double fool.* A numskull caught changing meal from others' sacks into his own. Miller asks him what he is doing. "I am a fool." "Why then don't you put your meal into their sacks?" "I am only a simple fool. If I did that I should be a double fool." Wesselski Hodscha Nasreddin II 181 No. 342.


J1394.1. J1394.1. *Night study.* A thief having scorned Demosthenes for his constant study, the latter says, "I know that you have not failed to notice that I study much at night." *Pauli (ed. Bolte) No 801.

J1394.2. J1394.2. *Man who rises too early.* The king in order to correct the habit has him robbed. He says that robbers get up even earlier than he. Chauvin II 196 No. 26.

J1395. J1395. *Was going to give it to him any way.* Thus a hunter answers a thief who steals his hare. Wienert FFC LVI 184 (ET 504), 125 (ST 337); Halm Aesop No. 163.

J1396. J1396. *Removing chance for worry.* A king noticing that a student has stolen a capon, asks, "Does not the Bible say that you should not worry about tomorrow?"
"Exactly. I was trying to remove all chance of worry tomorrow." Wesselski Mönchslatein 109 No. 92; Nouvelles Réccréations No. 35.

J1397. J1397. *The cost price recovered.* A man takes a shirt to market for a friend who has stolen it. At market it is stolen from the seller. He tells his friend that the market was bad and that he was able to get back only the cost price (nothing). *Wesselski Hodscha Nasreddin II 230 No. 491.

J1398. J1398. *Compliments from the hangman.* A man complimented a hangman on the good job he had done in hanging a thief. The hangman takes off his hat: "One thief I hang, to the other I take off my hat." Pauli (ed. Bolte) No. 591.


J1399.1. J1399.1. *The Lord has Risen.* A parson hides his money in a holy place and
leaves a sign, "The Lord is in this Place." A thief takes the money and leaves a sign, "He
is risen and is no longer here." Pauli (ed. Bolte) No. 74.

J1400. **J1400. Repartee concerning false reform.**

made up of all the pieces of cloth he has stolen. Upon waking he asks his servants to warn
him if they ever see him tempted to steal again. This happens. He replies, "The piece I
am about to steal does not fit into the flag." *BP I 343; *Wesselski Hodscha Nasreddin I
256 No. 190.

J1410. **J1410. Repartee concerning fatness.**

J1411. J141.1. *The hay wagon and the gate.* A parson arriving late at a city gate asks if
he can get in. Guard sees that he is fat and in fun says that he doesn't know. The parson:
"Why not; doesn't the hay wagon get in?" *Wesselski Arletto II 265 No. 209; Italian
Novella: *Rotunda.

J1420. **J1420. Animals retort concerning their dangers.**

J1421. J1421. *Peace among the animals.* (Peace fable.) The fox tries to beguile the cock
by reporting a new law establishing peace among the animals. Dogs appear; the fox flees.
"The dogs have not heard of the new law." *Type 62; *BP II 207; Wienert FFC LVI 52
(ET 120), 98 (ST 125); Halm Aesop No. 225; Jacobs Aesop 214 No. 59; *Chauvin II
202 No. 51, V 241 No. 141; *Lancaster PMLA XXII 33; *Graf FFC XXXVIII 26; Fb
"ræv" III 114a.—Spanish: Espinosa III No. 225; India: Thompson-Balys.

J1422. J1422. *Good bath.* A cat seeing a mouse leave a bath says, "Good bath!" Mouse:
"If I had not seen you!" Chauvin III 55 No. 11.

J1423. J1423. *Roast falcon.* A falcon reproaches a cock for fleeing from the master who
has fed him. The cock: "I have never seen a falcon roasted." *Chauvin II 117 No. 96.

J1424. J1424. *Where the foxes will meet.* Two foxes in a trap converse: "Where shall we
meet again?" "In three days at the furrier's." Chauvin III 77 No. 51.

J1430. **J1430. Repartee concerning doctors and patients.**

J1431. J1431. *I know not how.* Sick man: "I came to a place I know not where; somethings happened I know not how; I am sick I know not where." Doctor: "Go to the
pharmacy and buy I know not what, and eat it I know not how, and you will become well
I know not when." *Pauli (ed. Bolte) No. 629; Scala Celi 47b No. 268.

J1432. J1432. *No physician at all.* A bad physician having predicted the immediate
death of a patient meets him recovered. "How go things down below?" "They put you at
the head of the list of bad physicians, but I maintained that you were no physician at all." 
Wienert FFC LVI 39; Halm Aesop No. 168.

J1433. J1433. *"Do as I say and not as I do."* Doctor forbids patient to drink wine.
When patient reproves doctor for drinking wine the latter says: "Just now it is bad for
you and good for me." Italian Novella: Rotunda.

Servant warns queer-looking hunter to flee before master throws him into the pit. (Cf.
K2137.) Italian Novella: *Rotunda.
J1438. Veterinarian becomes doctor. When he killed animals he had to pay for them; but he did not have to pay for killing people. Spanish: Childers.

J1440. Repartee—miscellaneous.

J1441. God of the earth. Question from the king: "Who are you?" "I am God." "Make my eyes larger." "I am only God of the earth and have power only below the girdle." *Köhler-Bolte I 504; *Wesselski Hodscha Nasreddin I 279 No. 326.

J1442. A cynic's retorts.

J1442.1. The cynic wants sunlight. King (to cynic): "What can I do for you?" "Get out of my sunlight. Don't take away from me what you can't give me." Pauli (ed. Bolte) No. 802; Spanish Exempla: Keller; Italian Novella: Rotunda.

J1442.1.1. Cynic praises power of reason. Tells Alexander that the power of reason makes even a poor man as great as a king. Spanish Exempla: Keller.

J1442.2. The cynic at the bath. Leaving an unclean bath house: "Where can I go now to wash?" Pauli (ed. Bolte) No. 802.

J1442.3. The cynic and the pale gold. "Why is gold so pale?" "It is in great danger." Pauli (ed. Bolte) No. 802.

J1442.4. The cynic's burial. Asked who will carry him to his grave if he has no friends: "He who needs my house." Pauli (ed. Bolte) No. 802.

J1442.4.1. Cynic asks that his body be exposed to the elements. When told that the beasts and the birds will prey on him he says: "Put a stick at my side so that I may chase them away." Italian Novella: *Rotunda.

J1442.5. The cynic as judge of wine. Asked which wine tastes best, he says, "That belonging to other people." Pauli (ed. Bolte) No. 802.

J1442.6. The cynic and the big gates. Coming to a little town with big gates, he says, "Close the gate so that the town won't run away." Pauli (ed. Bolte) No. 802.


J1442.8. The cynic discusses heaven. Hearing a man discoursing at great length about heaven, he asks, "When did you come down from there?" Pauli (ed. Bolte) No. 802.

J1442.9. The cynic and the bald-headed man. His only reply to the baldheaded man's slanders is to compliment the hair that has left such a horrible head. Pauli (ed. Bolte) No. 802.

J1442.10. The cynic and the deceiver. When the deceiver calls him wicked, he says, "I am glad that you are my enemy; for you do good to your enemies and evil to your friends." Pauli (ed. Bolte) No. 802.

J1442.11. The cynic and the fig tree. Man tells friend that his wife has hanged herself on a fig tree. Friend: "Give me a shoot of that tree!" Italian Novella: *Rotunda.
The cynic's wish. When he learns that a woman has hanged herself from a tree he explains: "Would that all trees bore such fruit!" Italian Novella: *Rotunda.

Cynic is asked if widower should remarry. "One who has just escaped from drowning should not return to sea." Italian Novella: Rotunda.

The smallest woman makes the best bride. "Of an evil choose the smallest part." Italian Novella: *Rotunda.

The fools in the city. Man ordered to number the fools in the city replies, "It is easier to number the wise men." Wesselski Hodscha Nasreddin II 241 No. 535; Chauvin VII 126 No. 393bis.

They gave it away themselves. A wandering actor rewarded by a city with a coat of their color gambles it away. When upbraided about giving away their present he replies that they hadn't wanted to keep it themselves. Pauli (ed. Bolte) No. 396.

The forgotten traditions. A man has been told by a seer that there are two ways in which a believer may be distinguished. But he has forgotten one of them and the seer had forgotten the other. Wesselski Hodscha Nasreddin II 186 No. 353.

Aaron's censer. A man strikes a priest with a cane: "This is Moses' staff." The priest shoots with a pistol: "This is Aaron's holy censer." Type 1847*.

The favored swine. Dog reproaches sow that Venus will not allow those who have eaten swine to enter her temple. Sow says that it is because the goddess abhors those who kill swine. Wienert FFC LVI 56 (ET 161), 107 (ST 191); Halm Aesop No. 408.

The contagious yawns. A husband planning to punish his wife, who has yawned in church at the same time as a man, sees his error when his wife in the woods calls out, "The squirrels hop from bough to bough as the yawns from mouth to mouth." Finnish: Aarne FFC VIII 6 No. 23; XXXIII 52 No. 23; Estonian: Aarne FFC XXV 141 No. 12; Livonian: Loorits FFC LXVI 84 No. 35.

Who gets the beehive. Badger: "I was a hundred years old when grama grass first grew." Crane: "My daughter was a hundred years old when grama grass first grew." Wolf: "I am only eight years old, but we shall see who gets the beehive." Spanish: Boggs FFC XC 31 No. *80, Espinosa III Nos. 268—270, Espinosa Jr. Nos. 26, 27.

Why he was thin. Philosopher explains that with his own blood he was nourishing as large a population as that of the Roman Emperor (lice). Wesselski Bebel II 145 No. 140.

It's better to fight in the shade. Soldier tells captain that the enemy are so numerous that their arrows darken the sun. Captain: "Good, it will be more comfortable fighting in the shade." Italian Novella: *Rotunda.

The lion and the statue. A man points out the statue to show the supremacy of man. The lion: "If it had been a lion sculptor, the lion would have been standing over the man." Wienert FFC LVI 70 (ET 343), 101 (ST 145); Halm Aesop No. 63; Jacobs Aesop 208 No. 35.
J1455. J1455. Has never died yet. Slave (workman) recommended to master whose recent slaves have died: "He has never died while I owned him." *Clouston Book of Noodles 8; England, U.S.: Baughman.

J1456. J1456. The liar. A man attempts to lie out of having called another a liar: "You lie if you say that I said you lied." The other: "It's a good thing for you that you didn't call me a liar." (Cf. J817.) *Wesselski Bebel I 204 No. 85.

J1457. J1457. The gray fox. An old husband tells his young wife, who is concerned about his gray hair, "A gray fox is as good as a red one." "But an old gray fox is not so good as a young red one." Bolte Frey 242 No. 75.

J1458. J1458. An oath to break oaths. Village called on to join in war deliberates in meeting. A man says, "We have taken oaths not to go to war. We must now take an oath to break all the oaths we have taken." Wesselski Bebel I 205 No. 88.


J1462. J1462. Customary suits. Man who wears a red cap after his father's death says, "I can grieve just as much in red as in black." *Wesselski Bebel I 125 No. 16.

J1463. J1463. A long beard and sanctity. Told that a forest dwarf with a long beard is a saint, a man replies: "If a long beard indicates sanctity, the goat is a saint." *Wesselski Bebel I 129 No. 30.

J1465. J1465. Trumpeter's false defense. A trumpeter captured pleads that he did not fight. Answered: "You may not fight, but you encourage your men to do so." Jacobs Aesop 220 No. 79.


J1467.1. J1467.1. Sailor prays for gods to sink ship during storm, since gods never do what they are asked to do. Spanish: Childers.

J1468. J1468. Not in good form. A duke invites a notorious eater. The latter consumes eight fowls, forty eggs, and other things in proportion. In leaving he apologizes for eating so little as he had not felt well the night before. He will do better next time. *Pauli (ed. Bolte) No. 249; Nouvelles Récurrences Nos. 57, 73.

J1471. J1471. The eunuch's defense. Reproached with his mutilation, the eunuch says that his ill fortune is no shame. The only shame is to merit what you suffer. Wienert FFC LVI 82 (ET 485), 149 (ST 546).

J1472. J1472. The fairest thing in the garden. Three brothers asked by princess what is the most beautiful thing in the garden. The youngest replies, "Yourself." He wins the princess. Type 925*.

J1473. J1473. The greedy dreamer. He dreams that he receives nine coins. He demands ten. He wakes and finds that he has dreamed. He is willing to accept the nine. *Wesselski Hodsha Nasreddin I 206 (No. 5); Spanish Exempla: Keller.

J1473.1. J1473.1. The 999 gold pieces. A man prays for a thousand gold pieces and says
that he will not accept one less. A joker sends him 999. He says that he will trust God for the other coin. *Wesselski Hodscha Nasreddin I 220ff. No. 54.


J1475. J1475. Is ready to go. A peddler scolds the dog who is waiting and tells him to get ready to go with him. The dog replies that he has nothing to carry, that it is the peddler who is late. Wienert FFC LVI 73 (ET 379), 125 (ST 343).


J1477. J1477. Demonstrate here. A man boasts of his jump on Rhodes and says that if he were in Rhodes he could prove his boast. Reply: "No need to go to Rhodes. Show us your jump here." Wienert FFC LVI 82 (ET 480), 100 (ST 135); Halm Aesop No. 203.

J1478. J1478. Husband and wife burn their mouths. A wife served overhot soup, forgets and burns herself so that tears come to her eyes She says that her departed father liked soup so much that she weeps when she eats it. The husband is also burned and weeps: "I am weeping because your accursed mother didn't take you with her when she died." Wesselski Hodscha Nasreddin I 238 No. 115; Köhler-Bolte I 498; Indonesian: Coster-Wijsman 71 No. 129.

J1478.1. J1478.1. The abbot burns his mouth. Says that he is crying because so many have left the monastery. Italian Novella: Rotunda.

J1481. J1481. As you surely will. After her husband's death a woman cannot find a hammer and anvil. She goes to a dying neighbor and says, "If you die, as you surely will, and go to Heaven, as you surely will not, ask my husband where he left the hammer and anvil." The dying man's wife replies, "If you go to Heaven, as you surely will, if you die as you surely will not, do not run around and get into trouble, but sit down by the Eternal Father and observe and keep still." Spanish: Boggs FFC XC 93 No. 805.

J1482. J1482. Keeping the secret. Man tells parson secret and asks him to keep it. The parson refuses; "If you can't keep the secret, you must not expect me to." *Wesselski Arlotto II 263 No. 199.


J1483.1. J1483.1. King and jester flee: the king's swift horse. Jester: "You did have a swift horse. When I had to stop because my horse was tired out, you went two miles further." Wesselski Bebel I 207 No. 94.

J1483.2. J1483.2. Where his mule will. A man on a runaway mule is asked, "Where are you going?" "Wherever my mule wants to." *Wesselski Hodscha Nasreddin II 181 No. 343; Italian Novella: Rotunda; Japanese: Ikeda.

J1483.3. J1483.3. Storms on land. An inexperienced rider borrows a horse, which runs away with him. He says, "There are no such storms on sea as on the land." *Wesselski Bebel II 107 No. 21.
"Why didn't you stay on the horse?" The rider: "I couldn't; you see, it ended there" (pointing to horse's head). India: Thompson-Balys.

"The sound of shaving." An unskillful barber keeps cutting a man's face. A noise is heard. The man: "What is that?" Barber: "A smith shoeing horses." Man: "I thought it was someone being shaved." *Wesselski Hodscha Nasreddin II 226f. No. 473.

A bride slips up behind her husband and kisses him. He is annoyed. She: "Pardon me, I did not know it was you" Clouston Noodles 94.

A lazy youth explains his late rising by saying that he lay abed to hear the argument between industry and laziness. *Pauli (ed. Bolte) No. 761; Italian Novella: Rotunda.

A man sends his two sons to schools and later enquires of their progress. One: "I am past Grace." The other: "I am at the devil and all his works." *Clouston Noodles 222; England: *Baughman.

"What did the bear say to you?" "He said, never trust a coward like you." Wienert FFC LVI 68 (ET 319), 126 (ST 349); Halm Aesop No. 311; Pauli (ed. Bolte) No. 422; India: Thompson-Balys.

"You did not paint as many birds as I told you to." Artist: "The windows were left open and most of them flew out." Italian Novella: Rotunda.

King pretends to see the picture. Courtiers reveal that there is no picture. Spanish: Childers.

He has broken his master's pots while dreaming of future profits. He has therefore lost more than the master and excuses himself of blame. India: Thompson-Balys.

The lame cannot flee from the enemy; the one-eyed soldiers will not see enough to make them afraid. Spanish: Childers.

The ghost runs beside him. The man stops to rest; the ghost stops, says, "That was a good run we had!" The man says, "Yes, and as soon as I get my breath, I'm going to run some more." U.S.: *Baughman.

Man attempts to stay in haunted house all night. One cat after another enters, says, "Everything will be all right when Caleb comes, won't it?" (or something similar). Man finally says, "When Caleb comes, tell him I was here
and left." He leaves. U.S.: *Baughman.

J1500-J1649.

**J1500-J1649. Clever practical retorts.**

J1500. **J1500. Clever practical retort.**

J1511. **J1511. The cheater cheated.**

J1511.1. **J1511.1. A rule must work both ways.**

J1511.1.1. **Make-believe eating, make-believe work.** At table the peasant says, "We will only act as if we were eating." At work the servant replies, "We will only act as if we were working." *Type 1560.

J1511.2. **J1511.2. Turnips called bacon: cat called rabbit.** A peasant compels his servant to call turnips bacon. Under favorable circumstances the servant compels the master to call a cat a rabbit. Type 1565**.

J1511.2.1. **J1511.2.1. Man bathing rich man uses sand instead of sandalwood:** "Consider the sand of the Ganges to be sandalwood." When man asks for his fee, other takes a frog and gives it to him: "Know that the frog of the Ganges is a cow." India: Thompson-Balys.

J1511.3. **J1511.3. Eating cure becomes epidemic.** A woman feigns periodic attacks of a sickness that can be cured only by eating a great number of delicacies. The husband feigns the same disease. Type 1372*.

J1511.4. **J1511.4. Fits become epidemic.** After dinner a servant feigns a fit and goes to sleep. The master thereupon feigns a fit and beats the boy, who is thus cured of his laziness. Type 1572*; Russian: Andrejev No. 1572A*.

J1511.5. **J1511.5. The wine-spilling host rebuked.** A host spills his customer's wine so that he must buy more. He consoles the guest with "It is a sign of the great abundance you shall have this year." With the same remark the guest draws the spigot from the host's wine cask. *Pauli (ed. Bolte) No. 372; *Wesselski Mönchslatein No. 106; *Crane Vitry 269 No. 310.

J1511.6. **J1511.6. The porter's revenge for the three wise counsels.** A man offers a porter three wise counsels for carrying his goods. "When anyone tells you that hunger and satisfaction are the same, don't believe him." The second and third are similar and equally valueless. The porter throws down the load: "When anyone tells you that any part of this load is not broken, don't believe him." *Basset 1001 Contes II 391; Wesselski Hodschas Nasreddin I 260 No. 211; Chauvin VIII 139 No. 136; *Fb "sandhed".

J1511.7. **J1511.7. No clothes needed for Day of Judgment.** Friends tell a man that the next day is the Day of Judgment and urge him to kill a lamb and give a feast. He apparently consents. He then burns up their clothes. They will not need clothes on the Day of Judgment. *Wesselski Hodschas Nasreddin I 212 No. 31.

J1511.8. **J1511.8. Forbidden to think.** A husband forbids a wife to think. During his absence she roasts a chicken, eats it, and leaves two drumsticks on the table. The husband asks for the chicken. "Since you have forbidden me to think, I did not think of you." The ban is lifted. *Pauli (ed. Bolte) No. 145.
J1511.9. Master says that he has eyes in back of head: servant cheats him. Holds up food to master's back and then not having objection raised, eats it. India: Thompson-Balys.

J1511.10. Counterfeit money burned up. A priest who has lent money to a Jew, but will not lend to a farmer, on being reproached by the latter, says that the money he lent the Jew was "false". When the Jew gets to know of this, he claims that as soon as he heard the money was false he burnt it up. Lithuanian: Balys Index No. *1772.

J1511.11. Boy pretends to speak only Latin. Father, chastising his lazy son, also speaks in "Latin". Lithuanian: Balys Index No. *2423; Russian: Andrejev No. *2082.

J1511.12. The man in place of a watch-dog. The master orders his serf to watch the manor at night in place of the dog. When the thieves come, the serf barks: "Dress, dress .... They take, take .... They lead, lead .... " The master does not understand the barking and pays no heed to it — is robbed of his property. Lithuanian: Balys Index No. *2421.


J1511.14. Things on highway belong to the public. Man reproves another for picking his cherries that overhang the highway. He is told that things on the public highway belong to no one in particular. He invites the man to climb the tree for better cherries, drives off with his horse and buggy, giving the same answer about things in the public highway. U.S.: Baughman.

J1511.15. Can drink only one kind of wine at a time. Priests come to an inn where host gives them good wine and bad. They insist on having all good since they must drink only one kind of wine. On their return he serves them with all bad. They claim to have had the rule changed. Pauli (ed. Bolte) No. 245.

J1511.16. "Eat spiritual food, not material," say monks to lazy brother who criticizes them for working in the garden. Spanish Exempla: Keller.

J1511.17. Ox bought; buyer also claims load of wood attached. Later deceived man disguises and sells sharper another ox for "handful of coppers." He is allowed by court to claim the hand as well. India: Thompson-Balys.

J1511.18. Priests say dying woman's unfulfilled request for mangoes must be paid in golden mangoes to them. Priests burned with iron since she had asked to be cauterized. India: Thompson-Balys.

J1511.19. Wife surrendered to king. Vizier advises doctor to give up his wife to love-sick prince since everything belongs to a sovereign. Doctor then tells him prince is in love not with his (the doctor's) wife but with the vizier's. India: Thompson-Balys.


J1512.1. *Milk from the hornless cow.* A king demands a hundred men's drink from the milk of a hornless dun cow from every house in the land. Wooden cows are made and bog-stuff substituted for milk; the king must drink it. Irish: MacCulloch Celtic 26, *Cross.*

J1512.2. *To return the eye to the one-eyed man.* "Let me have your other so that I can see whether the one I bring you matches." India: *Thompson-Balys.*

J1513. *Healed with his own medicine.*

J1513.1. "If he does not live, let him die." The student as healer hangs this sign around the neck of a sick calf. Later as parson he is sick. It is proposed to heal him with the same remedy. *Type 1845.*

J1515. *You lead and I will follow: hard command thus evaded.*

J1515.1. *The father of an illegitimate child must walk in front of the cross.* Condemned man insists that the priest, who is guilty also, shall lead the way. *Pauli (ed. Bolte) No. 71.*


J1517. *Thieves deceived by prearranged conversation which they overhear.* (Cf. K420.)


J1517.2. *Overheard conversation: "Money hidden in wall (field)."* Thieves take box filled with stone (or dig up field). India: Thompson-Balys.

J1517.3. *Overheard conversation: "My money is hanging in the tree."* Thieves stung by hornets. India: Thompson-Balys.

J1521. *Swindler's plans foiled.*

J1521.1. *The shoes carried into the tree.* Tricksters induce a numskull to climb a tree, planning to steal his shoes. He takes them in his belt with him. "Perhaps I shall find a nearer road home up there and shall need my shoes." *Wesselski Hodscha Nasreddin I 233 No. 96.*

J1521.2. *The old man nods "Yes".* A monk at an old man's deathbed asks if he hasn't promised this and that to the church. The old man from weakness rather than understanding nods "Yes". The son standing by asks, "Shall I throw this fellow down stairs?" The old man nods "Yes". *Wesselski Bebel I 154 No. 81; Pauli (ed. Bolte) No. 497.*

J1521.2.1. *Clever wife of king's adopted son keeps king distracted on deathbed so that he cannot disinherit husband.* India: Thompson-Balys.

J1521.3. *Command would become permanent.* A ruler receives gifts from his subjects and later demands them as he due. The fool sets the nobleman's bed on fire. When the nobleman commands him to put the fire out he refuses, since he would ever afterward have to be putting out fires. *Pauli (ed. Bolte) No. 44.*
J1521.4. Unjust oath countered by another. A woman entrusts three coins to a headsman. He denies her claim which she fails to substantiate in ordeal. She now claims more and happens to succeed with ordeal. India: Thompson-Balys.

J1521.5. Catching by words.

J1521.5.1. Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content. India: Thompson-Balys.

J1522. Rebuve to the stingy.

J1522.1. Half price for half a shave. A man asks to be shaved at half price. The barber shaves one side. He must pay the other half for the rest of the shave. Pauli (ed. Bolte) No. 601.

J1522.2. Stingy man rebuked when his children are feasted in his absence. They think he has been responsible and honor him. He reforms. India: Thompson-Balys.

J1525. Poor girl outwits prince in fright-contest. He frightens her and later mocks her with her words of fright. She plays the same trick on him. Italian: Basile Pentamerone II No 3.

J1526. Soldier's practical retort to officer.

J1526.1. Officer disarmed by sentry. Army major approaches sentry, takes away his rifle, and reproaches him for allowing himself to be disarmed. Sentry draws pistol from inside shirt, demands return of unloaded rifle. U.S.: Baughman.


J1531.1. The transformed golden pumpkin. Borrower of golden pumpkin returns a brass pumpkin and claims that the gold has turned to brass. The lender takes the borrower's son and returns with an ape. He claims that the boy has turned into an ape. Köhler-Bolte I 533; India: Thompson-Balys.


J1531.2. The iron-eating mice. Trustee claims that mice have eaten the iron scales confided to him. The host abducts the trustee's son and says that a falcon has carried him off. *BP II 372; Chauvin II 92 No. 37; B[ö]dker Exempler; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys, Penzer III 250, V 62, *64; Indonesian: DeVries's list No. 299.

J1531.2.1. The dog-eating bugs. Man keeps dog for boy, tells him when he comes for it that the chinch bugs have eaten it. The boy borrows a mule from the man, later tells him that a buzzard has carried it away. He gets his dog back. U.S.: Baughman.
J1531.3. *The pot has a child and dies.* A borrower returns a pot along with a small one saying that the pot has had a young one. The pots are accepted. He borrows the pot a second time and keeps it. He sends word that the pot has died. *BP II 372 n. 2; Wesselski Hodschas Nasreddin I 213 No. 35; DeVries FFC LXXIII 273 n. 1; Rumanian: Schullerus FFC LXXVIII No. 1705*; India: Thompson-Balys.

J1532. *Adulteress's absurdity rebuked.*

J1532.1. *The Snow-Child.* (Modus Leibinc.) A sailor's wife bears a son in his absence and says that it came from eating snow. Later the husband makes away with the boy who, he says, melted in the sun. *Type 1362; *Pauli (ed. Bolte) No. 208; BP IV 130; Italian Novella: *Rotunda.


J1534. *Deer captured in bird-net: water flows upstream.* One partner claims a deer he has captured in his bird-net. The other pretends to be watching water flow upstream. Coster-Wijsman 32 No. 8.

J1536. *Ruler's absurdity rebuked.*

J1536.1. *Absurdity of entrusting military mission to bishop.* Courtier rebukes king by asking that he be given an ecclesiastical post. Italian Novella: Rotunda.

J1536.2. *Absurdity of trying to convert king to Hinduism—like making cow of donkey or black dog into white.* India: *Thompson-Balys.

J1539. *One absurdity rebukes another—miscellaneous.*

J1539.1. *Priest forbidden to have female servant ostentatiously washes his own clothes.* Bishop reverses the order. Nouvelles Récréations No. 34.

J1539.2. *Scholar given third egg.* A scholar, showing his skill in logic, proves that two chickens (or eggs) on the table are really three. His father (or host) takes one chicken for himself, gives the other to the mother, tells son that he can have the third one. England: Baughman.


J1541. *Husband outwits his wife.*

J1541.1. *The good words.* A man pledged to give his wife only good words hits her with a prayer book. *BP III 278.

J1541.1.1. *Sharing joy and sorrow.* Man pledged to do so with his wife follows instructions literally. Beats her—a joy to him and a sorrow to her. BP III 277f.

J1541.2. *The flute makes more noise.* A man overcomes his quarrelsome wife by playing the flute as long as she is scolding. *Wesselski Bebel I 228 No. 139; Italian Novella: Rotunda.

J1541.3. *Woman repulses ugly husband's advances.* He placates her by telling her that he wants a handsome child. Italian Novella: Rotunda.
J1541.4. **Husband and wife separate and divide property.** Man keeps the house, gives the wife the road. U.S.: Baughman.

J1545. J1545. **Wife outwits her husband.**

J1545.1. **Will work when beaten.** A wife whose husband has beaten her sends a rumor to the sick king that her husband is a skilled physician but will practice only when he is well beaten. He is seized and whipped. Wesselski Mönchslatein 117 No. 98; Mensa Philosophica No. 73.

J1545.2. **Four men's mistress.** A husband disguises as a priest to hear his wife's confession. She says that she has been mistress of a servant, a knight, a fool, and a priest; *i.e.* her husband when he was her servant, and later her knight. He had then been a fool for demanding her confession, and was a priest because he had heard it. *Pauli (ed. Bolte) No. 793; Wesselski Mönchslatein 109 No. 93; Boccaccio Decameron VII No. 5 (Lee 198); Scala Celi 49a No. 275; *Hibbard 41 n. 12; Cent Nouvelles Nouvelles No 78; Italian Novella: *Rotunda.

J1545.3. **Fault-finding husband nonplussed.** The wife has cooked so many dishes that when he complains, she can always supply another. Finally he says, "I had rather eat dung." She produces some. *Wesselski Theorie 175; Plattdeutsch: Wisser Plattdeutsche Volksmärchen (Jena 1922, 1927) II 98; India (Kashmir): Knowles 245.

J1545.3.1. **Which does the more work.** Wife shows that she does many more tasks in one morning than the husband. India: Thompson-Balys.

J1545.3.2. **Where are the shoes?** Fault-finding husband threatens to hit wife with shoes. She: "You will have to have some shoes first." India: Thompson-Balys.

J1545.3.3. **Man who continually threatens to leave wife mortified when she tells him to go:** pretends his buffalo is dragging him home (after he does leave). India: Thompson-Balys.

J1545.4. **The exiled wife's dearest possession.** A wife driven from home is allowed by her husband to take her one dearest possession. She takes her sleeping husband and effects reconciliation. *Type 875; *DeVries FFC LXXIII 275—284 *passim; *Fb "kjærreste" II 153a; *BP II 349; Fansler MAFLS XII 63; Jewish: *Neuman, *Gaster Exempla 224 No. 196; Japanese: Ikeda.

J1545.4.1. **The besieged women's dearest possession.** (Women of Weinsberg.) Permitted to carry from the city their dearest possession, they take their husbands. *DeVries FFC LXXIII 278ff.; *Gaster Germania XXV 285ff.; *Wehrhan Die Sage 31ff.; *Bolte Montanus Gartengesellschaft 615 No. 80.

J1545.5. **Husband tells wife in indecent posture to "lock up shop".** She retorts that he has the key. Italian Novella: *Rotunda.

J1545.6. **Wife by cleverness wins back fortune overbearing husband has foolishly lost and humbles him.** India: Thompson-Balys

J1545.7. **Clever laughter and response of wife stops husband from fondling maid.** Heptameron No. 54.

J1545.8. **Corpse to be cut in two for easy carrying.** Husband who feigns death
hears wife propose this. He upbraids her; she replies: "If you had really died I should have given myself up to be burnt." India: Thompson-Balys.


J1546. Overcurious wife learns of the senate's deliberations. Husband (son) tells her that they have decided that each man may have many wives. Gullible wife believes it. *Crane Vitry No. 235; *Pauli (ed. Bolte) No. 392; Herbert III 19; Alphabet No. 141; Gesta Romanorum No. 126; Krappe Bulletin Hispanique XXXIX 46; Scala Celi 46b No. 260; Spanish Exempla: Keller; Italian Novella: *Rotunda.

J1550. **Practical retorts: borrowers and lenders.**


J1551.1. J1551.1. **Imagined intercourse, imagined payment.** A woman demands money for a visit which she dreams of having had from a merchant. She is shown the money in a mirror. *Chauvin VIII 158 No. 163; *Pauli (ed. Bolte) No. 810; *Fischer-Bolte Reise der Söhne Giaffers 209; Tupper and Ogle Walter Map 113; India: *Thompson-Balys.

J1551.2. J1551.2. **Imagined penance for imagined sin.** A penitent confesses that a plan to sin had entered his mind. Priest tells him that the thought is as good as the deed. Assesses four florins as penance. Penitent says that he had only had it in his mind to give the florins; he must take the thought for the deed. *Pauli (ed. Bolte) No. 298; *Wesselski Gonnella 110 No. 10; *Fischer-Bolte Reise der Söhne Giaffers 210.

J1551.3. J1551.3. **Singer repaid with promise of reward: words for words.** *Fischer-Bolte Reise der Söhne Giaffers 211; Nouvelles Récréations No. 3; Hindu: Penzer V 132.

J1551.4. J1551.4. **Directions for getting pay given in return for directions for healing.** *Fischer-Bolte Reise der Söhne Giaffers 211.

J1551.5. J1551.5. **Substitute for candle repaid with substitute for money.** A monk gives a man a stick instead of the candle the man has wanted to burn before a holy picture. The monk says that it will have the same effect as if the candle were burned. The man takes out his purse and lets the monk touch it. *Wesselski Arlotto I 186 No. 6.

J1551.6. J1551.6. **The hare at third remove.** A man receives a present of a hare. Later a crowd comes to him for entertainment saying that they are friends of the man who presented the hare. This happens a second time. He serves them clear water. "It is the soup from the soup of the hare." *Wesselski Hodscha Nasreddin I 234 No. 97.

J1551.7. J1551.7. **Imagined ownership: derived from a dream.** Man claims ownership of bulls because he has dreamed of them. He is given their shadows. Italian Novella: *Rotunda.

J1551.8. J1551.8. **Imagined color.** Clerk tells person to imagine that blue cloth is green. The customer walks out without paying. The clerk asks for payment; the customer tells clerk to imagine he has been paid. England, U.S.: *Baughman.

J1551.9. J1551.9. **Half of money thrown into tank.** The monkey to the grocer: "You sold
half water and half milk." India: Thompson-Balys.

J1551.10. J1551.10. The priest administers to a man sick with infectious disease. Shows him the Host through window, and says: "Have hope and imagine you receive it." The man shows the priest a coin through the window, and repeats the same phrase. Lithuanian: Balys Index No. *1844.

J1551.11. J1551.11. "Here is half of picture and you must imagine other half." Jester later redecorates house in fragments of pictures. India: Thompson-Balys.


J1552.1. J1552.1. The ass consulted about the loan. A man wants to borrow an ass. The owner goes to see what the ass says. The ass is unwilling. Wesselski Hodscha Nasreddin I 223 No. 60.


J1552.1.1.1. J1552.1.1.1. The bigger fool. When told by servants their master is not at home, man says it is a fool that goes out in such midday heat. Whereupon master sticks his head out of the window, saying "Thou who art moving about at this time art the big fool: I have been seated all day in my house." India: Thompson-Balys.

J1552.2. J1552.2. Three reasons for refusing credit. A man asks for credit, although he has always paid cash before. He is refused on these grounds: either (1) he has never found anyone to trust him, (2) he has never bought anything, or (3) he is rich and does not need an extension of time. *Wesselski Bebel II 121 No. 65.

J1552.3. J1552.3. Man refuses to lend horse: sued for consequent damages. The would-be borrower gets one from another neighbor. He overworks the horse and renders him useless. The owner of the horse sues the man who had refused to lend his animal. Reasoning: "If he had lent his horse this would not have happened to mine." Settled by compromise. Italian Novella: Rotunda.

J1552.4. J1552.4. Better to donate half of what is asked than lend all. Two farmers ask a priest to lend two measures of grain to each of them. The priest refuses to lend them any but donates one measure to each. Thus he saves two measures. Italian Novella: Rotunda.


J1559.2. J1559.2. God as surety; the abbot pays. A young man is ransomed by giving
God as surety for the ransom money. He fails to return as agreed. The creditor sees a wealthy abbot, who says that he is a servant of God. He robs the abbot and when the young man finally appears he tells the latter than the debt is already paid by God's servant. Pauli (ed. Bolte) No. 59; Alphabet No. 503.

J1559.3. J1559.3. *Too large a payment.* A student leaving the university sends back a small coin to pay for the knowledge he is carrying away, although he says that he is really paying too much. Wesselski Bebel II 114 No. 45.

J1560. J1560. **Practical retorts: hosts and guests.**


J1561.2. J1561.2. *Inhospitalite host punished for hospitality.* An abbot has his innkeeper treat his guests with the most shameful neglect. A guest retaliates by telling the abbot that he has been very sumptuously entertained. The innkeeper is discharged. *Pauli (ed. Bolte) No. 60; Scala Celi 104a No. 565; Alphabet No. 357.

J1561.3. J1561.3. *Welcome to the clothes.* A man at a banquet is neglected because of his poor clothes. He changes clothes, returns, and is honored. "Feed my clothes," he says, "for it is they that are welcomed." *Pauli (ed. Bolte) No. 416; Wesselski Hodscha Nasreddin I 222 No. 55; *Prato RTP IV 167; Herbert III 70; Italian Novella: Rotunda; India: Thompson-Balys.


J1561.4. J1561.4. *Servant repays stingy master (mistress).* Type 1561**; India: Thompson-Balys.

J1561.4.1. J1561.4.1. *Hostess says that she has no spoons.* Otherwise she would be glad to give something to eat. A joker brings along the necessary spoons. Type 1449*.

J1561.4.2. J1561.4.2. *The boy "loses his sight."* No butter on the bread. Type 1561*.

J1561.5. J1561.5. *Father causes inhospitable daughter to spoil her feast by deceptive advice about cooking.* India: Thompson-Balys.

J1561.6. J1561.6. *A box connection.* Man refused hospitality tells rich man he is a relative. Asked for the "connection," he tells him there is a box connection. Rich man not understanding, man explains his cart is made of box wood and is tied to a rich man's box tree. Rich man, ashamed, entertains him with all due respect. India: Thompson-Balys.

J1561.7. J1561.7. *Grace said in name of the host.* Neglected guest thus gets his portion of food. Jewish: *Neuman.*

J1562. J1562. **The greedy host.**

J1562.1. J1562.1. *Turning the plate around.* A cuts the meat and puts all the good things on his side. B turns the plate around: "See how all things turn about in this world."
A turns it back: "However the world may turn, with good friends like us the plate will always remain the same." *Wesselski Arloto II 222 No. 89; Lithuanian: Balys Index No. 1568*; Estonian: Aarne FFC XXV No. 1568*.

J1562.2. J1562.2. *The peasant's share is the chicken.* He serves small birds and a roast chicken to his guests. Guests each take a small bird, leaving only the chicken when the plate reaches the host. He takes the whole chicken saying: "Since everyone has a bird, I must have one too." Pauli (ed. Bolte) No. 583.

J1562.3. J1562.3. *Host hides meat in his clothing.* It attracts his dog and he is exposed. Italian Novella: Rotunda.


J1563.1. J1563.1. *The guest who could not keep warm.* He keeps calling for more bed clothes. The host finally piles a ladder, a trough, etc., on top of him until he calls for help. Wesselski Hodscha Nasreddin I 259 No. 200; Wesselski Arloto I 130 No. 51.

J1563.2. J1563.2. *Guests make impossible demands of host: host's representative forces guests to leave by sending them on difficult quest.* Irish myth: *Cross.*


J1563.5.1. J1563.5.1. *Wife prepares the pestle.* Tells guests husband uses it against guests. They flee. Tells husband they left because she refused to give them pestle. Husband pursues to give them the pestle, but they run the faster. (Cf. K2137.) India: Thompson-Balys.

J1563.5.2. J1563.5.2. *Servants touch cooking pot.* Food being considered unclean then, guests depart empty but unwitting of true reason. India: Thompson-Balys.


J1564.1. J1564.1. *Trickster's interrupted feast revenged.* He is asked a question by his master each time he tries to eat a date, so that he always has to spit out the date. He revenges himself that night when the master tries to carry on an intrigue with his wife's maid. He comes with his answers at embarrassing moments. *Wesselski Hodscha Nasreddin II 242 No. 537.

J1564.2. J1564.2. *Revenge by interrupting feast.* A rabbi who has been inhospitably treated is afterwards invited to dinner. He keeps the guests so amused by his jokes that
they fail to eat and the feast is spoiled. Jewish: *Neuman, *Gaster Exempla 226 No. 212.


**J1565.1. J1565.1. Fox and crane invite each other.** Fox serves the food on a flat dish so that the crane cannot eat. Crane serves his food in a bottle. *Type 60; Wienert FFC LVI 54 (ET 141), 98 (ST 123); Halm Aesop No. 34; *Crane Exempla 202 No. 165; Africa (Mpongwe): Nassau 64 No. 13.

**J1565.2. J1565.2. Bugs unable to eat honey at banquet of bees, and bees unable to eat dung at bug's dinner.** Spanish Exempla: Keller.

**J1565.3. J1565.3. Crop division between parrot and cat: they try to cheat each other by inviting to a dinner in turns every day.** India: Thompson-Balys.

**J1566. J1566. Luxury of host rebuked.**

**J1566.1. J1566.1. Philosopher spits in king's beard.** It is the only place he can find at the royal table not covered with gold and jewels. *Pauli (ed. Bolte) No. 475; *Crane Vitry 195 No. 149; Scala Celi 140a No. 784; *Krappe Bulletin Hispanique XXXIX 29, Spanish Exempla: Keller; Italian Novella: *Rotunda.

**J1566.2. J1566.2. Ruler refuses hospitality from subject who spends more than he earns.** Italian Novella: Rotunda.

**J1573. J1573. Host rebukes negligent servant.**

**J1573.1. J1573.1. A step-ladder for setting the table.** Servant who leaves off the salt is instructed to bring in the step-ladder so as to see what is missing. Wesselski Bebel II 71 No. 159.


**J1575.1. J1575.1. Suitor brings own lamp.** Mother of girl tells suitor that she cannot have him burning her midnight oil. The next night he brings his own lamp and a can of oil, tells her he will stay all night if he wishes. U.S.: Baughman.

**J1576. J1576. "Cause liberality to be depicted."** Answer of hungry man when host asks for suggestion for a picture to be painted of something that has not been seen. Boccaccio Decameron I No. 8 (Lee 23), Italian Novella: Rotunda.

**J1577. J1577. Deceptive invitation to feast.**

**J1577.1. J1577.1. Inviting to a feast only those whose households have never been touched by death.** None comes. India: Thompson-Balys.

**J1580. J1580. Practical retorts connected with almsgiving.**

**J1581. J1581. Stingy almsgiving repaid.**

**J1581.1. J1581.1. Poem for poem: all for all.** A poet gives the emperor a poem, hoping for a reward. The emperor later gives the poet a poem in return. The poet thereupon sends the emperor two pennies, saying that this is all the money he has. The emperor, seeing that he is defeated in the exchange, laughs and becomes the poet's friend. Pauli
J1581.2. Reinforcement of the request for alms. A clown asks for alms and receives nothing. He then throws pellets made of herbs at the steward, saying that there is great power in words, herbs, and stones: he has tried two of them and plans to try the third. He is given alms. Wesselski Mönchslatein 20 No. 14.

J1582. Base money in the offering.

J1582.1. The penny baked in the wafer. A peasant always puts a bad penny into the offering. The priest has a penny baked in a wafer and gives it to the peasant at communion. The peasant, unable to swallow it, thinks that he is possessed of the devil. The priest asks whether he has ever done wrong with a penny, secures confession and a pledge of reform. Pauli (ed. Bolte) No. 73.

J1582.2. Sulphur in the censer. Parishioners put base money into the collection. The priest burns sulphur instead of incense He tells them that their money will buy nothing better. *Wesselski Arlotto II 218 No. 82.

J1583. Interested only in his capital. Preacher tells parishioners (regarding the day's offering): "You will get back 100 for 1." Donor of a penny: "I'll be glad to get back my capital!" Italian Novella: *Rotunda.

J1593. Any boon desired. Stingy king insists on trickster asking any boon desired. By asking king to perform disgusting act, trickster compels king to give expensive gift. India: Thompson-Balys.

J1600. Practical retorts—miscellaneous.

J1601. How much the ass cost. As the fool brings the new ass home everyone wants to know how much it cost. He has all publicly assemble and announces just what it cost. Spanish: Boggs FFC XC 134 No. 1550C, Espinosa No. 54.

J1602. Throw at a rich man. Philosopher gives a penny to a man who throws stones at him but advises him that it will be wiser to throw at one who can afford to give more. The advice is followed and the rascal is arrested and hanged. Wienert FFC LVI 85 (ET 519), 99 (ST 128).

J1603. Eyes treated for the stomach ache. A man who has stomach ache from eating bad bread is treated for his eyes so that he will thereafter be able to tell good bread from bad. Chauvin II 124 No. 121; India: *Thompson-Balys.

J1604. The fish in the sleeve. A particularly obnoxious man delays others while he haggles over prices with a butcher. Meanwhile a parson takes the three fish the man has laid down and puts them into his large sleeves. The man is angry and searches in vain for them. The parson then shows them and advises him not to let people cheat him. *Wesselski Arlotto I 190 No. 10.

J1605. One wrong and five hundred good deeds. A man steals a large sum, keeps half and distributes the rest among five hundred persons. He says that he has committed one wrong but has done five hundred good deeds. Chauvin II 208 No. 76.

J1606. Two monks renew their appetites. Entertained by a lord, they say that they are going to certain waters to recover their appetites. They are taken to a chamber
and locked in for a day They recover their appetites without further journeying. (Cf. K1955.1.1.) *Köhler-Bolte I 137, II 5714; *Anderson FFC XLII 359; Boccaccio Decameron X No. 2 (Lee 311ff.); Scala Celi 126a Nos. 685, 686; Italian Novella: Rotunda.

J1606. J1606. **Hungry man eats intestines of fish next morning after refusing to do so the evening before.** India: Thompson-Balys.

J1607. J1607. *The testament of the dog.* The owner of a dog has him given Christian burial. The bishop thereupon pretends that the dog has left the church a large legacy. *Anderson FFC XLII 359 n 3; Pauli (ed. Bolte) No. 72; **Feilberg "Hundens Testament" Festskrift til E. T. Kristensen 11ff.; Italian Novella: *Rotunda; Cent Nouvelles Nouvelles No. 96.

J1608. J1608. *Ass's charter in his hoof.* The ass absents himself from the parliament of beasts. The lion sends the fox and the wolf to summon him. He pleads his charter of exemption and invites the fox to read it in his hoof. (Cf. K551.18.) Herbert III 53; Crane Vitry 147 No. 33; Baum MLN XXXVII 350; Italian Novella: Rotunda.

J1611. J1611. *The stolen meat and the weighed cat.* A man buys three pounds of meat. His wife eats it and says that the cat ate it. The man weighs the cat and finds that it does not weigh three pounds. *Type 1373; Wesselski Hodscha Nasreddin I 232 No. 87, *II 185 No. 348.

J1612. J1612. *The lazy ass repaid in kind.* Loaded with salt, he falls down in the river and lightens his burden. His master then loads him with sponges so that the next time the ass tries the trick he increases his load. Type 211***; Wienert FFC LVI 72 (ET 372), 98 (ST 126); Halm Aesop No. 322.

J1613. J1613. *The rescuers' Sabbath.* A Jew, fallen into a pit, refuses to be rescued on Saturday, his Sabbath. The next day he calls for help but the Christians refuse to rescue him on Sunday, their Sabbath. Wesselski Mönchslatein 100 No 84; Pauli (ed. Bolte) No. 389.

J1614. J1614. *The forehanded servant.* A parson boasts that when he asks his maid if certain work is done she always answers that it has been done long ago. A guest wagers that she can be trapped if she is asked whether she has thrown the parson's suit of clothes into the tub of water. She overhears the wager and has the suit in the water before he asks the question. Bolte Frey's Gartengesellschaft 252 No. 92.

J1615. J1615. *That which was promised him.* A tenant promises his daughter to his master against her will. The master sends for "that which was promised him." The daughter sends the horse, and it is taken into the master's chamber. *Type 1440.

J1616. J1616. *St. Peter not guiltless.* Soldiers are admitted neither to hell nor to heaven. They remind Peter of his denial of Christ. He admits them. *Wesselski Bebel I 155 No. 84.

J1617. J1617. *God's omniscience.* A woman tells her brother of God's omniscience. When he is ill and the priest has been called, he creeps under some straw and hides. The priest leaves. The man: "If God were so omniscient he might have found me for the priest." Wesselski Bebel II 119 No. 57.

J1618. J1618. *The one word petition.* A guardian of monks in need of food approaches
the prince The prince is busy and says that he will permit the guardian but a single word. The guardian says, "Soup", and secures all the food he wants from the prince. Pauli (ed. Bolte) No. 64.

J1621. J1621. *Sharing his wounds*. Two men on parting agree to share everything they receive. One returns with much money. His friend reminds him of the pact. He replies that he has also received many wounds. The friend is willing to forego dividing. *Pauli (ed. Bolte) No. 169; Mensa Philosophica No. 35.*

J1622. J1622. *The blacksmith's and the horse-trader's dreams*. They are forced to sleep together because of lack of room. The blacksmith tells the horsetrader that he often dreams that he is striking the bellows and that he may accidently strike him in the night. The horsetrader retaliates by dreaming that he is riding a horse and drives the spurs into the blacksmith. Pauli (ed. Bolte) No. 109.

J1623. J1623. *Drunkard cured of seeing double*. When he claims to see two roast chickens, his wife takes the one chicken away and he falls into the fire trying to find the other. Pauli (ed. Bolte) No. 140.

J1624. J1624. *The priest makes the omen come true*. A woman crosses herself when she meets a priest, as if he were the devil. She says that meeting a priest always brings her bad luck. The priest knocks her down and steps on her. "As ye believe, so shall it be." Pauli (ed. Bolte) No. 151.

J1625. J1625. *Armies like seeds and peppercorns*. One king sends large sack of seed to the other to represent the number of his soldiers. The second replies with a small bag of peppercorns: "My army is small compared to yours but has all the power of the peppercorn compared to your lifeless seed." *Pauli (ed. Bolte) No. 722.*

J1626. J1626. *The sound of the harp*. An apprentice harpmaker is blamed that he has not made the harp sound. He throws the harp at his master's head and breaks it to pieces: "There you have your sound." *Pauli (ed. Bolte) No. 722.*

J1627. J1627. *To give the accounting afterward*. A nobleman embezzles money from the public treasury. When counsellors urge an accounting, he replies that he is ready as soon as they have themselves made an accounting of all their transactions. They are ready to let well enough alone. *Pauli (ed. Bolte) No. 800.*

J1628. J1628. *Taking cold in effigy*. A traitor is hanged in effigy naked. Later the citizens sue for peace and arrange a meeting. They find him in a hot room swathed with many blankets. He says that he has taken cold when the night wind blew on him as he hung naked from the gallows. *Pauli (ed. Bolte) No. 542.*


J1632. J1632. *The minstrel repays the cobbler*. The cobbler learns the minstrel's songs and sings them so that the minstrel loses his trade. He in turn sews the cobbler's leather into crazy shapes. He has done no worse than the cobbler, who marred his songs. When they sing together the people realize the contrast and patronize the minstrel. Spanish: Boggs FFC XC 139 No. 1695A*, Keller.

J1633. J1633. *Brotherly love and patience both dead*. A man failing to receive alms in a
village, rings the bell for mass. He tells the sexton that he is ringing because of the death of brotherly love. The sexton rings another bell. It is for the death of the other man's patience. *Pauli (ed. Bolte) No. 474.

J1634. J1634. *To follow the king.* In order to test a favorite, a king says that he is going to retire from the world and offers the regency to the favorite. On advice from his philosopher, the favorite says that he is going to accompany the king into retirement. *Chauvin II 148 No. 1, III 98 No. 2; Spanish Exempla: Keller.

J1635. J1635. *Robber gives priest double his penance and then takes his horse.* Mensa Philosophica No. 53; Shakespeare Jest Books III (Certayne Conceyts and Jeasts) 11 No. 22.

J1636. J1636. *He has a family to support.* Ruler to servant stealing his game: "If you wish any I'll send you some." U.S.: Baughman; Italian Novella: Rotunda.

J1638. J1638. *Sticking to the rules.* Merchant at inn deprives monk of fowl. "It's against the rules of your order." Later the monk undertakes to help merchant across stream. In the middle of the stream he asks the merchant if he has any money. "Yes." The monk drops him in the water. "It's against the rules of our order to have any money on us." Italian Novella: Rotunda.

J1647. J1647. *Priest asked to preach short sermon does so saying to congregation only that they are wicked.* Spanish Exempla: Keller.

J1648. J1648. *Do not start here.* Man asks directions to a certain place. Native attempts to give directions, then in disgust says, "If I wanted to go to ———, I wouldn't start from here." U.S.: Baughman.


J1651. J1651. *The abbot cannot find his needle.* An undesirable abbot furnishes adequate grounds for his dismissal when he cannot find the needle that all monks are supposed to carry with them. If careless in little things he will be careless in great. Pauli (ed. Bolte) No. 62.

J1652. J1652. *Kissing the mother first.* Oracle that the first of three sons to kiss his mother will be king. One of them kisses the earth, mother of all. He succeeds. *Pauli (ed. Bolte) No. 171.

J1653. J1653. *Using the lamb to get an audience.* Peasant calls on lawyer for advice. Lawyer says that he is busy. Peasant returns with lamb. The lawyer hears its bleat and grants the audience. Italian Novella: Rotunda.

J1655. J1655. *Clear ways of concealing jewels (treasure).*


J1661.1. **Deductions from observation.**

J1661.1.1. **Deduction: the one-eyed camel.** A she-camel has passed, blind in one eye; on the one side she carries wine and on the other vinegar; two men lead her, one a heathen and the other a Jew. Solution: She is recognized as a she-camel by the footprints; she is blind because she feeds on only one side of the road; the wine dropping down has soaked into the earth; the vinegar makes bubbles; the heathen is not so careful in his manners as is the Jew. **Fischer-Bolte Reise der Söhne Giaffers 198ff.; Gaster Exempla 195 No. 51; *Penzer VI 287; Italian Novella: Rotunda; India: *Thompson-Balys; Korean: Zong in-Sob 101 No. 55.**

J1661.1.1.1. **Deduction: the camel ridden by a pregnant woman.** India: Thompson-Balys.

J1661.1.2. **Deduction: the king is a bastard.** After dinner the king begins to dance. He is therefore called illegitimate. His mother acknowledges an intrigue with a dancer. *Type 655; *Fischer-Bolte Reise der Söhne Giaffers 198ff.; *Gaster Exempla 195 No. 51; Herrmann Saxo II 265ff.; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys.

J1661.1.2.1. **Deduction: magistrate is a bastard.** Korean: Zong in-Sob 102ff. No. 55.

J1661.1.3. **Deduction: bread made by a sick woman.** It falls apart; therefore it was kneaded by a weak person. *Chauvin VII 159 No. 438.

J1661.1.4. **Deduction: mare has she-buffalo as mother.** Told by shape of hoofs. Chauvin VII 162 No. 439.

J1661.1.5. **Deduction: horse has been brought up on ass's milk.** Has drooping ears. Spanish Exempla: Keller; Italian Novella: *Rotunda.

J1661.1.5.1. **Deduction: animal has been brought up on dog's milk.** Can not get enough to eat. Italian Novella: Rotunda.

J1661.1.6. **Deduction: insect inside precious stone.** The jewel is warm. Spanish Exempla: Keller; Italian Novella: Rotunda; India: Thompson-Balys.

J1661.1.7. **Deduction: prince plays with children because he has been denied a normal youth.** Italian Novella: Rotunda.

J1661.1.8. **Deduction: one-eyed, long-bearded thief is named Kale Khan.** India: Thompson-Balys.

J1661.1.9. **Banker able to recognize honest merchant by a single hair of his mustache.** India: Thompson-Balys.

J1661.1.10. **Clever deduction of wise man: the theft of a cauldron detected.** Cauldron has been buried in river. Thief has no taste of salt on his body: he must have been immersed in fresh water recently. India: Thompson-Balys.

J1661.2. **Clever deductions by eating, smelling, drinking, etc.** Penzer VI 285; India: Thompson-Balys.

J1661.3. **Person describes approaching bands of warriors without recognizing**
them. Another (interlocutor) identifies them. Irish myth: *Cross.

J1662. J1662. The cat's only trick. She saves herself on a tree. The fox, who knows a hundred tricks, is captured. *Type 105; *BP II 119; *Fb "kat" II 108b, "ræv" III 114a; *Krohn Am Urquell III 177ff.; Magoun California Folklore Quarterly IV 390ff., Jacobs Aesop 209 No. 38; Wienert FFC LV 66 (ET 303), 143 (ST 492); Halm Aesop 65; *Chauvin III 54 No. 10; *Herbert III 36ff. — Roumanian: Schullerus FFC LXXVIII No 33 I*; Spanish Exempla: Keller; India: *Thompson-Balys; cf. Africa (Angola): Chatelain 215 No. 37 (turtle goes into hole).


J1671. J1671. The inventive coachman. Makes the horses run by binding a bundle of hay to the shaft. Type 1576*.


J1675.1.2. J1675.1.2. Unjust action brought to inform king's malfeasance. Husband is imprisoned and wife detained by judge. She accuses her husband of having stolen her. Jewish: bin Gorion Born Judas I 287, 378.

J1675.2. J1675.2. Clever ways of breaking bad news to a king, who will kill bearer of bad tidings.

J1675.2.1. J1675.2.1. Tidings brought to the king: You said it, not I. The messenger arranges it so that the king says the words in the form of a question. *Anderson FFC XLII 362; Icelandic: *Boberg; Spanish: Boggs FFC XC 111 No. 925B.

J1675.3. J1675.3. King's capriciousness censured: the ass in the stream. A nobleman seeing an ass letting water in a river remarks that it reminds him of his king. He explains to the king that just as the ass puts water where it is already plentiful, so the king awards wealth where it is not needed. The king says that it is all in the nature of the nobleman's fate. Subsequent events prove this. Pauli (ed. Bolte) No. 836; Boccaccio Decameron X No. 1; Italian Novella: Rotunda.

J1675.4. J1675.4. One-eyed king has rocks counted on pain of death. Clever man avoids saying "one" (which king considers a curse on his one eye) by saying that first is the rock that must not be called by name. Africa (Vai): Ellis 216 No. 30.
J1675.5. *Abbot gives king unique concert.* Separates hogs into tenors, bassos, etc. So arranges them that when he pricks them they render a tune. Italian Novella: Rotunda.


J1675.7. *Clever hero feigns dullness so as to avenge himself on king.* India: Thompson-Balys.

J1675.8. *Son of God to see king.* When steadily unable to be admitted to presence of a king, a clever man demands an interview saying he is the son of God come down to earth and will condescend to see the king. When asked to show the king Heaven and the path to it, the pretender retorts that when he was sent down by the Father, he was told to look to matters relating to this earth. India: Thompson-Balys.

J1678. *Settling the dispute.* Two men cannot agree to bride's dowry. Third party tells each parent that the other has agreed. Marriage. "Now that you are relatives you can settle it between yourselves." Italian Novella: Rotunda.

J1682. *Taunts of charioteer to rouse anger in master (who is losing battle) so that he may fight more vigorously.* Irish myth: *Cross.*

J1684. *Poet uses words which student cannot understand and so confounds him.* (Cf. J1803.) Irish myth: *Cross.*

J1700-J2799.

**J1700-J2799. Fools (And Other Unwise Persons)**

J1700-J1729.

**J1700-J1729. Fools (General).**


J1701. **Stupid wife.** *Types 1380—1404; Hdwb. d. Märchens I 187b nn. 145 —149; Christensen DF L 35; Irish myth: Cross; Missouri French: Carrière.

J1701.1. **Extravagant woman whose husband continually finds fault with her.** India: Thompson-Balys.

J1702. **Stupid husband.** *Type 1361, 1405-1423; Jewish: Neuman.

J1703. **Town (country) of fools.** **Christensen DF XLVII; India: Thompson-Balys.

J1705. **Stupid classes.**


J1705.3. Foolish pundits. India: Thompson-Balys.


J1706. Stupid animals.


J1710. Association with fools.

J1711. Numskulls go a-travelling. (Cf. J1742.) *BP II 555; **Field Myth of the Pent Cuckoo.

J1711.1. Animals helpless in sea-voyage together. Sheep, duck, and cock in peril. The duck swims; the cock flies to the mast. *Type 204; *Fb "and" IV 12.

J1712. Numskulls quarrel over a greeting. Three men greeted by a stranger. Quarrel as to whom he greeted. "I greeted the biggest fool among you." A contest is held in which tales are told to decide which is the biggest fool. Wesselski Hodscha Nasreddin I 263 No. 237; Christensen DF L 91; India: *Thompson-Balys; West Indies: Flowers 484.


J1713.1. How he knew she was baking cakes. Husband actually knows from observation but wife thinks he has supernatural knowledge and spreads his fame. India: Thompson-Balys.


J1714.1. A wise man follows a fool against his better judgment. Both are put to death for their foolishness. *Pauli (ed. Bolte) No. 26; Herbert III 192; Alphabet No. 722; Oesterley No. 67; Scala Celi 75a No. 428; Africa (Vai): Ellis 242.

J1714.2. The wise man and the rain of fools. A wise man is persuaded to taste water which has turned many persons into fools. He also becomes a fool. *Pauli (ed. Bolte) Nos. 34, 54.

J1714.3. When with fools, act foolish. A wise man refuses to join a foolish crowd who stayed out in an unexpected rain after a long drought. He is punished by them for being a fool. *Wesselski Arlotto II 224 No. 91.

J1714.3.1. Forty wise men foretell violent rainstorm. Failing to convince people, they go into a cave. After the shower they come out. The people call them fools. Irish myth: Cross.

J1714.4. Author believes that his book must be stupid. Stupid people and gossipers are praising it. Spanish: Childers.

J1714.5. Old man silent in king's presence asks king what he himself does when in company with a fool. India: Thompson-Balys.
A fool objects to fools as companions. Leaves when placed between two fools at table. Wesselski Bebel I 179 No. 25.

Three silly pundits sent to a raja as the two-footed cattle he had demanded. India: Thompson-Balys.

Absurd ignorance.

Hero does not learn his name until after first adventure. Irish myth: Cross.

The city person ignorant of the farm.

The city girl: Do turnips grow in the ground or on trees? Type 2010*.

Man wants roasted honeycomb. Unwilling to admit that he does not know what a honeycomb is, a stupid man asks the innkeeper's wife to roast a slice of honeycomb. Spanish: Childers.

The city girl: Do turnips grow in the ground or on trees? Type 2010*.

Man wants roasted honeycomb. Unwilling to admit that he does not know what a honeycomb is, a stupid man asks the innkeeper's wife to roast a slice of honeycomb. Spanish: Childers.

Ignorance of certain foods.

Fool unacquainted with sausage. He squeezes the inside out and takes the covering for a sack. Type 1316*; cf. Christensen DF XLVII 216 No. 76.

Man wants roasted honeycomb. Unwilling to admit that he does not know what a honeycomb is, a stupid man asks the innkeeper's wife to roast a slice of honeycomb. Spanish: Childers.

Fool unacquainted with bananas, throws away the fruit, finds the rest bitter. (Similar for watermelon, plums.) England, Canada, U.S.: Baughman.

Woman is unacquainted with tea, serves the boiled leaves with butter. Scotland: Baughman.

Why the pigs shriek. The sheep does not understand why the pig being carried to slaughter shrieks. Wienert FFC LVI 60 (ET 222), 91 (ST 32); Halm Aesop No. 115.

Layman's ignorance of medicine.

Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell. (Cf. K2321.1.) *Pauli (ed. Bolte) No. 857; Christensen DF L 72; ibid. DF XLVII 202f. Nos. 42, 47.

Fool cannot tell his right hand in the dark. *Clouston Noodles 91.

How to tell the right hand in the dark. Numskull keeps the candle at his right side as he goes to bed so that he can do so. Wesselski Hodscha Nasreddin I 235 No. 104.

Fools and the unknown animal.

Fools do not know what a crayfish is. Shoot it and build a rampart
around it. *Wesselski Bebel II 114 No. 43.

J1736.2. J1736.2. Fools do not know what an owl is and attack it. BP III 286.


J1738.2. J1738.2. Living crucifix chosen. Peasants take their old crucifix to an artist for a new one. The artist asks them whether they want a living or dead crucifix. Argument: living God takes less for upkeep and he can be killed later. *Pauli (ed. Bolte) No. 409; Italian Novella: Rotunda.


J1738.5. J1738.5. Standing up for the friendless. Preacher in backwoods asks congregation members who are friends of Jesus to rise. No one rises. "What, are there no friends of Jesus in this house?" A cowboy rises to his feet: "Stranger, I don't know who this man Jesus is. I never heard of him before, but I'll stand up for any man who hasn't got any more friends than he has." U.S.: Baughman.

J1738.6. J1738.6. Letting in the light. Backwoods preacher tells couple that they are living in darkness. The woman responds that she has been trying for years to get her husband to cut a window in the house. U.S.: *Baughman.

J1738.7. J1738.7. Ignorant people told religious holiday is coming the next day: camel appears and is feasted. India: Thompson-Balys.


J1741.3. J1741.3. Prearranged answers in Latin not always successful. (Essentially same as X111.9.) Nouvelles Récréations No. 7.
J1741.3.1. Stupid scholar memorizes set answers to oral examination in Latin. The questions are not given in the order he expects; comic results. England: Baughman.

J1742. The countryman in the great world.

J1742.1. Countryman expects to find persons from his own village when he travels to another land. *Wesselski Bebel II 139 No. 122.

J1742.2. His address: a big high house. Mayor asked about where he lives, names his village and directs the enquirer to a big high house. Wesselski Bebel I 182 No. 31.

J1742.3. Peasants in city inn order whole portion of mustard. Livonian: Loorits FFC LXVI No. 1316*.

J1742.3.1. Countryman visiting rich relative in the city refuses to eat dessert: "No, I am not hungry." India: Thompson-Balys.

J1742.4. Peasant surprised that king is not larger than other men. Nouvelles Récréations No. 70.

J1742.5. Countryman misunderstands comforts of city. Thinks latrine is kitchen, refuses to take a walk because he fears high houses will fall upon him, etc. India: Thompson-Balys.

J1742.5.1. Boy who has never seen a real carpet, hops around the side of the room to avoid stepping on the cloth on the floor. U.S.: Baughman.

J1743. Ignorance of dates.

J1743.1. All sins since the birth of Christ. A stupid man at confession says, "I confess myself guilty of all sins that I have committed since Christ's birth." "Are you so old?" "Yes, and I have a brother who is three years older than I." Wesselski Bebel II 106 No. 17; *Pauli (ed. Bolte) No. 295.

J1743.2. Family do not realize that Lent has arrived until it is Palm Sunday. Then they explain that Lent will be short because it has been a short winter. Cent Nouvelles Nouvelles No. 89; Italian Novella: *Rotunda.


J1744.1. Bridegroom does not know what to do on his wedding night. India: Thompson-Balys.

J1744.1.1. Bridegroom gets into bed. The numskull groom on his wedding night does not know how to get to the bed, the curtains being drawn. He scales one of the posts, clammers to the canopy, falls upon his bride below, who screams for help. India: Thompson-Balys.

J1745. Absurd ignorance of sex.
Fool cannot tell sex of nudes, since they have no clothes on. U.S.: Baughman.

Foolish girl ignorant of what is happening at her first menses. India: Thompson-Balys.

Ignorance of reading.

Fool weeps each time he reads a book to see how small letters have become: at school they were big and fat. India: Thompson-Balys.

The archbishop's wife and family. Fool asks what he is to talk about when guests arrive. Is told: "Their wives and family." He asks the archbishop about his family. (Cf. J2461.2.) Italian Novella: *Rotunda.

Absurd ignorance of the use of spectacles. Christensen DF XLVII 226 No. 89.

Absurd ignorance—miscellaneous.

Fool thinks that "aforesaid" is a title of honor. Italian Novella: Rotunda.

Ignorant notary cannot draw up document. The names of the participants are not the same as those in his sample form. Italian Novella: Rotunda.


One animal mistaken for another.

Dungbeetle thought to be bee. "I know you well enough, you have put on a blue coat." Type 1317*.

Wolf thought to be colt. In the man's absence eats the mare. *Type 1311.

Bear thought to be dog. Type 1312*; Russian: Andrejev No. 1313.

Ass thought to be hare. Type 1316****.

Earthworm thought to be snake (or other monster). Type 1316***.

Other animals thought to be a giant cat. Hero in search of monster brings home a dog, zebra, etc. thinking it is the animal he seeks. Zanzibar: Bateman 160 No. 8.

Rabbit thought to be a cow. Servant sent to bring in cows is found chasing rabbits. BP III 260 (Grimm No. 162); U.S.: Baughman.

Tiger (lion, etc.) mistaken for domestic animal.

Tiger mistaken for goat. Fool trying to steal goat in dark catches
thieving tiger. India: Thompson-Balys.

J1758.1.1. J1758.1.1. *Fool rides tiger thinking it to be a big male-goat.* India: Thompson-Balys.


J1758.5. J1758.5. *Lion thought to be donkey: drunkard rides it.* India: Thompson-Balys.


J1759.1. J1759.1. *Scotsman thinks moose is a mouse, asks what rats look like in this country.* (Cf. X1423.) Canada: Baughman.

J1759.2. J1759.2. *Hunter mistakes louse on his eyelash for game.* He shoots several times before he notices the trouble. U.S.: *Baughman.


J1761. J1761. *Animal thought to be object.*


J1761.2. J1761.2. *White mare thought to be church.* Type 1315**.

J1761.3. J1761.3. *Glowworm thought to be a fire.* The bird who tries to keep the monkeys from this error is killed for her pains. Chauvin II 90 No. 32; B[ö]dker Exempler 286 No. 34; Penzer V 58f.
J1761.4. *Fish thought to be chewed sugar-cane.* Numskulls therefore throw away their fish. Indonesian: DeVries's list No. 262.

J1761.5. *Wolf thought to be log of wood.* Breton: Sébillot Incidents s.v. "bûche".

J1761.6. *Snake thought to be flute.* Bites tiger who tries to play flute. India: Thompson-Balys.


J1761.7. *Living toad or beetles thought to be lost food and therefore eaten by numskulls.* Christensen DF XLVII 188, 199 Nos. 13, 31.


J1761.10. *Blind men and elephant.* Four blind men feel an elephant's leg, tail, ear and body, respectively, and conclude it is like a log, a rope, a fan, and something without beginning or end. *Taylor English Riddles in Oral Tradition (Berkeley, 1951) 582 n. 11; India: Thompson-Balys.


J1762. *Animal thought to be a person.*


J1762.1. *Goose mistaken for a tailor.* In a ghost house he is thought to be a tailor who snips the devil with his scissors. *Fb "ges" I 528b.

J1762.1.2. *Crab mistaken for tailor.* Christensen DF XLVII 171.

J1762.2. *Bear on haywagon (on horse) thought to be the preacher.* *Type 116.

J1762.2.1. *The bear mistaken for a saint.* The godless man is cheated and attacks a bear thinking it is a saint, and barely escapes with his life. Lithuanian: Balys Index No. *1705; Russian: Andrejev No. *2103.

J1762.3. *Crab caught on tiger's tail thought to be pursuing man.* India: Thompson-Balys.

J1762.4. *Deer thought to be man with basket on head.* North Carolina: Brown Collection I 698.

J1762.5. *Bees (wasps) mistaken for Jutlanders, etc.* Christensen DF XLVII 222 No. 85.

J1762.6. *Dressed up monkey thought to be a nobleman.* Christensen DF XLVII 197, 231 No. 23.
Lobsters mistaken for Norwegians. Christensen DF XLVII 206 No. 56.

Bear mistaken for a foreigner. The strong man meets a bear in the forest, takes it for a German and struggles with it. Having strangled the bear, fears he has killed a man. Lithuanian: Balys Index No. 1283*.

Foolish wife believes goats' heads are human heads. India: Thompson-Balys.

Person thought to be an object.

Small priest covered with large hat thought to be a hat. Nouvelles Récréations No. 37.

Girl mistaken for stone. Espinosa JAFL XXVII 119—129.

Sleeping soldier thought to be recumbent statue in chapel. Heptameron No. 65.

Person thought to be animal. Jewish: *Neuman.

Shepherd taken to be she-ass. India: Thompson-Balys.

Man taken to be sheep. (Cf. X424.) India: *Thompson-Balys.

One person mistaken for another.

Horsemen thought to be men mounted on cattle. Irish myth: Cross.

Other creatures with mistaken identity.

Giant thought to be a hill. BP III 333 (Grimm No. 183).

Dead man is thought to be alive. U.S.: *Baughman.

Dead mistaken for the living. Man with abhorrence for corpse sleeps with one thinking it alive. (Cf. H1410.) Italian Novella: Rotunda.

Fool lays his hand on demon in the dark, believing it is male goat he has come to steal. India: Thompson-Balys.


Object thought to be animal.

Big tree thought to be snake. Killed with guns and spears. Type 1315.

Old sausage (roll) taken for frightening animal. Christensen DF XLVII 174 no. 2.

Object thought to be a turkey. India: Thompson-Balys.

Bush thought to be elephant. India: Thompson-Balys.

Island thought to be large dog. Hawaii: Beckwith Myth 448.
J1772.  *One object thought to be another*. Italian Novella: *Rotunda.

J1772.1.  *Pumpkin thought to be an ass's egg*. Numskull thinks he has hatched out an ass's egg. He thinks that the rabbit which runs out is the colt. *Type 1319; *BP I 317ff.; *Köhler-Bolte I 323; *Clouston Noodles 38; *Fb "æg" III 1142a; *Wesselski Hodscha Nasreddin I 249 No. 163; Christensen DF XLVII 208 no. 63. — Swiss: Jegerlehner Oberwallis 324 No. 157; Breton: Sébillot Incidents s.v. "œuf", "âne" "lièvre"; India: *Thompson-Balys; Chinese: Graham.

J1772.1.1.  *Boy thinks terrapin hatches from bedbug eggs*. Small boy examines bedbug eggs under pillow every morning. One morning he finds a terrapin there. "I don't see how we raised this so quick." U.S.: Baughman.

J1772.1.2.  *Potatoes mistaken for "irregular eggs", or "eggs of the earth."* India: Thompson-Balys.

J1772.2.  *Dog mistakes mussel for an egg*. Cuts his mouth. Wienert FFC LVI 63 (ET 268), 107 (ST 199); Halm Aesop No. 223.

J1772.3.  *Coins thought to be red beans*. Italian: Basile Pentamerone I No. 4.

J1772.3.1.  *Coins thought to be uncooked cakes*. India: Thompson-Balys.

J1772.4.  *Culture hero's pubic hair thought to be bear hair*. N. A. Indian (Peoria, Kickapoo, Potawatomi): Michelson JAFL XXX 494.

J1772.4.1.  *Pubic hair of ardent husband's wife thought to be calf's tail by peasant in tree*. Cent Nouvelles Nouvelles No. 12.

J1772.5.  *Man puts food bowl on head thinking it a helmet*. Hawaii: Beckwith Myth 413.

J1772.6.  *Fish bones in soup thought to be underdone peas*. Nouvelles Récréations No. 73.

J1772.7.  *Fools think evening star is morning star*. Start morning journey evening before. India: Thompson-Balys.


J1772.9.  *Excrements thought to be meat and therefore eaten*. Christensen DF XLVII 192 No. 18; India: Thompson-Balys.


J1772.10.  *Gun thought to be clarinet: one man blows, another presses the "keys"*. (Cf. K1057.) Lithuanian: Balys Index No. 1861*.

J1772.11.  *Boot mistaken for an axe-sheath*. Lithuanian: Balys Index No. 1282*.


J1780. J1780. Things thought to be devils, ghosts, etc. Indonesian: Coster-Wijsman 57 No. 83.

J1781. J1781. Objects thought to be the devil.

J1781.1. J1781.1. Steamship thought to be the devil. Type 1315*.

J1781.2. J1781.2. Watch mistaken for the devil's eye. Knocked to pieces. Type 1321*; Christensen DF XLVII 187; Lithuanian: Balys Index No. 1679*.

J1781.3. J1781.3. Glowing wheel supposed to be the devil. Christensen DF XLVII 184ff.

J1782. J1782. Things thought to be ghosts.

J1782.1. J1782.1. Robber or dog in church thought to be a ghost. Type 1318*.


J1782.2. J1782.2. Dropping dough thought to be a ghost. It drops on the floor and the man thinks the place is haunted. Estonian: Aarne FFC XXV 137 No. 101; Finnish: Aarne FFC XXXIII 47 No. 101.


J1782.5. J1782.5. Animal with lighted candle thought to be ghost. (Cf. K335.0.5.1.) U.S.: Baughman.


J1782.7. J1782.7. Sleep-walker thought to be a ghost until discovered. U.S.: Baughman.


J1783. J1783. Thing thought to be corpse.

J1783.1. J1783.1. Butter cask thought to be a dead man. Fools knock it in two. Type 1314.

Laughter of boy thought to be spirits' laughter. Africa (Masai): Fuchs 21ff. No. 4.

Animals thought to be the devils or ghosts. Lithuanian: Balys Legends Nos. 886ff.

Grasshopper thought to be the devil. *Field Pent Cuckoo 7; England: Baughman.

Crab thought to be the devil. Becomes red. Type 1310*.

Ass thought to be the devil. Italian Novella: Rotunda.

Man sees Hereford cow at night; thinks it is devil, says, "Devil I deny thee! I am a psalmsinger and a worshiper of God!" England: Baughman.

Man addresses colt: "Abide, Satan! I am a righteous man and a psalm singer." England: Baughman.

Cat mistaken for devil. Fool in the dark mistakes cat's eyes for embers. Is attacked by the cat and he thinks it is the devil. Italian Novella: Rotunda.

Fox in coffer thought to be devil. Pierre Faifeu No. XXXII.

Black sheep thought to be the devil. Christensen DF XLVII no. 64.

Man thought to be a devil or ghost. Lithuanian: Balys Legends Nos. 868—871, 890; India: *Thompson-Balys.

Man costumed as demon thought to be devil; thieves flee. India: *Thompson-Balys.

Woman thought to be devil; thieves flee. India: Thompson-Balys.

Man mistaken for Famine and Cholera in person. India: Thompson-Balys.

Priest exorcising demon mistaken for demon and beaten to death. India: *Thompson-Balys.

Man thought to be devil by lion. Spanish Exempla: Keller.

Men, on first seeing wives with hair, think they are witches and run away. India: Thompson-Balys.

Lion thinks man astride him is monster: frightened. India: Thompson-Balys.

Man reported to be dead so that people flee from him as from a ghost. India: *Thompson-Balys.

Things thought at night to be other frightful object.

Windmill thought to be holy cross (church, God). Type 1322**; Christensen DF XLVII 212 No. 68; Russian: Andrejev 1322**; India: Thompson-Balys.
J1789.2. Clock ticking thought to be gnawing of mice. Type 1323*; Christensen DF XLVII 187.


J1790.1. J1790.1. **Numskull thinks his shadow is a man pursuing him.** India: *Thompson-Balys.

J1790.2. J1790.2. **Shadow mistaken for thief: is beaten.** India: Thompson-Balys.

J1790.3. J1790.3. **Monkey seeing tiger attack his shadow is frightened so that he falls from tree.** India: Thompson-Balys.

J1791. **J1791. Reflection in water thought to be the original of the thing reflected.**

J1791.1. J1791.1. **Drinking the moon.** The numskull sees a cow drink from a pool where the moon is reflected. The cow goes under a cloud. He thinks the cow has eaten the moon and slaughters her to recover it. Type 1335; *Wesselski Hodscha Nasreddin I 241 No. 124; Köhler-Bolte I 90, 498; Christensen DF XLVII 181.

J1791.2. J1791.2. **Rescuing the moon.** A numskull sees the moon in the water and throws a rope in to rescue it, but falls in himself. He sees the moon in the sky. At least the moon was saved! *Wesselski Hodscha Nasreddin I 241 No. 124; Christensen DF XLVII 217—18 no. 78; American Negro: Harris Nights 100 No. 19.

J1791.3. J1791.3. **Diving for cheese.** Man (animal) sees moon reflected in water and, thinking it a cheese, dives for it. *Type 34; Dh IV 230f.; Fb "øst"; Clouston Noodles 44; Field Pent Cuckoo 18; Köhler-Bolte I 107; Christensen DF XLVII 217—18 no. 78; Spanish: Espinosa III Nos. 206f.; N. A. Indian: *Thompson Tales 295 n. 81; Africa (Zulu): Callaway 357 (cf. J1791.4).

J1791.3.1. J1791.3.1. **Wolf tries to drink well dry to get cheese.** Spanish: Boggs FFC XC 29 No. 34.

J1791.3.2. J1791.3.2. **Dogs by river try to get food in river by drinking the river dry.** Wienert FFC LVI 62 (ET 246), 119 (ST 287); Halm Aesop No. 218.

J1791.3.2.1. J1791.3.2.1. **Demon tries to recover object from river by drinking it dry.** India: Thompson-Balys.

J1791.3.3. J1791.3.3. **Moon's reflection thought to be gold in water.** Fools dive for it. India: Thompson-Balys.

J1791.3.4. J1791.3.4. **Jackals jump into well after drums and are killed.** India: Thompson-Balys.

J1791.4. J1791.4. **Dog drops his meat for the reflection.** Crossing a stream with meat in his mouth he sees his reflection; thinking it another dog with meat he dives for it and loses his meat. *Pauli (ed. Bolte) No. 426; Chauvin II 85; B[ö]dker Exemplar 275 No. 13; Wienert FFC LVI 64 (ET 270), 105 (ST 178); Halm Aesop No. 233; Crane Vitry 140 No. 18; Scala Celi 19a No. 111; Jacobs Aesop 199 No. 3.—Spanish Exempla: Keller; India: Thompson-Balys; Africa (Zulu): Callaway 357 (cf. J1791.3).

J1791.5.1. Shooting at enemy's reflection in water. N. A. Indian: *Thompson Tales 352 n. 270c.

J1791.5.2. Man throws stone at own reflection in water. India: Thompson-Balys.

J1791.5.3. Frog leaps into water after elephant's reflection. India: Thompson-Balys.


J1791.6.0.1. Woman dives in water three times after reflected image of man peering down from a tree. Marquesas: Handy 46.

J1791.6.1. Ugly woman sees beautiful woman reflected in water and thinks it is herself. Prides herself on her beauty. *Type 408; BP II 121ff.; Italian: Basile Pentamerone V No. 9; Indonesian: Dixon 226.

J1791.6.2. Ogre sees beautiful woman reflected in water. Attempts to drink the lake dry. (Cf. J1791.3.1.) Type 1141*; Japanese: Ikeda.


J1791.7.1. Simpleton thinks his reflection in jar of melted butter is thief; strikes at the jar and breaks it. India: Thompson-Balys.

J1791.8. Goose dives for star, thinking it a fish. The next day when she sees fish, she lets it escape. Chauvin II 89 No. 28; B[ö]dker Exempler 284 No. 30; Spanish Exempla: Keller.

J1791.9. Fools see bee's nest reflected in water: try to carry off the well. Clouston Noodles 67.

J1791.10. Fool sees golden-crested bird reflected in water. Thinks it is gold. Penzer V 115 n. 1.


J1792. Picture mistaken for original.

J1792.1. Dove sees painted cups of water and dashes into them. Wienert FFC LVI 64 (ET 276), 107 (ST 196); Halm Aesop No. 357.

J1793. Mask mistaken for face. Jacobs Aesop 204 No. 20; Wienert FFC LVI 75 (ET 405), 124 (ST 333); Halm Aesop No. 47.


J1795.1. Foolish demon sees his reflection in trickster's mirror and is convinced he has been captured. India: Thompson-Balys.

J1796. Moonlight thought to be substance.


J1800. One thing mistaken for another—miscellaneous.

J1801. Breath in the cold thought to be tobacco smoke. Type 1320.

J1802. Words in a foreign language thought to be insults. Type 1322*; Nouvelles Récréations No. 65.

J1802.1. "I don't understand." Foreigner asks who owns property, clothing, servants; whose wife an attractive woman is; whose funeral is in progress? Answer to each question is "I don't understand," which foreigner takes to be a person's name. (Cf. J1152, J1741, X111.7.) Bolte Zs. f. Vksk. III (N.F.) 173-8.

J1803. Learned words misunderstood by uneducated.

J1803.1. Not of legitimate birth. A cleric is asked whether he is of legitimate birth ("de legitimo thorbo"). "No, I am not from that place; I am from Schmich." *Wesselski Bebel II 126 No. 80.

J1803.2. Doctor's expressions misunderstood. Christensen DF XLVII 208 No. 62.


J1805. Other misunderstandings of words.

J1805.1. Similar sounding words mistaken for each other. Nouvelles Récréations No. 46.

J1805.1.1. To cover house with straw. Word for wife is similar, so wife is covered. India: Thompson-Balys.

J1805.2. Unusual word misunderstood. Strange results.

J1805.2.1. Daughter says "Sobur" (wait) to her father when he asks what to bring from the journey. Father finds Prince Sobur. India: Thompson-Balys.

J1805.3. Numskull referring to a forgotten name keeps saying "I have lost it." People dive into tank to recover treasure they think he has lost. India: Thompson-Balys.

J1805.4. A fool given money to buy something to eat; goes around asking for a thing called "something." India: Thompson-Balys.

J1809. Other things with mistaken identities.


J1810. Physical phenomena misunderstood.

J1811. Animal cries misunderstood.


J1811.1.1. The old maid answers the owl's hoot, saying "Anybody, Lord!" or giving the name of the young man she wants. (Cf. X750.3.) U.S.: *Baughman.


J1811.3. Turkey's gobble misunderstood by man lost in woods. U.S.: Baughman.

J1811.4. Rooster's crow interpreted.


J1812. Other sounds misunderstood.


J1812.2. Rabbits think sound of waves is great danger to them. Spanish Exempla: Keller.

J1812.3. Fermenting dough: "Woe to you .." The rain drops: "Here he is.." The little bell: "He is hiding here.." Lithuanian: Balys Index No. 1264*; Russian: Andrejev No. 1264 I*.

J1812.4. Hissing of fire thought to be noise of cooking muffins. India: Thompson-Balys.

J1812.4.1. Noises fire is making misunderstood. Hunchback springs into it to burn to his death. India: Thompson-Balys.

J1812.5. Snoring sounds misunderstood. (Cf. J1833.)

J1812.5.1. Numskull thief thinks snoring sleeper is asking for food. India: Thompson-Balys.


J1813.1. Mushrooms shrink in water. Fool kills his wife because he thinks that she has eaten part of them. Africa (Ila, Rhodesia): Smith and Dale II 412 No. 11.

J1813.2. Boiling milk thought to be overflowing. Simpleton lets it run over. Type 1328*. 
J1813.2.1. *Numskull thinks his prayers have stopped milk boiling over.* Actually his wife has added cold water. India: Thompson-Balys.

J1813.3. *Boiling pumpkin thought to be talking.* India: Thompson-Balys.

J1813.4. *Boiling pot on the floor thought to be self-cooking.* Christensen DF XLVII 177 No. 5, cf. 192 No. 18.

J1813.5. *Fish dancing about in cooking pot appears to be many.* Cook eats one; none left. India: Thompson-Balys.

J1813.6. *Handful of black pepper taken into mouth instead of cooking it in food.* India: Thompson-Balys.

J1813.7. *Savory tea.* The peasant entertains a priest at tea. Making it, puts in all the tea, six pounds of sugar, a piece of bacon, etc. Lithuanian: Balys Index No. 2439*; Russian: Andrejev No. 1710*.

J1813.8. *Sheep's head has eaten dumplings.* Small boy is at home to watch the dinner. Runs into church, calls out to his mother that the sheep's head has eaten all the dumplings (or butted them out of the pot). England, U.S.: *Baughman.

J1813.9. *All the beans cooked for one meal.* They fill the room. U.S.: *Baughman.

J1813.9.1. *Stupid servant cooks all the rice for one meal.* India: Thompson-Balys.


J1814. *Numskull stays till he has finished.* As he is making water he hears a brook flowing and mistakes what it is. He waits for a day and a half. *Wesselski Hodscha Nasreddin I 210 No. 23; U.S.: Baughman.

J1815. *Did the calf eat the man?* A fool, liking the shoes on the feet of a man hanged on a gallows, cuts off the swollen feet in order to carry off the shoes. In the room in which he sleeps that night is a newborn calf. The next morning the man takes the shoes but leaves the feet. Peasants agree that the calf has eaten the man all but the feet. They burn the house to destroy the calf. Type 1281; *Wesselski Bebel I 231 No. 144; Danish: Christensen DF L 65, Nyrop Dania I (1890) 283ff., cf. II 68ff.; U.S.: Baughman.

J1816. *Fool thinks gold is being destroyed when snails crawl over it.* Icelandic: Boberg.

J1817. *Fool thinks belly is speaking to him; stabs himself.* Other animals are shouting at him. Indonesia: DeVries's list No. 78.

J1818. *Animal's action misunderstood.*


J1819.1. Fools think thorn bush doesn't sting at night. Christensen DF XLVII 219 No. 80.

J1819.2. Simpleton sleeping in cold room breaks window to let the cold out. (Cf. J2123.) U.S.: Baughman.

J1819.3. Fool wakes with sleeping mat over head and thinks it is still night. Marquesas: Handy 25.

J1820. Inappropriate action from misunderstanding.

J1821. Swimming (fishing) in the flax-field. Peasants go to visit the sea. They see a waving flax-field, and, thinking it is the sea, jump in to swim. *Type 1290; *BP III 205; Köhler-Bolte I 112; Christensen DF XLVII 195 no. 20; Breton: Sébillot Incidents s.v. "lin", "pêche"; India: Thompson-Balys.


J1823. Misunderstanding of church customs or ceremonies causes inappropriate action.

J1823.1. Misunderstandings concerning images of Christ.

J1823.1.1. Christ accused of trying to fool the people. Fool sees the image of Christ elevated on Ascension Day to the beams of the church. He accuses Christ of having fooled the people into believing that he has gone to heaven. Wesselski Bebel II 158 No. 181.

J1823.1.2. Christ's image has broken his arm. A man refuses to have anything to do with the crucifix because once an image of Christ has fallen on him in church and broken his arm. Reminded that this image is not the same, he replies that it is the son of the other and is just as bad. *Pauli (ed. Bolte) No. 270.

J1823.1.3. The Lord has departed. Maid servant on way to church on Palm Sunday meets priests leading ass on which Jesus rode. The maid runs home and tells her mistress that the Lord has mounted and has just gone away. *Pauli (ed. Bolte) No. 865.

J1823.1.4. Numskull knocks the figure of Jesus from the ass. Sees the waving of palms on Palm Sunday and thinks the people are trying to knock the figure from the ass. *Pauli (ed. Bolte) No. 768; *Wesselski Bebel I 200 No. 78.

J1823.2. Bishop struck for breaking the peace. At a wedding after a period of silent prayer the bishop begins an antiphony. The fools walks up and strikes the bishop: "You have made this shouting in the church." Pauli (ed. Bolte) No. 49.


J1823.4. Move away from Moslem land so that Allah need not be feared. India: Thompson-Balys.

J1824.1. Other misunderstandings of the communion. Christensen DF XLVII 202f. no. 44.


J1825.1. Christian laws are profitless, Turkish ambassador says. Good people do not need them; bad people do not reform as a result of them. Spanish: Childers.

J1826. The falcon not so good as represented. A nobleman praises his falcon. His fool, supposing they were praising the falcon as food, kills the bird, but is disappointed in the taste. *Pauli (ed. Bolte) No. 52; *Wesselski Bebel I 194 No. 64; Alphabet No. 239.

J1827. The king no priest's son. A pope in writing to a king says, "To our dear son Frederick." Upon hearing this the fool cries out, "That is a lie; he is no priest's son. I knew his father and mother and they were both honest people." *Pauli (ed. Bolte) No. 51.

J1828. The obedient log. A fool sees a boat (with rowers) obedient to commands, "Right! Left!" etc. He asks what kind of wood the boat is made of. Later he gets a log of that wood and tries to make it obey commands. Indonesië: DeVries's list No. 258.

J1831. Numskull throws the dishes out. A landlord in anger throws a dish out the window. The numskull throws the rest out, thinking that the landlord wanted to eat outdoors. *Wesselski Bebel I 194 No. 65.

J1832. Jumping into the river after their comrade. Through misunderstanding one of the men jumps into the river. He calls out; the others think that he wants them to follow, and all jump in and are drowned. *BP II 556 n. 1; Japanese: Ikeda.

J1833. Numskull thinks the bishop's snoring is his death rattle. He strikes at a fly on the bishop's nose because it seems to be killing the bishop. *Pauli (ed. Bolte) No. 712.

J1833.1. Numskull shoots grasshopper which lighted on the shoulder of his friend and kills friend. India: *Thompson-Balys.

J1833.1.1. Boy strikes at a fly on his sister's breast: it turns into nipple and girl thinks it due to brother's caress. India: Thompson-Balys.

J1833.1.2. One man strikes at partridge which has lighted on second man's head. India: Thompson-Balys.


J1835. Goat chewing cud angers fool, who thinks goat is mimicking him. Type 1211; India: *Thompson-Balys.

J1836. Fool not recognizing coins lying on roadside leaves them. India: Thompson-Balys.

J1842. Useless surgical operation from misunderstanding.

J1842.1. Numskull (female devil) thinks her pubic hair has been telling her lies and pulls it out together with the skin. India: Thompson-Balys.

J1842.2. Fool cannot answer as his mouth is full; thought to have an abscess in cheeks, allows them to be cut open. India: Thompson-Balys. (Cf. W111.5.8.)


J1845. Serfs congratulate their master. The delegate slips and falls, cursing: "The devil may take you!" The serfs outside think this was the congratulation, and all cry in chorus: "You and your family!" Lithuanian: Balys Index No. *1708; Rumanian: Schullerus FFC LXXVIII 98 No. 14.


J1849. Inappropriate action from misunderstanding—miscellaneous.


J1849.2. Jackdaw tries to swallow sparks from glowworm. India: Thompson-Balys.

J1849.3. Numskull strikes all matches in order to try them. Christensen DF XLVII 207 no. 60.

J1849.4. Nobody can move it. Foolish soldier at guard by cannon therefore quits. Christensen DF XLVII no. 49.


J1850-J1999. ANIMALS OR OBJECTS TREATED AS IF HUMAN

J1850. Gift or sale to animal (or object).

J1851. Gift to animal or object.

J1851.1. Gifts to frogs.
J1851.1.1. Numskull throws money to frogs so that they can count it. *Type 1642; *BP I 59.

J1851.1.2. Numskull feeds his wheat to frogs. He has been sent to mill to have it ground. Spanish: Boggs FFC XC 139 No. *1693, Espinosa III 147.

J1851.1.3. Numskull throws money to frogs to repay them. They have frightened his fleeing ass from the water. *Wesselski Hodscha Nasreddin I 226 No. 69.

J1851.1.4. Wool taken to pond for frogs and toads to weave. India: Thompson-Balys.

J1851.2. Gifts to birds. Numskulls hear birds calling and give them gifts. Indonesia: DeVries's list No. 260.

J1851.3. Gift to object.

J1851.3.1. Fool stops hole with money. Breton: Sébillot Incidents s.v. "argent".

J1851.4. Thankful numskull puts money in the anus of sheep which he supposes has helped him. Christensen DF XLVII 221 No. 84.

J1852. Goods sold to animals. *Type 1642; *BP I 59f.; *Chauvin VI 126 No. 280; Fansler MAFLS XII 352.

J1852.1. Numskull sells cow to bird. When he comes for his money the bird flies to a trash pile, where the fool finds a treasure. (Cf. J1853.1.1.) *Clouston Noodles 147.

J1852.1.1. Fool sells balls of thread to great lizard. Next day he finds a treasure there. India: Thompson-Balys.

J1852.1.2. Oil sold to iguana. Treasure found. India: Thompson-Balys.

J1853. Goods sold to object. *Type 1642; *BP I 59; Köhler-Bolte I 135; Spanish: Espinosa III 147.

J1853.1. Fool sells goods to a statue. He is told not to sell to talkative people. The statue is the only one he can find who is not talkative. *Chauvin VI 126 No. 280; *Wesselski Hodscha Nasreddin II 211 No. 426; Fansler MAFLS XII 352; Clouston Noodles 144; Spanish: Espinosa III 147; Italian: Basile Pentamerone I No. 4.

J1853.1.1. Money from the broken statue. Fool sells goods to a statue and when he will not pay him knocks it to pieces. He finds a treasure inside. (Cf. J1852.1.) Type 1643; *Wesselski Hodscha Nasreddin II 211 No. 426; Wienert FFC LVI 80 (ET 459), 138 (ST 430); Halm Aesop No. 66; Chauvin VIII 94 No. 65; Italian: Basile Pentamerone I No. 4.

J1856. Food given to object. (Cf. J1871.)

J1856.1. Meat fed to cabbages. *Type 1386; BP I 520; Indonesia: Coster-Wijsman 60 No. 92.

J1860. Animal or object absurdly punished.
J1861. Thief punishes the escaped ox. An ox strays on the rascal's land but escapes from him. The next week he sees the ox yoked up and gives him a beating. The master is astonished. The rascal: "Let me alone; he knows well enough what he has done." Wesselski Hodscha Nasreddin I 210 No. 20.

J1862. The ass deprived of his saddle. A man's coat is stolen when he leaves his ass for a moment. He takes the saddle off the ass and says that he will give it back if the ass will return the coat. *Wesselski Hodscha Nasreddin *223 No. 61.


J1863.1. Man beats calves because the bull has butted him over the fence. England: Baughman.


J1864. Man flogs his shot. On a rainy day when shot will not go a man flogs the shot. It goes and he shoots a deer. Africa (Vai): Ellis 189 No. 4.

J1865. Sickle punished by drowning. In a land where the sickle is not known the new sickle cuts off the head of a man. It is drowned. *Type 1202.


J1866. Man avenges self on animals by wholesale slaughter.


J1867. Man punishes offending part of his body.


J1870. Absurd sympathy for animals or objects.

J1871. Filling cracks with butter. Numskull sees cracks in the ground and feels so sorry for them that he greases them with the butter he is taking home. *Type 1291; BP I 521; *Wesselski Hodscha Nasreddin I 250 No. 165; Missouri French: Carrière.

J1872. Creaking limbs. Numskull hears limbs creaking in the wind. He is sorry for them and holds them apart. While he is caught between them his enemies take advantage of him. N. A. Indian: *Thompson Tales 297 n. 85.

J1872.0.1. Creaking wagon dies. When the wagon stops its creaking, fool decides it has died; he cremates it. India: Thompson-Balys.

J1872.1. Helping the cuckoo. A numskull climbs a tree to help a cuckoo so that he may call louder than the one in the neighboring forest. Meanwhile his horse is eaten by a wolf. *Wesselski Bebel I 137 No. 42.

J1873. Animals or objects kept warm.

J1873.1. Fool makes shoes for animals as well as men, since he expects a cold
winter. *Type 1695.

J1873.2. J1873.2. Cloak given to a stone to keep it warm. Köhler-Bolte I 71; Christiansen Norske Eventyr 140 No. 1651; Japanese: Ikeda.

J1873.3. J1873.3. Warming the stove with wool. Type 1271A*.


J1874.1. J1874.1. Rider takes the meal-sack on his shoulder to relieve the ass of his burden. *Wesselski Hodscha Nasreddin II 229 No. 490; *Fb "sæk" III 720b; *Clouston Noodles 19; Field Pent Cuckoo 3; England, U.S.: Baughman; Italian Novella: Rotunda.


J1875.2. J1875.2. Complaint of the porridge pot. The woman thinks the boiling pot is complaining. Type 1264*; Russian: Andrejev No. 1264.

J1875.3. J1875.3. The homesick wave. Numskulls try to take home a wave of the sea in a bamboo rod. At home when it refuses to wave they say that it is homesick for its mother, the sea. Indonesia: DeVries's list No. 252.

J1875.4. J1875.4. Coin weeps. Numskull thinks money piece covered with perspiration after he has held it for awhile is weeping. India: Thompson-Balys.

J1879. J1879. Absurd sympathy for animals or objects—miscellaneous.


J1881. J1881. Animal or object expected to go alone.


J1881.1.2. J1881.1.2. One cheese sent after another. Numskull lets one roll down hill; sends the other to bring it back. *Type 1291; BP I 521.

J1881.1.3. J1881.1.3. Three-legged pot sent to walk home. Clouston Noodles 36; Field
Pent Cuckoo 5; *BP I 521 n. 1; England: Baughman; Missouri French: Carrière; Spanish: Espinosa III 147; N. A. Indian: Thompson CColl II 417f.

J1881.1.4. J1881.1.4. Table thrown out of the sledge; to go home by itself. Type 1291*.

J1881.1.5. J1881.1.5. Spinning wheel is sent home by itself. The man asks his wife if it has arrived before him, finds that it has not. "I thought not. I came a shorter way." Scotland: *Baughman.


J1881.2. J1881.2. Animal sent to go by itself.


J1881.2.2. J1881.2.2. Fools send money by rabbit. Since he is a swift runner they expect it to reach the landlord in time. Field Pent Cuckoo 6; Spanish Exempla: Keller.

J1881.2.3. J1881.2.3. Fishes to stop at his house. Fool directs them as he places them in stream. India: Thompson-Balys.


J1882.2. J1882.2. The ass as mayor. Fool made to believe that his ass (ox) has been educated and has become mayor. *Type 1675; *BP I 59; *Wesselski Hodscha Nasreddin I 224 No. 63; *Fb "tyr" III 908b; Christensen DF XLVII 229; England: Baughman; India: *Thompson-Balys.


J1884. J1884. The boat gets tired. The woman tries to tire out her rival's boat so as to win the race, but only tires herself. Type 1277; Christensen DF XLVII 190.


J1888. J1888. Wants the organ to come and play for her. An old woman enraptured with the sound of a cathedral organ prays for it to come to her house and gives it directions as to where she lives. Bolte Frey 235 No. 54.


J1891.1. J1891.1. Sickness ascribed to quarreling wines. A man has drunk so much of various wines that he is sick. He says to the wines, "Have peace among yourselves and don't quarrel or I'll throw you out the window." *Wesselski Bebel II 102 No. 14.


J1891.3. J1891.3. Sea foolishly accused of cruelty. Sea says that it is calm itself, but the wind blew it up and broke the ship. Wienert FFC LVI 75 (ET 406), 123 (ST 317); Halm Aesop No. 94.

J1892. J1892. Preserving the cock's freedom. A boy recently home from school sees his mother trying to catch the cock. "Don't mother, don't break his freedom or we will suffer for it." Pauli (ed. Bolte) No. 817.

J1894. J1894. Scholar speaks Latin on hunt so that the birds cannot understand him. Italian Novella: Rotunda.


J1900. J1900. Absurd disregard or ignorance of animal's nature or habits.


J1901.1. J1901.1. The overfed hen. A woman wants her hen to lay many eggs. Overfeeds her and she stops laying altogether. Wienert FFC LVI 72 (ET 362), 106 (ST 184); Halm Aesop No. 111.


J1902.1. J1902.1. Numskull sits on eggs to finish the hatching. Cautions people to be quiet and not frighten the eggs. (Sometimes puts on honey and feathers before sitting on the eggs.) Type 650; *BP I 316; *Wesselski Hodschas Nasreddin II 212 No. 433; *Wesselski Bebel II 146 No. 148; Christensen DF XLVII 210 No. 63; Breton: Sébillot Incidents s.v. "œuf"; Spanish: Espinosa III 147 Nos. 181—188; Italian: Basile Pentameron I No. 4.


J1903.1. The water on the calf's back. When the calf will not drink, the peasant woman throws the water on its back. Type 1211*.

J1903.2. Numskull puts the milk back. When the customer refuses to take the milk he puts it back into the goat's mouth so that it will flow back into the udder. *Wesselski Hodscha Nasreddin II 247 No. 550.

J1903.3. Fattening the pig. A farmer who wanted to fatten a pig fed it only twice a day. When told to feed it three times a day he says, "A working man must have more to eat than a pig." *Wesselski Bebel I 141 No. 56.

J1903.4. How can an elephant eat, having tails at both ends? Decision: it lives on air. India: Thompson-Balys.

J1904. Absurd ignorance concerning place for animal to be kept.

J1904.1. Cow (hog) taken to roof to graze. *Type 1210; *Köhler-Bolte I 66, 135; *Fb "ko" II 241a, "tyr" III 908b; Christensen DF XLVII 219 No. 81; English: Clouston Noodles 55; Swiss: Jegerlehner Oberwallis 295 No. 15; Spanish: Espinosa III 147 Nos. 181—188.

J1904.2. The pent cuckoo. Fools build an enclosure to keep in the cuckoo. She flies over the hedge. They say that they have not built the hedge high enough. **Field Pent Cuckoo; Clouston Noodles 27; England: Baughman.

J1904.2.1. Fools try to hedge the cuckoo so that they will have summer the year round (the coming of the first cuckoo being the sign of the coming summer). England: *Baughman.

J1904.2.2. Deer belled and enclosed like goats jump fence and escape. India: Thompson-Balys.

J1904.3. Hogs made to sleep in trees to cure their filthy habits. All are killed. England: Baughman.


J1904.4.1. Fish will climb trees like buffaloes. Numskull considers what will happen if river burns up. India: *Thompson-Balys.

J1905. Absurd ignorance about milking animals. (Cf. J1903.2.)

J1905.1. Fool does not milk cow for a month so that she will give plenty for a feast. Penzer V 72.

J1905.2. Fools try to milk male ass. Penzer V 136 n. 3.

J1905.3. Divided ownership of cow. The brother who owns the front end tries to drive the cow and will not let the owner of the rear end milk her. India: Thompson-Balys.

J1905.4. Fool asks owner of oxen why he does not milk them since he is not working them. Canada: Baughman.

J1905.5. Trying to have cows make curds before being milked. India:
Cow killed in order to get all the milk at once. (Cf. J2129.3.) India: Thompson-Balys.

Absurd ignorance about slaughtering animals.

Bullock struck on hindquarters instead of head in attempt to kill it. (Only frightens it.) India: *Thompson-Balys.

Absurd attempt to change animal nature. Wienert FFC LVI 45ff. (ET 31, 37, 38, 39, 54, 241, 420, 422), 87ff. (ST 2, 3, 4, 8, 9, 504); Halm Aesop Nos 149, 360, 373, 374, 375; Pauli (ed. Bolte) Nos. 427, 430.

The cat and the candle. A man has a cat trained to hold up lighted candles on its head. The king has a mouse let loose. The cat drops the candle and chases the mouse. *Type 217; **Cosquin études 403ff.; *Fb "kat" IV 255a; *Wesselski Arlotto II 238 No. 131; India: *Thompson-Balys.

Cat transformed to maiden runs after mouse. *Hertel Zs. f. Vksk. XXII 244; **Rohde Kleinere Schriften II 212ff.; Wienert FFC LVI *45, 71, 78 (ET 34, 351, 444), 86 (ST 1); Halm Aesop No. 88; Jacobs Aesop 218 No. 76; Spanish: Espinosa III 275-277; Italian Novella: Rotunda.


Absurd disregard of animal's nature or habits—miscellaneous.

Fisherman fails to make fish dance to his flute. Later in his net they jump about without the aid of the flute. Wienert FFC LVI *66 (ET 301), 117 (ST 275); Halm Aesop 27.

Fool tries to shoot dead antelope until it will come to him. Africa (Ekoi): Talbot 156 No. 3.

Numskull tries to shake birds from tree like fruit. *Wesselski Hodscha Nasreddin II 238 No. 526.

Breeding fine horses from an ass. Fool says, "Just as soon as the body of a colt bred from this mare is in proper proportion to its ears you will have a fine horse." Pauli (ed. Bolte) No. 763.

Sheep licking her lamb is envied by the wolf. He says, "Such is bad conduct. If I were to do that they would say that I was eating it." Pauli (ed. Bolte) No. 587; Spanish: Boggs FFC XC 33 No. 129*. Cf. Wienert FFC LVI *69 (ET 335), 94f. (ST 81); Halm Aesop Nos. 282, 330.

Numskull tries to wash black hen white. *Wesselski Hodscha Nasreddin I 246 No. 142.

Fear that frog may drown or get dirty. India: Thompson-Balys.

Fatal disregard of anatomy.


J1911.2. Foolish mother does not understand how babies cry. Wrings the child's neck. Africa (Ila, Rhodesia): Smith and Dale II 406 No. 3.

J1914. Horse taught to live without food. Dies. Type 1682; Wienert FFC LVI 72 (ET 364), 129 (ST 370); Halm Aesop No. 176.

J1914.1. The underfed warhorse. Fails in the war. Wienert FFC LVI 72 (ET 363), 129 (ST 369); Halm Aesop No. 178.

J1914.2. Three brothers take turns using mule. None of them feeds him, supposing that the others have. The mule dies. Pauli (ed. Bolte) No. 575.


J1919.1. The remodelled stork. A trickster cuts off the bill and legs of a stork to make him look more like a real bird. Wesselski Hodscha Nasreddin I 213 No. 37.

J1919.2. Where the ducks ford. A fool is asked where the river is fordable. He says, "Everywhere." The man tries to ride across and is almost drowned. The fool, "Those little ducks were able to cross here; why couldn't a big fellow like you?" Wesselski Bebel II 146 No. 146.

J1919.3. The two extra pounds. A dog has eaten 14 pounds of butter; the fool squeezes 16 pounds from him. Fb "smōr" III 412b.

J1919.4. Fool cuts off tails of oxen so that they will look like fine steeds. Pauli (ed. Bolte) No. 769.

J1919.5. Genitals cut off through ignorance.

J1919.5.1. Ignorant bride castrates groom when jokingly told to do so. Italian Novella: Rotunda.

J1919.5.2. Nun tells friar to get rid of offending member. He does so. Italian Novella: Rotunda.

J1919.5.3. Fool undergoes castration to put on weight. Italian Novella: Rotunda.

J1919.6. Simpleton's ignorance of anatomy leads him to share his wife with a priest. Italian Novella: Rotunda.

J1919.7. Fool believes that he has begot child with his sister by an earbox. Icelandic: Boberg.

J1919.8. The man without a member: foolish wife gives her husband money to
buy himself one. Lithuanian: Balys Index No. *2911; Estonian: Aarne FFC XXV No. 1543*.


J1921. J1921. The needle (or the like) falls into the sea: sought the next summer. Type 1280.


J1922.1. J1922.1. Marking the place on the boat. An object falls into the sea from a boat. Numskulls mark the place on the boat-rail to indicate where it fell. *Type 1278; *Fb "bed" IV 87a; *Clouston Noodles 99; Penzer V 92f.; Japanese: Ikeda.

J1922.2. J1922.2. Marking the place under the cloud. Numskulls leave a knife in the field, marking the place by putting it under a heavy cloud. Next day the cloud is gone and the knife lost. Clouston Noodles 53; England: Baughman; Japanese: Ikeda.

J1922.2.1. J1922.2.1. Fool seeks the ears of grain in the direction of the cloud toward which he has sowed them. Type 1278*.

J1922.3. J1922.3. Marking the place in the sand. Vessel left under mound in sand while owner is swimming. Others make similar mounds so that it is lost. India: Thompson-Balys.


J1924. J1924. Numskull forgets name of certain food and thinks that it has fallen into sand. India: Thompson-Balys.


J1931. J1931. Money tested by throwing it into a stream to see if it will swim. Good coins are supposed to swim, counterfeit to sink. *Type 1651; BP II 75; *Fb "penge" II 804a; Russian: Andrejev No. 842*.


J1932.2. J1932.2. Sowing cheese to bring forth a cow. *Type 1200; *Wesselski Hodscha Nasreddin II 209 No. 423; *Fb "se".

J1932.3. J1932.3. Sowing salt to produce salt. *Type 1200; Wesselski Hodscha Nasreddin II 209 No. 423; Christensen DF XLVII 206, 231 no. 57; India: Thompson-Balys.

J1932.4.1. Planting animal's tail in order to produce young animals. Type 1200.

J1932.4.2. Planting bones to produce animal. India: Thompson-Balys.

J1932.5. Sowing needles (like seed). Köhler-Bolte I 135.


J1933. Numskull tries to dig up a well (spring). He wants to take it home. Köhler-Bolte I 533; Clouston Noodles 67.

J1934. A hole to throw the earth in. Numskull plans to dig a hole so as to have a place to throw the earth from his excavation. *Wesselski Hodscha Nasreddin II 227 No. 480; Christensen DF XL VII 201 no. 37; Jewish: Neuman.


J1936. How he looks in his sleep. A man stands before mirror with his eyes shut to see how he looks in his sleep. Clouston Noodles 9.

J1936.1. Man takes mirror to bed to see whether he sleeps with his mouth open. England: *Baughman.

J1937. Absurd ideas about the dead.

J1937.1. Dead man identified by his cough. Numskull asked to identify corpse tries to do so by his cough. Clouston Noodles 15.


J1938. Porridge in the ice hole. They put meal in the boiling current of the ice hole and then, one after another, they jump in to taste the porridge. Type 1260; Clouston Noodles 44; Field Pent Cuckoo 17; Christensen DF XLVII 178; India: Thompson-Balys; Indonesia: DeVries's list No. 255.

J1941. How far his voice will reach. A numskull cries from a tower and then runs away to see how far his voice will reach. *Wesselski Hodscha Nasreddin II 191 No. 373.

J1942. Holding in the heat. A numskull ties yarn around the stove to keep the heat from escaping. Type 1271B*.

J1943.1. Sundial covered in order to protect it. Christensen DF XLVII no. 46.

J1944. *Trying to get fruit from fruitless tree.*

J1944.1. *Numskulls try to get pears from an oaktree.* They accuse each other of eating all the pears. Wesselski Bebel II 147 No. 149.

J1945. *Warming hands across the river.* Numskull stretches out his hands toward the fire across the river. Clouston Noodles 68.

J1946. *As tired as if he had walked.* So says the numskull after riding to town on his stick horse. *Wesselski Bebel II 158 No. 182.


J1952. *Fire and water mixed to make sacrifice.* Fool told that he needed only the two. Penzer V 68.

J1955. *Demand that murderer restore life to victim.*

J1955.1. *Woman runs after guest to tell him he must restore her husband whom he has unintentionally killed.* India: Thompson-Balys.


J1959.1. *Simpleton drives goats into a well, because he thinks it would be cooler for them.* India: Thompson-Balys.

J1959.1.1. *Hot sickle put into water to cure its fever.* India: Thompson-Balys.


J1960. *Other absurd disregard of facts.*

J1961. *White sheep-skin used as a source of light.* Type 1245*.

J1961.1. *Trying to catch light in a mouse-trap.* Type 1245**.

J1962. *The yeast as an afterthought.* An old woman who has forgotten to knead it in the dough throws it into the stove. Type 1261*.

J1963. *The fool puts but one stick of wood in the stove.* "Several others have burned up." Type 1260*.


J1964.1. *Trying to stretch the beam.* Type 1244.

J1965. *Protected by the needle.* In a storm on the ice, numskulls stick needles into the ice to keep from blowing away. Type 1279.

J1966. *The wall accuses the crowbar.* But the man who uses the crowbar is to
blame for the downfall of the wall. Wienert FFC LVI 75 (ET 400), 123 (ST 319); Halm
Aesop No. 402.

get his feet wet he sits down to wait for the stream to run down. He helps to bale the
stream out with a hazelnut shell and keeps it up for months. Italian: Gonzenbach No. 17,
Italian Novella: Rotunda.

Devries's list No. 254. Cf. Yeats's "Cuchulain's Fight with the Sea."


253.

161.

Christensen DF XLVII 179.

J1974. J1974. *Fool tries to purify cotton by burning it (as the goldsmith does with
gold)*. Penzer V 70; India: Thompson-Balys.

J1976. J1976. *Numskulls are affected by heat from stove which has no fire in it*. U.S.:
*Baughman.


J2000-J2049.

J2000-J2049. ABSURD ABSENT-MINDEDNESS


Nasreddin I 274 No. 298; Christensen DF XLVII 27, 221 No. 83; India: Thompson-
Balys.

*Wesselski Hodscha Nasreddin I 274 No. 298; Christensen DF XLVII 35.

J2012.3. J2012.3. *Woman in tar and feathers does not know herself*. *Type 1383; Fb
"tjære" III 811a; Christensen DF XLVII 35; India: Thompson-Balys.

193 No. 152; Christensen DF XLVII 221 No. 83.

Hodscha Nasreddin I 214 No. 43.
J2012.6. Fool at baths believes he is someone else. Sees everybody naked. Puts straw on his shoulder to identify himself. Straw floats to another bather. "You are me and I am you!" Italian Novella: Rotunda.

J2013. Man made to believe that he is someone else. *Chauvin VIII 96 No. 67; Italian Novella: Rotunda.

J2013.1. White man made to believe that he is a negro. Sleeps with a negro. His friends blacken him during the night. When he is waked up, he complains that they have waked the wrong man. Clouston Noodles 7; L. Schmidt Oesterr. Zs. f. Vksk. 1954, 130; England, U.S.: Baughman.

J2013.2. Man made to believe that he is a dog. He barks at people. *Type 1406; Bédier Fabliaux 265ff.; *Crane Vitry 227 No. 231.

J2013.3. Pumpkin tied to another's leg. A numskull ties a pumpkin to his leg at night so that he shall know himself in the morning. Someone ties the pumpkin to another's leg and the numskull is not sure of his identity next morning. Clouston Noodles 7.

J2013.4. Numskull made to believe he is an evil spirit. India: Thompson-Balys.


J2015. His pupils grab a dog's tail and think it is their master's. India: Thompson-Balys.

J2016. Man does not recognize his name when it is called: he is accustomed to hear his nickname. (Cf. K1984.3.) U.S.: Baughman.

J2020. Inability to find own members, etc.

J2021. Numskulls cannot find their own legs. A stranger helps them with a switch. (Usually get them mixed up when they sit down to bathe their feet.) Type 1288; BP III 150 n. 1; *Fb "ben" IV 32b; Clouston Noodles 32; Christensen DF XLVII 183.

J2021.1. Numskull asks doctor which leg (own) is hurting him. Italian Novella: Rotunda; Nouvelles Récurrences No. 11.

J2022. Numskull cannot find ass he is sitting on. *Type 1288A; *BP III 150; Christensen DF XLVII 182.

J2023. Numskull doesn't recognize his own horse. Finds it only when the rest ride away and he takes the only one left. *Wesselski Hodscha Nasreddin I 234 No. 100; Italian Novella: Rotunda (J2043).

J2024. Numskull rides backward. "I didn't get on backward but the horse seems to be left-handed." *Wesselski Hodscha Nasreddin I 235 No. 100.

J2025. Inability to find object one is carrying.

J2025.1. Man searches for axe which he carries on his shoulder. Africa (Ila, Rhodesia): Smith and Dale II 407 No. 4.
J2025.2. Woman cannot find pastry which is sticking to her posterior. Menza Philosophica No. 48.

J2026. Fools try to fight with man inside of drum who seems to make the noise. Are really pounding each other. India: Thompson-Balys.

J2027. Opium-smoker on journey asks his way about; ends up at his own house. India: Thompson-Balys.


J2031. Counting wrong by not counting oneself. Numskulls conclude that one of their number is drowned. *Type 1287; *BP III 149 n. 1; *Wesselski Hodscha Nasreddin I 267 No. 261; *Clouston Noodles 28ff., 192; *Field Pent Cuckoo 8; Köhler-Bolte I 112; Christensen DF XLVII 181ff. — Swiss: Jegerlehner Oberwallis 317 No. 153; India: *Thompson-Balys; Indonesia: Coster-Wijsman 66 No. 111.

J2031.1. Numskulls count selves by sticking their noses in the sand. They then count the holes. *Wesselski Hodscha Nasreddin I 268 No. 261.

J2031.2. There are ten horses; then when he is mounted there are only nine. Why? *Wesselski Hodscha Nasreddin I 267 No. 261; Italian Novella: Rotunda.

J2031.3. Culture hero throws coconuts to various islands, but forgets one he stands on: hence none now on that island. Cook Islands: Beckwith Myth 104, cf. 270.

J2032. Are there nine or ten geese? Ten men are called in; each is to take a goose. If all have a goose, there are ten. One man is left without one. Numskull: "You should have taken one before they were all gone." Wesselski Hodscha Nasreddin I 246 No. 143.

J2033. Three girls distressed by seemingly impossible task of going and returning together — one in half month, other in fifteen days, other in seven plus eight days. Chinese: Graham.

J2035. The interrupted calculation. While the merchant is making calculations, he asks the age of his youngest daughter, the elder daughter, and the mother, and always adds this to the number he has reached. Type 1592*.

J2036. Keeping the measure by stretching out the arms. Numskull goes to buy goods for his wife. Clouston Noodles 90; *Wesselski Hodscha Nasreddin I 248 No. 161.

J2037. Numskulls buy things in common: each pays full price.

J2037.1. Numskulls buy church in common: each pays full price. Lithuanian: Balys Index No. 1336*.

J2037.2. Three brothers buy cow for common use; each brother pays the farmer full price. India: Thompson-Balys.


J2041. Actor forgets and speaks in his own person.
J2041.1. J2041.1. *In Passion Play the Christ says, "I am thirsty"; the thief on the left speaks up, "I too."* Pauli (ed. Bolte) No. 864.

J2044. J2044. *Fool forgets master's message.* As result of his absent-mindedness he is given a heavy mortar to take to his master. The latter makes him return it as punishment. Italian Novella: Rotunda.

J2045. J2045. *Fool believes plea of not guilty even though he has seen man injure him.* Nouvelles Récréations No. 2.


J2047. J2047. *Hero keeps on leading his horse without discovering that it is dead.* Icelandic: Boberg.


J2060.3. J2060.3. *To build a palace in the sky: hawk as architect is let fly in the air.* India: Thompson-Balys.


J2061.1. J2061.1. *Air-castle: the jar of honey to be sold.* In his excitement he breaks the jar. *BP III 261f.; Chauvin II 101 No. 60; Gerould MLN XIX 229; Bödker Exempler 300 No. 65; Spanish Exempla: Keller; Italian Novella; Rotunda; Jewish: bin Gorion Born Judas IV 55, 277; India: Thompson-Balys.

J2061.1.1. J2061.1.1. *Air-castle: basket of glassware to be sold.* In his excitement he breaks the glassware. BP III 264.
J2061.1.2. J2061.1.2. *Air-castle: basket of eggs to be sold.* In her excitement she breaks all the eggs. *BP III 265; *Pauli (ed. Bolte) No. 520; *Fb "æg" III 1141b; *Gerould MLN XIX 226; Italian Novella: Rotunda.


J2061.2. J2061.2. *Air-castle: pail of milk to be sold.* Proud milkmaid tosses her head (or kicks the pail in her sleep) and spills the milk. *BP III 264; *Pauli (ed. Bolte) No. 520; *Crane Vitry 154f. No. 51; **Gerould MLN XIX 225; Jacobs Aesop 219 No. 77; Nouvelles Réccréations No. 12; Jewish: bin Gorion Born Judas IV 55, 277.

J2061.2.1. J2061.2.1. *Air-castles: pail of milk to be sold.* Old woman thinks about the horse she is finally to get from the sale. In her imagination she spurs it and spills the milk. *Gerould MLN XIX 225.

J2061.3. J2061.3. *Air-castle: to sell hide of sleeping deer.* In his excitement he wakes the deer, who runs off. *BP III 265.

J2061.4. J2061.4. *Toad having found money daydreams and is run over.* India: Thompson-Balys.


J2062.1. J2062.1. *Which way the sheep shall return.* One man plans to buy sheep; another says that he shall not drive them across the bridge. They quarrel over the sheep, which have not yet been acquired. A third numskull to convince them of their foolishness pours all his meal out in the water so as to show them the empty sack. "How much meal is in the sack?" he asks. "None." "There is just that much wit in your heads." *Clouston Noodles 26; Field Pent Cuckoo 2; England: Baughman.

J2062.2. J2062.2. *Foolish logician upsets ghee in argument.* "Does the ghee protect the saucer, or the saucer the ghee?" India: Thompson-Balys.

J2062.3. J2062.3. *How was the town burned?* India: Thompson-Balys.

J2063. J2063. *Distress over imagined troubles of unborn child.* (Clever Else.) Girl sent to cellar to get wine to serve the suitor begins weeping over the troubles of the child which she might have if she married the suitor. Her parents join her. Meanwhile the suitor leaves. *Type 1450; *BP I 335; *Clouston Noodles 191; Christensen DF L 35; Jewish: bin Gorion Born Judas IV 55, 277; India: Thompson-Balys; Jamaica: *Beckwith MAFLS XVII 285 No. 125.


J2064. J2064. *Servant plans to deceive his master by refusing to eat.* Type 1698**.


J2066.2. J2066.2. *The daw waits in vain for the figs to ripen in winter.* Wienert FFC
LVI 45 (ET 25), 119 (ST 288); Halm Aesop 199.


J2066.3.1. J2066.3.1. Waiting in vain for fruit to fall from a non-fruitbearing tree. India: Thompson-Balys.

J2066.4. J2066.4. Wolf scorns salt meat (etc.) in false expectation of other booty. Wesselski Märchen 250 No. 58; Spanish: Espinosa Jr. No. 3.

J2066.5. J2066.5. Wolf waits in vain for the nurse to throw away the child. She has threatened to throw the child to the wolf. Wienert FFC LVI 68 (ET 320), 102 (ST 156); Halm Aesop No. 275; Jacobs Aesop 211 No. 46; Japanese: Ikeda.

J2066.6. J2066.6. Dog waits to be hit with meat. A butcher has threatened to hit him with a piece of meat. Chauvin III 57 No. 16.


J2067. J2067. Sacrifice equal to the reward.

J2067.1. J2067.1. Sacrifice of one son to get another. A woman plans to sacrifice her only son so that the gods will permit her to give birth to another son. Penzer V 94.


J2072.3. J2072.3. Short-sighted wish: all he pulls on will follow. He blows his nose and it pulls out long. *BP II 213.
J2072.4. *A man without a stomach.* The man complains that he is a mere slave of his stomach. His wish is granted and the stomach taken away from him. He discovers soon that life has become very uninteresting to him, and recovers his stomach again. Lithuanian: Balys Index No. *716.


J2072.6. *Old woman demands something that she would remember all her life: her nose cut off.* India: Thompson-Balys.

J2073. *Same wishes used wisely and foolishly.* Given to two persons with opposite results. India: Thompson-Balys.

J2073.1. *Wise and foolish wish: keep doing all day what you begin.* One begins pulling linen out of a box; other in anger begins throwing water on the pig and must do so all day. *Type 750A; *Fb "[ö]nske" III 1179a; *BP II 214; *Dh II 140ff.

J2073.1.1. *Wise and foolish wish: help in whatever one is doing.* One gets help in work, other in striking his wife (etc.). *Jamaica: Beckwith MAFLS XVII 262 No. 65.

J2074. *Twice the wish to the enemy.* (The covetous and the envious). A can have a wish, but B will get twice the wish. A wishes that he may lose an eye, so that B may be blind. *Type 1331; *BP II 219 n. 1; Crane Vitry 212 No. 126; Bédier Fabliaux 457; Wienert FFC LVI 79 (ET 446), 132 (ST 387); Pauli (ed. Bolte) No. 647; *Reinhard JAFL XXXVI 383 n. 1; Scala Celi 106b No. 589; Krappe Bulletin Hispanique XXXIX 31.—Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys.

J2075. *The transferred wish.* A husband, given three wishes, transfers one to his wife, who wastes it on a trifle; in his anger he wishes the article in her body and must use the third to get it out. *Type 750A; *BP II 220, 225; N. A. Indian: Thompson CColl II 454.

J2075.1. *Transferred wish wisely used as well as unwisely.* (J2075 contrasted with a married couple in which the wish is wisely used by the wife.) *BP II 223.


J2075.3. *Woman disdainfully throws away pills; punished with sores on body, must use the pills to restore herself.* India: Thompson-Balys.

J2075.4. *Wife granted wish for beauty, elopes with prince.* Husband wishes her into a pig; son must use third wish to restore her. India: Thompson-Balys.

J2076. *Absurdly modest wish.* Granted any wish, the fool chooses a trifle. Penzer V 96.

J2076.1. *Absurdly modest wish: no lights on certain night except in her own house.* India: *Thompson-Balys.

J2079. *Absurd wishes—miscellaneous.*
J2079.1. *Wife wishes to be turned to gold.* India: Thompson-Balys.

J2079.2. * Foolish wish: to destroy all flies and spiders.* India: Thompson-Balys.

J2080. **Foolish bargains.** Missouri French: Carrière; India: *Thompson-Balys.

J2081. **Foolish bargain: progressive type.** India: Thompson-Balys.

J2081.1. **Foolish bargain: horse for cow, cow for hog, etc.** Finally nothing left. *Type 1415; *BP II 199; English: Wells 118 (Octovian); India: *Thompson-Balys; Indonesia: Coster-Wijisman 57 No. 84; N. A. Indian (Zuni): Boas JAFL XXXV 74 No. 3. Cf. Africa (Ibo, Nigeria): Thomas 128.

J2081.2. **Foolish bargain: good fish for worthless shell; shell with pearl in it for small fish.** Chauvin II 83 No. 10, cf. II 89 No. 28.

J2081.3. **Fool exchanges his wife with ox;** thinks something to be wrong with her head (she has been marked with red at the parting of her hair). India: Thompson-Balys.

J2081.4. **Fools sent to buy cow procure a monkey instead.** India: Thompson-Balys.

J2082. **Squaring accounts by shaving the wife.** A numskull has paid twice the regular amount for a shave. The barber shaves the wife. Clouston Noodles 180.

J2083. **The foolish attempt to cheat the buyer.**

J2083.1. **One-third for the price of one-fourth.** In the grain sale the fool sells a third of a cask for the price of a fourth, thinking that he is cheating the buyer. Type 1266*.

J2083.2. **Two for the price of one.** The fool sells two fox-skins pulled into each other. Type 1265*.

J2083.3. **Seller of fox skins mixes otter skins with them.** Thinks to cheat the buyer. Type 1300*.

J2083.4. **Ten for the price of nine.** A fool buys nine eggs and sells ten for the same price. He says that business is improving. Wesselski Hodscha Nasreddin I 209 No. 12.

J2083.5. **A heaping measure given for a level measure.** *Fb "skjæppe" III 276a.

J2083.6. **Selling more yards of goods for the money than they received.** India: Thompson-Balys.

J2085. **Foolish reward offered.**

J2085.1. **Lost ass, saddle, and bridle offered as reward to the finder.** *Wesselski Hodscha Nasreddin II 231 No. 496.

J2085.1.1. **Man trades his only horse for a set of harness.** U.S.: Baughman.
J2086. The foolish pawn. The woman sells cows and gets one of them back as a pledge for the unpaid purchase price. *Type 1385; *BP II 440; Christensen DF L 35.

J2087. The persuasive auctioneer. The auctioneer praises the man's worthless cow so much in his speech that the man takes her back himself. Wesselski Hodscha Nasreddin I 276 No. 309; Clouston Noodles 72; U.S.: Baughman.

J2088. The considerate seller. A numskull having an over-short turban for sale at auction warns the prospective buyer that it is too short. Wesselski Hodscha Nasreddin I 223 No. 58.

J2088.1. The fool advises the buyer that the horse is worth little or his father would not sell it. *Wesselski Bebel I 208 No. 95.

J2088.2. Seller advises buyer that cow is a thief. Breton: Luzel Legendes chrétiennes de Basse Bretagne (Paris, 1881) I 16.

J2091. Thief warned what not to steal. The numskull tells the thief where his door-key, his cakes, and his roasts are and warns him not to steal them. *Bolte Zs. f. Vksk. IX 87.

J2091.1. Fool hides treasure and leaves sign "Here it is." Thief leaves sign "Here it is not." Pauli (ed. Bolte) No. 74; Mensa Philosophica No. 141.

J2092. The trusted porters. A man finds a treasure, but is robbed by porters whom he has employed to rid him of the trouble of carrying it. Chauvin II 82 No. 2; Pauli (ed. Bolte) No. 179; B[ö]dker Exempler 272 No. 2; Spanish Exempla: Keller.

J2093. Valuables given away or sold for trifle.

J2093.1. Numskull gives away the old water bag in which the money is hid. *Wesselski Hodscha Nasreddin II 201 No. 393.

J2093.2. Woman gives a jewel for a salad. The recipient is also a numskull and doesn't know its value. *Pauli (ed. Bolte) No. 30.

J2093.3. Fool ignorant of value of jewel throws it away. India: Thompson-Balys.

J2093.3.1. Boy refuses pearls for worthless stones; jeweler recognizes them for what they are. India: Thompson-Balys.

J2093.4. Good timber given for useless because wife says they will have only sickness and trouble. India: Thompson-Balys.


J2095. To eat a hundred onions. Choice of eating 100 onions, receiving 100 blows, or paying 100 coins. Fool tries onions in vain, then the blows, and finally must give the coins. *Zachariae Kleine Schriften 170; Pauli (ed. Bolte) No. 349; India:
Stupid boy convinced that trading all his silver for worthless cup will gain people's respect. Chinese: Graham.


Woman exchanges a horse for a sack of bones. She has been falsely told that the sack is filled with gold. Type 2007*.

Remedies worse than the disease.

Getting rid of the cat. In a land in which cats are not known, one is bought at a great price. It eats many mice. By misunderstanding, they think the cat is a monster. In order to get rid of it they set the house on fire. *Type 1281; BP II 72 n. 1; Christensen DF XLVII 219ff. no. 82.

Lighting the cat's tail. Woman wishing to punish a cat fastens cotton to its tail and lights it. The whole village is burnt. Clouston Noodles 65; Wesselski Märchen 251 No. 59; India: Thompson-Balys.

Expensive means of being rid of insects.

Sleeping in shoes to avoid insect bites. *Wesselski Hodschas Nasreddin II 237 No. 524.

Snake rids himself of wasps: he lets himself be run over by a cart wheel along with them. Wienert FFC LVI 49 (ET 49), 128 (ST 363); Halm Aesop No. 393.

Bald man aims at a fly: hurts his head. Jacobs Aesop 204 No. 18; Wienert FFC LVI 67 (ET 313), 128 (ST 361).

House burned down to get rid of lizard. India: Thompson-Balys.

Burning the wasp nest. The house catches fire and burns. Clouston Noodles 40 n. 1; England: Baughman.

Clothes burned to rid them of insects. Wienert FFC LVI 65 (ET 288), 128 (ST 362); Halm Aesop No. 411.

Crop burned to rid it of insects. India: Thompson-Balys.

Frogs to eat insects, snakes to eat frogs. Snakes eat numskull's family. India: Thompson-Balys.

The cat to guard the cheese. A farmer troubled with mice eating his cheese places a cat in the tub with the cheese. She eats the mice and the cheese. *Pauli (ed. Bolte) No. 35; *Crane Vitry 138 No. 11; Spanish Exempla: Keller.
J2103.1.1. The cat and the eel-pie. Woman puts cat in flour bin to catch a mouse. The cat eats the pie in the bin and loses interest in the mouse. Italian Novella: Rotunda.

J2103.2. Pursuing the rabbit who harmed the garden. Peasant asks a nobleman's help against a rabbit. The nobleman chases the rabbit on horseback for five days and ruins the peasant's crop. Pauli (ed. Bolte) No. 25.

J2103.2.1. King ruins his garden to get rid of viper. India: Thompson-Balys.

J2103.3. House burned down to get rid of rats. (Cf. J2102.4.1.) India: Thompson-Balys.

J2104. Moving the fireplace. When it gives too much heat numskulls decide to move it instead of putting out the fire. Type 1325*.

J2104.1. Cleaning the church by moving it. A cow fouls a church. Numskulls try to move the church with ropes. Swiss: Jegerlehner Oberwallis 293 No. 4.

J2105. Protecting the prince's slumber. To keep croaking frogs from disturbing him, the fools shoot at the frogs all night. Type 1329*.


J2107. Taming the bull by cutting off his horns. It makes him the more violent. *Wienert FFC LVI 71 (ET 360), 116 (ST 263).

J2108. Punishing the dog by feeding him. A man is bitten by a dog. On the advice of an old woman he rubs bread on the wound and gives it to the dog. All dogs will bite him if they thus get double reward. Wienert FFC LVI 85 (ET 520), 116 (ST 265); Halm Aesop No. 221.

J2112. Gray hair cured by pulling it out so that the person is bald. Pauli (ed. Bolte) No. 504; U.S.: Baughman.

J2112.1. Young wife pulls out his gray hairs; old wife his black. Soon all are gone. *Chauvin II 128 No. 134; Fb "her" IV 241b; Crane Vitry 215 No. 201; *Herbert III 16; Wienert FFC LVI 82 (ET 489), 129 (ST 372); Halm Aesop No. 56; Jewish: Neuman; India: Thompson-Balys.

J2113. Getting the calf's head out of the pot. A calf gets its head caught in a pot. A fool cuts off the calf's head and then breaks the pot to get it out. Clouston Noodles 89; India: *Thompson-Balys.

J2113.1. Man strikes off donkey's head to punish it. India: *Thompson-Balys.

J2114. Snakes in pond to be killed: eels also killed. India: Thompson-Balys.


J2119. Remedies worse than the disease—miscellaneous.

J2119.1. Nose cut off to get it out of the light. Koryak, Eskimo: Jochelson JE V1 364.
J2119.1. Improving the wife's face by cutting off her nose. Penzer V 68f.; *Krappe Bulletin Hispanique XXXIX 21 No. 76.

J2119.2. Straight path not always shortest. (Cf. J21.5.)

J2119.2.1. Taking the short-cut. Farmer takes a few feet off his journey and lifts a wheelbarrow over 22 stiles in so doing. Clouston Noodles 54; England: Baughman.

J2119.2.2. One contestant chooses straight path through stones; other circles about and wins. India: Thompson-Balys.

J2119.3. Noodles push parents over a rock as a favor to them. Icelandic: Boberg.

J2119.4. Numskulls bore hole in boat in order to make water run out. Christensen DF XLVII no. 45.

J2119.5. Stupid giant, seeing how fat he has become, wants to eat himself up. India: Thompson-Balys.

J2119.6. How to save the rice. Boy has rice in joined hands and arms around a pillar. Afraid to move lest rice be lost. Roof is removed and boy lifted over pillar. India: Thompson-Balys.

J2119.7. Stupid cowherds apply hot iron to temples of unconscious man to revive him. India: Thompson-Balys.

J2119.8. Cow tied tight with stones in order not to blow away, but is unable to do all others things too. Christensen DF XLVII 216 no. 76.

J2119.9. Hero beheads old woman who asks him to cure her of old age. Icelandic: Boberg.

J2120. Disregard of danger to objects (or animals).

J2121. Drying snow on the stove. Type 1272*.

J2122. Candle put in the stove to dry: melts. Type 1270.

J2123. Sunlight carried into windowless house in baskets. When this plan does not succeed, they gradually pull down the house to get light. Type 1245; *Fb "lys" II 483b; Clouston Noodles 58, 64; Christensen DF XLVII 215 No. 74, ibid. DF L 49.

J2124. Putting the fish aside for Easter. They are put in one big pool, but an eel eats them up. Clouston Noodles 34.

J2124.1. Numskull sends meat home through kite (bird); kite devours it. India: Thompson-Balys.

J2125. Guarding chickens from the fox. Numskull ties their beaks and weights them down in the river with stones. BP III 337ff.; Spanish: Boggs FFC XC 139 No. 1692.

J2126. Numskull to water roots of tree. Digs up the tree to find the roots. Von
J2126.1. Trees cut down to gather fruit. Penzer V 70f.

J2127. Looking for the hole. Numskull is to carry a can of oil with especial care since it has a little hole in it. In order to find the hole he turns the can about and lets all the oil run out. Penzer V 84; Von der Leyen Das Märchen 78 and Herrigs Archiv CXIV 20 n. 2; India: Thompson-Balys.

J2129. Disregard of danger to objects or animals—miscellaneous.

J2129.1. Fools make a boat go over a precipice. Indonesia: DeVries's list No. 249.

J2129.2. Quarreling heirs destroy the entire property involved. Clouston Noodles 119; West Indies: Flowers 487f.

J2129.3. Getting all the eggs at once. A peasant kills his hen so that he can immediately get all the eggs she will lay during the next year. Pauli (ed. Bolte) No. 53; Scala Celi 4b No. 21.

J2129.4. Fool sticks needle in haywagon. He has been told to stick it in his sleeve. It is lost. Type 1696; *BP I 314; Missouri French: Carrière; Spanish: Boggs FFC XC 141 No. 1703.

J2129.5. Old shoes patched with new. Swiss: Jegerlehner Oberwallis 319 No. 18.

J2129.6. Keeping rain from the trunks. Numskulls take out the clothing and cover the trunks to keep rain off. Penzer V 116 n. 1.

J2129.7. Horse drawn across ice till skin is rubbed off. Type 1212.

J2130. Foolish disregard of personal danger.


J2131.0.1. Numskulls try to kill mosquitoes with bows and arrows: only injure themselves. Clouston Noodles 95.

J2131.1. Numskull beaten.

J2131.1.1. Numskull tries to preach while the priest is preaching: beaten. U.S.: Baughman; Spanish: Boggs FFC XC 138 No. 1690.

J2131.2. Numskull stung.

J2131.2.1. Bees caught in sack which is opened at home. Indonesia: DeVries's list No. 268.

J2131.3.1. Girl hacks off her heel to get shoe on. Fb "hæl" I 727; Spanish: Espinosa II Nos. 111—112, Espinosa Jr. No. 119.

J2131.3.1.1. Fool cuts off his arms to wear sleeveless sweater. U.S.: *Baughman.

J2131.3.2. Dupe persuaded to cut off part of his own body. India: *Thompson-Balys.

J2131.3.3. Man lays piece of wood on his leg to saw it: saws leg off. U.S.: Baughman.

J2131.4. Fool cuts off his arms to wear sleeveless sweater. Spanish Exempla: Keller.

J2131.4.1. Looking through the gun barrel. The numskull (stupid ogre) is shot. Types 1158, 1228.

J2131.5. Numskull puts out his eyes. Spanish Exempla: Keller.

J2131.5.1. Trickster puts on buffalo skull: gets head caught. N. A. Indian: *Thompson Tales 297 n. 86.

J2131.5.2. Numskull licks out pot: gets it caught on his head. Indonesia: DeVries's list No. 263, Coster-Wijsman 62 No. 98.

J2131.5.3. Numskull sticks his head in the branches of a tree. Type 1241; Christensen DF XLVII 192ff. no. 19.

J2131.5.4. Numskull sticks his head into the hole of a millstone. It rolls into the lake. *Type 1247.

J2131.5.5. Wolf trying to catch tongue of camel puts head in camel's mouth: killed. India: *Thompson-Balys.


J2131.5.7. Fox trying to drown jug. Sticks his head into it and gets drowned himself. Lithuanian: Balys Index No. *66; Russian: Andrejev No. *64.

J2132. Numskull dragged.

J2132.1. Man catches buffalo by rope and is dragged to death. Africa (EkoI): Talbot 155 No. 1.

J2132.2. Numskull ties the rope to his leg as the cow grazes on the roof. The cow falls off and the man is pulled up the chimney. *Type 1408; *BP I 321.

J2132.2.1. Fool ties rope to his leg and to dog. Is dragged. India: Thompson-Balys.


J2132.3. Milker ties cow's tail to himself. Bees sting the cow. Type 1849*.

J2132.4. *Numskull rides on tiger's back.* (Cf. J1758.1.1.) Dragged to his death (or injured). India: *Thompson-Balys.

J2132.5. *Animal allows himself to be tied to another's tail and is dragged to death.* India: Thompson-Balys.

J2132.5.1. *Other animal's tail tied to tiger's (leopard's): killed when tiger flees.* India: *Thompson-Balys.

J2133. *Numskull falls.*

J2133.1. *Camel with ass on his back dances.* Falls and is killed. *Chauvin III 49 No. 1; India: Thompson-Balys.

J2133.2. *Monkey jumps over a ravine with his sword girded on.* Falls to his death. Indonesia: DeVries's list No. 79.

J2133.3. *Cat crawls to steeple and tries to fly.* Falls. Swiss: Jegerlehner Oberwallis 295 No. 15.


J2133.4. *Numskull cuts off tree-limb on which he sits.* *Type 1240; Köhler-Bolte I 51, 135, 486ff.;* Wesselski Hodschah Nasreddin I 216f. No. 49; Chauvin II 201 No. 47; Clouston Noodles 158; Fb "træ" III 967; Christensen DF XLVII 229; Swiss: Jegerlehner Oberwallis 293 No. 2; India: *Thompson-Balys.

J2133.5. *Men hang down in a chain until top man spits on his hands.* They all fall. *Type 1250; Köhler-Bolte I 113; Wesselski Hodschah Nasreddin I 242 No. 124;* Bolte Schweiz. Arch. f. Vksk. XXIII (1920-21) 36ff.; Clouston Noodles 46; Christensen DF XLVII 179ff., 193 No. 7; Virginian: Parsons JAFL XXXV 302; Chinese: Chavannes II 324.

J2133.5.1. *Wife carried up tree to sky in bag in husband's teeth.* She asks question and he drops her when he answers. Clouston Noodles 48, 51.

J2133.5.1.1. *Servant carrying master across stream answers question with gesture that throws master off.* India: Thompson-Balys.

J2133.5.2. *Numskull going to heaven holding on tail of divine elephant, looses his hold to make gesture.* He and all holding on to him fall. India: *Thompson-Balys.

J2133.5.3. *Three men in a tree sing song and clap hands: they fall down and die.* India: Thompson-Balys.

J2133.6. *Wolves climb on top of one another to tree: lowest runs away and all fall.* Type 121; *BP II 530 n. 3; India: *Thompson-Balys; Japanese: Ikeda.

J2133.6.1. *Measuring the tower by piling up hampers.* They place hampers on top of one another. The fool has them take out the two on the bottom. Spanish:
J2133.7. **Intruding wolf falls down chimney and kills himself.** Type 123; *BP I 40.

J2133.8. **Stargazer falls into well.** Wienert FFC LVI 85 (ET 514), 107 (ST 194); Halm Aesop No. 72; Italian Novella: *Rotunda.

J2133.9. **Blind leading blind falls into pit.** Chauvin II 157 No. 34; Spanish Exempla: Keller.

J2133.10. **Monkey jumps into water after a butterfly.** Indonesia: DeVries's list No. 77.

J2133.11. **Hedgehog and crab jump from boat after turtle.** They fall on floating leather. Indonesia: DeVries's list No. 128.

J2133.12. **Woman tries to climb rope of excrement and urine.** (Cf. H1021.1.) Marquesas: Handy 40.

J2133.13. **Fool dangling from tree by hands tries to clap them together: falls.** India: *Thompson-Balys.


J2133.14.1. How was the pigeon killed? Fool aims stone at inquirer saying, "I struck him like this." Inquirer is killed. India: Thompson-Balys.

J2134. **Numskull makes himself sick (uncomfortable).**

J2134.1. **Trickster eats scratch-berries.** Cause great itching. N. A. Indian: *Thompson Tales 304 n. 109k.


J2134.2.1. **Numskulls eat medicine that physics them.** Biscayans pour medicine into rice for broth with which to cook rice. Spanish: Childers.

J2135. **Numskull starves himself.**

J2135.1. **Fasting the first month.** Numskull having enough food to last him eleven out of the twelve months fasts the entire first month so as to get the ordeal over. He starves with eleven months' supply on hand. Clouston Noodles 89; India: Thompson-Balys.

J2136. **Numskull brings about his own capture.** Spanish Exempla: Keller.

J2136.1. **Coyote wears fox's rattle; caught in brush and injured.** N. A. Indian: *Thompson Tales 306 n 109bb.

J2136.2. **Trickster gets caught on a fishhook.** N. A. Indian: *Thompson Tales 306 n. 109bb.
J2136.3. *Goat eats in garden and is caught.* Fox says, "If your sense were as long as your beard, you would look for exits as well as entrances." Spanish: Boggs FFC XC 33 No. 128.


J2136.5. *Careless thief caught.*


J2136.5.1.1. J2136.5.1.1. *Thief debates whether to take one thing or another.* Caught. India: Thompson-Balys.


J2136.5.3. J2136.5.3. *Thief of deer cuts it up and keeps counting pieces.* Rescued by wife. India: Thompson-Balys.

J2136.5.4. J2136.5.4. *Numskull as thief's assistant wakens owner.* Pleads successfully that he was trying to awaken the household and prevent theft. India: *Thompson-Balys.

J2136.5.5. J2136.5.5. *Foolish thief cooks food and awakens household.* India: *Thompson-Balys.


J2136.5.6.1. J2136.5.6.1. *Master asked to help in the theft.* The fool sent in by thieves is told to bring out the heaviest thing. As this is a grain-grinder and he cannot carry it, he wakes the master of the house to help him. Clouston Noodles 142; India: Thompson-Balys.

J2136.5.7. J2136.5.7. *Thieving numskull beats drum (blows trumpet, etc.) he finds in outhouse.* Caught. India: *Thompson-Balys.

J2136.5.8. J2136.5.8. *Thieves disposed of one at a time.* They will not help each other since the fewer thieves there are the more there is to share. India: Thompson-Balys.


J2137.1. J2137.1. *The louse invites the flea.* The flea bites the man and jumps away. The bed is searched and the louse killed. Chauvin II 89 No. 27; Spanish Exempla: Keller;
J2137.2. Dogs of wolf color join the wolves. As soon as they have killed the other dogs the wolves then turn on the wolf-colored dogs which they have persuaded to join them. Pauli (ed. Bolte) No. 431.

J2137.3. Bee rests on water lily which closes over it at night and kills it. *Chauvin II 89 n. 1.

J2137.4. Crocodile swallows water-snake, which kills him. Herbert III 44; Hervieux IV 192 No. 18.

J2137.5. Sheep killed by the butcher, who they are persuaded will spare them. Wienert FFC LVI 64 (ET 282), 118 (ST 286).


J2137.7. King attempts to visit the spirit world underground and dies in a tunnel. India: Thompson-Balys.

J2143. Foolish interference in quarrel of the strong fatal to the weak.


J2146. Disastrous jump to retrieve lost object.

J2146.1. Miser jumps into a ravine to retrieve single grain. Breaks both legs. India: *Thompson-Balys.

J2146.2. Man leaps into river and drowns in effort to save his treasure. Spanish Exempla: Keller.

J2160. Other short-sighted acts.

J2161. Short-sightedness in dressing.

J2161.1. Jumping into the breeches. Trying to draw both legs on at once. Type 1286; Köhler-Bolte I 82; Clouston Noodles 201.

J2161.2. Pulling on the shirt. The shirt is sewed together at the neck. The man's head is cut off so that the shirt can be put on him. *Type 1285; *Fb "skjorte" III 269a; Clouston Noodles 209; Christensen DF L 49.


J2162. Short-sighted use of fire.

J2162.1. Burning the temple to attain notoriety. *Crane Vitry 143 No. 27.

J2162.2. Fool whose house is burning puts wood on the fire. Herbert III 63; Hervieux IV 280 No. 40.

J2162.3. Quenching the burning boat. People row to land and fetch water from
a spring to put out the fire. Type 1330; Japanese: Ikeda.

J2163. J2163. *Carrying the plow horse so as not to tramp up the field.* (Cf. J2103.2.) Type 1201; *Wesselski Bebel I 138 No. 43.

J2163.1. J2163.1. *Numskulls carry one another through mud and the others back in order that not all get dirty.* Christensen DF XLVII No. 32.

J2163.2. J2163.2. *Sedan-bearers must carry master about searching for dog since they have refused to search.* India: Thompson-Balys.


J2164.2. J2164.2. *Rowing in a boat which is tied up.* Type 1276.

J2165. J2165. *Carrying load up hill to roll it down.* Fools carry log (millstone) down hill. They realize that they might have rolled it down. They therefore carry it back up hill to roll it down. Type 1213; Clouston Noodles 59.

J2166. J2166. *Short-sighted lover is slow to follow up advantage.* Italian Novella: Rotunda.

J2167. J2167. *Porridge eaten in different rooms.* The porridge in one, the milk in another. Type 1263.

J2168. J2168. *The slaughter of the ox.* In preparation, the feet are cut off the evening before. Type 1261.


J2171.1.1. J2171.1.1. *Ship built with a wooden saw.* The ship has no bottom and is so narrow that nothing can get into it. Type 1274*.

J2171.1.2. J2171.1.2. *The ogre tars the hero's boat, thinking to injure him.* Type 1156.


J2171.1.3.1. J2171.1.3.1. *Attempts to make canoe of sand.* (Cf. H1021.3.) Marquesas: Handy 45, 91.


J2171.2.2. J2171.2.2. *Fool roofs his house on the inside.* New Britain: Dixon 123.
J2171.3. Builders throw away beams from the scaffolding until it all falls down. Type 1245***.

J2171.4. The axes thrown away. The first lets his axe fall. The others throw theirs in the same place. Type 1246; Fb "hammer" IV 199a; Christensen DF XLVII 194.


J2171.6. Man on camel has doorway broken down so he can ride in. It does not occur to him to dismount. (Cf. J2199.3.) India: *Thompson-Balys.


J2172.1. The shepherd who cried "Wolf!" too often. When the wolf really comes no one believes him. Wienert FFC LVI 84 (ET 508), 104 (ST 172); Halm Aesop No. 353; Jacobs Aesop 210 No. 43; India: *Thompson-Balys; West Indies: Flowers 489.

J2172.2. Shepherd shuts up the lion in the yard with the live-stock. He hopes to capture the lion, but loses all his beasts. Wienert FFC LVI 67 (ET 317), 136 (ST 414); Halm Aesop No. 250.

J2172.2.1. Wolf almost locked up in the stable by the shepherd. The dog: "What good to lock us up from the wolf when he is with us?" Wienert FFC LVI 68 (ET 327), 135 (ST 411); Halm Aesop No. 371.

J2172.2.2. Wolf locked up with the sheep. Cheremis: Sebeok-Nyerges.

J2173. Short-sighted fool loses his food.

J2173.1. Sleeping trickster's feast stolen. Before eating his booty the numskull sleeps. N. A. Indian: *Thompson Tales 296 n. 84.

J2173.2. Getting a sword to lift the cheese. A numskull sees a cheese by the side of the road and tries to lift it up with his sword, but the sword is too short. He leaves the cheese and goes away to borrow a longer sword. Meantime someone else takes the cheese. Field Pent Cuckoo 8; England: Baughman.

J2173.3. The bird boasts about capturing the rabbit. Meantime other birds eat the rabbit. Pauli (ed. Bolte) No. 172.

J2173.4. Deer lost through premature celebration. A fool in celebration of the capture of a deer puts his clothes on the bound deer. He throws a knife to cut the deer's throat but the knife cuts the snare and the deer runs away with the clothes. Indonesia: DeVries's list No. 261.

J2173.5. Fool kills chickens by throwing them off a balcony against a stone. Kites carry them off. Spanish: Boggs FFC XC 66 No. 1692.

J2173.6. Crocodile goes after the second child. He finds two children bathing in the river and carries one to his hole. He tells the child to wait while he goes for the other child. Both children escape. Africa (Benga): Nassau 82 No. 2.

J2173.7. Trickster travels while fish cook: they burn up. N. A. Indian (California): Gayton and Newman 83.


J2174.1. J2174.1. His last request: a red cap. A man about to be hanged keeps asking for his red cap which he has left in prison. He has no thought of his real peril. Pauli (ed. Bolte) No. 27.

J2174.2. J2174.2. Wholesome food for the day of hanging. A man about to be hanged is very particular about his bread lest it impair his health. Pauli (ed. Bolte) No. 28.

J2174.3. J2174.3. Having the head dressed before hanging. A man who has hurt his head in trying to hang himself has the head dressed by a doctor and then goes and hangs himself. Clouston Noodles 6.

J2174.4. J2174.4. Hang me right away so I can get back to work. India: Thompson-Balys.


J2175.1. J2175.1. Anticipatory whipping. A schoolmaster whips his pupils to keep them from wrong-doing. He does not wait until after the deed is done. *Wesselski Hodscha Nasreddin II 231 No. 499.

J2175.1.1. J2175.1.1. Priest beats wife before purchasing food since he wishes her to cook it in particular way. India: Thompson-Balys.

J2175.2. J2175.2. Scolding the drowning child instead of helping him. Wienert FFC LVI 82 (ET 486), 102 (ST 155); Halm Aesop No. 352.


J2175.5. J2175.5. Numskull is sent to fetch children. He either smothers them during conveyance or scalds them during bathing. (Cf. J2465.4.) Lithuanian: Balys Index No. *1677; Russian: Andrejev No. *1681 II.


J2176. J2176. Fool lets wine run in the cellar. He (she) falls into a study (or chases a dog) while the spigot is open. *Type 1387; BP I 316, 521ff.; *Fb "tosse" III 832a, "[t]ön
de" III 935a, "[ö]l" III 1175; Christensen DF L 49; Italian Basile Pentamerone I No. 4.

J2176.1. J2176.1. Fool tries to dry up spilt wine with meal. Type 1387; *BP I 522.

J2176.2. J2176.2. Drinking gruel by making hole in pot. Gruel runs out. India:
**J2178. No room left for the feast.** A peasant on the way to a feast drinks so much ditch-water that he has no room left for the feast. Herbert III 54, 82; Scala Celi 76a No. 433; Alphabet No. 245.

**J2178.1. Master sets servant example by eating rind first: fills up and never reaches the fruit.** India: Thompson-Balys.

**J2181. Burning up the seal.** Numskulls buy a charter from their lord. In celebration they get drunk and use the seal as a candle and forfeit their charter. Clouston Noodles 17; England: Baughman.

**J2182. A fleeing fox loses an eye in the briars.** Returns the next day and eats it, thinking that it tastes like chicken. Spanish: Boggs FFC XC 33 No. *135B.

**J2183. Disastrous hesitation.**

**J2183.1. The dog between the two castles.** In castles on opposite hills guards play different tunes during meals. The dog goes toward the music in one castle but when he is about half way up the hill the music begins on the other. He keeps alternating and running up and down until the meals are over and he gets nothing. Pauli (ed. Bolte) No. 24; India: Thompson-Balys.

**J2183.2. Who shall go first?** Train leaves overpolite travelers. India: Thompson-Balys.

**J2183.3. Bird overcareful about food suitable to its color is killed by eagle.** India: Thompson-Balys.

**J2183.4. Two prisoners use up their hour of grace disputing over road to take home.** India: Thompson-Balys.

**J2183.5. Princess who is too choosy finally marries an idiot.** India: Thompson-Balys.

**J2183.6. Short-sightedness in case of fire.** Christensen DF XLVII 200 nos. 34-35.

**J2183.6.1. Whose duty to put out fire?** Officers investigate; meanwhile fire burns town. India: Thompson-Balys.

**J2184. The polluted clothes.** A Brahmin washes clothes to purify them. As they hang to dry, a dog walks under them and the Brahmin fears that they are polluted. By putting himself on all-fours like a dog and fastening a leaf like a dog's tail he experiments and decides that the dog must have touched the clothes. He therefore destroys them instead of rewashing them. Clouston Noodles 176.

**J2185. Dearly bought disgrace.** A foolish priest is pushed into the water. "I wish I had drowned; then you would all have been disgraced." *Wesselski Bebel I 181 No. 27; India: Thompson-Balys.

**J2185.1. "If you had hanged me you would have really been in trouble."** (Similar to J2185.) Nouvelles Récréations No. 44.
J2186. Trickster's false creations fail him. A trickster creates men from his excrements (or the like). They melt in the sun. N. A. Indian: *Thompson Tales 356 n. 286.

J2187. The bear riding the horse lets his paws fall on the horse's flanks. He is caught on a tree and leaves his claws in the horse's flesh. Type 117*.

J2188. The man who wanted to be dead one day. A husband tells his wife that he has provisions for every day in the year but one. He proposes to play dead for that one day, thinking that the servants will be overcome with grief and cannot eat. After brief mourning, however, they eat more than usual. The man then thinks to frighten them by rising from the dead. One servant thinking the dead man suffering from devils kills him. Pauli (ed. Bolte) No. 176.

J2191. A fool releases a bear while the master is away. The bear plays havoc. The master threatens to cut off the ears of the meddler. The fool asks his dog not to tell on him. Pauli (ed. Bolte) No. 696.

J2192. The messenger without the message. A fool is told that he is to go to a neighboring castle the next morning. He is to take letters, but the next morning without reporting for instructions the fool goes on the journey. He is given a bag of stones to carry back. Pauli (ed. Bolte) No. 731; Christensen DF XLVII 201 no. 38, 204, 221; India: Thompson-Balys.

J2192.1. Message after a week. A fool is sent to tell his master's wife that he will not return that day for dinner. He delays the message for a week. Italian: Crane Italian Popular Tales 378.

J2193. Fool has himself buried because he stinks. Indonesian: DeVries's list No. 271, Coster-Wijsman 53 No. 78.

J2194. Raven steals the robes of Red Willow Men and finds them useless. N. A. Indian (Tahltan): Teit JAFL XXXII 223 No. 1 (32); Boas RBAE XXXI 722.

J2195. People pelt each other with food. Koryak: *Jochelson JE VI 375; Penzer V 72f.

J2196. Grain shot down with guns. People unacquainted with the sickle. *Type 1202; *BP II 72 n. 1.

J2197. Carpe diem. An abbot is planning to build a palace. The fool: "Why go to all that trouble? Just enjoy yourself with wine, women, and song." Wesselski Bebel I 179 No. 22.

J2198. Bewailing a calamity that has not occurred. India: *Thompson-Balys.

J2199. Absurd shortsightedness—miscellaneous.

J2199.1. Alarm sounded foolishly.

J2199.1.1. Fool rings bell to announce that he has won at chess. No one comes when he rings to save his home from fire. Italian Novella: Rotunda.

J2199.1.2. Woman to sound bell for help in childbirth persuaded to sound false alarms: not heeded when help is needed. India: Thompson-Balys.
Persons build a wheelbarrow too large to come out of shed. England: *Baughman.

Nine men try to lift bull over the fence. One gets the idea of taking it through the gate. (Cf. J2171.6.) England: *Baughman.

Short-sighted economy.

Numskull is glad to hurt his feet instead of his shoes. Christensen DF XLVII no. 58.

Absurd lack of logic—general. Missouri French: Carrière.

Differences in animal nature overlooked. India: Thompson-Balys.

Frogs reprove ass for lamenting when he falls into morass. "What would you do if you had to live here always?" Wienert FFC LVI 56 (ET 163), 90 (ST 30); Halm Aesop No. 327.

Why the sow was muddy. A magpie is punished by his master, who throws him into a mud puddle. The magpie sees a muddy sow. He says, "You also must have had a quarrel with your master." Pauli (ed. Bolte) No. 669; U.S.: Baughman.

The murderous master. Dogs flee from their master because in time of famine he has killed his cattle. If he kills the cattle, he will surely kill the dogs. Wienert FFC LVI 73 (ET 377), 106 (ST 189); Halm Aesop No. 95.

Ass brays on hearing a conch shell. Owner thinks he must have been a saint in a former life. India: Thompson-Balys.

Effects of age and size absurdly applied.

Two fifteen-year old slaves ordered: fool brings one thirty years old. Clouston Noodles 4.

Priest to have maid at least fifty years old: gets one aged twenty and one aged thirty. Nouvelles Récréations No. 34; India: Thompson-Balys.

Burial in old grave to deceive angel. Fool thinks that the angel who comes to question him will pass him by since he has apparently been dead a long time. Wesselski Hodscha Nasreddin I 210 No. 22.

Wooden anchor would hold if it were only large, thinks the fool. Type 1277**.

The reef is old, the ship new. They think the vessel will endure the shocks better than the reef. Type 1277*.

Swift when only a calf. A numskull who rides an ox to a tournament is
ridiculed. He says, "He is swifter than a horse. You should have seen him run when he was only a calf." Wesselski Hodscha Nasreddin I 228 No. 73.

J2212.6. J2212.6. The Zodiac grows up: the Kid becomes the Goat. A fool who was born under the sign of the Kid declares that he was born under the Goat. "Hasn't it had time in these fifty years to become a goat?" Wesselski Hodscha Nasreddin I 235 No. 105.

J2212.7. J2212.7. Boat expected to grow into ship. Christensen DF XLVII 189 No. 15.

J2212.8. J2212.8. Peasant no longer wants a horse since the new born foal is so heavy to carry. India: Thompson-Balys.


J2213.1. J2213.1. Each of two persons wants to sleep in the middle. (Sometimes solved by placing an object on one side of the bed.) Type 1289; Africa (Ila, Rhodesia): Smith and Dale II 416 No. 15.

J2213.2. J2213.2. A profitable fight: three for one! A priest boasts of his profitable fight with the peasants, where he has received three blows for every one given. *Wesselski Bebel I 173 No. 11.

J2213.3. J2213.3. The seventh cake satisfies. Fool regrets that he had not eaten number seven first since that was the one that brought satisfaction. *Von der Leyen Das Märchen 78 and Herrigs Archiv CXIV 20 n. 2; India: Thompson-Balys.

J2213.4. J2213.4. If the horse can pull one load he can pull two. *Type 1242; Christensen DF XLVII 224 No. 86.

J2213.5. J2213.5. Twenty better than ten. A numskull is asked how many daily prayers (Moslem) there are. "Twenty."—"There are only four."—"I said that there are twenty; that is even better." *Wesselski Hodscha Nasreddin I 261 No. 222.

J2213.5.1. J2213.5.1. More than twenty commandments. Numskull asked the number of commandments replies that there are twenty. He explains to another that he knows there must be more than twenty because the minister would not accept his answer. Scotland: Baughman.

J2213.6. J2213.6. Selling his half of the house. A man owns half a house. He wants to sell his half so as to get money to buy the other half and thus have a whole house. Wesselski Hodscha Nasreddin I 282 No. 336.

J2213.7. J2213.7. Dentist duped to pull out two teeth for one because of the expensiveness. Christensen DF XLVII 205.


J2213.9. J2213.9. Numskull finds that one feather makes a hard pillow, thinks a sackful would be unbearable. Canada: Baughman.

Peas will burn. Fool warns those who ride through a field of peas. "You will burn your horses' feet. I burned my mouth with hot peas the other day." Clouston Noodles 77; French: Irwin Verville No. 83.

Conclusion: youth and age are alike. Reason: he tried in vain as a youth to lift a certain stone; he has also tried in vain as an old man. Wesselski Hodscha Nasreddin I 265 No. 240.

Waiting at the well for the thief. A thief has stolen a salted cheese. Since one always goes to the well after eating salted cheese, the thief will also come. *Wesselski Hodscha Nasreddin I 243 No. 128.

Waiting in the graveyard for the thief. He must eventually come here. Wesselski Hodscha Nasreddin I 243 No. 128.

Waiting for the thief to return for the bolster. After the cover is stolen, the numskulls conclude that the thief will certainly return for the bolster. Clouston Noodles 14.

Waiting for the thieves to return for invoice of goods stolen. India: Thompson-Balys.

Human milk as best diet (for baby). Fool therefore will take nothing but milk from his wife and starves the baby. India: *Thompson-Balys.

Man is servant of the animals (for he supplies feed for them). Fish so reason. India: Thompson-Balys.

Men must have been calves once (for they are fond of milk). Fish so reason. (Cf. B233.1.) India: Thompson-Balys.

Oil is cheap (or spilling oil is good luck). Man hearing this breaks oil vessels. India: *Thompson-Balys.

Fool carries his wife to the remedy instead of the opposite. India: Thompson-Balys.

Dipping into cold water to cure fever, since hot iron is so cooled. India: *Thompson-Balys.

Starving colt fierce from hunger, but fool refuses to feed it lest it become fiercer. India: Thompson-Balys.

England must be full of widows. So concludes widow's daughter, who makes her living by spinning, when she sees so much warm goods from England. India: Thompson-Balys.

False judgment of distance in clear atmosphere of mountain area. Canada: Baughman.

Newcomer undresses to swim a five-foot stream. He has walked all morning toward a mountain that seems only five miles away, but which is
actually sixty miles from his starting point. Canada, U.S.: *Baughman.


J2215.1. J2215.1. God's wastefulness. A man is robbed and later the same day is given much money. He complains to God, "What was the use of taking from me what you were going to give back to me after stealing from another?" Wesselski Hodscha Nasreddin I 212 No. 34.

J2215.2. J2215.2. The servant of God beaten. A man who says that he is the servant of so and so is treated with great consideration. His companion, who says that he is a servant of God is put to work. He cannot understand why God's servant should not be more important than the other. *Wesselski Hodscha Nasreddin I 249 No. 162.

J2215.3. J2215.3. Man honored above God: the dead hen. A fool finds a dead hen and cooks it and serves it for dinner. When reproached he says "How should it be unclean when God has killed it instead of men?" Wesselski Hodscha Nasreddin I 270 No. 273.


J2215.5. J2215.5. God blamed for heavy rain. Since he is an old man he should have known that more rain was unwelcome. India: Thompson-Balys.


J2216. J2216. Poor man thinks idol in temple is poorer than he since it is naked. India: Thompson-Balys.

J2217. J2217. Many times the superlative.


J2217.2. J2217.2. Man is describing lakes. "One is bottomless; the other is deeper than that." England: Baughman.


J2221. J2221. How does he know? A rustic refuses to believe reports about hell from a priest who has not been there. Herbert III 82.

J2222. J2222. The inconvenience of having a father: The numskull to his father: "If you had never been born I would get my grandfather's estate." Clouston Noodles 4.

J2223. J2223. The thief as discoverer. The fool lies still as the thief enters the house, hoping that the thief may find something so that he can take it back from the thief. *Wesselski Hodscha Nasreddin I 231 No. 83, Mönchslatein 170 No. 134.

J2223.1. J2223.1. Robbed man blames thief for not warning him so that he could have witnesses to the theft. India: Thompson-Balys.
J2224. Taking the seed out at night. Numskull plants seed in daytime and takes it out at night. "Man must guard his treasures" (or "Growing in the daytime is enough"). Wesselski Hodscha Nasreddin I 245 No. 139.

J2225. Three reasons for not giving alms. (1) Student has only one eye: Aristotle says to beware of those whom nature has marked. (2) Student comes from Bremen: no one of consequence comes from there. (3) His name is Nicholas: no one with that name can succeed. Pauli (ed. Bolte) No. 611; cf. Type 1661.

J2226. Learn to swim before going into the water. Type 1293; Russian: Andrejev No. 1292*.

J2227. Let them eat cake. The queen has been told that the peasants have no bread. Type 1446*; Bolte Montanus 601 No. 48.

J2227.1. King ignorant of famine says the people can live on pulse (sugar) and rice. India: Thompson-Balys.

J2228. Loss of eating contest because of weak legs. The sheep thinks that that is the reason for loss of the contest. Type 203*; Russian: Andrejev No. 203.

J2231. Why can't we have holidays the year round? *Wesselski Hodscha Nasreddin I 222 No. 56.


J2233. Logically absurd defenses. Thief brought to judgment for breaking into house blames mason for building poor house. Mason blames maker of mortar, who blames potter, who blames pretty woman who diverted his attention. She blames goldsmith who caused her to go for her earrings. Goldsmith has no one to blame but he is too old to make a good execution. Hence a shopkeeper across the way is convicted. Clouston Noodles 87; *Wesselski Hessische Blätter f. Vksk. XXXII 23; India: *Thompson-Balys.

J2233.1. Innocent man executed because his neck fits the noose (or the like). India: *Thompson-Balys.

J2233.1.1. Men hang old bedridden weaver instead of young, valuable member of colony after the young man has accidentally killed an Indian. The Indian tribe demands punishment. U.S.: Baughman.

J2234. "Is that you or your brother?" Clouston Noodles 12; Nouvelles Récitations No. 71; Christensen DF XLVII 224 No. 87; England, Scotland: Baughman.

J2235. Would have shot himself. Fool shoots full of holes a garment left out at night to dry. "It is a good thing I did not have it on or I would have shot myself." Clouston Noodles 90; *Wesselski Hodscha Nasreddin I 230 No. 79.

J2236. Only fault with the house. The latrine is too small for the dining room table to go in. Wesselski Hodscha Nasreddin I 282 No. 334.

J2237. The bathroom in the minaret. The fool can sing in the small bathroom but cannot be heard from the minaret. He wants a bathroom built on the minaret so that his
voice will carry. Wesselski Hodscha Nasreddin I 206 No. 4.

J2238. J2238. Book gives wisdom. A man believes himself wise because he has a book which he uses but does not understand. Chauvin II 82 No. 3; B[ö]dker Exempler 273 No. 3; Spanish Exempla: Keller.

J2241. J2241. The doctor no longer needed. As the fool starts for the doctor the wife changes her mind. He continues to the doctor so as to tell him about it and to say that now he need not come. *Wesselski Hodscha Nasreddin II 233 No. 456.

J2241.1. J2241.1. Useless trip to find a name the wife already knew. Fool goes to astrologer for child's name, but forgets it on way home. Later wife happens to use the word and reminds him. But he cannot see the use of the trip when she already knew this word. India: Thompson-Balys.

J2241.2. J2241.2. Servant sent to doctor finds trip futile. Doctor may not be in and, if he is there, he may not give the medicine. He may give the medicine but it may not have any effect; or, if it does have any, he has to die someday anyway and the medicine will not prevent him from dying. India: Thompson-Balys.

J2242. J2242. Carrying his own message. A man who is away from home writes a letter to his wife but can find no messenger. He delivers the letter himself and then goes on back to where he has been. *Wesselski Hodscha Nasreddin II 233 No. 456.

J2242.1. J2242.1. Scribe cannot write a letter because he has bad leg. Must carry letter in person since no one else can read it. India: Thompson-Balys.


J2244. J2244. Climb down as you climb up. A peasant falls out of a tree. A neighbor advises him not to climb trees. Another suggests that he always climb down a tree with the same skill and rapidity that he climbed up. Bolte Frey 222 No. 18; Italian Novella: Rotunda.

J2245. J2245. Every fruit tasted. Fool tastes every piece of fruit before giving it to his master. Penzer V 94; Chauvin VII 115.

J2254. J2254. Fools reprove each other for speaking at prayers. They speak while doing so. India: Thompson-Balys.

J2255. J2255. Preliminary drawing of swords. Travelers say they will not have time to do so when attacked. India: Thompson-Balys.

J2258. J2258. Boy cannot read a book written with smaller letters than those he was reading at school. India: Thompson-Balys.

J2260-J2299.

Absurd astronomical theories.

Absurd theories concerning the moon.

The local moon. Numskull greets old moon as if it were new. "I haven't seen it before, for I have just come to the city." (Each town thought to have a different moon.) *Wesselski Hodscha Nasreddin I 218 No. 52; India: *Thompson-Balys.

What becomes of the old moon?


Stars made from the old moon. *Wesselski Hodscha Nasreddin I 208 No. 10.

Numskulls try to throw the moon over a cliff. England: *Baughman.

Numskulls attempt to capture moon and bring it home in a sledge. They get to the top of the hill a few minutes too late to reach it. England, Scotland: *Baughman.

Absurd theories concerning the sun.


Is today's sun the same as yesterday's? India: Thompson-Balys.

Fools believe sun sleeps at certain woman's house. India: Thompson-Balys.

Absurd theories concerning the sky.

Bird thinks that the sky will fall if he does not support it. Pauli (ed. Bolte) No. 606; *Chauvin II 112 n. 2; Liebrecht *Zur Volkskunde 102; Spanish Exempla: Keller.

Absurd theories about the earth.

Why everyone doesn't live in the same place. The earth would become unbalanced. *Wesselski Hodscha Nasreddin I 245 No. 140.

Same air at home as abroad. Because the stars are the same. Wesselski Hodscha Nasreddin I 206 Nos. 3, 242.

Same climate at home and abroad. Because his members look the same in the two places. Wesselski Hodscha Nasreddin I 206 Nos. 3, 242.

Absurd theories about the stars.

Falling star supposed to have been shot down by astronomer. Christensen DF XLVII No. 55.
Absurd theories concerning time.

Dinner time comes soon in mountains because of rare atmosphere. U.S.: Baughman.

Absurd theories about clouds.

Clouds supposed to come from smoke. India: *Thompson-Balys.

Other absurd scientific theories. Irish myth: *Cross.

How the fishes got there. Guests of host who waters his wine put little fishes into the wine jug. "Now I confess that I put water into the wine; otherwise the fishes could not be there." *Wesselski Bebel II 109 No. 32.

A drunkard cannot drown. A drunken man falls overboard but the skipper refuses to pick him up. "A man who is soaked in wine cannot drown. No part of his body will absorb water." Wesselski Bebel II 143 No. 134.

The four-footed bishop. A fool finding a nun in bed with a bishop and not seeing her face concludes that the bishop must have four feet and so announces it. Bolte Frey 247 No. 86; Nouvelles Récurrences No. 2; Italian Novella: Rotunda.

What killed the wolf. Peasants find a dead wolf and debate what killed it. A learned man shows that it froze internally from eating cold flesh. Bolte Frey 236 No. 59.


Fool believing in omens refuses to prepare for death. Bird has chirped five times, which he thinks guarantees him five more years to live. Pauli (ed. Bolte) No. 289.

Belief that island may be towed by ships to new location. Irish myth: Cross.

Gullible fools.


Husband takes back faithless wife on her oath to be faithful. Heptameron No. 61.

His wife has become a widow. Numskull buys cloth used only by widows and is therefore convinced. India: Thompson-Balys.
J2301.3. *Gullible husband removes from wife's garment dust gathered while she lies with another man.* Irish myth: Cross.

J2302. *Gullible wives.*

J2303. *Gullible mother.*

J2310. **J2310. Nature of gullibility.**

J2311. **J2311. Person made to believe that he is dead.** *Penzer IX 156; Christensen DF XLVII 228 No. 94.

J2311.0.1. **J2311.0.1. Wife makes her husband believe that he is dead.** (Cf. J2301.) *Type 1406; Bédier Fabliaux 475; *Pauli (ed. Bolte) No. 866; *Clouston Noodles 166; Christensen DF L 59; Italian Novella: *Rotunda.

J2311.1. **J2311.1. Numskull is told that he is to die when his horse breaks wind three times.** When this happens he lies down for dead. *Wesselski Hodscha Nasreddin I 216f. No. 49; *Fb "æsel"; Köhler-Bolte I 135, 486, 505.

J2311.1.1. **J2311.1.1. Man believes he is to die when he breaks wind.** Lies down for dead. India: Thompson-Balys.

J2311.1.2. **J2311.1.2. Numskull is told that he will die when his mouth bleeds.** India: Thompson-Balys.

J2311.1.3. **J2311.1.3. Man believes, he will die when water falls on his head.** India: Thompson-Balys.

J2311.1.3.1. **J2311.1.3.1. Numskull believes he is dead when pumpkin falls on his head.** India: Thompson-Balys.

J2311.1.4. **J2311.1.4. Man believes he will die when he gets a scarlet thread on his coat.** India: *Thompson-Balys.

J2311.1.5. **J2311.1.5. Fool, told yellowing soles of his feet sure sign he is going to die, digs his grave and lies in it.** India: Thompson-Balys.

J2311.2. **J2311.2. The "poisoned" pot.** The wife tells the husband that a certain pot of preserves is poison. He decides to kill himself and eats the preserves. He believes that he is poisoned and lies down for dead. *Type 1313; *BP III 337; *Wesselski Hodscha Nasreddin II 237 No. 522; *Wesselski Morlini 49; *Bolte Frey 214; *Clouston Noodles 122; Italian: Basile Pentamerone I No. 4.

J2311.3. **J2311.3. Sham revenant.** A man takes refuge from robbers in an open grave. Robbers see him and ask what he is doing. "It is my grave. I went out to get a breath of air." Wesselski Hodscha Nasreddin I 206 No. 6.

J2311.4. **J2311.4. The dead man speaks up.** A numskull who has lain down thinking he is dead is carried off in a bier. The carriers lose their way. He speaks up, "I always went that way when I was alive." Wesselski Hodscha Nasreddin I 216f. No. 49; Italian Novella: *Rotunda; India: Thompson-Balys. Cf. Pauli (ed. Bolte) No. 860.

J2311.5. **J2311.5. The dead man in spite of himself.** Neighbors who have heard of the numskull's death insist on the funeral although he is alive and well. He is persuaded and
is carried on a bier. They meet a busy man whom they try to persuade to join them. He pleads business. The "dead" man speaks: "It's no use, friend, to try to dissuade them."

*Wesselski Hodscha Nasreddin I 239 No. 121; Italian Novella: Rotunda.

J2311.5.1. J2311.5.1. Supposed dead man on bier threatens his bearers. India: Thompson-Balys.

J2311.6. J2311.6. Sham-dead man punished. A numskull lies in an old grave to see the Day of Judgment. He hears bells and thinks that the Last Day has come. He is beaten by mule-drivers when he tells them that he is a dead man. He returns home and tells his wife that he returns from the dead. "How goes it in heaven?" "For one thing, avoid mule-drivers." *Wesselski Hodscha Nasreddin I 216 No. 46.

J2311.7. J2311.7. Cold hands and feet for the dead man. His wife has told him that one tells a dead person by his cold hands and feet. He freezes his feet and hands and lies down for dead. Wolves eat his ass. "Lucky for you that his master is dead!" *Wesselski Hodscha Nasreddin I 225 No. 66; India: *Thompson-Balys.

J2311.8. J2311.8. Parents made to believe that they are dead and are married to each other again. Indonesia: DeVries’s list No. 270, Coster-Wijsman 73 No. 11.


J2311.10. J2311.10. Drunken man insists that he be beheaded. Is struck with the flat of his sword. He thinks he is dead. Cent Nouvelles Nouvelles No. 6; Italian Novella: *Rotunda.

J2311.11. J2311.11. Idiot tells his mother he has been dead twelve years. India: Thompson-Balys.


J2312. J2312. Naked person made to believe that he is clothed. *Types 1406, 1620; *Clouston Noodles 163; *Pauli (ed. Bolte) No. 866; H. C. Andersen "Kejserens ny Klæder"; Christensen DF L 64; Italian Novella: Rotunda.


J2315. J2315. Wife persuades husband that she has returned immediately. She goes to a neighbor's to cook a fish. She is gone a week. She gets a new fish and cooks it and returns home with the hot fish. She convinces her husband of her short absence. Type 1406; Bédier Fabliaux 265, 458.

J2315.1. J2315.1. Wife leaves home, offers self to lover. Returning persuades husband that she has not been away. Irish myth: Cross; Italian Novella: Rotunda.

J2315.2. J2315.2. Gullible husband made to believe he has cut off his wife's nose. She, in another house, has had her nose cut off by mistake. She makes him believe he has done it by making him angry enough to throw a razor at her. When he throws the razor she claims it has cut off her nose. Spanish Exempla: Keller.

J2316. J2316. Husband made to believe that his house has moved during his absence.
The wife and her confederates transform the house into an inn with tables, signs, drinkers, etc. The husband cannot find his house. *Type 1406; *Wesselski Hodscha Nasreddin I 274 No. 298; Bédier Fabliaux 266; Italian Novella: *Rotunda.

J2316.1. Man cannot recognize his own house which has been turned into a mansion by emperor. India: Thompson-Balys.

J2317. Well man made to believe that he is sick. *Chauvin VI 138 No. 291; Clouston Noodles 161; Clouston Tales II 30ff.; Pauli (ed. Bolte) No. 869.

J2317.1. Man thinks that he has diabetes. Rascals have sewed his trouser leg till it is too tight. Pauli (ed. Bolte) No. 680.

J2318. Numskull convinced that he is a thief. An article is stolen. Declared that whoever does not eat all his cheese is the thief. A stone is put in the numskull's cheese so that he cannot eat it all. He admits the theft. *Pauli (ed. Bolte) No. 679.

J2321. Man made to believe that he is pregnant (has borne child). Chauvin V 185 No. 107; Penzer V 69; von der Hagen Gesammtabenteuer II *ix, 49 No. 24; Boccaccio Decameron IX No. 3 (Lee 277); Christensen DF XLVII, DF L 78; Italian Novella: *Rotunda; U.S.: Baughman.

J2321.1. Parson made to believe that he will bear a calf. In having his urine examined by a doctor, a cow's is substituted by mistake. (Or he dreams that he has borne a calf.) When a calf comes into the house he thinks that he has borne it. (Cf. J1734.1, K1955.2.) *Type 1739; *BP I 317 n. 1; *Fb "kalv"; *Wesselski Bebel I 232 No. 148.

J2321.2. Man thinks he has given birth to a child by letting wind. Italian: Basile Pentamerone II No. 3; Christensen DF XLVII 228 No. 93.

J2321.3. Husband makes wife and mother-in-law believe he will bear a sheep. His wife was pregnant when he married her. Cheremis: Sebeok-Nyerges.

J2322. Drunken man made to believe that he has been to heaven and hell. He is dressed up as a rich lord and given rich food and drink. When put back into his own clothes he thinks that he has been to heaven. *Type 1531; Köhler-Bolte I 68; Wesselski Archiv Orientální I (1929) 80 f.; Shakespeare Induction to Taming of the Shrew; Italian Novella: *Rotunda.

J2323. Numskull believes that he is married to a man. Two men's hands joined in fun with words "I marry you." Fool thinks that he must get a bishop to annul the marriage. Wesselski Bebel II 142 No. 130.

J2324. Wife persuades her husband to have a good tooth pulled. Type 1406; Bédier Fabliaux 266ff.; Herbert III 20; *Crane Vitry 238 No. 248; Boccaccio Decameron VII No. 9 (Lee 231); Italian Novella: *Rotunda.

J2325. Husband made to believe that yarn has changed to tow through his carelessness. Thus his lazy wife is relieved from spinning. Type 1405; BP III 44.

J2325.1. Fool believes gold in bag turns to ashes because of child's urinating on it. Actually bag contained only ashes. India: Thompson-Balys.

J2326. The student from paradise. A student tells a woman that he comes from Paris. She understands him to say from paradise and gives him money and goods to take
to her husband. *Type 1540; **Aarne FFC XXII 3—109; *Clouston Noodles 204—217 passim; *Pauli (ed. Bolte) No. 463; *Wesselski Bebel I 189 No. 50; Christensen DF L 35; Indonesia: Coster-Wijsman 73 No. IV.

J2326.1. Foolish woman gives swindler money for her parents in heaven. India: *Thompson-Balys.

J2326.2. Dream explained as a dead father's demand for horses. Dupe gives them to trickster. India: Thompson-Balys.

J2326.3. Emperor wants to travel to paradise. Blindfolded and put on an ass. India: Thompson-Balys.

J2326.4. Alleged messenger from relatives in distress given goods to deliver. India: Thompson-Balys.

J2327. Man who asks for good weather given a box full of hornets. He thinks that it is filled with the weather. Köhler-Bolte I 324.

J2328. The moving church tower. To see whether the church is moving someone lays down his coat in front of it. It is stolen. They think that the church has passed over it. Type 1326; Köhler-Bolte I 324; Christensen DF L 218 No. 79.

J2331. Numskull with unimportant office boasts of it.

J2331.1. Proud sheriff has only nine farmers in his jurisdiction. *Wesselski Bebel I 139 No. 46.


J2332. Fool locked in dark room made to believe that it is continuous night. Spanish: Boggs FFC XC 137 No. 1684; Italian Novella: Rotunda.

J2333. The sledges turned in the direction of the journey. At night turned around by a joker. Type 1275.


J2335. The stag with iron shoes. Hunters shoot a stag and hide it. Another who sees puts a dead ass in the bag instead. When the bag is opened, one cries, "Oh Jesus, we have shot a stag with iron shoes!" Köhler-Bolte I 325.

J2336. Jewess makes parents believe that she is to give birth to the Messiah. She bears a girl. *Wesselski Mönchslatein 65 No. 53; *Wesselski Bebel I 213 No. 104; Lithuanian: Balys Index No. *1864; Italian Novella: Rotunda.

J2337. Dupe persuaded that he is invisible. Boccaccio Decameron VIII No. 3 (Lee 254); Italian Novella: Rotunda.

J2338. Adulteress makes husband believe that the birth of her mulatto child has been due to suggestion. Italian Novella: Rotunda.

J2341. Near-sighted man persuaded by doctor that he can see. Nouvelles

J2342.1. J2342.1. *Husband refuses to believe that his wife is unfaithful, even when she is caught in the act.* Italian Novella: *Rotunda.*


J2342.2.1. J2342.2.1. *Woman gives birth to child fourteen months after husband's departure.* The latter is made to believe it is legitimate. Italian Novella: *Rotunda.*

J2342.2.2. J2342.2.2. *Cuckolded "as per instructions."* Woman tells husband that she has become pregnant during his absence according to his own instructions. Italian Novella: Rotunda.

J2342.3. J2342.3. *She knows best: woman denies accusation of adultery.* Husband dismisses the truthful accusers saying that she knows her shortcomings better than anyone else, and she denies it. Italian Novella: *Rotunda.*


J2342.5. J2342.5. *Only husband remains ignorant about his wife's infidelity.* India: Thompson-Balys.


J2346. J2346. *Fool's errand.* An apprentice, or newcomer or ignorant person, etc., is sent for absurd or misleading or nonexistent object or on a ridiculous quest. Canada, England, U.S.: *Baughman.*


J2348. J2348. *Dupe is persuaded that money will grow if he buries it.* England: *Baughman.*


J2349.1. J2349.1. *Dupe is made to believe horse will fly.* Italian Novella: *Rotunda.*

J2349.2. J2349.2. *Wife makes husband believe that her paramour is Death.* Italian Novella: *Rotunda.*


J2349.4. J2349.4. *The woman who asked for news from home.* Gets many impossible answers, which she believes. E.g., "The cock has become sexton."—"Yes, that is why he sang so well in the morning." (First edition X941.) *Type 1931.*

J2350—J2369.
J2351. Animal betrays himself to his enemies by talking.

J2351.1. Fox holds conversation with his members, attracts attention, and is caught. He scolds in turn his feet, eyes, ears, and tail. In his excitement he sticks out his tail from his hiding place. *Type 154; **Krohn Mann und Fuchs 11; *BP I 518 n. 1; Spanish: Boggs FFC XC 33 No. *135C.


J2351.3. Dupe loses booty through singing. Indonesia: DeVries's list No. 59.

J2351.4. Wolf (bear) boasts of having eaten horses. When the horse strikes sparks with his hoofs the lion is frightened and picks up the boastful wolf to show him the horse. He squeezes the wolf to death. Type 118; Spanish: Espinosa Jr. No. 28.

J2352. Talkative man betrays his companion. When his faults are pointed out he maintains that he is better than his companion, who is immediately investigated.

J2352.1. His brother cannot pray either. One brother receives the sacrament; the other is refused it because he cannot pray. He replies that his brother cannot pray either and thus deprives him also of the sacrament. Wesselski Bebel II 107 No. 22.

J2353. The wife multiplies the secret. To prove that a woman cannot keep a secret the man tells his wife that a crow has flown out of his belly (or that he has laid an egg). She tells her neighbor that two crows have flown. Soon he hears from his neighbors that there were fifty crows. *Pauli (ed. Bolte) No. 395; Wesselski Hodscha Nasreddin II 244 No. 542; Chauvin VIII 168, 197; Spanish: Espinosa II Nos. 68—69; Italian Novella: Rotunda; Jewish: Gaster Exempla 196 No. 56; India: Thompson-Balys.

J2353.1. Foolish boasts get man into trouble. Man boasts to boss that his brother can do twice the work he does. The boss hires him. The two brothers tell him their father can do as much work in a day as the boys can do in a week. The boss fires them, tells them to send their father to work for him. (Cf. H915, H916, N455.4.) U.S.: *Baughman.

J2355. Numskull talks about his secret instructions and thus allows himself to be cheated. Told not to serve a man with a red beard or to keep sausage for the long winter, etc. *Type 1541; Spanish: Boggs FFC XC 53 No. 400*B.

J2355.1. Fool loses magic objects by talking about them. *Type 563; **Aarne JSFO XXVII 1-96; BP I 349ff.; Italian: Basile Pentamerone I No. 1.

J2355.2. Boy talks about his secret instructions and brings his father's theft to light. He is to avoid his companions lest they smell what he has been eating. India: *Thompson-Balys.

J2356. Fool's talking causes himself and companions to be robbed. Thieves stumble over him as he lies on the ground. "What is this, a log?" The fool: "Does a log have five annas in its pocket?" When they have robbed him he says, "Ask the merchant in the tree if my money is good." They rob the merchant. Clouston Noodles 100.
Tortoise speaks and loses his hold on the stick. He is being carried through the air by a bird. *Penzer V 55 n. 3; *Chauvin II 90 No. 31; B[ö]dker Exempler 285 No. 33; Spanish Exempla: Keller; Japanese: Ikeda.

Young heir too frank in celebrating his father's death. He says to the mourners, "When your fathers die, I too will come and lament their departure." They brand him as a fool. Pauli (ed. Bolte) No. 33.

Talkative animals incense master. He gives them twice-threshed straw to eat as punishment. Type 206.

Numskull amuses with his discursive nonsense. Italian Novella: Rotunda.

Incognito mistress breaks off relations when she overhears the lover discussing the adventure. Italian Novella: Rotunda.

Fool discloses woman's adultery; lover kills him. Irish myth: *Cross; Italian Novella: Rotunda.

Warrior reveals camping place. Wishes his enemies to know that he is not afraid. Enemies go there before him. Irish myth: Cross.

The judge wants to know how the theft was committed. The witness tells. The judge: "You are wonderful; I have tried it thirty times and succeeded only once." Wesselski Hodscha Nasreddin I 266 No. 248.

The tailless and earless ass. Just lain down to sleep, a man is awakened by a neighbor announcing that his she-ass has borne a young one without ears or tail. The man lies awake all night wondering how the ass will keep the harness on. Wesselski
How the first man killed himself. The second fool imitates the first who leaps from a palm tree by means of a looped rope. The first kills himself. The second wants to see just how it happened and kills himself too. Africa (Eko): Talbot 156 No. 2.

J2400. Foolish imitation.

Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns. The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied." Wesselski Hodscha Nasreddin I 231 No. 82; India: Thompson-Balys.

Testing the evidence by experiment: biting the ear off. The accused pleads that the plaintiff bit his own ear off. The judge takes time for consideration, tries to bite his own ear, but falls down and breaks his head. *Wesselski Hodscha Nasreddin I 230 No. 76; *Clouston Noodles 86; U.S.: Baughman.

The philosophical watchman. A master sets his servant to keep watch over his horse at night. He soon asks the servant if he is asleep. "No, I was thinking of who created so many stars in the sky." The second time the servant answers, "No, I was thinking of who dug the sea. Where did he put the soil?" The third time: "I was wondering who would carry the saddle now that the horse is stolen." *Zachariae Zs. f. Vlsk. XXX-XXXII 51; *Krappe Bulletin Hispanique XXXIX 23.

What will the robber do? A man curious as to what a robber is going to do waits to intervene and goes back to sleep. Chauvin II 82 No. 4; B[ö]dker Exempler 273 No. 4; Spanish Exempla: Keller; India: Thompson-Balys.

Question: did the man ever have a head? A man's head is snatched off by accident and his companions do not see what has happened. Debate: did he ever have a head? *Type 1225; *Wesselski Hodscha Nasreddin II 192 No. 374; *Bolte Frey 220 No. 12; Christensen DF XLVII 192—93 No. 19; India: Thompson-Balys.

How did the cow get on the pole? A fool hides his purse on a pole on a cliff. A rascal substitutes cow-dung for the money. The fool is interested only in how the cow could have reached the purse. *Wesselski Hodscha Nasreddin I 236 No. 110; Köhler-Bolte I 497; Rumanian: Schullerus FFC LXXVIII 69 No. 8.

Pity for the poor Jews. On Good Friday an old woman who has heard the Passion Story exclaims, "How hard it was for the Jews who had to watch all night with Christ!" Wesselski Bebel I 228 No. 138.

How blind men get about. Fool experiments with shut eyes and gets lost. India: Thompson-Balys.

Experiment in gravity. Which has greatest attraction to earth, cup or contents? Father shows great attraction of fool's back and a stick. India: Thompson-Balys.

J2400-J2449. Foolish imitation.

J2400. Foolish imitation.


J2411.2. J2411.2. Imitation of miraculous horse-shoeing unsuccessful. Christ takes off a horse's foot to shoe it and then successfully replaces it. (Cf. J2401.) Type 753; Dh II 168ff.; Lowes Romanic Review V 368ff.; India: *Thompson-Balys.

J2411.3. J2411.3. Unsuccessful imitation of magic production of food. (Cf. J2425.) Type 552B; Christiansen Norske Eventyr 80; West Indies: Flowers 489.


J2411.5. J2411.5. Alleged return from land of dead with bags of gold persuades dupe to try to imitate. India: Thompson-Balys.


J2412.1. J2412.1. Hot onion to the eye. A friend has cured his foot with this remedy. Herbert III 63; Hervieux IV 278 No. 34; *Krappe Bulletin Hispanique XXXIX 36; Spanish Exempla: Keller.

J2412.2. J2412.2. Pulling out the eye so that the pain will cease. He has had a tooth pulled and the pain ceased. Wesselski Hodscha Nasreddin I 244 No. 136.
J2412.3. *Imitation of the prescription.* A peasant envying a doctor's fee for giving him a plaster and predicting a son, poses as a doctor. He predicts a son for a eunuch and gives a plaster for heart disease. Chauvin II 196 No. 23.

J2412.4. *Imitation of diagnosis by observation: ass's flesh.* A doctor tells his patient that he has eaten too much chicken, and this the patient confesses. The doctor's son wants to know how the diagnosis was made. The doctor says that as he rode up he observed chicken feathers and made his conclusions. The son imitates. He sees an ass's saddle. Diagnosis: you have eaten too much ass's flesh. *Wesselski Hodscha Nasreddin I 250 No. 167;* *Pauli (ed. Bolte) No. 792;* Italian Novella: *Rotunda;* India: Thompson-Balys.


J2412.5. *Healing with the cherry tree.* A man whose wife refuses to talk remembers that a priest drank black cherry juice whenever he lost his voice. He cannot get the cordial but concluding that a limb of the cherry tree will have the same effect beats his wife with it. She is cured. *Pauli (ed. Bolte) No. 715.

J2412.6. *Sick woman hung in well to cool off: drowned.* Fool has cooled objects thus. India: Thompson-Balys.

J2412.7. *Foolish physician cauterizes "sick" cartwheel to stop it from creaking; burns it up instead.* India: Thompson-Balys.

J2412.8. *Fool claims to cure goitre by striking.* Has seen melon thus dislodged from camel's throat. (Cf. F952.3.1, F953.1.) India: Thompson-Balys.

J2413. *Foolish imitation by an animal.* Tries to go beyond his powers.

J2413.1. *Ass tries to caress his master like the dog.* He is driven off. *Crane Vitry 139 No. 15;* Oesterley Gesta Romanorum No. 79; Jacobs Aesop 202 No. 10; Wienert FFC LVI 46 (ET 45), *90 (ST 19);* Halm Aesop No. 331; Spanish Exempla: Keller; West Indies: Flowers 489f.

J2413.1.1. *Ass imitating dog brays so as to wake master when thieves are robbing him.* Beaten for his pains. India: *Thompson-Balys.

J2413.2. *Ass tries to jump on the roof like the ape.* Wienert FFC LVI 46 (ET 44), *90 (ST 18);* Halm Aesop No. 338.

J2413.3. *Daw tries to carry off lamb like eagle.* Is caught in the lamb's fleece. Wienert FFC LVI 66 (ET 297), 93 (ST 65); Halm Aesop No. 8.

J2413.4. *Animal dupe cuts off limb.* Thinks he is imitating another animal.

J2413.4.1. *Fowl makes another animal believe that he has had his leg cut off.* Says that he has received large pay. He has his leg hidden under his wing. The elephant (hippopotamus) cuts his off and bleeds to death. (Cf. J2401.) Africa (Fang): Nassau 235 No. 4, (Congo): Weeks 205.

J2413.4.2. *Fowl makes another animal believe that he has had his neck cut off.* He has his neck hidden under his wing. The hare cuts his off and dies. (Cf. J2401.)
Africa (Thonga): Junod 216; American Negro: Parsons JAFL XXX 190, 226, MAFLS XVI 34, Work JAFL XXXII 401.

J2413.4.3. J2413.4.3. Monkey cuts his throat, thinking that he is imitating the cobbler. Nouvelles Réccréations No. 19.


J2415. J2415. Foolish imitation of lucky man. Because one man has had good luck a numskull imitates and thinks he will have equal luck. He is disappointed. Lithuanian: Balys Index No. 3252, 3255, 3594, 3691; Arab: Azov JPASB II 412; India: *Thompson-Balys; Chinese: Graham; West Indies: Flowers 490.

J2415.1. J2415.1. The two presents to the king: the beet and the horse. A farmer takes an extraordinary beet as present to the king and receives a large reward. His companion is eager for a reward and leads a handsome steed to the palace. The king rewards him with the beet. *Pauli (ed. Bolte) No. 798; BP III 188ff., *191; *Gaster Exempla 190 No. 25; Köhler-Bolte I 136; England: Baughman; Italian Novella: *Rotunda; India: Thompson-Balys; West Indies: Flowers 490.

J2415.1.1. J2415.1.1. The gift of the donkey. Ruler rewards the gift of a clever donkey. Greedy nobleman seeking a like reward sends ruler two donkeys in rich trappings. Ruler advises the donor that he is sorry that his gift will deprive him of worthy companionship. Italian Novella: Rotunda.

J2415.1.2. J2415.1.2. The two presents to the king: two poems. A famous poet presented to the king some poems and was richly rewarded. Another poet likewise gave the king some poetry. The king gave him the first poet's verses. Spanish: Childers.


J2415.4. J2415.4. Fairies help forgotten child, but strangle child trying to imitate good luck. Lithuanian: Balys Index No. 3691.

J2415.5. J2415.5. Ascetic imitates Brahmin's practices. Brahmin goes to heaven, ascetic to hell. India: Thompson-Balys.
J2415.6. Pig sees goat return decked with ornaments and plenty of food; goes out and imitates trick played by goat but is beaten instead. India: *Thompson-Balys.

J2415.7. A snake for the real daughter. Stepdaughter, married to a snake, appears decorated with jewels. Stepmother desires a snake be procured for her daughter. She is swallowed instead. India: *Thompson-Balys.

J2416. Poor man foolishly imitates rich. Lithuanian: Balys Index No. 2432*; India: Thompson-Balys.


J2417.1. Company to sing like leader. When his foot is caught in a wheel, they keep repeating his call for help as a song. Lithuanian: Balys Index No. 1694*; Chinese: Eberhard FFC CXX 285 No. 64, FFC CXXVIII 244f. No. 148.

J2417.2. To imitate the leader. He slips and all fall to floor. India: Thompson-Balys.

J2420. Foolish imitation—miscellaneous.

J2421. The fool spits in the hot porridge. He has seen the smith spit on the hot iron. Type 1262*.

J2422. The scythe cuts one man's head off. All have theirs cut off. *Type 1203.

J2423. The eye-juggler. A trickster sees a man throwing his eyes into the air and replacing them. He also receives this power but he must not use the power beyond a specified number of times. When he does so, he loses his eyes. He usually gets animal eyes as substitutes. N. A. Indian: *Thompson-Tales 299 n. 92.

J2424. The sharpened leg. A trickster sees a man with a sharpened leg. He also receives the power of sharpening his leg without harm if he will use it but four times. He breaks the tabu and is left with his leg sticking in a tree. N. A. Indian: *Thompson Tales 299 n. 95; S. A. Indian (Warrau, Carrib, Shipaya): Lowie BBAE CXLIII (3) 55.

J2425. The bungling host. A trickster (animal) visits various animals who display their peculiar powers in obtaining food (often magic). He returns the invitation and tries to provide food in similar ways. He fails and usually has a narrow escape from death. (Cf. J2411.3.) N. A. Indian: *Thompson Tales 301 n. 103, Speck U Pa I 141 n. 2; Lepers Island: Dixon 128; Cape Verde Islands: Parsons MAFLS XV (1) 27 n. 1; Jamaica: Beckwith MAFLS XVII 280 No. 97.

J2426. Numskull wants to be shaved too. He sees another man being shaved and thinks that the man is having his ears cut off. He orders his wife to cut off his ears. Africa (Bushman): Bleek and Lloyd 205.

J2427. Numskull praises his daughter as being pregnant. He tries in vain to sell his cow and succeeds only when he says that she is with calf. When suitors come wooing his daughter, he tries the same plan disastrously. *Wesselski Hodscha Nasreddin I 223 No. 57.

J2428. Numskull puts money into the exchange so as to participate in the business. He hears that great lords take a part in the business of the exchange where he
sees great heaps of money. He throws down a penny and says, "You may like it or not, but I want money in the exchange, too." *Pauli (ed. Bolte) No. 566.

J2431. J2431. **A man undertakes to do his wife's work.** All goes wrong. *Type 1408; *BP I 321; Bolte Frey 222 No. 20; Fb "øl" III 1175a; Nouvelles Récréations No. 45.

J2431.1. J2431.1. **Men exchange duties: each wants to get better of the other, but is cheated, finding the other's work more difficult.** India: Thompson-Balys.

J2434. J2434. **Man saved from well by rope.** Disastrous attempt to save him from tree in same way. India: *Thompson-Balys.

J2442. J2442. **Protecting as the stork does.** Man has had stork protect him from rain by covering him with his wing. Man tries to protect his wife from rain with his arm. India: Thompson-Balys.

J2450—J2499. **Literal fools.**

J2450. J2450. **Literal fool.**


J2460.1. J2460.1. **Disastrous following of misunderstood instructions.** (To burn land, then sow seed. Opposite done.) Chinese: Graham.

J2461. J2461. **What should I have done (said)?** The mother teaches the boy (the man his wife) what he should say (do) in this or that circumstance. He uses the words in the most impossible cases and is always punished. *Type 1696; *BP I 315, III 145; *Taylor JAFL XLVI 78 No. 1696; **Haavio FFC LXXXVIII 94ff.; *Wesselski Hodscha Nasreddin I 251f. No. 169; *Fb "tosse" III 831b; Lithuanian: Balys Index Nos. 1691*, 1691A*; Spanish: Boggs FFC XC No. 1363A; Chinese: Eberhard FFC CXX 286; India: *Thompson-Balys; Japanese: Ikeda; Indonesia: Coster-Wijsman 54ff. Nos. 79—82; Africa: Werner African 217f.

J2461.1. J2461.1. **Literal following of instructions about actions.**

J2461.1.1. J2461.1.1. **Literal numskull drags jar (bacon) on string.** He has sent a pig home alone. Told that he should have led it by a string. *Type 1696; Fb "potte" II 867a; *BP I 315; Spanish: Boggs FFC XC 141 No. 1703, Espinosa III 147.

J2461.1.2. J2461.1.2. **Literal numskull is gay at a fire.** He has wept at a wedding and been told to be gay. Clouston Noodles 130; India: *Thompson-Balys.

J2461.1.2.1. J2461.1.2.1. **Literal numskull sings entertaining songs on approach of death.** India: *Thompson-Balys.

J2461.1.3. J2461.1.3. **Literal numskull throws water on roasting pig.** Told that he should have thrown water in the fire when the house burnt. Clouston Noodles 130.

J2461.1.4. J2461.1.4. **Literal numskull cuts peas into four parts.** Told that he should have cut up the pancakes which he has eaten whole. Wesselski Bebel I 128 No. 27.
1. Literal fool is told to cook a few peas for five persons. Cooks five peas. Next time he is told to cook an abundance. Cooks half-bushel. Italian Novella: Rotunda.

2. Literal fool puts three empty measures in pot. Told to put in three measures of rice to boil. India: *Thompson-Balys.

3. Literal fool strangles the hawk. On last trip he has lost the gloves and has been told that he should have put them in his bosom. He puts the hawk inside his shirt. *Type 1696; *BP I 315; *Wesselski Bebel I 128 No. 26; *Pauli (ed. Bolte) No. 762.

4. Literal fool carries the harrow in his hand. He has killed a sparrow by his stupidity and has been told that he should have carried it in his hand. *Type 1696; *BP I 315; *Wesselski Bebel I 128 No. 26.


6. Numskull as thief: tries to carry off grinding-stone when told by confederates to bring out heavy things. Told to bring shiny things; brings out looking glass. India: *Thompson-Balys.

7. Literal numskull destroys inherited property since his sister has instructions not to object to his actions. Africa (Hausa): Mischlich 164ff. No. 22 (=Frobenius Atlantis IX 277ff., 287ff., Nos. 74, 75).

8. Literal following of instructions about greetings. Numskull gives wrong greeting and is told how to give the correct one. When he tries it, however, the conditions are wrong. *Type 1696; *Wesselski Hodscha Nasreddin I 251f. No. 169; Missouri French: Carrière; India: *Thompson-Balys.

9. Literal numskull kisses a pig. Told that he should have kissed the old woman. *Type 1696; *BP III 145.


12. Master tells servant (sarcastically) to take a year to do errand. Servant stays away a year and then returns to claim salary. Italian Novella: Rotunda.

13. Numskull told not to forget to get the handsel (a little token extra in the bargain); brings it but leaves what he has been sent to buy. India: Thompson-Balys.

14. Literal fool: fool told to follow his nose in a journey, runs head against tree, climbs it. India: Thompson-Balys.

15. To sell some cloth for four rupees. Fool refuses to take six rupees for it. India: Thompson-Balys.

16. Asking favor when master is in good humor. Fool waits till master is laughing at servant’s stupidity. India: Thompson-Balys.
J2461.9. Numskull told to attract girl's attention by throwing pebble at her flings large stone which breaks her head. India: Thompson-Balys.

J2462. Foolish bridegroom follows instructions literally. *Type 1685; *BP I 311; *Fb "brud" IV 64b; Gaster Oldest Stories 167; U.S.: Baughman; Italian Novella: Rotunda; India: *Thompson-Balys; Japanese: Ikeda.

J2462.1. The dog Parsley in the soup. The foolish bridegroom is told to put parsley in the soup. He throws in his dog, which is named Parsley. *Type 1685; *BP I 311; Köhler-Bolte I 65; Lithuanian: Balys Index No. *1006A; Russian: Andrejev No. *1012 II.

J2462.2. Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. *Type 1685; *BP I 311; *Fb "øje" III 1166a; *Pauli (ed. Bolte) No. 762; Spanish: Espinosa III 147.

J2462.3. Foolish husband puts out wife's eyes at night because he heard that a beautiful wife is an enemy. India: *Thompson-Balys.

J2463. The foolish bride.

J2463.1. Foolish bride gives away dowry. While her parents are away from home, a matchmaker and a suitor come to the foolish girl. By following her mother's advice literally, she gives away her dower to the tricksters. Lithuanian: Balys Index No. *1463.

J2463.2. Marrying a stranger. The girl shortly to be married complains: "It was all very well for you, mother, to marry father, but I am to marry a complete stranger." Lithuanian: Balys Index No. *1468; Russian: Andrejev No. *2078A; India: Thompson-Balys.

J2464. The servant to improve on the master's statements. The wooer makes boasts to the girl and the servant always doubles the master's boast. Finally the master says, "I have poor eyesight." — The servant, "You don't see at all." (Or the master coughs and apologizes; the servant says that he coughs all night.) *Type 1688; *Pauli (ed. Bolte) No. 221; Scala Celi 126b No. 688; Bolte Zs. f. Vksk. IX 88 No. 46; French Canadian: Barbeau JAFL XXIX 24.

J2465. Disastrous following of instructions.

J2465.1. Feeding the pigs wet meal. The wife throws the meal into the well and the pigs after it. Field Pent Cuckoo 16.

J2465.1.1. Watering the cow (by pouring water on it). India: Thompson-Balys.

J2465.2. Piling up the pottery. The woman breaks the pots into fragments and piles them up. Type 1371*.

J2465.3. Feeding the child. Fool feeds it steaming food and kills it. *Wesselski Hodscha Nasreddin II 212 No. 431.

J2465.3.1. Shoving the child. Numskulls, told to shove the boy along if he is lazy about weeding, do so with their weeding-knives and kill him. India: Thompson-
J2465.3.2. J2465.3.2. **Feeding mother.** Fool stuffs and kills her. Espinosa: JAFL XXVII 119.


J2465.4.1. J2465.4.1. **Heating water for woman to wash in.** Boiling water poured over her. India: Thompson-Balys.

J2465.5. J2465.5. **Clearing out the room.** Fool throws out all the furniture. *Type 1685; Italian Novella: Rotunda.


J2465.7. J2465.7. **Oh bother! put it on my head!** Numskulls asking old woman where to put grain obey and smother her. India: Thompson-Balys.

J2465.8. J2465.8. **Cutting at the plow.** Literal fool told to cut at plow if it sticks on roots cuts at bullock's legs. India: *Thompson-Balys.


J2465.10. J2465.10. "**Collect goats under tree.**" Fool piles up their carcasses. India: Thompson-Balys.

J2465.11. J2465.11. **Fool takes threat to child as an order.** Cuts off child's ears. India: Thompson-Balys.

J2465.12. J2465.12. **Plowing above the tree.** Told to plow above a certain tree (on the hillside), numskulls haul oxen and plow into tree and destroy them. India: Thompson-Balys.


J2466. J2466. **Literal following of the count.**

J2466.1. J2466.1. **A pebble for each sin.** A man cannot remember the number of his sins. The priest has him put a pebble in a sack for each of his sins. He comes to confession with three large sacks of pebbles. Type 1848*.

J2466.2. J2466.2. **The reckoning of the pot.** A man counts the days of the fastmonth by throwing a pebble each day into a pot. His daughter throws a handful of pebbles in. Asked the day of the month, he says that it is the 125th. *Wesselski Hodscha Nasreddin I 207 No. 9.

J2466.3. J2466.3. **The long day.** If the clock is still striking it must be 50 o'clock. *Wesselski Hodscha Nasreddin I 207 No. 9; Scotland, U.S.: Baughman.

J2469. J2469. **Instructions followed literally—miscellaneous.**
J2469.1. A lentil in the soup. You said you wished a lentil soup; so I put one in. If you had wished more lentils you should have said so. Pauli (ed. Bolte) No. 605.

J2469.2. Taking the prescription. The fool eats the paper with the prescription on it. Clouston Noodles 119.

J2469.3. Dividing all they have. So advised, they cut their beds, houses, etc. in two. (Cf. M241.) Penzer V 114 n. 1.

J2469.3.1. Man gives up half property. Slave cut in two. India: Thompson-Balys.

J2469.4. Boy asked to do something to cool women's ears breaks vessels they carry so milk in them can cool their ears off. India: Thompson-Balys.

J2469.5. Literal fool—something you have never experienced.

J2469.5.1. Literal fool feeds dogflesh to visitor to follow father's advice: "Feed him on food you have never eaten in your life." India: Thompson-Balys.

J2469.5.2. Literal obedience: soldier breaks woman's oil pot in two with sword when she asks him to show her something she never has seen in life. India: Thompson-Balys.


J2471. "Taking a pattern (picture) of conduct" from other people. Fool steals a picture from the church. Wesselski Bebel I 128 No. 27.

J2472. "Skinning farmers". A master tells his servant that he is going to skin some farmers (i.e., cheat them). When a farmer inquires for a tanner, the servant directs him to his master. Pauli (ed. Bolte) No. 720.

J2473. Peasant opens his mouth. He tells his wife about the good things he gets to eat at the rich man's house. The wife says, "Open your mouth for me once so that I may get some too." The peasant gets up after the next large meal and opens his mouth to the astonishment of all present. Pauli (ed. Bolte) No. 519.

J2474. The hunter's mass. A count instructs his chaplain to read a hunter's mass (i.e., a short one). The chaplain searches the prayerbook in vain for a hunter's mass. *Wesselski Bebel I 175 No. 19.

J2475. "Greasing the judge's palms." The woman puts butter on his hands. *Crane Vitry 149 No. 38; *Herbert III 68; Hervieux IV 301 No. 93; *Pauli (ed. Bolte) No. 124; *Krappe Bulletin Hispanique XXXIX 22; Spanish Exempla: Keller.

J2476. The literal host: bread and salt. Guest finds that his host spoke literally when he invited him to share his bread and salt. Later, when the host threatens an importunate beggar, the guest advises the beggar to flee since the host means what he says. *Wesselski Hodscha Nasreddin II 240 No. 532.

J2477. Christ has too many debts. St. Peter is to give Christ to a woman as husband. She hears people say, when they are asked for money, "When Christ pays me, I will pay you." The woman says that Christ has too many debts. Pauli (ed. Bolte) No.
J2478. J2478. *The numskull buys water at market.* He looks at bread. The merchant: "It is as good as butter." He decides on butter. The merchant: "It is as sweet as oil." He decides on oil. The merchant: "It is as clear as water." He decides on water. *Wesselski Hodscha Nasreddin II 241 No. 536.

J2481. J2481. *The horse that went like a ship.* Men have been assured that a horse will "go like a ship". When they spur the horse, it will not move. A man takes a pole and hits the horse. It goes. "See, it goes like a ship. It is started by a pole, not by spurs." *Wesselski Arlotto I 188 No. 9.

J2482. J2482. *The fool is told that his son has given up the ghost.* He wonders. He didn't know that the son had a ghost to give up. *Wesselski Hodscha Nasreddin I 250 No. 166.

J2483. J2483. *The house without food or drink.* A fool and his son meet women mourning a dead man. "He goes to the place where there is darkness and nothing to eat or drink." The son: "They must be coming to our house." *Wesselski Hodscha Nasreddin I 262 No. 229; India: *Thompson-Balys.

J2484. J2484. *Father tells son that he has been scratched by "hairy rascals" (monkeys).* Son attacks hairy ascetics. Penzer V 140.

J2485. J2485. *What is behind you.* Woman tells husband she has cooked what is behind him. He sees the door there and tries to cook it. India: Thompson-Balys.

J2488. J2488. *Numskull wants to see an abstract quality.*


J2488.2. J2488.2. *Sultan tries to prove to Adversity he cannot be seized at specified time and hides in a sewer.* He thus experiences adversity in his very effort to avoid it. India: Thompson-Balys.


J2489.4. J2489.4. *"Cutting the paper of the accounts"* (falsifying accounts). Fool cuts up account books. India: Thompson-Balys.

J2489.5. J2489.5. *"Quieting the patient."* Fool does so by killing. India: Thompson-Balys.

J2489.7. "Have a black look" (i.e., frowned). Fool blackens face with charcoal. India: *Thompson-Balys.


J2489.10. Payment with "something or other." Offered money, fools insist on "something or other." India: Thompson-Balys.

J2489.11. "Don't allow paint to wear off my daughter's feet." Bridegroom carries her upside down across river and drowns her. (Cf. J2412.6.) India: Thompson-Balys.


J2490. **Literal fool—miscellaneous.**

J2491. Clothing the servant. The master is to clothe the servant (at his expense). The servant insists that his master shall put on his clothes for him. Type 1569**.

J2492. Putting fear into him. A plaintiff insists that the judge shall put some fear into the defendant debtor. The judge puts his fingers over the eyes of the defendant and cries, "Boo! Now give him his money." *Wesselski Hodscha Nasreddin I 266 No. 246.

J2493. Names of dogs literally interpreted. The names are "The Shepherd" and "Get the stick". When the man calls his dogs to dinner, the thief thinks that he is telling the shepherd to get a stick. Type 1530*; Russia: Andrejev No. 1530*.

J2494. Getting a box on the ears. The man, advised to cure his wife with a box on the ears, goes to the pharmacy and gets one. He cures his wife. *Type 1372; Fb "ørefigen" III 1182; *Jacobs list s.v. "Box on ears"; Christensen DF XLVII 208 No. 62.

J2495. Religious words or exercises interpreted with absurd literalness. West Indies: Flowers 491; Irish: Beal XXI 333, O'Suilleabhain 105.

J2495.1. Praying to the nearer virgin. One man prays to the Virgin of Aix-la-Chapelle. The other: "That place is too far away; she can't be here in time to help." He prays to the Virgin of a nearer town. *Wesselski Bebel I 188 No. 47.

J2495.2. Debtors do not forgive. "The Lord's Prayer has little power. I forgive my debtors but my debtors do not forgive me." *Wesselski Bebel I 140 No. 50.

J2495.3. Did not want to be Christ. An actor representing Christ in a Passion Play is beaten by Jews. He throws the cross down: "The devil may be God; I won't." *Wesselski Bebel II 109 No. 34.

J2495.4. Peasants want a living God. An artist, ordered to make a crucifix, asks peasants if they want a living God. They say yes. "If we don't like him we can kill

J2495.5. J2495.5. Numskulls believing that God has reposed on a leaf want to cross river on one. India: Thompson-Balys.

J2496. J2496. "I don't know" thought to be a person's name. A man in a country that cannot speak his language hears "I don't know" so frequently that he thinks it must be the name of the owner of all the places he inquires about. *Type 700*; Africa (Gold Coast): Barker an Sinclair 95 No. 18.


J2497. J2497. "Honey is sweet." A wayward son, asked by his mother to give her a sweet word, thus answers. *Köhler-Bolte I 3.

J2498. J2498. Repeating the ceremony. Fool told to repeat part of the ceremony at baptism persists absurdly in repeating every remark. Field Pent Cuckoo 8; England: Baughman; West Indies: Flowers 491.

J2498.1. J2498.1. The imitative choir. Minister tells congregation that he has forgotten his spectacles, that he cannot line out the hymn as he customarily did. The choir sings his words. He tries to explain, apologizes. The choir repeats the apology in song. U.S.: *Baughman.

J2498.2. J2498.2. Priest's words repeated. Man sent to priest for religious service to repeat priest's words. Keeps repeating "Who are you?" "Where do you come from?" India: Thompson-Balys.


J2499.1. J2499.1. "Till the front sweats." A mother orders her daughter to knead the dough until the front of the oven (stirn) sweats. She does so till her forehead (stirn) sweats. Type 1445*.

J2499.2. J2499.2. Not naked but with a hood on. She confesses that she has had relations with the priest. Pauli (ed. Bolte) No. 294.


J2499.4. J2499.4. Brings back all stolen cattle possible. Simple monk eats all he can of abbey's stolen cattle so as to bring them back home. *Pauli (ed. Bolte) No. 61; Alphabet No. 718; Mensa Philosophica No. 187.

J2499.5. J2499.5. "God is everywhere." Fool therefore trusts that he is in angry elephant. India: Thompson-Balys.


J2499.7. J2499.7. Three stupid sons sent out into the world to learn trades: hunter kills
his father; musician plays and dances at his father's death, etc. Chinese: Graham.

J2500—J2549.

**J2500—J2549. Foolish extreme.**

J2500.

J2500.

J2511. **J2511. The silence wager.** A man and his wife make a wager as to who shall speak first (close the door). The man (woman) becomes jealous and scolds; loses the wager. *Type 1351; Child No. 275; **Brown Amer. Journ. of Philol. XLIII 289; *Wesselski Hodscha Nasreddin I 263; Clouston Tales II 15; *Basset 1001 Contes II 401; Chauvin VIII 132 No. 124; Clouston Noodles 108, 184; Fb "tie" III 792a; Christensen DF L 79; Italian Novella: *Rotunda; India: *Thompson-Balys.

J2511.1. **J2511.1. Wager as to who shall rise (speak) first in morning (last up to get reward).** They are carried to funeral pyre before they will give in. India: *Thompson-Balys.

J2511.1.1. **J2511.1.1. Husband to spite wife plays dead.** When she tells neighbors that they may come and take dead man's property he gets up. India: Thompson-Balys.

J2511.1.2. **J2511.1.2. Silence wager: man and wife taken for dead.** Stand up when king offers reward for information about their death. India: Thompson-Balys.


J2512. **J2512. The fool and the visitor's large nose.** The fool asks where he got the large nose. Is removed from the room. He comes back to mend matters. He says, "What a small nose you have!" He is again taken from the room. The third time: "What difference does it make whether you have a nose or not?" *Pauli (ed. Bolte) No. 41. Cf. Type 2014.


J2514. **J2514. Sickle bought at great cost given back.** In a land where the sickle is not known the new sickle cuts off the head of a man and is thereupon given back to the original owner. *Type 1202; *BP II 72 n. 1.

J2516. **J2516. Directions followed literally to the sorrow of the giver.** India: Thompson-Balys.

J2516.0.1. **J2516.0.1. Literal misconstruction of order.** Hero gets revenge. India: Thompson-Balys.

J2516.1. **J2516.1. Think thrice before you speak.** The youth obeys literally the precept even when he sees the master's coat on fire. *Type 1562; Chauvin VIII 170 No. 187; cf. Pauli (ed. Bolte) No. 387.

J2516.2. **J2516.2. "Pick up everything!"** The youth so instructed picks up too much. The master then tells him to pick things up only when the master gives the signal. The master
falls into a hole and cannot give the signal. *BP III 151; Christensen DF XLVII 226 No. 92; Japanese: Ikeda.


J2516.3. J2516.3. "Do nothing but attend to the horse." The youth obeys the command to such extent that he almost lets his master drown. *Wesselski Morlini 317 No. 74.

J2516.3.1. J2516.3.1. Wife follows written instructions. She is to follow instructions which the husband has written down on a card. He falls into a brook and is about to drown. She goes home to see what his instructions on this point are. *Pauli (ed. Bolte) No. 139; Christensen DF XLVII 226 No. 92.

J2516.3.2. J2516.3.2. The polite rescuers. Pupils are taught to clap their hands and say "God bless you" when one sneezes. As they are rescuing a drowning man by a rope he sneezes. They all clap their hands and he falls back into the water. *Wesselski Hodscha Nasreddin II 227 No. 477.

J2516.3.3. J2516.3.3. Command to use only one phrase. King let drown in bath. India: Thompson-Balys.

J2516.3.4. J2516.3.4. "Only light the fire." Fool allows the house to burn down. India: *Thompson-Balys.

J2516.3.5. J2516.3.5. To tell nothing else than "very good news." India: Thompson-Balys.

J2516.4. J2516.4. "Do not leave my side." The youth obeys the command to such an absurd extent that he is a nuisance to his master. *Wesselski Morlini 317 No. 74.

J2516.5. J2516.5. "Hang out lanterns." Officer calls to householders to hang out lanterns. One hangs out lantern but does not light it. The next night the officer calls to them to hang out lanterns and candles. He hangs out a lantern with a candle in it but unlighted. The next night the officer calls out to hang out lanterns and candlelight. England: Baughman.


J2516.7. J2516.7. Remove turban as last duty. Sleepy servant removes master's turban while still in council meeting. India: Thompson-Balys.


J2517. J2517. Couldn't wait to dress. The overzealous visitor rides naked to see his friends. Wesselski Hodscha Nasreddin I 233 No. 93.


J2518.1. J2518.1. Fool kills himself in despair because a sparrow has taken one grain
Fool kills himself in despair because an ox has been killed. Icelandic: Boberg.

Extreme prudery.

The man is accused of maintaining a brothel. He has a bull for breeding purposes. *Wesselski Bebel I 141 No. 53.

Rebuke for going with a naked head in public. The woman rebuked has lost her hair in sickness. Forthwith she covers up her head with her dress and exposes her body. Bolte Frey 245 No. 79; England: Baughman; Italian Novella: *Rotunda.

Girl marries man so she will not be ashamed undressed in his presence. India: Thompson-Balys.

Breaking the glassware to prevent others from doing so. A king thus removes temptation from his subjects. Pauli (ed. Bolte) No. 622.

The obedient husband: the leave of absence. His wife says, "You may go away for a little while." He stays away for days and then sends a messenger to his wife asking if he has been away long enough. *Wesselski Hodscha Nasreddin I 232 No. 84; India: Thompson-Balys.

Obedient husband hangs his wife. Wife had wished only to test her husband's love for her. Lithuanian: Balys Index No. *1378.

Obedient husband walks slowly. Arrives home after dawn when wife's lover has gone. India: Thompson-Balys.

Fool liking salt decides to eat nothing else. Penzer V 71f.

Fool will not drink from a river because he cannot drink it all. Penzer V 88; Christensen DF XLVII 211 No. 67.

Equal share in the bed. Wishing to prove their equality twelve fools sleep on the ground and put their feet on the one bed provided for the chief. India: Thompson-Balys.

Thief out of habit robs from his own purse. Nouvelles Récréations No. 46.

Letter believed against clear evidence. Fool believes letter apparently reporting his uncle's death, though he has just seen uncle. India: Thompson-Balys.

Bureaucrats debate as to who shall put out palace fire: meantime palace burns. India: Thompson-Balys.

Thankful fools.

Fool thanks God that he was not sitting on the ass when it was stolen. *Wesselski Hodscha Nasreddin II 230 No. 495.

Thankful that the recipe is left. A hawk steals the fool's meat. He is grateful that the recipe remains. *Wesselski Hodscha Nasreddin II 231 No. 498.

"Thank God they weren't peaches!" A man plans to take peaches as a present to the king. He is persuaded rather to take figs. They are green and the king has them thrown in his face. He is thankful that they weren't peaches. *Type 1689; *Wesselski Hodscha Nasreddin I 227 No. 71; *Clouston Tales II 407ff.; Italian Novella: *Rotunda.

"Thank God it's over!" Man who has been promised a beating lives in constant dread. Is eventually beaten. He thanks God. Italian Novella: Rotunda.

"Thank Fortune I'm out of business." Philosopher loses all his wealth at sea. Thanks Fortune for taking him out of business. Can now devote his life to philosophy. Italian Novella: Rotunda.

"Thank Fortune it wasn't a melon." Man contends that melons should not grow on slender vines but on tall trees. He is hit on the nose by a falling nut. Is thankful it wasn't a melon. Italian Novella: Rotunda.

Heart may not be able to stand winning mistress. Man told it is well he did not obtain girl he loved because his heart might not have been able to stand it. Heptameron No. 58.

Cowardly fool.

Person frightened into falling down a cliff. N. A. Indian: *Thompson Tales 303 n. 109f.; West Indies: Flowers 492.

The attack on the hare (crayfish). Seven men make strenuous plans for the attack on the fierce animal. One screams with fright and the animal runs away. (Cf. J1736.1.) *BP II 556, III 286; Christensen DF XLVII 220 No. 82; Swiss: Jegerlehner Oberwallis 307 No. 34.
J2613. Surrender to the rake. Fool steps on a rake and falls down crying, "I surrender!" *BP II 555.

J2614. Fools frightened by stirring of an animal. Christensen DF XLVII 175, 197 No. 24.

J2614.1. Fools are frightened at the humming of bees. Think it is a drum. *BP II 555; Christensen DF XLVII 194ff. No. 20.

J2614.2. Fools frightened at the flight of a quail. When they hear "whirr!" the army flees. Africa (Thonga): Junod 247.

J2614.3. Lions flee because of the crowing of white cock, elephants because of swine's grunting. Icelandic: FSS 69—71, Boberg.

J2615. Fright at the creaking of a wheelbarrow. Type 1321**.


J2616. The hawk frightened at the snipe's bill. The snipe: "It is a bill, but it is good for nothing (weak)." The hawk is no longer afraid. Type 229*; Russian: Andrejev No. 229.

J2617. Afraid of his knees. A man awakes with his knees in the air. He thinks the knees are a lion and splits them with his axe. Africa (Ila, Rhodesia): Smith and Dale II 407 No. 5.

J2618. The sleeper answers for the dead man. A man falls asleep by a gallows. A company of wags come and invite the dead man on the gallows to accompany them. The sleeper awakes with a start and says, "I'll come at once." The wags flee in terror. *Wesselski Bebel II 119 No. 59; Italian Novella: Rotunda.

J2621. The dead girl frightens father and lover. The girl dies. The lover, thinking that she is asleep, talks to her. When he hears the father speak of her as dead he is frightened that he has talked to the dead. The father hears the lover talk and thinks that it is the girl's spirit. Both flee. Africa (Vai): Ellis 204 No. 21.


J2623. Tailor puts on thimble as protection from slug. Spanish: Boggs FFC XC 142 No. 1710.


J2625. Coward is frightened when clothing catches on thistle. (Cf. N384.2.) Italian Novella: Rotunda.

J2626. Coward boasts of what he would have done after danger is over. India: Thompson-Balys.

Frightened by fireworks. Christensen DF XLVII No. 30.


Fools try to frighten one another, but get scared themselves and both flee. Lithuanian: Balys Index No. 3444; Legends Nos. 867, 869f.


Fearing the earthquake. Fool worries lest earthquake make him fall against an open knife. India: Thompson-Balys.


Bungling fool. Type 1690*; India: Thompson-Balys.

Bungling fool has succession of accidents. Irish myth: Cross; India: *Thompson-Balys.

The fool accidentally kills his child and loses the body. Indonesia: DeVries's list no. 266.

The fool seeks a midwife. Accidentally strikes the dog dead, drowns the midwife, and kills the child. *Type 1680.

One woman to catch squirrel; the other to get the cooking pot. One falls from the tree and kills herself; the other breaks the pot. *Type 1227.

The boy's disasters. Foolishly kills his horse and throws his axe into the lake to kill a duck. Undresses to recover axe. Clothes stolen. Goes into barrel of tar to hide. In tar and feathers. *Type 1681.

Sent back for the rest of the money. A fool finds a treasure and takes some of it to a judge so as to purchase influence. The judge sends him back for the rest. Pauli (ed. Bolte) No. 831.

The awkward servant.

The cup with two and three handles. When the servant girl presents the cup to the emperor she holds the handle herself. When there are two handles she holds one in each hand, and when there are three she holds the third one toward her. Type 1327*.


The bungling speaker.

"I am as good as you are." One woman says to another. "You are an adulteress and a thief, and I know that I am just as good as you are." *Wesselski Bebel I
J2667. **The fool testifies**: "I had been drinking and was lying on the bench asleep. I saw him hit him over the head with an axe but don't know whether he hit him or not." *Pauli (ed. Bolte) No. 816.

J2668. **The fool betrays his brothers.** They escape but he is captured and stupidly betrays their hiding places. Pauli (ed. Bolte) No. 432.

J2671. **The forgetful fool.** India: Thompson-Balys.

J2671.1. **A fox or a hare?** A servant is sent by his master to find a girl for him. If he returns with one he is to say, "I have a fox"; if without, "I have a hare." When he returns he has forgotten the agreement. "I don't know whether it is a fox or a hare, but the girl is down stairs." *Wesselski Bebel I 195 No. 69.

J2671.2. **Fool keeps repeating his instructions so as to remember them.** (He usually forgets them.) *Clouston Noodles 133.

J2671.2.1. **Fool's talking to himself thought to be inappropriate greetings.** He keeps repeating a word to remember it but changes it so that it seems to refer unfavorably to people whom he meets. India: Thompson-Balys.

J2671.3. **Bungling fool forgets what elephant is called.** Says it is an "earth egg" (confused with name for potatoes). India: Thompson-Balys.

J2671.4. **Foolish messenger muddles message.** India: Thompson-Balys.

J2672. **The stolen bedcover.** A man hears a noise outside the house at night. He wraps a bed cover about him and goes to investigate. The robbers take the bed cover and flee. The wife asks what the debate was about. "About the bed cover. When they got it, the quarrel was over." Wesselski Hodscha Nasreddin I 230 No. 77.

J2675. **Bungling rescuer caught by crab.** He tries to rescue woman caught by crab. Is caught himself and found in embarrassing position. Wesselski Hodscha Nasreddin I 178 No. 313; Indonesia: Coster-Wijsman 43 No. 44.

J2685. **Buyer draws picture of grindstone on his order list.** The grocer sends him a cheese. The buyer has forgotten to draw the hole. U.S.: *Baughman.

J2700—J2749. **The easy problem made hard.**

J2700. **The easy problem made hard.**

J2711. **How the tower was built.** Fool gives three explanations: (1) It was formerly a deep well; dug up and set out; (2) it was built by a very tall man; (3) it was built flat on the ground and then set up. *Wesselski Hodscha Nasreddin I 243 No. 27.

J2712. **What do I hold in my hand?** (Ring). "In its first state it was in the mountains; it is round and flat." Fool: "A millstone." Chauvin VIII 170 No. 188.

J2712.1. **Guess what I have in my hand and I will give it to you to make egg-cake with.** What does it look like? What outside and yellow inside. It is a hollowed
turnip filled with carrots. Wesselski Hodscha Nasreddin I 209 No. 15.

J2712.2. J2712.2. Guess how many eggs I have and you shall get all seven. Christensen DF XLVII 214 No. 73.

J2713. J2713. The father of Noah's sons. The fool seeks advice as to how to answer this question: Who is the father of Stoffer's three sons? Stoffer, of course. Then who was the father of Noah's three sons? Stoffer. Danish: MS (SK 41 in Dansk Folkemindesamling).

J2716. J2716. How to find if it is raining. (Cf. W111.2.4.)

J2716.1. J2716.1. Men must go to look in the pool to see if rain is falling. England: Baughman.

J2716.2. J2716.2. Man put out tubs to see if rain is still falling. England: Baughman.

J2721. J2721. Why he couldn't see. One fool to another: "What would happen if you cut off your nose?" "I couldn't smell." "What would happen if you cut off your ears?" "I couldn't see." "Why couldn't you see?" "My hat would fall down over my eyes." U.S.: *Baughman.

J2722. J2722. Telling their horses apart. One fool docks the tail of his horse; the horse of the second gets tail caught in gate, is docked too. One notches ear of his horse; the second horse notches its ear on the fence. Finally they measure heights of their horses. The black horse is two inches taller than the white. U.S.: *Baughman.

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Stith Thompson's
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K. DECEPTIONS

K0—K99. Contests won by deception.

K0. K0. Contest won by deception—general. Irish myth: *Cross.


K2.1. K2.1. Fortune to go to direction cat jumps. King will give wealth to person toward whom the cat jumps. Clever woman has brought mouse along and thus entices the cat. India: Thompson-Balys.


K10. Athletic contest won by deception.


K11.5. Race won by deception: sham-sick trickster. The trickster feigns lameness and receives a handicap in the race. He then returns and eats up the food which is the prize. N. A. Indian: *Thompson Tales 298 n. 90.

K11.6. Race won by deception: rabbit as "little son" substitute. A man challenged by an ogre to a running race persuades the ogre to race with his little son instead. By this he means a rabbit. (Cf. K12.2, K15.1.) *Type 1072; *Köhler-Bolte I 58, 477ff.


K11.9. Obstacle race between deer and hare. Hare accused of removing obstacles from his course. India: Thompson-Balys.

K12. Wrestling match won by deception. **Hackman En Finländsk-Svensk Saga av östeuropeiskt Ursprung (Brages Ersskrift IV, Helsingfors 1910); Icelandic: Boberg; N. A. Indian: *Thompson Tales 314 n. 137a.

K12.1. Wrestling match won by deception: where to throw the ogre. The ogre squeezes the man so that his eyes bulge out. The ogre: "Why do you glare so?"—"I am looking to see where to throw you." The ogre flees (Cf. K18.1.) *Type 1070; Hdwb d. Märchens I 193b. n. 9; *Hackman cf. K12.

K12.2. Wrestling match won by deception: bear as "grandfather." A man challenged by an ogre persuades the latter to wrestle with his old grandfather instead. By this he means a bear. (Cf. K11.6, K15.1.) *Type 1071; Köhler-Bolte I 477ff.; *Hackman cf. K12.

K12.3. Wrestling match: Antaeus. Giant invincible in wrestling because with each contact with earth his strength is renewed. Greek: *Frazer Apollodorus I 222 n. 2.


K13. Boxing match: fatal boxer defeated. All comers are challenged and all are killed until the hero defeats the challenger. (Argonauts and Amycus.) *Hackman cf. K12; *Frazer Apollodorus I 102 n. 2.

K14. Rowing contest won by deception. The boat is already sawed through. Type 1087.


K15.1. Climbing match won by deception: squirrel as "child". The ogre agrees to contest against the man's young one, i.e., a squirrel. (Cf. K11.6, K12.2.) *Type 1073;
Köhler-Bolte I 477ff.


K17.1.1. K17.1.1. *Contest: who can go deepest into the earth?* Wren goes into mouse hole. *Type 221; *BP* III 278; *Dh* IV 169.

K17.2. K17.2. *Contest in jumping from the church tower.* The devil is not to look behind him. The man runs downstairs (or otherwise cheats). *Type 1075*; *Bolte Frey* 222 No. 19.

K17.3. K17.3. *Contest in jumping into a trap.* Indonesia: DeVries's list No. 134.

K17.4. K17.4. *Jumping frog contest.* Frog filled with shot. Anonymous *Historia de Pedro Urdeamales* (Yungay, Chile, 1885) No. 11. Literary treatment by Mark Twain.


K18.1. K18.1. *Throwing contest: trickster shouts.* He is trying to warn the people beyond the sea with his cry. The ogre is intimidated. (Cf. K12.1.) Köhler-Bolte I 64; U.S.: Baughman.


K18.1.2. K18.1.2. *Throwing contest: trickster addresses Angel Gabriel or St. Peter,* warns him to get out of way of missile trickster is about to throw. U.S.: *Baughman.

K18.2. K18.2. *Throwing contest: golden club on the cloud.* Trickster shows the ogre the club he has thrown. (Really only a bright spot on the cloud.) (Cf. K1746.) *Type 1063; French Canadian: Barbeau JAFL XXIX 22.


K22. K22. *Deceptive tug-of-war.* Small animal challenges two large animals to a
tug-of-war. Arranges it so that they unwittingly pull against each other (or one end of
rope is tied to a tree). Africa (Mpongwe): Nassau 37 No. 5, (Ibo, Nigeria): Basden 277,
Thomas 145, (Ila, Rhodesia): Smith and Dale II 377 No. 2; American Negro (Georgia):
Harris Remus 124 No. 26; Bahama: Parsons MAFLS XIII 74 No. 34, Edwards MAFLS
III 65; South American Negro: C. F. Hartt Amazonian Tortoise Myths (Rio de Janeiro,
1875) 20, Cape Verde Islands: Parsons MAFLS XV (1) 83 No. 27; West Indies:
Flowers 495ff.

K23. Deceptive shinny match. N. A. Indian: *Thompson Tales 314 n. 141,
(California): Gayton and Newman 74.


K25. Flying contest won by deception.

K25.1. Flying contest won by deception: riding on the other. Wren hides in
eagle's wings. (Cf. K11.2.) *Type 221.

K25.2. Contest in flying with load. One animal chooses cotton; the other, seeing
that a rain is coming, chooses salt and wins. Dh III 142.


K27. Riding contest won by substitution. Icelandic: Boberg.


K30. Hunting contest won by deception.

K31. Shooting contest won by deception. Philippine: Fansler MAFLS VII 137; N.
A. Indian: *Thompson Tales 314 n. 142.

K31.1. Contest: shooting an unheard-of bird. The man sends his wife on all
fours in tar and feathers. The ogre has never heard of such a bird. *Type 1092.

K31.2. Shooting test won by deception: proof of good sight. A man puts a dead
hare under a tree and shows it to his dog. He tells people to look at the hare under
the tree. At the distance no one can see it. He tells them that he will shoot it. He shoots
and has his dog bring the hare. *Wesselski Hodscha Nasreddin II 207 No. 417.

K31.3. Shooting contest won by deception: bird substituted for arrows. N. A.
Indian: *Boas RBAE XXXI 721, 944.

K32. Trapping contest won by deception. N. A. Indian: Thompson Tales 328 n.
187.

134.

K40. Labor contest won by deception.

K41. Plowing contest.

K41.1. Plowing contest won by deception: hare exchanged for horse. God and
the devil contest in plowing. The devil plows with a horse, God with a hare. While the
devil is asleep, God takes the devil's horse and plows the field. When he wakes, the devil thinks the hare has plowed so much and gladly trades his horse for the hare. Dh I 192f.

K41.2. K41.2. *Pig and dog as plowmen*. Pig plows while dog sleeps. Then dog runs back and forth in furrow to claim victory. India: Thompson-Balys.

K42. K42. *Harvesting contest*.

K42.0.1. K42.0.1. *Contest: harvesting the hay*. The man calls out, "The wolves are coming!" The ogre is intimidated. Type 1053*.

K42.1. K42.1. *Threshing contest*. Type 1089*; Lithuanian: Balys Index No. 1089*; Russian: Andreyev No. 1089.

K42.2. K42.2. *Mowing contest won by trickery*. The man takes the center of the field. The ogre is given a dull sickle and mows around the outside of the field. *Type 1090; Danish: Kristensen Danske Sagn I (1892) 456ff., (1928) 284ff.*


K44. K44. *Deceptive contest in chopping*. Type 1065*.

K44.1. K44.1. *Deceptive contest in chopping: iron in bamboo*. Hero challenged to cut down bundles of bamboo suspended in air but a strip of iron is treacherously inserted in each. Buddhist myth: Malalasekera II 266.


K47. K47. *Sewing contest won by deception*.

K47.1. K47.1. *Sewing contest won by deception: the long thread*. The ogre sews with the whole length of the thread. When he returns from the first stitch, the tailor has his task finished. *Type 1096; India: Thompson-Balys.*


K52. K52. *Contest in seeing sunrise first*.

K52.1. K52.1. *Contest in seeing sunrise first: sun on the trees*. The fox places himself on a hill facing the east; the hog in a lower place facing the high trees to the west. The sun shines on the top of the trees, and the hog wins. (Sometimes told with human actors.) *Type 120; Dh III 147ff., 150ff.; *Pauli (ed. Bolte) No. 269; Irish: Jackson FL XLVII 285; Japanese: Ikeda. Cf. Harris Friends 3 No. 1.

K52.2. K52.2. *Contest in seeing sunrise first: sleeper wins*. One keeps awake, the other
sleeps. The first thinks that he sees the sun and cries out prematurely, thus waking the other, who wins. *Dh III 147f.


K60. K60. Absurd contest won by deception.

K61. K61. Contest in pushing hole in tree: hole prepared beforehand. Hero and ogre to vie in pushing a hole in a tree with their heads. *Type 1085, 1640; BP I 163; Köhler-Bolte I 86.

K62. K62. Contest in squeezing water from a stone. The ogre squeezes a stone; the trickster a cheese or egg. *Types 1060, 1640; *BP I 148; *Fb "sten" III 554a, "øst" II 763a; Danish: Kristensen Danske Sagn I (1892) 438; Philippine: Fansler MAFLS XII 51; Caucasian: Dirr Kaukatische Märchen 7 No. 2; Malay: Hambruch Malaiische Märchen 109; Africa: Frobenius Atlantis IX 289; American Negro (Georgia): Harris Remus 146 No. 30.

K63. K63. Contest in biting a stone. The ogre bites a stone; the man a nut. *Types 1061, 1640; BP I 68 n. 1, II 528; India: Thompson-Balys; Africa (Ila, Rhodesia): Smith and Dale II 387 No. 13.


K64. K64. Contest: pulling on steak with teeth. Two men take an end of a steak in their teeth; each attempts to pull it away from the other. After each has a good hold, the Irishman says (with clenched teeth) "Noo're ready?" The Dutchman says, "Yah!", loses the steak. (Cf. K22, K561.1.) U.S.: *Baughman.


K70. K70. Contest in strength won by deception.

K71. K71. Deceptive contest in carrying a tree: riding. The trickster has the dupe carry the branches of a tree while he carries the trunk. He rides on the trunk. *Type 1052; *BP I 149; Africa (Dzalamo): Meinhof ZsES XI 280. Cf. Type 1640.

K72. K72. Deceptive contest in carrying a horse. The ogre carries it on his back and soon tires; the man carries it between his legs (rides). *Type 1082; Köhler-Bolte I 473.

K73. K73. Deceptive contest in squeezing hands. The man has an iron glove on. Type 1060*; Russian: Andrejev No. 1060*.

K74. K74. Deceptive contest in pulling fingers. The man has an iron finger. Type 1064*.

K80. K80. Contests in other physical accomplishments won by deception.
K81. **Deceptive eating contest.** Koryak: Jochelson JE VI 128; N. A. Indian: *Thompson Tales 314 n. 137b; Eskimo (West Hudson Bay): Boas BAM XV 313, (Greenland): Rink 108.

K81.1. **Deceptive eating contest: hole in bag.** The hero slips his food into a bag and makes the ogre believe that he is the greater eater. (In many versions the hero cuts open the bag; the ogre imitates and kills himself.) (Cf. K82.1.) *Type 1088; Saintyves Perrault 282; Krohn Tutkimuksia Suomalaisen Kansansatujen alalta 220ff.; Köhler-Bolte I 186; *Fb "æde" III 1139b.—Icelandic: Flateyarbyk I 211, MacCulloch Eddie 93, Boberg; Danish: Kristensen Danske Sagn I (1892) 439; French Canadian: Barbeau JAFL XXIX 21; India: Thompson-Balys; N. A. Indian: *Thompson Tales 330 n. 191b; Africa: Frobenius Atlantis IX 368, XII 349.

K81.2. **Deceptive eating contest: relative helpers.** Trickster wins with the aid of substitutes. (Cf. K82.2.) N. A Indian (California): Gayton and Newman 69; Africa (Congo): Weeks 214 No. 10.

K81.3. **Deceptive eating contest: inexhaustible food.** Hero can produce unlimited food which opponents must eat. India: Thompson-Balys.

K81.4. **Contest: who will eat least.** Food secretly furnished one, but plan detected and foiled. Lithuanian: Balys Index No. 1568A*.

K82. **Deceptive drinking contest.**

K82.1. **Deceptive drinking contest: hole for water.** The trickster lets the water run out through a hole; the dupe drinks himself to death. (Cf. K81.1.) *Type 1088; Icelandic: MacCulloch Eddie 93; Indonesia: DeVries's list Nos. 49, 94.

K82.1.1. **Deceptive drinking contest: rising and falling tide.** Buffalo and heron wager as to which can drink the sea until the water falls. The buffalo drinks as the tide is coming in; the heron drinks in the falling tide and wins. Indonesia: DeVries's list No. 98.

K82.1.2. **Attempted intoxication avoided by boring a hole in the bottom of cup.** Marquesas: Handy 119.

K82.2. **Deceptive drinking contest: relative helpers.** (Cf. K81.2.) Africa (Mpongwe): Nassau 66 No. 14; Icelandic: Boberg.

K82.3. **Deceptive contest in drinking whisky.** The man drinks water, the devil is given vinegar. Lithuanian: Balys Index No. 1089*.

K82.4. **Deceptive drinking contest: pretended swallowing.** One bullock keeps mouth in water. Other drinks self to death. India: *Thompson-Balys.


K83.1. **Scratching contest: man's wife shows wounds.** The man sends his wife to meet the ogre with whom he is to have a scratching contest. She tells the ogre that her husband has gone to have his nails sharpened. She shows him deep wounds that her husband has scratched on her body (obscene). The ogre leaves in terror. *Type 1095; BP III 356, 363; *Penzer III 34; *Bolte Zs. vgl. Litgsg. n. F. VII 456; Danish: Kristensen Danske Sagn I (1892) 454.

Contest in scratching skin off each other: covering self with several ox-hides. Lithuanian: Balys Index No. 1098*.

Deceptive vocal contests.

Contest in shrieking or whistling. *Type 1084; Indonesia: DeVries's list No. 107.

Contest in seeing. *Type 238.

Contest in hearing. *Type 238.

Deceptive laughing contest. Type 42*; Russian: Andrejev No. 42.

Laughing contest: dead horse winner. The ogre tries to laugh as long as the dead horse with a grinning mouth. Laughs till he dies. Type 1080*; Russian: Andrejev No. 1080.

Other contests won by deception.

Cursing contest. Arrow sent as a curse. Aarne FFC III 44 No. 1094.

Gambling contest won by deception. N. A. Indian: *Thompson Tales 354 n. 276.

Gambling contest: coin which attracts fly first to win. Winning coin had been rubbed on a pear. Italian Novella: Rotunda.

Game won with loaded dice. Italian Novella: Rotunda.

Girl distracts opponent's attention so that gambling lover wins. India: Thompson-Balys.

Finger-drying contest won by deception. Three daughters are to wet hands; the first to have hands dry is to be the first to marry. The youngest waves her hands, exclaiming, "I don't want a man!" She wins. *Pauli (ed. Bolte) No. 14; U.S.: Baughman; North Carolina: Brown Collection I 701; Italian Novella: Rotunda.

Duel won by deception.

Boar in duel with tiger cakes mud on body: defeats tiger. India* Thompson-Balys.


Beauty contest won by deception.

Beauty contest won by deception: other contestants covered with leaves. Tonga: Gifford 186.
K100. **K100. Deceptive bargains.** Icelandic: Boberg.

K110—K149.

**K110—K149. SALE OF WORTHLESS ARTICLES**


K111. **K111. Pseudo-magic treasure-producing objects sold.** India: Thompson-Balys; Korean: Zong in-Sob 178f.

K111.1. **K111.1. Alleged gold-dropping animal sold.** *Type 1539; BP II 10ff.; Penzer V 5—13; Italian Novella: Rotunda; India: *Thompson-Balys; Indonesia: Coster-Wijsman 26 No. 5.

K111.2. **K111.2. Alleged bill-paying hat sold.** *Type 1539; BP II 10; *Fb "hat" IV 202b; India: Thompson-Balys; Philippine: Fansler MAFLS XII 196, 443.

K111.3. **K111.3. Pseudo-magic wealth-providing bag sold.** India: Thompson-Balys.

K111.4. **K111.4. Pseudo-magic formula for making gold sold to king.** Gold required for its manufacture carried off by manufacturer. Spanish Exempla: Keller.

K112. **K112. Pseudo-magic food-producing object sold.**

K112.1. **K112.1. Alleged self-cooking kettle sold.** *Type 1539; BP II 10; Italian Novella: Rotunda.

K112.2. **K112.2. "Soup stone" sold.** It needs only the addition of a few vegetables and a bit of meat. *Type 1548; *Prato RTP IV 168; Italian Novella: Rotunda.

K112.2.1. **K112.2.1. Alleged soup-making pot sold.** It already has the ingredients in it. Jamaica: Beckwith MAFLS XVII 242 No. 16.

K112.3. **K112.3. Sale of pseudo-magic cake tree.** Korean: Zong in-Sob 179 No. 77.

K113. **K113. Pseudo-magic resuscitating object sold.** Dupe kills his wife (mother) and is unable to resuscitate her. *Type 1535, 1539; BP II 10; India: *Thompson-Balys; Indonesia: DeVries's list No. 275.

K113.0.1. **K113.0.1. Seven devils' wives imitate ritual of death and resuscitation done over hero; not having the real water of life and death, the seven enemy devils are killed.** India: Thompson-Balys.


K113.2. **K113.2. Alleged resuscitating whistle sold.** (Cf. D1225). *BP II 10; French Canadian: Barbeau JAFL XXIX 99; Philippine: Fansler MAFLS XII 196; N. A. Indian: *Thompson CColl II 422ff.

K113.3. **K113.3. Alleged resuscitating book sold.** (Cf. D1266.) Philippine: Fansler
MAFLS XII 137.

K113.4. Alleged resuscitating wand sold. (Cf. D1254.1.) *BP II 10; India: Thompson-Balys.

K113.5. Alleged resuscitating fiddle sold. (Cf. D1233.) *BP II 10; Missouri French: Carrière.


K114. Alleged oracular object sold. *Type 1535; *BP II 18; *Fb "Spemand".

K114.1. Alleged oracular cow-hide sold. *Type 1535; *BP II 18.

K114.1.1. Alleged oracular horse-hide sold. Type 1535.

K114.2. Alleged oracular bird-skin sold. *Type 1535; *BP II 18.

K114.3. Alleged oracular pill sold.

K114.3.1. Virtue of oracular pill proved. The dupe takes it. "It is dog's dung," he says and spits it out. The trickster says that he is telling the truth and demands pay. *Wesselski Gonnella 99ff. Nos. 4, 4a, 105 No. 9; Italian Novella: Rotunda.


K115. Alleged healing objects sold.

K115.1. Alleged healing letter sold. Woman sold a letter to wear around her neck which will prevent eye trouble. It helps only so long as she believes in it. *Pauli (ed. Bolte) No. 153.


K115.1.2. Pseudo-magic letter is found to contain insulting remarks. Italian Novella: Rotunda.


K115.2. Alleged healing stone sold. A sailor boy sells a seasick Jew "Babylon stones" as a cure. They are pieces of coal. Type 1532*.

K116. Alleged rejuvenating object sold. (Cf. D1338.)
K117. Alleged inexhaustible vessel sold.
K118. Sale of tree with alleged magic fruit. Indonesia: Coster-Wijsman 24 No. 1.
K119. Sale of other pseudo-magic objects.
K119.1.1. Fishing-rod alleged to take fish to fisherman's home. India: *Thompson-Balys.
K120. Sale of false treasure.
K121. Lime (ashes) sold as gold. *Type 1535; *BP II 10; India: *Thompson-Balys.
K123. Sale of gilded (plated) ware as gold or silver. India: Thompson-Balys.
K126. Trickster, as watchman, exchanges worthless bag for bag of gold at night. India: Thompson-Balys.
K130. Sale of worthless animals.
K131. Animal sold as messenger.
K131.1. Rabbit sold as letter-carrier. Alleged to be a swift deliverer of letters. *Type 1539; *BP II 10; Köhler-Bolte I 323; *Herbert III 35; Italian Novella: *Rotunda.
K131.2. Bird sold as messenger. India: Thompson-Balys.
K132. Wolf sold as a goat (sheep). Types 1535, 1539; *BP II 10; Köhler-Bolte I 323; Missouri French: Carrière.
K133. Wild animal sold as watch-dog.
K133.1. *Wolf sold as watch-dog.* *Type 1542.*

K133.2. *Bear sold as watch-dog.* *Type 1542.*

K134. *Deceptive horse-sale.*

K134.1. *Horse which will not go over trees.* Salesman tells buyer that he is selling the horse because it eats too much and will not climb trees. On the way home the horse bites everyone and refuses to cross a bridge. Seller is literally correct. *Wesselski Bebel I 133 No. 33; *Pauli (ed. Bolte) No. 112; England: Baughman; Lithuanian: Balys Index No. *1631.

K134.2. *The horse swifter than the rain.* Caught in the rain, a trickster finds that his horse will not budge. He undresses, puts his clothes under the horse's belly and keeps them dry. When he reaches the king, he reports that his horse has run so fast that he has had no time to get wet. The king buys the horse. *Wesselski Hodscha Nasreddin I 228 No. 72.

K134.3. *Trickster grooms master's old mule and then sells him back without detection at huge profit.* Nouvelles Récurrences No. 25.

K134.4. *Trickster in disguise regains possession of his own horse by trading with man whom he has duped once before.* Pierre Faifeu No. 47.

K134.5. *Owner trades a blind horse.* He gives a description that is literally correct. U.S.: *Baughman.*


K135.1. *Pseudo-magic dog (goat) sold.*

K135.1.1. *Dog (goat) alleged to swallow cold.* Said to swallow up the cold so that if he is near, one may sleep comfortably in the cold. India: *Thompson-Balys.*


K137.2. Parrot knowing only two words sold as speaking foreign language. India: Thompson-Balys.

K139. Other worthless animals sold.

K139.1. Animals made by magic exchanged for real ones. The magic animals disappear. Welsh: MacCulloch Celtic 96.

K140. Sale of other worthless objects.

K140.1. Deceptive exchange: useless for magic object. Indonesia: DeVries’s list No. 280.

K141. Sale of a sausage filled with blood. Type 480*; Lithuanian: Balys Index No. 656*.


K143.1. Pot of cow dung covered with cheese sold as cheese. India: Thompson-Balys.

K144. Exchange of alleged ghee (liquid butter) for goat (cow). India: *Thompson-Balys.

K144.1. Pus from sore sold as ghee. India: Thompson-Balys.

K144.2. Earthen pot with rice water on top of which clarified butter had been poured sold as a pot of clarified butter. India: Thompson-Balys.

K144.3. Mud sold as fresh butter. India: Thompson-Balys

K147. Worthless fruits (plants) sold.

K147.1. Green plantains sold as matured plants. India: Thompson-Balys.


K149. Sale of worthless objects—miscellaneous.

K149.1. Trick exchange: basket of stones for one of bread; a few pieces of money shown through slit in basket-cover to dupe. India: Thompson-Balys.

K150. Sale of worthless services.

K151. A beggar tells the bishop how to stay warm. For a gulden he tells him that he should wear all his clothes when he goes horseback in winter. Pauli (ed. Bolte) No. 513.

K152. Thief masked as devil bought off by frightened owner. Type 1525; Scotch: Campbell-McKay No. 11; Lithuanian: Balys Index No. 3442, Legends Nos. 859f.

K153. The backwards and forwards dance. Dupe persuaded to pay for learning this dance (really moving toward and away from a fire). India: Thompson-Balys.
K154. **Trickster feigns ability to influence the sun; sells services.** Sun to shine on fools' backs as they go to town in morning and return in afternoon. India: Thompson-Balys.

K157. **Fraudulent permission sold.**

K157.1. **Man collects toll fraudulently, stamps "Brass Gate" on receipts he gives.** People think this is some Government phrase. India: Thompson-Balys.

K158. **Trickster persuades dupe to sacrifice animal and give it to him as payment for supposed services.** Chinese: Graham.

K170. **Deception through pseudo-simple bargain.**

K170.1. **Deceptive partnership between man and ogre.** *Types 1030—1059; India: Thompson-Balys; Icelandic: Boberg.

K171. **Deceptive division of profits.**

K171.0.1. **Giant cheated in division of spoils of the chase.** Indonesia: DeVries's list No. 28.

K171.0.2. **Jackal cheats other animals of elephant they have killed together.** India: Thompson-Balys.

K171.1. **Deceptive crop division: above the ground, below the ground.** Of root crops the ogre (stupid animal) chooses the tops; of other crops the roots. (Cf. J242.8.) *Type 1030; *BP III 355, 363 n. 1; **J. Hackman "Sagan om skördelningen" Folkloristika och etnografiska studier III 140ff.; *Krohn "Bar (Wolf) und Fuchs" JSFO VI 104ff.; Wünsche Teufel 70ff.; Taylor PMLA XXXVI 58 n. 34; *Köhler-Bolte I 69; **Hdwb. d. Märchens I 193a, 593b; *Fb "rød".—Danish: Kristensen Danske Sagn I (1892) 441, (1928) 271; Swiss: Jegerlehner Oberwallis 324 No. 161; Missouri French: Carrière; Spanish Exempla: Keller; India: *Thompson-Balys; Japanese: Ikeda; West Indies: Flowers 497; N. A. Indian: Thompson CColl II 441, 447ff.; American Negro: Parsons JAFL XXX 175.

K171.2. **Deceptive grain division: the corn and the chaff.** The bear chooses the chaff because of its greater bulk. At the mill the fox's grain makes a different sound from the bear's. *Type 9B; *Dh IV 249ff.; *Krohn "Bar (Wolf) und Fuchs" JSFO VI 97ff.; Hdwb. d. Märchens I 193b.

K171.3. **Deceptive nut and olive division: inside and outside.** The clever man chooses the kernel of the nuts and the outside of the olive. BP III 363.

K171.3.1. **Deceptive sacrifice of nuts and dates.** Trickster sacrifices only the shells of the nuts and the inside of the dates. Wienert FFC LVI 80 (ET 456), 103 (ST 164); Halm Aesop No. 315.

C57.1.1. Tabu: fraudulent sacrifice.

K171.4. **Deceptive division of pigs: curly and straight tails.** All with curly tails belong to the trickster, others to the dupe. *Type 1036.

K171.5. **Deceptive division of animals for shearing.** The trickster shears the sheep; the dupe the pig. *Type 1037.
K171.6. In dividing the fish, the dupe gets the bones. Indonesia: DeVries's list No. 22.

K171.7. Deceptive division of shared wife. Evil takes lower half of wife, Good takes upper half. Child begotten by Evil not permitted to nurse the top half which belongs to Good. Spanish Exempla: Keller.

K171.7.1. The common cow and bull: one gets front of cow and back of bull. India: *Thomson-Balys.

K171.7.2. Deceptive division of sheep. Evil chooses lambs, leaving milk to Good. Lambs drink up all milk. Spanish Exempla: Keller.

K171.8. Barber's and jackal's common garden: jackal pretends that garden has not yielded any fruit at all. India: Thomson-Balys.

K171.9. Monkey cheats fox of his share of bananas. Climbs on a tree and tosses peelings down upon fox. India: Thomson-Balys.

K172. Anger bargain. The trickster makes a bargain with his master that the first to become angry must submit to punishment. He thereupon heaps abuses on his master till the latter breaks out in anger and must take his punishment. *Types 650A, 1000; *BP II 293; *Fb "næse" II 716a, "vred" III 1195b; Köhler-Bolte I 327; Irish myth: *Cross, Breton: Sébillot Incidents s.v. "domestique"; Missouri French: Carrière; India: *Thompson-Balys; Indonesia: DeVries's list No. 240; N. A. Indian: Thompson CColl II 433f.; Cape Verde Islands: Parsons MAFLS XV (1) 113.

K172.1. Anger bargain: may God give you a penny. A servant and his mistress agree that when they are angry with each other they shall say, "May God give you a penny!" When the master says this, the servant says, "May he give you two!" They keep increasing the amount till those who hear wonder at the performance. The mistress tells them, "You don't know the coin." *Pauli (ed. Bolte) Nos. 365, 813.

K173. Deceptive bargain: as much bread as he wants to eat. The baker fixes his price at the rate for twenty loaves. The trickster eats thirty. *Chauvin II 125 No. 124.


K175. Deceptive bargain: three wishes. The ogre is to fulfill three wishes of the peasant. The latter wishes for all the tobacco and brandy in the world and then some more brandy in addition. The devil must admit failure. Type 1173*.

K176. Deceptive bargain: first to say "Good morning." The first to give the greeting shall have the disputed property. The trickster is early on the scene and witnesses the other's adultery. He may keep the property without saying good morning. *Type 1735; *Pauli (ed. Bolte) No. 324.

K176.1. First to greet the other in morning will lose beauty contest. Dispute is to be settled thus. (Cf. H1529.) India: Thompson-Balys.

K177. Deceptive bargain: fasting together. The servant girl eats secretly; the
K178. Deceptive bargain: *felling the tree*. The ogre and the trickster agree to fell a large tree. The trickster purposely dulls his axe on a stone and then asks the ogre to exchange. Rather than work with a dull axe, the ogre does all the work. *Type 1050.

K181. Deceptive bargain: *a peck of grain for each stack*. The man who is to receive this share of the crop makes very small stacks. *Type 1155.

K182. Deceptive bargain: *an ox for five pennies*. A woman who has been left the ox on condition that she give the proceeds to the poor offers it for five pennies, but it must be bought along with a cock at twelve florins. She gives the five pennies to the poor and keeps the twelve florins. *Pauli (ed. Bolte) No. 462; *Wesselski Hodscha Nasreddin II 188 No. 370; Lithuanian: Balys Index No. 2449.

K182.1. Small niche in house brings large price. House sold reserving niche. This becomes such a nuisance that buyer pays heavily for it. India: Thompson-Balys.

K183. Deceptive bargain: *the ogre and the copper coins*. Every time the copper coin is paid out, the ogre must make a new one. The man buys an extensive property and pays with a large number of copper coins. He threatens to buy another and the ogre goes back on his contract. Type 1182*.

K185. Deceptive land purchase. (Dido.)

K185.1. Deceptive land purchase: ox-hide measure. As much land bought as can be surrounded by an ox-hide. The hide is cut into very small strips. *Type 2400; *Basset Revue d'ethnographie et des trad. pop. IV 97; Köhler-Bolte II 319ff.; Katanoff "Türkische Sagen über Besitznahme v. Ländern nach Art der Dido" Keleti Szemle III (1902) 173ff.; *Fb "ride" III 52b; Basset RTP VI 335, *VII 549, VIII 409; Rosières RTP VI 52; Sébillot RTP V 186; Cordier RTP II 295, 354.—Icelandic: Gering Islendsk æventyri (Halle, 1883) II 92ff., Herrmann Saxo II 656, Boberg; French: Sébillot France IV 111, 180, 214; Estonian: Loo orits, Some Notes on the Repertoire of the Estonian Folk-Tale, Tartu 1937, 23ff.; Greek: Aly Volksmärchen bei Herodot 114, 117; Egyptian: Legrain Louqsor sans les Pharaons (Paris, 1914) 64; N. A. Indian (Wyandot): Barbeau GSCan XI 271 No. 91.

K185.2. Deceptive land purchase: as much land as Vishnu can lie upon (or can step over in three steps). His worshippers claim for him the whole earth. Hindu: Keith 79.

K185.3. Deceptive land purchase: boundary fixed by flight of a goose. Subject given as much land as a goose can fly over without lighting. The man carries the goose with its wings extended over an enormous territory. Harou RTP XXIII 169.

K185.4. Deceptive land purchase: as much land as a shawl will cover. An immense shawl prepared. Harou RTP XXIII 169; Java: Bezemer Fabelen en Legenden 216ff.

K185.4.1. Deceptive land purchase: as much land as can be covered by saint's hood. Only by snatching up hood does seller prevent it from covering whole territory. Irish myth: Cross.
K185.4.2. Land grant: as much land as can be covered by saint's mantle. Irish myth: Cross.

K185.5. Deceptive land purchase: bounds fixed by a race. One man has supernatural speed. RTP XXI 166.

K185.6. Deceptive land purchase: bounds fixed by throwing object (axe, spear). Thrower has extraordinary strength. RTP XVIII 222; Harou RTP XI 524.

K185.7. Deceptive land purchase: as much land as can be surrounded in a certain time. Fb "ride" III 52b; Irish myth: *Cross.

K185.7.1. Land bargain: land surrounded by a horse (cow) in one day. Fb "ride" III 52b; Harou RTP XIV 90; India: Thompson-Balys.


K185.7.3. Deceptive land purchase: king, as reward for help in winning battle, promises wounded chieftain as much land as his chariot can travel around; bribes charioteer to turn back whenever chieftain faints from loss of blood. Irish myth: Cross.


K185.9. Deceptive land purchase: fields that crackle when burnt are to be his. He puts bamboo on the fields before they are burnt so that they crackle. Indonesia: DeVries's list No. 289.


K185.11. Deceptive land purchase: enough to raise certain plant. This is a rapidly spreading weed which overruns the country. Indonesia: Snouck Hurgronje De Atjêhers (Leiden, 1893) II 84.

K185.12. Deceptive land purchase: saint's enemy promised as much land as he can see from certain point. Saint causes cloud to obstruct vision. Irish myth: Cross.

K185.12.1. Land grant: as much land as can be seen on a clear day. Irish myth: Cross.

K185.12.2. Land grant: as much land as can be seen from certain eminence. Irish myth: Cross.

K185.13. Deceptive land bargain: saints agree that the one who casts his staff far enough to reach distant island shall be owner of land. Staff of one contestant transformed to spear (or dart) and so alone reaches island. When saint touches weapon, it becomes staff again. Irish myth: Cross.
Land grant: as far as ox can be heard. Irish myth: Cross.

Deceptive bargain with ogre: buying trees. Trees to be neither straight nor crooked. *Type 1048.

Strokes shared. The boy promises the soldier what the king has promised to give him. The soldier receives a beating in place of the boy. *Type 1610; **Reinhard JAFL XXXVI 380; *BP I 62; *Basset 1001 Contes I 321; Köhler-Bolte I 495; *Chauvin V 282 No. 166; *Wesselski Märchen 202 No. 13; *Pauli (ed. Bolte) No. 614; Hibbard 80 n. 3; Wesselski Mönchslatein 161 No. 122.—English: Wells 161 (Sir Cleges); Italian Novella: *Rotunda; India: *Thompson-Balys.

Stealing only a small amount. A man promises in confession to steal only a small amount. He steals a rope with a mare on the end of it. Spanish: Boggs FFC XC 146 No. 1800A; West Indies: Flowers 498.

Peace between sheep and wolves. As hostages the dogs are handed over to the wolves; the young wolves to the sheep. The wolves then attack and kill the sheep. Ward II 320; *Herbert III 168f. No. 22; *Crane Vitry 152 No. 45; Wienert FFC LVI *50 (ET 96), 97 (ST 108); Halm Aesop No. 268; *Krappe Bulletin Hispanique XXXIX 47.

The man helps the horse against the stag. The horse must agree to be saddled and bridled. The man then refuses to release him. Wienert FFC LVI *71 (ET 356), 108 (ST 208); Halm Aesop No. 175; Herbert III 9; Crane Vitry 182 No. 110; Jacobs Aesop 208 No. 33.

Deceptive bargain based on an unusual name. Japanese: Ikeda; West Indies: Flowers 498.

"Old Saddle" granted by the king. This is the name of an estate, which the king unwittingly gives away. Anderson FFC XLII 360; Lithuanian: Balys Index No. *925.

Bargain: if the sun reverses its course. Because of an eclipse the sun is held to have done so, and Atreus becomes king. Greek: Fox 120.

A ribbon long enough to reach from ear to ear. The rascal has had an ear cut off and this is in a distant city. Pauli (ed. Bolte) No. 713.

Selling by trickery: literal bargain. (Cf. K134.1.)

Buying foxes "as they run". Man sells three hundred foxes to buyer who agrees to "take them as they run": reds, silvers, crosses. He gets a large payment to bind the bargain, waves his hand at the woods: "I sold them as they run; and they're running." Canada: Baughman.

The tall hog. Man boasts of hog so big that a man could not reach its back if he holds his hand as high as possible. A stranger buys the hog, sight-unseen. The seller takes him to the hog, shows the buyer that the hog's back is much below his hand when he holds it as high as possible. England: Baughman.

Trickster lends bamboo on condition that it is returned exactly as it is. India: Thompson-Balys.
K197. Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a week. North Carolina: Brown Collection 1 702.

K198. Cheater is forced to eat excrements. Gentleman agrees to exchange his good horse for the peasant's jade, provided the peasant will eat its excrements. The peasant finds no difficulty in the task, whereas the gentleman, put to the same condition when he wants to get back his horse, finds it impossible. Lithuanian: Balys Index No. 1533*; Russian: Andrejev No. 1529 P*; Chinese: Eberhard FFC CXX 324f. No. 48, FFC CXXVIII 271f. No. 170.

K199. Other deceptive bargains.

K199.1. Deceptive bargain: as much gold in reward as sticks to poet's hair when poured over him: he smears it with tar. Icelandic: Boberg.

K200. Deception in payment of debt.


K211. Devil cheated by imposing an impossible task. Type 1170—1199; Lithuanian: Balys Legends No. 636.

K211.1. Devil is cheated by giving him task: counting the letters in the church Bible. He is unable to read the holy words. England: Baughman.

K212. Devil cheated by being frightened. *Type 1145—1154; Irish: Beal XXI 311, O'Suilleabhain 33; India: Thompson-Balys.

K212.1. Man whispers in devil's ear that his wife is approaching with her broom again. India: Thompson-Balys.


K214. Devil's magic power turned on himself. The hero who is riding the devil as a horse receives supernatural strength from plucking a hair from the devil's mane. He then spurs the devil until he agrees to forego his bargain for the man's soul. Spanish: Boggs FFC XC 67 No. 508A*.

K215. Devil cheated by pretended hanging. The man has promised himself to the devil in return for money. He stuffs his clothes with straw and hangs them up. The devil thinks the man has hanged himself and is satisfied. Type 1190*.

K216. Devil to release man for performing seemingly impossible task. The task is performed by trickery.

K216.1. The evil woman in the glass case as the last commodity. The man is to belong to the devil as soon as he has sold his goods. If he has any goods that no one will buy, he is to be free. The man puts an evil old woman in a glass case. When the devil sees her, he recognizes her. "Whoever knows her will refuse to buy her." The man goes
K216.2. K216.2. *Bringing the devil an unknown animal.* The man sends his naked wife on all fours in tar and feathers. The devil has never seen such an animal. *Type 1091; *BP I 411, III 358; *Fb "pige" II 816a, "kjende" II 140, "tjære" III 811a; Lithuanian: Balys Legends Nos. 755f.

K216.2.1. K216.2.1. *Guessing name of devil's secret plant.* The man's wife in tar and feathers overhears the devil tell the secret name of the crop he has discovered (tobacco). The devil says to the supposed animal, "Get out of my tobacco!" Dh I 194; *BP I 411, III 358.

K216.3. K216.3. *Not to sleep for three successive nights.* The sleepy man: "I am just thinking, that on earth there are more crooked trees than straight ones ... more hills than plains ... more water than land ..." The devil goes to ascertain these things, meanwhile the man sleeps. Unsuccessful imitation by another man. Lithuanian: Balys Index. No. 813*.

K217. K217. *Devil gets another soul instead of one bargained for.* The devil bargains with a man for his soul, but the man fulfills his contract and escapes. In envy two persons commit suicide. The devil rejoices that though he lost one he has gained two. *Types 361, 362*; Russian: Andrejev No. 362.


K218.1. K218.1. *Devil cheated by having priest draw a sacred circle about the intended victim.* Type 810; Irish: Beal XXI 309, O'Suilleabhain 30; Scotland: Baughman.

K218.2. K218.2. *Devil cheated of his victim by boy having a bible under his arm.* *Type 400; U.S.: Baughman.

K218.3. K218.3. *Devil cheated when his victim becomes a priest.* *Type 811*; Lithuanian: Balys Legends No. 423; Russian: Andrejev No. 811.


K218.5. K218.5. *The picture of the Virgin Mary saves the priest.* Lithuanian: Balys Index No. 3268, Legends No. 410ff.

K218.6. K218.6. *Penance of priest saves him from devil.* The priest, who sold his soul to the devil, orders his servant to cut him (alive) up into pieces, to crucify him on a tree (and the like), thus saves his soul from the devils. Lithuanian: Balys Index No. 3267, Legends Nos. 405—409.

K218.7. K218.7. *Devil is unable to take man contracted to him when friends pray over the corpse.* Scotland: *Baughman.


K219.2. Devil cheated of his promised soul when the victim sells his to a comrade. The latter says, "The devil can take only one soul from each person. I bought the soul so that when he comes I can give him one and still save my own." Pauli (ed. Bolte) No. 279.

K219.3. God cheats the devil of his promised soul. The devil is to fill a cask full of money. God knocks the bottom out of the cask. Spanish: Boggs FFC XC 91 No. 773B.

K219.4. Devil is to get soul of man whether he is buried "inside or outside of church, above or below ground." The man has himself buried in the wall of the church, partly in and partly out of the ground. (Cf. H1052.) England: *Baughman.


K220. Payment precluded by terms of the bargain. India: Thompson-Balys.

K221. Payment to be made at harvest of first crop. The man plants acorns. *Type 1185; cf. 1184; Danish: Kristensen Danske Sagn III (1895) 382; German: Schambach und Müller Niedersächsische Sagen und Märchen No. 170.

K222. Payment to be made when last leaf falls. The last leaf never falls from the oak tree. *Type 1184; *BP III 14, 200; Dh I 179; *Krappe Balor 154ff.; *Fb "djævel" I 189a, "løv" II 518; Estonian: Aarne FFC XXV 152 No. 79.

K223. The level bushel. The student is to come into the devil's power if at the end of a year he does not at least return for the heaping bushel of gold a level one. The student forthwith hands back the level bushel and keeps the surplus. *Type 1182; *BP III 14 n. 3, 364.

K224. To owe sixteen florins. Horse bought on condition that the buyer pay ten florins and owe sixteen. In court the buyer insists on the bargain and shows that if he pays the sixteen florins which he owes he will break the bargain, for then he would no longer owe. *Pauli (ed. Bolte) No. 110; Italian Novella: Rotunda.

K226. The debt will be returned to the devil when the pigs walk instead of run home. Lithuanian: Balys Index No. 1183A*.

K230. Other deceptions in the payment of debt.

K231. Debtor refuses to pay his debt.

K231.1. Refusal to perform part in mutual agreement.

(New York, 1920) 44; American Negro (Georgia): Harris Nights 230ff. Nos. 39, 40, 41; Jamaica: Beckwith MAFLS XVII 241 No. 14; Cape Verde Islands: Parsons MAFLS XV (1) 109 n. 2; West Indies: Flowers 499ff.

K231.1.2. K231.1.2. Mutual agreement to divide food. Trickster eats other's food and then refuses to divide his own. Christiansen FFC XXIV 46; India: *Thompson-Balys; West Indies: Flowers 501.

K231.1.3. K231.1.3. The dog refuses to help the wolf. A farmer plans to kill a faithful old dog. The wolf makes a plan to save the dog. The latter is to rescue the farmer's child from the wolf. The plan succeeds and the dog is rewarded. The wolf in return wants to steal the farmer's sheep. The dog refuses his assistance. *Type 101; Japanese: Ikeda.

K231.2. K231.2. Reward for accomplishment of task deceptively withheld. Irish myth: Cross; Greek: Fox 81, 94 (Herakles); India: Thompson-Balys; Tuamotu: Stimson MS (z-G. 13/420).

K231.2.1. K231.2.1. Dancers given one coin instead of ten and have this taken away. Interpreter says they are complaining that the coin is bad. India: Thompson-Balys.

K231.3. K231.3. Refusal to make sacrifice after need is past. In distress a person promises a sacrifice to a god (saint) but disregards the promise when the danger passes. Wienert FFC LVI 78f. (ET 438, 448), 139 (ST 442); Halm Aesop Nos. 49, 58; *Crane Vitry 177 No. 102; Herbert III 8, 36; Scala Celi 56b. No. 316; Pauli (ed. Bolte) No. 305; Spanish Exempla: Keller; India: *Thompson-Balys; West Indies: Flowers 501.

K231.3.1. K231.3.1. Sailor offers saint a candle as large as a mast. But he knows that after the storm he will not try to find such a candle. *Pauli (ed. Bolte) No. 304; Italian Novella: Rotunda.

K231.3.2. K231.3.2. Golden lamb promised to goddess. Common lamb sacrificed. Greek: Fox 120 (Atreus).

K231.3.3. K231.3.3. The sacrifice of the cock is at last carried out. Postponed until a hawk carries off the cock. Then the woman says, "O holy St. Martin, I have long owed you a living sacrifice. Take the cock as sacrifice, and may it be pleasing to you." Pauli (ed. Bolte) No. 320.

K231.3.4. K231.3.4. Horse withheld as sacrifice to a saint refuses to move. The deceiver takes the horse to the church planning to remove him again, but the horse will not stir until a money equivalent has been paid. Wesselski Bebel II 157 No. 179.

K231.3.5. K231.3.5. Sick man offers deity 100 bulls for recovery. When reminded that he does not own so many bulls he explains that he doesn't expect the deity to come to enforce payment. Italian Novella: Rotunda.

K231.4. K231.4. Payment of money to the devil impossible, since debtor learns that the devil is dead. Type 822*; Russian: Andrejev No. 822*.

K231.5. K231.5. Debt with worthless bond repudiated.

K231.5.1. K231.5.1. A man bonds his loyalty. When the debt is due he offers the creditor his loyalty. *Pauli (ed. Bolte) No. 568.

K231.5.2. K231.5.2. Hogs used as a mortgage collateral. (Ground hogs.) U.S.:
K231.6. **False offer to return goods in place of payment.**

K231.6.1. **Milk bought on credit poured into one container.** The trickster buys it from various women. After it is all poured together he says that each may have her own back. *Pauli (ed Bolte) No. 644.

K231.6.1.1. **Order to put a small vessel of milk into huge container.** Shrewd group each by himself pours water thinking this will not be detected if the others pour milk. India: Thompson-Balys.

K231.6.2. **Trickster gets strong drink by trickery in returning goods.**

K231.6.2.1. **Trickster returns a bottle of water instead of the bottle of rum he has just purchased.** French (literary), U.S.: Baughman.

K231.6.2.2. **Trickster fills his gallon jug half full of water, then has it filled with rum at the store.** When seller refuses credit, he pours back half gallon of the liquid—now half rum and half water. Sometimes trickster repeats operation, getting richer mixture with each transaction. U.S.: *Baughman.

K231.7. **Debtor tells creditor that he has had his reward in the hope of payment.** Pauli (ed. Bolte) No. 741.

K231.8. **Toad receives water from frog; refuses earth in return.** Herbert III 49, 93.

K231.9. **Servant refused payment because of single mistake.** India: Thompson-Balys.

K231.10. **Man refuses to pay murderer for killing and kills him.** India: Thompson-Balys.

K231.11. **Fish promised in return for bacon.** Later: "Drink up the river, you shall then have fish. All the fishes there are mine." Lithuanian: Balys Index No. *1634; Russian: Andrejev No. *2104.

K231.12. **Debt to be paid "tomorrow".** Tomorrow never comes. India: Thompson-Balys.

K231.12.1. **"Come tomorrow".** The devil keeps calling daily until the gate with the inscription rots. He then claims his debtor. Lithuanian: Balys Index No. 1183*; Russian: Andrejev No. 1183*.

K231.13. **Agreement to leave sum of money on coffin of friend.** One puts on his share in cash; other makes out a check for the total amount and takes cash left by the other. U.S.: *Baughman.

K231.14. **To pay beggar for standing in tank all night.** Beggar sees lights in temple. Payment refused since beggar has thus warmed himself. India: Thompson-Balys.

K231.15. **Trickster cheats by pretending deafness.** Palm rat, when asked to throw down nuts according to bargain, replies that he is deaf when eating. Africa: Weeks Jungle 400.


K232.2. One day and one night: object borrowed for a day and a night retained. Irish myth: Cross.

K232.2.1. Fairy (god?) loses stronghold by consenting to lend it for "a day and a night." Irish myth: *Cross.


K233.2. Drinkers argue about who is to pay. They blindfold the bartender who is to catch one of them; the one who is caught will have to pay. While the bartender is blindfolded, the drinkers leave the tavern. England: Baughman.

K233.3. Boots made by two cobblers. Trickster sends one of each pair back to be stretched, leaves town with pair of boots made up of the remaining boots. England: Baughman.

K233.4. Man orders a bottle of beer, then returns it and takes a loaf of bread instead. He refuses to pay for the bread because he has returned the beer undrunk. He refuses to pay for the beer because he has not drunk it. U.S.: Baughman.


K233.6. Healer to take payment in satisfaction at patient's recovery. India: Thompson-Balys.

K233.7. Goods received on partial payment. Buyer refuses to pay more. India: Thompson-Balys.


K234. Trickster summons all creditors at once, precipitates fight, and escapes payment. Jamaica: Beckwith MAFLS XVII 258 No. 45.

K234.1. King promises valuable dog to each of two powerful and mutually hostile tribes. At feast prepared by king the two tribes get into fight and king escapes. Irish myth: *Cross.

K235. Creditor killed or driven away.

K235.1. Fox is promised chickens: is driven off by dogs. Type 154; *Krohn Mann und Fuchs 11.

K235.1.1. Husband promises a cow to tiger; wife frightens the tiger away. India: *Thompson-Balys.
K235.2. Thor is to give his hammer in return for Freyja as wife. He masks as a woman and kills the giant who is to receive the hammer. *DeVries Tijdschrift voor Nederlandsche Taal- en Letterkunde XLVII 293ff.; Icelandic: Boberg.

K235.3. Man cheats devil of reward: to have man if he gets him at first grasp. Man holds cat which flies in devil's face. (Cf. K210.) French: Sébillot France IV 182.


K236. Literal payment of debt (not real).

K236.1. Fifty ships promised. Forty-nine are moulded out of earth. Greek: Frazer Apollodorus II 179 n. 3.

K236.2. Drinking only after a bargain. A woman having thus sworn keeps buying and selling the same mule many times a day. *Pauli (ed. Bolte) No. 306; Scala Celi 81a No. 463; *Crane Vitry 255 No. 277; Herbert III 24.

K236.3. Tribute paid in enchanted snow. After payment, snow takes proper form. Irish myth: *Cross.

K236.3.1. Saint ransoms prince for much gold and silver. Later all the money vanishes. Saint replies that since the money had been created from nothing, it had simply to return to that state. *Loomis White Magic 127.

K236.4. Literal fulfillment of marriage contract. Man to be released when earth is placed at his head (buried). Dies in grave. Irish myth: Cross.


K238. Deceptive respite in payment obtained.

K238.1. Creditor to wait till debtor is shaved. The debtor refuses to finish shaving. Wesselski Bebel I 227 No. 132.

K238.2. Man who owes 1000 ducats has his creditor arrested for owing him ten. Thus he hopes to postpone payment of his own debt. Italian Novella: Rotunda.

K239. Refusal to tell about the Rhine treasure, though condition demanded is fulfilled when the only one who knows where it is is killed. Icelandic: Boberg.

K241. The castration bargain: wife sent. The trickster castrates the dupe and is to come the next day and be castrated himself. He sends his wife as substitute. *Types 153, 1133; Danish: Kristensen Danske Sagn I (1892) 441, (1928) 276—81.

K242. Creditor falsely reported insane when he demands money. *Wesselski Arlotta II 225 No. 92; Gonnella 98 No. 2; Lithuanian: Balys Index No. 1525L*; Italian Novella: Rotunda.


K247. **Customer takes invitation to buy as invitation to receive the goods free.** England, U.S.: *Baughman.*

K248. **Payment evaded by setting countertasks.** India: Thompson-Balys.

K249. **Deceptions in payment of debt—miscellaneous.**

K249.1. **Devil loses his grain and gets thistles.** God grants the devil one grain crop, which he can create by calling its name. The devil is tricked into forgetting the name and calling "Thistles". Hence his crop is of thistles. Dh I 185ff.

K249.2. **Payment of the egg-white.** A man dreams of an egg hanging under his bed. An interpreter demands half of what he finds as his fee for interpreting the dream. The man finds that the egg is a silver cup filled with gold crowns. He gives the interpreter part of the cup but none of the gold. The interpreter says, "He gave me some of the egg-white but none of the yolk." *Pauli (ed. Bolte) No. 616.

K249.3. **Pseudo-magic money-dropping ass beaten to death by buyer; cheat says: "Return my ass, I shall return your money."** India: Thompson-Balys.

K249.4. **Payment in worthless goods which are alleged to be valuable goods transformed.** India: Thompson-Balys.

K250. **Other deceptive bargains.**

K251. **Deceptive damage claims.**

K251.1. **The eaten grain and the cock as damages.** A trickster has only a grain of corn; this is eaten by a cock, which he demands and receives as damages. Likewise when a hog eats the cock and the ox eats the hog. *Type 1655; *BP II 201; *DeVries Volksverhalen II 381 No. 145; India: Thompson-Balys; American Negro (Georgia): Harris Friends 176 No. 24; Jamaica: Beckwith MAFLS XVII *262 No. 63.

K251.2. **Trickster demands return of food guest has just eaten: gets damages.** India: Thompson-Balys.

K251.3. **Damages claimed for loss of a charm.** Princess lets trickster's fly (alleged to be a charm) escape. India: Thompson-Balys.

K251.4. **Damages for supposedly lost horse.** Horse concealed by owner in loft of stable at inn. Pierre Faifeu No. 46.

K251.5. **Damages for accidentally broken water pot: to pay for elephant.** India: Thompson-Balys.

K251.6. **Payment to lame man who claims that man's father lamed him.** India: Thompson-Balys.

K252. **Selling oneself and escaping.** *Type 700; BP I 389; India: *Thompson-Balys.

K252.1. **Deceptive sale of another as slave.** India: *Thompson-Balys.

K253. **Profitable league made with both parties to a quarrel.** Africa (Fang): Nassau 242 No. 9.

K254.1. K254.1. Dog as wolf's shoemaker eats up the materials. Devours the cow, hog, etc. furnished him. Type 102.


K1867. K1867. Trickster shams death and eats grave offerings.

K255. K255. Exorbitant price demanded and received.


K255.2. K255.2. Crab demands seven patas as payment for four patas of paddy frog has borrowed. India: Thompson-Balys.


K256.2. K256.2. Deceptive wages: two grains and land to plant them on. Grain multiplies and takes up all of dupe's land. India: Thompson-Balys.

K258. K258. Stolen property sold to its owner. *Type 1544.


K258.2. K258.2. Merchant buys the same article several times from the same or different seller. U.S.: *Baughman.

K261. K261. The price of a lump of gold. A trickster asks a goldsmith what he would pay for a lump of gold of a certain size. Believing that the man has such a lump, the goldsmith pays him a large sum. Type 1541****.

K261.1. K261.1. The price of mink skins. Man asks peddler what he pays for mink skins. Peddler says he will pay ten dollars. The man tosses a skin into the cart, receives ten dollars. The next day the peddler protests that the man has sold him a cat skin. The man says that he had not said that the skin was a mink skin and that, anyway, the cat's name had been "Mink." U.S.: Baughman.

K262. K262. The priest made sick of his bargain: three words at the grave. A poor man in return for a steer gets permission from the priest to speak three words at the burial of his enemy, the rich man. Priest: "From earth are you come." Man: "Now the steer is dead." Priest: "In earth shall you remain." Man: "Father, do you want the meat?" Priest: "I wish you were in hell!" etc. Danish: Kristensen Vore Fædres Kirketjeneste 139ff.; 152ff.
K262. Devil is made sick of his bargain. Devil helps shepherd boy become a minister on condition that he mention Satan by name each time he enters pulpit. Boy consents but does so in such a way that devil begs to abolish the agreement. Finnish-Swedish: Wessman 11 No. 87.


K264. Deceptive wager.

K264.1. Deceptive wager: whose horse will jump highest. The trickster has his worthless horse jump out the window. The duke will not let his run the risk. *Wesselski Gonnella 131 No. 25; England: Baughman.

K264.2. Deceptive wager: cat to carry lantern into room. (Has been specially trained.) India: Thompson-Balys.

K265. The fee used up before the main question is reached. A man with an unsolved question seeks the help of a wit. The latter refuses to answer unless paid. He takes small fees for each easy question leading up to the principal question. Before reaching that point the fee is exhausted, and the question remains unanswered. Wesselski Hodscha Nasreddin I 214 No. 39.

K266. New bags for old! Recovery of the old bag (containing money or having magic power) which the stupid wife has given away. The husband exchanges a new bag for it. *Wesselski Hodscha Nasreddin II 201 No. 393; Chauvin V 64 n. 1.

K275. Counting out pay. Hole in the hat and hat over a pit. *Type 1130; *BP III 421; Lithuanian: Balys Legends No. 752.


K282. Trickster sells what is not his to sell.

K282.1. Man contracts for load of hay on the road (without making any payment), orders the seller to deliver it at a certain inn. He then goes to the inn, sells the hay to the innkeeper, and pockets the money. The owner of the hay delivers it at the inn, tries to collect at the inn; the trickster absconds. England: Baughman.

K283. Trickster persuades girl to reveal hidden gold by promising to make it into ornaments. India: Thompson-Balys.

K285. To keep first thing touched. Wealth (or woman) is on platform. First thing touched is ladder leading up. India: *Thompson-Balys.
Reduced prices but false weights. India: Thompson-Balys.

Watered milk sold. India: Thompson-Balys.

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Thefts and cheats.

Thefts and cheats—general. *Bloomfield Am. J. of Philology XLIV 97ff., 193ff., XLVII 205 ff.; *Penzer II 183ff.; *Chauvin VII 134 No. 403 n. 1; Fb "rover".

Stolen cows cause a war. India: Thompson-Balys.


Female master thief. *BP III 36; Chauvin V 245 No. 147; Japanese: Ikeda.

Courtesan runs away with men's goods. (Cf. K306.3.) Buddhist myth: Malalasekera II 350f.


Contest in stealing. India: *Thompson-Balys.

Thieving contest: first steals eggs from under bird; second meantime steals first's breeches. BP III 393 n. 1.

Friends enter into stealing contest. Steal from each other. (Cf. K306.) Italian Novella: Rotunda.


Thieves steal from each other. (Cf. K305.2.) India: *Thompson-Balys; Hawaii: Beckwith Myth 446.

The stolen and restolen ham. Two thieves steal a ham from a former companion who has married, have it stolen back, and resteel it. (Cf. K341.7.1, K362.4.) *Gering Islendzk æventyri (Halle, 1883) II 210ff.; *DeVries Tijdschrift voor Nederlandsche Taal; en Letterkunde XLV 213ff.

K306.3. Man is robbed of gold chain while with prostitute. He swallows her string of pearls in revenge. (Cf. K302.1.) Italian Novella: Rotunda.


K307.1. One thief hides in money bag; other carries it off. India: Thompson-Balys.

K307.2. One thief entrusted with other thieves' money cheats them. India: Thompson-Balys.

K308. Youngest brother surpasses elder as thief. Type 1525*; Christiansen Norske Eventyr 140 No. 1654.

K310—K439.

K310. Means of entering house or treasury.


K311.0.1. Thief dressed half white, half black. His father's corpse is guarded by twenty knights in black and twenty in white. By disguising he steals back the corpse. *Type 950; *BP III 395; *Köhler-Bolte I 200; Italian Novella: *Rotunda.

K311.1. Thief disguised as corpse. In the shroud of the supposed dead man is hidden another robber. *Type 966*; India: Thompson-Balys.

K311.1.1. Sham dead man brought in sack by confederate. Is killed by his intended victim. Italian Novella: Rotunda.

K311.2. Thief disguised as angel. Breton: Sébillot Incidents s.v. "ange".


K311.4. Thief becomes monk in order to rob monastery. Italian Novella: Rotunda.

K311.4.1. Thief disguised as yogi. India: Thompson-Balys.

K311.5. Thief disguised as demon. Italian Novella: Rotunda.

K311.6.1. Robber disguised as bear is killed. Italian Novella: *Rotunda.

K311.6.2. Man allows himself to be carried off by monkeys, who mistake him for cow: steals their magic cups. Chinese: Graham.

K311.6.3. Thief disguised as parrot. India: Thompson-Balys.

K311.6.4. Magician transforms self into crocodile to steal. Africa (Luba): DeClerq ZsKS IV 204.

K311.6.5. Thief disguised as pig. French Canadian: Sister Marie Ursule.


K311.8. Theft by disguise as son of owner. India: Thompson-Balys.


K311.8.2. Thief in disguise as long lost son-in-law. India: Thompson-Balys.

K311.8.3. Thief pretends to be girl's bridegroom and calls for her. India: *Thompson-Balys.


K311.8.5. Theft by disguise as owner's grandmother. India: Thompson-Balys.


K311.10. Theft by disguising as palace official. India: Thompson-Balys.

K311.11. Thieves disguised as musicians. French Canadian: Sister Marie Ursule.


K311.12.2. Theft by disguise as woman servant. India: Thompson-Balys.


K311.15. Theft in disguise as god. India: Thompson-Balys.


K1836. Disguise of man in woman's dress.

K1836.1. Thief disguised as old woman. India: Thompson-Balys.

K311.16.2. Thief in the clothes of robbed bride kills bridegroom. Icelandic:

K312. K312. *Thieves hidden in oil casks.* In one cask is oil; in the others the robbers are hidden. The girl kills them. *Type 954; *Penzer I 113 n. 1; *Fb "kiste" II 134; Chauvin V 83 n. 3; *Basset 1001 Contes II 302; *Wesselski Archiv Orientální II 432; Missouri French: Carrière; Africa (Eko): Talbot 391.


K316.1. K316.1. *Theft from giant by fishing through chimney.* Type 328; Christiansen Norske Eventyr 45.


K321.1. Girl made to carry shell from which ashes fall: she is thus followed. India: Thompson-Balys.

K322. Theft of gold hoard by spying on secret hiding place. India: Thompson-Balys.

K323. Thief pretends to return grass that has stuck to his clothes to ground where it belongs. India: Thompson-Balys; Chinese: Graham.


K325. Thief feigns illness to be taken in victim's house. (Cf. K341.2.2.1.) Ransacks it while “recovering.” Italian Novella: Rotunda.

K330. Means of hoodwinking the guardian or owner.

K330.1. Man gullied into giving up his clothes. N. A. Indian: *Thompson Tales 332 n. 199 (occurs in most versions).


K331.1. Sleeping with open eyes. The man claims to sleep thus and beguiles the ogre into sleeping, so as to rob him. Type 1140*; Russian: Andrejev No. 1140.


K331.2.1. Master thief puts watchers to sleep and cuts off their hair. (Cf. K301.) *Fischer and Bolte 215; India: Thompson-Balys.

K331.2.1.1. Theft after putting owner to sleep by lousing her. India: Thompson-Balys.

K331.2.1.2. Master thief puts guards to sleep and steals meat. Italian Novella: Rotunda.

K331.2.2. Guards fatigued by trickster so that they sleep while goods are stolen. Africa (Kaffir): Theal 179.

K331.3. Worthless object (animal) substituted for valuable while owner sleeps. India: *Thompson-Balys; Africa (Hottentot): Held 21ff.


K331.5. Trickster steals magic doll while owner is asleep. Italian Novella: *Rotunda.

K331.6. The foolishly concealed money: A man hangs a bag of money in the top of a high tree. Servant sleeping with him steals it. Lithuanian: Balys Index No. 1858*.
K331.7. **Thief lies down in the space between the king's and the queen's bed and steals jewelry from both.** India: Thompson-Balys.


K332.1. **Theft by giving narcotic to guardian of goods.** India: Thompson-Balys; Buddhist myth: Malalasekera II 225.


K333.1. **Blind Dupe.** A blind man's arrow is aimed for him by his mother (or wife) who deceives him into thinking that he has missed his aim. She eats the slain game herself. Cheremis: Sebeok-Nyerges; Eskimo (Greenland): Rasmussen III 78, 202; N. A. Indian: *Thompson Tales 354 n. 278.

K333.2. **Theft from three old women who have but a single eye among them.** The hero seizes their eye. *BP IV 112 n. 5; *Frazer Apollodorus I 155 n. 4.

K333.3. **Buzzard steals coyote's eyes, while he is throwing them up in the air.** N. A. Indian (Klikitat): Jacobs U Wash II 36.

K333.4. **Blind beggar overheard telling that his money is kept in a stick.** Thief exchanges sticks. India: Thompson-Balys.

K333.5. **Theft by blinding with pepper.** S. A. Indian (Toba): Métraux 125.

K334. **Owner gives up goods through flattery.** India: Thompson-Balys.

K334.1. **The raven with cheese in his mouth.** The fox flatters him into singing, so that he drops the cheese. *Type 57; *Basset RTP VI 244 n. 4; Crane Vitry 172 No. 91; Wienert FFC LV 52 (ET 121), 97 (ST 115); Halm AESOP 204; *Chauvin III 76 No. 49; Jacobs AESOP 202 No. 8; *Krappe Bulletin Hispanique XXXIX 17 No. 11. — Spanish Exempla: Keller; India: Thompson-Balys; Korean: Zong in-Sob 29 No. 12.

K334.2. **Goat induces the camel to talk and meanwhile eats all the food.** India: Thompson-Balys.

K335. **Thief frightens owner from goods.** *Type 1166**; India: *Thompson-Balys; Chinese: Graham; N. A. Indian: *Thompson Tales 303 n. 109b; Africa (Ibo, Nigeria): Basden 278, (Gold Coast): Barker and Sinclair 52 No. 6, (Wakweli): Bender 63; American Negro (Georgia): Harris Remus 98 No. 20, Nights 61 No. 12.

K335.0.1. **Owner frightened from goods by report of approaching enemy.** *Type 328; BP III 83f.; India: *Thompson-Balys.

K335.0.2. **Owners frightened away from goods by report of deadly epidemic.** Poor parson thus rids himself of unwelcome guests; they leave food they have brought. *Wesselski Arlotto II 217 No. 81.

K335.0.2.1. **Thieves steal pig and make it impersonate person with plague.** Owner and family flee. Italian Novella: Rotunda.
K335.0.3. K335.0.3. Trickster quarrels with owner of goods, feigns death, and frightens owner away. Jamaica: Beckwith MAFLS XVII 255 No. 35.

K335.0.4. K335.0.4. Owner frightened away from goods by a bluff. India: *Thompson-Balys.

K335.0.4.1. K335.0.4.1. Dupe, made to believe that trickster becomes a wolf when he yawns three times, flees and leaves his clothes behind him. *Wesselski Gonnella 103 No. 5; Italian Novella: Rotunda.

K335.0.4.2. K335.0.4.2. Porcupine, made to believe that rabbit's ears are horns, flees and leaves food behind. Africa (Nuba): McDiarmid Sudan Notes and Records X 229f.

K335.0.5. K335.0.5. Owner frightened from goods by apparitions of the dead. (Cf. K335.1.2.)

K335.0.5.1. K335.0.5.1. Thief places candles on crabs (bugs). When they are turned loose in the churchyard the parson and the sexton think that they are the souls of the dead. Meanwhile the thief steals from them. *Type 1740; *BP III 388; Italian Novella: *Rotunda (K2334).

K335.0.5.2. K335.0.5.2. Thief frightens priest as the latter crosses cemetery. Meanwhile a confederate steals his chickens. Italian Novella: Rotunda.


K335.0.7. K335.0.7. Thief frightens away guards of his father's corpse by impersonating demons. Italian Novella: Rotunda.

K335.0.8. K335.0.8. Town crier is frightened by the voice of a cleric robbing a grave. Italian Novella: Rotunda.

K335.0.9. K335.0.9. Delivery boy is frightened into giving up his chickens. Trickster upturns his eyelids and puts on boar's tusks. Italian Novella: *Rotunda.

K335.0.10. K335.0.10. Trickster lights torches and bluffs old woman into giving him money. Torches alleged to belong to man coming to collect damages from her. India: Thompson-Balys.

K335.0.11. K335.0.11. Servants frightened by ferocious actions of robbers; give up masters' food. Pierre Faifeu No. 13.


K335.1.0.1. K335.1.0.1. Frightened robber leaves his coat behind. Chauvin II 83 No. 5; Bødker Exempler 273 No. 6.
K335.1.1. Object falls on robbers from tree. They flee and leave money. India: *Thompson-Balys; Korean: Zong in-Sob 144, 147 No. 64.

N331.2.1. Man hidden in tree so frightened of lioness he drops his sword and kills her.

K335.1.1.1. Door falls on robbers from tree. They flee and leave money. *Types 1650, 1653; *BP I 520; *Köhler-Bolte I 71, 99, 337, 341; *Wesselski Hodscha Nasreddin II 182 No. 345; *Parsons MAFLS XV (1) 194; Philippine: Fansler MAFLS XII 350; Indonesia: DeVries's list No. 306; N. A. Indian (Malecite): Speck JAFL XXX 484.

K335.1.1.2. Cow-hide falls on robbers from tree. They flee and leave money. India: *Thompson-Balys.

K335.1.1.3. Person falls from tree on robbers. They flee and leave money. India: *Thompson-Balys.

K335.1.2. Robbers frightened from goods by the dead. (Cf. K335.0.5.) India: Thompson-Balys.

K335.1.2.1. Corpse thrown among robbers frightens them from treasure. *Type 1653B.

K335.1.2.2. Robbers frightened from goods by sham-dead man. Type 1654**; DeVries Tijdschrift voor Nederlandsche Taal- en Letterkunde XLV 213; *Wesselski Hodscha Nasreddin II 211 No. 429; Lithuanian: Balys Index No. 1654*, 1654A; Estonian: Aarne FFC XXV No. 1654*; Russian: Andrejev No. 1654*; Spanish: Boggs FFC XC 130 No. 1532, 137 No. 1654*, 142 No. 1716*; India: *Thompson-Balys; Chinese: Graham.

K335.1.3. Robbers frightened from goods by man's outcry. Trickster hits a slain ox and cries out, "Those others did it!" The thieves flee and leave their treasure. Type 1525D; India: Thompson-Balys.

K335.1.4. Animals climb on one another's backs and cry out; frighten robbers. *Type 130; *Aarne FFC XI 112; India: Thompson-Balys.

K335.1.4.1. Animals cry out; frighten robbers. French Canadian: Sister Marie Ursule.

K335.1.5. Robber frightened from his goods by playing of bagpipe. Type 1706*.

K335.1.6. Robbers frightened from goods by hidden man. Type 1875; Italian Novella: *Rotunda; India: Thompson-Balys.


K335.1.6.2. Robbers frightened from goods by Thumbling. They can hear him but cannot see him. India: Thompson-Balys.

K335.1.6.3. The thief in the beehive. Other thieves come to steal the bees, take the heaviest hive to the forest and make a fire under it. They flee when they hear a man screaming in the beehive. Lithuanian: Balys Index No. 1887*. 

K335.1.8. Robbers frightened from goods by man in tar and feathers. Type 1527.

K335.1.9. Robbers coming to steal from stable frightened away by bear staying the night there with his keeper. Type 957.

K335.1.10. Robbers frightened by pretended cannibalism. Tricksters threaten to cook a robber. All the robbers flee in terror, leaving them their booty. Lithuanian: Balys Index No. 967*.

K335.1.11. Sons of thief frightened by threatening to bring the three strongest men to punish them. French Canadian: Sister Marie Ursule.

K335.1.12. Thieves frightened by ghosts who tie fruits to their hair, which they think are missiles thrown at them. India: Thompson-Balys.

K336. House filled with smoke so that owner gives trickster lodging. Type 1527*.

K336.1. Fire set to village so that robbers can steal goods. Korean: Zong in-Sob 213 No. 98.

K336.2. Trickster fills house with smoke so that partner cannot see to eat. Africa (Cameroon): Lederbogen 75.

K337. Oversalting food of giant so that he must go outside for water. Meantime his goods are stolen. *Type 328; *Fb "salt" III 148b; Icelandic: Boberg.


K341. Owner's interest distracted while goods are stolen. Type 15*; Lithuanian: Balys Index Nos 1525J, 2425, 2436*; India: *Thompson-Balys; Japanese: Ikeda.

K341.1. Trickster reports lost money; searchers leave him in possession of premises. Unable to find a place by the inn fire the trickster mentions that he has lost money on the road. One by one the guests slip out to search and leave him the fire. *Wesselski Arlotto I 203 No. 34; Italian Novella: Rotunda.

K341.2. Thief shams death and steals. Types 1, 1*; India: Thompson-Balys; S. A. Indian (Apapocúva-Guarani); Métraux MAFLS XL 112.


K341.2.2. Thief shams sickness and steals. India: *Thompson-Balys; Africa (Fang): Tessman 41.
K341.2.2.1. Man feigns sickness in order to go back to steal hidden gold. (Cf. K325.) Chinese: Graham.

K341.3. Thief distracts attention by apparently hanging (stabbing) himself. *Type 1525D; *BP III 391 n. 1; Pauli (ed. Bolte) No. 850; Lithuanian: Balys Index No. 1525H*; Russian: Andrejev No. 1525CI*; Spanish: Boggs FFC XC 129 No. 1525A.

K341.4. Thief persuades owner of goods to dive for treasure. Meantime robs him. India: Thompson-Balys; Africa (Mpongwe): Nassau 18ff. No. 2; West Indies: Flowers 504.

K341.4.1. Owner persuaded to climb tree while goods are stolen. India: Thompson-Balys.

K341.5. Owner enticed to chase game while goods are stolen. Spanish: Espinosa Jr. No. 8; India: Thompson-Balys; Japanese: Ikeda.

K341.6. Shoes dropped to distract owner's attention. The thief drops two shoes in different places and steals a ram while the shepherd goes after the shoes. *Type 1525D; *BP III 390 n. 2; Missouri French: Carrière; India: Thompson-Balys; American Negro (Georgia): Harris Friends 160 No. 22; Andros Islands, Bahamas: Parsons MAFLS XIII 11 No. 9; Antigua, British West Indies: Johnson JAFL XXXIV 74 No. 33; Cape Verde Islands: Parsons MAFLS XV (1) 86 No. 28.

K341.7. Animal's cry imitated to distract owner's attention from his goods. Meantime rascal steals an animal. Type 1525D; *BP III 391 n. 2.

K341.8. Thief pretends to show how horse can be stolen; rides it off. *Type 1525B; U.S.: Baughman; Japanese: Ikeda.

K341.8.1. Trickster pretends to ride home for tools to perform tricks. Rides away on horse. Lithuanian: Balys Index No. 1532*; Estonian: Aarne FFC XXV No. 1528*; Rumanian: Schullerus FFC LXXVIII No. 1332*.
K341.8.2. Thief pretends to horse dealer that he wishes to buy a horse. Dealer allows him to climb on horse to see how he rides; thief runs off with horse. India: Thompson-Balys.

K341.8.3. Thief shows knife-maker use of purse-cutting knife: cuts his purse and robs him. Nouvelles Récréations No. 81.

K341.8.4. King loses signet ring while endeavoring to learn from a thief the art of stealing. India: Thompson-Balys.

K341.9. Thief tells his pursuer that the thief has gone to heaven by way of a tree. While the man lies on the ground and looks up, the thief steals his horse. *Type 1540; **Aarne FFC XXII 3—109, especially 93ff.

K341.9.1. Thief persuades owner to take his place so he can go and catch thief: really steals owner's horse. India: Thompson-Balys.

K341.10. Trickster bribes guards to start a fight. While the master goes to investigate, the trickster enters his bed with his wife. Spanish: Boggs FFC XC 129 No. 1525.

K341.11. Owner's attention distracted by man fishing in street. Meanwhile the man's confederates rob the dupe. *Type 1525C.

K341.11.1. Guard (owner) sent to see a cat which fishes for her master. Goods stolen in his absence. Italian Novella: Rotunda.


K341.13. Tailor throws piece of cloth out of the window. The stingy woman has the tailor come to her house to cut cloth. He throws a piece out of the window, "the devil's share". While the woman has gone after it he cuts off a piece for himself. Type 1567***.


K341.14. Thief steals belongings of his wife's paramour while the latter is calling on her. Italian Novella: Rotunda.

K341.15. One thief distracts attention of owner while other steals. India: Thompson-Balys.

K341.15.1. Thief steals pastries while confederate makes a purchase. Italian Novella: Rotunda.


K341.17. Trickster entices children to dance and steals their food. India: Thompson-Balys.

K341.17.1. Thieves ask nurse maid to dance while they steal prince. French Canadian: Sister Marie Ursule.

Trickster poses as entertainer: steals meat while host assembles friends. Africa (Cameroon): Lederbogen 80.

The story about theft. One thief steals, the other relates the situation, in the form of a tale, to the gentleman who is being robbed. Lithuanian: Balys Index No. 1525J; Russian: Andrejev 1525II; India: *Thompson-Balys.

The dance of the thief. While singing and dancing in the farmer's house, the thief gives hints to his friend in the loft, how to steal the bacon. Lithuanian: Balys Index No. 1629; Russian: Andrejev No. 1525 II*.

The supposed magic spell. The thief orders the farmer to crawl into a tub and to sit there quietly and not look about, while he makes a magic spell (cure him of childlessness). Meanwhile, he steals all the farmer's property. Lithuanian: Balys Index No. 1629*; Italian Novella: Rotunda (K341.16); India: Thompson-Balys.

Fire set in order to distract attention. India: Thompson-Balys; Africa (Duala): Lederbogen JAS IV 65.

Man stands on pillory to attract attention. Confederate picks pockets of men who come to jeer. England: Baughman.

Fox drops goldsmith's child to get him away from gold bench he is working on and thus steal gold. India: Thompson-Balys.

Partridge plays hide-and-seek with girls while fox eats the curds they are taking to market. India: Thompson-Balys.

Trickster starts argument and steals from arguers. Lithuanian: Balys Index No. 2425*; India: *Thompson-Balys.

Miser enticed from his money by report of "money tree". India: Thompson-Balys.

Man lures fox-husband of girl away by means of cock-decoy and runs away with the girl. India: Thompson-Balys.

Thief as umpire in contest. Three men are quarreling over the possession of a rescued girl. The umpire will give her to the one who soonest returns with the arrow he shoots. While they run, he takes the girl. Chauvin V 91 No. 196, 212 No. 121; India: Thompson-Balys.

Thief advises owner to go away; meantime steals the goods. Africa (Gold Coast): Barker and Sinclair 69 No. 10.

Innkeeper deceived into going under the floor of the granary; meantime robbed. Type 967**.

Owner sent on errand and goods stolen. Louisiana Creole: Fortier MAFLS II 110; India: *Thompson-Balys; Africa (Fjort): Dennett 77 No. 17; American Negro (Georgia): Harris Friends 77 No. 1, Nights 241 No. 41; Jamaica: Beckwith
MAFLS XVII 251 No. 29, 255 No. 36; Cape Verde Islands: Parsons MAFLS XV (1) 97; West Indies: Flowers 505.

K343.1.1. K343.1.1. *Bread dropped in mud; messenger returns for more.* A youth poses as a rich man's servant and gets a sack of bread from a baker. The baker boy is to go along and collect. The rascal drops two loaves in the mud and sends the boy back for fresh ones. Meantime he runs off with the rest of the bread. *Pauli (ed. Bolte) No. 651.

K343.1.2. K343.1.2. *Theft by reporting relative's sickness.* Woman falsely told that her father is wounded leaves her water pot with jackal. India: Thompson-Balys.

K343.2. K343.2. *Thief advises that slaughtered meat be hung up over night.* Meantime he steals it. Africa (Zulu): Callaway 6; American Negro (Georgia): Harris Nights 123 No. 23.

K343.2.1. K343.2.1. *The stingy parson and the slaughtered pig.* The stingy parson does not want to give any one a part of his pig, which he has just slaughtered. The sexton advises him to hang the pig up in the garden over night so as to make everyone think that it has been stolen. The sexton steals it himself. *Type 1792; *Pauli (ed. Bolte) No. 790; Lee Decameron 257f.; Taylor MPh XV 226.

K343.2.2. K343.2.2. *Thief advises that new cloth be hung in the open overnight.* Steals it while owner sleeps. Pierre Faifeu No. 21.


K343.4. K343.4. *Monkeys lure tortoise into a tree and carry away his load of salt.* India: Thompson-Balys.

K343.5. K343.5. *Cheat induces dupe to go get food reported found and steals clothes as soon as they are left behind.* India: Thompson-Balys.

K344. K344. *Owner persuaded that his goods are spoiled.* (Cf. K355.) Bødker Exempler 292 No. 50; American Negro (Georgia): Harris Nights 123 No. 23.

K344.1. K344.1. *Trickster gives a woman a knife to cut him a slice of white bread.* He gets the whole loaf when he says that he has just cut a dog with the same knife. Type 1578*.

K344.1.1. K344.1.1. *The polluted fish.* Servant places his one fish with Brahmin's entire catch; receives all since Brahmin considers all polluted. India: *Thompson-Balys.

K344.1.2. K344.1.2. *The "spoiled" anchovies.* Servant eats all of master's anchovies. When master asks for some, the servant brings in a covered dish, and tells him that the fish smell very bad. The master tells the servant to throw them away. Spanish: Childers.

K344.1.3. K344.1.3. *Trickster cuts up partridges with his knife.* He is given all of them when he tells his companions that he is an executioner. Spanish: Childers.

K344.2. K344.2. Spoiling the rice-field with dung. Dupe persuaded that the dung has spoiled the field. He gives the field to the trickster. Indonesia: Coster-Wijsman 25 No. 2.


K345.2. K345.2. Thief sent into well by trickster. A weeping boy tells a passing thief that he has lost a silver cup in a well. The thief takes off his clothes and goes after the cup, intending to keep it. He finds nothing. When he comes up, his clothes have been stolen. Hdbw. d. Märchens I 346a n. 126; BP III 392f.; Wienert FFC LVI 84 (ET 502), 106 (ST 183); India: *Thompson-Balys.

K345.3. K345.3. Dupe left to care for child while his goods are stolen. India: Thompson-Balys.


K346.1. K346.1. Thief guards his pursuer's horse while the latter follows a false trail. Steals the horse. *Type 1540; **Aarne FFC XXII 3-109; *BP II 440; Berber: Basset Contes Berbères (Paris, 1887) I 114; India: Thompson-Balys.


K346.5. K346.5. Cloak as surety that owner will return. Thief runs away with it. India: Thompson-Balys.

K346.6. K346.6. Thief takes mistress's ornaments across river on pretense of keeping them safe, and then deserts her. Buddhist myth: Malalasekera I 884.


K348. Trickster causes owner and another to fight over goods. Meantime he steals it. Wienert FFC LVI 48 (ET 71), 119 (ST 293); Halm Aesop No. 247; Panchatantra III 10 (tr. Ryder 343); West Indies: Flowers 505.


K351.1. Trickster persuades tailor to leave his goods. Makes him believe he will get order to clothe fifty poor. Trickster makes away with goods. (Or tries on boots and makes away with them.) Nouvelles Récréations No. 23; Pierre Faïfeu No. 21; Italian Novella: Rotunda.

K351.2. Thief borrows cloak so to carry food. Disappears with it. India: Thompson-Balys.


K352. Theft by posing as doctor. Trickster advises wife to slaughter pig and have the trickster eat it all. Jamaica: *Beckwith MAFLS XVII 252 No. 30.

K353. Theft by posing as magician. Trickster claims to be working magic spell over food and eats it. India: Thompson-Balys.

K354. Trickster asks hospitality: expels owner and appropriates house.

K354.1. Crow asks hospitality of sparrow and gradually takes possession of nest and kills young. (Often told of camel and tent.) India: Thompson-Balys.

K355. Trickster pollutes house so that he is left in possession. He is in upper room and throws filth on those below (Cf. K344.) American Negro (Georgia): Harris Nights 26 No. 6; Bahama: Parsons MAFLS XIII 84, Edwards MAFLS III 74; West Indies: Flowers 504.

K355.1. Trickster pretends to have spit in wine accidentally. Is allowed to drink it. Korean: Zong in-Sob 104 No. 56.


K357. Pickpockets strike man on leg so that he takes his hand off his purse. Nouvelles Récréations No. 79.

K358. Signal for theft given in foreign language. Nouvelles Récréations No. 84.

K359. Means of hoodwinking guardian or owner—miscellaneous.


K359.2. Thief beguiles guardian of goods by assuming equivocal name. India: Thompson-Balys.

K359.2.1. Thief of sweetmeats says his name is Fly. Child shouts to father, "Fly is eating," etc. "Never mind the fly, guard against the cow." India: Thompson-Balys.
K359.3. Trickster dupes woman into putting him into basket. He thus learns where food is kept. India: Thompson-Balys.

K359.4. Crow makes friends with pigeon so as to be able to steal food in household to which he belongs. Buddhist myth: Malalasekera I 557.

K359.5. Objects stolen by means of magic impersonation. India: Thompson-Balys.

K360. Other means of theft.

K361. Theft by disobeying orders: misappropriation.

K361.1. Jackal ordered to take meat to lion's family takes it to his own. Africa (Hottentot): Bleek 1 No. 1, 5 No. 3, (Kaffir): Theal 92, 186.

K361.1.1. Man calling self "her husband" abducts child. India: Thompson-Balys.


K361.3. Man eats up food given him by tiger as bait for deer. India: Thompson-Balys.

K361.4. Monk entrusted with care of getting husband for girl, takes dowry himself. Heptameron No. 56.

K361.5. Uncle entrusted with niece's patrimony slanders her so marriage will be broken off and he will not have to part with her money. India: Thompson-Balys.

K361.6. Covetous husband desiring wife's jewels tells her he has vowed to offer them to deity. Buddhist myth: Malalasekera II 356.


K362.0.1. Unique weapon got by misrepresenting to guardian use to which it is to be put. Irish myth: Cross.

K362.1. For the long winter. The numskull has been told to keep the sausage "for the long winter". When the trickster hears this, he claims to be Long Winter and receives the sausage. *Type 1541; *Fb "tosses" III 832a, "pølse" II 907b; BP I 521, 526; Christensen DF L 46; *Parsons MAFLS XV (1) 194 n. 3; Icelandic: Sveinsson FFC LXXXIII No. 1541.

K362.2. Ring to put on corpse's finger. A thief holds a corpse up to a lord's window. The lord shoots the corpse and leaves to bury it. The thief goes to the lady and gets a sheet to bury the corpse in and a ring to put on his finger. *Type 1525A; BP III 379; Missouri French: Carrière; Jewish: Neuman.

K362.3. The cup to be repaired. A thief poses as a messenger from a husband to his wife asking that a certain silver cup be sent for repairs. *Wesselski Mönchslatein 126 No. 109; Scala Celi 101a No. 543; Mensa Philosophica No. 56; Italian Novella:
Rotunda.

K362.3.1. K362.3.1. *Stealing the platter for the intended gift.* Thief asks for silver platter saying that it is needed for an intended gift of confections. Servant carrying platter is told to wait until it is filled. Thief disappears with it. Italian Novella: Rotunda.


K362.5. K362.5. *Hare in lion's skin gets meat from lioness.* Africa (Thonga): Junod 211.

K362.5.1. K362.5.1. *Fox drinks the milk of a tiger's mate by giving her a misleading message.* S. A. Indian (Chiriguano): Métraux RMLP XXXIII 180.


K362.9. K362.9. *The hood for the robe.* Thief steals lawyer's scarlet robe. Later he returns and tells lawyer's wife that her husband had sent him for the hood for the robe. He obtains the hood and escapes. Spanish: Childers.


K365.2. K365.2. *The thieving guests.* Rent a room at an inn and empty the mattresses of feathers, take fire wood, etc. Throw goods out of the window where confederate picks it up. Italian Novella: Rotunda.


K366.0.1. K366.0.1. *Thief feeds stolen money in flour to animal, then asks for ass.*
K366.1. K366.1. **Thieving cow.**

K366.1.1. K366.1.1. **Cow makes a hundred-fold return.** The trickster has a cow that leads the parson's cows to him. He thus tests the parson's text, "He who gives in God's name shall have it back a hundred-fold." *Type 1735; *Pauli (ed. Bolte) No. 324; *Krappe Bulletin Hispanique XXXIX 25; *Wesselski Mönchslatein 167 No. 129.

K366.1.2. K366.1.2. **Cow enticed away by calf.** Brothers are given the choice of a cow or a calf. One chooses the cow and thinks that he has the best of the bargain. The cow longs for the calf and returns to it. Indo-Chinese: Scott Indo-Chinese 296.

K366.1.3. K366.1.3. **Self-returning cow.** A cow allows itself to be sold; then returns to its master. Hindu: Keith 90.


K366.1.4. K366.1.4. **Cows turned into rice field.** Later made to disgorge rice. India: Thompson-Balys.


K366.3. K366.3. **Thieving ant.** Africa (Fjort): Dennett 126.


K366.5. K366.5. **Speaking goat swallows gold coins in temple and voids for master.** India: Thompson-Balys.


K371. K371. **Trickster hides in food and eats it.** India: Thompson-Balys; Indonesia: DeVries's list No. 57, Coster-Wijsman 35 No. 16; Africa (Thonga): Junod 209.

K371.1. K371.1. **Trickster throws fish off the wagon.** The fox plays dead; a man throws him on the wagon of fish. The fox throws the fish off and carries them away. *Type 1; BP II 116; Dh IV 225, 304; Krohn Bär (Wolf) und Fuchs (JSFO VI) 46ff. — Lappish: Qvigstad Lappiske Eventyr II 3, III 3; Louisiana Creole: Fortier MAFLS II 115; Japanese: Ikeda; N. A. Indian: Thompson CColl II 438; Africa (Hottentot): Bleek 16 No. 8; American Negro (Georgia): Harris Nights 17 No. 4, 306 No. 52, (South Carolina): Parsons MAFLS XVI 39, Stewart JAFL XXXII 395, (Virginia): Parsons JAFL XXXV 276; Bahama: Parsons MAFLS XIII 10.

K372. K372. **Playing godfather.** By pretending that he has been invited to be godfather, the trickster makes an opportunity to steal the provisions stored by him and the dupe for the winter. When he returns on successive occasions he reports the name of the child as "Just Begun," "Half Done," etc. *Type 15; BP I 9; Dh IV 241; *Krohn Bar (Wolf) und Fuchs (JSFO VI) 74ff.; *Fb "ræv" III 113b, "bjørn" IV 43b; *Beckwith MAFLS XVII
238.—Lappish: Qvigstad Lappiske Eventyr III No. 3; French: Sébillot France III 63f.;
Missouri French: Carrière; Louisiana Creole: Fortier MAFLS II 19; New Mexican
Spanish: Rael Hispania XX 231—4; Japanese: Ikeda; N. A. Indian: Thompson CColl II
437; Africa: Frobenius Atlantis III 13, (Fjort): Dennett 90 No. 23; American Negro
(Georgia): Harris Remus 80 No. 17, Jones Negro Myths from the Georgia Coast
Carolina): Parsons JAFL XXX 192f., (South Carolina): Parsons MAFLS XVI 7—12,
JAFL XXXII 394, XXXIV 3; Bahama: Parsons MAFLS XIII 1; Bermuda: Parsons
JAFL XXXVIII 240.

K372. K372. Trickster eats food left by tiger (his trapping partner) at snare. Tiger
accused of the theft. India: Thompson-Balys.

K373. K373. "Owner has refused to accept it." A rascal steals a priest's watch. He tells
the priest that he has stolen a watch and offers it to him as a payment for a past favor.
The priest refuses to accept stolen goods. Commands the thief to return the watch to the
owner. "But the owner has refused to accept it." "Then you may keep it." Danish:
Kristensen Kirketjeneste 126.


K375. K375. Thieves steal chickens and have mock funeral to cover theft. Italian
Novella: Rotunda.

K378. K378. The theiving kiss. Trickster kisses pile of money, taking some in his mouth
with every kiss. Italian Novella: Rotunda.

K382. K382. Fire stolen by swallowing it and then escaping. Africa (Upoto): Einstein
145.


K400. K400. Thief escapes detection.

K401. K401. Blame for theft fastened on dupe. *Penzer IV 191f. n. 1; Boccaccio
Decameron VIII No. 6 (Lee 257); Italian Novella: Rotunda; India: *Thompson-Balys;
Indonesia: DeVries's list No. 129.

K401.0.1. K401.0.1. Thief accuses his companion of having stolen the gold they have
both stolen. India: Thompson-Balys.

K401.1. K401.1. Dupe's food eaten and then blame fastened on him. Trickster eats the
common food supply and then by smearing the mouth of the sleeping dupe with the food
escapes the blame. *Type 15; India: *Thompson-Balys; Japanese: Ikeda; Indonesia:
DeVries's list No. 21; Africa (Angola): Chatelain 173, 177, 179, (Zulu): Callaway 164,
(Ila, Rhodesia): Smith and Dale II 366 No. 17, (Hottentot): Bleek 18 No. 9, (Gold
Coast): Barker and Sinclair 48 No. 5, (Basuto): Jacottet 10 No. 1, (Benga): Nassau 93
No. 4, (Kaffir): Theal 95, 96, 114, Kidd The Essential Kaffir (London, 1904) 384,
(Fang): Tessman 57; American Negro (Georgia): Harris Remus 80 No. 17, Friends 147
No. 20, (South Carolina): Parsons JAFL XXXVIII 222; Jamaica: *Beckwith MAFLS
XVII 238. See all references to K372.

K401.1.1. K401.1.1. Trail of stolen goods made to lead to dupe. The crane in revenge
for the loss of her young ones strews pieces of fish from the dwelling of the mongoose to that of the snake. The mongoose follows the trail and kills the snake. *Penzer V 61 n. 3; Bødker Exempler 287 No. 37; Spanish Exempla: Keller.

K401.2. K401.2. Stolen goods taken to dupe's house so that he is accused. Icelandic: Boberg; Bødker Exempler 303 No. 74; Spanish Exempla: Keller; Greek: Frazer Apollodorus II 178 n. 1 (Palamedes); Indonesia: DeVries's list No. 100.

K401.2.1. K401.2.1. Crow causes serpent to try to swallow a stolen collar and thus be accused of the theft. Chauvin II 87 No. 23; Penzer V 47 n. 3, 214, 226f.

K401.2.2. K401.2.2. Necklace dropped by crow into snake's hole leads men to kill snake which had eaten the crow's fledglings. Bødker Exempler 281 No. 25; Spanish Exempla: Keller.

K401.2.3. K401.2.3. Surreptitious transfer of stolen object to innocent person's possession brings condemnation. India: Thompson-Balys; Buddhist myth: Malalasekera I 349, 892.

K401.3. K401.3. Stolen goods left in suitor's room. Impoverished lover falsely accused so as to be rid of him. Italian Novella: Rotunda.

K401.4. K401.4. Thief makes believe that he has been robbed of money entrusted to him. Italian Novella: Rotunda.

K401.5. K401.5. Thief successfully accuses owner of having stolen property he covets. India: Thompson-Balys.

K402. K402. The lamb without a heart. Accused of eating the lamb's heart, the thief maintains that it had no heart. *Type 785; *BP II 149, 153; Wienert FFC LVI 40, 107; Oesterley No. 83; Herbert III 205; *Pauli (ed. Bolte) No. 57; Penzer V 130 n. 1; India: *Thompson-Balys.

K402.1. K402.1. The goose without a leg. Accused of eating the goose's leg, the thief maintains that it had no leg, and cleverly enforces his point by showing geese standing on one leg. (Usually the master confounds the rascal by frightening the geese so that they use both legs) *Wesselski Hodscha Nasreddin I 229 No. 75; Boccaccio Decameron VI No. 4 (*Lee 177); Lithuanian: Balys Index No. 2424*; Spanish: Espinosa Jr. No. 191; Italian Novella: *Rotunda; India: Thompson-Balys; West Indies: Flowers 508.

K402.2. K402.2. The bird without a tail. Thief maintains that the bird had no tail. Africa (Kaffir): Theal 184.

K402.3. K402.3. The ass without a heart. The ass as toll-gatherer is killed by the lion for asking for toll. The fox eats the ass's heart. When the lion asks for it, the fox replies that the ass could have had no heart since he was such a fool as to ask the lion for toll. **Keidel "Die Eselherz Fabel" Zs. f. vgl. Litgsch. n. ser. VII No. 58; Gaster Exempla 229 No. 244; Penzer V 130 n. 1; *Chauvin II 99 No. 58; Bødker Exempler 299 No. 63; Spanish Exempla: Keller; Jewish: *Neuman; India: *Thompson-Balys.

K403. K403. Thief claims to have been transformed into an ass. While the owner sleeps the thief steals his horse, hitches himself to the wagon, and claims that he is the horse transformed into a man. *Type 1529; *BP III 9, 391 n. 3; Chauvin VII 137; *Wesselski Hodscha Nasreddin II 229 No. 487; *Basset 1001 Contes I 492; Spanish: Boggs FFC
Thief escapes by leaving animal's severed tail and claiming that the animal has escaped and left his tail. *Type 1004.

K404.1. Tails in ground. Thief steals animals and sticks severed tails into the ground, claiming that animals have escaped underground. *Type 1004; BP III 392 n. 1; *Fb "hale" I 537, "svin" III 676a; Icelandic: Sveinsson FCC LXXXIII No. 1004; Missouri French: Carrière; Louisiana Creole: Fortier MAFLS II 110 No. 2; Indonesia: DeVries's list No. 241; Africa (Vai): Harris Remus 98 No. 20, Nights 230 No. 39, 241 No. 41, (Virginia): Smiley JAFL XXXII 368, (South Carolina): Parsons MAFLS XVI 31f., JAFL XXXIV 8; Bahama: Cleare JAFL XXX 228; Jamaica: *Beckwith MAFLS XVII 252 No. 29; Cape Verde Islands: Parsons MAFLS XV (1) 109 n. 2, 113.

K404.2. Ox's tail in another's mouth. The thief kills one ox and puts the tail in another ox's mouth: the owner thinks one ox has eaten the other. Type 1004; *BP III 392 n. 2; Lithuanian: Balys Index No. 1525G*; Estonian: Aarne FCC XXV No. 1525G*; Russian: Andrejev No. 1525G*.

K404.3. Stolen sheep's tails severed and put in tree. Owner made to believe that they have escaped through the air. *Type 1004.

K405. Thief successfully claims that stolen goods are his own.

K405.1. Grain-thief's wagon falls into ditch: duped owner helps him. The thief makes the owner believe that the grain belongs to the thief. Type 1564*.

K405.2. The stolen pot pawned with the real owner. The thief gets a receipt from the owner and thus defends himself when accused of theft. *Pauli (ed. Bolte) No. 823; cf. No. 860.

K405.3. Thief successfully claims that stolen image has been given him by the saint himself. Wesselski Erlesenes 64ff.

K406. Stolen animal disguised as person so that thief may escape detection.

K406.1. Stolen sheep dressed as person sitting at helm of boat. Type 1525H*; Russian: Andrejev No. 1525H*.

K406.2. Stolen sheep dressed as baby in cradle, so that thief may escape detection. (Mak.) Whiting Speculum VII 552; Fb "lam" II 370a, "hundehvalp" IV 228b; *Baugh MPH XV 729; *Smyser JAFL XLVII 378; *Stroup JAFL XLVII 380, Southern Folklore Q. III 5f.; *Cosbey Speculum X 310ff.; Middle English: Second Shepherd's Play; Irish myth: Cross (K521.1.3); Spanish: Boggs FCC XC 144 No. 1735B*.

K406.3. Stolen animal magically transformed so that thief may escape detection. India: Thompson-Balys.


K407.1. Thief has his companion cut off his head so that he may escape detection. *Type 950; BP III 395ff.; *Krappe "Trophonios and Agamedes" Archiv für Religionswissenschaft XXX 228-241; Italian Novella: *Rotunda; Greek: Grote I 122;
India: *Thompson-Balys.

K407.2. K407.2. *Companion's arm allowed to be cut off so as to prevent detection.* Thief has had his arm cut off as he enters a hole in a wall. He lets his companion also enter and have his severed. *DeVries Tijdschrift voor Nederlandsche Taal- en Letterkunde XLV 213ff.*

K407.2.1. K407.2.1. *Thief's confederate cuts off own arm to furnish alibi for family's grief.* (Previously he had severed father's or brother's head to escape detection.) Italian Novella: *Rotunda.*


K408. K408. *The stolen cow successively pawned.* In one night a thief pawns a cow four times, always stealing it immediately and finally delivering it back to its owner. *Wesselski Mönchslatein 119 No. 100.*


K414. K414. *Quartered thief's body sewed together to escape detection.* Type 676; *BP III 143; Africa (Eko): Talbot 389.

K415. K415. *Marked culprit marks everyone else and escapes detection.* *Type 950; BP III 395ff.;* Schoepperle I 214 n. 3; Boccaccio Decameron III No. 2 (Lee 62); *Penzer V 274ff., 284, VII 36, 217ff.;* Chauvin V 83 No. 24 n. 2; Lithuanian: Balys Index No. 2440*; Italian Novella: *Rotunda; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 435; Africa: Werner African 223.

K415.1. K415.1. *Many persons admit theft so that it is impossible to find real thief.* India: Thompson-Balys.


K418. K418. *The owner is duped by thief who gives him the task of solving a riddle about the theft just accomplished.* Lithuanian: Balys Index No. 1635*; Russian:
K419. Thief escapes detection—miscellaneous.

K419.1. Thief cannot remember whom he delivered the goods to. Though he has eaten the food trusted to him, he claims to have delivered it, but cannot remember the person who opened the door. *Pauli (ed. Bolte) No. 63.

K419.2. Thief avoids detection by disguising as a woman. Italian Novella: Rotunda.

K419.3. Umpire awards his own stolen coat to thief. Lithuanian: Balys Index No. 1525K*; Russian: Andrejev No. 1525 I*.

K419.4. Stolen bacon offered to the owner. Making off with bacon, thief accidentally enters farmer's living-room. Boldly says: "Master, the devil from hell sends you bacon." The farmer: "Take yourself off to hell with the bacon." Lithuanian: Balys Index No. 1627B*.

K419.5. Thief paints horse black on one side and leaves other side white. Hoodwinked guardians make conflicting report of theft. Cheremis: Sebeok-Nyerges.

K419.6. Husks replaced in granary so theft of grain is unnoticed. India: Thompson-Balys.

K419.7. Goldsmith as thief in king's treasury. Makes golden human figure and says it is a corpse. Gets by guards. India: Thompson-Balys.

K419.8. Thieves escape detection by carrying woman on bier and drowning her outcries with wailing. India: Thompson-Balys.


K420. Thief loses his goods or is detected.

K421. Robber mistakenly carries off worthless goods and leaves valuable. Chauvin II 83 No. 8; India: *Thompson-Balys.

K421.1. Thief hoping to gain bigger booty, loses smaller. India: Thompson-Balys.

K421.2. Thieves directed to a hornet's nest as supposed money hiding place. India: *Thompson-Balys.

K421.3. Two cheats exchange articles as genuine and both find themselves cheated. (Cf. K306.) India: Thompson-Balys.

K422. Thief rendered helpless by magic. *Type 952; *BP III 453; *Fb "stjæle" III 575a; *Kittredge Witchcraft 200f. nn. 95—101; Alphabet No. 669; England, U.S.: Baughman; Swiss: Jegerlehner Oberwallis 300 No. 10.

K423. Stolen object magically returns to owner. Irish myth: *Cross. See all
references to D1602 and its subdivisions.


K426. K426. Apparently dead woman revives when thief tries to steal from her grave. Type 990; **Bolte Zs. f. Vksk. XX 353; XXX—XXXII 127; *Hertel *ibid. XXI 282.


K428. K428. Magic statue betrays a thief by induction. He has threatened to smash the head of the magic statue if it betrays him. The statue says, "Whoever would tell the truth now is likely to have his head smashed." *Pauli (ed. Bolte) No. 8.


K432.2. K432.2. Owner pretends to help burglars to divide booty: handles weights so loudly that police are summoned. India: Thompson-Balys.

K433. K433. Child's curiosity exposes thief. Thief steals pig. Slaughters it together with one of his own and takes both to market. Puts little pig inside large one to avoid paying tax on two. Boy notices three hind legs. Thief is caught. Italian Novella: Rotunda.


K434.1. K434.1. The girl seizes the robber concealed under the bed by the beard and says: "What a coarse bundle of flax. I need a finer one." Lithuanian: Balys Index No. 959A*.


K434.3. K434.3. Girl tells the thief money is in chest. When he looks in chest, girl drops lid on him. Lithuanian: Balys Index No. 959C*.


K437.1. K437.1. Robber cheated by substitution. Spending the night in company with a suspicious-looking stranger, the man does not go to sleep, but leaves his clothes in bed and waits to see what will happen. When the stranger wakes up in the night, he stabs at his sleeping companion, who shoots him down. (Cf. K525.1.) Lithuanian: Balys Index No. 965*.

K437.2. K437.2. Robber with hand of glory killed. A robber disguised as a beggar gets night's lodging at a farm house. Using a candle made of human fat or hand of a corpse, he tries to charm the household into a deep sleep (D1162.2.1). One man who is suspicious and has not gone to sleep sees this and kills the robber. Lithuanian: Balys Index No. 963*.

K437.3. K437.3. Sausage as revolver. Man scares robber with sausage; later boasts of event at inn. Robber hears this. Innkeeper secretly lends man a real revolver; robber is shot down when boldly attempting a second attack. Lithuanian: Balys Index No. 970*.

K437.4. K437.4. Conqueror of robber discovers his money-stick. Thinking that he has killed the robber, the man takes his stick or knife with big handle. The robber recovers and, disguised as a beggar, inquisitively looks at the stick. The man is suspicious and by examining finds much money inside it. Lithuanian: Balys Index No. 962*; Russian: Andrejev No. 961 I*.

K437.5. K437.5. Robbers enslaved. Youth told by two robbers to go to town and sell bracelet for each. He goes and offers to sell two slaves. Goes back with buyer and cries out "Did you say both?" "Yes." Youth is paid; robbers are enslaved. India: Thompson-Balys.

K439. K439. Thief loses his goods or is detected—miscellaneous.


K439.2. K439.2. Thief claims that stolen goods are his own: detected by master. Type 1564**.

K439.3. K439.3. Thief tricked into robbing himself. He has placed a coat on the goods to be stolen. His associate changes the place of the coat. Chauvin II 83 No. 7; Bødker Exempler 273 No. 5; Italian Novella: Rotunda.

K439.4. K439.4. Thief leaves food untouched when owner pretends to be poisoned by it. (Playing poison.) American Negro (Georgia): Harris Friends 54 No. 7, Nights 297 No. 50; Bahama: *Parsons MAFLS XIII 122; West Indies: Flowers 511.

K439.5. K439.5. Sheep thief pretends to buy wethers from the ram, names the price himself. Owner overhears, takes the ram to the thief to collect. U.S.: Baughman.

K439.7. Robber induced to give respite and come to man's office to get promised larger sum. Cheated. India: Thompson-Balys.

K439.7.1. Tortoise asks greedy man to give him first ruby it has given him to be sure second one will be perfect match: disappears into water with it. India: Thompson-Balys.

K439.8. Owner pretends to think thief is family god and binds him. India: Thompson-Balys.


K439.11. Thief hides in large bottle to get into room: bottle put into water to boil. India: Thompson-Balys.

K440. Other cheats.

K441. Double reward successfully claimed.

K441.1. The double pension. A husband and wife are jointly under a pension from the king. She reports her husband dead and gets the whole pension. He likewise reports her dead and gets the whole money. Chauvin V 274 No. 155 n. 1; India: Thompson-Balys.

K441.2. The doubly-feed lawyer. A lawyer takes a car as fee from a widow and an ox from her adversary. He pleads for the latter saying that the ox draws the car. *Herbert III 375 No. 23; Pauli (ed. Bolte) No. 125; Scala Celi 20a No. 122; Spanish Exempla: Keller.

K441.2.1. Dishonest notary invents debt and collects from both parties. Italian Novella: Rotunda.

K441.3. Fee from two persons for the same monopoly. Man to furnish goods exclusively to animal. Bargains at same time with another to do the same thing. Africa (Fjort): Dennett 98 No. 26.

K441.4. Trickster collects from both husband and wife. Estranged couple both pay him to effect reconciliation. Scottish: Campbell-McKay No. 12.


K442.1. Reward offered for stolen object (princess). Thief (abductor) returns and enforces reward. *Type 575; *BP II 131.


K443.1. Hidden paramour buys freedom from discoverer. *Type 1535; *BP II
1ff.; Japanese: Ikeda.

K443.2. K443.2. Clever wife gets money from those who attempt to seduce her. Payment for keeping silence. *Type 890; Cosquin études 457ff.; Norwegian: Christiansen Norske Eventyr 113 No. 890; India: *Thompson-Balys.

K443.2.1. K443.2.1. Clever wife gets husband appointed to position occupied by man who attempts to seduce her. India: Thompson-Balys.


K443.3.1. K443.3.1. Money exacted from watchers who permit chest to be stolen. The chest is said falsely to be full of money and the watchers subject to severe punishment. *Type 1535; *BP II 10.

K443.4. K443.4. Money exacted from watcher who permits theft of wooden cow supposed to be real. *Type 1535; *BP II 1ff.


K443.6. K443.6. Trickster exacts promise of marriage as price of silence after having seen a princess naked. *Type 850; *BP II 528.

K443.6.1. K443.6.1. Trickster exacts beautiful wife from curious people. They look into a carriage in which it is falsely said there is a princess. Trickster's dead wife is in the carriage. Cheremis: Sebeok-Nyerges.


K443.7. K443.7. Fox eats his fellow-lodger: accuses another and demands damages. He spends the night with a cock in a house. He eats the cock but in the morning accuses the sheep of having eaten it. In the next inn likewise he says that the ox has eaten the sheep, etc. In compensation he demands a larger animal each time. Type 170.

K443.8. K443.8. Priest induced to betray secrets of confessional: money then exacted from him for silence. The trickster confesses that he has had intimacies with the priest's maid and then overhears the priest scold the maid. *Pauli (ed. Bolte) No. 650; Irish: Beal XXI 334.


K443.11. K443.11. Usurer blackmailed. Shrewd suitor persuades usurer to charge him 100 per cent interest, then has him arrested. Thus gets daughter for wife. India: Thompson-Balys.

K443.12. K443.12. Princess has brought ill luck to bridegroom. When palace and retainers disappear after wedding and only humble hut remains, clever fox tells king his daughter's feet have brought ill luck to the groom, his master. King gives half his
kingdom in compensation. India: Thompson-Balys.


K444. K444. **Dream bread: the most wonderful dream.** Three pilgrims agree that the one who has the most wonderful dream shall eat the last loaf. One eats it and declares that he dreamed that the others were dead and would not need it. *Type 1626; **Baum JAFL XXX 378; *BP IV 139; *Dunlop-Wilson II 201; Basset 1001 Contes I 516; Hdwb. d. M à r c h e n s I 95; Barbeau JAFL XXXII 178; *Wesselski Hodscha Nasreddin II 243 No. 540; *Oesterleyer No. 106; Scala Celi 73a No. 415; Ward II 240; Herbert III 246; Alphabet No. 238; Kruppe Bulletin Hispanique XXXIX 22 No. 98; L. Schmidt Oesterr. Zs. f. Vksk. 1954, 135.—Icelandic: Sveinsson FFC LXXXIII No. 1626*; Russian: Andrejev No. 2100*; French Canadian: Barbeau JAFL XXIX 21; Spanish Exempla: Keller; Italian Novella: *Rotunda; Jewish: Neuman; India: Thompson-Balys; Japanese: Ikeda.


K444.2. **Bag of cakes said to be full of cobras.** Boy eats cakes. India: Thompson-Balys.

K444.3. K444.3. **The bag with the rice for the road.** Boy eats rice and throws empty bag on the road. India: Thompson-Balys.

K445. K445. **The emperor's new clothes.** An impostor feigns to make clothes for the emperor and says that they are visible only to those of legitimate birth. The emperor and courtiers are all afraid to admit that they cannot see the clothes. Finally a child seeing the naked emperor reveals the imposture. *Type 1620; **Taylor MPh XXV 17; *Chauvin II 156 No. 32, VIII 130 No. 120; *Wesselski Gonnella 133 No. 33; Spanish Exempla: Keller; Italian Novella: Rotunda; India: Thompson-Balys.

K445.1. **God to reveal self to those of legitimate birth.** All afraid to admit not seeing God. India: Thompson-Balys.


K446. K446. **The heller thrown into others' money.** A rascal sees robbers dividing their booty. He puts a red string through his only coin (a heller) and slips it into the others' money. He claims the money as his and says that he has marked it with a heller having a red string through it. The robbers divide. *Type 1615; *Wesselski Hodscha Nasreddin II 197 No. 387; Chauvin V 254 No. 151 n. 2, VII 153; *Pauli (ed. Bolte) No. 566.

K446.1. **Half a grain.** Trickster drops half a grain into grain cellar then demands half of the grain supply. India: *Thompson-Balys.

K447. K447. **Contraband gold discovered when king offers large price for gold.** Wesselski Archiv Orientální I 77.

K448. K448. **Cheater marks coveted object with his name and later claims it.** Irish


K451.2. K451.2. The wager that sheep are hogs. A trickster wagers with a sheep driver that the sheep he is driving are hogs. The next man to overtake them will act as umpire. The trickster's confederate now arrives and declares that they are hogs. *Type 1551; *Clouston Tales II 27; *Pauli (ed. Bolte) No. 632; *Penzer V 104; *Wesselski Hodscha Nasreddin II 213 No. 437; Chauvin II 96 No. 51, VII 150 No. 430; *Oesterley No. 132; Crane Vitry 141 No. 20; Alphabet No. 766; Hazlitt Shakespeare Jest-Books II 176; Bødker Exempler 295 No. 56; Missouri French: Carrière; India: *Thompson-Balys.

K451.3. K451.3. Concealed confederate as unjust witness. A rascal who has hidden with a simple man a treasure found by them carries it away secretly, trying to have his associate condemned on the witness of a tree in which his father is concealed. Chauvin II 91 No. 34; Bødker Exempler 287 No. 36; Penzer V 59 n. 2; Edgerton JAPS XL 271; Spanish Exempla: Keller.


K452.1. K452.1. *Dividing the discovered oyster.* The umpire takes the oyster itself as fee and gives each contestant half the shell. Wesselski Arlotto II 254 No. 171.

K452.2. K452.2. *Unjust umpire keeps the stakes when contest cannot be decided.* U.S.: Baughman.


K455. K455. *Deception into giving false credit.*

K455.1. K455.1. *Supper won by trick: the mutual friend.* A parasite makes the host believe him to be a friend of a certain guest and the guest to think him a friend of the host. *Chauvin VI 132 No. 285.


K455.3. K455.3. *Old beggar disguised as gentleman: much money borrowed on his credit.* *Type 1526; *BP III 394 (4).

K455.4. K455.4. *The other man to pay the bill.* Three feast at an inn and each makes the host believe that one of the others will pay. None has money and the host is cheated. *Bédier Fabliaux 447; Spanish: Boggs FFC XC 150 No. 1848. Cf. Wesselski Bebel II
136 No. 111.

K455.4.1. K455.4.1. Trickster buys chickens telling owner that priest will pay. When owner comes to collect, the trickster tells the priest that a heretic has come for confession. Then he flees. (Cf. K242.1.) Italian Novella: *Rotunda.

K455.5. K455.5. The priest as surety. Feasters are imprisoned because of failure to pay for the food. They name the priest as surety and are released. The priest has been told that the host is possessed and agrees to come to heal him in two weeks. The host loses the money. *Pauli (ed. Bolte) No. 646.

K455.6. K455.6. Complaint about the empty bottle. While the servant in the inn is bringing a glass, the trickster drinks the wine and then complains that he has been given an empty bottle. The servant must bring another. *Pauli (ed. Bolte) No. 371.


K455.8.2. K455.8.2. Forged testament used to dupe host. Italian Novella: *Rotunda.


K1667. K1667. Unjust banker deceived into delivering deposits by making him expect even larger.

K455.10. K455.10. Trickster receives huge sum on trifling credit by chain of borrowings. Pays small sum in advance for first sum borrowed. Pays this borrowed sum in advance for larger, etc. India: Thompson-Balys.


K461.1. K461.1. The bear helps the fox's mother get berries: the fox eats them. Type 39.

K461.2. K461.2. Monkey causes girl to cry as if from hunger: eats food given her. India: Thompson-Balys.

K464. K464. Eavesdropping sexton duped into giving suppliant money. The trickster prays to the Virgin for a certain sum of money and promises repayment of double at the end of the month. The sexton throws the money to him, but never receives it back. Type 1543*.


K471. K471. The substituted porridge. In cooking dinner fox's porridge is light, bear's black. At dinner fox steals spoonful of bear's porridge and lets bear taste it. Bear believes that fox's porridge is as bad as his own. *Type 9 C; Dh IV 249ff.; Krohn Bär (Wolf) und Fuchs (JSFO VI) 97ff.
K473. Sham blood and brains. Fox covers his head with milk and says that his brains have been knocked out. Frightens bear. *Type 3; Dh IV 243; Krohn Bar (Wolf) und Fuchs (JSFO VI) 59ff.; Japanese: Ikeda; Indonesia: DeVries's list No. 287; American Negro (Georgia): Harris Nights 21 No. 5, 377 No. 68.

K474. Trickster cheats rescuers into digging his well. The well that he has dug falls in. He throws his clothes into the hole and hides. People going to church think that man is drowned and dig the well out. Type 1614*.


K475.1. The stolen meat handed about. The thief hands it to his confederate. He says, "I haven't it." The confederate says, "I didn't steal it." Wienert FFC LVI 84 (ET 505), 103 (ST 162); Halm Aesop 301.

K475.2. "Have we leave to go?" Two prisoners are made stable boys on their promise not to escape secretly. Before horse race starts they ask: "Do we have your leave to go?" They go home. India: Thompson-Balys.

K475.3. Why go all the way to fair? Man robbed of his plate of cakes half way to fair asks another vendor, "Why go to the fair, when half way up people come demanding your plate?" Vendor goes on and meets with same fate. India: Thompson-Balys.

K476. Cheating by substitution of worthless articles. Indonesia: DeVries's list No. 290.

K476.1. Entrails substituted for meat. Prometheus divides slain ox so that bones and entrails seem to be choicest part. (Zeus is not deceived.) Greek: Fox 13.


K476.2. False articles used to produce credit.

K476.2.1. Nugget of supposed gold (lead) given to help build church: money then borrowed. *Wesselski Bebel I 230 No. 141.

K476.2.2. Reward for the bag of lead. A man sews up lead in a bag and feigns to have found it. A merchant claims it and thinking it filled with gold pays him a large reward. *Wesselski Bebel I 204 No. 83.

K476.3. Water sold as wine. Wine-casks partitioned: one half wine, other half water. Italian Novella: *Rotunda.

K476.3.1. Innkeeper serves sweetened water for wine, cat for rabbit, mule for beef. Revue Hispanique XLV 114.


K476.4.1. Priests substitute gilded images of calves for those of solid gold.
Jewish: *Neuman.

K476.5. While swimming with the lizard, toad exchanges own ugly daughter for lizard's pretty one. Africa (Luba): DeClerq ZsKS IV 209.

K476.6. Lean geese substituted for fat by trickster. Pierre Faifeu No. 5.

K476.7. Woman gives friend dried comb while she herself eats the honey. India: Thompson-Balys.


K477. Attention secured by trickery.

K477.1. Audience secured with the pope by rudeness. A woman bribes a man to get her an audience with the pope. By turning his back to the sacrament and saying that the woman had instructed him to do so, he brings it about that she is summoned into the presence. *Pauli (ed. Bolte) No. 347.

K477.2. Deception into listening to speaker. He secures the audience's attention by beginning a tale. He then launches into his speech. Wesselski Mönchslatein 74 No. 64; Wienert FFC LVI 38; Halm Aesop Nos 177, 339.

K477.3. Entry into enemy's presence by pretending to be a messenger from a relative. India: Thompson-Balys.

K478. Butter weighed with the bread. The peasant weighs the butter which he is selling to the baker along with the bread which he is buying. Type 1566**.

K481. Demi-coq by means of his magic animals and magic water collects money. *Type 715; *BP I 1258; Missouri French: Carrière.

K481.1. Blackbird to avenge capture of his wife carries rope, club, cat, ants and river in ears. India: Thompson-Balys.

K482. Money received to bury sham-dead person.

K482.1. Husband and wife each receive money (from different persons) to bury the other, who is supposed to be dead. Philippine: Fansler MAFLS XII 154.

K482.2. Trickster reports treasure's owner dead: receives it from children. India: Thompson-Balys.

K483. Color of devil's cows changed while he sleeps so that he does not know them. Only those not changed (all black, all red, etc.) belong to the devil. Dh I 188; Lithuanian: Balys Legends No. 134.

K484. Cheating by raising an alarm.

K484.1. Trickster gets money from a bank by raising an alarm and demanding "what is owing to him." *Wesselski Gonnella 99 No. 3.

K484.2. Host with overstock of sour wine spreads rumor of dragon at his house. A crowd gathers and he sells all his wine. *Wesselski Morlini 309 No. 65.
K484.3. K484.3. False alarm of robbery causes cheated man to be imprisoned. Boccaccio Decameron IX No. 4; Italian Novella: Rotunda; Persian: Lorimer Persian Tales (London, 1919) 321 No. 52.

K485. K485. The devil gets into the ark. The devil wants to know what Noah is doing when he is building the ark. He forbids Noah's wife to enter the ark until Noah has also invited him. *Type 825; *Dh I 258; Lithuanian: Balys Index No. 3100, Legends Nos. 192—195.

K486. K486. The double-cheating miller. He confesses that he has an oversized measure and agrees to get a smaller one. He measures back the grain in the smaller measure. Spanish: Boggs FFC XC 146 No. 1800B*.


K488. K488. Lawyer's dog steals meat. The lawyer tells the butcher that the dog's owner (himself) is liable for damages. He asks double the amount of the damages as fee. Type 1589.


K491.2. K491.2. Horse to be taught to speak. India: Thompson-Balys.


K493. K493. Dupe betrayed by asking him ambiguous questions. They are phrased in such a way that he understands them differently from the way they are intended. Indonesia: DeVries's list No. 283.

K494. K494. Wolf announces dawn prematurely to collect debt. The contract is to be fulfilled at daybreak. The wolf imitates the cock and crows, but is caught. Cape Verde Islands: *Parsons MAFLS XV (1) 6 n. 1.

K495. K495. Trickster shams sickness so that partner does all the work. India: Thompson-Balys.

K496. K496. Foxes persuade man to plant cooked plants. They eat them at night. India: *Thompson-Balys.

K498. K498. Persons deceived into eating meat in Lent, the meat being disguised as butter. (Cf. K499.2.1, K499.2.2.) Irish myth: Cross.


K499.1. K499.1. Trickster sells mother's wine to merchant without asking her
benefit. Mother saves part of wine because purchaser is dilatory in removing casks. Pierre Faifeu No. 35.

K499.2. K499.2. Object with a hollow as instrument of cheats.

K499.2.1. K499.2.1. Saint who desires broth containing no butter receives broth into which butter has been poured surreptitiously through hollow mixing-stick. (Cf. K498.) Irish myth: Cross.

K499.2.2. K499.2.2. Saint who desires pottage of nettles containing no milk receives pottage into which milk has been poured surreptitiously through pipe. The secret is revealed, and the saint blesses the cook's successors. Irish myth: Cross.


K499.7. K499.7. Gullible king gives large sums to minister for construction of imaginary weapon and then more to have it destroyed. India: Thompson-Balys.

K499.8. K499.8. Trickster dupes rival by exchanging beds: receives his food. Overhears maiden tell rival she will bring food at night, waits until rival is asleep and carries him to another bed, takes his place, and is fed by maiden. Africa (Wute): Sieber 190.


K499.10. K499.10. Fox pretends to go to work, but goes out to sleep. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 175.

K500-K699.

K500-K699. Escape by deception.

K500. K500. Escape from death or danger by deception. *Chauvin VIII 136 No. 132; Wienert FFC LVI 52 (ET 113—118); Irish myth: Cross; Missouri French: Carrière; India: *Thompson-Balys; Indonesia: DeVries's list Nos. 1—8.


K511. K511. Uriah letter changed. Falsified order of execution. A messenger is sent with a letter ordering the recipient to kill the bearer. On the way the letter is changed so that the bearer is honored. *Types 428, 930; *Aarne FFC XXIII 69ff., 91; *BP I 282; *Fb "brev" IV 61ab; *Chauvin VIII 143ff. Nos. 145ABC; *Cosquin études 143ff.; Gunkel Märchen im alten Testament (Tübingen, 1921) 132; *Boje 79; *Penzer I 52, II
K511.1. K511.1. Death evaded by persuading executioner that another victim was ordered. (E.g., boy has been ordered to kill hare. Hare persuades the boy that the father said, "Kill the rooster for the hare.") Africa (Nyika): Bachmann ZsKS VI 84f., Meinhof Afrikanische Märchen 95ff. No. 18, (Namwanga): Dewar Chinamwanga Stories (Livingstonia, 1900) 57ff., (Kaffir): Alexander und Mohl Mitt. d. Sem. f. Orient. Sprachen VIII 15ff. No. 5.

K511.2. K511.2. Ogam inscription on shield orders that bearer (who does not know meaning) shall be killed. Poet (who recognizes the meaning) reports to king that inscription means a request for honorable treatment. Irish myth: *Cross.

K512. K512. Compassionate executioner. A servant charged with killing the hero (heroine) arranges the escape of the latter. Icelandic: *Boberg; English: Wells 96 (Chevalere Assigne); Irish: MacCulloch Celtic 74; Italian: Boccaccio Decameron II No. 9 (Lee 56), Basile Pentamerone II No. 6, III No. 2; Italian Novella: *Rotunda; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 95 No. 53.

K512.0.1. K512.0.1. Compassionate executioners. Slaves charged with killing (drowning) the infant heroine are touched by her "laughing smile" and put her in a calfshed (hollow tree), where she is found by cowherds, who rear her. Irish myth: *Cross.

K512.0.2. K512.0.2. "Prince will soon want me back." Executioner persuaded to let hero go. India: Thompson-Balys.


K512.2. K512.2. Compassionate executioner: substituted heart. A servant charged with killing the hero (heroine) substitutes an animal, whose heart he takes to his master as proof of the execution. *Types 671, 709; *Böklen Sneewittchenstudien 79ff.; *BP I 450ff., 463; *Aarne FFC XXIII 57, MSFO XXV 181; *Prato RTP IV 178; Chauvin V 208 No. 120; *Cox 474; *Saintyves Perrault 68; Fb "hjaerte" I 631a, "lever" II 404b, "tunge" III 894a.—Icelandic: Boberg; Spanish: Boggs FFC XC No. 706C*; Missouri French: Carrière; French Canadian: Sister Marie Ursule; India: Thompson-Balys; Jewish: Neuman (S350); Chinese: Graham; Japanese: Ikeda; N. A. Indian (Shuswap): Teit JE II 730 No. 50; S. A. Indian (Quiche): Alexander Lat. Am. 172.


K512.2.0.2. K512.2.0.2. Eyes of animal substituted as proof for eyes of children. India: *Thompson-Balys.
K512.2.0.3. Eyes, ears, fingers of corpse substituted for those demanded of victim. India: Thompson-Balys.

K512.2.1. Animal substituted for child served at meal. BP III 137 (Grimm No. 141); English: Wells 96 (Chevalere Assigne), Alphabet No. 593; Italian: Basile Pentamerone V No. 5; S. A. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.

K512.2.2. Compassionate executioner: substituted child. The servant charged with sending the hero to executioners sends his own child instead. *Boje 63 n. 1; Jewish: *Neuman; Japanese: Ikeda.

K512.2.2.1. Executioner makes substitution when victim escapes. India: Thompson-Balys.

K512.2.3. Compassionate executioner: substituted puppet drowned. *Boje 66.

K512.2.3.1. Compassionate executioner: substituted head (made of clay) as proof of execution. India: Thompson-Balys.


K512.2.4.1. Boy's sixth toe cut off by compassionate executioner as proof he had been killed. India: Thompson-Balys.

K512.3. Compassionate executioner: feigns to torture victim. Italian Novella: Rotunda.


K514. Disguise as girl to avoid execution. *Oesterley No. 156; *Herbert III 133 No. 117; Icelandic: Annsaga Bogsveigis (FAS II) 359; Greek: Roscher Lexikon s.v. "Achilleus"; N. A. Indian: *Thompson Tales 313 n. 128; Africa (Ba Ronga): Einstein 260, (Zulu): Callaway 40.


K515. Escape by hiding.


K515.3. Sleeping persons covered with oxhide and so saved. Icelandic: Ketils
saga Haengs 118, Boberg.


K520. K520. Death escaped through disguise, shamming, or substitution.


K521.1.1. K521.1.1. Man sewed in animal's hide carried off by birds. Penzer I 141 n. 2; Frobenius Das Zeitalter des Sonnengottes (Berlin, 1904) I 199ff; Jewish: Grünbaum Neue Beiträge zur semitischen Sagenkunde (Leyden, 1893) 234f.

K521.1.2. K521.1.2. Escape by dressing in bear's skin. Þiðriks saga I 261—72 (cf. 339—40); Ashbjørnsen and Moe No. 58 (type 590); Gonzenbach No. 68 and Köhler's notes.


K521.2. K521.2. Change of bodily appearance so as to escape.


K521.2.2. K521.2.2. Disguise by mutilation so as to escape. Ears cut off, eyes put out, etc. *Chauvin VIII 136 No. 132; Africa (Basuto): Jacottet 24 No. 2.

K521.2.3. K521.2.3. Disguise as king with mask in order to hide from enemy who has ruined warrior's face and torn his beard off. Icelandic: örvar-Odds saga 186—89, Boberg.

K521.2.4. K521.2.4. Disguise as farmer so as to escape. Chinese: Graham.

K521.2.5. K521.2.5. Disguise as carpenter so as to escape. Chinese: Graham.

K521.3. K521.3. Disguise by painting (covering with soot, etc.) so as to escape. Type 36; Spanish: Espinosa Jr. Nos. 1, 4, 5.


K521.4.1.1. Girl escapes in male disguise. *Chauvin V 96 No. 31 n. 1; Boccaccio Decameron II No. 9 (Lee 54); Icelandic: Boberg; Italian Novella: *Rotunda.


K521.4.1.3. Man in danger of life dressed by hostess as woman and set to grinding corn. Icelandic: Hrymundar saga Greipssonar 337, Boberg.

K521.4.1.4. Man in danger of life takes his wife's place in the bed with her night-cap on. Icelandic: Boberg.

K521.4.2. Disguise as musician in order to escape. Africa (Ila, Rhodesia): Smith and Dale II 396 No. 18.

K521.4.2.1. Musician in danger puts on his musician's attire as if about to play; escapes. Pauli (ed. Bolte) No. 868.


K521.4.3.1. Escape by disguising as a washerman. India: Thompson-Balys.

K521.4.4. Disguise as waiter in inn to escape. Italian Novella: Rotunda.


K521.5. Escape in huge pumpkin shell. (Attempted.) India: Thompson-Balys.

K515.2. Girl hidden in huge harp.


K521.7. One animal escapes by shamming as another (jackal as goat). India: Thompson-Balys.


K521.11. Hare and bride travel in pot to escape tiger, answer "Ruined pot"

K522. **K522. Escape by shamming death.** *Type 33; *BP II 120, III 345; *Chauvin VIII 136 No. 132; Liebrecht Zur Volkskunde 112 No. 23; *Penzer V 79 n. 3; Icelandic: *Boberg; India: *Thompson-Balys; Buddhist myth: Malalasekera I 1013, 1019; Korean: Zong in-Sob 18 No. 9; Indonesia: De Vries’s list No. 106, *Dixon 191 n. 13; Philippine: Fansler MAFLS XII 384; Eskimo (Central): Boas RBAE VI 584, (Greenland): Rasmussen III 75; Africa (Yoruba): Ellis 273 No. 6, (Basuto): Jacottet 120 No. 27, (Benga): Nassau 228 No. 34, (Bushman): Bleek and Lloyd 175, (Fang): Trilles 205.


**K522.1. K522.1. Escape by shamming death: blood and brains.** The trickster covers himself with paint (or the like) so that he will be thought to have bled to death (or with milk so that it will be thought that his brains have been knocked out). *Type 3; Dh IV 243; Krohn JSFO VI 55ff.; N. A. Indian: *Thompson Tales 329 n 191a; Africa (Kaffir): Kidd 242 No. 9.

**K522.1.1. K522.1.1. Woman covers fleeing man with placenta of goat and with blood to convince pursuers she has just given birth and thus prevents their capturing him.** India: Thompson-Balys.

**K522.2. K522.2. Ogre carries sham-dead man.** "He smells already." Type 1139; cf. Indonesian: Coster-Wijsman 52 Nos. 77, 78.

**K522.3. K522.3. Death feigned to escape husband's death plot.** Italian Novella: Rotunda.


**K522.4.1. K522.4.1. Trout pretends to be dead.** Fisherman ignores him. Bødker Exempler 283 No. 28; Spanish Exempla: Keller.

**K522.5. K522.5. Escape by shammed burial.** Icelandic: *Boberg.


**K522.7. K522.7. Sham murder: trickster attacked by angry mother causes her to spear ox guts and believe she has murdered him.** India: Thompson-Balys.


**K523.0.1. K523.0.1. Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.** (Cf. K522.0.1, K523.1.) *Tolko Zs. f. Vksk. XV 365.

**K523.0.1.1. K523.0.1.1. Illness feigned to escape rendezvous with undesired mistress.**
Heptameron No. 63.

K523.0.2. K523.0.2. Illness feigned to escape unwelcome meeting. Icelandic: Boberg.


K525.1. K525.1. Substituted object left in bed while intended victim escapes. *Type 1115; *BP I 148ff., 164; U.S.: Baughman; Icelandic: FSS 38, Boberg; Cheremis: Sebeok-Nyerges (K437.1.1.); French Canadian: Barbeau JAFL XXIX 22; Spanish: Boggs FFC XC 116 No. 970; Italian: Basile Pentamerone III No. 4, Rotunda; India: *Thompson-Balys; Buddhist myth: Malalasekera I 207; Chinese: Graham; Hawaii: Beckwith Myth 444; Tuamotu: Stimson MS (T-G. 3115); Australia: Dixon 279; Tahiti: ibid. 63; Africa (Kaffir): Theal 125, (Eko); Talbot 249; American Negro (Georgia): Harris Nights 3 No. 1.


K525.1.2. K525.1.2. Bride substitutes wooden picture while she herself escapes sleeping groom. Icelandic: *Boberg.


K525.2. K525.2. Man steps aside so that only his shadow is caught. Spanish: Boggs FFC XC 47 No. 325A*.


K525.4. K525.4. Animal jumps out of skin so that only skin is caught. Irish myth: *Cross.

K525.5. K525.5. Man leaves mantle so that only mantle is hit. Icelandic: *Boberg.


K525.6.1. K525.6.1. Dog buried instead of foster son, who is falsely reported killed so that he can safely be taken away. Icelandic: Boberg.


K526. K526. Captor's bag filled with animals or objects while captives escape. *Type 327C; Icelandic: Sveinsson FFC LXXXIII No. 327C; Norwegian: Christiansen Norske Eventyr 44; Spanish: Boggs FFC XC 44 No. 311B*; India: *Thompson-Balys; Koryak: Jochelson JF VI 181, 212; N. A. Indian: *Thompson Tales 351 n. 268a; S. A. Indian (Aymara): Tschapik BBAE CXLIII (1) 571; Africa (Kaffir): Theal 120, 136, (Basuto): Jacottet 66 No. 10, (Zulu): Callaway 6, 74, 345, (Congo): Grenfell 824; American Negro (Georgia): Harris Nights 386 No. 70, (Virginia): Parsons JAFL XXXV 262.


K527.3. K527.3. Exchange of clothes between master and his servant. Lithuanian: Balys Historical.

K527.4. K527.4. Two rival parties of fifteen each on ship. When food is exhausted, it is agreed that half the company be thrown overboard, "every ninth man as they stood to be selected." Clever sister of leader of one party arranges men so that enemies are chosen and so drowned. Irish myth: *Cross.

K527.5. K527.5. Man calls animal by his son's name so he can sacrifice it instead of his son. Jewish: *Neuman.


K528.1. K528.1. Substitute smoker. The hero is compelled to smoke a fatal pipe, but the helpful insect which he carries on his head smokes the pipe for him. N. A. Indian: *Thompson Tales 330 n. 191c.
K528.2. K528.2. Escape by substituting self for another condemned to die. Holy man substitutes self for deacon held by heathen. Spanish Exempla: Keller.

K528.3. K528.3. Two wicked men put to a fiery test ask for a third (pious) man to be tested together with them. Jewish: *Neuman.


K534.1. K534.1. Escape by reversing horse's (ox's) shoes. *Fb "sko" III 288b, "ge" IV 194b, "hestesko" IV 214a; Laport FFC LXXXIV 49; Köhler-Bolte II 381; *Child III 476n., 479f., 487, 489; *Babler Sudetendeutsche Zs. f. Vksk. VII (1934) 77; England: Baughman; Icelandic: *Boberg; Greek: *Frazer Apollodorus II 8 n. 1; Swiss: Jegerlehner Oberwallis 324 No. 155; Chinese: Chavannes 500 Contes II 407; Africa: Frobenius Atlantis VII 6.


K534.3. K534.3. Hero walks backward to leave misleading trail. Africa (Fang): Trilles 139.


K536. K536. Captors deceived into believing captive is planning to stay with them: vigilance relaxed. Captured general orders heavy boxes taken into the temple. These are thought to be gold and it is concluded that he will not try to leave. He escapes. *Pauli (ed. Bolte) No. 527.


K538. K538. Princess cuts hair to escape captor who holds her hair in hand while sleeping with her. Lithuanian: Balys Index No. 871*; Russian: Andrejev No. 871*.


K542. K542. Escape by falsely reporting one's ability to escape. "I should be caught if
there were not an escape at the back." When the captors run to the rear, the captive escapes. Type 66**.

K543. K543. *Biting the foot.* Fox to bear, who is biting his foot: "You are biting the tree root." Bear lets loose. *Type 5; *BP II 117 n. 2; Krohn Bär (Wolf) und Fuchs (JSFO VI) 62ff.; *Fb "bjorn" IV 43b; India: *Thompson-Balys; Indonesia, Malay Peninsula: *Dixon 190 n. 11, *DeVries's list No. 1; S. A. Indian (Brazil): Hartt Amazonian Tortoise Myths (Rio de Janeiro, 1875) 29; Africa: Werner African 296, 299, (Kaffir): Theal 187, (Mpongwe): Nassau 17 No. 1, 45 No. 6, (Zulu): Callaway 6, (Ila, Rhodesia): Smith and Dale II 395 No. 18, (Nakami): FL X 386; American Negro (Georgia): Harris Remus 58 No. 12; West Indies: Flowers 514; Bahama: Parsons MAFLS XIII 103.

K543.1. K543.1. *Fox to crocodile who has caught him by the tongue:* "Those are the dirty clothes I've been washing!" She lets go. India: Thompson-Balys.

K544. K544. *Escape by alleged possession of external soul.* Monkey caught for his heart (as remedy) makes his captor believe that he has left his heart at home. *Dh IV 1ff.; *Chauvin II 99 No. 57; *Penzer V 127 n. 1; Bødker Exempler 298 No. 62; Spanish Exempla: Keller; Jewish: Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 852; Japanese: Ikeda; Indonesia: DeVries's list No. 3, Dixon 193; Philippine: Fansler MAFLS XII 374 No. 56; Africa (Zanzibar): Bateman 17 No. 1.


K547.1. K547.1. "Get into my belly." The wee cock, lost in the woods, orders the fox, the bear, and the wolf to get into his belly. Overawed, the beasts make their apologies promising never to annoy him again. The bear even carries the cock home. (Cf. K1715.7.) Lithuanian: Balys Index No. 2007*.

K547.2. K547.2. *Man takes off wig, takes out false teeth, takes off wooden leg, overawes Indians.* U.S.: *Baughman.

K547.3. K547.3. *Man hides in hollow log, fires rifle while Indians are sitting on the log, scares them away.* U.S.: Baughman.

K547.4. K547.4. *Jackal escapes by telling farmer he is jackal king and will call upon his subjects.* India: Thompson-Balys.


K547.8. K547.8. *Shepherd threatened by tiger says he will report matter to ass: tiger
flees. India: Thompson-Balys.


K548. K548. Escape by making attacker believe there are many defenders. (Cf. K2368.)


K548.2. K548.2. Man convinces robbers that house is fully occupied by beating drums all over the house; they flee. Buddhist myth: Malalasekera I 574.


K550. K550. Escape by false plea. A captive makes a request or proposes an action that permits him eventually to escape. *Type 122A; *BP II 207; India: Thompson-Balys; Indonesia: DeVries's list No. 246; N. A. Indian: *Thompson Tales 306 n. 109cc; West Indies: Flowers 515.


K551. K551. Respite from death granted until particular act is performed. *Type 122A; U.S.: Baughman; West Indies: Flowers 515.


K561.1.1. K561.1.1. Cat fails to be beguiled into releasing mouse. The mouse tells the cat a tale. The cat answers at last, "Even so, I eat you up."

K551.1.1. K551.1.1. Respite from death granted until confession is made. Herbert III 48, 78.

K551.1.2. K551.1.2. Respite from death until mass is said. Herbert III 84, 508; Chauvin II 191; Icelandic: Boberg.
K551.2. K551.2. Respite from death until prisoner has finished drinking his glass. It is left half finished. BP I 381.

K551.2.1. K551.2.1. Iguana persuades jackal to let him go so he can finish his drink. India: *Thompson-Balys.


K551.3.1. K551.3.1. Respite from death while one plays the fiddle. Rescue arrives. Type 592; *BP II 501.

K551.3.2. K551.3.2. Respite from death while captive plays music (whistles). Rescue arrives. *Pauli (ed. Bolte) No. 173; Wienert FFC LVI 52 (ET 113), 99 (ST 127); Halm Aesop No. 134.

K551.3.2.1. K551.3.2.1. Respite from death while one sings song. India: Thompson-Balys.

K551.3.3. K551.3.3. Three cries allowed maiden about to be murdered. Rescue arrives. Child I 32ff., 41ff., 47, 487b, V 207.


K551.3.5. K551.3.5. Respite from death while one plays the bagpipe. Rescued. Italian Novella: Rotunda.

K551.3.6. K551.3.6. Respite from death while victim dances. India: Thompson-Balys; Africa (Ndau): Curtis Songs and Tales from the Dark Continent (Boston, 1920) 45ff.

K551.3.6.1. K551.3.6.1. Girl to dance for robbers asks to bring her party (strong men in disguise) who overcome robbers. India: *Thompson-Balys.

K551.3.6.2. K551.3.6.2. Mare is allowed to dance before being killed; it dashes off to jungle with persecuted boy hidden in belly. India: Thompson-Balys.

K551.3.6.3. K551.3.6.3. Men ordered to dance before being killed. Dance figure arranged so as to defeat captors. India: *Thompson-Balys.

K551.3.7. K551.3.7. Titmouse receives permission to sit on branch and sing before being sacrificed. Cheremis: Sebeok-Nyerges.


K551.4.1. K551.4.1. Respite from death until clothes are changed. *Chauvin VI 72 No. 238.

K551.4.2. K551.4.2. Devil must wait for man to tie his stocking before the man comes into his possession. It remains untied. *Fb "hosebend" I 650, IV 221b.
K551.4.3. *Making modesty pay.* Robber insists on disrobing woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off. (Cf. K1645.) Italian Novella: Rotunda (K551.4.2).


K551.4.5. *Escape by pretending to go to river and wash clothes.* India: Thompson-Balys; Chinese: Graham.

K551.4.6. *Respite from death until mouth is washed; crow slain with arrow as he goes to wash mouth.* India: Thompson-Balys.

K551.4.7. *Escape by pretending to go for bath.* India: Thompson-Balys.

K551.4.8. *Escape by pretending to return for hair ribbon.* N. A. Indian: *Thompson Star Husband 133.*

K551.5. *Girl makes toilet and calls help.* When she sees robber under her bed she pretends not to see him and combs her hair at the window. She says, "When I am married my husband will come home from the tavern and seize me by the hair and I shall cry: "Help!" Rescue comes. Type 959*; Lithuanian: Balys Index No. 959B*; Russian: Andrejev No. 959*; Chinese: Graham.

K551.6. *Escape by asking to die on a horse.* Jones PMLA XXIII 563.


K551.7. *Captured animal asks respite while he gives war alarm.* Indonesia: DeVries's list No. 2.

K551.8. *Wolf kept at door until children have been christened.* He loses his feast. *Type 122A.*

K551.9. *Let me live as long as this candle lasts.* Man who has sold his soul to devil thus escapes. (Cf. G303.12.5.4.) Type 1184*; Irish: O'Suilleabhin 36, Beal XXI 313.

K551.10. *Escape by asking a last kiss.* Uses the opportunity to attack adversary. Spanish: Boggs FFC XC 30 No. 69*.

K551.11. *Ten (five) year respite given captive while he undertakes to teach elephant (ass) to speak.* Captive explains to friends that in that time the captor, the elephant (ass), or himself is likely to die. Italian Novella: *Rotunda.*


K551.15. Respite from death until prisoner is healed by magic object. Irish myth: Cross.


K551.17.2. Jackal persuades woman to untie his legs so that he may get a drink. India: Thompson-Balys.


K551.20. Wolf is requested by tailor to be measured for suit of clothes; wolf beaten. Cheremis: Sebeok-Nyerges.


K551.22. Definite respite from death granted.

K551.22.1. A year's time granted to settle affairs before death. India: Thompson-Balys.

K551.22.2. God grants man twenty years more of life provided he plays no tricks. India: Thompson-Balys.

K551.22.3. Crocodile grants boy five days respite from death. India: Thompson-Balys.

K551.23. Escape by false plea: jackal asks to be able to clasp tree before crocodile kills it. India: Thompson-Balys.


K551.25. Escape from threatened captivity by pretending to send for object for captor. Irish: Cross (K1231).


K551.27. Respite from death until victim can fall asleep. Chinese: Graham (K551.5).
Captors give captive respite in order to witness alleged marvel.

Hawaii: Beckwith Myth 511.

"Wait till I get fat." Captured person (animal) persuades his captor to wait and fatten him before eating him. Wienert FFC LVI 52 (ET 117), 105 (ST 179); Halm Aesop No. 231; Spanish: Espinosa III 446; India: *Thompson-Balys; Africa (Zulu): Callaway 164; American Negro (Georgia): Harris Nights 366ff. No. 65 (variant); West Indies: Flowers 516.

"Wait till I am fat enough to race you." Hero to be eaten by cannibals when he is fattened enough to beat them in a race. He runs away. India: Thompson-Balys.


"Let me catch you better game." Captured animal pretends to help captor bring more desirable victim. Escapes. Chauvin II 116 No. 94; India: *Thompson-Balys; Africa (Kaffir): Theal 188, (Basuto): Jacottet 40; American Negro (Georgia): Harris Nights 286 No. 48.

"Wait till men come to take me from trap, then eat them." Dwarf persuaded to wait for ram. Lamb and ewe escape. Ram butts dwarf into river. India: Thompson-Balys.

Wait for the fat goat. Troll lets the first two goats pass on the bridge so that he may eat the biggest one. He is thrown in the water. Type 123*.


Ram promises to jump into wolf's belly. Gives him a hard knock. The stunned wolf thinks he has swallowed the ram. (Cf. K579.5.1.) Lithuanian: Balys Index No. 122E*.

Wolf is requested by horse to start eating from the rear; kicked to death. Cheremis: Sebeok-Nyerges.

"Soak me in the pond so that I will be juicy." India: *Thompson-Balys.

Too dirty to eat. Trickster, cornered by leopard, leaps into swamp, then says he is too dirty to eat. Leopard smells of him and agrees. Africa (Wute): Sieber ZsES XII 173.

Executioner kept busy or interested until rescue comes. Sometimes until he changes his mind.

Respite from death gained by long-drawn-out speech. India: Thompson-Balys.

Respite from death gained by tale of the preparation of flax. *BP I 222; Lithuanian: Balys Index No. 365A*, Legends Nos. 349, 360.

Respite from death gained by tale of the preparation of bread. *BP I 222; 331; Rumanian: Schullerus FFC LXXVIII No. 1199 I*.

Respite from death gained by long-drawn-out song. Indonesia:
DeVries's list No. 113.


K555.2.2. K555.2.2. Escape by singing an endless song. The soldier's bargain with Death. Lithuanian: Balys Index No. 1084A*; Russian: Andrejev No. 1084 I*; Rumanian: Schullerus FFC LXXVIII No. 1615*.


K557. K557. Death cheated by moving bed. The man who has chosen Death as his godfather has his bed turned around when he sees Death standing at the foot of his bed. He thus escapes death. *Type 332; *BP I 377ff.; Wesselski Märchen 214 No. 17; **Christiansen Danske Studier (1915) 72ff.; Icelandic: Sveinsson FFC LXXXIII No. 332; Jewish: *Neuman; India: *Thompson-Balys; Japanese: Ikeda.


K558.2. K558.2. Man asks to be beheaded standing in tank of water. He ducks and executioners kill each other. India: Thompson-Balys.


K561.1.1. K561.1.1. Cat fails to be beguiled into releasing mouse. The mouse tells the cat a tale. The cat answers at last, "Even so, I eat you up." Type 111.

K561.1.2. K561.1.2. Frog escapes after telling crow to sharpen his bill before eating him. India: Thompson-Balys.

K561.2. K561.2. Sheep persuade the wolf to sing. Dogs are summoned. *Type 122C; *Bolte Zs. f. Vksk. IX 87; Italian Novella: Rotunda; Spanish Exempla: Keller.

K561.3. K561.3. Crocodile persuaded to open his mouth. When he does, he shuts his eyes automatically and monkey escapes. Buddhist myth: Malalasekera II 853.

K562. K562. Rat persuades cat to wash face before eating: escapes. *Type 122B; *Dh
III 237f.; India: Thompson-Balys.


K562.2. Hare persuades cat to perform two gallops before eating him: escapes. India: Thompson-Balys.

K563. Escape because of plea that leaves means of egress open. India: Thompson-Balys.

K563.1. Jackal in tiger's house has permission to sit with tail hanging down between bamboo stems. Enlarges gap thus made and escapes. India: Thompson-Balys.


K565. Thumbling in animal's belly persuades latter to go to his father's house for plunder: rescued. *Type 700; *BP I 389.

K565.1. Boy swallowed by fish that is thrown up on shore persuades tiger to cut it open with injunction not to look at him. India: Thompson-Balys.

K565.2. Jackal entrapped in elephant's carcass tells passing God to show his magic power by making it rain. Elephant's hide swells; jackal escapes. India: *Thompson-Balys.

K566. Ass begs wolf to pull thorn out of foot before eating him: kicks wolf in mouth. Wienert FFC LVI 52 (ET 115), 114 (ST 244); Halm Aesop No. 334; Spanish: Espinosa Jr. Nos. 30, 31; Japanese: Ikeda.


K567.1. Prince to giant: "Don't eat me up, and I'll prepare you a good dinner." India: Thompson-Balys.

K567.2. Man persuades robbers to postpone killing him until he can show them his treasure. Leads them into marsh and escapes. India: Thompson-Balys.

K571. Escape by pretending to dance so as to be untied. Africa (Kaffir): Theal 44; American Negro (Georgia): Harris Nights 12 No. 3.

K571.1. Hare promises to dance if doorway is left free: escapes. Lithuanian: Balys Index No. 180*; Cheremis: Sebeok-Nyerges; India: Thompson-Balys.


K573. Escape by asserting that captor will have ill luck after killing victim. India: Thompson-Balys.

K573.1. Escape by asking girl about to murder him if she will have to assume all the guilt. She reconsiders. India: Thompson-Balys.
K575. Escape by false prophecy: if corpses are buried in city, it will become a ruin: king releases condemned man. India: Thompson-Balys.

K576. To get out of thieves' clutch, man reports high prices in another town. India: Thompson-Balys.

K579. Escape by false plea—miscellaneous.

K579.1. Wife accused of plan to escape weeps and threatens suicide so as to allay suspicion and escape. Africa (Fjort): Dennett 51 No. 8.

K579.2. Monkey in danger on bridge of crocodiles pretends that the king has ordered them counted. India: Thompson-Balys; Japanese: Anesaki 317, Ikeda; Indonesia: DeVries's list No. 7, Dixon 190 n. 10.

K579.3. Escape from robbers by pretending to be going the same way but separating at the first opportunity. Jewish: Neuman, Gaster Exempla 198 No. 66.

K579.3.1. Escape from pursuers by pretending to be one of them. Icelandic: *Boberg.


K579.5. Respite while captor acts as umpire between captives.

K579.5.1. Wolf acts as judge before eating the rams. They are to go to the end of the field and run to him. They run at him and kill him. *Wesselski Märchen 251 No. 58; Spanish: Espinosa Jr. Nos. 30, 31.

K579.5.2. Tiger to help foxes divide their young. Foxes escape into hole. India: Thompson-Balys.

K579.6. Murder feigned to effect escape. Knight is refused permission to leave city. He rushes to city gates and pretends that he has just killed a public enemy. Is aided in his escape. Italian Novella: Rotunda.

K579.7. A handy name. Thief is jailed for stealing a quarter of veal. Sends man named "Calf" to captor. "I took only one quarter of veal, but I am sending you a whole calf." Is set free. Italian Novella: Rotunda.


K580. Captor persuaded into illusory punishment.

K581. Animal "punished" by being placed in favorite environment.

K581.1. Drowning punishment for turtle (eel, crab). By expressing horror of drowning, he induces his captor to throw him into the water —his home. *Type 1310; *Dh IV 43; Köhler-Bolte I 266; *Fb "el" III 1190b; England: Baughman; Danish: Christensen DF XLVII 171; India: *Thompson-Balys; Indonesia: Dixon 195, 196 n. 32, *DeVries Volksverhalen II 360 No. 107; Philippine: Fansler MAFLS XII 443, (Tinguian): Cole 196, 197 n. 1; N. A. Indian: *Thompson Tales 302 n. 108; Africa

K581.2. K581.2. Briar-patch punishment for rabbit. By expressing horror of being thrown into the briar patch he induces his captor into doing so. He runs off. **Ruth I. Cline American Literature II 72ff.; **Espinosa JAFL XLIII 129 ff.; *Dh IV 26; Köhler-Bolte I 266; *Parsons Folklore XXX 227. Missouri French: Carrière, Louisiana Creole: Fortier MAFLS II 108; Indonesia: *DeVries Volksverhalen II 381f. No. 147 (duck); Oceanic: Meyer Mythen und Erzählungen der Küstbewohner der Gezellehalbinsel 49, 187, Fox and Drew JAI XLV 204; N. A. Indian: *Thompson CColl II 446, Speck UPa I 141 n. 8; Africa (Ila, Rhodesia): Smith and Dale II 395, (Zanzibar): Bateman 38 No. 2; American Negro (Georgia): Harris Remus 16 No. 4; Barbadoes: Parsons JAFL XXXVIII 270; Jamaica: *Beckwith MAFLS XVII 244; West Indies: Flowers 516.

K581.2.1. K581.2.1. Men double up hare's legs and throw him on the ground as punishment. He escapes. India: Thompson-Balys.


K581.6. K581.6. Thieving insect put in closely woven basket asks to be put in a loosely woven one so he cannot see. India: Thompson-Balys.

K582. K582. Punishment which proves fatal to captor.


K583. K583. Wolf punished by being married. After debate it is decided that marriage is the greatest punishment. Wesselski Bebel II 103 No. 15; Spanish: Boggs FFC XC 35 No. 165*.


K584. K584. Throwing the thief over the fence. Thief, surprised at theft says: "Do your worst, only don't throw me over the fence." When thrown over, he escapes. Lithuanian: Balys Index No. 1627A*.

K600. K600. Murderer or captor otherwise beguiled.


K601.2. *"Don't eat your nephews."* Giants thus dissuaded. Tuamotu: Stimson MS (z-G. 3/1323).

K602. *"Woman."* Escape by assuming an equivocal name. (Sometimes "myself.")


K602.2. *"Bee is eating the sweets."* Man has eaten sweets and says his name is B. India: Thompson-Balys.

K603. *Escape under ram's belly.* By hiding under the belly of a ram the hero escapes under the legs of the blind ogre. *Type 1137; **Hackman Polyphemsage 160ff.; *BP III 375; Spanish: Espinosa III Nos. 163—7; Icelandic: Boberg.

K604. *The three teachings of the bird (fox).* In return for release from captivity the bird (fox) gives the man three teachings. These usually mock the man for his foolishness in releasing what he has. (See for these counsels: J21.12, J21.13, J21.14.)

*Type 150; *BP III 230, IV 149 n. 2; *Pauli (ed. Bolte) No. 380; *Wesselski Arlotto II 261 No. 1191; *Chauvin III 103, 110ff., IX 10; *Crane Vitry 144 No. 28; *Gaster Exempla 256 No. 390; *Basset 1001 Contes II 276f.; *Jacobs Aesop 213 No. 58; Wienert FFC LVI 35; Halm Aesop No. 271; *Hdwb. d. Märchens I 95a; *Wienert Alphabet No. 191; Oesterley No. 167.—Jewish: bin Gorion Born Judas IV 29, 279; Spanish Exempla: Keller; India: *Thompson-Balys; Indonesia: DeVries's list No. 231.


K606. *Escape by singing song.* Captive gradually moves away and at last escapes. Africa (Kaffir): Theal 109; Cape Verde Islands: Parsons MAFLS XV (1) 137 n. 1.


K606.0.2. *Escape by teaching song to watchman.* India: Thompson-Balys; Indonesia: DeVries's list No. 277.

K606.0.3. *Trickster, pretending not to see attacking enemy, sings song of friendship.* India: Thompson-Balys.


K606.1.1. *Escape by playing magic music.* Captor is compelled to dance
while victims escape. Africa (Gold Coast): Barker and Sinclair 100 No. 18.


K607. K607. *Enemy in ambush (or disguise) deceived into declaring himself.*

K607.1. K607.1. *The cave call*. ("Hello, house!") An animal suspecting the presence of an enemy in his cave (house), calls and receives no answer. He then says, "Don't you know, O cave, that we have agreed that I must call you when I come from abroad and that you in turn must answer me?" The hiding animal answers and the other flees. **M. Bloomfield JAOS XXXVI 58; Louisiana Creole: Fortier MAFLS II 110; Mexican Spanish: Espinosa JAFL XXIV 419ff.; India: *Thompson-Balys, Panchatantra (tr. Ryder) III 15, 361; Buddhist myth: Malalasekera II 853; Indonesia: DeVries's list No. 31; N. A. Indian (Oaxaca, Mexico): Boas JAFL XXV 208; Africa (Zanzibar): Bateman 41; American Negro (Georgia): Harris Friends 142 No. 19; Jamaica: Beckwith MAFLS XVII 247 No. 23; West Indies: Flowers 517.

K607.2. K607.2. *Crocodile masking as a log obeys suggestion that he move upstream*. He thus betrays himself. Indonesia: *DeVries's list No. 29, *Dixon 190 n. 12.


K607.3.2. K607.3.2. *Sham-dead deceived into moving by absurd action*. India: Thompson-Balys.

K607.3.3. K607.3.3. *Leopard concealed in bundle betrays self when threat is made to run spear through bundle*. Africa (Cameroon): Lederbogen 65.

K608. K608. *Escape by laughing and crying at same time*. Captured bird cries in thinking of her little ones and laughs under pretext that the hunter is wasting his time instead of taking the treasure which she pretends is in her house. The hunter leaves her. *Chauvin II 172 No. 2, V 135 No. 64 n. 1.*


K611.3. K611.3. *Escape on ship on wheels after having deceived the captor into laying away sword and helm to receive pretended gift.* Icelandic: Boberg.

K611.4. K611.4. *Man in devils' power makes them believe he will return and is permitted to leave.* Deceives them. Lithuanian: Balys Index No. 3303, Legends Nos. 578ff.


K614. K614. *Animal captor appeased by being fed captive's family.* Jamaica: Beckwith MAFLS XVII 9 No. 5, 35 No. 27.

K615. K615. *Boy in hole escapes descending log by digging hole.* Oceania: *Lessa (forthcoming study).*


K619.1. K619.1. *Cannibals advised to be absent while hero is being cooked; else he will not taste right.* Hero escapes. Africa (Zulu): Callaway 6.


K619.2. K619.2. *Pursuer persuaded to put oil on a tree when he wants to climb after fugitives.* Korean: Zong in-Sob 9 No. 3.


K621. K621. *Escape by blinding the guard.* Pepper or tobacco thrown into his eyes.

K621.1. Red ants' nest broken and thrown down on ogre's head. India: Thompson-Balys.

K621.2. Escape from animals by blowing ashes into their faces. India: *Thompson-Balys.

K622. Captive plays further and further from watchman and escapes. Africa (Kaffir): Theal 33, (Basuto): Jacottet 102 No. 15; West Indies: Flowers 519.

K622.1. Escape by pretended debate as to which must be judged. Jackals thus induce leopard to permit them to enter their cave, while he waits in vain. India: Thompson-Balys.

K622.2. Escape from captor by throwing objects to great distance which captor tries to procure. India: Thompson-Balys; Africa (Wute): Sieber ZsES XII 172.

K623. Watchman outwitted by having rope stretched across the road while fugitives escape. Bolte Frey 251 No. 90.

K624. Abductors tricked into running race while captive escapes. India: Thompson-Balys.


K625.1. Escape of girl foiled by hero's refusal to take narcotic. Type 306; Africa (Ronga): Junod Les Chants et les Contes des Ba Ronga (Lausanne, 1897) 317ff. No. 30.

K625.2. Escape by making the watchmen drunk. Irish myth: Cross (K649.1); U.S.: Baughman; Icelandic: *Boberg; India: Thompson-Balys.


K626.1. Escape by throwing money (treasure) so that guards fight over it. India: *Thompson-Balys.

K629. Escape by deceiving the guard—miscellaneous.


K629.1.1. Man and woman escape by sending the she-bear to bring the woman's "forgotten" comb. India: Thompson-Balys.


K629.2.1. Tiger enticed away to gather berries: victims escape. India: Thompson-Balys.

K629.2.2. Tiger enticed away by slain pig. India: Thompson-Balys.


K631. Captor induced to disarm himself.
K631.1. **Captive dodges when captor tries to cut off his hand**; the hatchet sticks in a log and the captor is disarmed. *BP III 454; Wesselski Märchen 222 No. 36; Scala Celi No. 537.*

K631.2. **Disarming by a shooting test.** The captor is thus induced to fire all his shots. Type 1528*; BP III 455; U.S., Scotland: Baughman.

K631.3. **Person holds hat just outside shelter; enemies shoot at it,** either giving away their position or putting themselves at a disadvantage in having to reload. U.S.: *Baughman.

K632. **Mice gnaw enemies' bow strings and prevent pursuit.** *Fb "bue" IV 76b; Jewish: *Neuman; N. A. Indian (Hupa): Goddard U Cal I 154ff.

K632.1. **Army of mice save kingdom from enemy invading force by gnawing their provisions, ammunition, etc., to shreds.** India: Thompson-Balys.

K633. **Captor's powder is removed, ashes substituted: gun does not discharge.** U.S.: Baughman.

K634. **Escape by arranging captor's clothes so as to delay him.**

K634.1. **Escape by throwing captor's clothes on the fire.** Type 67*.

K634.2. **Master thief persuades captors to dive into water: steals their clothes.** India: Thompson-Balys.

K635. **Sleeping enemies' hair tied to an object prevents pursuit.** Japanese: Ikeda; N. A. Indian (Hupa): Goddard U Cal I 154ff.

K635.1. **Hair of sleeping maiden tied to tree so that she is not able to rise.** Tonga: Gifford 50.


K636.1. **Paddles broken in enemies' boat prevent pursuit.** Eskimo (Greenland): Holm 35.

K637. **Cutting thongs of sleds prevents pursuit.** Eskimo (Greenland): Rink 131, 448, 469, (Central Eskimo): Boas RBAE VI 634, (Smith Sound): Kroeber JAFL XII 167.

K638. **Captive tied to captor escapes by tying end of rope to a post.** Korean: Zong in-Sob 173 No. 74.

K640. **Escape by help of confederate.**

K642. **Free animal saves its captured friend.**

K642.1. **Crow and rat release deer from snare.** India: *Thompson-Balys.*

K643. **Confederate sings and delays pursuers so that fugitive escapes.** Africa (Basuto): Jacottet 160 No. 23.

K644. **Monkey attracts attention of mowers until young birds can fly away from the harvest field.** Japanese: Ikeda; Indonesia: DeVries's list No. 82.

K645. **Monkey saves condemned birds through feigned dream.** Indonesia: DeVries's list No. 81.

K646. **Fugitive's confederate misdirects pursuer.** Scottish: Campbell-McKay No. 15; Korean: Zong in-Sob 22, 212; N. A. Indian (Klikitat): Jacobs U Wash II 31.

K647. **Confederate cuts rope almost in two so that prisoner breaks it and flees.** India: Thompson-Balys.

K648. **Bird's call attracts attention of pursuer so that trickster escapes.** India: Thompson-Balys.

K649. **Escape by help of confederate—miscellaneous.**

K649.1. **Confederate hides fugitive.**

K649.1.1. **One animal swallows another to save him from pursuer.** Africa (Cameroon): Lederbogen 18, (Bankon): Ittman 81ff.


K649.1.3. **Confederate sits on hero and saves him.** Hawaii: Beckwith Myth 231.

K649.2. **Rescuer disguised as officer gains custody of prisoner.** Pierre Faifeu No. 19.

K649.3. **Boys scolded in order to conceal their identity.** Icelandic: Hrýlfs saga Kraka 10 ch. 3, Boberg.

K649.4. **Son mentioned as daughter in order to save him from enemy's pursuit.** Icelandic: Ans saga Bogsv. 359, Boberg.

K649.5. **Boys warned by dogs' names to escape.** Icelandic: Hrýlfs saga Kraka 4—8, Boberg.

K649.6. **Sons warned by talk to oaks to hide.** Icelandic: FSS 13, Boberg.

K649.7. **Confederate in disguise helps man escape.**

K649.7.1. **Confederate in disguise as beggar helps to escape.** Icelandic: FSS 21—24, 27—32, Boberg.

K649.7.2. **Helper dressed in bear's skin helps to escape.** Krappe
K649.7.3. K649.7.3. Confederate in disguise as "troll" frightens king's men, while his daughter helps prisoner to escape. (Cf. F455.) Icelandic: Boberg.


K650. Other means of escape.

K651. Wolf descends into well in one bucket and rescues fox in the other. *Type 32; BP IV 320; Chauvin III 78 No. 57; Fb "ræv" III 113b; *Krappe Bulletin Hispanique XXXIX 43; English: Wells 184 (The Fox and the Wolf); Spanish Exempla: Keller; Italian Novella: *Rotunda; American Negro (Georgia): Harris Remus 75 No. 16, (Pennsylvania): Parsons JAFL XXX 214, (South Carolina): Parsons JAFL XXXIV 16, Stewart JAFL XXXII 394.

K652. Fox climbs from pit on wolf's back. *Type 31; Wienert FFC LVI 52 (ET 119), 97 (ST 117); Halm Aesop No. 45; Jacobs Aesop 220 No. 82; India: *Thompson-Balys; Indonesia, Indo-China: *Dixon 189 n. 9, cf. DeVries's list No. 4.


K661. Escape from suspicion of crime.

K661.1. Fool's brothers substitute a goat for the body of the man he has killed: thus save him. *Type 1600; *Chauvin VI 126 No. 280; Wesselski Hodscha Nasreddin II 183 No. 347; India: *Thompson-Balys; cf. Indonesia: DeVries's list No. 308, Coster-Wijsman 53 No. 78.

K661.2. Statue mourned and buried in order to account for murdered person. *Chauvin VI 15 No. 188.


K661.4. Waxen statue left instead of abducted queen. Icelandic: Boberg.
K671. Captive throws his hat to lions who fight over it while he escapes. Spanish: Boggs FFC XC 56 No. 408A*.

K672. Captive throws his shoe at serpent who chokes while he escapes. Spanish: Boggs FFC XC 56 No. 408A*.

K675. Sleeping potion given to man who is to pass the night with a girl. (Sometimes magic pillow or magic sleeping card.) *Schoepperle I 257 n. 1; *Wesselski Märchen 254 No. 61; Child I 393, III 506b, IV 459b; Spanish: Boggs FFC XC 54 No. 400B*; Italian Novella: Rotunda; Missouri French: Carrière; India: Thompson-Balys.

K675.1. Paramour unwittingly drinks sleeping potion. Is thought dead and placed in a chest. Chest is stolen. When he escapes he is accused of being a robber. He is saved by his mistress's maid who explains all, transferring the role played by her mistress to herself. Italian Novella: Rotunda.

K676. Trickster persuades pursuers to ride in his basket. Leaves basket on limb of tree and escapes. Tonga: Gifford 45, 198.

K677. Hero tests the rope on which he is to be pulled to upper world. By placing stones on the rope he discovers his companions' treacherous plan to cut the rope. *Type 301; Köhler-Bolte Zs. f. Vksk. VI 165 (Gonzenbach No. 64).

K677.1. Hero hides in treasure box and thus circumvents plot to leave him below when companions pull up box. Chinese: Graham.

K678. Cutting rope to kill ogre who is climbing the rope to reach his victim. Indonesia: Dixon 227; Marquesas: Handly 41; Africa (Gold Coast): Barker and Sinclair 97ff. No. 18.

K683. Small animal in mouth of larger causes captor to spit him out. (Defecates.) India: Thompson-Balys.

K685. Escape by catching hold of limbs of tree while passing under it. India: *Thompson-Balys.

K686. Escape by announcing great catastrophe (end of world or the like). India: *Thompson-Balys.


K700—K799. Capture by deception.

K700. Victim enticed into voluntary captivity or helplessness.


K711.0.1. Birds enticed into bag. N. A. Indian: *Thompson Tales 296 n. 82a.

K711.2. K711.2. Leopard persuaded to enter bag in order to see trickster perform marvel. India: Thompson-Balys.

K711.2.1. K711.2.1. Miser induced to thrust his head into bag; noose pulled by thief afterwards. India: Thompson-Balys.


K711.4. K711.4. Witch tells boy to pass down some of fruit from tree, catches hold of him and puts him in her sack when he bends down. India: Thompson-Balys.

K713. K713. Deception into allowing oneself to be fettered.

K713.1. K713.1. Deception into allowing oneself to be tied. Irish myth: Cross; Spanish: Espinosa III Nos. 163—67; India: *Thompson-Balys; Chinese: Graham; Indonesia: DeVries's list No. 20; West Indies: Flowers 522f.

K713.1.1. K713.1.1. Animal allows himself to be tied so as to avoid being carried off by storm. Africa (Wute): Sieber ZsES XII 215; American Negro (Georgia): Harris Friends 12ff. No. 2, Harris Nights 325ff. No. 56; West Indies: Flowers 523f.; Cape Verde Islands: *Parsons MAFLS XV (1) 324 n. 2; Jamaica: Beckwith MAFLS XVII 233 No. 1.

K713.1.2. K713.1.2. Animal allows himself to be tied to another for safety. Carried to his death. (Cf. J2132.6.) *BP III 75 n. 2; Spanish: Espinosa Jr. No. 28; India: *Thompson-Balys; Indonesia: DeVries's list No. 87.


K713.1.4. K713.1.4. Animal persuaded to be tied through curiosity to learn secret names. India: Thompson-Balys.

K713.1.5. K713.1.5. Ogre allows self to be tied so as to learn magic. India: Thompson-Balys.

K713.1.6. K713.1.6. Animal allows self to be tied so as to learn music. India: Thompson-Balys.

K713.1.7. K713.1.7. Faithless wife ties sleeping husband's hair to bed, allowing lover to kill him. Irish myth: *Cross.

K713.1.8. K713.1.8. Women bind warrior's hair to wall of hostel while he sleeps. Irish myth: *Cross.

K713.2. K713.2. Deception into putting on a collar. Indonesia: DeVries's list No. 11.

K713.3. K713.3. Hare persuades wolf and fox to put their heads in loops on rope and thus strangles them to death. India: Thompson-Balys.
K714. **Deception into entering box (or prison).**

K714.1. **Victim tricked into prison and kept there.** *Wesselski Arlotto I 209 No. 50; Irish myth: Cross; Africa (Thonga): Junod 216.*

K714.1.1. **Trickster persuades policeman to take his place in the stocks.** Then tricks policeman's wife into giving him jewels. *India: Thompson-Balys.*

K714.2. **Victim tricked into entering box.** M. Bloomfield in Penzer VII xvii; Missouri French: Carrière; *India: Thompson-Balys; Indonesia: DeVries's list No. 294, Dixon 197; American Negro (Georgia): Harris Remus 62 No. 13; (Virginia): Bacon and Parsons JAFL XXXV 267, (North Carolina): Parsons JAFL XXX 175, *Brown Collection I 704.*

K714.2.1. **Victim tricked into jumping in a box by making him think he is going to heaven.** (Cf. K842.) *Cheremis: Sebeok-Nyerges.*

K714.2.2. **Tiger enticed into coffin.** *Chinese: Graham.*

K714.3. **Dupe tricked into entering hollow tree.** *India: Thompson-Balys; American Negro (Georgia): Harris Nights 74 No. 14; West Indies: Flowers 524.*

K714.4. **Victim tricked into entering basket.** *Chinese: Graham.*

K714.5. **Woman persuaded to hide head in jug: she is caught.** *Chinese: Graham.*

K714.6. **Animal lured into lion's den.** *India: *Thompson-Balys.*

K714.7. **Victim lured into following deer sent by demon to cave.** Dies of suffocation. *India: Thompson-Balys.*

K714.8. **Fish enticed into trap (promised new skins).** Tuamotu: *Stimson MS (z-G. 3/1951).*

K714.9. **Deceived lion stuck in cave entrance; becomes food for hare.** *Africa (Wachaga): Gutmann 190.*

K714.9.1. **Fox deceives lion into entering pit.** Jewish: Neuman.

K715. **Deception into allowing oneself to be hanged.** ("Show me how!") Executioner must show the hero how to use the gallows. The hero hangs the executioner. M. Bloomfield in Penzer VII xiii; *India: *Thompson-Balys.*

K717. **Deception into bottle (vessel).** Insects (or a spirit) having escaped from a bottle are told that they cannot return. They accept the challenge and go back into the bottle. *Type 331; *BP II 414ff. (spirit); Jewish: *Neuman; India: *Thompson-Balys; Chinese: Graham; Africa (Gold Coast): Barker and Sinclair 29 No. 1 (bees).*

K721. **Cock persuaded to crow with closed eyes.** Seized. *Type 61; *Graf FFC XXXVIII 26ff.; BP II 207; Wienert FFC LVI 52 (ET 122), 98 (ST 124); *Dargan MPH IV 39; *Chaucer's Nun's Priest's Tale; Spanish: Espinosa III 225, 258; Japanese: Ikeda.

K721.1. **Dupe persuaded to close eyes and open mouth; then hot stones are...**
thrown down throat. India: *Thompson-Balys; N. A. Indian (California): Gayton and Newman 70.


K722.1. Dragon enticed into pot while in its child-form, boiled, so it can see "courage". India: Thompson-Balys.

K724. Dupe induced to waste his bullets, then seized. Lithuanian: Balys Index No. 1525M*; Flemish: Meyer FFC XXXVII No. 1528*.


K726. Dupe persuaded to ride on trickster's back: captured. (Cf. J651.1.) Buddhist myth: Malalasekera II 852.

K728. Foxes crawl into whale's house and are killed. Koryak: Jochelson JE VI 319; Eskimo (West Hudson Bay): Boas BAM XV 216; N. A. Indian: Boas RBAE XXXI 324.

K730. Victim trapped. India: Thompson-Balys; Indonesia: DeVries's list No. 47.

K730.1. Animal trapped through curiosity as to what the trap is. Wienert FFC LVI 47 (ET 59), 66 (ET 307), 90 (ST 23), 94 (ST 73), 97 (*ST 111, 114); Halm Aesop Nos. 44, 340.

K730.1.1. Claim that a trap is a prayer house. Indonesia: DeVries's list No. 19; Africa (Jaunde): Heepe 249.

K730.2. Frog causes deer to dance into snare. Indonesia: DeVries's list No. 122.

K730.3. Leopard traps lion by having two doors to cave, one large, one small. Lion enters large entrance and leopard leaves by small and attacks back of lion. Spanish Exempla: Keller.

K730.4. Tortoise leads elephant down wrong trail into trap. Africa (Bankon): Ittman 85.


K735. Capture in pitfall. (Cf. B361.) *Type 160; Chauvin II 106 No. 71; England: Baughman; Icelandic: *Boberg; India: *Thompson-Balys; Tuamotu: Stimson MS (z-G. 3/1323, 1/89); Mono-Alu: Wheeler Nos. 2, 6, 18, 48ff.; Africa (Benga):


K735.3. K735.3. Knight captured in pitfall while his horse escapes. Icelandic: Boberg.


K735.4.1. K735.4.1. Pit placed under a bed. Alu: Wheeler No. 2; Telei: ibid. No. 18.

K735.5. K735.5. Dupe tricked into well: left there. India: Thompson-Balys.


K745. K745. **Victim burned in building.** Mono: Wheeler No. 34; Alu: *ibid.* 17, 35; Papua: Ker 7, 17, 36, 73; Aurora: Codrington No. III 12; Lepers Island: *ibid.* No. III 17.

K750. **Capture by decoy.** Irish myth: Cross.

K751. K751. **Capture by feigning death.** (Cf. K757.) *Types 47A, 56A; Chauvin III 76; Crane Vitry 127 No. 304; Herbert III 461; Jewish: bin Gorion Born Judas IV 29, Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 242, 1131; Indonesia: DeVries's list No. 27; Eskimo (West Hudson Bay): Boas BAM XV 176, 332; N. A. Indian: *Thompson Tales 298 n. 88; Africa (Basuto): Jacottet 14 No. 1, (Fjort): Dennett 79 No. 17; Cape Verde Islands: Parsons MAFLS XV (1) 310 n. 1, 312, 315, 324; West Indies: Flowers 525ff.


K752. K752. **Capture by hiding under screen (grass, leaves, etc.)** Africa (Kaffir): Theal 30 No. 1, (Basuto): Jacottet 100 No. 15, (Ila, Rhodesia): Smith and Dale II 384 No. 2; American Negro (Georgia): Harris Nights 79 No. 15, 95 No. 18 (hollow tree).


K754. K754. **Capture by hiding in artificial animal.** Icelandic: Herrmann Saxo II 643.

K754.1. K754.1. **Trojan wooden horse.** Permits capture of the city by concealing soldiers. *Fb "stud" III 619b; *Penzer II 133 n. 1; Wesselski Archiv Orientální II 431; Greek: *Frazer Apollodorus II 229 n. 1, 231 n. 1.

K754.2. K754.2. **Capture by hiding in artificial elephant.** *Penzer I 133 n. 1; Buddhist myth: Malalasekera II 859.

K754.3. K754.3. **Capture by hiding in artificial bird.** Hawaii: Beckwith Myth 431.


K756.1. K756.1. **Birds captured by imitating their song.** Irish myth: Cross; Buddhist myth: Malalasekera II 1065.
K756.2. Attempted capture by causing animal to make noise.

K756.2.1. Attempted capture by causing owner's pig to squeal at night. U.S.: *Baughman.

K756.2.2. Attempted capture by ringing cowbell to sound as if cow has wandered far away. (Cf. K341.7.) U.S.: Baughman.


K757. Capture by feigning illness. (Cf. K751.) *Type 50; N. A. Indian (Klikitat): Jacobs U Wash II 35; American Negro (Georgia): Harris Remus 3 No. 1; West Indies: Flowers 527. (See also all references to K961.)


K764. Witch pretends to be starving beggar woman in order to capture child. India: Thompson-Balys.

K767. Hare carries disguised lion covered with honey, thus luring animals into trap. Africa (Dzalamo): Meinhof 281.

K770. Other deceptive captures.

K771. Unicorn tricked into running horn into tree. *Type 1640; *BP I 148ff., 164; Missouri French: Carrière; N. A. Indian: Thompson CColl II 432; American Negro (Georgia): Harris Remus 41 No. 9 (cow).

K771.1. Lioness enticed into putting head into wall to pursue hare who escapes through hole. Gets stuck. India: *Thompson-Balys.

K772. Victim enticed into dancing: captured. Africa (Yoruba): Ellis 257 No. 4.


K773. Deception by having victim pick trickster's teeth. Cape Verde Islands: Parsons MAFLS XV (1) 7 n. 1, 15, 60.

K774. Capture by sight of women's breasts. Women with uncovered breasts meet hero. He averts his face and is captured. Irish: MacCulloch Celtic 142 (Cuchulainn), *Cross.


K775. Capture by luring merchant to look at supposed bargain. Cape Verde Islands: Parsons MAFLS XV (1) 214 No. 73.

K775.1. Capture by taking aboard ship to inspect wares. India: Thompson-Balys.

K776. Capture by intoxication (or narcotic). Dickson 67 n. 13, 122 n. 71; Malone PMLA XLIII 415; Irish myth: Cross; Icelandic: *Boberg; Italian: Basile Pentamerone III No. 5, Rotunda; Jewish: Neuman; Africa (Wute): Sieber ZsES XII 169; West Indies: Flowers 527.


K776.1.1. Fortress captured as harper puts garrison to sleep with music while besiegers place fingers in ears. Irish myth: *Cross.


K777. Capture of castle by pretending to surrender and entering. Dickson 70 n. 19.

K778. Capture through the wiles of a woman. (Cf. K774.) Dickson 122 n. 70; Irish myth: *Cross.

K778.1. Woman (Amazon) in disguise invites enemies singly into forest and overcomes them. Irish myth: *Cross.

K778.2. Amazonian woman disguised as leper seduces and binds enemies one by one. Irish myth: *Cross.

K778.3. Capture by luring to courtesan's house. India: Thompson-Balys.

K778.4. Attack made on groom after he has been invited to female apartments to have meal with bride. India: Thompson-Balys.

K778.5. Adulteress lures husband so as to have him killed. Buddhist myth: Malalasekera I 980.


K783. Capture by blinding.

K783.1. Enemy blinded with chili powder and overpowered. India: Thompson-Balys.

K785. In duel with long poles the ogre is forced into the pig-sty. Type 1083; Magyar: Honti FFC LXXXI 35 No. 1083.

K786. Fairy wins kiss in game; embraces woman and flies off with her through
skylight (smokehole). Irish myth: *Cross.


K800—K999.

K800—K999. Killing or maiming by deception.


K811.3. K811.3. Cruel king lured to enemy's power by invitation to false execution. He comes to see a girl die and is killed himself. Spanish Exempla: Keller.


K811.5. K811.5. Pretended friend puts food on far side of hidden ditch, victim falls in and is killed. Africa (Fang): Tessman 42.


Boy teaches giants how to lay a carpet of dried grass and naphtha over the hard ground floor of their cave, sets fire to it and thus suffocates them. India: Thompson-Balys.

Men lured to their death when their fields are set on fire. Spanish Exempla: Keller.

Monkey lures tiger into tree-top and sets fire to it. India: Thompson-Balys.

Owner burns intruder in house. India: Thompson-Balys.

Stag killed by lion into whose den the fox puts him. Wienert FFC LVI 49 (ET 85), 97 (ST 106, 192); Halm Aesop No. 243; India: Thompson-Balys.

Whimbrel sends his adulterous mate to meet him in cave. He has arranged with lion to be there to eat her. Spanish Exempla: Keller; India: Thompson-Balys.

Hare tricks civet cat into being eaten by lion. Africa (Dzalamo): Meinhof ZsES XI 281.

Overcurious dupe enters trickster’s basket and is killed. Africa (Angola): Chatelain 197 No. 25.

Victim lured by kind words approaches trickster and is killed. *Type 242; Wienert FFC LVI 50 (ET 101), 97 (ST 112); Halm Aesop No. 263; Spanish: Boggs FFC XC 33 No *127A; India: *Thompson-Balys, Panchatantra III 13 (tr. Ryder) 368; Africa (Basuto): Jacottet 276 No. 41, (Kaffir): Theal 177; West Indies: Flowers 528.

Fox persuades cock to come down and talk to him. Kills him. Chauvin II 94 No. 44; Bødker Exempler 291 No. 48; Spanish Exempla: Keller; Italian Novella: Rotunda; India: *Thompson-Balys.

Spider invites wasp (fly) to rest on her "white curtain". Eats her. Herbert III 40ff.; Spanish Exempla: Keller.

Dogs listen to wolves’ hypocritical words. Are killed. Wienert FFC LVI 49 (ET 90), 97 (ST 109); Halm Aesop No. 266.

Cat invites hens to a feast and kills them. Wienert FFC LVI *49 (ET 87), 96 (ST 105).

Owl invites cricket to share his nectar. Kills him. Wienert FFC LVI 56 (ET 159), 118 (ST 280).

Snake promises to do no harm to frog. Kills him. Panchatantra III 13, (tr. Ryder) 368; Indonesia: DeVries’s list No. 127.

Cat acts as judge between sparrow and hare; eats them both. *Penzer V 102 n. 2; Chauvin II 96 No. 50; Bødker Exempler 294 No. 55; Panchatantra III 2, (tr. Ryder) 315 (partridge and rabbit); Spanish Exempla: Keller.
K815.8. *Hawk persuades doves to elect him their king.* Kills them. Wienert FFC LVI 47 (ET 60), 97 (ST 107).

K815.9. *Tiger flatters cow into showing that she has few teeth.* Kills her. India: Thompson-Balys.

K815.10. *Weasel induces cuckoo to tell him that it cries at night when asleep.* Hence weasels can kill cuckoos. India: Thompson-Balys.

K815.11. *Wounded wolf persuades lamb to bring him a drink, adding that he will get his own food.* Italian Novella: Rotunda.

K815.12. *Boat lured to land with kind words and wrecked in order to take vengeance on the men.* Icelandic: Boberg.

K815.13. *Cat makes truce with mice.* When they have become friendly, he eats them. Bødker Exempler 306 No. 81; Spanish Exempla: Keller; India: *Thompson-Balys.*

K815.14. *Fish tricked by crane into letting selves be carried from one pond to another.* The crane eats them when they are in his power. (Cf. K713.1.2.) Bødker Exempler 281 No. 26; Spanish Exempla: Keller; India: *Thompson-Balys; Buddhist myth: Malalasekera II 260.*

K815.14.1. *Fish, lured by kind words, are killed by old man.* India: Thompson-Balys.

K815.15. *Cat lures young foxes from den with music.* Kills them. Lithuanian: Balys Index No. 133*; Russian: Andrejev No. 61 II*; Lappish: Qvigstad FFC LX No. 133*.

K815.16. *Jackal feigns holiness but seizes worshipping rats.* Buddhist myth: Malalasekera II 291.

K815.17. *King of fishes eats his subjects as they pay him their respects day and night.* Buddhist myth: Malalasekera I 269.

K815.18. *Serpent asks his victim to feed him with honey, then seizes and swallows him.* S. A. Indian (Toba): Métraux MAFLS XL 71.

K815.19. *Victim told to stand ready by tree to catch bee nest as it falls; trickster throws club at him instead.* S. A. Indian (Toba): Métraux MAFLS XL 75.

K816. *Dupe lured to supposed dance and killed.* Africa (Fjort): Dennett 82 No. 19.


K818.1. *Man killed with sword, which he himself is tricked into passing to captured enemy.* Herrmann Saxo II 197—98; Icelandic: *Boberg.*

K818.2. *Giantess killed with the spear she herself has given hero.* Icelandic: Sturlaug saga Stárfsama 622, Boberg.

K818.3. *Victim's arrows made harmless.* India: Thompson-Balys.


K824.1. K824.1. *Sham doctor kills ogre (giant).* *BP III 375; **Hackman Polyphemsage; Icelandic: *Boberg; Melanesia, Indonesia: Dixon 188f. nn. 6—8; S. A. Indian (Quiche): Alexander Lat. Am. 169.*

K825. K825. *Victim persuaded to hold out his tongue: cut off.* Robbers induced by various excuses (to learn to sing, to learn foreign language, to have a hair taken off the tongue). Type 1653; *Cosquin I 244f.; Norwegian: Christiansen Norske Eventyr 141 No. 1654; Spanish: Espinosa III Nos. 147, 181—8; India: *Thompson-Balys.


K825.2. K825.2. *Elephant killed by cutting off trunk which is poked into cave after victims.* India: Thompson-Balys.


K827. K827. *Dupe persuaded to relax vigilance; seized.*

K827.1. K827.1. *Fox persuades bird to show him how she acts in a storm: he devours her.* (Bird has advised other bird how to avoid the fox; he is revenged.) *Type 56A; Dh IV 279; Chauvin II 112 No. 81; Bødker Exempler 306 No. 82; Spanish: Espinosa III No. 258f.; Africa (Basuto): Jacottet 36 No. 5, (Hottentot): Bleek 21 No. 11; West Indies: Flowers 529.


K827.3. K827.3. *Dupe persuaded to sing (dance) on trickster's body.* When he approaches the mouth he is killed. American Negro (Georgia): Harris Remus 92 No. 19; Bahama: Parsons MAFLS XIII 109 No. 63.
K827.4. Fox shams death and catches crows that come to feed on him. Spanish Exempla: Keller.


K828. Fox in sheepskin gains admission to fold and kills sheep. *Herbert III 36ff.; Hervieux IV 222 No. 51; Jacobs Aesop 209 No. 39; Wienert FFC LVI 45 (ET 35), 68 (ET 325), 96 (ST 100); Halm Aesop No. 376; Spanish Exempla: Keller.

K828.1. Fox feigning illness admitted to hen-roost and kills the hens. Herbert III 36; Hervieux IV 221 No. 50; Spanish Exempla: Keller.

K828.2. Wolf tries to cheat ewe by posing as ram. India: Thompson-Balys.

K831. Victim killed while being bathed. Greek: *Frazer Apollodorus II 269 n. 2 (Agamemnon); India: *Thompson-Balys.

K831.1. Slave washing mistress's back in stream pushes her into crocodile hole. Africa (Eko): Talbot 333.

K831.1.1. Trickster sends dupe to well for drink of water; pushes him in. India: Thompson-Balys.

K831.2. Monkey killed by girls who pretend to wash its buttocks. India: Thompson-Balys.

K832. Dupe induced to look about: seized and killed. Irish myth: *Cross; Icelandic: Boberg.


K832.1.1. Victim persuaded to look into well or pond: pushed in. Type 408; India: *Thompson-Balys.


K832.3. Female confederate disrobes before hero, who is attacked when he looks away. Irish myth: Cross.

K832.4. Man gets bear off guard by telling her to listen for hunters: kills her. Chinese: Graham.


K833. Man lured into aiding trickster who has feigned an accident or needs...


K837. K837. Victim killed while load is being taken from his back. India: Thompson-Balys.


K839.3. K839.3. Victim enticed into drinking by over-salting his food: killed when off guard. Icelandic: Boberg.

K839.4. K839.4. King who demands milk from all hornless cows forced to accept bogstuff milked from wooden cows: he dies. Irish myth: Cross.

K839.5. K839.5. Camel lures wolf into looking at the writing on his breast. Crushes wolf. India: Thompson-Balys; Maori: Clark 112.


K840. K840. Deception into fatal substitution.


K842. K842. Dupe persuaded to take prisoner's place in a sack: killed. The bag is to be thrown into the sea. The trickster keeps shouting that he does not want to go to heaven (or marry the princess); the dupe gladly substitutes for him. (Cf. K714.2.1.) *Types 1525A, 1535, 1737; *BP II 10ff., III 188, 192, 393; *Fb "sæk" III 720b; *Cosquin études 392; *Chauvin V 247 No. 147 n. 1. — Lithuanian: Balys Index No. 1535A*; Russian: Andrejev No. 1535B*; French Canadian: Barbeau JAFL XXIX 23; Missouri French: Carrière; Spanish: Espinosa III Nos. 163-7, 172-4; New Mexican Spanish: Espinosa JAFL XXIV 419ff.; Italian Novella: *Rotunda; India: *Thompson-

K842.1. K842.1. Dupe persuaded to take prisoner's place suspended in air. Type 1535; India: Thompson-Balys.


K842.3. K842.3. Tied animal persuades another to take his place. India: *Thompson-Balys.

K842.4. K842.4. Raja substitutes himself for condemned man. Made to believe that this will take him to heaven. India: Thompson-Balys.

K843. K843. Dupe persuaded to be killed in order to go to heaven. India: *Thompson-Balys; Japanese: Ikeda; Indonesia: DeVries's list No. 276, Dixon 201 n. 38*.

K843.1. K843.1. Dupes persuaded to be burned, thinking they will be sent back with gifts. India: *Thompson-Balys.


K855. **Fatal swinging game.** Old woman causes swing to break when her rival is swinging. N. A. Indian: *Thompson Tales* 350 n. 262. Cf. Indonesia: DeVries Volksverhalen I 374 No. 44.


K856. **Fatal game: dying and reviving.** Hero has power of resuscitation but fails to revive his enemy. Japanese: Ikeda; Tuamotu: Stimson MS (z-G. 13/116); S. A. Indian (Quiche): Alexander Lat. Am. 175.

K857. **Deceptive game: throwing away knives.** (Not fatal.) Africa (Fang): Tessman 40; Jamaica: Beckwith MAFLS XVII 239 No. 11.

K858. **Fatal game: shaving necks.** Dupe's head cut off. Africa (Benga): Nassau 144 No. 16; West Indies: Flowers 531.

K861. **Fatal game: sewing each other up.** Hare is partly sewed up, but he sews antelope entirely up so that he dies. Africa (Thonga): Junod 212.

K863. **Shooting game: blind man's arrow aimed.** It kills his friend. (Balder's death.) Icelandic: Boberg.

K863.1. **Jealous husband tricks blind poet into slaying wife's lover with infallible spear.** Irish myth: Cross.

K864. **Fatal apple-throwing game.** Scottish: Campbell-McKay No. 17.

K865. **Fatal game: putting heads in notches.** Scottish: Campbell-McKay No. 17 and note.


K867. **Fatal duel: brother kills brother in pretended game.**

K867.1. **Deceptive sword-game: brother killed.** Icelandic: Boberg.


K869. **Fatal deceptive game—miscellaneous.**

K869.1. **Deceptive game: fox wants to be frightened; titmouse whistles for dogs and the fox is nearly caught.** Cheremis: Sebeok-Nyerges.

K869.2. **Deceptive hide and seek game.** Hide and seek game proposed by seven demons so as to kill hero. India: *Thompson-Balys.*

K869.3. **Deceptive game: "Eat me up!" Camel is killed by lion.** India: Thompson-Balys.

K869.4. **Fatal swimming race.** To trick spirits hero proposes a swimming race. As each spirit arrives, hero drowns it. Hawaii: Beckwith Myth 441.

K870. **Fatal deception by narcotic (intoxication).**


K871.2. Slaughter of drunken enemies in banquet hall. (Cf. K811.1.) Greek: Grote I 150.


K873.1. King given sleeping potion and then beheaded in his bed by his wife. Icelandic: *Boberg.

K873.2. Groom murdered, while watchmen and bride are brought to sleep by music. Icelandic: Boberg.

K873.3. Boy makes adversary insensible by substituting opium for half of tobacco in pipe. India: Thompson-Balys.

K873.4. Drug introduced into half of fruit from enemy's fingernail where it has been hidden. Buddhist myth: Malalasekera I 556.


K874.1. Ape pretends to louse heron, but plucks out his feathers. Indonesia: *DeVries's list No. 34, Dixon 193 n. 19*.


K890.1. Poor man deceives rich man, plays tricks on him, causes his death. Irish myth: Cross.

K891. Dupe tricked into jumping to his death.

K891.1. Intruding wolf tricked into jumping down chimney and killing himself. *Type 333; *BP I 40. Cf. Type 124.

K891.2. Ape tricked into jumping on to stakes and killing himself. Indonesia, Japan, Melanesia: Dixon 194 nn. 26-28, Indonesia: DeVries's list Nos. 68, 92.

K891.4. Dupe tricked into jumping on supposed funeral pyre of beloved. India: Thompson-Balys.

K891.5. Dupe induced to jump over precipice. India: Thompson-Balys.

K891.5.1. Animals (giants) enticed over precipice. N. A. Indian: *Thompson Tales 299 n. 91; Africa (Hottentot): Bleek 37 No. 18.

K891.5.2. Dupe crowded over precipice. Type 10***; India: Thompson-Balys; Japanese: Ikeda; Indonesia: DeVries's list No. 41.

K891.5.3. Dupes persuaded to be thrown over precipice. (Cf. K842.) Italian Novella: *Rotunda; India: *Thompson-Balys.

K891.5.4. Dupes deceived into falling over precipice. U.S.: Baughman (K894.4, K894.5); India: Thompson-Balys (K894.4); Tonga: Gifford 101.

K892. Dupe crowded into the water: drowns. Type 10**; S. A. Indian (Tembé): Métraux RMLP XXXIII 140.

K893. Dupe forced on to thin ice: drowns himself. Type 10*.

K893.1. Man leads pursuers to edge of thin ice, swerves suddenly; they fall through the ice. U.S.: Baughman.


K896. Animal left out of his element: dies or escapes.

K896.1. Beaver and porcupine trick each other. Beaver carries porcupine and abandons him in the center of a lake. Porcupine causes the lake to freeze and escapes. He then carries beaver and abandons him in the top of a tree. N. A. Indian: *Thompson Tales 302 n. 106.

K897. Dupe tricked on to slippery road lined with knives. He kills himself. Africa (Gold Coast): Barker and Sinclair 36 No. 3.

K897.1. Snake killed by putting knives in animal he is swallowing. India: *Thompson-Balys.

K897.2. Animal killed by axes (knives) left in tree. India: Thompson-Balys.

K897.2.1. Giant impales self on javelin fugitive holds behind himself. India: Thompson-Balys.

K897.3. Robbers make stairs slippery so that bathing prince falls. India: Thompson-Balys.

K898. Dupe tricked into measuring boar whose bristles are poisoned. Irish myth: *Cross.

K911. Feigning death to kill enemy. *Type 56B; Wienert FFC LVI *59 (ET 207), 98 (ST 125); Haln Aesop No. 225; Chauvin III 76 No. 50; Herbert III 36ff.; Hervieux IV 220 No. 49.—Icelandic: Boberg; India: *Thompson-Balys; Buddhist myth: Malalasekera II 1131; N. A. Indian (Klikitat): Jacobs U Wash II 35; Africa (Mpongwe): Nassau 17 No. 1.

K911.1. Sham death to wound enemies. Trickster lets himself be buried alive and stabs his enemies from the grave when they come to defile his body. *Type 1539; *Wesselski Hodscha Nasreddin II 198 No. 391; Chauvin VII 151ff. No. 430.


K911.3. Sleep feigned to kill enemy. India: Thompson-Balys.

K911.4. Sham dead king jumps up and kills the nearest slave. Icelandic: Boberg.

K911.5. Feigning deafness to lure enemy close and to kill him. Cheremis: Sebeok-Nygere.

K912. Robbers' (giants') heads cut off one by one as they enter house. *Types 304, 956AB; *BP I 373; *Fb "hoved" I 654b, "røver" III 132a; Icelandic: *Boberg; Missouri French: Carrière; India: *Thompson-Balys; Japanese: Ikeda.

K912.0.1. Robbers' (giants') noses cut off as they enter house. India: *Thompson-Balys.

K912.0.2. Robbers' (giants') hands cut off as they enter house. India: Thompson-Balys.

K912.1. Giant's (giantess's) head cut off as he (she) looks out. Icelandic: Snorra Edda Skaldsk. II, *Boberg.

K912.2. Men lured into serpent pit one by one and killed. Icelandic: *Boberg.

K912.3. Ogre suitor persuaded by woman to bury her murdered lover: she cuts off his head. India: Thompson-Balys.


K914.1. Bear killed from ambush as he leaves his cave. India: Thompson-Balys.


K916. *Dancer stabs spectator.* Uses one of the figures of the dance as a ruse. *Chauvin V* 84 No. 24 n. 1; India: Thompson-Balys; N. A. Indian (Blackfoot): Wissler and Duvall PaAM II 57.

K916.1. *Peacock helper dances before enemy army of hero; flame of fire from her tail burns them all to ashes.* India: Thompson-Balys.

K917. *Treacherous murder during hunt.* Boje XIX 61, 64; Icelandic: *Boberg.*


K921. *Fox rides himself of fleas.* He lets himself sink in water somewhat with a bundle of hay. The fleas gather on the hay-bundle and he dives into the water. Type 63*; *Fb *"ræv" III 114a; Russian: Andrejev No. 63; India: *Thompson-Balys.*

K922. *Artificial whale made as stratagem.* Enemies surprised and killed. N. A. Indian: *Thompson Tales 358 n. 287j.*


K925.1. *Hero entices enemies into building and sets fire to it.* India: Thompson-Balys.

K926. *Victim pushed into water.* India: *Thompson-Balys; Buddhist myth: Malalasekera II 1260.*


K928. *Murder through transformation.*

K928.1. *Serpent transforms self to staff, is picked up and bites enemy.* India: *Thompson-Balys.*

K929. *Murder by strategy—miscellaneous.*

K929.1. *Murder by leaving poisoned wine.* See all references to K1685.

K929.2. *One-eyed doe outwitted by approaching from her blind side.* Accustomed to feed on a cliff with her sound eye next the land. Wienert FFC LVI 65 (ET 287), 140 (ST 463); Halm Aesop No. 126; Jacobs Aesop 216 No. 66.

K929.3. *Ruler promises minister that he will not kill him "on any day of his life." Dispels his suspicions. Has him killed at night.* Italian Novella: Rotunda.

K929.4. *Pretended flight draws victims.* Italian Novella: Rotunda.

K929.6. **Murder by feigned quarrel.** Peacemaker killed. Irish myth: *Cross; Jewish: *Neuman.

K929.7. K929.7. **Men deceived into killing each other.** Irish myth: Cross; Africa (Wute): Sieber ZsES XII 60ff.

K929.8. K929.8. **Hero, who has eloped with affianced wife of king, induced to return to court and treacherously slain during enforced absence of his sureties at drinking bouts.** Irish myth: *Cross.


K929.10. K929.10. **Old wife provokes sparrow to speak and therefore drop new wife whom he is carrying in his beak.** India: Thompson-Balys.

K929.11. K929.11. **Concealed weapons in food basket sent king: kills servant who opens it.** India: Thompson-Balys.


K929.13. K929.13. **Hare causes pursuing she-bear to stick between trees and kills her.** India: Thompson-Balys.

K930. **K930. Treacherous murder of enemy's children or charges.** Icelandic: *Boberg.

K931. **Sham nurse kills enemy's children.** *Type 37; *Dh IV 247; Krohn Bär (Wolf) und Fuchs (JSFO VI) 93ff.; Buddhist myth: Malalasekera I 1144; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 19ff.; Indonesia: DeVries's list No. 23; N. A. Indian: *Thompson Tales 300 n. 97; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 179; Africa (Basuto): Jacottet 44 No. 5, (Ila, Rhodesia): Smith and Dale II 388 No. 14, (Zulu): Callaway 24, (Kaffir): Theal 111, (Benga): Nassau 125 No. 12; American Negro (Georgia): Harris Nights 344 No. 60.

K931.1. K931.1. **Trickster employed to educate baby crocodiles: he eats them instead.** India: *Thompson-Balys.


K933. K933. **Trickster eats all of tiger's cubs but one.** Counts that one many times and deceives tiger. Jamaica: Beckwith MAFLS XVII 257 No. 39.

K934. **K934. Fox as shepherd.** A woman in search of a shepherd tries the voices of applicants. The wolf and the bear are rejected, the fox accepted. *Type 37*.

K940. **K940. Deception into killing own family or animals.**

K940.1. **K940.1. Man betrayed into eating his own children.**

K940.1.1. K940.1.1. **Man betrayed into eating his own children and setting the village on fire.** (Cf. K941.2, K944.) Indonesia: DeVries's list No. 56.
K940.2. Man betrayed into killing his wife or grandmother. *Type 1535, BP II 3ff.

K941. Trickster's false report of high prices causes dupe to destroy his property.

K941.1. Cows killed for their hides when large price is reported by trickster. *Type 1535; *BP II 1ff.; India: *Thompson-Balys; Japanese: Ikeda; Indonesia: Coster-Wijsman 27 No. 5.

K941.1.1. Wives killed when large price for his mother's (wife's) corpse is reported by trickster. India: *Thompson-Balys.


K941.3. Enemies each burn own houses to be able to sell ashes. India: *Thompson-Balys.

K942. Angry man kills his own horse by mistake. Trickster has shifted the places of his horse and that of the dupe. Type 1544.

K943. Hermit (deceived by the devil) kills his own father, supposing him to be the devil. Herbert III 5; Crane Vitry 168 No. 76; Spanish Exempla: Keller.


K945. Woman tricked into giving poison to her husband: thinks it a love-philtre. Greek: Fox 94 (Deianeira).


K947. King causes his own men to be burned and killed, by mistake or illusion. Icelandic: Boberg.

K948. King lured to send his sons on fatal quests and to kill nephews. Icelandic: Þiðriks saga II 158—79, Boberg.

K950. Various kinds of treacherous murder. *Type 709; *Böklen 100ff.

K951. Murder by choking.


K951.1. Murder by throwing hot stones in the mouth. Spanish: Boggs FFC XC 38 No. 285A*; Japanese: Ikeda; Indonesia: DeVries's list No. 33; Papua: Ker 103; N. A. Indian: *Thompson Tales 324 n. 167; Africa (Wachaga): Gutmann 188.

K951.1.1. Murder by hot iron in mouth. India: *Thompson-Balys; Philippine


K951.1.3. K951.1.3. Murder by throwing hot fruit into victim's mouth. Papua: Ker 103.


K952. K952. Animal (monster) killed from within. India: Thompson-Balys; Cook Islands: Beckwith Myth 267; Tonga: Gifford 79, 83; Eskimo (Greenland): Rink 438, (West Hudson Bay): Boas BAM XV 538; N. A. Indian: *Thompson Tales 321 n. 159; Africa (Benga): Nassau 206 No. 32. See also all references to F912.


K952.1.2. K952.1.2. Ungrateful rat defecates upon head of (or kills) octopus that rescues him from sea. Oceania: *Lessa MS.


K953.3. Crab carried by crane, clings round his neck and cuts off his head with pincers. Buddhist myth: Malalasekera II 260.


K955. Murder by burning. Type 930; Aarne FFC XXIII 85, 92; Jewish: Neuman.


K955.3. Murder by burning arrow. India: Thompson-Balys.

K956. Murder by destroying external soul. Type 302.


K959. Other kinds of treacherous murder.

K959.1. Murder by putting mouth of pot over victim's head. Africa (Bushman): Bleek and Lloyd 123, 125.


K959.2.1. Woman's father and brothers kill her husband in sleep for having married against their wishes. Italian Novella: Rotunda

K959.2.2. Heroes dislike to kill sleeping people. Icelandic: *Boberg.

K959.2.3. Man murdered at his wife's side. (Cf. K873.1.) Icelandic: Boberg.

K959.2.4. Woman marries king feigning that she can heal him, and murders him in sleep. Afterward she takes the kingdom together with his counsellor. Icelandic: *Boberg.

K959.2.5. Hero attacks and kills at night hero who wanted to go to sleep before their fighting. Icelandic: örvar-Odds saga 52—55.

K959.3. Tent torn down over man, and he is then killed. Icelandic: *Boberg.

K959.3.1. Rafter supporting giant's house cut half through, so that it can be drawn down from the outside, and the giant killed. Icelandic: Boberg.

K959.4. Murder from behind. Icelandic: *Boberg.
K959.5. Thorns planted so that birds are killed when they light on field. India: Thompson-Balys.

K959.6. Post-hole murder: people invite boy to enter post-hole and then try to crush him with log. Oceania: *Lessa MS.

K960. Other fatal deceits.

K961. Flesh of certain animal alleged to be only cure for disease: animal to be killed. (The sick lion.) *Type 50; *Krohn Bär (Wolf) und Fuchs (JSFO VI) 21ff.; **Graf FFC XXXVIII 20; *Pauli (ed. Bolte) No. 494; Wienert FFC LVI 47 (ET 55), 50 (ET 102), 99 (ST 129), 100 (ST *133); Halm Aesop No. 255; Herbert IV 431f.; Chauvin III 78; India: *Thompson-Balys; Africa (Hottentot): Bleek 19 No. 10.

K961.0.1. Blood of certain animal said to be sweet. Its death thus brought about. *Parsons MAFLS XV (1) 57 No. 20; American Negro: Harris Friends 45ff. No. 6.

K961.1. Disease to be cured by heart of monkey. (Cf. K544.) *Penzer V 128f., 128 n. 1; Bødker Exempler 298 No. 62; India: Thompson-Balys; Japanese: Ikeda. Also references to K544.

K961.1.1. Tit for tat. Wolf tells sick lion that fox does not esteem him. Fox overhears it. Later fox tells lion that his only cure lies in his wrapping himself in the wolf's skin. Wolf is killed. Spanish Exempla: Keller; Italian Novella: Rotunda.


K961.2.1. Brain of snake said to be only cure for monkey's disease. Monkey to be killed by snake when he goes to hole. Bødker Exempler 305 No. 79; Spanish Exempla: Keller.

K961.2.2. Ogress wife demands eyes of six wives of raja or she will die. India: *Thompson-Balys.

K962. Camel induced to offer himself as sacrifice. Other animals feign to offer themselves to the lion as food. The lion eats the camel. Penzer V 53 n. 1; Chauvin II 89 No. 29; Bødker Exempler 284 No. 31; Spanish Exempla: Keller.

K963. Rope cut and victim dropped. Man is being hauled up on the rope. *Type 301; *BP II 300ff.; Icelandic: Boberg; Spanish: Boggs FFC XC 115 No. 960; India: Thompson-Balys; Japanese: Ikeda; Africa (Zulu): Callaway 78; Jamaica: Beckwith MAFLS XVII 242 No. 17; West Indies: Flowers 532.


K964. Barber killed when hero reports king's ancestors need his services in heaven. India: Thompson-Balys.


K975.1. Pretended exchange of confidences as to the one thing that can kill. India: Thompson-Balys; Japanese: Ikeda; N. A. Indian: *Thompson PMLA XXXVII 133.

K975.1.1. Hero tells enemies how he may be killed. Marquesas: Handy 105.


K976. Daughter pulls out father’s magic life-containing hair. As soon as it is taken out he dies. Greek: Frazer Apollodorus II 117 n. 3 (Nisus).


K978.1. Message of death. Man carries unwittingly an oral order for his own execution. See all references to K1612.

K978.1.1. Leopard and crocodile both sent for the dog. Neither has seen a dog nor have they seen each other. Man sends them to the same place saying that the dog will be there. They kill each other. Africa (Fjort): Dennett 99 No. 26.


K983.1. Tree cut down to get at victim in top. Alu: Wheeler No. 54; Mono: *ibid. No. 21; Buin: *ibid. No. 4; Papua: Ker 86.


K984. Man is lured into sitting in a mechanical chair and is killed. Italian Novella: Rotunda.


K991. K991. Dupe persuaded to go to dangerous place; killed. India: Thompson-Balys.


K1000—K1199.


K1010. K1010. Deception through false doctoring. Type 1136; Chinese: Graham.


K1011. K1011. Eye-remedy. Under pretense of curing eyesight the trickster blinds the dupe. (Often with a glowing mass thrust into the eye.) *Type 1135; *BP III 375; **Hackman Polyphemsage; *Herbert III 40ff.; Hervieux IV 204 No. 29; Icelandic: Boberg; Spanish Exempla: Keller; India: Thompson-Balys; Africa (Ibo, Nigeria): Basden 140.


K1012. K1012. Making the dupe strong. The false doctor injures him.


K1012.2. K1012.2. Making the dupe strong—by scalding. *Type 1134.


K1013.1. K1013.1. Making the beard golden: "such a one". A man named "Such a one" persuades an ogre to have his beard gilded. He covers it with tar and leaves the ogre caught to the tar-kettle. The ogre with his tar-kettle wanders about and asks everyone, "Have you seen such a one?" *Type 1138.

K1013.2. K1013.2. "Painting" on the haycock. The fox persuades the wolf to lie on the hay in order to be painted. He sets fire to it. *Type 8; *Dh IV 239; *Krohn Bär (Wolf) und Fuchs (JSFO VI) 67ff.; American Negro: Harris Friends 60 ff. No. 8.

K1013.2.2. Burning children on promise of giving them fawn's beautiful spots. N. A. Indian (Zuci): Benedict II 344.

K1013.3. "Painting" with a red hot iron. *Type 152*; Russian: Andrejev No. 152.

K1013.4. Trickster to give wings to tiger. Wounds him fatally. India: Thompson-Balys.


K1014.1. Pepper up noses as remedy. India: Thompson-Balys.

K1014.2. Pepper rubbed on injured skin. India: Thompson-Balys.

K1015. False remedy for toothache.


K1015.2. Leopard wants teeth filed: large stone dropped from tree knocks all leopard’s teeth out. Africa (Cameroon): Lederbogen 63.


K1018. Hare flatters other animals into letting it bite off their ears. India: Thompson-Balys.

K1020. Deception into disastrous attempt to procure food.

K1021. The tail fisher. The bear is persuaded to fish with his tail through a hole in the ice. When he is attacked and tries to escape, he loses his tail. *Type 2; *BP II 111; *Dh IV 219; Krohn Bar (Wolf) und Fuchs (JSFO VI) 26ff.; *Fb "ræv" III 113b, "bjørn" IV 43a, "ulv" III 971a.—Lappish: Qvigstad Lappiske Eventyr II 3, III 3; Japanese: Ikeda; Korean: Zong in-Sob 159 No. 69; Eskimo (Mackenzie Area): Jenness 44; N. A. Indian: Thompson CColl II 438; American Negro (Georgia): Harris Remus 120 No. 25, Nights 113 No. 21, (Pennsylvania): Parsons JAFL XXX 214, (Virginia): Smiley JAFL XXXII 361, (South Carolina): Parsons JAFL XXXIV 12.

K1021.1.1. Hair tied to basket so that dupe kills self when she throws basket down. India: Thompson-Balys.

K1021.2. Basket tied to wolf's tail and filled with stones. Wolf is persuaded that it is filled with fish. Spanish: Boggs FFC XC No. 2, Espinosa III Nos. 199—204, 209, 211, 223, Espinosa Jr. Nos. 3. 4.


K1022. Dupe persuaded to steal food: cannot escape.

K1022.1. Wolf overeats in the cellar (smokehouse). Cannot escape through the entrance hole. *Type 41; *BP II 109, IV 318; *Dh IV 232; *Chauvin III 45; Wienert FFC LVI 60 (ET 226); Halm Aesop No. 31; *Graf FFC XXXVIII 71ff.; Herbert III 374 No. 11; Fb "ulv" III 971a.—Italian Novella: *Rotunda; Hawaii: Beckwith Myth 21; N. A. Indian: Thompson CColl II 438; Africa: Frobenius Atlantis XII 291, 327, (Wachaga): Gutmann 188.

K1022.1.1. Jackal eating into elephant's dead body becomes a prisoner when it dries up: is released when storm moistens hide. Buddhist myth: Malalasekera II 1131.

K1022.2. Wolf tied to cow's horns. The fox ties one end of the rope around the wolf's neck, the other to the cow they intend to eat. The cow drags the wolf to the house where the man skins it. Spanish: Boggs FFC XC No. 47C*, Espinosa III No. 208.

K1022.2.1. Water-monster, trying to pull horse into water, is dragged to house where he begs for his life and is spared. Japanese: Ikeda.

K1022.3. Bear throws hens to the fox, falls from the roof-beam, and is beaten. Type 3B*.

K1022.4. Wolf brings cake from the window-sill. He imitates the fox in so doing, but rings a bell, so that he is beaten. Type 160***.

K1022.5. Turtle induced to rob in a man's garden. Indonesia: DeVries's list No. 18.

K1022.5.1. Otter persuaded to rob: beaten. India: Thompson-Balys.


K1022.7. Thieving wolf persuaded to stick head through handle of jar of wine so as to be able to carry it off and also sing. India: Thompson-Balys.

K1023. Getting honey from the wasp-nest. The dupe is stung. Type 49; Lithuanian: Balys Index No. 1637*; Mexican: Espinosa JAFL XXIV 419ff.; Chinese: Graham; Indonesia: Coster-Wijsman 38 No. 26; N. A. Indian (Menomini): Skinner JAFL XXVI 75; Africa (Basuto): Jacottet 44ff.; American Negro (Georgia): Harris Nights 51 No. 10, 83 No. 16, Remus 135 No. 28, (Virginia): Parsons JAFL XXXV 274.
K1023.1. Dupe allowed to guard "king's drum": it is a wasp nest. India: *Thompson-Balys; Java: Dixon 188 n. 5; cf. DeVries's list No. 12.

K1023.1.1. Dupe allowed to guard "king's girdle": it is a snake, which bites him. Indonesia: *DeVries's list No. 10.


K1023.4. Animal made to believe sound of swarming bees is that of her children singing in school. Rushes to water to relieve stings and is drowned. Africa (Suto): Jacottet I 36ff. No. 5.

K1023.5. Dupe induced to strike at bee's nest: badly bitten. India: Thompson-Balys.

K1024. Beginning with the smallest. Animals are to eat one another up to avoid starvation. The fox persuades them to start with the smallest. *Type 20; *Krohn Bär (Wolf) und Fuchs (JSFO VI) 81ff.

K1025. Eating his own entrails. The fox persuades the wolf to do so. *Type 21; Krohn Bär (Wolf) und Fuchs (JSFO VI) 85; India: Thompson-Balys.

K1025.1. The fox suggests eating his own brains. The wolf, wanting to get brains, strikes his head against a tree. Lithuanian: Balys Index No. *21A.

K1025.2. Tiger persuaded to eat own eyes. India: Thompson-Balys.


K1033. Hot porridge in the ogre's throat. He is tricked into burning his throat. *Type 1131.


K1036. Trickster pretends to give dupe magic power to produce food. Injures him. Chinese: Graham.

K1036.1. Dupe told he can get meat by putting hand up animal's anus: animal drags him. (Cf. K952.1, K1022.1.1.) India: Thompson-Balys.


K1040. Dupe otherwise persuaded to voluntary self-injury.

K1041. Borrowed feathers. Dupe lets himself be carried aloft by bird and dropped. *Type 225; *Parsons JAFL XXXI 218 n. 1; *Fb "ræv" III 114a; Herbert III 37ff.; *Dh IV 269; Wienert FFC LVI *46 (ET 51), 50 (ET 98), 93 (ST 63), *123 (ST 320); Halm Aesop No. 419; Gaster Oldest Stories 82.—Spanish: Espinosa III Nos. 218—220, Espinosa Jr. Nos. 21—23; India: *Thompson-Balys; Indonesia: DeVries's list Nos. 70, 108; N. A. Indian: *Thompson Tales 294 n. 80, Thompson CColl II 449, (Klikitat): Jacobs U Wash II 30; Africa (Ila, Rhodesia): Smith and Dale II 373 No. 23; American Negro (Georgia): Harris Remus 103 No. 21, (Virginia): Bacon and Parsons JAFL XXXV 263.

K1042. Water bird takes dupe to sea: shakes him off into water. *Type 226; *Fb "and" IV 12b; Indonesia: DeVries's list No. 69, Dixon 193 *n. 20.

K1042.1. Elephant offers to let chameleon hold on to his tail: it is oiled and chameleon falls off. Africa (Cameroon): Mansfield 225.

K1043. Dupe induced to eat sharp (stinging, bitter) fruit. India: *Thompson-Balys; Indonesia: DeVries's list No. 13; Philippine: Fansler MAFLS XII 376.


K1044. Dupe induced to eat filth (dung). Irish myth: Cross; Italian Novella: Rotunda; Indonesia: DeVries's list No. 15; Marquesas: Handy 110; Hawaii: Beckwith Myth 442; West Indies: Flowers 533.


K1045.2. Dupe persuaded to rub salt on wounds. India: Thompson-Balys.

K1046. Dupe persuaded to scald self with hot water in order to learn languages. Cheremis: Sebeok-Nyerges.

K1047. The bear bites the seemingly dead horse's tail. Is dragged off by the horse. *Type 47A; *BP III 75; Dh IV 235; Krohn Bär (Wolf) und Fuchs (JSFO VI) 70; Spanish: Espinosa III Nos. 163—7, 172—4; Korean: Zong in-Sob 105 No. 56; N. A.
Indian (Chickasaw): Speck JAFL XXVI 292; American Negro (Georgia): Harris Nights 8 No. 2, 208 No. 36.

K1051. **Diving for sheep.** Dupe persuaded that sheep have been lost in river. *Type 1535; *BP II 1ff.; *Parsons MAFLS XV (1) 51; Köhler-Bolte I 91, 190; India: *Thompson-Balys; Korean: Zong in-Sob 105 No. 56; Indonesia: Coster-Wijsman 26 No. 5.

K1051.1. **Dupe induced to dive for alleged jewels.** Type 1535; India: *Thompson-Balys; Africa (Vai): Klinghheben ZsES XVI 102ff. No. 8, (Madagascar): Renel II 89ff. No. 83.

K1051.2. **Diving for clothes.** India: Thompson-Balys.

K1051.3. **Diving to become strong.** India: Thompson-Balys.

K1052. **Dragon attacks own image in mirror.** Spanish: Boggs FFC XC 40 No. 300; Japanese: Ikeda.

K1054. **Robber persuaded to climb down moonbeam.** A man hearing a robber enter tells his wife aloud that he always makes a prayer and then enters the house by climbing down a moonbeam. The thief tries it and falls. *Chauvin II 84, IX 31 No. 22; *Wesselski Hodscha Nasreddin I 231 No. 81; *Pauli (ed. Bolte) No. 628; Günter 104 and note 226; Krappe Bulletin Hispanique XXXIX 21; Bødker Exempler 274 No. 10; Spanish Exempla: Keller; Italian Novella: *Rotunda.

K1055. **Dupe persuaded to get into grass in order to learn new dance.** Grass set on fire. Korean: Zong in-Sob 158f. No. 69; Africa (Ibo, Nigeria): Thomas 94.

K1055.1. **Crocodile hides in strawstack and is burned to death.** India: Thompson-Balys.

K1056. **Dupe allowed to guard "king's litter": sticks in mud.** India: Thompson-Balys.

K1057. **Gun as tobacco pipe.** The trickster gives the ogre the gun to smoke. *Type 1157; *Fb "tobak" III 814a.

K1058. **Deer persuaded to butt head into tree.** Kills himself. N. A. Indian (Catawba): Speck JAFL XXVI 324 No. 2.

K1058.1. **Serpent's jewel is covered with spiked helmet so that when he tries to recover it he strikes and is spiked to death.** India: Thompson-Balys.

K1061. **Dupe digs till he dies of exhaustion.** Rabbit entertains the wolf with his antics until the rabbit's wife can change to another hole. The wolf continues to dig. Spanish: Boggs FFC XC 31 No. 72A*.

K1062. **Dupe persuaded to transform self into animal.** Cannot change back. Chinese: Graham.

K1064. **Man dupes animals into turning their tongues upside down.** India: Thompson-Balys.

K1065. **Duck persuades cock to cut off his crest and spurs.** The cat attacks the
duck, who cries, "peace, gentlemen, peace!" Spanish: Boggs FFC XC 36 No. 208*.

K1066. Dupe induced to incriminate himself. Taught incriminating song or persuaded to wear incriminating clothes. Africa (Nigeria): Tremearne FL XXI 489 No. 20; American Negro (Georgia): Harris Nights 69 No. 13, (Virginia): Smiley JAFL XXXII 366; Jamaica: Beckwith MAFLS XVII 235; Bahama: Parsons MAFLS XIII 70 No. 33; West Indies: Flowers 534.

K1068. Trickster teaches a dupe a strange language.

K1068.1. The laborer teaches his master birds’ talk. Puts him in a sack and beats him. Lithuanian: Balys Index No. 2443*.

K1068.2. Teaching Latin. Cuts off tip of pupil's tongue or orders him to lick cold iron—pupil injures himself. Lithuanian: Balys Index No. 2444*.

K1071. Peas strewn on stairs so that person will slip. BP II 57 n. 2; India: Thompson-Balys.

K1072. Fairy induces hero to dive into lake which makes person old. Irish myth: Cross.

K1074. Dupe tricked into sitting on hot iron. India: *Thompson-Balys.

K1075. Fox persuades bear to lie in the haycock and wait for sheep. He sets fire to the hay. (Cf. K1013.2.) Cheremis: Sebeok-Nyerges.


K1077. Men tricked into bathing in "disease-water". India: Thompson-Balys.

K1078. Dupe sleeps on the "king's bed": falls into well beneath and dies. India: Thompson-Balys.

K1080. Persons duped into injuring each other. Icelandic: Boberg.


K1081.1. Blind men duped into fighting: money to be divided. Trickster says that he is giving one of them money to be divided with the others. Gives it to none. They quarrel and fight. (Cf. K1883.6.) *Wesselski Gonnella 126 No. 21; *Bédier Fabliaux 447; Lithuanian: Balys Index No. 1577*; Russian: Andrejev No 1577I*; Italian Novella: *Rotunda.

K1081.1.1. "I don't believe you have a gold coin." Trickster handed money by each of four blind beggars, each thinking that member of group speaks. India: Thompson-Balys.

K1081.2. Blind men duped into fighting: stolen meat. The trickster steals one piece of meat. The blind accuse each other and fight. Italian Novella: Rotunda; N. A. Indian: *Thompson Tales 298 n. 89; Africa (Ibo, Nigeria): Thomas 82, 124.

K1081.3. Blind men duped into fighting: strings leading to water removed. Fb "snor"; N. A. Indian: *Thompson Tales 298 n. 89.
K1082. K1082. *Ogres (large animals, sharp-elbowed women) duped into fighting each other.* Trickster strikes one so that he thinks the other has done it. *Type 1640; BP I 148ff.; Köhler-Bolte I 565; French Canadian: Barbeau JAFL XXIX 20; Greek: Fox 112 (Jason); India: Thompson-Balys; Korean: Zong in-Sob 175 No. 75; Indonesia: DeVries's list Nos. 42, 43, 44; Eskimo (Mackenzie area): Jenness 44; Koryak: Jochelson JE VI 37, 376; N. A. Indian: *Thompson Tales 327 n. 181; Africa: Weeks Jungle 39ff.*

K1082.0.1. K1082.0.1. *Enemies duped into fighting each other.* India: *Thompson-Balys.*

K1082.1. K1082.1. *Missile thrown among enemies causes them to fight one another.* DeVries Tijdschrift voor Nederlandsche Taal- en Letterkunde XLVII 73; Icelandic: Boberg; Greek: Frazer Apollodorus I 317 n. 1; Indonesia: De Vries's list No. 286.

K1082.2. K1082.2. *Object thrown into air causes enemies to fight over it.* Norse: Hdwb. d. Märchens I 440a n. 287.

K1082.3. K1082.3. *Bird lighting on the heads of group of men causes them to kill one another with blows on the head.* Cheremis: Sebeok-Nyerges; India: Thompson-Balys.


K1084.1.1. K1084.1.1. *Jackal tells tales so as to get buffalo and tiger to kill each other; feeds on the meat.* India: Thompson-Balys; Buddhist myth: Malalasekera II 823.


K1084.3. K1084.3. *Trickster attempts to bring friends to fight.* (Plans that one kill the other.) Irish myth: *Cross.*

K1084.4. K1084.4. *Calumniators try to bring friendly kings to fight, but fail at last.* Icelandic: Boberg.

K1085. K1085. *Woman makes trouble between man and wife: the hair from his beard.* She tells the wife to increase her husband's love by cutting a hair from his beard. Also tells the husband that his wife will try to cut his throat. He kills his wife. *Type 1353; *Wesselski Märchen 194; Chauvin II 158 No. 42, 195 No. 20; *Wesselski Mönchslein 27 No. 22; *Prato Zs. f. Vksk. IX 189ff., 311ff.; Herbert III 399; Hilka Neue Beiträge zur Erzählungsü. d. Mittelalters 19 No. 17; Scala Celi 109b No. 610; Krappe Bulletin Hispanique XXXIX 48; Spanish Exempla: Keller.


K1086. Woman induces men to fight over her and kill each other. India: Thompson-Balys.


K1087.0.1. Men disrobe and report they have been attacked: bring about war. Irish myth: Cross.


K1088. Dissension aroused in army by casting suspicion on general. A general destroys everything except what belongs to the general of the enemy. Thus he brings about suspicion that the two leaders are in league. Pauli (ed. Bolte) No. 539.

K1092. Brothers duped into killing each other by slander that one of them is father to the other's child. Icelandic: Boberg.


K1094. Treacherous counselor persuades king's son to woo his father's young bride whom he is sent to get, and as he tells the king that he is her lover both are killed. Icelandic: *Boberg.

K1094.1. God persuades hero to substitute a false bride for his father; this results in a fight where the son kills the father. Icelandic: Boberg.

K1110. Deceptions into self injury-miscellaneous.

K1111. Dupe puts hand (paws) into cleft of tree (wedge, vise). *Type 38; *BP I 68, II 99 n. 1; Chauvin II 86 No. 20, III 77; Dh IV 231ff.; *Pauli (ed. Bolte) Nos. 18, 250; India: Thompson-Balys; Indonesia: DeVries's list No. 64; New Britain: Dixon 195 n. 30; N. A. Indian (Tepoztlan): Boas JAF XXV 247 No. 2; American Negro (Georgia): Harris Nights 33 No. 7.

K1111.0.1. Dupe wishing to learn to play fiddle has finger caught in cleft of tree. *Type 151, 1159; *BP I 68; Lithuanian: Balys Index No. 1147A*.

K1111.0.1.1. Dupe wishing to learn to play flute puts tongue in split bamboo. Java: Dixon 188 n. 4.

K1111.1. Ogre's (dwarf's) beard caught fast. *Types 1160, 426; BP III 259; Grimm No. 4 (type 326), 161 (type 426).


K1111.3. Ogre helps tortoise who snaps jaws to and catches him. Africa (Fang): Tessman 16.

K1112. Bending the tree. Hero bends tree over but when he catches breath the tree shoots him to the sky. *Type 1051; BP III 333.

K1112.1. Tree becomes light (after all honey has been collected from nests), springs back and kills tribe's enemies. India: Thompson-Balys.


K1114. Fox rings the bell. The bear eats a horse which has a bell tied around its neck. The fox rings the bell and gets blamed. Type 40*; Russian: Andrejev No. 40.

K1115. The oath on the iron. The trickster takes an oath by touching iron (a trap). The dupe imitates but hits the iron so hard that he gets caught. *Type 44; *Köhler-Bolte I 408f.

K1115.1. Animal gets bait from trap by luring another animal into it. Lithuanian: Balys Index No. 35*; Prussian: Plenzat 6; Russian: Andrejev No. 30*; Africa (Hausa): Mischlich Lehrbuch der Hausa-Sprache (Berlin, 1911) 111f. No. 1.

K1116. Dupe induced to sit on sharp stones (concealed as soft seat). India: Thompson-Balys.

K1117. Ogre induced to sit on reversed harrow. Type 1059*.

K1121. Wolf (lion) approaches too near to horse: kicked in face. *Type 47B; *BP III 77; *Baum MLN XXXVII 350ff.; Crane Vitry 147f. No. 33, 197 No. 152.

K1121.1. Wolf (lion) as sham doctor looks at horse's foot: kicked in face. *Baum MLN XXXVII 350; Herbert III 13; *Crane Vitry 197 No. 152; Bolte Zs. f. Vksk. IX 8?; *Wesselski Märchen 250 No. 58; Spanish Exempla: Keller.

K1121.2. Sow kicks wolf into stream when he comes close to baptize her pigs. Thus she saves them from him. Spanish Exempla: Keller.

K1125. Dupe tries to dig up alleged treasure buried in ant hill: bitten by snake and killed. India: Thompson-Balys.

K1132. Peter receives the blows twice. Peter and Christ are sleeping in the same bed. The drunken host returns home and beats Peter, who thereupon changes places with Christ. The host then comes in to beat the other lodger and beats Peter again. *Type 791; *BP III 451 n. 1; *Fb "Sankt Peder" III 164a; Zs. f. Vksk. XXXVII 130; *Bolte Zs f. vgl. Littgsch. VII 454; Icelandic: Sveinsson FFC LXXXIII No. 791; Lithuanian: Balys Legends No. 72; Africa: Frobenius Atlantis VII 60f.

K1141. Dupe persuaded to throw away his knife. Later must go hungry because he has no knife to cut the meat. Africa (Benga): Nassau 86 No. 4, (Ila, Rhodesia): Smith and Dale II 381 No. 6, (Kaffir): Theal 106, (Thonga): Junod 220; West Indies: Flowers 535.

K1151. The lying goat. A father sends his sons one after the other to pasture the goat. The goat always declares that he has had nothing to eat. The father angrily sends his sons from home and learns, when he himself tries to pasture the goat, that he has been deceived. *Type 212; *BP I 346.

K1155. Casual words uttered by dupe used to cheat him of his property. A
miser is persuaded by his servant to fast nine days. He calls out on the fifth day "the half" and on the ninth "the whole". She makes people believe that he is making his will and giving everything to her. It is so ordered. Danish: Kristensen Jyske Folkeminder VII No. 30.

K1161. K1161. *Animals hidden in various parts of a house attack owner with their characteristic powers and kill him when he enters.* *Types 130, 210; **Aarne FFC XI; BP I 75, 135; *Hoebel JAFL LIV 1ff.; Missouri French: Carrière; India: *Thompson-Balys; Japanese: Ikeda, Anesaki 331; Korean: Zong in-Sob 160 No. 70; Indonesia: DeVries's list No. 99.


K1166. K1166. *Plot to induce king to commit a crime.* His line thus will forfeit succession. Irish myth: Cross.

K1171. K1171. *Dupe tricked in race into falling into a pit.* *Type 30.


K1175. K1175. *Minister dupes raja into entering body of dead parrot, then enters raja's body.* India: Thompson-Balys.


K1178. K1178. *Sheep makes fox believe that the hunter is a priest, the dog his servant, etc.* Lithuanian: Balys Index 140*.

K1181. K1181. *Hot tin under the horse's tail.* The smith promises to make the horse wild. The numskull on the horse's back. *Type 1142; *Wesselski Hodscha Nasreddin I 224 No. 64.

K1182. K1182. *Rat leaves serpent behind, through spared to rescue him.* The two are imprisoned together in a sevenfold cloth covering. The serpent refrains from eating the rat so that the latter can gnaw the cloth for them. The rat gnaws his own way out and leaves the serpent. Köhler-Bolte I 535.


K1210. K1210. *Humiliated or baffled lovers.* Child II 480—93 No. 112; Braga
K1211. K1211. *Vergil in the basket.* A lover who is to be pulled up to his mistress's window is left hanging in the basket in the public gaze. **Spargo Virgil the Necromancer 136ff., 368ff.**; *Comparetti Vergil in the Middle Ages (tr. Benecke) 326ff.; *Lee Decameron 259ff.; *Penzer I 42; Clouston Tales II 308; Spanish Exempla: Keller; Italian Novella: *Rotunda.


K1212. K1212. *Lover left standing in snow while his mistress is with another.* He later tricks her into standing a whole day in July in a tower naked exposed to the sun and flies. Boccaccio Decameron VIII No. 7 (*Lee 258); Italian Novella: Rotunda.

K1213. K1213. *Terrorizing the paramour (importunate lover).*

K1213.1. K1213.1. *Woman dares husband to try his sword on pile of clothing which hides her paramour.* Stops him just in time. Later the paramour entices her to come to him. Exposes her naked, except for face, to his friends. Italian Novella: Rotunda.

K1213.1.1. K1213.1.1. *Adulteress frightens paramour with cries of "Rape!" Then she removes her husband's suspicion by feigning a fit.* Later the paramour tricks her to his room and shows her naked, except for face, to her husband. Italian Novella: *Rotunda.


K1214. K1214. *Hercules spins for his beloved.* Is forced to dress as woman and discharge womanly duties including spinning. Italian Novella: Rotunda.

K1214.1. K1214.1. *Importunate lover induced to dress as woman and sift flour.* Is shown to his wife. Italian Novella: *Rotunda; Heptameron No. 69; Cent Nouvelles Nouvelles No. 17.


K1215. K1215. *Aristotle and Phyllis: philosopher as riding horse for woman.* The philosopher warns the king against uxoriousness. In revenge the queen beguiles the philosopher into letting her ride him on all-fours. The king comes and sees. *Type 1501; Moth Aristoteles-sagnet; Borgeld Aristoteles en Phyllis (Groningen, 1902); Sarton Isis XIV (1930) 8ff.; Basset 1001 Contes II 140; G. Paris Romania XI 138; Wesselski Hodscha Nasreddin II 203 No. 402; Bédia Fabliaux 204, 386, 448; Herbert Catalogue III 87; Chavannes III 236; RTP XV 110; von der Hagen I xxv, 17; Hertz Spielmannsbuch 57, 420; Campion MPh XIII 347; Speyer Tijdschrift voor Nederlandsche Taal- en Letterkunde XXVI 268; Scala Celi 86a No. 501. — Italian Novella: Rotunda; Indonesia: Voorhoeve 164 No. 170, Bezemer Javaansche en Maleische Fabelen en Legenden 170f.

K1216. K1216. *Hidden paramour taken to his own wife.* He hides in a chest. The chest is taken by a creditor who unwittingly delivers it to the paramour's wife. Italian Novella: Rotunda.
K1217. K1217. *Tale of the basin.* Lover caught on magic basin and left in embarrassing position. *BP II 40 n. 2; *Wesselski Märchen 216 No. 27; *Kittredge Witchcraft 201 nn. 102, 103; Spanish: Espinosa II Nos. 126—132; India: Thompson-Balys.


K1218.1. K1218.1. *The entrapped suitors.* (Lai l'épervier.) The chaste wife has them one at a time undress and hide. The husband and guests come and chase them off. *Type 1730; *Penzler I 33ff., 42ff., 160ff.; *Baumgarten Arch. f. rel. Wiss. XXXIV 275 n. 3; Bédier Fabliaux 454ff.; Chauvin VI 12 No. 185; *Wesselski Morlini 315 No. 73; *Cosquin études 457ff.; Clouston Tales II 289ff.; von der Hagen III *xxix. Icelandic: Boberg; Lithuanian: Balys Index No. 1730A*; Russian: Andrejev No. 1730 II*; India: *Thompson-Balys.


K1218.1.2. K1218.1.2. *The entrapped suitors: the chaste wife has them caught.* Forces them to work for her. Italian Novella: Rotunda; India: Thompson-Balys.


K1218.1.3.2. K1218.1.3.2. *Lover hidden by wife in room made to fall into deep pit of treacle.* India: Thompson-Balys.

K1218.1.4. K1218.1.4. *Importunate lover (priest) is forced to hide in chest.* Husband takes the chest to the waiting congregation. Clever priest comes out enacting the resurrection of Lazarus. Italian Novella: Rotunda.

K1218.1.4.1. K1218.1.4.1. *Four importunate lovers are forced to hide in four-compartmented chest which is sold.* Icelandic: Boberg.


K1218.1.6. K1218.1.6. *Priest caught in lasso by rival lover.* Mistress tells knight of priest's demands. Knight has her give assignation, and arranges around her a string lasso which he pulls, and catches priest. Cent Nouvelles Nouvelles No. 76.

K1218.1.7. K1218.1.7. *Importunate suitor has his head shaved and tarred and is put into a sack and returned to his men.* Icelandic: Boberg.

K1218.1.8. K1218.1.8. *To get "nothing" and to show it.* Wife pushes lecherous king first into glue and then in the closet with feathers. That is "nothing" — neither bird nor man. India: Thompson-Balys.

K1218.2. K1218.2. *Suitor locked in pigsty.* Type 1730*; Spanish: Espinosa II Nos. 31f.

K1218.3. K1218.3. *Suitors one by one enticed into graveyard and left together.* They later get revenge. Type 940; Sébillot RTP IX 344, Literature orale de la Haute-Bretagne.
K1218.4. **Suitors as corpse, angel, and devil.** First induced to lie in coffin, second to sit up with the "corpse", and the third to carry a firebrand. "Corpse" thinks others are angel and devil. All come to blows. *Pauli (ed. Bolte) No. 220; Boccaccio Decameron IX No. 1 (Lee 271); Italian Novella: Rotunda.

K1218.4.1. K1218.4.1. **Three women humiliate importunate lover.** First has him hide on thorns, second has him fall into a hole, third has him fall asleep in the street. In revenge he shows them naked, except for face, to his friends. (Cf. K1213.1.) Italian Novella: Rotunda.

K1218.5. K1218.5. **Girl asks importunate lover for weapon to use against her father.** Instead, she uses it to defend herself against the suitor. Italian Novella: Rotunda.


K1218.7. K1218.7. **Importunate lover tied to tree.** Italian Novella: Rotunda.

K1218.8. K1218.8. **Importunate lover beaten with canes filled with straw.** He thinks he is severely wounded. Italian Novella: Rotunda.

K1218.9. K1218.9. **Obscene tricks are played on repugnant simpleton who wishes to marry.** Italian Novella: Rotunda.

K1218.9.1. K1218.9.1. **Importunate lover is given a rendezvous.** Obscene tricks played on him. Italian Novella: Rotunda.

K1218.10. K1218.10. **Wife takes lover beneath tree where she has told husband to hide.** When he begins to kiss her, husband shouts "Keep a little for me." Lover, shamefaced, runs away. India: Thompson-Balys.

K1222. K1222. **Woman tricks importunate lover with the head of a pike.** Thereafter he thinks the vagina is toothed. Cheremis: Sebeok-Nyerges.

K1223. K1223. **Mistress deceives lover with a substitute.** Type 1441*; Toldo Zs. f. Vksk. XIV 47; Boccaccio Decameron VIII No. 4 (Lee 254); Icelandic: Boberg; Russian: Andrejev No. 1441*; Italian Novella: *Rotunda; India: *Thompson-Balys.

K1223.1. K1223.1. **Bride escapes from foolish husband and leaves goat as substitute in bed.** *Type 1685; *BP I 320.

K1223.2. K1223.2. **Mistress sends man's own wife as substitute without his knowledge.** *Gaster Exempla 222 No. 173; Italian Novella: Rotunda.

K1223.2.1. K1223.2.1. **Chaste woman sends man's own wife as substitute (without his knowledge).** Then the first woman's husband is substituted for the importunate lover, who has his own wife seduced. Italian Novella: *Rotunda.

K1223.3. K1223.3. **Wife (mistress) substitutes for mistress (wife).** The woman has been asked for a rendezvous. She tells the suitor's wife and they exchange places. Italian Novella: Rotunda.

K1223.4. K1223.4. **Chaste woman substitutes corpse for herself in the bed of an
insistent suitor. Italian Novella: Rotunda.

K1223.5. K1223.5. King's daughter deceives king by substituting her maid. Icelandic: *Boberg.

K1225. K1225. Lover given rump to kiss. Sometimes the trick is played by a rival lover. (Chaucer's Miller's Tale). *Type 1361; *F. N. Robinson Complete Works of Geoffrey Chaucer (Boston, 1933) 786b; *Bolte Frey 251 No. 89; *Barnouw "The Millers Tale van Chaucer" Handelingen van het 6. nederlandsche Philologencongres, 1910; *Thompson The Miller's Tale (Bryan and Dempster 106ff.); Italian Novella: Rotunda.

K1227. K1227. Lover put off by deceptive respite.


K1227.2. K1227.2. Suitors put off till web is woven. Unwoven each night. (Penelope.) *W. Crooke FL IX 97; Greek: *Frazer Apollodorus II 299 n. 2.

K1227.3. K1227.3. Respite from wooer while he brings clothes all night. The girl wastes time trying them on. BP I 221; *Roberts 175; Estonian: Aarne FFC XXV 120 No. 31; Lithuanian: Balys Legends Nos. 345f., 363, 398.

K1227.3.1. K1227.3.1. Girl refuses to dance with a devil until she is well dressed. The devil brings things till the cock crows. Another girl asks for all the things at once and must dance until she dies. Lithuanian: Balys Index No. 3251, Legends No. 353f., 356—362.

K1227.4. K1227.4. Girl asks undesired lover to take off his boots. She pulls off one partway and escapes. Cent Nouvelles Nouvelles No. 24; Italian Novella: Rotunda.

K1227.4.1. K1227.4.1. Girl tells physician-seducer she cannot meet his wishes until after he bathes. Prepares the bath herself and pours acid into it. India: Thompson-Balys.

K1227.5. K1227.5. Woman leaves importunate lover waiting in her room. Feigns illness and then escapes. Italian Novella: Rotunda.

K1227.5.1. K1227.5.1. Girl puts off consummation of marriage to undesirable suitor by saying her "stomach is sick". India: Thompson-Balys.

K1227.6. K1227.6. Girl asks undesired lover to follow her but not to step on her shadow. India: Thompson-Balys.

K1227.7. K1227.7. Girl says she has made vow not to marry until pilgrimage is made. Cent Nouvelles Nouvelles No. 26.


Abducted princess tells her abductor to wait for her menstrual period of 12 years to terminate. India: *Thompson-Balys.

Woman humiliates would-be lover. Knowing that he has deceived another by paying her with gilded coin she answers: "You will have to pay in better coin than is your wont!" Italian Novella: *Rotunda.


Chaste woman refers lover to his wife. India: Thompson-Balys.

Lover deceived by false suicide agreement. The woman persuades her lover to jump from a cliff; she will follow. She does not jump. *Pauli (ed. Bolte) No. 596.

Lover's anger softened by sham suicide attempt. Is later scorned. Italian Novella: Rotunda.

Lover humiliated by his impotence. Cent Nouvelles Nouvelles No. 28; Italian Novella: *Rotunda.

King tricked into sleeping with hag. Irish myth: *Cross.

Disguise as man to escape importunate lover. India: Thompson-Balys.

Girl plays at dice with her suitors: locks them up when they are defeated. India: Thompson-Balys.


Holding up the rock. Trickster makes dupe believe that he is holding up a great rock and induces him to hold it for a while. (Sometimes steals the dupe's goods.)
K1251.1. K1251.1. *Holding up the roof.* Fox pretends to be holding up the roof; hence cannot help the bear, who must do the threshing alone. *Type 9A; Dh IV 249ff.; Krohn Bär (Wolf) und Fuchs (JSFO VI) 97ff.; Japanese: Ikeda.


K1252. K1252. *Holding down the hat.* Dupe persuaded to guard hat supposed to cover something valuable. It covers a pile of dung. (Dupe's goods are sometimes stolen.) *Type 1528; *Parsons MAFLS XV (1) 54; Java: Dixon 186 n. 2; N. A. Indian: *Thompson CColl II 420, 426. Cf. Indonesia: DeVries Volksverhalen II 396 No. 185B.


K1253. K1253. *The general hatches out an egg.* The page induces the general to take his place in sitting on the eggs. Then he calls the king to look. Type 1677*.


K1271. K1271. *Amorous intrigue observed and exposed.* Irish myth: *Cross; West Indies: Flowers 536.

K1271.1. K1271.1. *Threat to tell of amorous intrigue used as blackmail.*

K1271.1.1. K1271.1.1. *The bag of lies: threat to tell of queen's adultery.* The boy, who is to tell the bag of lies, is stopped and his wishes granted. *Type 570; *BP III 273; Icelandic: Sveinsson FFC LXXXIII No. 570; Lithuanian: Balys Index No. 2904*; Russian: cf. Andrejev No. 1630*; Spanish: Espinosa II Nos. 5—8.

K1271.1.2. K1271.1.2. *Princess made to speak desired words when hero threatens to report (falsely) her amorous conduct.* *Type 852; *BP II 506; Icelandic: Sveinsson FFC LXXXIII No. 852.

K1271.1.3. K1271.1.3. *Educated chickens tell of woman's adultery.* A trickster undertakes to teach a woman's chickens to talk. When he reports that they are saying that she has slept with the priest, she pays him off. *Type 1750; *Pauli (ed. Bolte) No. 843; Lithuanian: Balys Index No. 1676*.

K1271.1.4. K1271.1.4. *Man hidden in roof sees girl and lover and falls: they flee and leave him in possession.* *Types 1360, 1776; Wesselski Morlini 303 No. 54; Lithuanian: Balys Legends No. 890; Italian Novella: Rotunda.
K1271. Man having seen woman and lover from roof threatens to tell about it; is paid to stop. *Type 1360B; Lappish: Qvigstad Lappiske Eventyr III No. 84.


K1271.3. Observer of intrigue insists on sharing in it (or enjoys the girl after putting the man to flight). Cent Nouvelles Nouvelles No. 46; Italian Novella: *Rotunda.

K1271.3.1. Wife surprises husband in adultery and shames him into giving her all she desires. Heptameron No. 59.

K1271.4. Adulteress tells lover "I can see the whole world." Hidden shepherd asks "Can you see my lost calves (ass)?" Lithuanian: Balys Index No. 2905*; Italian Novella: Rotunda (K1532.3); Cent Nouvelles Nouvelles No. 12; India: Thompson-Balys.

K1271.5. The Lord above will provide. A youth and maid come under tree. "Who shall provide for our child?" "He above (God) will take care of it." The man in the tree: "I will do nothing of the kind!" Lithuanian: Balys Index No. 2912*; Rumanian: Schullerus FFC LXXVIII No. 1654*.

K1272. Man abed with his wife is frightened away by an intruder who steals his clothes. *Type 1360A.

K1273. Abbess puts priest's trousers on her head. Suddenly called up while abed with the priest, she thinks to put on her coif. Discomfited by nuns whom she has denounced for incontinence. Boccaccio Decameron IX No. 2 (Lee 274); Mensa Philosophica No. 200; Italian Novella: *Rotunda.

K1274. Discovery of abbot's (abbess's) incontinence brings permission to monks (nuns) to do likewise. Boccaccio Decameron I No. 4 (Lee 14); Italian Novella: Rotunda.

K1275. Girl who cannot keep silent thereby provokes her rival to admit unchastity. *Type 886; *von der Hagen II v, vi, 3, 19 Nos. 21, 22; *Bolte Montanus's Wegkürzer 558 No. 1; Italian Novella: *Rotunda.


K1281. Woman draws a pelt to her instead of her husband. A woman asks of her husband a hair which will magically draw him to her. He gives her a hair from a pelt. *Wesselski Märchen 196; *Pauli (ed. Bolte) No. 150.

K1281.1. Priest draws a sow to him instead of a woman. He asks for a pubic hair which will draw the woman to him. Sow's bristles substituted. Sow rushes to church.
Italian Novella: Rotunda.


K1288. K1288. King induced to kiss horse's rump: trickster then threatens to tell. *Type 570; *BP III 267ff.; Fb "rov" III 130a, "kyss" II 350; Russian: Andrejev No. 1630*; Spanish: Espinosa II Nos. 1—8, Espinosa Jr. No. 130.


K1292. K1292. Hostile brother-in-law made king's inferior by being tricked to hold his sword, while the king arranges his breeches belt. (Old custom). Icelandic: Boberg.

K1300-K1399. **K1300-K1399. Seduction or deceptive marriage.**

K1300. **K1300. Seduction.**


K1310. **K1310. Seduction by disguise or substitution.** Irish myth: Cross; Icelandic: Boberg.


K1311.0.1. K1311.0.1. *Seduction by masking as woman's husband:* "Why—you have just left!" After the seduction the husband comes and the wife shows surprise. Italian Novella: *Rotunda.

K1311.0.2. K1311.0.2. *Trickster kills husband and puts on his skin so as to seduce wife.* S. A. Indian (Toba): Métraux MAFLS XL 151.

K1311.1. K1311.1. *Husband's twin brother mistaken by woman for her husband.* *Type 303; *BP I 528ff.; Icelandic: Boberg; Italian: Basile Pentamerone I Nos. 7, 9, Rotunda; India: *Thompson-Balys.


K1315.1. K1315.1. *Seduction by posing as a god.* (Cf. K1301.) Jones PMLA XXIII
Seduction by posing as Angel Gabriel. Boccaccio Decameron IV No. 2 (Lee 123); Italian Novella: *Rotunda.

Seduction on promise that issue will be the fifth Evangelist. Italian Novella: Rotunda.


Seduction by posing as doctor. Icelandic: Herrmann Saxo II 239, Boberg; Italian Novella: Rotunda; N. A. Indian: *Thompson Tales 305 n. 109r.

Girl persuaded to sit on certain plant: seduced. Man as sham doctor tells her how to heal her burnt groins. N. A. Indian: *Thompson Tales 305 n. 109q.

Seduction by sham process of retrieving lost gem. Cent Nouvelles Nouvelles No. 3; Italian Novella: *Rotunda.

Seduction by sham process of repairing vagina. Cent Nouvelles Nouvelles No. 3.

Seduction by pretending to give childless man's wife medicine. When husband comes at cockcrow as he was told, trickster says he came too late and they must do it again. India: Thompson-Balys.

Seduction by posing as magician. (Sham incantation, etc.) Italian Novella: *Rotunda.

Seduction by feigning enchantment. Italian Novella: Rotunda.


Seduction by posing as nobleman. Italian Novella: Rotunda.

Prostitutes poses as noble woman. Italian Novella: Rotunda.

Seduction by posing as holy man (churchman). Lithuanian: Balys Index No. 2906*.

Tricksters persuade women that they must share their marital intimacies with them. Italian Novella: *Rotunda.

Seduction attempted on threat of performing miracle. Italian Novella: Rotunda.

Girl disguised as friar gets into priest's bed. Italian Novella: Rotunda.
K1315.6.4. Seduction by posing as saint. India: Thompson-Balys.

K1315.7. Seduction by posing as teacher or instructor. Italian Novella: Rotunda.

K1315.7.1. Seduction by pretending to instruct (or to need instruction) in marital duties. Italian Novella: *Rotunda.

K1315.7.2. Seduction under pretence of teaching a game. Italian Novella: Rotunda.


K1315.10. Seduction by posing as beggar. Herrmann Saxo II 578.

K1315.11. Seduction by posing as leper. Icelandic: Sturlaugs saga St. 641-45 ch. 25, Boberg.


K1315.13. Seduction by masking as soldier. Herrmann Saxo II 239.


K1317. Lover's place in bed usurped by another. *Child I 137-41; Nouvelles Réccréations No. 54; India: Thompson-Balys.

K1317.1. Serving-man in his master's place. Chauvin II 92 No. 38; Bødker Exempler 289 No. 41; Spanish Exempla: Keller; Italian Novella: Rotunda.


K1317.2. Leper intercepts letter and takes paramour's place with princess. Cape Verde Islands: Parsons MAFLS XV (1) 237 No. 79.


K1317.2.2. Letter delivered to wrong man. He substitutes for the lover. Heptameron No. 35; Italian Novella: Rotunda.


K1317.4. Man caught running by guards has to tell his destination. One of the guards substitutes for him with his sweetheart. Italian Novella: Rotunda.

K1317.5. Woman substitutes for her daughter in the dark. Heptameron No. 30; Italian Novella: Rotunda.
K1317.6. Use of drugs to usurp lover's place.

K1317.6.1. Woman drugs sister and substitutes for her with lover. Italian Novella: Rotunda.


K1318. Trickster shifts married couples in bed. Old man married to young woman and young man married to old woman. The shift is satisfactory to the young couple. *BP III 394 (3); Anderson FFC XLII 364; Köhler-Bolte II 305ff.

K1321. Seduction by man disguising as woman. Nouvelles de Sens No. 8; Irish myth: *Cross; Italian Novella: Rotunda.

K1321.1. Man disguised as woman admitted to women's quarters: seduction. *Types 516, 1542; Rösch FFC LXXVII 109; *Fischer-Bolte 215; *Krappe Balor 12 n. 42; Penzer I 47n., 48n.; Herrmann Saxo II 239, 493, 641; Italian Novella: *Rotunda; Greek: Frazer Apollodorus II 73 n. 2 (Achilles); India: *Thompson-Balys, Ruben FFC CXXXIII 41.

K1321.1.1. Man disguised as pregnant woman admitted to girl's bed. Italian Novella: *Rotunda.

K1321.1.2. Seducer successfully disguised as washerwoman for fifteen years. Finally exposed. Cent Nouvelles Nouvelles No. 45; Italian Novella: *Rotunda.

K1321.1.3. Man wishes to learn and gains entrance to learned girl's presence in woman's disguise. India: Thompson-Balys.

K1321.2. Man disguised as woman abducts princess. *Type 516; *BP I 46; Icelandic: *Boberg.


K1321.4. Men disguised as women enter convent and seduce impious nuns. (Cf. K1323.) Italian Novella: Rotunda.

K1322. Girl masked as man wins princess's love. Type 514; BP II 87, III 84; Spanish: Espinosa III No. 155; Italian: Basile Pentamerone IV No. 6; India: *Thompson-


K1323.1. K1323.1. *Messenger from lover to girl-captive in harem poses as a singer who amuses the harem ladies in their apartments.* India: Thompson-Balys.


K1352. K1352. *Death feigned to woo maiden.* She shows remorse when she hears of his death.


K1328. K1328. *Disguise as animal to seduce woman.* India: Thompson-Balys.

K1330. K1330. *Girl tricked into man's room (or power).*

K1330.1. K1330.1. "No!" The princess must answer all questions by "No". By clever framing of his question the hero wins her to his desires. *Types 851, 853; BP I 192; *Kristoffer Nyrop Nej: et motivs historie* (København, 1891); Dania V 1ff., 164ff., 166; *Toldo Zs. f. Vksk. XV 69 n. 2.


K1339.1. K1339.1. Fresh hides spread on grass; girl slips up and is deflowered. Greek: Frazer Apollodorus I 309.


K1339.2.1. K1339.2.1. Seduction by luring woman to platform to look for distant ship. Tonga: Gifford 29, 46.


K1339.5. K1339.5. Girl tricked by use of drugs. Subsequent pregnancy used to force her into marrying seducer. Italian Novella: Rotunda.


K1340. K1340. Entrance into girl's (man's) room (bed) by trick.

K1341. K1341. Entrance to woman's room in hollow artificial animal.

K1341.1. K1341.1. Entrance to woman's room in golden ram. Princess's curiosity aroused and the golden ram carried into the room. The youth is concealed inside. *Types 854, 900; *BP I 443ff., 446 n. 2; *Krappe Balor 12 n. 41; Köhler-Bolte Zs. f. Vksk. VI 166 (to Gonzenbach No. 68, cf. No. 23); Rösch FFC LXXVII 109; Philippson FFC L 30. -Lithuanian: Balys Index No. 860*; Italian Novella: *Rotunda; N. A. Indian:
Thompson CColl II 428.


K1342.0.1. K1342.0.1. *Man carried into woman's room hidden in basket.* (Cf. K1343.1.) *Spargo Virgil the Necromancer 139, 370 n. 7; English: Wells 140 (Floris and Blancheflur); Icelandic: Boberg.

K1342.0.2. K1342.0.2. *Entrance into woman's room in lamp stand.* India: Thompson-Balys.


K1343.1. K1343.1. *Man drawn up into female apartments in basket.* (Cf. K1342.0.1.) *Spargo Virgil the Necromancer 136 ff., 368 ff.; Penzer V 147 n. 1; Spanish Exempla: Keller; Italian Novella: Rotunda; India: Thompson-Balys; all references to K1211.

K1343.2. K1343.2. *Man disguised as woman carried into princess's room: marries her.* (Cf. K1321.1.) Korean: Zong in-Sob 126 No. 60.


K1345. K1345. *Tale of the cradle.* Two youths pass the night with a family where all sleep in a common room, with a cradle at the foot of one of the beds. The moving of the cradle in the night confuses those walking about so that the strangers sleep with the wife and the daughter. *Type 1363; Robinson Complete Works of Chaucer 790a (Reeves Tale); Varnhagen "Die Erzählung von der Wiege" Englische Studien IX 240; Bédier Fabliaux 463; von der Hagen III *xix, 37 ff.; Boccaccio Decameron IX No. 6 (Lee 281); Italian Novella: *Rotunda.*

K1346. K1346. *Hero flies to maiden's room.* Enters her tower by means of artificial wings (or on flying horse). *Type 575; BP II 134 n. 1; *Krappe Balor 11 n. 40; India: Thompson-Balys.


K1347. K1347. *Man is ushered into maiden's room by maidservant.* He then takes the latter's place in the mistress's bed. Italian Novella: Rotunda.

K1349. Other means of entering into girl's (man's) room (bed).

K1349.1. Disguise to enter girl's (man's) room. (Cf. K1310—1329, passim.)

K1349.1.1. Lover disguised as porter gains access to princess's room. (Cf. K1816.7.) Italian Novella: Rotunda.

K1349.1.2. Disguise as madman to enter girl's room. (Cf. K1818.3.) Italian Novella: *Rotunda; India: Thompson-Balys.

K1349.1.3. Trickster gains access to woman's room disguised as peddler. (Cf. K1817.4.) Italian Novella: Rotunda; India: *Thompson-Balys.


K1349.1.5. Man feigns sick in order to enter room of princess skilled in healing, and woos her for his friend. (Cf. K1818, T51.1.1.) Icelandic: Boberg.

K1349.2. Trickster gains access to woman's room by pretending he has news of her absent lover. Italian Novella: Rotunda.

K1349.3. Access gained by the aid of rival's mule. Man tries in vain to learn the identity of his friend's mistress. Mounts his friend's mule, which takes him to the secret rendezvous. Cent Nouvelles Nouvelles No. 31; Italian Novella: *Rotunda.

K1349.4. Lover visits guarded maiden while harper puts mother to sleep. Irish myth: *Cross; Italian Novella: Rotunda.


K1349.6. Lover gets self carried into beloved's house to wait for clean clothes after a purposeful fall in mud. Heptameron No. 42.

K1349.7. Man burns down own neighboring house to gain access to bedroom of beloved. Heptameron No. 26.


K1349.9. Trickster pretends to seek lost ball by woman's bed: seduces her. N. A. Indian (California): Gayton and Newman 81.

K1349.10. Admission to woman's room by means of cap of invisibility. India: Thompson-Balys.

K1350. Woman persuaded (or wooed) by trick.

K1351. The weeping bitch. A procuress throws pepper into the eyes of a bitch so that she weeps. She pretends to the virtuous woman that the bitch is a woman transformed because of failure to respond to her lover. The woman is persuaded. *Type 1515; *Chauvin VIII 45 No. 13; *Oesterley No. 28; *Crane Vitry 239 No. 251; Elsner Untersuchungen zu den mittelenglischen Fabliau "Dame Siriz"; Fb "hund" IV 227b; *von der Hagen I cxii; Scala Celi 87a No. 510; *Penzer I 169; *Pauli (ed. Bolte) No.
K1352. K1352. Death feigned to woo maiden. She shows remorse when she hears of lover's death. **N. Soumtzov Piesni i skazki o jivom mertvetzie (Kievskaja Starina, March 1894, reviewed in RTP IX 356).


K1353.1. K1353.1. Trickster offers food for woman's favors which will completely satisfy him. He refuses payment on grounds that he is not satisfied. India: Thompson-Balys.

K1354. K1354. Seduction by bearing false order from husband or father.

K1354.1. K1354.1. "Both?" The youth is sent to the house to get two articles. He meets the two daughters and calls back to the master. "Both?" "Yes, I said both!" replies the master. The youth has his will of both daughters. *Type 1563; Chauvin VI 180 No. 342; Bolte Montanus Gartengesellschaft 611 No. 73; Köhler-Bolte I 150, 291; N. A. Indian: Thompson CColl II 420ff.; Cape Verde Islands: Parsons MAFLS XV (1) 115.


K1354.2.1. K1354.2.1. Trickster asks husband for one thing and the wife for another. The husband's order: "Let him have what he wants." Italian Novella: Rotunda.

K1354.2.2. K1354.2.2. Trickster friar seduces woman under pretence of administering forgotten sacrament. When the woman objects, the husband who thinks the friar is engaging in a legitimate process, orders: "Bear the ordeal in peace." Italian Novella: Rotunda.

K1354.2.3. K1354.2.3. Fox sleeps with tiger's wife by giving her deceptive message from her mate. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 180.

K1354.3. K1354.3. Seduction by bearing false order from mother.

K1354.3.1. K1354.3.1. Friar undertakes to awaken girl. He follows her mother's order according to his own interpretation. Italian Novella: Rotunda.

K1354.3.2. K1354.3.2. Trickster masking as bridegroom tells bride that he comes at her mother's request. Italian Novella: Rotunda.


K1355. K1355. Altered letter of execution gives princess to hero. On his way robbers steal the letter and change it so that instead of being killed he is married to the princess. *Type 930; **Aarne FFC XXIII; *BP I 276ff.; *Chauvin VIII 145 No. 145ABC;
K1357. **Lover's gift regained.** The husband appears before payment can be made to wife. *Type 1731; **Spargo FFC XCI 50ff.; Lithuanian: Balys Index No. 2913*. 

K1358. K1358. **Girl shows herself naked in return for youth's dancing hogs.** *Type 850; *BP II 528; Köhler-Bolte I 428f., 464; Spanish: Espinosa II Nos 5—8, Espinosa Jr. No. 131.

K1361. K1361. **Beggar buys right to sleep before the girl's door, at foot of bed, in the bed.** Usually with jewel. *Type 900; *Fb "sove" III 472b, "seng" III 187a; West Indies: Flowers 537f.

K1361.1. K1361.1. **Transformed person sleeps before girl's door, at foot of bed, in the bed.** Is disenchanted upon admission to the bed. *Type 440; *BP I 1ff.


K1362. K1362. **Innocent girl sells her "love" and later receives it back.** When she tells her mother what has happened, she is beaten. Thinking to right matters, she demands that the knight return what he has taken. (Sequel: K1275.) Type 886; *von der Hagen II v, vi, 3, 19 Nos. 21, 22; Italian Novella: Rotunda.

K1363. K1363. **Seduction of person ignorant of sexual intercourse.**


K1363.2. K1363.2. **Friar adds missing nose (fingers) to unborn child: foetus is imperfect and he will substitute for absent husband.** Is praised by the latter on his return. Nouvelles Récréations No. 9; Italian Novella: *Rotunda; West Indies: Flowers 538.

K1364. K1364. **Woman abducted by giving her medicine which appears to have killed her.** India: Thompson-Balys.

K1366. K1366. **Second daughter won by representing first as dead.** Irish myth: Cross.

K1367. K1367. **Monk persuades a father to set daughter afloat in box: monk seduces her.** India: Thompson-Balys.


K1371.1. K1371.1. **Lover steals bride from wedding with unwelcome suitor.** *Type

K1371.1.1. Parson deceived into marrying his intended bride to her real lover. The parson thinks it is a mock-wedding, but it turns out to be real. Danish: Grundtvig MS No. 162 in Dansk Folkemindesamling.

K1371.1.2. Lover's foster brother (friend) steals bride from wedding with unwelcome suitor. Icelandic: *Boberg.

K1371.2. Father tricked into giving away disguised daughter in marriage. Scottish: Campbell-McKay No. 14.


K1371.4. Lover in disguise abducts beloved. Icelandic: *Boberg.

K1371.4.1. Lover masks as king, knight. Icelandic: *Boberg.

K1371.4.2. Lover masks as minstrel. India: Thompson-Balys.

K1371.5. Man gets bridegroom drunk and enjoys the bride. Hawaii: Beckwith Myth 424.

K1371.6. While chief is performing suitor task, rival steals the bride. Easter Island: Métraux Ethnology 57.

K1372. Woman engaged to marry by trick. (Cf. K1371.2, K1377, K1771.9.) Icelandic: *Boberg.

K1372.1. Princess tricked into engaging herself to suitor rejected by her father. Icelandic: Boberg.

K1372.2. Fool passed off as very eligible young man by matchmaker. India: Thompson-Balys.


K1375.1. Seduction of wife by alleging that husband's vision compels him to leave home. Jewish: Neuman.

K1377. Incestuous marriage arranged by trick. India: Thompson-Balys; N. A. Indian: **Schmerler JAFL XLIV 196-207.

K1380. Seductions—miscellaneous.

K1382. Trickster pretends lameness and is taken on woman's back: violates her. Indonesia: Coster-Wijsman 47 No. 58; N. A. Indian: **Schmerler JAFL XLIV 200; Africa (Yoruba): Ellis 270 No. 5.

K1383. Trickster throws corpse into river and accuses princess of murder: marriage to avoid scandal. *Type 1655; *BP II 201; Norwegian: Christiansen Norske
K1384. Female overpowered when caught in tree cleft (hole in hedge). *Type 36; Krohn Bär (Wolf) und Fuchs (JSFO VI) 89ff.; Indonesia: DeVries's list No. 45.


K1387. Lecherous trickster seduces women from tree and loses them. N. A. Indian: *Thompson Tales 331 n. 195.


K1388.1. Husband persuaded to dig up a treasure buried in an ant hill. He is poisoned by a snake and his wife taken. India: Thompson-Balys.

K1391. Long distance sexual intercourse. Trickster by magic has intercourse with woman across stream. N. A. Indian: *Thompson Tales 305 n. 109u.

K1392. Trickster and girls play obscene tricks on one another. N. A. Indian: *Thompson Tales 306 n. 109w.

K1393. Woman seduces boy by feigning illness (chill, etc.) Italian Novella: Rotunda; Buddhist myth: Malalasekera I 887.

K1394. Man coveting his friend's wife causes her to leave her husband. Friend mutually agree to beat wives. Trickster only pretends to do so while other beats his and angers her. India: Thompson-Balys.

K1395. Seduction by giving aphrodisiac. Woman tricked into standing naked in stream; medicine put into water. India: Thompson-Balys.

K1396. Guest at inn is told that there is but one available bed: that of the mistress. Cent Nouvelles Nouvelles No. 7; Italian Novella: Rotunda.

K1397. Lucretia seduced through threat. Sextus says he will kill her and leave a naked slave in her bed to bring dishonor on her house. She yields. Spanish Exempla: Keller.

K1398. The trickster with painted member. The father wants his daughter's child to be a bishop. Lithuanian: Balys Index No. 2914*; Livonian: Loorits FFC LXVI No. 1547*.

K1399. Additional seductions.

K1399.1. The taming of the wild prince. Lost in the woods the little prince grows up among wild animals; lets no one come near him. Only a servant girl succeeds in taming him. Lithuanian: Balys Index No. 877*.

K1399.2. The unusual names. Assuming unusual names, the servant deceives the girl, her mother, and her father. *Type 1732*; Lithuanian: Balys Index No. 2908; Spanish: Boggs FFC XC No. 1940B*.


K1399.5. Teacher seduces pupil left in his charge. Buddhist myth: Malalasekera II 1038.

K1400-K1499.

K1400-K1499. Dupe's property destroyed.

K1400. Dupe's property destroyed. Type 1002.


K1411. Plowing the field: horse and harness destroyed. The youth is told to come home from plowing when the dog does. He beats the dog so that it runs home; then he destroys the horse and harness and goes home. *Types 650, 1003; BP II 285ff.; Spanish: Espinosa III Nos. 163—7; India: *Thompson-Balys.

K1412. Lighting the road (or painting the house red). The house set on fire. Type 1008; Japanese: Ikeda.

K1413. Guarding the door. It is lifted off and carried away. *Types 1009, 1653A; Penzer V 117 n.; Clouston Noodles 97; Lithuanian: Balys Index No. 1014A*.

K1414. Take care of the stopper! The son puts the stopper into his pocket, and all the tar (beer) runs out. Lithuanian: Balys Index No. 1706*.

K1415. Repairing the house. House or furniture destroyed. *Type 1010.

K1416. Tearing up the orchard (vineyard). Rascal has been told to cut wood. *Type 1011; Köhler-Bolte I 327; India: *Thompson-Balys.

K1417. Closing the door tight: with iron nails. Type 1014.

K1418. Whetting the knife: the whole blade whetted away. *Type 1015.


K1422. Threshing grain: granary roof used as threshing flail. *Types 650, 1031; BP II 285ff., *293; Fb "tærske" III 927b; N. A. Indian: Thompson CColl II 436.

K1423. Mowing grass: the meadow torn up. Type 1203*.


K1425. Covering the whole wagon with tar. Type 1017.

K1427. Filling the pen. Told to fill locked pen trickster chops up wagon and mules and throws them in. Spanish: Espinosa JAFL XXVII 119f.

K1428. Sowing grain: does so in unplowed field. India: Thompson-Balys.


K1440. Dupe's animals destroyed or maimed. Type 1007; India: Thompson-Balys.

K1441. Building a bridge of cattle. Ordered to build a bridge not of wood, stone, iron, or earth, the trickster uses the carcasses of cattle. *Type 1005.

K1442. Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object. *Type 1006; Irish myth: Cross; Spanish: Espinosa III Nos. 181-8; India: Thompson-Balys. Cf. Type 1685.

K1443. Cleaning the horse. Washing him in boiling water or currying him with a razor. Type 1016; Fb "hest" IV 211b.


K1445. Making sheep laugh and dance. Told to bring in sheep laughing and dancing, trickster cuts off their upper lips and breaks their legs. Meson JAFL XXXV 45.

K1446. To drive cattle to jungle: trickster kills a bull every day. India: Thompson-Balys.

K1447. Tying the cattle: trickster ties them so tightly they are strangled. India: Thompson-Balys.

K1451. Watching the goats: "Hit them if they wander." Trickster kills them. India: Thompson-Balys.


K1460. Members of dupe's family killed.


K1461.1. Cleaning the child. Intestines taken out and cleaned. Type 1012; India: Thompson-Balys.

K1461.2. Child taken to defecate over ant hole. India: Thompson-Balys.

K1461.3. Cleaning the children. Impales them. Lithuanian: Balys Index No. 1013A*; Russian: Andrejev No. 1012 I.


K1462.1. To heat water for master's bath. Servant pours boiling water on
him. India: Thompson-Balys.


K1500—K1599.

**K1500—K1599. Deceptions connected with adultery.**

K1500. **K1500. Deception connected with adultery.**


K1501.2. K1501.2. *Cuckold feigns to be asleep when paramour calls.* Italian Novella: Rotunda.


K1510.2. K1510.2. *Wife of philanderer gets revenge by having an affair herself.* Heptameron No. 15.

K1511. K1511. *The husband locked out.* An adulteress returns home late at night and her husband refuses to admit her. She threatens to throw herself into the well. The husband goes after her. She enters the house and bars him out. *Type 1377;* *Basset 1001 Contes II 128;* *Wesselski Hodscha Nasreddin II 185 No. 350;* *Campbell Sages xc (Puteus);* Chauvin VIII 184 No. 224, IX 23; Alphabet No. 538; Hdwb. d. Märchens I 95b; Dunlop-Wilson II 111f.; Boccaccio Decameron VII No. 4; Spanish Exempla: Keller; Italian Novella: *Rotunda.*


K1512. K1512. *The cut-off nose.* (Lai of the Tresses.) A woman leaves her husband's bed and has another woman take her place. The husband addresses her, gets no answer and cuts off her nose (hair). In the morning the wife still has her nose (hair). The husband is made to believe that it has grown back by a miracle (or that he was dreaming). *Type 1417;* Bédier Fabliaux 228ff.; Chauvin VI 100 No. 267; *Penzer V 47 n. 3, 223ff., VI 271;* Mensa Philosophica No. 40; Boccaccio Decameron VIII No. 8.

K1513. The wife's equivocal oath. A husband insists that his wife take oath that she has been intimate with no one but himself. The paramour masks as ass-driver. She hires an ass from him, falls down, and lets him pick her up. She then swears that no one has touched her except her husband and the ass-driver. *Type 1418; *Basset 1001 Contes II 4; **J. J. Meyer Isoldes Gottesurteil in seiner erotischen Beziehung (Berlin, 1914); *Pauli (ed. Bolte) No. 206; Rohde Der griechische Roman 484; BP IV 154, 387f.; Hdbw. d. Abergl. II 669; *Schoepperle I 225f.; Hertel Zs. f. Vksk. XVIII 385. — Icelandic: Boberg; Italian Novella: *Rotunda; India: *Thompson-Balys; Chinese: Chavannes 500 Contes I 387 No. 116.

K1514. Adulteress gets rid of husband while she entertains lover. Icelandic: Boberg; India: Thompson-Balys.

K1514.1. The husband in the chicken house. The husband returns unexpectedly and surprises his wife with her lover. She makes the husband believe he is pursued and hides him in the chicken house. (Cf. K1514.9.) *Type 1419A; **Schofield Sources and History of the 7th Novel of the 7th Day in the Decameron (Harvard Studies and Notes II); Bédier Fabliaux 450; Boccaccio Decameron III No. 4 (Lee 213); Cent Nouvelles Nouvelles No. 88; Italian Novella: *Rotunda; India: *Thompson-Balys.

K1514.2. Husband duped into doing penance while rascal enjoys the wife. Boccaccio Decameron III No. 4 (Lee 75); Italian Novella: *Rotunda.

K1514.3. Husband duped into believing he is in purgatory. Boccaccio Decameron III No. 4 (Lee 91); Italian Novella: *Rotunda.

K1514.4. Returning husband beaten by servants. Mistaken for lover whom he has told them to beat. Von der Hagen II xiii No. 27.

K1514.4.1. Husband beaten by paramour. Husband, dressed in wife's clothing, is beaten by forewarned paramour. The latter says that he is testing the wife's fidelity to her husband. Spanish: Childers; Italian Novella: *Rotunda.

K1514.4.2. Husband hides in curtain to catch paramour. On entering, paramour threatens to kill husband if he should appear. Cent Nouvelles Nouvelles No. 4.

K1514.4.2.1. Cuckold husband hides under bed. Cent Nouvelles Nouvelles No. 4.


K1514.7. **Wife has hiding husband carried off in basket by thieves.** India: Thompson-Balys.

K1514.8. **Wife throws husband down precipice so she can be with lover.** Buddhist myth: Malalasekera I 886.

K1514.9. **Adulteress has lover unload wood on doorstep.** This keeps husband out. Italian Novella: Rotunda.

K1514.10. **Adulteress sets husband to watch for intruder while she entertains the paramour.** Italian Novella: *Rotunda.

K1514.11. **Illness feigned to call physician paramour.** Italian Novella: Rotunda; India: Thompson-Balys.

K1514.12. **Adulteress pretends to go to say her prayers.** Keeps tryst with paramour. Italian Novella: *Rotunda.


K1514.14. **Paramour unties mare.** Husband chases mare while the wife entertains the paramour. Italian Novella: Rotunda.

K1514.15. **Adulteress throws small coffer out of window.** While the husband retrieves it the paramour changes hiding places. Italian Novella: Rotunda.

K1514.16. **Lover masks as pregnant woman: adulteress sent by husband to act as midwife, meets lover.** India: Thompson-Balys.

K1514.17. **Adulteress together with lover while husband sleeps.** India: Thompson-Balys.

K1514.17.1. **Wife drugs husband and visits paramour.** India: Thompson-Balys.

K1514.17.2. **Husband frightened into sleeping alone.** Adulteress has servants impersonate demons. Italian Novella: Rotunda.

K1515. **The animal in the chest.** The husband has locked the surprised paramour in a chest while he fetches his family as witness of his wife's unfaithfulness. She frees the lover, substitutes an animal, and discountenances the husband. (Cf. K1542, K1555, K1566, K1574.) *Type 1419B; Wesselski Hodscha Nasreddin II 187 No. 363; Cent Nouvelles Nouvelles No. 61; Italian Novella: *Rotunda.

K1515. **The husband's good eye covered.** The wife holds a cloth in front of his one good eye, so that he cannot see the paramour. *Type 1419C; Bédier Fabliaux 119, 466; Chauvin IX 20 Nos. 7, 8; Wesselski Märchen 187 No. 2; Jellinek Euphorion IX 162f.; Alphabet No. 536; Hdwb. d. Märchens I 94b; Scala Celi 86b No. 505; Oesterley No. 123; von der Hagen II xxixff.; Dunlop-Wilson II 13; Heptameron No. 6; Cent Nouvelles Nouvelles No. 61; Italian Novella: *Rotunda.

K1516. **The husband's good eye covered.** The wife holds a cloth in front of his one good eye, so that he cannot see the paramour. *Type 1419C; Bédier Fabliaux 119, 466; Chauvin IX 20 Nos. 7, 8; Wesselski Märchen 187 No. 2; Jellinek Euphorion IX 162f.; Alphabet No. 536; Hdwb. d. Märchens I 94b; Scala Celi 86b No. 505; Oesterley No. 123; von der Hagen II xxixff.; Dunlop-Wilson II 13; Heptameron No. 6; Cent Nouvelles Nouvelles No. 16; Krappe Bulletin Hispanique XXXIX 27; Italian Novella: *Rotunda.
K1556.1. Adulteress binds husband's eyes and causes him to sing incantations concerning the adultery.

K1516.1. The husband's good eye treated. The wife pretends to treat his one good eye, so that he cannot see the paramour. *Chauvin IX 20 Nos. 7, 8; Alphabet No. 535; Scala Celi 86b No. 504; Oesterley No. 122; Hitopadesa (ed. Morley) 66; Mensa Philosophica No. 49; *Krappe Bulletin Hispanique XXXIX 27; Spanish Exempla: Keller.

K1516.2. Girl covers nurse's one good eye so that she cannot see her lover. Italian Novella: Rotunda.

K1516.3. Adulteress extinguishes light to hide her paramour. Italian Novella: Rotunda.


K1516.6. The faithless wife asks her gullible husband how he would act if he were blind. The husband closes his eyes; meanwhile the lover escapes. India: Thompson-Balys.

K1516.7. Wife washes husband's hair hiding his eyes while lover escapes unseen. Spanish Exempla: Keller.

K1516.8. Wife has husband look for hole in pot she has bought, allowing lover to escape unseen. Spanish Exempla: Keller.

K1516.9. Wife shows husband her milk-filled breasts and squirts milk in his eyes allowing lover to escape unseen. Spanish Exempla: Keller.

K1517. Paramour escapes by disguise.

K1517.1. The lovers as pursuer and fugitive. The wife is visited by two gallants. When the husband approaches, one goes out with drawn sword; the other hides in the house. She convinces her husband that she has given refuge to a fugitive. *Type 1419D; *Bédier Fabliaux 229ff.; *Basset 1001 Contes II 143; *Wesselski Hodscha Nasreddin II 186 No. 351; *Chauvin VIII 39 No. 7, IX 21 No. 8; Boccaccio Decameron VII No. 6 (Lee 203); von der Hagen II xxxii ff; Dunlop-Wilson II 114ff.; Hdb. d. Märchens I 99b. — Spanish Exempla: Keller; Italian Novella: *Rotunda; India: Thompson-Balys.

K1517.1.1. One lover disguised and carried out of house by other. The wife has the lover put on a robe and stand in the corner; she tells the husband that a tradesman has left the robe and will return for it. The other lover comes and she gives him the "robe". Africa (Vai): Ellis 229 No. 38.
K1517.2. *Paramour poses as doctor.* Boccaccio Decameron VII No. 3 (Lee 189); Italian Novella: Rotunda.

K1517.3. *Paramour in vat: disguise as vat-buyer.* Husband thinks he is testing the vat. Boccaccio Decameron VII No. 2 (Lee 186); Italian Novella: *Rotunda.


K1517.4.1. *Paramour falls in cesspool.* Husband thinks he is a demon. Cent Nouvelles Nouvelles No. 72; Italian Novella: *Rotunda.

K1517.5. *Paramour poses as unsuccessful suitor.* When surprised with the wife he tells the husband that he has been trying to force the woman, with no success. The wife supports the statement. Italian Novella: Rotunda.


K1517.7. *Paramour disguised as pregnant woman.* Italian Novella: Rotunda.


K1517.9. *Paramour disguised as cloth merchant is surprised by the husband.* He asks the woman to be paid for a pretended sale. Italian Novella: Rotunda.

K1517.10. *Paramour leaving love-tryst is met by husband.* Pretends he had come to see him on business. Italian Novella: Rotunda.

K1517.11. *Paramour escapes by pretending to be returning borrowed basket.* Heptameron No. 29.

K1517.12. *Escaping paramour said to be a deity.* India: Thompson-Balys.

K1518. *The enchanted pear tree.* The wife makes the husband, who has seen the adultery from the tree, believe that the tree is magic or that he has seen double. *Type 1423;* F. N. Robinson Complete Works of Geoffrey Chaucer (Boston, 1933) 817 (Merchant's Tale); *Basset 1001 Contes II 150ff.; Chauvin VIII 98 No. 69, IX 39 No. 34; *Bédier Fabliaux 468;* Stiefel Zs. f. Vksk. VIII 79; *Wesselski Märchen 214f. No. 23; Crane Vitry 240 No. 251; Herbert III 21; *Wesselski Mönchslatein 121 No. 103; Hdwbd. d. Märchens I 95b; Boccaccio Decameron VII No. 9 (Lee 231); Dunlop-Wilson II 120f.; Mensa Philosophica No. 76.—Irish myth: Cross; Italian Novella: Rotunda.

K1518.1. *Husband who has surprised wife and paramour is made to believe that he has had an illusion.* Italian Novella: *Rotunda.


K1521.1. *Paramour successfully hidden in chimney (fireplace).* Italian Novella: Rotunda.

K1521.2. *Paramour successfully hidden in chest.* Italian Novella: *Rotunda;*
K1521.2.1. Paramour placed in chest and covered with clothing. Italian Novella: Rotunda.

K1521.3. Paramour hidden under the wash. Italian Novella: Rotunda.

K1521.4. Paramour hidden in the bed. Italian Novella: Rotunda.

K1521.4.1. Wife hides lover under bed. When husband comes in she drops candle and sends him out for another, allowing lover to escape unseen. Spanish Exempla: Keller.

K1521.5. Paramour hidden behind a screen. Italian Novella: Rotunda.

K1521.5.1. Lover escapes behind the sheet which wife holds up to show her husband. Spanish Exempla: Keller.

K1521.6. Husband busied with performing task while paramour escapes. India: Thompson-Balys.

K1521.7. Paramour rolled into a carpet. India: Thompson-Balys.


K1523. Underground passage to paramour's house. (Inclusa.) Woman goes from one to the other. Her husband is made to believe that the woman next door is her sister. *Fischer-Bolte 219; Wesselski Märchen 188 No. 2; *Chauvin V 213 No. 121, VIII 96 No. 67; *Köhler-Bolte I 393; Campbell Sages cx; *Krappe Archivum Romanicum XIX (1935) 213—226; Cent Nouvelles Nouvelles No. 1; Icelandic: *Boberg; Italian Novella: *Rotunda; India: *Thompson-Balys.

K1524. Adulteress falls in mud at lover's door. She deceives her husband by saying that she must enter and clean her dress. *Crane Vitry 226f. No. 230; Herbert III 18; *Wesselski Mönchslatein 25 No. 19; Mensa Philosophica No. 70; Italian Novella: *Rotunda.

K1525. The Lord above; the lord below. A husband returning home surprises a woman and her paramour and a numskull who has blundered in. The woman hides the numskull in the bed and the paramour under it. The husband, who is leaving on a journey, lifts his hands to heaven and says, "I commend you to the Lord above." — The numskull: "Commend her rather to the lord below!" *Wesselski Hodscha Nasreddin I 271 n. 1, Bebel II 99 No. 2, Morlini 286 No. 30; *Bédier Fabliaux 453; Rumanian: Schullerus FFC LXXVIII No. 1380 II*; Cent Nouvelles Nouvelles No. 34; Italian Novella: Rotunda.

K1526. Friar's trousers on adulteress's bed: relic to cure sickness. The husband is duped into believing that the friar has come to visit the sick. *Bolte Frey 248; Italian Novella: *Rotunda.
The feigned wedding-feast. The husband returns unexpectedly to find his wife entertaining the paramour with a sumptuous feast. He is made to believe the feast is in honor of some newly-weds. Italian Novella: Rotunda.

Wife confesses to disguised husband. She suspects the fraud and persuades him that she knew the ruse and was testing him. He begs forgiveness. Bédier Fabliaux 290, 453*; Italian Novella: Rotunda.

Husband transformed to goat must witness wife's adultery. The devil has let him see his wife's unfaithfulness in this way. Type 824*; Lithuanian: Balys Index No. 824*; Estonian: Aarne FFC XXV No. 824*; Russian: Andrejev No. 824*.

Gullible husband under the bed.

Adulteress tells her lover how she loves her husband. She thus deceives the spying husband under the bed. Penzer V 108 n. 2; Bødker Exempler 269 No. 59; Spanish Exempla: Keller; Italian Novella: Rotunda.

Adulteress tells how she may save her husband's life. Discovering him under the bed, she tells lover that at temple she has learned that her husband is to die soon unless she prevents death by sleeping with a strange man. The husband is satisfied. Benfey Panchatantra II 258ff., Panchatantra III 12 (tr. Ryder 348).

Gullible husband behind the tree. (Tristan and Isolt.) Husband goes to wife's love tryst and hides behind a tree. The wife, having learned of his presence, tells lover that he should not allow their innocent relations to lead to gossip. Husband is appeased. Italian Novella: Rotunda.

Adulteress transforms her husband into an animal to get rid of him. (The Tsar's Dog.) Type 449*; Malone PMLA XLIII 418, 421, 441; Chauvin V 3, 5f., 198, *VI 198, VII 129ff.; Penzer III 194; Kittredge Arthur 246ff.; Anderson Roman apuleja i narodnaja skazka I 376-487, 612-633; Lithuanian: Balys Index No. 3655; Russian: Andrejev No. 499A*; India: *Thompson-Balys.

Adulteress transforms man to stone up to the waist. Cheremis: Sebeok-Nyerges.

Woman has husband made monk while he is drunk, so as to get rid of him. Scala Celi 87a No. 506; Crane Vitry No. 231; Liebrecht 124; *Krappe Bulletin Hispanique XXXIX 38; Spanish Exempla: Keller.

Death feigned to meet paramour. Meetings in the grave (grave box). *Wesselski Märchen 197; *Child V 3f., 6, 280; *Pauli (ed. Bolte) No. 876; N. A. Indian: *Thompson Tales 305 n. 109t.

Wife feigns death and slips out to lover. Heptameron No. 60, 61. Italian Novella: Rotunda (K1862).

Death feigned so man can live with mistress. Eskimo (Aleut): Golder JAFL XXII 10.

Sexton's own wife brings her offering. The priest grants to the sexton the offerings brought by all women whom the priest has loved. The priest always calls out "Take" when these women offer. The sexton's own wife comes. The priest calls out
"Take!" (Cf. Q384.) Wesselski Bebel I 185 No. 40.

K1542. K1542. Husband frightened by wife's paramour in hog pen. The husband sees the paramour who has hidden in the pen and says, "Who are you?" "I am a miserable hog." The husband thinks that his hogs are possessed. (Cf. K1515, K1555, K1566, K1574.) Wesselski Bebel I 206 No. 92; Spanish: Espinosa III No. 193.

K1543. K1543. The marked coat in the wife's room. A procuress obtains a woman for her client by leaving a marked coat in her room. The husband drives the wife away and she joins her lover. The procuress then goes to the husband and alleges that she lost a coat with certain marks. The husband is deceived and takes the wife back. *Bédier Fabliaux 443; **Eberling Auberée, altfranzösische fabel etc. (Berlin, 1891); Spanish Exempla: Keller.

K1544. K1544. Husband unwittingly instrumental in wife's adultery. (Usually shares his bedmate with others, not knowing that she is his wife.) Heptameron No. 8; Cent Nouvelles Nouvelles No. 9; Spanish Exempla: Keller; Italian Novella: *Rotunda.


K1545. K1545. Wives wager as to who can best fool her husband. *Type 1406; *Liebrecht 124; Bédier Fabliaux 265ff.; *Crane Vitry 227 No. 231, cf. 238 No. 248; Boccaccio Decameron VII No. 9 (Lee 231); Christensen DF XLVII 229; Italian Novella: *Rotunda.


K1546.2. K1546.2. Woman encourages paramour by song. India: Thompson-Balys.

K1548. K1548. Adulteress makes believe that her suspicious husband is insane. He is taken away. Italian Novella: Rotunda.


K1549.1. K1549.1. Woman has paramour steal her husband's clothes. Paramour gains entrance disguised as the husband. The husband without his clothes is driven away from his home. Italian Novella: Rotunda.


K1549.3. K1549.3. Lover carried away on mistress's shoulders so that his footprints will not be visible in the snow. Spectator Papers No. 181.

K1549.4. K1549.4. Lover leaves horse outside house as husband comes up: wife tells husband their cow has foaled a horse. India: Thompson-Balys. Cf. English, Scottish: *Child No. 274.


K1550.3. K1550.3. Adulteress detected by food she prepares for paramour.


K1550.1.2. K1550.1.2. Adulteress detected by food she prepares for paramour. India: Thompson-Balys; Buddhist myth: Malalasekera I 341.


K1553. K1553. Husband feigns blindness and avenges himself on his wife and her paramour. *Type 1380; *BP III 124; *Taylor MPh XV 227 n. 1; Stiefel Zs. f. Vksk. VIII 74; Russian: Andrejev No. 1380; India: *Thompson-Balys.


K1554. K1554. The husband sets house afire and ousts hidden paramour. Type 1406*; von der Hagen II *xxxvi No. 41.

K1554.1. K1554.1. Trickster sets fire to barrel of tow in which paramour is hidden. The paramour, naked, runs out carrying wisps of burning tow. The trickster tells the husband that he has raised the devil. England, U.S.: *Baughman.

K1555. K1555. Husband carries off box containing hidden paramour. Latter exposed (otherwise discomfited). *Type 1535; **A. Stepphun Das Fabel vom Prestre comporté und seine Versionen (Königsberg, 1913); *BP II 18; *Basset 1001 Contes II 45; *Toldo Zs. f. Vksk. XIII 412, 420; *Wesselski Mönchslatein 10 No. 5; Cent Nouvelles Nouvelles No. 73; Italian Novella: *Rotunda; India: *Thompson-Balys; Japanese: Ikeda.


K1555.0.2. K1555.0.2. Chest containing paramour unwittingly taken away by husband. Italian Novella: Rotunda.
K1555.1.  *Lover hidden in hen-coop discovered by husband.* Boccaccio Decameron V No. 10 (Lee 173); Italian Novella: *Rotunda.*

K1555.2.  *The devil in the barrel.* The naked lover hides himself in a sooty barrel. The husband receives from a curious gentleman a good sum of money for showing him the "devil". Lithuanian: Balys Index No. 2900*; Cheremis: Sebeok-Nyerges.

K1556.  *Old Hildebrand.* Hidden cuckold reveals his presence by rhymes. He responds to the rhymes made by the wife and paramour concerning their entertainment. *Type 1360C; **Anderson Der Schwank vom alten Hildebrand (Dorpat, 1931); *BP II 373; Hdwb. d. Märchens I 188a nn. 164—5; Spanish: Espinosa II No. 93, III No. 193.

K1556.1.  *Adulteress binds husband's eyes and causes him to sing incantations concerning the adultery.* India: Thompson-Balys.

K1557.  *Husband discovers wife's adultery by riddling conversation.* In this indirect manner the wife confesses and promises reform. Spanish: Boggs FFC XC 122 No. 1358*.

K1557.1.  *Husband discovers paramour's love letter in his wife's purse after having made her drunk.* Icelandic: Boberg.

K1558.  *The husband prepares to castrate the crucifix.* The artist's wife's paramour poses as a crucifix when caught. When he sees the husband's preparations, he flees naked. *Köhler-Bolte II 469; Spanish: Espinosa II No. 42; Italian Novella: *Rotunda; India: Thompson-Balys.


K1561.  *The husband meets the paramour in the wife's place.* Beats him (or cuts off privates). *Wesselski Bebel II 149 No. 161; Nouvelles Récitations No. 60; N. A. Indian (Malecite): Mechling GSCan VI 83 No. 21, (Fox): Jones PAES I 145.

K1561.1.  *Husband hides in wife's room and kills paramour.* Heptameron No. 32.

K1562.  *Husband catches paramour in pitfall.* The wife sends her maid to investigate. The maid falls in and finally the wife herself. The husband calls the neighborhood to see them. *Wesselski Mönchslatein 9 No. 4; Cent Nouvelles Nouvelles No. 56; Italian Novella: *Rotunda.

K1563.  *Husband (god) traps wife and paramour with magic armor.* (Vulcan, Mars, Venus.) *Basset RTP XXIII 167.


K1565.  *Blades (broken glass) to wound and detect wife's lover.* (Often on window.) Type 432; *Krappe Balor 35ff.; *Schoepperle I 218ff.; Irish myth: Cross.

K1566.  *Cuckolded man shuts wife's paramour in chest and lies on the chest with latter's wife.* Boccaccio Decameron VIII No. 8 (Lee 261); Italian Novella: Rotunda.

K1566.1.  *Cuckold unwittingly lies with wife on chest containing her hidden
K1567. K1567. *Husband tricks wife into riding a mule which has been denied water.* On fording a stream the mule plunges into the water. Wife drowns. (Sometimes also paramour.) Cent Nouvelles Nouvelles No. 47; Nouvelles Récréations No. 90; Italian Novella: *Rotunda.*


K1569.2. K1569.2. *Husband surprises wife and paramour.* Rebukes them for not shutting the door. Italian Novella: *Rotunda; Cent Nouvelles Nouvelles No. 71.*

K1569.3. K1569.3. *Illness feigned to go to mistress.* Husband leaves bed to go to serving maid. Italian Novella: Rotunda; India: Thompson-Balys.


K1569.5. K1569.5. *Husband catches paramour by using wife's pre-arranged signal.* Italian Novella: Rotunda.


K1569.8. K1569.8. *Husband discomfits paramour and wife by clever remark showing that he knows all.* Cent Nouvelles Nouvelles No. 35.


K1571.1. K1571.1. *Trickster as sham magician makes adulteress produce hidden food for her husband.* *Type 1535; BP II 18; Scala Celi 37a No. 206; Japanese: Ikeda.

K1572. K1572. *Trickster makes woman believe that her husband is coming to punish her adultery.* She confesses. *Type 1725; BP II 131; Christiansen Norske Eventyr 136.*
K1573. **Trickster sends his master running after the paramour.** Though the master does not know of the adultery, the lover is thoroughly frightened. *Type 1725; BP II 131; Christiansen Norske Eventyr 136.

K1574. **Trickster as sham magician buys chest containing hidden paramour.** (Cf. K1515, K1542, K1555, K1556.) *Types 1535, 1725; *BP II 18; India: Thompson-Balys.

K1574.1. **Sham magician has paramour fall in a trap.** Has trained bird to cling to him. Italian Novella: Rotunda.

K1574.2. **Trickster discovers woman's paramour and hides him in outhouse: rewarded by husband.** India: Thompson-Balys.

K1577. **Second lover burns paramour at window with hot iron.** *Type 1361; Chaucer's Miller's Tale; *Thompson The Miller's Tale (Bryan and Dempster 106ff.); Italian Novella: Rotunda. See references for K1225.

K1578. **God Vishnu in shape of nephew scares and torments his aunt's lover.** India: Thompson-Balys.

K1580. **Other deceits connected with adultery.**

K1581. **The lover's gift regained.** **J. W. Spargo FFC XCI; *F. N. Robinson Complete Works of Geoffrey Chaucer 838a. (Shipman's Tale).**

K1581.1. **Lover's gift regained: the broken (removed) article.** The lover breaks (or removes) an article of household equipment and convinces the husband that for that reason the wife has confiscated that which he gave her as a present. **Spargo FFC XCI.

K1581.2. **Lover's gift regained: horse and wagon as gift.** The lover regains gift of horse and wagon by pretending to the husband that the wife has confiscated them because he brought wood of uneven quality. **Spargo FFC XCI; *Erk-Böhme Deutscher Liederhort (Leipzig, 1893—94) I 40ff.

K1581.3. **Lover's gift regained: borrowing from the husband and returning to the wife.** The lover borrows money from the husband with which to corrupt the wife, later telling the husband that the money was returned to the wife during the husband's absence. **Spargo FFC XCI; Boccaccio Decameron VIII Nos. 1, 2 (*Lee 247ff.); F. N. Robinson Works of Chaucer 838a (Shipman's Tale); Italian Novella: *Rotunda.

K1581.4. **Lover's gift regained: accidental discovery of identity.** The lover, ignorant of the identity of the husband, tells him of his experience with the wife. The husband persuades the lover to lead him to the scene, where the wife is compelled to restore all but a small part of the money. **Spargo FFC XCI; *Euling Studien über Heinrich Kaufringer (Breslau, 1900) 65ff.; Italian Novella: *Rotunda.

K1581.5. **Lover's gift regained: piece of cloth as gift.** The lover regains by a ruse and thievery the borrowed piece of cloth which he has presented to his mistress. **Spargo FFC XCI.

K1581.5.1. **Lover claims payment for cloth in the presence of the husband.** The woman returns the cloth but puts a live coal in it. Destroys his whole supply. Italian
Lover demands return of cloth on threat to await the husband's return. Italian Novella: Rotunda.

Lover's gift regained: jewelry as gift. The lover presents the wife with a valuable piece of jewelry, which he regains by pretending to the husband that he has left it as a pledge. **Spargo FFC XCI; *Wesselski Bebel II 115f. No. 49; *Bolte Frey 242 No. 76.

Lover's gift regained: anser venalis (goose as gift). The lover regains his gift by a ruse (obscene). **Spargo FFC XCI; *Semerau Die Schwäche und Schnurren des Poggio (Leipzig, 1905) No. 69; Italian Novella: Rotunda.

Lover delays the gift of the goose hoping to obtain greater favors. Finally has to flee. Italian Novella: Rotunda.


Lover's gift regained: spending money to purchase lover's worthless goods. Italian Novella: Rotunda.

Lover's gift regained: payment with worthless money. Lover bargains with the husband. Pays him with worthless money. Italian Novella: Rotunda.

Prostitute paid with counterfeit money. Italian Novella: Rotunda.

Husband gets gift which paramour has given to wife. U.S.: *Baughman.

Lover blackmails adulteress.

After seducing priest's wife, peasant demands earrings as price of silence. He thus avenges himself on priest who has cheated peasant's wife of her earrings. Russian: Andrejev No. 1726**.

Wife takes servant's place and discovers husband's adultery. She is veiled. Italian Novella: *Rotunda.

Innocent confessor duped into being go-between for adulteress and lover. By following suggestions in her false accusations to confessor the lover reaches her side. Boccaccio Decameron III No. 3 (Lee 71); *Borgeld Vrouwenlist: verbreiding en oorsprong van een novelle uit den Decamerone (Neuphilologische Bibliothek No. 7, Den Haag, 1926); Italian Novella: *Rotunda.

Husband takes servant's place and discovers husband's adultery. The husband says that he is going into a state of meditation with a cloth over his face. He substitutes a servant and goes to his mistress. The wife finds the deceit and takes the servant's place. On his return the husband tells the supposed servant of his adultery. Japanese: Anesaki 361.

Paramour feigns loss of genitals in order to obtain the husband's confidence. Cent Nouvelles Nouvelles No. 13; Italian Novella: *Rotunda.
K1587. Adulteress uses the public baths as a meeting-place with her lover. A naive remark by her child exposes the deception to the husband. Cent Nouvelles Nouvelles No. 66; Italian Novella: *Rotunda.

K1588. Woman excites peasant (secretary), who draws line on floor and dares her to cross it. When she does, adultery is committed. Cent Nouvelles Nouvelles No. 23; Italian Novella: *Rotunda.

K1591. Seventy tales of a parrot prevent a wife’s adultery. The parrot keeps her interested until her husband's return. *Schmidt Cukasaptati (Kiel, 1894, Stuttgart, 1896); Köhler-Bolte I 47, 336, 513; Clouston Tales II 196ff.; Spanish: Boggs FFC XC 59 No. *435.

K1591.0.1. Faithless wife kills magic parrot which has betrayed her. India: Thompson-Balys.

K1591.1. Peacock left as spy on adulterous wife. India: Thompson-Balys.

K1591.2. Dog guards chastity of master's wife during his absence. India: Thompson-Balys.

K1592. Paramour sends prostitutes in disguise to take mistress to "convent". Husband is deceived by the ruse. Italian Novella: Rotunda.

K1593. Adulteress disguised as boy elopes with paramour. Italian Novella: Rotunda.

K1594. Student extends his course so as to enjoy the professor's wife. Italian Novella: Rotunda.

K1595. The "loyal" adulteress. Complacent in all except kissing. Explains that her mouth is the only part of her body which has promised fidelity to her husband. Cent Nouvelles Nouvelles No. 48; Italian Novella: *Rotunda.

K1596. Faithful wife in disguise saves husband from punishment for adultery. India: Thompson-Balys.

K1600—K1699. Deceiver falls into own trap.

K1600. Deceiver falls into own trap. Indonesia: DeVries's list Nos. 59-79; Philippine: Fansler MAFLS XII 264f.

K1601. Deceiver falls into his own trap (literally). Arranges a trap or pitfall but is himself caught. Type 1117; Africa: Werner African 214, (Hottentot): Bleek 78; Jamaica: Beckwith MAFLS XVII 254 No. 33; West Indies: Flowers 539.

K1601.1. Pitfall arranged but victim escapes it. India: Thompson-Balys.

K1603. Man falls into sacrificial grave prepared for others. Rich man orders poor people to dig a grave in order to bury all in it as sacrifice to avert famine. But a Christian frees them and promises those who become Christian a living. The rich man himself falls in the grave and dies. Icelandic: Boberg.
K1605. Thief-catcher caught by his own magic club. India: Thompson-Balys.

K1610. **K1610. Deceiver falls into his own trap—miscellaneous incidents.** India: Thompson-Balys.

K1611. **K1611. Substituted caps cause ogre to kill his own children.** The hero and heroine change places in bed with the ogre's children and put on them their caps so that the ogre is deceived. *Types 327, 1119; *BP I 124 n. 1; French Canadian: Barbeau JAFL XXIX 22; India: *Thompson-Balys; N. A. Indian: Thompson CColl II 358ff.; (Northern Paiute [Paviotso]): Lowie JAFL XXXVII 226 No. 10; Cape Verde Islands: *Parsons MAFLS XV (1) 73 n. 3; Jamaica: Beckwith MAFLS XVII 267 No. 77.

K1611.1. K1611.1. **Substituted string causes ogre to be killed.** Intended victim of cannibal is marked by thread around ankle. Changed in night to host. India: Thompson-Balys.

K1611.2. K1611.2. **Guest to be killed suspects plot and forces host to sleep in his bed.** Brothers come home and kill their father. Irish myth: *Cross.

K1611.3. K1611.3. **Girl takes place of impostor in marriage bed; impostor's mother beats her, thinking she is heroine.** Chinese: Graham.

K1611.4. K1611.4. **Noose changed so that ogre's daughter is dragged to death.** India: Thompson-Balys.

K1611.5. K1611.5. **Kid puts one of tigress's cubs in his place: she eats the cub.** India: Thompson-Balys.

K1612. K1612. **Message of death fatal to sender.** (Gang nach dem Eisenhammer.) A man is sent by the king to burners of a kiln who have been instructed to throw the first arrival into the fire. The intended victim goes elsewhere and the king's son (or the man's accuser), who next arrives, is burned instead. *Type 930; **J. Schick Das Glücksind mit dem Todesbrief (1932); *Aarne FFC XXIII 73ff.; *Penzer II 113; **Cosquin études 73ff., 129ff.; *Chauvin VIII 145; *Fb "teglovn"; *Wesselski Mönchslatein 40 No. 34; *Oesterley No. 283; Scala Celi 130b No. 713; *Herbert III 198, 589; *Gaster Exempla 239ff., 246f. Nos. 320, 345; *Hilka Neue Beiträge zur Erzählungsliteratur des Mittelalters No. 6; *bin Gorion Born Judas V 226ff.; Verdam Handelgen en Mededeelingen der Maatschappij der Nederlandsche Letterkunde (1898—99; bijlage) 1ff.; *Taylor MPH XV 177; BP IV 352; Hdwb. d. Mährchens I 509; *Krappe Bulletin Hispanique XXXIX 17 No. 8.—Icelandic: Sveinsson FFC LXXXIII xxiv, Boberg; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys; Indonesia: DeVries's list No. 229, Voorhoeve No. 151, 142.

K1612.1. K1612.1. **Person sends wrong man to sleep with king's daughter.** In revenge villain orders whoever first enters temple to be killed. Villain accidentally enters and is slain. Irish myth: Cross.

K1612.2. K1612.2. **"Shoot any thief who comes."** King unwittingly shot. India: Thompson-Balys.

K1613. K1613. **Poisoner poisoned with his own poison.**

K1613.0.1. K1613.0.1. **Would-be poisoner forced to drink poisoned cup.** Irish myth: Cross.

K1613.2. Wife poisons husband who in turn poisons her. Before he dies he forces her to drink from the same cup. Italian Novella: Rotunda.

K1613.2.1. Person gives his wife a poisoned drink; she pours the two drinks together. They both die. England: Baughman.


K1613.4. Son who intends to poison father drinks the poison by mistake. Italian Novella: Rotunda.

K1613.5. Snake killed by incantation he has taught clever woman. India: Thompson-Balys.

K1614. Father delivering daughter to be eaten by cannibal is himself eaten. Africa (Basuto): Jacottet 114 No. 27.

K1615. Ogre's own moccasins burned. The ogre plans to burn the hero's moccasins while they are camping together, but the hero exchanges the moccasins. N. A. Indian: *Thompson Tales 325 n. 172.

K1616. Marooned man reaches home and outwits marooner.


K1616.2. Marooned man hides himself in ogre's clothes and outwits him. Type 1118*; Russian: Andrejev No. 1118.


K1618. Deceiver in swinging contest killed. Old woman planning to kill hero in swinging game by cutting rope is killed when hero cuts the rope first. N. A. Indian: *Thompson Tales 324 n. 169.

K1621. Tiger in sheep's clothing stolen by sheep-thief. Comparetti PFLS IX 144; *Jamaica: Beckwith MAFLS XVII 236 No. 5.

K1622. Thief climbing rope discovered and rope cut. He has tricked the guardian of the food-supply in the tree (by imitation of the owner's voice or the discovered pass-word) to let down the rope. *Jamaica: Beckwith MAFLS XVII 242 No. 17.

K1623. Lawyer agrees to pay debt on winning his first case. He refuses to plead so as not to pay. Debtor sues him for double the amount due him. If he wins he has to pay and if he loses he has to pay double. He settles debt. Italian Novella: Rotunda.
K1624. Woman who engages false bridegroom for her daughter has plans go astray. Daughter is seduced. Italian Novella: *Rotunda.

K1625. Monkey instead of girl in floating basket: hermit made laughing-stock. He has persuaded girl's foolish father to place her in the basket. Prince takes girl and leaves monkey in her place. (Cf. K1333, K1674.) Penzer II 445.

K1626. Would-be killers killed.

K1626.1. Earl killed in combat with man he has undertaken to kill. Icelandic: Boberg.

K1626.2. Treacherous counselor killed in treacherous ballgame he himself has arranged. Icelandic: Boberg.

K1626.3. Boiling water meant for cooking hero used for man who has prepared it. S. Am. Indian (Amuesha): Métraux RMLP XXXIII 150.

K1626.4. Sons have servant impersonate dead father and falsify his will. Servant deceives them by favoring himself. Italian Novella: *Rotunda.

K1631. The bribed boy sings the wrong song. The sexton steals the priest's cow. The next day the sexton's son sings, "My father stole the priest's cow." The priest pays the boy to sing the song in church. But the sexton teaches the boy a new song, "The priest has lain with my mother," and this is sung in church. England, U.S.: Baughman; Danish: Kristensen Vore Fædres Kirketjeneste 88ff.; Spanish: Boggs FFC XC 144 No. 1735A*; West Indies: Flowers 541f.

K1632. Fox leads ass to lion's den but is himself eaten. When he gets there the ass kicks him so that he falls on the lion's bed. Spanish: Boggs FFC XC 29 No. 50, Espinosa III Nos. 210f.; India: *Thompson-Balys.

K1633. Cock's advice proves disastrous to himself. He causes the ox and the ass to rebel but the master learns the cause of the trouble and kills him. Spanish: Boggs FFC XC 36 No. 207*.

K1635. Partnership of Honesty and Fraud: Fraud loses. Fraud has cheated his partner, Honesty. They hire a housekeeper. Fraud is to have use of her right side, Honesty of her left. The left side is of little use. Fraud falls in love with her and pays Honesty double all his losses to relinquish his rights. Spanish: Boggs FFC XC 99 No. 837, Keller.

K1636. Maids must rise even earlier. They have killed the cock for waking them too early, but their mistress punishes them. Wienert FFC LVI 64 (ET 279), 116 (ST 262); Halm Aesop No. 10.

K1637. Flattering foreman tricked by his master. He always answers his master's remarks, "I have thought of the same thing too." He falls into the trap when his master says, "I am going to sow salt." Type 1574*.

K1641.1. K1641.1. Husband intending to push wife down mountain is pushed over by her. India: Thompson-Balys.

K1642. K1642. Mole as trickster killed in his own tunnel. He tricks the fox by going through the tunnel and eating the common food, but the fox sees the molehill and kills him. Africa (Angola): Chatelain 203 No. 29.


K1652. K1652. Woman who tries to push husband into river falls in when he steps aside. She drowns because she has tied his hands and he is unable to aid her. (She also thinks he is blind because she has fed him rich food to induce blindness.) (Cf. Type 1380.) U.S.: *Baughman.

K1655. K1655. The lawyer's mad client. (Pathelin.) On the advice of a lawyer, the client feigns insanity when arraigned in court. When the fee is demanded, he still feigns insanity. *Type 1585; *Prato RTP IX 537; *Dubske RTP XXIII 427; Köhler-Bolte I 362; **Oliver JAFL XXII 395; *Bolte Wickram's Rolwagenbüchlein 371 No. 36; Scala Celi 8a No. 51. —Italian Novella: *Rotunda; India: Thompson-Balys; Africa (Gold Coast): Barker and Sinclair 139 No. 26; West Indies: Flowers 542.


K1656. K1656. Sham dumb man wins suit. The trickster meets a man in a narrow place in the road and calls out to him to make room. The man refuses and the trickster turns over the cart. In court the trickster plays dumb. The plaintiff says, "He is not dumb; he called out to me several times to get out of the way." Damages are assessed against the plaintiff for negligence. *Wesselski Hodscha Nasreddin II 210 No. 425.


K1661. K1661. The order for six loads of snow. The order is given by the king in winter. The courtier waits until summer to present the order. Gets money as substitute. Chauvin VIII 149 No. 149.

K1663. K1663. Spying parent jolted in basket. A lover is let down into a girl's room at night in a basket. The spying parent stumbles into the basket and is jolted about by the lover's confederate. The parent thinks the devil has got him and leaves the lovers in peace. von der Hagen III 36 No. 55; English: Child No. 281.

K1664. K1664. Trickster eats his own dog. Trickster sells dog for mutton or for opossum. He later eats the dog which has been given to a friend of his by the purchaser. U.S.: *Baughman.

K1667. K1667. Unjust banker deceived into delivering deposits by making him expect
even larger. In order to make the impression of honesty he delivers the one chest of money. The ten chests which he then receives are filled with stones. Penzer III 118ff.; Hdbw. d. Märchens I 96a; *Chauvin IX 24 No. 13; Boccaccio Decameron VIII No. 10 (Lee 266); *Krappe Bulletin Hispanique XXXIX 27; Spanish: Boggs FFC XC 135 No. 1617*, Keller; Italian Novella: *Rotunda; Jewish: *Neuman, *bin Gorion Born Judas II 131, 346, IV 132, 281; India: *Thompson-Balys.

K1667.1. K1667.1. Blind man gets back his stolen treasure by making thief expect a larger one.


K1667.1.2. K1667.1.2. Blind man asks thief to invest a larger sum for him. The greedy thief puts back the stolen money hoping to get more. The blind man recovers his money. Italian Novella: *Rotunda.

K1672. K1672. Dwarf himself falls in love with girl he has seduced by magic love, and loses her as he is forced to remove his magic. Icelandic: Boberg.

K1673. K1673. Sage's advice followed: he is killed so that sacrifice can be mixed with his blood. India: Thompson-Balys.


K1676.1. K1676.1. Woman, who pretends to faint, comes to life when beaten by magician in order to drive out alleged evil spirit. India: Thompson-Balys.

K1677. K1677. Magician challenged to make good his false claim. Says he can take black and white dogs and make them gray and then reverse process. Trickster furnishes gray dog and challenges magician to show his power. India: Thompson-Balys.


K1681.1. K1681.1. Inventor of death machine is first to use it. Spanish Exempla: Keller; Italian Novella: Rotunda.


K1682.1. K1682.1. "Big 'Fraid and Little 'Fraid." Man decides to frighten another (or his son or servant). He dresses in a sheet; his pet monkey puts on a sheet and follows him. The person who is doing the scaring hears the victim say, "Run Big Fraid, run; Little Fraid'll get you." The scarer sees the monkey in the sheet, runs home. (Cf. K1833.) Canada, England, U.S., Wales: *Baughman.
K1683. **Tables turned on procuress by chaste wife.** The old woman is enticed into the wife's room, beaten, and driven forth naked. *Pauli (ed. Bolte) No. 408.*

K1684. **Seller of pardons robbed by man whom he has pardoned beforehand.** The defence declared good by the judge. *Pauli (ed. Bolte) No. 301; Cent Nouvelles Nouvelles No. 63; Italian Novella: *Rotunda.*

K1685. **The treasure-finders who murder one another.** Two (three) men find a treasure. One of them secretly puts poison in the other's wine, but the other kills him, drinks the wine and dies. *Type 763; Chaucer's "Pardoner's Tale";* F. N. Robinson Complete Works of Geoffrey Chaucer (Boston, 1933) 834; *BP II 154;* Basset 1001 Contes III 181ff.; *Chauvin VIII 100 No. 73;* Wesselski Morlini 293 No. 42; *Bolte Montanus 564;* Basset RTP XIV 440; *Hart MPH IX 17;* Wells MPH XXV 163.—Italian Novella: Rotunda; Jewish: *bin Gorion Born Judas IV 41, 276; India: Cowell J[a]taka I 124, *Thompson-Balys; Chinese: Chavannes 500 Contes I 386 No. 115; Eberhard FFC CXX 201f.; Korean: Zong in-Sob 186 No. 81.*

K1686. **Tail sticking from ground betrays killing of calf.** So arranged by servant in revenge on his master. India: Thompson-Balys.

K1687. **The easier job.** Men exchange jobs because each is made to believe that the other's is easier. It is not. India: Thompson-Balys.

K1691. **The woman as cuckoo on the tree shot down.** The anger bargain is to cease when the cuckoo crows. The ogre's wife climbs the tree and imitates the cuckoo. She is shot down. *Type 1029; Köhler-Bolte I 151; Wünsche 29, 33, 36ff., 47, 51ff., 61, 106; Fb "tjære" III 811a; Irish myth: Cross; Missouri French: Carrière; Spanish: Espinosa III Nos. 163—7; Cape Verde Islands: Parsons MAFLS XV (1) 115.*

K1691.1. **A man in place of a cuckoo.** A cruel master commands his serf to climb a tree and imitate the cry of the cuckoo; he shoots the "cuckoo." Lithuanian: Balys Index No. 3745.

K1691.2. **Woman killed.** Disliking early rising, the servant kills devil's mother or grandmother, who crows in place of the cock. Lithuanian: Balys Index No. 1029A*.

K1692. **Teacher instructs pupil in the art of love: cuckolded.** Student, ignoring woman's identity, seduces the teacher's wife, and reports success to him. The teacher makes futile attempts to surprise wife with pupil. Italian Novella: *Rotunda.*

K1693. **Trickster's eggs become an omelet.** Tries to avoid paying tax by hiding eggs in his breeches. The collectors make him sit down. Italian Novella: Rotunda.

K1696. **Trickster makes believe he has found a purse (which he had filled with lead).** Merchant claims it and pays ten crowns for it. Trickster wins ensuing suit. Italian Novella: Rotunda.

K1700-K2099.

**K1700-K2099. DECEPTION THROUGH SHAMS**

K1700-K1799. **Deception through bluffing.**
K1710. **Ogre (large animal) overawed.** Missouri French: Carrière; Spanish: Espinosa Jr. No. 5; India: Thompson-Balys; Chinese: Eberhard FFC CXX 14 Nos. 3, 4; Africa (Wachaga): Gutmann 191f.; West Indies: Flowers 542.

K1711. **Ogre made to believe small hero is large: overawed.** India: Thompson-Balys; Indonesia: DeVries's list No. 245; Africa (Ila, Rhodesia): Smith and Dale II 359 No. 12.

K1711.1. **Tiger made to believe porcupine bristle is his enemy's hair: overawed.** India: Thompson-Balys; Indonesia: DeVries's list No. 90; Philippine: Fansler MAFLS XII 53.

K1714. **Boys threaten to harness tiger.** They have jumped on him from behind and he cannot see. He buys them off. India: Thompson-Balys.

K1715. **Weak animal (man) makes large one (ogre) believe that he has eaten many of the large one's companions.** The latter is frightened. Types 126*, 1149; *BP I 160 n. 1; *Krappe Neophilologus XV 274ff.; Russian: Andrejev No. 126; Spanish: Espinosa III Nos. 249f.; India: Thompson-Balys; Indonesia: *Dixon 191 nn. 15, 16, 192 n. 17; Africa: Weeks Jungle 394, Werner African 223, (Kaffir): Kidd 230 No. 2, (Vai): Ellis 191 No. 7, (Hottentot): Bleek 24; Cape Verde Islands: Parsons MAFLS XV (1) 317, 320, 322; West Indies: Flowers 543; American Negro (Georgia): Harris Nights 44 No. 9, 291 No. 49.

K1715.1. **Weak animal shows strong his own reflection and frightens him.** Tells him that this animal is threatening to kill him. (Usually hare and lion.) *Penzer V 49 n. 1; Chauvin II 88 No. 25; India: Thompson-Balys; American Negro (Georgia): Harris Friends 134 No. 18, (Virginia): Parsons JAFL XXXV 264 No. 12.

K1715.1.1. **Weak animal shows strong his own reflection and makes him believe that it is the head of the last animal slain by the weak.** B[ö]dker Exempler 282 No. 27; Indonesia, Malay, Hindu: Dixon 191 n. 16, *DeVries Volksverhalen I 362 No. 14.

K1715.1.2. **Man shows ghost its own reflection and frightens it.** India: Thompson-Balys.

K1715.1.3. **Man shows demon reflection and frightens him.** India: Thompson-Balys.

K1715.2. **Bluff: only one tiger; you promised ten.** Child (or shepherd) calls out to the small hero (ape, hare) and makes the tiger (ogre) think that he is lucky to escape alive. *Type 1149; Aarne FFC XI 154; Dh IV 278; Cape Verde Islands: Parsons MAFLS XV (1) 322.

K1715.3. **The wolf flees from the wolf-head.** The sheep have found a sack and a wolf-head. They make the wolf believe that they have killed a wolf, and he flees in terror. *Type 125; BP I 237ff., 254; Spanish: Espinosa III Nos. 249f., 255f., 266; India: Thompson-Balys; Africa (Wakweli): Bender 54.

K1715.4. **Enemies frightened away by making them think they will be eaten.** Chauvin V 23 No. 13 n. 1; Spanish: Espinosa III Nos. 255f., 266.
K1715.4.1. Spirits frightened away by making them think they will be eaten. Hawaii: Beckwith Myth 443.

K1715.5. Leopard frightened away by report of lizard's presence. Lizard has bitten leopard before. India: Thompson-Balys.

K1715.6. Trickster pretends to hunt certain tree with which his ancestors have killed tigers. Tiger frightened away. India: Thompson-Balys.


K1715.8. Bluff: hero to brother, "You take one and I can manage the rest." India: Thompson-Balys.


K1715.10. Ass claims to have killed cow: frightens tiger. India: Thompson-Balys.

K1715.11. Lion frightened away by stabbing at it from inside iron cage. India: Thompson-Balys.

K1715.12. Large animal frightened by smaller showing him well rope (for his tail), curds (for spit), winnowing fans (for ears). India: Thompson-Balys.

K1715.13. Tiger made to believe that his captor has eaten many crabs. Tiger fears crabs and releases him. India: Thompson-Balys.

K1715.14. Fox overawes lion cubs by his boasting and eats their food. India: Thompson-Balys.

K1716. Hare as ambassador of the moon. Hare claiming to be ambassador of moon shows elephant the moon irritated in a spring. Elephant is persuaded that the moon is angry. *Penzer V 101 n. 1; Chauvin II 96 No. 49; Panchatantra III 2 (tr Ryder 308); Bödker Exempler 294 No. 54; Spanish Exempla: Keller; India: Thompson-Balys.

K1717. Big shoes in front of the barn. Man makes giant shoes and places them so that ogre thinks a giant lives there. Type 1151.

K1718. Ogre overawed by hero's boasts about marvelous relatives.

K1718.1. Bluff: thunder said to be the rolling of hero's brother's wagon. Ogre overawed. Type 1147.

K1718.2. Bluff: millstones said to be pearls of hero's mother. Ogre overawed. Type 1146.


K1721. Hero proves himself a cannibal by trick vomit-exchange. Dh III 142; India: Thompson-Balys; N. A. Indian: *Thompson Tales 301 n. 102; Africa (Ila, Rhodesia): Smith and Dale II 381 No. 7.

K1721.1. Hero frightens dog into giving up eating men by pretending to eat own entrails. India: Thompson-Balys.


K1725. "St. George's Dogs" (wolves). The man says, "St. George's dogs are coming!" The ogre flees. Type 1150; Lithuanian: Balys Legends No. 148; West Indies: Flowers 543f.

K1725.1. "Dogs are chasing you," says ox to jackal. Really water gurgling in the ox's stomach. India: Thompson-Balys.


K1728. The bear trainer and his bear. (Schrätel und Wasserbär.) Ogre is driven out by hero's bear. The next year the ogre asks, "Is the big cat still living?" Hero says that it now has many kittens. Ogre is overawed. *Type 1161; **Taylor MPh XVII 305ff.; **Bolte Zs. f. Vksk. XXXIII—XXXIV 33ff.; Christiansen "Kjetten paa D[ö]lvre" Videnskabsselskapskrifter 2 kl. (1922) No. 6; *Fb "hund" I 678b; Kristensen Danske Sagn I (1892) 434ff., (1928) 291—92; Scotland: Baughman.

K1732. Wages: as much as he can carry. To get rid of the boy the troll offers him as large wages as he is able to carry. Boy says that this will be too much, that he will be contented merely with what the troll can carry. Type 1153.

K1733. Ogre made to believe hero has withstood fire. Hero escapes and after the room he has been in is burned he returns and is found sitting in the ashes. "It was a bit hot," he says. *Type 1116.

K1733.1. Giant persuaded that hero has pushed hole in wall with bare hand. Hole bored before. India: Thompson-Balys.

K1735. Dog pretends to be calling dog in the moon when he barks. India: Thompson-Balys.
K1736. K1736. Troll bluffed away from christening. He is invited but told that guests will include the Virgin Mary, Thor the Thunderer, etc. He stays away but sends the finest present. *Type 1165; Swedish, Norwegian, Danish, German, Finnish, Estonian, Livonian, Latvian, Lithuanian: *Balys Tautosakos Darbai VI 137—161.

K1741. K1741. Bluff: hero professes to be able to perform much larger task than that assigned. *BP III 333; Missouri French: Carrière.

K1741.1. K1741.1. Felling the whole forest. Told to bring in a tree, the hero asks, "Why not the whole forest?" The ogre is frightened. *Type 1049; *BP III 333; Spanish: Espinosa III Nos. 163—167; India: Thompson-Balys.


K1741.2. K1741.2. A thousand at one shot. Told to shoot one or two wild boars, hero asks, "Why not a thousand at one shot?" The ogre is frightened. *Type 1053; *BP III 333.


K1741.3. K1741.3. Bringing the whole well. Told to get water, hero demands bucket large enough to bring in the whole well. The ogre is frightened. Type 1049; *BP III 333; Spanish: Espinosa III Nos. 163—167.


K1741.4. K1741.4. Wrestler claims to be able even to carry away a mountain. India: Thompson-Balys.

K1744. K1744. Hero threatens to pull the lake together with a rope. The ogre is intimidated. *Types 1045, 1650; Spanish: Espinosa Nos. 163—167; Missouri French: Carrière.

K1745. K1745. Hero threatens to haul away the warehouse with a rope. The ogre is intimidated. Type 1046.


K1755. K1755. Ogre terrified by woman's legs. He has formerly been caught in a vise. On his approach, the man's wife stands on her head and ogre thinks her legs are a vise. He flees. *Type 1159; *BP II 530 n. 3. Cf. Lithuanian: Balys Index No. 1154*, 1164C*.

K1755.1. K1755.1. Bear frightened away by man threatening to cleave its skull with his penis. He meets a woman who, upon being told what man had threatened, shows him a vestige of the cleaving she once got. Only partly healed. India: Thompson-Balys.

K1756. K1756. Ogre terrified by an iron man. In order to save the king's daughter from the ogre an iron man is forged. *Type 1162.

K1761. **Bluff: provisions for the swimming match.** In a swimming match from a ship the hero takes a knapsack of provisions on his back. His rival is afraid and gives up. *Type 1612; N. A. Indian (Maliseet): Speck JAFL XXX 482 No. 7; Cape Verde Islands: Parsons MAFLS XV (1) 190.

K1762. **Bluff: climbing the mast.** In a contest in climbing the mast the hero falls into the rigging. "You do the same thing," he challenges. The sailors are persuaded of his expertness. *Type 1611; N. A. Indian (Maliseet): Speck JAFL XXX 482 No. 7; Cape Verde Islands: Parsons MAFLS XV (1) 190.

K1765. **Bluff in court: the stone in the purse.** A poor man has a stone in his purse to throw at the judge if he is sentenced. The judge thinks that he has money to use as a bribe and acquits him. *Type 1660; *Wesselski Hodscha Nasreddin I 253 No. 171.

K1766. **Trickster's boasting scares his powerful opponent from contest.** India: Thompson-Balys.

K1766.1. **False boasting of having killed his foster-brother makes his men follow the boaster.** Icelandic: Boberg.

K1767. **Goat singing a threatening song bought off with food and jewels.** India: Thompson-Balys.

K1771. **Bluffing threat.**

K1771.1. **Sham threat: "In earnest or in jest?"** A man asks another who has brushed against him: "Did you do that in earnest or in jest?"—"In earnest."—"I am glad, for I don't like that kind of jesting." *Wesselski Hodscha Nasreddin II 219 No. 450.

K1771.2. **Sham threat: either ... or.** "Either you give me the road or I will give it to you, or the like." *Wesselski Hodscha Nasreddin II 21ff. No. 450; Lithuanian: Balys Index No. 1564*.

K1771.3. **Sham threat: something he has never done before.** Beggar says, "If you do not give me alms I shall have to do something I have never done before." The alms are given and he is asked what he would have had to do. "Work." *Wesselski Hodscha Nasreddin II 217 No. 450.

K1771.4. **Sham threat: the faked duel.** Two who had challenged each other agree to hold a sham duel. Italian Novella: Rotunda.

K1771.5. **Sham threat: if I were not a philosopher I should break your head for you.** Nouvelles Réccréations No. 68.

K1771.6. **Girl's sham threat in order to evade husband till lover returns.** Icelandic: Boberg.

K1771.7. **Sham threat of war holds ships back so that there suddenly are enough men to man defending ship.** Icelandic: Boberg.

K1771.8. **Sham dream prophesying shipwreck makes people leave ship so that there is room enough for man who wants to go.** Icelandic: Boberg.

K1771.9. **King menaced into giving his daughter by means of borrowed fleet.** Icelandic: Boberg.

K1774. King persuades men to follow him, pretending that he is going to make peace with his brothers, instead battle. [A]ns saga Bogsveigis 335ff.


K1776. King persuades men to follow him, pretending that he is going to make peace with his brothers, instead battle. [A]ns saga Bogsveigis 335ff.

K1777. When he is looked at too threateningly hero feigns failing ability to go on horseback. Icelandic: *Boberg.

K1781. Threat to build a church in hell. When the man makes this threat, he is let out of hell. Type 804*; Lithuanian: Balys Index No. 811A*; Estonian: Aarne FFC XXV No. 804*; Russian: Andrejev No. 804*.

K1782. Bluff: wealth gained by seeming to be in the king's confidence. Courtier asks the king for a reward that will cost nothing. He gets permission to listen to the king's devotions. He now receives bribes because of his apparent influence. *Penzer V 186 n. 1; *Wesselski Mönchslatein 127 No. 110, Morlini 266 No. 4; Clouston Tales II 360ff.; *Herbert III 421 No. 82; Scala Celi 136b No. 762.

K1783. Shoemaker offers to trim the peasant's feet to fit the shoes. The peasant prefers to accept the ill-fitting shoes. *Bolte Frey 217.

K1784. Herdsman threatens invasion with enormous herds: bought off. He hires himself as herdsman of all his master's flocks for ten years. He then sends notice to surrounding peoples that he is coming with his master's flocks to graze. They bribe him to stay away. *Pauli (ed. Bolte) No. 362.

K1785. Miracle must wait till one man is sacrificed. No one volunteers and it does not need to be performed. *Wesselski Mönchslatein 118 No. 99.


K1787. Man falsely claims to have killed elephant with his flat hand. Rewarded. India: Thompson-Balys.
K1788. *Fox threatens to catch bird, who feeds him her young as appeasement.* He threatens to push down tree or to fly. Type 56A; Cheremis: Sebeok-Nyerges.

K1791. *Sham duel in order to bring about recognition.* Icelandic: Boberg.

K1792. *Feigned ignorance about person's identity in order to tell one's frank opinion of him.* Icelandic: Boberg.

K1792.1. *Feigned ignorance of person's identity in order not to reveal king.* Icelandic: Boberg.

K1792.2. *Feigned ignorance about the whereabouts of hero's weapons and horse in order to keep him as monk.* Icelandic: Boberg.

K1795. *Illiterate man pretends to be weeping because he cannot make others understand the book he is reading.* India: Thompson-Balys.

K1796. *Woman frightens robber away by telling him parrot's cry is husband's voice.* Africa (Wakweli): Bender 70.

K1800—K1899. *Deception by disguise or illusion.*


K1810.1. *Disguise by putting on clothes (carrying accoutrements) of certain person.* Irish myth: *Cross.


K1810.1.2. *Lover disguised in slain enemy's clothes.* Icelandic: Boberg.


K1810.3. *Lover disguised as other knight in order to reach sweetheart.* Icelandic: Boberg.


K1811.0.2. K1811.0.2. Goddess in disguise visits earth and is waylaid by thieves. They set her free after she promises to tell them the fate of the new-born prince. India: Thompson-Balys.


K1811.4. K1811.4. Deity takes form of particular person to visit mortals. Greek: Iliad and Odyssey passim.

K1811.4.1. K1811.4.1. Fate takes form of Brahmin's pupil in order to lure him to his prophesied death. India: Thompson-Balys.

K1811.4.2. K1811.4.2. Angel takes form of certain person. Jewish: *Neuman.


K1812.1.1. K1812.1.1. Incognito king is asked by humble man to aid him. Italian Novella: Rotunda.


K1812.2.1. K1812.2.1. Incognito king joins robbers: to take only six shillings. The robber tells him that he must take no more, since the king has so many robbers. Type 951A.

K1812.2.2. K1812.2.2. Incognito prince joins gamblers. He is beaten for showing courtesy. Realizes his folly and returns home. Italian Novella: Rotunda.

K1812.3. K1812.3. Prince disguises as another prince to woo princess. Italian Novella: Rotunda; Icelandic: *Boberg.
K1812.4. **Incognito king is given hospitality by fisherman.** Rewards him with a city. Italian Novella: Rotunda.

K1812.5. **Incognito king in victor’s court.** Asks forgiveness. Italian Novella: Rotunda.

K1812.6. **Ruler disguises as goblin to frighten uxorious priest.** Italian Novella: Rotunda.

K1812.7. **King disguises as common soldier and is killed.** Fulfills prophecy that insures victory. Italian Novella: Rotunda.

K1812.8. **Inognito queen (princess).** India: Thompson-Balys.

K1812.8.1. **Queen flees husband's persecution disguised as knight.** Italian Novella: Rotunda.

K1812.8.2. **Incognito princess travels as bishop (monk).** Italian Novella: Rotunda.

K1812.8.3. **Disguised queen visits her husband and begets child with him as assigned.** (Cf. H1187.) Köhler-Bolte II 647ff.; Liungman Tve Folkminnesundersökningar 25 n. 1.

K1812.9. **Incognito king rewards farmer for gift.** Italian Novella: Rotunda.

K1812.10. **King disguised as peasant flees battle.** Italian Novella: Rotunda.

K1812.11. **Incognito prince (king) sold into slavery.** Disguised as sailor. Italian Novella: Rotunda.

K1812.12. **Incognito king comes to the aid of an enemy who has refused to vilify him.** Italian Novella: Rotunda.

K1812.13. **Incognito king rewards strangers who treat him as companion.** Italian Novella: Rotunda.

K1812.14. **Lecherous prince disguises as merchant in order to kill his grand-children.** Italian Novella: Rotunda.

K1812.14.1. **King in disguise of merchant is given hospitality by enemy.** Italian Novella: Rotunda.

K1812.15. **King disguised as own messenger.** Italian Novella: Rotunda.

K1812.16. **King disguised as mountaineer.** Italian Novella: Rotunda.

K1812.17. **King in disguise to spy out his kingdom.** Chauvin VI 45 No. 209; Nouvelles Récréations No. 6.

K1812.18. **Fallen king in disguise recognized by former ally and helped.** Irish myth: Cross.

K1812.19. **King in disguise as one of his own men rescued in fighting alone against four.** Icelandic: Boberg.


K1813.1.1. K1813.1.1. Disguised husband shows his wife that he is not repulsive, as she thinks him. India: *Thompson-Balys.

K1813.1.2. K1813.1.2. Disguised husband shows his wife that he is not a good-for-nothing as she thinks him. Chinese: Graham.


K1814.2. K1814.2. Wife substitutes for princess, who has been jailed with husband. Before judge says: "What harm is there in a man being with his own wife?" India: Thompson-Balys.

K1814.3. K1814.3. Wife disguised as fakir makes her husband, the king, fulfill her will. India: Thompson-Balys.

K1814.4. K1814.4. Husband twits wife regarding "bought kiss"; she makes him buy one from her by disguising herself. India: Thompson-Balys.


K1815.1.1. K1815.1.1. Pious pilgrim dies unknown in his father's house. (Miraculous manifestations.) BP III 461 (Grimm No. 204).


Hawaii: Beckwith Myth 21.


K1816.0.3. K1816.0.3. *Menial disguise of princess's lover.* *Types 301, 314, 900; *BP I 446; Child V 109ff., 116ff., 305a; Wells 14 (The Lay of Havelok) 19 (Sir Beves of Hamtoun), 147 (Ipomadon); Icelandic: *Boberg; Italian Novella: *Rotunda; Tuamotu: Stimson MS (z-G. 13/10, 221, 343).

K1816.0.3.1. K1816.0.3.1. *Hero in menial disguise at heroine's wedding.* Types 300, 301, 303; Irish myth: *Cross; Welsh: MacCulloch Celtic 94. See nearly all references to N681.

K1816.0.4. K1816.0.4. Scholar disguised as a rustic along road answers questions of school inspector in Greek, Latin, and Hebrew. England, Scotland, Wales: *Baughman.


K1816.2. K1816.2. *Pope disguised as caulker.* Breton: Sébillot Incidents s.v. "calfat".


K1816.5. K1816.5. *Disguise as goose-girl (turkey-girl).* *Type 533; *BP II 273ff.; Köhler-Bolte I 347; Breton: Sébillot Incidents s.v. "gardeuse", "dindons".


K1816.10. K1816.10. *Disguise as cobbler (shoemaker).*


Disguise as slave. Greek: Odyssey IV 245; Africa (Upoto): Einstein 133.

Disguise as wanderer. Italian Novella: Rotunda; Icelandic: *Boberg; Jewish: Neuman; India: Thompson-Balys.


Disguise as fakir. India: *Thompson-Balys.

Disguise as palmer (pilgrim). Thien Motive 16; *Boje XIX 70f.; English: Wells 9 (King Horn); Icelandic: FSS 230—32, 252, Boberg; Italian Novella: Rotunda.

Disguise as harper (minstrel). *Type 900; *BP I 446; *Boje XIX 70f., Thien Motive 16; *Hibbard 93 n. 9; English: Wells 9 (King Horn); Icelandic: *Boberg.

Disguise as poet. Irish myth: *Cross.


Disguise as peddler. India: Thompson-Balys.

Queen disguised as peddler. India: *Thompson-Balys.

Queen disguised as peddler sells children poisoned cheese. India: *Thompson-Balys.

Disguise as gypsy. Italian Novella: Rotunda.


Disguise as leper. Irish myth: *Cross; English: Wells 143 (Generydes); Tonga: Gifford 193.

Scald-head disguise. To avoid having his gold hair seen, the hero covers his head with a cloth and says that he has the scaldhead. *Types 314, 502; *BP III 109; *Chauvin VI 51 No. 217 n. 3; Missouri French: Carrière.

Disguise as madman (fool). *Type 900; *BP I 446; Schoepperle II 583 s.v. "disguises"; *Liebrecht 141ff.; *Hibbard 227; Malone PMLA XLIII 400; Greek: *Frazer Apollodorus II 176 n. 2; Irish myth: Cross; Italian Novella: *Rotunda; Jewish: Neuman; India: *Thompson-Balys.

K1818.3.2. Lover approaches mistress disguised as fool. Irish myth: Cross.

K1818.3.3. Sharp man pretends to be stupid so as to be included in plans and conversation of plotters. India: Thompson-Balys.


K1821.1. Disguise by dyeing beard. Youths have been advised never to serve a man with a red beard. The trickster dyes his beard black. Spanish: Boggs FFC XC 53 No. 400B*.


K1821.3. Disguise by veiling face.

K1821.3.1. Veiled adulteress flees with paramour who has enlisted duped husband's aid. Italian Novella: *Rotunda.


K1821.4.1. Disguise as hairy man by putting on lambskins. Jewish: Neuman.


K1821.6. Disguise by cutting one eye out. Icelandic: Boberg.


K1821.7.1. Beautiful woman blackens face as disguise. India: Thompson-Balys.

K1821.2. Disguise by painting body.


K1821.9. Disguise in wooden covering. *Type 510; *Cox Cinderella 1-121 passim.

K1816.0.2. Girl in menial disguise at lover's court.

K1821.9.1. Disguise in bark of birch. Icelandic: *Boberg.


K1822.1. Lion disguised as monk. India: Thompson-Balys.

K1822.2. Fox disguised as scholar. India: Thompson-Balys.


K1823. Man disguises as animal.


K1823.2. Man disguised as elephant. India: Thompson-Balys.

K1823.3. Man disguised as lamb. India: Thompson-Balys.


K1823.5. Satan disguised as deer. (Cf. K1811.) Jewish: Neuman.


K1825. Disguise as professional man.


K1825.1.1. Lover masks as doctor to reach sweetheart. Chauvin V 227f. No. 130; Icelandic: *Boberg.

K1825.1.1.1. Girl disguised as doctor exposes queen's paramour who is masquerading as woman. Italian Novella: Rotunda.

K1825.1.2. Poor girl masks as doctor and is made court physician. Spanish: Boggs FFC XC 68 No. 515*.

K1825.1.3. Trickster masks as doctor and punishes his cheaters. *Type 1538; *BP III 394 (5); *Wesselski Hodscha Nasreddin II 213 No. 437.

K1825.1.4. Girl masks as doctor to find departed lover. *Type 434; *Köhler-Bolte I 335.


K1825.2. Woman masks as lawyer (judge) and frees her husband. *Type 890; Icelandic: Boberg. Cf. Shakespeare's Merchant of Venice.
K1825.3. Disguise as barber. India: Thompson-Balys.


K1825.5. Disguise as soldier. Irish myth: Cross; Jewish: Neuman.


K1825.7. Twelve men in disguise as carpenters are engaged to build hall for the king's wedding: they abduct the bride. Icelandic: *Boberg.


K1826.1.1. Lover disguised as monk or friar meets sweetheart. Heptameron No. 21.


K1826.3. Lover masks as anchorite to reach sweetheart. Icelandic: *Boberg.


K1826.5. Disguise as priest. Korean: Zong in-Sob 212 No. 98.


K1827. Disguise as holy man.


K1827.0.2. Barber passes for a brahmin. India: Thompson-Balys.

K1827.1. Disguise as saint. Man beats wife for spending too much time at church. Wife has maids dress as her patron saints and when the husband repeats the beating she calls on them for help. The husband is beaten. Italian Novella: Rotunda.

K1827.2. Disguise as yogi. India: Thompson-Balys.


K1831. Service under a false name. *Dickson 220f. nn. 13, 14; Icelandic: *Boberg.
K1831.0.1. Disguise by changing name. Irish myth: Cross.


K1831.2.1. Service in disguise in order to seduce king's daughter by putting love charm in her food. Icelandic: Boberg.

K1831.2.2. Lover in disguise as duke's son takes service under king with his followers in order to abduct his sister. Icelandic: Boberg.


K1833. Disguise as ghost. Fb "spögelse" III 522b; Danish: Kristensen Danske Sagn IV (1896) 356ff., 215ff.; Icelandic: Boberg; Italian Novella: Rotunda.

K1834. Multiple disguise: one person disguising successively seems to be many. India: Thompson-Balys; Africa (Nyang): Ittman 62f.


K1836.3. Disguised man takes bride's place: deserts, leaving a she-goat in his place for the foolish bridegroom. (Cf. K1223.1.) Lithuanian: Balys Index No. 1686*; Russian: Andrejev No. 1538 I*.

K1836.4. Disguise as a weeping woman to attract attention. India: Thompson-Balys.


K1837.2. Woman disguised as pilgrim engages lover in conversation and


K1837.5. K1837.5. Wife disguises as a man and outwits landlord of inn when he tries same trick he has played on her husband to get all of his goods, etc. India: Thompson-Balys.


K1838.1. K1838.1. Tricksters change man's furniture. He thinks it is the work of demons. He sells them his house cheaply. Italian Novella: Rotunda.

K1839. K1839. Other deceptions by disguise.

K1839.1. K1839.1. Wolf puts flour on his paw to disguise himself. Type 333; *BP I 42; Breton: Sébillot Incidents s.v. "farine"; Japanese: Ikeda; Korean: Zong in-Sob 9 No. 3.

K1839.2. K1839.2. Girl marries lover who thought her dead. On reviving she changes her name and disguises her appearance. Eventually marries her former lover. Italian Novella: Rotunda.


K1839.5. K1839.5. Friar disguises as soldier and steals from concubine. Italian Novella: Rotunda.


K1839.11. Disguise as older brother to obtain blessing. (Cf. K2211.) Jewish: Neuman.


K1839.15. Disguise as dupe's daughter after having killed her. India: Thompson-Balys.


K1841. The Virgin Mary substitutes for a mortal.

K1841.1. The nun who saw the world (Sister Beatrice). The Virgin takes the place of the nun in the nunnery while the latter is living a life of shame. *Type 770; **Watenphul Die Geschichte der Marienlegende von Beatrix der Küstnerin (Neuwald, 1904); Tolto Zs. f. Vskk. XV 129ff.; *Bolte *bid. XV 136; *Gröber Beiträge zur romanischen und englischen Philologie, Festgabe für W. Förster 421ff.; Ward II 659 No. 27, 723 No. 35, Herbert *id. III 342; Maeterlinck's S[oe]ur Beatrice; *Wesselski Mönchslatein 46 No. 39; Alphabet No. 468.

K1841.2. Virgin substitutes in tournament. A knight hears masses so long that he absents himself from a tournament. The Virgin takes his place. *Ward II 662 No. 5; *Loomis White Magic 123.

K1841.3. Virgin Mary substitutes for woman whom husband has pledged to the devil. Devil flees. Wesselski Mönchslatein 132 No. 114; *Krappe Bulletin Hispanique XXXIX 35; *Loomis White Magic 113; Lithuanian: Balys Index No. 1167*; Rumanian: Schullerus FFC LXXVIII No. 827*.

K1842. Living person acts as image of saint. Type 1827**; Anderson FFC XLII 359; Lithuanian: Balys Index No. 1730B*; Spanish: Espinosa II No. 42; West Indies: Flowers 546f.

K1842.1. Man acts as statue of saint in order to enter convent. Spanish: Boggs FFC XC 145 No. 1787B*.


K1843.1. Bride has maid sleep in husband's bed to conceal pregnancy. *Types 870, 870A; *BP III 444; *Arefert Unterschobene Braut 34ff.; *Chauvin V 218 No. 128; Wesselski Märchen 46 No. 15; **Luingman En traditionstudie över sagan om prinsessan i jordkulan; **Luingman Tve Folkminnesundersökningar I-40; *Fb "Brangoene" IV 60b; *Schoepperle I 206ff.; Jewish: bin Gorion Born Judas II 119, 345, *Neuman.

K1843.1.1. Wife sends mistress to her husband disguised as herself. Italian Novella: Rotunda.
K1843.2. K1843.2. *Wife takes mistress's place in husband's bed*. Brings about reconciliation. *Penzer I 162; Boccaccio Decameron III No. 9 (Lee 101); Heptameron No. 8; Cent Nouvelles Nouvelles No. 9; Italian Novella: *Rotunda; India: Thompson-Balys; Africa (Eko): Talbot 183.*


K1843.2.2. K1843.2.2. *Wife takes mistress's place in bed but is deceived in turn.* Husband had tired of the mistress and had previously substituted servant. Italian Novella: *Rotunda.*

K1843.2.3. K1843.2.3. *Wife takes mistress's place in husband's bed.* The husband, unaware of the substitution, asks his friends to share his good fortune. Italian Novella: *Rotunda.*


K1843.4. K1843.4. *Wife has maidservant impersonate her while she goes to her lover.* Cent Nouvelles Nouvelles No. 35; B[ö]dker Exempler 280 No. 24; Italian Novella: *Rotunda.*


K1844.1. K1844.1. *Husband has his strong servant substitute in bed with strong wife.* The supernaturally strong wife is about to kill her husband. *Type 519; Icelandic: Boberg.*

K1844.1.1. K1844.1.1. *Husband has servant substitute in bed.* Instructed not to deceive him while he is calling on mistress. Instructions are not followed. Italian Novella: *Rotunda.*

K1844.2. K1844.2. *Substitute bridegroom to save husband from poison maiden.* *Type 507C; Huet 56; India: Thompson-Balys.*

K1844.3. K1844.3. *Groom deceives bride with substituted bedmate and hides self in order to learn the secret she has promised to tell.* Icelandic: Boberg.


K1845.2. K1845.2. *King, fearing death at hands of enemy, forces follower to take his place on throne.* Follower is killed. Irish myth: *Cross.*

K1847. Deception by substitution of children.


K1847.1.1. Deceptive report of birth of heir. Queen tells king anxious for an heir that she is to give birth to a son, but that ill will befall the son if king looks upon him. India: Thompson-Balys.

K1848. Substitute for task. Icelandic: *Boberg.

K1848.1. Impotent husband deceives wife by having a substitute in virility test. Italian Novella: Rotunda.

K1848.2. Ruler has favorite perform tasks so that he may himself win a bride. Italian Novella: Rotunda.

K1851. Substituted letter. A letter is changed on the way to its destination so as to falsify the message. See references to all the cross-references given below. Icelandic: Boberg.


K1853. Substitute sacrifice.

K1853.1. Inferior animals substituted in sacrifice. Jewish: *Neuman.

K1853.2. Person substitutes for human sacrifice.


K1854.1. Rascal in dead man's place in bed makes dead man's will. Wesselski Theorie 14.


K1858. Substitute specimen for laboratory test.


K1858.2. Substitute specimen in blood test. Italian Novella: Rotunda.
K1860. **Deception by feigned death (sleep).** India: *Thompson-Balys.*

K1861. K1861. **Death feigned in order to be carried.** India: Thompson-Balys; N. A. Indian (Klikitat): Jacobs U Wash II 35; Africa (Bayaka): Johnson Grenfell 823.

K1861.1. K1861.1. **Hero sewed up in animal hide so as to be carried to height by bird.** Köhler-Bolte Zs. f. Vksk. VI 61; BP III 412 n. 1, IV 171; Basset Contes Berbères No. 13; Turkish: Giese Türkische Märchen 131; Africa (Swahili): Steere 351.

K1862. K1862. **Death feigned to meet lover.** Italian Novella: *Rotunda.*

K1863. K1863. **Death feigned to learn how soldiers are resuscitated.** Icelandic: Boberg; Irish myth: Cross.

K1864. K1864. **False tidings of one's own death in order to be able to leave without notice.** Icelandic: *Boberg.*

K1864.1. K1864.1. **False tidings of another's death in order to secure his bride.** Icelandic: *Boberg.*


K1866. K1866. **Death feigned in order to enter land of dead.** Hawaii: Beckwith Myth 147.

K1867. **Trickster shams death to get food.**

K1867.1. K1867.1. **Trickster feigns death and eats the ripe fruit from the tree.** Africa (Hottentot): Bleek 80 No. 39.

K1867.2. K1867.2. **Trickster shams death and eats grave offerings.** N. A. Indian: *Thompson Tales 303 n. 109d.*


K1870. **Illusions.** *BP III 201ff.; *Hibbard 205 n. 9; Irish myth: *Cross.*


K1871.2. K1871.2. **Sham cure by pretended extracting of object from patient's body.** *Kittredge Witchcraft 455 n. 77.*

K1872. **Camouflage.**

K1872.1. K1872.1. **Army appears like forest.** Surprises enemy. Each soldier carries branches. (Birnam wood comes to Dunsinane.) *Fb "skov" III 300a; Shakespeare's Macbeth; Rohde Der griechische Roman 485; Grimm Kleinere Schriften V 43; Herrmann Saxo II 341, 498; Kurth Histoire poetique des Merovingiens 396ff.; Irish myth: *Cross.*


K1872.4. K1872.4. Wound masked by other wound in order not to be recognized. Icelandic: Boberg.


K1875. K1875. Deception by sham blood. By stabbing bag of blood (or otherwise) trickster makes dupe think that he is bleeding. *Types 3, 1535, 1539; *BP II 1ff., 10ff.; Missouri French: Carrière; Japanese: Ikeda; Indonesia: DeVries's list No. 287; West Indies: Flowers 547.


K1883.3. K1883.3. Two soldiers slay each other thinking they are slaying a common enemy. Irish: Plummer clxix, *Cross.


K1883.5. K1883.5. Comrade slain under the illusion that he is an enemy. Irish myth: *Cross.


K1883.9. K1883.9. Hero wears so many different costumes that he is believed to represent a host. Maori: Beckwith Myth 398.


K1886.2. K1886.2. *Mists which lead astray.* Irish myth: *Cross; Breton: Sébillot Incidents s.v. "brume".*


K1886.3.2. K1886.3.2. *Mock sunrise: dupe made to believe that flaunted bare buttocks are the rising sun.* Tonga: Gifford 87—88.

K1886.3.3. K1886.3.3. *Mock sunrise causes supernaturals (thieves) to drop burdens and flee.* (Cf. F420.3.4.2.) Tahiti: Henry 589; Tonga: Gifford 88ff.

K1886.4. K1886.4. *Travelers mistake brushwood at a distance for a ship.* Wienert FFC LVI 75 (ET 411), 123 (ST 323); Halm Aesop No. 310.


K1887. K1887. *Illusory sounds.*


K1887.3. K1887.3. *Fairies cause sound to appear to come from various directions.* Irish myth: Cross.

K1887.3.1. K1887.3.1. *(Saint's) bell heard but never found.* Irish myth: *Cross.


K1889.2. K1889.2. Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him. *Chauvin VIII 133 No. 126.

K1889.3. K1889.3. False Paradise. (The Old Man of the Mountain.) Potion is given to dupes who are led into what they believe is Paradise. They are then forced to rob and kill to regain admittance through death. Italian Novella: *Rotunda.

K1889.4. K1889.4. Injurious food (drink) has delusive sweet taste. Irish myth: *Cross.


K1890. K1890. Other deceptions by disguise or illusion.


K1892.1. K1892.1. Trickster hides in bag in order to be carried. His father imitates and is beaten. Indonesia: Coster-Wijmans 34 No. 15, DeVries's list No. 294.

K1892.1.1. K1892.1.1. Trickster hides in box in order to be carried. Africa (Western Sudan): Frobenius Atlantis VIII 145ff. No. 81.

K1892.1.2. K1892.1.2. Trickster hides in basket and is carried. India: Thompson-Balys.

K1892.2. K1892.2. Girl hides lover under clothing upon which she sits. Irish myth: Cross.


K1900-K1999.


K1911. K1911. The false bride (substituted bride). An impostor takes the wife's place without the husband's knowledge and banishes (kills, transforms) the wife. *Types 403, 408, 425, 450, 480, 510, 511, 533; Tegethaff 20; *BP I 79ff.; *Huet RTP XXII 1ff.; **Arfert Das Motiv von der unterschobenen Braut (Rostock, 1897); *M. Potanine Vostotchnye Motivy v srednevekom evropeiskom Epose (Moscow, 1899—see RTP XXII 8 n. 2); *Godden FL IV 142, 143 n. 1; *Hepding Hessische Blätter fur Volkskunde V 161; Cox 478, 501; *Cosquin Contes indiens 61ff.; Penzer VI 47 n. 1,

K1911.1.1. K1911.1.1. False bride takes true bride's place on the way to the wedding. *Arfert Unterschobene Braut; *Type 533; **Liungman Tve Folkminnesundersökningar 41ff.; Cosquin Contes indiens 69ff.; BP II 273; Spanish: Espinosa II No. 113; Lithuanian: Balys Index No. 403D*; Rumanian: Schullerus FFC LXXVIII No. 403D*; Missouri French: Carrière; India: *Thompson-Balys; Indonesia: DeVries's list No. 177; N. A. Indian: *Thompson Tales 350 nn. 262, 265; Africa: Werner African 230, (Zulu): Callaway 75, 85, (Kaffir): Theal 67, (Bushman): Bleek and Lloyd 85ff.

K1911.1.2. K1911.1.2. False bride takes true bride's place when child is born. *Types 403, 450, 480; *BP I 79ff., 99ff., II 284 n. 2; *Arfert Unterschobene Braut; India: Thompson-Balys; N. A. Indian: *Thompson CColl II 383ff.

K1911.1.3. K1911.1.3. False bride takes true bride's place at fountain. The true bride, left by her husband for a short time at a fountain, is supplanted by a moor or gypsy, who transforms her. *Type 408; *Arfert Unterschobene Braut; Spanish: Espinosa II Nos. 120f., Espinosa Jr. Nos. 106—110; Italian: Basile Pentamerone Introduction; India: *Thompson-Balys; Japanese: Ikeda.

K1911.1.4. K1911.1.4. False bride finishes true bride's task and supplants her. The true bride must perform a certain task to win her husband and, being exhausted, commits the task to a slave. *Arfert Unterschobene Braut; Lithuanian: Balys Index No. 446*; Russian: Andrejev No. 533B*; Italian: Basile Pentamerone Introduction; India: *Thompson-Balys; Africa (Angola): Chatelain 35, 43.

K1911.1.5. K1911.1.5. Old woman substituted for bride in bridegroom's bed. Italian Novella: Rotunda.

K1911.1.5.1. K1911.1.5.1. Man palms off elder daughter as younger on wedding night. Jewish: Neuman.


K1911.1.9. K1911.1.9. Prince substitutes peasant girl for the king's daughter he has
got for his father but with whom he himself has fallen in love. Icelandic: Boberg.


K1911.2.2. K1911.2.2. True bride pushed into water by false. *Types 408, 450; India: *Thompson-Balys; Japanese: Ikeda.

K1911.2.2.1. K1911.2.2.1. True bride lives in fish's belly. *Type 450.

K1911.2.2.2. K1911.2.2.2. True bride sits spinning at the bottom of river. India: Thompson-Balys.

K1911.2.3. K1911.2.3. True bride's children thrown away at birth (by false bride). India: Thompson-Balys.


K1911.3.2. K1911.3.2. True bride takes house near husband. Thus eventually secures his attention. Spanish: Espinosa Jr. Nos. 70, 74; Italian: Basile Pentamerone Int.; India: Thompson-Balys.

K1911.3.3. K1911.3.3. False bride fails when husband tests her. Uses slipper test, jumping test, or the like. *Type 510; *Cox passim; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 22f.; Africa (Zulu): Callaway 122, 315, (Angola): Chatelain 43.

K1911.3.3.1. K1911.3.3.1. False bride's mutilated feet. In order to wear the shoes with which the husband is testing the identity of his bride, the false bride cuts her feet. She is detected. *Type 510; *Cox 1—79, 87—121 passim; Spanish: Espinosa II Nos. 111f., Espinosa Jr. No. 119; India: Thompson-Balys.

K1911.3.3.2. K1911.3.3.2. False bride fails when magician tests her. India: Thompson-Balys.

K1911.3.4. K1911.3.4. True bride reincarnated as reed reveals truth. India: Thompson-Balys.

K1911.3.5. K1911.3.5. True bride reinstated by acting as mysterious housekeeper. Africa (Hottentot): Karutz Des schwarzen Menschen Märchenweisheit (London, 1929) 140f. No. 27.
K1911.3.6. Snake adopts true bride thrown into well. India: Thompson-Balys.

K1911.4. Man in woman's clothing poses as bride for beggar. Italian Novella: Rotunda.


K1914. Abductor pretends to have been sent to fetch princess by lover. India: Thompson-Balys.


K1915.1. Monk becomes husband to girl at night, so that his friend may have dowry. Heptameron No. 56.

K1915.2. Through power of saint, man is caused to assume lover's form and sleep with princess. Lover plots death of saint, but is accidentally slain in his place. Irish myth: Cross.


K1916. Robber bridegroom. Robber marries girl under pretence of being a fine gentleman. *Type 955; *BP I 370; *Fb "r[ö]ver" III 131b, 132a; India: Thompson-Balys.


K1917.1. Penniless wooer: patch of land. After marriage he takes the bride to look at his land. He puts on soiled clothes. She looks at the land; he points to the patch on his clothes. "That patch is mine." *BP II 203.

K1917.2. Penniless wooer: money in hand. An uncle gives the boy a coin and food to hold while he wooes for him. He tells the girl's father that the boy has a piece of money in hand and plenty to eat. Wins the girl. *BP II 203.

K1917.3. Penniless wooer: helpful animal reports master wealthy and thus wins girl for him. *Type 545B; BP I 325, III 487; India: *Thompson-Balys.

K1917.4. Penniless wooer. "House of my father with one hundred fifty lights and goat pen." When the servant in bed so remarks the master marries his daughter to him. Arrived at the hut, he explains that the lights are the stars whose beams enter through the cracks in the roof. One goat is tied to the tree. Spanish: Boggs FFC XC 104 No. 859*.

K1917.5. Man wins girl's love by pretending to wealth and nobility. Deception is discovered and impostor is banished. Italian Novella: Rotunda.

K1917.7. *"All of these are mine,“ says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding. U.S.: Baughman.

K1917.8. *Slave poses as treasurer's son and carries letter purporting to ask for hand of merchant's daughter in marriage.* Buddhist myth: Malalasekera I 486.

K1918. *Monster disguises and wins girl.* Borrows wedding garments one by one; later returns them one by one and reveals monster form. Jamaica: *Beckwith MAFLS XVII 273 No. 85; West Indies: Flowers 548.

K1918.1.*Ugly fish borrows skin of handsome fish for courtship and marriage.* Africa (Wakweli): Bender 57f.

K1918.1.1. *Ogre imposes on widow by assuming form of dead husband.* India: Thompson-Balys.


K1920. **K1920. Substituted children.**


K1921.1. *Son of the king and of the smith exchanged.* *Type 920; *DeVries FFC LXXIII 40ff., 320ff.

K1921.2. *Two mothers exchange their children, a boy and a girl.* Type 975*; Irish myth: *Cross.

K1921.3. *Queen changes her own ugly twins for slave's pretty son.* Later recognizes the better character of the twins, and changes back again. Icelandic: *Boberg.

K1922. *Woman substitutes child for her own and sells it.* Exchanges sleeping places. Cape Verde Islands: Parsons MAFLS XV (1) 46 n. 1.

K1923. *The false heir.*

K1923.1. *Nurse exchanges children so that the preferred child will be assured of wealth.* Italian Novella: Rotunda.

K1923.2. *Man is made to believe that his married daughter has borne a child.* In reality it is a foundling. When the supposed mother dies her father is about to forfeit dowry, when the child's real parents claim him. Italian Novella: Rotunda.


K1923.4. *Woman pretends to be mother of child chosen to be king.* India: Thompson-Balys.

K1923.6. *K1923.6. Queen passes off girl-child as boy by having pandits say raja must not see his son for twelve years.* India: Thompson-Balys.


K1930. **K1930. Treacherous impostors.**

K1931. *K1931. Impostors abandon (or kill) their companion and usurp his place.*

K1931.1. *K1931.1. Impostors throw hero overboard into sea.* *Type 506; **Liljeblad Tobiasgeschichte; *BP III 490ff., 494; Spanish: Espinosa II Nos. 133—135; N. A. Indian: Thompson CColl II 404ff.; Jamaica: Beckwith MAFLS XVII 284 No. 119.

K1931.1.1. *K1931.1.1. Impostor tries to push foster brother into the water and then cuts rope so that he drifts alone out on the sea in boat without oars.* Icelandic: *Boberg; Tonga: Gifford 128.

K1931.2. *K1931.2. Impostors abandon hero in lower world.* Usually let rope drop on which he is to be raised. *Type 301; *BP II 301; Missouri French: Carrière; Spanish: Boggs FFC XC 53 No. 400B*; India: Thompson-Balys.

K1931.3. *K1931.3. Impostors kill hero.* *Type 665; Missouri French: Carrière.

K1931.4. *K1931.4. Impostors throw hero into pit.* *Types 550, 551; *BP I 503ff., II 394ff.; Missouri French: Carrière; Spanish: Espinosa III No. 143.

K1931.5. *K1931.5. Impostors throw hero into prison.* Type 301C*.


K1931.7. *K1931.7. Impostor abandons hero on high hill.* Pulls down rope on which he is to be lowered. Cheremis: Sebeok-Nyerges.


K1934. *K1934. Impostor forces hero (heroine) to change places with him (her).*

K1934.1. *K1934.1. Impostor (magician, demon) takes the place of the king.* The ladies of the harem recognize the false king, and the true king is reinstated. *Krappe American


K1942. K1942. Impostors tricked into carrying hero in box. Woman makes them think they will have her as reward. India: Thompson-Balys.


K1945.1. K1945.1. Person pretends sickness can be cured only with death (humiliation) of another.

K1945.1.1. K1945.1.1. Mother-in-law's head is shaven, face blackened and she is led around city on ass-back as only cure for malady of daughter-in-law. India: Thompson-Balys.


K1951.2. K1951.2. Runaway cavalry-hero. When the sham hero goes to war his horse runs away with him. To save himself he grasps a cross from a graveyard and waves it from side to side, putting the enemy to flight. *Type 1640; *BP I 148ff.; Missouri French: Carrière; India: *Thompson-Balys; N. A. Indian: *Thompson CColl II 430ff.

K1951.3. Sham-warrior intimidates soldiers with his boasting. *Type 1640; *BP I 148ff.

K1951.3.1. Sham-warrior boasts and is employed at palace. India: Thompson-Balys.

K1951.3.2. Tiger intimidated by boasting of the sham-warrior. India: Thompson-Balys.


K1951.5. Ordinary man assumes high sounding name and challenges enemy chief to single combat. Latter is frightened into believing him to be of exceptional prowess and desists from attacking the city. Italian Novella: Rotunda.


K1952.0.2. Servant takes prince's horse and clothes and passes self off as prince. India: Thompson-Balys.

K1952.1. Poor boy said by helpful cat to be dispossessed prince. This is believed. *Types 545AB; BP I 325ff., III 487; Italian: Basile Pentamerone II No. 4; India: *Thompson-Balys.

K1952.1.1. Poor boy said by helpful animal to be dispossessed prince (wealthy man) who has lost clothes while swimming (in shipwreck). Type 545; *BP III 487f.; India: Thompson-Balys; East Africa: Rochemonteix Quelques Contes Nubiens (Cairo, 1888) 55ff. No. 5, (Swahili): Steere 13ff.

K1952.2. Better things at home. A poor boy posing as a prince in the king's court always says that he has better things at home. *Types 545AB; BP I 325ff., III 487.

K1952.3. Brothers pose as princes, deeming their parentage not worthy of their merit. Irish myth: *Cross.

K1952.4. Impostor claims to be earl's son in exile. Icelandic: Boberg.

K1952.4.1. Adventurer poses as son of dead king. India: Thompson-Balys.

K1952.5. Wooing emissary poses as king and suitor, but is refused. Icelandic: *Boberg.


K1952.7. Thieves set up poor weaver as prince and thus get possession of tribute and gifts. India: Thompson-Balys.

K1953. Sham brave man.
K1953.1. K1953.1. *Coward boasts that he has frightened bear away.* His wife has killed it and he has fled. India: Thompson-Balys.


K1955.2. K1955.2. *Sham physician pretends to diagnose entirely from urinalysis.* Really from observation and inference from trifles. *Chauvin VIII 106 No. 81; Pierre Faifeu No. 20; Nouvelles Récréations No. 59; Cent Nouvelles Nouvelles Nos. 20, 21.


K1955.5. K1955.5. *Sham physician: making the girl grow up.* A king wants his daughter to grow up quickly. The physician says that he must send away for the medicine; meantime she must be shut up. After several years they show her to the king. She has grown. Clouston Noodles 102; *Penzer V 91 n. 1.


K1956.1.1. K1956.1.1. Sham wise man claims to find stolen goods by incantation. He has really forced thieves to show them to him. India: Thompson-Balys.

K1956.2. K1956.2. Sham wise man hides something and is rewarded for finding it. *Type 1641; BP II 401ff., 413; India: Thompson-Balys; Indonesia: DeVries's list No. 302; Jamaica: *Beckwith MAFLS XVII 284 No. 117.


K1956.4. K1956.4. Sham wise man does not know where his own house is. Unmasked. Wienert FFC LVI 82 (ET 484), 137 (ST 427); Halm Aesop No. 286.


K1961.1.1. Peasant as priest preaches on the troubles of laymen. *Type 1825AB; *BP II 413.

K1961.1.2. Sham parson repeats same expression over and over or says a few words of Latin. *Type 1825B; *BP III 116.

K1961.1.2.1. Parody sermon. *BP III 116; Fb "messe" II 582a; Bolte Zs. f. Vksk. XIX 182; Boccaccio Decameron VI No. 10 (Lee 179); *Wesselski Arlotto I 174ff. No. 3; Lithuanian: Balys Index No. 1835*; Prussian: Plenzat 77; Italian Novella: Rotunda; West Indies: Flowers 549.

K1961.1.3. Sham parson: the sawed pulpit. He has sawed the pulpit almost through. He predicts a miracle. The pulpit falls down. *Type 1825C; *BP II 413.

K1961.1.4. Sham priest dupes man into believing he can discover treasure. Italian Novella: Rotunda.


K1961.2. Pretender as pope.


K1962.1. Mohammed puts seed in his ears and when doves trained to feed there come, he tells people that they bring messages from God. Spanish Exempla: Keller.


K1963.2. Sham magician promises to induce love by magic. Dupe is frightened (to death, robbed, or otherwise discomfited) by magician or confederate. Italian Novella: *Rotunda.

K1963.3. Master posing as magician plays tricks on his servant. Italian Novella: Rotunda.

K1963.4. Sham magician belches fire to frighten dupes. Italian Novella: Rotunda.


K1963.6. Sham magician makes wife believe that he (she) can be transported by demons. Italian Novella: *Rotunda.


K1966.1. Alchemist steals money from corpse and claims he has made the silver. Italian Novella: Rotunda.


K1967. Juggler promises to fly from one house to another. Keeps crowd waiting until dusk and then makes his escape. Italian Novella: *Rotunda.

K1968. Sham prowess in hunting (fishing).


K1969.2. Warrior buries oversized armor so as to convince posterity of soldiers' gigantic size. Addison-Steele Spectator No. 127.

K1969.3. Servant poses as master.

K1969.3.1. Impostors: servant enters dead body of master and takes his place. India: Thompson-Balys.


K1971. Man behind statue (tree) speaks and pretends to be God (spirit). *Type 1380; von der Hagen II 141f. No. 29; Zs. f. Vsksk. XXXIX 215; Hdwdb. d. Märchens I 239; *Taylor MPh XV 227 n. 1; *BP III 120ff.; *Chauvin II 91 No. 34.—India: *Thompson-Balys; Buddhist myth: Malalasekera I 659; Indonesia: DeVries's list No. 272, Coster-Wijsman 25 Nos. 3, 4, 5; Hawaii: Beckwith Myth 431, 437; West Indies: Flowers 549—552.

K1971.1. Husband answers behind the statue when wife wants to know how to fool him. He says to feed him well. *Type 1380; *Taylor MPh XV 227 n. 1; Stiefel Zs. f. Vsksk. VIII 74ff.; Panchatantra III 18, (tr. Ryder) 370; Russian: Andrejev No. 1380; India: *Thompson-Balys.

K1971.1.1. Trickster hides in hollow tree and eats food he has persuaded his wife to bring to feed a bird. India: *Thompson-Balys.

K1971.2. Man behind the tree threatens his debtor. The latter thinks God is calling and repays the debt. Type 1575*; *Wesselski Hodscha Nasreddin II 203 No. 403; Russian: Andrejev No. 1575*.

K1971.3. Boy behind the tree tells woman about the bad food he gets. She thinks God is speaking and gives him good food. Type 1575**.

K1971.3.1. Maid behind statue of Virgin advises the mistress to give the servants better food. Type 1388*; Japanese: Ikeda.


K1971.5. Man behind the tree forces his wife to confess adultery. Type 1380*; Lithuanian: Balys Index No. 1380A*; Estonian: Aarne FFC XXV No. 1380*; Russian: Andrejev No. 1380*; India: Thompson-Balys; Indonesia: DeVries's list No. 272.

K1971.5.1. Man as God behind the tree forces the girl to admit having an illegitimate child. Or prophesies himself as father so as to marry the girl. Type 1380**; Russian: Andrejev No. 1380**.

K1971.6. Girl behind the tree advises the unwilling suitor. Believing it to be the advice of angels, he marries her. Type 1461*.

K1971.6.1. Wife behind tree advises the husband about his marital duties. Von der Hagen II xv No. 29.

K1971.7. The man behind the crucifix says "Good Evening" to the drunk man, who thinks Christ is speaking to him. Type 1324*.


K1971.8.1. Sexton behind crucifix tells old maid she will have no husband; she tells Christ Child that he knows nothing about it, she is praying to his mother. Type
Sexton behind statue tells old maid praying for a husband to raise her foot to her neck. *Type 1476; BP III 120.

Trickster concealed in sacred tree advises that he is to marry the princess. India: Thompson-Balys; Japanese: Ikeda; Indonesia: *Dixon 202 n. 39.

Trickster in tree advises that tree and fruit belong to him. Others think God speaks and leave. Africa (Ila, Rhodesia): Smith and Dale II 391 No. 16.

Impostor acting as God in tree suspected and tree burned. *Penzer V 59 n. 2; Italian Novella: Rotunda; Jewish: bin Gorion Born Judas IV 61, 277; India: *Thompson-Balys.

Alleged idol promises teacher certain payment for his book when finished. Dupe overhears and pays him bargain price for what he is later to receive. India: Thompson-Balys.

Man hidden behind idol in temple tells robbers they will have good booty but should leave half of it in the temple. India: Thompson-Balys.

Oracular images occupied by spirits or priests who give the answers. *Dickson 192ff. nn. 69—73, 83; *Boje XIX 101.

Statue made to raise its arm. Woman wishing to go on pilgrimage (to meet lover) makes believe that statue of saint has raised its arm in answer to her prayer. Italian Novella: Rotunda.

Sham miracle. Priest makes congregation believe the painting of the Virgin weeps real tears. Italian Novella: Rotunda.

Jackal inside carcass of bullock makes people think his voice is God's. Demands gifts. India: *Thompson-Balys.

Living man at the grave pretends to be dead man speaking. India: Thompson-Balys.

Sham miracle: may the grass grow up! Tricksters who have done no mowing say to their master when he angers them, "May the grass grow up again!" He finds it is full height. *Type 1736; Fb "[ö]nske" III 1178b.

Sham miracle: wallet (bee-hive) changes to wasps. Tricksters put a wasp nest in the wallet (bee-hive). When the master claims it they give it to him with the curse, "May it turn to wasps!" It does. *Type 1736; Fb "bi" IV 36b.

Sham miracle: rupees turn to ashes. Cheat tells man rupees carried by horse in sack will turn to ashes if man's tired wife rides on its back. Man promises to pay him back if that should happen. Ashes fall from under saddle when woman does and cheat collects. India: *Thompson-Balys.

Sham miracle: may the food turn raw. Lazy wife takes uncooked food to husband in field. India: Thompson-Balys.

False miraculous relic. Italian Novella: Rotunda.
Two friars take arm from corpse and allege it is a miracle-producing relic. One of the tricksters questions its powers in public. Feigns being struck dead. Feigned resurrection. Tricksters enriched as a result. Italian Novella: *Rotunda.

Sham blind man throws suspicion on real blind.

Deception by playing deaf and dumb.

Trickster feigns deafness and gets hospitality from miser. *Type 1544; *Aarne FFC XX 79 (type 24).

Ubiquitous beggar. In disguise obtains alms three times from the same person. Herbert III 282; Spanish: Espinosa Jr. Nos. 210f.

Trickster poses as helper and eats women's stored provisions. N. A. Indian: *Thompson Tales 303 n. 109c.

Girls keep up appearances to deceive suitors as to their desirability. Type 1459**; North Carolina: Brown Collection I 702; Japanese: Ikeda.

The lisping sisters. The girls have been warned against speaking, but forget and are found out. *Type 1457; *BP III 237; *Bolte Zs. f. Vksk. III 58, VII 320; Japanese: Ikeda.

The girl who ate so little. When the suitor sees her baking he finds that she can eat. *Type 1458.

Girl claims to have overeaten on a nightingale's thigh. Nouvelles Récréations No. 57.

The girl with the ugly name. Her mother gives her a new one but the girl does not recognize it and her mother must call her by her old name. *Type 1461; Herbert III 174 No. 87, 421 No. 83.

Ugly women complain of falling flowers. King hearing them supposes them delicate and beautiful. Italian: Basile Pentamerone I No. 10.

Blind fiancée betrays self. Mistakes one object for another. *Type 1456; BP III 237; *Fb "bejler" IV 31b.

Rearing the large-headed and large-eyed bird. When the one rearing the owl learns its age he kills it. Type 230.

Devil disguised as candidate for confirmation. Fb "fanden" I 266b.

Devil disguised as man goes to church. Dh. I 175; Nouvelles de Sens No. 5.

Brother (sister) secures blessing due to another. Jewish: Neuman.

Impostor: one sister borrows another's clothes and gets religious blessing in her place. India: Thompson-Balys.

Hare (jackal) makes horns of wax and poses as horned animal. Horns
melt by the fire. Africa (Ila, Rhodesia): Smith and Dale II 380 No. 5, (Kaffir): Theal 188; American Negro (Georgia): Harris Nights 353 No. 62; Antigua, West Indies: Johnson JAFL XXXIV 59; Bahamas: *Parsons MAFLS XIII 104; West Indies: Flowers 552—554.


K2000—K2099.


K2010.1. Man pretends friendship but attacks king to avenge violation of his wife. **A. H. Krappe The Legend of Roderick, the last of the Visigothic Kings and the Ermanarich Cycle (Heidelberg, 1923); Italian Novella: Rotunda.


K2010.3. Wolves sign false truce with sheep. After the dogs have been dismissed the wolves devour the sheep. Italian Novella: Rotunda.


K2013.1. Enemy invited to meeting and attacked. Irish myth: *Cross.

K2014. Women pretend to weep over warrior's wounds while attempting to inflame them. Irish myth: Cross.

K2014.1. King has wounded ally attended by leeches, but bribes them to introduce beetles, awns of barley, etc. into the wounds. Irish myth: Cross.

K2015. Child adopted by rich man in order to get rid of him. *Type 930; **Aarne FFC XXIII 54.


K2021.1. The bitten cheek. In payment of a debt, a woman permits a man to kiss her; he bites her cheek so that she has a permanent mark. *Chauvin V 98, 295.


K2021.3. Man embraces other to see if he carries gold in his girdle. Jewish: Neuman.


K2026. Crow accepts owl's hospitality then burns owls to death. India: Thompson-Balys.

K2027. Fox confesses to cock, then eats him. Herbert III 44, 34.

K2030. Double dealers.

K2031. Dog alternately bites and caresses hares. Is he friend or enemy? Wienert FFC LVI *51 (ET 104), 96 (ST 88); Halm Aesop No. 229.

K2031.1. Dog at his master's table is friendly to guest. On the street he barks at him. Spanish Exempla: Keller.

K2032. Magpie leads other magpies into his master's net. Promises them that the master will teach them to speak. *Pauli (ed. Bolte) No. 633.

K2033. Trickster makes basket for his partner tiger to carry meat, but does not sever bamboo from roots. Tiger left behind. India: Thompson-Balys.

K2034. Same reward promised to many helpers. Irish myth: Cross.

K2034.1. King's daughter secretly pledged to many to win their aid. Irish myth: *Cross.

K2035. Supernatural personages seen in dreams advise opposing kings how each can overcome the other. Irish myth: *Cross.

K2037. *Jackal persuades deer to steal from farmer, then informs farmer who catches deer.* India: Thompson-Balys.

K2041. *Double dealing physician.*

K2041.1. *Double dealing physician hired to poison his master who has sent him to poison enemy.* Spanish Exempla: Keller.

K2042. *Crow gets to owls pretending crows have cast him out.* Having learned secret retreats of owls, he returns to crows and leads them to victory over owls. Bödker Exempler 293 No. 52; Spanish Exempla: Keller.

K2043. *When wolf pretends to slander tiger fox agrees; later tells tiger he was trying to test wolf's malice.* India: Thompson-Balys.


K2051. K2051. *Adulteress feigns unusual sensitiveness.*

K2051.1. K2051.1. *Adulteress pretends shame before male statue (mirror, male fish).* *Fischer-Bolte 217.*

K2051.2. K2051.2. *Adulteress pretends to faint when her husband strikes her with a rose.* She has allowed her lover to abuse her. Fischer-Bolte 217.

K2051.3. K2051.3. *Adulteress feigns great disdain of men; will look at none but husband (and lover).* Heptameron No. 43.

K2051.4. K2051.4. *Women adorn their heads, though they are immoral below.* Irish myth: Cross.


K2052.1. K2052.1. *The bride's (wife's) false modesty.* Wears gloves, etc. to bed. Italian Novella: *Rotunda.*

K2052.2. K2052.2. *Girl who is frightened by love becomes insatiable.* Italian Novella: *Rotunda.*

K2052.3. K2052.3. *Oversensitive bride pleads a headache (or other excuse).* Groom retaliates with similar plea when she changes her mind. Italian Novella: Rotunda.

K2052.4. K2052.4. *The oversensitive or hypocritical widow.* Italian Novella: Rotunda.


K2052.4.2. K2052.4.2. *Wanted: a husband to manage estate.* Widow who claims to abhor intimacy rejects a eunuch with business qualifications. Italian Novella: *Rotunda.*

K2052.4.3. K2052.4.3. *Overlooking the insult.* Man consoles daughter whose husband is dying by telling her he has picked another husband for her. She feels insulted. No
sooner does her husband die than she asks her father for details. Italian Novella: *Rotunda.

K2054. K2054. *Pretended honesty to mulct victim.* Trickster claims to have found a bag of gold. Confederate claims and receives it upon correct identification. Spectator is thus deceived into trusting the trickster with a large sum of money. Italian Novella: *Rotunda.

K2054.1. K2054.1. *Boy pretends to take long trip in order to pay debt of a penny.* Thus he gets man's confidence and robs him. Korean: *Zong in-Sob* 124 No. 60.

K2055. K2055. *Fox confesses sins but is immediately ready to steal again.* *Crane Vitry* 264 No. 297; *Pauli (ed. Bolte)* No. 29.

K2055.1. K2055.1. *The wolf in the company of saints.* Promises to give up slaying animals. After wringing the gander's neck, excuses self saying: "He should not have hissed at the saint." Lithuanian: *Balys Index* No. 165*.

K2056. K2056. *Hypocritical stepmother weeps as she tells departing husband she will take good care of stepchildren though they beat her (she beats them instead).* India: *Thompson-Balys.


K2058.2. K2058.2. *False ascetic in partnership with tiger shares his prey.* Buddhist myth: Malalasekera II 819.


K2061.1. K2061.1. *Wolf offers to act as shepherd: plan detected.* Wienert FFC LV1 45 (ET 36), 68 (ET 326), 97 (ST 110); *Halm Aesop* No. 283.


K2061.2. K2061.2. *Fox feigns to be playing with sheep: dog drives him off.* Wienert FFC LV1 53 (ET 125), 96 (ST 96); *Halm Aesop* No. 38.

K2061.3. K2061.3. *Dog caresses sick sheep: shepherd knows that he hopes for sheep's death.* Wienert FFC LV1 72 (ET 373), 96 (ST 104); *Halm Aesop* No. 372.

K2061.4. K2061.4. *Wolf tries to entice goat down from high place: plan detected.* Wienert FFC LV1 *53 (ET 137), 96 (ST 90); Halm Aesop* No. 270; Spanish: Espinosa III No. 216.

K2061.5. K2061.5. *Famished wolf asks sheep to bring him water: plan detected.* Wienert FFC LV1 53 (ET 136), 96 (ST 91); *Halm Aesop* No. 284; Spanish: Espinosa III No. 216.
K2061.6. Wolf offers to act as midwife for sow: plan detected. *Crane Vitry 202 No. 166; Herbert III 15; Wienert FFC LVI 46 (ET 41), 53 (ET 135), 96 (ST 86).

K2061.7. Cat offers to act as doctor for cock and hen: plan detected. Wienert FFC LVI 45 (ET 30), 53 (ET 127), 96 (ST 87); Halm Aesop No. 16.


K2061.9. Cat hangs on wall pretending to be dead: mice detect plan. Wienert FFC LVI 53 (ET 128), 96 (ST 97); Halm Aesop No. 15.

K2061.10. Fox's plan detected by crickets: cricket wings in his excrement. Wienert FFC LVI 53 (ET 126), 96 (ST 94, 222); Halm Aesop No. 400.


K2062. Thief tries to feed watchdog and stop his mouth: dog detects plan. Wienert FFC LVI 69 (ET 330), 96 (ST 103); Halm Aesop No. 164; Spanish Exempla: Keller.


K2090.1. K2090.1. Peasant has kind words for daws, but drives them from his seeds. Wienert FFC LVI 68 (ET 323), 102 (ST 151); Halm Aesop No. 99.


K2091.1. K2091.1. Illness feigned in order to get better food. India: Thompson-Balys.


K2095.1. K2095.1. Man announces finding lost jewel, but so softly that no one hears. He thus has clear conscience. India: Thompson-Balys.

K2095.2. K2095.2. Hypocrite will not share in stolen chicken—only takes some gravy. India: Thompson-Balys.
K2096. Hypocrisy concerning charity.

K2096.1. Hypocrite breaks vow to give coin in charity. Finds coin is short weight. India: Thompson-Balys.

K2096.2. Thief robs blind miser of his hoard and gives a tenth away in charity in form of a banquet to the poor. India: Thompson-Balys.

K2097. Miser goes to mass before committing usury. Italian Novella: Rotunda.

K2098. King sends regrets for death of man he has ordered executed. India: Thompson-Balys.

K2100—K2199. False accusations.


K2102. Falsely accused hero sent on dangerous mission. Dickson 178 n. 45.


K2111.0.1. Telling a story to allay a woman's amorous desires. India:
K2111.1. Woman makes vain overtures to stepson and falsely accuses him of murder. She tries to poison him but her own son accidentally takes the beverage and apparently dies. Plot is revealed when doctor states that he had substituted sleeping potion for the poison. Italian Novella: *Rotunda; India: Thompson-Balys.


K2111.3. Friar refuses to keep promise after enjoying woman and is accused of rape. Castrated. Italian Novella: Rotunda.

K2111.4. Adulteress tricks husband into killing allegedly importunate lover. Heptameron No. 1.

K2111.5. Mother falsely accuses son of incest with her. Spanish Exempla: Keller.


K2112. Woman slandered as adulteress (prostitute). (Usually by unsuccessful suitor.) (Crescentia, Genoveva, Susanna.) *Types 712, 883A; **Wallensköld Le conte de la femme chaste convoitée par son beaufrère (Acta Societatis Fennicae XXXIV, Helsingfors, 1907); *Köhler-Bolte I 392, 582; *BP I 18, 305 n. 1, Chauvin VI 159 No. 323, *167 No. 327; Ward II 680; Herbert III 342; *Dickson 72, 166 n. 12; *bin Gorion Born Judas I 361f.; *Wesselski Mönchslatein 136 No. 116; Alphabet Nos. 147, 672; **J. Kentenich Die Genovefalegend(e) (Trier, 1927); Oesterley No. 249; Scala Celi 27b, 32a Nos. 179, 183; Hilka Neue Beiträge z. Erzählungslit. des Mittelalters 13 No. 11; *Grabner Festschrift für Eugen Mogk (1924) 525ff.; *Revue des Langues romanes LII 163ff.; *von der Hagen I c—civ; Hibbard 12, 21, 29ff., 35; *Puckett MPh XIII 609.—Icelandic: *Boberg; Spanish Exempla: Keller; Italian Novella: *Rotunda; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 660; Chinese: Graham; Hawaii: Beckwith Myth 152.

K2112.1. False tokens of woman's unfaithfulness. Tokens are stolen from the woman, or her secret markings are seen by treachery. *Types 882, 892; *Köhler-Bolte I 211f.; bin Gorion Born Judas I 1257; *Grünbaum Jüdischdeutsch Chrestomathie 421ff.; *Paris Romania XXXII 481ff.; *Hilka Neuphilologische Mitteilungen (1913) 16ff.; Dunlop-Wilson II 73f.; Chauvin VII 159.—Italian Novella: *Rotunda; India: *Thompson-Balys; Indonesia: DeVries's list No. 311.

K2112.1.1. Fingers as false token of wife's unfaithfulness. She has substituted a maid and the gallant has cut off the maid's finger. English: Child V 22—7 passim.

K2112.2. Leper (beggar) laid in queen's bed. She is thus incriminated. *Fb "seng" III 187b; *Child II 39ff.; Hibbard 35, 285 n. 5; *Dickson 166 n. 14; India: Thompson-Balys; Korean: Zong in-Sob 138 No. 63.

K2112.2.1. Man puts donkey's foal under princess's bed-cover and accuses her of lying with it. India: Thompson-Balys.

K2112.2.2. Page is duped into hiding under woman's bed (behind curtain). Italian Novella: *Rotunda.
K2112.2.3. *Maidservant's confederate feigns coming out of woman's bedroom.* Italian Novella: Rotunda.

K2112.2.4. *False abortion placed in innocent woman's bed.* Korean: Zong in-Sob 202 No. 97.

K2112.3. *Man taking refuge in woman's house causes her false accusation.* *Bolte Frey* 253 No. 95.

K2112.4. *Villain brings (threatens to bring) naked servant to woman's house.* Threat of false accusation of indiscretion forces woman to yield. Italian Novella: *Rotunda.*

K2112.5. *Other means of incriminating innocent woman.*

K2112.5.1. *Handkerchief left in woman's room to cause accusation.* (Othello.) Italian Novella: *Rotunda.*

K2112.5.2. *Giving madman food causes woman to be falsely accused.* Irish myth: *Cross.*

K2113. *Princess disguised as man is accused of illicit relations with queen.* Spanish: Boggs FFC XC 57 No. 425.


K2113.2. *Rich woman, when her advances are repulsed by an ascetic (really a girl in man's clothes) accuses her of adulterous assault.* *Loomis White Magic* 111.


K2115.0.1. *Jealous queens tell child-bearing queen to put her head in the hole at the bottom of grain-bin, so that she fails to see what she delivers.* India: *Thompson-Balys.*

K2115.1. *Animal-descent slander.* Malicious story that man is son of an animal. Icelandic: *Boberg.*

K2115.2. *Slander: woman has given birth to objects.* India: *Thompson-Balys.*

K2115.2.1. *Stone substituted for newly-born babies.* India: *Thompson-
Balys.


K2115.3. K2115.3. Prophecy of ogre-child so that pregnant woman will be killed. India: Thompson-Balys.


K2116.1.1. K2116.1.1. Innocent woman accused of killing her new-born children. *Type 451; BP I 70ff.; *Dickson 43, 73 n. 26; *Schlauch, Chaucer's Constance and Accused Queens (New York, 1927) 12; *Hibbard 26ff.; Irish myth: *Cross; Welsh: MacCulloch Celtic 94f.; Swiss: Jegerlehner Oberwallis 311 No. 56; Missouri French: Carrière; Spanish: Espinosa II Nos. 89, 99—103; Italian Novella: Rotunda; Africa (Zulu): Callaway 321. See also references to K2116.1.1.1.

K2116.1.1.1. K2116.1.1.1. Innocent woman accused of eating her new-born child. *Types 652, 706, 710, 712; *BP I 13ff., 18 n. 1, 20, II 121ff.; Köhler-Bolte I 392, 582; Chauvin VI 159 No. 323; *Dickson 38ff. nn. 34, 42, 45, 48, 49; Irish myth: Cross; India: Thompson-Balys.


K2116.2.2. K2116.2.2. Man accused of having starved woman to death and taken treasure. Icelandic: Boberg.


K2116.5. K2116.5. Warrior falsely accused of having killed his sleeping adversary. Not supposed to have been able to do it if latter was awake. Icelandic: *Boberg.

K2117. K2117. Calumniated wife: substituted letter (falsified message). The letter announcing the birth of her children changed on the way to the king, so that the queen is falsely accused. (Cf. K2115, K2116.) *Type 706; *BP I 295ff.; Hibbard 26ff.;
*Schlauch, Chaucer's Constance and Accused Queens (New York, 1927) 12ff.; Missouri
French: Carrière; Spanish: Espinosa II No. 119; Italian: Basile Pentamerone III No. 2,
Rotunda.

K2117.1. K2117.1. Husband's letter ordering the calumniated wife to be treated well is
altered into an order of execution. Italian Novella: Rotunda.

K2121. K2121. Man slandered as having deflowered princess. (Cf. K2114.) *Boje
74ff.; Icelandic: *Boberg.

Indian (Amuesha): Métraux RMLP XXXIII 149.

K2121.2. K2121.2. King's faithful servant falsely accused of familiarity with queen.
Icelandic: Þiðriks saga II 164—9, Boberg; Hawaii: Beckwith Myth 393.

K2123. K2123. Innocent woman accused of using witchcraft. Sham sickness. India:
*Thompson-Balys; Buddhist myth: Malalasekera I 427.


K2125. K2125. Slander: woman said to be possessed of demons. India: Thompson-
Balys.

K2125.1. K2125.1. Girl reported possessed of demon: suitors frightened away. India:
Thompson-Balys.


K2126.1. K2126.1. King's advisor falsely accused of treason. Accusers exposed and

K2126.2. K2126.2. King's man falsely accused of being in the secret service of another
king. Icelandic: Boberg.


K2127.1. K2127.1. Desiring woman they quarrel over, man accuses group of men of
having abducted his wife. India: Thompson-Balys.

K2127.2. K2127.2. False queen puts horseflesh in bed of one with child so as to
identify her as horse-eating thief. India: Thompson-Balys.


Malalasekera II 792.

K2129.2. K2129.2. Sick crew accused of being magicians so that nobody wants to have
anything to do with them. Icelandic: Flateyjarbýk III 435.

K2129.3. K2129.3. Stepsisters scatter sugar in girl's litter so that flies congregate;
would-be bridegroom disgusted and tells bearers to abandon her in jungle. India:
Family is accused of stinginess by recipients of their hospitality. Tuamotu: Stimson MS (T—G. 3/515).

K2130. **Trouble-makers.** Irish myth: *Cross.

K2130.1. **Trickster makes two friends each suspicious of the other's intentions.**

K2130.1.1. **Cat brings suspicion between eagle and sow.** Eagle lives in the top of the branches, cat in the middle, and sow at bottom; all are happy. Cat tells eagle that sow is trying to root down the tree: eagle is frightened and dares not leave tree. Cat tells sow that eagle plans to carry off pigs: sow dares not leave. They starve and fall victims to the cat. Wienert FFC LVI 54 (ET 143), 99 (ST 130, 421).

K2130.1.2. **Envious jackal makes lion suspicious of his friend, the bull.** The lion kills the bull. Chauvin II 86 No. 18; Penzer V 42-63, 130 n. 1; B[ö]dker Exempler 277 No. 17; Spanish Exempla: Keller; India: *Thompson-Balys.

K2130.1.3. **Woman destroys men's friendship by pretending to whisper to one.** India: *Thompson-Balys.

K2130.1.4. **Trickster fills supposed treasure box with trash.** Joint owners each accuse other of theft. India: Thompson-Balys.

K2130.1.5. **Treasure-animal introduced into family's flock in order to stir up dissension and enmity.** Greek: Grote I 149.

K2130.2. **Servant lays skin of dead dog in the bed of his mistress and master.** Makes trouble between them. Type 1573*; Russian: Andrejev No. 1573*.

K2130.3. **The complaint about bad breath: trouble for the king's favorite.** A steward advises the courtier to hold his head away when serving the king, since the king objects to his bad breath. He then tells the king that the courtier holds his head back to avoid the king's bad breath. Penzer II 113; *Chauvin VIII 144 No. 145 B; *Zs. f. Vksk. IX 188ff., 311ff.; *Oesterley No. 283; Herbert III 198; *Cosquin études 82, 116; *Paris Romania V 454ff.; Hertz Deutsche Sage im Elsass (1872) 283ff.; Dunlop-Wilson II 49; Italian Novella: *Rotunda; India: *Thompson-Balys.

K2130.4. **Officers praised in reverse from their real merit: trouble for them and their master.** Type 1579*.

K2130.5. **The priest's guest and the eaten chickens.** The servant who has eaten the chickens tells the guest to flee because the priest is going to cut off his ears, and he tells the priest that the guest has stolen two chickens. Father runs after him. *Type 1741; *BP II 129; *Pauli (ed. Bolte) No. 364; *Wesselski Hodschas Nasreddin II 245 No. 543; Chauvin VI 179 No. 341; *Fb "[ö]re" III 1181a; India: Thompson-Balys.

K2130.6. **Trouble-maker in night-lodging.** Comes riding a wolf and asks for hospitality. Wolf kills sheep. Beehive in bed. Bees sting family and cause father to kill
K2141. Jealous courtiers shake king lion's confidence in his councillor, the virtuous jackal, by accusing the jackal of stealing the lion's food. *Chauvin II 102 No. 64; Bödker Exempler 303 No. 74.

K2142. Two persons separately informed about each other's death. India: Thompson-Balys.


K2151. The corpse handed around. (The thrice-killed corpse.) Dupes are accused of murder when the corpse is left with them. The trickster is paid to keep silent. *Types 1536C, 1537; *Taylor MPH XV 221ff., 226 n. 1; **Suchier Der Schwank von der viermal getöteten Leiche (Halle a. S., 1922); *Pauli (ed. Bolte) No. 598; *Wesselski Hodscha Nasreddin II 214 No. 438; Köhler-Bolte I 190; Bédier Fabliaux 469; BP II 10; Parsons MAFLS XV (1) 73 n. 3.—Spanish: Espinosa III Nos. 176, 189, *Espinosa JAFL XLIX 181—193; Italian Novella: *Rotunda; India: *Thompson-Balys; Japanese: Ikeda.

K2151.1. Live man thought to be returning corpse pleads with trickster to save him. India: Thompson-Balys.

K2152. Unresponsive corpse. Corpse is set up so that dupe addresses it and when it does not respond knocks it over. He is accused of murder. Most references to K2151 apply to this motif as well. *Cox 501; Christiansen Norske Eventyr No. 1536; *Clouston Tales II 242; Spanish: Espinosa III Nos. 176, 189; Italian Novella: Rotunda; India: *Thompson-Balys; Korean: Zong in-Sob 197 No. 96; N. A. Indian (Micmac): Rand No. 57, (Zuci): Cushing 255, (Ojibwa): Schoolcraft Hiawatha 246.

K2152.1. Dead dog set up so that woman knocks it over. Must pay damages. India: Thompson-Balys.

K2152.2. Legs of a corpse cause accusation of murder. Lithuanian: Balys Index No. 1537A*; Russian: Andrejev No. 1537 I*.


K2155. Evidence of crime left so that dupe is blamed. Irish: O'Suilleabhain 26, 44, Beal XXI 307, 316; India: *Thompson-Balys; West Indies: Flowers 555.

K2155.1. Blood smeared on innocent person brings accusation of murder. *Types 652, 712; *BF I 18 n. 1; Spanish: Espinosa II No. 89, India: *Thompson-Balys; Africa (Ila, Rhodesia): Smith and Dale II 369 No. 20. See also all references to K2116.1.1. West Indies: Flowers 536.

K2155.1.1. Bloody knife left in innocent person's bed brings accusation of
murder. See references to K2155.1. Dickson 74, 225; Hibbard 25 n. 5.

K2155.2. Slanderers kill a woman and put her body near Buddha's cell. Buddhist myth: Malalasekera I 1216.


K2165. Sham blind man throws suspicion on real blind. He admits his deception so that his companion, who is really blind, is punished. *Chauvin V 159 No. 83.

K2171. The dog receives the blows. The cat steals a sausage from the table but the dog receives the blows from the mistress. Type 200*.

K2172. Rats cause cats to be killed. The rats unite and all go to houses together, increasing or decreasing their ravages with the increase or decrease in the number of cats. Thus the cats are suspected of the damage and are killed. *Chauvin II 110 No. 74.

K2175. Grandmother causes grandchildren to be whipped: puts dirt and hairs into cooking pot by stealth and sand in the water they draw. India: Thompson-Balys.

K2200-K2299. Villains and traitors.


K2210. Treacherous relatives. Distinction between treacherous relatives and cruel relatives (S0-S99) is frequently impossible to make. Relatives whose treachery seems to be uppermost have been listed here; those usually possessing power over their charges and exercising their power in a cruel fashion have been listed under cruel relatives. India: *Thompson-Balys.


K2211.0.1. Treacherous elder brother(s). India: Thompson-Balys.

K2211.0.2. Treacherous younger brother(s). India: Thompson-Balys; Jewish: *Neuman; Chinese: Eberhard FFC CXX 43; Mono: Wheeler No. 22.


K2211.3. **Treacherous stepbrother.** Irish myth: Cross.


K2212.0.1. **Treacherous sister attempts to poison brother.** Irish myth: *Cross.

K2212.0.2. **Treacherous sister as mistress of robber (giant) plots against brother.** *Type 315; India: Thompson-Balys.

K2212.0.3. **Treacherous queen has her brother killed.** India: Thompson-Balys.

K2212.1. **Treacherous stepsisters.** *Types 403, 425, 432, 450, 510, 516, 592; India: Thompson-Balys; Chinese: Graham.

K2212.2. **Treacherous sister-in-law.** *Type 706; BP I 295ff.; *bin Gorion Born Judas I 364; Rumanian: Schullerus FFC LXXVIII No. 315C*; India: Thompson-Balys.


K2213.1. **Matron of Ephesus.** (Vidua.) A woman mourns night and day by her husband's grave. A knight guarding a hanged man is about to lose his life because of the corpse he has stolen from the gallows. The matron offers him her love and substitutes her husband's corpse on the gallows so that the knight can escape. *Type 1510;** Grisebach Die Wanderung der Novelle von der treulosen Witwe durch die Weltliteratur (Berlin, 1889); *Crane Vitry 228 No. 232; *Chauvin VIII 210 No. 254; *Pauli (ed. Bolte) No. 752; Irish myth: *Cross; Spanish: Espinosa II No. 93; Italian Novella: *Rotunda; Jewish: *Neuman, bin Gorion Born Judas III 240ff.; *315.

K2213.2. **Faithless wife and paramour throw hero overboard.** *Type 612; *BP I 126ff., 129.

K2213.2.1. **Love-mad queen pushes her husband into well, as fakir lover directs.** India: Thompson-Balys.

K2213.3. **Faithless wife plots with paramour against husband's life.** (Cf. K2213.5.) Malone PMLA XLIII 413, 419, 432; Boje 62; Irish myth: *Cross; Spanish: Espinosa Jr. No. 103; Italian Novella: *Rotunda; India: *Thompson-Balys.

K2213.3.1. **Faithless wife has husband and children killed so that she can be with paramour.** Italian Novella: Rotunda.
K2213.3.2. Faithless wife poisons husband to be with paramour. Paramour fearing a like fate refuses to go to her. Italian Novella: Rotunda.

K2213.3.2.1. Paramour demands that wife bring him her husband's head. India: *Thompson-Balys.

K2213.3.2.2. Wife plots to kill her husband, but her paramour answers that he could never touch murderer. India: Thompson-Balys.

K2213.3.3. Faithless wife deceives husband while she searches for lover. Irish myth: Cross.

K2213.3.4. Queen in love with own brother kills her husband. India: Thompson-Balys.


K2213.4.2. Noah's secret betrayed by his wife. The devil persuades his wife to intoxicate him and then find out what he is doing (building the ark). Dh I 258.


K2213.6. Faithless wife transforms husband. Malone PMLA XLIII 421; *Penzer VI 8.

K2213.7. Faithless wife betrays husband to her father. Irish myth: *Cross.


K2213.10. Faithless wife tricks husband into setting lover free. Irish myth: Cross.

K2213.11. Treacherous queen tricks king into bestowing kingdom upon her son. Irish myth: *Cross (fuller text).

K2213.12. Young queen murders her old husband in order to get a new one. Icelandic: *Boberg.

K2213.13. Queen kills her husband as revenge of his killing of her father and brother. Icelandic: *Boberg.

K2213.14. Queen deceives her husband as revenge for his killing of her lover and brother (Helgi.) Icelandic: Boberg.
K2213.15. Treacherous queen lures her husband into chest and betrays him to hostile king. He is hung up between two fires, but his second wife cuts the strings so that he falls down and kills his enemy and takes his kingdom back. Icelandic: Boberg.

K2213.16. Wife betrays husband in revenge for his once having taken a second wife. Icelandic: Boberg.


K2214.1. Treacherous daughter. Irish myth: Cross; Greek: *Frazer Apollodorus II 117 n. 3; India: Thompson-Balys.

K2214.1.1. Daughter has aged father cremated with dead husband to honor the latter. Italian Novella: Rotunda.

K2214.2. Treacherous daughter-in-law.


K2214.3. Treacherous son: leads revolt against his father to whom he owes all. Spanish Exempla: Keller; Jewish: *Neuman; Buddhist myth: Malalasekera II 286.

K2214.3.1. Treacherous foster son. India: Thompson-Balys.


K2217.1. Treacherous nephew kills good uncle for his money. Spanish Exempla: Keller.


K2220. Treacherous rivals. Irish myth: *Cross; Icelandic: Boberg; Missouri French: Carrière; Jewish: *Neuman.

K2220.0.1. Jealous rivals prevail on person to break tabu (prohibition). Type 425; India: Thompson-Balys.

K2221. Treacherous rival lover. Wife's paramour or rival in love. (Cf. K2230.)


K2230. **K2230. Treacherous lovers.** (Cf. K2221.)


K2240. **K2240. Treacherous officers and tradesmen.**


K2243. K2243. *Treacherous seneschal.* Dickson 74 n. 31; *Boje 62; Schlauch Chaucer's Constance and Accused Queens (New York, 1927) 98.


K2246.1.1. K2246.1.1. *Treacherous king spies so that he may levy fines.* India: Thompson-Balys.


K2249. K2249. *Other treacherous officers and tradesmen.*


K2259. K2259. Other treacherous servants and workmen.


K2260. Treacherous darks by race, habitual occupation, or complexion, or even marvelously colored, are frequently traitors in folk-tales.


K2261.1. Treacherous gypsy. Type 450.


K2265. Treacherous red knight. *Type 300; *Fb "Ridder R[ō]d"; *Ranke FFC CXIV 236.

K2270. Deformed villains.

K2271. Hunchback villain. *Cosquin Lorraine I 46 No. 3; Malone PMLA XLIII 417 n. 9; Icelandic: *Boberg; Italian Novella: Rotunda; India: Thompson-Balys.


K2273. One-eyed villain. Hdwb. d. Märchens I 477a; BP I 83 (Grimm No. 11); India: Thompson-Balys.


K2276. Leper as villain. West Africa: Tremearne FL XXII 464ff.

K2277. Treacherous dwarf. Schlauch Chaucer's Constance and Accused Queens (New York, 1927) 104.

K2280. Treacherous churchmen.

K2281. Treacherous bishop. Dickson 46 n. 55.

K2282. Treacherous cardinal.


K2284.2. Treacherous brahmin. India: Thompson-Balys.

K2285. Villain disguised as ascetic or nun. **M. Bloomfield "On False Ascetics and Nuns in Hindu Fiction" JAOS XLIV 202ff.; *Penzer III 211 n. 1, V 102 n. 2, VI 12 n. 1, IX 23 n. 2; Spanish Exempla: Keller; Italian Novella: *Rotunda.

K2285.1. Ascetic as villain. India: *Thompson-Balys; Buddhist myth: Malalasekera I 531.

K2285.2. Treacherous anchorite. India: Thompson-Balys.

K2290. **K2290. Other villains and traitors.**


K2295.1. K2295.1. Treacherous partridge. Wienert FFC LVI 51 (ET 111), *65 (ET 290), 139 (ST 448); Halm Aesop No. 356.

K2295.2. K2295.2. Treacherous eagle. Wienert FFC LVI *51, 59 (ET 108, 200), 135, 139 (ST 404, 446); Halm Aesop No. 5.

K2295.3. K2295.3. Treacherous cock. Wienert FFC LVI 49 (ET 84); 135 (ST 407, 449).


K2295.5. K2295.5. Treacherous camel. India: Thompson-Balys.

K2296. K2296. Treacherous partner. Scottish: Campbell-McKay No. 23 and notes.


K2297.1. K2297.1. Man leaves his sweetheart in charge of friend. He tries to force his attentions upon her and then claims it was a test of fidelity. Italian Novella: Rotunda.

K2297.2. K2297.2. Man takes his friend's mistress when the friend is away. Italian Novella: Rotunda.


K2300—K2399.

**K2300—K2399. Other deceptions.**

K2300. **K2300. Other deceptions.**

K2310. **K2310. Deception by equivocation.** Irish myth: *Cross; Missouri French: Carrière.
K2311. **The single cake.** Restricted to a single cake during Lent, the peasants make one as large as a cart wheel. Type 1565*.

K2312. **Oath literally obeyed.**

K2312.1. **Oath literally obeyed: to tell no Christian.** Woman thus sworn to secrecy talks to her unchristened child. Scottish: Campbell-McKay No. 20.

K2312.2. **Saint, when forced to return to his monastery after swearing not to "come with his face before him," comes walking backwards.** Irish myth: *Cross.

K2313. **Death message softened by equivocations.** Various false explanations are given to prepare the hearer. English: Child 1376—387 *passim*.

K2314. **One day and one night.** Saint has tribute remitted for a day and a night, *i.e.* forever, because there is but one day and one night in time. Irish myth: *Cross.

K2314.1. **One day and one night: object borrowed for a day and a night retained.** Irish myth: Cross.

K2314.2. **King induced by saint to remit tribute till Luan.** "Luan" means both "Monday" and "Doomsday." (Cf. K2319.2.) Irish myth: *Cross.

K2314.2.1. **Water-monster allows saint to place cauldron over its head until Luan.** Irish myth: *Cross.

K2315. **Peasant betrays fox by pointing.** The peasant has hidden the fox in a basket and promised not to tell. When the hunters come, he says, "The fox just went over the hill," but points to the basket. ***Krohn Mann und Fuchs 61ff.; Wienert FFC LVI 68 (ET 324), 102 (ST 150); Halm Aesop No. 35; *Köhler-Bolte I l; Spanish: Boggs FFC XC 35 No. 161, Espinosa Jr. No. 24.**

K2316. **Thieves dig field and drain tank when miser says gold is hidden there.** India: Thompson-Balys.

K2319. **Deception by equivocation—miscellaneous.**

K2319.1. **One foot in Ireland, one in Scotland.** Man carries sods of two countries with him that his whereabouts will be so defined. Irish myth: *Cross.

K2319.2. **Warrior proposes to fight in single combat.** Fights with aid of sons and grandsons. They belong to him. Irish myth: *Cross.

K2319.3. **Saint hides fugitive from king underground.** When king demand fugitive, saint (who never lies) replies, "Verily, I know not where he is, if he is not under thee even where thou art." The king is satisfied and departs. Later suspects trick and arrests fugitive. Irish myth: Cross.

K2320. **Deception by frightening.** Missouri French: Carrière; Spanish: Espinosa Jr. No. 5; West Indies: Flowers 536.

K2321. **Corpse set up to frighten people.** *Type 1536; *Taylor MPh XV 225 n. 1; Parsons MAFLS XV (1) 73, 360; Icelandic: *Boberg; India: *Thompson-Balys.

K2321.1. **Man who killed mother uses her corpse to get presents.** Eskimo
(Greenland): Rasmussen III 161.

K2321.2. Dummy set up as corpse to frighten people. Italian Novella: Rotunda; N. A. Indian (California): Gayton and Newman 69.

K2322. The three hunchback brothers drowned. A drunken man is employed, by the woman who has accidentally slain three hunchback brothers, to throw one into the river. He does so. Then she puts another out and finally the third. The man thinks they keep coming to life. Finally he sees the woman's hunchback husband and drowns him. *Type 1536B; *BP III 485; **Pillet Das Fablaiu von les trois bossus menestrals (1901); *Taylor MPh XV 223 n. 3; *Chauvin VIII 72; *Herbert III 203; Spanish: Espinosa II Nos. 31f.; Italian Novella: *Rotunda; India: Thompson-Balys; Japanese: Ikeda.

K2323. The cowardly duelers. In the war between the wild and the domestic animals, the cat raises her tail; the wild animals think that it is a gun and flee. *Type 104; *BP I 425; Dh IV 209; Spanish: Espinosa III Nos. 246—248.

K2323.1. Fox's tail drops and frightens animals. In war between birds and quadrupeds the fox's lifted tail is to be the signal for the attack. Gnats sting the fox under the tail. He drops it and the quadrupeds flee. *Type 222; BP II 435ff.; Japanese: Ikeda.

K2323.2. He-goat bleats and frightens animals assembled for fight. Spanish: Espinosa III Nos. 246—248; Indonesia: DeVries's list No. 89.

K2323.3. Old woman and tiger flee in terror from each other. India: Thompson-Balys.


K2335. Parson is tricked into giving up his room. Is told there is a snake in it. Italian Novella: Rotunda.

K2336. Tiger frightened away from man's tree refuge by man's stick and rope. India: Thompson-Balys.

K2338. Wife, to drive away parasite priest, tells him husband has gone to get drunk and will kill him with rice mortar on his return. He leaves in haste. India: Thompson-Balys.


K2345.1. Tiger frightened at sound of clashing knives: thinks it is leak in house of which he is afraid. Chinese: Graham.
K2345.2. **Bear frightened by wife's sneezing.** India: Thompson-Balys.

K2346. **Wooden image frightens away invaders.** Hawaii: Beckwith Myth 388.

K2350. **K2350. Military strategy.**

K2351. K2351. **Animals help in military victory.**

K2351.1. K2351.1. **Sparrows of Cirencester.** Fire is attached to birds who fly in and set fire to a besieged city. **Krappe MPh XXIII 7ff.; DeVries Arkiv för Nordisk Filologi XLVII 66ff.; Stender-Petersen Edda Nordisk Tidsskrift f. Litteraturforskning 1929, 145—64; Herrmann Saxo II 93; Liebrecht 109f.; Irish myth: Cross; Icelandic: Boberg.**

K2351.1.1. K2351.1.1. **Fire tied to foxes' tails: destroys enemy's cities and fields.** Jewish: Neuman.

K2351.2. K2351.2. **Bees thrown into redoubt drive out enemies.** *Fb "bi" IV 36b; Deutschbein I 256; Hdwb. d. Abergl. I 1249; Liebrecht 75; India: *Thompson-Balys.

K2351.2.1. K2351.2.1. **Bees carried in drum attack and defeat attacking army.** India: Thompson-Balys.

K2351.2.2. K2351.2.2. **Ashes transformed into bees, wasps, scorpions and snakes drive invading army away for hero.** India: Thompson-Balys

K2351.3. K2351.3. **Mice and hogs let loose put elephant cavalry to flight.** *Pauli (ed. Bolte) No. 528; Spanish: Espinosa III Nos. 246—248; Jewish: Neuman.

K2351.4. K2351.4. **Elephant drunk with toddy sent to attack enemy.** Buddhist myth: Malalasekera I 1108, II 527.

K2351.5. K2351.5. **Horses frightened by instruments of war are backed into enemy's ranks.** Italian Novella: Rotunda.

K2351.5.1. K2351.5.1. **Birds frighten enemy's horses so that they throw their riders down.** Icelandic: Boberg.

K2351.6. K2351.6. **Wild horses with bags containing stones tied to their tails, driven into enemy's camp to cause stampede.** Irish myth: Cross.

K2351.6.1. K2351.6.1. **Horse with basket of powdered peppers sent into hostile camp: enemy overcame.** India: Thompson-Balys.

K2351.6.1.1. K2351.6.1.1. **Hot pepper mixed with flour supplying enemy camp.** Thinking they have been poisoned, they beat a retreat. India: Thompson-Balys.

K2351.7. K2351.7. **Wild fawn sent by saint into hostile army, so that all follow it and leader (enemy of saint) is slain.** Irish myth: Cross.

K2351.8. K2351.8. **Strategy to get into enemy city: huge rat makes a burrow.** India: Thompson-Balys.

K2352.1. K2352.1. *Fresh hides spread so that enemy slips and falls.* Herrmann Saxo II 327, 596; Icelandic: Boberg.


K2356. K2356. *Women throw ashes in eyes of attacking soldiers, so that they are defeated.* Swiss: Jegerlehner Oberwallis 301 No. 17; Jewish: *Neuman.


K2357. K2357. *Disguise to enter enemy's camp (castle).* Irish myth: *Cross; Icelandic: *Boberg; Spanish Exempla: Keller; India: Panchatantra III 5 (tr. Ryder 328ff.).

K2357.0.1. K2357.0.1. *Disguise to spy on enemy.* Icelandic: *Boberg.

K2357.0.2. K2357.0.2. *Owner admitted into his own castle, captured in his absence, in guise of a monk.* He has given news to conqueror of his purported death. India: Thompson-Balys.

K2357.1. K2357.1. *Disguise as musician to enter enemy's camp.* Herrmann Saxo II 210; Irish myth: Cross; Collingwood Sagabook of the Viking Society X (1) 134.

K2357.2. K2357.2. *Disguise as pilgrim to enter enemy's camp (castle).* Massmann Kaiserchronik III 110.

K2357.3. K2357.3. *Disguise as old man to enter enemies' camp.* Maori: Beckwith Myth 250.

K2357.4. K2357.4. *Rabbi feigns death to be carried out of the besieged city and to approach enemy.* Jewish: Neuman.


K2357.7. K2357.7. *Disguise in killed enemy's clothes to enter enemy's castle.* Icelandic: Boberg.


K2357.9. K2357.9. *Disguise as beggar (pauper) to enter enemy's camp (castle) or to spy.* Irish myth: *Cross; Icelandic: *Boberg; Greek: Grote I 276.

K2357.10. K2357.10. *Disguise as merchant to enter enemy's castle.* (Cf. K1817.4.) Irish myth: Cross; Icelandic: Boberg.

K2357.11. K2357.11. *Disguise as leper to enter enemy's camp.* (Cf. K1818.1.) Irish
K2357.12. Disguise as carpenter (tradesman) to enter enemy's camp. (Cf. K1816.11.) Irish myth: Cross.


K2357.15. Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretence that food is being brought. Irish myth: Cross; Icelandic: *Boberg.

K2358. Man disguised as animal sent among enemy that first blood be spilled by other side. Irish myth: Cross.

K2361. Woman saves herself from soldiers by receiving them joyfully rather than fearfully. Alphabet No. 541; India: Thompson-Balys.


K2364. Enemy's ships fired by use of fireship. English: Malory X 32; Greek: Iliad XVI 84.


K2365. Enemy induced to give up siege.

K2365.1. Enemy induced to give up siege by pretending to have plenty of food. Grimm Deutsche Sagen 460, 470, 504; Von der Leyen Sagenbuch III 1 No. 75, 2 No. 278; Lübbing Friesische Sagen 65; Laport FFC LXXXIV 182; Herodotus I ch. 22; Ovid Fasti VI 349ff.; Japanese: Ikeda.

K2365.2. Enemy induced to surrender city by show of wealth on part of besiegers, who shoot golden apples over walls. Spanish Exempla: Keller.

K2365.3. Enemy soldiers persuaded by show of great wealth and generosity of king to desert to his side. Spanish Exempla: Keller.

K2366. City is falsely promised to enemy. When they enter they are attacked and defeated. Italian Novella: Rotunda.

K2366.1. Trickster admits defeat: enemy and friends invited to fort for ceremony and then attacked. India: Thompson-Balys.


K2368. Enemy deceived into overestimating opponents: retreat. (Cf. K548.)
India: Thompson-Balys.

K2368.1. K2368.1. *Sound of artillery is simulated to overawe enemy.*


K2368.3. K2368.3. *Sham doctor prescribes medicine for king's army; they fall ill; invading army, seeing multitudes being carried away in litters, flee, thinking there is a plague.* India: Thompson-Balys.

K2368.4. K2368.4. *Enemy induced to give up siege by making it look as if the besieged have got reinforcement.* Icelandic: Boberg.


K2369.2.1. K2369.2.1. *Largest part of fleet does not emerge until late in battle.* Icelandic: örvar-Odds saga 86—89, Boberg.

K2369.2.2. K2369.2.2. *Treacherous king participates in battle only when he sees who is likely to win.* Icelandic: Boberg.


K2369.4. K2369.4. *Postponing of payment asked in order to get time to gather reinforcements.* Icelandic: Boberg.


K2369.8. K2369.8. *Cauldron containing lighted torch brought into enemy's camp ostensibly to be used for serving food: torch uncovered as signal for attack.* Irish myth: Cross.

K2369.11. K2369.11. Hero causes confusion in enemy camp in dead of night: army men fall upon one another, convinced the enemy has infiltrated their camp. India: Thompson-Balys.


K2371. K2371. Deceiving the higher powers (God, the saints, the gods, fate). U.S.: Baughman.


K2371.1.1. K2371.1.1. Heaven entered by trick: permission to pick up cap. Trickster throws a cap or leather apron inside the gate. *BP II 163, 189; Spanish: Espinosa Jr. No. 83.

K2371.1.2. K2371.1.2. Heaven entered by trick: demanding back the charity gift. The trickster demands of Peter an article which he has given in charity. He then sits on it as his own property within the gates. *BP II 163.


K2371.1.5. K2371.1.5. Heaven entered by trick: slipping in along with holy person. Spanish: Boggs FFC XC 94 No. 807*.


K2371.3. K2371.3. Ingeniously worded boon asked of God combines riches, issue, and restoration of eyesight: "Oh God! I want to see from above the seventh story of my mansion my great-grandsons playing in the streets and eating their cakes from golden vessels." India: *Thompson-Balys.

K2371.4. K2371.4. Dog sent ahead so as to avoid seeing husband transformed. (Cf. S241.1.) Chinese: Graham.

K2373. K2373. Enemies reconciled by gifts which the one's son tells are sent from the other. Icelandic: Boberg.

K2376. K2376. The returned box on the ears. At table each gives his neighbor a box on
the ears. The soldier is to give it to the king, but he returns it to the courtier from whom he has received it. Anderson FFC XLII 360; Lithuanian: Balys Index No. 924B*; Russian: Andrejev No. 1637*.


K2378.1. K2378.1. Person allowed to win first game so that he will play for higher stakes. Irish myth: *Cross.


K2378.4. K2378.4. Ammunition saved till enemy has used his. Icelandic: *Boberg.

K2378.5. K2378.5. Hero sleeps during the first part of battle and emerges only later. Herrmann Saxo II 185—87; Icelandic: *Boberg.


K2382.2. K2382.2. Dwarf-deer pastes other animal's eyes shut and pretends that hunters are coming. Indonesia: DeVries's list No. 36.


K2384. K2384. Man tricked to be one's sworn brother in order to secure his help against his mother. Icelandic: Boberg.

K2385. K2385. Demon enters person and refuses to leave until wishes have been fulfilled. Irish myth: Cross; Jewish: bin Gorion Born Judas II 193ff., 352f.; India: Thompson-Balys.

Stith Thompson's

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OF

FOLK-LITERATURE

A Classification of Narrative Elements in

Folktales, Ballads, Myths, Fables, Mediaeval Romances,

Exempla, Fabliaux, Jest-Books, and

Local Legends

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L-Z

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L. REVERSAL OF FORTUNE

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L400. Pride brought low
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L460. Pride brought low—miscellaneous

L. REVERSAL OF FORTUNE

L0—L99.
L0—L99. Victorious youngest child.

L0. **L0. Victorious youngest child.** *Fb "yngst" III 1132a; *Saintyves Perrault 128ff.; *Jacobs's list s. v. "Youngest best"; Breton: Sébèllot Incidents s. v. "cadet"; French Canadian: Barbeau JAFL XXIX 13; India: Thompson-Balys.


L10.1. **L10.1. Name of victorious youngest son.** Fb "Esben" I 256.

L10.1.1. **L10.1.1. "Thirteen" as name of victorious youngest son.** (Youngest of thirteen brothers.) BP III 34; *Köhler-Bolte I 383; India: Thompson-Balys.

L10.2. **L10.2. Abused son of younger co-wife becomes hero.** India: Thompson-Balys.


L31. **L31. Youngest brother helps elder.** Types 516, 550; Rösch FFC LXXVII 96; Missouri French: Carrière; Spanish: Espinosa Jr. No. 130; India: Thompson-Balys; Chinese: Graham.

L32. **L32. Only the youngest brother helps his sister perform dangerous task.** India: Thompson-Balys.

L41. **L41. Younger brother given birthright of elder.** Jewish: *Neuman.

L51. **Favorite youngest daughter.** India: Thompson-Balys; Africa (Zulu): Callaway 85.

L52. **Abused youngest daughter.** *Types 425, 510, 511, 709; *Cox 492ff.; Böklen 78ff.; *Roberts 110; Tegethoff 10; Icelandic: Boberg; Italian Novella: Rotunda; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 248 No. 193; Hawaii: Beckwith Myth 170 n. 5; Tuamotu: Stimson MS (z-G. 13/346). Most references to L50 apply to this motif.

L54. **Compassionate youngest daughter.** *Types 361, 431. See also most references to Q2.

Q2. **Kind and unkind.** Churlish person disregards requests of old person (animal) and is punished. Courteous person (often youngest brother or sister) complies and is rewarded.

L54.1. **Youngest daughter agrees to marry a monster; later the sisters are jealous.** *Type 425; India: Thompson-Balys; Korean: Zong in-Sob 199 No. 76.

L55. **Stepdaughter heroine.** *Types 403, 425, 432, 450, 480, 510, 709; BP I 226; *Roberts 109; Lithuanian: Balys Index No. 481*; Missouri French: Carrière; Italian: Basile Pentamerone I No. 6.

L55.1. **Abused stepdaughter.** See references to L52 and L55. *Roberts 137; Missourian French: Carrière; Spanish: Espinosa Jr. Nos. 142—145; Greek: Grote I 103.

L61. **Clever youngest daughter.** Type 923; Africa (Kaffir): Theal 123.

L62. **Youngest daughter suspects impostor.** Elder have been deceived. N. A. Indian (Pawnee): Dorsey CI LIX 166 No. 44, (Kwakiutl): Boas and Hunt JE X 196ff.; (Takelma): Sapir U Pa II (1) 64 No. 4, (Modoc): Curtin Myths of the Modocs (Boston, 1912) 27ff., (Yana): Curtin Creation Myths (Boston, 1898) 353ff.

L63. **Youngest daughter avoids seducer.** Elder sisters have been deceived. Type 883B; Italian: Basile Pentamerone III No. 4; India: Thompson-Balys.

L70. **Youngest of group victorious.**

L71. **Only the youngest of group of imprisoned women refuses to eat her newborn child.** India: *Thompson-Balys.


L100—L199.
L100—L199. Unpromising hero (heroine).

L100. **Unpromising hero (heroine).** Irish myth: *Cross; India: *Thompson-Balys.

L101. **Unpromising hero (male Cinderella).** Usually, but not always, the unpromising hero is also the youngest son. *BP I 183ff.; *Rank Mythus v. d. Geburt d. Helden; *Cosquin Contes indiens 494ff.; Cox 437—462, 519; M. Bloomfield in Penzer VII x; *Hdwb. d. Märchens I 184b nn. 13ff.; Chauvin II 83 No. 9.— Icelandic: *Boberg; English: Wells 25 (The Tale of Gamelyn); Missouri French: Carrière; Italian Novella: Rotunda; Chinese: Eberhard FFC CXX 52 No. 32; Hawaii: Beckwith Myth 408; N. A. Indian: *Thompson Tales 327 n. 185; Africa (Fang): Trilles 251f.


L102. **Unpromising heroine.** Usually, but not always, the youngest daughter. See references to L50. *BP I 165ff.; **Cox passim; Irish myth: Cross; Breton: Sébillot Incidents s.v. "merle"; Missouri French: Carrière; Italian Novella: *Rotunda; Tuamotu: Stimson MS (z-G. 13/346); N. A. Indian (Zuci): Benedict II 336.

L102. **Unpromising heroine.** Usually, but not always, the youngest daughter. See references to L50. *BP I 165ff.; **Cox passim; Irish myth: Cross; Breton: Sébillot Incidents s.v. "merle"; Missouri French: Carrière; Italian Novella: *Rotunda; Tuamotu: Stimson MS (z-G. 13/346); N. A. Indian (Zuci): Benedict II 336.

L103. **Unpromising hero given great powers by deity.** India: Thompson-Balys.

L110. **Types of unpromising heroes (heroines).**

L111. **Hero (heroine) of unpromising origin.** India: *Thompson-Balys; Chinese: Graham.

L111.1. **Exile returns and succeeds.** *A. Nutt FLR IV 1ff.; *Hibbard 111 n. 6; Boccaccio Decameron II No. 8 (Lee 39); v. Hahn Sagenwissenschaftliche Studien 341ff.; *Dickson 42 n. 42; Irish myth: *Cross; Missouri French: Carrière; Italian Novella: *Rotunda; Tuamotu: Stimson MS (z-G. 13/346); N. A. Indian (Zuci): Benedict II 336.

L111.1.1. **Banished youth becomes mighty king.** Icelandic: Völsunga saga ch. 1, Boberg.

L111.1.2. **Fugitive bull-calf returns when grown and defeats his father.** West Indies: Flowers 557—9.

L111.2. **Fondling hero.** *Dickson 144ff. n. 147; *Hdwb. d. Märchens II 120b; Irish myth: *Cross; Icelandic: *Boberg; Missouri-French: Carrière; Italian Novella: *Rotunda; Tonga: Gifford 130; N. A. Indian: Lowie JAFL XXI 27.


L111.2.1.1. **Future heroine found in hollow tree (calfshed, house "without door but only window and skylight").** Irish myth: *Cross.

L111.2.2. **Future hero found on shore.** Icelandic: *Boberg; Italian Novella: Rotunda; Tonga: Gifford 122.

L111.2.3. **Future hero found on top of a tree.** Chinese: Graham.
L111.2.4. _Future hero found in wolf den._ Irish myth: *Cross.

L111.2.5. _Heroine found in harp._ Icelandic: Boberg.

L111.3. _Widow's son as hero._ *Jacobs's list s.v. "Widow's son"; *Krappe Balor 126ff.; Garnett FL III 265; Missouri French: Carrière; India: Thompson-Balys; Chinese: Graham.


L111.4.1. _Orphan hero lives with grandmother._ Avenges slaughtered kin. N. A. Indian: Thompson Tales 320 n. 156 (most of the references).

L111.4.2. _Orphan heroine._ India: *Thompson-Balys; Africa (Mossi): Frobenius Atlantis VIII 274ff. No. 120.

L111.4.3. _Orphan brothers as heroes._ Chinese: Graham.


L111.5. _Bastard hero._ Icelandic: Boberg; Buddhist myth: Malalasekera I 957; Africa (Nuba): Reinisch Sprachen von Nord-Ost-Africa (Wien, 1879) II 224ff. No. 9.

L111.6. _Anchorite's son as hero._ Icelandic: Boberg.

L111.7. _Future hero (heroine) raised by animal._ India: Thompson-Balys.

L111.8. _Heroes sons of wife not favorite of king._ India: Thompson-Balys.

L111.8.1. _Heroine daughter of wife not favorite of king._ India: Thompson-Balys.

L111.9. _Hero of story neglected grandson of raja._ India: Thompson-Balys.

L111.10. _Unpromising fourth son succeeds._ Africa (Luba): DeClerq ZsKS IV 200.

L112. _Hero (heroine) of unpromising appearance._ Icelandic: *Boberg; India: *Thompson-Balys.

L112.1. _Monster as hero._ *Type 708; *BP II 236; Cosquin Lorraine II 224; India: Thompson-Balys.

L112.1.1. _Loathly man father of supernaturally born boy._ S. A. Indian (Chiriguano): Métraux MAFLS XL 159.

Deformed child as hero. Penzer I 184ff.

Hero with deformed head. India: Thompson-Balys.

Dirty boy as hero. Type 301; Missouri French: Carrière; Chinese: Graham; N. A. Indian: *Thompson Tales 327 n. 183.


"Scar-face" as hero. N. A. Indian (Blackfoot): Grinnell Blackfoot Lodge Tales (New York, 1892) 93, McClintock Old North Trail (London, 1910) 491.


Lame child as hero. India: *Thompson-Balys; Africa (Wakweli): Bender 79.

Ugly child becomes great poet. Irish myth: *Cross.

One-armed hero. India: Thompson-Balys.


Menial hero. Type 594*; *Cox xl, 437—446; Missouri French: Carrière; India: Thompson-Balys; N. A. Indian (Micmac): Rand 440 No. 85, (Zuci): Parsons MAFL XXXI 245.


Swineherd as hero. (Cf. P412.2.) Hdwb. d. Märchens I 186b n. 109; Irish myth: *Cross:


Mad fisherman as hero. Italian Novella: Rotunda.

Shepherd as hero. Type 922; Jewish: *Neuman.

Goatherd as hero. Icelandic: *Boberg.


Cowherd's daughter (foster child) as heroine. Irish myth:
Cross.


L113.2.1. L113.2.1. *Heroine has been goatherd.* Icelandic: Ragnars saga Lopbr. 127, 198, Boberg.

L113.3. L113.3. *Poor weaver as hero.* India: Thompson-Balys.


L113.7. L113.7. *Quack-doctor as hero.* India: Thompson-Balys.


L114.1. L114.1. *Lazy hero.* Type 675; *Fb "doven" IV 102b; *Chauvin VI 64 No. 233 n. 1, 202; Oesterley No. 91; Icelandic: *Boberg; Missouri French: Carrière; India: Thompson-Balys; Chinese: Graham; Hawaii: Beckwith Myth 416.

L114.2. L114.2. *Spendthrift hero.* Type 969; Missouri French: Carrière; India: Thompson-Balys.

L114.3. L114.3. *Unruly hero.* Types 301, 650; Icelandic: *Boberg; Thompson-Balys; N. A. Indian (California): Gayton and Newman 95.

L114.4. L114.4. *Cheater as hero.* India: Thompson-Balys.

L114.5. L114.5. *Hero with disgusting habits.* Korean: Zong in-Sob 66 No. 36.


L122. L122. *Unsophisticated hero.* *Dickson 128ff. nn. 94—99; Irish myth: *Cross;
Jewish: Neuman.


L123.1. L123.1. Penniless hero. Loved by a courtesan, he proves later to be a great man. M. Bloomfield in Penzer VII xxiii.


L124.1.1. L124.1.1. Famous poet does not speak until he is fourteen (four, seven) years old. Irish myth: Cross.


L130. L130. Abode of unpromising hero (heroine).

L131. L131. Hearth abode of unpromising hero (heroine). *Cox 1—52, 87—121, 437, 446, 493; *Fb "askefis" IV 17b; Saintyves Perrault 124ff.; *Cosquin Contes indiens 494ff.; Tupper and Ogle Walter Map 115; Icelandic: *Boberg; Spanish: Espinosa Jr. No. 119; Italian: Basile Pentamerone I No. 6; Chinese: Graham; N. A. Indian (Micmac): Michelson JAFL XXXVIII 45ff.


L132. L132. Pig-sty abode for unpromising hero (heroine). *Type 314; Cox Nos. 1, 33, 77, 79, and passim; Chinese: Graham; N. A. Indian: Thompson CColl II 351.

L133. L133. Unpromising son leaves his home and goes into the world. Icelandic: *Boberg.


L140. L140. The unpromising surpasses the promising.


L141.1. L141.1. The stupid monk recovers the stolen flocks. A nobleman steals the abbot's flocks, saying that the monks have no use for them since they eat no meat. The most learned of the monks tries to recover them, but without success. The most stupid is then sent. Asked to dinner, he eats till he can hold no more. He tells the nobleman that he ate as much as possible since he could take back with him only what he had in his stomach. The nobleman pleased with the reply returns the flocks. Pauli (ed. Bolte) No. 61; Alphabet No. 718; Mensa Philosophica No. 187.

L141.2. L141.2. Simpleton's naive answer to robbers makes them think he knows their secret. They share their loot with him. Italian Novella: Rotunda.

L141.3. L141.3. Hero stupid at games but fleet of foot. Eskimo (West Hudson Bay): Boas BAM XV 214.

L141.4. L141.4. Inept child eventually surpasses others. Tuamotu: Stimson MS (z-G.
L142.  *Pupil surpasses master.* *Fb* "mester" II 584a; Alphabet No. 38; Jewish: Neuman; India: Thompson-Balys.

L142.1. *Pupil surpasses thieves in stealing.* *Type 1525E; *BP III 393 n. 1.

L142.2. *Pupil surpasses magician.* *Type 325; Missouri French: Carrière; India: Thompson-Balys.


L143.1. *Poor girl chosen as wife in preference to rich.* India: Thompson-Balys.

L143.2. *Poor suitor makes good husband; rich suitor cruel.* Africa: Weeks Jungle 443f.

L144. *Ignorant surpasses learned man.*

L144.1. *Ignorant steward straightens his master's accounts.* The educated stewards have always cheated. The ignorant puts his belongings in one box, his master's in another. Both master and steward gain. Pauli (ed. Bolte) No. 355.

L144.2. *Farmer surpasses astronomer and doctor in predicting weather and choosing food.* Lithuanian: Balys Index No. 2448*; Russian: Andrejev No. 2132; Rumanian: Schullerus FFC LXXVIII No. 921 II*.

L145. *Ugly preferred to pretty sister.* Type (4032); Breton: Sébillot Incidents s.v. "laide".

L145.1. *Ugly sister helps pretty one.* *Type 711.

L146. *Neglected surpasses favorite child.*

L146.1. *Ape tries to flee with favorite child; neglected child saves himself.* The favorite child is killed through the mother's overanxiety. Wienert FFC LVI 62 (ET 253), 146 (ST 510); Halm Aesop No. 366.

L147. *Tardy surpasses punctual.*


L148.1. *If you hasten you will not get there.* In spite of the saint's advice the teamster hastens and breaks his wagon. Pauli (ed. Bolte) No. 255; Alphabet No. 324.

L151. *Peasant girl outwits prince.* Italian: Basile Pentamerone II No. 3.

L154. **Scorning stops when it turns out that the scorned has saved the king by fighting alone against four.** Icelandic: *Boberg.*

L155. **Disagreeable and disliked child surpasses the likeable one.** Italian Novella: Rotunda.

L156. **Unpromising hero kills those who scorn him.** Icelandic: *Boberg.*

L156.1. **Lowly hero overcomes proud rivals.** Korean: Zong in-Sob 120 No. 58.

L160. **Success of the unpromising hero (heroine).** Irish: *Cross, O'Suilleabhain 27, Beal XXI 309; India: Thompson-Balys.*


L161.1. L161.1. **Marriage of poor boy and rich girl.** India: Thompson-Balys; Chinese: Graham; Korean: Zong in-Sob 81 No. 44; N. A. Indian (Zući): *Benedict II 336.*

L161.2. L161.2. **Fool wins beautiful woman as wife.** Lithuanian: Balys Index No. 530B*; India: Thompson-Balys.

L161.3. L161.3. **Mercenary soldier (exile) accepted lover of princess.** Irish myth: *Cross.*


L175. L175. **Lowly successful hero invites king and humbles him.** *Type 675; India: Thompson-Balys.*

L175.1. L175.1. **Lowly successful soldier invites general and humbles him.** Cheremis: Sebeok-Nyerges.


L200—L299. Modesty brings reward.


L210. L210. Modest choice best. Types 480, 580. See also references to L211 and L221. Scala Celii 26a No. 171; *Roberts 177, 198; Spanish: Espinosa Jr. Nos. 71, 74, 139, 191; Italian: Basile Pentamerone III No. 10; Icelandic: Boberg; Japanese: Ikeda; N. A. Indian (Zuci): Benedict II 340; Africa: Werner African 196, 205; Cape Verde Islands: Parsons MAFLS XV (1) 277 No. 91; West Indies: Flowers 559.

L211. L211. Modest choice: three caskets type. Objects from which choice is to be made are hidden in caskets (or the like). The worst looking casket proves to be the best choice. Type 480; *Cox 501ff.; Cosquin Lorraine No. 17; *Chauvin III 99 No. 4; *Crane Vitry 153 No. 47; *Oesterley No. 251; *Roberts 200; *Cosquin Contes indiens 527; Boccaccio Decameron X No. 1 (Lee 294); *Ward II 122; Herbert III 196; *Wesselski Märchen X No. 18; *Pauli (ed. Bolte) No. 836; *Fb "skel" III 352a. — North Carolina: Brown Collection I 633; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys; Chinese: Graham; Japanese: Anesaki 320; N. A. Indian (Arikara): Dorsey CI XVII No. 16, (Nez Percé): Spinden JAFL XXI 156, (Carib): Alexander Lat. Am. 264; Malay: V. Ronkel Catalogus der Maleische Handschriften te Batavia (Den Haag, 1909) 48; Africa (Angola): Chatelain 121 No. 10, 229 No. 41, (Benga): Nassau 225 No. 33.


L212.3. L212.3. Hero prefers fame to long life. Irish myth: Cross.

L212.3.1. L212.3.1. "Fame (honor) is more enduring than life." Irish myth: *Cross.

L212.4. L212.4. Modest choice proves good (simple unique privilege). Girl offered reward of five villages chooses rather to be only one on certain night to be allowed to have light in her house and to keep all animals who enter as hers. All kinds of livestock come. India: Thompson-Balys.


Unpromising magic object chosen. Hero refuses to take one that cries out "take me!" Roberts 204; Tonga: Beckwith Myth 25, Gifford 20; Africa (Benga): Nassau 114 No. 11; Jamaica: *Beckwith MAFLS XVII 269 No. 81.

Poor game proves rich. N. A. Indian (California): Gayton and Newman 83.

Accustomed rags preferred to new garments. A Brahmin returns home to find a palace instead of a cottage; he recognizes his wife only after she throws off her jewels and ornaments to stand before him in her old rags. India: Thompson-Balys.

Former poverty chosen over new riches. Weaver laments loss of water vessel. Offered many new, but prefers old and modest life. India: Thompson-Balys.

Modest request best. *Cox 480; *BP II 232; *MacCulloch Childhood 191; N. A. Indian: *Thompson Tales 276 n. 18a.

Modest request: present from the journey. Asked what her father shall bring her as a present, the heroine chooses a modest gift. It is usually a flower but sometimes does not turn out to be such a simple gift after all (golden cloak, golden apple). *Type 425; *Fb "rose" III 80a, "guldaεle" I 515b, "guldrok" I 514b; *Hdwb. d. Märchens I 206b; Tegethoff 11; Italian Basile Pentamerone II No. 8; India: Thompson-Balys.


Modest choice: parting gift. Small gift with blessing preferred to large gift with parent's curse. *Köhler-Bolte I 188; BP I 214 n. 1; Gunkel Das Märchen im alten Testament (Tübingen, 1921) 100f.; Campbell Tales I 220 No. 13; Lang English Fairy Tales 136 No. 23; Gipsy: Aichele Zigeunermärchen 289 No. 69; Jewish: Neuman; Cape Verde Islands: Parsons MAFLS XV (1) 110, 122.

Choice: a big piece of cake with my curse or a small piece with my blessing.

Modest choice for parting gift—money or counsels. Counsels chosen. Jewish: bin Gorion Born Judas III 100, 304.

Modest parting gift best—meat or bones. Bones thrown to pursuing dogs delay them and allow escape; not so with meat. India: Thompson-Balys.


Hero refuses reward. Rides away without it. *Types 300, 303; Italian: Basile Pentamerone I No. 7; Icelandic: Boberg.

Modest business plans best.

Beggar with small bag surpasses the one with the large. Latter refuses all but large donations; gets none. Pauli (ed. Bolte) No. 607; *Crane Vitry 168 No. 77; Alphabet No. 607.
L290. **Modesty brings reward—miscellaneous.**

L291. **Prosperity forever or for a day? King asks prince whether he has secret of prosperity forever or a day.** Prince says "for ever" and is captured. Later his wife, asked same question, says "for a day" and is honored. India: Thompson-Balys.

L300—L399. **Triumph of the weak.**

L300. **Triumph of the weak.** Chauvin II 204 No. 59; Irish myth: Cross.

L301. **Hermes distributes wit.** Gives everyone the same measure of wit, so that the smaller are more clever than the large. Wienert FFC LVI 35; Halm Aesop No. 150.

L310. **Weak overcomes strong in conflict.**

L311. **Weak (small) hero overcomes large fighter.** *Type 328; A. Stender-Petersen Acta Jutlandica VI (1934) 166ff.; Irish myth: Cross; English: Child II 35ff.; Icelandic: *Boberg; Spanish Exempla: Keller; Italian Novella: Rotunda; Japanese: Aesaki 311; Jewish: Neuman, I Samuel 17:23 (David and Goliath); N. A. Indian (Southern Paiute, Shivwits): Lowie JAFL XXXVII 150 No. 17; Guatamala Indian (Quiche): Alexander Lat. Am. 168ff.; Tuamotu: Beckwith Myth 476.

L311.1. **Sick hero overcomes antagonist.** Italian Novella: Rotunda.

L311.2. **Poorly-armed hero overcomes well-armed by strategy.** India: Thompson-Balys.

L311.3. **Poor prince overcomes king.** India: Thompson-Balys.

L311.4. **Little innocent girl is able to drive giant out of land.** India: Thompson-Balys.

L311.5. **Small boy overcomes enraged gorilla.** Africa: Stanley 281ff.

L312. **Little strong man defeats giant in race.** Eskimo (Labrador): Hawkes GSCan XIV 150.

L315. **Small animal overcomes large.** *BP II 437.

L315.1. **Bird flies into large animal's ear and kills him.** *Type 228; *BP II 437; Japanese: Ikeda; Indonesia: DeVries's list No. 115.

L315.1.1. **Mouse runs into buffalo's ear and overcomes him.** Africa (Congo): Weeks Jungle 393f.

L315.2. **Mouse torments bull who cannot catch him.** Wienert FFC LVI 48 (ET 74), 113 (ST 236).

L315.3. **Fox burns tree in which eagle has nest.** Revenges theft of cub. Herbert III 12; *Crane Vitry 194 No. 144.

L315.4. **Mother ape burns bear.** Revenges theft of her young. *Crane Vitry 194 No. 143.
L315.5. L315.5. Lark causes elephant to fall over precipice. Chauvin II 81 No. 1; India: Thompson-Balys; Buddhist myth: Malalasekera II 771; Japanese: Ikeda.

L315.5.1. L315.5.1. Elephant killed by mouse who runs up open end of trunk to head and there smears poison over his brain. India: Thompson-Balys; Africa (Congo): Weeks Jungle 393f.


L315.7. L315.7. Dungbeetle keeps destroying eagle's eggs. Eagle at last goes to the sky and lays eggs in Zeus's lap. The dungbeetle causes Zeus to shake his apron and break the eggs. Wienert FFC LVI *51 (ET 106), 77 (ET 432), 113 (ST 237), 114 (ST 249); Halm Aesop No. 7.


L316. L316. Offended rats gnaw saddle girths of king's horses so that he is defeated in battle. India: Thompson-Balys.


L331. L331. Little fishes escape from the net. The large are caught. *Type 253; *BP III 355; Wienert FFC LVI 66 (ET 299), 113 (ST 240); Halm Aesop No. 26.

L332. L332. Mice escape into their holes; weasels cannot follow them. Wienert FFC LVI 48 (ET 65), *113 (ST 241); Halm Aesop No. 291.

L333. L333. Hummingbird can see fowler's net; eagle is caught in spite of his boasts of good eyesight. *Pauli (ed. Bolte) No. 290; Rumanian: Schullerus FFC LXXVIII No. 254*.


L350.1. L350.1. Mildness triumphs over violence: queen advises husband to use
kindness to enemies. This wins them over where war failed. Spanish Exempla: Keller.

L350.2. L350.2. *Saint uses kind words to pagan priest who has just smitten a Christian.* This causes pagan to repent. Conversion follows. Spanish Exempla: Keller.

L351. L351. *Contest of wind and sun.* Sun by warmth causes traveler to remove coat, while wind by violent blowing causes him to pull it closer around him. Wienert FFC LVI 43 (ET 7), 80 (ET 457), 136 (ST 419); Halm Aesop No. 82; Lithuanian: Balys Index No. 3900; Estonian: Loorits Grundzüge I 381ff.; Russian: Andrejev No. 298*; Indonesia: DeVries's list Nos. 95, 140. Cf. Halm No. 414.

L351.1. L351.1. *Contest between wind (rain) and sun.* Rain also tries unsuccessfully like wind. India: Thompson-Balys.

L351.2. L351.2. *Sun cursed by man for its burning rays, wind for its hot breath, but moon is blessed for its soft, cool, and beautiful light.* India: Thompson-Balys.


L361. L361. *Priest who gives mild penances succeeds where others fail.* Scala Celi 48a No. 272; Alphabet No. 183; Herbert III 505, 570; Spanish Exempla: Keller.

L363. L363. *Goldsmith gives money to one who addressed him as friend (the goldsmith had no friends because he has cheated everybody).* India: Thompson-Balys.


L391. L391. *Needle kills an elk.* Slips into his stomach. Type 90.


L392. L392. *Mouse stronger than wall, wind, mountain.* *DeCock Volkssage 31ff.; BP I 148 n. 2; Wesselski Mönchslatein 82 No. 75; Chauvin II 97 No. 55; Archiv f. d. Studium d. neueren Sprachen LXXXI 265; Germania II 481; Basset RTP VII 394ff.; Basset Contes Berbères 95f; *Bødker Exempler 297 No. 60.—Spanish: Keller, Espinosa III Nos. 275—277; Jewish: Neuman; India: Thompson-Balys; Japanese: Ikeda.

L392.1. L392.1. *Mosquitoes sting King Pharaoh and show they are stronger than the man who cannot escape them.* Spanish Exempla: Keller.

L393. L393. *Only love to offer.* Bride asks suitors what they have to offer her. Poor youth who has nothing but love to offer gets her. India: Thompson-Balys.


L395. L395. *Frog, tortoise, fish each tell of how long they expect to live.* Frog alone does not expect to live to a hundred and ten years and alone escapes fisherman's net. India: Thompson-Balys.

L400—L499. 

L400—L499. *Pride brought low.*
L400. **Pride brought low.** Jewish: *Neuman.

L410. **Proud ruler (deity) humbled.**

L410.1. **Proud king humbled: realizes that pomp, possessions, power are all of short duration.** Spanish Exempla: Keller.

L410.2. **King, defeated in battle, obliged to flee without money.** India: Thompson-Balys.

L410.3. **Boasting king insulted by crow dropping filth on him.** India: Thompson-Balys.

L410.4. **Defeated king must be peddler or beggar.** India: *Thompson-Balys.

L410.5. **King overthrown and made servant.** India: *Thompson-Balys.


L410.7. **Queen forced to become a courtesan.** India: Thompson-Balys.

L411. **Proud king displaced by angel.** (King in the bath.) While the king is in the bath (or hunting) an angel in his form takes his place. The king is repulsed on all sides until he repents of his haughtiness. *Type 757; **Varnhagen Ein indisches Märchen auf seine Wanderung durch die asiatischen und europäischen Literaturen (Berlin, 1882); Chauvin II 161 No. 51; *Wesselski Märchen 237 No. 49; Hibbard 58ff.; *Herbert III 202; *Oesterley No. 59; *Andraea Anglia Beiblatt XIII 302; *von der Hagen III cxv; bin Gorion Born Judas III 47ff., 299f.; *Goebel Jüdische Motive im Märchenhafte Erzählungsgut (Gleiwitz, 1932) 89ff. — Italian Novella: *Rotunda; Icelandic: Boberg; India: *Thompson-Balys.

L412. **Rich man made poor to punish pride.** He boasts that God has no power to make him poor. While he is at church, his property burns and he returns home poor. Type 836; Irish: Beal XXI 336, O'Suilleabhain 122; Jewish: bin Gorion Born Judas II 249; India: Thompson-Balys.

L412.1. **Woman casts ring into sea boasting that it is as impossible for her to become poor as for the ring to be found.** Ring is found in fish: she becomes poor. W. Jones Finger-Ring Lore (London, 1898) 440; Finnish-Swedish: Wessman 19 No. 178.

L413. **Proud inscriptions sole remains of powerful king.** *Chauvin V 33 No. 16; Spanish Exempla: Keller. Cf. Shelley's "Ozymandias".

L414. **King vainly forbids tide to rise.** (Canute.) Herbert III 62; Spanish Exempla: Keller.

L414.1. **King vainly attempts to measure the height of the sky and the depth of the sea.** Lithuanian: Balys Index No. 920A*.

L415. **God punishes David for his pride in the number of his subjects.** An angel is sent to kill his people. Desists only when David repents. Italian Novella: Rotunda.

L416. **King commanded to wear enemy's shoes on his shoulders as sign of submission.** Irish myth: Cross.
L416.1. **Proud king humbled when imprisoned by enemies.** Spanish Exempla: Keller.

L417. L417. **God finds that his statue sells at low price.** He prices it in a statue shop and finds that his price is lower than other gods. Wienert FFC LVI 80 (ET 455), 94 (ST 77); Halm Aesop No. 137.

L418. L418. **King shown he is less powerful than God.** In spite of all his plans, his servant recovers the lost (exchanged) treasure. Type 841.

L419. L419. **Proud ruler (deity) humbled—miscellaneous.**

L419.1. L419.1. **Goose boasts superiority to mushroom.** Both served up at same meal. India: Thompson-Balys.

L419.2. L419.2. **King (prince) becomes beggar.** Jewish: Neuman; India: *Thompson-Balys.

L420. **Overweening ambition punished.** Chinese: Graham.

L420.0.1. L420.0.1. **Overweening ambition punished.** Man sets self up as a god. Spanish Exempla: Keller.

L421. L421. **Attempt to fly to heaven punished.** Car supported by eagles. Persian: Carnoy 336.

L421.1. L421.1. **Attempt to climb to heaven punished.** India: Thompson-Balys.

L423. L423. **Peter acts as God for a day: tires of bargain.** A girl takes her goat to pasture and leaves him: "My God care for you!" Peter must run everywhere after the goat. *Dh II 188.

L424. L424. **Man who has never known unhappiness or want is swallowed up by earth with all his household.** Spanish Exempla: Keller.

L425. L425. **Dream (prophecy) of future greatness causes banishment (imprisonment).** *Type 671, 725; *BP I 322ff., 324; Japanese: Ikeda.

L427. L427. **Poor man aspires to high office: made a cook.** India: Thompson-Balys.

L430. **Arrogance repaid.** Icelandic *Boberg.

L431. L431. **Arrogant mistress repaid in kind by her lover.** *Type 900; *BP I 443ff.; **Philippson König Drosselbart FFC L; Krappe études ital. II 141ff.; *Gigas "Et eventyrs vandring" Litteratur og Historie (København, 1902); *Fb "bejler" IV 31b; Icelandic: Boberg; West Indies: Flowers 560.

L431.1. L431.1. **Haughty mistress makes extravagant demands of lover: repaid.** (Glove and the Lion.) *Shearin MLN XXVI 113; *Buchanan Modern Language Review IV 183 n. 1; Krappe MLN XXXIV 16; Italian Novella: *Rotunda; N. A. Indian: *Thompson Tales 349 n. 256.

L431.2. L431.2. **Scorned lover poses as rich man and cheats his scornful mistress.** Boccaccio Decameron VIII No. 10 (Lee 266); Italian Novella: *Rotunda.
L431.3. Sneering princess is impregnated by magic. Italian Novella: Rotunda.

L432. L432. Impoverished husband begs from wife's new husband. He has formerly refused this man charity. *Chauvin II 174 No. 16, VIII 180 No. 212; *Wesselski Hodscha Nasredden I 263 N. 232; *Basset 1001 Contes II 305.

L432.1. Impoverished husband begs from wife he has formerly expelled. Chinese: Graham.

L432.2. Impoverished father begs from daughter he has banished: recognized. India: Thompson-Balys.

L432.2.1. Impoverished father begs from his prosperous daughter whom he has made to marry a poor man. Chinese: Graham.

L432.3. Impoverished husband begs from wife he has formerly expelled. Chinese: Graham.

L432.4. Impoverished youngest brother comes to elders in search of work. India: Thompson-Balys.

L434. Arrogant farmer allows none to ride his precious horse without permission. He kills the man who does it, but is in revenge deprived of most of his goods. Icelandic: Hrafnkels saga Freysgods ch. 2ff. (ed. F. S. Cawley) (Cambridge, Mass., 1932).


L435.1. Self-righteous hermit must do penance. He has said of a condemned man that he deserves his punishment. *Types 756A, 756B; BP III 463ff.; *Andrejev FFC LXIX 160ff., 250ff.; Wesselski Mönchslatein 21 No. 16; Alphabet No. 206; Irish: O'Suilleabhain 99, Beal XXI 332; Spanish: Espinosa II Nos 79f.

L435.1.1. Self-righteous monk rebuked by abbot. Abbot tells him to search his own heart to see if he is free of sin before attacking others. Spanish Exempla: Keller.

L435.2. Self-righteous woman punished. She has passed judgment on a girl who has a bastard. Köhler-Bolte I 147f.. *578, 581.

L435.2.1. Woman with three hundred sixty-five children. Punished for self-righteous condemnation of unchaste girl. *Taylor Notes and Queries No. 251 (Feb., 1923) 96; *K. Nyrop Grevinden med de 365 Born (København, 1909); Zs. f. Vksk. XIX 469; Child II 67f., IV 463b.; *Köhler Lais der Marie de France xc; *DeCock Volkssage 9ff.


L435.4. The beggar on the cross in place of Christ. Is made to leave the cross for his impatience concerning the sinners. Lithuanian: Balys Index No. 800A*.

L450. L450. Proud animal less fortunate than humble.

L451. Wild animal finds his liberty better than tame animal's ease.
L451.1. *Tame bird and wild bird.* The tame bird tells the wild one to look about him. He is shot. Type 245; Japanese: Ikeda.

L451.2. *Wild ass envies tame ass until he sees his burdens.* Wienert FFC LVI 59 (ST 198), 124 (ST 328); Halm Aesop No. 321.

L451.3. *Wolf prefers liberty and hunger to dog's servitude and plenty.* Type 201; Crane Vitry 221 No. 217; Wienert FFC LVI 61 (ET 238), 124 (ST 326); Halm Aesop No. 278; Jacobs Aesop 206 No. 28; Pauli (ed. Bolte) No. 433; Scala Celi 76b No. 435; Italian Novella: Rotunda; Spanish Exempla: Keller.


L452. *Ass is jealous of the horse until he learns better.*

L452.1. *Ass jealous of horse, but sees horse later working in a mill.* *Chauvin* III 50 No. 2; Wienert FFC LVI *56 (ET 171), 94 (ST 78).

L452.2. *Ass jealous of war-horse until he sees him wounded.* Wienert FFC LVI 58 (ET 191), 124 (ST 327); Halm Aesop No. 328; Spanish Exempla: Keller.

L453. *Mule carrying corn escapes while one carrying gold is robbed.* Wienert FFC LVI 56 (ET 169), 94 (ST 75).

L455. *Lean dogs envy arena-dog his fatness.* Later see their error. Wienert FFC LVI 56 (ET 169), 94 (ST 75).

L456. *Calf pities draft ox: is taken to slaughter, ox spared.* Wienert FFC LVI 61 (ET 230), 57 (ET 185), *92 (ST 44), 124 (ST 331); Halm Aesop No. 113.

L460. *Pride brought low—miscellaneous.*

L461. *Stag scorns his legs but is proud of his horns.* Caught by his horns in trees. *Type 77; Wienert FFC LVI 65 (ET 285), 140 (ST 465); Halm Aesop No. 128; *Crane Vitry 254 No. 274; Herbert III 23; Jacobs Aesop 206 No. 25.


L465. *The mule's double ancestry.* When well fed says, "My mother was a thoroughbred horse." Later, hard worked, says, "My father was a miserable ass." Wienert FFC LVI 64 (ET 275), 94 (ST 80); Halm Aesop No. 157.

L471. *The man scorns the storm: killed by it.* Type 933*.

L472. *Zeus smites Capaneus while he is climbing a ladder.* Greek: Frazer Apollodorus I 367 n. 3.

L473. *Pride or wealth of man brought low by actions of gods.* India: Thompson-Balys.

L475. *Oil lamp blown out: had thought that it outshone stars.* Wienert FFC LVI 75 (ET 409), 93 (ST 64); Halm Aesop No. 285.
L476. Jackal singing about his deeds falls down from tree and is eaten by alligator. India: Thompson-Balys.

L478. Gnats having overcome lion are in turn killed by spider. Wienert FFC LVI 48 (ET 75), 92 (ST 57); Halm Aesop No. 234.

L482. Men too prosperous (happy): things are made more difficult.

L482.1. Men are too rich: greedy gods created to impoverish them. India: Thompson-Balys.

L482.1.1. Men are too rich: gold sent below ground. India: Thompson-Balys.

L482.2. Men are too rich: weeds created to spoil their harvests. India: Thompson-Balys.

L482.3. Men are too proud: snakes created. India: Thompson-Balys.

L482.4. Men are fearless: tiger made to frighten them. India: Thompson-Balys.

L482.5. Men enjoy themselves too much: disease created. India: Thompson-Balys.
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M. ORDAINING THE FUTURE
M0—M99.

M0—M99. Judgments and decrees.

M0. M0. Judgments and decrees.


M2.1. M2.1. Inhuman decision of king: sends man's sons to certain death and then murders man. Spanish Exempla: Keller.


M12. M12. Irrevocable sentence carried out even when innocence is proved. A knight condemned for murdering his comrade is met by the latter on the way to the gallows. A centurion leads them to the emperor, who condemns all three to death: first because he has been sentenced; second for causing by his absence the conviction of his comrade; third for delay in the execution. Oesterley No. 140; Herbert III 208.

M13. M13. Sentence applied to king's own son. Those caught in adultery are to have eyes put out. When king's son is found guilty he insists on the punishment. He finally
compromises by having one of his own and one of his son's eyes put out. *Pauli (ed. Bolte) No. 226; Spanish Exempla: Keller; Italian Novella: *Rotunda.


M13.2. Captain hangs own son for violating order not to enter enemy city. Italian Novella: Rotunda.

M13.3. Gardener made king by minister decides against him in law case and returns lands to plaintiff. India: Thompson-Balys.

M14. Irrevocable judgment of king upheld. King leaves laws that must be kept until his death. Years later he has his bones sent back to that land to let people know that he is dead and they are free. Spanish Exempla: Keller.

M20. Short-sighted judgments.

M21. King Lear judgment. A king flattered by his elder daughters and angered by the seeming indifference, though real love, of the youngest, banishes the youngest and favors the elder daughters. Type 510; BP II 47, III 305; *Cox Nos. 208—226; *Hartland FLJ IV 308; *Oesterley No. 273; Herbert III 201; India: Thompson-Balys; Chinese: Eberhard FFC CXX 183 No. 124.

M50. Other judgments and decrees.

M51. Decree that hero must wed only a virgin. English: Wells 22 (Sir Beues of Hamtoun).

M55. Judgment: pardon given if hero produces the lady about whom he has boasted. English: Wells 132 (Sir Launfal).

M56. Judgment: thief to be pardoned if he can steal king's treasure without being caught. India: Thompson-Balys.

M90. Judgments and decrees—miscellaneous motifs.


M92. Decision left to first person to arrive. Type 613; Hdwb. d. Märchens I 604b n. 31ff.; Irish: O'Suilleabhain 118, Beal XXI 335; India: Thompson-Balys.

M93. Deity grants woman two sons, one to be wise and ugly and the other a fool and handsome. Buddhist myth: Malalasekera II 964.

M100—M199. Vows and oaths.


M101. Punishment for broken oaths. Kristensen Danske Sagn VI (1) (1900)


M101.3.1. Death caused by elements (exposure, drowning, etc.) as punishment for broken oath. Irish myth: *Cross.

M101.3.2. Man offers to sacrifice bangles if he is given a son; when he takes bangles back, son dies. India: Thompson-Balys.

M101.4. Broken oath causes girl's hand to wither. (Cf. D2062.) Spanish Exempla: Keller.


M108. Violators of oaths.


M110. Taking of vows and oaths.

M110.1. Swearing while one knows that his oath is rendered valueless. India: Thompson-Balys.

M110.2. Oath is valid only when decreed in presence of ten. Jewish: *Neuman.

M110.3. Oath uttered by pious when in danger of succumbing to temptation. Jewish: *Neuman.

M111. Oaths taken over severed pieces of horse. Pieces are then buried. Greek: Fox 25.


M113.1. Oath taken on sword. Scottish: Campbell-McKay No. 20; Icelandic: Herrmann Saxo II 197; Jewish: Neuman.

Oath on sacred book.

Oath by Tora. Jewish: *Neuman.

Oath taken on holy stone. (Cf. M119.5.) Icelandic: Boberg.

Vows taken on holy swine. Icelandic: Boberg.

Swearing on sacred relics. Irish myth: *Cross.

Taking oath on cowdung. India: Thompson-Balys.

Oath by touching sacred thread. India: Thompson-Balys.

Only one oath binding. It must be by so and so or else it is worthless. Italian: Basile Pentamerone IV Nos. 6, 8, V No. 4.

Three-fold oath. India: Thompson-Balys.

Oath so heavy it dries up stream; oath so great it splits the rock in twain; oath so violent it makes the tree wither. India: Thompson-Balys.

Oath taken on hand of saint. Irish myth: Cross.

Swearing on hand of king. Irish myth: Cross.

Swearing by saint's bachall. Irish myth: Cross.


Vow to perform certain act unless cataclysm occurs. Irish myth: *Cross.

Swearing on a skull. Irish myth: Cross.

Taking of vows and oaths—miscellaneous.

Swearing by the elements: sun, moon, stars, wind. Irish myth: *Cross; Greek: Argonautica III 689, Odyssey V 185.

Oath by River Styx. Greek: Grote I 56f.

Swearing by (clan) gods. Irish myth: *Cross.


Vows taken by placing one's foot on a certain post in the hall. Icelandic: *Boberg.

Swearing on a stone. (Cf. M114.2.) Irish myth: Cross.

Swearing by "the Seven Things which they serve." Irish myth: *Cross.

Oath by placing hand on genitals. Irish myth: Cross; Jewish: *Neuman.


M120. **Vows concerning personal appearance.**

M121. M121. *Vow not to shave or cut hair until a certain time.* *BP II 431ff., A. Bugge* "Harald Haarfagres loftet" Edda VII 166; Helm Altgermanische Religionsgeschichte I 301; Eitrem Opferritus und Voropfer (Skriver Vidensk. Selsk. i Oslo No. 1, 1914) 400; Frazer Golden Bough III 194; Kruyt Het Animisme 33; FFC LXXXIII xxiv. — Irish: O'Suilleabhain 24, 45, Beal XXI 307, 316; Icelandic: *Boberg; Swiss: Jegerlehner Oberwallis 308 No. 39; Spanish: Boggs FFC XC 53 No. 400B*; Greek: Roscher Lexikon s.v. "Achilleus"; Jewish: *Neuman.

M122. M122. *Vow: woman not to bind hair till enemy is conquered.* Alphabet No. 529.

M125. M125. *Vow not to change clothes till a certain time.* Spanish: Boggs FFC XC 53 No. 400B*.

M126. M126. *Vow not to wash till a certain time.* Greek: Iliad XXIII 49.

M130. **Vows concerning sex.** (Cf. M151.2, M152.)


M133. M133. *Vow: man will love only a virgin.* Malone PMLA XLIII 427.

M134. M134. *Prince vows to marry no woman unless he can beat her daily.* India: *Thompson-Balys.


M136. M136. *Vow not to marry till iron shoes wear out.* Köhler-Bolte Zs. f. Vksk. VI 71 (to Gonzenbach No. 32); *Roberts 137.

M137. M137. *Vow never to be jealous of one's wife.* Wells 64 (The Avowyng of King Arthur, etc.); Irish myth: *Cross.


M138.1. M138.1. *Vow to marry off two daughters to first two men father looks at on the following morning.* India: Thompson-Balys.


M146. M146. Vow to marry a certain woman. Icelandic: *Boberg.

M146.1. M146.1. Vow to marry queen of fairies and not to eat or drink inside kingdom until this is done. India: Thompson-Balys.

M146.2. M146.2. Boy vows to marry none but girl born under the same circumstances as he. India: Thompson-Balys.

M146.3. M146.3. Vow that magically conceived children shall marry (or be friends). India: Thompson-Balys.

M146.4. M146.4. Brother and sister arrange marriage of their unborn children to each other. India: Thompson-Balys.

M146.5. M146.5. Vow to marry none but daughter of certain man. Jewish: *Neuman.


M149. M149. Vows concerning sex—miscellaneous.

M149.1. M149.1. Lovers vow to marry only each other. Icelandic: *Boberg.

M149.2. M149.2. Vow to die rather than marry unwelcome suitor. Icelandic: *Boberg.

M149.3. M149.3. Vow to kill more successful rival. Icelandic: *Boberg.

M149.4. M149.4. Quarreling prince and princess vow that if they are married he will desert her on the wedding day and she will make him eat boiled rice and thin broth for six months. It so happens. India: Thompson-Balys.

M149.5. M149.5. Oath to marry daughters only into family with bridegroom for each daughter. India: Thompson-Balys.

M149.6. M149.6. Vow to get stubborn girl half-married only. India: Thompson-Balys.

M149.7. M149.7. Vow only to marry daughter to the man who kills snake by her house. Icelandic: *Boberg.

M150. M150. Other vows and oaths.


M151.2. M151.2. Vow not to marry until quest is concluded. Irish myth: Cross.

M151.2.1. M151.2.1. Vow not to reign and to starve to death unless picture’s original is found. India: Thompson-Balys.
M151.3. Vow not to take food or drink until manner of father's death is learned. Irish myth: Cross.

M151.4. Vow not to take food or drink until enemy is killed. Irish myth: Cross; Jewish: Neuman.

M151.5. Vow not to eat or sleep until certain event is brought to pass. Irish myth: Cross.

M151.5.1. Vow not to eat, drink, or move from position until dead anchorite comes himself to accept necklace. India: Thompson-Balys.

M151.6. Vow not to eat or drink before knowing if king is alive. Icelandic: Boberg.


M151.8. Vow not to eat until lost son is found. India: Thompson-Balys.

M151.9. Vow not to see friends until quest is completed. English romance: Malory XI 12.

M152. Vow not to go to bed with wife till enemy is killed. Icelandic: Boberg.

M152.1. Vow not to kiss anybody until father is revenged. Icelandic: Boberg.

M152.2. Vow not to sit on father's high-seat until he is revenged. Icelandic: Boberg.


M155.1. Vow to kill wild boar alone at night. Wells 64 (The Avowynge of King Arthur, etc.).

M155.2. Vow to find vanished sister. Icelandic: *Boberg.

M155.3. Vow never to flee from fire or weapon. Icelandic: Boberg.

M156. Vow to watch at frightful place all night. Wells 64 (The Avowynge of King Arthur).

M157. Vow to ride the forest all night and slay all comers. Wells 64 (The Avowynge of King Arthur, etc.).

M158. Vow never to refuse food to any man. Wells 64 (The Avowynge of King Arthur); Icelandic: Boberg.


M161.1. Vow to attack (kill) the enemy or die. Icelandic: *Boberg.

M161.2. Vow to revenge (king, friends, father) or die. English: Malory XX 10; Icelandic: *Boberg.
M161.3. Vow to live and die with the king. Icelandic: *Boberg.


M161.5. Rather die than go in the enemy's service. Icelandic: Boberg.


M162. Vow not to be killed by a single opponent. Irish myth: Cross.


M164. Bard vows that none of his profession will make a request of any man. Irish myth: Cross.

M165. Vow to ask nobody for peace, grace. (Cf. M161.4.) Icelandic: Boberg.

M166. Other vows about fighting.

M166.1. Vow never to give more than one blow in a fight and never to beat a fallen enemy nor take his weapons. Icelandic: Boberg.

M166.2. Vow rather to be cut in pieces than permit oneself to be bound. Icelandic: Boberg.

M166.3. Vow to kill anyone who touches his beard. India: Thompson-Balys.


M166.5. Oath not to fight relatives of king. English romance: Malory X 44.

M167. Vow to serve only the most generous of all kings. Icelandic: *Boberg.

M168. Vow not to devastate country or take revenge after release. Icelandic: Boberg.

M168.1. Vow not to deceive the man who spared one's life. Icelandic: Boberg.

M171. Vow never to accept a man who does not know any sport. Icelandic: Boberg.

M172. Vow not to touch certain thing.

M172.1. Vow never to touch money and to give what anyone begs for. India: Thompson-Balys.

M172.2. Vow not to touch certain tree. Later cannot cross bridge made of this wood. India: Thompson-Balys.

M175. Pledge to say but a single phrase. In carrying out this agreement the men innocently confess a crime. *Types 360, 1697; BP II 561ff.; Wesselski Mönchslatein 37
No. 44; India: *Thompson-Balys.

M177. M177. Vow to change religion.

M177.1. M177.1. Vow to become a Christian.


M177.1.2. M177.1.2. Oath not to be christened until he has fought in seven battles for Jesus. English romance: Malory X 47.

M177.2. M177.2. Prince vows that he will always be servant of a goddess (Kali). India: Thompson-Balys.

M182. M182. Vow not to enter any house before reaching one's own. Icelandic: Boberg.

M183. M183. Religious vows. (Cf. M177.)


M183.3. M183.3. Vow to find Holy Grail before returning to Round Table. English romance: Malory XIII 7.

M183.4. M183.4. Vow to become monk should he escape execution. Buddhist myth: Malalasekera II 817.

M184. M184. Vow if queen bears another girl she and child will both be killed. India: Thompson-Balys.

M184.1. M184.1. Vow that no daughter born to chief's wife will be allowed to live until she bears a son. Hawaii: Beckwith Myth 526.


M188. M188. Oath not to mention what has been seen. Jewish: *Neuman.

M192. M192. Vow to put to death every king that comes his way unless engaged in marrying a lady at the time he sees them. India: Thompson-Balys.


M200—M299.


M201. Making of bargains and promises.


M201.0.1.1. Covenant between Israel and God. Jewish: *Neuman.

M201.0.2. Covenant between heathen and Israelites. Jewish: Neuman.


M201.1.2. Pact with devil signed in blood. (Theophilus.) (Cf. M211.) Type 756B; *Andrejev FFC LXIX 64; Scala Celi 9a, 135b Nos 58, 749; Wünsche Teufel 55f.; England, U.S.: Baughman; Irish: Beal XXI 310 —312, O'Suilleabhain 33f.; Spanish Exempla: Keller; Argentina: Jijena Sanchez 80.


M201.3. Spitting of all parties into vessel to seal bargain. Icelandic: MacCulloch Eddic 53; England: Baughman.

M201.4. Covenant between saints confirmed by cutting off their thumbs. Irish myth: Cross.

M201.5. Covenant confirmed by marriage. Icelandic: *Boberg.

M201.6. Covenant confirmed by hostages. Icelandic: *Boberg.

M202. Fulfilling of bargain or promise.

M202.0.1. Bargain or promise to be fulfilled at all hazards. English romance: Malory VIII 30; Irish myth: *Cross.

M202.1. Promise to be fulfilled when iron shoes wear out. *Cox Cinderella 508.

M202.1. Prisoner would be set free only after he has used up a pair of harmed shoes. Krappe Philological Quarterly XI (1932) 87f.

M202.2. Man keeps word to return to enemy if his mission to his people fails. Spanish Exempla: Keller.

M203. King's promise irrevocable. Basil Pentamerone I No. 5; Irish myth: *Cross; Missouri French: Carrière; Spanish Exempla: Keller; India: Thompson-Balys; West Indies: Flowers 560.

M203.1. King punishes one of his men who robs someone to whom the king
has given safe conduct. Spanish Exempla: Keller.


M204. M204. Demanding of promised boon postponed.

M204.1. M204.1. Demanding of promised boon postponed until an auspicious moment. Granted anything he may ask, the recipient waits to announce his choice. English romance: Malory VIII 15; India: Thompson-Balys.


M205.0.1. M205.0.1. Promise kept in deed but not in spirit. English romance: Malory X 38.


M205.1.2. M205.1.2. Cat witness to betrothal punishes violator. Kills the man's son when he has married a different woman. Hebrew: *bin Gorion Born Judas I 368.


M205.3. M205.3. A man who breaks his oath to a woman cannot be king with right. Icelandic: Boberg.


M206.1. M206.1. Host offers to send his guest a cask of the wine he has praised. Later refuses to send it as it was merely a "verba honoris". Pauli (ed. Bolte) No. 308.


M211. M211. Man sells soul to devil. (Faust, Theophilus.) Types 330, 360, 361, 756B,
810, 812, 1170-1199; *BP II 164, 427, 561ff., III 12; *Andrejev FFC LXIX 46, 50, 223, 227 n.; Lidzbarski Am Urds-Brunnen IV 59 n. 1; Scala Celi 9a, 112a, 135b Nos. 58, 625, 749; *Pauli (ed. Bolte) No. 667; *Fb "sjæl" III 215a; Faligan RTP V 1; Alphabet Nos. 50, 467; *Ludorff Anglia VII 60ff.; *Loomis White Magic 112f.; *K. Bittner Die Faustsage im russischen Schrifttum (Reichenberg. i. B. [Prager Deutsche Studien No. 37], 1925); *Krappe Bulletin Hispanique XXXIX 34.—Lithuanian: Balys Index No. 3400, Legends No. 757; Spanish: Boggs FFC XC 49, 67 Nos. 330, 510, Espinosa Jr. Nos. 70-74, 83f.; Italian Novella: Rotunda; Argentina: Jijena Sanchez 74; N. A. Indian (Wampanoag): Knight JAFL XXXVIII 134, (Salinan): Mason U Cal X. 196.


M211.11. M211.11. Man goes to well at midnight on Old Christmas to see water turned into wine. Just as it turns into wine the devil takes him, or injures him. England, U.S.: *Baughman.

M211.2. M211.2. Man sells soul to devil in return for devil's building house (barn, etc.). Wünsche Teufel 29-56 passim.


M211.4. M211.4. Jews must repay devil's help by giving tribute of persons each year. Lithuanian: Balys Index No. 1867D*.

M211.5. M211.5. Formulas for selling one's soul to devil. England: Baughman.

M211.6. M211.6. Man sells soul to devil for visit home in boat that sails through sky. U.S.: Baughman.

M211.7. M211.7. Man sells soul to devil for magic power to escape capture. Canada: Baughman.


M212. M212. Devil agrees to help man with robberies.

M212.1. M212.1. Devil as helper of robber refuses to let women's ornaments be stolen. They are his own weapons. Pauli (ed. Bolte) No. 86.

M212.2. M212.2. Devil at gallows repudiates his bargain with robber. Ring turns to rope. The judge cannot find a rope and is about to release the thief because of the miracle. But the ring in the box presented by the devil as a bribe turns out to be a rope. The man is hanged. *Krappe Archivum Romanicum VII 470ff.; *Wesselski Märchen 244 No. 54; Spanish Exempla: Keller.

M213. M213. Devil as substitute for day laborer at mowing. He mows with a magic sickle. The evil overseer tries to keep up with him and dies of overexhaustion. Type 820.
M214. **Devil to help gambler in exchange for one task yearly.** Spanish: Boggs FFC XC 55 No. 408A*.

M215. **With his whole heart: devil carries off judge.** The devil refuses to take anything not offered him with the whole heart. He hears the judge (advocate) cursed for fraud with such sincerity that he carries him off. *Type 1186; **Taylor PMLA XXXVI 35ff., also in Bryan and Dempster Sources and Analogues of Chaucer's Canterbury Tales 26974; *Herbert III 592; *Fb "ridefoged" III 53b; *Pauli (ed. Bolte) Nos. 81, 807; *Robinson Complete Works of Geoffrey Chaucer (Cambridge, Mass., 1933) 809 (Friar's Tale).

M216. **Devil bargains to help man become priest.** He must not later exorcise him from people. Spanish: Boggs FFC XC 50 No. 332.

M216.1. **The devil helps man study for priesthood.** For this, he must promise the devil his soul. Having become a great priest, the man finds means to save himself. Lithuanian: Balys Index No. 3266, Legends Nos. 400ff.

M216.2. **The devil makes the herdsman's son a priest in return for a whistle.** After quarreling with the devil, who asked to repair the whistle during Mass, the priest forgets all he learned and does not know how to hold Mass. Is beaten. Lithuanian: Balys Index No. 3269, Legends Nos. 413f.

M217. **Devil bargains to help man win woman.** *Loomis White Magic 113; Alphabet No. 64; Spanish: Boggs FFC XC 66 No. 508A*, Keller; Italian Novella: *Rotunda. Cf. Cosquin études 545ff. (sale of self to magician).**

M217.1. **Servant makes pact with devil denying Christ to secure nobleman's daughter.** Spanish Exempla: Keller.

M218. **Contract with the devil destroyed.** Dh I 140; Alphabet Nos. 64, 467; Irish: Beal XXI 311, O'Suilleabhain 33.

M218.1. **Pacts with the devil, sealed in blood, made ineffective by a saint.** *Loomis White Magic 75.

M219. **Other devil contract motifs.**

M219.1. **Bargain with the devil for an heir.** Irish myth: *Cross.

M219.2. **Devil fetches man contracted to him.**

M219.2.1. **Devil appears in great storm, takes away soul of person contracted to him.** (Cf. D2141.0.4, D2141.0.5, Q550.1.) England, U.S.: *Baughman.

M219.2.2. **Devil flays corpse of person contracted to him.** (Cf. Q457.2.) England: Baughman.

M219.2.3. **Man contracted to the devil responds to call by voice: "The hour has come but not the man."** England, Scotland: *Baughman.

M219.2.4. **Devil carries off hunt-loving priest.** (Cf. G303.17.2.4.) England: *Baughman.

M219.2.5. **Body of devil's disciple is removed from coffin by devil.** England,

M219.3. Familiars guard and protect those who have pact with the devil. Argentina: Jijena Sanchez 80.

M219.4. Familiar devours whoever does not keep pact with devil. Argentina: Jijena Sanchez 82.

M220. Other bargains.

M221. Beheading bargain. Giant allows hero to cut off his head; he will cut off hero's later. **Kittredge Gawain and the Green Knight; Irish myth: *Cross.

M221.1. Hag offers to run race with men on condition that the one left behind shall be beheaded. Marvelous runner beheads hag. Irish myth: Cross.


M225. Eyes exchanged for food. A starving man lets himself be blinded in return for food. *Type 613; *BP II 468ff.; **Christiansen FFC XXIV 46, 54; *Fb "øje" III 1166b; Missouri French: Carrière; India: Thompson-Balys.

M225.1. Horse, clothes, and members of rider's body exchanged for food. India: Thompson-Balys.

M226. In return for magic shirt from girl hero is to stay in Ireland for three years. In return he claims her as wife. Icelandic: Boberg.


M232. Prince to give up life in exchange for learning a secret. Malone PMLA XLIII 405, 413.

M233. Three deformed witches invited to wedding in exchange for help. *Type 501; BP I 109; **Von Sydow Tve Spinnsagor.


M234.3. Life bought for gold. Icelandic: Boberg.
M234.4. Life bought with promise of reparations and healing of enemy. Icelandic: Boberg.


M237.1. Opponents agree not to fight and are thus undefeated. Irish myth: *Cross.

M241. Bargain: to divide all winnings.

M241.1. Dividing the winnings: half of the bride demanded. When the hero shows that he is willing to carry out the bargain, his helper relents. *Type 505—508; *BP III 490; Köhler-Bolte I 11, 444; *Liljeblad Tobiasgeschichte; English: Wells 160 (Sir Amadace); India: Thompson-Balys.

M241.2. Dividing the winnings: presents (favors) from man's own wife. After the agreement to divide all winnings the first man receives favors (presents, kisses) from the second's wife. He faithfully delivers them. *Type 1364; Wesselski Märchen 187 No. 2; English: Wells 55 (Sir Gawayne and the Green Knight).


M242.2. Contract between hungry god and untouchable: to give gods food if they will eat from his hands. India: Thompson-Balys.

M242.3. Ogre released in return for his magic girdle. Tuamotu: Stimson MS (Z-G. 13/152, 221, 1314).

M244. Bargains between men and animals.

M244.1. Bargain with king of mice. India: Thompson-Balys.

M244.2. Captured bird promises to deliver fifteen birds in exchange for freedom. Africa (Cameroon): Lederbogen 73.

M246. Covenant of friendship.

M246.1. Covenant of friendship between animals.


M246.1.2. Covenant of friendship between louse and crow. India: Thompson-Balys.

M246.2. Covenant of friendship: no matter how poor son of one is, daughter
of other will accept him as groom. India: Thompson-Balys.

M246.3. M246.3. Covenant of friendship: to secure brides for each other. India: Thompson-Balys.

M250. **M250. Promises connected with death.**

M251. M251. *Dying man's promise will be kept.* Fb "love" II 452a.

M252. M252. *Promise of dying man to bring news of other world.* (Or two friends agree that the first to die shall bring news.) *Type 470; Swiss: Jegerlehner Oberwallis 305 No. 6, 323 Nos. 112, 113, 329 Nos. 31, 33; Irish: Beal XXI 331f., O'Suilleabhain 99—102, *Cross; Jewish: bin Gorion Born Judas VI 123, 311.

M253. M253. *Friends in life and death.* In pursuance of the pledge, the living follows the other to the world of the dead. *Type 470; Pauli (ed. Bolte) No. 561; **MacKay The Double Invitation; Jewish Neuman.

M254. M254. *Promise to be buried with wife if she dies first.* *Type 612; *BP I 128.

M255. M255. *Deathbed promise concerning the second wife.* Promises his dying wife that he will not marry unless the bride meets the specifications the dying wife imposes. *Type 510B; *Cox 53—79 passim; De Vries Studien over Færösche Balladen 133; Icelandic: Boberg; Danish: Grundtvig No. 135.

M256. M256. *Promise to dying man broken.*

M256.1. M256.1. *Sons break promise to have masses for father's soul.* "If he is in Hell it will do him no good; if he is in Heaven he won't need it; and if he is in Purgatory he can purge himself." Italian Novella: Rotunda.

M257. M257. *Dying monster's request and promise.* Hero is to drink his blood, suck his eyes and brains, and give his heart to his loved one to eat. He will become marvelously strong and his wife will have three sons and four daughters with great powers. Köhler-Bolte I 117; Gascon: Bladé I 3, 181; India: Thompson-Balys.


M258.1. M258.1. *Promise to dying father leads to adventures.* Type 884; *BP II 56ff.

M258.2. M258.2. *Promise to dying father not to wed woman of certain tribe.* Jewish: *Neuman.

M258.3. M258.3. *Promise to dying father to bury him in his homeland.* Jewish: *Neuman.

M260. **M260. Other promises.**

M261. M261. *Chaste woman promises herself to her lover when the rocks leave the coast.* (They are moved by magic.) Robinson Complete Works of Geoffrey Chaucer.
M261.1. M261.1. *Chaste woman promises herself to her lover when he can make a garden bloom in winter.* (Cf. H352.) Italian Novella: Rotunda.


M261.2. M261.2. *Princess promises to embrace her teacher on her wedding day.* Teacher has only been testing her promise. India: Thompson-Balys.

M262. M262. *Person promises to have but one consort if he is cured.* Irish myth: Cross.

M263. M263. *Retreat in return for cessation of attack.* Host agrees to march back a day's journey if warrior will cease his feats of arms upon them until a certain battle in the future. Irish myth: Cross.


M271. M271. *Sons agree to meet at father's grave after they have been out in world for one year to learn trade.* Chinese: Graham.


M290. **M290. Bargains and promises—miscellaneous.**

M291. M291. *Trickster undertakes impossible bargains and collects his part.* Trusts that in the year he is given either he or the other will die. Chauvin VIII 117ff. No. 101 n. 1.

K551.11. Ten-year respite given captive while he undertakes to teach elephant (ass) to speak.

M292. M292. *Wife undertakes man's penances for him: also to go to heaven for him?* He has a dream and when he sees that she also goes to heaven for him he decides against the bargain. *Pauli (ed. Bolte) No. 287.

M293. M293. *Covenant: one nation not to wrest city from inhabitants without their consent.* Jewish: *Neuman.


Tiger lets man go on condition he does not tell what he has overheard. India: Thompson-Balys.

Two men in love agree to have nothing to do with the girl without the other's consent. Hawaii: Beckwith Myth 153.

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**M300—M399. Prophecies.**


M300.1. Prophecy by Jesus that certain people shall live "till coming of Patrick." So it was. Irish myth: Cross.


M300.3. Prophetic gift received from another prophet. Jewish: Neuman.


M301.0.1. Prophet destined never to be believed. Greek: Fox 179 (Cassandra); India: Thompson-Balys.

M301.0.2. Prophet speaks six nights each year. Irish myth: Cross.

M301.1. Wild man as prophet. Dickson 121 n. 68.


M301.2.1. Enraged old woman prophesies for youth. He has accidentally knocked her over (broken water pot, etc.). Type 516; *Cosquin études 555; *Köhler in Gonzenbach I 209ff.; *BP IV 189; *Penzer Pentamerone of Basile (London, 1932) I 11; *Penzer Ocean V 171; Rösch FFC LXXVII 100; Icelandic: *Boberg.

M301.2.2. Old Woman, "völva", prophesies at child's birth. Icelandic: *Boberg.


M301.5. Saints (holy men) as prophets. *Loomis White Magic 71; Irish myth: *Cross; Jewish: *Neuman.

M301.5.1. Anchorite prophesies at childbirth. Icelandic: Boberg.
M301.5.2. Cuchulinn prophesies birth of 50 women. Shall be loyal folk to God. Irish myth: Cross.

M301.6. Fairies as prophets. Irish myth: *Cross.


M301.7.2. David as prophet. Jewish: *Neuman.

M301.7.3. Abraham as prophet. Jewish: *Neuman.


M301.9.1. Fool (entertainer) as prophet. Irish myth: *Cross.

M301.10. Angels as prophets. (Cf. V230.) Irish myth: *Cross; Icelandic: Boberg; Jewish: Neuman.


M301.16. Gods prophesy both good and evil about hero's fate. Icelandic: *Boberg.


M301.17.1. King in will foretells that daughters of his son shall be fruitful. Irish myth: Cross.


M302.1. M302.1. *Prophesying through knowledge of animal languages.* Type 516; Rösch FFC LXXVII 116; Greek: Frazer Apollodorus I 87 n. 3.


M302.2.1. M302.2.1. *Fate written on the head.* India: Thompson-Balys.


M302.5. M302.5. *Tasks assigned so as to learn future.* India: Thompson-Balys.


M306.2. M306.2. *Two sons: one a purse cutter and the other a killer.* Wife tells husband that they will make a purse designer of one, and a butcher of the other. Spanish: Childers.

M306.3. M306.3. *Enigmatical prophecy: princess will wed physician, fisherman and prince all in one.* Man puts on the guise of all three, one on top of another. India: Thompson-Balys.

M306.4. M306.4. *Enigmatical prophecy: "He that is to kill you shall grow up in Braja (a place).* India: Thompson-Balys.

M306.5. M306.5. *Enigmatical prophecy: "He who will kill your child is not here, but in
the village." Africa (Fang): Tessman 187.


M310.1.1.1. **M310.1.1.1. Prophecy of preeminence to descendants of man provided they do the will of saint to be born.** Irish myth: Cross.

M311. **M311. Prophecy: future greatness of unborn child.** (Cf. M301.2.2, M301.5.1, M301.12, M359.3, M371.1.) Gaster Exempla 229 No. 242 (Moses); Wells 103 (Alliterative Alexander Fragment); Loomis White Magic 16f.; Irish myth: *Cross; Danish: Grundtvig No. 42; Icelandic: Boberg; Spanish Exempla: Keller; Greek: Frazer Apollodorus I 24 n. 1 (Zeus and Mitis), Roscher Lexikon s. v. "Achilleus"; India: *Thompson-Balys.

M311.0.1. **M311.0.1. Heroic career prophesied for (new-born) child.** Irish myth: *Cross; India: *Thompson-Balys.

M311.0.2. **M311.0.2. Prophecy: birth of hero at certain time (in certain place).** Irish myth: *Cross.

M311.0.2.1. **M311.0.2.1. Prophecy: conception of hero at certain time.** Irish myth: *Cross.

M311.0.3. **M311.0.3. Prophecy: child to be born.** India: Thompson-Balys.

M311.0.3.1. **M311.0.3.1. Prophecy: child to be born to childless couple.** India: Thompson-Balys.

M311.0.3.2. **M311.0.3.2. Prophecy that if raja should take one more queen he will have a son.** India: Thompson-Balys.

M311.0.4. **M311.0.4. Heavenly voices proclaim birth of future child hero.** Jewish: Neuman.


M311.2. **M311.2. Prophecy: child born at certain time will build religious edifice.** (Cf. M312.5.) Irish myth: Cross.

M311.3. **M311.3. Prophecy: unborn child to be a saint.** Loomis White Magic 17f.; Irish: *Cross, Beal XXI 327, O'Suilleabhain 74.

M311.4. **M311.4. Prophecy: unborn child to become king.** (Cf. M314.) Irish myth: *Cross.

M311.5. **M311.5. Unborn child will become nation's deliverer.** Jewish: Neuman.

M311.6. **M311.6. Prophecy: unborn child will be prophet.** Jewish: *Neuman.
M312. **Prophecy of future greatness for youth.** *Types 461, 517, 725, 930; *BP I 322; English romance: Malory XI 4; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 531; Korean: Zong in-Sob 72 No. 39, 209 No. 98.

M312.0.1. **Dream of future greatness.** *Type 725; *BP I 324; Cox 500; MacCulloch Childhood 354; Irish myth: Cross; Jewish: *Neuman; India: *Thompson-Balys.

M312.0.2. **Prophecy of future greatness given by animals.** *Type 517; *BP I 322; Spanish Exempla: Keller.

M312.0.3. **Prophecy of future greatness if boy lives to be eighteen.** Italian Novella: Rotunda.

M312.0.4. **Mother's symbolic dream (vision) about the greatness of her unborn child.** Loomis: White Magic 18f; Icelandic: *Boberg.

M312.0.4.1. **The dream about a tree which sprouts enormously, indicates the birth of a hero (saint).** Loomis White Magic 19.

M312.0.5. **Prophecy: son will tie father to a horse's leg and strike him fifty blows.** India: Thompson-Balys.

M312.1. **Prophecy: wealthy marriage for poor boy.** *Types 461, 930; **Aarne FFC XXIII; **Tille Zs. f. Vksk. XXVIII 22a; India: Thompson-Balys.

M312.1.1. **Prophecy: wealthy marriage for poor girl.** *BP I 288; *Aarne FFC XXIII 110.

M312.2. **Prophecy: parents will humble themselves before their son.** (Vaticinium.) *Type 517; *BP I 324; Köhler-Bolte I 145, 430; *Wesselski Märchen 221 No. 35; Campbell Sages exii; Jewish: *Neuman; India: Thompson-Balys.

M312.2.1. **Prophecy: son to be more powerful than father.** Greek: Grote I 173.

M312.2.2. **Prophecy: youngest brother to rule over his brethren.** Jewish: *Neuman.

M312.3. **Eater of magic bird-heart will become rich (or king).** *Type 567; *BP III 3; **Aarne MSFO XXV 176; Chauvin VI 170; India: *Thompson-Balys; Buddhist myth: Malalasekera II 1138; Indonesia: De Vries's list No. 190.

M312.3.1. **Eater of magic fish will have power to spit up treasure.** India: Thompson-Balys.

M312.3.2. **Whoever eats outside of fruit will become a king and whoever eats the seed will drop gems from his mouth every time he laughs.** India: Thompson-Balys.

M312.4. **Prophecy: superb beauty for girl.** Type 709; Africa (Thonga): Junod II 266ff., (EkoI): Talbot 401.

M312.5. **Prophecy: child will build religious edifice.** (Cf. M311.2.) Irish myth: Cross.
M312.6. **Prophecy: boys to be fathers of saints.** Irish myth: Cross.

M312.7. **Prophecy of luck for outcast child.** Buddhist myth: Malalasekera I 828.

M312.8. **Prophecy: man will make sun and moon stand still.** Jewish: *Neuman.

M312.9. **Prophecy: no people or king will be able to stand up against hero.** Jewish: *Neuman.

M313. **Man transformed into swine will regain his human form after third marriage.** Italian Novella: Rotunda.

M314. **Prophecy: man (child) will become king.** (Cf. M311.4.) Irish myth: *Cross; Jewish: *Neuman; India: *Thompson-Balys.

M314.0.1. **Prophecy: girl will be queen.** Buddhist myth: Malalasekera II 539.

M314.1. **Prophecy: son who catches certain fawn will become king.** Irish myth: *Cross.

M314.2. **Prophecy: king will be succeeded by the son whom he shall see next.** Sends for elder son, who delays and is preceded by younger son. Elder son is slain next day; younger son becomes king. Irish myth: Cross.

M314.3. **Prophecy: younger son will succeed to throne.** Irish myth: Cross.


M315. **Prophecy: man will eat magic salmon and gain knowledge.** Irish myth: *Cross.

M316. **Prophecy: strength to be gained when milk is drunk from hero's skull.** Irish myth: Cross.

M317. **Prophecy: race will never be without an illustrious woman.** Irish myth: Cross.

M318. **Prophecy: no snakes in Ireland.** Irish myth: *Cross.

M318.1. **Prophecy: no snakes in Israel.** Jewish: *Neuman.

M321. **Prophecy: long life.** Irish myth: *Cross; Icelandic: Boberg.

M321.1. **Blessing of saint to descend from generation to generation.** Irish myth: *Cross.

M322. **Prophecy: person will avenge his own death.** Irish myth: *Cross.

M323. **Prophecy: victory against great odds.** Irish myth: Cross; Buddhist myth: Malalasekera I 183.


M340. Unfavorable prophecies.

M340.1. Prophecy of grief fulfilled by death of relative (friend, etc.). Irish myth: *Cross.

M340.2. Forced prophecies are unfavorable. Icelandic: *Boberg.


M340.4. Bridegroom to meet with disaster if he rides a certain elephant which comes to meet him. India: Thompson-Balys.


M341.0.1. Saint prophesies that certain man will have a warning of coming death. Irish myth: *Cross.

M341.0.2. All forty of man's sons to die at once. India: Thompson-Balys.

M341.0.3. Prophecy of death not to come true if baby is married to girl of twelve years. India: Thompson-Balys.


M341.1.1. Prophecy: death on wedding day. Type 333*; India: *Thompson-Balys.


M341.1.1.2. Prophecy: death on seventh day of marriage. India: Thompson-Balys.

M341.1.1.3. Prophecy of death upon daughter's marriage. Greek: *Grote I 146.

M341.1.1.4. Prophecy: death on entrance to the marriage chamber. Moreno Esdras (N389).
M341.1.2. **Prophecy: early death.** Irish myth: *Cross; India: Thompson-Balys.

M341.1.2.1. **Prophecy: death of king (before the morrow).** Irish myth: *Cross; India: Thompson-Balys.

M341.1.2.2. **Prophecy of death on twelfth day after birth.** India: *Thompson-Balys.

M341.1.2.3. **Prophecy: death within two months.** Africa (Wakweli): Bender 103.

M341.1.2.4. **Prophecy: death in three years and three months.** India: Thompson-Balys.

M341.1.2.5. **Prophecy of only seven days' life for baby.** Buddhist myth: Malalasekera I 285, 507.

M341.1.3. **Prophecy: death before certain age.**

M341.1.3.1. **Prophecy: child shall hang before fifteen years.** Fb "hænge" I 731b.

M341.1.3.2. **Prophecy: death before eighteen years.** Italian Novella: Rotunda.

M341.1.4. **Prophecy: death at certain age.**

M341.1.4.1. **Prophecy: death at sixteen.** India: *Thompson-Balys.

M341.1.4.2. **Prophecy: danger to threatened newborn boy at his eighteenth year.** India: Thompson-Balys.

M341.1.4.3. **Prophecy: death when twenty-five years old.** Spanish: Boggs FFC XC 62 No. 449*.

M341.1.4.3.1. **Prophecy: death on twenty-first birthday.** India: Thompson-Balys.

M341.1.4.4. **Prophecy: man shall hang himself when he is thirty years old.** Italian Novella: Rotunda.

M341.1.4.5. **Prophecy: death at sixty.** India: Thompson-Balys.

M341.1.5. **Prophecy: death within certain period.** Icelandic: Boberg.

M341.1.5.1. **Prophecy: death in ten years.** Icelandic: Boberg.

M341.1.5.2. **Prophecy that hero will not live another eighteen years.** Icelandic: Boberg.

M341.1.6. **Prophecy: death after certain time.** Korean: Zong in-Sob 49 No. 29.

M341.1.6.1. **Prophecy: death after three life spans.** Icelandic: Boberg.


M341.1.7.1. Death at sight of son before twelve years. India: *Thompson-Balys.


M341.2.1. Prophecy: death by mistletoe. *Frazer Golden Bough X—XI (Balder the Beautiful); Icelandic: *Boberg.

M341.2.2. Prophecy: death by storm. *Type 932*.


M341.2.3.1. Death by drowning: man strangles to death on drinking water. Irish: Beal XXI 328, O'Suilleabhain 87; Estonian: Aarne FFC XXV 136 No. 95; India: Thompson-Balys.

M341.2.4. Prophecy: three-fold death. Child to die from hunger, fire, and water. It so happens. *Jackson The Motive of the Threefold Death in the Story of Suibhne Geilt (Essays and Studies Presented to Eoin MacNeill 535—550); Irish myth: *Cross; Estonian: Aarne FFC XXV 136 No. 96; Spanish Exempla: Keller.

M341.2.5. Prophecy: death by horse's head. Man is killed in that way. **Taylor MPh XIX 93ff.; Krappe PSASS XVII (1942-43) 20ff.; Icelandic: Boberg.

M341.2.6. Prophecy: death by wolf. Killed by a wolf claw (or by a cat transformed to wolf). Type 333*; Lithuanian: Balys Index No. 166*; Estonian: Aarne FFC XXV 136 No. 94.

M341.2.7. Prophecy: death by fire. India: Thompson-Balys; Africa (Benga): Nassau 107 No. 9.

M341.2.7.1. Prophecy: sinners to be burnt by fire on Doomsday. Irish myth: Cross.


M341.2.9. Prophecy: death from hands of man with one sandal. Greek: *Frazer Apollodorus I 94 n. 1 (Jason); India: Thompson-Balys.


M341.2.10.1. Prophecy: death by tiger. Tiger-shaped cake becomes tiger
and kills man in spite of all precautions. India: Thompson-Balys.


M341.2.15. M341.2.15. Prophecy: death at hands of man bearing a certain name. Russian: Afanasief "Tale of Prince Arta" (Moscow, 1897) 149 (cited in von Sydow Fevne 45).


M341.2.17. M341.2.17. Prophecy: king to be slain by certain spear unless it is given when demanded. Irish myth: *Cross.


M341.2.18.1. M341.2.18.1. Hero kept from going to battle lest he be slain. Irish myth: *Cross.


M341.2.20. M341.2.20. Prophecy: wholesale slaughter to be inflicted by colossal wheel rolling over Europe. Irish myth: *Cross.


M341.2.25. M341.2.25. Prophecy: man to be swallowed up by earth at the foot of his stairs. Buddhist myth: Malalasekera II 1220.

M341.2.26. M341.2.26. Prophecy: king's son to die for lack of water. Buddhist myth:
M341.3. **Prophecy: death in particular place.** Irish myth: *Cross; Icelandic: Boberg.

M341.3.1. **Prophecy: death in Jerusalem.** Man dies in Jerusalem Chamber. **R. Meyer Gerbertsagnet 89ff.; *Liebrecht Zur Volkskunde 48; Graf Nuova Anthologia (1890) 239; *Fb "lys" II 483b; Alphabet No. 50.

M341.3.2. **Prophecy: death between Erin and Alba.** Man dies between two hills so named. Irish myth: *Cross.

M341.3.3. **Prophecy: drowning in particular stream.** Irish myth: Cross.

M341.3.4. **Prophecy: death on seashore.** India: *Thompson-Balys.

M341.4. **Prophecy: criminal going to death predicts that his judge (king, prince) shall soon meet him.** *Pauli (ed. Bolte) Nos. 130, 833, 834.

M341.5. **Prophecy: either youth or mother will die.** Prato RTP IV 178.


M342. **Prophecy of downfall of kingdom.** Bødker Exempler 301 No. 68; Irish myth: *Cross; English: Wells 61 (Awntyrs off Arthure at the Terne Wathelyne); Spanish Exempla: Keller; India: *Thompson-Balys.

M342.1. **Prophecy of downfall of king (prince).** Irish myth: *Cross.

M342.2. **Prophecy: son-to-be to destroy lineage.** Buddhist myth: Malalasekera I 108.

M343. **Parricide prophecy.** In spite of all attempts to thwart the fates, the child kills his father. *Type 931; *Krappe Balor 11 n. 37; *Baum PMLA XXXI 481; Krappe Neuphilologische Mitteilungen XXIV 11ff.; Saintyves Saints Successeurs 268—70; Chauvin VI 36 No. 206; Irish myth: *Cross; Greek: Fox 33, 48f., 63, Grote I 6, 9, 85, 206, 243, 263, 466; Jewish: Neuman, bin Gorion Born Judas I 166, 372; India: Thompson-Balys; Buddhist myth: Malalasekera I 34, 698, II 286, 924; N. A. Indian: Thompson CColl II 414.

M343.0.1. **Parricide prophecy: king's successors will be parricides.** Irish myth: Cross.

M343.0.2. **Prophecy: mother will be killed by children.** S. A. Indian (Kaigua): Métraux RMLP XXXIII 139.

M343.1. **Prophecy: murder by son-in-law.** *Krappe Balor 11 n. 37; Greek: Fox 119 (Pelops).

M343.2. **Prophecy: murder by grandson.** Greek: Fox 33 (Perseus).

M343.3. **Prophecy: murder by nephew.** Irish myth: *Cross; Buddhist myth: Malalasekera I 428.

M343.4. **Prophecy: wicked couple to be killed by own child.** Irish myth: Cross.

M344. *Mother-incest prophecy.* In spite of all precautions the youth marries his mother. *Type 931; *Cosquin études 451; Hibbard 276; *Baum PMLA XXXI 481; Irish myth: *Cross; Greek: Fox 49 (Oedipus); India: Thompson-Balys.

M344.1. *Father-daughter incest prophecy.* Greek: Fox 120 (Thyestes); India: Thompson-Balys.

M345. *Prophecy: daughter shall commit murder and incest and be sentenced to death.* Type 728*.

M345.1. *Prophecy: girl shall have a hundred lovers, shall marry her servant and die from spider's bite.* This happens. *Basset 1001 Contes II 208. Cf. Gaster Exempla 246 No. 341; Chauvin VIII 104 No. 80.

M345.1.1. *Prophecy: woman will have many lovers.* India: Thompson-Balys.

M345.2. *Prophecy: man will deceive many women.* India: Thompson-Balys.


M348. *Murderer warned by God's voice that murder will be avenged.* *BP II 535 n. 1; *Wesselski Mönchslatein 88 No. 76; Irish: Beal XXI 336, O'Suilleabhain 123; Lithuanian: Balys Index No. 787*; Spanish: Espinosa Jr. No. 205.

M351. *Prophecy that youth shall abandon his religion and become Christian.* (Baarlam and Josaphat.) *Cosquin études 27ff.; Ward II 111ff.; Spanish Exempla: Keller.

M352. *Prophecy of particular perils to prince on wedding journey.* *Type 516; *Rösch FFC LXXVII 114; India: *Thompson-Balys.

M353. *Prediction by bird that girl will have dead husband.* (She disenchants him from magic sleep.) *Cosquin Contes indiens 108ff.; India: Thompson-Balys.

M354. *Prophecy that child will have external soul.* India: Thompson-Balys.


Prophecy: first side to slay in battle will be defeated. Irish myth: Cross.


Prophecy of a plague consisting of "a flame of fire" which shall destroy three-fourths of the population of Ireland. Plague can be prevented by fasting, etc. Irish myth: Cross.

Prophecy: unborn (new-born) child (girl) to bring evil upon land. Irish myth: Cross.

Prophecy: evil to come to country. Irish: O'Suilleabhain 88; Jewish: *Neuman.

Prophecy: end of Round Table for Arthur's knights. English romance: Malory XI 2.


Prophecy: fiery bolt from a dragon to kill world population. Irish myth: Cross.

Prophecies connected with journeys. Irish myth: Cross.

Evil predictions concerning journeys. Irish myth: Cross.


Journey to otherworld foretold. Irish myth: Cross.


Prophecy: weapons with which man is killed will recount deed to his son. Irish myth: Cross.

Prophecy: prince's marriage to common woman. India: Thompson-Balys.


Prophecy: all flocks will perish and family die. India: Thompson-Balys.

Prophecy: rich man will have a son but the son will marry a poor girl. Chinese: Graham.


M360. M360. Other prophecies.


M363. M363. Coming of religious leader prophesied. (Cf. M300.1.)


M364.3.1. M364.3.1. Prophecy: sinners going to heaven are to be numbered by hairs in saint's chasuble. Irish myth: Cross.

M364.3.2. M364.3.2. Prophecy: great numbers (three) to be saved through virtue of saint. Irish myth: *Cross.


M364.4.1. M364.4.1. Saint's resurrection to take place where chariot breaks down. Irish myth: Cross.

M364.5. M364.5. Prophecy: vicinity in which saint lost tooth will be deserted by heathen. Irish myth: Cross.

M364.7. Coming (birth) of saint prophesied. (Cf. M363.1.2.) Loomis White Magic 17; Irish myth: *Cross.


M364.7.2. Coming of saint (Christianity) prophesied by heathen. Irish myth: *Cross.


M364.9. Hero prophesies that one-half of the churches in Ireland shall be named for Ciaran. Irish myth: Cross.


M364.11. Everyone buried in saint's soil shall go to heaven. Irish myth: Cross.


M365.2. Son to be brave and wise but not to remain and cause mother to weep. India: Thompson-Balys.

M365.3. Prophecy: girl will be perfect in love but will die in a desert overcome by separation from her love. India: Thompson-Balys.


M367. Prophecy: immunity from certain types of death.

M367.1. Immunity from wet or dry, steel or wood, sword or javelin, by day or by night. Man killed at edge of sea, at twilight, with force of sea and thunderbolt. India: Thompson-Balys; Hindu: Keith 133.


M369.1. Prophecies that person will tell three (two) falsehoods before death. Irish myth: *Cross.


M369.2.1.1. Prophecy of king taking a cruel stepmother to her sons after her death enacted before eyes of dying queen by sparrow family living in tree by palace window. India: Thompson-Balys.


M369.2.2. Prophecy: lovers not destined to meet in life will never part after death. Irish myth: *Cross.

M369.2.3. Prophecy: marriage when one is twelve years old. India: Thompson-Balys.

M369.2.4. Prophecy: if the raja marries certain girl he will prosper. India: Thompson-Balys.

M369.2.5. Prophecy: descendant of mistress shall serve that of handmaid. Irish myth: Cross.

M369.3. Prophecy that certain person will fight particular battle. Irish myth: Cross.


M369.4.1. Prophecy that bird will become king. India: Thompson-Balys.


M369.9. Prophecy: king will have head pounded by strange queen. Due to peculiar set of circumstances this happens. India: Thompson-Balys.


M370. Vain attempts to escape fulfillment of prophecy. (Cf. M341.2.10, M343, M344.) *Type 930; **Aarne FFC XXIII 110ff.; *BP IV 116 n. 10; *Fb "rig" III 55a; *Cosquin études 27ff.; Irish myth: *Cross; Greek: Grote I 85; Jewish: *Neuman;

M370.1.1. M370.1.1. Prophecy wittingly fulfilled by wazir that he will murder the raja, but unwittingly causes his own death twelve years hence. India: Thompson-Balys.


M371.0.1. M371.0.1. Abandonment in forest to avoid fulfillment of prophecy India: *Thompson-Balys.

M371.0.2. M371.0.2. Father throws boy of boy-girl twin birth into river to avoid evil effects of twin birth. Africa (Fang): Tessman 91.

M371.1. M371.1. Exposure (murder) of child to avoid fulfillment of prophecy of future greatness. Parent fears that the child will overcome him. Irish: MacCulloch Celtic 167; Icelandic: De la Saussaye 142; Italian Novella: *Rotunda; Greek; Fox 6f.; India: Thompson-Balys

M371.2. M371.2. Exposition of child to prevent fulfillment of parricide prophecy. *Type 931; Irish myth: *Cross; Greek: Fox 48 (Oedipus); India: Thompson-Balys.

M371.3. M371.3. Murder of child to prevent fulfillment of prophecy of ruin she will bring upon kingdom. India: Thompson-Balys.

M372. M372. Confinement in tower to avoid fulfillment of prophecy. Type 932*; Köhler in Gonzenbach II 222; *Wesselski Mönchslatein 91 No. 77; Chauvin V 253 No. 150, VIII 105 No. 80; Irish myth: *Cross; Russian: Andrejev No. 932*; Spanish Exempla: Keller; Italian Novella: *Rotunda, Basile Pentameron III No. 3, IV No. 6; Jewish: Neuman.


M373. M373. Expulsion to avoid fulfillment of prophecy. *Types 517, 671, 725; Köhler-Bolte I 145; *BP I 322ff.; Cox 500; MacCulloch Childhood 354; India: *Thompson-Balys; Indonesia: De Vries's list No. 204.


M375.1. M375.1. All male children killed for fear that they will overcome parent. Africa (Zulu): Callaway 41.


M376.3. M376.3. Children swallowed one after the other as they are born for fear one of them will overcome father. Greek: Grote I 6.

M376.4. M376.4. Delivery of child fated to rule retarded in order to avoid fulfillment of prophecy. Greek: Grote I 88.

M377. M377. Sword that is to kill one is weighted and sunk so as to avoid the prophecy. (Cf. M341.2.) Icelandic: Boberg.


M381. M381. Man whose death has been prophesied takes refuge in church, but is accidentally slain through window by arrow directed at stag. Irish myth: Cross.

M382. M382. Futile moving to avoid death. Man told by Death he will die where he stands sells everything and moves to another town. He goes for a ride on a mare which runs away with him and throws him on the spot he so dreads, killing him. India: Thompson-Balys.


M393.1. M393.1. Child pronounces blessing according to which countries are to be filled with what they are later famous for. India. Thompson-Balys.


M395. M395. Prophecy: son of certain name will become king; all sons given the name. Irish myth: *Cross.
M396. Prophecy: meeting will take place only after death. Irish myth: Cross.


M398. Futility of weather prophecies. Irish: O'Suilleabhain 72, 110.

M400—M499.

M400—M499. Curses.


M402.2. No one to go security for a satirist. Irish myth: *Cross.


M404. Unintentional curse or blessing takes effect. Jewish: *Neuman.


M411.0.1. Curse by oneself. The person in despair curses himself to sink with palace into the earth. Lithuanian: Balys Historical; India: Thompson-Balys.

M411.1. Curse by parent. Penzer IV 230 n. 2; Irish myth: *Cross; Lithuanian: Balys Index No. 3591; Spanish Exempla: Keller; Greek: Fox 50 (Oedipus), Grote I 247; India: Thompson-Balys.


M411.8.2. *Hermit curses men who kill his pet bear and all the men die.* Spanish Exempla: Keller.

M411.8.3. *Curses on places because of offensive answer to saint.* Irish myth: *Cross.


M411.8.5. *Saint curses books hidden by inhospitable host: no man shall read them.* Irish myth: *Cross.

M411.9. *Giantess lays a curse on the one on earth who eventually hears her.* Icelandic: Boberg.

M411.10. *Curse by berserk, giant (ogre).* Icelandic: Boberg; India: Thompson-Balys.

M411.11. *Curse by girl in revenge of the murdering of her foster father.* Icelandic: Boberg.


M411.15. *Curse by monk.* French Canadian: Sister Marie Ursule.


M412.1. M412.1. *Curse given at birth of child.* *Type 410; *BP I 434; Köhler-Bolte Zs. f. Vksk. VI 70 (to Gonzenbach No. 28); Irish myth: Cross; Icelandic: *Boberg.


M413. M413. *Place of giving curse.*

M413.1. M413.1. *Curse given from a height.* Will fall with full effect on objects at which it is aimed. Irish: Plummer clxxiv, Cross; Italian Novella: Rotunda.


M416. M416. Curse given to negate good wish. Odin gives man life three times the normal; Thor ordains that in each he is to commit crime. Odin gives him the choicest weapons; Thor denies him landed property, etc. Icelandic: MacCulloch Eddic 73.


M422. M422. Curse transferred to another person or thing. Irish: Plummer clxxiii, *Cross, Beal XXI 326, O'Suilleabhain 73.


M427. M427. Curse on everybody on earth who listens to the fatal mentioning of trolls' names, is evaded by person in cave, because he is in the earth. Icelandic: *Boberg.

M428. M428. Curse mitigated by deity when superhuman task is performed. India: Thompson-Balys.

M429. M429. Miscellaneous ways to overcome curses. (Cf. D2071.1.)


M429.2. M429.2. Release from curse by putting pins around horse's heart and then
boiling it. French Canadian: Sister Marie Ursule.


M429.4. Release from curse by heating the colter of the plow in the stove. French Canadian: Sister Marie Ursule.

M429.5. Release from curse by pricking louse and hanging it on wall. French Canadian: Sister Marie Ursule.

M429.6. Release from curse by putting a five cent piece in the churn. French Canadian: Sister Marie Ursule.

M429.7. Release from curse by putting a piece of silver in the gun. French Canadian: Sister Marie Ursule.

M430. **Curses on persons.** Irish myth: *Cross.


M431.1. Curve: loss of eye. *Type 1331; *BP II 219 n. 1; Irish myth: *Cross; and notes to J2074.


M431.6. Wicked stepmother cursed to have fire lit under her. Icelandic: Boberg.


M431.9. Curve: head to split in seven pieces. Buddhist myth: Malalasekera II 279.


M434. Curve: to be swallowed by a siren. Italian Novella: Rotunda.


M437.1. M437.1. Curse: "What I carry may you carry; what you carry may I carry." Cat thus causes ungrateful pregnant woman to bear cats and herself to bear twin girls. India: Thompson-Balys.

M437.2. M437.2. Jealous sisters curse the child one of them may have by the god Thor, so that it never will grow nor thrive. Icelandic: *Boberg.


M438.2. M438.2. Curse: hero not to be able to stand the sight of blood. Icelandic: *Boberg.

M438.3. M438.3. Girl bewitched so that no man will remain faithful to her. Icelandic: Boberg.


M438.5. M438.5. Dying father condemns weak son to be servant of his brothers. Irish myth: Cross.


M441.1.1. M441.1.1. Curse: when brothers' swords bite the very best, they will all be killed by a single man. Icelandic: Boberg.


M444.1. M444.1. Curse laid on unborn child; it is stillborn. India: Thompson-Balys.


M455.1. M455.1. Hero cursed to restlessness (except on boat or in tent), till he sees girl. (Cf. D1900.) Icelandic: *Boberg.

M455.2. M455.2. Curse: not to be able to love the same woman more than twelve months. Icelandic: Boberg.

M455.3. M455.3. Thrall cursed to sit on chest and yell and never have rest. Icelandic: Lagerholm 99—100, *Boberg.

M455.4. M455.4. Curse: couple to wander until new seat of race is pointed out. India: Thompson-Balys.


M471.1. Cursing to make pigs lean. Irish myth: *Cross; French Canadian: Sister Marie Ursule.

M471.1.1. Curse: milk will not turn to butter. French Canadian: Sister Marie Ursule.

M471.2. Cursing to make pigs lean. Irish myth: Cross; French Canadian: Sister Marie Ursule.

M471.3. Curses on a city. (Cf. M461.1.) Irish myth: *Cross (M430.0.1).

M471.3.1. Curse: horses will die. French Canadian: Sister Marie Ursule.

M474. Curses—miscellaneous.


M476.1. Curse on river or sea: no fish in it from that day. Irish myth: *Cross.

M477. Curse on lake.

M477.1. Curse on lake: fire from lake will burn the forest around it. Icelandic: Boberg.

M490. Curses—miscellaneous.

M491. Presence of cursed person brings disaster to land. Greek: Fox 50, 55.

M493. Whomsoever demons curse is blessed, and vice versa. Irish myth: Cross.
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N. CHANCE AND FATE

N0—N99. Wagers and gambling.

N0. N0. Wagers and gambling. *Penzer II 232 n., VII 72 n. 2; Paton Encyc. Rel. and Ethics s.v. "Gambling"; *Fb "kort" II 278; Jewish: *Neuman.


N1.2.2. N1.2.2. Dice made from bones from graveyard. India: *Thompson-Balys.


N2.0.1. N2.0.1. Play for unnamed stakes. Irish myth: *Cross; Scottish: Campbell-McKay Nos. 1, 17.

N2.0.2. N2.0.2. Stakes not claimed by winner, who insists on another game. Scottish: Campbell-McKay No. 17.


N2.3. N2.3. Bodily members wagered.
N2.3.1. Head wagered. India: *Thompson-Balys.

N2.3.2. Hand wagered. To be cut off. Penzer II 232n.

N2.3.2.1. Hands and feet wagered. India: Thompson-Balys.

N2.3.3. Eyes wagered. *Type 613; Christiansen FFC XXIV 48ff., 55; India: *Thompson-Balys; N. A. Indian (California): Gayton and Newman 82.

N2.3.4. Nose wagered. India: Thompson-Balys.

N2.3.5. Intestines wagered. Africa (Wute): Sieber 212f.

N2.4. Helpful animals lost in wager. India: Thompson-Balys.

N2.5. Whole kingdom (all property) as wager. *Fb "spille" III 487b, "konge" II 264b; Icelandic: Boberg; India: *Thompson-Balys; Hawaii: Beckwith Myth 429.

N2.5.1. Right of succession to the throne lost in gambling. India: Thompson-Balys.

N2.5.2. Half kingdom as wager. India: Thompson-Balys.


N2.6.3. Damsel as wager. India: Thompson-Balys.

N2.7. Love wagered in game. Danish: Grundtvig No. 238; Italian Novella: Rotunda.

N3. Supernatural adversary in gambling (witch or giant). Norse: Boberg.


N4. Devil as gambler. Fb "kort" II 279a, "klör" II 204; Alphabet No. 450; Scala Celi 110b, 111a Nos. 615, 616; Irish: O'Suilleabhain 33, 36, Beal XXI 311, 313; Missouri French: Carrière.

N4.0.1. Devil cheated at card playing. Fb "fanden" I 267b.

N4.1. Devil makes wager with builder of Cologne Cathedral. Wünsche 83f.

N4.2. Playing game of chance (or skill) with uncanny being. Irish myth: *Cross.

N5. Card-playing parson. The parson plays cards all Saturday night, goes to sleep at church, and calls out the names of the cards. Type 1839A; Lithuanian: Balys Index No. 1785E*. Cf. Type 1839B.


N6.2. Cuckold loses luck. A man's wife is deceived in order that he may lose in gambling. N. A. Indian (California): Gayton and Newman 81.


N7. Trained rat upsets pieces in gambling game: trained (or transformed) cat chases it away. India: *Thompson-Balys.


N10. Wagers on wives, husbands, or servants.

N11. Wager on wife's complacency. Though the man has foolishly bargained everything away, she praises him and he wins the wager. Type 1415; *BP II 199; *Hdwb. d. Märchens I 187 n. 131.

N12. Wager on the most obedient wife. The husband tames his shrewish wife so that he wins the wager. *Type 901; *Wesselski Märchen 216 No. 24; von der Hagen I lxxii; *Köhler-Bolte I 137; Shakespeare's "The Taming of the Shrew"; N. A. Indian (Zucù): Boas JAFL XXXV 76.

N12.1. Wager: raja's daughter will bring servant dinner in field. Merchant ignorant that she is his wife. India: *Thompson-Balys.

N13. Husbands wager that they will be able to do what wives tell them to do. One is told to drown himself: loses wager. England: Baughman.


N16.2. Fathers whose unborn children are affianced wager as to mastery in the house. (Cf. N12.) India: Thompson-Balys.
N25. N25. Wager on truthfulness of servant. The servant is sent to a neighbor's where he is made drunk and is seduced by the neighbor's wife. He tells the master all. *Type 889; Wesselski Märchen 200; Wesselski Mönchslatein I No. 1; Fb "lyve" II 491a, "sandhed" III 157b; Italian Novella: Rotunda.

N50. N50. Other wagers.

N51. N51. Wager: who can call three tree names first. The bear names different varieties of the same tree, so that the fox wins the wager. *Type 7; Dh I 193; Krohn Bär (Wolf) und Fuchs (JSFO VI) 65ff.; Fb "træ" III 867b; N. A. Indian (San Carlos Apache): cf. Goddard PaAM XXIV 24.

N51.1. Wager about tree names: learned and common names. Brahmin gives learned names but servant's common names are confirmed by illiterate peasants. India: Thompson-Balys.

N53. N53. Wager: it is an auspicious day. In spite of all misfortunes wagerer insists that he is right. (Cf. N127.) India: Thompson-Balys.


N55.1. Loser of shooting wager to go naked into thorns for bird. *Type 592; *BP II 490ff.

N56. Wager: woman to turn somersault in middle of public square. It is performed not exactly in the center of the square; hence she loses. India: Thompson-Balys.

N61. N61. Wager that falsehood is better than truth. Left to unjust umpire, so that falsehood wins. *Type 613; *BP II 468ff.; **Christiansen FFC XXIV 47; Chauvin V 11 No. 8, 13 No. 9, 14 No. 158; *Pauli (ed. Bolte) No. 489; India: *Thompson-Balys; N. A. Indian: Thompson CColl II 395.


N66. N66. Wager: fortune made from capital or from working at vocation. Test: money given to workman is stolen or lost; lead for his work given him is lent to fisherman who rewards him with a fish in which is a diamond. *Chauvin VI 32 No. 202.

N67. Wager: woman can be forced to give alms. Trickster announces that only those who have deceived their husbands are exempt. Italian Novella: Rotunda.

N71. N71. Wager: to begin sermon with illustration from card-playing. Card-playing parson wins the wager. Type 1839B.

N72. Wager on second marvelous object. First object has proved to be ordinary. King induced to make large wager that second is ordinary. He loses. India: Thompson-Balys.

N73. Wager: whose hunger is it more difficult to appease—that of man or that of beast? When nuts are strewn before master's well-fed guests, they snatch and eat them. Herdsman wins wager. Lithuanian: Balys Index No. 1545*.
N75. **Wager: to swallow egg with one gulp.** Tricksters give numskull egg with chick in it. Fool hears chick peep as he starts to swallow his egg, but he says that the chick peeped too late. Spanish: Childers.

N77. **Wager: bullock to defeat elephant.** Elephant is frightened and flees. India: Thompson-Balys.

N78. **Ghoulish wager won.** England: *Baughman.

N90. **Wagers and gambling—miscellaneous.**

N91. **Purchase of box without knowledge of its contents.** *Chauvin VI 17 No. 189 n. 2.

N92. **Wager to win or lose according to whether jackal howls or ass brays before game is finished.** India: Thompson-Balys.

N94. **Father hides wealth to keep son from gambling it away.** India: Thompson-Balys.

N100—N299. **The ways of luck and fate.**

N100—N169. **Nature of luck and fate.**


N101.1. **Inexorable fate: no day without sorrow.** A king, who has made decree against sorrow on a certain day is blinded by a swallow in his sleep. Pauli (ed. Bolte) No. 481.


N101.3. **Man cannot die: snake will not bite him though it is provoked by him.** (Cf. N146.) Buddhist myth: Malalasekera II 1030.

N101.4. **Man fated to become king becomes so despite fact he breaks his tooth in which his luck resides.** (Cf. N113.2.2.) Buddhist myth: Malalasekera I 860.

N102. **Fortune comes to deserving and undeserving.** Jewish: Neuman.

N110. **Luck and fate personified.**

N111. **Fortuna.** Luck (fate) thought of as a goddess. **Patch Fortuna;** Penzer I 106f., 135, II 49, 116, III 24, 74, 298, VI 42, 72, 105 n. 1, 124, 156, 159, VII 70, VIII 87; Frazer Pausanias III 424; India: *Thompson-Balys.
Dwelling place of Fortuna.

Home of Fortuna in other world. Patch PMLA XXXIII 630.


Appearance of Fortuna.

Fortuna blind. *Patch Fortuna 44 n. 2.

Fortuna with two faces. *Patch Fortuna 43 nn. 3, 4.

Fortuna half white, half black. *Patch Fortuna 43 n. 4.

Fortune's wheel. **Patch Fortuna 147ff.; *Köhler-Bolte II 66; Irish: O'Suilleabhain 122, Beal XXI 336; Jewish: *Neuman.

Fortune's wheel turned by dead king in mountain. Armenian: Ananikian 34.

Fortune with pair of scales in his hands weighs man's balance. India: Thompson-Balys.

Fortune's dealings with men.

Man thanks earth for saving his life; had he fallen into well he would have blamed Fortune. Wienert FFC LVI 81 (ET 470), 125 (ST 341); Halm Aesop No. 316; Italian Novella: Rotunda.

Giant is clerk to God of Destiny and measures out mortals' spans of existence. India: Thompson-Balys.

Bad luck personified.

Bad luck put into a sack. Köhler-Bolte I 258.

Good luck personified.

Good fortune resides in an object. Buddhist myth: Malalasekera II 1138.

Casket with Good Luck in it given to men by Zeus. Wienert FFC LVI 36; *Babrius No. 58.

Personification of Good Luck lives in man's forehead. India: Thompson-Balys.

Lucky right hand. Gaster Thespis 174.

Man's luck resides in his tooth. (Cf. N101.4.) Buddhist myth: Malalasekera I 860.
N113.3. Personification of Good Luck leaves palace since king is destined to die that night. India: Thompson-Balys.

N113.4. Luck can be found in certain place. India: Thompson-Balys.


N118. Issues left to fate (luck).

N118.1. Ship's course left to the winds that it might be carried where fate wills it. India: Thompson-Balys.

N119. Luck and fate personified—miscellaneous.

N119.1. Dog tries to catch its fate in its own tail. India: Thompson-Balys.

N119.2. Buffalo's fate in bamboo growing from head. India: Thompson-Balys.

N119.3. Ill-omened face of king; harbinger of evil. India: Thompson-Balys.

N120. Determination of luck or fate.

N121. Fate decided before birth. Irish myth: *Cross; Jewish: *Neuman; India: Thompson-Balys.


N121.1.1. Spirit of new-born child in uniform. God has determined fates of everyone. Type 934*; Lithuanian: Balys Index No. 934C*; Livonian: Loorits FFC LXVI No. 934I.

N121.1.2. New-born child with a weapon and a game animal: fated to be hunter. Cheremis: Sebeok-Nyerges.

N121.2. Death forestalls evil fates. Mother shown what would have been the evil fates of her children if they had not died. BP III 472ff.; Irish: Beal XXI 336, O'Suilleabhain 120.

N121.3. Newborn girl fated to be a courtesan. India: Thompson-Balys.

N121.4. Seventh daughter predestined to be magician. (Cf. Z71.5.) Argentina: Jijena Sanchez 54, 64; Spain: ibid. 69; Portugal: ibid. 70.

N122. Lucky or unlucky places.

N122.0.1. The choice of roads. At parting of three roads are equivocal inscriptions telling what will happen if each is chosen. Brothers each choose a different road. Köhler-Bolte I 537ff.; India Thompson-Balys.


N125. Choices by chance.
N125.1. He upon whom feather (wisp) falls to be king's fool. Irish myth: Cross.

N125.2. Luck determined by whether a crooked-necked demigod is looking at one. India: Thompson-Balys.

N125.3. King to be victorious as long as he rides muzzled gelding. Irish myth: Cross.

N125.4. Districts named from first person met in each. Irish myth: Cross.

N126. Lots cast to determine luck or fate. Irish myth: Cross; Icelandic: *Boberg; Jewish: *Neuman.

N126.1. Lots cast to determine who shall undertake adventure. Irish myth: Cross.

N126.2. Lots cast to determine father of illegitimate child. Irish myth: *Cross.


N127.0.1. Different kinds of luck attending persons born on the several days of the week. Irish myth: *Cross.

N127.1. Tuesday as auspicious day. Irish myth: *Cross.

N127.2. Wednesday as auspicious (inauspicious) day. Irish myth: *Cross.

N127.3. Thursday as lucky day. Irish myth: Cross.

N127.4. Friday as auspicious day. Irish myth: *Cross.

N128. Unlucky days ("cross-days"). Irish myth: *Cross.

N128.0.1. Days of the week on which certain tragic deaths occurred. Irish myth: *Cross.

N128.1. National disasters occur always at the same date. Jewish: Neuman.

N128.2. Monday and Wednesday as unlucky days. Jewish: Neuman.

N130. Changing of luck or fate.


N131.2. Turning right-handwise in certain place brings luck. Irish myth: Cross.

N131.3. Spilling salt brings bad luck.


N131.4. Luck changing after change of name. Jewish: *Neuman.


N134.1.1. N134.1.1. *Unlucky to have man in house while cloth is being dyed.* Irish myth: Cross.

N134.1.2. N134.1.2. *Wife brings bad luck to the husband's family.* India: Thompson-Balys.


N135.2. N135.2. *Possession of money brings luck.* Nothing escapes a mouse as long as she has in her hole a purse of money Chauvin II 94 No. 45; Bødker Exempler 291 No. 49.


N135.3. N135.3. *The luck-bringing shirt.* The king is to become lucky when he puts on the shirt of a lucky man. The only man who says that he is lucky has no shirt. *Type 844; **Köhler Aufsätze 119ff.; H. C. Andersen's "Lykkens Galocher"; Edwin Markham's "The Shoes of Fortune."

N135.3.1. N135.3.1. *Feast for those who have not known sorrow.* Dying Alexander's letter to his mother orders such a feast. No one comes. *Köhler-Bolte I 579; Köhler Aufsätze 130.


N136. N136. *The judge's bad-luck bringing boots.* The wealthy merchant becomes a beggar, due to the judge's boots he acquired through exchange (theft). Lithuanian: Balys Index No. 2447*.


N141. N141. *Luck or intelligence? Dispute as to which is the more powerful.* Man with intelligence remains poor (is brought into court). Saved by mere luck. *Type 945; BP III 53f.; Tille FFC XXXIV 254; Jewish: bin Gorion Born Judas IV 47, 128, 276, 281; India: *Thompson-Balys.
N141. Which is more important, learning or wit? India: Thompson-Balys.

N141. Which is more powerful, wealth or wisdom? India: Thompson-Balys.

N141. Which is more beautiful, nymph of Luck or of Ill-Luck (Luck when coming, Ill-Luck when going). India: Thompson-Balys.

N141. Weaver married by Wealth to a princess to show Wisdom that he is the more powerful. India: Thompson-Balys.

N142. Destiny better than work, show, or speculation. A peasant makes a little by his work; a nobleman more by his outward show; a merchant still more by speculation; but a prince most of all by his destiny. Chauvin II 109 No. 72; Bødker Exempler 305 No. 76; Spanish Exempla: Keller.

N143. Luck only with money that is earned honestly. Icelandic: Boberg.


N146. Man not fated to die cannot be killed. (Cf. N101.3.) Jewish: Neuman.


N171. Unprotected son makes fortune; protected son has bad luck. Type 935*.


N173. Disagreeable and disliked youth as favorite of Fortune. Italian Novella: Rotunda.

N174. Careful builder outside when storm comes is killed; careless builder saved. Spanish Exempla: Keller; Africa (Angola): Chatelain 247 No. 58.


N178.1. Broken leg saves man from fatal fight. King has ordered that he be killed in a fight. He breaks his leg and cannot take part. Meantime the king learns of his innocence. Chauvin II 152 No. 18; Spanish Exempla: Keller.

N178.2. Man chosen for execution because he is fat. India: Thompson-Balys.

N178.3. King's counselor expelled from a court thereby escapes accompanying the king, who is killed by robbers. India: Thompson-Balys.

N178.4. Only crippled cow not driven away by robbers. India: Thompson-Balys.
N181. **Fortunes of the rich man and of the poor man.** The Fortune of the rich brother tells the poor brother to seek his luck under a bush. The poor man goes there and Fortune tells him to become a merchant. He becomes rich. Type 735; India: Thompson-Balys.

N182. **Snake turns to gold in answer to dream.** Woman tells dream of pot of gold. Robbers overhear but finding only snake in pot turn it loose on woman's bed. It turns to gold. India: Thompson-Balys.

N183. **Money lost twice: recovered third time.** Type 935**; Lithuanian: Balys Index No. 946*; Spanish: Boggs FFC XC 114 No. 945A*.

N185. **Wish for exalted husband realized.** Girls make wish that they may marry king (prince, etc.). It so happens. *Type 707; *BP II 380ff., 393; Italian Novella: Rotunda; India: Thompson-Balys; N. A. Indian: Thompson CColl II 388.

N200. **The good gifts of fortune.**

N201. **Wish for exalted husband realized.** Girls make wish that they may marry king (prince, etc.). It so happens. *Type 707; *BP II 380ff., 393; Italian Novella: Rotunda; India: Thompson-Balys; N. A. Indian: Thompson CColl II 388.


N202.1. **Wish realized that all women should fall in love with man at sight.** Buddhist myth: Malalasekera I 724.

N203. **Lucky person.** Icelandic: *Boberg; Jewish: *Neuman; India: *Thompson-Balys.

N211. **Lost object returns to its owner.**


N211.1.0.1. **Lost articles found in interior of fish through virtue of saint.** Irish myth: Cross.

N211.1.1. **Lost pin found in fish.** Irish myth: Cross.

N211.1.2. **Key (to fetters) found in fish.** Irish myth: *Cross.

N211.1.3. **Lost sword found in fish.** Icelandic: Boberg.
N211.1.4. *Lost trinket found in fish.* Irish myth: Cross.

N211.1.5. *Brooch lost by saint found in fish.* Irish myth: Cross.

N211.2. *Unavailing attempt to get rid of slippers; they always return.*
*Chauvin VI 130 No. 283.

N211.3. *Angel helps to find lost pin.* Irish myth: Cross.

N212. *Money cannot be kept from where it is destined to go.* Miser told that his hoard is to go to poor man. He hides it in a trunk and throws it into the sea but it drifts to the house of the poor man who tries in vain to restore it to its owner. *Type 745; *Chauvin II 129 No. 137; *Herbert III 234, 377 No. 61, 447; *Oesterley No. 109, Lithuanian: Balys Index No. 934B*; Russian: Andrejev No. 834B*; West Indies: Flowers 563.

N212.1. *Husband's magic gift returns to him.* Wife gives husband's magic gift (fruit) to lover, who presents it to a dancing girl, who sells it back to the husband. India: *Thompson-Balys.


N215. *Child borne off by tiger, which is caught by griffin, which is killed by lioness, which rears child with her whelps.* English: Wells 118 (Octavian); India: Thompson-Balys.


N222. *First objects picked up bring fortune.* India: Thompson-Balys.

N223. *Man must have drinking horn; stumble reveals one as he departs on search.* Irish myth: Cross.


N225. *Man robbed and penniless entertained by wealthy widow and enriched.* Boccaccio Decameron II No. 2 (Lee 25); Italian Novella: *Rotunda.

N226. *Wrecked man saved on coffer of jewels; becomes rich.* Boccaccio Decameron II No. 4 (Lee 30); Italian Novella: *Rotunda.


N228. *Leopard tied in bag in water floats to shore and finds a mate.* Grateful to trickster who has tied him up. India: *Thompson-Balys.

N231. *The fourteen lucky daughters.* The husband leaves his wife, who has given birth to fourteen girls, thinking he is persecuted by bad luck because of failure to have a son. On the seashore, the girls find precious stones. The wife, now prosperous, finds her husband among beggars. Lithuanian: Balys Index No. 1668*.

N234. *Boast of poor boy made good by fate: he boasts to elder brothers he will
build a palace on a certain spot; accidentally comes on treasure trove and makes good his boast. India: Thompson-Balys.


N250.2. N250.2. Persecution by bad luck. Wishing to escape it, the luckless couple build themselves a new home. Scarcely do they establish themselves in the new home, when bad luck addresses them from the hearth: "I have already waited for you here three days." Lithuanian: Balys Index No. 735B*.

N250.3. N250.3. Persecution by a god so that will of deity can be followed. India: Thompson-Balys.

N250.4. N250.4. Bad luck banished and freed. The poor man in some way banishes his bad luck and becomes prosperous. Out of envy his rich brother sets it free; it then follows him. Lithuanian: Balys Index No. 735A*; Russian: Andrejev No. 735 I*.

N251. N251. Person pursued by misfortune. (Placidas, Eustacius.) His goods are destroyed, his wife carried off by a ship captain and his children by animals. *Type 938; Herbert III 241; *Oesterley No. 110; *Bolte Zs. f. Vksk. XXVIII 154f.; Alphabet No. 311; *Hibbard 3ff.; Boccaccio Decameron II Nos. 6, 8 (Lee 34, 39); *Loomis White Magic 112; **Gerould PMLA XIX 335ff.; Dickson 100 n. 7.—Irish: *Cross; O'Suilleabhaín 42, Beal XXI 315; Italian Novella: *Rotunda; Jewish: *Neuman, bin Gorion Born Judas I 374; India: *Thompson-Balys; Buddhist myth: Malalasekera II 113, 793; West Indies: Flowers 564.

N251.1. N251.1. Man captured by pirates is maimed, crippled, blinded. He is patient through it all. Finally he is elected ruler by his dead master's subjects. Italian Novella: Rotunda.

N251.2. N251.2. Man who aspires to greater wealth loses all. When he is about to be rewarded by king the latter dies. Italian Novella: Rotunda.


N251.5. N251.5. Fortune of the lucky wife. A luckless man becomes successful in all his undertakings when he marries a lucky woman and lives by her luck. Lithuanian: Balys Index No. 737B*.

N251.6. N251.6. The luckless son and his envious father. Seeing a luck-bringing animal at his son's house, the wizard father orders it to be destroyed, but the grandchildren eat of its meat and become fortunate. Lithuanian: Balys Index No. 738*.


N252.1. N252.1. Messengers announce successive misfortunes to warrior as he sets
out for war. Tells of death of father, mother, brother, and sister, but he refuses to turn back. Finnish: Kalevala rune 36.


N255. N255. Escape from one misfortune into worse.

N255.1. N255.1. Stag escapes from hunters to be eaten by lion. Wienert FFC LVI *49, 55 (ET 86, 152), 116, 136 (ST 261, 417); Halm Aesop No. 129, 252.

N255.2. N255.2. Ass gets progressively worse masters. Finally the farmer beats him living and will not spare his hide when he is dead. Wienert FFC LVI 77 (ET 435), 109 (ST 214, 390); Halm Aesop No. 329.

N255.3. N255.3. Halcyon builds nest on sea-cliff to escape land hazards. Tempest blows nest away. Wienert FFC LVI *63 (ET 266), 140 (ST 4623; Halm Aesop No. 29.

N255.4. N255.4. Fugitive slave takes refuge in mill house, where he must work harder than ever. Wienert FFC LVI *83 (ET 499), 116 (ST 260); Halm Aesop No. 121.


N255.6. N255.6. Old man burns self with gunpowder, and then burns himself worse when he pours hot water over his body. India: Thompson-Balys.

N256. N256. Unlucky classes.


N261. N261. Train of troubles from sparrow's vengeance. A man runs over the dog, friend of the sparrow. Through the sparrow's vengeance the man loses his horse, his property, and finally his life. *Type 248; *BP I 515; Jamaica: Beckwith MAFLS XVII 254 No. 34.


N264. N264. Whether man begs all day or for an hour he gets only a small basket of grain. India: *Thompson-Balys.

N265. N265. Person brings bad luck to others.


N271.1.  N271.1. *The sun brings all to light.* The murderer repeats as he sees the rays of the sun, the last words of the dying man, thus betraying the crime. *Type 960; *BP II 531; *Hdwb. d. Märchens I 98b, *Zachariae Kleine Schriften 134; *Basset 1001 Contes II 381.


N271.2.  N271.2. *Murder revealed by unusual names of boys.* The dying man leaves message to name his sons "O God" and "O king" (or the like). This arouses the king's curiosity and brings the murder to light. BP II 336, 535; Spanish: Boggs FFC XC 116 No. 960.

N271.3.  N271.3. *The Cranes of Ibycus.* Murdered man calls on cranes, the only witnesses of the murder, to avenge him. The cranes follow the murderer and point him out. *BP II 532; *Amalfi Zs. f. Vksk. VI 115ff.; *Zachariae *ibid. IX 336; Scala Celi 100b No. 539; Hertz Abhandlungen 334; Kühler-Bolte II 563; Chauvin II 123, VII 146; *Krappe Bulletin Hispanique XXXIX 27. — England: Baughman; Spanish: Espinosa Jr. No. 209; Jewish: *Neuman.

N271.3.1.  N271.3.1. *Ravens pursue murderer who has killed two children.* England: Baughman.


N271.5.  N271.5. *Murderer through miracle suspected of theft; murder thus discovered.* Type 761*.


N275.3. Detection by accidental remark. Wife misunderstands husband's remark and confesses. Cent Nouvelles Nouvelles No. 32.

N275.4. Thief imagines that group of people in street are talking and laughing at him; he confesses. U.S.: Baughman.

N275.5. Criminal in church mistakes words of service as accusation. (Cf. Type 1833.)

N275.5.1. Sheep thief confesses when preacher says, "All we like sheep have gone astray." U.S.: Baughman.

N277. Oxen bear dead usurer to gallows to be buried. They are allowed to go where they will. Pauli (ed. Bolte) No. 197.


N300—N399. Unlucky accidents.


N312. Separation of twins through being carried off by beast. Dickson 107.


N314. Persons fall asleep on rock, which magically shoots upward. N. A. Indian (California): Gayton and Newman 76.


N318. Accidental separation of lovers.

N318.1. Man, thinking it an enemy, flees as sweetheart comes after him in pursuit. India: Thompson-Balys.


N320. Person unwittingly killed.

N321. Son returning home after long absence unwittingly killed by parents. (Cf. N338.3.) Type 939*; Lithuanian: Balys Index No. 939*; Livonian: Loorits FFC LXVI No. 9391.


N322.1. Eavesdropping man in disguise as devil killed unwittingly by daughter's lover. Swiss: Jegerlehner Oberwallis 305 No. 4.

N322.2. Eavesdropping wife hidden in bushes killed unwittingly by husband. Greek: Fox 72 (Prokris).

N323. Parricide prophecy unwittingly fulfilled. *Type 931; *Krappe Balor 13 n. 45; Greek: *Grote I 206; India: Thompson-Balys. See all references to M343 (Parricide prophecy).


N325. Unwitting murder because of insane illusion.

N325.1. Man kills son thinking that he is cutting a branch. Greek: Frazer Apollodorus I 329 n. 1.

N325.2. Women, driven mad, devour their infants' flesh. Greek: Frazer Apollodorus I 331 n. 4.

N325.3. Mother kills son thinking him a wild beast. Greek: Frazer Apollodorus I 331 n. 3.


N331. Things accidentally fall and kill person.

N331.1. Dagger in wall above bed falls and kills girl. Has been placed there by her lover. Indonesia: De Vries's list No. 219.


N331.1.3. Bride lets dagger fall and kill husband. India: Thompson-Balys.

N331.2. Bread accidentally dropped from tree on bear's nose kills bear. Type 2006*.

N331.2.1. Man hidden in tree so frightened of lioness he drops his sword and kills her. India: *Thompson-Balys.

N332. Accidental poisoning.
N332.1.  **Man accidentally fed bread which his father has poisoned.** The wicked man puts poison in the bread he gives a beggar. The beggar gives his loaf to the son. Type 837; *De Vries Tijdschrift voor Nederlandsche Taal- en Letterkunde XLVII 63ff.; India: *Thompson-Balys.

N332.1.1.  **Poisoned bath prepared for another accidentally used by hero.** India: Thompson-Balys.

N332.2.  **Horse accidentally poisoned instead of master.** An attempt is made to give the hero a poisoned cup. He is on horseback and spurs his horse away to avoid the cup. The poison is spilled and enters the horse's ear and kills him. *Type 851; *BP I 189; Spanish: Espinosa Jr. No. 131.

N332.2.1.  **Elephant on rampage accidentally poisoned instead of man.** Man claims having killed elephant. India: Thompson-Balys.

N332.3.  **Serpent carried by bird lets poison drop into milk and poisons drinkers.** *Chauvin VIII 60 No. 25; *Krappe Balor 184 n. 12; Spanish Exempla: Keller; Jewish: Neuman, bin Gorion Born Judas III 96; India: Thompson-Balys.

N332.3.1.  **Head of killed snake bites and kills king.** India: Thompson-Balys.

N332.3.2.  **Snake in jug bites would-be thief.** India: *Thompson-Balys.

N332.4.  **Boy accidentally drinks "poison" intended for his stepbrother.** Doctor had substituted sleeping potion for the requested poison. Italian Novella: *Rotunda.

N332.4.1.  **Youth accidentally takes the poison he intended for his father.** Italian Novella: Rotunda.

N332.5.  **Woman unwittingly poisons her son.** Mistakes poison for medicine. Italian Novella: Rotunda.

N332.6.  **Man eats food which is mysteriously poisoned.** S. A. Indian (Chiriguano): Métraux RMLP XXXIII 177; Jewish: *Neuman; Buddhist myth: Malalasekera II 511.

N332.7.  **Hidden fruit accidentally poisoned by snake.** India: Thompson-Balys.

N333.  **Aiming at fly has fatal results.**


N333.1.1.  **To give child a slap to stop its crying, numskull kills it.** India: *Thompson-Balys.

N333.2.  **Man accidentally killed by bear trying to chase away flies.** *Chauvin II 118 Nos. 99, 100; India: Thompson-Balys.

N334.  **Accidental fatal ending of game or joke.**

N334.1.  **Children play hog-killing: one killed.** *Type 2401; *BP I 202; Wesselski Archiv Orientální II 431; England, U.S.: Baughman.
N334.2. N334.2. Hanging in game or jest accidentally proves fatal. Wesselski Theorie 18; Fb "hænge" I 731b; Danish: Christensen DF XLVII 200 No. 36; Icelandic: Boberg; Lithuanian: Balys Index No. 3309, Legends Nos. 605 609; Estonian: Arne FFC XXV 122 Nos. 40, 41.


N335.1. N335.1. Bird hunter killed by adder just as he is shooting bird. Wienert FFC LVI 65 (ET 295), 207 (ST 197); Halm Aesop No. 171; India: Thompson-Balys.

N335.2. N335.2. Blood bath causes woman to be carried off by bird. A pregnant woman demands a bath of blood: husband substitutes a bath of red dye. A Garuda bird attracted by the dye carries her off. Penzer I 97; Dunlop-Liebrecht 135.

N335.2.1. N335.2.1. Sick queen lying under red satin carried off by bird who thinks it is red meat. India: Thompson-Balys.

N335.3. N335.3. Death by rebounding bow. Ants gnaw a bowstring, so that the bow rebounds and cuts off head of man who is leaning on it. *Bloomfield in Penzer VII xx ff.


N335.6.1. N335.6.1. Attacking animal is killed by another in ambush. India: Thompson-Balys.

N335.7. N335.7. Tortoise lands on elephant's back so that elephant's back is broken. India: Thompson-Balys.


N337. N337. Accidental death through misdirected weapon. Irish myth: *Cross; Greek: Frazer Apollodorus II 63 n. 2; Buddhist myth: Malalasekera II 715; Africa (Fang): Tessman 135, (Congo): Grenfell 820.


N337.3. N337.3. Axe thrown at one animal misses but kills another. India: Thompson-

N338.1. N338.1. Saint changes places with charioteer; latter is killed. Irish myth: Cross.

N338.2. N338.2. Fool (person) disguised as (supposed) king killed. Irish myth: *Cross.


N338.3.1. N338.3.1. Father orders unrecognized son thrown into sea. Hawaii: Beckwith Myth 480.


N339.2. N339.2. Flies caught in honey. Death from greed. Wienert FFC LVI 61 (ET 242), 146 (ST 512); Halm Aesop No. 293.


N339.5. N339.5. Uxorious king is burned to death while taking an alcohol bath. Italian Novella: Rotunda.


N339.11. N339.11. Girl lets down her sari for hero to climb up by but, when he is halfway up, sari breaks and he is killed. India: Thompson-Balys.


N339.15. N339.15. **Thief crushed to death by fallen fragments of wall he has bored.** India: *Thompson-Balys.


N339.17. N339.17. **Bottle wherein jinn is imprisoned inadvertently opened and jinn escapes to kill his captor.** India: Thompson-Balys.

N340. **N340. Hasty killing or condemnation (mistake).**


N340.2. N340.2. **King hastily has 7,000 people put to death for stoning his judges to death.** Spanish Exempla: Keller.

N340.3. N340.3. **Woman wrongly condemned for drunkenness when seen to take one drink.** Spanish Exempla: Keller.

N341. N341. **Misunderstood message causes messenger to be killed (accused).** BP II 366.

N342. N342. **Hasty condemnation of man who accidentally becomes suspected of crime.** India: Thompson-Balys.

N342.1. N342.1. **Faithful servant guarding master's wife from danger falsely condemned for betraying his master.** *Type 516; *BP I 42ff.; *Rösch FFC LXXVII 129; Italian: Basile Pentamerone IV No. 9; India: *Thompson-Balys; Korean: Zong in-Sob 155ff. No. 68.

N342.1.1. N342.1.1. **Faithful son guarding his father from monster falsely accused by stepmother.** India: Thompson-Balys.

N342.2. N342.2. **Stumbling over bloody corpse brings accusation of murder.** Man gets blood on himself. *Chauvin V 136 No. 64.

N342.3. N342.3. **Jealous and overhasty man kills his rescuing twin brother.** *Type 303; Italian: Basile Pentamerone I No. 7; India: Thompson-Balys.

N342.4. N342.4. **False accusation overheard causes hasty killing.** Irish myth: Cross.

N342.5. N342.5. **Angry brother kills husband, thinking latter had killed wife (sister) and baby.** Heptameron No. 23.

N342.6. N342.6. **Woman mistakenly accused of cannibalism.** She is seen biting off finger of corpse to get its ring. India: *Thompson-Balys.

N343. N343. **Lover kills self believing his mistress dead.** She has been frightened away by a lion. (Pyramus and Thisbe.) Köhler-Bolte I 4; Irish myth: *Cross; Italian Novella: Rotunda; Greek: Fox 201. **G. Hart Ursprung und Verbreitung der Pyramus und...**
Thisbe-Sage (1889); *C. de Boer Pyramus et Thisbe (Amsterdam, 1911).

N343.  

N343.2.  

N343.3.  
N343.3.  *Woman feigns death to meet exiled lover.* It leads to his death. Lover hears of her supposed death, returns and submits to execution. Italian Novella: Rotunda.

N343.4.  
N343.4.  *Lover commits suicide on finding beloved dead.* Heptameron No. 70.

N344.  
N344.  *Father kills self believing that son is dead.* The son forgets to spread white sails, the prearranged signal of his safety. (Told also of lovers.) *Schoepperle II 437f.; Greek: Frazer Apollodorus II 137 n. 4.

N344.1.  
N344.1.  *Wrong sign put out leads to boys' leaving home.* They are to be informed by a sign if a sister is born. *Type 451; BP I 70ff.; Italian: Basile Pentamerone IV No. 8.

N344.2.  
N344.2.  *Father causes death of innocent son, believing him guilty of adultery with father's wife.* Irish myth: *Cross; Icelandic: Boberg.

N345.  
N345.  *The falcon of Sir Federigo.* An impoverished suitor has only a falcon to catch birds with. His lady's sick son wants the falcon and she goes to ask for it. The suitor serves dinner for her—his falcon. When she makes her request it is too late. *Bédier Fabliaux 153f.; Boccaccio Decameron V No. 9 (*Lee 170); Italian Novella: *Rotunda.

N346.  
N346.  *Pigeon hastily kills his mate for stealing wheat.* It has merely dried out and no longer fills the nest. When the dampness later swells the wheat, he sees his mistake and kills himself in remorse. Chauvin II 104 No. 66; Bødker Exempler 302 No. 69; Spanish Exempla: Keller; India: Thompson-Balys.

N347.  

N347.1.  
N347.1.  *Clerk who enters tavern arrested with others for murder.* Scala Celi 59a No. 326; Chauvin IX 19; Spanish Exempla: Keller; Icelandic: Boberg.

N347.2.  
N347.2.  *Saint who entered house of ill fame to reform inmates accused of going with evil intent.* Spanish Exempla: Keller.

N347.3.  
N347.3.  *Boy is hanged for cattle theft; the strayed cattle are discovered later.* U.S.: Baughman.

N347.4.  
N347.4.  *Man having purchased stolen ornament unwittingly presents it to owner as gift; is thrown into jail as thief.* India: Thompson-Balys.

N347.5.  
N347.5.  *Poor man presented rich robe by emperor is locked up as a thief.* India: Thompson-Balys.

N347.6.  

N347.7.  
N347.7.  *Greedy disciple decides to remain in city despite learned teacher's
warning and is condemned to take the place of a thief. India: Thompson-Balys.


N349.2. N349.2. Father kills his son in battle rage. Icelandic: Boberg.

N349.3. N349.3. King, seeing eldest son leaving room, decides that he is a rakshasa. India: Thompson-Balys.


N351.1. N351.1. Boy's servant takes pearl to his wife instead of to merchant; she throws it away. India: Thompson-Balys.


N352. N352. Bird carries off ring which lover has taken from sleeping mistress's finger. He searches for the ring and becomes separated from her. *Penzer IV 192 n. 1; *von der Hagen I cxxxiii; *Köhler-Bolte II 351; Italian Novella: Rotunda; India: Thompson-Balys.

N352.1. N352.1. Bird carries off jeweled veil with which girl had covered sleeping lover's face. Lover pursues bird and becomes separated from the girl. Italian Novella: Rotunda.

N352.2. N352.2. Jewel (garment) carried off by bird from bather. Clothes have been left on bank of stream. India: *Thompson-Balys.


N365.1. N365.1. Boy unwittingly commits incest with his mother. See all references to
M344. Heptameron No. 30; Spanish: Boggs FFC XC 117 No. 983; Italian Novella: *Rotunda; Minehassa (Celebes): Dixon 158.


N365.3.1. N365.3.1. *Brother and sister unwittingly in love with each other.* India: *Thompson-Balys.

N365.3.2. N365.3.2. *Boy says, "Whoever eats this mushroom is my wife."* His own sister eats it and he runs away. India: *Thompson-Balys.


N381. N381. *Drop of honey causes chain of accidents.* Hunter drops honey in a grocery; weasel eats honey; cat chases weasel; dog chases cat; grocer kills dog: all the cause of a bloody feud between villages. *Taylor JAFL XLVI 87 No. 2036; BP II 104 n. 2; Wesselski Hessische Blätter f. Vksk XXXII 21; Chauvin VIII 41 No. 9; Spanish Exempla: Keller.


N383.1. N383.1. *Man falls dead when he realizes that he has been riding over frozen sea.* *Bolte Zs. f. Vksk. XVIII 91.

N383.2. N383.2. *Man falls dead when he realizes that he has eaten bread from flour used for abscess plaster.* Chauvin VIII 38 No. 6; Spanish Exempla: Keller.

N383.3. N383.3. *Mother dies of fright when she learns that she was about to commit incest with her son.* He has disguised himself to test her chastity. *Krappe Balor 181ff.; Alphabet No. 710 (Secundus).


The cadaver arm. Medical students (or student nurses or hospital employees) play trick on one of their number by suspending a cadaver arm or leg from the light cord in the person's room (sometimes the object is placed in the person's bed). Some circumstance keeps them from being on hand to observe the person's reaction; the next day they remember the joke and go to the victim's room to investigate. They have to break down the door. They find the victim sitting on the bed—her hair is snow white—and she is gnawing on the cadaver arm. U.S.: *Baughman.

Mouse frightens man to death. Type 167*.

Death in the graveyard; person's clothing is caught; the person thinks something awful is holding him; he dies of fright. Ireland, England, U.S.: Baughman.

Wicked stepmother falls into the fire because of fright. (Cf. M431.6.) Icelandic: Boberg.


Queen dies from fright because of evil prophecy. Icelandic: Boberg.

Sham magician causes simpleton's death. Is frightened to death by the impersonation of demons. Italian Novella: Rotunda.


Priest frightens boy by tying girl's corpse to bell-rope. In revenge the boy puts the body in the priest's bed. Priest flees. Dies from injuries. Italian Novella: Rotunda.

Lover frightens mistress as a joke. She dies from the shock. Italian Novella: Rotunda.

Man playing ghost killed. Meaning to frighten son, father plays devil or a ghost. Son kills him. Lithuanian: Balys Index No. 3443, Legends Nos. 861ff.

Joker playing dead killed. Lithuanian: Balys Index No. 3443A, Legends Nos. 864f.

Woman playing dead to spy on husband killed. Lithuanian: Balys Legends No. 866.

Brothers fall dead at sight of long lost brother whom they sold into captivity. (Cf. N733.) Jewish: *Neuman.

Unintentional injuries bring unfortunate consequences. (Sometimes the injuries are mere breeches of tabu.) *Penzer II 147, VII 92 n. 1.

Person has successive misfortunes while making plans because he forgets to say, "If God wills." (Cf. G224.1, J1217.1.) Irish myth: *Cross; Lithuanian: Balys Index No. 848*.
N386. Lover's wound breaks while he is in bed with mistress. He bleeds to death (or is discovered because of the blood). Schoepperle I 222; von der Hagen I cxxvii; Italian Novella: Rotunda.

N386.1. Lover's spur catches in sheet when he tries to escape. Uncovers mistress. Heptameron No. 62.


N387. Feud starts over trifle.


N388. Blind men accidentally hurt each other. (Trying to kill pig, or the like.) Herbert III 71.

N391. Lover who is detained away beyond stipulated time returns to find fiancée married. Italian Novella: Rotunda.


N391.1. Mistress expecting lover accidentally exchanges places with her maidservant. Italian Novella: Rotunda (also K1856).


N392.1. Escaping prisoner falls by accident onto tiger's back and is carried away. Korean: Zong in-Sob 175 No. 75.


N394.1. Sign of prisoner's reprieve changed by wind. A flag to be flown in certain way, but wind catches it just at the wrong moment so that prisoner is executed. Korean: Zong in-Sob 61 No. 34.

N395. Man blinded trying to heal girl. Powders blow into his one good eye. Italian Novella: Rotunda.


N399. Additional unlucky accidents.
N399.1. N399.1. Shipwrecked man lands on deadly enemy's territory and is attacked. Icelandic: Boberg.


N399.3. N399.3. Man discovers he is married to wer-tiger. India: Thompson-Balys.

N400—N699.

N400—N699. LUCKY ACCIDENTS

N400. N400. Lucky accident.


N411.1.1. N411.1.1. Cat as sole inheritance. *Types 1650, 1651, 545AB; *BP I 325, II 69ff., III 487; Missouri French: Carrière; Italian: Basile Pentamerone II No. 4.


N411.2.1. N411.2.1. Sickle as only inheritance. *Type 1650; *BP II 69ff.

N411.3. N411.3. Fortune from informing foreign king of use of saddle, bridle, and stirrups. *Chauvin VII 19 No. 373D n. 2.


N415. N415. King's example makes merchant wealthy. The king buys shoes for a high price and then has all his dinner guests buy them. Estonian: Aarne FFC XXV 137 No. 100.


Abducted princess wishes that she were with rejected suitor; discovers that she is. Icelandic: Boberg.

Poor man carries unwittingly in his water jar a large scorpion which brings him fortune. India: Thompson-Balys.

Valuable secrets learned.

Valuable secrets learned. Missouri French: Carrière.


Secrets overheard from animal (demon) conversation. *Types 516, 517, 670, 673; BP I 42ff., 131f.; **Aarne FFC XV, **Rösch FFC LXXVII 102, 114; Penzer I 48, III 60; Icelandic: Corpus Poeticum Boreale I 131, 144, Boberg; Italian Novella: Rotunda, Basile Pentamerone IV No. 9; Greek: Grote I 105; Jewish: Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 1138; Chinese: Graham; Japanese: Ikeda; Korean: Zong in-Sob 150, 155.

Secrets overheard from animal (demon) accidentally overheard from tree (bridge) hiding place. *Type 613; BP II 468ff., *481; **Christiansen FFC XXIV 60ff.; *Fb "bjørn" IV 43a, "ravn" III 22b, "bro", IV 62n; Lithuanian: Balys Index No. 3296, Legends No. 527; French Canadian: Barbeau JAFL XXIX 16, 23; Missouri French: Carrière; India: *Thompson-Balys.


Reason for withering of tree overheard in conversation of animals (demons). Type 613; **Christiansen FFC XXV 89ff.

Secret remedy revealed by departing animal. House spirit (or bird) leaves saying, "If you knew what valerian is good for, the people would not die so fast." **A. Martin "Die Pestage vom Vogel, der Bimbanelle und Baldrian als Heilmittel verkundet im Vogelsberg" Volk. u. Scholle IX No. 1.

Man transformed as ant, learns secret of freeing princess. French Canadian: Sister Marie Ursule.

Conversation of objects overheard.


King overhears conversation of lamps. India: *Thompson-Balys.
N455. **Overheard (human) conversation.** *Dickson 29 n. 1; Missouri French: Carrière; Jewish: Neuman; Japanese: Ikeda.

N455.1. **Overheard boast about hidden money brings about robbery.** Type 1577*; India: *Thompson-Balys.

N455.2. **Robbers' plans overheard: owner warned.** Swiss: Jegerlehner Oberwallis 325 No. 8; Missouri French: Carrière; India: *Thompson-Balys.

N455.2.1. **Robbers' secret overheard and later used in court against them.** Spanish Exempla: Keller.

N455.3. **Secret formula for opening treasure mountain overheard from robbers (Open Sesame).** *Type 676; *BP III 137ff.; Missouri French: Carrière; Spanish: Espinosa Jr. No. 144; India: Thompson-Balys; Hawaii: Beckwith Myth 339.

N455.4. **King overhears girl's boast as to what she should do as queen.** Marries her. *Type 707; BP II 380ff., *393; India: *Thompson-Balys; N. A. Indian: Thompson CColl II 388.

N455.5. **Secret remedies learned from green-clad woman.** Italian: Basile Pentamerone IV No. 2.

N455.6. **Husband learns of wife's fidelity through conversation overheard.** Irish myth: Cross.

N455.7. **Secret about prince's father learned by eavesdropper from his mother's talking to him.** Icelandic: Boberg.

N455.8. **Friend lingering in the kitchen learns of friend's distress and helps him.** Icelandic: Göngu-Hrýlf's saga 307, Boberg.

N455.9. **Location of sought object learned from overheard conversation.** Korean: Zong in-Sob 69; Tonga: Gifford 54.

N455.10. By hiding, stupid son overhears conversation and claims magic power for bamboo cup. Chinese: Graham.

N455.11. **Servant overhearing conversation realizes the misery of his employment.** India: Thompson-Balys.

N455.12. **Men hear father threaten to marry daughters to first comers.** India: Thompson-Balys.

N456. **Enigmatical smile (laugh) reveals secret knowledge.** *Type 670; **Aarne FFC XV 31ff.; Wesselski Mönchsletter 93 No. 153; Wesselski Archiv Orientální I 82; Krappe Revue Celtique XLVIII 401ff.; *Schoepperle I 198 n. 1; *Penzer I 46 n. 2; Irish myth: *Cross; Icelandic: Corpus Poeticum Boreale I 358; India: *Thompson-Balys.

N465. **Secret physical peculiarity discovered by barber.** (Midas.) See all references to F511.2.2. and D1316.5. Alphabet No. 268; Irish myth: *Cross; Rumanian: Schullerus FFC LXXVIII No. 886 *.

N465.0.1. **Secret physical blemish revealed by beaten handmaid.** Irish myth: Cross.


N468. Newborn babe reveals secret; then becomes silent. India: Thompson-Balys.


N475. Secret name overheard by eavesdropper. *Type 500; *Clodd TomTit-Tot; *Polivka Zs. f. Vksk. X 254ff.; *Von Sydow Tve Spinsagar; Icelandic: Boberg; Japanese: Ikeda; Jamaica: *Beckwith MAFLS XVII 247 No. 23, 267 No. 75, 279 Nos. 92, 93; West Indies: Flowers 564.

N475.1. Secret age overheard by eavesdropper. Man masking as cuckoo in tree causes the surprised ogre to disclose secret. BP I 497.

N475.2. Secret reason why hero does not want to eat the food of the foreign king overheard by eavesdropper. Icelandic: Boberg.

N476. Secret of unique vulnerability disclosed.


N476.2. Man vulnerable only in armpits shot as he stretches his arms. India: Thompson-Balys.


N478. Secret wealth betrayed by money left in borrowed money-scales. *Type 676; *BP III 137ff.; *Fb "skjæppe" III 275b; Spanish: Boggs FFC XC 70 No. 545C*; Missouri French: Carrière; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 336, 338; Africa (Eko): Talbot 389.


N482. Secret learned by torture.


N484. Giant unwittingly reveals span of life to dwarf, who is thus emboldened to
attack him. India: Thompson-Balys.

N500—N599.

N500—N599. Treasure trove.


N510. **N510. Where treasure is found.** Chinese: Graham.


N511.1.0.2. N511.1.0.2. Sword hidden by old man. Herrmann Saxo II 306.


N511.1.5. N511.1.5. Treasure buried in woodshed. Type 935***.


N511.1.11. Treasure buried on top of mountain. U.S.: Baughman.


N511.3. Treasure placed in ground by supernatural beings.


N511.3.2. Treasure placed in old fortifications by supernatural beings. *Winter 38.

N511.4. Treasure found in snake hole. India: Thompson-Balys.


N513. Treasure hidden under the water. *Winter 19; *Fb "skat" III 235a; Danish: Kristensen Danske Sagn III (1895) 442ff.; (1931) 305ff.; Icelandic: *Boberg.

N513.1. Man jumps into the sea, river or waterfall with his treasure. Icelandic: Boberg.

N513.2. Sword hidden under water. Icelandic: *Boberg.


N513.6. Queen's jewel-box thrown into tank floats to top during first week of new moon; light or large jewel on top reveals it to passersby. It disappears when someone tries to get it. India: Thompson-Balys.


N517. Treasure hidden in building.


N517.2. Treasure hidden within wall (under floor) of house. Irish myth: Cross.

N518. Gold found, concealed in bricks and successfully secured. Lithuanian: Balys Index No. 1669*.


N522. Treasure hidden in pillow under dead man's head. Estonian: Aarne FFC XXV 129 No. 66; Lithuanian: Balys Index No. 3622; Finnish: Aarne FFC XXXIII 45 No. 66.


N524.1. Money found in the dead beggar's coat. Lithuanian: Balys Index No. 842*; Russian: Andrejev No. 842 I.

N525. Treasure found in chest (kettle, cask). (Cf. N511.1.8.) Type 968*; *Fb "skat" III 236b; Icelandic: Boberg; Finnish-Swedish: Wessman 78 Nos. 652—656; Italian Novella: Rotunda; India: Thompson-Balys.

N526. Treasure found in bundle of rags. Italian Novella: Rotunda.

N527. Treasure (money) carried by bird to nest. English: Wells 114 (Sir Isumbras); Lithuanian: Balys Index No. 937*.


N527.2. Talisman found in bird's stomach. India: Thompson-Balys.


N529. Where treasure is found—miscellaneous. Irish myth: Cross.


N529.2. Pearl found in fish. Jewish: *Neuman; India: Thompson-Balys.


N531.1. Dream of treasure on the bridge. A man dreams that if he goes to a
distant city he will find treasure on a certain bridge. Finding no treasure, he tells his dream to a man who says that he too has dreamed of treasure at a certain place. He describes the place, which is the first man's home. When the latter returns home he finds the treasure. *Type 1645; **Bolte Zs. f. Vksk. XIX 289ff.; *Wesselski Mönchslatein 120 No. 101; *Hauffen Zs. f. Vksk. X 432; *Tille in Veckenstedt's Zs. f. Vksk. III 132ff.; DeCock RTP XV 294; *Fb "skat" III 235a, "bro" IV 62b; *Chauvin VI 94 No. 258; Lithuanian: Balys Index No. 3636; Japanese: Ikeda.


N531.3. N531.3. Dream of treasure bought. Treasure has been seen by man's soul absent in sleep in form of a fly. The purchaser of the dream finds the treasure. Lithuanian: Balys Index No. 3520; Persian: Lorimer Persian Tales 311 No. 49; Japanese: Ikeda.


N531.5. N531.5. Man dreams of large jars full of wealth, which he can get if he will sacrifice his wife for the getting. India: Thompson-Balys.


N533.2. N533.2. Treasure found by clairvoyant mirror. (Cf. D1323.1.) *Winter 83.


N533.5. N533.5. Men find mines of copper, silver, gold and iron where balls fall. India: Thompson-Balys.


N534.3. N534.3. Saint sticks crozier into sod and finds pound of gold. Irish myth:
Cross.


N534.5. N534.5. Poor boy accidentally finds deserted city with treasure. India: Thompson-Balys.


N534.7.1. N534.7.1. Men digging hole to plant rose-tree find treasure. India: Thompson-Balys.


N535. N535. Treasure indicated by statue (stone) with inscription, "Dig here". *Spargo Virgil the Necromancer 363 n. 3; *Fb "skat" III 235a; *Oesterley No. 107; Danish: Blinkenberg Danske Studier (1928) 97ff.; Spanish Exempla: Keller; India: *Thompson-Balys.


N538. N538. Treasure pointed out by supernatural creature (fairy, etc.). Finnish-Swedish: Wessman 75 No. 60; India: Thompson-Balys; Buddhist myth: Malalasekera I 299, 624f., II 979.

N538.1. N538.1. Treasure pointed out by soul which has left body for this purpose. Spanish Exempla: Keller.


N541. N541. Treasure reveals itself only at certain times.

N541.1. N541.1. Treasure reveals itself only on Christmas at midnight (or Christmas Eve). Swiss: Jegerlehner Oberwallis 294—308 passim; Lithuanian: Balys Index No. 3611.


N541.4. Treasure discovered at the Nativity of Christ. Irish myth: Cross.


N542.1. Treasure found if one goes with one-night old colt on to one-night old ice. Finnish: Aarne FFC XXXIII 45 No. 65**.

N542.2. Treasure to be found when three-legged cat shrieks over the burial place. Estonian: Aarne FFC XXV 129 No. 69.

N543. Certain person to find treasure. Lithuanian: Balys Index Nos. 3612, 3616, 3620.

N543.0.1. Only particular persons see hidden treasure in its true form; others see it as coal, serpents, scorpions, etc. India: Thompson-Balys.

N543.1. Treasure to be found by hand that hid it. Finnish-Swedish: Wessman 77 Nos. 638, 639; Finnish: Aarne FFC XXXIII 45 No. 64; Lithuanian: Balys Index No. 3611; Estonian: Aarne FFC XXV 128 No. 64.

N543.2. Treasure to be found by man who plows with cock and harrows with hen. North Carolina: Brown Collection I 693; Finnish: Aarne FFC XXXIII 45 No. 65; Lithuanian: Balys Index No. 3615; Estonian: Aarne FFC XXV 129 No. 65.

N543.3. Treasure to be found by man who marries original owner's daughter. Estonian: Aarne FFC XXV 129 No. 68.


N545.2. Man ready to kill self hears voice directing him to buried fortune. India: Thompson-Balys.

N547. Understanding of animal languages leads to discovery of a treasure. India: Thompson-Balys; Chinese: Eberhard FFC CXX 42.

N549. Discovery of treasure—miscellaneous.

N549.1. Four pots of rupees magically appear on horns of buffaloes stuck in pond, and poor owner becomes rich. India: Thompson-Balys


N550.1. Continual failure to find or unearth hidden treasure. Texas: Dobie Coronado's Children passim.

N551. Who may unearth a treasure.

N551.1. Only weak-minded person may unearth a treasure. Fb "sær" III 723b.

N551.2. Treasure may be unearthed only by man who on the spot has sexual
relations with a woman in the manner of dogs. Cheremis: Sebeok-Nyerges.

N552. N552. Treasure opens itself.


N553. N553. Tabus in effect while treasure is being unearthed.

N553.1. N553.1. Tabu: incontinence while treasure is being raised. Winter 77.


N553.3. N553.3. Treasure finders must not take all of money. Fb "penge" II 803a.


N553.5. N553.5. Tabu: fear of threatening animals while treasure is being raised. Finnish-Swedish: Wessman 76 No. 636.


N563. N563. Treasure seekers find hole from which treasure has recently been removed. (Often they have delayed searching for one reason or another, arrive too late.)


N571. Devil (demon) as guardian of treasure. *Fb "skat" III 235b, "djævel" IV 99b; *Kittredge Witchcraft 204f., 517 n. 8; *Penzler III 133n.; *Winter 41; U.S.: Baughman; Icelandic: *Boberg; Swiss: Jegerlehner Oberwallis 16 No. 9; India: *Thompson-Balys; Buddhist myth: Malalasekera II 678.


N572. **Woman as guardian of treasure.**


N572.2. Swan maidens as guardians of treasure. *Norlind 71f.

N572.3. Girl with ghostly treasure in boat. Lithuanian: Balys Index No. 3631.


N574. **Dwarf as guardian of treasure.** *Winter 58.

N575. **Griffin as guardian of treasure.** (Cf. B42.) Penzer I 104.


N581. **Treasure guarded by magic object.** (Cf. D1560.)


N590. **Treasure trove—miscellaneous motifs.**

N591. Curse on treasure. Finder or owner to have bad luck. *Fb "skat" III 234b, 235b; Icelandic: *Boberg; N. A. Indian (Wampanoag): Knight JAFL XXXVIII 134;
Africa (Eko): Talbot 185.


N595. N595. Helper in hiding treasure killed in order that nobody may ever find it. Icelandic: Boberg.

N596. N596. Discovery of rich mine.


N600—N699.

N600—N699. Other lucky accidents.


N611.1. N611.1. Criminal accidentally detected: "that is the first"—sham wise man. The sham wise man employed to detect theft is feasted. As the servants enter with food he remarks to his wife, "That is the first" (course). (Or allowed to feast for three days remarks at end of first day "That is the first.") The servants, thinking they are detected, confess. *Type 1641; BP II 401ff., *409; *Pauli (ed. Bolte) No. 818; *Penzer III 75f.; India: *Thompson-Balys; Indonesia: DeVries's list No. 302.

N611.1.1. N611.1.1. Name of criminal accidentally spoken out (identical with ordinary word in speech). India: *Thompson-Balys.


N611.3. N611.3. Numskull bridegroom unwittingly sings out phrases that thieves mistake to mean he has detected them. India: Thompson-Balys.

N611.4. N611.4. Thief hears owner of house singing "Bore and throw out the earth" and thinks himself detected. Offers owner money to purchase his silence. India: Thompson-Balys.


N612.1. N612.1. Man scolds his ass and frightens robber away. While the man is absent from his ass the robber steals the man's coat. The ass brays and the man scolds
him. The robber thinking he is discovered flees and leaves the coat. Wesselski Hodscha
Nasreddin I 224 No. 62.

N613. N613. **Numskull bribed to keep silent in elephant sale when he manifests interest, though utterly ignorant.** India: Thompson-Balys.

N614. N614. **Cane as evidence of robbery.** A man believing that he has killed a robber forgets his cane. Later finds it in robber's house. Type 961*; Lithuanian: Balys Index No. 961*; Russian: Andrejev No. 961*.

N615. N615. **Murder revealed to thieves climbing into bank.** Type 951B.

N617. N617. **Impostor accidentally gives king talking bed which reveals his identity.** India: Thompson-Balys.

N618. N618. **Officer comes accidentally to the same building where the fugitive sleeps.** Jewish: Neuman.

N620. **N620. Accidental success in hunting or fishing.**


N621.1. N621.1. **Arrow accidentally makes shot for which prize is given.** India: Thompson-Balys.

N622. N622. **Game killed by jumping on it from above.** Icelandic: Boberg.

N622.1. N622.1. **Tortoise jumps from tree and breaks rhinoceros's back.** India: Thompson-Balys.


N623.4. N623.4. **Lucky cast from sling slays hostile queen.** Irish myth: *Cross.

N624. N624. **Man falls into well and accidentally kills cobra: rewarded.** India: Thompson-Balys.

N625. N625. **Fish jumps into boat of disheartened fisherman.** Wienert FFC LVI 67 (ET 311), 141 (ST 472); Halm Aesop No. 24.


N630. **N630. Accidental acquisition of treasure or money.**
N633. The early pupil finds the gold. An innkeeper hears that education makes one rich and enters school. He is scolded for coming late. He comes very early and in twilight finds a purse of gold. Type 1645*; Lithuanian: Balys Index No. 1665*; Russian: Andrejev No. 1665*; Livonian: Loorits FFC LXVI No. 1645@1.

N635. The triple tax. A poet is given by the king the right to demand a coin of the first hunchback he meets, from the first man of a certain name, and from the first man of a certain city. He sees a hunchback and demands the coin. A quarrel arises in which it appears that the hunchback also has the required name and residence. With each revelation the poet demands a new coin. *Type 1661; *Wesselski Hodscha Nasreddin II 194 No. 382; *Basset 1001 Contes I 521; Herbert III 87f., 249, 329, 509, 671; *Chauvin IX 19 No. 5; *Pauli (ed. Bolte) No. 285; Alphabet No. 234; Spanish Exempla: Keller; Icelandic: Boberg.


N641. Patient laughs so at foolish diagnosis of sham physician that his abscess breaks and he gets well. She has been told to examine the floor around the patient's bed for signs of what he has been eating. She finds the patient surrounded with pillows: he has eaten too many pillows. *Wesselski Mönchslatein 19 No. 13, Theorie 163.

N641.1. Patient laughs at monkey and cures himself. Monkey takes medicine and cuts capers as result. Nouvelles Récréations No. 89.

N641.2. Frog removed from queen's nose by telling such interesting story that she gives quick breath and dislodges him. India: Thompson-Balys.


N642.1. Blind and deaf cure each other by blow on head. India: Thompson-Balys.

N643. Stinging of buttocks as cure for cough. Patient applies stinging medicine and makes himself sore. He represses his cough to keep from hurting his hindquarters and is finally cured. India: Thompson-Balys.


N646. Man thinks to end life by drinking poisonous water, but it cures him. India: Thompson-Balys.


N648. King accidentally cured by doctor's ruse and excuses pretended inability to cure him. India: Thompson-Balys.

N650. Life saved by accident.

N651. Pet swan saves self by singing death song. Master about to mistake the swan in the dark for the goose that is to be slaughtered. Wienert FFC LVI 71 (ET 359), 143 (ST 487); Halm Aesop Nos. 215, 216.


N657. Warriors discover in the last moment that it is their own chief they are about to murder by burning. Icelandic: Boberg.

N658. Husband arrives home just in time to save wife and her father from being burned to death in their home. Icelandic: Boberg.

N659. Life saved by accident—miscellaneous.


N659.2. Youth accidentally absent when entire family is wiped out. Greek: Grote I 106.


N661. Sleeping king abducted by fairies wakes when his foot touches water. They free him. Irish myth: *Cross.


N680. Lucky accidents—miscellaneous.


N681. Husband (lover) arrives home just as wife (mistress) is to marry another. *Types 301, 400, 665; **Splettstößer Der heimkehrende Gatte und sein Weib in der Weltliteratur; *Chauvin V 108 No. 40; **Rajna Romania VI 359ff.; *Bolte Zs. f. Vksk. XII 59, XXVIII 74 n. 2; *BP II 318ff., 335ff., IV 168 n. 6; *Huet RTP XXII 97, 145; *Oesterley No. 193; Deutschbein I 3, 187; Herrmann Saxo II 84f.; *Boje 105, 116; *Child V 488 s.v. "marriage"; Boccaccio Decameron X No. 9 (Lee 343); Herbert III 193; *Dickson 141, 221 n. 15; Malone PMLA XLIII 432; *Köhler-Bolte I 117, 584. — Icelandic: *Boberg; Norwegian: Solheim Register 21; Lithuanian: Balys Index No. 509*; Livonian: Loorits FFC LXVI No. 974@1; Russian: Andrejev No. 891*; Missouri French: Carrière; French Canadian: Barbeau JAFL XXIX 18; Spanish: Boggs FFC XC 84, 107 Nos. 750A, 896, Espinosa II Nos. 133—135, Espinosa Jr. Nos. 63, 68; Italian Novella: *Rotunda; India: *Thompson-Balys; Indonesia: v. Ronkel Catalogus der Maleische Handschriften 263; N. A. Indian: *Thompson CColl 323ff., 334ff.; Jamaica: Beckwith MAFLS XVII 278 No. 90.
N681.0.1. Return home to one's own funeral. Icelandic: Herrmann Saxo II 250, Boberg.

N681.1. N681.1. Wife finds lost husband just as he is to marry another. Type 425; Tegethoff 52; Italian Novella: Rotunda.

N681.2. N681.2. Ruler makes ready to abandon barren wife and marry another. He remains with her when he learns that she is with child. Italian Novella: Rotunda.

N681.3. N681.3. Incest accidentally averted.

N681.3.1. N681.3.1. Man about to consummate marriage with own mother; accidentally prevented. Italian Novella: Rotunda; India: *Thompson-Balys.

N681.3.2. N681.3.2. Man in love with his own sister accidentally learns her identity. Italian Novella: Rotunda.

N681.4. N681.4. Son returns on day his mother is to be married to another (though her husband still lives). India: Thompson-Balys.


N684. N684. Naked soldier becomes general. Stripped for bathing he takes his place as guard when the king unexpectedly arrives. King invites him to come naked to the castle, where he is chosen as husband by a general's daughter. Type 1670*; Russian: Andrejev No. 1670*.


N686. N686. Hero's (heroine's) identity established as he (she) is on the point of being executed. Italian Novella: *Rotunda.


N688. N688. What is in the dish: "Poor Crab". A sham wise man named Crab is put to a test of his powers of divination. He is to tell what is in a covered dish (crabs). In despair he says, "Poor Crab!" and is given credit for knowing. *Type 1641; *BP II 401ff., 409; Louisiana French: Fortier MAFLS II 116; India: *Thompson-Balys; Indonesia: DeVries's list No. 302; Philippine: Fansler MAFLS XII 7f., 144; American Negro (Georgia): Harris Friends 24ff. No. 3; Cape Verde Islands: Parsons MAFLS XV (1) 182 No. 62.

N688.1. N688.1. Doctor know-all accidentally saves raja. Roof caves in after he has dragged raja out with the intention of killing him and putting an end to all of his questions. India: Thompson-Balys.

N691. N691. Objects accidentally picked up used to overawe ogress. India: Thompson-Balys; East Africa: Rattray Some Folk-Lore Stories and Songs in Chin VANJA (London,
G570. Ogre overawed.

N691.1. N691.1. *Numskull's outcry overawes tiger who is carrying him on his back.* Tiger thinks that words are the name of the "demon" riding him. India: Thompson-Balys.

N691.1.1. N691.1.1. *Hero attempting to escape from tiger plays music and tiger follows.* People marvel and give him money and he is rewarded with princess's hand. Korean: Zong in-Sob 149 No. 65.

N691.1.2. N691.1.2. *Stupid man grabs tiger in the dark, ties it up, and saddles it, believing it to be a horse.* It happens to be the tiger for whose capture a reward has been offered. India: Thompson-Balys.


N693. N693. *Man sent away from battlefield to deliver message the only survivor of battle.* Jewish: *Neuman.*

N694. N694. *Apparently dead woman revives as she is being prepared for burial.* Cf. Type 990. Italian Novella: Rotunda.

N694.1. N694.1. *Apparently dead woman revives when dropped.* Had swallowed a bone. Lover exhumes her. Stumbles as he carries her. She revives and later marries him. Italian Novella: Rotunda.

N695. N695. *Passengers on a boat are terrorized by a cutthroat.* He turns courteous and leaves them unharmed. Italian Novella: Rotunda.


N698. N698. *Hawk carries off necklace from bathing queen and drops it by lucky girl, who gets reward.* India: Thompson-Balys.


N699.1. N699.1. *Father and brother accidentally return home just as they are most needed in fight.* Icelandic: Boberg.

N699.2. N699.2. *King's son comes home just at his father's funeral, when the heritage has to be divided.* Icelandic: Boberg.

N699.3. N699.3. *Companions arrive as hero is about to be killed.* Irish myth: Cross.

N699.5. N699.5. Boy while cutting trees comes to one which happens to be bound up with the life of an ogre. Ogre bribes him with large fortune not to cut tree. India: Thompson-Balys.


N700—N799. Accidental encounters.


N710. N710. Accidental meeting of hero and heroine.


N711.1. N711.1. King (prince) finds maiden in woods (tree) and marries her. *Types 450, 706, 710; Irish myth: *Cross; Icelandic: *Boberg; Missouri French: Carrière; French Canadian: Sister Marie Ursule; India: *Thompson-Balys.


N712. N712. Prince first sees heroine as she comes forth from her hiding-box. She has concealed herself until the favorable moment. *Cox 489; India: Thompson-Balys.


N713. N713. King marries girl who finds lost object of his.

N713.1. N713.1. Princess catches raja's golden bird; he trails it to her palace. India: Thompson-Balys.
N713.2. **King marries girl who finds his lost ring.** India: Thompson-Balys.

N715. **Lovers first see each other on shores of lake.** M. Bloomfield in Penzer VII xxiii; India: Thompson-Balys.

N715.1. **Hero finds maiden at fountain (well, river).** Irish myth: *Cross; Jewish: Neuman.

N716. **Lover sees beloved first while she is bathing.** II Samuel ch. 11; India: *Thompson-Balys.

N716.1. **Man stumbles on bathing maiden.** Mono-Alu: Wheeler Nos. 8, 9, 31, 48.

N718. **Accidental meeting with the son of the only person who can overcome curse on hero.** Icelandic: Boberg.

N721. **Runaway horse carries bride to her lover.** Bridegroom unwittingly hires a horse belonging to his rival for his bride to ride to the wedding. A storm arises and the horse carries her to his master. *Bédier Fabliaux 119, 473.

N723. **Girl sees man as he lies sleeping by wayside.** India: Thompson-Balys.

N724. **Hunter accidentally discovers beautiful girl being secretly reared in a cave.** Africa (Pangwe): Tessman 366.

N730. **Accidental reunion of families.** *Chauvin VI 167ff. No. 327E; Boccaccio Decameron II Nos. 6, 8 (Lee 34, 39); Irish myth: *Cross; Missouri French: Carrière; Italian Novella: *Rotunda; Jewish: Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 947.

N731. **Unexpected meeting of father and son.** Irish myth: *Cross; Missouri French: Carrière Italian Novella: *Rotunda; Jewish: Neuman; India: Thompson-Balys.

N731.1. **Unknown son returns to father's court.** Irish: *Cross, MacCulloch Celtic 145, 169 (Cuchulainn, Fionn), Thurneysen 403ff.; English: Wells 135 (Sir Degare); Icelandic: *Boberg; Greek: Fox 140 (Telegonos and Odysseus); Arabian: Burton Nights VII 89 n.; Persian Carnoy 332; Chinese: Werner Myths 315—319, Coyajee JPASB XXIV 179; Philippine: Dixon 235; Hawaii: Beckwith Myth 508.

N731.2. **Father-son combat.** Neither knows who the other is. (Sohrab and Rustem.) **Potter Sohrab and Rustem; Deutschbein I 232ff.; Potter FL XV 216ff.; Rank Inzest-Motif 164ff.; Hibbard 227 n. 5; *Köhler-Bolte II 256ff.; L. Wolff Hessische Blätter f. Volksk. XXXIX 54—63. — Irish: *Cross, MacCulloch Celtic 145, 169 (Cuchulainn, Fionn), Thurneysen 403ff.; English: Wells 135 (Sir Degare); Icelandic: *Boberg; Greek: Fox 140 (Telegonos and Odysseus); Arabian: Burton Nights VII 89 n.; Persian Carnoy 332; Chinese: Werner Myths 315—319, Coyajee JPASB XXIV 179; Philippine: Dixon 235; Hawaii: Beckwith Myth 508.

N731.2.1. **Hero fights with friend of father and then reveals himself.** English: Wells 17 (Reinbrun, Gy son of Warwike).

N731.2.2. **Undesired combat between sworn (blood) brothers (foster brothers).** Irish myth: *Cross.
N731.3. Father unexpectedly meets abandoned son and reinstates him. Irish myth: Cross.

N731.4. At execution block condemned man discovered to be king's unknown son. India: Thompson-Balys.


N732.1. Father unwittingly buys daughter who has been sold into slavery. Greek: Frazer Apollodorus I 389 n. 1 (Tisiphone).

N732.2. Deserted daughter's good fortune discovered by accident. N. A. Indian: *Thompson Tales 348 n. 251.

N732.2.1. Daughter's good fortune accidentally discovered by father who has become a beggar. Chinese: Graham.

N732.3. Parents accidentally meet daughter who has survived their attempts to drown her. Italian Novella: Rotunda.


N733.1. Brothers unwittingly fight each other. (Cf. N731.2.2.) Dickson 100, 109, 153; Icelandic: Boberg; Tuamotu: Stimson MS (z-G. 13/317).

N733.2. Brother unwittingly kills half brother in fight. Icelandic: Boberg.


N733.4. Two returning brothers unwittingly purchase bird, which is transformed youngest brother, as present intended for him. India: Thompson-Balys.

N733.5. Brothers accidentally reunited when wedding of one to a king's daughter is celebrated and neighboring rulers are invited. India: Thompson-Balys.


N734.1. Slaves ordered married discover they are brother and sister. Irish myth: Cross.

N734.2. Saint prays with woman: learns she is his sister. Irish myth: Cross.


N736. Accidental meeting of mother and daughter. India: Thompson-Balys.


N738. Accidental meeting of nephew and uncle. Hero takes refuge unwittingly at
his uncle's court. *Dickson 143 n. 143; Icelandic: *Boberg.

N738.1. N738.1. *Uncle and nephew unwittingly about to kill one another.* Icelandic: Boberg.


N741.3. N741.3. *Slandered queen chances to be in Rome at the same time as her estranged husband.* Reconciled by the Pope. Italian Novella: Rotunda.

N741.3.1. N741.3.1. *Calumniated wife is forced to flee.* (Cf. K2210.) Reunited by chance after many years at Emperor's court. Italian Novella: Rotunda.


N760. N760. *Other accidental encounters.*


N762. N762. *Person accidentally met unexpectedly knows the other's name.* Icelandic: *Boberg.

N763. N763. *Hero captured by man he has formerly rescued: rewarded.* *Type 953; Scottish: Campbell-McKay No. 25.


N770. Experiences leading to adventures.

N770.0.1. Feast as occasion for the beginning of adventures or the arrival of questers. Irish myth: *Cross.

N771. King (prince) lost on hunt has adventures. *BP I 432 n. 2; *Köhler-Bolte II 408ff.; Dickson 93, 123 n. 75; Malone PMLA XLIII 398; Irish myth: *Cross; Icelandic: *Boberg; Italian: Basile Pentamerone I No. 8, V No. 5; India: *Thompson-Balys.

N771.1. King on hunt is taken prisoner. Icelandic: Þiðriks saga II 120 — 40.

N771.2. Girls going in the wood for nuts have adventures. Icelandic: *Boberg.

N772. Parting at crossroads to go on adventures. *Type 303; *Ranke FFC CXIV (motif B2); India: Thompson-Balys; Chinese: Graham.

N773. Adventure from following animal to cave (lower world). *Type 301; Irish myth: *Cross; Spanish: Boggs FFC XC 66 No. 508 A*, Espinosa Jr. No. 67; Indonesia: DeVries's list No. 163; N. A. Indian (California): Gayton and Newman 74.

N773.1. Adventure from following ogre to cave. India: Thompson-Balys.


N774. Adventures from pursuing enchanted animal (hind, boar, bird). (Guiding Beast.) Types 710 (Grimm No. 3), 425; *Tegethoff 14; **Pschmadt Die Sage von der verfolgten Hinde (Greifswald, 1911); Dickson 53f.; Clouston Tales I 215; *Fb "hjort" I 625a; Hibbard 244 (Chevalere Asigne). — Irish myth: *Cross; Icelandic: Lagerholm 25—26, Sveinsson FFC LXXXIII xxxiii, *Boberg; Italian: Basile Pentamerone I No. 9, *Rotunda; India: *Thompson-Balys; New Britain: Dixon 140.

N774.1. Adventure from pursuing thieving birds. Type 610; India: Thompson-Balys.

N774.2. Adventures from seeking (lost) domestic beast (bull). Type 511; Icelandic: Boberg; India: Thompson-Balys.

N774.3. Adventures from pursuing animal (not magic). India: *Thompson-Balys.

N774.3.1. Runaway ox leads pursuer to burial place of Adam and Eve. Jewish: *Neuman.


N776. Light seen from tree lodging place at night leads to adventures. *Type 130, 327; *Aarne FFC XI 111; BP I 115ff.; Missouri French: Carrière; Japanese: Ikeda.

N776.2. **Adventures from trying to strangle oneself in tree.** India: Thompson-Balys.

N776.3. **Adventures from having slept beneath tree.** India: *Thompson-Balys.

N777. **Dropped ball (basket) leads to adventures when recovery is attempted.** Italian: Basile Pentamerone III No. 10 (Type 440).

N777.1. **Adventures encountered in running after cotton being blown away by wind.** Type 480; *Roberts 130; India: Thompson-Balys.

N777.2. **Bucket dropped into well leads to adventures.** Type 480; *Roberts 125.

N777.3. **Flax dropped into well leads to adventures.** Type 480; *Roberts 125.

N777.4. **Spindle dropped into well leads to adventures.** Type 480; *Roberts 125.

N778. **Taking refuge in a grave leads to adventure.** Italian Novella: *Rotunda.

N781. **Hero embarks in rudderless boat.** Köhler-Bolte I 189; *Schoepperle Tristan and Isolt II 370ff.; Irish myth: *Cross.

N782. **Mother's parting gift to adventuring son: the two loaves of bread.** One for hunger, one for overeating. India: Thompson-Balys.

N783. **Broken vessel (calabash, etc.) to be mended leads to adventure.** Africa (Guinea Coast): Trautmann La Litterature a la Côte des Esclaves (Paris, 1927), West Africa: Travélé Proverbes et contes Bambara (Paris, 1923) 205ff., No. 66, Frobenius Atlantis VIII 274ff. No. 120.


N785. **Adventures from seeking water.** Irish myth: *Cross; Icelandic: Boberg.

N785.1. **Man hunting honey encounters lost maiden, returns her to her parents.** Africa (Fang): Tessman 121.

N786. **Anchor catching in oratory of submarine monastery leads to adventures.** Irish myth: Cross.

N788. **Incidents when wife takes food to husband in field or forest.** India: Thompson-Balys.

N791. **Adventures from pursuing object carried off by river.** Type 480; Roberts 129.

N792. **Adventures from pursuing objects carried off by bird.** Type 480; Roberts 130.

N800—N899. **Helpers.**
N800. **N800. Helpers.**

N801. **N801. Helper grateful for being bought from slavery.** Type 516; Rösch FFC LXXVII 97.


N810.1. **N810.1. Invisible guardians.** Hindu: Tawney I 193, 544; Icelandic: *Boberg.

N810.2. **N810.2. Helper's beard and eyebrows cut.** Only after hero has performed this service is help forthcoming. *BP II 392.

N810.3. **N810.3. Hero's divine father as helper.** India: Thompson-Balys.

N810.4. **N810.4. Supernatural helper comes from sky.** Korean: Zong in-Sob 65 No. 35.

N810.5. **N810.5. Supernatural person disguised as servant as helper.** Irish myth: *Cross.

N810.6. **N810.6. Saint disguised (as poor man) as helper.** Irish myth: Cross.

N811. **N811. Supernatural godfather.** A king chooses as the godfather of his son the first man he meets. The godfather proves to be supernatural. *Type 652; *BP I 377ff., II 121ff., III 18.


D812.11. **Magic object received from giant.**

N812.0.1. **N812.0.1. Giant's help secured by feeding him.** *Type 531; BP III 18ff.


N812.2. **N812.2. Giantess as foster mother and helper of hero.** Icelandic: *Boberg.

N812.3. **N812.3. Grateful giantess as helper.** Icelandic: *Boberg.

N812.4. **N812.4. Giantess helps the man she loves.** Icelandic: *Boberg.

N812.5. **N812.5. Monster grateful to hero for being spared becomes helpful.** India: *Thompson-Balys.


N812.7. **N812.7. Chief with three supernatural ogre helpers.** Marquesas: Handy 76.

N813. **N813. Helpful genie (spirit).** *Types 561, 562; *Aarne MSFO XXV 3—82; *BP II 535ff., 547ff.; *Fischer-Bolte 215.—Missouri French: Carrière; India: *Thompson-


N815.0.2.1. N815.0.2.1. Gift of gold bracelet from river goddess. (Cf. A4215.1.) India: Thompson-Balys.


N817.0.2. N817.0.2. Goddess as helper. Greek: Grote I 54; Buddhist myth: Malalasekera II 979.


N820. Human helpers.


N825.3.1. Help from old beggar woman. *Hdwb. d. Mächrens I 248b; BP III 206 (Grimm No. 150.)

N825.3.2. Old woman by spring as helper. *Type 480; Roberts 151; Italian: Basile Pentamerone IV No. 7.

N825.3.3. Help from grandmother. N. A. Indian (California): Gayton and Newman 69.

N826. Help from beggar. (Cf. N825.3.1.) *Type 531; Fb 'tigger' III 794b; India: Thompson-Balys.


N831. Girl as helper. Types 311, 313; Dickson 52f.; Tobler Epiphanie der Seele 71; Missouri French: Carrière; India: *Thompson-Balys.

N831.1. Mysterious housekeeper. Men find their house mysteriously put in
order. Discover that it is done by a girl (frequently an animal transformed into a girl).

*Type 709; **Böklen Sneewittchenstudien 89ff.; MacCulloch Childhood 261; *BP I 450ff.; Hatt Asiatic Influences 96—102. — Breton: Sébillot Incidents s. v. "menage"; Missouri French: Carrière; Spanish: Espinosa Jr. Nos. 71—74, 81, Espinosa II No. 114, Boggs FFC XC 48 No. 327D*; Italian: Basile Pentamerone IV No. 6; India:


N832.2. N832.2. Sons as helpers. Type 551; Icelandic: Boberg.


N836.1. N836.1. King adopts hero (heroine). English: Wells 8 (King Horn), 11 (Horn Childe and Maiden Rimnild), 17 (Reinbrun, Gy sone of Warwike), 20 (William of Palerne), 115 (Sir Eglamour of Artois), 117 (Sir Torrent of Portyngale); Icelandic: Boberg; India: *Thompson-Balys.


N836.3. N836.3. King helps princes in exile to avenge their father and take their homeland back. Icelandic: Boberg.


N846. Cleric as helper.


N847. Prophet as helper. Moreno Esdras (N829); Irish myth: Cross; Jewish: Neuman.


N848.1. Hero ransoms maltreated picture of a saint. As reward he gets help from the grateful saint. Lithuanian: Balys Index No. 506C*.

N848.2. A wise man (saint, brahmin) recognizes that a man unwittingly carries a venomous serpent in his proviant sack and warns him. Krappe Moyen Age (1937) No. 4.


N854.1. Peasant as foster father. Icelandic: Boberg.


N856.1. Forester as foster father. *Type 652; BP II 121ff., *122; Icelandic: Boberg.

N856.2. Cowherd as foster father. Irish myth: Cross.


N861. Foundling helper. Type 516; Rösch FFC LXXVII 96; Icelandic: Boberg.

N863. Slave (swineherd) as helper of princess. Icelandic: *Boberg.

H38.3. Slave recognized by his conversation, habits and character.


P0—P99. Royalty and nobility

P0. Royalty and nobility

P10. Kings

P20. Queens

P30. Princes

P40. Princesses

P50. Noblemen (knights)

P60. Noble (gentle) ladies

P90. Royalty and nobility—miscellaneous

P100—P199. Other social orders

P110. Royal ministers

P120. Church dignitaries

P150. Rich men

P160. Beggars

P170. Slaves

P190. Other social orders—miscellaneous

P200—P299. The family

P200. The family

P210. Husband and wife

P230. Parents and children

P250. Brothers and sisters

P260. Relations by law
P270. Foster relatives
P280. Step-relatives
P290. Other relatives

P300—P399. Other social relationships
P310. Friendship
P320. Hospitality
P340. Teacher and pupil
P360. Master and servant

P400—P499. Trades and professions
P400. Trades and professions
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P430. Financiers and merchants
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P500—P599. Government
P500. Government
P510. Law courts
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P600—P699. Customs
P600. Customs.

P700—P799. Society—miscellaneous motifs
P710. Nations

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P. SOCIETY

P0—P99.

P0—P99. Royalty and nobility.

P0. P0. Royalty and nobility.

P10. **Kings.** Jewish: *Neuman.


P11. **Choice of kings.** India: Thompson-Balys.

P11.0.1. Prophecy that brother who first kisses saint will be king. Irish myth: Cross.

P11.0.2. Choice of king of trees.


P11.1.1. Kings chosen by lot. *Chauvin VI 75 No. 239; Africa (Swahili): Steere 141.


P11.2.1. King chosen by contest: princes finding greatest fault with their father. Youngest can find no fault and is chosen. Type 924**.

P11.2.2. King chosen by contest. Irish myth: Cross.

P11.2.2.1. The one of two giant brothers who performs the greatest feat and procures the wildest dog elected as king. Icelandic: Boberg.

P11.2.3. The one of two giant brothers who gets the most skillful princess elected as king. Icelandic: Boberg.

P11.3. Owner of magic object chosen as king. India: Thompson-Balys.

P11.4. King chosen on basis of strength and exploits. Irish myth: Cross; Spanish Exempla: Keller.

P11.4.1. He who can open palace door to be king. India: Thompson-Balys.

P11.4.2. Amasser of largest fortune to be king. India: Thompson-Balys.

P11.5. He who can fill out a certain wide seat chosen as king. Icelandic: Boberg.

P11.6. Inauguration of king as espousal to goddess. Irish myth: *Cross.

P12. **Character of kings.**

Injustice deadliest of monarch's sins. Penzer I 124 n. 1.


Usurper imposes burdensome taxes. Dickson 175 n. 39.

King who intends rape killed. Attackers flee into exile. Irish myth: Cross.

Good king never retreats in battle. Irish myth: *Cross.

Dead king carried into battle in his war-chariot. Irish myth: Cross.

King in battle hides in ditch, with earth piled around him. Irish myth: *Cross.

Just king brings good fortune upon people. Irish myth: *Cross.

Four duties of king to subjects: devotion, protection of subjects, justice, and increase of his kingdom. India: Thompson-Balys.

Clever king knows everything in advance. Icelandic: Boberg.

King banishes nobleman whose castle he wants. Icelandic: *Boberg.

Nobility of character a mark of kings. Kings overcomes passion for beautiful captives and sends them back untouched to their people. Spanish Exempla: Keller.

King is superior to all in strength, beauty, largeness, etc., and usually has victory. Icelandic: *Boberg; Jewish: *Neuman.

Uxorious king neglects duties. India: Thompson-Balys.

King avenges lack of homage. India: Thompson-Balys.

King quick to anger. India: Thompson-Balys.

King to be seen after anger cools. India: Thompson-Balys.


Customs connected with kings. Irish myth: *Cross.


Duties of under-king's retainers. Irish myth: Cross.

King cannot judge without crown. Fb "konge" II 264b.

Mismanagement of king's treasury a mortal offense. Fb "penge" II 803a.

Royal purple (golden diadem) worn as sign of royalty. Irish myth: Cross.

Kingly insignia worn only on field of battle. Irish myth: Cross.
P13.3.2. Ring can make or unmake a king. India: Thompson-Balys.


P13.6. Custom to appoint a king by day and slay him at night. India: Thompson-Balys.


P13.9. Royal perquisites.


P14.2. King will not permit a one-eyed man in his presence. *Chauvin V 160 No. 84 n. 1.


P14.4. King orders all gold brought to him. Wesselski Archiv Orientální I 77.


P14.6. King's (prince's) sulking chamber. He sulks here until his wishes are carried out. India: *Thompson-Balys.

P14.7. None permitted to enter hall of king unless he possesses an art. Irish myth: Cross.


P14.9. Law that nobody may give the king bad tidings. Icelandic: *Boberg.


P14.11. King angry at hero who rides straight into the castle without
permission. Icelandic: Völsunga saga ch. 28 (26).


P14.15. King has champion to enforce respect. Irish myth: Cross.


P14.16. Threefold division of king’s day: one third dedicated to watching boys at play; one third to playing fidehell (chess?); one third to drinking. Irish myth: Cross.


P14.18. King orders man whose neck the rope will fit to be executed. India: Thompson-Balys.


P14.20. Tom-tom beater to spread the news of kingship. India: Thompson-Balys.


P14.23. King does not eat much during years of famine in order not to forget the hungry. Jewish: Neuman.

P15. Adventures of kings.

P15.1. Disguised king punished by peasant. Beaten because he does not get up early enough. (King Alfred and the cakes.) BP III 451 n. 1.

P15.1.1. Disguised king taught courtesy by peasant. English: Wells 94 (The Taill of Rauf Coilyear).

P15.1.2. King pardons person who has made mistake of addressing one of his courtiers as king. Spanish Exempla: Keller.

P15.2. King demands subject's wife for himself. India: Thompson-Balys; Chinese: Graham.

P15.2.1. King carries off subject's wife and makes her his own. India: Thompson-Balys.

P15.4. King is cursed by disguised dwarf-smiths whose work he criticised. Icelandic: ásmundar saga Kappabana 466.

P15.5. King frees man sent by rival king to kill him. He sees bravery in the would-be assassin. Spanish Exempla: Keller.

P15.6. King descends to bottom of sea in glass barrel to study ways of fishes. Spanish Exempla: Keller.

P15.7. King himself works at brick building so that subjects cannot complain of enforced labor. Jewish: *Neuman.

P15.8. Subjects drive their ruler away after he has made them do forced labor. India: Thompson-Balys.


P16.1.3. The higher the office held in this world, the heavier the judgment of God: Cuchulinn's reason for abjuring kingship. Irish myth: Cross.


P16.3.1.1. Attempt to kill old king by suffocating him in bathroom. Icelandic: Boberg.


P16.8. Land where every raja dies: if he rules for a day he dies that night; if he rules for a night, he dies that day. India: Thompson-Balys.


P17. Succession to the throne. Missouri French: Carrière.

P17.0.1. No sons left to rule after father. Lawmaker's sons slain in rebellion against him. Irish myth: Cross.

P17.0.2. Son succeeds father as king. Icelandic: *Boberg.

P17.0.2.1. At son's wedding king names him as successor. Icelandic: Boberg.


P17.1. First man to arrive after king's death to be heir. (Cf. N683.) Hdwb. d. Märchens I 605a n. 62; India: *Thompson-Balys.

P17.2. Queen chosen to live rather than king so that she can bear an heir to the throne. Serpents alleged to tell by their death which shall die first: male serpent predicts king's death; female, queen's. King has male serpent killed. BP IV 139; Gesta Romanorum No. 92.

P17.3. Dying king names successor. Icelandic: Boberg.

P17.3.1. Second-born son declared as successor because message about the birth of first son was slower traveling. Emperor will not change proclamation. India: Thompson-Balys.


P17.5. Brothers rule jointly. Irish myth: Cross; Icelandic: Boberg.


P17.7. Succession will fall to line that has been wronged. Irish myth: Cross.


P17.9. Natural son succeeds to the throne. Irish myth: Cross.

P17.9.1. Natural son is refused kingship and half heritage. Icelandic: Hervarar
P17.10. Three sons each get a kingship, but the youngest the most important in the home country. (Cf. P17.8.) Icelandic: Boberg.

P17.11. Slayer of king marries widow and inherits kingdom. Icelandic: *Boberg.

P17.12. King to be succeeded by whoever can carry his dead body a certain distance. Irish myth: Cross.

P17.13. What the princes most desire: king asks each of three sons separately. Answers: to study, to make pilgrimages, to build a great kingdom. Last chosen. India: Thompson-Balys.


P18.1. After highly mourned wife's death the king marries another who turns out to be an evil witch. Icelandic: *Boberg.

P18.2. Limited number of wives for polygamous king. Jewish: *Neuman.


P19.2. King may have any woman as paramour if he makes her a settlement. Irish myth: Cross.

P19.2.1. King abducts woman to be his paramour. Irish myth: Cross.

P19.3. King must procure whatever visiting poets ask, or suffer from their satire. Irish myth: Cross.


P19.4.1. King may judge against all save one of highest rank in religion or learning. Irish myth: Cross.


P22. Queen marries murderer of her fiancée. Italian Novella: Rotunda.
P22.1. Queen leaves country with her son, having killed her husband in revenge for his killing of her father and brother. Icelandic: *Boberg.

P23. Queen persuades king to make war without cause that her sons may have territory. Irish myth: Cross.

P23.1. Queen persuades husband to riot against his superior. Icelandic: Boberg.

P23.2. Queen persuades husband to claim her father's kingdom after his death. Icelandic: Boberg.

P23.3. Queen persuades husband to avenge her father. Icelandic: Boberg.

P23.4. Queen offers son to be killed in order to spur to fight and avenge her first husband. (Cf. S12.3.) Icelandic: Boberg.

P24. Queen must pay tribute to victorious queen to the amount paid by king to victorious king. Irish myth: Cross.


P26.1. Queen commits suicide, as her husband vanquishes and kills her father and her brother. Icelandic: Boberg.


P27.1. King sits mourning on his wife's grave mound. Icelandic: *Boberg.

P27.2. King mourns so much at wife's death that he goes on piracy, (every summer afterward). Icelandic: *Boberg.

P27.3. King calls daughter in second marriage by the name of his first queen. Icelandic: Boberg.


P28.1. Chieftainess of such rank that none of her countrymen can woo her. Maori: Clark 2.

P29. Queens—miscellaneous.

P29.1. No king to rule who is not husband of certain queen. Irish myth: Cross.

P29.2. Queen commits adultery with husband's foster son. Irish myth: Cross.

P29.3. Queen (princess) pours liquor for battle champions. Irish myth: Cross.


P31. Prince must learn a trade. (Cf. P51.) *Chauvin VI 74 No. 239.

P32. Friendship of prince and commoner. India: Thompson-Balys.

P32.1. All children born in realm on same day as chief's son are brought to palace to be the boy's companions. Hawaii: Beckwith Myth 441.

P34. Prince imprisoned as hostage for safety from king. Irish myth: Cross.

P35. Unknown prince chosen chief of children in play. *Type 920; *DeVries FFC LXXIII 40ff.


P38. Prince forfeits father's and God's blessing if he fails to claim throne. English romance: Malory I 4.

P40. Princesses.

P41. Princess cannot be married to someone of low caste, though he passes suitor test. India: Thompson-Balys.

P41.1. Great warrior destroyed by king when he asks for princess in marriage. India: Thompson-Balys.

P50. Noblemen (knights).


P50.0.1.1. King demands open gate to vassals' castle (city). Irish myth: Cross.


P50.1.1. Earl's name preferred to king's. Icelandic: Boberg.

P51. Noble person saves self from difficulties by knowledge of a trade. (Cf. P31.) Chauvin VIII 111 No. 90.

P52. Knight jousts with all comers. (Cf. P561.) English romance: Malory passim.

P52.1. Knight's duty to perform as lady bids. English romance: Malory VI 5.


P60. Noble (gentle) ladies.

P61. Noble woman given to foreigners on condition that thereafter their land be held by female right. Irish myth: Cross.
P90. Royalty and nobility—miscellaneous.


P95. Impossible to refuse the request of a troubled nobleman. Greek: Odyssey IV 653.

P100—P199. Other social orders.


P111. Banished minister found indispensable and recalled. *Chauvin VI 38 No. 207 n. 5; India: Thompson-Balys.

P116. Minister acts as stepping-stone in midst of flame-filled trench so that king can step across from one side to the other. India: Thompson-Balys.

P120. Church dignitaries. Irish myth: Cross.


P151. Man so rich that people prefer the dung from his mules over king's gold and silver. Jewish: Neuman.


P170.0.1.1. Female slaves as medium of exchange (unit of value). Irish myth: Cross.


P171.2. Bond woman with rope girding her loins. Jewish: Neuman.
P172. Requirement that slaves given as tribute should not know Irish. Irish myth: Cross.


P173.2. Killed enemy's son as slave. Icelandic: Boberg.

P173.3. Captives from battle sold as slaves. Icelandic: *Boberg.

P173.4. Futile attempt to get rid of man by selling him to merchants as slave. Icelandic: Boberg.


P175. Slave killed. Icelandic: *Boberg.


P178.2. Slaves released after definite term. Jewish: Neuman (seven years).


P192.3. Fool can walk on water. Irish myth: Cross.


P192.6. Customary to shave heads of demented so that they may be recognized as such. Irish myth: Cross.

P192.7. Fool recognized by lump on his forehead. Irish myth: Cross.

P200—P299. The family.
P200. **The family.**

P201. **Inherent enmity between members of a family.** Dickson 100 n. 5.

P201.1. **Feud between two branches of family.** Irish myth: Cross.

P202. **Person reproached for having no relatives.** Irish myth: Cross; Koryak: *Jochelson JE VI 372.

P203. **Game with ancestors' bones.** A boy interrupts a game played with the bones of his father or other murdered relative. N. A. Indian: Kroeber JAFL XXI 225.

P205. **Refusal to fight relatives.** Hindu: Tawney I 175; Icelandic: Boberg.

P210. **Husband and wife.**

P211. **Wife chooses father's side in feud.** Must choose between husband and father. S. A. Indian (Carib): Alexander Lat. Am. 266.

P211.1. **Wife chooses father rather than husband or son.** (Cf. P253.3.) Only one can be saved; he alone is irreplaceable. Spanish: Childers.

P211.2. **Mother kills husband for murdering their daughter.** Africa (Kamerun): Mansfield 228.

P212. **Wife more merciful than blood relations.** They refuse to ransom condemned man; wife does so. Child II 349f., III 516, IV 481, V 231ff., 296.

P213. **Husband more merciful than blood relations.** They refuse to ransom condemned woman; husband does so. Child II 346—53, III 511, IV 481f., V 231ff., 296.


P216. **Wife only one able to persuade her husband.** Icelandic: Boberg.


P230.1. **Mother prefers son, father daughter.** Icelandic: *Boberg.

P230.2. **Mother dislikes her children in forced marriage.** Icelandic: Boberg.

P230.3. **Queen dislikes son who is unlike her and loves a poor girl: plots against him.** Icelandic: Boberg.

P231. **Mother and son.**

P231.1. **Boy sickens from grief at mother's death.** Irish myth: Cross.

P231.2. **Son warns mother.** (Hamlet.) Icelandic: *Boberg.
P231.3. *Mother-love*. Icelandic: *Boberg*.

P231.4. *Mother kills sons who lack courage to help her revenge her father and brothers, and are likely to betray the plot*. Icelandic: Boberg.

P231.5. *Mother reveals fact that son is offspring of supernatural father*. Irish myth: Cross.


P231.7. *Mother commits suicide when son wants to marry foreigner according to foreign rites*. Chinese: Eberhard FFC CXX 267.

P232. *Mother and daughter*.


P232.2. *Mother lets daughter unwittingly marry own father in order to avenge his raping*. Icelandic: Boberg.


P233.2. *Young hero rebuked by his father*. Icelandic: *Boberg*.

P233.2.1. *Father drives away bad son whom the mother prefers*. Icelandic: Boberg.

P233.3. *Berserks scold their father who apparently without reason called their adversary invincible*. Icelandic: Boberg.

P233.3.1. *Hero's son by giantess scorns his father's feebleness: still it is the son who is slain*. Icelandic: Boberg.

P233.4. *Natural son preferred to legitimate*. Icelandic: Boberg.

P233.5. *Oldest son responsible to father for welfare of others*. Jewish: Neuman.


P233.7. *Son must threaten father before he will recognize him as son, even though he brings ring from his mother*. Icelandic: *Boberg*.


P233.10. *Father in vision reproves son about to succumb to temptation*. Jewish: Neuman.
P233.11. P233.11. Birthright transferred by father from the oldest son to another. (Cf. P251.7.) Jewish: Neuman.


P234.1. P234.1. Daughter marries her husband's slayer in order to save her old father from war. Icelandic: Boberg.

P234.2. P234.2. Father and daughter die at same time. Icelandic: Boberg.


P236.3. P236.3. Not daring to curse father directly, son does so indirectly. Nouvelles Récitations No. 50.


P236.5. P236.5. Undutiful children ridicule father while he is drunk and naked. Spanish Exempla: Keller.


P236.7. P236.7. Undutiful son taught lesson showing his mother has suffered from him. India: Thompson-Balys.


P251.2. **Warrior will not fight where his brother was slain.** Place considered defiled. Irish myth: Cross.

P251.3. **Brothers follow each other in exile.** Icelandic: *Boberg.

P251.3.1. **Brothers strive to avenge each other.** Icelandic: *Boberg.

P251.4. **Brothers scorn brother's wise counsel.** Icelandic: *Boberg.

P251.4.1. **Brothers kill brother because they fail to understand his wise answer.** Icelandic: Boberg.

P251.5. **Two brothers.** Type 303; Icelandic: *Boberg.

P251.5.1. **Two brothers follow and help each other on piracy, etc.** Icelandic: *Boberg.

P251.5.2. **Two brothers are confusingly like each other.** Icelandic: *Boberg.

P251.5.3. **Hostile brothers.** Icelandic: *Boberg; Jewish: *Neuman.

P251.5.4. **Two brothers as contrasts.** Hdw. d. Märchens II "Formel"; Icelandic: *Boberg.

P251.5.5. **Brother unjustly imprisoned by brother.** Irish myth: Cross.

P251.5.6. **Man's descendants shall serve those of his brother.** Irish myth: Cross.

P251.6. **Several brothers.**

P251.6.1. **Three brothers.** Types 654, 655; Icelandic: *Boberg.

P251.6.2. **Four brothers.** Types 653, 655.

P251.6.3. **Six or seven brothers.** Type 451.

P251.6.4. **Eight brothers.** Icelandic: Boberg.

P251.6.5. **Nine brothers.** Icelandic: *Boberg.

P251.6.6. **Eleven brothers.** Type 451; Icelandic: Boberg.

P251.6.7. **Twelve brothers.** Type 451.

P251.7. **Older brother has birthright, entitling him to a double share.** (Cf. P233.11.) Jewish: *Neuman.

P251.8. **Repudiation of relationship of birth between man and his bad brother.** Africa (Wakweli): Bender 92f.

P252. **Sisters.**

P252.1. **Two sisters.** Type 480, 711, 426.

P252.1.1. **Sister kills sister.** Irish myth: Cross; Icelandic: Boberg.
P252.2. Three sisters. Types 311—12, 510, 511.

P252.3. Seven sisters. Icelandic: *Boberg.

P252.4. Eight sisters. Icelandic: Boberg.


P252.7. Eighteen sisters kill one another. Icelandic: Boberg.

P253. Sister and brother. Type 450; Irish myth: Cross; Spanish Exempla: Keller.


P253.0.2. One sister and two brothers. Icelandic: *Boberg.

P253.0.3. One sister and three (four) brothers. Icelandic: *Boberg.

P253.0.4. One sister and ten brothers. Icelandic: Boberg.

P253.0.5. One sister and six (seven, eleven, twelve) brothers. Type 451.


P253.2. Sister faithful to transformed brother. *Types 450, 451; Child I 315f.


P253.3. Brother chosen rather than husband or son. Only one can be saved; he alone is irreplaceable. Chauvin II 190 No. 2; Tawney Journal of Philology XII 121; Aly Volksmärchen bei Herodot 35, 109; Philippine: Fansler MAFLS XII 257 No. 31.

P253.4. Girl comes to brother's aid when he is attacked. She slays the assailant and is eventually acquitted. Italian Novella: Rotunda.


P253.7. Brothers persecute sister's lover and are in return killed by him. Icelandic: Boberg.


P260. Relations by law.


P270.2. P270.2. Peasant and his wife as foster parents of exposed king's son. Icelandic: *Boberg.

P270.3. P270.3. Parents kill son for slaying their foster son. Irish myth: Cross.

P271. P271. Foster father. **C. Schubert Der Pflegesohn (Nourri) im Heldenepos (Marburg, 1906); Irish myth: Cross; Missouri French: Carrière.


P271.4. P271.4. Living king's or nobleman's son as foster son of father's friend: considered an honor for the foster father. Weinhold Altnordisches Leben (1856) 285ff.; Icelandic: *Boberg.

P271.5. P271.5. Foster father as constant helper. Icelandic: *Boberg.


P271.7. P271.7. King's son named after his father's foster father. Icelandic: Boberg.


P272.2. P272.2. Foster mother as helper. (See all items under P272.) Icelandic:
Former mistress as sons' foster mother. Icelandic: Bosa saga 6ff.


Foster brothers avenge each other. Icelandic: *Boberg.

Faithless foster brother. Promise of marriage to king's daughter induces warrior to fight foster brother. Irish myth: Cross.

Earl's son seduces foster brother's sister and betrays himself. Icelandic: *Boberg.

King's son falsely accuses foster brother of attempt to seduce his sister. Icelandic: Lagerholm 161—63, introd. lxxviii, *Boberg.

Magic writing makes foster brothers enemies. Icelandic: *Boberg.

Unable to hit man himself, enemy kills his foster brother. Icelandic: Boberg.

Children of Tuatha De Danann fostered by Milesians. Irish myth: Cross.

Foster sister.

Love between foster sister and foster brother. Icelandic: Herrmann Saxo II 80, *Boberg.

Foster son. Irish myth: Cross.

Foster son commits adultery with foster father's wife. Irish myth: Cross.

Steprelatives.

Stepfather.

Stepfather as foster father. Icelandic: Boberg.

Stepfather murdered. Icelandic: Boberg.

Stepmother. Irish myth: Cross; Missouri French: Carrière.
P282.1. Realm ruled by stepmother, while king is absent. Icelandic: Boberg.

P282.2. Stepmother mourns her stepsons' death, not her own son's. Icelandic: Boberg.

P282.3. Stepmother in love with stepson. (Cf. T418.) Irish myth: Cross; Greek: Euripides Hippolytus; Chinese-Persian: *Coyajee JPASB XXIV 192.

P282.3.1. Love of stepmother who has killed her husband refused. Icelandic: *Boberg.

P283. Stepbrother.


P284. Stepsister. (Cf. K2212.1.) Icelandic: Boberg; Missouri French: Carrière.

P290. Other relatives.


P290.2.1. Grandmother as foster mother. Icelandic: Boberg.

P290.3. Uncle. **W. O. Farnsworth Uncle and Nephew in the Old French Chansons de Geste (New York, 1913); Irish myth: Cross.

P290.3.1. Mother's brother as foster father. Icelandic: *Boberg.

P290.3.2. Mother's brother as helper. Icelandic: *Boberg.

P290.3.2.1. Children take after their mother's brothers. Jewish: *Neuman.

P290.3.3. Hero killed in fighting with father's brother. Icelandic: Boberg.

P290.3.4. Young prince sent to his father's mother's brother. Icelandic: Boberg.

P290.3.5. Father's brother avenged. Icelandic: Boberg.


P290.4.1. Paternal aunt as aid. N. A. Indian (California): Gayton and Newman 82.

P290.5. Cousins.

P296. Godparents.

P296.1. Godfather. Hdwb. d. Abergl. III 803; Missouri French: Carrière. See also N811 and all references and cross-references.

P296.2. Godmother.


P300—P399. Other social relationships.


P310.2. P310.2. Friends avenge each other. Icelandic: *Boberg.

P310.3. P310.3. Dying hero sends greetings to friends. Icelandic: Boberg.

P310.4. P310.4. Friends want their children to be friends too. Icelandic: *Boberg.

P310.4.1. P310.4.1. Dying man asks friends to let his son inherit his friendship together with his father's weapons. Icelandic: Þiðriks saga II 358, Boberg.

P310.4.2. P310.4.2. Friends' children become enemies. Icelandic: *Boberg.


P310.6. P310.6. One friend dies shortly after the other. Icelandic: Boberg.


P311.3. P311.3. Human sons of animal companions go together on adventures Africa.


P312.2. P312.2. *Sworn brethren and blood brethren avenge each other.* Icelandic: *Boberg.*


P315.1. Competition in friendship: prisoner and jailor. Officer in charge of prison offers to let his friend escape, though his own life will be forfeited. The friend refuses; tells officer to let king think he has escaped and if the king demands his life the officer can produce the prisoner. King hears of the generosity and forgives the prisoner. Chauvin V I No. 1.

P315.2. Friend gives false witness to set free his accused friend. Africa (Wakweli): Bender 99f.

P316. Friend sacrifices his life for the other. Buddhist myth: Malalasekera II 1369.

P316.1. Man knowing of murder plot against his friend disguises and is killed in his place. (Cf. P361.1.) Scala Celi 9b No. 61; Spanish Exempla: Keller.

P317. Refusal to believe that a friend has spoken ill of one. Alphabet No. 220; Spanish Exempla: Keller.

P317.1. Refusal to believe that a friend will harm one. Alexander drinks cup said to have been poisoned by his friend. Spanish Exempla: Keller.

P318. Man refuses to follow friend in wicked conduct. Scala Celi 11a No. 66; Alphabet No. 56; Italian Novella: Rotunda.


P319.1. Two friends captured by Moors have money to ransom only one. The ransomed one returns home, gets money and buys the other's freedom. Italian Novella: Rotunda.

P319.2. Man who has counseled friend in assassination asks to be killed on the other's body. Italian Novella: Rotunda.

P319.3. Friend's intercession saves man from execution. Italian Novella: Rotunda.

P319.4. The sacred partnership. Man is abducted by pirates and kept in slavery forty years. Upon his return his friend divides his earnings with him. Italian Novella: *Rotunda.


P319.7. "Friendship without refusal." Friends bind themselves each to grant every desire of the other. Irish myth: Cross.


P320.2. *Hospitality for (three) years.* Irish myth: *Cross.


P322.1. P322.1. *Nobleman forces escaping prisoner to accept his hospitality.* Intercedes for his pardon. Italian Novella: Rotunda.

P322.2. P322.2. *Guest in disguise or under false name.* (Cf. K1831.) *Boberg.

P322.3. P322.3. *Refugee entertained in holy place (church, monastery, etc.).* Irish myth: Cross.


P324.2. P324.2. *Guests fed before being questioned.* Greek: Odyssey III 70 and *passim*.

P324.3. P324.3. *Guests' life inviolable.* Greek: Odyssey XIV 403 and *passim*.

P325. P325. *Host surrenders his wife to his guest.* The guest unwittingly falls in love with the wife. The host, on being informed, out of pure generosity repudiates the wife and has her marry the guest. (Often joined with P315.) Chauvin V 136 No. 64; also references to P315; Spanish Exempla: Keller.

P325.1. P325.1. *Guest begets son with his host's daughter.* Icelandic: *Boberg.

P326. P326. *If host does not return, the house shall belong to the guest.* So declares the host as he departs on a mission for the guest. *Chauvin V 209 No. 120 n. 1; Japanese: Ikeda.


P328. P328. *Strangers entertained by family to whose hitching-ring they happen to tie their horses.* Thus confusion avoided as to where strangers are to be entertained. Italian: L. de Francia Novellino (Torino, 1930), Rotunda.

P331. P331. *Refusal to receive preferred help until series of stories has been told.* Scottish: Campbell-McKay No. 5.

P332. P332. *Selfish guest expels host.* Porcupine asks rabbit for hospitality. When rabbit complains of being pricked, porcupine tells him to leave if he does not like it. Italian Novella: Rotunda.
Shabby hospitality forces guests to leave. Italian Novella: Rotunda (P329).

Guests accused of greediness. India: Thompson-Balys.

Poor person makes great effort to entertain guests.

Poor host and his wife kill themselves because they are unable to entertain expected guests. India: Thompson-Balys.

Wife scolds husband's hospitality, as he really has nothing to give. Icelandic: Boberg.

Poor peasant closes the eyes in order not to see guest eat: later suicide. Icelandic: Boberg.

King demands work, sport or entertainment from winter guests. Icelandic: *Boberg.

Christian king makes baptism a condition for hospitality during the winter. Icelandic: Boberg.

Sitting in a circle of feasts. Irish myth: Cross.

Teacher and pupil. Irish myth: Cross.

Druids as teachers. Irish myth: Cross.

Teacher dies of pride over success of pupil. Alphabet No. 341.

Student enters competition with his master. Italian Novella: Rotunda.

Student challenges his fencing master. Is overcome by the latter's tricks. Italian Novella: *Rotunda.

Teacher threatens to curse pupils if they disobey. Irish myth: Cross.


Faithful servant. *Types 516; *BP I 46; **Rösch FFC LXXVII 95f.; **Hdwb. d. Märchens I 389 (and cross references there given); Icelandic: *Boberg; Spanish Exempla: Keller; Jewish: *Neuman; India: Thompson-Balys; Korean: Zong in-Sob 154ff. No. 68.

Faithful servant dies for his master. Puts on his master's clothes so as to be slain in his place. (Cf. P316.) Alphabet No. 327; Japanese: Ikeda.

Faithful servant kills his master's murderer and is killed in turn. Italian Novella: Rotunda.

Faithful servant wants to follow on dangerous quest, where he alone is killed. Icelandic: Boberg.

Hero's charioteer faithful to master till death. Irish myth: Cross.

Faithful servant remains at home and fights for exiled hero. *Boje
Faithful servant sacrifices sons to save life of king. Sons resuscitated and servant enriched. Penzer IV 177f.; VI 272f.; India: Thompson-Balys.

Faithful nurse tries to save tyrant's daughter by exposing her own in her place. Italian Novella: Rotunda.

Abandoned maiden helped by her faithful nurse. India: Thompson-Balys.


Captain will not betray king's secret. He refuses to betray where recruits are being raised. Spanish: Childers.

Faithful servant undergoes torture for sake of his master. Spanish Exempla: Keller.

Crow lets itself be caught so as to save king of crows. India: Thompson-Balys.

Faithful servant entrusted with care and education of crown prince. India: *Thompson-Balys.


Master demands that servant tell him of his faults as well as of his good qualities. Pauli (ed. Bolte) No. 42.

Trades and professions.


Son insists on following father's trade. This has been kept secret at request of dying father who was unsuccessful. Son learns from mother. *Cosquin Contes indiens 395ff.

Laborers.


Peasant refuses to sell possessions to king. (Miller of Sanssouci.) Swiss: Jegerlehner Oberwallis 309 No. 13.

Peasant and his wife in hut near castle as contrasts to king and

P411.2. P411.2. Peasant is cutting wood in front of his house as guests arrive. Icelandic: *Boberg.

P411.3. P411.3. Wounded hero finds shelter and is cured in peasant's house. Icelandic: *Boberg.

P411.4. P411.4. Hero stays overnight in peasant's house, to which he accidentally comes, and where he gets advice and direction. (Cf. H1232.4.) Icelandic: *Boberg.


P412.3. P412.3. Hero as rabbit-herd. Type 570.

P413. P413. Ferryman.

P413.1. P413.1. Eternal ferryman. Always transports passengers and when the ruler is in danger takes his place. (Cf. Q25.) Cosquin Lorraine I 215.

P413.1.1. P413.1.1. Ferryman puts oar into king's hand and he must remain ferryman. *Type 461; Japanese: Ikeda.


P420. P420. Learned professions.


P422.1.1. P422.1.1. Tongue of dead lawyer found to be lacking. Scala Celi 7b No. 44; Etienne de Bourbon No. 440.


P424.1. P424.1. Physician hides eyes as he passes graveyard. He does not want to see those who have died from his medicine. *Wesselski Hodscha Nasreddin I 259 No. 204.

P424.2. P424.2. Doctor who can cure can also poison. This reflection brings the doctor under the king's suspicion. *Chauvin V 276 No. 156.

P424.3.1. P424.3.1. "Skillful" physician compelled to help carry away the bier of his dead patient. India: Thompson-Balys.


P426.0.1. P426.0.1. In fear of clerics pagans flee into fairy mounds. Irish myth: Cross.


P426.3.1. P426.3.1. Untrained monk becomes skillful wright (smith) through power of saint. Irish myth: Cross.

P426.3.2. P426.3.2. Monks as converted druids. Irish myth: Cross.

P426.3.3. P426.3.3. Woman disguised as monk enters monastery. Irish myth: Cross.


P427.3. Advice (instruction) from druid. Irish myth: Cross.


P427.4.1. Fear of druidic lampoon as activating power. Irish myth: Cross.


P427.5.1. Wounded soldiers healed by bath in pool of milk through power of druid. Irish myth: Cross.


P427.7.2.1. Difficult language used by poets. Irish myth: Cross.


P427.7.7. Poet as judge. Irish myth: Cross.


P429. Miscellaneous learned professions.


P430. Financiers and merchants.

Merchants as spreaders of news. *Dickson 174 n. 35.

Usurer.

Wealthy usurer prays that the sons of the rich will become mad. That will benefit his business. His own sons lose their minds. Italian Novella: Rotunda.

Usurer stops lending money. He does so, not because it is wrong, but because he is losing money. Italian Novella: Rotunda.


Tailor. *Fb "skrædder"; *Chauvin IX 29 No. 18; *Sébillot Métiers No. 7; *Feilberg Dania I 165ff., III 184ff.; Paludan Danske Studier (1925) 19ff.; Missouri French: Carrière.

Tailor occupies God's throne for a day. *Type 800; *BP I 342.

Tailoring only trade devil cannot learn. He fails to knot thread because it would make sign of the cross. Scotch: Campbell Superstitions 304.

Tailor punished in hell. Irish myth: Cross.

Busy tailor asks soldier to mount watch in his place. Missouri French: Carrière 177f. No. 36, 261 No. 59.

Baker. *Sébillot Métiers Nos. 2, 3; *Nyrop Dania VIII 174ff.

Baker and devil walking together. Breton: Sébillot Incidents s.v. "boulanger".

Why millers are thieves. Flemish: DeMeyer FFC XXXVII 84 No. 27e.

Water-miller. Icelandic: Boberg.

Why weavers are the most unhappy of men. They gave a nail for the Crucifixion. Flemish: DeMeyer FFC XXXVII 84 No. 27C.

Why weavers have patience. Flemish: DeMeyer FFC XXXVII 84 No. 27d.

Barber. Sébillot Métiers No. 6.

Why weavers are the most unhappy of men. They gave a nail for the Crucifixion. Flemish: DeMeyer FFC XXXVII 84 No. 27C.

Why weavers have patience. Flemish: DeMeyer FFC XXXVII 84 No. 27d.

P446.2. **Barbers cunning and greedy.** India: Thompson-Balys.


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P447.0.1. **Smith from Lochlann (Scandinavia, otherworld [?])** Irish myth: Cross.

P447.1. **Smith as grandfather of king.** Irish myth: Cross.

P447.2. **Smith as rath-builder.** Irish myth: Cross.

P447.3. **Smith as lord of hall of hospitality.** Irish myth: Cross.

P447.4. **Smith punished in hell.** Irish myth: *Cross.

P447.5. **Smith honored by king as indispensable.** Invited to festival. England: *Baughman.

P447.6. **Rivaling smiths.** Icelandic: Boberg.

P447.7. **Goldsmith as lover.** Icelandic: Boberg.

P447.8. **Covetous goldsmith.** India: Thompson-Balys.

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P448. **Butcher.** Sébillot Métiers No. 4.

P451. **Spinner.** Sébillot Métiers No. 5; *Von Sydow Spinnsagor.

P452. **Dressmaker (milliner, etc.).** Type 326; German Grimm No. 4; *Hdwb. d. Abergl. IX Nachträge 269ff.; Sébillot Métiers No. 8.

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P453.1. **Why shoemakers are indolent.** A shoemaker spits at Christ on way to be crucified. Christ tells him, "A poor slobbering fellow thou shalt be, and all shoemakers after thee, for what thou has done to me." (Cf. A2231.2, P445.1.) England; Baughman.

P454. **Hatter.** Sébillot Métiers No. 10 pp. 52ff.

P455. **Mason (bricklayer).** Sébillot Métiers No. 12.


P457. **House-painter.** Sébillot Métiers No. 15.

P458. ** Woodsman.** Types 327, 700; Köhler Aufsätze 49; Sébillot Métiers No. 16; Missouri French: Carrière.

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P459. **Other artisans.**

P460. **P460. Other trades and professions.**


P461.1. P461.1. *Soldier who has had both hands severed fights with his teeth until he is killed.* Italian Novella: Rotunda.


P461.3. P461.3. *Soldier is ordered to set fire to enemy's armada.* Is caught and sawed in two. Italian Novella: Rotunda.


P471. P471. *Actor.***


P475.1. P475.1. *Twelve robbers.* Fb III 132a "røver".


P482. P482. *Painter (artist).***

P482.1. P482.1. *Devil pulls painter from chair.* Scala Celi 120b No. 660.


P500—P599.

**P500—P599. Government.**

P500. **P500. Government.**


Man condemned to lose his eye is allowed to choose the instrument. Herbert III 71; Hervieux IV 310 No. 117; Spanish Exempla: Keller.

Condemned woman may be freed by marrying a rogue. *Fb "gifte" I 432; Zs. f. Vksk. XXIII 108, XXV 286, XXVII 236; Sehreuer Zs. f. vgl. Rechtswiss. XXXIV 201; Blätter f. pommersche Volkskunde VII 63.

Release from execution at a woman's request (by marriage to her). *Taylor JAFL LX 185.

Criminal may fight against odds rather than be judicially executed. Child IV 497a.

Pardoning of criminal comes too late. Icelandic: Boberg.

Youngest of judges first to give decision. Jewish: *Neuman.

Crime less serious if committed at request of a lady. English romance: Malory VII 18.


Complacent judge disregards the confession. He has put the criminal to torture without success. When he releases him, the criminal says, "In a moment I should have confessed all." The judge lets him go nevertheless. Wesselski Hodscha Nasreddin I 266 No. 247.

Lex talionis. One life for one life. Equal number must be given up by each feuding side. (Cf. P535.) Irish myth: Cross (P548.2); India: Thompson-Balys; New Guinea: Ker 61.

A nose for a nose. India: Thompson-Balys.


Foreigner may not bring suit. (Cf. P191.) Irish myth: Cross.

Madman may not bring suit. Irish myth: Cross.

Fool not to be punished for his crime. Irish myth: Cross.

Slave may not bring suit. (Cf. P170.) Irish myth: Cross.

Legal security. Irish myth: Cross.

Poet may not act as security. (Cf. P427.) Irish myth: Cross.

Foreigner may not act as security. (Cf. P191.) Irish myth: Cross.


"It is a debt if it is promised." Irish myth: Cross.

P525.2. Contract made by woman without her husband void. Irish myth: Cross.

P525.3. He nearest to blood of slain man must avenge his death. Irish myth: Cross.

P526. Legal principles.

P526.1. "To every cow belongs its calf," a legal principle applied to question of ownership of copy of manuscript. Irish myth: Cross.

P526.2. "To every son belongs his mother": in case of suspected illegitimacy, child is not guilty. Irish myth: Cross.

P531. Taxation and payment of fines or tribute. Irish myth: *Cross.

P531.1. Tribe failing to attend yearly feast to send gift as sign of submission. Irish myth: Cross.


P541.2. Laws made at yearly feast. Irish myth: Cross.

P541.2.1. Laws made at feast every seven years. Irish myth: Cross.


P551. Army.


P551.7. *Conflicts with the recruiting officers*. Lithuanian: Balys Index No. 3743.


P551.9. *"Battle seeds" (semen bellicosum)*. Irish myth: Cross.


P552.2. *Superior troops distributed throughout army to prevent their soldierly qualities from being too obvious*. Irish myth: Cross.


P552.5. *Haircut as preparation for war*. Maori: Beckwith Myth 250.


P554. *Battle-cairn*. Losses reckoned by number of stones remaining in pile after each survivor has removed one. Irish myth: Cross.


Corpses of dead foes dismembered. Tupper and Ogle Walter Map 93.

Heads of fallen enemies piled up after battle. Irish myth: Cross.


Jawbone cut from slain opponent. Hawaii: Beckwith Myth 422.

Gate of captured town (castle) to be widened until overlord's spear can pass through crosswise. Irish myth: Cross.

Challenge to battle. Irish myth: Cross; Jewish: Neuman.

Challenge by turning left side of shield toward enemy. Irish myth: Cross.

Challenge to battle by hurling javelin skyward. Virgil Aeneid IX 53.


Warrior not entitled to ransom if captured without arms. Irish myth: Cross.

Pledge with enemy to be kept. Irish myth: Cross.

Stones erected where enemy falls. Irish myth: Cross.

Customs concerning single combat. Irish myth: Cross.

First to reach field of combat has choice of weapons. Irish myth: Cross.

Warrior who begins combat has right to desist. Irish myth: Cross.

Choice of weapons alternates each succeeding day. Irish myth: Cross.

"Men's truth" (fir fer). Challenger to single combat must submit to same conditions as person challenged. Irish myth: Cross.

Warrior engaged in combat with one-armed opponent allows one hand to be bound to his side. Irish myth: Cross.

Warrior disgraced by slaying of those under his protection. Irish myth: Cross.

Warrior dies with face toward foe. Irish myth: Cross.

Divorce given to wives before leaving for battle. Jewish: Neuman.

P561.1. *King is persuaded to rescind ban on tournaments.* Italian Novella: Rotunda.


P600—P699.

**P600—P699. Customs.**

P600. **P600. Customs.** 1 Jewish: *Neuman.*

P611. **P611. Women meet when bathing.** Icelandic: Snorra Edda Skaldsk. XLI (Nibel), *Boberg*; India: Thompson-Balys.

P612. **P612. Trumpet blown before house of one sentenced to death.** *Crane Vitry 151 No. 42; Spanish Exempla: Keller.


P616. **P616. Newcomers forced to pass the night with ruling princess.** Given sleeping potion. Goods confiscated for failure to consummate marriage. Italian Novella: Rotunda.

P617. **P617. People weep when child is born.** They sing and laugh at burials. Italian Novella: Rotunda.

P621. **P621. Bridle goes with horse when horse is bought.** *Wesselski Märchen 245f. No. 55.

P622. **P622. Servant must keep horns and hide of his cattle that are slain.** Wesselski Märchen 200.


P623.0.1. **P623.0.1. Fasting against God.** Irish myth: Cross.


P623.0.2. **P623.0.2. Fasting against the Devil.** Irish myth: Cross.

P623.0.3. **P623.0.3. Fasting against fairies.** Irish myth: Cross.

P623.0.4. **P623.0.4. Fasting against saints.** Irish myth: Cross.

P623.0.5. **P623.0.5. Fasting by saints causes tree worshipped by pagans to fall.** Irish myth: Cross.

P623.0.6. **P623.0.6. Fasting to enforce saint's dues.** Irish myth: Cross.

P623.0.7. **P623.0.7. Calves not let to cows during fast.** Irish myth: Cross.


P632.2. Cuts of meat distributed according to rank. Irish myth: Cross.


P632.4.1. Precedence shown by position of shield (flag). Irish myth: Cross.

P632.5. Long hair prized by Irish heroes. Irish myth: Cross.


P634.1. Feast (hospitality) endures for three days and three nights. Irish myth: Cross.

P634.2. Feast (hospitality) endures for seven days and seven nights. Irish myth: Cross.

P641. Injured husband will not kill a naked man. Child V 489 s.v. "naked".

P642. Only the brave to wear beards. Irish myth: Cross.

P643. With only opponent's arms. Hero goes to encounter unarmed except for the arms he wrests from his opponent. Irish myth: Cross.

P644. Hero unwilling to answer questions before he is dressed. Icelandic: Boberg.

P651. Customs concerning bells.


P671. Woman veils self as expression of surprise. Chauvin V 149 No. 73 n. 1.


P672.2. Cutting off a man's (woman's) hair as an insult. Irish myth: Cross; Icelandic: Boberg.

P672.3. Rubbing shaved head of hero with cow dung as insult. Irish myth: Cross.

P672.4. Insult: lighting lamp with king's moustache. India: Thompson-Balys.


P676. Feet (legs) seized in supplication. Greek: Iliad XXII 337 and passim; India: Thompson-Balys.

P677. Customs connected with dueling.


P678. Pulling out hair as sign of grief. Jewish: Moreno Esdras (P673.1).


P682.2. Voyagers have right to ask landsman first question. Marquesas: Handy 56, 72.

P700—P799.


P711.2. Mother of invalided soldier says of his limping: "Every step will remind you of your virtue." Italian Novella: Rotunda.


P711.4. Scipio plunges into burning pit to save Rome from destruction. Italian Novella: Rotunda.

National unity preserved by expulsion of all foreign elements. Jewish: Moreno Esdras, Neuman.

Aristotle rises from sick bed to rush into battle for his country. Spanish Exempla: Keller.

Aversion to burial in foreign soil. Irish myth: Cross; Jewish: Neuman.

Patriotism: king learning that nation will triumph whose king dies in battle, allows self to be killed. Spanish Exempla: Keller.

Particular nations (races).


Diseases (plague) invoked to combat overpopulation. Irish myth: Cross.
Q. Rewards and Punishments

DETAILED SYNOPSIS

Q0. Rewards and punishments

Q10—Q99. Deeds rewarded

Q10. Deeds rewarded
Q20. Piety rewarded
Q40. Kindness rewarded
Q60. Other good qualities rewarded
Q80. Rewards for other causes

Q100—Q199. Nature of rewards

Q100. Nature of rewards
Q110. Material rewards
Q140. Miraculous or magic rewards
Q150. Immunity from disaster as reward
Q170. Religious rewards
Q190. Rewards—miscellaneous

Q200—Q399. Deeds punished

Q200. Deeds punished
Q210. Crimes punished
Q220. Impiety punished
Q240. Sexual sins punished
Q260. Deceptions punished
Q270. Misdeeds concerning property punished
Q280. Unkindness punished
Q. REWARDS AND PUNISHMENTS

Q0. Q0. Rewards and punishments. Irish myth: Cross; Jewish: *Neuman.


Q2. Q2. Kind and unkind. Churlish person disregards requests of old person (animal) and is punished. Courteous person (often youngest brother or sister) complies and is rewarded. *Types 361, 403, 431, 440, 480, 513, 550, 551, 554, 570, 571, 577, 610, 620, 707, 750**, 287**; *BP I 86, 99, 207, 503, II 21, 39, 380, 394, 427, III 84, 267, 276; **Roberts; *Cox Cinderella 481; MacCulloch Childhood 61; *Saintyves Perrault 10. — Irish: O'Suilleabhain 18; French Canadian: Barbeau JAFL XXIX 15; Missouri


Q3.1. **Q3.1. Woodsman and the gold axe.** A woodsman lets his axe fall into the water. Hermes comes to his rescue. Takes out a gold axe but the woodsman says that it is not his. The same with a silver axe. Finally he is given his own axe and rewarded for his modest choice. His companion tries this plan and loses his axe. Wienert FFC LVI 79* (ET 449), 139 (ST 444); Halm Aesop No. 308; Lithuanian: Balys Index No. 729*; Chinese: Eberhard FFC CXX 34 No. 20; Japanese: Ikeda.

Q3.2. **Q3.2. Lion divides slain bullock.** The thief who demands half of the bullock driven off; the traveler who modestly withdraws invited to take half. Wienert FFC LVI 70 (ET 342), 140 (ST 459).


Q5. **Q5. Laziness punished; industry rewarded.**

Q5.1. **Q5.1. Lazy jackal punished; industrious pig rewarded.** India: Thompson-Balys.

Q5.2. **Q5.2. Lazy owl punished; industrious hummingbird rewarded.** Africa (Wute): Sieber 200.


Q6.1. **Q6.1. Foolishness brings a man to death, quiet calm to fortune.** Africa (Wakweli): Bender 92f.

Q7. **Q7. Deity descends and makes king and wronged subject change places.** Buddhist myth: Malalasekera II 425.

Q10—Q99. **Q10—Q99. Deeds rewarded.**

Q10. **Q10. Deeds rewarded.**


Q20.1. **Q20.1. Reward for service of god, hero, or ascetic for a period.** India: Thompson-Balys.


Q21.1. Old woman gives her only cow believing she would receive a hundred in return from God. A bishop hearing of her faith sends her a hundred cows. Spanish Exempla: Keller.


Q25. Reward for carrying Christ across a stream. Christ is in the form of a child. (St. Christopher.) *Type 768; Dh II 266; Legenda Aurea (ed. Graesse) 432; *Schwickert Zs. f. Vksk. NF III 14—26; Klapper Erzählungen des Mittelalters 111 No. 101; *Loomis White Magic 114.


Q27. Reward for faith: boy doomed to die saved (miraculously). India: Thompson-Balys.


Q32. Reward for offering food to crucifix (Madonna). BP III 474ff.

Q33. Reward for saying of prayers. (Cf. V50.) Ward II 621 No. 30; Scala Celi 136b No. 760; Jewish: *Neuman; India: *Thompson-Balys.

Q34. Reward for austerities of hermit. (Cf. Q144.1.) The further he must carry water, the greater his heavenly reward. Scala Celi 15a No. 84; Oesterley No. 80; *A. E. Schönbach Die Legende von Engel und Waldbruder (Wien, 1901); India: *Thompson-Balys.

Q35. Reward for writing hymn. (Cf. Q172.5.) Irish myth: Cross.


Q39. Piety rewarded—miscellaneous.


Q40. Kindness rewarded. *Chauvin VI 109 No. 274 n. 2; Irish: Beal XXI 304;
Missouri French: Carrière; Greek: Fox 200 (Phaon); Buddhist myth: Malalasekera I 362; Chinese: Graham, Eberhard FFC CXX 132 No. 87; Africa (Bankon): Ittman 83, (Bulu): Krug 109, (Duala): Lederbogen JAS IV 71.


Q41.1. Q41.1. Ogre appealed by being called uncle (aunt, etc.). India: Thompson-Balys.


Q42.1. Q42.1. Spendthrift knight. Divides his last penny. He is later helped by the grateful person. *Types 508, 592, 665; BP II 490ff., Scala Celi 81b No. 467; *Hibbard 73, 79; Alphabet No. 291; Japanese: Anesaki 320.

Q42.1.1. Q42.1.1. Child divides last loaf with fairy (witch, etc.). Rewarded. Hdwb. d. Mächens I 396b; *Roberts 150, 169.

Q42.1.1.1. Q42.1.1.1. Reward for giving last loaf. Chinese: Graham.

Q42.1.2. Q42.1.2. Man who divides his food with beggar is later freed from captivity by him. Italian Novella: Rotunda.

Q42.1.3. Q42.1.3. Excessive hospitality causes chieftain to become poor. Irish myth: *Cross.

Q42.2. Q42.2. Reward for providing coffins for poor. Chinese: Werner 384.

Q42.3. Q42.3. Generosity to saint (god) in disguise rewarded. (Cf. Q1, Q45.1.) Alphabet Nos. 297, 344, 365; Scala Celi 39b No. 222; Irish: Beal XXI 304, 325, O’Suíileabháin 2, 68; Spanish: Keller, Espinosa II No. 86, III Nos. 168—171, Espinosa Jr. Nos. 83—85, 181ff., 210; India: *Thompson-Balys; Buddhist myth: Malalasekera I 485; Chinese: Graham.

Q42.4. Q42.4. Man frees slave (incognito prince): rewarded when slave becomes king. Italian Novella: *Rotunda.

Q42.4.1. Q42.4.1. Slave freed as reward for killing enemy's two slaves, and given as much land as he can cultivate in three days. Icelandic: *Boberg.

Q42.5. Q42.5. Reward for generosity to king's buffoon. Ruler rewards herald who is generous to his buffoon. Italian Novella: Rotunda.
Q42.6. Reward for tearing out eye when demanded. Irish myth: Cross.

Q42.7. Reward for remitting tribute. (Cf. Q172.7.) Irish myth: Cross.

Q42.8. Saint gives a man all his credit for good deeds so that the man may go to heaven. Saint is then rewarded with even greater credit. (Cf. Q172.) Spanish Exempla: Keller.

Q42.9. Cobbler gives new pair of shoes to poor boy and says: "You can pay me when you become archbishop." Generously rewarded many years later. India: Thompson-Balys.


Q44. Reward for almsgiving. Scala Celi 81b, 83a Nos. 465, 472; Alphabet 298, 302; Crane Vitry 175 No. 96; Spanish: Keller, Espinosa II No. 86, Espinosa Jr. No. 200; Jewish: Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera I 134, 342, II 1091, 1366; Japanese: Ikeda.

Q44.1. Reward to almsgiving monk given in form of restored honor and position. Spanish Exempla: Keller.

Q44.2. Man pardoned for short accounts when it is learned that he has given the money to the poor as alms. Spanish Exempla: Keller.

Q44.3. One rupee given away for charity incidentally brings back ten rupees. India: Thompson-Balys.


Q45.1.1. Three Nephites give blessings as reward for hospitality. (Mormon tradition.) **H. Lee, The Three Nephites: the Substance and Significance of the Legend in Folklore (Albuquerque, New Mexico, 1949).

Q45.1.2. King refuses to invite Patrick to feast. Poor man kills only cow and uses his only measure of meal to entertain Patrick. Patrick blesses his wife and son. Irish myth: Cross.

Q45.1.3. Hospitality to saint repaid: neither he nor his posterity will ever be hurt by venomous creatures. *Loomis White Magic 131.
Q45.2. **Hospitality to devil repaid.** *Type 821A; Christiansen Norske Eventyr 105.*

Q45.2.1. **Man saves the unrecognized devil from thunder and is generously rewarded.** Estonian, Swedish, and Lithuanian: *Balys Tautosakos Darbai VI 27—31; Cheremis: Sebeok-Nyerges.*

Q45.3. **Hospitality to ascetic rewarded.** Buddhist Myth: Malalasekera II 221, 604, 656, 775.

Q45.3.1. **Hospitality to monk rewarded.** Buddhist myth: Malalasekera I 819.

Q45.4. **Revenge given up as reward for hospitality.** (Cf. Q151.6.) Icelandic: *Boberg.*

Q45.5. **Hospitality repaid by attack on devastating enemy.** Icelandic: Boberg.

Q45.6. **Hospitality repaid by magic procuring of provisions.** Icelandic: *Boberg.*

Q46. **Reward for protecting fugitive.**

Q46.1. **Reward for protecting holy fugitive.** Lithuanian: Balys Index No. 3104, Legends Nos. 198—206; Greek: Frazer Apollodorus II 280 n. 1.

Q47. **Kindness to orphans repaid by dead parents.** Jewish: Neuman; Africa (Ekoi): Talbot 99.


Q51.1. **Knight covers foal with his coat to protect it from storm.** English: Wells 60 (Sire Gawene and the Carle of Carelyle).

Q51.2. **Reward for kindness to tiger.** India: Thompson-Balys.


Q53.1. **Disguised king rewards rescuer from robbers.** (Cf. K1812.) *BP III 450ff.*

Q53.2. **Magic shirt and information about sought robbers as reward for rescue of poor fisherman.** Icelandic: Boberg.

Q53.2.1. **Plenty of fishes as reward for rescue.** Icelandic: Boberg.

Q53.3. **Maiden queen offers her hand as reward for rescuing her town.** Icelandic: Boberg.

Q53.3.1. **Maiden gives her hand and riches to man who rescues her from trap.** Africa (Loango): Pechuël-Loesche 109.

Q54. **Uprightness rewarded.** (Cf. Q151.7.)

Q54.1. **Ruler tries in vain to intimidate judge.** Rewards him with high post.
Italian Novella: Rotunda.

Q54.2. Captive knight freed for having kept his word. Is allowed to leave to collect ransom (or marry fiancée). When he returns his captor frees him (or raises ransom). Italian Novella: *Rotunda.


Q56. Love rewarded.

Q56.1. Ruler rewards man's love for his captive wife with riches and freedom. Italian Novella: Rotunda.

Q56.2. Ruler rewards captives' love for each other. Sets them free and enriches them. Italian Novella: Rotunda.

Q56.3. Queen rewards love of man of low lineage by making him an ambassador. Italian Novella: Rotunda.


Q57.1. Reward for shielding Mary in childbirth from gaze of onlookers. Irish: O'Suilleabhain 5.

Q60. Other good qualities rewarded.


Q61.1. Monk who did not ask for position made abbot. He is given the bribe money paid by other ambitious monks. Wesselski Mönchslatein 124 No. 107; India: Thompson-Balys.

Q61.2. Devil spares abbot because of humility. Scala Celi 104b No. 570.

Q62. Reward for ability to keep secrets. Type 480; *Roberts 159; Africa (Ekoí): Talbot 178.

Q64. Patience rewarded. (Cf. W26.) Jewish: Neuman.

Q65. Filial duty rewarded. Jewish: *Neuman; Chinese: Graham; Tonga: Gifford 34.

Q65.1. Supplying food to ungrateful stepmother rewarded. (Cf. Q151.2.) Africa (Gold Coast): Barker and Sinclair 129 No. 23.


Q68. Integrity rewarded. Irish myth: Cross.

Q68.2. *Honesty rewarded.* Finnish-Swedish: Hackman FFC VI No. 940*; Lithuanian: Balys Index No. 941*; Chinese: Graham.


Q72.1. *Reward for loyalty to king.* India: Thompson-Balys.

Q80. **Rewards for other causes.**


Q81.1. *Nobleman's perseverance wins him coveted place on reserved bench.* Elected upon the death of one of its occupants. Italian Novella: Rotunda.

Q82. *Reward for fearlessness.* Reward given by devil or ghost. *Type 326; Penzer VII 120 n. 2; Irish myth: *Cross; Icelandic: Boerg; India: Thompson-Balys; Japanese: Ikeda.


Q82.2. *Ferocious animal (lion, tiger, etc.) rewards man who does not fear it.* Africa (Congo): Christaller Handbuch der Duala-Sprache (Basel, 1892) 68ff.

Q83. *Reward for marital fidelity.* (Cf. Q87.) Jewish: Moreno Esdras, Neuman.


Q86.1. *Reward to ant for industry.* Ant has food all winter because she keeps it safe and dry by airing it in the sun. Spanish Exempla: Keller.


Q87.1. *Ruler marries maiden who has repulsed his advances.* Italian Novella: Rotunda.

Q87.1.1. *Spurned ruler has the maiden marry highest ranking knight.* Italian Novella: *Rotunda.*

Q87.1.2. *Married woman spurns king's offer of marriage.* King honors her husband. Italian Novella: Rotunda.
Q87.1.3. Spurned suitor is offered girl by her mother. He rewards her refusal by a gift of money. Italian Novella: Rotunda.

Q87.2. Courtier rewarded for resisting princess’s advances. When her father learns of the affair he rewards the courtier and has him marry his daughter. Italian Novella: *Rotunda.

Q87.3. Reward for long-suffering nun: made abbess of convent. Heptameron No. 22.

Q88. Reward for proficiency.

Q88.1. Fra Lippo Lippi is freed by Moors because of his greatness as a painter. Italian Novella: Rotunda.

Q88.2. Princess kisses ugly poet while he sleeps. Kisses not the ugly face but the divine mouth. Italian Novella: *Rotunda.

Q91. Reward for cleverness.

Q91.1. Princess given in marriage to clever thief. Italian Novella: Rotunda.


Q91.3. King rewards poem. (Cf. Q112.0.1.2, Q411.10.1.) Icelandic: *Boberg; India: Thompson-Balys.

Q91.4. Answer rewarded with gold ring; message rewarded with purse with silver. Icelandic: Boberg.

Q93. Reward for supernatural help.


Q93.2. Reward for resuscitating dead. (Cf. E0.) Chinese: Graham.


Q95. Reward for musician.


Q100—Q199. Nature of rewards.

Q100. Nature of rewards.


Q110. Material rewards.


Q111.2. Riches as reward (for hospitality). (Cf. Q45.) Irish myth: Cross.

Q111.3. Riches as reward for help against robbers. Icelandic: Boberg.

Q111.4. Gold ring as reward. (Cf. Q91.3, Q91.4.) Icelandic: *Boberg.

Q111.5. Giant gives gold, silver and weapon as reward for good advice. (Cf. Q113.1, Q114.) Icelandic: örvar-Odds saga 124—125.

Q111.6. Treasure as reward. Chinese: Graham.


Q111.8. Large quantity of land as reward. India: *Thompson-Balys.

Q112. Half of kingdom as reward. *Types 575, 653; *BP II 131ff., III 45ff.; Christiansen FFC XXIV 99; *Fb "prins og prinssesse" II 876; Icelandic: Egils saga einhenda ok ásmundar Berserkjabana (FAS III) 366 (one-third of kingdom), Boberg; French Canadian: Barbeau JAFL XXIX 19; Spanish: Espinosa III No. 50; Jewish: Neuman; India: *Thompson-Balys; N. A. Indian (Micmac): Rand 427 No. 80; Africa (Yoruba): Ellis 264.


Q112.0.1.1. Kingdom as reward for piety. (Cf. Q20.) Irish myth: Cross; Jewish: Neuman.

Q112.0.1.2. Kingdom as reward for poem. (Cf. Q91.3.) Icelandic: Boberg.

Q112.0.1.3. Kingdom as reward for finding abducted princess. Icelandic: Boberg.

Q112.0.2. Half of property as reward. India: Thompson-Balys.

Q112.0.3. Two thirds of kingdom as reward for finding abducted princesses. Icelandic: Boberg.

Q112.0.4. One third of kingdom and the king's daughter as reward for getting victory-stone during the night. Icelandic: Boberg.

Q112.0.5. Kingdom and hand of princess as reward for virtuous life. Spanish Exempla: Keller.

Q112.0.6. Dominion over world as reward. Jewish: *Neuman.


Q112.2. Reward: sovereignty for hour (day). India: *Thompson-Balys.

Q112.3. Reward: seat next to king. India: Thompson-Balys.

Q113. Knighthood as reward. English: Wells 94 (The Taill of Rauf Coilyear); and very frequently in medieval romances.


Q113.1. Appointment to earldom as reward for good advice. (Cf. Q43, Q111.5.) Icelandic: *Boberg.

Q113.2. Appointment as page as reward. Icelandic: *Boberg.

Q113.3. High position as reward for piety. (Cf. Q20.) Jewish: Neuman.

Q113.4. Appointment to priesthood as reward.

Q113.4.1. Institution of priests and Levites as reward for observance of Sabbath. Jewish: Neuman.

Q114. Gifts as reward. (Cf. Q111.5.) Irish myth: Cross.


Q114.1. Precious knife and belt as gift on unknown helper's spearshaft outside his tent. Icelandic: Göngu-Hrúlf's saga 346.

Q114.2. Gifts as rewards for gifts. Icelandic: *Boberg.

Q114.3. Sword as reward. Icelandic: *Boberg.

Q115. Reward: any boon that may be asked. *Schoepplerle II 420ff., 528 —541; Malone PMLA XLIII 413; Irish myth: *Cross; India: *Thompson-Balys; Buddhist myth: Malalasekera II 946, 1153.

Q115.1. Reward: any boon that may be asked—king's wife demanded. *Schoepplerle II 420ff., 528ff.; *Krappe Revue Celtique XLVIII (1931) 94; Cross and Nitze Lancelot and Guenevere (Chicago, 1930) 31ff.; Irish myth: *Cross; India: Thompson-Balys.

Q115.2. King promises daughter she may marry anyone she desires. India: *Thompson-Balys.

Q115.3. Reward: any boon that may be asked—man asks only for son. India: Thompson-Balys.


Q116.1. Favorable decree as reward for helping holy person. (Cf. Q38.) Irish
myth: Cross.

Q121. Q121. Freedom as reward.

Q121.1. Q121.1. Slaves freed as reward. Icelandic: Boberg.


Q140. Q140. Miraculous or magic rewards.


Q141.1. Q141.1. Monks' who always shared with the poor receive supplies of flour or bread. Spanish Exempla: Keller.

Q141.2. Q141.2. Plentiful game animals (fish) as reward. Africa (Wakweli): Bender 37; S. A. Indian (Toba): Métraux MAFLS XL 27f.


Q143. Q143. Superior rebirth as reward. India: *Thompson-Balys; Buddhist myth: Malalasekera I 155, 167, 427, 1157, II 604, 671, 775, 904.

Q144. Q144. Reward: hearing voice of God.

Q144.1. Q144.1. Hermit as reward for austerities hears voice of God. (Cf. Q34.) Spanish Exempla: Keller.

Q145. Q145. Miraculously long life as reward. (Cf. Q151.) Greek: Fox 158 (Sarpedon); Jewish: Gaster Exempla 222 No. 179, *Neuman, Moreno Esdras (Q151.6).


Q146. Q146. Reward: end of plague. (Cf. Q552.10.) India: Thompson-Balys.

Q147. Q147. Supernatural manifestations at death of pious person. Irish: Cross, Beal XXI 317, O'Suilleabain 46; Finnish-Swedish: Wessman 1 Nos. 1—3; Spanish: Espinosa Jr. No. 186.

Q147.1. Q147.1. Body of saint miraculously rolls over to make room in his grave for pious man. Spanish Exempla: Keller.

Q147.2. Q147.2. Pope who has warred on wicked nobles refused burial in church. Magic wind blows doors open to show he has right to be buried there. Spanish Exempla: Keller.
Q147.3. Death by kiss from God. Jewish: Neuman.

Q149. Miraculous or magic reward—miscellaneous.


Q150. Immunity from disaster as reward.


Q150.1.1. Lot and family rewarded by being saved from destruction of city. (Cf. Q152.) Spanish Exempla: Keller; Jewish: *Neuman.

Q150.2. Loss of all evil and corruption as reward. Jewish: Moreno Esdras (Q151.9).

Q151. Life spared as reward.


Q151.2. Death passes by man who fed his stepmother. (Cf. Q65.1.) Africa (Gold Coast): Barker and Sinclair 129 No. 23.

Q151.3. Hospitable person saved from death. (Cf. Q45.1.) Dh II 134ff.

Q151.4. Faithful old dog threatened with death proves his worth and is spared. BP I 425 n. 1, III 74 n. 2.

Q151.5. Humble man miraculously saved from drowning. (Cf. Q4.) Irish myth: Cross.

Q151.6. Life spared as reward for hospitality. (Cf. Q45.4.) Icelandic: Boberg.

Q151.7. Life spared as reward for uprightness. (Cf. Q54.) PMLA XLVI 1004; Icelandic: *Boberg.

Q151.8. Life spared as reward for bravery and constancy. Centurion tells his enemies to kill him rather than attempt to win him. Spanish Exempla: Keller.

Q151.9. Resurrection as reward. Jewish: Moreno Esdras (Q151.5); Chinese: Eberhard FFC CXX 188 No. 128.


Q151.11. Man saved from lions as reward. Jewish: *Neuman.


Q152. City saved from disaster as reward. Jewish: *Neuman; Chinese: Graham; Hawaii: Beckwith Myth 63, 70.

Q152.1. Hospitality of a citizen saves a city from destruction. (Cf. Q45.) Alphabet No. 368.


Q154.1. Descendants of man who endured pain without crying out not to meet violent deaths. (Cf. Q84.) Irish myth: *Cross.

Q156. Victory as reward for piety. (Cf. Q20.) Irish myth: Cross.


Q161. Healing as reward.

Q161.1. Sight restored as reward. (Cf. F952, Q42.6.) Irish myth: *Cross.


Q161.3. Hunchback healed as reward for kindness. (Cf. Q40.) Africa (Bulu): Krug 109.

Q162. Invulnerability as reward for pious act. Irish myth: Cross.


Q171. Immunity from punishment for sin as reward. Spanish Exempla: Keller; Jewish: *Neuman.

Q171.1. Forgiveness of sin for acts of charity. Alphabet No. 296; Irish: Beal XXI 332, O'Suilleabhain 101.

Q171.1.1. Husband forgiven for having killed jealous wife: builds monastery and becomes monk in it. Heptameron No. 70.


Q172.0.1. Fairy minstrel asks admission to heaven as reward for playing for saint. (Cf. F262.3.) Irish myth: Cross.

Q172.0.2. Rewards in heaven. Icelandic: Boberg.

Q172.1. Child taken to heaven: offers food to crucifix. BP III 474ff.; Reinhard PMLA XL 93; Irish: O'Suilleabhain 105, Beal XXI 333; Lithuanian: Balys Index No.

Q172.2.1. The rich man's trial in heaven. A piece of bread given to a beggar is placed on the scales. Lithuanian: Balys Index No. 802A*; Prussian: Plenzat 46.

Q172.3. Man admitted to heaven as reward for penance. (Cf. Q520.) *Type 756B; *BP III 463; **Andrejev FFC LXIX 154; English: Wells 114 (Sir Isumbras); Spanish Exempla: Keller.

Q172.4. Palace being built in heaven for pious king. India: Thompson-Balys.

Q172.4.1. Rooms in heaven are prepared for good man in heaven. The dead miser asks the living man to give him at least one of them. Lithuanian: Balys Index No. 804A*.

Q172.5. Numerous sinners to go to heaven as reward for man's writing hymn. (Cf. Q35.) Irish myth: Cross.


Q172.7. Man admitted to heaven for remitting tribute. (Cf. Q42.7.) Irish myth: Cross.


Q174.1. Release from hell as reward for repentance. (Cf. Q36.) Irish myth: *Cross.


Q174.1.1.1. Saint requests that on Doomsday he may bring out of hell, for every hair of his chasuble, seven condemned souls. Irish myth: Cross.

Q174.1.1.2. God grants to saint the boon that no one buried in any of his churches shall go to hell. Irish myth: Cross.

Q174.1.1.3. God grants to saint the boon that two persons are to be rescued from hell by him "to the end of the world." Irish myth: Cross.

Q174.1.1.4. Saint requests that any person appealing to him at death shall escape hell. Irish myth: *Cross.
Q175. Reward: holy person to be buried and resurrected in one place. Irish myth: Cross.


Q190. Rewards—miscellaneous.


Q193. Crowns and palms as reward. Jewish: Moreno Esdras (Q191).


Q200—Q399. Deeds punished.


Q210.1. Criminal intent punished. (Cf. Q211.8, Q261.1, Q451.7.0.2.4.) Irish myth: Cross.

Q211. Murder punished. (Cf. Q411.6, Q413.4, Q414.0.12, Q416.0.2, Q417.1, Q421.0.4, Q424.0.1, Q431.1, Q431.9, Q450.1.1, Q451.1.4, Q451.2.3, Q451.4.5, Q451.7.4, Q469.6, Q469.12, Q491.6, Q497, Q511, Q511.1, Q512.0.1, Q520.1, Q545, Q551.3.3, Q551.8.3, Q552.3.0.2, Q556.2, Q556.10, Q558.9, Q582.3.) Irish: Beal XXI 336, O'Suilleabhain 124; Icelandic: MacCulloch Eddic 319f.; Spanish: Keller, Espinosa Jr. Nos. 202, 205—09; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 267; Chinese: Eberhard FFC CXX 38 No. 25; Tuamotu: Stimson MS (z-G. 3/818, 1353, 13/127); Eskimo (Cumberland Sound): Boas BAM XV 168, (Greenland): Rasmussen III 76, 111, 294; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 156, 163.

Q211.0.1. God revenges murder after thirty years. *Wesselski Märchen 200; *BP II 535 n. 1.

Q211.0.2. Enormity of kin murder. Irish myth: *Cross.

Q211.0.3. Emperor punished for his many murders. He is carried to hell. Spanish Exempla: Keller.

Q211.1. Parricide punished. (Cf. Q552.2.3.3, Q552.3.1.1, Q553.3.3.) *Types 756B, 761*; *Andrejev FFC LXIX 239; Irish myth: *Cross; Finnish-Swedish: Wessman 19 No. 185.


Q211.3. Uxoricide punished. (Cf. Q414.0.1, Q416.0.2.1, Q596.1.) Italian

Q211.4.1. Q211.4.1. Queen expelled for poisoning stepson. Icelandic: Boberg.

Q211.4.2. Q211.4.2. Woman murders son's wives. (Cf. Q426.1.) Africa (Wakweli): Bender 86.

Q211.5. Q211.5. Suicide punished. (Cf. Q503.1.)

Q211.6. Q211.6. Killing an animal revenged. (Cf. Q231, Q424.1, Q582.4.)

Q211.6.1. Q211.6.1. Punishment for flaying live calf. Fb "kalv" II 79a.

Q211.6.2. Q211.6.2. Punishment for killing sacred whale. Polynesia: *Beckwith Myth 504f.

Q211.7. Q211.7. Punishment for splitting head and eating man's brains. Greek: Frazer Apollodorus I 369 n. 4 (Tydeus).

Q211.8. Q211.8. Punishment for desire to murder. (Cf. Q210.1, Q469.4, Q552.19.2.) Irish myth: Cross; Jewish: Neuman; Eskimo (Smith Sound): Kroeber JAFL XII 177, (Greenland): Rink 157, 222, 469, Holm 47, (Cumberland Sound): Boas BAM XV 62.

Q211.8.1. Q211.8.1. Wounded king exacts fine from those intending to slay him. Irish myth: Cross.

Q211.9. Q211.9. Fratricide punished. (Cf. Q411, Q414.0.13.) Irish myth: *Cross; Icelandic: Boberg; Italian Novella: Rotunda.

Q211.9.1. Q211.9.1. God punishes murder of brother-in-law by having murderer's male heirs die. (Cf. Q558.) Heptameron No. 40.

Q211.9.2. Q211.9.2. Punishment for killing foster brother. Irish myth: Cross.


Q211.11. Q211.11. Punishment for wholesale massacre of tribe. India: Thompson-Balys; Buddhist myth: Malalasekera II 877.


Q211.13. Q211.13. Slave killed who killed enemy at owner's order. Icelandic: Boberg.

Q212. Q212. Theft punished. (Cf. Q221.8, Q413.1, Q428.2, Q431.15, Q451.0.4, Q451.1.1, Q451.2.2, Q451.4.1, Q451.5.2, Q451.6.2, Q451.7.0.2.2, Q458.0.3, Q458.2.2, Q467.2, Q469.10.2, Q520.2, Q551.2.3.ff., Q551.6.4, Q551.7.2, Q552.4, Q552.6, Q552.19.3, Q554.1, Q558.6, Q559.10, Q597.3.) *Bloomfield Am. Journ. Philology XLIV 227, *Penzer V 61 n. 1, 143 n., VI 19; *Loomis White Magic


Q212.4. Q212.4. Stolen animal's meat impossible to cook. *Loomis White Magic 101f.


Q220. Q220. Impiety punished. (Cf. Q457.2, Q458.0.5, Q467.2, Q552.2.3.1.2, Q552.2.3.2.2, Q558.11, Q558.12, Q558.17, Q559.4, Q559.5.) Irish: *Cross, Beal XXI 317, 331, 335; Spanish Exempla: Keller; Jewish: *Neuman; India: *Thompson-Balys.


Q220.1.1. Q220.1.1. Devil takes shape of old woman to punish impious nuns. Introduces them to three youths disguised as girls and brings about nuns' seduction. Nuns are stoned to death. Italian Novella: Rotunda.

Q221. Q221. Personal offences against gods punished. (Cf. Q551.3.4.2, Q552.14.0.1.).

Q221.1. Q221.1. Discourtesy to god punished. (Cf. Q327.) Irish: Beal XXI 336, O'Suilleabhain 125; Spanish Exempla: Keller; Greek: Grote I 32; India: *Thompson-Balys; Hawaii: Beckwith Myth 132, *190, 233; Easter Island: Métraux Ethnology 141; Society Islands: Henry Ancient Tahiti (Honolulu, 1928) 382; West Indies: Flowers 567.


Q221.2. Q221.2. Punishment for opposition to Christ at crucifixion. (Cf. Q556.1.)

Q221.3. Q221.3. Blasphemy punished. (Cf. Q551.1.8, Q558.4.) *Loomis White Magic 98f.; Spanish: Keller, Espinosa Jr. No. 190; Jewish: *Neuman.


Q221.4.1. Q221.4.1. Dam builder remarks that God Almighty could not sweep completed dam away. The whole structure gives away, disappears. U.S.: Baughman.
Q221.4.2. Man vows to recover loose boat or go to hell trying. He goes to hell. U.S.: Baughman.

Q221.4.3. Party of horsemen detained by bad weather vow to reach town whether God will or no. The earth swallows them up. (Cf. Q552.2.3.) England: Baughman.

Q221.5. Disobedience to God punished. Jewish: Moreno Esdras (Q229).

Q221.6. Lack of trust in God punished. India: Thompson-Balys.

Q221.7. Doubt of veracity of goddess’ statement punished. India: Thompson-Balys.

Q221.8. Theft from water-deity punished. India: Thompson-Balys.

Q222. Punishment for desecration of holy places (images, etc.) (Cf. Q411.11, Q415.7, Q431.13, Q491.1.2, Q499.3, Q551.6.5, Q551.8.2, Q552.17, Q556.6, Q557.7, Q558.5, Q558.14, Q558.17, Q558.18, Q559.9.) Irish: *Cross, O’Suilleabhain 114; Spanish: Espinosa Jr. No. 190; Greek (Herodotus): Classical Philology XXXIX (1944) 179f.; Jewish: Neuman.


Q222.0.2. Miraculous flow of blood from desecrated building or object. Irish myth: Cross.

Q222.1. Punishment for desecration of host. Irish: O'Suilleabhain No. 190; England: Baughman; Heptameron No. 33.

Q222.1.1. Renegade priest punished by death for allowing heathen to defile the host. A knight slays the priest. Spanish Exempla: Keller.

Q222.2. Punishment for heaping indignities upon crucifix. Spanish Exempla: Keller.

Q222.3. Foul portrayal of Jesus on the Cross brings punishment to the artist and the man responsible. Spanish Exempla: Keller.

Q222.4. Magic storm as punishment for profaning of temple. Icelandic: Boberg.

Q222.5. Punishment for desecrating church (shrine, idol). Spanish Exempla: Keller.

Q222.5.1. Stones fall in churchyard, punish desecrators of church. England: Baughman.

Q222.5.2. Magic storm as punishment for desecrating of temple. Icelandic: *Boberg.

Q222.5.3. Bold woman who danced naked in church is stricken with leprosy. *Loomis White Magic 97.
Thieves who attempt to steal from churches or shrines are miraculously rendered powerless to get out, and walk in a circle. *Loomis White Magic 97f., 98.

Desecrated church burned by burning straw carried by sparrow. (This is done through power of saint.) Irish myth: Cross; England, Wales, Scotland: Baughman.

Hand stuck for beating an idol. India: Thompson-Balys.

Punishment for desecration of holy temple utensils. Jewish: Neuman.

Punishment for neglect of services to gods (God). (Cf. Q523.7, Q554.2, Q557.7, Q559.4.) Spanish Exempla: Keller; India: *Thompson-Balys.

Neglect to pray punished. Köhler-Bolte I 148; Lithuanian: Balys Index No. 3361, Legends Nos. 691f.; Swiss: Jegerlehner Oberwallis 280 No. 47.

Neglect to thank gods punished. Greek: Fox 59.

Neglect to sacrifice punished. Alphabet No. 782; Greek: Frazer Apollodorus I 305 n. 3; Jewish: Neuman; India: Thompson-Balys.

Neglect to hear confessional punished. Scala Celi 47a No. 263; Alphabet No. 175; Spanish Exempla: Keller.

Priest joins devils after death because he lets woman die without confession. Scala Celi 161b No. 916.

Neglect to attend church punished. U.S.: Baughman; Finnish-Swedish: Wessman 18 No. 1167.


Neglect to attend mass punished. Irish: O'Suilleabhain 98.

Virgin Mary appears to lady who neglected to hear mass. Woman awakens from trance to find piece of taper the Virgin took from her. Spanish Exempla: Keller.

Failure to do penance punished. Monk fails and becomes ill. Spanish Exempla: Keller.

Neglect to fast punished. Jewish: Neuman.

Neglect to fast punished by sight of dragon ready to carry man off to hell. Spanish Exempla: Keller.

Musician flogged for eating a kid on Friday (day of fast). (Cf. Q458.) Icelandic: Boberg.

Neglect to study scriptures punished.
Q223.10.1. **Neglect to study Tora punished.** Jewish: Neuman.

Q223.11. **Failure to circumcise child punished.** Jewish: Neuman.

Q223.12. **Failure to finish period of mourning punished.** Philippine (Tinguian): Cole 180.

Q223.13. **Neglect of clerical duties punished.** Irish myth: Cross.

Q223.13.1. **Monk neglecting to prostrate self at canonical hours expelled from monastery by saint and dies on seventh day.** Irish myth: Cross.

Q223.13.2. **Punishment (fine) for not giving benediction on finished work.** Irish myth: Cross.

Q223.14. **Punishment for failure to give customary offering to gods.** Marquesas: Handy 81, Métraux Ethnology 329.

Q224. **Punishment for betraying confessional.** (Cf. Q414.0.9.) *Dickson 46 n. 55; *Pauli (ed. Bolte) No. 302; *Krappe "La fille de l'homme riche" Byzantium XVII (1944—45) 339—346; Irish: Beal XXI 334.

Q225. **Punishment for scoffing at religious teachings.** (Cf. Q415.8, Q458.0.5, Q551.10.1, Q552.7, Q552.8, Q552.13.1.2, Q553.1, Q554.3, Q554.4, Q555.1, Q558.1.) Finnish-Swedish: Wessman 18 Nos. 171—173; Spanish Exempla: Keller; Jewish: Neuman.

Q225.1. **Heresy punished.** (Cf. Q414.0.8, Q469.7, Q559.11.) Spanish Exempla: Keller.

Q225.2. **Punishment for denying pagan gods.** (Cf. Q413.6.)

Q225.3. **Punishment for doubting Buddha's religion.** Buddhist myth: Malalasekera I 479.

Q226. **Punishment for leaving holy orders.** (Cf. Q520.5, Q551.3.4.3.)

Q226.1. **Hermit leaving his cell to become robber falls and breaks his neck.** He has seen a penitent robber's soul borne to heaven and resolves therefore to be a robber. *Crane Vitry 166 No. 72; Kittredge Englische Studien XIX 177; *Herbert III 60. Cf. Type 756B.

Q226.2. **Mutinous clerics expelled in shapes of swine.** (Cf. Q551.3.2.) Irish myth: *Cross.

Q227. **Punishment for opposition to holy person.** (Cf. Q286.1, Q421.2, Q428.3, Q451.3.3, Q451.7.0.2.1, Q457.4, Q494.1, Q551.2.1, Q551.6.2, Q551.7.1, Q551.8.4, Q551.9.1, Q552.1.0.1.1, Q552.1.4, Q552.2.0.1.1, Q552.2.3.1.11, Q552.2.3.1.3, Q552.2.3.2.1, Q552.2.3.2.3, Q552.13.1.1, Q552.13.2.1, Q552.13.2.2, Q552.13.3, Q552.15, Q552.16, Q552.18.1, Q552.18.2, Q552.19.1, Q556.4, Q556.5, Q557.6, Q558.13, Q559.5, Q559.7, Q571.1, Q572.3, Q575, Q576.1, Q582.7, Q591, Q595.1.) *Loomis White Magic 98, 101f.; Irish: *Cross, O'Suilleabain 82f., Beal XXI 328; Icelandic: *Boberg; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 59, 1249.


Q228. Punishment for trying to harm sacred animal. Glutton tries to kill a pig dedicated to St. Anthony. The pig turns upon him and tramples him severely. Italian Novella: Rotunda.


Q232. Punishment for change of religious faith.


Q233. Punishment for yielding to temptation by the devil. Irish myth: Cross.

Q235. Cursing punished.

Q235.1. Man put in moon for cursing God. He is now the man in the moon. (Cf. A751, Q221.3.) U.S.: Baughman.


Q240. Sexual sins punished.

Q241. Adultery punished. (Cf. Q411.0.1, Q413.2, Q414.0.2, Q416.1.1, Q418.1, Q421.0.2, Q421.0.6, Q424.2, Q428.1, Q431.8, Q432.2, Q434.1, Q451.1.5, Q451.2.4, Q451.4.8, Q451.5.1, Q451.6.1, Q451.14, Q455.2, Q456.0.1, Q457.3, Q458.0.1, Q461.3, Q466.1, Q469.1, Q473.0.2, Q473.1.1, Q473.2.1, Q478.1, Q478.2, Q478.3, Q484, Q493.1, Q499.2.1, Q537.1, Q552.3.0.3, Q555.2, Q587.) **Encyc. Rel. Ethics s.v. "adultery"; *Schoepperle 446ff.; *Penzer II 88 n. 1, VI 189 n. 2; Pauli (ed. Bolte) No. 228; Herbert III 134, 472, 574; Boccaccio Decameron V No. 8 (*Lee 166); *Chauvin VIII 120 No. 104; Alphabet Nos. 35—37; Wesselski Bebel I 175 No. 18; Grimm No. 4; Loomis White Magic 99; Fouché-Delbosc and Krappe "La légende du roi Ramire" Revue Hispanique LXXVIII (1930) 489—543. — Irish myth: Cross; Icelandic: *Boberg; Spanish Exempla: Keller; Italian Novella: *Rotunda; Greek: Fox 197 (cf. K1563); Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 794, 1369; Chinese: Eberhard FFC CXX 127; Easter Island: Métraux Ethnology 114; Marquesas: Handy 113, 118; Hawaii: Beckwith Myth 170; Tonga: Gifford 76, 119; N. A. Indian: *Thompson Tales 344 n. 240; S. A. Indian (Toba): Métraux MAFLS XL 120, 161; Africa (Congo): Grenfell 817.

Q241.2. Lover refuses to take back unfaithful paramour. English romance: Malory IX 39.

Q242. Incest punished. (Cf. Q414.0.3, Q421.0.6, Q431.8.1, Q451.4.3, Q451.7.3, Q520.3, Q541.3, Q552.19.4.) Spanish Exempla: Keller; Jewish: Neuman; India: Thompson-Balys.


Q243. Incontinence punished—miscellaneous. (Cf. Q414.0.3, Q414.0.3.1, Q431.5.3, Q433.6, Q451.1.4.1, Q458.2.1.) Irish myth: *Cross; Jewish: *Neuman; India: *Thompson-Balys; Chinese: Graham.


Q243.0.2. Suspected incontinence unjustly punished. India: Thompson-Balys.

Q243.1. Prostitution punished.


Q243.1.2. Punishment for forcing a girl to become prostitute. India: Thompson-Balys.

Q243.2. Seduction punished. (Cf. K1360, Q421.0.7, Q431.5, Q458.2.3, Q531.5.) Italian Novella: *Rotunda; S. A. Indian (Tucuna): Nimuendaju BBAE CXLIII (3) 724, (Huamachuco): Métraux RMLP XXXIII 151.

Q243.2.1. Attempted seduction punished. (Cf. Q424.3, Q431.5.1, Q469.10.1.) Icelandic: Boberg; Italian Novella: Rotunda.

Q243.3. Punishment for taking concubine. (Cf. Q499.2.2.) Irish myth: Cross.


Q243.5. Punishment for consorting with one of lower class. India: *Thompson-Balys.


Q244. Punishment for ravisher. (Cf. Q411.7, Q421.0.3, Q431.6, Q451.6.0.1, Q467.4, Q552.1.2.) India: *Thompson-Balys.
Ravisher is forced to marry girl and then is executed. Italian Novella: "Rotunda.

**Punishment for attempted rape.** (Cf. Q411.2.) Italian Novella: "Rotunda.

Knight who ravished nun captured when she miraculously appears before him on his horse and holds reins until he is taken. Spanish Exempla: "Keller.

Prostitute with venereal disease sent to lecherous king. India: Thompson-Balys.

*Punishment for refusal to marry after girl is pregnant.* (Cf. Q263, Q451.2.1.)

*Mortal's attempt to defile goddess punished.* Greek: Frazer Apollodorus II 34 n. 2 (Iasion and Demeter).


*Punishment for desertion of fairy mistress.* (Cf. F302, F361, Q469.11.) Irish myth: "Cross.

*Punishment for refusal to have children.* (Cf. Q431.4, Q552.9, T572.) *Type 755; Fb "barn" IV 26a; Bolte Zs. f. Vksk. XIV 114; Lithuanian: Balys Legends Nos. 392ff.

*Punishment for abortion.* Buddhist myth: Malalasekera II 918.

*Punishment for breaking betrothal.* (Cf. Q416.0.1.) Jewish: bin Gorion Born Judas VI 237ff., 316.

Wife stealing punished with death. (Cf. K1371.) Marquesas: Handy 103.

*Sodomy punished.* (Cf. Q414.0.11, T463.) Italian Novella: "Rotunda.

*Sodomy punished by death.* Italian Novella: "Rotunda.

*Sodomist rebuked by youth.* Italian Novella: "Rotunda.

*Bestiality punished.* (Cf. T465.) India: Thompson-Balys; Marquesas: Handy 121; Samoa: Beckwith Myth 103.

*Homosexuality punished.* Jewish: *Neuman.

*Girl punished for becoming pregnant.* India: Thompson-Balys.

*Punishment of woman who prefers mortal lover to gods.* India: Thompson-Balys.

*Punishment for clandestine lover of princess.* India: Thompson-Balys.
Q260. **Deceptions punished.** (Cf. Q551.2, Q558.10.) India: Thompson-Balys.

Q261. **Treachery punished.** (Cf. Q413.8, Q414.0.5, Q414.0.6.1, Q417.2, Q423, Q431.2, Q431.10, Q433.7, Q451.1.3, Q451.4.4, Q451.5.4, Q469.7.1, Q552.1.5, Q581.0.1.)


   - **Intended treachery punished.** (Cf. Q210.1, Q552.2.3.4.)

   - **Treacherous wife punished.** (Cf. K2213.)

   - **Treacherous wife abandoned by lover for fear of treachery.** India: Thompson-Balys.

Q262. **Impostor punished.** (Cf. K1900, Q413.3, Q414.0.6, Q414.1.1, Q416.0.3, Q431.7, Q433.4, Q458.0.4, Q552.1.3.)


Q263. **Lying (perjury) punished.** (Cf. Q431.17, Q451.1.7, Q451.3.2, Q451.5.3, Q451.7.1, Q488.1, Q551.6.1, Q551.8.5, Q551.9.2, Q552.1.7, Q558.2, Q558.15, Q591.) *Fb "sværge" III 692b, "ed" I 234; Wienert FFC LVI 55 (ET 146), 104 (ST 166, 455); Scala Celi 103b No. 556; Alphabet Nos. 380, 417. — Irish myth: *Cross;* 


Q263.1. **Death as punishment for perjury.**

Q265. **False judging punished.** (Cf. Q551.8.1, Q558.16, Q559.8.) India: Thompson-Balys.

Q265.1. **Bribed false judge punished.** (Cf. J1192.) Alphabet No. 433; Spanish Exempla: Keller; Jewish: *Neuman;* 

Q265.1.1. **Unjust judges punished in hell.** Irish myth: *Cross;* 

Q265.2. **Punishment for (undeserved) satire.** (Cf. Q558.8.) Irish myth: *Cross;* 

Q265.2.1. **The punishment of satirist (false judge) as punishment for wrongful satire (false judgment).** Irish myth: *Cross;* 

Q265.3. **Judge must yield bench to son because he had made a false judgment.** Spanish Exempla: Keller.


Q266.1. Man promises more to church than he can possibly provide: punished. Finnish-Swedish: Wessman 18 No. 176.

Q267. Hypocrisy punished.


Q268. Flattery punished. Jewish: Neuman; Spanish Exempla: Keller (Q393.1.)


Q271. Debtor punished. (Cf. Q421.0.1, Q473.0.1, Q491.2, Q499.5.)

Q271.1. Debtor deprived of burial. (Cf. Q421.0.1, Q491.) See all references to E341 (The grateful dead). **A. Esmein "Débiteurs privés de sépulture" Mélanges d'histoire du droit (Paris, 1886) 244ff.; S. Riccobono "Cristianesimo e diritto privato" Revista di diritto civile III (1911) 43ff.; Antonucci Lares I No. 2 (1930) 3—5.

Q271.2. Devil condemns rich man who does not repent until ready to die. Scala Celi 57b No. 322; Spanish Exempla: Keller.

Q271.3. Woman on visit to world of dead may not return until she pays debt to dead. India: Thompson-Balys.


Q272.1. Devil carries off rich man. Pauli (ed. Bolte) No. 281; Crane Vitry 204 Nos. 170; Scala Celi 60b, 80a Nos. 322, 456.


Q272.2. Avaricious man has neck broken when top of his treasure chest falls on him. Spanish Exempla: Keller.

Q272.3. Avaricious miser tries to eat his adored money and chokes to death. Spanish Exempla: Keller.

Q272.4. Avaricious woman and her gold consumed by hell's fires which burn in her grave. Spanish Exempla: Keller.

Q273.1. Devil comes for usurer. (Cf. R11.2.1.) Scala Celi 168a Nos. 953, 954; Alphabet No. 758; Italian Novella: Rotunda.

Q273.1.1. Dead usurer fed molten silver by devil. Crane Vitry 203 No. 168; Alphabet No. 785; Mensa Philosophica No. 221; Scala Celi 168a No. 953; Spanish Exempla: Keller.


Q273.4. Church built by usurer's money made to collapse by devil. Spanish Exempla: Keller.

Q274. Swindler punished. (Cf. Q414.0.6.1, Q456.0.2, Q491.1.1, Q557.3.)

Q274.1. Devils carry away stones of church built with ill-gotten money. Scala Celi 84a No. 481.

Q274.2. Devil suffocates swindling merchant. (Cf. Q425.) Italian Novella: Rotunda.

Q274.3. Use of false weights and measures punished. Jewish: *Neuman.


Q276. Stinginess punished. (Cf. Q551.2.8, Q589.4.) India: *Thompson-Balys; Buddhist myth: Malalasekera I 342.


Q281.1. Ungrateful children punished. (Cf. Q551.1, Q557.1, Q557.2, Q588.) Irish: Cross, O'Suilleabhain 46, Beal XXI 317; Jewish: *Neuman; India: Thompson-Balys.

Q281.1.1. Devils carry off girl who abuses her mother. Scala Celi 99a No. 531; Spanish Exempla: Keller.

Q281.1.2. Girl cruel to her mother is slain by God. Spanish Exempla: Keller.

Q281.2. Ungrateful ruler is deposed. Italian Novella: Rotunda.
Q281.3. Woman eats flesh and leaves cat only bones of fish cat has caught for them. Cursed by cat. India: Thompson-Balys.

Q281.4. Ungrateful king raises old woman's rent; miraculous punishment. (Cf. W154.2.) India: Thompson-Balys.


Q284. Reproach concerning physical deformity (blemish) punished. (Cf. Q411.9.) Irish myth: Cross.


Q285.1.1.1. Man slits tongue of magpie so that it can learn to speak. His fingernails grow out like bird's claws as punishment. Wales: Baughman.


Q285.1.2.1. Boy reaches into bird's nest for pigeon's eggs. A stone in the nest holds his hand for three days and nights. He is finally released by prayers. Wales: Baughman.


Q285.4. Slave-driving punished. (Cf. P270, Q291.2, Q558.7.) Irish myth: Cross; Jewish: *Neuman; Buddhist myth: Malalasekera II 706.

Q286. Uncharitableness punished. (Cf. Q494.1.1, Q552.3.0.1, Q571.2, Q572.2, Q574.2, Q585.1, Q595.3.) Irish: O'Suilleabhain 93, 129, 131, Beal XXI 330, 337; Spanish: Espinosa Jr. Nos. 186, 202—04; Swiss: Jegerlehner Oberwallis 300 No. 16; India: *Thompson-Balys; Chinese: Werner 255; Africa (Ila, Rhodesia): Smith and Dale II 415 No. 14.

Q286.1. Uncharitableness to holy person punished. (Cf. Q1.1, Q553.3.5, Q556.11, Q589.1.) Type 766*; *Pauli (ed. Bolte) No. 329; Irish: *Cross; O'Suilleabhain 22, Beal XXI 307; Spanish: Espinosa Jr. Nos. 183f., 202—04; Hawaii: Beckwith Myth 192.

Q286.2. Priest will not bury dead unless paid in advance. Ruler has him buried alive with the corpse. (Cf. Q456.2.) Italian Novella: *Rotunda.

Q287. Refusal to grant request punished. (Cf. Q499.4.) Irish myth: Cross.


Q291.1. *St. Peter's mother dropped from heaven because of hardheartedness.* She is permitted to go to heaven on a stalk, but is weighted down by people holding to her skirts. She shakes them off. (Cf. Q172.) *Type 804; *BP III 538; Köhler-Bolte I 60.


Q292. *Inhospitality punished.* (Cf. P320, Q45, Q551.6.7, Q556.7, W158.) Irish: *Cross, O'Suilleabhain 53; Finnish: Kalevala rune 33; Swiss: Jegerlehner Oberwallis 323 No. 94; Spanish Exempla: Keller; Jewish: *Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera II 824; Hawaii: Beckwith Myth 174; Africa (Wachaga): Gutmann 93, (Loango): Pechuël-Loesche 110.


Q292.2. *Inhospitality to orphans punished.* Lithuanian: Balys Index No. 3728.

Q292.3. *Abuse of hospitality punished.* Irish myth: *Cross.


Q296. *Injustice punished.* (Cf. Q265, Q552.1.6.) Irish myth: *Cross; Jewish: Neuman; India: Thompson-Balys.

Q296.1. *Sack of flour pushed down on peasant who accuses his wife of theft from it.* Icelandic: Boberg.


Q300. *Contentiousness punished.* (Cf. W188.)


Q302.1. *Envy punished: the found purse.* Three men find a purse. They are loath to pick it up, since they will have to divide. The king sees this and assigns them their proper punishments. Chauvin II 120 No. 107.


Q305. *War-making punished.* (Cf. Q553.3.1.) Spanish Exempla: Keller.
Q306. **Quarrelsomeness punished.** (Cf. Q551.7.3.) Irish myth: Cross; Africa (Wakweli): Bender 62.

Q312. Q312. **Fault-finding punished.** (Cf. Q431.12, Q451.4.6, Q557.8, W128.) Jewish: Neuman; India: Thompson-Balys.

Q312.1. Q312.1. **Punishment for finding fault with God's works in heaven.** *Type 801; BP III 297ff.*

Q312.2. Q312.2. **Devil carries off fault-finding people.** (Cf. R11.2.1.) Scala Celi 54b No. 306.

Q312.3. Q312.3. **Punishment for finding fault with God's forgiveness of sin.** *Type 756B.*

Q312.4. Q312.4. **Fault-finding with God's handling of weather.** Spanish Exempla: Keller.

Q313. Q313. **Bad temper punished.** India: Thompson-Balys.

Q314. Q314. **Scandal-mongering punished.** (Cf. Q451.4.2.) Jewish: *Neuman; India: Thompson-Balys.*

Q320. **Q320. Evil personal habits punished.**


Q321.1. Q321.1. **Women who will not sew are cast from community.** Spanish Exempla: Keller.

Q322. Q322. **Dirtiness punished.** (Cf. Q432.1, Q433.3, W115.) Spanish Exempla: Keller; India: Thompson-Balys.

Q323. Q323. **Unthriftiness punished.** Alphabet No. 218; Italian Novella: *Rotunda.*


Q326. Q326. **Impudence punished.** (Cf. Q411.10, Q413.5.) Irish myth: Cross; Africa (Bushongo): Torday 241.

Q327. Q327. **Discourtesy punished.** (Cf. Q221.1, Q583.2.) Irish myth: Cross.

Q330. **Q330. Overweening punished.** (Cf. Q552.19.1, Q582.5.)

Q331. Devil torments old man who has laid aside his humility. Scala Celi 105a No. 572.

Q331.2. Vanity punished.


Q331.2.1.1. Devil impersonates woman's maid at her toilette. Italian Novella: Rotunda.

Q331.2.1.2. Vain woman has her cheeks miraculously burned. (Cf. Q550.) Italian Novella: Rotunda.

Q331.2.1.3. Husband rubs off paint from wife's cheeks. Threatens to scrape them the next time. Italian Novella: Rotunda.

Q331.2.1.3.1. Husband puts soot on wife's cheeks to discourage her from using paint. Italian Novella: Rotunda.

Q331.2.1.4. Vain woman wears corset so tight that it stifles her to death. Italian Novella: Rotunda.

Q331.2.1.5. Clothes-proud woman trips over long skirt. Devil laughs.

Q331.2.2. Jackal demands to be praised as god: runs with pack of hounds. Indian: Thompson-Balys.

Q333. Boldness punished.

Q333.1. "God has no use for me, and the devil will not take me." On the way home the bold woman is strangled by the devil. (Cf. Q582.5.) Lithuanian: Balys Legends No. 376f.

Q338. Immoderate request punished. (Cf. Q501.8, Q559.6, Q572.4, Q582.6, Q585.2.) Type 555; Irish myth: *Cross; Jewish: Neuman; India: Thompson-Balys.

Q338.1. Request for immortality punished by transformation into tree. N. A. Indian: *Thompson Tales 276 n. 18.

Q338.2. The devil's likeness. A squire demands somebody to paint a living picture of the devil; when he sees it, he dies. Lithuanian: Balys Index No. 3355, Legends Nos. 681—84.


Q342. Inquisitiveness punished. (Cf. Q557.5.) Wienert FFC LVI 49 (ET 89), 95 (ST 84); Jewish: Neuman; Africa: Weeks Congo 207.

Q380. Deeds punished—miscellaneous.

Q381. Punishment for gambling. (Cf. N0, Q433.8.) Jewish: Neuman; Indonesia:
DeVries's list No. 182.


Q386. Dancing punished. Scala Celi 61b No. 336; Lithuanian: Balys Legends Nos. 347—352; Spanish Exempla: Keller.


Q386.2. Drunken dancers punished. India: Thompson-Balys.

Q387. Jesting punished.

Q387.1. Devil carries off jester. (Cf. R11.2.1.) Scala Celi 77b No. 441.

Q388. Freemasonry punished.


Q391. Punishment for singing worldly songs. (Cf. Q411.10.1.)

Q391.1. Prince of devils gives up seat to man who goes to hell for singing worldly songs. Scala Celi 25b No. 169.


Q393. Evil speech punished. Italian Novella: Rotunda; Buddhist myth: Malalasekera I 50.

Q393.1. Punishment for talking too much. Monk punished in hell's fires for this fault. Spanish Exempla: Keller.

Q393.2. Gossiping punished. Africa: Casati I 319.


Q400—Q599.


Q403. Punishment not meted out to persons below twenty years. Jewish: Neuman.


Q411. Death as punishment. (Cf. Q455, Q456, Q458.2, Q558, Q582.) F. Ström On the Sacral Origin of the Germanic Death Penalties (Stockholm, 1942); *Roberts 211; Irish myth: *Cross; Missouri French: Carrière; Spanish: Espinosa Jr. Nos. 108, 133, 141; Jewish: Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera II 556; S. A. Indian (Toba): Métraux MAFLS XL 120; Africa (Wakweli): Bender 43.


Q411.0.1.1. Adulterer killed. Irish myth: *Cross.

Q411.0.1.2. Man (fairy) kills wife's lover. Irish myth: *Cross.

Q411.0.1.3. Faithless wife (mistress) seized by husband's (lover's) poet, who leaps to death with her in his arms. Irish myth: Cross.


Q411.1. Punishment: winning as wife and then killing. Type 956B; *BP I 373.

Q411.2. Undesired suitor hiding under girl's bed is killed. Italian Novella: Rotunda.

Q411.2.1. Undesired suitor killed asleep in his tent. Icelandic: *Boberg; Jewish: Judith and Holofernes.

Q411.3. Death of father (son, etc.) as punishment. Irish myth: *Cross.

Q411.4. Death as punishment for treachery. Irish myth: *Cross.

Q411.4.1. Man killed at once for treacherously slaying overlord. Irish myth: Cross.

Q411.4.2. Woman who disrobes to attract attention of hostile fighter killed. Irish myth: *Cross.


Q411.6. Death as punishment for murder. (Cf. Q211.) Irish myth: *Cross; Icelandic: *Boberg.

Q411.7. Death as punishment for ravisher. (Cf. Q244.) Irish myth: Cross; Icelandic: *Boberg.
Q411.8. A man in every house in the land killed as punishment for abduction by their king. Irish myth: Cross.


Q411.10.1. Man killed because of scornful singing. (Cf. Q391.) Icelandic: Boberg.

Q411.11. Death as punishment for desecration of holy places (images, etc.). (Cf. Q222.) Irish myth: *Cross.

Q411.11.1. Desecrating a sanctuary (saint's house) by murder punished. Irish myth: *Cross.

Q411.11.2. Hanging as punishment for stealing from a church. Irish myth: *Cross.


Q411.15. Death as punishment for dropping on emperor's coat. Icelandic: FSS 125, 168—70, Boberg.


Q413.0.1. Threat of hanging. Icelandic: *Boberg.

Q413.1. Hanging as punishment for theft. (Cf. Q212.) *Fb "hænge" I 731b; Irish myth: *Cross; Icelandic: *Boberg; Italian Novella: *Rotunda.

Q413.2. Hanging as punishment for adultery. (Cf. Q241.) Icelandic: *Boberg; German: Grimm No. 4; Italian Novella: Rotunda.

Q413.3. Hanging as punishment for imposture. (Cf. Q262.) Italian Novella: Rotunda.

Q413.4. Hanging as punishment for murder. (Cf. Q211.) Icelandic: *Boberg; Italian Novella: Rotunda.
Q413.5. *Hanging as punishment for impudence.* (Cf. Q326.) Icelandic: *Boberg.*

Q413.5.1. *Impudent suitor or his messenger hanged or threatened with hanging.* Icelandic: *Boberg.*

Q413.6. *Hanging as punishment for denying pagan gods.* (Cf. Q225.2.) Der Heiligen Leben und Leiden 101 (Santa Barbara).

Q413.7. *Hanging as punishment for silence about hidden treasure.* Icelandic: Boberg.

Q413.8. *Hanging as punishment for treachery.* (Cf. Q261.) Icelandic: *Boberg.*

Q413.8.1. *Hanging by one foot as punishment for treachery.* Italian Novella: Rotunda.

Q414. *Punishment: burning alive.* **W. Foerster Der Feuertod als Strafe in der altfr. erzählenden Dichtung (Halle, 1913); *Fb "brænde" IV 69ab, "teglovn"; Dickson 74; Pauli (ed. Bolte) No. 232; Alphabet No. 353; Grimm No. 3 (Type 710).—Irish myth: *Cross; Icelandic: *Boberg; French Canadian: Barbeau JAFL XXIX 20; Spanish: Keller, Espinosa Jr. Nos. 140, 161; Italian: Basile Pentamerone II No. 2, Rotunda; Jewish: *Neuman; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 35 No. 22; S. A. Indian (Huamachuco): Métraux RMLP XXXIII 151; Africa (Luba): DeClerq ZsKS IV 222.

Q414.0.1. *Burning as punishment for uxoricide.* (Cf. Q211.3.) Africa (Fjort): Dennett 54 No. 19.


Q414.0.3. *Burning as punishment for incest (incontinence).* (Cf. Q242, Q243.) Child II 41—48 passim, 113—25 passim, III 508b, V 292b; Irish myth: *Cross.

Q414.0.3.1. *Burning monastery and monks in it as punishment for incontinence.* Cent Nouvelles Nouvelles No. 32; Heptameron No. 31.

Q414.0.4. *Burning as punishment for ravisher.* (Cf. Q244.) Malone PMLA XLIII 406.

Q414.0.4.1. *Ravisher's grave and body miraculously burnt.* Scala Celi 111a No. 619; Wright Latin Stories 112.

Q414.0.4.2. *Burning as punishment for abductor.* Irish myth: *Cross.

Q414.0.5. *Burning as punishment for traitor.* (Cf. Q261.) Icelandic: *Boberg; Breton: Sébillot Incidents s.v. "býcher"; Missouri French: Carrière; Italian Novella: Rotunda.

Q414.0.5.1. * Burning for traitor: unwittingly suggested by culprit.* Italian Novella: Rotunda.

Q414.0.6.1. Burning as punishment for counterfeiting. (Cf. Q261.) Italian Novella: Rotunda.


Q414.0.8. Demons burn heretics at stake. (Cf. Q225.1.) Scala Celi 103b Nos. 555, 556.

Q414.0.9. Burning as punishment for betraying the confessional. (Cf. Q224.) Italian Novella: Rotunda.


Q414.0.12. Burning as punishment for murder. (Cf. Q211.) Irish myth: *Cross; Icelandic: *Boberg; Africa (Bankon): Ittman 100.

Q414.0.12.1. Woman saved from being burned as punishment for killing impudent suitor. Icelandic: FSS 240, Boberg.

Q414.0.13. Burning as punishment for fratricide. (Cf. Q211.9.) Irish myth: Cross.


Q414.1.1. Boiling in tar as punishment for impostor. (Cf. Q262.) Africa (Angola): Chatelain 49 version B.

Q414.2. Punishment: imprisonment in white-hot iron house. Irish myth: Cross (cf. also S112.6); Welsh: MacCulloch Celtic 101.


Q414.3.1. Punishment: crushing in rice mill and scattering ashes. India: Thompson-Balys.

Q414.4. Punishment: dancing to death in red-hot shoes. Type 709; *BP I 450ff., *464; *Loomis White Magic 118.

Q414.5. Punishment: king hung between two fires. Icelandic: Boberg.


Q415. Punishment: being eaten by animals. (Cf. Q453, Q557.) *DeCock Volkssage 88; Irish: O'Suilleabhain 46, Beal XXI 317.
Q415.1. **Punishment: being eaten by dogs.** Eskimo: Thompson Tales 4, 272 n. 2.

Q415.1.1. **Punishment: transformation to deer which is devoured by dogs.** Greek: Frazer Apollodorus I 323 (Acteon).

Q415.1.2. **Punishment: tying man to horses and setting vicious hounds after him.** (Cf. Q416, S117.) Scottish: Campbell-McKay No. 25.


Q415.3.1. **Cobras placed in boxes and given to cruel parents, so that they are bitten.** (Cf. Q285.) India: Thompson-Balys.

Q415.4. **Punishment: being fed to lions (wild beasts).** Italian Novella: *Rotunda; Jewish: Neuman.

Q415.5. **Punishment: being devoured by tiger.** India: *Thompson-Balys.

Q415.6. **Bears devour the wicked.** Jewish: *Neuman.

Q415.7. **Wolves kill person for quenching holy fire.** (Cf. Q222.) Irish myth: *Cross.

Q415.7.1. **Wolves and birds eat bodies of slayers of poet.** Irish myth: Cross.

Q415.8. **Heretic preaching against God's creation worried to death by fly.** (Cf. Q225.) Spanish Exempla: Keller.

Q415.9. **Punishment: being eaten by fish.** Tuamotu: Stimson MS (z-G. 3/1301); Hawaiian: Beckwith Myth 504.

Q416. **Punishment: drawing asunder by horses.** (Cf. Q469.12.) Child V 157; BP I 306; Grimm Deutsche Rechtsaltertümmer II 272; DeCock Volkssage 91. — Irish myth: Cross; Icelandic: FSS 42, Boberg; Spanish: Espinosa Jr. Nos. 126, 143; Greek: Frazer Apollodorus I 331 n. I (Lycurgus); India: Thompson-Balys.

Q416.0.1. **Quartering by horses as punishment for breaking betrothal.** (Cf. Q252.) Estonian: Aarne FFC XXV 136 No. 93.

Q416.0.2. **Quartering by horses as punishment for murder.** (Cf. Q211.3.) Icelandic: *Boberg; Italian Novella: *Rotunda.

Q416.0.2.1. **Quartering by horses as punishment for uxoricide.** (Cf. Q211.3.) Italian Novella: Rotunda.

Q416.0.3. **Quartering by horses as punishment for impostor.** (Cf. Q262.)
Icelandic: *Boberg.


Q416.1.1. Q416.1.1. Adulteress kicked to death by mule as punishment. (Cf. Q241.) *Fischer-Bolte 217.


Q416.2.2. Q416.2.2. Punishment: dragging to death tied to horns of a bull. Greek: Grote I 241.


Q416.3.1. Q416.3.1. Punishment: being gored to death by elephant. India: Thompson-Balys.


Q417.2. Q417.2. Traitor thrown into pit so that he sticks to the waist and is then chased out of the country. (Cf. Q261.) Icelandic: Boberg.

Q417.3. Q417.3. Bridge to world of dead cut from under wicked person so that he falls into hell. (Cf. F152.) India: Thompson-Balys.


Q418.1. Q418.1. Murder of faithless wife with poisoned salad. (Cf. Q241.) Heptameron No. 36.

Q418.2. Q418.2. Venomous snake put into the mouth as punishment for murder of newborn children. (Cf. Q211.4.) Icelandic: Boberg.


Q421.0. Q421.0. Beheading as punishment for debt. (Cf. Q271.) *Fb "gjæld" I 448.


Q421.0.3. Q421.0.3. Beheading as punishment for rape. (Cf. Q244.) Italian Novella: *Rotunda.
Q421.0.4. Beheading as punishment for murder. (Cf. Q211.) Irish myth: *Cross; Italian Novella: *Rotunda.

Q421.0.5. Beheading as punishment for mutilation. Italian Novella: Rotunda.


Q421.0.7. Beheading as punishment for seduction. (Cf. Q243.2.) Italian Novella: Rotunda.


Q421.2. Man beheaded in place where he turned his back on saint. (Cf. Q227.) Irish myth: Cross.

Q421.3. Punishment: cutting throat. India: Thompson-Balys.


Q422.0.1. Punishment: beating to death. India: Thompson-Balys.


Q424. Punishment: strangling. (Cf. Q469.5, S113.) *DeCock Volkssage 77; Marquesas: Handy 113, 129.


Q424.1. King strangles falcon when it kills eagle. (Cf. Q211.6.) Köhler-Bolte I 583; Italian Novella: *Rotunda.

Q424.2. Strangling as punishment for adultery. (Cf. Q241.) Italian Novella: Rotunda.

Q424.3. Man strangles friar for attempting to seduce his wife. (Cf. Q243.2.1.) Italian Novella: Rotunda.

Q425. Punishment: suffocating. (Cf. Q274.2.)
Q426. *Wolf cut open and filled with stones as punishment.* *Type 333; BP I 37, *40; Spanish: Espinosa III No. 212, Espinosa Jr. Nos. 32—34; Cape Verde Islands: *Parsons MAFLS XV (1) 312 n. 1.

Q426.1. *Punishment for murder by fatal enema.* (Cf. Q211.4.2.) Africa (Wakweli): Bender 86.


Q428.2. *Magic swine cause robbers to be drowned.* (Cf. B183, Q212.) Irish myth: Cross.

Q428.3. *Drowning as punishment for disturbing holy person.* (Cf. Q227.) Irish myth: Cross.

Q429. *Capital punishment—miscellaneous.*


Q429.2. *Death at hands of foreign invaders as punishment.* Jewish: Moreno Esdras.

Q429.3. *Cutting into pieces as punishment.* India: *Thompson-Balys.


Q430. *Abridgment of freedom as punishment.*

Q430.1. *Imposition of tabu as punishment.* Irish myth: Cross.

Q431. *Banishment (exile).* *Boje 63; Dickson 78; Gaster Thespis 304; Irish: *Cross, O'Suilleabhan 88, Beal XXI 328; Icelandic: *Boberg; Greek: Frazer Apollodorus I 350 n. 1 (Oedipus), Grote I 172; Jewish: *Neuman; India: Thompson-Balys; Chinese: Eberhard FFC CXX 38, 143; Hawaii: Beckwith Myth 205, 214; S. A. Indian (Tupinamba): Métraux RMLP XXXIII 169.

Q431.0.1. *Saint prefers to die in exile.* Irish myth: Cross.

Q431.1. *Voluntary exile as punishment for murder.* (Cf. Q211, Q431.9.) Greek: Fox 93 (Herakles).


Q431.2.2. *Treachery punished by banishment to desert isle.* (Cf. S145.) Heptameron No. 67.

Q431.2.3. *King's foster brothers banished for lawlessness.* Irish myth: *Cross.*

Q431.3. *Banishment because of disobedience.* Maiden wants to become nun and not marry. (Cf. Q325.) Spanish Exempla: Keller; India: Thompson-Balys; Chinese: Werner 260.

Q431.4. *Banishment till rose grows from table for preventing childbirth.* (Cf. F971.2, Q251, T572.) *Type 755.*


Q431.5.1. *Banishment for attempted seduction.* (Cf. Q243.2.1.) Icelandic: *Boberg; Italian Novella: *Rotunda.*

Q431.5.2. *Banishment for abduction of bride (girl).* Icelandic: *Boberg.*

Q431.5.3. *Princes banished as punishment for lewd conduct with female subjects.* (Cf. Q243.) India: Thompson-Balys.


Q431.9. *Banishment for murder.* (Cf. Q211.) Icelandic: *Boberg.*


Q431.9.2. *Exile as punishment for parricide.* (Cf. Q211.1.) Irish myth: *Cross.*

Q431.10. *Banishment for assault on king's tax collectors.* Icelandic: Boberg.

Q431.11. *Banishment as punishment for breach of faith with animals.* (Cf. Q263.) Irish myth: Cross.


Q431.15. *Banishment as punishment for robbery.* (Cf. Q212.) Irish myth: Cross.


Q432. Punishment: ejectment.

Q432.1. Buzzard hatched by hawk ejected for fouling nest. (Cf. Q322.) Herbert III 37ff.; Hervieux IV 276 No. 4; Cent Nouvelles Nouvelles No. 68.

Q432.2. Adulteress ejected into street clad only in her shirt. (Cf. Q241, Q243, Q473.) Cent Nouvelles Nouvelles No. 8; Italian Novella: *Rotunda.


Q433.1. Imprisonment for adultery. (Cf. Q241.) Heptameron No. 61; Italian Novella: *Rotunda.


Q433.2. Defeated giants imprisoned in lower world. Gaster Thespis 160; Greek: Fox 8 (Titans), Grote I 8.

Q433.3. Zeus has embassy of dogs imprisoned for fouling his court. (Cf. Q322.) *BP III 555; Dh IV 137ff.

Q433.4. Imprisonment for imposture. (Cf. Q262.) Italian Novella: Rotunda.

Q433.5. Imprisonment for attempted seduction. (Cf. Q243.2.1.) Italian Novella: Rotunda.


Q433.7. Imprisonment for treachery. (Cf. Q261.) Italian Novella: Rotunda.

Q433.8. Imprisonment for gambling. (Cf. Q381.) Italian Novella: Rotunda.


Q433.10. Earl hunting in the king's forest imprisoned. Icelandic: Boberg.

Q433.11. Undesired suitor's messengers imprisoned. Icelandic: *Boberg.

Q433.13.  War prisoners shut up between stones. Icelandic: Boberg.

Q434.  Punishment: fettering.


Q434.2.  War prisoners fettered. Icelandic: *Boberg.

Q434.3.  Fettering to oak. Icelandic: *Boberg.


Q437.  Sale into slavery as punishment. Jewish: *Neuman; Buddhist myth: Malalasekera II 526.


Q450.  Cruel punishments.

Q450.1.  Torture as punishment. Irish myth: Cross; Jewish: *Neuman.

Q450.1.1.  Torture as punishment for murder. (Cf. Q211.) Irish myth: Cross; India: Thompson-Balys.

Q451.  Mutilation as punishment. (Cf. S160.) Missouri French: Carrière; Marquesas: Handy 78, 121.


Q451.0.2.  Threat to cut off hand or foot. Icelandic: *Boberg.

Q451.0.3.  Strong girl breaks impudent suitor's right hand and left foot. Icelandic: *Boberg.

Q451.0.4.  Hands and feet cut off as punishment for robbery. (Cf. Q212.) Irish myth: Cross.


Q451.1.4. Hand cut off (falls off) as punishment for murder. (Cf. Q211.)
Irish myth: *Cross.

Q451.1.4.1. Hand cut off as punishment for fornication. (Cf. Q243.)
Irish myth: Cross.

Q451.1.5. Arms cut off as punishment for adultery. (Cf. Q241.) Heptameron No. 48.


Q451.1.7. Arms cut off as punishment for slandering. (Cf. Q263.) Eskimo (Cumberland Sound): Boas BAM XV 207.


Q451.2.0.1. Limbs cut off (drop off) as punishment. Irish myth: *Cross.

Q451.2.0.2. Boring hole through heel as punishment. Jewish: Neuman.

Q451.2.0.3. Hamstringing as punishment. Eskimo (Greenland): Rasmussen I 144.

Q451.2.1. Youth lamed by man whose daughter he refuses to marry. (Cf. Q245.) Köhler-Bolte I 120; *Krappe Herrig's Archiv CLVIII 9ff.; *P. Maurus Wielandsage in der Literatur (Münchner Beiträge zur rom u. eng. Philologie XXV (1902)).

Q451.2.2. Feet cut off as punishment for theft. (Cf. Q212.) Penzer V 143 n.;
India: *Thompson-Balys.

Q451.2.3. Foot cut off as punishment for murder. (Cf. Q211.) Irish myth: Cross.

Q451.2.4. Legs cut off as punishment for adultery. (Cf. Q241.) Heptameron No. 48.

Q451.3. Loss of speech as punishment. *Type 710; *BP I 13ff.; Icelandic: *Boberg; Jewish: *Neuman.

Q451.3.1. Dumbness as punishment for hiding children. Fb "stum".

Q451.3.2. Dumbness as punishment for lying. (Cf. Q263.) Irish myth: Cross.

Q451.3.3. Dumbness as punishment for opposition to holy person. (*Cf. Q227.) Irish myth: Cross.

Q451.3.3.1. Son stricken dumb as punishment for father's opposition to holy person. (Cf. Q411.3.) Irish myth: Cross.
Q451.3.4. **Dumbness as punishment for blasphemy.** Spanish Exempla: Keller.

Q451.4. **Tongue cut off as punishment.** DeCock Volkssage 93; Spanish: Boggs FFC XC 98 No. 836G*, Espinosa II No. 94; India: Thompson-Balys; Chinese: Graham; Japanese: Ikeda; Korean: Zong in-Sob 145 No. 64.

Q451.4.1. **Tongue cut off as punishment for theft.** (Cf. Q212.) *Penzer V 61 n. 1, 143 n.

Q451.4.2. **Tongue cut out as punishment for gossip.** (Cf. Q314.) Wienert FFC LVI 39; Halm Aesop No. 416.

Q451.4.3. **Tongue cut off as punishment for incest.** (Cf. Q242.) Italian Novella: Rotunda.

Q451.4.4. **Tongue cut off as punishment for treachery.** (Cf. Q261.) Italian Novella: Rotunda.

Q451.4.5. **Tongue cut out as punishment for fault-finding (satire).** (Cf. Q312.) Irish myth: Cross.

Q451.4.6. **Tongue cut out as punishment for unfaithfulness to wife.** Spanish Exempla: Keller.

Q451.4.7. **Man pulls out his own tongue in remorse.** India: Thompson-Balys.

Q451.4.8. **Tongue cut off as punishment for alleged adultery.** (Cf. Q241.) Icelandic: Boberg.

Q451.4.8.1. **Tongue cut (bitten) off as punishment for unfaithfulness to wife.** Spanish Exempla: Keller.

Q451.4.9. **Hanging by tongue as punishment.** Cheremis: Sebeok-Nyerges.

Q451.4.10. **Punishment: stretching tongue to enormous length.** Korean: Zong in-Sob 145 No. 64.

Q451.5. **Nose cut off as punishment.** Bødker Exempler 280 No. 24; Irish myth: *Cross; India: *Thompson-Balys; Africa: Frobenius Atlantis IV 196.

Q451.5.1. **Nose cut off as punishment for adultery.** (Cf. Q241.) *Penzer II 88 n. 1, V 82 n. 1, 123, 156, VI 188 n. 1, IX 76; Saxo Grammaticus (ed. Elton) 71; Italian Novella: *Rotunda.

Q451.5.1.1. **Mistress's nose cut off as punishment for faithlessness.** Icelandic: *Boberg.

Q451.5.2. **Nose cut off as punishment for theft.** (Cf. Q212.) Penzer II 60ff.

Q451.5.3. **Nose of falsely accusing bishop bitten off.** (Cf. Q263.) Dickson 46.

Q451.5.4. **Nose cut off as punishment for treachery.** (Cf. Q261.) Italian Novella: Rotunda.
Q451.6. **Ears cut off as punishment.** Irish myth: Cross; Missouri French: Carrière; India: *Thompson-Balys; Africa: Frobenius Atlantis IV 196.

Q451.6.0.1. **Girl (fairy) bites off ear of ravisher.** (Cf. F304.4.1, Q244.) Irish myth: *Cross.

Q451.6.1. **Ears cut off as punishment for adultery.** (Cf. Q241.) *Penzer V 82 n. 1, 156; Africa (Fang): Einstein 53, Trilles 168.

Q451.6.2. **Ear cut off as punishment for theft.** (Cf. Q212.) Nouvelles Récréations No. 56.


Q451.7.0.1. **Loss of one eye as punishment.** Hdwb. d. Märchens I 477a n. 5; Icelandic: *Boberg.

Q451.7.0.2. **Miraculous blindness as punishment.** (Cf. Q559.2.) Irish myth: Cross.

Q451.7.0.2.1. **Miraculous blindness as punishment for opposition to holy person.** (Cf. Q227, Q571.1.) Irish myth: *Cross.

Q451.7.0.2.2. **Miraculous blindness as punishment for theft.** (Cf. Q212.) *Loomis White Magic 98; Irish myth: Cross.

Q451.7.0.2.3. **Miraculous blindness as punishment for disobedience.** (Cf. Q325.) Irish myth: Cross.

Q451.7.0.2.4. **Miraculous blindness as punishment for criminal intent.** (Cf. Q210.1.) Irish myth: Cross.

Q451.7.0.2.5. **Miraculous blindness as punishment for spying (on druids, fairies, witches, etc.).** Irish myth: *Cross.


Q451.7.2. **Blinding as punishment for ravisher.** (Cf. Q244.) Herbert III 206; Oesterley No. 50.

Q451.7.2.1. **Blinding (of father) as punishment for ravisher.** (Cf. Q411.3.) Irish myth: *Cross.

Q451.7.2.2. **Blinding as punishment for attempt to violate girl (queen).** Icelandic: *Boberg.

Q451.7.3. **Blinding as punishment for incest.** (Cf. Q242.) Italian Novella: Rotunda.

Q451.7.4. **Blinding as punishment for murder.** (Cf. Q211.) Irish myth: *Cross; Italian Novella: Rotunda; India: Thompson-Balys.


Q451.9. *Punishment: woman's breasts cut off*. Zupitza Zs. f. Vsk. XI 91; Child Nos. 5, 80, 81; Scotch: Campbell Tales I lxxxix—xc. See also Peele's "King Edward the First".


Q453. *Punishment: being bitten by animal*. (Cf. Q415.)


Q455.1. *Walling up as punishment for murder of children*. (Cf. Q211.4.) *Type 652*; BP II 121ff.; Fb "indmure".

Q455.2. *Walling up as punishment for adultery*. (Cf. Q241.)

Q455.2.1. *Adulteress walled up with corpse of paramour*. Italian Novella: Rotunda.

Q455.2.1.1. *Adulteress confined in room containing the corpse of her
paramour. She becomes ill and dies. Italian Novella: *Rotunda.


Q456.0.1. Q456.0.1. **Burial alive as punishment for adultery.** (Cf. Q241.) *Schoepperle II 420 n. 1; Irish myth: *Cross.

Q456.0.2. Q456.0.2. **Burial alive as punishment for swindling.** (Cf. Q274.) Alphabet No. 755.

Q456.0.3. Q456.0.3. **Burial alive as punishment for disobedience to king.** (Cf. Q325.) Greek: Frazer Apollodorus I 373 n. 2 (Antigone).

Q456.1. Q456.1. Punishment: burial alive up to the breast (neck). BP I 432; Köhler-Bolte I 571; Cowell Jataka I 130; India: *Thompson-Balys; Buddhist myth: Malalasekera II 597.

Q456.1.1. Q456.1.1. Cast-forth wife buried up to the waist for seven years and despitefully used. Wesselski Märchen 174 No. 64.


Q457. Q457. **Flaying alive as punishment.** Grimm Deutsche Rechtsalterthümer II 291; DeCock Volkssage 85f.; Fb "menneskehud" II 579; Irish: O'Suilleabhain 43, Beal XXI 316; Swiss: Jegerlehner Oberwallis 309 No. 18.

Q457.1. Q457.1. **Flaying alive as punishment for contesting with a god.** Greek: *Frazer Apollodorus I 30 n. 1 (Apollo and Marsyas).

Q457.2. Q457.2. **Devil flays impious person.** (Cf. G303, Q220.) Finnish: Aarne FFC XXXIII 42 No. 50**; Finnish-Swedish: Wessman 12 No. 108.

Q457.3. Q457.3. **Flaying alive as punishment for adultery.** (Cf. Q241.) Italian Novella: Rotunda.

Q457.4. Q457.4. **Flaying alive as punishment for opposition to holy person.** (Cf. Q227.) Irish myth: Cross.


Q458.0.1. Q458.0.1. **Flogging as punishment for adultery.** (Cf. Q241.) Malone PMLA XLIII 410.

Q458.0.2. Q458.0.2. **Flogging as punishment for disobedience to rulers.** (Cf. Q325.) Alphabet No. 441; Spanish: Espinosa Jr. No. 142.

Q458.0.3. Q458.0.3. **Flogging as punishment for theft.** (Cf. Q212.) Italian Novella: *Rotunda.
Q458.0.4. Flogging as punishment for imposture. (Cf. Q262.) Italian Novella: Rotunda.

Q458.0.5. Flogging as punishment for reviling church. (Cf. Q225.) Irish myth: Cross.

Q458.0.6. Flogging as punishment for desire to commit adultery. (Cf. Q241.1.) Irish myth: Cross.

Q458.1. Daily beatings as punishment. Chauvin V 266 No. 154 and frequently elsewhere in Chauvin.

Q458.2. Flogging to death as punishment. (Cf. Q410, S122.) Africa (Fang): Trilles 270.

Q458.2.1. Brother flogs unchaste sister to death. (Cf. Q243.) Child II 102.

Q458.2.2. Flogging to death as punishment for theft. (Cf. Q212.) Fb "piske" II 834.

Q458.2.3. Flogging to death as punishment for seduction. (Cf. Q243.2.) Italian Novella: Rotunda.


Q461.1. Impalement as punishment for faithlessness. Enemy chief has the faithless widow of his victim impaled. Italian Novella: Rotunda.

Q461.2. Bodies from which limbs have been cut hung on stakes as punishment. Irish myth: *Cross.

Q461.3. Impaling as punishment for adultery. (Cf. Q241.) India: Thompson-Balys.

Q462. Crucifixion as punishment. (Cf. Q522.1.) Irish myth: Cross; Spanish Exempla: Keller; Jewish: *Neuman; Hindu: Tawney I 147, 396.


Q462.2. Punishment by hanging up by the feet. Eskimo (Smith Sound): Kroeber JAFL XII 179.

Q463. Spiked-cask punishment. Rolling down hill in a cask with spikes on inside. DeCock Volkssage 87; BP I 108; Sébillot France I 302, II 90, 271, IV 293ff.; Fb "spigertønde"; Child II 343, IV 30 n. 32, V 48; *Page JAFL LIX 20ff.; Italian: Basile Pentamerone V No. 8; Icelandic: Boberg.


Q465. Throwing into a pit as punishment. Jewish: Neuman; India: *Thompson-

Q465.2. Prisoners put into pit filled with corpses in order to starve. Icelandic: Boberg.


Q466. Embarkation in leaky vessel as punishment. *Type 612; BP I 126, *127.

Q466.0.1. Embarkation in rudderless boat as punishment. Icelandic: Herrmann Saxo II 650.

Q466.0.2. Punishment: setting adrift in boat. Irish myth: Cross.

Q466.1. Husband substitutes leaky vessel so that his wife and paramour are drowned. (Cf. Q241.) *Fischer-Bolte 131.

Q466.2. Punishment: abandonment on cliff that is submerged at high tide. Icelandic: Boberg; Maurer Bekehrung des norwegischen Stammes I 301 and n. 8.


Q467.1. Casting into water in sack (barrel) as punishment. (Cf. Q474, S142.) H. Goldsmith Zs. f. vgl. Rechtswissenschaft LXI—LXII; Fb "sæk" III 720b, "tønde" III 934b; Italian: Basile Pentamerone IV No. 6.

Q467.2. Thief cast into water in a sack containing a cock, a snake, and a monkey. He had stolen a sacred statue of gold. (Cf. Q212, Q220.) Italian Novella: Rotunda.


Q467.3.1. Punishment: sea-spell chanted by druidess causes rival to drown. Irish myth: Cross.

Q467.4. Man thrown into waterfall as punishment for alleged violating of princess. (Cf. Q244.) Icelandic: FSS 110, Boberg.


Q469. Other cruel punishments.

Q469.1. Adulteress caused to fall down stairs from which steps have been removed. (Cf. Q241.) *Fischer-Bolte 217.

Q469.2. Punishment: climbing red-hot rod. (Cf. S112.2.) Jamaica: Beckwith
Q469.3. Q469.3. Punishment: grinding up in a mill. Liebrecht 258f.; Fb "male" II 535a; India: Thompson-Balys.

Q469.4. Q469.4. Punishment: millstone hung around neck. Woman has had desire to kill frog. (Cf. Q211.8.) Tobler 28.

Q469.5. Q469.5. Punishment: choking with smoke. This given a lawyer who has "sold smoke", i.e., idle words. BP III 495 n.; *Pauli (ed. Bolte) No. 786; Scala Celi 7b No. 48.

Q469.6. Q469.6. Heart and liver of murderer torn out. (Cf. Q211.) Icelandic: *Boberg; Chinese: Werner 339.


Q469.6.1. Q469.6.1. Heart and liver of son to be torn out. (Cf. S194.) French Canadian: Sister Marie Ursule.

Q469.7. Q469.7. Punishment: twisting entrails from body. Fb III 776a; Mannhardt Wald- und Feldkulte I 128; Heinzel Beschreibung der isländischen Saga 162.

Q469.7.1. Q469.7.1. Man fettered with the entrails of his own sons as punishment for treachery. (Cf. Q261.) Icelandic: MacCulloch Eddic 146 (Loki).


Q469.9.1. Q469.9.1. Punishment: tearing off flesh with hot pincers. Italian Novella: Rotunda.


Q469.10. Q469.10. Scalding as punishment.

Q469.10.1. Q469.10.1. Scalding as punishment for attempted seduction. (Cf. Q243.2.1.) Italian Novella: Rotunda.

Q469.10.2. Q469.10.2. Scalding as punishment for theft. (Cf. Q212.) Italian Novella: Rotunda.

Q469.10.3. Q469.10.3. Scalding as punishment for insult. Italian Novella: Rotunda.

Q469.11. Q469.11. Baby son hurled into battle as punishment for desertion of fairy mistress. (Cf. Q247, Q411.3.) Irish myth: Cross.


Q471.1. Persecuted queen meanly clothed and set where all are commanded to spit on her. Köhler-Bolte I 571.

Q471.2. Beggar avenges self on queen who spits at him by disguising as prince and spitting in her face. India: Thompson-Balys.


Q473. Punishment: disgraceful journey through streets. (Cf. Q432.2.)

Q473.0.1. Insolvent debtor drawn through streets. (Cf. Q271.) Breton: Sébillot Incidents s.v. "débiteur".

Q473.0.2. Corpse of adulteress drawn through streets. (Cf. Q241.) Icelandic: Boberg.

Q473.1. Punishment: riding through street on bull.

Q473.1.1. Adulteress ridden through street on bull. (Cf. Q241.) *Wesselski Hodscha Nasreddin II 185 No. 349.

Q473.2. Punishment: tying to horse's tail. Fb "hest" IV 212a; Icelandic: Boberg.

Q473.2.1. Wife's paramour tied to horse's tail and conducted through streets. (Cf. Q241.) Malone PMLA XLIII 413.

Q473.3. Seducer, who had disguised as woman, is led naked through streets. (Cf. Q243.2.) Cent Nouvelles Nouvelles No. 45; Italian Novella: *Rotunda.


Q473.5.1. Punishment: shaving head and covering with tar and driving forth on back of donkey to sound of drum. Stranger thinks he is being honored. India: Thompson-Balys.

Q473.5.2. Riding backwards on donkey as punishment. India: Thompson-Balys.


Q475.1. Tar and feathers as punishment for vanity. Type 833*.

Q475.2. Shower of pitch as punishment. Roberts 208.

Q476. Exposing mistress's person (excepting face) to her husband (paramour's friends). Italian Novella: *Rotunda.


Q478.1. The Eaten Heart. Adulteress is caused unwittingly to eat her lover's heart. (Sometimes other parts of his body.) (Cf. Q241.) **Matzke MLN XXVI 1; **K. Nyrop Sangerens Hjerte (København, 1908); *Child V 482 s.v. "heart"; Clouston Tales II 187ff.; *v. d. Hagen I cxvi; DeCock Volksage 94ff.; *Hibbard 253ff.; Boccaccio Decameron IV Nos. 1, 9 (Lee 116, 143); Schofield PMLA XV 123; Malone PMLA XLIII 413, 430; Numes "A lenda de coração comido" Revista Lusitana XXVIII 5—15.—Italian Novella: *Rotunda; India: *Thompson-Balys; Marquesas: Handy 104; Hawaii: Beckwith Myth 136; Eskimo (Cumberland Sound): Boas BAM XV 223, (Greenland): Rasmussen III 241; N. A. Indian: *Thompson Tales 344 n. 241; Cape Verde Islands: *Parsons MAFLS XV (1) 140 n. 1.

Q478.1.1. Man sends his daughter the heart of her lover. She pours poison over it and drinks the potion. Italian Novella: Rotunda.

Q478.1.2. Adulteress made to drink from paramour's skull. (Cf. Q241, Q491.5.) Heptameron No. 32.


Q478.1.3. Adulteress punished by having skeleton of her former paramour hang in her room. Heptameron No. 32.

Q478.1.4. Adulteress forced to have lover's head before her at meals. Irish myth: Cross.

Q478.2. Adulteress compelled to eat with dog. (Cf. Q241, Q478.) *Chauvin VIII 162 No. 170; Malone PMLA XLIII 430; Gibb History of the Forty Vezirs 331ff.; Irish myth: Cross.

Q478.3. Adulteress compelled to eat a dog's leavings. (Cf. Q241, Q523.3.) Malone PMLA XLIII 405—430 passim.

Q478.4. Punishment: using fat rendered from daughter's mutilated corpse to cook with and to light candles. India: Thompson-Balys.


Q478.5.1. Punishment: eating ashes (coal) mixed with food. India: Thompson-Balys.

Q481. Princess (queen) compelled to keep an inn. (Cf. Q523.5.) *Type 304; BP II 503; Fb "kro" II 303.
Q482. **Punishment: noble person must do menial service.** (Cf. A181, H465.)

Q482.1. **Princess serves as menial.** *Type 425; India: Thompson-Balys.

Q482.1.1. **Second wife (slave) must serve as menial.** Irish myth: *Cross.

Q482.2. **Queen placed in kitchen and abused by butcher.** Irish myth: Cross. Welsh: MacCulloch Celtic 101.

Q482.2.1. **Queen forced to do menial service rescued by son.** Irish myth: *Cross.

Q482.2.2. **Queen ordered to go and live in woodcutter's house as servant.** India: Thompson-Balys.

Q482.3. **Nobleman after death must serve as menial.** *Herbert III 283ff.

Q482.4. **Cast-forth wife must sit at horse-block of palace and tell story to each newcomer and offer to carry him inside.** Irish myth: *Cross; Welsh: MacCulloch Celtic 94.

Q482.5. **Queen made to scare crows away in fields.** India: Thompson-Balys.

Q482.6. **Punishment: man must do women's work.** Jewish: Neuman.

Q483. **Princess must sell goods on market as punishment.** *Type 304, 900; BP I 443ff., II 505; India: Thompson-Balys.

Q483.1. **Condemned queen exposed in leather on market place.** India: Thompson-Balys.

Q484. **Husband fondles second wife in presence of first as punishment for adultery.** (Cf. Q241.) Malone PMLA XLIII 423.

Q485. **Noble person must live in hovel.**

Q485.1. **Princess married to lowly hero must live in slave quarters.** Africa (Kordofan): Frobenius Atlantis IV 216ff. No. 19.

Q486. **Criminal's property destroyed as punishment.** Jewish: Neuman.

Q486.1. **Criminal's house burned down.** *Chauvin VI 163 No. 327; Irish myth: *Cross.

Q486.1.1. **Sinful city burnt as punishment.** Jewish: Moreno Esdras (Q488), Neuman.

Q487. **Adulteress forced to wear symbolic dress.** Husband makes her dress in coarse cloth except for her undefiled parts which are covered with gold brocade. (Cf. Q241.) Cent Nouvelles Nouvelles No. 49; Italian Novella: *Rotunda.

Q488. **Cutting hair as punishment.**
Q488.1. Lying goat punished by being half-shorn. (Cf. Q263, K1151.) *Type 212; *BP I 346ff.

Q488.2. Head shaved as punishment. India: *Thompson-Balys.

Q491. Indignity to corpse as punishment. (Cf. Q271.1.) Jewish: *Neuman; India: Thompson-Balys.


Q491.1.1. Swindler buried on dungheap. (Cf. Q274.) Spanish: Boggs FFC XC 143 No. 1720.

Q491.1.2. Burial in deserted barn as punishment for desecration of holy places. (Cf. Q222.) Irish myth: Cross.

Q491.2. Debtor's corpse flogged. (Cf. Q271.) *Fb "gjæld" I 448.


Q491.4. Toads and snakes devour corpse of rich man in his grave. Scala Celi 74b No. 426; Herbert III 99 No. 65, 666 No. 261; Irish: Beal XXI 327, O'Suilleabhain 74.

Q491.5. Skull used as drinking cup. (Cf. Q478.1.2.) DeCock Volkssage 96ff.; Icelandic: *Boberg; Italian Novella: Rotunda; India: Thompson-Balys.

Q491.6. Corpse of murderer mutilated. (Cf. Q211.) Italian Novella: *Rotunda; Greek: Grote I 275, 278.


Q491.7. Punishment: throwing dead body into river. Africa (Fang): Trilles 270.

Q492. Woman must relight magic fires as punishment. Magician in revenge for ill-treatment causes the lights of the city to go out. They can be relighted only from the naked body of the woman in the public square. None can be relighted until all have applied their torches. Spargo Virgil the Necromancer (Cambridge, Mass., 1934) 199ff.; *Oertel Studien zur vgl. Literaturgeschichte VIII 113; Spanish Exempla: Keller; Italian Novella: *Rotunda.


Q493.1. Adulteress transformed to mare and stirruped. (Cf. Q241.) *Penzer VI 8.


Q494.1. Line of kingship taken from king who defies saint. (Cf. Q227.) Irish myth: *Cross; Jewish: Neuman.


Q494.2. Removal from priesthood as punishment. Jewish: *Neuman.


Q497. *Beard shaved as punishment for murder.* (Cf. Q211, P672.) Italian Novella: Rotunda.


Q499. *Other humiliating punishments.* Irish myth: *Cross.

Q499.1. *Humiliating kiss as punishment.*

Q499.1.1. *Humiliation through kissing a leper as punishment.* Irish myth: *Cross.

Q499.2. *Humiliating death as punishment.* (Cf. Q411.) Irish myth: *Cross.


Q499.2.2. *Humiliating death as punishment for taking concubine.* (Cf. Q243.3.) Irish myth: Cross.

Q499.3. *Sacrament refused as punishment for desecration of holy place.* (Cf. Q222.) Irish myth: Cross.

Q499.4. *Satirizing as punishment for refusal to grant request.* (Cf. Q287.) Irish myth: *Cross.

Q499.4.1. *Satirizing as punishment for breaking treaty.* Irish myth: Cross.

Q499.5. *Debtor clerics forbidden churchly offices.* (Cf. Q271.) Irish myth: Cross.

Q499.6. *Penance for three years and a half for eating horseflesh.* Irish myth: *Cross.

Q499.7. *Humiliating marriage as punishment.* India: *Thompson-Balys.

Q499.8. *Humiliating penance: king to rub nose five times on red hot griddle.* India: Thompson-Balys.

Q500. **Q500. Tedious punishments.**

Q501. *Unremitting torture as punishment.*


Q501.2. *Punishment of Tantalus.* Stands in a pool that ever recedes from his thirsty lips; branches of fruit spring away from him; stone over his head continually
threatens to fall. Reinach Revue Archéologique 1903 (4) series I 154ff.; *Frazer Pausanias V 392; Greek: *Frazer Apollodorus II 154 n. 2; Jewish: *Neuman.

Q501.2.1. Q501.2.1. *When hungry man tries to gather fruit it flies out of his reach.* India: Thompson-Balys.

Q501.2.2. Q501.2.2. *Punishment: delicious food always fills with maggots just as man is about to eat it.* India: Thompson-Balys.


Q501.4. Q501.4. *Punishment of Prometheus.* Chained to a mountain with eagle preying on his vitals, which are restored nightly. (Punishment for theft of fire.) Greek: *W. Schmid Untersuchungen zum gefesselten Prometheus (Stuttgart, 1929), Fox 13, *Frazer Apollodorus I 228 n. 2; Jewish: Neuman.


Q502.1. Q502.1. *The Wandering Jew.* Ceaseless wandering with inability to die as punishment for blasphemy. (Cf. Q221.3.) Type 754**; **L. Neubaur Die Sage vom Ewigen Jude (Leipzig, 1893); **Zirus Ahasverus, der Ewige Jude (Stoff- und Motivgeschichte der deutschen Literatur No. 6 [Berlin, 1930]); Gielen de Wandelinge Jood (Amsterdam, 1931); *K. Nyrop Den evige Jøde (København, 1907); **Neubaur Zs. f. Vksk. XXII 33, Zentralblatt für Bibliothekswesen XXVIII 495ff.; *Dübe Zs. F. Vksk. XVII 143; *Bolte ibid. XIX 308; G. Paris. Légendes du moyen âge (1904) 149ff.; *Fb "Jerusalems skomager" II 40, IV 246a; *Wehrhan 50; Taylor MLN XXXIII 394ff.; Anderson Journal of English and Germanic Philology XLVI 367—82; Braddy California Folklore Quarterly IV 82f.; Bagatti Franciscan Studies IX 1—9.—Finnish-Swedish: Wessman 105 No. 933; Lithuanian: Balys Index No. 778*; Estonian: Aarne FFC XXV No. 754*.

Q502.2. Q502.2. *Punishment: wandering till iron shoes are worn out.* *Types 400, 425; *BP II 272; Missouri French: Carrière; Italian: Basile Pentamerone V No. 4.

Wandering after death as punishment.

Skull of suicide must roll in dust until it has saved a life. Man uses the skull to kill an owl that was about to kill a rabbit; thus after 777 years of rolling it has saved a life and is freed. (Cf. Q211.5.) Köhler-Bolte I 406.

Punishment: carrying corpse of murdered man. (Cf. Q211.) RTP II 267, VIII 586; FL IX 375ff. No. 3; Zs. f. österreichische Volkskunde VII 197; Irish myth: *Cross.

This is to be put on the grave. Irish: MacCulloch Celtic 72, Cross.

Punishment: carrying corpse of murdered man until stone as long as murdered man is found. This is to be put on the grave. Irish: MacCulloch Celtic 72, Cross.

Punishment: carrying corpse of murdered man until another can be induced to take it. Africa (Gold Coast): Barker and Sinclair 66 No. 9.

Punishment: performing impossible task. (Cf. H1010.)

Performing impossible task as punishment for murder. (Cf. Q211.) Irish myth: Cross.

Filling leaky vessels with water from a bottomless jar. (Cf. H1023.2.) Greek: Fox 31.

Binding together sand and string. (Cf. H1021.1.) Swiss: Jegerlehner Oberwallis 304 No. 24.

Ridding country of pests. Irish myth: *Cross.

Murderer does penance. (Cf. Q171.1.1, Q211.) *Types 756BC; **Andrejev FFC LIV, LXIX 126ff., 234ff.; *Toldo II 87; Irish: Beal XXI 316, *Cross; Jewish: *Neuman.

Robber does penance. (Cf. Q212.) *Types 756B; **Andrejev FFC LXIX 81, 118ff., 236ff; Spanish Exempla: Keller; Italian Novella: *Rotunda.


King who loved to give death sentence accepts penance of always postponing sentence until thirty days period of examination has passed. Spanish Exempla: Keller.

Penance in wilderness as punishment for men who left holy orders to marry. (Cf. Q226.) Spanish Exempla: Keller.

Warrior retires to a cloister which he later defends against robbers. Icelandic: Boberg.

Tedious penances. (Cf. H1110, Q500.)

Q521.1.1. Penance: crawling on knees and watering a dry staff until it blooms. Types 756BC; **Andrejev FFC LIV 34, LXIX 132; *BP III 471 n. 1; Scala Celi 136a No. 755; Alphabet No. 568.

Q521.1.2. Penance: carrying water in mouth from a distance and watering dry staff until it blooms. *Types 756BC; **Andrejev FFC LIV 34, LXIX 133; *BP III 471 n. 1.

Q521.2. Penance: carrying bag of stones (one for each murder) on the back until it falls off. (Cf. Q211.) *Type 756C; *Andrejev FFC LIV 35.

Q521.3. Penance: carrying iron hoop on head until it falls off. *Types 756C; *Andrejev FFC LIV 35.

Q521.4. Penance: pasturing black sheep until they become white. *Types 756C; *Andrejev FFC LIV 35.

Q521.5. Penance: ferryman setting people over a stream until relieved by another. *Types 460, 461; *Aarne FFC XXIII 138.

Q521.6. Penance: holding midnight mass until someone will make responses. *Sébillot RTP X 584, XIII 179, XV 621; Ireland: Baughman, O'Suilleabhain 27, Beal XXI 308; Spanish: Espinosa II Nos. 70f.

Q521.7. Penance to be done until seven spires of Benares are reduced to powder and rebuilt. India: Thompson-Balys.

Q522. Self-torture as penance. *Andrejev FFC LXIX 127, 156.

Q522.1. Self-crucifixion as penance. (Cf. Q462.) *Andrejev FFC LXIX 156f.

Q522.2. Penance: killing oneself with wooden knife. *Andrejev FFC LXIX 156.

Q522.3. Penance: creeping naked through thorns. *Type 756B; *Andrejev FFC LXIX 127; Hdwb. d. Märchens I 202a; Irish: O'Suilleabhain 44, Beal XXI 316; Spanish Exempla: Keller.


Q522.6. Penance: hanging for a thousand years head downward over a fire of chaff. Hindu: Keith 168.


Q523. Humiliating penances. (Cf. Q470.)


Q523.2. Penance: walking on all-fours like beast. Herbert III 131, 339, 465, 571; *Williams 10; Spanish Exempla: Keller.

Q523.3. Penance: eating food offered to dogs. *Dickson 257 n. 80; English: Wells 136 (Sir Gowther); Irish: Beal XXI 330; Spanish: Boggs FFC XC 86 No. 756B.

Q523.4. Penance: living under stairs as mendicant. *Dickson 255 n. 77; Alphabet No. 600 (Alexius).

Q523.5. Penance: planting garden and offering free hospitality to all. (Cf. Q481.) *Type 756C; *Andrejev FFC LIV.

Q523.6. Penance: slain cats, dogs, etc. to be hung up and covered with grain by man who has killed them. Köhler-Bolte I 261.

Q523.7. Penance: seven years' service for seven days' neglect of religious duty. (Cf. Q223.) Jewish: bin Gorion Born Judas I 179f., 374.


Q523.9. Penance: king to take off crown and lick spittle from ground. India: Thompson-Balys.


Q524.2. Penance: lying the first night with every corpse brought to certain church. Irish myth: *Cross.


Q535.1. Penance: not to speak. *Krappe Balor 181ff.; *Toldo II 91; *Dickson 255 nn. 76, 77; English: Wells 136 (Sir Gowther); Spanish: Boggs FFC XC 86 No. 756B, Keller.

Q535.2. Penance: lioness foregoes meat. Her two cubs are killed. The jackal
tells her that he has had the same experience. She gives up eating meat and lives on grass. Chauvin II 105 No. 68; Bødker Exempler 302 No. 71; Spanish Exempla: Keller.


Q535.4. Q535.4. Lone fasting as penance. Jewish: Neuman.

Q537. Q537. Penance: resisting temptation. (Cf. T330.)

Q537.1. Q537.1. Penance: adulteress masks as monk and lives chastely in monastery. (Cf. Q241.) Toldo Zs. f. Vksk. XIV 52 (St. Theodora).


Q541. Q541. Sitting (standing) in uncomfortable position as penance.


Q541.1.1. Q541.1.1. Standing in (Jordan and Tigris) rivers as penance (by Adam and Eve). (Cf. A1331.) Irish myth: *Cross.

Q541.2. Q541.2. Penance: standing in water for forty days. Dh I 228ff.; Irish: O'Suilleabhain 49, Beal XXI 318.

Q541.3. Q541.3. Penance: Gregory on the stone. Standing on a stone (pillar) as penance for incest. (Cf. Q242, T415.) *Type 933; Köhler-Bolte Zs. f. Vksk. VI 173 to Gonzenbach No. 85; *Baum PMLA XXXI 562 n. 59; *Toldo II 89.

Q541.4. Q541.4. Penance: keeping self suspended on two iron hooks placed under armpits. Irish myth: *Cross.

Q541.5. Q541.5. Penance: staying for ten months rooted to one spot, with eyes closed, while birds build nests in one's hair. India: Thompson-Balys.

Q542. Q542. Penance: giving all earnings to poor. Spanish: Boggs FFC XC 86 No. 756B.

Q544. Q544. Penance: being locked in cellar (well) with key thrown into water. *Type 756B; *Andrejev FFC LXIX 127, 248.

Q545. Q545. Murderer's penance complete when he kills a greater murderer and prevents a crime. (Cf. Q211.) *Type 756C; **Andrejev FFC LIV; Wesselski Archiv Orientální II 39ff.


Q551. Q551. Magic manifestations as punishments.

Q551.1. Q551.1. Undutiful son punished by toad clinging to face. (Cf. Q281.1.) *BP III
Betel-nut grows upon a person's knee as a punishment. 

Philippine (Tinguian): Cole 56.

Punishment: animal skin grows on man's back. He had masked in the skin in order to cheat. *Type 831; Irish myth: *Cross; India: Thompson-Balys.

Magic adhesion to object as punishment (for opposition to holy person). (Cf. D2171.1, Q227.) Irish myth: *Cross.

Miraculous adhesion of objects to human hand as punishment for working on holy day. (Cf. Q223.6.) *Loomis White Magic 55.

Thief rendered unable to remove burden of stolen goods from his back. (Cf. Q212.) *Loomis White Magic 55, 98.

Corpse of murdered man sticks to murderer's back. (Cf. Q211.) *Loomis White Magic 55.

Instrument or tool for unlawful work becomes attached to person holding it. *Loomis White Magic 55.

Sacrilege and blasphemy punished by magic adhesion. (Cf. Q221.3.) *Loomis White Magic 55f.

Priest's concubine is unable to rise from stone. She is finally freed by prayers and repentance. (Cf. Q243.1.) England: Baughman.

Punishment for stinginess: bundle of fuel (pitcher of lime) sticks to man's head. (Cf. Q276.) India: Thompson-Balys.

Punishment for cupidity: rich man's foot caught in church door: extricated only when he sends money to beggar. India: Thompson-Balys.

Punishment: transformation. (Cf. D661.) Greek: Grote I 32.

Punishment: transformation of lovers into lion and lioness for desecrating temple. They have had sexual relations in the temple. It was believed that lions do not mate with each other; hence their sin could not be repeated. Greek: *Frazer Apollodorus I 401 n. 2.


Punishment: Loki's son transformed into wolf which tears his brother to pieces. Icelandic: MacCulloch Eddic 146.

Punishment: woman transformed into bird. India: Thompson-Balys.

Punishment: transformation into frog. India: Thompson-Balys.
Q551.3.2.5. *Punishment: man transformed to a mass of worms.* India: Thompson-Balys.


Q551.3.2.7. *Punishment: transformation to dog.* India: Thompson-Balys.

Q551.3.2.8. *Punishment: transformation to calf.* India: Thompson-Balys.

Q551.3.3. *Punishment: calf's head in murderer's hand turns to corpse's head.* (Cf. Q211.) *BP I 276 n. 2, II 535.

Q551.3.3.1. *Punishment: melon in murderer's hand turns to murdered man's head.* Africa (Fulah): Equilbecq II 205ff. No. 43.

Q551.3.4. *Transformation to stone as punishment.* India: Thompson-Balys.

Q551.3.4.1. *Scoffers turned to stone by saint.* (Cf. Q225.) Irish myth: Cross.

Q551.3.4.2. *Man curses wind; he is turned to stone, along with sack from which he is sowing.* (Cf. Q221.) England: *Baughman.

Q551.3.4.3. *Nun breaks her vow.* She is turned to stone. (Cf. Q226.) U.S.: Baughman.

Q551.3.5. *Punishment: transformation into other object.* India: Thompson-Balys.

Q551.3.5.1. *Punishment: transformation into falling star.* India: Thompson-Balys.

Q551.3.5.2. *Punishment: transformation into tree.* India: Thompson-Balys.

Q551.4. *Punishment: animals become sick.*


Q551.5. *Reincarnation as punishment.* (Cf. E600, Q584.3.) India: Thompson-Balys; Buddhist myth: Malalasekera I 222, 342, 424, 479, 597, 740, 1148, II 355, 670, 691, 792, 918, 1028, 1272.

Q551.5.1. *Reincarnation into degraded form as punishment.* India: *Thompson-Balys.


Q551.5.1.2. *Punishment: king and queen reborn as children of scavenger.* India: Thompson-Balys.

Q551.5.1.3. *Dying priest looks greedily on ripe plum: is reincarnated as insect feeding within plum.* India: Thompson-Balys.


Q551.6.0.2. Punishment: death from unknown disease before end of three days for having obtained food by force from monastery. Irish myth: Cross.

Q551.6.1. Magic sickness as punishment for lying (perjury). (Cf. Q263, Q583.4.) Irish myth: *Cross.

Q551.6.2. Magic sickness as punishment for opposition to holy person. (Cf. Q227, Q572.3.) Irish myth: *Cross.

Q551.6.2.1. Magic sickness as punishment for tanning shoes with bark from saint's tree. Irish myth: Cross.


Q551.6.5. Magic sickness as punishment for desecration of holy places (images, etc.). (Cf. Q222.) Irish myth: *Cross.

Q551.6.5.1. Magic manifestation: blood flows suddenly from mouth of blasphemer. (Cf. Q221.3.) Spanish Exempla: Keller.

Q551.6.5.2. Magic manifestation: eyes fall out of head of blasphemer. (Cf. Q451.7.0.2.) Spanish Exempla: Keller.


Q551.7.1. Magic paralysis as punishment for opposition to holy person. (Cf. Q227, Q573.1, Q583.3.) Irish myth: *Cross.


Q551.8.2. *Deformity as punishment for desecration of holy places (images, etc.).* (Cf. Q222.) Irish myth: *Cross.

Q551.8.3. *Deformity (putridity) as punishment for murder.* (Cf. D2061.1.4, Q211.) Irish myth: *Cross.

Q551.8.4. *Man's eye bursts forth when he urges saint to marry.* (Cf. Q227, Q451.7.0.2.) Irish myth: Cross.

Q551.8.5. *Head falls off when man lies to saint.* (Cf. Q263.) Irish myth: *Cross.


Q551.8.7. *Punishment: face distorted.* India: Thompson-Balys; Buddhist myth: Malalasekera II 600, 808.


Q551.9.1. *Miraculous burning as punishment for opposition to holy person.* (Cf. Q227.) Irish myth: *Cross; India: Thompson-Balys.

Q551.9.2. *Magic burning to death as punishment for perjury.* (Cf. Q263.) Spanish Exempla: Keller.

Q551.10. *Person miraculously lifted into air and dashed to death as punishment for blasphemy.* (Cf. Q221.3, Q417.) Irish myth: Cross.

Q551.10.1. *Person miraculously lifted into air and dashed to death as punishment for scoffing at church teachings.* (Cf. Q225.) Irish myth: Cross.


Q552. *Prodigy as punishment.* Irish myth: *Cross; West Indies: Flowers 569f.

Q552.0.1. *Death from elements as punishment for unjust judgment (by poets).* Irish myth: *Cross.

Q552.1. *Death by thunderbolt as punishment.* *Pauli (ed. Bolte) No. 458; Blinkenberg The Thunderweapon in Religion and Folklore (Cambridge, Eng., 1911); *P. Saintyves Pierres magiques (Paris, 1936).—Irish: *Cross, Beal XXI 336, O'Suilleabhain 123; Finnish-Swedish: Wessman 18 Nos. 165, 173; Lithuanian: Balys Index No. 3267; Spanish Exempla: Keller; Greek: Frazer Apollodorus II 34 n. 2 (Iasion), 52 n. 2 (Asopus); Jewish: *Neuman.

Q552.1.0.1. *Destruction of property by thunderbolt as punishment.* (Cf. Q595.) Irish myth: *Cross.
Q552.1.0.1.1. Thunderbolt demolishes fortress as punishment for disobedience (to saint). (Cf. Q227, Q325.) Irish myth: Cross.

Q552.1.0.2. Thunder slays people for disregard of him. Lithuanian: Balys Tautosakos Darbai VI 135f.

Q552.1.1. Lightning strikes monk who despises humility. (Cf. Q331.) Scala Celi 102b No. 152; Pauli (ed. Bolte) No. 455; Alphabet No. 116.

Q552.1.2. Ravisher killed by thunderbolt. (Cf. Q244.) Italian Novella: Rotunda.

Q552.1.3. Impostor killed by lightning. (Cf. Q262.) Chinese: Eberhard FFC CXX 110 No. 65.

Q552.1.4. Death by thunderbolt as punishment for opposition to holy person. (Cf. Q227.) Irish myth: *Cross.

Q552.1.5. Death by thunderbolt as punishment for treachery. (Cf. Q261.) Irish myth: Cross.

Q552.1.6. Death by thunderbolt as punishment for injustice. (Cf. Q296.) Irish myth: Cross.

Q552.1.7. Woman who accused saint of raping her is struck by lightning. (Cf. Q263.) Spanish Exempla: Keller.

Q552.1.8. Infidel defies God to strike him with lightning. God does. (Cf. Q221.3.) U.S.: Baughman.

Q552.1.8.1. Cattle thief calls on God to strike him with lightning if he has ever stolen a cow or calf. Lightning strikes him. U.S.: Baughman.


Q552.2.0.1. Quaking of earth as punishment. (Cf. D2148.) Irish myth: Cross; Jewish: *Neuman.

Q552.2.0.1.1. Earth quakes when saint is opposed. (Cf. Q227.) Irish myth: *Cross.

Q552.2.1. Land sinks and lake appears as punishment. *Fb "sø" III 449b; Loomis White Magic 41, 101; England: Baughman; Lithuanian: Balys Index No. 787*; Chinese: Werner 405.

Q552.2.2. Grave sinks so that grave-robbers cannot get out. (Cf. Q212.2.) Estonian: Aarne FFC XXV 116 No. 17.

Q552.2.3. Earth swallowings as punishment. (Cf. F940, Q221.4.3.) Irish: *Cross, Beal XXI 327, O'Suilleabhain 79; Lithuanian: Balys Index Nos. 3610, 3748, Legends Nos. 467f., 470f; Jewish: *Neuman; India: *Thompson-Balys.

Q552.2.3.1. Girl sinks into earth for dancing in church. (Cf. C51.1.5,
Q386.) Fb "kirkegaard" II 129.

Q552.2.3.1.1. Q552.2.3.1.1. Earth swallows man who opposes saint (holy man). (Cf. Q227.) Loomis White Magic 44; Irish myth: *Cross; Buddhist myth: Malalasekera I 798, II 1220.

Q552.2.3.1.2. Q552.2.3.1.2. Earth swallows man as punishment for sacrilege (blasphemy, heresy, etc.). (Cf. Q221.3.) *Loomis White Magic 101; Irish myth: *Cross.

Q552.2.3.1.3. Q552.2.3.1.3. Man who angers saint sinks into earth to his knees. (Cf. Q227.) Irish myth: Cross.

Q552.2.3.2. Q552.2.3.2. Earth swallows object as punishment. Irish myth: Cross.

Q552.2.3.2.1. Q552.2.3.2.1. Earth swallows mill in which saint's grain was refused grinding. (Cf. Q227.) Irish myth: *Cross.

Q552.2.3.2.2. Q552.2.3.2.2. Earth swallows heretical city. (Cf. Q225.1.) Irish myth: *Cross.

Q552.2.3.2.3. Q552.2.3.2.3. Island sinks for man's offense to saint. (Cf. Q227.) Irish myth: *Cross.

Q552.2.3.3. Q552.2.3.3. Saint causes parricide to sink into earth to his knees. (Cf. D1713, Q211.1.) Irish myth: Cross.

Q552.2.3.4. Q552.2.3.4. Earth swallows man intending treachery. (Cf. Q261.1.) Irish myth: Cross.

Q552.3. Q552.3. Failure of crops during reign of wicked king. (Cf. Q552.10.1.) Irish: MacCulloch Celtic 72, *Cross; Icelandic: *Boberg; Greek: Grote I 171, 203; Jewish: Neuman; India: *Thompson-Balys.

Q552.3.0.1. Q552.3.0.1. Failure of crops as punishment for uncharitableness. (Cf. Q286.) Irish myth: Cross.

Q552.3.0.2. Q552.3.0.2. Failure of crops as punishment for murder. (Cf. Q211.) Irish myth: Cross.

Q552.3.0.3. Q552.3.0.3. Failure of crops and milk as punishment for adultery. (Cf. Q241.) Irish myth: Cross.

Q552.3.0.4. Q552.3.0.4. Failure of crops for mistreating the dead. Africa (Cameroon): Mansfield 233.

Q552.3.1. Q552.3.1. Famine as punishment. *Loomis White Magic 95, 102; Irish myth: *Cross; India: Thompson-Balys.

Q552.3.1.1. Q552.3.1.1. Sterility of land as punishment for parricide. (Cf. Q211.1.) Irish myth: Cross.

Q552.3.2. Q552.3.2. Famine as punishment for oppression by victors. Irish myth: Cross.

Q552.3.3. Q552.3.3. Drought as punishment. Irish myth: Cross; Jewish: Neuman; India:

Punishment for greed: streams of sugar, molasses, and milk from anchorite's tomb dry up and petrify because of townspeople's greed. (Cf. Q272.) India: Thompson-Balys.


Punishment upon cattle as punishment. Jewish: *Neuman.

Ear of stolen animal protrudes from thief's mouth. (Cf. Q212.) Irish: Plummer cxliii, *Cross; *Loomis White Magic 98.

Stolen animal cries out from stomach of thief. *Loomis White Magic 98; Spanish Exempla: Keller.

Monstrous births as punishment for girl's pride. (Cf. M437, Q331, T550.) Child I 210; Ireland, U.S.: Baughman.


Rich lord who robs poor widow of her cow chokes on first mouthful. (Cf. Q212.) Herbert III 35ff.

Mary-image descends and chastises clerk who scoffs at its rude carving. (Cf. Q225.) Ward II 676 No. 61.

Dead cock rises, crows, and spatters scoffers so that they become leprous. (Cf. Q225.) Alphabet No. 117.

Punishment: woman who has prevented birth of children casts no shadow. (Cf. Q251.) *Type 755; *Fb "skygge" III 347ab; Finnish-Swedish: Wessman 19 No. 186.

Recurrent plague during reign of wicked king. (Cf. Q552.3.) Irish myth: Cross.

Plague as punishment. Irish myth: *Cross; Swiss: Jegerlehner Oberwallis 165; German: O. Busch Nordwestthüringer Sagen 145, E. Handreck Müllersagen 194, O. Schöppner Sagenbuch d. bairischen Lande I 72; Spanish Exempla: Keller; Jewish: *Neuman.

Recurrent plague during reign of wicked king. (Cf. Q552.3.) Irish myth: Cross.


Fire from heaven as punishment. (Cf. F797, F962.2.) Irish myth: *Cross; Jewish: *Neuman.
Q552.13.0.1. Punishment by arrows of fire from heaven. Jewish: Neuman.

Q552.13.0.2. Sword (of fire) from heaven drawn upon sinners. Jewish: Neuman.


Q552.13.1.1. Death by fire from heaven as punishment for opposition to holy person. (Cf. Q227.) Irish myth: *Cross.

Q552.13.1.2. Death by fire from heaven as punishment for scoffing at church teachings. (Cf. Q225.) Irish myth: Cross.

Q552.13.2. Destruction of property by fire from heaven as punishment. (Cf. Q595.) Irish myth: Cross.


Q552.13.2.2. Church which refused to bury saint miraculously burned. (Cf. Q227.) Irish myth: Cross.

Q552.13.3. Fire from heaven consumes adulterous wife who has slandered an abbot. (Cf. Q227, Q414.0.3.) *Loomis White Magic 111.


Q552.14.2. Punishment: flood of mud after which crops of corn come up with black (smutted) ears. India: Thompson-Balys.


Q552.15. Punishment: cloud cuts off view of man promised all he can see for expelling saint. (Cf. Q227.) Irish myth: Cross.

Q552.16. Food and drink refused saint miraculously become putrid. (Cf. D2096, Q227.) Irish myth: Cross.
Q552.16.1. Food concealed from saint miraculously changed to stones. (Cf. Q551.3.) Irish myth: Cross.

Q552.16.1.1. Fishermen cut fish into pieces and claim that they have none. Saint says, "If you have none, may you have them; if you have, may they be stones." Pieces of fish are changed to stones. (Cf. A977.5.2.) Irish myth: Cross.

Q552.16.1.2. Women carrying cheeses concealed pretend that they are carrying webs or balls of thread. Saint changes cheeses to stones. (Cf. A977.5.1.) Irish myth: Cross.

Q552.17. Punishment: grave fills with sand when digger attempts to bury sinner over holy man. (Cf. Q222.) Irish myth: Cross.


Q552.18.1.1. Cowl demanded as ransom from saint bursts into flame. Irish myth: Cross.

Q552.18.2. Drink refused saint disappears. (Cf. Q227.) Irish myth: Cross.

Q552.18.3. Payment for ransom disappears when prisoner is not released. Irish myth: *Cross.

Q552.19. Miraculous drowning as punishment. (Cf. Q428, Q467.) Irish myth: Cross; Jewish: *Neuman.

A920.1.3. Lake bursts forth to drown thief.

Q552.19.0.1. Drowning caused by magic wind as punishment of braggart. (Cf. D906, Q330.) Irish myth: Cross.

Q552.19.1. Miraculous drowning as punishment for opposition to saint (holy man). (Cf. Q227.) Irish myth: *Cross; Buddhist myth: Malalasekera I 1042.

Q552.19.2. Miraculous drowning as punishment for desire to murder. (Cf. Q211.8.) Irish myth: Cross.

Q552.19.3. Miraculous drowning as punishment for theft. (Cf. Q212.) Irish myth: *Cross.

Q552.19.4. Miraculous drowning as punishment for man's flight with stepmother. (Cf. Q242.) Irish myth: Cross.

Q552.19.5. Miraculous drowning as punishment for haughtiness. (Cf. Q331.) Irish myth: *Cross.


Q552.20. Eclipse as punishment. India: Thompson-Balys.

Q552.21. Man vomits heart as punishment and lives without it till his death. India: Thompson-Balys.

Q552.22. Punishment: city and inhabitants hurled down precipice. India: Thompson-Balys.

Q552.23. Punishment: being suspended between heaven and earth. India: Thompson-Balys.


Q552.25. Earthquake as punishment.

Q552.25.1. Earthquake at dragon's death. Icelandic: Boberg.

Q552.25.2. Earthquake at witch's death. Icelandic: Boberg.


Q553.2. Punishment: angel ceases to appear to self-righteous hermit. Type 756A; Köhler-Bolte I 147f., 578; Spanish: Espinosa II No. 81, Espinosa Jr. No. 186.

Q553.3. Sterility as punishment. (Cf. T591.) Jewish: *Neuman.

Q553.3.1. God refuses king a son on account of his many wars. (Cf. Q305.) Chinese: Werner 256.

Q553.3.0.1. Sterility of women as punishment. Jewish: Moreno Esdras (Q578.3); India: Thompson-Balys.

Q553.3.2. Children of incestuous father die without issue. (Cf. Q242.) Irish myth: Cross.

Q553.3.3. Sterility as punishment for breaking saint's covenant. (Cf. Q227.) Irish myth: Cross; Greek (Herodotus): Classical Philology 39 (1944) 179f.

Q553.3.4. Sterility as punishment for parricide. (Cf. Q211.1.). Irish myth: Cross.

Q553.3.5. Sterility as punishment for uncharitableness to holy person. (Cf. Q286.1.) Irish myth: Cross.

Q553.3.6. Painful birth of children as punishment. Jewish: Neuman.

Q553.3.7. Punishment: reduced number of children. Jewish: *Neuman.

Q553.4. Death of children as punishment. Jewish: *Neuman.

Q553.4.1. Child taken from parents because they have ceased to think of God. (Cf. Q223.1.) Köhler-Bolte I 148.
Q553.5. Punishment: small catch of fish for child-murderers. Fisherman and his wife have always caught three fishes. From greed they kill their child in order to have more fish for themselves. But they thereafter catch but two fishes. (Cf. Q211.4.) Type 832.

Q553.6. Failure in all efforts as punishment. Loomis White Magic 100; Jewish: Moreno Esdras (Q479.1); India: Thompson-Balys.

Q553.7. Rains withheld until king remembers to have monks' huts roofed as promised. (Cf. Q266.) Buddhist myth: Malalasekera II 288.

Q554. Mysterious visitation as punishment.


Q554.2. Devil in roof of church into which he thrusts voices of loud singers. (Cf. Q223.) Alphabet No. 123.


Q554.5. Mysterious animal punishes penitent. Returning from the pope he is met by a mysterious animal who jumps on his back. Then in the man's room, whither he has carried the animal, a three hours' noise is heard as of a fight. Neither man nor beast is found in the room. (Cf. Q557.) Köhler-Bolte I 132; Euphorion IV 332; Irish: Beal XXI 317, O'Suilleabhain 46; Gascon: Bladé Contes pop. de Gascogne II 201 No. 13.


Q554.7. Creditor in former existence comes to confiscate riches of unkind man in next existence. (Cf. Q281.) India: Thompson-Balys.

Q555. Madness as punishment. (Cf. D2065.) *Loomis White Magic 98; Irish myth: *Cross; Greek: *Frazer Apollodorus I 146 n. 2, 183 n. 3; Jewish: *Neuman; India: *Thompson-Balys.


Q555.2. Madness as punishment for adulterer. (Cf. Q241.) Alphabet No. 36; Irish myth: Cross; Greek: Aeschylus Eumenides 341.

Q555.3. Madness as punishment for thieves. (Cf. Q212.) *Loomis White Magic 98.

Q555.4. Punishment for incest: father and son maddened; cut off their sexual organs. India: Thompson-Balys.

Q556. Curse as punishment. Roberts 217; Irish: *Cross, O'Suilleabhain 83, Beal XXI 328; Jewish: *Neuman; India: Thompson-Balys.
Q556.0.1. Curse threatened to enforce demand. Irish myth: *Cross.

Q556.0.2. Voice from heaven pronounces curse of destruction on city. India: Thompson-Balys.


Q556.3. Curse for leaving home. Italian Novella: Rotunda.

Q556.4. Man has color of the dead as result of saint's curse for disobedience. (Cf. Q227.) Irish myth: Cross.

Q556.4.1. Child born with one eye blinded as result of saint's curse. Irish myth: Cross.

Q556.5. Saint decrees offenders will not be able to fortify their dwellings. Fences fall, earth gapes when dug. (Cf. D2192, Q227, Q552.) Irish myth: Cross.


Q556.10. Curse for murder. (Cf. Q211.)


Q556.11. Curse for uncharitableness. (Cf. Q286.1.) Irish myth: *Cross.

Q556.12. Curse for stealing. (Cf. Q212.)

Q556.12.1. Thievish abbot to be eaten by wolves: curse by saint. Irish myth: Cross.

Q557. Miraculous punishment through animals. (Cf. Q415, Q552.4, Q554.5, Q582.6, Q589.1, Q589.1.0.1, Q597.) Jewish: *Neuman.


Q557.2. Serpent chokes woman's undutiful son. (Cf. Q281.1.) Alphabet No. 359.
Q557.3. Eagle (ape) carries off ill-gotten gain. Makes away with the receipts of a merchant who had watered his wine. (Cf. Q274.) Italian Novella: *Rotunda.

Q557.4. Mouse causes hair of thief to fall out. (Cf. Q551.6.4.) Irish myth: Cross.

Q557.5. Saint's pet crane pecks out eye of spying person. (Cf. Q342, Q580.) Irish myth: Cross.


Q557.7. Tiger seizes bride and bridegroom at threshold of house because groom has failed to worship deity before ceremony. (Cf. Q223.) India: Thompson-Balys.


Q558. Q558. Mysterious death as punishment. (Cf. Q411, Q574, Q591.1.)


Q558.2. Perjurier stricken dead. (Cf. Q263.) Icelandic: Boberg; Finnish-Swedish: Wessman 19 No. 177.

Q558.3. Usurer flees city to escape plague. On his return he boasts that God did not get him. He takes the plague and dies. (Cf. Q221.3.) Italian Novella: Rotunda.

Q558.4. Blasphemer stricken dead. (Cf. Q221.3.) England: Baughman; Irish myth: *Cross; Spanish Exempla: Keller (Q221.3.3); Italian Novella: Rotunda.


Q558.10. Mysterious death as punishment for feigning sleep. (Cf. Q260.) Irish myth: Cross.

Q558.11. Animals which eat of saint's body stricken dead. (Cf. B275.3,
Q220.) Irish myth: Cross.


Q559. Q559. Other miraculous punishments.

Q559.1. Q559.1. Devils instead of angels visit woman who has forgotten God in her prosperity. U.S., England: Baughman; Russian: Andrejev No. 796*.


Q559.3. Q559.3. Body of murdered man cannot be moved nor can water be drawn from a well to wash it. Leads to exposure of murderer. Italian Novella: Rotunda.

Q559.4. Q559.4. Peasants punished for working on feast day. They cannot leave the field for several days. (Cf. Q223.) Italian Novella: Rotunda.

Q559.5. Q559.5. Girl punished for jeering at saint. Is stricken dumb and distaff sticks to her hand. (Cf. Q227.) Italian Novella: Rotunda.

Q559.5.1. Q559.5.1. Birth of child prevented until girl confesses slander. She has accused a bishop of fathering the child. Spanish Exempla: Keller.
Q559.5.2. Girl's hand withers as punishment for broken oath to God. Spanish Exempla: Keller.

Q559.6. Poets lose ability to compose verse as punishment for immoderate request. (Cf. Q338.) Irish myth: *Cross.

Q559.7. Punishment: body will not decay after death because man broke saint's covenant. (Cf. Q227.) Irish myth: Cross.

Q559.8. Half of house in which false judgment is given slips down hill. (Cf. Q265.) Irish myth: *Cross.

Q559.9. Saints miraculously cause child to fall over cliff as punishment for mother's washing clothes in holy well. (Cf. Q222, Q411.3.) Irish myth: Cross.

Q559.10. Magic boat keeps thief at sea until he promises to throw ill-gotten gains into sea. (Cf. D1654.6, Q212.) Irish myth: Cross.

Q559.11. Man miraculously made to excrete his entrails for heresy. (Cf. Q225.1, Q469.7.) Spanish Exempla: Keller.


Q560.2. Respite from hell.

Q560.2.1. Souls in hell not punished on Sabbath. Irish myth: Cross; Jewish: Neuman.

Q560.2.1.1. Three hours of respite on Sunday for tormented in hell. Irish myth: *Cross.

Q560.2.2. Certain number of souls released from hell every Saturday through virtue of saint. Irish myth: *Cross.

Q560.2.3. Soul (of Judas) tormented on rock in sea on certain days as respite from pains of hell. Irish myth: *Cross.


Q561. Punishments being prepared in hell.

Q561.2. Kettle heating in hell for certain person. *Type 756B; *Andrejev FFC LXIX 106ff.

Q561.3. Seat (room) heating in hell for certain person. *Type 756B; *Andrejev FFC LXIX 106ff.; Irish: Beal XXI 311, O'Suilleabhain 33.

Q561.4. Palace in other world of the dead where are rooms full of tongues, hands, etc. of men committing sins in this world. India: Thompson-Balys.


Q562.3. Souls tormented in hell alternately borne up to firmament and cast down to depths. Irish myth: *Cross.

Q563. Punishments in hell fitted to crimes. (Cf. Q580.) Zs. f. celtische Phil. IX 413ff.; Irish myth: *Cross.

Q563.1. Punishment in hell fitted to the grade of wickedness. Jewish: *Neuman.

Q564. Letter sent to the relatives from man punished in hell. Lithuanian: Balys Legends Nos. 467f.

Q565. Man admitted to neither heaven nor hell. He has tricked the devil. *Type 330; *BP II 149ff., 163ff.; Fb "helvede" I 589a, "himmerige" I 611a; Irish: Beal XXI 329, O'Suilleabhain 90; U.S.: *Baughman; Spanish: Espinosa Jr. Nos. 8, 210, 213; American Negro (Georgia): Harris Remus 156 No. 32.

Q565.1. Person to be received by neither earth nor heaven. Irish myth: Cross.

Q566. Punishments by heat in hell. (Cf. A671.2.4.) Irish myth: *Cross; Jewish: *Neuman; Buddhist myth: Malalasekera I 885.


Q567.1. Sharp icy hoods (cowls) worn by sinners in hell. Irish myth: *Cross.

Q569. Other punishments in hell. Irish myth: Cross.

Q569.1. Sinners in hell forced to sit in dark puddles up to their middles. (Cf. A689.1.) Irish myth: *Cross; Jewish: *Neuman.

Q569.2. Sinners in hell swallowed by dragons. Irish myth: *Cross.

Q569.3. Sinners in hell fall into mouth of devil. Irish myth: *Cross.

Q569.5. Smokers in otherworld are locked in smoky rooms. Cheremis: Sebeok-Nyerges.

Q570. **Punishment and remission.** Irish myth: Cross.


Q571. Magic blindness as punishment remitted. (Cf. Q451.7.0.2.) Spanish Exempla: Keller.

Q571.1. Magic blindness as punishment for opposition to holy person remitted. (Cf. Q227.) O'Grady Silva Gadelica II 7; Irish myth: *Cross.


Q572. Magic sickness as punishment remitted. (Cf. Q551.6.)


Q573. Magic paralysis as punishment remitted. (Cf. Q551.7.)


Q574. Mysterious death as punishment remitted. (Cf. Q558.) Irish myth: Cross.

Q574.1. Mysterious death as punishment for opposition to holy person remitted. (Cf. Q558.13.) O'Grady Silva Gadelica II 71; Irish myth: *Cross.

Q574.2. Mysterious death of animals as punishment for uncharitableness remitted. (Cf. D2089.3, Q286.) Irish myth: Cross.

Q575. Magic putrefaction of food as punishment for opposition to holy person remitted. (Cf. Q227.) O'Grady Silva Gadelica II 26; Irish myth: Cross.


Q580. Q580. Punishment fitted to crime. Irish myth: *Cross; Jewish: *Neuman; West Indies: Flowers 570.

Q581. Q581. Villain nemesis. Person condemned to punishment he has suggested for others. *Cox 503 and passim (under head "villain nemesis"); *Fb "dom" IV 101b; *Wesselski Theorie 139; Köhler-Bolte Zs. f. Vksk. VI 64 to Gonzenbach No. 13; Pauli (ed. Bolte) No. 116; Wienert FFC LVI 49 (ET 83), 51 (ET 109, 110), 59 (ET 199), 132 (ST 382), 135 (ST 406, 447); Halm Aesop Nos. 18, 326. — Irish myth: *Cross; Italian: Basile Pentamerone I No. 2, III No. 10, V Nos. 8, 9; Jewish: *Neuman; India: Thompson-Balys.


Q581.2. Q581.2. Villain in hiding killed by blow aimed at his victim. India: Thompson-Balys.

Q581.3. Q581.3. Those planning to drown others drowned. Jewish: Neuman.

Q581.3.1. Q581.3.1. Drowning as punishment for drowning. Eskimo. (Cumberland Sound): Boas BAM XV 165.

Q582. Q582. Fitting death as punishment. (Cf. Q411, D2060.) Irish: O'Suilleabhain 125, Beal XX1 336; Jewish: *Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera I 374, II 851, 1353; Africa (Duala): Lederbogen JAS IV 61, (Wakweli): Bender 106f.

Q582.1. Q582.1. Sisters throw unique jewel into lake; killed and thrown after it. Revue Celtique XVI 76; Irish myth: Cross.

Q582.2. Q582.2. Man who brings fire to his house at devil's instigation burns to death. (Cf. Q233.) Irish myth: Cross.

Q582.3. Q582.3. Murderer killed by his own spear. (Cf. Q211.) Irish myth: *Cross.

Q582.3.1. Q582.3.1. Man killed by piece of stone flying from rock his victim dies upon. Irish myth: Cross.

Q582.4. Q582.4. Man dies from drop of blood of pet hound he has killed. (Cf. Q211.6.) Irish myth: Cross.

Q582.5. Q582.5. Man boasts he fears saint no more than hornless sheep; killed by hornless sheep. (Cf. Q333.1.) Irish myth: Cross.
Q582.6. Woman killed by horse got through immoderate request. (Cf. Q338, Q557.) Irish myth: *Cross.

Q582.7. Boy who threw stones at clerics killed by thrown stone. (Cf. Q227.) Irish myth: Cross.

Q582.8. Person drinks poison he prepared for another. Irish myth: *Cross.

Q582.9. Man falls dead when he sees his sons whom he has reared in sin all killed. Spanish Exempla: Keller.

Q583. Fitting bodily injury as punishment. Irish myth: Cross; Jewish: *Neuman; Buddhist myth: Malalasekera II 16.

Q583.1. Man who laughs at blind made blind. (Cf. Q288, Q451.7.0.2.) Irish myth: Cross.

Q583.2. Man stricken dumb for surly speech. (Cf. Q327, Q451.3.) Irish myth: Cross.

Q583.3. Man seeking to flee saint paralyzed. (Cf. Q551.7.1.) Irish myth: Cross.

Q583.4. Lying woman's tongue swells. (Cf. Q551.6.1.) Irish myth: Cross.

Q584. Transformation as fitting punishment. (Cf. D661, Q551.3.)


Q584.2. Transformation of a man to animal as fitting punishment. (Cf. D661.) Lithuanian: Balys Index No. 773*; S. A. Indian (Tupinamba): Métraux RMLP XXXIII 133, 172.

Q584.3. Reincarnation in form fitted to crime. (Cf. Q551.5.) Buddhist myth: Malalasekera I 50, 829, 1020, II 706, 1050, 1357.

Q585. Fitting destruction (disappearance) of property as punishment. (Cf. Q552.18, Q595.) India: Thompson-Balys; Buddhist myth: Malalasekera I 885, II 416, 1264.

Q585.1. Man refuses to give to charity: his property disappears. (Cf. Q286, Q595.3.) Irish myth: *Cross; India: Thompson-Balys.

Q585.2. Destruction (disappearance) of property got through immoderate request. (Cf. Q338.) Irish myth: Cross.

Q585.3. During rainy spring, farmer wishes that Lord would sleep till harvest time. Farmer himself sleeps until all neighbors have finished harvesting. When he wakes, he finds his crops ruined. (Cf. Q235.) England: *Baughman.

Q585.4. Food disappears because of wastefulness. India: *Thompson-Balys.

Q586. Son on gallows bites his mother’s (father's) nose off: punishment for neglect in youth. *Types 756B, 838; *Andrejev FFC LXIX 88; Wienert FFC LVI 83 (ET 493), 128 (ST 365, 499); Halm Aesop No. 351; *Pauli (ed. Bolte) No. 19; Crane
Q587. Q587. Jealous husband kills bird which wife falsely says she has been listening to. She has really been conversing with her lover. (Laüstic.) *Warncke Lais der Marie de France exxvi.

Q588. Q588. Ungrateful son punished by having a son equally ungrateful. (Cf. Q281.1.) BP I 135.


Q589.1.0.1. Q589.1.0.1. Man cannot drive cow by himself which he refused to share. (Cf. Q272.) Irish myth: Cross.


Q589.3. Q589.3. Punishment for stinginess: amends made by being generous and liberal. (Cf. Q276.) India: Thompson-Balys.

Q590. Q590. Miscellaneous punishments.


Q591.1.1. Q591.1.1. King tests saint by having man feign death; saint perceives trick and causes man to be dead. Irish myth: Cross.

Q591.2. Q591.2. Punishment: man says salt he carries is stones; it immediately becomes so. Irish myth: *Cross.

Q591.2.1. Q591.2.1. Punishment: man says sugar he carries is earth; it becomes so. India: Thompson-Balys.

Q591.3. Q591.3. Man dies from pretended illness. Irish myth: Cross.

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Q595.1. Q595.1. Fortress ravaged when saint is refused admittance. (Cf. Q227.) Irish myth: Cross.
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Q597. Animals avenge injury. (Cf. Q557.)

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Stith Thompson's

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R0. R0. Captivity.


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R11.1. **Princess (maiden) abducted by monster (ogre).** (Cf. R10.1.) *Types 301, 302, 311, 312;* *BP I 398, 404, II 301, 317, III 434; *Hdwb. d. Märchens I 544b, 547a nn. 60—79, 140—174; *Fb "brud" IV 64b.—Irish myth: *Cross; Icelandic: *Boberg; Missouri French: Carrière; India: *Thompson-Balys; Chinese: Graham; Korean: Zong in-Sob 221 No. 98; Japanese: Dixon 215 n. 17; Eskimo (Smith Sound): Kroeber JAFL XII 167; N. A. Indian: *Thompson Tales 341f. nn. 228, 228a, 231, 235.

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R25.1. Princess abducted through underground passage. (Cf. R10.1.) *Type 516; Rösch FFC LXXVII 102; BP I 46ff.; Icelandic: Boberg.


R41. Captivity in tower (castle, prison).

R41.1. Captivity in castle. *Type 400; English: Wells 66 (Ywain and Gawain); Irish myth: *Cross; India: *Thompson-Balys.


R41.2. Captivity in tower. *Type 310; Dickson 198 n. 8; Irish myth: *Cross; Italian: Basile Pentamerone II No. 1, IV No. 6, Rotunda; India: *Thompson-Balys.

R41.2.1. Slandered wife is locked in tower for forty days. If no champion appears, she is to be burned. Former suitor rescues her. Spanish: Childers.

R41.2.2. Captivity in bower. Irish myth: *Cross.

R41.3. Captivity in dungeon. Irish myth: *Cross; English: Wells 22 (Sir Beues of Hamtoun); Jewish: Neuman.

R41.3.1. Prison filled with snakes. (Cf. Q465.1.) *Boje 92; Hdwb. d.
Märchens I 436b nn. 183—198; Irish myth: Cross; Jewish: Neuman.

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R41.3.3. R41.3.3. Prison floor with spikes in it. Boje 91ff.

R41.3.4. R41.3.4. Captivity in well. India: Thompson-Balys.

R41.4. R41.4. Groom as prisoner in his and giantess's bridal chamber. (Cf. R41.5.) Icelandic: *Boberg.

R41.5. R41.5. Abducted princess fettered in hall with 100 doors. Bridal bed for her and giant in the midst. (Cf. R111.2.3.) Icelandic: Boberg.

R41.5.1. R41.5.1. Queen kept in palace of forty doors, each of them watched by a dog. Africa (Dahome): Einstein 25.


R42. R42. Captivity in sunken valley. Irish myth: *Cross.


R45. R45. Captivity in mound (cave, hollow hill). *Type 870; *BP III 443ff., 450; *Fb "höj" I 740b, 741; **Lungman Traditionsstudie över sagan om prinsessan i jordkulan (Göteborg, 1925). — Irish myth: *Cross; Icelandic: *Boberg; Spanish: Boggs FFC XC 54 No. 405*A; India: *Thompson-Balys; Chinese: Graham.


R45.2. R45.2. Imprisonment in lion's den. Italian: Basile Pentamerone III No. 5; Missouri French: Carrière; Spanish Exempla: Keller; Jewish: Neuman.

R45.3. R45.3. Captivity in cave.

R45.3.1. R45.3.1. Bear keeps human wife captive in cave with stone at entrance. India: *Thompson-Balys.


R49. R49. Other places of captivity.


R49.3. R49.3. Ogre seizes girl and puts her in a drum. Africa (Luba): DeClerq ZsKS IV 225.


R53. Captivity as refuge for the captive. Type 870.

R53.1. Woman hidden in underground chamber or mud cabin. (Cf. R45.) Icelandic: *Boberg.

R53.2. Woman hidden in sacred place which her lover is not supposed to dare to enter. Icelandic: *Boberg.

R53.3. Girl locked up in order to postpone wedding. Icelandic: Göngu-Hrylfs saga 306.

R53.4. Faithful servant locks his master and his friend up in a little house built from wood from their wrecked ships; they falsely think themselves betrayed. Icelandic: Boberg.

R54. Hero locked up while his father is murdered. Icelandic: Boberg.


R71. Captive prince joins captor out of gratitude for his freedom. (He had refused to promise that he would not fight again.) (Cf. W27.) Italian Novella: *Rotunda.

R72. Defiant prisoners refuse to accept grace even from their father unless it is granted them all. (Cf. M165.) Hdwb. d. Märchens II "Gnade ausbitten"; Icelandic: Boberg.

R74. Defeated warriors go into the conqueror's service. Icelandic: *Boberg.


R74.2. Defeated enemy's son turns conqueror's man. Icelandic: *Boberg.

R74.3. Defeated enemy holds rank and country when he promises to pay tax to conqueror. Icelandic: *Boberg.

R74.3.1. Imprisoned king's son released when he promises to be a faithful subject and pay tax. Icelandic: *Boberg.

R75. Surrendering.

R75.1. Defeated surrender their city. Icelandic: *Boberg.
Warriors surrender after chief's death. Icelandic: Boberg.

Warriors flee after chief's death. Icelandic: Boberg.

R81. Woman suckles imprisoned relative through prison wall. Köhler-Bolte I 373, II 387; Fb "datter" IV 94b; DeCock Studien en Essays 23ff.; Crane Vitry 232f. No. 238; Oesterley No. 215; Herbert III 220; Alphabet No. 166; Scala Celi 39a No. 220; Krappe Bulletin Hispanique XXXIX 28.—Spanish: Keller, Espinosa II No. 17; Jewish: Neuman.

Woman suckles husband isolated on rock. Irish myth: Cross.

Captive sends secret message outside (in orange or on handkerchief). India: Thompson-Balys.

Baker, disguised as old woman, substitutes for princess in cell when he brings bread to her. India: Thompson-Balys.

Prisoner's sustenance from outside prison. (Cf. R81.) Jewish: Neuman.

Captive protected by angel from abductor. Jewish: Neuman.

R100—R199. Rescues.

R110. Rescue of captive.

Goddess delivers and restores goods of man thrown into jail. India: Thompson-Balys.


All man's property offered to rescuer of stolen daughter. India: Thompson-Balys.

Princess (maiden) rescued from captor. India: Thompson-Balys.

Rescue of princess from ogre. See references to R11.1. Type 590; BP III 1; Basset RTP III 562; English: Wells 64 (The Awowynge of King Arthur), 66 (Ywain and Gawain), 70 (Libeaus Disconus); Irish myth: Cross; Spanish: Espinosa III No. 143; Italian: Basile Pentamerone IV No. 3; India: Thompson-Balys; Japanese: Anesaki 307, 359; N. A. Indian (Zuci): Benedict II 341.


Rescue of princess (maiden) from dragon. Types 300, 303; Hartland Perseus III 1—65 passim; Ranke FFC CXIV; BP I 534; Loomis White
Magic 119. See also references to B11.10 and B11.11. — Icelandic: *Boberg; Missouri French: Carrière; Spanish: Espinosa II Nos. 133—135, Espinosa Jr. Nos. 68f.; Greek: *Frazer Apollodorus I 158 n. 3; India: *Thompson-Balys; Japanese: Ikeda.

R111.1.4. R111.1.4. Rescue of princess (maiden) from giant (monster). (Cf. G100.) *Dickson 132 n. 106; *Brown Iwain 50 n. 1; Irish myth: *Cross; English: Wells 117 (Sir Torrent of Portyngale); Icelandic: *Boberg; India: Thompson-Balys; Japanese: Ikeda.

R111.1.5. R111.1.5. Rescue of woman from snake-husband. (Cf. B604.1.) Jamaica: *Beckwith MAFLS XVII 272 No. 85.

R111.1.6. R111.1.6. Princess ransomed from slavery. (Cf. R61.) *Type 506A; India: Thompson-Balys.

R111.1.6.1. R111.1.6.1. Queen rescued from slavery. Irish myth: Cross.

R111.1.7. R111.1.7. Rescue of princess (maiden) from magician. (Cf. D1711.) Irish myth: *Cross; Icelandic: *Boberg.


R111.1.10. R111.1.10. Rescue of princess (queen, maiden) from supernatural being who has won her at game of chance. Irish myth: *Cross.


R111.2. R111.2. Princess rescued from place of captivity. India: Thompson-Balys.

R111.2.1. R111.2.1. Princess(es) rescued from lower world. *Type 301; *BP II 300; French Canadian: Barbeau JAFL XXIX 25; Missouri French: Carrière; Spanish: Espinosa II 133—135; India: Thompson-Balys; Indonesia: Dixon 215.

R111.2.1.1. R111.2.1.1. Stolen woman rescued from lower world. India: Thompson-Balys.

R111.2.2. R111.2.2. Rescue of princess from mountain. *Type 530; *BP III 111; Icelandic: De la Saussaye 143, 144 (Siegfried and Brunhilde).

R111.2.3. R111.2.3. Princess rescued from giant's cave where she is fettered to a chair by the hair. (Cf. R41.5.) Icelandic: *Boberg.

R111.2.3.1. R111.2.3.1. Rescue of earl's daughter from giant's cave where she is chained to the wall (a pillar). Icelandic: *Boberg.

R111.2.4. R111.2.4. Princess rescued from temple where she is imprisoned. Icelandic:
Bysa saga 30ff ch. 8, 114ff ch. 12, Boberg.

R111.2.5. R111.2.5. *Girl rescued from tree.* Chinese: Graham.

R111.3. R111.3. *Means of rescuing princess.*

R111.3.1. R111.3.1. *Girl rescued by traveling through air.* Jones PMLA XXIII 563; India: *Thompson-Balys.

R111.4. R111.4. *Hero returns rescued princess to her betrothed.* Type 506; BP III 490ff.

R111.5. R111.5. *Nobleman rescues lady from treacherous servant.* Italian Novella: Rotunda.

R111.6. R111.6. *Girl rescued and then abandoned.* Types 300, 303; *Ranke FFC CXIV.


R111.8.2. R111.8.2. *Rescued woman stolen from rescuer by other men.* India: Thompson-Balys.


R112.2. R112.2. *Riding three times around hill to free captive confined within.* Fb "ride" III 52b.


R115.1. R115.1. *Husband transformed into mouse so he can enter cave-prison of his wife.* India: Thompson-Balys.


R121.1. Princess pulled through prison window by hand and freed. Cape Verde Islands: Parsons MAFLS XV (1) 280 No. 91, 283 No. 92.

R121.2. Rescuer impersonates captive and deceives blind guardian while captive escapes. Mangaia (Cook Group): Dixon 75.

R121.3. House burned (torn) down to deliver man imprisoned in it. *Chauvin VI 74 No. 239.

R121.4. Ants carry silk threads to prisoner, who makes rope and escapes. They have thread tied to their feet. Fischer-Bolte 212.

R121.5. Ariadne-thread. Prisoner given a thread as a clue to find his way out of the labyrinth in which he is being confined. *Herbert III 204; Oesterley No. 63; Greek: Frazer Apollodorus II 135 n. 3.

R121.6. Rescue from prison by saint, who enters and breaks fetters. (Cf. R165.) Alphabet No. 436; *Loomis White Magic 89, 93; Icelandic: *Boberg.

R121.6.1. Saint appears to captor in vision and demands prisoner's release. (Cf. R165.) Irish myth: Cross.

R121.6.2. Locks marvelously open for person. Irish myth: Cross (F1088.4); Jewish: Neuman.


R121.8. Fairy mound destroyed to rescue person confined in it. Irish myth: *Cross.


R121.10. With her teeth woman files away chain tying up husband. India: Thompson-Balys.


R122.2. Prisoner carried off in cloud. (Cf. D2121.7.) Irish myth: Cross.

R123. Boon granted after prayer and widow's son is released from prison. India: Thompson-Balys.

R130. Rescue of abandoned or lost persons.


R131.0.1. Nurse begs alms from door to door so as to keep child and nurture him. India: Thompson-Balys.

R131.1. Hunter rescues abandoned child. *Type 930; *Aarne FFC XXIII 56, 59; Missouri French: Carrière; Italian Novella: Rotunda; Greek: Fox 22 (Telephos), 57 (Atalanta).


R131.3. Herdsman rescues abandoned child. (Cf. S351.2.) India: Thompson-Balys.

R131.3.1. Shepherd rescues abandoned child. (Cf. N841.) *Type 930; Hartland Perseus III 3 ff.; *Aarne FFC XXIII 56ff.; Dickson 101, 170; *Nutt FLR IV 1ff. — Roman: Fox 307 (Romulus and Remus); Italian Novella: Rotunda; Greek: Longus Daphnis and Chloe, Fox 43 (Zethos and Amphion), 48 (Oedipus), 118 (Paris).

R131.3.2. Goatherd rescues abandoned child. Greek: Fox 280.

R131.3.3. Cowherd rescues abandoned child. Irish myth: *Cross; MacCulloch Celtic 74; English: Wells 20 (William of Palerne); Greek: *Frazer Apollodorus I 338 n. 1.

R131.3.3.1. Person pushed into well by wife rescued by cowherd. India: Thompson-Balys.

R131.3.4. Swineherd rescues abandoned child. Irish myth: *Cross; India: *Thompson-Balys.

R131.4. Fisher rescues abandoned child. *Types 707, 930; BP II 380ff.; *Boje 65, 126; *Aarne FFC XXIII 62; English: Wells 14 (The Lay of Havelok); Italian Novella: Rotunda.


R131.8. Other workmen rescue abandoned child.


R131.8.5. Forester rescues abandoned child. *Boje 125ff.; Sparnaay 43; Chinese: Ferguson 41.


R131.10.1. Woman disguised as hermit rescues abandoned child. (Cf. K1837.3.) Italian Novella: Rotunda.

R131.11. Exalted person rescues abandoned child. Dickson 170.

R131.11.1. Princess rescues abandoned child. Sparnaay 33; Dickson 37, 170; Jewish: *Neuman; China: Eberhard FFC CXX 99ff. No. 58, FFC CXXVIII 76f. No. 34.


R131.11.4. Deity rescues abandoned child. India: Thompson-Balys.

R131.11.5. Minister's son recovers prince's lost wife for him. India: Thompson-Balys.


R131.15. Children abandoned in a boat survive storm and are rescued. Italian Novella: Rotunda.


R133. R133. Vanished wife rescued.

R133.1. R133.1. Hero finds his vanished wife and disenchants her. India: Thompson-Balys.

R133.2. R133.2. Lost wife restored by conjurer. Eskimo (Cumberland Sound): Boas BAM XV 246.

R135. R135. Abandoned children (wife, etc.) find way back by clue (bread-crumbs, grain, pebble, etc.). They have dropped the objects while being led away. *Types 327, 431, 620, 955; *BP I 115ff., 124, 370; Köhler-Bolte I 1134; *Penzer III 104 n. 2; Fb "aert" III 1153b, "gryn" IV 187a; *Saintyves Perrault 310. — Irish myth: Cross; Italian: Basile Pentamerone V No. 8; Japanese: Ikeda; Indonesia: *Dixon 227 n. 35, DeVries's list No. 147; Philippine: Fansler MAFLS XII 442; Lkucgen: Hill-Tout JAI XXXVII 334; S. A. Indian (Warrau): Métraux RMLP XXXIII 145; Africa (Kaffir): Theal 120.


R137. R137. Mermaid rescues heroine who has been thrown overboard. (Cf. B81.) Italian: Basile Pentamerone IV No. 7; India: Thompson-Balys.


R138.2. R138.2. Gam rescues hero as boy from shipwreck. Icelandic: Lagerholm
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R151.1.1. R151.1.1. Husband frees wife who has sold herself into slavery in order to ransom him. Italian Novella: Rotunda.

R151.2. R151.2. Husband rescues wife from burning at stake. (Cf. R175.) *Dickson 78.


R152. R152. Wife rescues husband. Type 316; Missouri French: Carrière; Greek: Grote I 462f.; Jewish: Neuman; India: *Thompson-Balys.

R152.1. R152.1. Disguised wife helps husband escape from prison. (Cf. R121.) *Types 880, 888, 890; Spanish Exempla: Keller; Italian Novella: Rotunda; West Indies: Flowers 521.

R152.2. R152.2. Woman disguised as man sells herself into slavery in order to ransom (free) her husband (lover). (Cf. K1837.) Italian Novella: *Rotunda.

R152.3. R152.3. Wives change clothes with their imprisoned husbands when allowed to visit them. Husbands escape. Greek: Grote I 463.

R152.4. R152.4. Wife gets back her husband from land of serpents by charming him with her beautiful dance. India: Thompson-Balys.

R152.5. R152.5. Transformed wife takes husband out of captivity. India: Thompson-Balys.


R153.2.1. R153.2.1. Father hides children from murderous mother. After many years
they come forth and she dies of fright. *Type 765.

R153.3. **Father rescues son(s).** Icelandic: Lagerholm 170ff., *Boberg.*

R153.3.1. **Father rescues son captured by enemy.** Type 899*; Spanish Exempla: Keller.

R153.3.2. **Father rescues son stolen by animals.** Africa (Bushmen, South of Zambesi): Theal 56.

R153.3.3. **Old robber frees his three sons: relates frightful adventures.** In order to free them he must relate three adventures, each more frightful than the last. *Type 953; *BP III 369; Wesselski Märchen 217 No. 29.

R153.3.4. **Father rescues son from prison.** Italian Novella: Rotunda.

R153.3.5. **Fathers thrust sons above water even as they themselves drown.** Spanish Exempla: Keller.

R153.3.6. **Father hides son from Satan.** Jewish: Neuman.

R153.4. **Mother rescues son.**

R153.4.1. **Mother rescues fettered son.** Icelandic: Boberg.

R153.4.2. **Mother hides twin (triplet) sons to keep them from death.** (Cf. S314.) Africa (Fang): Tessman 90, Einstein 56.

R153.5. **Father rescues daughter.** Irish myth: *Cross; Icelandic: Lagerholm 134ff., *Boberg; Eskimo (Greenland): Rasmussen III 85, (Central Eskimo): Boas RBAE VI 584, (Cumberland Sound): Boas BAM XV 164.

R154. **Children rescue parents.** India: Thompson-Balys.

R154.0.1. **Children rescue mother from lion's den.** Dickson 57 n. 75.

R154.1. **Son rescues mother.** Irish myth: *Cross; India: *Thompson-Balys; Buddhist myth: Malalasekera I 207.

R154.1.1. **Son rescues mother from burning at stake.** (Cf. R175.) *Dickson 128ff. nn. 98, 99.

R154.2. **Son rescues father.** Type 301C*; Irish myth: *Cross; Icelandic: Boberg; India: *Thompson-Balys.

R154.2.1. **Son frees father by bringing riddle the king cannot solve.** (Cf. H542.) Spanish: Boggs FFC XC 112 No. 927*B.

R154.2.2. **Son recovers father's bones.** Hawaii: Beckwith myth 259, 263, 346f.; Tahiti: *ibid. 266; Maori: *ibid. *249.

R154.2.3. **Sons rescue father.** India: Thompson-Balys.

R154.3. **Daughter rescues father.** Rumania: Schullerus FFC LXXVIII No. 879*; Italian Novella: Rotunda; India: Thompson-Balys.


R155.2. Elder brother rescues younger. India: Thompson-Balys.

R156. Brother rescues sister(s). (Cf. G551.1.) Irish myth: Cross; Icelandic: *Boberg; Spanish: Espinosa II No. 18; Greek: Grote I 156; India: *Thompson-Balys; Chinese: Graham.

R157. Sisters rescue sisters. (Cf. G551.2.)


R158. Sister rescues brother(s). *Type 707; Icelandic: *Boberg; Rumanian: Schullerus FFC LXXVII No. 879*; India: *Thompson-Balys.

R161. Lover rescues his lady. Irish myth: *Cross; Icelandic: Boberg; West Indies: Flowers 571.


R161.1. Lover rescues his lady from abductor. Irish myth: *Cross; English: Wells 80 (Sir Tristrem); India: Thompson-Balys.


R161.3. Lover rescues his lady from drowning. Icelandic: *Boberg.


R162. Rescue by captor's daughter (wife, mother). Types 516, 975**; *Rôsch FFC LXXVII 102; *Loomis White Magic 117; Basset RTP XVI 614; Irish myth: Cross; English: Wells 85 (The Sowdone of Babylone); Icelandic: *Boberg; Greek: *Frazer Apollodorus II 135 n. 3 (Ariadne); India: *Thompson-Balys.

R163. Rescue by grateful dead man. (Cf. E341.) *Types 505—508; **Liljeblad passim; India: Thompson-Balys.


R164.2. Giant rescues woman from burning at stake. (Cf. R175.) *Dickson 130 n. 102.


R165.2. R165.2. Innocently hanged person saved by saint. Icelandic: Boberg.

R165.3. R165.3. Abducted wife brought back by fakir. India: Thompson-Balys.


R168. R168. Angels as rescuers. Irish myth: Cross (R169.12); Jewish: *Neuman.

R169. R169. Other rescuers.


R169.2. R169.2. Boys rescued from beasts by hermit. (Cf. N843, R131.10.) Dickson 105.


R169.4. R169.4. Hero rescued by servant. (Cf. P361, R53.4.) *Type 519, 851; India: Thompson-Balys.

R169.4.1. R169.4.1. Rescue of bride from mysterious perils by hidden faithful servant. Type 516; *Rösch FFC LXXVII 128; India: *Thompson-Balys.

R169.4.2. R169.4.2. Rescue of king's children by faithful servant. Icelandic: Boberg.

R169.5. R169.5. Hero rescued by friend. Icelandic: *Boberg.

R169.5.1. R169.5.1. Hero's wife rescued by his faithful friend. India: Thompson-Balys.


R169.10. R169.10. Unpromising hero as rescuer. (Cf. L100.) India: Thompson-Balys.
R169.10.1. **Fool rescues girl and wins her for his wife.** India: Thompson-Balys.

R169.11. **Unknown helper(s) emerge(s) in the last moment and turn(s) out later to be well known.** (Cf. R222.) Icelandic: *Boberg.*

R169.12. **Hero rescued by sailors.** French Canadian: Sister Marie Ursule.

R169.13. **Child rescued by nurse.** Irish myth: *Cross.*


R169.15. **Rescue by stranger.** India: Thompson-Balys.

R169.16. **Death as rescuer.** (Cf. R185.) Africa (Dahomé): Einstein 27.

R170. **Rescue—miscellaneous motifs.**

R175. **Rescue at the stake.** (Cf. R151.2, R154.1.1, R164.2, R215.) *Dickson 78 n. 40; *Boje 116ff.; English: Wells 97 (Chevalere Assigne); Icelandic: *Boberg; Jewish: *Neuman; India: Thompson-Balys; West Indies: Flowers 572.

R175.1. **Escape from sacrificial altar on ram with golden fleece.** Greek: Grote I 117.


R181.1. **Demon imprisoned in tree released.** India: Thompson-Balys.

R182. **True rescuer hidden by girl when he arrives to claim her.** India: Thompson-Balys.

R185. **Mortal fights with "Death".** (Cf. R169.16.) *BP III 293; Greek: *Frazer Apollodorus I 92 n. 3, Fox 38, 107 (Alcestis, Sisyphus); India: Thompson-Balys.

R185.1. **Mortal deceives Angel of Death.** (Cf. V233.) Jewish: Neuman.

R187. **Horn of Roncevalles.** Hero calls aid of waiting soldiers on horn. *Thien Motive 32; Old French: Chanson de Roland.

R187.1. **Dord fían.** A call used by members of a fían (warrior band) for summoning aid. Irish myth: Cross.

R188. **Rescued person horrifies rescuers: e.g., they swoon on seeing him.** Scottish: Campbell-McKay No. 2. and note.

R191. **King (prince) returns home (from exile) and rescues his native country.** Icelandic: *Boberg.*

R200—R299.
R200—R299. Escapes and pursuits.


R211. R211. Escape from prison. Icelandic: *Boberg; Missouri French: Carrière.


R211.2. R211.2. Captive bores way out of prison. Icelandic: *Boberg; Swiss: Jegerlehner Oberwallis 313 No. 98; Korean: Zong in-Sob 174 No. 75.

R211.3. R211.3. Escape through underground passage. Italian: Basile Pentamerone II No. 7.


R211.5. R211.5. Captive hews through iron prison with sword. Irish myth: Cross.


R211.7. R211.7. Escape from pit of snakes by means of rope. (Cf. Q465, R41.3.1.) Icelandic: *Boberg.


R212. R212. Escape from grave.

R212.1. R212.1. Man buried alive with king escapes from the tomb. Follows noise made by sea animal and finds way out to sea. Chauvin VII 19 No. 373D n. 3.

R212.1.1. R212.1.1. Man buried alive escapes from tomb when thief tries to rob it. Italian Novella: Rotunda.

R212.1.2. R212.1.2. Captive buried alive to his neck fastens his teeth on jackal that comes to eat him and companions. Rest flee when they hear him howl. In struggles to get free jackal loosens earth around captive, who manages to free himself. Buddhist myth: Malalasekera II 570.

R212.2. R212.2. Man buried alive with beloved escapes, as thieves break open the tomb. Icelandic: Boberg.

R213. R213. Escape from home.

R213.1. R213.1. Prince escapes from home in order to see world. India: *Thompson-Balys.

R215. Escape from execution.


R216. Escape from ship while captors quarrel. Italian Novella: Rotunda.

R216.1. Escape from ship by jumping into the sea. Icelandic: *Boberg.


R219. Escapes—miscellaneous.

R219.1. Man carried off on bed escapes by grasping tree limbs as he passes under tree. India: *Thompson-Balys.


R221. Heroine's three-fold flight from ball. Cinderella (Cap o' Rushes) after meeting the prince at a ball (church) flees before identification is possible. Repeated three times. *Type 510; **Cox 1—121, 437—446 passim; Missouri French: Carrière; Spanish: Espinosa Jr. Nos. 123f.; Italian: Basile Pentamerone I No. 6; India: Thompson-Balys.

R222. Unknown knight. (Three days' tournament.) For three days in succession an unknown knight in different armor wins a tournament and escapes without recognition. Finally identified by tokens. **Weston The Three Days Tournament; *Types 314, 502; *BP III 111; *Child V 44ff.; *Webster Kittredge Memorial Volume 227; Bruce MLN XXIV 257; *Hibbard 226 n. 2; *Fb "hest" I 598a; Zs. f. Vksk. IV 98; RTP VIII 82. — English: Wells 48 (Lancelot of the Laik), 147 (Ipomadon); Icelandic: *Boberg; Missouri French: Carrière; French Canadian: Barbeau JAFU XXIX 18; Indonesia: Thompson-Balys; N. A. Indian: *Thompson CColl II 349ff., 407, (Wichita): Dorsey JAFL XVI, 160, (Skidi Pawnee): Dorsey MAFLS VIII Nos. 40, 41.


R225. Eloped. *Type 516; Rösch FFC LXXVII 106; *Thien Motive 27; *Boje 110ff.; *Krappe Revue Hispanique LXXVIII (1930) 489—543. — Irish myth: *Cross; Icelandic: *Boberg; Missouri French: Carrière; Italian Novella: Rotunda; Greek: *Frazer Apollodorus II 174 n. 1 (Helen); India: *Thompson-Balys; Buddhist myth: Malalasekera II 860.
R225.1. **Elopement on winged horse.** Type 516; Rösch FFC LXXVII 110.

R225.2. **Lovers elope to prevent girl's marriage to undesired fiancé.** Cent Nouvelles Nouvelles No. 98.

R227. **Wife flees from husband.** (Cf. P210, T200.) India: Thompson-Balys.

R227.1. **Wife flees from animal husband.** India: Thompson-Balys.

R227.2. **Flight from hated husband.** Irish myth: *Cross.

R227.3. **Supernatural wife finds garment stolen from her by husband and leaves him.** India: Thompson-Balys.

R228. **Children leave home because their parents refuse them food.** Irish myth: Cross.


R231.1. **Ogre tries to retain fugitive by tempting him with gold ring; but he takes ring by cutting off the hand.** Icelandic: Boberg.

R231.2. **Fugitive cuts tail of camel caught by pursuer and it turns into grass.** India: Thompson-Balys.

R231.2.1. **Helpful animal's tail cut off so pursuers who hang onto tail are shaken off into river.** India: Thompson-Balys.

R233. **Fugitive kills pursuer and takes his extraordinary horse to continue flight.** Boje 96ff.

R235. **Fugitives cut support of bridge so that pursuer falls.** Indonesia: Dixon 229.

R236. **Pursuers aided by magic weather phenomenon.** Jewish: *Neuman.

R236.1. **Fugitive aided by magic mist.** Irish myth: *Cross; Jewish: Neuman.

R236.2. **Sun sets at high noon to hide fugitive.** (Cf. F965.) Jewish: *Neuman.

R236.3. **Earthquake saves fugitive.** Jewish: Neuman.

R236.4. **Fugitive has magic wind against him, pursuer with him (caused by goddess).** Icelandic: Boberg.

R241. **Flight on skis; two on one pair.** Icelandic: *Boberg.

R242. **Flight carrying friend (girl) on back.** Icelandic: *Boberg.
R243. Fugitives aided by helpful animal. (Cf. B520.)


R244. Ships burned to prevent flight. Icelandic: Boberg.

R245. Whale-boat. A man is carried across the water on a whale (fish). (He usually deceives the whale as to the nearness of the land or as to hearing thunder. As a consequence the whale runs into the shore or is killed by lightning.) *Loomis White Magic 91; cf. Aarne FFC XXIII 137; Maori: Dixon 8; N. A. Indian: *Thompson Tales 327 n. 179; Jamaica: Beckwith MAFLS XVII 256f. Nos. 38, 39, 275 No. 86; Cape Verde Islands: Parsons MAFLS XV (1) 310 n. 1.


R245.2. Snake king takes fleeing captives across river. Buddhist myth: Malalasekera I 785.

R246. Crane-bridge. Fugitives are helped across a stream by a crane who lets them cross on his leg. The pursuer is either refused assistance or drowned by the crane. N. A. Indian: *Thompson Tales 340 n. 227.


R255. Formula for girl fleeing: behind me night, etc. "Behind me night and before me day that no one shall see where I go." *Type 510B; *BP II 46; Ainu: Ikeda (Type 175).

R257. Fugitives sustain selves on apples. Hdbw. d. Märchens I 90b no. 3.


R261. Pursuit by rolling object.


R272. Pursuer follows successive night campfires (each brighter than last). Chinese: Graham.

R300—R399. Refuges and recapture.

R300. Refuges and recapture.


R311.2. King escapes pursuers through hollow tree in his hall. Icelandic: Boberg.

R311.3. Stolen child found in hollow tree. India: Thompson-Balys.

R311.4. Stretching tree refuge for fugitive. (Cf. D482.1.) India: *Thompson-Balys.

R312. Forest as refuge.


R313. Princess hides in straw. Fb "halmstre" I 540.


R315. Cave as refuge. Irish myth: *Cross; Jewish: *Neuman; India: Thompson-Balys; Eskimo, (Greenland): Rasmussen I 150.

R315.1. Cave as eloping lovers' refuge. (Cf. R225, T35.) Schoepperle 391ff.;
Irish myth: Cross.

R315.2. R315.2. Christians crushed in cave where they take refuge from heathen. Icelandic: Boberg.


R321.1. R321.1. Sister escapes to the stars to avoid marrying brother. He is the thunder and her face is Lightning. India: Thompson-Balys.


R325. R325. Church (altar) as refuge. Fb "kirke" II 125b; Irish myth: *Cross; Greek: Frazer Apollodorus I 276 n. 4; Jewish: *Neuman; Gaster Thespis 303f.; Japanese: Ikeda.

R325.1. R325.1. Devil chases ghost of wicked man until he puts his head into chapel window. (Cf. E754.) England: *Baughman.

R325.2. R325.2. Idol cracks open to grant refuge to fugitive in answer to prayer; then closes again. India: Thompson-Balys.


R331. Hero takes refuge at king's court. *Dickson 143 nn. 140—42; Deutschbein 34; *Boje 74ff.

R335. Roof as refuge for pursued animals. West Indies: *Flowers 573—75, Parsons MAFLS XVIII (3) 26 No. 6.


R341. Escape by intervention of Providence. (Cf. F942.1.)

R341.1. Lightning strikes branch on which man is being hanged. Delay gives him chance to prove his innocence. (Cf. R175.) U.S.: *Baughman.


R350. Recapture of fugitive.

R351. Fugitive discovered by reflection in water. *Type 408; *Cox 503; *Cosquin Contes indiens 85ff.; *Köhler-Bolte I 281; Köhler-Bolte Zs. f. Vksk. VI 64 to Gonzenbach No. 14; Malone PMLA XLIII 399. —India: *Thompson-Balys; Chinese: Graham; Japanese: Ikeda; Indonesia: DeVries's list No. 212, Dixon 140 n. 21, 226 n. 33; New Hebrides, Torres Straits, New Guinea: *ibid. 140 n. 21; Melanesia: *ibid. 226 n. 33; N. A. Indian: *Thompson Tales 352 n. 270.

R351.1. Milk drops from woman's breast on tiger's leg and reveals her hiding place in tree. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 156, 161.

R352. Lovers fleeing from slavery are recaptured. (Cf. R211.4.) Italian Novella: *Rotunda.

R355. Eloping girl recaptured by parents. (Cf. R225.) Type 516; Rösch FFC LXXVII 111.
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S. UNNATURAL CRUELTY

S0—S99.

S0—S99. Cruel relatives.

S0. S0. Cruel relative.


S11.3. S11.3. Father kills child.


S11.3.2. S11.3.2. Father kills deformed children. (Cf. S325.0.1.) Irish myth: Cross.

S11.3.3. S11.3.3. Father kills son. India: Thompson-Balys.

S11.3.3.1. S11.3.3.1. Father kills son (for stealing). Irish myth: *Cross.
S11.3.3.2. Father murders his two sons for whining. Tonga: Gifford 24.

S11.3.4. Cruel father, learning that he is to be killed by his son, puts to death all children born to him. (Cf. M375.) Irish myth: Cross.

S11.3.5. Cruel king slays brother and brother's son. Irish myth: *Cross.


S11.3.7. Father orders son assassinated. (Cf. K512.) Buddhist myth: Malalasekera II 529; Africa (Fang): Tessman 92.


S11.4.2. Father kisses son while planning to kill him. Icelandic: Boberg.

S11.4.3. Cruel fathers threaten to kill their children if they are of undesirable sex. India: Thompson-Balys.

S11.4.4. Cruel father seeks to kill infant son. Irish myth: *Cross.

S11.5. Father banishes son at request of fairy wife. (Cf. F302, S322.4.3.) Irish myth: Cross.


S12.1. Treacherous mother marries ogre and plots against son. *Type 590; *BP III 1; N. A. Indian: Thompson CColl. II 392.


S12.2.1. Mother feeds newly-born illegitimate child to dog. (Cf. S312.) Italian Novella: Rotunda.


S12.2.3. Mother forces child to break eating tabu: child dies. Africa (Fang): Tessman 162.
S12.3. **Mother orders son's death.** Icelandic: Völsunga saga ch. 6—8, 40 (38), 43 (41); Italian Novella: Rotunda; India: Thompson-Balys.

S12.4. **Cruel mother blinds son.** Spanish Exempla: Keller; Eskimo (Greenland): Rink 99, Rasmussen I 312, III 201, Holm 31.

S12.5. **Cruel mother expels (drives away) child.** India: Thompson-Balys.

S12.5.1. **Girl impregnated by god driven from home by mother.** S. A. Indian (Chiriguano): Métraux RMLP XXXIII 164.

S12.6. **Cruel mother refuses children food.** Eskimo (Central): Boas RBAE VI 625, (Cumberland Sound): Boas BAM XV 168; Cook Islands: Clark 77.

S12.7. **Mother tells healthy sons to wipe soiled hands on lame son.** Africa (Wakweli): Bender 79.

**S20. Cruel children and grandchildren.**


S20.2. **Child hides food from starving parents.** Marquesas: Handy 114.

S21. **Cruel son.** Irish myth: Cross; Spanish: Espinosa III Nos. 139, 151, 157; Buddhist myth: Malalasekera II 287, 547, 632; Africa (Fang): Einstein 161.

S21.1. **Son buries aged mother alive.** Swiss: Jegerlehner Oberwallis 326 No. 4.


S21.3. **Son gives mother as hostage.** Irish myth: Cross.

S21.4. **King banishes mother to stables.** India: Thompson-Balys.

S21.5. **Cruel son tries to sterilize father.** Jewish: *Neuman.

S22. **Parricide.** (Cf. Q211.1.) Irish myth: *Cross; Icelandic: *Boberg; Jewish: Neuman; Buddhist myth: Malalasekera I 35, 1148, II 651, 1101, 1169; Tonga: Gifford 189.

S22.1. **Parricide to obtain kingship.** Irish myth: Cross.

S22.1.1. **Adopted son plots death of parents.** Usurps the throne. Italian Novella: Rotunda.

S22.2. **Prince plans to kill wicked father for cruelty.** India: Thompson-Balys.

S22.3. **Father learns that his son is planning to kill him.** Gives his son a weapon to do so. Son repents. Italian Novella: Rotunda.

S25. **Cruel grandson.**

S25.1. **Boy kills his grandfather.** Jewish: Neuman; India: Thompson-Balys.


S31.1. S31.1. Adulteress and paramour plot against her stepson. They fear that he may betray them. Fischer-Bolte 214.


S31.5. S31.5. Girl persuades her father to marry a widow who has treated her kindly. *Roberts 136.


S34. S34. Cruel stepsister(s). Icelandic: Boberg; India: Thompson-Balys; Chinese: Graham.


S40. Cruel grandparents.


Cruel mother-in-law. See references to K2110.1. and K2215, many of which have the present motif. *Type 706; *BP I 295ff.; *Dickson 25 n. 26, 29 n. 3, 30 n. 4, 31 n. 9, 41 n. 40; Saintyves Perrault 67; **Däumling Studie über den Typus des Märchens ohne Hände (München, 1912); *Andree (1878) 159; Hibbard 26; Schlauch Constance and Accused Queens 40. — English: Wells 96 (Chevalere Assigne), 118 (Octovian), 130 (Emare); Rumanian: Schullerus FFC LXXVIII No. 1480*; Italian: Basile Pentameronone V No. 5, *Rotunda; India: *Thompson-Balys; Hindu: Penzer III 44f.; Buddhist myth: Malalasekera I 342, 736; Chinese: Eberhard FFC CXX 125, 189; New Guinea: Dixon 136; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 177; Cape Verde Islands: Parsons MAFLS XV (1) 180 n. 1.


Cruel daughter-in-law. India: Thompson-Balys; Chinese: Eberhard FFC CXX 256f.; Marquesas: Handy 111.

Burned and underbaked bread. Wishing to rid herself of her father-in-law, the daughter-in-law starts to feed him burned bread; but the old man begins to thrive on it. When she tries underbaked bread, he dies very soon. Lithuanian: Balys Index No. 2427*.


Cruel son-in-law. India: Thompson-Balys; Marquesas: Handy 126; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 177.

Lover asks girl to kill her father. India: Thompson-Balys.

Bluebeard. Girl marries murderous husband. *Type 312; cf. Type 955; *BP I 404ff.; Child I 47; Swiss: Jegerlehner Oberwallis 312f. Nos. 73, 77; Spanish: Espinosa Jr. Nos. 91—93.

Man has bride drowned so that he may marry another. Italian Novella: Rotunda.

Barren wife exposed by husband. Jewish: Neuman.

Husband leaves wife to die of thirst. Marquesas: Handy 99.

S70. Other cruel relatives. Missouri French: Carrière.

S71. Cruel uncle. Irish myth: *Cross; English: Wells 19 (William of Palerne); Breton: Sébillot Incidents s.v. "oncle"; Italian Novella: *Rotunda; Greek: Aeschylus Agamemnon 1220 (Atreus); India: Thompson-Balys; Buddhist myth: Malalasekera II 447, 1303; Hindu: Keith 177; Chinese: Graham; Hawaii: Beckwith Myth 422; Samoa: *ibid. 473; Mono: Wheeler No. 29; N. A. Indian: *Thompson Tales 313 n. 127.


S73. Fratricide. Krappe Revue des études Anciennes XXXV (1933) 146ff.; Irish myth: *Cross; Icelandic: *Boberg; Greek: Grote I 219; Jewish: Neuman; Buddhist myth: Malalasekera II 13; Tonga: Gifford 83; Maori: Clark 157, Beckwith 157.


S73.1.1. Fratricide in order to gain control of kingship. Irish myth: *Cross; Buddhist myth: Malalasekera II 492.

S73.1.2. Brother kills and eats brother. (Cf. G10.) Tonga: Gifford 27, Mono: Wheeler No. 22.

S73.1.3. Elder brother threatens to kill younger as soon as he is born. Hawaii: Beckwith Myth 436.


S73.2. Person banishes brother (sister). Irish myth: Cross.

S73.3. Man blinds brother. (Cf. S165.) Irish myth: *Cross.

S74. Cruel nephew. Irish myth: Cross; Spanish Exempla: Keller.


S100—S199.

S100—S199. Revolting murders or mutilations.


S110.1. Old people killed in famine. *Wesselski Märchen 237 No. 48; Fb "gammel" IV 174a; Icelandic: *Boberg.


S110.2. Man kills all guests, hoping some day to kill rival. Dickson 83 n. 47.

S110.3.1. Princess makes necklace of heads of unsuccessful suitors. India: Thompson-Balys.

S110.4. Prince resolves to drive relatives from his domain. Kills many. Italian Novella: Rotunda.

S110.5. Murderer kills all who come to certain spot. India: Thompson-Balys.


S111.1. Murder with poisoned bread. *Type 709; *Böklen 102; India: Thompson-Balys; Africa (Basuto): Jacottet 80 No. 12.

S111.2. Murder with poisoned lace. *Type 709; *BP I 450ff.; *Böklen 104.

S111.3. Murder with poisoned comb. *Type 709; *BP I 450ff.; *Böklen 109.

S111.4. Murder with poisoned apple. *Type 709; *BP I 450ff.; *Böklen 100; Italian Novella: Rotunda.

S111.5. Murder with poisoned book. King wets finger to turn leaves and falls dead. *Chauvin V 276 No. 156 n. 3.


S111.8. Murder by feeding poisonous snake. English ballad: Child No. 12 (Lord Randal); Icelandic: *Boberg; India: Thompson-Balys.


S112. Burning to death. (See notes to K955 and Q414.) Irish myth: *Cross; English: Wells 97 (Chevalere Assigne); Spanish Exempla: Keller; India: *Thompson-Balys; Africa (Basuto): Jacottet 192 No. 28.

S112.0.1. City burned with all inhabitants. Irish myth: *Cross.

S112.0.2. House (hostel) burned with all inside. Irish myth: *Cross; Marquesas: Handy 132; Easter Island: Métraux Ethnology 386; Hawaii: Beckwith Myth 514.


S112.2.1. Murder by hot iron through heart. Icelandic: Herrmann Saxo II 592, Boberg.

S112.2.2. Murder by driving red-hot iron spits through soles of feet and into shins. Irish myth: *Cross.

S112.3. Murder by hot lead poured into ear. (Cf. S115.1.) *Fb "øre" III 1180b, 1181a.


S112.7. Son takes mother to woods and tries to burn her up while she sleeps. India: Thompson-Balys.


S113.1. Murder by hanging. Dickson 186 n. 60; Icelandic: *Boberg; Missouri French: Carrière.


S113.1.2. Prisoners taken in war (enemy's messengers) hanged. Icelandic: *Boberg.

S113.2. Murder by suffocation. Irish myth: Cross; Spanish Exempla: Keller; West Indies: Flowers 575.


S113.2.2. Suffocating in bathroom. Icelandic: Boberg; Danish: Grundtvig No. 121; Lithuanian: M. Boehm u. F. Sprecht Lettische-Litauische Volksmärchen (Jena, 1924) 193 No. 11.

S113.2.3. Murder by luring to feast and suffocating. All holes are stopped and house set afire. India: Thompson-Balys.


S115.1. Murder by stabbing in ear. (Cf. S112.3.) Koryak: Jochelson JE VI 236, 265; N. A. Indian: *Thompson Tales 350 n. 264.


S118. Murder by cutting.

S118.1. Murder by cutting adversary in two. Icelandic: *Boberg.


S121. Murder by slamming down chest-lid. Done while victim is looking into the chest. *Type 720; *BP I 412ff., 422; *Cox 479; *Hdwb. d. Märchens I 91b n. 36; Italian: Basile Pentamerone I No. 6; Icelandic: *Boberg.

S122. Flogging to death. (Cf. Q458.2.) Fb "piske" II 834; Icelandic: Boberg; Hawaii: Beckwith Myth 152.


S123.2. Burial of living husband or wife with dead spouse. Type 612; *BP I 126ff., 128; *Chauvin VII 20 No. 373D; Missouri French: Carrière.

S123.2.1. Burial of living man with dead brother. Icelandic: *Boberg.

S123.3. Living children buried with dead mother. Child I 180, 185, IV 450a (No. 15).

S123.4. Avenger plans to let king starve in mountain chamber. Icelandic: Boberg.

S123.5. Burial alive of maiden to keep her safe from rival. Icelandic: Boberg.

S123.6. Enemies buried alive up to their necks and exposed to jackals. (Cf. Q456.1.) Buddhist myth: Malalasekera II 570.


S127. Murder by throwing from height. Greek: Grote I 278.


S133. Murder by beheading. (Cf. Q421.) India: Thompson-Balys.

S135. Murder by springing bent tree. Man bound to it is torn to pieces. (Cf. H1522.1.) Fb "tæ" III 865b; India: Thompson-Balys; Icelandic: *Boberg.

S139. Miscellaneous cruel murders.

S139.1. Murder by twisting out intestines. (Cf. K1444, Q469.7.) Fb "tarm" III 776a; Icelandic: *Boberg; Easter Island: Métraux Ethnology 66, 384.

S139.2. Slain person dismembered. Irish myth: *Cross; Spanish Exempla: Keller; Greek: Frazer Apollodorus II 72 n. 1; India: Thompson-Balys.

S139.2.1. Head of murdered man displayed before his own house. *Siberian and North Pacific Coast of America: Jochelson JE VI 381.
S139.2.1.1. Head of murdered man taken along as trophy. Icelandic: *Boberg; Jewish: Neuman; Philippine (Tinguian): Cole 43, 77.

S139.2.2. Other indignities to corpse. Irish myth: Cross.

S139.2.2.1. Heads of slain enemies impaled upon stakes. Irish myth: *Cross; Icelandic: *Boberg.

S139.2.2.1.1. Heads (tongues) of slain enemies as trophies. Irish myth: *Cross.

S139.2.2.1.2. Impaled head used as target. Irish myth: Cross.

S139.2.2.1.3. Custom: sitting upon head of slain enemy. Irish myth: *Cross.

S139.2.2.1.4. Heads of defeated enemies hung on conqueror's saddle. India: Thompson-Balys.

S139.2.2.1.5. Hand of slain enemy nailed to castle. Irish myth: Cross.

S139.2.2.1.6. Heads brandished to intimidate foe. Irish myth: *Cross.

S139.2.2.2. Dead man gutted and filled with stones. India: Thompson-Balys.

S139.2.2.3. Dead dog buried with enemy. Irish myth: Cross.

S139.2.2.3.1. Corpse buried face down as indignity. Irish myth: *Cross.

S139.2.2.4. Parts of corpses used in sport. Irish myth: Cross.

S139.2.2.4.1. Head used as ball. Irish myth: *Cross.

S139.2.2.4.2. Brains of enemies fashioned into balls (as trophies for play). Irish myth: *Cross.

S139.2.2.4.3. Chess board and men made from bones of slain enemies. Irish myth: Cross.

S139.2.2.5. Corpses burned as fuel for cooking. Irish myth: Cross.

S139.2.2.6. Corpse drawn asunder. Irish myth: Cross.

S139.2.2.7. Ash (hazel) stakes thrust through bodies of slain warriors. India: Thompson-Balys.

S139.2.2.8. Ashes of murdered person passed through sieve and remains put to manure heap. India: Thompson-Balys.

S139.3. Captured women hanged and crucified. Irish myth: Cross.


S139.5. Murder by cutting off uvula. Icelandic: Boberg.


S139.8. Murder by biting the throat. Icelandic: *Boberg.


S140.1. Man springs ashore and pushes companion in boat out to sea. Icelandic: *Boberg.

S140.2. Father saves himself in storm and forgets his two children. They are abandoned in a boat. Italian Novella: Rotunda.

S140.3. Exposure astride a log of wood floated down river. India: *Thompson-Balys.


S141.1. Man springs ashore and pushes companion in boat out to sea. Icelandic: *Boberg.

S141.2. Father saves himself in storm and forgets his two children. They are abandoned in a boat. Italian Novella: Rotunda.

S141.3. Exposure astride a log of wood floated down river. India: *Thompson-Balys.


S143.1. *Child abandoned in hollow tree.* English: Wells 126 (Lai Le Freine); Irish myth: *Cross.


S143.3. *Mutilated man on horseback chased into the forest.* Icelandic: Boberg.


S144. *Abandonment in desert.* *Type 310; BP I 97ff.; India: Thompson-Balys.

S144.1. *Abandonment alone on foreign coast.* English: Wells 80 (Sir Tristrem).


S146.2. *Abandonment in cave.* Tuamotu: Beckwith Myth 471.

S147. *Abandonment on mountain.* *Type 675; Irish myth: Cross.

S147.1. *Abandonment on cliff.* French Canadian: Sister Marie Ursule; Greek: Aeschylus Prometheus Bound; India: Thompson-Balys.


S152. *Children abandoned in box in potter's kiln.* India: Thompson-Balys.


S160.2. Jealous women mutilate her who is most attractive to men. Irish myth: Cross.


S161.0.1. Masons who build mausoleum of princess lose their right hands so they may never again construct so fine a building. (Cf. S165.7, W181.2.) India: Thompson-Balys.


S162.1. Fighting on stumps of legs after they have been cut off at knee. Child V 497 s.v. "stumps"; Icelandic: Boberg.


S162.5. Mutilation: crushing feet and turning them backward. Icelandic: *Boberg.


S165. Mutilation: putting out eyes. *Types 310, 533, 590, 613; *BP I 97ff., II 273ff., 468ff., III 1ff.; **Christiansen FFC XXIV 46ff.; *Cox 501; Gaster Thespis 332f.


S165.2. S165.2. *Crane pecks out tiger's eyes.* India: Thompson-Balys.


S165.5. S165.5. *Necklace made of torn out human eyes.* India: Thompson-Balys.


S165.7. S165.7. *Artisan who has built palace blinded so he cannot build another like it.* (Cf. S161.0.1, W181.2.) Buddhist myth: Malalasekera I 489, 672.


S166.2. S166.2. *Mutilation: cheek and chin cut off, but held together by biting the beard.* Icelandic: *Boberg.


S166.4. S166.4. *Mutilation: cheeks cut off.* (Cf. S166.2.) Icelandic: *Boberg.

S166.5. S166.5. *Mutilation: chin and lips cut off.* Icelandic: *Boberg.


S175. Horses mutilated: tails cut off and manes torn off with the skin in order to humiliate their owner. (Cf. J1169.5.) Icelandic: Boberg.


S180. Wounding or torturing.


S181. Victim bound to a bladed wheel. (Cf. Q423.) *Loomis White Magic 118.

S182. Girl fastened by hair to rafter. *Fb "her" I 771b.


S182. Girl pulled about by her hair. Buddhist myth: Malalasekera II 706.


S185. Co-wife forces pregnant woman to perform lowly tasks. (Cf. T257.2.) Irish myth: *Cross.


S186. Torturing by beating. Der Heiligen Leben und Leiden 100ff. (Santa Barbara); Buddhist myth: Malalasekera I 587.

S187. Torturing by scratching.

S187. Torture by tearing out the sides (of a person). (Cf. S166.1.) Der Heiligen Leben und Leiden 100f. (Santa Barbara); Jewish: Neuman.


S191. Driving insane by keeping awake. Nouvelles Récréations No. 68.

S200—S299. Cruel sacrifices.

S210. S210. **Children sold or promised.** *Type 930; Arne FFC XXIII 54; BP I 98; Grimm Nos. 12, 31, 55, 92, 181; India: *Thompson-Balys; Japanese: Ikeda.


S211. S211. *Child sold (promised) to devil (ogre).* See also references to S220—S259, practically all of which apply here. *Types 314, 400, 502, 756B, 810; BP II 329, III 463, 531; *Cosquin études 365, 542ff.; *Wesselski Märchen 242 No. 52; *Andrejev FFC LXIX 46; Sébillot France III 446, IV 127; Gaster Exempla 248 No. 352. — Lappish: Qvigstad FFC LX 42 No. 29AB; Swiss: Jegerlehner Oberwallis 293 No. 1, 300 No. 2; Breton: Sébillot Incidents s.v. "enfant", "diable"; French Canadian: Barbeau JAFL XXIX 17; Missouri French: Carrière; Spanish: Espinosa II Nos. 99—103, Espinosa Jr. No. 66; India: *Thompson-Balys; Indonesia: DeVries's list No. 147; Philippine: Fansler MAFLS XII 210, 212; Africa: Werner African 214.

S211.1. S211.1. *Child of woman and devil taken to his father.* Type 756B; *Andrejev FFC LXIX 49.

S212. S212. *Child sold to magician.* *Type 325; *Cosquin études 523; BP II 60; Jones PMLA XXIII 567; India: *Thompson-Balys.


S220. S220. **Reasons for promise (sale) of child.**

S221. S221. *Child sold (promised) for money.* *Type 756B; *Andrejev FFC LXIX 50ff., 56ff., *223, 227 n., *230 n.; Fb "sælge" III 722a; *Ward II 661 No. 4 (wife sold); Spanish: Boggs FFC XC 65 No. 471B*, Espinosa II No. 117.


S221.2. S221.2. *Youth sells himself to an ogre in settlement of a gambling debt.* (Cf. M211, S215.) *Type 313; BP I 442.

S222. S222. *Man promises (sells) child in order to save himself from danger or death.*
**S222.1. S222.1. Woman promises her unborn child to appease offended witch.** Italian: Basile Pentamerone II No. 1.

**S222.2. S222.2. Woman promises unborn daughter to snake as wife for ferrying her across stream.** India: Thompson-Balys.

**S222.3. S222.3. Woman promises unborn child to tiger if he will spare her.** India: Thompson-Balys.

**S222.4. S222.4. Sultan's daughter demanded by giant ogre as price for letting his subjects alone.** India: Thompson-Balys.

**S223. S223. Childless couple promise child to the devil if they may only have one.** *Type 756B; *BP III 107; *Wesselski Märchen 242 No. 52; *Andrejev FFC LXIX 49, 52, *223ff.; Icelandic: *Boberg; India: *Thompson-Balys; Africa (Swahili): Steere 379.

**S223.0.1. S223.0.1. Robert the Devil.** Childless couple wish for a child even if he comes from the devil. He is diabolical. *Wells 784; *Hibbard 49ff. (Sir Gowther); *Krappe Mod. Lang. Rev. XXIV (1929) 200ff.; Irish myth: Cross.

**S223.0.2. S223.0.2. Maid pledged to devil dresses conspicuously.** Finnish-Swedish: Wessman 14 No. 124.

**S223.1. S223.1. Girl promises unborn child to devil if he will suffer the birth pangs.** Finnish: Aarne FFC XXXIII 40 No. 31**; Lithuanian: Balys Index No. 3254, Legends Nos. 370ff.

**S223.2. S223.2. Mother curses her unborn child.** (Cf. M411.1.) *Type 756B; *Andrejev FFC LXIX 49.

**S223.3. S223.3. An old maid promises the devil her first born.** She wishes to get a husband. Lithuanian: Balys Legends No. 391.

**S223.4. S223.4. Childless couple promise one of two children to devil if they may only have them.** India: *Thompson-Balys.

**S224. S224. Child promised to devil for acting as godfather.** (Cf. N411.) *Types 314, 502, 756B; *BP II 319ff., 329; Andrejev FFC LXIX 50; Breton: Sébillot Incidents s.v. "filleul".

**S225. S225. Child promised to devil for help on road with broken wagon.** Andrejev FFC LXIX 50, 56, 228 n.

**S226. S226. Child promised to devil for directions out of woods when father is lost.** *Andrejev FFC LXIX 51, 58, 229 n.; BP II 483f.

**S227. S227. Child promised to devil in exchange for a good catch of fish.** *Andrejev FFC LXIX 51, 60, 230 n.; Irish: O'Suilleabhain 38, Beal XXI 314.

**S228. S228. Daughter promised to monster as bride to secure flower (bird) she has asked for.** *Type 425C; *Tegethoff 12, 18; *BP II 229ff., *232 n. 2; India: *Thompson-Balys.


S240. Children unwittingly promised (sold). (Cf. S211.) *Types 314, 400, 710, 756B; *BP II 329; *Fb "frugtsommelig" I 376, "ufødt" III 926a; *Andrejev FFC LXIX 50ff., 56ff., 223; *Maclellan Child.hood 418; Irish: Baughman; Italian: Basile Pentamerone I No. 8.


S241. Child unwittingly promised: "first thing you meet." (Jephthah's vow.) *Types 425, 810; *BP II 329, 483; *Fb "først" I 404, "møde" II 647a; Wünsche 34f.; *Togethoffer 18; *Cox Cinderella 511; *Andrejev FFC LXIX 50, 62, 228 n.; Johnston MLN XXII 233. — French Canadian: Barbeau JAFL XXIX 17; Spanish: Espinosa Jr. No. 66; N. A. Indian (Zuci): Boas JAFL XXXV 66 No. 2.

S241.1. Unwitting bargain with devil evaded by driving dog over bridge first. The child has been unwittingly promised (the first thing that goes over the bridge). Kittredge Witchcraft 206, *518 n. 19; Hazlitt Shakespeare Jest Books I 86f. No. 67; Mensa Philosophica No. 11.

S241.2. Devil is to have last one who leaves "black school". Fb. "fanden" I 267b; Scotland, England: Baughman.


S242. Child unwittingly promised: "what you have at home." The man thinks it is a cat (dog). *Types 316, 710; *BP I 21; Köhler-Bolte I 312; *Andrejev FFC LXIX 50, 62, 228 n.; Finnish-Swedish: Wessman 54 No. 455; Spanish: Espinosa II Nos. 99—103.

S242.1. Child unwittingly promised: "What you wife has under her belt." BP I 98f.; Danish: Grundtvig No. 33.


S245. Child unwittingly promised: what is born on your farm. Two women agree that what is born on the farm of each belongs exclusively to the owner. The child of one is born on the farm of the other. Africa (Fjort): Dennett 58 No. 11.

S247. Daughter unwittingly promised to dog rescuer. (Cf. B620.1.) Without knowing that a dog has rescued her, the father offers her in marriage to her rescuer. India: *Thompson-Balys; Chinese: Werner 421; Japanese: Ikeda.

S250. Saving the promised child. Missouri French: Carrière.

S252. Vain attempt to save promised child.


S252.2. Vain attempt to save promised child by evasions. India: Thompson-Balys.

S255. Deity saves person about to be sacrificed. (Cf. S263.2.1.) India: *Thompson-Balys.


S255.2. Child sacrificed to deity returned to mother alive and whole after the ablution and ceremonial rites in honor of her. India: Thompson-Balys.


S261.0.1. Human blood mixed with rice to make leaky tanks hold water. India: Thompson-Balys.

S261.1. Child as foundation sacrifice smiles and wins freedom. The king asks him why he smiles. "One first expects mercy from the parents; if they have none, then from the king. Now only God will have mercy." *Krappe Balor 171ff.; Penzer VII 87 n. 1, 88—96, 250ff.; *DeVries "De Sage van het ingemetselde Kind" Nederlandsche

S262.0.1. S262.0.1. *One man disappears each night.* *English: Beowulf;* *Icelandic: *Boberg.

S262.1. S262.1. *Woman given to devastating monster as wife to appease it.* *Irish myth: *Cross; *Japanese: Ikeda; *N. A. Indian (Creek): Alexander N. Am. 71.

S262.2. S262.2. *Tribute of youths regularly sent to foreign king.* *English: Wells 80 (Sir Tristrem).*

S262.2.1. S262.2.1. *Youths and maidens as yearly tribute to monsters (Fomorians).* *Irish myth: *Cross.


S262.4. S262.4. *Girl offers to sacrifice herself to dragon in place of her parents.* *India: Thompson-Balys.*


S263.2.2. S263.2.2. *Daughters sacrificed to avert famine.* *Frazer Pausanias II 78.

S263.2.3. S263.2.3. *Man shows himself willing to sacrifice his child to prove his desire to follow God.* *He is prevented by abbot.* *Spanish Exempla: Keller.


S263.3.1. S263.3.1. *Human sacrifice to water serpent to secure tribal prosperity.* *Africa Tauxier La Noir du Yatenga (Paris, 1917) 496f. No. 1;* *Senegambia: Béranger-Feraud II 185ff. No. 2.*
S263.3.2. Serpent in stream demands pair of human eyes for drink of water. (Cf. M225.) India: Thompson-Balys.

S263.3.3. Raja sacrifices his entire family so as to purify lake water. India: Thompson-Balys.


S263.4.1. Sacrifice to offended gods, who hold ship back. Icelandic: Herrmann Saxo II 586; Greek: Frazer Apollodorus II 111.

S263.5. Sacrificial suicide. (Cf. S264.1.2.) Irish myth: Cross.

S263.5.1. Saints (monks) sacrifice themselves (to avert plague). Irish myth: *Cross.

S263.5.2. Monks sacrifice themselves (to save king and princes from pestilence). Irish myth: Cross.

S263.5.3. Man leaps from vessel into jaws of sea-beast, so as to save remaining passengers. Irish myth: Cross.

S263.6. Man sacrifices his wife to procure wealth in jars. India: Thompson-Balys.

S264. Sacrifice to rivers and seas. *Fb "sø" III 731a, "е" III 1187b.

S264.1. Man thrown overboard to placate storm. (Cf. S263.5.3.) Type 973*; Child V 496 s.v. "Ships"; Chauvin VII 30 No. 212 n. 2; Irish myth: *Cross; Icelandic: *Boberg; Jewish: bin Gorion Born Judas I 227; Buddhist myth: Malalasekera I 1024; Korean: Zong in-Sob 107 No. 57.

S264.1.1. Man carried on top of mast ready to be sacrificed to storm spirit. India: *Thompson-Balys.

S264.1.2. Woman drowns herself as sacrifice to water-gods to save husband's boat from capsizing. (Cf. S263.5.) Japanese: Ikeda.

S264.2. Sacrifice to tank. India: Thompson-Balys.


S268. Child sacrificed to provide blood for cure of friend. (Cf. S260.1.4.) *Type 516; **Rösch FFC LXXVII 138ff., 161ff.; BP I 56; *Chauvin VIII 195 No. 235: *Wells 787 (Amis and Amiloun); Hibbard 70ff.; Scala Celi 10a No. 64; Alphabet No.

S268.1.1. Prince’s life can only be prolonged if servant sacrifices his only son to goddess. India: *Thompson-Balys.

S268.2. Son sold for transfusion of blood to sick king. India: Thompson-Balys.

S271. Sacrifice of child to remove barrenness. Penzer I 154; Chauvin V 176 No. 100; India: Thompson-Balys.

S272. Sacrifice of brothers promised if girl is born. *Type 451; BP I 71ff.

S272.1. Flight of brothers from home to avoid being sacrificed. *Type 451; BP I 70.

S273. Child bought to serve as sacrifice to demon. Penzer VII 87 n. 1; India: Thompson-Balys.

S274. Sacrifice as an agricultural rite. Irish myth: *Cross.


S300—S399. Abandoned or murdered children.

S300. Abandoned or murdered children.


S303. Son killed at instigation of lover. India: Thompson-Balys.

S303.1. Woman asks suitor to kill the child of his first wife. Africa (Cameroon): Mansfield 228.


Parents successively bury alive their sons who mention something about smith's, potter's, washerman's, and tom-tom beater's trade, but keep fifth child who says something about being future king. India: Thompson-Balys.


Child of incest exposed. (Cf. T410.) *Type 933; Köhler-Bolte Zs. f. Vksk. VI 173 (to Gonzenbach No. 85); *Baum PMLA XXXI 562 n. 59; Krappe Neuphilologische Mitteilungen XXXIV (1933) 11—22; Irish myth: *Cross; Icelandic: Boberg.

Violated woman's child exposed. Icelandic: *Boberg.

Posthumous child to be exposed. Icelandic: Boberg.

Woman abandons baby boy (of which she was artificially impregnated) in forest. India: Thompson-Balys.

Child of supernatural birth exposed. (Cf. T520.) *Nutt FLR IV 1ff., Gaster Thespis 255; Greek: Grote I 103; Jewish: Neuman; India: Thompson-Balys.

Twins (triplets) exposed. (Cf. T587.) *Krappe Balor 17 n. 55; Dickson 103 n. 10; Gaster Thespis 255; Italian Novella: Rotunda; Greek: Grote I 103.


Children abandoned in famine. Eskimo (Greenland): Rasmussen I 374, (Mackenzie Area): Jenness 34a; N. A. Indian (Zucı): Benedict II 335; Africa (Wachaga): Gutmann 142.


Orphaned boy deprived of his inheritance by relatives. India: *Thompson-Balys.


Father who wanted son exposes (murders) daughter. Irish myth: *Cross; Greek: Fox 56 (Atalanta); India: *Thompson-Balys; Indonesia: DeVries's list No. 203.

Father casts daughter forth when she will not marry him. (Cf. T411.1.) *Type 510B; BP II 45; Cox passim; Krappe Zeitschrift für englische Philologie XLIX 361—69; Spanish: Espinosa II Nos. 99—103.
S322.1.2.1. Exposure in jungle for refusing to marry according to father's wishes. India: Thompson-Balys.

S322.1.3. Father condemns daughter to death because he believes her unchaste. Type 883A; India: Thompson-Balys; Africa (Somali): Kirk FL XV 319ff. No. 3, Reinisch Die Saho-Sprache (Wien, 1889) I 76ff. No. 3.

S322.1.4. Princess humiliated by father after she has married loathly bridegroom. India: Thompson-Balys.

S322.1.5. Boy turned out of doors by father. India: Thompson-Balys.


S322.2. Jealous mother casts daughter forth. (Cf. S12.) *Type 709; Africa (Angola): Chatelain 30 No. 1.


S322.3.2. Jealous concubine plots against real wife's daughter. Chinese: Graham.


S322.4.1. Banishment (death) of stepchildren demanded as cure for feigned illness. India: Thompson-Balys.

S322.4.2. Evil stepmother orders stepdaughter to be killed. Irish myth: Cross.

S322.4.3. Stepmother irritates two stepsons so that one kills the other. India: Thompson-Balys.

S322.5. Repulsed lover kills woman's child. Dickson 73 n. 26.


S322.7. Evil stepmother works stepdaughter to death in absence of merchant husband. India: Thompson-Balys.

S324. Pregnant woman ordered by husband to kill child to be born. Irish myth: Cross.


S325.0.1. Monstrous (deformed) child exposed. (Cf. S11.3.2, T550.) Irish
myth: Cross; Greek: Grote I 55; Chinese: Graham; Marquesas: Handy 114; Tonga: Gifford 31, 60.


S327. S327. Child cast out because of his stupidity. Type 563; Grimm No. 36; India: Thompson-Balys.

S327.1. S327.1. Father wants to kill son because of foolish boasting. India: Thompson-Balys.

S327.2. S327.2. Baby ordered killed because it pulls beard of father (raja). India: Thompson-Balys.

S327.3. S327.3. Half-wit abandoned because of his tricks. Eskimo (Kodiak): Golder JAFL XXII 23.


S331. S331. Exposure of child in boat (floating chest). See references for S141, nearly all of which refer to this motif. Type 930; W. R. Halliday Indo-European Folk Tales and Greek Legend (London, 1933) 55; Irish myth: Cross; Missouri French: Carrière; Greek: Grote I 103; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera I 558, 931; Japanese: Ikeda; Philippine (Tinguian): Cole 152.


S334. S334. Tokens of royalty (nobility) left with exposed child. (Cf. H80.) *Penzer VII 81 n. 1; Irish myth: Cross; English: Wells 134 (Sir Degare), 126 (Lai Le Freine); Greek: Fox 71.


S338. Father abandons his daughter in forest and leaves axes tied so that they move in wind. Daughter thinks he is cutting wood. *Roberts 137.

S341. Exposure prevented.

S341.1. Exposure given up on account of newborn son's protesting stanza. Icelandic: Boberg.

S342. Mother induced by rival to kill her children. India: *Thompson-Balys.

S345. Parents trick children into going on hunt, and then abandon them in forest. (Cf. S143.) India: Thompson-Balys.

S350. Fate of abandoned child. India: Thompson-Balys; Chinese: Eberhard FFC CXX 54 No. 33; Japanese: Ikeda.

S350.1. Infant condemned to death saved by a smile. Irish myth: Cross.

S350.2. Child driven out (exposed) brought up in secret. Irish myth: *Cross.


S351.0.1. Abandoned child made over to its own mother (sister) acting as wet nurse. Jewish: *Neuman.


S351.2.1. Abandoned princess, brought up by herdsmen, becomes wife of king. Irish myth: *Cross; Buddhist myth: Malalasekera I 378.


S353.1. Deity nurtures and rears abandoned child. India: *Thompson-Balys; Buddhist myth: Malalasekera II 1366.


S354.2. Travelers find exposed baby girl and take her to emperor's court. India: Thompson-Balys.


S356. Children left at home seek exposed brothers and sisters. Indonesia: DeVries's list No. 207.

S357. Abandoned sister rescued by brothers. When she is refused entrance to house, she makes complaint in a song and brothers bring her clothes. Lithuanian: Balys Index No. 883C*.


S362. Starving parents come to abandoned child for food. Jewish: *Neuman (Joseph); Sulka of New Britain: Dixon 132 n. 2; N. A. Indian: *Thompson Tales 349 n. 255.

S365. Maltreated children transformed. (Cf. D642.)


S375. Old woman's maledictions inform abandoned hero of his parentage and future. He has knocked her over (broken pots). *Cosquin Contes indiens 398.

S376. Tree feeds abandoned children with its sap. India: Thompson-Balys.


S400—S499. Cruel persecutions.


S410. Persecuted wife. *Types 450, 705, 706, 707, 708, 712, 872*; *BP II 236,

S411.1. S411.1. **Misunderstood wife banished by husband.** She has decorated the house for his homecoming, but he thinks that she is expecting a paramour. *Type 890 (Christiansen Norske Eventyr 113); Japanese: Ikeda.


S411.2.1. S411.2.1. **Queen banished for saying that man's condition depends on what kind of wife he has.** India: Thompson-Balys.

S411.3. S411.3. **Barren wife sent away.** India: *Thompson-Balys.

S411.4. S411.4. **Wife banished because she eats by stealth.** India: Thompson-Balys.

S412. S412. **Heroine taunted with her unknown past.** (Cf. F302.) Dickson 74.

S412.1. S412.1. **Husband expels wife because her industry indicates her peasant origin.** Chinese: Graham.

S413. S413. **Unfaithful husband and his mistress persecute his wife.** Italian Novella: Rotunda.

S413.1. S413.1. **Ogress-wife orders raja to turn out his six wives.** India: *Thompson-Balys.

S413.2. S413.2. **Second wife orders husband to persecute first.** India: *Thompson-Balys.

S414. S414. **Woman abandoned when with child.** Buddhist myth: Malalasekera II 1038.

S416. S416. **Queen banished when she defeats king in argument.** India: *Thompson-Balys.

S430. S430. **Disposal of cast-off wife.**

S431. S431. **Cast-off wife exposed in boat.** *Hertel Zs. f. Vksk. XIX 83ff.

S431.1. S431.1. **Cast-off wife and child exposed in boat.** Hibbard 26ff.; English: Wells 115 (Sir Eglamour of Artois), 117 (Sir Torrent of Portynagle), 129 (Emare), Chaucer's Man of Law's Tale; Italian: Basile Pentamerone I No. 3; Greek: *Frazer Apollodorus I 155 n. 3; India: Thompson-Balys; Japanese: Ikeda.


S433. S433. **Cast-off wife abandoned on island.** (Cf. S145.) *Type 890 (Christiansen Norske Eventyr 113); Spanish: Espinosa II Nos. 105, 119.


S445. Abandoned wife hidden under a tub. Cox 501; Grimm No. 9.

S446. Rejected wife asks to take away only what she brought. Type 887; Chinese: Graham.

S450. Fate of outcast wife.


S452. Outcast wife commits suicide when confronted with heads of relatives killed in revenge for her wrong-doing. Irish myth: Cross.


S460. Other cruel persecutions.


S463. Jealous wife has merchant turn out queen and son, whom he had befriended and taken into his home. India: Thompson-Balys.

S464. Deity appears before persecuted youngest brother and gives him a flock of sheep. India: Thompson-Balys.


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T400—T499. Illicit sexual relations
  T400. Illicit sexual relations
  T410. Incest
  T450. Prostitution and concubinage
  T460. Sexual perversions
  T470. Illicit sexual relations—miscellaneous motifs

T500—T599. Conception and birth
  T500. Conception and birth
  T510. Miraculous conception
  T540. Miraculous birth
  T550. Monstrous births
  T570. Pregnancy
  T580. Childbirth
  T590. Conception and birth—miscellaneous motifs

T600—T699. Care of children
  T600. Care of children
  T610. Nurture and growth of children
  T640. Illegitimate children
  T670. Adoption of children
  T680. Care of children—miscellaneous motifs

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T. SEX

T0—T99.
T0. **T0. Love.** Irish myth: *Cross.

T1. T1. *Zeus gives man modesty, but it leaves when love enters.* Wienert FFC LVI 36; Halm Aesop No. 148.

T2. T2. *The relative pleasures of love.* Do men or women have the greater pleasure in sexual intercourse? Man who has been transformed to woman answers that women have the greater pleasure. The goddess blinds him as punishment. Krappe Science of Folklore 6f.; Penzer VII 227; Greek: Frazer Apollodorus I 367 n. 1; India: Thompson-Balys.

T3. T3. *Omens in love affairs.*


T4. T4. *Person wants to learn art of love.*

T4.1. T4.1. *Herdsmen to learn art of love so he can become a holy man.* India: Thompson-Balys.


T8. T8. *Sexual desire as original sin.* Jewish; Neuman.


T11. T11. *Falling in love with person never seen.*

T11.1. T11.1. *Love from mere mention or description.* Types 516; *Rösch FFC LXXVII 100;* Chauvin V 132 No. 112; *Penzer X 214 s.v. "Love by mere mention"; Malone PMLA XLIII 399; *Dickson 188 n. 63; Hibbard 208 n. 18, 226 n. 1; *Cross MPH XII 612 n. 3; Moore PMLA XXIX (1914) 527f.; Fb "her" IV 241b. — Irish myth: *Cross;* Icelandic: *Boberg;* Italian: Basile Pentamerone IV No. 7, *Rotunda;* India: *Thompson-Balys.


T11.2.1.1. T11.2.1.1. Youth makes statue of girl and seeks a girl like the statue. Icelandic: Boberg; India: Thompson-Balys; Buddhist myth: Malalasekera I 63, 76, II 476, 1090; Chinese: Chavannes 500 Contes I 374 No. 107.


T11.3.1. T11.3.1. Lovers meet in their dreams. Irish myth: Cross; Persian: Carnoy 341; India: Thompson-Balys; Hindu: Penzer III 82.

T11.3.2. T11.3.2. Dream about a marriage with another's wife. India: Thompson-Balys.


T11.4.2. T11.4.2. Love through sight of slipper of unknown princess. *Cosquin études 8; Saintyves Perrault 115; India: *Thompson-Balys.

T11.4.3. T11.4.3. Love through finding lady's wreath. Cowell Jataka IV 144; Buddhist myth: Malalasekera I 586.

T11.4.3.1. T11.4.3.1. Love through seeing bouquet. India: Thompson-Balys.

T11.4.4. T11.4.4. Love through seeing marks of lady's teeth in fruit which she has bitten. Indonesia: DeVries Volksverhalen II 89ff. No. 110.

T11.4.5. T11.4.5. Love through finding lady's handkerchief. India: Thompson-Balys.
T11.4.6. Love through finding lady's ornament (ring, comb, etc.). India: Thompson-Balys.

T11.4.7. Falling in love at receipt of girl's amulet. Jewish: Neuman.


T11.5.1. Falling in love with one's own reflection in water. (Narcissus.) Italian Novella: Rotunda; Ovid Metamorphoses Bk. 3.

T11.6. Wish for wife red as blood, white as snow, black as raven. Italian: Basile Pentamerone IV No. 9, V No. 9.

T11.7. Love through sight in magic mirror. (Cf. D1163.) Icelandic: *Boberg.


T12. Love through prophecy that prince shall marry the fairest. *Type 516; *Rösch FFC LXXII 100.

T13. Woman falls in love as result of husband's praise of her suitor. Italian Novella: *Rotunda.


T15.1. Princess so lovely that everyone falls in love with her. India: Thompson-Balys.


T16.0.2. Bathing woman sees hero and falls in love with him. India: Thompson-Balys.


T22.1. Lovers mated before birth. Fate compels their union as soon as they meet. Chinese: Chavannes 500 Contes I 377 No. 108.


T22.4. Lovers fated to marry each other born at same time; identical prophecies for both. (Cf. T61.5.) Jewish: Neuman; India: Thompson-Balys.


T24.2.1. Fainting away for love (or sexual desire). (Cf. F1041.1.6.1.) India: Thompson-Balys.

T24.2.2. Swooning for fright that lover shall be killed. Icelandic: Boberg.

T24.2.3. Fainting away from seeing an extraordinary beauty. India: *Thompson-Balys.


T24.5. Boy turns red and white from love. Icelandic: *Boberg.


T24.7. Waiting for twenty-two years to see a beauty. India: *Thompson-Balys.

T24.8. Man promises to sacrifice self in order to marry beloved. India: Thompson-Balys.


T26. Attention distracted by sight of beloved.


T27.1. Thirty young girls fall in love with a young man. *Loomis White Magic 82.

T27.2. Seventy princesses in love with hero. He loves only the youngest one. India: Thompson-Balys.

T27.3. Hundred rajas fall in love with one woman. India: Thompson-Balys.


T29. Falling in love—miscellaneous.

T29.1. Boy and girl fall in love when curtain is pulled aside. India: Thompson-Balys.

T30. Lovers' meeting. Italian Novella: Rotunda.

T31. Lovers' meeting: hero in service of heroine. As page, or the like. Dickson 143. Cf. Folie Tristan.

T31.1. Lovers’ meeting: hero in service of lady's father. *Type 314; Malone PMLA XLIII 421; Boccaccio Decameron II No. 6; Missouri French: Carrière; Italian Novella: Rotunda.

T32. Lovers' meeting: heroine heals hero's wounds. (Cf. T67.2.) *Dickson 148 n. 158; Icelandic: *Boberg.

T32.1. Lovers' meeting: hero in heroine's father's prison from which she helps him to escape. Icelandic: *Boberg.

T33. Man transformed to animal kept as pet by heroine. (Cf. D658.) Malone PMLA XLIII 401f.

T34. Lovers meet at social gathering.

T34.1. Sudden love as woman pours drink for man at festival. Icelandic: *Boberg.

T34.2. Falling in love while playing game.

T34.2.1. Falling in love while playing draughts. Danish: Grundtvig No. 238; Icelandic: Boberg.

T35. Lovers' rendezvous. (Cf. R315.1.) Irish myth: *Cross; Missouri French: Carrière.

T35.0.1. Lover late at rendezvous; detained by incessant talker. Chauvin V 155 No. 78 n. 1.

T35.0.2. Magic sleep causes lover to miss appointment with mistress. Irish myth: Cross.
T35.1. *Fountain (well) as lovers' rendezvous.* Malone PMLA XLIII 402; Nouvelles de Sens No. 3; Irish myth: Cross; Missouri French: Carrière; Jewish: Neuman.

T35.2. *Pavilion as lovers' rendezvous.* *Dickson* 61 n. 4.

T35.3. *Girl intoxicates nurse to keep rendezvous with lover.* Italian Novella: Rotunda.


T35.5. *Lover goes to see his beloved in her husband's (or her father's) house, defiant of the danger.* Icelandic: *Boberg.

T36. *Girl sleeps in garden to meet lover.* Discovered next morning and married. Boccaccio Decameron V No. 4; von der Hagen II *xi, 71 No. 25; Italian Novella: *Rotunda.


T37.0.1. *Poisoned" woman revives.* Husband tries to poison wife. Student substitutes sleeping potion for poison, takes her from the tomb. When she revives he claims her as his own. Italian Novella: *Rotunda.

T37.1. *Despairing lover at lady's tomb takes poison.* She revives to learn of his fatal error and shares his fate. (Romeo and Juliet.) Italian Novella: *Rotunda.

T41. *Communication of lovers.*

T41.1. *Communication of lovers through hole in wall.* Italian Novella: *Rotunda; Greek: Fox 201 (Pyramus and Thisbe); Japanese: Ikeda; N. A. Indian (Malecite): Mechling GSCan VI No. 21, (Fox): Jones PAES I 145 (the last two tell of sexual relations through hole in a tent).

T41.2. *Communication of lovers through hole in floor.* India: Thompson-Balys.

T41.3. *Lovers' signal.* Informs lover when he must come. Irish myth: Cross; India: Thompson-Balys.

T42. *Conversation of lovers.*

T42.1. *Unacquainted lovers converse in sign language.* Penzer VI 247f.

T42.2. *Lovers converse in figures of speech not understood by others.* Irish myth: *Cross.

T45. *Lover buys admission to woman's room.* *Type 900; BP I 446; *Philippson FFC L 26f.; *Fb "guldrok" I 514b, "guldhaspe" I 513b.

T46. *Suitor outwits watchman to meet lady.*

T46.1. *To reach beauty young man climbs eight fences watched by one hundred guards.* Tonga: Gifford 187.
T47. Heroine hidden by stepmother when suitor comes. *Roberts 222.

T50. **T50. Wooing.** India: Thompson-Balys.


T50.1.2. T50.1.2. *Girl carefully guarded by father.* Irish myth: *Cross; Africa (Togo): Einstein 12f.

T50.1.3. T50.1.3. *Girl carefully guarded from suitors by hag.* Irish myth: *Cross.

T50.1.4. T50.1.4. *Cat and dog as guards of imprisoned beauty.* (Cf. B576.1.) India: Thompson-Balys.

T50.2. T50.2. *King likes his daughter so much that he does not wish to marry her to anyone.* Icelandic: *Boberg.

T50.2.1. T50.2.1. *King unwilling to marry his daughter to a man not her equal.* Icelandic: *Boberg.

T50.3. T50.3. *Mythical being asks for girl in marriage.* (Cf. T111.) S. A. Indian (Chiriguano): Métraux RMLP XXXIII 158f.


T51.2. T51.2. *King wooes through his daughter and the princess's maiden.* Icelandic: Boberg.

T51.3. T51.3. *Match arranged by means of pictures of both parties.* India: Thompson-Balys.

T51.3.1. T51.3.1. *Messengers seek wife for hero to resemble image they carry with them.* Buddhist myth: Malalasekera II 354.

T52. T52. *Bride purchased.* *Type 890 (Christiansen Norske Eventyr 113); *Fb "brud" IV 64a; Irish: MacCulloch Celtic 130, *Cross; Icelandic: *Boberg; Jewish: *Neuman; Greek: *Grote I 157, 163; India: *Thompson-Balys; Chinese: Graham; Philippine (Tinguian): Cole 57; Africa (Fang): Tessman 175f.

T52.1. T52.1. *Prince buys twig (flower) (enchanted girl) from her mother.* (Cf. D212, D215.) Type 652; BP II 125; Italian: Basile Pentamerone I No. 2.
T52.2. **Purchase money instead of bride given to suitor to settle dispute.** Africa (Fjort): Dennett 74ff. No. 16.

T52.3. **Bride purchased for her weight in gold.** East Africa: Rochemonteix Quelques Contes Nubiens (Cairo, 1888) 48ff. No. 4.

T52.4. **Dowry given at marriage of daughter.** Icelandic: Boberg; Jewish: *Neuman; India: Thompson-Balys.

T52.4.1. **Amount of dowry fixed by custom in bride's family.** India: Thompson-Balys.

T52.5. **Attempt to purchase wife.** Chinese: Graham.

T52.6. **Rich girl gives poor suitor necklace with which to pay her bride-price.** India: Thompson-Balys.

T52.7. **Princess asked for in return for sparing palace.** (Cf. S222.) India: Thompson-Balys.

T52.8. **Absent man's wife demanded in law court in payment of debt by creditor.** India: Thompson-Balys.

T52.9. **Village given to bride-to-be as part of her dowry.** Buddhist myth: Malalasekera I 698.

T53. **Matchmakers.** India: Thompson-Balys.

T53.0.1. **Matchmakers arrange weddings.** India: *Thompson-Balys.

T53.1. **Incognito prophet as matchmaker.** Jewish: bin Gorion Born Judas I 177f., 374.

T53.2. **Christ as matchmaker.** *Type 822. See references for T125.

T53.3. **Saint as matchmaker.** Irish myth: *Cross.

T53.4. **God occupied with matchmaking.** Jewish: *Neuman.

T53.5. **Barber as matchmaker.** India: Thompson-Balys.

T54. **Choosing bride by horoscope.** (Cf. B152.2, M302.4, T22.) Chinese: Chavannes 500 Contes I 376 No. 108.

T55. **Girl as wooer.** Forthputting woman. *Cross MPH XII 612 n. 3; Hibbard 208 n. 18; Irish myth: *Cross; Icelandic: *Boberg; Italian Novella: Rotunda; Jewish: Neuman; India: Thompson-Balys.

T55.1. **Princess declares her love for lowly hero.** *Type 314; *Dickson 144 n. 146; Missouri French: Carrière; Jewish: *Neuman; Africa (Ibo, Nigeria): Thomas 120.

T55.1.1. **Princess declares love for courtier.** Italian Novella: *Rotunda.

T55.2. **Servant-girl helps prince if he will make her chief wife.** Malone PMLA XLIII 400.
T55.3. **Lady in love with ruler enlists friend's aid.** Rendezvous arranged. Italian Novella: Rotunda.

T55.4. **Little girl will give prince marvelous objects if he promises to marry her later.** India: Thompson-Balys.

T55.4.1. **Gift made by bride to husband.** Irish myth: *Cross.

T55.5. **Princess feigns sickness to woo hero.** Only marriage to him will cure her. India: Thompson-Balys.

T55.6. **Person (man, woman) exhibits figure.** Irish myth: *Cross; Jewish: Neuman.

T55.6.1. **Maidens (women) request hero to exhibit figure.** Irish myth: *Cross.

T55.7. **Princess elects herself husband from the young men present.** (Cf. H311, H362, T131.0.1.) Type 530.

T55.8. **Princess declares love by presenting cup of drink at feast.** Krappe Revue Hispanique LXXXI (1933); Irish myth: Cross.

T55.9. **Harper as love messenger sent by girl.** Irish myth: *Cross.

T55.10. **Princess offers reward for securing prince as husband for her.** India: Thompson-Balys.

T55.11. **Princess transforms self to woo.** (Cf. D658.) India: Thompson-Balys.

T56. **Means of attracting sweetheart.**

T56.1. **Bride attracted by music.** India: *Thompson-Balys.

T56.1.1. **Bride attracted by flute.** India: Thompson-Balys; Chinese: Eberhard FFC CXX 209 No. 157; Japanese: Ikeda; N. A. Indian: Kroeber JAFL XXI 224; West Indies: Flowers 577.

T56.2. **Image of God of Love sent to fetch bride.** (Cf. A475.) *Penzer I 77 n. 1.

T56.3. **Forgotten fiancée sends lover false diamond inscribed with Christ's last words: "Oh Lord why hast Thou forsaken me?" Lover returns.** (Cf. D2003.) Italian Novella: *Rotunda.

T56.4. **Beautiful woman enticed by wonderful flower.** India: Thompson-Balys.

T57. **Declaration of love.**

T57.1. **Lover declares himself by showing her own reflection to his beloved.** (Cf. T91.6.1.1.) Heptameron No. 24.

T58. **Wooing the strong and beautiful bride.** *Type 519; Icelandic: *Boberg.

T61. **Betrothal.** Irish myth: Cross; Icelandic: Boberg; Jewish: *Neuman.

T61.1. **Betrothal by lovers' drinking each other's blood.** *Fb "blod" IV 46b.
T61.2. Parting lovers pledge not to marry for seven years. Child V 488 s.v. "Marriage".

T61.3. At betrothal maid makes shirt for her lover. Child V 496 s.v. "Shirt"; Icelandic: *Boberg.

T61.4. **Betrothal ceremony.**

T61.4.1. Liquor brewed for betrothal. India: Thompson-Balys.

T61.4.2. At betrothal ceremony both parties drink out of the loving-cup. India: Thompson-Balys.

T61.4.3. Engagement ritual: intermediary sprinkles girl with flour. India: Thompson-Balys.

T61.4.4. Token of betrothal sent to parents of a proposed bridegroom; acceptance means agreement to proposed match. India: Thompson-Balys.

T61.4.5. **Betrothal by gold ring.** Icelandic: *Boberg.

T61.4.5.1. Dying lover sends his sweetheart his ring. (Cf. T81.) Icelandic: Boberg.


T61.5.1. Betrothal of hero to princess while both are still in cradle. Scottish: Campbell-McKay No. 23; India: Thompson-Balys.

T61.5.2. Children ten and twelve years old betroth themselves. Icelandic: Boberg.


T63. Princess's husband selected by elephant bowing to him. (Cf. H171.1.) India: Thompson-Balys.

T64. King seeks bride only because counsellors insist. *Thien Motive 4; Chaucer's Clerk's Tale; Irish myth: *Cross; Icelandic: *Boberg.

T65. **Betrothal restrictions.**

T65.1. Maiden will not give her troth to two brothers successively. English: Child V 487 s.v. "Maid".
T65.1.1. Girl formally betrothed can never marry another should anything happen to prevent her from marrying the first. India: Thompson-Balys.


T66. Help in wooing. (Cf. B582.)


T67. Prince offered as prize.

T67.1. Marriage to prince as reward for disenchanting him. (Cf. L162.) Italian: Basile Pentamerone Int.


T67.3. Prince will marry girl who will rescue him from embarrassing position. Italian: Basile Pentamerone V No. 1.


T68.1. Princess offered as prize to rescuer. *Types 300, 301, 302, 303, 304, 506, 653; *Hartland Perseus III 1—65; *MacCulloch Childhood 17f.; Irish myth: Cross; Italian: Basile Pentamerone I No. 7; India: *Thompson-Balys; Chinese: Werner 420; Africa (Angola): Chatelain 89 No. 5.

T68.2. Earl's daughter as reward to knight who helped to kill fierce buffalo. Icelandic: Boberg.

T68.3. Princess as prize to man who saves his country. Chinese: Graham.

T68.4. Vanquished king gives hero his daughter and control over his kingdom. India: Thompson-Balys.

T68.5. Girl marries hunter when he promises to return to monkey brothers their human form. (Cf. D118.) India: Thompson-Balys.

T69. Wooing—miscellaneous motifs.

T69.1. 100 brothers seek 100 sisters as wives. (Seven—seven, fifty—fifty, etc.) Type 303*; Rumanian: Schullerus FFC LXXVIII No. 303*; Greek: Aeschylus Prometheus Bound 853.

T69.1.1. Three brothers married to three sisters. Icelandic: *Boberg.

T69.1.2. Seven princesses sought by seven princes. India: *Thompson-Balys.
T69.2. Parents affiance children without their knowledge. Type 516; Rösch FFC LXXVII 101; Jewish: *Neuman; India: Thompson-Balys.

T69.2.1. Parents wooing one of seven daughters for their son. Chinese: Graham.

T69.2.2. Parents decide princess can marry no one who weighs more than she. India: Thompson-Balys.


T69.3.1. Raja betroths his daughter to visitor's son as a compensation for murder. India: Thompson-Balys.

T69.4. Bashful suitor directs his wooing to an oak. Icelandic: Boberg.

T69.5. Father punishes daughter by giving her to poor man in marriage. Chinese: Graham.

T70. The scorned lover. Chinese: Graham.


T71.2. Woman avenges scorned love. Icelandic: *Boberg; Babylonian: Gilgamesch-Epos VI 6ff.

T71.2.1. Woman scorned in love complains of man's coldness. Irish myth: *Cross.


T72.1. Maid eloping with pretended lover is forced by him to strip. Child V 487 s.v. "Maid".

T72.2. Nobleman marries poor girl and then abandons her. Italian Novella: Rotunda.

T72.2.1. Prince marries scornful girl and punishes her. India: *Thompson-Balys.

T72.3. Woman sets out to kill man who has won and then scorned her. Ruler brings about their reconciliation. Italian Novella: *Rotunda.

T72.4. Woman entertains two lovers on alternate nights. They expose the deception and scorn her in public. Cent Nouvelles Nouvelles No. 33; Italian Novella: *Rotunda.

T75. Man scorned by his beloved. Icelandic: *Boberg; Italian Novella: Rotunda; India: *Thompson-Balys; Africa (Ekoi): Talbot 357.
T75.0.1. Suitors ill-treated. Icelandic: *Boberg.

T75.0.2. Mortal woman rejects deity for human lover. India: Thompson-Balys.

T75.1. Scorn of unloved suitor punished. Types 402*; 906*; Icelandic: Boberg.

T75.2. Scorned lover kills successful one. Italian Novella: *Rotunda.

T75.2.1. Rejected suitors' revenge. Icelandic: *Boberg.

T75.3. Unrequited love expressed in song (poem). English romance: Malory X 86; Spanish: Childers.

T75.4. Lady humiliates lover after he leaves wife for her. Chinese: Graham.

T75.5. Scorned lover becomes an anchorite. (Cf. T330.)

T75.6. Divine hand catches scorned lover as he plunges from minaret top to die. India: Thompson-Balys.

T76. Princess calls her suitors ugly names. *Type 900; *BP I 443ff.; *Philippson FFC L 14; Italian: Basile Pentamerone IV No. 10.

T77. Maid vexes suitor by pretense. Noble maid who is to marry knight pretends to be beggar's daughter. Child V 487 s.v. "Maid".


T81.2. Death from unrequited love. Virgil Aeneid IV 505ff. (Dido); Italian Novella: *Rotunda.


T81.4. Man dies when the bride who had been denied him kisses him. Italian Novella: Rotunda.

T81.5. Sick lover dies from exertion of embracing beloved. Heptameron No. 50.


T81.7. Woman dies on hearing of lover's or husband's death. (Cf. T211.9.1.) Icelandic: *Boberg.
T81.8. Wife swallows hot coal and dies because her husband is unfaithful. Spanish Exempla: Keller.

T82. T82. Bath of blood of beloved to cure love-sick empress. Herbert III 212; Oesterley No. 281; Wesselski Mönchslatein 60 No. 50.

T83. T83. Hero and Leander. Lover drowned as he swims to see his mistress. *Von der Hagen I cxxviii; *Fb "svömme" III 695b; Italian Novella: Rotunda; Greek: Fox 202.

T83.1. T83.1. Girl drowns as she swims to see her lover. Her brothers deceive her with false signal light. Italian Novella: *Rotunda.


T85. T85. Woman mourns dead lover.


T85.2. T85.2. Princess hangs up weapons of dead lover as continual reminder. *Wesselski Mönchslatein 80 No. 69.

T85.3. T85.3. The Pot of Basil. Mistress keeps murdered lover's skull in flower-pot. *Belden PMLA XXXIII 327ff.; Boccaccio Decameron IV No. 5 (Lee 136); Italian Novella: Rotunda.

T85.4. T85.4. Lover's body kept embalmed for years by grieving mistress. (Cf. T211.4.) *Hibbard 266.

T85.4.1. T85.4. Ring of Fastrada. (Tove's magic ring.) Lover keeps body of dead mistress (wife) intact by means of magic ring. When ring is removed from her finger, the body immediately decays and he is cured of his love. **A. Pauls Der Ring der Fastrada (Aachen, 1896); **K. Nyrop Fortids Sagn og Sange I: Tove's Tryllering (København, 1907); *Chauvin II 202 No. 48; *Moth Danske Studier (1915) 97ff.; *BP I 1463f.; *G. Paris Journal des Savants Nov. 1896; Euphorion VI 186.

T86. T86. Lovers buried in same grave. *Chauvin V 107 No. 37; Heptameron Nos. 50, 70; Boccaccio Decameron IV No. 8 (Lee 140); Irish myth: Cross; Icelandic: *Boberg; Italian Novella: *Rotunda; India: *Thompson-Balys.

T86.1. T86.1. Rival suitors kill each other over woman's love. Woman dies of broken heart and all three are buried in the same grave. Italian Novella: Rotunda.

T86.2. T86.2. Lovers die at the same time. Icelandic: FSS 267, Boberg.

T86.3. T86.3. Mistress springs into dead lover's grave. Irish myth: *Cross.

T86.4. T86.4. Girl and boy promised to each other by parents both die when they see each other after girl's marriage to another. India: Thompson-Balys.


T88. T88. Woman stricken by plague and forsaken by her husband is sought out by unsuccessful lover and dies in his arms. Italian Novella: Rotunda.
T88.1. T88.1. Love kept up even after one of the parties is married to another. Icelandic: Boberg.

T89. T89. Tragic love—miscellaneous motifs.

T89.1. T89.1. Woman falls in love with dying warrior. Irish myth: Cross.

T89.1.1. T89.1.1. Princess married to mortally wounded prince and both left in jungle. India: Thompson-Balys.

T89.2. T89.2. Woman sacrifices herself in order to save beloved. India: Thompson-Balys.

T90. T90. Love—miscellaneous motifs.


T91.1.1. T91.1.1. Giant's daughter has child by hero. Icelandic: *Boberg.

T91.2. T91.2. Love of mortal and devil.

T91.2.1. T91.2.1. Devil would be maid's paramour. (Cf. G303.9.4.7.) Child V 283; Lithuanian: Balys Index No. 368*f., 3265.


T91.3.1. T91.3.1. Supernatural lover performs girl's work. Jamaica: Beckwith MAFLS XVII 267 No. 78.

T91.3.2. T91.3.2. Love of goddess for mortal. (Cf. T111.1.) Penzer V 33; Greek: Fox 245.

T91.3.3. T91.3.3. God enamored of mortal. (Cf. A188.) Greek: Grote I 85f., 139, 164; India: *Thompson-Balys.

T91.3.3.1. T91.3.3.1. God falls in love with a woman of low caste. India: Thompson-Balys.

T91.4. T91.4. Age and youth in love.

J21.3. "Do not go where an old man has a young wife": counsel proved wise by experience.

T91.4.1. T91.4.1. Mature married woman in love with callow youth. Malone PMLA XLIII 418.

T91.4.1.1. T91.4.1.1. Old teacher wishes to marry his young girl pupil. India: Thompson-Balys; Buddhist myth: Malalasekera II 860.

T91.5. T91.5. Rich and poor in love.
T91.5.1. Rich girl in love with poor boy. Spanish: Boggs FFC XC 54 No. 405A*; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 247 No. 192.

T91.5.1.1. Daughter of merchant develops intimacy with slave. Buddhist myth: Malalasekera I 897.

T91.6. Noble and lowly in love.

T91.6.1. Lowly person falls in love with king (queen). Italian Novella: Rotunda.

T91.6.1.1. Courtier in love with queen. Queen asks him whom he loves. He holds up a mirror to her as answer. (Cf. T57.1.) Italian Novella: *Rotunda.

T91.6.2. King (prince) in love with a lowly girl. (Cf. L162, T121.8.) Icelandic: *Boberg; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 1185.


T91.6.3. Prince falls in love with minister's daughter. India: Thompson-Balys.

T91.6.3.1. Prince falls in love with merchant's daughter exposed in jungle. India: Thompson-Balys.


T91.6.4.1. Sultan's daughter in love with captured knight. Dickson 133 n. 109; English: Wells 85 (The Sowdone of Babylone).

T91.6.4.1.1. Princess falls in love with knight. Marries him after her husband's death. Italian Novella: Rotunda.

T91.6.4.1.2. Hostile amazon's daughter loves hero. Irish myth: *Cross.

T91.6.4.2. Princess falls in love with a king who becomes a slave. India: Thompson-Balys.

T91.6.4.3. Princess runs away with hunchback. Buddhist myth: Malalasekera II 910.

T91.7. Unequals in love—miscellaneous.

T91.7.1. Brahmin in love with washerwoman. India: Thompson-Balys.

T91.7.2. Falling in love with someone of a different caste. India: Thompson-Balys.

T92. Rivals in love. Irish myth: *Cross; Missouri French: Carrière; India: Thompson-Balys.
T92.0.1. T92.0.1. Girl promised to three different suitors; because she is unable to settle the dispute she eats poison and dies. India: Thompson-Balys.

T92.1. T92.1. The triangle plot and its solutions. Two men in love with the same woman; two women with the same man. *Dickson 243 n. 48; Irish myth: *Cross; India: Thompson-Balys.

T92.1.1. T92.1.1. Young wife of old man (king) loves (is loved by) younger man. Irish myth: *Cross.


T92.2. T92.2. Three victims of love. Girl loves boy; boy loves singing girl; singing girl loves the girl. All die of despair. *Chauvin V 110 No. 44.

T92.3. T92.3. Girl leaves rescuer for younger lover. Dickson 119 nn. 55, 56.

T92.3.1. T92.3.1. Girl leaves rescuer and elopes with his friend. India: Thompson-Balys.

T92.4. T92.4. Girl mistakenly elopes with the wrong lover. The preferred suitor overtakes them, finds them asleep and waits for them to awaken. He himself falls asleep and when he wakes they have gone. Italian: L. de Francia Novellino (Torino, 1930) Gaulteruzzi MS No. 99, Rotunda.

T92.4.1. T92.4.1. Hero falls asleep while sweetheart is being married to another. India: Thompson-Balys.

T92.4.2. T92.4.2. Letter falsified and elopement with false lover arranged. India: Thompson-Balys.

T92.4.3. T92.4.3. In darkness of night trickster instead of her chosen lover elopes with girl. Tonga: Beckwith Myth 536.


T92.11.1. T92.11.1. Rival suitors discomfit each other. Lithuanian: Balys Index No. 1692*, 1693.

T92.12.1. The tailor and the smith as rivals. The tailor declares that the smith is blind and the smith declares that the tailor is a fool. At the wedding in church, the smith drops a hot piece of iron into the tailor's boot. Lithuanian: Balys Index No. 1693A*; Estonian: Aarne FFC XXV No. 1631*.


T92.14. Three lovers mourn for dead girl: one throws himself into her funeral pyre; another gathers together the ashes and vows to spend his life sitting upon them; third resolves to turn fakir. India: Thompson-Balys.

T93. Fate of disappointed lover.

T93.1. Disappointed lover becomes a wild man in the woods. (Cf. F567.)
*Dickson 116 n. 44; Irish myth: *Cross; Italian Novella: *Rotunda.

T93.2. Disappointed lover turns hermit. (Cf. V472.) Heptameron No. 64, 19; Italian Novella: Rotunda.

T93.2.1. Lover becomes friar and sweetheart nun when unable to marry. Heptameron No. 19.


T93.5. Tragic love between a Pari and a mortal man; they never meet again, but continually roam the earth seeking each other. India: Thompson-Balys.

T95. Lover opposed to sweetheart's relatives.

T95.0.1. Princess falls in love with father's enemy. India: Thompson-Balys.


T97. Father opposed to daughter's marriage. Irish myth: *Cross.


T99.2. Girl wants to marry lover even if he is mutilated. Icelandic: Ans saga Bogsveigis 350, Boberg.

T100—T199.
T100—T199. Marriage.


T102. T102. **Hero returns and marries first love.** Types 611, 884, 885**, 886; Icelandic: Boberg.

T104. T104. **Foreign king wages war to enforce demand for princess in marriage.** *Boje 74ff., 78; Icelandic: *Boberg.

T104.1. T104.1. **Rejected suitor wages war.** (Cf. T75.2.1.) Icelandic: *Boberg.

T104.2. T104.2. **Victor demands defeated king's daughter (widow) in marriage.** Icelandic: *Boberg.

T110. **T110. Unusual marriage.** India: Thompson-Balys.

T111. T111. **Marriage of mortal and supernatural being.** *Type 425; *Tegethoff 16; Krappe MLR XXIV (1929) 200ff.; India: *Thompson-Balys; Chinese: Graham.

T111.0.1. T111.0.1. **Marriage to supernatural wives who disappear.** *Holmström Svanjungfrumotivet 11ff.; Lithuanian: Balys Index Nos. 404*, 423*; India: Thompson-Balys; Mono-Alu: Wheeler Nos. 17, 35.

T111.0.2. T111.0.2. **Supernatural wife summoned by bell.** Italian: Basile Pentamerone I No. 2.

T111.1. T111.1. **Marriage of a mortal and a god.** Irish: MacCulloch Celtic 13, *Cross; Greek: cf. the various love affairs of Zeus with mortal maidens; India: *Thompson-Balys; Hindu: Tawney I 256, 302, 335, 351, 560f.; Maori: Dixon 57.

T111.1.1. T111.1.1. **Maiden chooses disguised god as husband.** Buddhist myth: Malalasekera I 648.

T111.1.2. T111.1.2. **Man marries the daughter of a god.** Korean: Zong in-Sob 137 No. 63; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 181f.


T111.2.1. T111.2.1. **Hero marries star in form of girl.** Chinese: Graham.

T111.2.1.1. T111.2.1.1. **Star-wife gives birth to a human baby.** Chinese: Graham.


T111.2.3. T111.2.3. **Sun has a woman for his wife.** S. A. Indian (Warrau): Métraux RMLP XXXIII 145.

T111.3. T111.3. **Marriage of man with woman who has come from an egg.** India:
*Thompson-Balys.

T111.4. T111.4. God as lover of giantess (18 giantesses). Icelandic: *Boberg.


T113. T113. Marriage to man alive by night but dead by day. India: *Thompson-Balys.

T113.1. T113.1. Sorceress marries a man every morning and transforms him to some kind of animal in the evening. (Cf. D621.) India: Thompson-Balys.


T117.1. T117.1. Marriage of girl to a dagger. Penzer I 242, 244.


T117.3. T117.3. Marriage of girl to a drum. Penzer I 257.

T117.4. T117.4. Marriage of girl to an idol. Penzer I 244.


T117.5.1. T117.5.1. Marriage to tree by day, man by night. (Cf. D621.2, T113.) India: Thompson-Balys.


T117.11. T117.11. Marriage to a statue. Saintyves Saints Successeurs 255—57.


T121.1. Knight weds peasant girl. English: Wells 60 (Syre Gowene and the Carle of Carelyle).


T121.4. Ruler marries fugitive noblewoman. Italian Novella: Rotunda.

T121.5. Wealthy girl marries deformed and penniless philosopher. Italian Novella: Rotunda.

T121.5.1. Princess marries saint. India: Thompson-Balys.

T121.5.2. Rich girl marries fakir. India: Thompson-Balys.


T121.8. King (rich man) weds common girl. (Cf. L162, T91.6.2.) Icelandic: *Boberg; India: *Thompson-Balys; Buddhist myth: Malalasekera I 938, II 1091.

T121.8.1. Infertile raja marries beggar woman in hope of having a son. India: Thompson-Balys.

T122. Marriage by royal order. Widow hesitates to marry. Queen sends her a letter ordering her to marry the bearer (a suitor). Italian Novella: Rotunda; India: Thompson-Balys.

T125. Lazy boy and industrious girl matched. Jesus (incognito) as matchmaker. *Type 822.

T125.1. Fool given intelligent wife; lame man hardworking wife. India: Thompson-Balys.


T126. Fantastic marriage.


T126.3. Marriage of earth and sky. India: Thompson-Balys.


T131. Marriage restrictions.
T131.0.1. Princess has unrestricted choice of husband. (Cf. T55.7.) India: *Thompson-Balys.

T131.0.1.1. Father promises that girl may wed only man of her choice. Irish myth: Cross; Icelandic: *Boberg.

T131.1. Relative's consent to marriage necessary.


T131.1.2. Father's consent to son's (daughter's) marriage necessary. Irish myth: Cross; Icelandic: Boberg.

T131.1.2.1. Girl must marry father's choice. Irish myth: Cross (T131.8.1); Icelandic: *Boberg.

T131.1.2.2. King chooses bridegroom for daughter from boys' pictures. India: Thompson-Balys.

T131.1.2.3. Father demands that son break all relations with his beloved. India: *Thompson-Balys.

T131.1.2.4. Son refuses to marry father's choice. India: Thompson-Balys.

T131.1.3. Marriage against will of parents. India: *Thompson-Balys.


T131.3. Eldest daughter will marry man only if he will marry all her sisters too. Africa (Angola): Chatelain 119 No. 10.


T131.5. Exogamy. Marriage only outside the group. India: *Thompson-Balys.

T131.6. Girl will marry on condition she is to be only wife. Irish myth: Cross.

T131.7. King may not marry girl who has been wife of another. Irish myth: *Cross; Jewish: Neuman.


T131.9. Brahmin may marry from all four castes. India: Thompson-Balys.

T132. Preparation for wedding.

T132.2. Parents become servants to secure funds for wedding. India: Thompson-Balys.

T133. Travel to wedding.

T133.1. Faithful servant accompanies bride to new home. Icelandic: *Boberg; Spanish: Espinosa Jr. No. 93.

T133.2. Royal bride conducted by embassy to husband's kingdom. (Cf. T51.) Dickson 31.

T133.3. Drummer beats drums before bride on way to wedding. Nouvelles Récitations No. 49.

T133.4. Bridegroom and his men come for the bride. Icelandic: *Boberg.

T133.5. Mounting upon horse to fetch bride. India: Thompson-Balys.

T133.6. Groom's mother visits bride-to-be and puts the betrothal ring on her finger. India: Thompson-Balys.

T134. Conduct of bridal couple before ceremony.

T134.1. Bridal couple must never see each other before wedding. Chinese: Werner 375.

T134.2. Betrothed parties do not see each other until night of the wedding. India: Thompson-Balys.

T134.3. Man who has once been married helps groom to dress for wedding. India: Thompson-Balys.

T135. Wedding ceremony.

T135.1. Marriage formula: "You are mine and I am yours". *BP II 58.

T135.2. Touching of privates considered a marriage pact. Koryak: *Jochelson JE VI 381.


T135.3.1. Sword and shield as proxy at wedding ceremony. India: *Thompson-Balys.

T135.4. Groom's sword makes vermillion mark on bride's forehead as wedding ceremony. India: *Thompson-Balys.


T135.7. The bride must have someone to give her away, usually her father or brother. Icelandic: Boberg.

T135.8. Two or more weddings at one time as the end of a tale. Icelandic:

T135.10. *Marriage custom: going round and round fire (pillar, etc.).* India: *Thompson-Balys.*

T135.11. *Bride and groom drink from same cup as part of ceremony.* India: *Thompson-Balys.*


T135.13. *Bride and groom look into a big mirror while old member of family knocks both their heads together.* India: Thompson-Balys.


T135.15. *Breaking a glass during wedding ceremony.* Jewish: *Neuman.*

T136. *Accompaniments of wedding.*


T136.3. *Amusements at wedding.* Icelandic: *Boberg.*


T136.3.2. *Marriage odes sung at wedding feast.* Jewish: *Neuman.*


T136.4.1. *Gifts for bridal couple by a special ceremony with the bride on a bridebench.* Icelandic: *Boberg.*

T136.4.2. *Parting gifts after wedding.* Icelandic: *Boberg.*

T136.4.3. *Bride scatters presents among groom's relations.* India: Thompson-Balys.

T137. *Customs following wedding.*

T137.1. *Advice to a parting bride.* *Dickson 165 n. 10.*

T137.2. *Bride and bridegroom conducted to bridal bed.* Icelandic: *Boberg.*

T137.2.1. *Bride and groom simultaneously touch hearthstones and put one foot down inside threshold as they enter groom's house.* India: Thompson-Balys.

T137.3. *Groom invited after marriage ceremony into female apartments to eat*
wedding breakfast with the bride. India: Thompson-Balys.

T137.4. T137.4. Groom becomes a member of bride's family. India: Thompson-Balys.

T137.5. T137.5. Bride (and party) fetched by groom and party after wedding. India: Thompson-Balys.


T141. T141. Assignment of bride to another. Icelandic: Boberg.


T141.3. T141.3. Hero assigns the bride he has won to another. Icelandic: *Boberg.


T145.1. T145.1. Marriage to five women, each with separate duties. India: Thompson-Balys; Africa (Benga): Nassau 169 No. 22.


T145.1.2. T145.1.2. Seven wives each to have the husband one day a week. India: Thompson-Balys.


T145.2. T145.2. Second wife taken because first is barren. India: *Thompson-Balys.

T145.3. T145.3. Competition in ale-brewing between king's two wives. Icelandic: *Boberg.


T145.5. T145.5. Man pulled down stairs by his two wives. India: Thompson-Balys.

T145.6. T145.6. Polygamist must love all his wives. India: Thompson-Balys.

T145.7. T145.7. Man's senior wife ugly but diligent; his second, beautiful but lazy. Africa (Fang): Trilles 264.

T145.8. T145.8. Polygamy so that head wife may be quickly replaced for wrongdoing. Africa (Konnoh): Willans 139.
T146. **Polyandry.** Woman with two husbands. Irish myth: *Cross; Icelandic: Boberg; India: *Thompson-Balys.

T146.1. **Several men marry one woman.** Grimm No. 4; Jewish: Neuman.

T146.2. **Woman requires thirty men.** Irish myth: Cross.

T147. **Marriages made at annual festival.** Irish myth: *Cross; India: Thompson-Balys.

T148. **Matriarchy.** Irish myth: *Cross; Jewish: Neuman.

T148.1. **Son named for mother.** Irish myth: *Cross.


T151. **Year's respite from unwelcome marriage.** *Type 300, 301; *Loomis White Magic 120; Irish myth: *Cross; Welsh: MacCulloch Celtic 94; English: Wells 135 (Sir Degare); Icelandic: *Boberg; India: *Thompson-Balys.

T151.0.1. **Respite ruse.** Captive maiden assigns quest, agreeing to marry when it is accomplished. Irish myth: *Cross.

T151.0.2. **Father giving away daughter makes condition: son-in-law not to see daughter as his wife during one year.** Africa (Dahome): Einstein 25.

T151.1. **Six months' respite from unwelcome marriage.** India: *Thompson-Balys.

T151.2. **Thirty days' respite from unwelcome marriage.** India: *Thompson-Balys.

T151.3. **Other respites from unwelcome marriage (three months, two years, etc.).** India: *Thompson-Balys.

T152. **Bride wounded accidentally on way home.** Fatal wound from bridegroom's sword. Child I 142b.

T153. **Bridegroom slain on way to bride.** Child I 142, 386, IV 179ff.

T154. **Cruel stepmother enchants stepdaughter on eve of wedding.** (Cf. D5, S31.) Icelandic: Boberg.

T155. **Old beggar transforms wedding party into wolves.** (Cf. D113.1.) Dh III 454; Finnish: Aarne FFC VIII 14 No. 75, XXXIII 53 No. 75; Estonian: Aarne FFC XXV 130 No. 73, 145 No. 38; Lithuanian: Balys Index No. 3674; Livonian: Loorits FFC LXVI 63 No. 160.

T156. **Marriage for a night to evade law.** In order to have girl escape unwelcome marriage, the hero agrees to marry her and give her up the next day. He puts up a large bond as pledge to give her up. But he gets hold of the money by trickery and keeps her. *Chauvin V 45 No. 18 n. 1.

T156.1. **Marriage for a night to insure heir of warrior destined to be slain**
Affianced wife of chieftain falls in love with another man at betrothal feast, drugs the company with sleeping potion, and forces man of her choice to elope with her. Irish myth: *Cross.

**Consummation of marriage.** India: Thompson-Balys.


King deflowers all twelve year old girls. India: Thompson-Balys.

Lover allowed to sleep with woman first few nights after her marriage to another. India: Thompson-Balys.

Feast of "bedding and handspreading" before consummation of marriage. Irish myth: Cross.

Girl may remain virgin for three days after marriage. (Cf. C117.) *Fb "brud" IV 64b; *DeVries Zs. f. deutsche Philologie LIII 276ff.; *Hdwb: d. Abergl. III 739; Icelandic: *Boberg; Italian Novella: Rotunda.

Consummation of marriage postponed until revelation by dream of future of family has been secured. DeVries Zs. f. deutsche Philologie LIII 277.

One year to elapse between ceremony and consummation of marriage. Italian Novella: Rotunda.

Twenty-four hours to elapse before consummation of marriage. Italian Novella: Rotunda.

Bride and groom separated on wedding night. Italian Novella: Rotunda.

Three years asked before consummation of marriage as trick. Icelandic: *Boberg.

Consummation of marriage postponed till couple return home. India: Thompson-Balys.

For first six months bride of prince is only to sit an hour or two in his house. India: Thompson-Balys.

Bride afraid of intercourse refuses consummation until judge orders it in court. Cent Nouvelles Nouvelles No. 86.

Bride refuses to sleep with ugly groom. India: Thompson-Balys.

Bridegroom must be taught sexual intercourse. Chinese: Graham.
T171. T171. *Bridegroom driven from bridal chamber by magic.* Usually by hornets or wasps. *Type 559; *BP II 454; Italian: Basile Pentamerone III No. 5; Japanese: Ikeda; N. A. Indian: Thompson CColl II 411ff.


T172.0.1. T172.0.1. *All husbands have perished on bridal night.* See references to F547.1.1, F582, F582.1. *Types 506—08; India: *Thompson-Balys.


T172.2. T172.2. *Bridal chamber invaded by magic dragon (serpent).* (Cf. B176.1.) *Types 507AB, 516; Liljeblad passim; Italian: Basile Pentamerone IV No. 9; India: *Thompson-Balys.

T172.2.1. T172.2.1. *Grateful dead man kills princess's monster husband.* (Or otherwise renders her innocuous to the bridegroom.) *Type 506—08.

T172.3. T172.3. *Bride's monster-father tries to kill husband, but is defeated.* Icelandic: Boberg.


T173.1. T173.1. *Strong bride tries to stifle husband in bed.* *Type 519.


T175. T175. *Magic perils threaten bridal couple.* The perils are various—magic horse, poison, enchanted clothes, etc. *Type 516; **Rösch FFC LXXVII 123ff.; Italian: Basile Pentamerone IV No. 9; India: *Thompson-Balys; Korean: Zong in-Sob 155 No. 68.

T175.1. T175.1. *Falling furniture threatens bridal couple.* Furniture etc. arranged by jealous rival so that it will fall. India: *Thompson-Balys.

T177. T177. *Bridegroom magically impelled to leave his bride.* Irish myth: *Cross; Italian: Basile Pentamerone I Nos. 7, 9. See also all references to Forgotten Fiancée (D2003).


T200—T299.


T211.1.1. T211.1.1. *Woman drowns herself as sacrifice to water-gods to save husband's boat from capsizing.* Japanese: Anesaki 304.

T211.1.2. T211.1.2. *Husband learning from augurs that his wife will die if he saves self from serpent, lets self be bitten to death.* Spanish Exempla: Keller.

T211.1.3. T211.1.3. *Wife offers to sacrifice her right arm for husband's safe return.* India: Thompson-Balys.

T211.1.4. T211.1.4. *Female deer offers herself instead of her mate, who has been captured.* Hunter, struck by her sacrifice, lets both go. India: Thompson-Balys.

T211.2. T211.2. *Wife's suicide at husband's death.* (Cf. T81.7.) Icelandic: *Boberg; India: *Thompson-Balys.

T211.2.1. T211.2.1. *Wife throws herself on husband's funeral pyre.* Icelandic: *Boberg; Greek: Frazer Apollodorus I 375 n. 3 (Evadne); Spanish Exempla: Keller; India: *Thompson-Balys.

T211.2.1.1. T211.2.1.1. *Wife prefers to be burned together with husband even though she was forced to marry him and she has helped to prepare the revenge.* Icelandic: Boberg.

T211.2.2. T211.2.2. *Wife promises to die with husband.* India: Thompson-Balys.

T211.3. T211.3. *Husband and wife kill themselves so as not to be separated.* Chinese: Werner 400.

T211.3.1. T211.3.1. *Husband falls on sword when his wife dies.* Spanish Exempla: Keller.

T211.3.2. T211.3.2. *Wife hangs self because her husband has been killed.* Spanish Exempla: Keller.

T211.4. T211.4. *Spouse's corpse kept after death.*
T211.4.1. **Wife's corpse kept after death.** Type 612; Wesselski Märchen 188, 191; BP I 463f.; Moth Danske Studier (1915) 97ff.; Pauls Der Ring der Fastrada (Aachen, 1896); Chauvin II 201ff.; Cowell Jataka II 108.

T211.4.2. **Husband's corpse kept after death.**

T211.4.2.1. **Wife will not give up dead body of husband to God of Death.** India: Thompson-Balys.

T211.5. **Man becomes a hermit after his wife's death.** *Dickson 264 n. 85.

T211.6. **Widowed she-fox rejects suitors who do not resemble her deceased husband.** *Type 65; BP I 362; *Taylor JAFL XLVI 78; Fb "ræv" III 113b.

T211.7. **Girl forced to marry before sweetheart's return is faithful to her husband.** When she refuses to give her former fiancé a kiss, he falls dead. She goes to his funeral and falls dead over his body. Italian Novella: *Rotunda.

T211.8. **Wife unwilling to deceive her husband for the man she loves.** Icelandic: Boberg.

T211.9. **Excessive grief at husband's or wife's death.** Icelandic: *Boberg.

T211.9.1. **Wife dies of grief for death of husband.** (Cf. T81.7.) Irish myth: *Cross.

T211.9.1.1. **Wife swoons realizing her husband is dead.** India: Thompson-Balys.

T211.9.2. **Man kills self in grief for wife.** Irish myth: Cross.

T211.9.2.1. **Grieving man goes to die where his wife's corpse lies.** India: Thompson-Balys.

T212. **Loving couple die of separation.** Penzer II 9.

T212.1. **Constancy of wife brings husband back to life.** India: Thompson-Balys.

T213. **Husband (wife) sickens as result of separation from spouse.** Irish myth: Cross.

T215. **Faithfulness of married couple in misfortune.** India: Thompson-Balys.

T215.1. **Wife carries mutilated husband on her back so that he may beg.** Paris Zs. f. Vksk. XIII 4.


T215.3. **Husband nourishes starving wife with his own flesh and blood.** Paris Zs. f. Vksk. XIII 5.

T215.4. **Wife puts out one of her eyes to show sympathy with her husband.** He has lost an eye in a tournament and is ashamed to return to her. She shows that it makes no difference in her love. Von der Hagen I cxxiv; Spanish Exempla: Keller.
T215.5. Fugitive returns to his family so that they may collect reward from his capture. Italian Novella: Rotunda.


T215.7. Wife travels for years with sick husband in order to have him cured. Icelandic: Lagerholm 107—15, Boberg.


T216. Loathly bridegroom carried on back in basket by wife. Indonesia: Dixon 211.

T217. Wife refuses to become unfaithful although she knows her husband to be so. Italian Novella: Rotunda.

T221. Woman's naivety proves her fidelity. Man is rebuked for having bad breath. He reproves his wife for never having told him. "I thought that men liked it as I did." He realizes that his wife has not known any other man. Spanish Exempla: Keller; Italian Novella: Rotunda.

T222. Wife hides husband's unfaithfulness from emperor and even shelters his mistress. Spanish Exempla: Keller.

T224. Husband tempted by own wife disguised in fine clothes: says he will touch no woman save his wife. She puts on her old clothes. India: Thompson-Balys.


T230.1. Wife and husband believe each unfaithful at the slightest provocation. India: Thompson-Balys.

T230.2. Faithless wife causes her husband to go insane. India: Thompson-Balys.


T231.2. Faithless widow fans husband's grave. She does not want to remarry until the body is cold (or the earth on the grave is dry). *Wesselski Mönchslatein 85 No. 72; Chinese: Werner 149.

T231.3. Faithless widow ready to marry messenger who brings news of husband's death. The husband, however, has only feigned death to test her. (Cf. T235.) *Type 1350.

T231.3.1. Faithless widow offers city to killer of her husband if he will marry her. Italian Novella: Rotunda; India: Thompson-Balys.
T231.4. Faithless widow's heartlessness repels the new suitor. She obeys him when he tells her to knock out the teeth of her dead husband. Fearing like treatment, he leaves. Type 1352*.

T231.5. Faithless widow marries slayer of husband. Irish myth: *Cross.


T232.3. Adulteress poisons husband in order to be with swineherd. Italian Novella: Rotunda.


T235. Husband transforms himself to test his wife's faithfulness. (Cf. T231.3.) Greek: Fox 72.

T236. Woman enamored of an unknown knight in a tournament loses interest when she finds that it is her husband. (Cf. R222.) Pauli (ed. Bolte) No. 750.


T238. Adulteress on her death-bed reveals the illegitimacy of her children. Did not want her husband to be burdened with their bringing up. Cent Nouvelles Nouvelles No. 51; Italian Novella: *Rotunda.


T244. Woman reveals whereabouts of husband to enemy in revenge for desertion. Irish myth: Cross.

T244.1. Woman reveals whereabouts of husband to hungry bear in revenge for desertion. India: Thompson-Balys.

T245. Man unfaithful even on wedding night. India: Thompson-Balys.
Object stolen (left) as token that infidelity has been discovered. Irish myth: *Cross.


T249. *Faithlessness in marriage—miscellaneous.*


T249.2. *Husband and wife (king and queen) each unfaithful to other.* Irish myth: *Cross.

T250. *Characteristics of wives and husbands.*

T251. *The shrewish wife.* *Penzer II 159f.;* Hanna Lindberg "The Shrew", argbiggans typ i den Engelska Literaturen intill Shakespeare (Tavastehus, 1900); India: *Thompson-Balys.


T251.0.2. *Christ, not having married, knew nothing about suffering.* So thinks the man after hearing all about Christ's torments. Spanish: Boggs FFC XC 129 No. 1516A.

T251.0.3. *Man reprimanded by judge for marrying several times.* The man replies that he was always looking for a good wife. Spanish: Childers.

T251.1. *Avoiding the shrewish wife.*

T251.1.1. *Belfagor.* The devil frightened by the shrewish wife. A man persuades his shrewish wife to let herself be lowered into a well. When he comes to pull her out he raises a genie (devil) who is glad to escape from the woman. Later he frightens the devil by telling him that his wife has escaped. *Type 1164; ***Axon The Story of Belfagor in Literature and Folklore (1902); *BP I 382, 388, IV 176 n. 1; *Prato RTP IV 174; *Bolte Zs. f. Vksk. XV 104; Child V 107f., 305a; *Chauvin VIII 152 No. 154. — Rumanian: Schullerus FFC LXXVIII No. 1164@I*; Spanish: Boggs FFC XC 50 No. 332; Italian Novella: *Rotunda;* India: *Thompson-Balys.

T251.1.1.1. *Devil flees shrewish wife and enters body of a duke.* Exorcised by telling him that they are sending for his wife. Italian Novella: *Rotunda.

T251.1.2. *Late husband chooses to remain in Purgatory rather than to return to his shrewish wife.* Spanish: Boggs FFC XC 129 No. 1516.

T251.1.2.1. *Husband chooses to go to hell rather than join shrewish wife in heaven.* Pauli (ed. Bolte) No. 757.

T251.1.2.2. *Man in hell declares that life there is much better than on earth with his wife.* Bargain with the devil: should the latter not be able to endure life with his wife for three years, the man would be released from hell. The devil is the loser. Lithuanian: Balys Index No. 1164B*.

T251.1.3. *Man had rather remain transformed to mule than to live with his
shrewish wife. Spanish: Boggs FFC XC 86 No. 754C*.

T251.1.4. T251.1.4. Man forces devil to take back the shrewish wife. Spanish: Boggs FFC XC 41 No. 301.


T251.1.6. T251.1.6. Thief overhears and oversees quarrel of two jealous wives. Arraigned before judge, he asks any punishment be given him rather than that of having two wives. India: Thompson-Balys.

T251.2. T251.2. Taming the shrew. By outdoing his wife in shrewishness the husband renders her obedient. *Types 900, 901; *BP I 443; **Philipson FFC L; *Wesselski Arlotto II 229 No. 95; *Gigas "Et evenyrs vandring" Litteratur og Historie (3e samling) (København, 1902); *Krappe études ital. II 141ff.; *Wesselski Märchen 216 No. 24; Köhler-Bolte I 137; Chauvin II 155 No. 27. — Spanish Exempla: Keller; Italian Novella: Rotunda; India: *Thompson-Balys.

T251.2.1. T251.2.1. Shrew tamed by setting another shrew against her. Crane Vitry 218 No. 200; Herbert III 16.

T251.2.2. T251.2.2. Husband dons armor and forces the household to shout: "Long live the Master!" Takes off his breeches and dares his wife to put them on. Establishes his mastery in the home. Italian Novella: *Rotunda.

T251.2.3. T251.2.3. Wife becomes obedient on seeing husband slay a recalcitrant horse. Italian Novella: *Rotunda.

T251.2.3.1. T251.2.3.1. Husband tries to reform wife by killing a recalcitrant horse in her presence. She thinks he has lost his mind and continues in her ways. Italian Novella: Rotunda.

T251.2.4. T251.2.4. The wicked queen reformed. While asleep she is made to exchange places with the cobbler's wife. She thinks she is in hell. The cobbler teaches her to obey and fear her husband. Lithuanian: Balys Index No. 904*; Russian: Andrejev No. 901I*; Prussian: Plenzat 49.

T251.2.5. T251.2.5. Shrewish wife driven from home but when in danger, runs to husband and receives protection. She is a good wife thereafter. Africa (Congo): Grenfell 819.

T251.3. T251.3. St. Peter's wife meets him with a broom handle. She is waiting for him at the rear door of the house. Type 754**.


T251.5. T251.5. Strength in words, in herbs, and in stones. When first two do not cure shrewish wife, the last does. (Cf. J1563.6, J1581.2, J2412.5.) Pauli (ed. Bolte) No. 134; Mensa Philosophica No. 58.
T251.6. *The browbeaten husband from under the table:* "The man always has a man's heart." Type 1366*; Spanish: Boggs FFC XC 141 No. 1705.

T251.7. *Husband will not search for shrewish wife who has run away from him.* Wesselski Bebel II 145 No. 142.


T251.9. *Husband consoled by seeing woman even more shrewish than his wife.* (Cf. J882.) India: Thompson-Balys.

T251.10. *Wife beats her husband and eats up everything he earns.* India: Thompson-Balys.

T251.11. *Fakir thankful for shrewish wife: she is a thorn in his flesh and warns him from neglecting the ways of righteousness.* India: Thompson-Balys.

T252.2.1. *Unsuccessful search for man who can rule his wife.* Type 1375*.

T252.2. *Cock shows browbeaten husband how to rule his wife.* (Cf. J21.16, J130.) *Type 670; **Aarne FFC XV 49ff.; Fb "kok" IV 272b; Italian Novella: Rotunda; India: Thompson-Balys.

T252.2.1.1. *King sees how male stork kills his unfaithful wife.* Follows its example. Scala Celi 7a No. 40; Oesterley No. 82; Spanish Exempla: Keller.

T252.2.2. *Monkey (jackal, etc.) shows husband how to rule his wife.* India: *Thompson-Balys.

T252.2.2.1. *King tells jackal his statistics are wrong since there are more men than women.* Jackal: husbands ruled by their wives counted as women. India: Thompson-Balys.

T252.3. *Wife threatens husband with death if he will not tell secrets.* *Type 670; **Aarne FFC XV 48ff.; India: *Thompson-Balys.

T252.4. *Prize for husband who rules his wife.* (Ham, egg.) *Köhler-Bolte III 609; Fb "æg" III 1142a.

T252.4.1. *Man claims prize (boots) as ruler of his house, but is afraid to carry the boots lest he soil his clean shirt and anger his wife.* Pauli (ed. Bolte) No. 753; Italian Novella: Rotunda.

T252.5. *Men rulers in their house asked to sing.* No man in congregation does so. Priest alone sings. Next year he cannot, for then he has a maid. Wesselski Bebel II 148 No. 157; Pauli (ed. Bolte) No. 811.

T252.6. *Wife threatens suicide if she does not have her own way.* India: Thompson-Balys.

T252.7. *Vexed woman brings pot down on husband's head in presence of guest.* India: Thompson-Balys.


T253.3. T253.3. *Saint composes hymn to free himself from the mala vita in which he lives with his wife.* Irish myth: Cross.


T254.1. T254.1. *The husband shows his wife poison to avoid: she takes it and dies.* Chauvin II 155 No. 27; Krappe Bulletin Hispanique XXXIX 38; Spanish Exempla: Keller; Italian Novella: *Rotunda.*

T254.2. T254.2. *Husband forbids wife to ride on the dog: she immediately does so and is bitten.* Pauli (ed. Bolte) No. 705.

T254.3. T254.3. *Man with obedient wife looks young; with disobedient, old.* India: Thompson-Balys.

T254.4. T254.4. *Man forbids wife to open chest.* Loaded crossbow placed in it. She opens it and is killed. Italian Novella: Rotunda.

T254.5. T254.5. *Husband warns wife not to enter empty furnace.* She does so and it falls in upon her. Spanish Exempla: Keller.


T255.1. T255.1. *The obstinate wife: cutting with knife or scissors.* At the end of the argument the man throws his wife into the water. As she sinks she makes with her finger the motion of shearing with the scissors. *Type 1365B; *Köhler-Bolte I 136; *Taylor Washington Univ. Studies IV 181 n. 28; *Crane Vitry 223 No. 222; Bédier Fabliaux (1895) 46ff.; *Pauli (ed. Bolte) No. 595; Moe Samlede Skrifter I 209ff.: Spanish Exempla: Keller.

T255.2. T255.2. *The obstinate wife sought for up-stream.* When she falls into the stream, the husband concludes that she would be too obstinate to go with the current. *Type 1365A; *Crane Vitry 225f. No. 227; Köhler-Bolte I 506 n. 1;* Wesselski Hodscha Nasreddin I 270 No. 276; *Moe Samlede Skrifter I 212; *Pauli (ed. Bolte) No. 142; Italian Novella: *Rotunda; India: Thompson-Balys.

T255.3. T255.3. *The obstinate wife: sign of the louse.* She calls her husband a lousy head. He throws her into the stream. As she sinks she makes a sign of cracking a louse. *Type 1365C; *Crane Vitry 222f. No. 221; *Bédier Fabliaux 46; *Pauli (ed. Bolte) No. 872; Herbert III 17; Italian Novella: *Rotunda.*
The obstinate wife: the third egg. The husband and the wife dispute as to who shall eat the third egg. She pretends to die. At the grave she asks him, "Do I eat two of the three eggs?" and he gives his consent. She jumps up and cries out "I eat two!" and everyone flees except a lame man who exclaims, "Poor me and the other one!

Spanish: Boggs FFC XC 123 No. 1365D*.

The obstinate wife: insists on eating three of the five eggs. Italian Novella: *Rotunda.

The dish which the husband detests and the wife keeps serving him. He affects to like it and thus gets rid of it. Type 1390*; India: Thompson-Balys.

Obstinate wife refuses to take cover off boiling kettle. Is beaten by husband. Italian Novella: Rotunda.

Man warns his wife that he has dreamed that she is attacked by a wolf. She pays no heed to him and the dream comes true. Italian Novella: *Rotunda.

The quarrelsome wife or husband. Penzer II 159f., 180; India: Thompson-Balys.

Quarrel between husband and wife explained by their having been previously a tiger and a dog. India: Thompson-Balys.


Medicine against quarrelling: the wife must take one dose and keep it in her mouth for ten minutes as soon as her husband is angry. Spanish: Childers; India: *Thompson-Balys.

Quarrelsome wife reproved by a good whipping. India: Thompson-Balys.

Jealous wife or husband. Irish myth: *Cross; Italian Novella: Rotunda; Jewish: Neuman; India: *Thompson-Balys.

Heavenly maidens are not jealous. India: Thompson-Balys.

Woman jealous of a fair maid in her house. Fears her attraction for her husband. Alphabet No. 796; India: *Thompson-Balys.

King’s wives jealous of his attention to pet animal. India: Thompson-Balys.


Wife exposes bald head of second wife to disgrace her. Hair marvelously regrows. Irish myth: Cross.

Jealous wife (mistress) transforms rival to hound. (Cf. B182.1.0.2.) Irish myth: *Cross.

Decision not to punish a jealous husband: he already suffers enough.
T257.4. *T257.4. Husband jealous of wife who goes to confession is punished by the priest.* When the husband sees the priest take her behind the altar to punish her he volunteers to take the punishment. The wife says, "Pound him well. I am a terrible sinner." Mensa Philosophica No. 72; *Wesselski Mönchsleitein No. 74. Cf. Italian Novella: Rotunda.

T257.5. *T257.5. Jealous husband kills nightingale which his wife gets up to hear.* Herbert III 201; Oesterley No. 121.

T257.5.1. *T257.5.1. Woman's scented hair attracts deer: husband jealous.* India: Thompson-Balys.


T257.8. *T257.8. Jealous husband objects to wife's enjoyment of intercourse: thinks she has had previous experience.* Nouvelles Récréations No. 39.

T257.9. *T257.9. Jealous husband spends all his earnings as skillful smith bribing courtiers not to talk to his wife, and at last locks her up in hut in the forest.* Icelandic: FSS 14—18, XCVIII, Boberg.


T257.11. *T257.11. Jealous wife ties husband to her so that he cannot get away to meet another woman.* India: Thompson-Balys.


T258.1. *T258.1. The curious wife: wait and see.* A man and his wife overhear thieves planning to rob the house, put the man out of the way, and have their will of the wife. The man wants to raise an alarm. She says, "Wait and see." *Wesselski Hodscha Nasreddin II 242 No. 538.


T258.2. *T258.2. Wife insists upon knowing husband's secret.* Type 670; India: Thompson-Balys.


T263. *T263. The hypocritical wife.* Shows what she has done for her husband, but not what she has done for herself. Pauli (ed. Bolte) No. 569.

T268. *Beautiful woman married to hideous man: he is thankful, she patient.* She says that they have thus both gained paradise. *Chauvin V 174 No. 98.


T271.1.1. *Mistress of impotent husband sends her maid to find a man for her.* India: Thompson-Balys.

T272. *The silent wife.*

T272.1. *Silent wife brought to speech by dangers to her husband.* (Cf. F954.) India: Thompson-Balys.


T280. **Other aspects of married life.**


T281.2. *Sex hospitality given to king (prince).* Irish myth: *Cross; Icelandic: *Boberg.

T282. *Handmaid given as wife unto husband by barren wife.* Jewish: Neuman.

T282.1. *First (barren) wife insists her husband should take second wife.* Jewish: *Neuman.


T284. *Frightened wife shows marks of affection for husband.* This is so rare that he pardons the robber who has caused the fright. Chauvin II 97 No. 52; Panchatantra III 9 (tr. Ryder 341); Bødker Exempler 295 No. 57; Spanish Exempla: Keller; India: Thompson-Balys.

T285. *Mistress has always said her "Aves": Virgin Mary refuses to help wife against her rival.* The wife tells this to the mistress, who repents. *Ward II 621 No. 30; Herbert III 18; *Crane Vitry 223 No. 223; Wesselski Mönchslatein 190 No. 149; Scala Celi 115a No. 639.

T286. *Sight of mistress's ring causes husband to withhold himself from his wife.* English: Wells 80 (Sir Tristrem).
Why separation of a good woman from a bad man is a benefit. N. A. Indian (Kaska): Teit JAFL XXX 457.

Wife refuses to sleep with detested husband.

Wife curses unbeloved husband who attempts to force her. India: Thompson-Balys.

Why widow does not remarry. (1) Only her property is wanted; (2) her husband is still in her heart; (3) if new husband is bad it will not be well, if he is good there will be the fear that he will die. Pauli (ed. Bolte) No. 222.

Wife keeps vow never to wed after her husband's death. Spanish Exempla: Keller.

Wife sold unwillingly by husband. *Hibbard 8; Irish myth: *Cross.


Husband (wife) of supernatural being longs for old home and visits relatives. India: *Thompson-Balys; Japanese: Ikeda; Siberian and N. A. Indian: Jochelson JE VI 366.

Husband's indiscreet boast about wife brings about his death. King regards his wife as so beautiful that he has a friend view her naked through a crack in the wall. Wife learns of his act, goes over to the man who has viewed her, and with the latter brings about the king's death. Italian Novella: *Rotunda.

Wife buys (sells) privilege of sleeping one night with husband. (Cf. D2006.1.4.) Jewish: Neuman.


Other aspects of married life—miscellaneous.

Sleeping with head laid in wife's lap as sign of tenderness. India: Thompson-Balys.

Wife gives wise warning to husband.

Man warned by wife against stepping on red cloth. Chinese: Graham.


Chastity and celibacy.

*Penzer III 172 n. 2; *Encyc. Religion Ethics III 474 s.v. "Chastity"; **J. Main Religious Chastity (New York, 1913); *E. Fehrle Die kultische Keuschheit im Altertum (Giessen, 1910).— Irish myth: Cross; Missouri French: Carrière; Jewish: *Neuman.


T311. Woman averse to marriage. (Cf. T321.1, T327.3.) India: Thompson-Balys.

T311.0.1. Woman's aversion to marriage motivated through a dream. Chauvin V 125 No. 59, 130 No. 112.

T311.1. Flight of maiden (bridegroom) to escape marriage. Type 888*; cf. Type 510B; *Toldo II 306; Alphabet No. 310; Irish myth: *Cross; Icelandic: *Boberg; Italian Novella: Rotunda; Greek: Aeschylus Suppliants line 5; India: Thompson-Balys.

T311.2. Woman prefers to remain chaste rather than keep an impotent husband. (Cf. T271.1.) Italian Novella: Rotunda.


T311.3. Girl remains a virgin after both her suitors are killed in battle. Italian Novella: Rotunda.

T311.4. Maiden queen prefers to fight instead of marrying, but is at last conquered and married. Icelandic: Herrmann Saxo II 292, *Boberg.

T312. Saint's daughter dies when wooed. Alphabet No. 390.


T313. Ravished girl's virginity restored by Virgin Mary. Ward II 703 No. 33; *Hibbard 12ff.


T313.1.1. Pregnant nun's virginity restored through power of saint. Irish myth: *Cross.

T314. Father kills daughter lest she become prostitute. Alphabet No. 774.

T314.1. Father kills daughter lest she become the property of a tyrant. Italian Novella: Rotunda.
T315. Continence in marriage.

T315.1. Marital continence by mutual agreement. Pauli (ed. Bolte) No. 689; Chaucer Second Nun's Tale (St. Cecelia); *Toldo II 304ff.; Jewish: *Neuman, Gaster Exempla 200 No. 73.

T315.2. The continent husband. (Cf. T271.)

T315.2.1. The audacious water and the continent husband. A woman with a continent husband (lover) splashes water on her thighs as she crosses a stream and then reproves it for being bolder than her husband. She thus calls attention to her situation. *Schoepperle 413ff.; *Köhler-Bolte II 346f.; Irish myth: *Cross.

T315.2.2. Wife reproves continent husband by showing conduct of cock and hens. Nouvelles Récréations No. 32.

T315.2.2.1. Wife reforms continent husband by having walls of bedroom painted with erotic scenes. India: Thompson-Balys.

T315.3. Woman continent in two marriages to become a nun. Irish myth: Cross.


T317.1. Repression of lust through sitting in water. Dickson 92f. nn. 70, 71; Alphabet No. 750.

T317.2. Repression of lust through prayer. Alphabet No. 14; Spanish Exempla: Keller.

T317.3. Repression of lust through preaching. Alphabet No. 638.


T317.5. Man and woman in chaste love for twenty-five years. Italian Novella: Rotunda.

T317.6. Monk finds that only abuse and cruel treatment from his fellow monks can conquer his lust. Spanish Exempla: Keller.


T320.1.1. Virginity saved in spite of torture. Undesired suitors give up task. Italian Novella: Rotunda.

T320.2.1. Woman escaping from slavery kills man who would ravish her. Italian Novella: Rotunda.

T320.3. Bride puts to flight man who attempts to ravish her. Italian Novella: Rotunda.

T320.3.1. Widow dons late husband's armor to put would-be ravisher to flight. Italian Novella: Rotunda.


T320.4.1. Woman escapes king's lust by inducing bad breath. India: Thompson-Balys.

T320.5. Girl gives up wealth and flees to escape lecherous emperor. Spanish Exempla: Keller.

T320.6. Wife sets fire to house to escape undesired lover. India: Thompson-Balys.

T321. Escape from undesired lover by miracle. Icelandic: Boberg.

T321.1. Maid pledged to celibacy is given, at her prayer, a beard. BP III 242.

T321.2. Girl named Mary has virginity spared by knight who has bought her. The Virgin appears to her. *Ward II 628 No. 16, 697 No. 9; Scala Celi 115a No. 641; Von der Hagen III 451.

T321.3. Girl's virginity spared by knight when he sees her surrounded by the Virgin and her train. In her straits the girl has prayed for help. *Herbert III 356; Irish: Beal XXI 327.

T321.4. Girl prays to Virgin to spare her virginity. Two soldiers quarrel over possessing her. Captain slays her, thus "saving" her. Italian Novella: Rotunda.

T321.5. Magic sickness (discomfort) prevents lover from raping woman. Icelandic: *Boberg.

T321.6. In answer to maiden's prayer saint changes boat's course and guides it to another place. India: Thompson-Balys.


T322.1. Woman kicks lecherous monk down the stairs. Heptameron No. 46A.

T322.2. Princess threatens to kill amorous king. French Canadian: Sister Marie Ursule.

T322.3. Undesired lover drugged and carried out. India: Thompson-Balys.

T322.4. Girl pleads vow of chastity to repel lover. India: Thompson-Balys.
T323. Escape from undesired lover by strategy.

T323.1. Princess escapes from undesired lover by fleeing disguised as a bishop. Italian Novella: Rotunda.

T323.2. Princess evades unwelcome lover by putting on foul-smelling skin-coat. India: Thompson-Balys.

T324. Girl's virginity saved by the kindness of an emissary. Makes the lord believe she is a relative. Italian Novella: Rotunda.


T326. Suicide to save virginity. Spanish Exempla: Keller.


T326.2. Man is killed defending sweetheart's honor. She kills herself. Italian Novella: Rotunda.

T326.3. Martyrdom to preserve virginity. Der Heiligen Leben und Leiden 100ff. (Santa Barbara).


T327.1. Maiden sends to her lecherous lover (brother) her eyes (hands, breasts) which he has admired. Type 706; *Williamson Philological Quarterly XI 149; *BP I 303; *Crane Vitry 158 No. 57; Herbert III 72, 611; Hervieux IV No. 120; *Penzer III 20f.; Alphabet No. 136; *bin Gorion Born Judas IV 175, 283; Pauli (ed. Bolte) Nos. 11, 12; Krappe Bulletin Hispanique XXXIX 40; Nouvelles de Sens No. 12.—Spanish Exempla: Keller; Italian: Basile Pentamerone III No. 2; N. A. Indian: *Thompson Tales 273 n. 6; Africa (Bangola): Weeks 122.

T327.2. Woman successfully prays for disease to repel lover. India: Thompson-Balys.

T327.3. Saint plucks out her eye when urged to marry. Irish myth: *Cross.

T327.4. Maidens befoul selves with blood to escape rape. Spanish Exempla: Keller.

T327.5. Woman raises sores on her body to preserve chastity. India: Thompson-Balys.

T327.6. Princess takes on loathsome disguise to avoid unwelcome demon-lover. India: Thompson-Balys.

T327.7. Girl escapes from undesired lover by cutting off her plaits of hair. Lithuanian: Balys Index No. 871*; Russian: Andrejev No. 871*.
T328. Girl lives in sepulchre to preserve chastity. Scala Celi 33a No. 184.


T331. Man unsuccessfully tempted by woman. (St. Anthony.) Alphabet Nos. 128, 795; Wesselski Mönchslatein 103 No. 87; Krappe Bulletin Hispanique XXXIX 30; Irish myth: *Cross; Spanish Exempla: Keller; Jewish: *Neuman, Gaster Exempla 192 Nos. 34, 34A; India: *Thompson-Balys; Buddhist myth: Malalasekera I 168, 887, 1034, II 37, 226, 594, 616, 707, 716, 892, 996, 1052, 1214, 1322.


T331.2. Knight unsuccessfully tempted by host's wife. **Kittredge Gawain and the Green Knight.

T331.3. Woman masks as man to deceive anchorite. Toldo I 347.


T331.5. Anchorite saved by a miracle. When he is about to give in to temptation a dove flies out of his mouth. On repenting the dove re-enters his mouth. Italian Novella: *Rotunda.


T331.7. Saint sleeps with maidens without sinning. Another saint, who doubts fact, undergoes same test and perceives its efficacy. Irish myth: Cross.

T331.8. Monk unsuccessfully tempted by woman he formerly loved. Heptameron No. 64.

T331.9. Monk yells "thief" to repel temptress. When she seeks him in his bed he screams. He says she steals his most valuable possession, virtue. Spanish Exempla: Keller.

T332. Man tempted by fiend in woman's shape. (Or woman by fiend in man's shape.) *Kittredge Witchcraft 211, 525 n. 49; *Herbert III 357ff.; Chauvin II 226 No. 3; Gaster Exempla 213 No. 136; *Toldo II 307ff., 310ff.; Pauli (ed. Bolte) No. 887; Wesselski Mönchslatein 72 No. 63; Alphabet No. 257. — Lithuanian: Balys Index No. 816*; Finnish-Swedish: Wessman 11 No. 86; Spanish Exempla: Keller; Italian Novella: *Rotunda.


T333.1. Tempted man bites out his tongue and spits it in temptress's face. *Herbert III 343; Alphabet No. 138; Scala Celi 15b No. 186.

T333.2. Tempted man burns off his fingers. Frightens his temptress. Wesselski Mönchslatein 23 No. 18; *Crane Vitry 236 No. 246; Herbert III 20; Scala Celi 13b No.
80; *Krappe Bulletin Hispanique XXXIX 34. — Spanish Exempla: Keller; Italian Novella: Rotunda.

T333.3. T333.3. Man disfigures his face to remove temptation. Alphabet No. 659; Spanish Exempla: Keller.

T333.3.1. T333.3.1. Tempted rabbi tears out his eyes to escape temptation. Jewish: Neuman.


T333.5. T333.5. Hero cuts off head and wraps it in napkin so he will not be tempted by sight of virgins. India: Thompson-Balys.

T334. T334. Monk cures himself of desire for dead sweetheart. He digs up her remains.

*Crane Vitry 236 No. 245; Herbert III 20.

T334.1. T334.1. Monk goes into desert to avoid temptation of women, the prime source of sin. Spanish Exempla: Keller.

T335. T335. Saint exposes self to temptation but preserves chastity. Thus insures self greater reward in Heaven. Irish myth: *Cross:

T336. T336. Sight or touch of woman as source of sin. Alphabet Nos. 16, 527, 732, 776; Scala Celi 121b, 156b Nos. 666, 874; Mensa Philosophica No. 104; Herbert III 343, 434; Spanish Exempla: *Keller.


T337. T337. Woman wagers that she can seduce anchorite. Alphabet No. 528; Italian Novella: *Rotunda.

T337.1. T337.1. Saint's enemy, wishing to cause saint to violate his oath never to "commit folly and utter lie," induces his daughter to tempt saint. Saint perceives trick and avoids sin. Irish myth: Cross.

T338. T338. Virtuous man seduced by woman. Nouvelles de Sens No. 15; India:

T338.1. T338.1. Ascetic successfully tempted: kills son born in consequence. India:


T351. T351. Sword of chastity. A two-edged sword is laid between the couple sleeping together. *Type 303; *BP I 554, IV 202; *Cox Cinderella 488 n. 21; *Huet Romania XXXVI 50; *Chauvin V 62 No. 19 n. 2, VIII 194 No. 235 n. 1; *Fb "sværð" III 690a; Hdbw. d. Märchens I 104a; Gaster Exempla 242 No. 330; *Hibbard 69 n. 8; Tardel Untersuchungen zur mittelhochdeutschen Spielmannspoesie (Schwerin, 1894) 22 n. 2; Thien 24; Gunter Die christliche Legende des Abendlandes 21; *Schoepperle II 430ff.; Köhler-Bolte Zs. f. Vksk. VI 76 (to Gonzenbach No. 40); Child V 497 s.v. "sword". Irish myth: Cross; Icelandic: *Boberg; Italian: Basile Pentameron I No. 9, *Rotunda;
Jewish: *Neuman; India: Thompson-Balys.


T356. T356. Young man sleeps on girl's mat without touching her to signify his desire. S. A. Indian (Brazil): Oberg Mato Grosso 110.


T362.1. T362.1. Nun so opposed to seeing men that she refuses to see St. Martin. Spanish Exempla: Keller.

T371. T371. The boy who had never seen a woman: the Satans. When he sees a girl and asks his father what it is, the father tells him it is Satan. Asked what he most likes he says, "The Satans." *Type 1678; *Chauvin III 105 No. 16; Herbert III 5; *Crane Vitry 169f. No. 82; Alphabet No. 170; Scala Celi 15b No. 89; Boccaccio Decameron IV (proem) (*Lee 110); Nouvelles de Sens No. 2. — U.S.: Baughman; Spanish Exempla: Keller; Italian Novella: *Rotunda; Jewish: bin Gorion Born Judas IV 169, 282.

T371.1. T371.1. Boy is denied sight of all women except his mother and his nurse until he is eighteen. He falls in love with the first woman who is more attractive than his mother. Italian Novella: Rotunda.


T376. T376. Young man betrothed to statue. Man puts marriage ring on finger of statue of Venus (Virgin Mary). She afterwards forbids him the embraces of an earthly bride. **Baum PMLA XXXIV 523ff.; Alphabet Nos. 48, 465, 656; Ward II 609 No. 22, 621 No. 31, 626 No. 7; Scala Celi 111b No. 620.

T376.1. T376.1. Man leaves earthly bride for service of Virgin. *Crane Miraculis 89 No. 16, 98 No. 35; Wesselski Mönchslatein 60 No. 51; Wells 170; Spanish Exempla: Keller.

chap. 1; Babylonian: Spence 157; Jewish: *Neuman; India: *Thompson-Balys; Korean: Zong in-Sob 5 No. 2; N. A. Indian: *Thompson Tales 277 n. 21b; West Indies: Flowers 578.


T381.0.2. Wife imprisoned in tower (house) to preserve chastity. Italian Novella: *Rotunda.

T381.1. Guarded maiden first seen by hero in church. *Type 516; Rösch FFC LXXVII 103; Icelandic: Boberg.


T386. Message of chastity: uncooked meat left behind. Man conducting a woman leaves uncooked meat behind each night of the journey as a sign to the husband following that she has not been touched. *Schoepperle II 414, 419; Irish myth: *Cross.

T400—T499. Illicit sexual relations.

T400. Virgin Mary as protectress of illicit lovers. Ward II 604 No. 8, 606 No. 14, 612 No. 29, 618 No. 39, 621 No. 30, 626 No. 6, 638 No. 6, 650 No. 1, *663 No. 12, 668 No. 15; Herbert III 24; *Crane Vitry 257 No. 282, Miraculis 308 No. 2; *Pauli (ed. Bolte) No. 887; Wells 166f. (Vernon Miracles Nos. 3, 7); Wesselski Mönchslatein 47 No. 40, 72 No. 63.

T401. Pregnant abbess secretly delivered of her child by Virgin Mary. *Wesselski Mönchslatein 51 No. 44; *Crane Miraculis 99 No. 36; Alphabet No. 13; Spanish Exempla: Keller; Italian Novella: Rotunda.


T410.1. Master discovers that slave girl he wants to marry is a near relative. Type 938*; U.S.: Baughman.

T411. Father-daughter incest. *Köhler-Bolte II 190ff.; *Krappe Review of Religion (1941) 3—17; Heptameron No. 30. — Irish myth: *Cross, MacCulloch Celtic 74f.; English: Wells 176 (The Tale of an Incestuous Daughter); Danish: De la Saussaye 166 (Helgi); Italian Novella: Rotunda; Greek: Grote I 149; India: *Thompson-Balys;
Hindu: Keith 75 (Prajapati); Maori: Dixon 164 n. 46; Eskimo (Greenland): Rasmussen III 198.

T411.1. **Lecherous father.** Unnatural father wants to marry his daughter. (Manekine.) *Types 510B, 706; BP I 295ff., *301 n. 5, II 45ff.; *Hibbard 25ff.; *Cox Nos. 131—208; Saintyves Perrault 187ff.; Köhler-Bolte I 420, II 184ff.; Wienert FFC LVI *83 (ET 497), 115 (ST 256); Cosquin études 3ff.; Rohde Der griechische Roman 37ff., 448; Dickson 199.—Irish myth: Cross; English: Wells 129 (Emare); Swiss: Jegerlehner Oberwallis 325 No. 6; Breton: Sébillot Incidents s.v. "père"; Italian: Basile Pentamerone II No. 6, III No. 2, *Rotunda; Greek: *Frazer Apollodorus I 46 n. 1; India: Thompson-Balys; N. A. Indian: *Thompson Tales 304 n. 109p; Africa (Ibo, Nigeria): Thomas 139.

T411.1.1. **Father by trickery secures priest's advice to marry his own daughter.** If a man raise a lamb, shall he eat it himself or let another eat it? *Cosquin études 9.

T411.1.2. **Father feigning death returns in disguise and seduces daughter.** N. A. Indian: **Schmerler JAFL XLIV 196ff.

T411.2. **Girl got with child by intoxicated father.** Irish myth: *Cross.

T411.2.1. **Daughters seduce drunken father.** Jewish: *Neuman.

T412. **Mother-son incest.** *Types 931, 933; *Sparnaay 50ff.; Köhler-Bolte II 173ff., 182ff. — Irish: MacCulloch Celtic 90, *Cross; English: Wells 116 (Sir Eg Glamour of Artois); Danish: Grundtvig No. 294; Jewish: *Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 603; Oceanic: Dixon 164 nn. 33—44; Indonesia: Hambruch Malaiische Märchen 299, Bezemer Volksdichtung aus Indonesien 81; S. A. Indian (Chiriguan): Métraux RMLP XXXIII 162.

T412.1. **Mother guilty of incest with son forgiven by Pope (Virgin Mary).** Wesselski Mönchslatein 21 No. 16; Alphabet Nos. 206, 320; Spanish Exempla: Keller.

T412.2. **Incognito son tempts mother to see whether all women are wicked.** Scala Celi 87a No. 509; Icelandic: Gerling Islandzk æventyri 7 No. 1.

T412.3. **Mother guilty of incest with son whose honor she is testing.** Heptameron No. 30.

T412.4. **Boy courts his mother, is driven off by father.** Africa (Konnoh): Willans 136.

T415. **Brother-sister incest.** *Type 933; *Bolte Zs. f. Vksk. XXVIII 75; *Sparnaay 30; Köhler-Bolte II 173ff., 182ff.; Baum PMLA XXXI 562 n. 59; Schröder Germanisch-Romanische Monatschrift XIX 13; Chauvin V 197 No. 115; *Krappe Archiv für das Studium der neueren Sprachen 167 (1935) 161—176; Heptameron Nos. 30, 33.—Irish: MacCulloch Celtic 25, 90, *Cross; Welsh: MacCulloch Celtic 98; Icelandic: De la Saussaye 251, Boberg; Spanish Exempla: Keller; Italian Novella: Rotunda; Persian: Carnoy 310; Egyptian: Müller 119; Jewish: Neuman; India: *Thompson-Balys; Philippine: Dixon 164 n. 45; N. A. Indian: *Thompson Tales 274 n. 8; Africa (Fang): Einstein 189.

T415.1. **Lecherous brother.** Wants to seduce (marry) his sister. Lithuanian:


T415.3. T415.3. *Lovers reared as brother and sister learn to their joy that they are not related. *Bolte Zs. f. Vksk. XXVIII 75; Italian Novella: *Rotunda.

T415.4. T415.4. *Two lovers give each other up when they learn that they are brother and sister. *Bolte Zs. f. Vksk. XXVIII 75; India: Thompson-Balys.

T415.5. T415.5. *Brother-sister marriage. Icelandic: Boberg; Greek: Fox 164 (Zeus and Hera), *Frazer Pausanias II 84; India: Thompson-Balys; N. A. Indian (Klikitat): Jacobs U Wash II 31; Africa (Fang): Tessman 185.


T415.7. T415.7. *When boy cannot have his sister for a wife he asks for one of her eyes and ears instead. India: Thompson-Balys.


T450.1. T450.1. *Wife born to be prostitute. Husband unable to change her ways, submits to them. Cent Nouvelles Nouvelles No. 91.


T450.3. T450.3. *Prostitution to avoid starvation. India: *Thompson-Balys.
T450.4. *Prostitute has favorite lover.* India: Thompson-Balys.


T452.1. T452.1. *Mother acts as procuress of bedmate for her son.* India: Thompson-Balys.


T455.1. T455.1. *Woman sells favors to obtain a jewel.* Icelandic: MacCulloch Eddic 123 (Freja), 176 (Frigg); Spanish: Boggs FFC XC 108 No. 900A*.


T455.2. T455.2. *Woman sacrifices her honor to free her husband (brother) from prison.* *Bolte Zs. f. Vksk. XII 65.


T455.3.1. T455.3.1. *Women sells favors for new shoes.* (Cf. K1357.) Type 1731; Italian Novella: Rotunda.

T455.4. T455.4. *Parents urge girl to trade her favors for truce with hostile warrior.* Irish myth: *Cross.

T455.5. T455.5. *Woman gives favors to pay for help across river.* India: Thompson-Balys.


T455.7. T455.7. *Princess gives herself to Turks of her own accord in order to save her people.* India: Thompson-Balys.

T456. T456. *Bed-partner to receive payment from first man she meets in the morning.* It so happens: she marries the man and he makes her wealthy. Greek: Roscher Lexikon s.v. "Acca".

T456.1. T456.1. *Girl dares not receive gift from a man as it may be supposed to be
payment for her favors. Icelandic: Lagerholm 21.


T458. T458. Woman enjoys the ravishments of the enemy. Italian Novella: Rotunda.

T460. T460. Sexual perversions.

T461. T461. Person enamored of an object.


T461.3. T461.3. Tree as wife. Koryak: Jochelson JE VI 367, 255, 275; Eskimo (Greenland): Rasmussen III 101; N. A. Indian: *Thompson Tales 304 n. 1090.


T465.3. T465.3. Homocentaurus born as a result of bestiality. Icelandic: *Boberg; Greek: Fox 61.

T465.4. T465.4. Children are spotted like leopards as result of bestiality. U.S.: Baughman.

T465.5. T465.5. Pig born with head like that of man as a result of bestiality. U.S.: Baughman.


T470. T470. Illicit sexual relations—miscellaneous motifs.

India: Thompson-Balys.


T471.2. T471.2. Wild man as ravisher of women. (Cf. F567.) Dickson 120 nn. 58—60.

T471.3. T471.3. Husband sends wife poison to avoid having her ravished by the enemy. Italian Novella: Rotunda.


T475.2. T475.2. Hero lies by princess in magic sleep and begets child. Italian: Basile Pentamerone V No. 5; India: Thompson-Balys; Icelandic: Boberg.

T475.2.1. T475.2.1. Intercourse with sleeping girl. India: Thompson-Balys.


T481.2. T481.2. Queen's illicit passion for diseased man. Penzer V 181, 183.

T481.2.1. T481.2.1. Queen commits adultery with low-born man. Africa (Fang): Einstein 162.

T481.3. T481.3. Adulteress sells self to devil for money. Scala Celi 112a No. 625.


T481.5. T481.5. King takes subject's wife while her husband is sent away. Icelandic: *Boberg; Danish: Grundtvig No. 145.

T481.6. T481.6. Queen begets son with duke while the king is in war. Icelandic: *Boberg.

T481.7. T481.7. Woman advises husband to kill guest else, she will make him chase husband and marry her instead. Icelandic: Boberg.

T482. T482. Day husband: night husband. Woman has two husbands: juggler at home only at night, robber only in day. They do not know about each other. (Similarly, day wife: night wife.) Chauvin V 254 No. 151 n. 1.

T484. T484. Maidservant given to lover's companion as bed-partner. (Cf. T281.)
T485. Fruit-picking time used for sexual promiscuity. India: Thompson-Balys.

T491. Man has a son not his wife's; wife has a daughter not her husband's. Children become lovers. Irish myth: Cross.

T492. Queen makes all men who come to serve her copulate with her. India: Thompson-Balys.


T500—T599.

T500—T599. Conception and birth.


T511.1. Queen and maidservant conceive from eating same food. Their sons are like brothers. (Cf. P311.4.) Köhler-Bolte I 512; BP I 545.

T511.1. Conception from eating a fruit. (Cf. F611.1.8.) *Type 301; *BP I 544; Chauvin V 43ff.; Gypsy: Aichele Zigeunermärchen 316; Turkish: Manzel Türkische Märchen II No. 7; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 91; Indonesia: Verbeck Malaiische Erzählungen 139; S. A. Indian (Yunca): Alexander Lat. Am. 228, (Huarochiri): Métraux RMLP XXXIII 169.

T511.1.1. Conception from eating apple. *Type 708; BP II 236; *Hdwb. d. Märchens I 91a n. 14; Chauvin VI 84 No. 252; *Fb "æble" III 1135b; Irish myth: *Cross; Icelandic: Boberg; India: Thompson-Balys.

T511.1.2. Conception from eating berry. Finnish: Kalevala rune 50.
T511.1.3. T511.1.3. Conception from eating mango. India: *Thompson-Balys.


T511.2.0.2. T511.2.0.2. Conception from eating leaves. India: Thompson-Balys.


T511.2.2. T511.2.2. Conception from eating watercress. Irish myth: Cross.

T511.3. T511.3. Conception from eating vegetable. India: Thompson-Balys.

T511.3.1. T511.3.1. Conception from eating peppercorn. Rumanian: *Schullerus FFC LXXVIII No. 315A, 327D*.

T511.3.2. T511.3.2. Conception from eating spinach. India: Thompson-Balys.


T511.4.1. T511.4.1. Conception from eating rose. Red rose brings boy, white rose a girl. Fb "rose" III 80a; Italian: Basile Pentamerone II No. 8.

T511.5. T511.5. Conception from eating animal.

T511.5.1. T511.5.1. Conception from eating fish. *Types 301, 705; *BP I 544; Irish myth: *Cross; Indonesia: Jeynboill Supplement Catalogus Sundanesesche Handschriften 26; S. A. Indian (Tupinamba): Métraux MAFLS XL 158.

T511.5.2. T511.5.2. Conception from swallowing worm (in drink of water). *Schoepperle II 275, 277; MacCulloch Celtic 140; Irish myth: *Cross.

T511.5.3. T511.5.3. Conception from eating louse. N. A. Indian: Kroeber JAFL XXI 224.

T511.5.4. T511.5.4. Conception from eating bird. India: Thompson-Balys.

T511.6. T511.6. Conception from eating parts of human being.


T511.6.2. T511.6.2. Conception from eating finger-bones. S. A. Indian (Bakairi):
T511.7. **Conception from eating food.**

T511.7.1. **Conception after eating honey given by lover.** S. A. Indian (Toba): Métraux MAFLS XL 157.

T511.7.2. **Pregnancy from eating an egg.** Chinese: Eberhard FFC CXX 91, 103.

T511.7.3. **Conception from eating meat.** India: Thompson-Balys.

T511.8. **Conception from eating—miscellaneous.**

T511.8.1. **Conception from swallowing a stone.** Chinese: Eberhard FFC CXX 92.

T511.8.2. **Conception from eating medicines.** India: *Thompson-Balys.

T511.8.3. **Conception from eating mess of fairy pottage.** Irish myth: Cross.

T511.8.4. **Conception from eating grain (seed).** India: *Thompson-Balys; Chinese: Eberhard FFC CXX 93.

T511.8.5. **Woman impregnated after accidentally partaking of crane's dung.** India: Thompson-Balys.

T511.8.6. **Conception from swallowing a pearl.** Chinese: Eberhard FFC CXX 92.

T512. **Conception from drinking.** *BP I 544; *Hartland Perseus I 71ff.; *Penzer I 95 n. 2; *Schoepperle II 276; Irish myth: Cross; Hindu: Keith 166; Indonesia: Dixon 238 n. 52; Central Caroline Islands: *ibid. 251; Eskimo (Bering Strait): Nelson RBAE XVIII 461.

T512.1. **Conception from drinking elixir from goat's horns.** Penzer III 218.

T512.2. **Conception from drinking urine.** Hdwb. d. Märchens I 85; Frobenius Zeitalter des Sonnengottes I 226ff.; India: *Thompson-Balys; Chinese: Chavannes 500 Contes I 80 No. 23, II 283 No. 342, III 233 No. 453; Indonesia: De Vries Volksverhalen II 362 No. 110; Africa: Frobenius Atlantis II 57.

T512.2.1. **Child develops from man's urine.** S. A. Indian (Mataco): Métraux MAFLS XL 132.

T512.3. **Conception from drinking water.** Icelandic: Herrmann Saxo II 585, Boberg; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 93 No. 51.

T512.3.1. **Conception from drinking holy water.** (Cf. D1242.1.2.) Irish myth: *Cross.

T512.4. **Conception from drinking saint's tears.** Irish myth: Cross.

T512.5. **Impregnation from licking spittle.** India: *Thompson-Balys.


T513. Conception from wish. (Cf. T548.1.) *Types 675, 708; *Hartland Primitive Paternity I 27f.; *Fb "fruggestommelig" I 376b, "ønske" III 1178b, 1179a; Missouri French: Carrière; Italian: Basile Pentamerone I No. 3.


T514. Conception after reciprocal desire for each other. India: Thompson-Balys.


T515. Impregnation through glance. England: Baughman; Rumanian: Schullerus FFC LXXVIII No. 315; Cape Verde Islands: Parsons MAFLS XV (1) 289 No. 94.

T515.1. Impregnation through lustful glance. N. A. Indian (Yana): Curtin Creation Myths 348. Cf. the "greenclad woman" in Ibsen's Peer Gynt.

T516. Conception through dream. *Type 650; Christiansen Norske Eventyr 92; Egyptian: Le grain Louqsor sans les Pharaons 119; Chinese: Ferguson 37, 60, Werner 132, Eberhard FFC CXX 93; Korean: Zong in-Sob 127, 201 Nos. 61, 97.

T517. Conception from extraordinary intercourse.


T517.3. Conception through ear. *Hartland Primitive Paternity I 19.


T521.2. **Conception from rainbow.** Chinese: Eberhard FFC CXX 92.

T521.3. **Conception from rays of a dragon.** Chinese: Eberhard FFC CXX 91.

T522. **Conception from falling rain.** *Hartland Primitive Paternity I 24; Baumann Mensch en Maatschappij VI 266; N. A. Indian: *Thompson Tales 323 n. 166g.

T523. **Conception from bathing.** (Cf. D1788.) *Hartland Primitive Paternity I 23; Jewish: Neuman; India: Thompson-Balys; Africa (Zulu): Callaway 335.

T524. **Conception from wind.** (Cf. A715.2, F611.1.9.) *Hartland Primitive Paternity I 22; BP II 300; Hdbw. d. Abergl. II 810; Baumann Mensch en Maatschappij VI 264; Finnish: Kalevala rune 1; Chinese: Eberhard FFC CXX 92; Japanese: Ikeda; Minahassa (Celebes): Dixon 158; N. A. Indian: *Thompson Tales 277 n. 21.

T525. **Conception from falling star.** Irish myth: Cross.

T525.1. **Impregnation by star.** Chinese: Eberhard FFC CXX 92.

T525.2. **Impregnation by a comet.** Chinese: Eberhard FFC CXX 92.

T526. **Conception because of prayer.** Korean: Zong in-Sob 4 No. 1.

T527. **Magic impregnation by use of charm (amulet).** India: Thompson-Balys.

T528. **Impregnation by thunder (lightning).** Chinese: Eberhard FFC CXX 91.

T531. **Conception from casual contact with man.** *Hartland Primitive Paternity I 18, 26; Jewish: Neuman; India: Thompson-Balys; Hawaii: Beckwith Myth 229; Philippine (Tinguian): Cole 144; N. A. Indian: *Thompson Tales 323 n. 166f.

T531.1. **Conception from having licked semen-stained loincloth.** (Cf. T512.6.) India: Thompson-Balys.

T532. **Conception from other contacts.** Chinese: Eberhard FFC CXX 92, 103; Eskimo (Greenland): Rink 437, Rasmussen III 305; Marquesas: Handy 85; S. A. Indian (Tapirapé): Wagley-Baldao BBAE CXLIII (3) 253.

T532.1. **Conception from contact with magic object.** *Hartland Primitive Paternity I 17f.

T532.1.1. **Conception from plucking flower.** (Cf. C515.) Greek: Fox 190.

T532.1.1.1. **Conception from smelling flower.** Rumanian: Schullerus FFC LXXVIII No. 315; India: Thompson-Balys.

T532.1.2. **Conception from embracing magic tree.** Hindu: Keith 159.

T532.1.2.1. **Conception from embracing holy image.** French: Sébillot France IV 159.

T532.1.3. **Impregnation by leaf of lettuce.** Greek: Fox 166.

T532.1.4. **Conception by smell of cooked dragon heart.** Italian: Basile Pentamerone I No. 9; India: Thompson-Balys.


T532.3. T532.3. Conception from fruit thrown against breast. Indonesia: Bezemer Volksdichtung aus Indonesien 409ff.


T532.4. T532.4. Cow touched by arrow becomes pregnant. N. A. Indian (Blackfoot): Uhlenbeck Blackfoot Texts (Verhandelingen der Akademie van Wetenschappen te Amsterdam, 1912) 18f.


T532.5.1. T532.5.1. Conception from touching another's garment. Buddhist myth: Malalasekera I 376.


T532.7. T532.7. Woman becomes pregnant after eagle sits on her head. India: Thompson-Balys.


T534. T534. Conception from blood. (Cf. T541.1, T563.2.) *Fb "blod" IV 47a.


T536. T536. Conception from feathers falling on woman. N. A. Indian (Aztec): Alexander Lat. Am. 60.


T539. **Miraculous conception—miscellaneous.**

T539.1. **Hero enters womb of sleeping woman and is reborn.** India: Thompson-Balys; Hindu: Keith 194, 222.

T539.2. **Conception by a cry.** Max Müller Sacred Books of the East V 69, 71 (Persian); cf. Carnoy 289.

T539.3. **Conception from intercourse with demon.** Irish myth: *Cross; Jewish: *Neuman.

T539.4. **Heifers covered by supernatural bull conceive miraculously.** Irish myth: Cross.

T539.5. **Magic impregnation from faraway husband.** Chinese: Eberhard FFC CXX 102 No. 59.

T540. **Miraculous birth.** *BP I 544; *Hartland Perseus ch. 4, 5, 6, Primitive Paternity passim; *Fb "barn" IV 27a; *Penzer II 136 n. 1; Jewish: *Neuman; India: Thompson-Balys; Chinese: Eberhard FFC CXX 94 No. 53; Indonesia: DeVries's list Nos. 157, 159; N. A. Indian: *Thompson Tales 323 n. 166.

T540.1. **Supernatural birth of saints.** *Toldo I 320 n. 2; Loomis White Magic 20; India: Thompson-Balys; Japanese: Ikeda.

T541. **Birth from unusual part of person's body.** Irish myth: Cross; Japanese: Ikeda.

T541.1. **Birth from blood.** Greek: *Frazer Apollodorus I 5 n. 4, Fox 6, 262; Philippine (Tinguian): Cole *15, 63, 71, 124.

T541.1.1. **Birth from blood-clot.** Hatt Asiatic Influences 80ff.; Oceanic: *Dixon 109, 251 n. 25; Mono-Alu: Wheeler No. 01; New Hebrides: Codrington 406; N. A. Indian: *Thompson Tales 322 n. 165, (California): Gayton and Newman 68; Africa (Zulu): Callaway 72, 105; (Kaffir): Theal 149.

T541.1.1.1. **Boy created by saint from blood-clot.** Irish myth: Cross.

T541.2. **Birth from wound or abscess.** *Type 705; Fb "orm" II 759b; Oceanic: Dixon 113, 234 n. 44, 251 nn. 18—22; Haiti: Alexander Lat. Am. 29; Africa: *Werner 156f., 222.

T541.2.1. **Birth from wound or abscess on body of father.** Cosquin études 257, Contes indiens 196ff.; Moe Samlede Skrifter I 43ff.; Greek: Grote I 10; India: *Thompson-Balys; Philippine (Tinguian): Cole 18 n. 2, 30 n. 3, 38, 81, 87, 144, 151; N. A. Indian: *Thompson Tales 341 nn. 228, 229; Africa (Mkulwe): Einstein 18f.

T541.2.1.1. **Child born of splinter in hand (foot).** India: Thompson-Balys; N. A. Indian: *Thompson Tales 341 n. 228.

T541.3. **Birth from tears.** India: Thompson-Balys; Hindu: Keith 141; N. A. Indian: *Thompson Tales 323 n. 166a.

T541.4. **Birth from person's head.** *Fb "barn" IV 27a; Greek: *Frazer Apollodorus I 25 n. 2; India: Thompson-Balys; Hindu: Keith 121.

T541.5. Birth from man's thigh. *Fb "barn" IV 27a; Gaster Oldest Stories 127.


T541.8. Birth from secretions of the body. N. A. Indian: *Thompson Tales 323 n. 166b.


T541.8.2. Birth from spittle. (Cf. T533.) S. A. Indian (Yana): Curtin Creation Myths 348.

T541.8.3. Birth from mucus from the nose. Hindu: Keith 141; N. A. Indian: *Thompson Tales 352 n. 269.


T541.9. Birth from contact of severed male genitals with ground. Greek: Frazer Apollodorus I 5 n. 4.

T541.10. Birth from semen thrown on ground. Irish myth: Cross; Greek: Frazer Apollodorus II 90 n. 1.

T541.11. Birth from lotus issuing from a god's navel. Hindu: Keith 120.


T541.15. Birth through the back. Africa (Upoto): Einstein 122.


77 No. 12, (Eko): Talbot 133ff., (Ibo, Nigeria): Thomas 76.

T543.0.1. T543.0.1. Twig, born of a woman, is planted and becomes a girl. (Cf. T555.) BP II 125.

T543.1. Birth from a tree. Greek: Fox 198; Chinese: Eberhard FFC CXX 84; Indonesia: DeVries's list No. 159.

T543.2. Birth from flower. Irish myth: Cross; Armenian: Ananikian 45; Hindu: Penzer VI 15 n. 3.


T543.3.1. Birth from orange. India: Thompson-Balys.


T543.6. Birth from grass (grain).


T544. Birth from mineral.

T544.1. Birth from rock. Ploss Das Kind I 33; Gaster Oldest Stories 125; Caucasian: von Löwis of Menar Archiv f. Religionwiss. XIII 509ff., XV 305; Greek: Fox 213; Chinese: Eberhard FFC CXX 94 No. 52; Melanesia: Dixon 119, Codrington 156.

T544.2. Boy forged from iron. (Cf. F611.1.12.) *Type 540; Christiansen Norske Eventyr 92; *Fb "jærn" II 60b.

T545. Birth from ground. Greek: Grote I 52; Hindu: Keith 127; N. A. Indian: *Thompson Tales 314 n. 139.

T546. Birth from water.


T548. Birth obtained through magic or prayer. Buddhist myth: Malalasekera II 1163, 1258; S. A. Indian (Inca): Rowe BBAE CXLII (2) 318.

T548.1. Child born in answer to prayer. *Prato RTP IV 177; Toldo I 321 n. 1;
T548.1.1. T548.1.1. *Hateful or lovely child to be born first?* Childless parents' prayer answered: they are to have two children, one hateful, one lovely. Choice as to which is to come first. Köhler-Bolte I 520ff.

T548.2. T548.2. *Magic rites for obtaining a child.* *Type* 711; Christiansen Norske Eventyr 98; Penzer VI 14; Hawaii: Beckwith Myth 284.

T548.3. T548.3. *Magic elixir to procure a child.* Penzer III 218f.


T549.1. T549.1. *Vegetable comes to life at woman's prayer.* Africa (Gold Coast): Barker and Sinclair 77 No. 12.


T549.3. T549.3. *Boy born from fish's belly.* India: Thompson-Balys.

T549.3.1. T549.3.1. *Fish when slit open gives up baby boy.* India: Thompson-Balys.


T549.4.1. T549.4.1. *Child born from placenta.* Philippine (Tinguian): Cole 79.


T550.2. T550.2. *Abnormally born child has unusual powers.* *Fb "ufødt" III 961b; Japanese: Ikeda; West Indies: Flowers 578.

T550.3. T550.3. *Misshapen child from brother-sister incest.* (Cf. T415.) Halliday Indo-European Folk-Tales (London, 1933) 134; Greek: Fox 33; Chinese: Werner 408.


T550.6. T550.6. *Only half a son is born by queen who ate merely half of mango.* (Cf. F525, T589.2.) India: Thompson-Balys.

T550.7. T550.7. *Poor woman gives birth to child who has no body (merely head or skull).* India: Thompson-Balys.
T551. Child with extraordinary members (limbs).

T551.1. Child born without limbs. English: Wells 122 (The King of Tars); Africa (Kaffir): Theal 72.

T551.1.1. Child born as formless lump of flesh. Icelandic: Ragnars saga Lopbrykar (ed. Olsen, Copenhagen, 1906—08) 129; *Schlauch Chaucer's Constance and Accused Queens (New York, 1927) 126; *Hornstein Philological Quarterly XX 1; Buddhist myth: Malalasekera II 782, 1268f.


T551.3. Child born with animal head. Type 711; Christiansen Norske Eventyr 99.


T551.3.2. Child with hawk's head. India: Thompson-Balys.


T551.3.4. Child with cow's head.

T551.3.4.1. Person born with cow's ears. (Cf. F511.2.2.) Chinese: Graham.

T551.3.4.2. Child born with horns. Greek: Grote I 18.

T551.4. Boy born with one side flesh and one iron. Africa (Kaffir): Theal 129.

T551.4.1. Child born beautiful on one side, hairy on other. Hibbard 45ff. (King of Tars); Irish myth: Cross.


T551.9. Child born with claws as result of curse by dying peddler murdered by its parents. U.S. (New York State): *Baughman (M411.3.1.1.).


T552. Child born bearing an object.

T552.1. Girl born with red string around neck. Fb. "rød".


T552.2.2. Child born holding worm (in each hand). Irish myth: *Cross.


T552.4. Child born carrying handful of hair. Africa (Fjort): Dennett 56 No. 10.


T552.5.2. Child born with magic iron bow. India: Thompson-Balys.

T552.5.3. Child born with knife and shield. Africa (Upoto): Einstein 120.


T553. Thumbling born as result of hasty wish of parents. They wish for a child, no matter how small he may be. *Type 700; *BP I 389ff.; India: Thompson-Balys; Japanese: Aesaki 286, Ikeda.


T554.2. Woman bears dog. India: Thompson-Balys.

T554.3. Woman bears crane. India: Thompson-Balys.


T554.6. Woman bears goat. India: Thompson-Balys.

T554.7. Woman gives birth to a snake. India: Thompson-Balys; S. A. Indian (Brazil): Oberg 108; Africa (Upoto): Einstein 120.


T554.11. Supernaturally impregnated woman gives birth to dragon. Chinese: Eberhard FFC CXX 102 No. 60.

T555. Woman gives birth to a plant. (Cf. T543.0.1.) BP II 125; Italian: Basile Pentamerone I No. 2; Persian: Carnoy 295.


T555.2. Queen gives birth to a gourd. India: Thompson-Balys.

T556. Woman gives birth to a demon. Type 433B; Hindu: Meyer Hindu Tales 62, 117, 165.


T561. Child born in a jug (jar). Penzer IX 89 n. 3; N. A. Indian: Thompson Tales 323 n. 166c; Africa (Kaffir): Theal 149.


T562. White woman bears black child. Fb "prins og prinsesse" II 876.


T563.2. Child formed of clot of gore has red birthmark. (Cf. T541.1.1.) Irish myth: *Cross.

T563.3. Child born with figure of serpent on his body. Jewish: *Neuman.

T563.4. Tattoo on newly born baby's back telling who was his former incarnation. Korean: Zong in-Sob 76 No. 41.

T565. Woman lays an egg. (Cf. T542.) Fb "æg" III 1142b; Chinese: Eberhard FFC CXX 77; Korean: Zong in-Sob 5 No. 2; S. A. Indian (Huamachuco): Métraux RMLP XXXIII 151.


T569. Monstrous births—miscellaneous.

T569.1. Queen delivered of a piece of flesh; abandoned and saved, it gradually separates into forms of boy and girl. India: Thompson-Balys.


T572. Prevention of childbirth.


T572.2.2. Abortion by eating. Child I 341, 343f., 352, 354, III 387, 393, IV 456; Gaster Oldest Stories 121.

T572.2.3. Hero an abortion thrown into the bushes. Maori: Dixon 42.

T572.2.4. Abortion by fasting. Irish myth: Cross.
Abortion caused by fear. Irish myth: Cross.

Abortion by long bathing. India: Thompson-Balys.


Short pregnancy in animals. Irish myth: *Cross.

Woman conceives and bears same day. Irish myth: Cross; India: Thompson-Balys.

Long pregnancy. Delayed by an enemy who bewitches the mother. *Toldo I 337, II 313; *Frazer Pausanias V 45f.; *Fb "føde" I 398; Tegethoff 41; Köhler-Bolte Zs. f. Vksk. VI 63 (to Gonzenbach No. 12); Child I 82ff., 489, III 497, V 285b. — Irish: Thurneyson I 274, *Cross; Icelandic: Boberg; Finnish: Kalevala rune 1; Greek: *Frazer Apollodorus I 166 n. 2; Persian: Carnoy 331; Chinese: Wilhelm Chinesische Märchen Nos. 15, 18, 29; Batak: Frazer Golden Bough I 143; Philippine (Tinguian): Cole 180; Madagascar: Dandoyau Contes populaires des Sakalava No. 57.


Child speaks before birth. (Cf. A511.1.2.)


Child in mother's womb reveals crime. BP II 535; Spanish Exempla: Keller.

Child in mother's womb reveals murder. BP II 535.


Future suicide weeps in mother's womb. Fb "selvmord".

Twins quarrel before birth in mother's womb. *Krappe Balor 31 n. 109; Greek: *Frazer Apollodorus I 145 n. 4; Jewish: *Neuman; N. A. Indian: *Thompson Tales 279 n. 33.
T575.1.4. **Future poet chants spell in mother's womb.** Irish myth: Cross.

T575.1.5. **Children in mothers' wombs praise God at birth of Christ.** Irish myth: Cross.

T575.1.5.1. **Embryos in womb join melody and sing.** Jewish: Neuman.

T575.1.6. **Child in mother's belly guides her.** S. A. Indian (Warrau): Métraux RMLP XXXIII 145, (Karib): ibid. 146.


T575.2. **Woman talks to her child before it is conceived.** N. A. Indian (Blackfoot): Wissler and Duvall PaAM II 126.

T575.3. **Child speaks from dead mother's womb.** (Cf. T584.2.) India: Thompson-Balys.

T575.4. **Child in mother's womb visible from outside.** Buddhist myth: Malalasekera II 325, 609.

T576. **Prenatal influences.** India: Thompson-Balys.

T577. **Fetus exchanged from one woman to another.** India: Thompson-Balys; Hindu: Keith 171, 223.

T577.1. **Male embryo transformed in womb to female.** Jewish: Neuman.

T578. **Pregnant man.** *Type 705; *Fb "frugtsommelig" I 376b; DeVries FFC LXXXIII 268; von der Hagen II 53ff. No. 24; Christensen DF XLVII 227 No. 93, L 72.—Irish myth: Cross; Icelandic: MacCulloch Eddic 145 (Loki); Koryak: Jochelson JE VI 324; Eskimo (Greenland): Rink 444, (West Hudson Bay): Boas BAM XV 326; N. A. Indian: *Thompson Tales 323 n. 166d; Africa (Basuto): Jacottet 196 No. 29.

T578.1. **Child incubated in man's thigh.** Greek: *Frazer Apollodorus I 319 n. 3 (Zeus and Dionysus).

T578.2. **Man transformed to female (human or animal) bears offspring.** (Cf. T554.0.1.) Irish myth: *Cross.

T579. **Pregnancy—miscellaneous motifs.**

T579.1. **Sheath and knife as analogy for mother and unborn child.** Child V 486 s.v. "knife"; Eskimo: Rink No. 2.

T579.2. **Girl's blood examined to see if she is pregnant.** Fb "blod" IV 48a.

T579.3. **Seven-year-old girl has child.** Gaster Exempla 230 No. 247.

T579.3.1. **Seven-year-old boy begets child.** Irish myth: Cross.

T579.4. **Mother of saint has healing spittle during pregnancy.** Irish myth: Cross.


T579.7. T579.7. *King demands that his pregnant queen be chained to him.* India: Thompson-Balys.


T581. T581. **Place and conditions of childbirth.**


T581.2.2. T581.2.2. *Blind wives fall into a pool where they give birth to children.* India: Thompson-Balys.

T581.2.3. T581.2.3. *Children born in dungeon.* India: Thompson-Balys.


Twins born in tent; mother abducted. Icelandic: FSS 246—48, Boberg.

Boy is born in a wrapping of fine cloth. Buddhist myth: Malalasekera II 1097.

Avoidance of evil spirits at childbirth. Armenian: Ananikian 88f.

All locks in house to be shot during childbirth. English: Child II 498.


Knife (other sharp instrument) as childbirth precaution. Jewish: Neuman.

Husband goes into seclusion at wife's pregnancy. India: Thompson-Balys.

Couvade imposed on man during wife's menstruation. India: Thompson-Balys.


King leaves bell with his wife for her to ring so he will know when her child is born. India: *Thompson-Balys.

Parturition. Spanish Exempla: Keller.

Childbirth assisted by magic. (Cf. D1501.2.) *Kittredge Witchcraft 114, 443f. nn. 85—102; Irish myth: Cross; Icelandic: *Boberg.

Husband acts as midwife when no woman is available. Boje 125ff.

T584.0.4. **Childbirth assisted by angel.** Irish myth: Cross.

T584.0.5. **While saint's mother was giving birth to the child, she grasps a stout rod which roots and becomes a sturdy tree.** Loomis White Magic 22f.

T584.0.6. **Childbirth assisted by sacred stone.** Irish myth: *Cross.

T584.1. **Birth through the mother's side.** *Hartland Primitive Paternity I 21; Toldo I 340; English: Child I 83, II 309ff., 373ff.; V 227ff.; Irish myth: Cross; Egyptian: Müller 390 n. 34; Persian: Carnoy 290, 331; Hindu: Keith 33; Malagasy: Sibree FLJ II 50; Haiti: Alexander Lat. Am. 29; Bakairi: *ibid. 312.

T584.2. **Child removed from body of dead mother.** *Schoepperle 280 n. 2; Loomis White Magic 21; Irish myth: *Cross; Icelandic: *Boberg; Greek: Fox 286; India: Thompson-Balys; Japanese: Ikeda; Oceanic: *Dixon 132 n. 4; N. A. Indian: *Thompson Tales 324 n. 166i; S. A. Indian (Yuracare): Alexander Lat. Am. 314, Métroix RMLP XXXIII 144, (Karib): *ibid. 147, (Tupinamba): Métroix BBAE CXLIII (3) 132.

T584.2.1. **Child born of dead mother in grave.** Irish myth: *Cross.

T584.2.1.1. **Twins freed from dead mother's body as body rots.** New Hebrides: Codrington 398.

T584.3. **Cesarean operation upon a woman at childbirth as a custom.** Hatt Asiatic Influences 83f.

T584.4. **Piglings cut from bodies of sows and reared.** Irish myth: *Cross.

T584.5. **Extraordinarily long labor at childbirth.**

T584.5.1. **Prolonged labor: woman has childbirth pains for 100 days but is not delivered.** India: Thompson-Balys.

T584.6. **After-birth (placenta) becomes a demon.** India: Thompson-Balys.

T584.7. **Hero is born by splitting mother's womb.** Chinese: Eberhard FFC CXX 93f.

T584.8. **Child helps mother in severing his navel string.** Jewish: *Neuman.

T585. **Precocious infant.** *Toldo I 329; Loomis White Magic 23; Gaster Oldest Stories 69; Irish myth: *Cross; Icelandic: *Boberg; Greek: Fox 79 (Hercules), 92 (Hermes); India: *Thompson-Balys.

T585.1. **Child born full (nearly) grown.** *Ranke FFC CXIV 156; Persian: Carnoy 287; Jewish: Neuman; India: *Thompson-Balys; Korean: Zong in-Sob 5 No. 2; Hawaii: Beckwith Myth 230; S. A. Indian (Aztec): Alexander Lat. Am. 60, (Inca): Rowe BBAE CXLIII (2) 318, (Chiriguano): Métroix RMLP XXXIII 161, 166, (Karib): *ibid. 147; Africa (Ekoi): Talbot 126, (Fjort): Dennett 60 No. 12, (Zulu): *Callaway 9; Cape Verde Islands: Parsons MAFLS XV (1) 352.

T585.1.1. **Child stronger than mother on day of birth.** Irish myth: Cross.

T585.2. **Child speaks at birth.** (Cf. T575.1.) *Penzer II 39 n. 2; *Liebrecht 210ff.; Günter 242 s. v. "redend"; Cowell Jataka VI 157, 250; Chavannes 500 Contes I
T585.2.1. **Child two months old speaks.** Irish myth: Cross.

T585.2.2. **Child speaks prematurely on first birthday.** Moreno Esdras.

T585.3. **Infant born blind immediately drowns self.** Irish myth: *Cross.

T585.4. **Infant saint rebukes mother's impiety.** Loomis White Magic 23; Irish myth: Cross.

T585.5. **Child born with all his teeth.** Irish myth: Cross.

T585.5.1. **Child born with hairy mane.** Irish myth: Cross.

T585.6. **Newborn child kisses dying mother.** Icelandic: Boberg.

T585.7. **Precocious hero leaves cradle to go to war.** Irish myth: Cross; Icelandic: Boberg.

T585.8. **Child stands (walks) at birth.** Jewish: Neuman; Buddhist myth: Malalasekera I 789, II 299.

T585.9. **Child born circumcised.** Jewish: *Neuman.

T586. **Multiple births.** Irish myth: *Cross; India: Thompson-Balys; Eskimo (Greenland): Rasmussen III 85, 251.

T586.1. **Many children at a birth.** BP I 432; Köhler-Bolte I 467; Jewish: *Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera I 420; Chinese: Eberhard FFC CXX 200f.; N. A. Indian: *Thompson Tales 310 n. 116a; S. A. Indian (Chibcha): Alexander Lat. Am. 199.

T586.1.1. **Four children at a birth.** Haiti: Alexander Lat. Am. 30.

T586.1.1.1. **Six children at a birth.** Irish myth: Cross.

T586.1.2. **Seven children at a birth.** *Fb "gifte" I 432; *BP I 432; Wesselski Märchen 174 No. 64; *Loomis White Magic 87; India: Thompson-Balys.

T586.1.2.1. **King and queen have seven sons, all named Maine.** Irish myth: *Cross.

T586.1.2.2. **King has six (seven) sons, all named Lugaid.** Irish myth: *Cross.

T586.1.3. **Nine children at a birth.** Ward II 657 No. 9.

T586.1.4. **Five children at a birth for four successive years.** All alive. Italian Novella: Rotunda.

T586.1.5. **Forty sons born in one day.** India: Thompson-Balys.
T586.2. Extraordinary number of children in family.


T586.2.2. King with 60,000 sons. Hindu: Keith 115.

T586.3. Multiple birth as result of relations with several men. (Cf. T587.1.)

T586.3.1. Woman ravished by three brothers bears triplets. Irish myth: *Cross.

T586.3.2. Triplets killed by tribe at birth. Africa (Fang): Einstein 56, Trilles 182.

T586.4. Extraordinary number of animals at birth.

T586.4.1. Four calves to one cow at a birth. Irish myth: *Cross.

T586.5. Extraordinarily frequent childbirth.


T586.5.2. Child born each day for seven days. India: Thompson-Balys.

T587. Birth of twins. (Cf. T685.)
Irish myth: Cross; India: *Thompson-Balys.

T587.1. Birth of twins an indication of unfaithfulness in wife. (Cf. T586.3.)
*Harris Cult of the Heavenly Twins 10ff.; Krappe "Tyndare" Studi e Materiali di Storia delle Religioni XV (1939) 23—29; English: Child II 67 n., 511a, Wells 96 (Chevalere Assigne), 126 (Lai Le Freine), *Hibbard 295; Greek: Fox 79; India: Thompson-Balys.

T587.2. Twins born one with ear of other in mouth. Irish myth: Cross.

T587.2.1. Immediately after birth of twins one puts the other in his mouth: this twin's body becomes made of iron. India: Thompson-Balys.

T587.3. Last born twin conceived first. Jewish: Neuman.

T588. Motifs associated with the placenta. India: Thompson-Balys.


T589. Childbirth—miscellaneous motifs.

T589.1. Co-operative birth. Each of two wives bears a half-boy. They are placed together and form a real boy. Hindu: Keith 156.


T589.3. Birth trees. Spring forth as hero is born; act as life tokens, etc. (Cf. T589.7.1.) Type 303; Köhler-Bolte I 179; Fb "træ" III 865b; *Kittredge Arthur 171 n. 1; Irish myth: Cross.
T589.4. T589.4. *Birth with veil brings luck.* (Cf. T552.5.1.) Fb. "sejrskjørte".


T589.6.1. T589.6.1. *Children brought by the stork.* Fb "barn" I 50b.


T589.6.2. T589.6.2. *Children brought by midwife.* Fb "barn" I 50b.

T589.6.3. T589.6.3. *Children said to come from underworld.* Kalevala-seuran Vuosikirjaa IV 243.

T589.6.4. T589.6.4. *Children said to come from a well.* Wuttke Deutsche Aberglaube Register s.v. "Kinderbrunnen".

T589.6.5. T589.6.5. *Children said to come from cauliflower.* Hdwb. d. Abergl. IV 1348.


T589.7.1. T589.7.1. *Simultaneous birth of (domestic) animal and child.* Type 303; Irish myth: *Cross.


T591. T591. *Barrenness or impotence induced by magic.* *Kittredge Witchcraft* 113, 441 n. 78; *Boje* 107; Irish myth: *Cross; Icelandic: Boberg; India: *Thompson-Balys.


T595. Sign hung out informing brothers whether mother has borne boy or girl. *Type 451; BP I 70ff.; Italian: Basile Pentamerone IV No. 8.

T596. Naming of children.


T596.2. Children named by numbers (1, 2, 3, etc.). *Type 451; BP I 70ff.; Italian: Basile Pentamerone IV No. 8; Irish myth: Cross.


T600—T699. Care of children.


T611. Suckling of children.

T611.1. Child nourished by sucking its own fingers. *Cosquin études 208, 256; Toldo I 341; Babylonian: Spence 54.


T611.2. Child miraculously suckled by his father. *BP II 296; Icelandic: Boberg.

T611.3. Witch (fairy) suckles child. Hoffman-Krayer Zs. f. Vksk. XXV 121 n. 4; Lithuanian: Balys Index No. 3297, Legends No. 528.

T611.4. Children magically prevented from suckling. Fb "patte" I 791a.

T611.5. Child miraculously suckled by saint. (Cf. V211.1.8.1.) Irish myth: *Cross.

T611.5.1. Saint has two paps—a pap with milk and a pap with honey: with
these he suckles two infants. Irish myth: Cross.

T611.5.2. T611.5.2. Saint feeds children by cutting off cow's teats and pouring milk into them. Irish myth: *Cross.

T611.5.3. T611.5.3. Children miraculously suckled by angel. Jewish: Neuman.

T611.6. T611.6. Milk magically appears in woman's breast so as to nourish orphan. (Cf. T592.) Loomis White Magic 22; India: Thompson-Balys.

T611.7. T611.7. Abandoned child saved by seagulls; milk furnished by doe; angel brings bell as drinking utensil. Loomis White Magic 22.


T611.10.1. T611.10.1. Girl suckled by wolf has nail "like a wolf's nail." Irish myth: Cross.

T611.10.2. T611.10.2. Saint suckled by wolf. Irish myth: *Cross.


T615.1. T615.1. Precocious speech. (Cf. T585.) DeVries "De Sage van het ingemetselde Kind" Nederlandsche Tijdschrift voor Volkskunde XXXII (1917) 1; Irish myth: *Cross; Finnish: Kalevala runes 31, 50; Africa (Kaffir): Theal 72f.
T615.2. **Women old from their birth.** Greek: *Frazer* Apollodorus I 155 n. 4.

T615.3. **Precocious wisdom.** Jewish: *Neuman*; India: *Thompson-Balys*; Chinese: *Graham*.

T615.4. **Precocious boy supports his widowed mother and himself by use of his wits.** India: Thompson-Balys.

T615.5. **Precocious young child demands weapons.** (Cf. T617.1.) India: Thompson-Balys.

T617. **Boy reared in ignorance of the world.** English: Wells 72 (Sir Percyvelle of Galles); Irish myth: *Cross*; Missouri French: Carrière; Spanish Exempla: Keller; Jewish: *Neuman*.

T617.1. **Future hero as child isolated from world kills increasingly larger game with superior weapons.** N. A. Indian (California): Gayton and Newman 69.

T617.2. **Hero learns his name at time of first adventure.** Irish myth: *Cross*.

T621. **Orphan inquires about parents.** (Cf. L111.4.1.) N. A. Indian (California): Gayton and Newman 69.

T640. **Illegitimate children.** Irish myth: *Cross*; India: Thompson-Balys.

T640.1. **Illegitimate child of nun.** (Cf. V465.1.2.) Irish myth: *Cross*.

T640.2. **Mother of illegitimate child given as pledge for his crime.** Irish myth: *Cross*.

T642. **Test of legitimacy of children: exposure to asps.** Asps will bite only foreigners. (Cf. H222.1.) Herbert III 168 No. 16.

T644. **Child betrays his own illegitimacy.** India: Thompson-Balys.

T645. **Paramour leaves token with girl to give their son.** *Type 873*; *Potter* Sohrab and Rustem 6ff.; Irish myth: Cross; Icelandic: *Boberg*; India: Thompson-Balys; Japanese: *Ikeda*; Hawaii: *Beckwith Myth* 86, 330, 478f.

T645.1. **Sword left for posthumous son to kill father's murderer.** Krappe Balor 35; Marie de France "Yonec".

T645.2. **"Keep it if it is a girl; send it to me if it is a boy."** Hero leaving girl says this of the prospective child. Icelandic: *Boberg*.

T645.2.1. **"Kill it if it is a girl."** Indonesia: De Vries's list No. 203.

T645.3. **Father orders the mother to send the expected illegitimate boy to him when he can perform certain feats.** Irish myth: Cross; Greek: Fox 97 (Theseus).

T645.4. **Hero leaves bedmate keys to treasure chamber for the son she is supposed to bear.** Icelandic: *Boberg*.

T646. **Illegitimate child taunted by playmates.** *Type 873*; DeVries Edda (1923) 155ff., DeVries Studiën over Faeröische balladen 44ff.; Chauvin V 72; Irish:

T646.1. Child cries because his father is unknown. S. A. Indian (Uru-Chipaya): Métraux RMLP XXXIII 169.


T671. Adoption by suckling. Ogress who suckles hero claims him as her son. *Cosquin études 199ff.; *Roberts 177.

T672. T672. Adopted child reproaches his foster mother and is returned to his real mother. India: Thompson-Balys.


T674. T674. Adopted child deserted when own child is born to couple. India: Thompson-Balys.

T675. T675. Real mother preferred to foster mothers. Kid abandoned by his mother suckles the whole flock but is not satisfied. Chauvin III 56 No. 15.


T677. T677. Substitute for a child. Aged, childless couple carve themselves a child from wood, or make one from snow, clay, and the like. Lithuanian: Balys Index No. 701*; Russian: Andrejev No. 703.


T681. Each likes his own children best. Snipe asks sportsman to spare its small ones, easily recognized as being the prettiest in the forest. To be on the safe side he shoots only the ugliest he can find. They are the young snipes. (Often told of the ape.) *Type 247; Dh II 242ff.; Fb "ugle" III 964a; Wienert FFC LV1 77 (ET 426), 146 (ST 509); Herbert III 39ff.; India: Thompson-Balys.

T681.1. Animals ridicule foolish pride of owl in the beauty of his son's really hideous feet. Spanish Exempla: Keller.
T682. Hero a posthumous son. *Von Sydow Fevne 40; Icelandic: *Boberg.


T685.3. Twins who look exactly alike. India: Thompson-Balys.

T685.4. Twins: as twins are reared one born earlier becomes continually weaker, the other stronger. India: Thompson-Balys.


T687. Triplets (as heroes). Icelandic: *Boberg.

Stith Thompson's

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U11.1.1.1. U11.1.1.1. Animals confess sins to lion holding court. All the powerful animals forgiven. Ass and lamb are punished. Italian Novella: Rotunda.


U11.2. U11.2. He who steals much called king; he who steals little called robber. *Pauli (ed. Bolte) No. 351; Scala Celi 20a No. 120; Alphabet No. 334; Spanish Exempla: Keller.

U11.2.1. U11.2.1. Wolf punished for theft; kings honored. Wesselski Bebel II 126 No. 82.


U15. U15. Fool laughs at the absurdities he sees about him. (1) Sees a man who is to die that day buy shoes. (2) Sees sheriff leading a man to the gallows: a big thief leading a little one. (3) Sees farmer weeping at funeral of his child, while priest (the real father) sings. Wesselski Mönchslatein 193 No. 153.

U15.0.1. U15.0.1. Dwarf king (fairy) laughs at the absurdities he sees about him. (1) Sees man who is to die that day complain that his shoes are too thin. (Cf. J2174.) (2) Sees women adorn their heads when they are immoral below. (Cf. J2050.) (3) Sees man remove from his wife's garment dust gathered while she lay with another man. (Cf. J2301.3.) (4) Sees persons making plans while forgetting to say, "If God wills." Irish myth: *Cross.


U18. U18. The fathers have eaten sour grapes and the children's teeth are set on edge. Jewish: Neuman.

U21.1. Hen complains that man eats her, but she eats ant. Indonesia: DeVries's list No. 101.

U21.2. A gift of property silences criticism. A priest who has preached against lucrative places given the clergy is silent when he receives one. Pauli (ed. Bolte) No. 546.

U21.3. Man complains of injustice of gods' wrecking ship because of one man's sin. He then kills whole swarm of ants because one has stung him. Wienert FFC LVI 77 (ET 429), 103 (ST 161); Halm No. 118; Irish: O'Suilleabhain 11, Beal XXI 305.

U21.4. Wolf objects to lion stealing sheep from him although he has himself stolen it. Wienert FFC LVI 55 (ET 148), 129 (ST 366); Halm No. 279.

U21.5. Judge reduces penalty when accused is his own son. India: Thompson-Balys.

U25. Theft to avoid starvation forgiven. *Chauvin II 126 No. 128.

U27. Swallow killed in court house by snake laments injustice in house of justice. Wienert FFC LVI 50 (ET 100), 140 (ST 464); Halm No. 418.

U30. Rights of the strong. Wienert FFC LVI 147.

U31. Wolf unjustly accuses lamb and eats him. When all the lamb's defenses are good the wolf asserts the right of the strong over the weak. (Usually accused of stirring up water from lower in stream.) (Cf. U141.) Wienert FFC LVI 50 (ET 97), 148 (ST 526); Halm Aesop No. 274; *Crane Vitry 191 No. 135; Herbert III 12; Alphabet No. 631; Jacobs Aesop 199 No. 2; Italian Novella: Rotunda; Indonesia: DeVries's list No. 83 (monkey and goat).

U31.1. Cat unjustly accuses cock and eats him. Although all the cock's defenses are good the cat tells him that she can no longer go hungry and eats him. Italian Novella: Rotunda.

U31.2. Crow exercises rights of strong over dove who cannot defend self. Dove at crow's request sings to save her brood which crow kills after song. Spanish Exempla: Keller.

U32. Smallness of offense no excuse when hunter prepares to kill lark. She has stolen but a single grain of wheat. Wienert FFC LVI 64 (ET 273), 146 (ST 513); Halm Aesop No. 209.

U33. Cock killed by his captors in spite of his plea of usefulness to man. Wienert FFC LVI 49, 64 (ET 88, 280, 281), 146, 148 (ST 514, 527, 528); Halm Aesop Nos. 14, 195, 341.

U34. Nobleman murders one of the people. Goes unpunished. Italian Novella: Rotunda.

U34.1. Nobleman who kills one of the people is brought to justice only after long delay. Italian Novella: Rotunda.


U36. Lion cub killed by bull gives lioness no right to complain. Wienert FFC LVI 50 (ET 92), 129 (ST 367); Halm Aesop No. 395.

U37. Wolf as commander orders all booty divided, but keeps his own. Wienert FFC LVI 47 (ET 58), 103 (ST 157); Halm Aesop No. 281.

U38. Ruler exiles subject for trivial remark. Italian Novella: Rotunda.

U41. Ruler forces bishop to ordain ignorant priest. Italian Novella: Rotunda.

U42. Praise what your master likes and scorn what he dislikes. India: Thompson-Balys.

U60. Wealth and poverty.


U63. Priest has no friends until he becomes bishop: then they flock to him. Pauli (ed. Bolte) No. 421.

U65. Wealth is relative: beggar with horse, wife, or dog considered rich by poorer beggar. Pauli (ed. Bolte) No. 612.


U66. Every man has his price.

U66.1. Every woman has her price.

U66.1.1. Bid raised for queen's favors until she hesitates. Jester replies, "If a man have goods enough, he might have a sovereign lady." England, U.S.: *Baughman.

U67. Jester takes cow and tells king people have plenty of milk, for "he who is warm thinks everyone else is." India: Thompson-Balys.

U68. Optimist becomes pessimist when his money is stolen. India: Thompson-Balys.

U71. Man so constantly enriched by God that he cannot give all his goods to the poor. Herbert III 7; Crane Vitry 175 No. 97.


U81.1. Dove's pride in her large brood linked with fear for their loss. Wienert FFC LVI 44 (ET 21), 141 (ST 470); Halm Aesop No. 358.

U83. King in exile neglected, but courted when he regains throne. India:
U84. U84. *Price of object depends on where it is on sale.* India: Thompson-Balys.

U100-U299.

**U100-U299. The nature of life—miscellaneous motifs.**

U110. **U110. Appearances deceive.** Wienert FFC LVI 123.


U111.1. U111.1. *Many books do not make a scholar: youth tricks mother by carrying many books.* Pierre Fai-feu No. 3.


U117. U117. *Man rejects bride because she seems immature.* Her father reassures him that she has had several children already. Italian Novella: Rotunda.


U119.1.1. U119.1.1. *At a funeral of a child a satyr reveals that the real father (officiating priest) sings while the cuckold weeps.* (Cf. U15.) Italian Novella: Rotunda.

U119.1.2. U119.1.2. *At a hanging the witnesses are bigger thieves than the culprit.* (Cf. U10.) Italian Novella: Rotunda.

U119.2. U119.2. *Peasant wishes to exchange places with monks.* Thinks they lead a very easy life. One night's experience in the monastery makes him change his mind. Italian Novella: Rotunda.

U119.3. U119.3. *Handsome exterior does not indicate beautiful soul.* Angel holds nose when handsome sinner passes. Spanish Exempla: Keller.

U119.4. U119.4. *An ugly face does not mean an ugly soul.* A noble and holy man who is very ugly is proved to be a saintly soul. Spanish Exempla: Keller.
U119.5. Stories to show that one's name does not alter his condition. India: Thompson-Balys.

U120. Nature will show itself.

U121. Like parent, like child.

U121.1. Crab walks backward: learned from his parents. *Crane Vitry 152 No. 44; Wienert FFC LVI *63 (ET 258), *103 (ST 159); Halm Aesop No. 187.

U121.2. Hind, like his mother, flees before the hounds. Useless for her to urge him to stand up against them. Wienert FFC LVI *63 (ET 256), 103 (ST 158, 501); Halm Aesop No. 130.

U121.3. Farmer's son and noble's reared in country. The former takes to toil on farm, the latter to riding and hunting. Spanish Exempla: Keller.

U121.4. Alleged son of king proved to be bastard when he displays habits of his true father. Spanish Exempla: Keller.

U121.5. Father, like son, acts foolishly at king's court. India: Thompson-Balys.


U122. Dungbeetle prefers his dunghill to all other smells. Wienert FFC LVI 60 (ET 217), 119 (ST 292); Halm Aesop No. 185; Herbert III 35ff.; India: Thompson-Balys.

U122.1. Beetles treated with as much honor as oxen will not learn to act as oxen. Spanish Exempla: Keller.

U123. Hog goes to bath but wallows in the mud. Chauvin III 39 No. 2.


U125. Wolf loses interest in the sermon when he sees a flock of sheep. A dervish preaches to him. Chauvin II 125 No. 123; Scala Celi 50b No. 285; Spanish Exempla: Keller.

U125.1. Heron (crane) loses interest in heaven if there are no snails. India: *Thompson-Balys.


U127. Fawn, in spite of his fine horns, runs from the dog. Wienert FFC LVI 63 (ET 257), 89 (ST 12): Halm Aesop No. 303.


U129. Nature will show itself—miscellaneous.

U129.1. Thieving nature of the fox will show itself. Nouvelles Récréations No. 29.

U129.2. Prostitute will deceive new lover as always. India: Thompson-Balys.

U129.3. Washerman as minister thinks of washing and fails the king. India: Thompson-Balys.

U130. The power of habit. Wienert FFC LVI 111.

U130.1. Newly rich cannot resist call for distribution of food to beggars. India: Thompson-Balys.

U131. Familiarity takes away fear.

U131.1. Fox finally converses with lion whom he had feared at first. Wienert FFC LVI 60 (ET 224), 111 (ST 224); Halm Aesop No. 39; Jacobs Aesop 208 No. 34.

U131.2. Men at first frightened at camel take him into their service. Wienert FFC LVI 66 (ET 306), 111 (ST 224); Halm Aesop No. 180.

U133. Man soon learns to stand the smells of the tannery. Wienert FFC LVI 81 (ET 474), 111 (ST 226); Halm Aesop No. 368; India: Thompson-Balys.

U133.1. Farmer prefers stable smells to flowers. Latter make him ill. Wesselski Mönchslatein 13 No. 8; Spanish Exempla: Keller.

U134. Knight doesn't want to go to heaven if there are no hunting dogs there. Spanish Exempla: Keller.

U135. Longing for accustomed food and living.

U135.1. At feast cat chooses rat meat; other animals cannot eat it. Spanish Exempla: Keller.

U135.2. Shepherd in king's palace sickens for country air. India: Thompson-Balys.


U135.3.1. Peasant girl married to king longs for peasant ways of eating. India: Thompson-Balys.

U135.3.2. Peasants fed white bread demand the rye bread to which they are accustomed. Pauli (ed. Bolte). No. 570.


U136.2. Beasts and fishes exchange places: fatal to both. India: Thompson-Balys.

U137. Mill horse when taken to war keeps going in a circle, as he has learned in the mill. *Liebrecht 110f.

U138. Habit of dishonesty (thievery) cannot be broken.

U138.1. Dishonest silversmith restless until silver ornament is mixed with alloy. India: Thompson-Balys.


U139. Power of habit—miscellaneous.

U139.1. Habitual food and drink continued even when it is harmful. Bødker Exempler.

U139.2. Conservatism defies reason.

U139.2.1. Conservative but absurd way of slaughtering hog stubbornly kept. India: Thompson-Balys.

U140. One man's food is another man's poison. Wienert FFC LVI 121.

U141. Enmity between fisherman and dweller on the river. Fishing stirs up the water and makes it unfit for drinking. (Cf. U31.) Wienert FFC LVI 84 (ET 512), 121 (ST 303); Halm Aesop No. 25.

U142. Ox likes loving strokes of man; flea fears them. Wienert FFC LVI 60 (ET 223), 121 (ST 307); Halm Aesop No. 426.

U143. Collier and fuller cannot live together: one makes things clean, the other soils them. Wienert FFC LVI 85 (ET 513), 121 (ST 305); Halm Aesop No. 59.

U144. Nightingale cannot lodge with birds whose nest is made of manure. Spanish Exempla: Keller.

U146. Royalty unable to endure coarse entertainment.

U146.1. Coarse food, etc., sends adulterous king back to his wife. India: Thompson-Balys.


U149. What is one man's food is another man's poison—miscellaneous.


U150. Indifference of the miserable.
U151. Ass indifferent to enemy's approach: he could be no more miserable than now. Wienert FFC LVI 71 (ET 352), 144 (ST 498).

U160. Misfortune with oneself to blame the hardest. Wienert FFC LVI 117.

U161. Eagle killed with arrow made with his own feather. Wienert FFC LVI *64 (ET 277), 117 (ST 273); Halm Aesop No. 4; Spanish Exempla: Keller.

U162. Tree cut down with axe for which it has furnished a handle. Wienert FFC LXI *74 (ET 388), 117 (ST 274); Halm Aesop No. 123; Jewish: *Neuman; India: Thompson-Balys.

U170. Behavior of the blind.

U171. Blind man crosses a narrow bridge which his guide is afraid to attempt. Alphabet No. 140.

U172. Two blind men succeed in fooling each other about their blindness. India: Thompson-Balys.

U173. Futile attempt to explain to a blind man meaning of "white". India: Thompson-Balys.


U210. Bad ruler, bad subject.

U211. No great knights now because no great kings. Pauli (ed. Bolte) No. 531.

U212. To have good servants a lord must be good. Pauli (ed. Bolte) No. 532.

U220. Forced peace valueless.

U221. Monk under pressure from abbot forgives the crucifix which has fallen and hurt him. He says that nevertheless there will always be hatred between them. *Wesselski Arlotto II 222 No. 90; *Pauli (ed. Bolte) No. 336.

U230. The nature of sin.

U230.0.1. Monk leaves monastery when he sees a devil there tempting brethren. Returns when in the world he sees scores of devils tempting the people. Spanish Exempla: Keller.

U231. Hermit having rebuked youth falls himself when exposed to the same sin. Herbert III 5; *Crane Vitry 169 No. 81.

U231.1. Monk rebukes brethren who succumb to temptation. When he is exposed to it he understands what temptation is. Spanish Exempla: Keller.

U232. No place secret enough for sin. Alphabet No. 3; Wienert FFC LVI 80 (ET 458), 138 (ST 441); Halm No. 354.
U235. Lying is incurable. A father asks about his son. When he hears that he lies, he gives the son up as hopeless. Other sins may be outgrown. Pauli (ed. Bolte) No. 393; Spanish Exempla: Keller.

U235.1. Liar cannot be healed even when taking bath in the Ganges. India: Thompson-Balys.


U236.1. False repentance of the sick, rich man. After his death it was discovered that he had intended to retrieve his money from church if he recovered. Spanish Exempla: Keller.

U240. Power of mind over body.


U242.1. The hare's last will. Surrounded by hunters and hounds, the hare considers to whom each of his members will be allotted. Succeeds in escaping. Lithuanian: Balys Index No. 160*; Prussian: Plenzat 8.

U243. Courage conquers all and impossible is made possible. India: Thompson-Balys.


U251. The bad custom in the world: the young die as well as the old. Hence youth enters monastery. *Crane Vitry 184 No. 116; Alphabet No. 212; *Mensa Philosophica No. 181.

U260. Passage of time.

U261. Time seems short to those who play, long for those who wait. So says servant girl whose mistress upbraids her for late hours. Wesselski Bebel I 185 No. 39.


U270. Security breeds indifference.

U271. Cat ceases catching rats as soon as he is given a home in a monastery. Thus with lazy priests. Pauli (ed. Bolte) No. 573.
Stith Thompson's

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Sacred tree. *Encyc. Rel. Ethics Index 611a; *Fb "træ" III 866a; Wimberly 156; Irish myth: *Cross; Jewish: Neuman.

Sacred oak. Irish myth: *Cross; Jewish: Neuman.

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Sacred yew. Irish myth: *Cross.

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Cow worship. Encyc. Rel. Ethics Index 142bc; **Burnell FL LVIII


Wolf worship. Icelandic: Boberg.


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Dragon worship. Jewish: Neuman; Chinese: Eberhard FFC CXX 103f.

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Worship of weapons. Irish myth: *Cross.

Worship of hammer (axe). Tahiti: Henry Ancient Tahiti (Honolulu, 1928) 147.


Man worships a cake which from time to time he eats. *Chauvin V 24 No. 13 n. 1.

Cult of heads. Irish myth: Cross.

Sacred feather. Tuamotu: Beckwith Myth 289.

Worship of idols. (Cf. Q558.12, V11.10.) Irish myth: *Cross; Jewish: *Neuman.


Worship of wooden idol. Icelandic: *Boberg; Hawaii: Beckwith Myth

V4.1. V4.1. Religious exercises weighed in balance. A son doubts whether the words spoken by the priests to whom his father has willed a sum of money is worth so much. The words are put on paper and are found to outweigh the money. Pauli (ed. Bolte) No. 465; Irish: O'Suilleabhain 65, 113, Beal XXI 325, 335.


V5.2. V5.2. Negligent priests buried under bags filled with words omitted from service. *Crane Vitry 141 No. 19.


V11. V11. Power to which sacrifice is made.


V12.4.0.1. V12.4.0.1. Sacrifice of animals at the edification of a temple. Jewish: Moreno Esdras (V17.8).


V12.4.2. V12.4.2. Cat as sacrifice. Irish myth: *Cross.

V12.4.3. V12.4.3. Pig as sacrifice. Irish myth: *Cross; Jewish: Neuman; Chinese: Eberhard FFC CXX 218 No. 167.

V12.4.3.1. V12.4.3.1. Hog as sacrifice. Icelandic: Boberg; Greek: Homer Odyssey XIV 435; Hawaii: Beckwith Myth 123.

V12.4.4. V12.4.4. Ox (bull) as sacrifice. Irish myth: Cross; Icelandic: *Boberg; Greek: Homer passim; Jewish: Neuman.


V12.4.4.2. V12.4.4.2. Calf as sacrifice. Jewish: *Neuman.

V12.4.5. V12.4.5. Goat as sacrifice. Icelandic: *Boberg; Jewish: Neuman.


V12.5. Gold as sacrifice to false wooden god. Icelandic: *Boberg.

V12.6. Thrall as sacrifice. Icelandic: *Boberg.

V12.7. Eyes (human or animal) as sacrifice. Marquesas: Handy 134; Hawaii: Beckwith Myth 130, 497.


V13. Sacrifice made when treasure is found. Fb "skat" III 235b.


V17. Purpose of sacrifice.

V17.1. Sacrifice to deity in order to obtain favors. India: Thompson-Balys.

V17.2. Sacrifice for a good year, crops. Icelandic: *Boberg.


V17.4. Sacrifice for good weather. (Cf. V17.1.) Icelandic: örvar-Odds saga 38f.

V17.5. Sacrifice to get knowledge.

V17.6. Sacrifice in order that king may live 300 years. (Cf. F571.7.) Icelandic: Boberg.
V17.7. Sacrifice to deity for return of abducted persons. India: Thompson-Balys.


V20. **Confession of sins.** *Encyc. Rel. Ethics Index 133b; *De Vooys Middelnederlandse Legenden en Exempelen (Den Haag, 1926) 241ff.; *R. Pettazzoni La confessione dei peccati (Bologna, 1929); Jewish: *Neuman; Tahiti: Henry Ancient Tahiti (Honolulu, 1928) 143.


V20.1.1. A man without a confessor is a body without a head. Irish myth: *Cross.

V20.1.2. Confessor as "soul-friend". Irish myth: *Cross.


V21.1. Sincere confession miraculously obliterated as sign of forgiveness. *Crane Vitry 266f. Nos. 301, 302; Alphabet Nos. 205, 209; Scala Celi 44b, 46a, 55a, 56b, 85b, 104a Nos. 251, 258, 308, 316, 493, 561; Ward II 663 No. 12; Herbert III 259, 380, 432, 469.

V21.2. Woman confesses murder: unharmed by execution fire. Alphabet No. 466; Scala Celi 47a No. 265; Wright Latin Stories 66.


V21.5. Sinner confesses before sinning and thus is pardoned. Spanish Exempla: Keller.


V22. Condemnation because of death without confession. (Cf. Q223.4.) Alphabet Nos. 231, 455; Spanish: Boggs FFC XC 89 No. 760A*, Keller.

V23. **Miracle to permit confession.**

V23.1. Unshriven man restored to life in order to confess. (Cf. V251.) Herbert III 14; *Crane Vitry 267 No. 303; *Crane Miraculis 93 No. 27; English: Wells 167
V23.2. **Dumb man recovers speech in order to confess.** *Fb "stum".*

V24. **Miraculous manifestation at confession.**

V24.1. **Confession of sins of a pilgrim calms a great storm at sea.** Alphabet No. 174.

V25. **Easy confession not effective.**

V25.1. **Man returns from dead to protest against priest who has been too easy with him at confession.** Pauli (ed. Bolte) No. 303.

V25.2. **Confession without giving up sin punished.** Scala Celi 55a No. 309.

V27. **Penance magically concluded by confession.** Type 756B; *Andrejev FFC LXIX 136ff.

V29. **Confession—miscellaneous motifs.**

V29.1. **Search for confessor.** Great sinner sent from one confessor to another. All say that his sins are too great for forgiveness. Finally he succeeds. *Type 756C; **Andrejev FFC LIV 28ff.; Irish: O'Suilleabhain 46, 48, Beal XXI 317.

V29.2. **Monks shrive selves clean under threat of complete exposure of their sins by brother possessed of fiend.** Alphabet No. 171.

V29.3. **Miracle attests fact that man does not need to confess.** He hangs his sack on a sunbeam. Spanish: Boggs FFC XC 146 No. 1805A.

V29.4. **Sodomist makes sport of confession.** Italian Novella: Rotunda.

V29.5. **Unnecessary for husband to confess as his wife has already done it for him.** Italian Novella: Rotunda.

V29.6. **Penitent brings manuscript of sins to confession.** Italian Novella: Rotunda.

V29.6.1. **List of sins: schedule is returned miraculously cleansed of all his sins.** *Loomis White Magic 131.

V29.7. **Confessor and penitent exchange confidences.** Balance sins and cancel wrongs. Italian Novella: Rotunda.

V29.8. **The devil goes to confession.** Performs very severe penance, but cannot bear to humble himself and to stoop before the altar. (Cf. G303.16.9.) Lithuanian: Balys Index No. 818*.

V29.9. **Extortionate confessor demands golden statue.** India: Thompson-Balys.


V31.5. V31.5. Devil eats unblessed bread. Scala Celi 64b No. 353.

V32. V32. Host miraculously given when it is refused a man by the priest. Pauli (ed. Bolte) No. 129; Alphabet Nos. 160, 420; Spanish Exempla: Keller; Icelandic: Boberg.


V33.1. V33.1. Incredulity as to sacredness of host confounded by miraculous appearance. Scala Celi 42a, 65b, 66a Nos. 239, 357—60, 364; Herbert III 539.

V33.1.1. V33.1.1. Incredulity of true transformation of host banished by actual appearance of Jesus's body and blood. Spanish Exempla: Keller.

V34. V34. Miraculous working of the host.


V34.2. V34.2. Princess sick because toad has swallowed her consecrated wafer. *Type 613; **Christiansen FFC XXIV 83f.; *BP I 322ff.

V34.3. V34.3. Man who has received sacrament overcomes enemy, a blasphemer. Alphabet No. 163; Pauli (ed. Bolte) No. 535.

V34.4. V34.4. Clothes of knight who kneels in mud before host as it passes miraculously kept clean. Alphabet No. 492; Spanish Exempla: Keller.

V35. V35. The stolen sacrament.


V35.2. V35.2. Stolen sacred hosts put into coffin. Before death, a woman asks to put a bag into coffin. It is filled with hosts. (Cf. C55, D1031.1.1.) Lithuanian: Balys Legends Nos. 628ff.


V39.2. Wicked woman unable to endure presence of host at mass. English: Wells 151 (Richard Coer de Lyon).

V39.3. Sacrament effective even from unworthy priest. Man who has refused such a sacrament shown a vision of a leper giving men good water without harm. Alphabet No. 687; Irish: O'Suilleabhain 126, Beal XXI 334, 337.


V39.5. Sacred image appears on host. Woman who has vowed not to use make-up or ornaments thus rewarded. (Cf. V35.1.2.) Italian Novella: Rotunda.

V39.6. Host given as pledge to keep one's word. Italian Novella: Rotunda.

V39.7. Voice from grave asks that it be opened. Corpse spits out host because he has missed confession. Italian Novella: Rotunda.

V39.8. Sick men die and go to hell because they hesitate to take sacrament. Spanish Exempla: Keller.


V41. Masses work miracles. *Herbert III 273ff. passim; Scala Celi 130b, 131a Nos. 712—16.

V41.1. Imprisoned miner kept alive by masses performed by his wife. Ward II 675; Herbert III *85, 284, 324, 365; Alphabet No. 499.

V41.2. Hearing masses causes triumph in tournament. Angel takes absent knight's place. He is delayed by going to mass. *Liebrecht 29; Alphabet No. 462; Scala Celi 130b No. 714; *Ward II 662; Spanish Exempla: Keller.

V42. Masses release souls from hell (purgatory). Herbert III 284 Nos. 54ff. passim, 473; Alphabet Nos. 613, 652; Scala Celi 111b No. 620; Pauli (ed. Bolte) No. 228; Irish: O'Suilleabhain 99, Beal XXI 332; English: Wells 172 (Trentalle Sancti Gregorii); Swiss: Jegerlehner Oberwallis 298 No. 11; Spanish: Espinosa Jr. Nos. 192—97.

V43. Holy man has his own mass. (Cf. F1011.1, V29.3.) When upbraided for not coming to mass, he hangs his coat on a sunbeam. Swiss: Jegerlehner Oberwallis 309 No. 10; Spanish: Boggs FFC XC 147 No. 1805B.

V44. Faithful attendance at mass outweighs evil deeds. *Crane Vitry Nos. 223ff. passim; Irish: O'Suilleabhain 98, Beal XXI 331.

V45. Mass said for dead; they arise and say "Amen". Scala Celi 133a No. 732.
Pebble put in box each time mass is heard. Irish: O'Suilleabhain 127.

The canonical hours. Irish myth: *Cross.

Mass—miscellaneous motifs.

Werewolves hold mass. (Cf. D113.1.1, E492, G243.) Köhler-Bolte I 134; Gascon: Bladé Contes pop. de Gascogne II 360 No. 4.

Angel holds mass in church on the day that the king absents himself for sake of hunting trip. Spanish Exempla: Keller.


Man who does not know how to pray so holy that he walks on water. *Pauli (ed. Bolte) No. 332; Andrejev "Tri Starca" Novoje Delo (Kazan, 1922) (see Anderson Zs. f. Vksk. XXX-XXXII 171); Lithuanian: Balys Index No. 827*; Russian: Andrejev No. 827*.


Woman shows that the Lord's Prayer is the best. Pauli (ed. Bolte) No. 333.

Man taught that it is better to pray before Christ's image than before a saint's. Wesselski Arlotto I 201 No. 26.

"Beatus" best prayer for saving condemned souls. (Cf. E754.1.1.) Irish myth: *Cross.


Man saved from lechery through prayer. Alphabet No. 65; Spanish Exempla: Keller.

Continuous prayer sustains man through frightful vigil. *Type 307; *BP III 534; *Köhler-Bolte II 213ff.; Irish: Beal XXI 313, 319, O'Suilleabhain 37, 53; Japanese: Ikeda.

Prayer before battle brings victory. Scala Celi 151b No. 833; Irish myth: *Cross; Spanish Exempla: Keller; Jewish: *Neuman.

Objects supplied through prayer. Irish myth: Cross.


Mariners saved from maelstrom through prayer. Irish myth: Cross.

Prayer at saint's flagstone averts trouble. Irish myth: Cross.


V52.10. Prayers of devout woman free husband from death and imprisonment. Spanish Exempla: Keller.

V52.11. Prayer of sinner changes his color from black into white. Spanish Exempla: Keller.

V52.12. The clever brothers work, the foolish brother only prays; finally he acquires all the property. Lithuanian: Balys Index No. 1666*.


V52.15. Prayer said by saint into his right hand restores displaced eye of opponent. Irish myth: *Cross.


V55. Man worships devil's image in order to secure advancement. Scala Celi 8b No. 56; Alphabet No. 50.

V57. Purpose of prayer.

V57.1. Prayer for good harvest. India: Thompson-Balys; Maori: Clark 32.


V57.3. Prayer on special occasions. Jewish: *Neuman.

V58. Prayer as ceremony.

V58.1. Prayers at sunrise and sunset. Tahiti: Henry Ancient Tahiti (Honolulu, 1928) 143.


V58.3. Repeated circumambulations with prayer. India: Thompson-Balys.


V59.1. Skill in theft granted as answer to prayer. Africa (Duala): Lederbogen JAS IV 64.

V60. Funeral rites. *Encyc. Rel. Ethics Index 212a; Irish myth: *Cross; India:
Thompson-Balys.

V60.1. Stones sold at funeral wakes. India: Thompson-Balys.

V60.2. Funeral rites by druids. Irish myth: Cross.

V61. Various ways of disposing of dead.


V61.2. Dead burned on pyre. (Cremation.) *Encyc. Rel. Ethics Index 143c; Icelandic: *Boberg; India: Thompson-Balys.

V61.3. Coffin buried upright. Breton: Sébillot Incidents s.v. "cercueil".


V61.3.0.2. Person buried in standing position with friends about him. Irish myth: Cross.

V61.3.0.3. Man buried upright beneath kitchen stairway in order that he may watch his family. Icelandic: *Boberg.

V61.4. Head buried one place, body another. Irish myth: Cross; Icelandic: Boberg.

V61.4.1. Corpse buried face down. (Cf. S139.2.2.3.1.) Irish myth: Cross.

V61.4.2. Dismemberment before burial. Gaster Thespis 242.

V61.5. King buried in his war car. Icelandic: *Boberg.


V61.9. Lion buried in stone cave with gold letters. Icelandic: Boberg.


V61.11. Aversion to burial in "strange city". Irish myth: Cross.


V62.1. Funeral rites forbidden. Irish myth: *Cross; Greek: Fox 53, Sophocles' "Antigone".

V62.2. Only usurers to carry body of usurer to grave. Alphabet No. 793.
V63. Bones of dismembered person assembled and buried. (Cf. E30.) Type 720; BP I 412ff., *422.

V64. Money tied on corpse thrown overboard from ship in order to secure burial. Child III 342, IV 506.

V64.1. Shipwrecked each get a piece of the chief's gold ring in order to have gold with them in death. Icelandic: *Boberg.


V65.2. Drinking festival in memory of the dead. Icelandic: *Boberg.

V65.3. Wedding and funeral festival on same time. Icelandic: *Boberg.

V65.4. Professional mourning. Virgil Aeneid XI 37; Greek: Aeschylus Libation-Pourers 423; India: Thompson-Balys.


V66. Funeral sermon.


V67.2. Shoes buried with the dead. Icelandic: MacCulloch Eddic 305.

V67.3. Treasure buried with the dead. Icelandic: *Boberg.

V67.3.1. King buried with immense treasure in the ground of an artificially dried river; later the normal course of the river is restored. *Krappe "Les funérailles d'Alaric" Annuaire de l'institut de philologie et d'histoire orientales et slaves VII 229—40.


V67.4.1. Captain buried with his crew. Icelandic: *Boberg.

V67.5. Animals buried with the dead. Icelandic: *Boberg.

V68.1. **Dead washed (in river).** Irish myth: *Cross.

V68.2. **Dead washed and hair combed.** Icelandic: Boberg.

V68.3. **Dying hero wants to be buried in the clothes of his brother who killed him.** Icelandic: Boberg.

V68.4. **Dead is undressed.** Icelandic: Góngu-Hrylfs saga 245.

V68.4.1. **Dead not to be buried naked.** Jewish: Neuman.

V68.5. **Dead rubbed with red paint.** Africa (Fang): Trilles 140.

V69. **Funeral rites-miscellaneous.**

V69.1. **All dead are buried after battle.** Icelandic: *Boberg.

V69.2. **Hero buried as unknown merchant in foreign country.** Icelandic: Boberg.


V70.1. **The first day of summer.** Icelandic: *Boberg.

V70.1.1. **Festival of Beltane (== May Day).** Irish myth: *Cross.

V70.2. **Whitsuntide.** Icelandic: *Boberg.

V70.3. **Midsummer.** (Cf. A1535.3.) Irish myth: *Cross; Icelandic: Boberg.

V70.3.1. **Feast of Saint John the Baptist.** Irish myth: *Cross.

V70.4. **Harvest-festival.** Icelandic: *Boberg.

V70.5. **Festival of Samhain (Hallowe'en, Tara [Temair]).** Irish myth: *Cross.

V70.6. **Festival of Imbolg (Brigit, Candlemas).** Irish myth: *Cross.

V70.7. **Feast of the new moon.** Jewish: Moreno Esdras (V74).

V70.8. **Festival of Cenn (Crom) Cruaich.** Irish myth: *Cross.

V71. **Sabbath.** *Encyc. Rel. Ethics Index 509c; Irish myth: *Cross; Jewish: Moreno Esdras (V71.2.), *Neuman.

V71.1. **Jewish automaton will not work on Saturday.** *Dickson 212 n. 140.

V71.1.1. **Manna does not descend on Sabbath.** Jewish: *Neuman.

V71.2. **Misfortune ascribed to breaking Sabbath.** Irish myth: *Cross.

V71.3. **Various events, from creation to Resurrection, that occurred on Sabbath.** Irish myth: Cross; Jewish: Neuman.


V73.3. Saint causes two youths to be fed with the best food, says one is doomed to go to hell, the other will practice austerity in his old age. Irish myth: *Cross.

V73.4. *Fasting to secure a prosperous journey*. Jewish: Moreno Esdras (V74.1).

V73.5. *Fasting on "Golden Fridays" as charm against certain misfortunes*. Irish myth: *Cross.


V73.6.1. *Christ's forty-days' fast called "His Lent"*. Irish myth: Cross.

V73.6.2. *Saint remains silent during Lent by holding stone in mouth*. Irish myth: *Cross.

V73.6.3. *Holy man eats pork and beef in Lent because pig is raised on milk, ox on grass; but refuses to eat cake because it contains weevils (live meat)*. Irish myth: Cross.


V80. *Religious services—miscellaneous*.


V81.2. V81.2. *Tails fall off mountain spirits when they are baptized*. *Fb "hale" IV 197b.


V82. V82. *Circumcision*. (Cf. F81.3.) *Encyc. Rel. Ethics Index 126c*; Spanish
Exempla: Keller; Jewish: *Neuman.


V84.1. V84.1. Lightning strikes excommunicated person who enters church. Scala Celi 85b No. 492.

V84.2. V84.2. Priest shows power of excommunication over host. It turns black. Scala Celi 85b No. 495; Herbert III 446 No. 17.

V84.3. V84.3. Pirate excommunicated, goes on pilgrimage as penance. Italian Novella: Rotunda.


V86. V86. Sign of the Cross. Encyc. Rel. Ethics VI 539b; Fb "kors" II 274; Scala Celi 67b—71b Nos. 373—404 passim.

V86.1. V86.1. Sign of cross protects from injury.

V86.1.1. V86.1.1. Sign of cross prevents child from being stolen from cradle. Fb "kors" II 285f.

V86.1.2. V86.1.2. Sign of cross prevents garment from burning. Alphabet No. 232.

V86.1.3. V86.1.3. Man dies because he has killed a man with the sign of the cross on his forehead. Köhler-Bolte I 382.

V86.2. V86.2. Martyr with sign of cross on his heart. (Cf. V254.3.) Herbert III 77, 416, 467, 487, 530; Scala Celi 69b No. 388; Alphabet No. 563.

V86.3. V86.3. Punishment for profane use of the cross. Drunkard kisses cross, thinking it is a bottle of wine. Pauli (ed. Bolte) No. 271.

V86.4. V86.4. Miraculous manifestations to scoffers of the cross. Alphabet. No. 230; English: Wells 97 (Chevalere Assigne), 89 (The Sege of Melayne).

V86.5. V86.5. Praying with arms extended so as to form a cross. Irish myth: *Cross.

V86.6. V86.6. Loaf bursts in oven because sign of cross has not been made over it. Irish myth: *Cross.

V86.7. V86.7. The seven significances of the sign of the cross. Irish myth: Cross.


V92. V92. "Our Lady's Tumbler." A tumbler, turned monk, dances while others chant
psalms. He is praising God in the only way he knows. *Herbert III 417; *Wicksteed Romania II 315; Romanische Forschungen XI 223.


V100—V199.

V100—V199. Religious edifices and objects.


V111.2. V111.2. Stones for building church (chapel) miraculously supplied. (Cf. D931.0.1.) Irish myth: Cross; Icelandic: Boberg.

V111.3. V111.3. Place where a church must be built miraculously indicated. *Loomis White Magic 127f.

V111.3.1. V111.3.1. Birds indicate the site where a church is to be built by making a model of the structure on the spot. *Loomis White Magic 68.

V111.3.2. V111.3.2. Divine person points out site for church. United States: Baughman.


V112.2. V112.2. Mosques.


V113.0.2. V113.0.2. Vow to visit shrine. India: Thompson-Balys.

Robbers promise to make offerings to the shrine of a hermit if successful. India: Thompson-Balys.


Sacred groves of druids. Irish myth: *Cross.


Sunken bell travels on sea bottom. Finnish-Swedish: Wessman 72 No. 609.


Devil buys church bell and demoralizes congregation. They have always come early before since they had no bell to announce the time. Now they wait for the bell. Pauli (ed. Bolte) No. 92.

What church bells say. Fb "kirkeklokke" IV 260A.


Pulpits.

Monasteries. Irish myth: *Cross.

Hell as a monastery—the devil, abbot; sinners, monks. Irish myth: Cross.

Monastery on otherworld island. Irish myth: Cross.

Subaqueous monastery. Irish myth: *Cross.

V120. **Images.** *Encyc. Rel. Ethics Index 271b; Irish myth: *Cross; Jewish: *Neuman.

V120.1. Images and druids. Irish myth: Cross.


V122. Image bars way of nun trying to escape convent to join lover. Wesselski Mönchslatein 74 No. 65.

V122.1. Image of Jesus descends from cross and wounds nun leaving convent. Spanish Exempla: Keller.

V123. Image blamed by suppliant for misfortunes. Type 1479**, *Wesselski Arlott I 196 No. 23; Spanish Exempla: Keller; India: Thompson-Balys.

V123.1. God under compulsion: suppliant threatens to mutilate (crush) holy image if his wish is not fulfilled. India: Thompson-Balys.

V124. Preacher criticizes the likeness of Christ exhibited in his church. Says that it is unworthy of the original. Italian Novella: Rotunda.


V125. Casting of image of Buddha delayed until a maniac's mite is thrown into the furnace. Chinese: Werner 401.


V127. Image of deity in wood (stone). (Cf. V1.11.) Hawaii: Beckwith Myth 111; Cook Islands: *ibid. 131; Marquesas: Handy 122; Tahiti: Henry Ancient Tahiti (Honolulu, 1928) 344.

V128. Motions of various kinds attributed to images.

V128.1. An apple is offered to a statue of the Virgin and her child. The infant reaches out and takes the fruit. *Loomis White Magic 124.


V130. Other sacred objects connected with worship.


*Boberg.


V134.3. V134.3. Fish in water from certain well: water refuses to boil till fish are returned to well. Irish myth: *Cross.

V134.4. V134.4. Ducks in pool in church: water in which they are placed refuses to boil till ducks are restored to pool. Irish myth: *Cross.


V140.3. V140.3. A cow licks the stone under which the secreted body of saint is buried. *Loomis White Magic 62.

V140.4. V140.4. Testing the authenticity of relics: bones are cast into fire; with great noise they jump away from the flames. *Loomis White Magic 92.
Possession of relic brings prosperity, its loss sickness. Wesselski Mönchslatein 113 No. 96.

Devout possessor of false relics miraculously receives authentic ones. Alphabet Nos. 89, 402; Spanish Exempla: Keller.

Sham relics perform miracles if faith is great. India: *Thompson-Balys.

Saint's bones for lack of worship remove themselves from church. (Cf. D1641.) Alphabet No. 679.

Saint's bones miraculously removed from reliquary broken in pillage. Irish myth: Cross.

Relics (images) carried away return to their original church. *Loomis White Magic 48.

Belief in miraculous powers of sacred relics. Irish myth: Cross.

Sacred relics carried in battle to aid victory. Irish myth: Cross.

The relics of saint protect horses from the attack of wild beasts. *Loomis White Magic 106.

Sacred objects—miscellaneous.


Captive released because of ability to recite beginning of Genesis. (Cf. J1185.) Gaster Exempla 193 No. 38.

Sacred persons.

Flame illuminates cradle of sacred person. (Cf. H41.4.) Saintyves Saints Successeurs 247—48.


Royal family as sacred.

Third son of king possesses sacred power. Easter Island: Métraux Ethnology 130.


Christ. *DeVooys Middelnederlandse Legenden en Exempelen (Den
Haag, 1926) 129ff.; Spanish Exempla: Keller; Jewish: *Neuman.


V211.0.2. V211.0.2. Christ conceived on same day He was crucified. Irish myth: Cross.

V211.0.3. V211.0.3. Seventeen marvels at the birth of Christ. Irish myth: *Cross.

V211.0.4. V211.0.4. Christ as prophet. Irish myth: Cross.

V211.0.5. V211.0.5. Christ called "druid". Irish myth: *Cross.


V211.1.2. V211.1.2. Star shines through day of Nativity. (Cf. F961.2.) Irish myth: Cross.


V211.1.3. V211.1.3. Shining cloud marks place of Nativity. Irish myth: Cross.

V211.1.3.1. V211.1.3.1. Vast intolerable light on night of Christ's Nativity. Irish myth: Cross.

V211.1.4. V211.1.4. Virgin suffers no birth pangs at Christ's Nativity. Irish myth: Cross.

V211.1.5. V211.1.5. Elements silent and motionless at Nativity. Irish myth: Cross.

V211.1.6. V211.1.6. A "crown of thorns" among gifts given by the shepherds to Joseph, husband of Virgin Mary. Irish myth: Cross.

V211.1.7. V211.1.7. Three (seven) druids come to adore infant Jesus. Irish myth: *Cross.


V211.1.8.2. V211.1.8.2. Christ in form of an infant fondled by nuns. Irish myth: Cross.

V211.1.8.3. V211.1.8.3. Christ as infant in mother's arms causes bare hillside to become field of wheat as protection. Irish myth: Cross.

V211.2. V211.2. Christ on earth. Irish myth: Cross.

V211.2.1. V211.2.1. Fiery pillar as sign of Christ's visit. (Cf. F964.0.1.) Irish myth: Cross.

V211.2.1.1. V211.2.1.1. Christ disguised as leper. Irish myth: *Cross.

V211.2.1.2. V211.2.1.2. Christ disguised as beggar. Irish myth: *Cross.

V211.2.1.2.1. V211.2.1.2.1. Jesus had "dark hair and a long red beard". Irish myth:
Cross.

V211.2.2. V211.2.2. Christ leaves bachall after visit. (Cf. D1277.) Irish myth: *Cross.

V211.2.3. V211.2.3. The Crucifixion. Irish myth: *Cross.

V211.2.3.0.1. V211.2.3.0.1. Angel warns of Christ's danger. Irish myth: Cross.

V211.2.3.0.2. V211.2.3.0.2. Smith's wife made nails for the Cross because her husband believed Christ to be a true prophet. *Loomis White Magic 51f.

V211.2.3.1. V211.2.3.1. Earth trembles at Crucifixion. Irish myth: Cross.

V211.2.3.2. V211.2.3.2. Moon bloody at Crucifixion. (Cf. F961.3.) Irish myth: Cross.

V211.2.3.3. V211.2.3.3. Sun darkened at Crucifixion. (Cf. F965.2.) Irish myth: Cross.


V211.4. V211.4. Construction of the Cross.


V211.5. V211.5. The five wounds of Christ. Irish myth: Cross.

V211.5.1. V211.5.1. Blood and wine issue from wound in side of crucified Savior. Irish myth: *Cross.


V211.7.1. V211.7.1. The harrowing of hell. Irish myth: *Cross.

V211.7.2. V211.7.2. Dialogue (debate) between Christ and Satan (at the harrowing of hell). Irish myth: *Cross.

V211.7.3. V211.7.3. The three bolts left on hell by Christ. Irish myth: Cross.


V212.2. V212.2. Precepts heard from Buddha in person. India: Thompson-Balys.

Register 22; Jewish: Neuman; Chinese: Eberhard FFC CXX 140—42, 162, 210, 411.
For references in addition to those given below, see volume VI s.v. "Saints".


V221.0.1.1. Oil flowing from relics has curative powers. *Loomis White Magic 104.

V221.0.1.2. The wine (water) occasionally used to bathe relics assumes healing powers. *Loomis White Magic 104.

V221.0.1.3. Shrine of saint carried around to suppress pestilence. *Loomis White Magic 105.

V221.0.2. Saint miraculously healed. Irish myth: Cross.

V221.0.2.1. Crippled saint miraculously receives horse and chariot. Irish myth: Cross.

V221.0.3. Miraculous healing power of saint as child. *Loomis White Magic 25.


V221.2. Saint restores dumb man's speech. (Cf. D1507.) Alphabet No. 401; Icelandic: *Boberg.


V221.3.1. Leper cured by the kiss of a saint. *Loomis White Magic 103.

V221.4. Saint subdues madman. (Cf. D1508.1.) Irish myth: *Cross.

V221.4.0.1. Saint cures frenzyed animal. Irish myth: *Cross.

V221.4.0.1.1. Saint's blessing sufficient to control a mad dog. *Loomis White Magic 106.

V221.5. Saint purifies monk with sign of the cross. (Cf. D1766.6.) Irish myth: Cross.


V221.7. Woman relieved of incurable malady by kissing letter from saint. (Cf. D1266.1.) *Loomis White Magic 105.


V221.9. Cut off parts of body attached again by saint. *Loomis White Magic 84.
Men with enormous and unnatural appetite cured by saint. Irish myth: Cross.

Saint cures dumb person. Irish myth: *Cross.

Saint cures blindness. Irish myth: *Cross.


Birth of saint predicted by visions of miracles. Irish myth: *Cross.

Pillar of fire rises over woman pregnant with future saint. Irish myth: Cross.

Saint identified by pillar of fire above her head. Irish myth: *Cross.

Dazzling heavenly light by day and night marks place of saint's birth. Irish myth: *Cross.

Angels appear above place where saint is born. Irish myth: Cross.

Marvelous light accompanying saint. Alphabet No. 473; Plummer cxxxviii, clxxviii; Loomis White Magic 27f.; Irish myth: *Cross; Icelandic: *Boberg.

Supernaturally bright light marks sleeping infant saint. Irish myth: Cross.

"Fair Drop" from Heaven falls upon infant saint. Irish myth: Cross.

Radiance fills church when saint dies. Irish myth: *Cross.


Column of light descends from heaven upon chosen man. Loomis White Magic 28.

Lights show where the body of saint is buried. Loomis White Magic 28.

Brake in which saint loses tooth bursts into flame. Irish myth: Cross.

Choral singing accompanies saint. Irish myth: Cross.

House of saint filled with fragrance. Irish myth: *Cross.


Oil bursts from ground as saint is made bishop. Irish myth: Cross.

Bell sounds at approach of saint. Irish myth: Cross; England:

Dead holy man stretches hand from tomb to honor saint. Irish myth: *Cross.

Holy man passes through fire for his faith. Only his clothing burns. Spanish Exempla: Keller.

Earthquake accompanies entrance of holy man into palace of heathen emperor. Irish myth: Cross.

Saint falling into an abyss found perched in the branches of a tree which projected from the cliff. As soon as the man is drawn up, the tree vanishes. *Loomis White Magic 127.

Flowers fall from saint's mouth while he speaks. (Cf. D1454.2.1.) *Loomis White Magic 95.

Holy man restores a garden to bloom. India: *Thompson-Balys.

Sun sends shaft of heat to cook meat given persecuted saint. India: Thompson-Balys.

Roses lose thorns when saint walks on them. England: Baughman.

Saints blessed with ability to discourse in the native idioms of the people whom they visit. *Loomis White Magic 72.


V223.6.1. Saint can foretell the weather. Irish myth: Cross.


V224.1. Objects used as firewood for saint miraculously replaced. Irish myth: Cross.

V224.2. Food (animals) eaten by saint miraculously replaced. Loomis White Magic 70; Irish myth: Cross; India: Thompson-Balys.

V224.3. Animals stolen from saint miraculously replaced. Irish myth: Cross.

V224.4. Performing fox accidentally killed miraculously replaced for saint. Irish myth: Cross.


V228. Immunities of saints (holy men). (Cf. D1840.)


V228.2. Anchorite immune to magician's powers. India: Thompson-Balys.


V229.2.2. Saintly babe disgorges unclean food. Irish myth: Cross.

V229.2.3. Saint will drink only milk of cow milked by faithful woman. Irish myth: Cross.

V229.2.3.1. Saint as baby refuses to take mother's breast on Wednesdays and Fridays. *Loomis White Magic 114.
V229.2.4. *Baptism of a wonder child is accompanied by a variety of phenomena.* Loomis White Magic 23.

V229.2.5. *Place of saint's martyrdom perpetually green.* Loomis White Magic 95.


V229.2.7. *Flowers grow on graves from the mouths or hearts of holy persons.* (Cf. E631.1.) Loomis White Magic 95.

V229.2.8. *Saint's body remains unspoiled in the earth for a long time.* Loomis White Magic 43f.

V229.2.9. *Tombs of saints distill oil.* Loomis White Magic 43.


V229.2.11. *Miracle saves saint from unjust censure.* Irish myth: Cross.

V229.2.11.1. *Saint causes glutinous reptile to leap from saint's body into bishop's throat and then return as proof of bishop's injustice.* Irish myth: Cross.


V229.2.12.2. *Saint lives for 300 (100?) years without eating food or uttering evil.* Irish myth: Cross.


V229.6.2. *Ale poisoned by druid miraculously purified by saint.* Irish myth: Cross.

V229.6.3. *Druid raised in air, cast down, and brains scattered on stone by power of saint.* Irish myth: Cross.

V229.6.4. *Druid by spells seeks to drive saint from island.* Irish myth: Cross.

V229.7.1. Saint drives away an army by bringing upon it a dense and smoky cloud. (Cf. D2163.4.) Loomis White Magic 123; Irish myth: Cross; India: Thompson-Balys.


V229.9. Unusual fuel used by saints: burning stone, snow and icicles, marble pillar, and green timber. Loomis White Magic 34f.

V229.10. Broken objects restored to their original forms by saint. Loomis White Magic 82f., 85.

V229.10.1. Burned clothes restored to their previous form. Loomis White Magic 128.


V229.10.3. Saint causes grey hair to grow in black. India: Thompson-Balys.

V229.11. Saint with tongue of fire (literally). Loomis White Magic 34.

V229.12. Sinful beauty is converted and spends the end of her life doing penance (Mary Magdalene, Mary of Egypt, and Thais). Loomis White Magic 109f.

V229.13. Ground elevates itself to give protection or comfort to saint. Loomis White Magic 45.


V229.16. Lake of milk made through merit of saint. Irish myth: Cross.

V229.17. Saint's blessing causes a river to be best place for fishing. Irish myth: Cross.

V229.18. Dispute between two saints settled by angel. Irish myth: Cross.


V229.20.1. After birth of son holy person loses miraculous power. India: Thompson-Balys.

Severed head of saint speaks so that searchers can find it. (Cf. D1610.5.) England: Baughman.

Stone turns red when saint's picture is removed. England: Baughman.

Saint turns snakes to stones. (Cf. D420.) England: Baughman.

Conversation of animals reveals to man how to become saint. Chinese: Eberhard FFC CXX 42.

Angels. *Encyc. Rel. Ethics Index 26b; Irish: *Cross, O'Suilleabhain 107, Beal XXI 334; German: Grimm No. 3. For an extensive analysis of angels in Jewish tradition see *Neuman.

Man beholds angels. Irish myth: *Cross.

Angels powerful. Irish myth: Cross.

Angel and mortal struggle. Spanish Exempla: Keller.

Appearance of angel. Spanish Exempla: Keller; Icelandic: Boberg; Jewish: *Neuman.

Angel in bird shape. *Fb "fugl" I 380b; Irish myth: *Cross.

Shooting star as angel. BP III 234.

Angel with four wings. Irish myth: Cross.

Angel is form of cleric. Irish myth: Cross.

Angel appears to woman to warn her not to force girl into marriage. Spanish Exempla: Keller.


Angel as helper in battle. English: Wells 76 (Joseph of Aramathie); Italian Novella: Rotunda.


Angel carries mortal. Irish myth: *Cross.

Angel carries boat to water. Irish myth: Cross.

Angel transports saint's staff. Irish myth: Cross.

Angels supply food to mortal. Irish myth: *Cross; Jewish: Neuman.

Angel shows saint where to dig for water. Irish myth: *Cross.

V232.5. **Angel as guide.** Irish myth: *Cross; Jewish: *Neuman.

V232.5.1. V232.5.1. **Angel guides chariot.** Irish myth: *Cross.


V232.7.1. V232.7.1. **Angel brings cross as gift to saint.** Irish myth: Cross.


V233.1. V233.1. **Angel of death spares mother who is suckling children.** As punishment angel must serve as sexton. Type 795*; Lithuanian: Balys Index No. 795*; Russian: Andrejev No. 795A*; Estonian: Aarne FFC XXV No. 795*.

V234. V234. **Songs of the angels.** *Chauvin VI 106 No. 270; *Loomis White Magic 53; Irish myth: *Cross.


V234.1.2. V234.1.2. **Angels sing over saint's body.** Irish myth: *Cross.

V234.1.3. V234.1.3. **Angel choir responds when saint receives orders.** Irish myth: *Cross.


V235.0.2. V235.0.2. **Angel invoked by fasting.** Irish myth: *Cross.


V235.3. V235.3. **Angel bars abbot from his cell because abbot has cast out a sinning monk.** Spanish Exempla: Keller.

V236. V236. **Fallen angels.** Jewish: Neuman.

V236.1. V236.1. **Fallen angels become fairies (dwarfs, trolls).** *Fb "engel" I 250; Irish: O'Suilleabhain 59, 61, Beal XXI 323f.


V241.4.1. Angel names child. Irish myth: *Cross.


V242. Holy place (object) glorified by angel's presence. (Cf. V421.2.)


V244. Angel beseeches at unholy grave of redeemed sinner until body is moved to sanctified ground. Irish myth. Cross.


V245.1. Angel scourges mortal for disobedience to God. (Cf. Q220, Q325, Q458.) Irish myth: Cross.


V246.3. Angel informs saint of coming of guests. Irish myth: Cross.


V249.2. Language of angels.


V250. The Virgin Mary. **Crane Liber de Miraculis; *DeVooys Middelnederlandse Legenden en Exempelen 57; Genthe Die Jungfrau Maria: ihre Evangelien und ihre Wunder (Halle, 1852); *Encyc. Rel. Ethics Index 366c. — Irish: *Cross, O'Suilleabhain 59, 78, Beal XXI 307, 314, 323, 327; Spanish: Keller, Espinosa Jr. Nos. 202—04. For references in addition to those given below, see volume VI s.v. "Virgin Mary".

V250.0.1. Irish saint as "Mary of the Gael". Irish myth: *Cross.

V250.0.2. Virgin Mary has golden hair. Irish myth: Cross.

V251. Virgin Mary prevents (retards) death so as to save sinner’s soul. Permits time for repentance and absolution. (Sometimes resuscitation.) Alphabet No. 464; Ward II 606 No. 14, 633 No. 31, 650 No. 1; *Crane Miraculis Nos. 6, 7, 10, 31, 39; Wells 169 (De Miraculo Beate Marie); Scala Celi 123a, 125b Nos. 674, 681. — Spanish Exempla: Keller.

V251.0.1. Virgin Mary brings man back to life after he has seen hell’s torments. Spanish Exempla: Keller.

V252. Virgin Mary defends innocent accused. Alphabet No. 381; Wesselski Mönchslatein 78 No. 68; *Crane Miraculis No. 34; Icelandic: Boberg.

V252.0.1. Virgin Mary returns borrowed money and reveals cheat. A man borrows money from a Jew with the Virgin as security. Unable to return the money in time, he commits the money to the sea with a prayer to the Virgin. The Jew receives it but claims that the money is not paid. The Virgin reveals the cheat. Ward II 638 No. 10; *Crane Miraculis No. 33; Wells 167 (Vernon Miracles).
Virgin Mary saves criminal from fire at stake. *Ward II 663 No. 12; Spanish Exempla: Keller.

Faithfulness to Virgin Mary, even if not to Christ, rewarded. Alphabet No. 555; Wesselski Mönchslatein 128 No. 113.

Efficacy of saying "Aves". Irish: Beal XXI 335, O'Suilleabhain 114, 117.

Saying of "Aves" obliterates sin. *Crane Miraculis No. 12; Ward II 605ff. Nos. 10, 18, 20; Herbert III 26; *Crane Vitry 263 No. 296.

Virgin Mary supports robber on gallows because he once said "Ave Maria". Spanish Exempla: Keller.

Ship in storm saved because of sailors' "Ave Maria". (Cf. D2141.1.) *Crane Miraculis No. 28; Ward II 626 No. 9, 640 Nos. 12, 14, 15, *677 No. 12.

"Ave" on the tongue. Because of faithfulness in saying "Aves" the words are found imprinted on the dead man's tongue. (Cf. V86.2.) Ward II 612 No. 29, 677 No. 1, cf. 632 No. 30.

Blasphemer paralyzed in all members except tongue which had once said "Ave Maria". Spanish Exempla: Keller.

Devil exorcised by "Ave". Ward II 686 Nos. 74, 75, 77.

Nun forgets to hail Mary and goes into the world to sin. Alphabet No. 470.

Joseph and Mary threaten to leave heaven when the man who has always prayed to them is refused admittance. *Type 805*.

Murdered boy still sings "Ave" after his death. (Chaucer's Prioress's Tale.) **Brown PMLA XXI 486ff.; Ward II 656, 697 and passim; Herbert III 528; Wells Catalogue of Romances 166 (Vernon Miracles).


Virgin Mary will not let devil (authorities) take robber noble who daily says "Ave". Spanish Exempla: Keller.

Virgin forbids devil to take robber as long as he continues to say two "Aves" daily. Italian Novella: Rotunda.

Virgin Mary has dissolute monk buried in consecrated ground: his only mass is that of the Virgin. *Crane Miraculis Nos. 3, 9; Ward II 607 No. 15, 660 No. 29; Scala Celi 116a, 116b Nos. 644, 645; Spanish Exempla: Keller.

Devotee of Virgin not buried in consecrated ground has lily issue from mouth so that his grave is made known. Spanish Exempla: Keller; Italian Novella: Rotunda.

Virgin gives private mass to devout lady unable to attend. Spanish Exempla: Keller.
V256. **Miraculous healing by Virgin Mary.** (Cf. D2161.) Irish myth: Cross.

V256.1. **Healing spittle of Virgin Mary.** (Cf. D1500.1.7.2.) Irish myth: Cross.

V256.2. **Miracles of healing performed before image of Virgin Mary.** Irish myth: Cross.

V256.3. **Virgin Mary restores severed hand to Saint John Damascene.** He had cut it off to repress lust. Spanish Exempla: Keller.

V256.4. **Virgin Mary saves life of man who at devil's instigation has castrated himself.** She will not, however, restore his severed members. Spanish Exempla: Keller.

V256.5. **Virgin Mary restores life to drowned man who always had saluted her.** Spanish Exempla: Keller.

V261. **Virgin Mary designates favorite for election for office.** *Crane Miraculis No. 13; Ward II 608 No. 19.

V261.1. **Virgin restores office to an ignorant man because of his faith.** Spanish Exempla: Keller.

V261.2. **Virgin pardons man who repented for cheating in election.** Spanish Exempla: Keller.

V262. **Virgin Mary supplies mead for unprepared hostess of the king.** Ward II 614 No. 35.

V263. **Portrait of the Virgin appears to devotee.** *Ward II 611 Nos. 26, 27; *Crane Miraculis Nos. 21, 44.

V264. **Virgin Mary rescues man attacked by the devil.** *Crane Miraculis No. 23; Ward II 612 No. 30; Spanish Exempla: Keller; West Indies: Flowers 580.

V264.1. **Virgin Mary brings man a pact he signed with the devil and frees the man from devil's power.** Spanish Exempla: Keller.

V265. **Virgin miraculously prevents nun (monk) from deserting cloister.** Ward II 634 No. 34, 636 Nos. 7, 41, 667 No. 13, 721 No. 17; Spanish Exempla: Keller.

V265.1. **Image of Virgin tries in vain to keep nun from leaving convent.** Crane Vitry 160 No. 60; Spanish Exempla: Keller.

V266. **Virgin Mary converts a Jew.** (Cf. V330.) Italian Novella: Rotunda.

V267. **Devotee of Virgin is comforted in the hour of death.** Italian Novella: Rotunda.

V268. **Miracles performed under protection of Virgin Mary.** Italian Novella: Rotunda.

V268.1. **Boy under protection of Virgin Mary pulled from well alive after a week.** Irish myth: Cross.

V268.2. **Virgin Mary saves devotee from death in waves.** Spanish Exempla:
Keller.

V268.3. Virgin Mary destroys Moorish army besieging Constantinople. Spanish Exempla: Keller.

V268.4. Virgin Mary saves devotee's son from shipwreck. Spanish Exempla: Keller.


V271. Virgin Mary as foster mother. Type 710; *BP I 13ff.

V275. Virgin Mary comforts repentant criminals. Ward II 603 No. 6, 606 No. 12, 610 No. 25, 618 No. 39, 648 No. 44; Spanish Exempla: Keller.

V276. Virgin Mary appears to erring man.

V276.1. Virgin Mary appears to erring monk and exalts him to prayer. His prayers weave her a garment. Spanish Exempla: Keller.

V276.2. Virgin Mary appears and pardons monk who has been too overworked to pray to her. Spanish Exempla: Keller.

V276.3. Virgin Mary aids repentant slayer of priest. Priest is resurrected in order to forgive murderer and then is returned to tomb. Italian Novella: Rotunda.

V277. Virgin Mary appears to devotee.

V277.1. Virgin Mary appears to devout nun with infant Jesus. The nun devoutly prayed to see Him. Spanish Exempla: Keller.

V281. Devotee of Virgin Mary given present by her. Ward II 660 No. 28.


V284. During a flood the Virgin descends into the streets to save her image from the flood waters. U.S.: Baughman.


V300—V399.
V300—V399. Religious beliefs.

V300. V300. Religious beliefs.


V311.1. V311.1. Man converted to belief in future life on deathbed. Feels sure nevertheless that nothing will come of it. Wesselski Bebel I 182 No. 32.

V311.2. V311.2. Dying man refuses to believe in life to come. Italian Novella: Rotunda.


V312.2. V312.2. Man miraculously dies for opposing dogma of Immaculate Conception. Attempt to disprove the dogma by false miracle. Sham dead man is to rise if the dogma is not true. He is found to be actually dead. Pauli (ed. Bolte) No. 554.


V316.1. V316.1. "He that asks shall receive." Hermit wants to prove truth of these words of the Gospel and asks for the hand of the princess. Performs the difficult task imposed upon him. Lithuanian: Balys Index No. 779*; Russian: Andrejev No. 841I*.


V325. Baptismal water vanishes before Aryan bishop. Alphabet No. 95.

V326. Hero renounces heaven because dead companions (heathen) are not there. Irish myth: *Cross.

V327. Author of book against heretic honored by Virgin Mary and angels. Scala Celi 117b No. 652.

V328. Man sets fire to his house and perishes in it rather than accept Christianity. Irish myth: *Cross.


V331. Conversion to Christianity. (Cf. M177.1.) Pauli (ed. Bolte) No. 555; Dickson 199 n. 89; Malone PMLA XLIII 413. — Irish: *Cross, O'Suilleabhain 65, Beal XXI 325; Icelandic: *Boberg; English: Wells 88 (Roland and Vernagu); Spanish Exempla: Keller; Jewish: *Neuman; Tahiti: Henry Ancient Tahiti (Honolulu, 1928) 178.

V331.0.1. Druid converted to Christianity. Irish myth: *Cross.

V331.0.2. Three (two) Irishmen who believed in Christianity before the coming of St. Patrick. (Cf. A1546.3.1.) Irish myth: *Cross.


V331.1.1. Conversion to Christianity by miracle of seeing blood flow from Jesus' image. Spanish Exempla: Keller.

V331.1.2. Conversion to Christianity through appearance of the cross and angels. Spanish Exempla: Keller.

V331.1.3. Conversion to Christianity because the heathen gods prove to be less powerful. *Loomis White Magic 75.

V331.1.4. Conversion because saint's staff miraculously goes through neophytes' foot. Irish myth: *Cross.

V331.2. Conversion to Christianity on pain of death. *Dickson 188 n. 64, 224; Icelandic: *Boberg.

V331.3. Miraculous beautification upon conversion to Christianity. (Cf. D1860.) English: Wells 122 (The King of Tars).

V331.4. Conversion to Christianity through repentance. Italian Novella: Rotunda.

V331.5. Conversion to Christianity through love. Italian Novella: *Rotunda.

V331.6. Conversion to Christianity out of gratitude. Ruler has captive baptize
his sister and then marry her. Grateful for past kindnesses. Italian Novella: Rotunda.

V331.7. **Saladin asks to be made a Christian knight.** Italian Novella: Rotunda.

V331.8. **Fairies converted to Christianity.** Irish myth: *Cross.

V331.9. **Swans (transformed children) do not suffer in harsh weather after conversion to Christianity.** Irish myth: *Cross.

V331.10. **Conversion to Christianity because of admiration for Christian virtue.**

V331.10.1. **Conversion to Christianity through show of forgiveness and gentleness.** Spanish Exempla: Keller.

V332. **Baptism of heathen.** *Thien Motive 40f.; Spanish Exempla: Keller.

V336. **Conversion to Judaism.** Jewish: *Neuman.

V340. **Miracle manifested to non-believers.** Irish myth: *Cross; Icelandic: *Boberg; Jewish: Neuman; India: Thompson-Balys.


V342. **Sign of cross intimidates Jews.** Type 1709*.

V343. **Jews protesting against marriage of Jewess and Christian are struck dumb.** Wesselski Mönchslatein 52 No. 62.

V344. **Temple about to be taken over by pagans saved by appearance of a Sign of the Cross (image of the Virgin).** Alphabet No. 708; *Crane Miraculis No. 20.

V345. **Dove flies out of man's mouth.** Impious anchorite has agreed to forsake his religion in return for the possession of a maid. When he repents the dove reenters his mouth. Italian Novella: Rotunda; Spanish Exempla: Keller.

V346. **Skeptic kicked by sacrificial animal.** India: Thompson-Balys.

V347. **Idols found on their faces after saint's arrival.** *Loomis White Magic 89; Irish myth: Cross.

V350. **Conflicts between religions.** Irish myth: *Cross; Jewish: *Neuman.

V351. **Duel (debate) to prove which religion is better.** Dickson 187 nn. 61, 62; English: Wells 88 (Roland and Vernagu), 91 (Otuel); Spanish Exempla: Keller.

V351.1. **Wise heretic is vanquished in debate with a Christian.** Italian Novella: Rotunda.

V351.1.1. **Brahmin wins a discussion on religion.** India: Thompson-Balys.

V351.2. **Unbeliever loses argument with hermit.** Italian Novella: Rotunda.

V351.3. **Magician overpowered in contest with a saint.** *Loomis White Magic
V351.3.1. V351.3.1. Contest of St. Peter with Simon Magus, a magician. *Loomis White Magic 120.

V351.4. V351.4. Prayer-contest to prove which religion is better. Irish myth: *Cross.

V351.5. V351.5. Contest of miraculous powers between a Yogi and a Musselman. India: Thompson-Balys.


V356.2.1. V356.2.1. Heathen idols sink into earth up to their necks through power of saint. Irish myth: Cross.


V364. V364. A Christianized Jew becomes a priest. During Mass, he stabs the
consecrated host, blood flows (cf. C55, J1261.2, V30). He kills the other priest who saw him commit the sacrilege, and before killing, forces him to renounce his faith. A miracle exposes the murderer. Lithuanian: Balys Index No. 3270, Legends Nos. 416ff.

V365. **Jewish traditions concerning non-Jews.** Jewish: *Neuman.

**V380. Religious beliefs—miscellaneous.**

V381. **Heathen beats his god because of misfortune.** (Cf. V123.) *Boje 101; Chinese: Eberhard FFC CXX 238 No. 185.

V382. **Doctor ridicules belief in Devil, Heaven, and Hell.** Italian Novella: Rotunda.


V383.1. **Prolonged prostration in worship causes death.** Irish myth: Cross.

V383.2. **Hindu drinks water by mistake from Mohammedan’s vessel: his fortune turns to evil.** India: Thompson-Balys.

V385. **Romans won’t include Jesus in their pantheon because of his poverty which they hate.** Spanish Exempla: Keller.

**V400—V449. Religious virtues.**

V400. **Charity.** *Encyc. Rel. Ethics Index 111c; Spanish Exempla: Keller; Jewish: *Neuman.


V410.1. **Charity rewarded above prayer or hearing of masses.** Irish: O'Suilleabhain 131; Spanish: Boggs FFC XC 87 No. 756E*.


V411. **Miraculous reward for charities.** India: Thompson-Balys.

V411.1. **Queen gives away a sleeve of her dress: miraculously restored.** Pauli (ed. Bolte) No. 322.

V411.2. **Saint exchanges coat with beggar: gold sleeves miraculously appear.** Herbert III 6; Crane Vitry 173 No. 92.

V411.3. **Man who has given all in charity has foot amputated: restored miraculously.** Alphabet No. 81; Spanish Exempla: Keller.

V411.4. **Stones turn to gold for charitable money-lender.** Hence money borrowed for wedding is never refused by lenders. India: Thompson-Balys.

V411.5. **Treasure given away by saint miraculously restored.** Irish myth: *Cross.
Man earns as much as he gave away for charity in his former life. India: Thompson-Balys.

Food given away by saint miraculously restored. Irish myth: *Cross.

Charitable king blows nose after having given to beggar. Huge ruby appears in his kerchief. Spanish Exempla: Keller.

Jesus appears to St. Martin when he gives his cloak to beggar. Spanish Exempla: Keller.

Charity miraculously repaid: flame settles on forehead. India: Thompson-Balys.

Miraculous manifestations during act of charity. *Ward III 7; *Crane Vitry Nos. 92, 94, 95.

Bread stolen by St. Nicholas for purpose of feeding poor is miraculously restored. Spanish Exempla: Keller.

The more bread (flour) the monks give to the poor the more God places in their bins. (Cf. D1652.1.1.) Spanish Exempla: Keller.

Son's acts of charity save his father's soul. English: Wells 175 (The Child of Bristowe).

Saint shares punishment of sinful man whose cloak he shared in life. Irish myth: Cross.

Children envious of money given by deceased father to bishop. In vision they take their father's body up and find a quittance saying that he has received more than a hundredfold reward. Alphabet No. 302; Spanish Exempla: Keller.

Act of charity obliterates sin.

Man convicted of cheating at his bookkeeping is excused when it is learned that he has given the money to the poor. Spanish Exempla: Keller.

Reward of the uncharitable.

Shipman refuses alms: ship turned to stone. Alphabet No. 608.

Uncharitable knight drives bargain even in giving alms: devoured by serpents. His alms of corn turn to serpents. *Herbert III 334 No. 7, 340.

Uncharitable pope wanders after death. Alphabet No. 294.

Charity—miscellaneous motifs.


Charity of saints. Irish myth: *Cross.
V434. **Conqueror restores kingship to king for charity.** Irish myth: Cross.

V435. **Pious man charitable to man who has formerly refused him charity.** India: Thompson-Balys.

V436. **Mendicant refuses to accept alms from barren woman.** India: Thompson-Balys.

V437. **Saint repeatedly bestows father’s goods upon the poor.** Irish myth: Cross.

V438. **Merit for charity lost by asking work in return.** India: Thompson-Balys.

V440. **Other religious virtues.** Irish myth: Cross.

V441. **Forgiveness.** Irish myth: Cross.

V441.1. **Saint heals enemy.** Irish myth: *Cross.

V450—V499. **Religious orders.**


V451. **First-born son and one of every ten born thereafter given to Church.** Irish myth: Cross.

V453. **Levites as religious order.** Jewish: *Neuman.

V460. **Clerical virtues and vices.**

V461. **Clerical virtue.** Irish myth: *Cross.

V461.1. **Obedient and industrious nun the worthiest in the convent.** Pauli (ed. Bolte) No. 690; Alphabet No. 322; Spanish Exempla: Keller.

V461.2. **Truthful monk refuses to cheat even for his order.** Pauli (ed. Bolte) No. 111.

V461.3. **Chastity as clerical virtue.** Irish myth: *Cross.

V461.4. **Submission as clerical virtue.** Irish myth: Cross.

V461.4.1. **Truthfulness as clerical virtue.** Irish myth: Cross.

V461.5. **Extended meditation as clerical virtue.** Irish myth: Cross.

V461.6. **Monk lives where people speak ill of him to avoid danger of flattery.** Spanish Exempla: Keller.

V461.7. **Clerical virtue of absolute faith.** Man captured by robbers is so confident that God will protect him that he is saved. Spanish Exempla: Keller.

V461.8. **Poverty as saintly virtue.** Irish myth: Cross.

V462.0.1. *Kingship renounced to become an ascetic.* Irish myth: Cross; India: Thompson-Balys.

V462.0.2. *Since salvation is predestined, asceticism deemed useless.* Irish myth: Cross.

V462.0.3. *Husband abandons wife to become ascetic.* India: Thompson-Balys.

V462.0.4. *Murderer becomes ascetic.* India: Thompson-Balys.

V462.1. *Maintaining silence as ascetic practice.* Alphabet Nos. 709, 711, 712, 725; Swiss: *Jegerlehner Oberwallis* 310 No. 32; Spanish Exempla: Keller.

V462.2. *Ascetic fasting.* Alphabet Nos. 24, 145; Wesselski Mönchslatein 170 No. 135; Irish myth: *Cross; India: *Thompson-Balys.

V462.2.1. *Ascetic faster increases his sufferings by placing food and drink before himself.* Alphabet Nos. 22, 23; Scala Celi 4a No. 16; India: Thompson-Balys.

V462.2.2. *Person refuses to eat dainties.* Irish myth: *Cross.

V462.2.2.1. *Saint refuses pearls as alms and asks for food.* India: Thompson-Balys.

V462.2.3. *Death from ascetic devotions.* India: Thompson-Balys.

V462.3. *Ascetic weeping.* Irish myth: Cross.


V462.4.3. *Saint always extends one hand toward heaven while performing such acts as eating or reaping.* Irish myth: *Cross.

V462.5. *Ascetic cleric tortures his flesh.* Irish myth: *Cross.

V462.5.0.1. *Ascetic cleric prays to become diseased.* Irish myth: *Cross.

V462.5.1. *Ascetic cleric wears hair garment.* Irish myth: *Cross.

V462.5.1.1. *Saint never wears woolen clothing, but skins of wolves and other beasts.* Irish myth: *Cross.

V462.5.1.2. *Ascetic cleric sleeps (prays) with wet sheet (mantle) about him.* Irish myth: *Cross.
Ascetic cleric sleeps on stone. Irish myth: *Cross.

Saint takes but little sleep. Irish myth: Cross.

Saint stands for seven years without sleep. Irish myth: Cross.

Ascetic cleric avoids listening to music. Irish myth: *Cross.

Ascetic cleric never smiles. Irish myth: Cross.

Ascetic immersion. Irish myth: *Cross.

Saint confines himself in narrow pen during Lent. Irish myth: Cross.

Saint stands (asleep) while bird builds nest and hatches brood in his hand. Irish myth: Cross.

Ascetic cleric leads mendicant life. Irish myth: Cross.

Ascetic cleric renounces world (to become a herder). Irish myth: *Cross.

Monk refuses chance of having temptation removed since he considers it strengthening to have it ever present to test him. Spanish Exempla: Keller.

Evil ascetic misuses magic powers obtained through religious meditation. India: Thompson-Balys.

Boy takes twelve years to wash off ascetic's dirt. India: Thompson-Balys.

Religious martyrdom. Irish myth: *Cross; Icelandic: *Boberg; Jewish: *Neuman

Cleric surrenders life that body may consecrate land. Irish myth: Cross.

First martyr: John the Baptist. Irish myth: Cross.

Self-torture to secure holiness. India: *Thompson-Balys:

Clerical vices.


Incontinent monk (priest). Irish myth: *Cross; Italian Novella: Rotunda

Monk seduces girl; then kills her; becomes infidel. *Chauvin VIII 128 No. 118; Spanish Exempla: Keller.


V465.1.2.2. Nun tempted into sinning with man who tells her God can't see things that happen in the dark. Spanish Exempla: Keller.


V468. Priest is bribed into betraying the confessional. Italian Novella: Rotunda.


V472. Clerical vows because of disappointment in love.

V472.1. Man becomes hermit when he realizes selfishness of his beloved's love. (Cf. T93.2.) Heptameron No. 24.

V473. Former monk refuses to take pay for his work, considering it as a religious act. India: Thompson-Balys.


V475.1. Monk who has left order punished (dies in torment). Alphabet Nos. 73, 784.

V475.2. Monk who has left his order forgiven and miraculously reinstated. Alphabet No. 781.

V475.3. Man who is disappointed with his religious order renounces his vow. Italian Novella: Rotunda.

V475.4. Saint leaves his order because he is fond of music. India: Thompson-Balys.

V475.5. Anchorite tempted by money to return to worldly life. Buddhist myth: Malalasekera II 807.

V500—V599.


V510.2. *Only man without sin can see God.* India: Thompson-Balys.

V511. *Visions of the other world.*


V511.1.1. *Saints have visions of heaven.* *Toldo IV 49.


V511.2. *Visions of hell.* **Becker (see V511.1); Alphabet No. 610; Dickson 265; Herbert III 25; **Ward II 386ff.; *Crane Vitry 260f. No. 289; Scala Celi 34b, 74a, 85b Nos. 195, 422, 497. — Irish myth: *Cross; Icelandic: *Boberg; Spanish Exempla: Keller.


V511.2.3. *Girl sees vision of her mother in hell.* She chooses to live the poor life of her father which leads to heaven. Spanish Exempla: Keller.


V512. *Visions of judgment.* Man sees his own soul being judged.

V512.1. *His faith into the balance.* A clerk sees his good and evil deeds being weighed. He asks them to throw his faith in Christ (the Virgin) into the scale. He is saved. **Ward II 651 No. 5; Herbert III 471.

V512.2. *Man whose only good deed was unintentional sees this deed outweigh all his evil in the scales of judgment.* Spanish Exempla: Keller.

V513. *Saints have miraculous visions.* Irish myth: Cross.


V515.1. *Allegorical visions—religious.*
V515.1.1. *Vision of chairs (thrones) in heaven.* Chairs of gold, silver, crystal (glass) assigned to saints according to merit. (Cf. A661.0.3.) Irish myth: *Cross.

V515.1.2. *Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born.* Irish myth: Cross.

V515.1.3. *Saint sees vision of flames covering Ireland quenched except for sparks; then great light appears, dispelling darkness.* Flames are those of the faith brought by St. Patrick; they become less until restored by St. Columkill. Irish myth: Cross.


V515.1.3.2. *Vision in which swineherd sees yew tree upon a rock, with an oratory in front of it and angels ascending from it.* Vision interpreted by druid as symbolizing founding of Cashel and the royal line of Munster. Irish myth: *Cross.


V515.2.1. *Vision in which chieftain sees pair of gray seals that sucked at his two breasts.* They are two of his allies who are being overpowered by invaders. Irish myth: Cross.

V515.2.1.1. *Vision in which king sees whelp reared by him gather dogs of Ireland and Britain against him but suffer death in battle at last.* The whelp is one of king's two foster sons. Irish myth: Cross.

V515.2.2. *Vision in which saint foresees allegorically the ramifications of king's family* Irish myth: Cross.

V515.2.3. *Vision in which king sees his four sons changed into lion, greyhound, beagle, cur, which fight with alternating success, until lion subdues the other three.* Irish myth: *Cross.


V522. *Sinner reformed after visit to heaven and hell.* Irish myth: Cross.


V525. *Sinner who thinks of God saved; devotee who thinks of worldly things goes to hell.* India: Thompson-Balys.


V541. V541. Man is prevented from taking passage on ship which later sinks. U.S.: Baughman.

W. Traits of Character

DETAILED SYNOPSIS

W0—W99. Favorable traits of character

W0. Favorable traits of character

W10. Kindness

W20. Other favorable traits of character

W100—W199. Unfavorable traits of character

W100. Unfavorable traits of character

W110. Unfavorable traits of character—personal

W150. Unfavorable traits of character—social

W200—W299. Traits of character—miscellaneous

W200. Traits of character—miscellaneous

W. TRAITS OF CHARACTER


W0—W99.

W0—W99. Favorable traits of character.

W0. W0. Favorable traits of character. Jewish: *Neuman.


W11.1. Philanthropist will give his spurs if someone will drive his horse for him. He has given away his coat, etc. to beggars. One finally asks for his spurs. Pauli (ed. Bolte) No. 330.


W11.2.1. Emperor thinks day lost when he gives no gifts. Alphabet No. 443; Spanish Exempla: Keller.

W11.2.2. King will not eat breakfast till gifts are given. India: Thompson-Balys.

W11.3. Man divides money into three parts: (1) for the poor, (2) for pilgrims, (3) for himself and family. Scala Celi 164a No. 921.

W11.4. Man lets himself be sold as slave so as to practice generosity. Wesselski Archiv Orientální II 429; Italian Novella: Rotunda.


W11.5. Generosity toward enemy. Italian Novella: Rotunda; Icelandic: Boberg.


W11.5.1.1. Man pardons his assailants. They attack again and are killed. Italian Novella: Rotunda.

W11.5.2. Ruler pardons emissary who has come to murder him. Italian Novella: *Rotunda.

W11.5.3. Wronged knight conquers enemy and then pardons him. Italian Novella: Rotunda.

W11.5.4. Conqueror returns defeated man’s wife and family to him. Italian Novella: Rotunda.

W11.5.5. Conqueror spares city. Italian Novella: Rotunda.

W11.5.6. Ruler reproaches son for bringing him the head of his fallen enemy. Latter given honorable burial. Italian Novella: Rotunda.

W11.5.7. Man saved through intercession of enemy. Italian Novella: Rotunda.

W11.5.7.1. Man pays fine for enemy who is falsely accused. Italian Novella: *Rotunda.

W11.5.8. Captor contributes to captive’s ransom. Italian Novella: Rotunda.

W11.5.9. Warrior gives steed to his enemy. Italian Novella: Rotunda.


W11.5.9.2. Man’s life spared through the intercession of the daughter he has wronged. He has ordered her killed. Italian Novella: Rotunda.
W11.5.10. Champion grants requested boon of safe convoy to his enemies. Irish myth: *Cross.

W11.5.11. Chieftain spares enemies whom he takes unawares (unarmed). Irish myth: *Cross.

W11.5.11.1. Chieftain who takes king unawares, spares him on condition that chieftain be called "lover" by women of king's tribe. Irish myth: *Cross.


W11.6. Ruler generously settles quarrel between loser and finder of money. Italian Novella: Rotunda.


W11.7.1. Impoverished nobleman offers wife to ruler. Latter spares her honor and aids the couple. Italian Novella: Rotunda.

W11.8. General sends for king so that the latter may get credit for victory. Italian Novella: Rotunda.

W11.9. Prince donates all including a tooth. When he has nothing left he is asked for a gift. He allows man to extract a tooth from his mouth. (Father had offered reward to anyone persuading his son to have it extracted.) Italian Novella: Rotunda.

W11.10. Ruler protects thief. Asks for the stolen plate and hides it so that it will not be found on the culprit. Italian Novella: Rotunda.


W11.12. The generous correction. Ruler asks treasurer to give man 200 crowns. Treasurer makes error and puts down 300. Ruler raises sum to 400. "I can't allow your pen to be more liberal than I." Italian Novella: *Rotunda.

W11.12.1. King rewards knight with large sum of money. Chancellor: "If you saw such a sum it would seem large to you." King answers that it looks small and doubles it. Italian Novella: *Rotunda.

W11.13. Novel sign of death. It is the first time that what he has given away seems too much. Italian Novella: Rotunda.


W12.1. Man (king) prefers death to loss of reputation for hospitality. Irish
myth: *Cross.

W12.2. W12.2. *Man looks for strangers so as to bestow hospitality on them.* Jewish: Neuman.


W15.1. W15.1. *Murderer goes to victim's son and asks to be killed.* The son aids him to escape. Italian Novella: Rotunda.

W16. W16. *Bishop exchanges places with prisoner so as to have him return to his mother.* Italian Novella: Rotunda.

W18. W18. *Envious man sets out to kill one who is noted for his generosity.* He is won over by the generosity of his intended victim. Italian Novella: *Rotunda.

W20. W20. **Other favorable traits of character.**


W25. W25. *Equanimity of the comedian.* When he sees his house carried off by a flood, he fiddles the whole time. Type 944*.


W27.1. W27.1. *Man weeps with gratitude to God because He did not make him hideous as toad.* Spanish Exempla: Keller.


W33.2. W33.2. Warrior refuses to delay battle in return for promise of long, happy life. Irish myth: Cross.

W34. W34. Loyalty. Irish myth: Cross.

W34.1. W34.1. Man constrained to flee with leader's fiancée resists her blandishments. Irish myth: *Cross.

W34.2. W34.2. Loyal friends refuse to fight against disgraced comrade. (Cf. P310.) Irish myth: Cross.

W34.3. W34.3. Cowardly to leave battle while lord is alive. Irish myth: *Cross.

W34.4. W34.4. Fakir rewarded by prince with a life of luxury in city chooses to return to his monkey friends in jungle. India: Thompson-Balys.


W35.1. W35.1. Man picked to judge bull-fight because he is "no fairer to his friend than to his foe." Irish myth: Cross.

W35.2. W35.2. Upright judge refuses a bribe: he is responsible to a higher tribunal called Conscience. India: Thompson-Balys.


W37.1. W37.1. Oil well digger runs out of money, leaves the country, forgetting to tell his driller. He returns fifty years later, finds the driller still drilling away. U.S.: Baughman.

W37.2. W37.2. Man keeps promise to return to be eaten by tiger: let go without harm. India: Thompson-Balys.

W37.3. W37.3. Rabbi returns jewel found with bought ass. He had not paid for it. Jewish: Neuman.


W45.1. W45.1. Prostrate soldier asks his enemy to stab him in the chest instead of the back in order to save his honor. The captor frees him and the two become friends. Spanish: Childers.
W100—W199. Unfavorable traits of character.

W100. W100. Unfavorable traits of character.

W110. W110. Unfavorable traits of character—personal.


W111.1. W111.1. Contest in laziness. Each cites instances of his laziness. *Type 1950; *BP III 207; Wesselski Märchen 213 No. 21; Pauli (ed. Bolte) No. 261; Oesterley No. 91; Fb "doven" IV 102b.—Spanish Exempla: Keller; India: Thompson-Balys.


W111.1.1.1. W111.1.1.1. Man is burned to death because he is too lazy to put out spark. Italian Novella: Rotunda; India: Thompson-Balys.

W111.1.1.2. W111.1.1.2. Lazy man's belongings burn. He is too lazy to stop rats from playing with lighted candle. Italian Novella: Rotunda.

W111.1.1.3. W111.1.1.3. Man too lazy to open eyes to see where fire is burning. India: Thompson-Balys.

W111.1.1.4. W111.1.1.4. Three lazy beggars burn alive rather than run away from burning castle. India: Thompson-Balys.

W111.1.1.5. W111.1.1.5. Mother calls to daughter to tell her that she (daughter) is standing on a live coal. The daughter asks which foot the coal is under. U.S.: Baughman.

W111.1.2. W111.1.2. Man will not lift knife to cut rope about to hang him. Wesselski Märchen 213 No. 21; Pauli (ed. Bolte) No. 261.

W111.1.3. W111.1.3. Man will not move in bed when water drops in his eyes. Wesselski Märchen 213 No. 21; Spanish Exempla: Keller; Italian Novella: Rotunda.

W111.1.4. W111.1.4. Man so lazy that he will not wipe his running nose. This causes him to lose prospective bride. Spanish Exempla: Keller.

W111.1.5. W111.1.5. Man floating in river too lazy to drink. His voice is damaged. Spanish Exempla: Keller.

W111.1.6. W111.1.6. Man too lazy to pick up berries (dates). India: *Thompson-Balys.

W111.2. W111.2. The lazy servant. India: Thompson-Balys; West Indies: Flowers 581.

W111.2.0.1. W111.2.0.1. Lazy servant gets others to perform his duties.

W111.2.1. W111.2.1. Servant to call his master at daybreak: looks into dark closet to
see if it is yet light. They sleep till noon. Pauli (ed. Bolte) No. 263.

W111.2.2. Servant to close door at night: leaves it open so that he will not have to open it next morning. Wesselski Mönchslatein 54 No. 47; *Crane Vitry 216 No. 204.

W111.2.3. "If it is day, give me food; if it is night, let me sleep." The master has told the servant to go to work. Wesselski Mönchslatein 54 No. 47.

W111.2.4. Boy to see whether it is raining: calls dog (cat) in and feels of his paws. Wesselski Mönchslatein 54 No. 47; *Crane Vitry 216 No. 204; Spanish Exempla: Keller; India: *Thompson-Balys.

W111.2.5. Boy to see whether there is fire in the house: feels of cat to see if she is warm. Wesselski Mönchslatein 54 No. 47; *Crane Vitry 216 No. 204.

W111.2.6. The boy eats breakfast, dinner, and supper one immediately after the other; then lies down to sleep. *Type 1561.

W111.2.7. Lazy boy always says that it is raining. The peasant and the boy sleep during the rain in the hay barn. When the peasant asks, the boy always says that it is still raining. Type 1560**.

W111.2.8. Lazy boy says he cannot walk. Cheremis: Sebeok-Nyerges.

W111.2.9. Servant tells master to cover his face: no need to put out lamp. India: *Thompson-Balys.

W111.3. The lazy wife.

W111.3.1. Lazy wife in soiled dress thinks husband is bringing her a new dress from market. He is bringing a goose. Type 1371*.

W111.3.2. Cat beaten for not working. Lazy wife must hold cat and is scratched. Type 1370*; Russian: Andrejev No. 1370.

W111.3.3. Lazy wife throws bread out of window instead of putting it back into oven. Spanish: Boggs FFC XC 126 No. 1389.

W111.3.4. Why he beats her. Lazy wife beaten by husband maintains that she has done nothing. That is why he is beating her. Wesselski Bebel I 206 No 90.

W111.3.5. Wife too lazy to spin. Supposed dead husband comes back to life and gives his wife a beating, because there was no shirt even in the event of death. Lithuanian: Balys Index No. 1370B*; Russian: Andrejev No. 1370B*.

W111.3.6. "Who will not work, shall not eat." Idle daughter-in-law learns work. Lithuanian: Balys Index No. 1370A*.

W111.4. Lazy husband. Fansler MAFLS XII 236.

W111.5. Other lazy persons. Chinese: Graham.

W111.5.1. Lazy mother given shoes of cotton; son knows that she will not wear them out. *Wesselski Hodscha Nasreddin II 204 No. 406.
W111.5.2. W111.5.2. Lazy girl does not know where the spring is. Type 1453*.

W111.5.3. W111.5.3. Lazy man asked direction only points with his foot. *Dh II 115ff.; England: Baughman.

W111.5.4. W111.5.4. Lazy dog wakes only for his meals. Wienert FFC LVI 73 (ET 381), 126 (ST 348); Halm Aesop No. 413.

W111.5.5. W111.5.5. Man in mud too lazy to take hand extended to help him up. Scala Celi 5a No. 26.


W111.5.7. W111.5.7. Ruler is too lazy to stop quarrels. They lead to his death. Italian Novella: Rotunda (W111.6).

W111.5.8. W111.5.8. Man with stolen fig in his mouth submits to having cheek lanced rather than open his mouth. (Cf. J1842.2.) Italian Novella: Rotunda (W111.7).

W111.5.8.1. W111.5.8.1. Man is so lazy that he starves rather than open his mouth for food to fall in when it falls from trees. U.S.: Baughman.

W111.5.9. W111.5.9. Learning a trade in bed. Working independently, the lazy fellow spoils the materials received—starts making something big, which at the end turns to nothing. For example, begins with forging a plough: this becomes an axe, the axe a knife, and knife a needle, the needle—nothing. (Cf. J2080.) Lithuanian: Balys Index No. 2446*.

W111.5.10. W111.5.10. Lazy man asks if wood is split before he accepts it as a gift. U.S.: Baughman.

W111.5.10.1. W111.5.10.1. Lazy man is being taken to poorhouse or out of town or to cemetery to be buried alive. The group take pity on him, offer him various articles to help him get started again. One offers a bushel of corn. The lazy one rises up from the bottom of the wagon or coffin where he has been lying: "Is the corn shelled?" Canada, U.S.: *Baughman.

W111.5.11. W111.5.11. Lazy man misses seeing the sheriff's funeral; he is facing the wrong way as the procession passes. U.S.: Baughman.

W111.5.12. W111.5.12. Man digs three potatoes in one day: one dug, one being dug, one about to be dug. U.S.: Baughman.

W111.5.13. W111.5.13. Man weeds garden from cushioned rocking chair, using fire tongs to reach weeds. U.S.: Baughman.

W115. W115. Slovenliness. (Cf. Q322.)

W115.1. W115.1. The slovenly fiancée. Type 1453**.

W115.2. W115.2. Woman becomes clean only after three washings and the use of three pounds of soap. Type 1447*.

W115.3. W115.3. Rancher is not recognized by his wife and family after he has cleaned up in town at hotel. U.S.: Baughman.

W116.1. **Old woman reaches town before vain fop who stops to adjust clothes.** India: Thompson-Balys.

W116.2. **Expenditure of money for vanity.** India: Thompson-Balys.

W116.3. **Plain people made rulers have vain display.** India: Thompson-Balys.

W116.4. **Peacock admires self in mirror.** India: Thompson-Balys.

W116.5. **Wasp seeking fame stings courtiers: killed.** India: Thompson-Balys.

W116.6. **Wealthy man pretends enjoyment of good music.** Told when to applaud. India: Thompson-Balys.

W116.7. **Use of strange language to show one's high education.** India: Thompson-Balys.

W116.8. **Jackal forces all animals who come to drink to praise him like a king.** India: *Thompson-Balys.

W117. **Boastfulness.**

W117.1. **Neglected wife given trifle boasts of it.** India: Thompson-Balys.

W121. **Cowardice.** Irish myth: *Cross; Missouri French: Carrière; Icelandic: *Boberg.

W121.1. **Hunter wants to be shown lion tracks, not lion himself.** Wienert FFC LVI 67 (ET 314), 101 (ST 143); Halm Aesop No. 114.

W121.2. **Coward boasts when there is no danger.** (Cf. J974, J978.)

W121.2.1. **Ass insults dying lion.** Wienert FFC LVI 56 (ET 166), 112 (ST 233); Jacobs Aesop 202 No. 9; Spanish Exempla: Keller.

W121.2.2. **Fox insults caged lion.** Wienert FFC LVI 56 (ET 160), 112 (ST 232); Halm Aesop No. 40.

W121.2.3. **Crow sits on sheep's back; afraid to sit on dog's.** Wienert FFC LVI 55 (ET 154), 106 (ST 188).

W121.2.4. **Dogs tear up lion skin: fear living lion.** Wienert FFC LVI 55 (ET 153), 112 (ST 235); Halm Aesop No. 219.

W121.2.5. **Coward gloats over robber slain by another person.** Wienert FFC LVI 82 (ET 483), 101, 126 (ST 144, 350).

W121.2.6. **Monkey safe in tree insults gorilla as "broken face".** Africa (Fang): Nassau 233 No. 1.

W121.3. **Cowardly soldier turns back when he hears raven's croak.** Wienert FFC LVI 73 (ET 385), 137 (ST 425); Halm Aesop No. 379.
W121.4. Queen mother shames cowardly son and companions. "In truth, gentlemen, you do well in weeping; for since you didn't fight like men to defend your land, it is suitable that now you weep like women on leaving it." Spanish: Childers.

W121.5. Cowardly spider rushes at fly but hides when wasp appears. Spanish Exempla: Keller.

W121.6. Coward gives his purse to thief with lame excuse. India: Thompson-Balys.

W121.7. Cowardly bridegroom flees elephant and loses bride. India: Thompson-Balys.

W121.8. Illness from fear. India: Thompson-Balys.


W125.2. Gluttonous wife eats all the meal while cooking it. India: *Thompson-Balys.

W125.3. New son-in-law given choice of meals eats all. India: Thompson-Balys.

W125.4. Pupil eats cakes given as alms for his master. India: Thompson-Balys.

W125.5. Husband eats wife's share of food as well as his own. India: *Thompson-Balys.


W126.1. Monk obedient only as long as work is agreeable. Always says that unpleasant work is beneath his dignity. Pauli (ed. Bolte) No. 367.


W128.1. Hog tired of his daily food. Goes to the judge and gets better food assigned to him, but the fox cheats him out of it. Type 211*.

W128.2. Dissatisfied fox. In kingdom of lions laments that he always gets the worst bits of food. *Wienert FFC LVI 34.
W128.3. W128.3. Dissatisfied rivers complain against sea. Say that it makes their water unusable. Wienert FFC LVI *75 (ET 408), 125 (ST 344); Halm Aesop No 380.

W128.4. W128.4. Peacock dissatisfied with his voice. Wienert FFC LVI 78 (ET 441), 133 (ST 388).

W128.5. W128.5. Monk dissatisfied with things as he has them is admonished to take what he receives from God. Spanish Exempla: Keller.


W133. W133. Inconsistency.

W133.1. W133.1. Prince penalizes cursing, although he himself curses. Wesselski Bebel I 167 No. 2.

W133.2. W133.2. Woman admires marvelous shot of hero which kills deer, but angers him when she begs mercy for the deer. Fischer-Bolte 203ff.


W136.1. W136.1. Look! look! she cries from the barrel. A nobleman has arranged for a peasant girl to become his mistress. When he comes to take her away he cannot find her. Disappointed, he is about to depart when the girl, who has hidden in a barrel, calls out "Look!" She really wants to be found. Pauli (ed. Bolte) No. 13.


W150. W150. Unfavorable traits of character—social.


W151.0.1. W151.0.1. Cauldron of greed. Irish myth: *Cross

W151.1. W151.1. Harlot weeps when her impoverished lover leaves her to think that she has left him his coat. *Crane Vitry 214 No. 200; Herbert III 16; *Pauli (ed. Bolte) No. 10; Scala Celi 87b No. 512; Italian Novella: Rotunda.


W151.2.1. W151.2.1. Visitors of sick stag eat up all his provisions so that he starves. Wienert FFC LVI *60 (ET 227), 122 (ST 311); Halm Aesop No. 131.

W151.2.2. W151.2.2. Hospitable man impoverished by greedy guests. Irish myth:
W151.3. Wolves devour an ox without leaving a share for the rightful owner. Pauli (ed. Bolte) No. 495.

W151.4. Snake and weasel stop fighting in order to catch mouse. Wienert FFC LVI 49 (ET 80), 134 (ST 396); Halm Aesop No. 345.

W151.5. Father-in-law sued for breach of contract because he does not die in two years as he has predicted. Nouvelles Récréations No. 49.

W151.6. Hog with broken leg refuses to tell another where peas are to be found. "I intend to go there myself as soon as I get well again." Lithuanian: Balys Index No. 215*.

W151.7. Eats up the money. Old man before dying eats his money. In church, son wants to cut corpse open and get the money. The devil: "Don't spoil the skin." Shakes money out of the corpse's throat and takes the skin. Lithuanian: Balys Index No. 3621, Legends No. 638.

W151.8. Thieves quarrel over booty: owner comes. (Cf. J2136.5.2.) India: Thompson-Balys.

W151.9. Greedy person (animal) gets hand (head) stuck in food jar. India: Thompson-Balys.

W151.10. Greedy man tries to stuff food into his nostrils as well as into his mouth. Africa (Fang): Tessman 140.


W152.1. Fox spoils his food rather than divide with ape. Wienert FFC LVI 58 (ET 193), 133 (ST 393).

W152.2. Man had rather be burned alive than to share food with a guest. Penzer V 165ff.

W152.3. Stingy dead woman raises her head to correct account of laundress, who is overcharging her daughter. Spanish: Boggs FFC XC 128 No. 1482.

W152.4. Stingy man forced to share his money when he lies and says he has none. Pauli (ed. Bolte) No. 707.

W152.5. Stingy woman will not give soup to man until she spills it. Then she says he may have the soup. Pauli (ed. Bolte) No. 321.


W152.7. Spider in stingy woman's house grows thin. Type 286*.

W152.8. Stingy horse refuses ass little feed, though he promises much for later time. Wienert FFC LVI *58 (ET 196), 133 (ST 394); Hervieux II 142.

W152.9. Stingy man cancels invitations to his guests. "It is better that they
speak ill of me on an empty stomach than on a full one." Italian Novella: Rotunda.

W152.10. W152.10. Drummer drums for own wedding so as to save expense. Nouvelles Récréations No. 49.

W152.11. W152.11. Stingy men love possessions so much that they wear out their feet to save shoes. Spanish Exempla: Keller.


W152.12.2. W152.12.2. Stingy farmer encourages help by promise of hot lunch. The servant discovers that the hot lunch is a mustard sandwich. Canada: Baughman.

W152.12.3. W152.12.3. Master insists that maid whistle when she brings in the dessert. He is afraid she will eat the raisins out of the cakes. U.S.: Baughman.

W152.12.4. W152.12.4. Master insists that servants whistle as they pick strawberries so that they cannot eat any. U.S.: Baughman.

W152.13. W152.13. The stingy man and his animals.


W152.15. W152.15. Stingy man does not eat butter; only looks at it and enjoys the thought. India: Thompson-Balys.

W152.16. W152.16. Wife of stingy man prays that her husband become sick so that she can get better food. India: Thompson-Balys.

W152.17. W152.17. Wife keeps half of the money she plans to give for a shrine. India: Thompson-Balys.


W153.2. W153.2. Miserly husband spies on wife to see that she does not eat too much. Gets burned in the chimney and beaten in the bed where he hides. Type 1407; U.S.: Baughman.

W153.3. Miserly wife exposed to guests by her husband. Russian: Andrejev No. 1454.

W153.4. Man is so miserly that he never drinks wine until it becomes strong. Gets full benefit from it. Italian Novella: Rotunda.

W153.5. Friar so miserly that he stays in ditch three days before "lending" a hand to his rescuers. Italian Novella: Rotunda.


W153.7.1. Miser is given rope to hang himself. Miser annoys merchant so much over the price of a rope that the latter gives it to him provided he will hang himself as he plans to do. Spanish: Childers.

W153.8. Miser appoints himself as the sole heir of his own estate. Italian Novella: Rotunda.


W153.10. Miser is rebuked by friend. "You get no benefit from your wealth." Proves his folly. Italian Novella: Rotunda.

W153.11. Miser dies because he will not buy a candle. Italian Novella: Rotunda.

W153.11.1. Dying miser tells son to extinguish candle just as soon as he dies. Spanish: Childers.

W153.11.2. Miser runs back home to put out lamp left burning. India: Thompson-Balys.


W153.13. Wood dealer prays for raja's death so that he can sell sandal wood for funeral pyre. India: Thompson-Balys.


W153.15. Miser prays to enter heaven with his clothes on: gold coins sewn into undergarments. India: Thompson-Balys.


W154.1. Man dismissed after years of service with a pittance. *Type 592; BP II 490ff.

W154.1.1. Usurer's ingratitude toward servant. Dismisses him and charges him for a rope which he had cut while saving the usurer from hanging. Spanish:


W154.3. W154.3. Crane pulls bone from wolf's throat: wolf refuses payment. "That you were allowed to take your beak from my throat is payment enough." (Cf. B382.) *Type 76; *Crane Vitry 192 No. 136; *Wienert FFC LVI 54 n. 3 (ET 145), 147 (ST 517); Halm Aesop No. 276; Jacobs Aesop 200 No. 5. — Spanish Exempla: Keller; Italian Novella: Rotunda; Jewish: *Neuman; India: *Thompson-Balys.

W154.3.1. W154.3.1. Lion rescued from net by rat: eats rat. Cf. Type 75. Italian Novella: Rotunda; Africa (Ibo, Nigeria): Thomas 86, (Kaffir): Kidd 243 No. 10 (lion and gazelle); West Indies: Flowers 582.

W154.3.2. W154.3.2. Tiger has thorn pulled by man: attacks man. India: Thompson-Balys.


W154.5. W154.5. Dog tries to bite man rescuing him from well. Wienert FFC LVI 72 (ET 370), 147 (ST 523); Halm Aesop No. 192.


W154.5.1.1. W154.5.1.1. Man kills whale which carried him home across sea. Tonga: Gifford 142.

W154.5.1.2. W154.5.1.2. Man who has been rescued from pit tries to kill his monkey rescuer for food. Buddhist myth: Malalasekera II 472f.

W154.5.1.3. W154.5.1.3. Ungrateful ape plucks feathers from heron who has carried him across water. Indonesia: DeVries's list No. 34.

W154.6. W154.6. Ungrateful wanderer pulls nut tree to pieces to get the nuts. Wienert FFC LVI *74 (ET 394), 147 (ST 520); Halm Aesop No. 188.

W154.7. W154.7. Wanderers in shade of plane tree blame it for not bearing fruit. Wienert FFC LVI *74 (ET 396), 147 (ST 519); Halm Aesop No. 313.

W154.8. W154.8. Grateful animals; ungrateful man. A traveler saves a monkey, a snake, a tiger, and a jeweler from a pit. The monkey gives him fruit; the tiger a necklace of a princess he has killed. The jeweler accuses the rescuer before the king. The serpent saves him by biting the prince and then showing the man the proper remedy. *Type 160; Chauvin II 106 No. 71; *Penzer V 157 n. 1; Cosquin études 22ff.; Moe Samlede Skrifter I 192ff.; *BP IV 139; *Wesselski Théorie 82ff.; *Oesterley No. 119; Fb "ulvgrav"; Bødker Exempler 304 No. 25.—Spanish Exempla: Keller; Jewish: bin Gorion Born Judas IV 51, 277, Neuman; India: *Thompson-Balys; Africa: Frobenius Atlantis.


W154.16. W154.16. Ruler persecutes his friends and is kind to his enemies. Is killed. Italian Novella: Rotunda.


W154.22. W154.22. Person compared to nettle, which stings the hand that protects it. Irish myth: *Cross.
Ingratitude from ignorance. India: Thompson-Balys.

Man fails to feed his animal rescuer. India: Thompson-Balys.

Man sets dogs onto bear after bear has carried him home to safety. India: Thompson-Balys.

Man demands ever larger gifts.

Man trades an egg for a needle, demands treat of a gill of rum, the traditional reward for traders. The storekeeper gives him the rum; he asks for an egg in it. The storekeeper breaks an egg (the one he has just traded the needle for) into the rum. It has two yolks; the trader asks for two needles. U.S.: Baughman.

Man works his horses to death, then complains that borrowed horse overeats. U.S.: Baughman.

Wizard makes pupil think himself Emperor and exposes pupil's ingratitude. Herbert III 94, 431, 536; Chauvin II 150.


Hardhearted horse allows ass to be overburdened until it is crushed. Horse must then assume the load. Wienert FFC LVI *56 (ET 170), 144 (ST 397); Halm Aesop No. 177.

Old bullock deserted and left to die. India: Thompson-Balys.

Man overloads and starves camel. India: Thompson-Balys.

Man helping another across stream drops him when he learns that he has lost his high position. Jaworskij Der Urquell II 195.

Man unable to weep for hardness of heart. Irish myth: *Cross.


Permission refused to drink from water tank. India: Thompson-Balys.

The dog in the manger. Has no use for the manger but refuses to give it up to the horse. Wienert FFC LVI 54, 58 (ET 142, 195), 132, 147 (ST 385, 518); Halm Aesop No. 228; Phaedrus I No. 19; Hervieux II 11; Herbert III 14; Crane Vitry 201 No. 161; Jacobs Aesop 209 No. 40.

Dishonesty. Irish: Beal XXI 327, O'Suilleabhain 75; Icelandic: *Boberg; India: Thompson-Balys.

Priest uses fortune dishonestly made to erect monuments to himself. Wesselski Bebel I 171 No. 10.

Inhospitality. (Cf. Q292.) Irish myth: *Cross.

Love of publicity.
Three envoys debate as to which of them should be received with the greatest honor. Italian Novella: Rotunda.


Humble man after speaking to king disdains his own family. India: Thompson-Balys.

Ass after associating with lion disdains his own family. India: Thompson-Balys.

Humble man after speaking to king disdains his own family. India: Thompson-Balys.

Two stubborn goats meet each other on a bridge. Neither will step aside; both fall into water. Type 202*; Wienert FFC LVI 56 (ET 171).

Woman's stubbornness causes loss of chance to go on pilgrimage. Spanish Exempla: Keller.

Two-facedness.


Changeableness.

Sister gives due honor and regard to brother only in times of his prosperity. India: Thompson-Balys.


Sheep jealous of dog because he does nothing. Do not consider that he guards the flock. Wienert FFC LVI *58 (ET 197), 132 (ST 386); Halm Aesop No. 317.

King kills architect after completion of great building, so that he may never again build one so great. (Cf. S161.0.1, W154.21.) Wesselski Theorie 15; Ireland, England: Baughman.

Architect kills pupil who has surpassed him in skill. England: *Baughman.

Architect commits suicide when he discovers that his pupil has surpassed him in skill. England: Baughman.

Raven wants to be as white as a swan. Wienert FFC LVI *46 (ET 49), 90 (ST 26); Halm Aesop No. 206.

Jealous fox betrays wolf to peasant and then appropriates wolf's cave and food. Peasant kills him in a few days. Wienert FFC LVI 58 (ET 194), 132, 139 (ST 383, 453).

Raven jealous of partridge's way of flying. Wienert FFC LVI 46 (ET
50), 90 (ST 25).


W182. W182. *The crying child.* He stops crying so that after a rest he can cry louder than ever. *Crane Vitry 265 No. 300; Herbert III 13 No. 85; *Pauli (ed. Bolte) No. 594; Scala Celi 158b No. 892.


W185.1. W185.1. *Man demonstrates his violence of temper.* He overhears a man tell of his temper. In anger he enters and demands to know when he has ever lost his temper. Penzer V 90f.

W185.2. W185.2. *Prayer that overbearing knight's illness be increased.* A little sickness has made him kind; more may make him kinder. Crane Vitry 48 No. 103; Mensa Philosophica No. 143.

W185.3. W185.3. *Temper lost from reading history.* Man so angered that he refuses to pay his workmen. Italian Novella: Rotunda.


W185.5. W185.5. *Violence of judge's temper leads him to have men given death sentence unjustly.* Spanish Exempla: Keller.

W185.6. W185.6. *Insult worse than wound.* The lion to the man: "The wound has healed, but the pain of harsh words still remains." Lithuanian: Balys Index No. 161*; Rumanian: Schullerus FFC LXXVIII No. 159IV*; India: Thompson-Balys.


W188. W188. *Contentiousness.* (Cf. Q300.) Irish myth: *Cross.


W200—W299.


W211. **Active imagination.**

W211.1. **W211.1. The boy:** "If I had one and then got two more, I should have three." Type 2411.

W211.2. **W211.2. "I surely saw a hundred wolves (snakes)."—"There weren't so many as that."—"Well, what made the noise in the bushes?"** Type 2009*; Lithuanian: Balys Index No. 1863*; Estonian: Aarne FFC XXV No. 2009*; Russian: Andrejev No. 2009; India: *Thompson-Balys.

W211.3. **W211.3. "I am not alone!" Man travelling alone through the forest at night, is afraid of robbers.** He hangs his cap on a stick and keeps repeating: "I am not travelling alone, there are two of us." Lithuanian: Balys Index No. 1862*.

W212. **Eagerness for combat.** Irish myth: Cross.

W212.1. **W212.1. Eager warriors go through tent wall.** Warriors so eager for battle they do not take time to go out of tent door but go through the tent wall. Irish myth: *Cross.

W212.2. **W212.2. Warriors contend with each other until battle starts.** When they agree to engage in battle, they cannot endure to be without combat. Irish myth: Cross.

W213. **Man will not allow food served to strangers until a man of them wrestles with him.** Irish myth: Cross.

W213.1. **W213.1. Host requires deed of bravery before feast is eaten.** Irish myth: Cross.

W214. **Man will not do a woman's bidding.** Irish myth: Cross.


W215.1. **W215.1. Magic help sent to enemy.** Hero sends fairy healing charms to his enemy so that when they resume fighting it cannot be said he wins because of superior care. Irish myth: Cross.

W215.2. **W215.2. Refusal to fight wounded enemy.** Hero feels it dishonorable to fight with sorely wounded enemy, because it would be said he died of previous wounds rather than the ones hero might inflict. Irish myth: Cross.

W215.3. **W215.3. Long life sacrificed that descendants may be kings as prophesied.** (Cf. M314.) Irish myth: Cross.

W216. **Thrift.**

W216.1. **W216.1. Thrifty merchant tells son that even a snake laid by will be useful.** India: Thompson-Balys.

W225. **W225. Taciturn man.**

W225.1. **W225.1. Man is rebuked for loquaciousness when he speaks after thirty-seven days.** U.S.: Baughman.

W226. **W226. Moving home simple for poor man.** Man is so poor that when he moves...
all he has to do is to put out the fire and whistle for the dog to follow him. U.S.: Baughman.
Stith Thompson's
Motif-Index of Folk-Literature

X. Humor

DETAILED SYNOPSIS

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X0—X99. Humor of discomfiture

X11. Red pepper for the slow ass: man tries it on himself. When, on the advice of a friend, he gives the ass red pepper, the ass runs away. Then he tries it on himself. He runs so fast that he passes the ass. Arriving at home, he says to his wife, "Unload the ass when he comes. I must run through the village a couple of times more." Wesselski Hodscha Nasreddin I 224 No. 64.

X12. Man interrupted each time he tries to eat something. *Basset 1001 Contes I 273.


X31. The dream of marking the treasure. A man dreams that he finds treasure and that he marks the spot with his excrements. Only the latter part of the dream is true. *Wesselski Arlotto II 267 No. 216, Hodscha Nasreddin I 278 No. 314; Lithuanian: Balys Legends No. 788f.; Italian Novella: Rotunda.

X31.1. Man dreams that he is rich. Finds cat's excrements. Italian Novella: Rotunda.

X31.2. Pig licks sleeping man's lips: man thinks he is being kissed. India: Thompson-Balys.

X32. Wager with overdressed youths that servant can carry a large bucket of water upstairs. They follow and are soaked when the servant purposely spills the dirty water. Italian Novella: *Rotunda.

X34. Use of itch-producing ointment. Italian Novella: Rotunda.

X52. Ridiculous nakedness or exposure.
X52.1. Woman exposed to ridicule when her wig is snatched off by a monkey. Spanish Exempla: Keller.


X100—X199.

X100—X199. Humor of disability.

X100. Humor of disability. Besides the motifs which follow, the entire series of motifs concerning fools (J1700—J2799) properly belongs here as well as where it is given.

X110. Humor of deafness.

X111. Deaf men and their answers. *Type 1698; **Aarne FFC XX; *Fb "tunghør"; India: Thompson-Balys.

X111.1. Deaf persons: search for the lost animal. A inquires for his lost animal.—B talks about his work and makes a gesture.—A follows the direction of the gesture and happens to find the animals. He returns and offers an injured animal to B in thanks. — B thinks that he is blamed for injuring the animals. Dispute. Taken to deaf judge. (Cf. X111.14.) *Type 1698A; Aarne FFC XX 16ff.; India: *Thompson-Balys.

X111.2. Deaf peasant: travelers ask the way. Travelers ask their direction. Peasant thinks they want to buy oxen.—Peasant's wife arrives; thinks they say her food is too salty.—Daughter-in-law and father-in-law misunderstand each other. *Type 1698B; Aarne FFC XX 28ff.; India: *Thompson-Balys.

X111.3. Two persons believe each other deaf. A trickster tells each of two persons before they meet that the other is hard of hearing and must be shouted at. A great shouting takes place, and each thinks the other out of his wits. *Type 1698C; *Aarne FFC XX 29ff.; Wesselski Gonnella 118 No. 16; Nouvelles Récréations No. 10; Nouvelles de Sens No. 4.


X111.5. Deaf man on the bridge. Lord: Good day, Caspar. — Caspar: I am making a reel.—L. Good day, Caspar.—C. It is worth four pence. —L. Good day, Caspar.—C. Yes, my lord, whenever you wish. Type 1698E; *Aarne FFC XX 38ff.

X111.6. The deaf man and the proud nobleman. A nobleman amuses himself at the expense of the deaf man. Finally—Nobleman: I wish you a thousand gallows and ropes around your neck.—Peasant: My lord, I wish you twice as many. Type 1698F; *Aarne FFC XX 39ff.

X111.7. Misunderstood words lead to comic results. In some the people are not really deaf but fail to catch a word; in some they are deaf. Type 1698G; Aarne FFC XX 40, 76.—Spanish: Espinosa Jr. No. 189; India: Thompson-Balys; Indonesia: DeVries's list No. 296.

X111.8. The deaf man with the bird in the tree. A traveller asks the way and the
man keeps telling him about the bird he has caught. (The questions and answers often rhyme.) Type 1698H; Aarne FFC XX 41ff.

X111.9. X111.9. Deaf man visits the sick. He plans the conversation with the expected answers. The answers turn out otherwise.—A. How are you?—B. I am dead. —Thank God! What have you eaten? — Poison, I think.—I hope it agrees with you. *Type 1698I; Aarne FFC XX 50ff.; India: Thompson-Balys.

X111.10. X111.10. "Good day." — "A woodchopper." The workman answers the traveler's courtesies with remarks about his work. (Cf. X111.8.) Type 1698J; Aarne FFC XX 51ff., cf. 67ff., 72, 75 (Types 12, 13, 16, 18).

X111.11. X111.11. Buyer and deaf seller. Type 1698K; Aarne FFC XX 60ff., 69ff. (Types 11, 14, 15).

X111.12. X111.12. The deaf parson. The youth answers unintelligibly but is praised nevertheless. Type 1698L.

X111.13. X111.13. The deaf bishop. The drunken priest says, "In the morning I take a drink of rum and afterwards four or five little drinks." Type 1698M.


X111.15. X111.15. Travelers pass through Wesley. One asks name of town; another replies, "This is Wesley." Another says, "I thought it was Thursday." Third says, "So am I; let's have a drink." U.S.: Baughman.


X120. X120. Humor of bad eyesight.

X121. X121. The wife who saw double. Sees two plates where there are one, etc. Thinks two men are with her. Husband: "See everything double except your husband." Wesselski Hodscha Nasreddin II 186 No. 358.

X121.1. X121.1. The squint-eyed son and the bottle. Sent by his father to get the only bottle of rare wine, he sees two. Not wishing to show his father to be a liar, he breaks one—really the only one. Chauvin II 196 No. 22.

X122. X122. One-eyed man as appraiser of horse. Has appraised it at half a mark. "He saw only half a horse; otherwise he would have valued it at a mark." Bédier Fabliaux 123; Italian Novella: Rotunda.

X123. X123. Blind man and the bull. Man asks bull if he is on the right road. Bull butts him and knocks him down. The man says that all that was not necessary, simply to say yes or no. Spanish: Boggs FFC XC 140 No. 1699.

X123.1. X123.1. Blind man reaches his home hanging on ox's tail (or in other ridiculous situation). India: *Thompson-Balys.

X124. X124. Nearsighted knight mistakes own servant for one of the enemy. Runs
lance into his posterior. Italian Novella: Rotunda.


X130. Other physical disabilities.

X131. X131. The wry-mouthed family. Each member has mouth turned in a different way. Unavailing attempts to blow out the light. U.S.: *Baughman; Danish: MS in Danske Folkemindesamling (Grundtvig No. 166).

X133. X133. Man calls convention of all long noses. Italian Novella: Rotunda.


X135.1. X135.1. Each of four stutterers thinks the others are ridiculing him. Italian Novella: Rotunda.


X141. X141. Blind, lame, and deaf as witnesses in court. Type 1673*.


X142.2. X142.2. Dwarf poet forced to swim in drinking-horn of human being. Irish myth: *Cross.

X142.3. X142.3. Tiny ambassador put on horse with long stirrups. Cannot say anything as he is too busy trying to keep his seat. Italian Novella: Rotunda.

X142.4. X142.4. Short magistrate wears a high helmet. Italian Novella: Rotunda.

X143. X143. Humor of lameness.

X143.1. X143.1. Lame man taken on hunt in wheel chair beats the dogs home when they tree a spook or when a bear gets after them. (Cf. K1861.) U.S.: *Baughman.


X145.1. X145.1. Audience of one hired to listen to egoistic dismal-voiced singer. India: Thompson-Balys.
Humor of fatness.

Six short, fat husbands married to six tall, fat wives try absurdly to kiss them at the threshold on their wedding day. India: Thompson-Balys.

Fat man so unwieldy he fishes from his window in the street. India: Thompson-Balys.

Humor of social classes

Humor dealing with tradesmen

Jokes about millers. (Cf. P443.)


The honest miller. Baker cannot understand how a man who has been a miller can be a beggar. It is a wonder that the farmers are not beggars instead. Wesselski Bebel I 118 No. 3.

Priest commends the poor miller. If he had been like the rest of the congregation he would have become rich. Pauli (ed. Bolte) No. 825.

Why no millers in hell. A mad dog in place of a miller in a sack. Flemish: DeMeyer FFC XXXVII 84 No. 27b.

Monks get revenge on millers. Drunken millers force monks to dance. Millers are enticed to monastery and beaten. Italian Novella: Rotunda.

Jokes about tailors. (Cf. P441.)

Oversight of the thievish tailor. Sews the stolen piece of cloth on the outside of his coat, thinking that it is on the inside. Type 2005*.

Thievish tailor cuts a piece of his own coat. Type 2005**; Nouvelles Récréations No. 46.

Thieving tailor can hide stolen cloth even in needle-and-thread tube. India: Thompson-Balys.


Tailors cowards as warriors: go home to their needles. (Cf. W121.) India: Thompson-Balys.

Jokes about butchers.
Butcher wonders that man who has been buying his meat for seven years can still be alive. Wesselski Mönchslatein 184 No. 142.

Jokes about cobbler (shoemakers).

X240. Ugly cobbler continually threatens to throw his last at people. The object of jokes. Spanish: Boggs FFC XC 98 No. 836D*.

Shoemaker drinks more than his portion of "drink of lies", which has been prepared for all to partake of equally. Wienert FFC LVI 39; Halm Aesop No. 136.

Jokes about other artisans and tradesmen.

Jokes on weavers. (Cf. P445.) *Chauvin VIII 105 No. 81 n. 2.

Why no weavers in hell. Devils annoyed at their noisy trade. Flemish: DeMeyer FFC XXXVII 84 No. 27a.

Jokes about barbers. Italian Novella: Rotunda.

Client flees when cobwebs are brought in to medicate cuts. Italian Novella: Rotunda.

Jokes on fishermen. Nouvelles Récréations.


Humor dealing with professions.

Jokes on lawyers. (Cf. P422.)

What will happen when there are so many lawyers. Woman sees the crowds of students in the law school. She knows that the one lawyer in her village has ruined nearly everyone. *Pauli (ed. Bolte) No. 787; *Wesselski Bebel I 216 No. 110.

Beggar frightens lawyer into giving by telling him of all the lawyers in hell. Spanish: Boggs FFC XC 95 No. 819*; cf. U.S.: Baughman.

Dying like Christ—between two thieves. The dying man has the lawyer and the notary stand on either side of him. U.S.: Baughman; Spanish: Boggs FFC XC 134 No. 1583*.

Lawyer who tries to practice without lying fails. He enters religious order and tries to conduct the legal business without lying. *Pauli (ed. Bolte) No. 127; Crane Vitry 155 No. 52; Scala Celi 7b No. 47; Alphabet No. 483.

Dying lawyer says, "I appeal". Crane Vitry 149f. No. 39; Scala Celi 7b No. 48; Herbert III 77 No. 200, 462 No. 94, 497 No. 238, 499 No. 262; Alphabet No.
Dying lawyer asks delay. Crane Vitry 150 No. 40; Scala Celi 7b No. 45; Mensa Philosophica No. 148.

Nero has reserved place in hell for lawyers. Crane Vitry 148 No. 36; Spanish Exempla: Keller.

Lawyer thrown back into mud when rescuers learn that he is a lawyer. Mensa Philosophica No. 37.

Lawyer loses tongue in death because he sold it in life. Alphabet No. 40.

Miscellaneous jokes about lawyers.


Jokes on magistrates. (Cf. P421.)

Guilty of everything connected with the seven senses. When the priest to whom he is confessing says there are but five senses, the magistrate says that he needs two more senses than other people. Pauli (ed. Bolte) No. 297.

Foreigner wonders why city with so many judges has not been destroyed. Italian Novella: Rotunda.

Jokes on teachers.

Music teacher charges double for those who have taken music before. One fee for teaching and one for making them forget the old teaching. Pauli (ed. Bolte) No. 314.

Jokes on scholars.

Master of seven liberal arts begs from wagoner. With his one art latter supports his family. Pauli (ed. Bolte) No. 855.


Doctor cures palpitation of heart: patient stops breathing. India: Thompson-Balys.

Head cut off to cure snakebite. India: Thompson-Balys.

Eyedrops prescribed for stomach ache so that patient can see what he eats. India: Thompson-Balys.

Foolish doctor performs useless operation.

Man with cheeks stuffed with food operated on to remove swellings. India: Thompson-Balys.

Doctor called to attend sick man immediately gives orders for the funeral. India: Thompson-Balys.
X410. **Jokes on parsons.** *Types 1725—1824; **Kristensen Vore Fædres Kirketjeneste (Aarhus, 1899); *Fb "præst" II 884a; West Indies: Flowers 583.

X411. **Parson put to flight during his sermon.** Type 1785.

X411.1. X411. Sexton's dog steals sausage from parson's pocket: parson flees. *Type 1785A.

X411.2. X411.2. Sexton puts needle in sacramental bread: parson sticks his hand. *Type 1785B.

X411.3. X411.3. Sexton arranges wasp-nest so that parson sits on it. Wasps chase him. *Type 1785C.


X413. X413. **One-eyed parson in dimly lighted church joins the wrong couples.** Marries the old man to the girl and the old woman to the boy. Italian Novella: *Rotunda.

X414. X414. **Parson rides ox into church.** He wants to show how Christ rode into Jerusalem. Sexton sticks ox with needle. *Type 1786.

X415. X415. **The hog in church.** Locked in church all week by mistake. When the congregation comes, the hog runs between the parson's legs and carries him out. *Type 1838; Fb "svin".

X416. X416. **Parson preaches so that half the congregation weeps and half laughs.** Has clothes torn in the back. Those that see this laugh. He wins the wager. *Type 1828*; Wesselski Morlini 297 No. 44.

X417. X417. **Parson smears his hand with butter.** Rascals have spread butter on the altarbread. The parson preaches, "What is the life of man?" and therewith brings his hand down on the altar-bread: "Pure butter!" Type 1836*.

X418. X418. **Parson is to let a dove fly in the church.** It dies in his pocket. *Type 1837.

X421. X421. **At the blessing of the grave the parson's ox breaks loose: "Now the devil has him."** *Type 1840; *Fb "tyr" III 908b.

X422. X422. **The corpse with his feet cut off.** The coffin-maker has fitted him to the coffin. The parson: "On the last day he will arise." One of the coffin-makers: "Did I say that?" Type 1699*.

X424. X424. **The devil in the cemetery.** A sexton hears thieves in the cemetery cracking nuts and thinks it is the devil cracking bones. With the gouty parson on his back he comes upon the thieves who, thinking it is their companion with the sheep, call out, "Is he fat?" The sexton: "Fat or lean, here he is!" *Type 1791; *BP III 395; *Pauli (ed. Bolte) No. 82; Scala Celi 101b No. 547; Alphabet No. 333; U.S., England: *Baughman; Lithuanian: Balys Index No. 1791, Legends No. 889.

X424.1. X424.1. **Robbers mistake man for devil (the "sheep" speaks, "Gently, gently!").** India: Thompson-Balys.

X425. X425. **The parson who said there is no devil.** The bear-showman lets the bear climb up the pulpit. The parson thinks the bear is the devil. Type 1745*.
If his son were only a fool he would let him study to be a priest. So says the innkeeper. Type 1865*.

A bad year for priests: few funerals. All but the priest rejoice over the good health of the community. He bemoans his loss of income from burials. *Wesselski Arlotto II 248 No. 155.


The hungry parson and the porridge-pot. Overnight at the peasant's house. The hungry parson hunts the porridge in the dark, guided by a rope the sexton has given him. Series of accidents. *Type 1775; Fb "seng" III 187a.

Stupid man tries to take honey from jug at night while visiting. Series of accidents. Chinese: Graham.

The parson put out of countenance.

The large loaves need a large oven. Parson says that the loaves with which Jesus fed the people in the wilderness were as large as the mountains. The mason asks what kind of oven they were baked in. Type 1834*.

Grace before meat. The parson asks the boy: "What does your father say when you begin to eat?" Boy: "You young devil, etc." *Type 1841.

The boy applies the sermon. Makes a present application of the words of the parson. *Type 1833; U.S.: Baughman.

"What says David?"—Boy: "Pay your old debts." Variants: (a) What evil did Adam do?—He (shoemaker) made my shoes too small. (b) What kind of man was Moses? He was a day laborer. *Type 1833A; *Wesselski Arlotto II 233 No. 113.

"Where did the father stay?"—"He stayed to hold the oxen." *Type 1833B.

Parson: Where was Christ when he was neither in heaven nor on earth?—He was in the willow-grove looking for a stick to beat those who ask foolish questions. *Type 1833C.

Names of persons in the Trinity. The priest's example: the three cows. The boy: "The Holy Ghost has just had a calf." Type 1833D; England: Baughman.

Sermon about the rich man. A boy rides with a rich man. Goes into church and leaves his coat lying on the sled. When the parson preaches about the rich man who went to hell, the boy calls out, "Then he took my coat along!" *Type 1832.

The parson sings like a goat. The parson sees an old woman weeping and believes that she is touched by his singing. When spoken to she says that she has been reminded of her old goat which she has lost. *Type 1834; Wesselski Hodschena Nasreddin II 243 No. 539; *Crane Vitry 157 No. 56; *Pauli (ed. Bolte) No. 576; Fb "prædiken" II 882; Scala Celi 25a No. 164;—Italian Novella: Rotunda; India: Thompson-Balys.

The dream: all parsons in hell. The smith tells the parson whom he has
summoned that he has dreamed of going to heaven where St. Peter would not admit him before he saw a parson. There were no parsons in heaven, but all in hell. *Type 1738.

X438.1. X438.1. *All devout women in hell.* Devout woman and a priest retell their dreams. The priest has dreamed that all the devout women are to be found in hell. Lithuanian: Balys Index No. 1847*.

X441. X441. *Parson and sexton at mass.* Parson intones instructions to the sexton (cook) as a part of the mass. *Type 1831; Spanish: Boggs FFC XC 147 No. 1831A*.

X441.1. X441.1. *"I can't hear you."* Rector confesses his sacristan: "Have you drunk the wine designated for the mass?" — "I can't hear you." Exchange of places. Sacristan asks rector: "Have you kissed my wife?" — "Really, I can't hear you." Lithuanian: Balys Index No. 2451*; Rumanian: Schullerus FFC LXXVIII No. 1777*.


X443.1. X443.1. *Chaplain on bucking mule.* Nouvelles Récréations No. 27.


X445.1. X445.1. *Parson takes a drink of liquor during the sermon.* (Cf. X111.13.) *Type 1827.

X445.2. X445.2. *Parson takes a chew of tobacco during the sermon.* Fb "kardus" II 91a.


X452. X452. *The parson has no need to preach.* Those who know may teach those who don't know. *Type 1826.

X452.1. X452.1. *No need to give sermon about saint again.* "Last year I told you all about his life and works. He has performed no new miracles." *Wesselski Arlotto I 188 No. 8; Italian Novella: Rotunda.

X453. X453. *The woman whose name was "Worthy."* Refuses to say, "I'm not worthy" at communion. Italian Novella: Rotunda.

X454. X454. *Chapel endowed with fifty blows for the friar.* Italian Novella: Rotunda.


X457.1. X457.1. *Bishop willing to admit castrated man as monk: wishes all were in the same condition.* Nouvelles Récréations No. 15.


X459.1. X459.1. *Man heeds what he thinks to be call to the ministry.*

X459.1.1. X459.1.1. *Young man plowing corn sees letters "P. C." formed by clouds.*
He explains situation to minister, asks to be ordained. The minister explains that the letters mean "plow corn" instead of "preach Christ". U.S.: Baughman.

X460. **X460. Humor concerning other professions.**

X461. **X461. Jokes on fortune-tellers.**

X461.1. **X461.1. Fortune-teller shows others how to get rich but remains poor himself.** (Cf. J1062.) Herbert III 22 No. 186; Crane Vitry 250 No. 266.

X500—X599. **X500—X599. Humor concerning other social classes.**

X500. **X500. Humor concerning other social classes.**

X510. **X510. Jokes concerning usurers.**

X511. **X511. Barber alone praises usurer.** Custom not to bury dead until someone has something good to say about him. No one will praise a dead usurer until a barber is willing to say that he had a good beard. *Pauli (ed. Bolte) No. 195; Wesselski Mönchslatein 122 No. 105.

X512. **X512. Usurers do not reply.** The parson asks the various trades and professions to rise one by one for a special blessing. When he calls for the usurers none reply. Pauli (ed. Bolte) Nos. 193, 194; Crane Vitry 207 No. 179; Scala Celi 168b No. 959; Alphabet No. 792.

X513. **X513. Devil will not carry usurers to hell but will drag them by the legs.** So declares a youth paid by a usurer to protest against the priest's remarks that the devil would carry all usurers off. Pauli (ed. Bolte) No. 191; cf. Spanish: Espinosa Jr. No. 213.


X516. **X516. Usurer encourages sermons against usury, so that his competitors will cease activity.** Pauli (ed. Bolte) No. 192; Italian Novella: *Rotunda.

X520. **X520. Jokes concerning prostitutes.**


X530. **X530. Jokes concerning beggars.**

X531. **X531. Begging cripples hurry away from shrine lest they be healed and lose their livelihood.** Wesselski Mönchslatein 183 No. 141.


X541. **X541. Cohabitation between lunatics brought about for sport.** Irish myth: Cross.

X550. **X550. Jokes on secret societies.**
X584. Jokes about hunters.
X584.1. Man chased by bear to camp claims that he brought it in thus since he did not want to carry it. (Cf. K1741.) U.S.: *Baughman.
X600—X699.

**X600—X699. Humor concerning races or nations.**

X600. Humor concerning races or nations.


X611. How the Jews were drawn from heaven. Someone cries, "Clothes are being auctioned off in hell." *Type 2403; Lithuanian: Balys Index No. 1868*; cf. U.S.: Baughman (X597.1, X902).

X613. Trickster breaks up Jewish marriage ceremony and seduces the bride. (Cf. K1371.) Italian Novella: Rotunda.

X650. Jokes concerning other races or nations.


X652. Learning the Bavarian language. A caretaker of an estate recently sold to a Bavarian sits among the swine so as to learn Bavarian. *Wesselski Bebel I 201 No. 80.

X661. Why Arabians are liars. Hermes and his wagon of lies break down in Arabia. Wienert FFC LVI 39; Halm Aesop No. 141.

X680. Jokes concerning various cities.


X700—X799.

**X700—X799. Humor concerning sex.**

X700. Humor concerning sex.

X751. Marriage forbidden outside the parish. An order is read in church forbidding the young people to marry girls from other parishes. *Type 1475.

X752. The old maid in bed. On one side is a bundle of straw (her husband) and on the other a dog (her child). She gives the straw bundle a push and thereupon falls on the floor herself. Type 1480*. 
A youth promises to marry an old maid if she will sit all night on the roof. She falls down. Type 1479*; Russian: Andrejev No. 1479*.

The meal of beans. One of the old maid's three teeth breaks off. Type 1478.

The wolf steals the old maid. She keeps him for a husband. Type 1477.

The mother trains the old maid to speak properly. Absurd results. Types 1485*, 1486*.

Jokes on courtship.

Humor based on drunkenness.

Irish myth: *Cross; Icelandic: Boberg.

Drunk man lying under his bed thinks he is lying in his shroud. Is cured of drunkenness. Type 835*.

Drunk man goes to the king and wants to buy an island. Type 1671*.

Drunk man at the wedding. Goes to sleep and never reaches it, though at home he praises the wedding. Type 1705*.

Drunk men try to see one another home. Absurd results. Pauli (ed. Bolte) No. 238.

Drunk man sees everything revolving and waits for his house to come to him. *Wesselski Hodscha Nasreddin II 236 No. 520.

Drunk woman thinks she is in heaven. Hears someone play the lyre. Italian Novella: Rotunda.

Drunk recruits make war on a haystack. Italian Novella: Rotunda.

Drunken volunteer firemen bungle their work. U.S.: Baughman.

Humor of lies and exaggeration.

Plot 1875—1999; *Fb "løgn" II 513b; Irish myth: Cross.

One lie a year. A man who tells but one lie a year is believed because of his general truthfulness. Amusing results. Chauvin V 278 No. 161; *BP II 371, 509; Köhler-Bolte I 322; India: Thompson-Balys; Africa (Vai): Ellis 239 No. 46.

Liar comes to believe his own lie. He tells a lie so often that he believes it himself. (Cf. X611.) U.S.: Baughman.

Lie used as catch tale. (Cf. Z13.) Type 2200; U.S.: Baughman.
**X904.** The teller reduces the size of his lie.

**X904.1.** The liar reduces the size of his lie when his brother steps on his toes to remind him of his lying habits. U.S.: *Baughman.*

**X904.2.** Liar reduces the size of his yarn when challenged. U.S.: *Baughman.*


**X905.1.** Master brought to say, "You lie!" Type 1920C; Lithuanian: Balys Index No. 1920D*; Russian: Andrejev No. 1920D*; Prussian: Plenzat 78; Estonian: Aarne FFC XXV 119 No. 27; Livonian: Loorits FFC LXVI 51 No. 89; India: *Thompson-Balys.*

**X905.2.** Greatest liar made king of Schlaraffenland. (First ed. X950.3.) (Cf. X1503.) BP II 507.

**X905.3.** Claim of property based on unusual lie. India: Thompson-Balys.

**X905.4.** The liar: "I have no time to lie today"; lies nevertheless. Type 1920B; India: Thompson-Balys; Chinese: Eberhard FFC CXX 308ff. No. 18, FFC CXXVIII 260ff. No. 160.

**X905.4.1.** Boy to deceive his uncle: induces uncle to climb tree before deception begins: this is the deception. Chinese: *Graham.*

**X906.** Would not lie for a trifle. Liar tells of shooting large number of animals with one shot (an odd number, usually 99). When asked why he did not make it a round number (or an even hundred), he replies indignantly that he would not lie for one pigeon (rabbit). U.S.: *Baughman.*


**X907.1.** The second liar corroborates the lie of the first. Canada, U.S.: Baughman.

**X908.** Lie: sea has burned up. (Often with answer: "Many fried fish.") (First ed. X925.) Type 1920A; *BP II 371;* Fb "vesterhav" III 1042b, "a" III 1187b; Indonesian: DeVries Volksverhalen II 377.

**X909.** Other stories about liars.

**X909.1.** The incorrigible liar. U.S.: *Baughman.*

**X909.1.1.** Church member who has been called to task about his lying habits tells another lie in expressing his concern for his weakness. He says he has shed barrels of tears because of his weakness. U.S.: *Baughman.*

**X909.2.** The liar outdoes the tricksters who try to catch him in a lie. He continues the lie the tricksters have made up to catch him. (Cf. K306, L142.1.) U.S.: Baughman.

X910—X1099.
X910—X959. Lie: the remarkable man.

X910—X959. LIE: THE REMARKABLE MAN — HIS BIRTH, GROWTH, DEATH, PHYSICAL POWERS, STRENGTH


X920. **X920. Lie: the large man.** (First ed. X1041.) *Type 852; BP II 516.


X930. **X930. Lie: remarkable person's physical powers and habits.**


X939. X939. Lie: other motifs pertaining to extraordinary senses or bodily powers. U.S.: *Baughman.

X940. **X940. Lie: remarkably strong man.**


X941.2. X941.2. Fight on old woman's hand. India: Thompson-Balys.

X941.3. X941.3. Elephant (camel) put in pocket as a curiosity to show friends. India: Thompson-Balys.

X941.4. X941.4. Wind blows group of persons into woman's eye. India: Thompson-Balys.


X943.1. X943.1. Beautiful girl seated on large lotus flower holding big elephant in each hand which she devours and throws off alternately. India: Thompson-Balys.


X959. X959. Lie: other strong physical reactions.


X960—X1019.

X960—X1019. LIE: REMARKABLE PERSON'S SKILLS

X960. X960. Lie: remarkable person's skills.
X961. Lie: extraordinary bodily skills.


X980. Lie: occupational or professional skill.


X1004. Lie: remarkable rider.


X1010. Lie: remarkable mental skills.


X1012. Lie: person displays remarkable ingenuity or resourcefulness. U.S.: *Baughman.

X1020—X1079.

X1020—X1079. REMARKABLE MAN'S EXTRAORDINARY POSSESSIONS

X1020. **Lie:** remarkable possessions of remarkable man.


X1021.1. **Lie:** remarkable bouncing rubber boots (or the like). U.S.: *Baughman.

X1022. **Lie:** other extraordinary personal effects of remarkable person. U.S.: *Baughman.

X1023. **Lie:** extraordinary equipment of remarkable man. U.S.: *Baughman.

X1024. **Lie:** extraordinary tools of remarkable man. U.S.: *Baughman.


X1030. **Lie:** remarkable buildings. U.S.: *Baughman.

X1030.1. **Lie:** the great building. (First ed. X1033.) Type 1960E.

X1031. **Lie:** the great kitchen. (First ed. X1033.1.) Chauvin VII 57 No. 77; U.S.: *Baughman, *Folk-Say I 62.

X1031.1. **Lie:** remarkable equipment in big kitchen. U.S.: *Baughman.

X1031.1.1. **Lie:** the great kettle. (First ed. X1035.) Type 1960F.

X1031.2. **Lie:** help in big kitchen. U.S.: *Baughman.

X1031.3. **Lie:** remarkable cooking in big kitchen. U.S.: *Baughman.

X1031.4. **Lie:** remarkable baking in big kitchen. Canada, U.S.: *Baughman.

X1031.4.1. **Lie:** skating with bacon to grease griddle in big kitchen. U.S.: *Baughman.

X1031.5. **Lie:** other extraordinary foods from great kitchen. U.S.: *Baughman.

X1031.6. **Lie:** remarkable food preferences. French loggers prefer pea soup for all three meals. U.S.: Baughman.

X1031.7. **Lie:** extraordinary piles of garbage from great kitchen. U.S.: *Baughman.

X1032. **Lie:** the great dining quarters (Paul Bunyan tales). U.S.: Baughman.

X1033. **Lie:** the great bunkhouse. U.S.: *Baughman.


X1036.1. X1036.1. *Lie: the great stable: distance to stall.* Cow has calf and the calf grows up and has calf before it can reach its stall. (First ed. X1033.2.) Fb "stald" III 534a.

X1060. X1060. *Lie: other possessions of remarkable man.* (Cf. X1215 [dog], X1235 [cow], X1237 [ox]).

X1061. X1061. *Lie: great boat or ship of remarkable man.* (Cf. F861.)

X1061.1. X1061.1. *Remarkable size of great ship.* (First ed. X1031.) Type 1960H; BP II 516; U.S.: *Baughman.

X1070. X1070. *Extraordinary man's family.*


X1080. X1080. *Lie: occupations of remarkable man.* (Cf. X980.)


X1100—X1199. X1100—X1199. LIE: GREAT HUNTERS AND FISHERMEN


X1110.1. X1110.1. *The unlucky hunt.* (First ed. X921.0.1.) Indonesia: DeVries's list No. 313.

X1111. X1111. *Hunter shoots ram-rod full of ducks.* (First ed. X921.4.) Type 1894.

X1112. X1112. *Hunter catches fish in boots while wading.* (First ed. X921.5.) Type 1895.

X1114. X1114. *Man lays bag by fencehole and all the hares run into it.* (First ed. X921.11.) Type 1893.
X1114.1. Two hares run into each other and are caught. (First ed. X921.6.) Type 1895*.

X1114.2. Tiger lies in water with mouth open: cat drives fish in. India: Thompson-Balys.

X1115. Large bag of frozen raccoons taken by hunter. (Cf. X1130.3.) U.S.: Baughman.

X1115.1. The rabbit-catch: rabbits freeze feet fast to ice at night. (First ed. X921.2.) Type 1891.

X1116. The breathing tree. Hunter cuts down tree packed full of animals. The tree is so full of animals that a crack in tree opens as animals inhale, closes when they exhale. U.S.: *Baughman.

X1119. Miscellaneous stories of plentiful game.


X1122. Lie: hunter with remarkable marksmanship.


X1124. Lie: the hunter catches or kills game by ingenious or unorthodox method. (Cf. X1132.) Canada, U.S.: *Baughman.

X1124.1. Shooting off the leader's tail. (First ed. X921.8.) An old blind bear is being led by a young bear, whose tail the old bear has in his mouth. The hunter shoots off the young bear's tail and seizes it. Thus leads the old bear home. Pauli (ed. Bolte) No. 748; U.S.: *Baughman.

X1124.2. Hunter turns animal inside out. He reaches down animal's throat, grasps his tail, and turns him inside out. (First ed. X911.1.) Wesselski Bebel II 137 No. 115; U.S.: *Baughman.

X1124.3. Accidental discharge of gun kills much game. Gun kills a bird which falls on loose limb of tree, which falls on bear, etc., etc. (First ed. X921.1.) Type 1890; American Negro (Georgia): Harris Friends 154 No. 21.

X1124.3.1. Gunshot splits limb and catches feet of birds. Type 1890.
Hunting wolves with rod and line. (First ed. X921.7.) Type 1896*.


Game rolls down hill in snow; snowball builds up around game, keeps it fresh and protected until used. U.S.: *Baughman.*

**X1130.2. X1130.2. Fruit tree grows from head of deer shot with fruit pits.** Compare Münchhausen (1944) 32 (cherry tree). Canada, U.S.: *Baughman*; India: Thompson-Balys.

Tree grows out of horse and gives rider shade. (First ed. X923.) *Fb"træ" III 868a.*

Water of stream or lake freezes just as frogs jump into lake. The frogs are caught in the ice. Canada, U.S.: *Baughman.*

**X1133. X1133. Ingenious skinning of animal.**

The nailed wolf's tail. Wolf's tail nailed to tree. Wolf runs away and leaves his skin hanging. (First ed. X922.) Type 1896; U.S.: *Baughman.*

**X1133.1. X1133.1. Lie: man uses remarkable means of getting out of tree stump.** Type 1900; U.S.: *Baughman.*

**X1133.2. X1133.2. Man escapes from bear by running for a long time, from summer to winter.** Bear chases man in July; he finally crosses a river on the ice. The bear falls in or stops following (in December). U.S.: *Baughman.*

**X1133.3. X1133.3. Man in barrel grabs wolf by the tail and is drawn out of danger.** (First ed. X911.) *Type 1875; Köhler-Bolte I 410; *Fb"tonde" III 935a, "ræv" III 114a.*

Animal unwittingly puts tail into man's hands and is caught. India: *Thompson-Balys.*

If the wolf's tail breaks. Trickster and companion are wolf hunting. The companion goes into the wolf hole. The wolf comes. The other catches the wolf by the tail and the wolf scratches dust into the companion's eyes. "What a dust."—"If the wolf's tail breaks, you will see another kind of dust!" (First ed. X911.3.) Wesselski Hodscha Nasreddin I 216 No. 48; West Indies: Flowers 585.

**X1133.4. X1133.4. Man escapes from bee's nest on bear's tail.** (First ed. X911.2.) Type 1900.

**X1133.5. X1133.5. Tigers stand on each other's heads trying to reach man in tree.** His tears form a stream. India: Thompson-Balys.

**X1150. X1150. Lies about fishing.** (Cf. X1300.)

The great catch of fish. (First ed. X1022.) Type 1960C.

Lie: large number of fishermen in one spot. U.S.: Baughman.


X1156.1. X1156.1. *Lie: fish caught with another's cries.* (First ed. X961.10.) Type 1930; BP III 244ff.

X1200—X1399. LIE ABOUT ANIMALS

X1200. **X1200. Lie: remarkable animals.** Types 1875—1910.


X1202.1. X1202.1. *Small cart serves as back legs for crippled sow.* Pigs also have these carts. U.S.: *Baughman.*


X1204.1. X1204.1. *Two wolves eat each other up so that only tails are left.* (First ed. X911.4.) *Fb "hale" IV 197b.

X1204.2. X1204.2. *Lie: two birds swallow each other.* (First ed. X926.) Africa (Vai): Ellis 239 No. 46.


X1208. X1208. *Animals already cooked for eating.*


X1208.2. X1208.2. *Lie: roast hens fly, heads to sky, tails to ground.* (First ed. X961.23.) Type 1930; BP III 258.

X1210. **X1210. Lies about mammals.**

X1211.1. X1211.1. Lie: cat scratches out bear's tongue. (First ed. X961.36.) Type 1930; BP III 244ff.


X1215.1. X1215.1. Dog and other animal chase each other in hot weather. Canada, U.S.: *Baughman.

X1215.2. X1215.2. Lie: large dog. U.S.: *Baughman.

X1215.3. X1215.3. Lie: small dog. U.S.: Baughman.

X1215.4. X1215.4. Lie: weak dog. U.S.: *Baughman.

X1215.5. X1215.5. Lie: tough dog. U.S.: Baughman.


X1215.9. X1215.9. Lie: obedient or dutiful dog. U.S.: *Baughman.


X1215.12. X1215.12. Lie: greyhounds drag mill out of water. (First ed. X961.19.) Type 1930; BP III 244ff.


X1216.1. X1216.1. The wolf harnessed. Eats the horses, is harnessed and runs in the harness. (First ed. X936.) *Type 1910.


X1224. X1224. Lies about chipmunks.


X1226.1. X1226.1. Lie: mice consecrate bishop. (First ed. X961.16.) Type 1930; BP III 244ff.


X1233.1.1. X1233.1.1. *Lie: large boar has bristles as long as pitchfork tines*. England, Scotland: *Baughman; Lithuanian: Balys Index No. 1879*.

X1233.1.2. X1233.1.2. *The great wild-boar*. Tusks go through tree and come out on other side. (First ed. X1021.4.) *Wesselski Bebel II 137 No. 114.

X1233.2. X1233.2. *Lie: tough hog.*

X1233.2.1. X1233.2.1. *Hog finds dynamite supply, eats it, walks behind mule; the mule kicks the hog*. The explosion kills the mule, blows down the barn, breaks windows out of house. The hog is ill for several days. U.S.: *Baughman.


X1233.4. X1233.4. *Miscellaneous lies about hogs.*

X1233.4.1. X1233.4.1. *Lie: salesman guarantees sow to bear male, then female, then kid*. (First ed. X931.) Wienert FFC LVI 84 (ET 506), 104 (ST 167); Halm Aesop No. 11.


X1235.1. X1235.1. *Large cow*. (Cf. B871.1.1.)


X1235.2.1. X1235.2.1. *Cow gives so much cream that several men do nothing but skim cream*. U.S.: *Baughman.

X1235.3. X1235.3. *Owner provides cow with green goggles, feeds her sawdust or snow*. U.S.: *Baughman.

X1235.4. X1235.4. *Lie: cow climbs to roof*. (First ed. X961.7.) Type 1930; BP III 258.

X1235.5. X1235.5. *Lie: cow puts bread in oven*. (First ed. X961.22.) Type 1930; BP III 244ff.


X1237.1.1. X1237.1.1. *Man plows through stump which catches the back of his pants in cleft*. His oxen continue to pull; he holds onto the plow, pulls the stump out of the ground. U.S.: *Baughman.


X1241.2. X1241.2. *Well-trained horse.*

X1241.2.1. X1241.2.1. *Horse takes cattle out to pasture; brings them in by himself.* U.S.: *Baughman.

X1241.2.2. X1241.2.2. *Trained horse as harvester and hunter.* He rolls in the field. Oats in his flanks; club in his tail kills birds. (First ed. X921.3.) (Cf. X1252.1.) Type 1892.

X1241.2.3. X1241.2.3. *Lie: horses knead dough.* (First ed. X961.20.) Type 1930; BP III 244ff.


X1242.0.1. X1242.0.1. *Lies about asses.*

X1242.0.1.1. X1242.0.1.1. *Lie: ass with silver nose hunts hares.* (First ed. X961.32.) Type 1930; BP III 244ff.


X1244. X1244. *Lies about goats.*

X1244.1. X1244.1. *Lie: goat carries one hundred cartloads of grease.* (First ed. X961.13.) Type 1930; BP III 244ff.

X1244.2. X1244.2. *Lie: goats heat oven.* (First ed. X961.21.) Type 1930; BP III 244ff.

X1244.3. X1244.3. *The great he-goat.* (First ed. X1021.2.) BP II 515.

X1250. X1250. *Lies about birds.*


X1252.1. X1252.1. *Lie: crows mow meadow.* (First ed. X961.14.) Type 1930; BP III 244ff.


X1256.1. X1256.1. *Lie: doves tear up wolf.* (First ed. X961.37.) Type 1930; BP III 244ff.


X1258.1. X1258.1. *Lie: man carried through air by geese.* (First ed. X916.) Type 1881; Japanese: Ikeda.


X1267. Remarkable hawk.

X1267.1. Hawk flies away with geese on a line. They have been tied together as a protection. (First ed. X912.) *Type 1876; BP III 337.

X1267.2. Lie: hawk swims. (First ed. X961.11.) Type 1930; BP III 244ff.

X1280. Lies about insects.


X1280.1.1. Bumblebees imported to rout mosquitoes; the two insects crossbreed and have stingers on both ends. U.S.: *Baughman.

X1280.2. Lies about ferocious insects.

X1280.2.1. Insects eat team of horses or mules, pitch horseshoes to see who gets what is left. U.S.: *Baughman.


X1282.1. Lie: the great bee. Liar says that in a certain place bees are as big as sheep.—And the bee-hives?—The same as ours.—How do the bees get in? (Various answers.) (First ed. X1021.3.) BP II 515; *Wesselski Hodscha Nasreddin II 219.


X1286. Remarkable mosquitoes.


X1286.1.4. Large mosquitoes fly off with kettle. They have drilled through kettle. Their bills are clinched inside like nails. U.S.: *Baughman.

X1286.1.5. Large mosquitoes carry off prey. U.S.: *Baughman.

X1286.1.6. Big mosquito with golden palace in his mouth. India: Thompson-Balys.


X1294. Lies about flies.
X1294.1. X1294.1. *Lie: flies build bridge.* (First ed. X961.15.) Type 1930; BP III 244ff.


X1295.1. X1295.1. *The tragic death of the three gnats.* One of them meets his death between the horns of two struggling oxen, another because of two restless stallions, the third during a tussle between two giants. Lithuanian: Balys Index No. 291* (X1021.9).

X1296. X1296. *Lies about lice.*

X1296.1. X1296.1. *Rag so full of lice it can move.* Irish myth: *Cross (X1049.1).*

X1300. X1300. *Lies about fish.* (Cf. X1150.)


X1320. X1320. *Lies about reptiles.*


X1321.1.2. X1321.1.2. *Lie: great snake is thought to be a log.* U.S.: *Baughman.


X1321.3. X1321.3. *Lies about remarkable kinds of snakes.*


X1340. X1340. *Lies about extraordinary amphibia and other animals.*

X1342. X1342. *Lies about frogs.*


X1342.1.1. X1342.1.1. *The great frog.* Eaten by one larger and this in turn by crow. (First ed. X1021.5.) *BP II 515.

X1342.3. X1342.3. Lie: frog eats plowshare. (First ed. X961.25.) (Cf. J1531.2.) Type 1930; BP III 258.


X1344.1. X1344.1. Lie: crab hunts hare. (First ed. X961.34.) Type 1930; BP III 258.


X1345.1. X1345.1. Lie: snail kills lion. (First ed. X961.35.) Type 1930; BP III 244ff.


X1370. X1370. Lies about imaginary animals.

X1381. X1381. Lie: the side-hill beast. Animal with two short legs on one side for convenience in living on hillsides. It can walk around the hill in only one direction. U.S.: *Baughman; North Carolina: Brown Collection I 703.


X1400—X1499. LIES ABOUT PLANTS, FRUITS, VEGETABLES, AND TREES

X1400. X1400. Lies about plants, fruits, vegetables, and trees.

X1401. X1401. Lie: the great vegetable.


X1401.3. X1401.3. Lie: hole from which great vegetable is removed. U.S.: *Baughman.

X1402. X1402. Lie about the fast-growing plants.


X1410. X1410. Lies about fruits. (Cf. X1402.1, X1405.)


X1411.1. X1411.1. Lie: the great melon. (First ed. X1024.2.) *BP II 516.


X1411.2. X1411.2. Lies about large pumpkins. U.S.: *Baughman.

X1411.3. X1411.3. Lie: large pumpkin vine. U.S.: *Baughman.
X1411.4. X1411.4. *Lie: the great pear.* (First ed. X1025.1.) Hdwb. d. Märchens I 256a n. 18.

X1420. **X1420. Lies about vegetables.**


X1423.1. X1423.1. *Lie: the great cabbage.* (Usually matched by tale of great pot to put cabbage in.) (First ed. X1024.1.) *Type 1960D; *Wesselski Hodscha Nasreddin II 220 No. 454; Italian Novella: Rotunda.

X1424. X1424. *The great mushroom.* (First ed. X1024.3.) Type 852; *BP II 516.

X1431. X1431. *Lies about turnips.* Type 1920A.


X1450. **X1450. Lies about field crops.**

X1455. X1455. *Lies about corn (maise).*


X1470. **X1470. Lies about trees.**


X1472. X1472. *Lie: tree bears unusual fruit.*

X1472.1. X1472.1. *Lie: pancakes growing on lime-tree.* (First ed. X961.27.) Type 1930; BP III 244ff.

X1480. **X1480. Lies about flowers.**


X1500—X1599.

X1500—X1599. **LIES ABOUT GEOGRAPHY AND TOPOGRAPHY**

X1500. **X1500. Lies about geography and topography.**

X1503. X1503. *Schlaraffenland.* (Land of Cockaygne.) Land in which impossible things happen. (First ed. X950.) (Cf. X1712.) *Type 1930; *BP III 244ff.; Boccaccio Decameron VIII No. 3 (Lee 254); Irish myth: Cross; Italian Novella: *Rotunda; India: Thompson-Balys.
X1503.1. Land in which highest praise parents can earn is that they marry their children when they are babies. India: Thompson-Balys.


X1503.3. Lie: land where all things are sold for the same price. India: Thompson-Balys.

X1503.4. Mountain of grain to be eaten through on way to Schlaraffenland. (First ed. X950.2.) (Cf. X1712.) BP III 250.

X1505. Topsy-turvy land. Land where all is opposite from the usual. (First ed. X952.) BP III 244ff., *254ff.; Wienert FFC LVI 44ff.


X1506. The extraordinary names. A place where animals and things are designated by senseless names. (First ed. X951.) (Cf. Z32.2.1.) Type 1940; BP IV 183; Bolte Zs. f. Vksk. XXVII 135; Wisser *ibid. XXVIII 135; West Indies: Flowers 585.

X1510. Lies about land features.

X1520. Lies about mountains and hills.


X1523.1. Lie: country so steep that people look up chimney to see when the cows come home. U.S.: *Baughman.

X1523.2. Lies about farming on steep mountain. U.S.: *Baughman.


X1526.1. Crooked railroads in mountains or hills. (Cf. X1815.) U.S.: *Baughman.

X1528. Mountain of unusual material.

X1528.1. Lie: mountain of cheese. (First ed. X961.5.) Type 1930; BP III 258.

X1530. Lies about remarkable soil.


X1540. Lies about water features.


X1545. Lies about remarkable underground channels.

X1546. Remarkable pond.

X1546.1. Lie: pond supplies both fresh fish and cooked. Italian Novella: Rotunda (X925.1).

X1547. Lie: remarkable river.


X1547.2. Lie: river of honey. (First ed. X961.1). Type 852; BP II 515.

X1547.2.1. Lie: honey flows up high mountain. (First ed. X961.9) Type 1930; BP III 244ff.

X1550. Geography and topography—miscellaneous motifs.

X1551. Remarkable road.


X1560. Lies about cities.

X1561. Lie: Rome hanging by thread. (First ed. X961.8) Type 1930; BP III 244ff.

X1563. City into which only married and mothers may enter. India: Thompson-Balys.

X1564. Village where rubies sell for four pice apiece. India: Thompson-Balys.

X1600—X1699. Lies about weather and climate.

X1600. Lies about weather and climate.

X1602. Lie: year with two summers and no winter. Canada: Baughman.

X1603. Lie: year with two winters and no summer. It is winter all summer and in fall it gets colder. Canada, U.S.: *Baughman.


X1606. Lies about changes in weather.

X1606.1. Lies about quick change from cold to warm. Canada, U.S.: *Baughman.

X1606.2. Lies about quick change in weather from warm to cold. U.S.: *Baughman.

X1606.2.1. Man freezes to saddle. Must be thawed out by the stove. (First ed. X924.) Pauli (ed. Bolte) No. 746.

X1610. Lies about winds and storms.


X1620. **X1620. Lies about cold weather.** U.S.: *Baughman.


X1630. **X1630. Lies about hot weather.** U.S.: *Baughman.


X1633.1. X1633.1. *Lie: weather so hot that corn pops in fields, animals freeze to death thinking it has snowed.* U.S.: *Baughman.

X1640. **X1640. Lies about dry weather.**


X1643.1. X1643.1. *Lie: bullfrogs several years old cannot swim — have never had water to learn in.* Canada, U.S.: *Baughman.

X1650. **X1650. Lies about precipitation and dampness.**


X1651.1. X1651.1. *Lie: shingling the fog.* Man shingling building during thick fog shingles several feet of fog when he gets beyond the roof line. U.S.: *Baughman.


X1653. X1653. *Lies about snow.*


X1654. X1654. *Lies about rain.*


X1655.1. Lie: the man under the hat, which is the only thing seen above the mud. England, U.S.: *Baughman.

X1660. Lies about climate.

X1663. Lies about healthy atmosphere.


X1663.2. Lie: place so healthful that residents shoot man to start cemetery. Canada, U.S.: *Baughman.

X1700—X1799. LIES: LOGICAL ABSURDITIES

X1700. Lies: logical absurdities. (Cf. J2200.)

X1710. Lies about numbers.

X1712. Schlaraffenland lies three miles beyond Christmas. (First ed. X950.1.) BP III 250.

X1720. Absurd disregard of anatomy. (Cf. X1202, X1203, X1204.)

X1721. Lies about surgical operations.

X1721.1. New backbone for the horse made from a stick. (First ed. X935.) Type 1911**.

X1721.2. Lie: man's organs replaced with animal's. (Cf. E782.) He acts like animal. Type 660; U.S.: *Baughman.

X1723. Lies about swallowing. (Cf. F910.)


X1723.1.1. Fish swallows a gourd fruit where people have taken refuge during rain; hawk swallows fish. India: Thompson-Balys.

X1723.1.2. Lie: man swallowed by fish and later rescued alive. (First ed. X921.10.) Wesselski Bebel II 137 No. 113.

X1723.2. Falcon and heron eaten by wild boar recovered alive from his body. (First ed. X921.9.) Wesselski Bebel II 138 No. 116.

X1723.1. Man crawls into body of animal (after killing it) to escape cold. The animal freezes back together; man must eat his way out. U.S.: *Baughman.


X1726. Man cuts off own head.

X1726.1. Lie: man cuts off own head and eats it. (First ed. X927.) Africa (Vai): Ellis 239 No. 46.

X1726.2. Man cuts off own head, picks it up and replaces it. (First ed. X927.1.) (Cf. E783.) Type 852; BP II 514; Missouri French: Carrière.

X1727. Absurd stories about beards.

X1727.1. Lie: barber shaves wife's beard. (First ed. X961.17.) Type 1930; BP III 244ff.

X1731. Lies about falling.


X1731.2. Man falls from height, goes into solid rock up to knees. Ireland, U.S.: *Baughman.

X1731.2.1. Man falls and is buried in earth: goes for spade and digs self out. (First ed. X917.) *Type 1882; Köhler-Bolte I 323; Gardner JAFL XXVII 305; U.S.: *Baughman.

X1733. Lies about sinking.


X1737. Man stays under water for long time.

X1737.1. Man falls through ice, has to swim two miles to come out at an air hole. U.S.: *Baughman.

X1737.1.1. Man under the ice. Falls through ice with his horse, wanders around on the river bottom, pushes his spear through ice from below and rises to the surface. (First ed. X918.) *Wesselski Bebel I 171 No. 8.


X1739.1. Person swallows pin or needle; it later emerges through skin of relative. England, U.S.: *Baughman.

X1739.2. Lie: man makes drinking water from his own skull. (First ed. X961.29.) Type 852; BP II 514.

X1740. Absurd disregard of natural laws.
X1741. Lies about gravitation.

X1741.1. Person or animal rises into the air in defiance of gravity. (Cf. D2135.0.1.) U.S.: *Baughman.

X1741.2. Person or animal jumps back to starting place (from midair). U.S.: *Baughman.

X1741.3. Law of gravity is petrified in petrified forest. U.S.: *Baughman.

X1741.4. Lie: anvil swims river. (First ed. X961.24.) Type 1930; BP III 258.

X1743. Lies about occupying space.

X1743.1. Giants go through small hole where plant has been torn from earth. India: Thompson-Balys.

X1743.2. Lie: two bullocks go where one cannot. India: Thompson-Balys.

X1743.3. Lie: 900,000 roofs on point of needle. India: Thompson-Balys.


X1755. Lies about watches.


X1756. Disregard of nature of basketry.


X1757. Rope of sand (chaff). (First ed. X961.2.) (Cf. F843.) Type 852; BP II 513; Missouri French: Carrière.


X1760. Absurd disregard of the nature of non-material things.


X1761.1. Person pulls up old oil wells and sells them for post holes after sawing them up into short lengths. U.S.: *Baughman.

X1761.2. Lie: people eat the bungholes from barrels. Italian Novella: Rotunda (X961.39).

X1780. Absurdity based on the nature of the object.


X1785. Lies about stretching or shrinking. U.S.: *Baughman.
X1785.1. *Lie: the stretching and shrinking harness.* Man driving team with wagon uphill in rain finds on arrival at the top of the hill that the tugs of rawhide or buckskin have stretched and that the loaded wagon is still at the bottom of the hill. He unhitches the horses and throws the harness across a stump. Sometime later, or the next morning, the sun comes out and shrinks the tugs, drawing the load to the top of the hill. Canada, U.S.: *Baughman.

X1787. *Lie: the stretching and shrinking harness.* Man driving team with wagon uphill in rain finds on arrival at the top of the hill that the tugs of rawhide or buckskin have stretched and that the loaded wagon is still at the bottom of the hill. He unhitches the horses and throws the harness across a stump. Sometime later, or the next morning, the sun comes out and shrinks the tugs, drawing the load to the top of the hill. Canada, U.S.: *Baughman.

X1788. *Lie: the stretching and shrinking harness.* Man driving team with wagon uphill in rain finds on arrival at the top of the hill that the tugs of rawhide or buckskin have stretched and that the loaded wagon is still at the bottom of the hill. He unhitches the horses and throws the harness across a stump. Sometime later, or the next morning, the sun comes out and shrinks the tugs, drawing the load to the top of the hill. Canada, U.S.: *Baughman.

X1790. **X1790. Other logical absurdities.** U.S.: *Baughman.

X1791. *Lie: deaf, dumb, blind, and lame men catch hare.* (First ed. X961.33.) Type 1930; BP III 116, 258.

X1796. *Lies concerning speed.*

X1796.1. *Lie: footless man outruns swift horse.* (First ed. X961.3.) Type 1930; BP III 244ff.

X1800—X1899. **X1800—X1899. MISCELLANEOUS LIES AND EXAGGERATIONS**

X1800. **X1800. Miscellaneous lies and exaggerations.**

X1810. **X1810. Tall tales about miscellaneous objects.**

X1811. *Lies about loaves of bread.*

X1811.1. *Lie: the great loaf of bread.* (First ed. X1038.) Type 1960K.


X1815. *Lie: remarkable railroad.*


X1817. *Lies about bridges.* (Cf. F842.)

X1817.1. *Lie: razor-sharp sword as footbridge.* (First ed. X961.6.) Type 1930; BP III 244ff.

X1850. **X1850. Other tall tales.**


X1852. *Boy shot from a cannon.* (First ed. X913.) Type 1880; Fb "kanon" II 87.
X1853. Boy with hat of butter, clothes of paper, etc. (First ed. X914.) *Type 1880.

X1854. Man in hollow tree defends himself successfully from leopard and bear. India: Thompson-Balys.

X1854.1. The boy in the hollow tree. He frightens the woodchopper who leaves behind his horse. (First ed. X913.1.) Type 1877*; Russian: Andrejev No. 1877*.

X1855. Lie: plow without horse or wheels. (First ed. X961.12.) Type 1930; BP III 244ff.

X1856. Lie: suckling children rock mother in cradle. (First ed. X961.18.) Type 1930; BP III 244ff.

X1856.1. Lie: child throws down a kid. (First ed. X961.30.) Type 1930; BP III 244ff.

X1856.2. Lie: child throws down mill-wheels from one town to another. (First ed. X961.31.) Type 1930; BP III 244ff.

X1857. Lie: man drowned on mountain. (First ed. X961.26.) Type 1930; BP III 258.

X1858. Lie: man cuts ice with own head. (First ed. X961.28.) Type 852; BP II 514.

X1861. Lie: the hunt for the lost bee. (First ed. X928.) Köhler-Bolte I 323.


X1863. Why gypsies have no churches. They ate up their churches made of cheese and bacon. (First ed. X953.) (Cf. X650.) Bolte Zs. f. Vksk. IX 85.

X1864. Lie: warrior whose horse is cut in two continues to ride on the half horse. (First ed. X961.4.) Wesselski Bebel II 108 No. 25.

X1866. Lie: the great noise from the bass-viol. (First ed. X1037.) BP II 516.
Motif: Detailed Synopsis: Miscellaneous

DETAILED SYNOPSIS

Z0—Z99. Formulas

Z0. Formulas
Z10. Formulistic framework for tales

Z20—Z59. Cumulative tales

Z20. Cumulative tales
Z30. Chains involving a single scene or event
Z40. Chains with interdependent members
Z50. Cumulative tales—miscellaneous
Z60. Other formulistic motifs

Z100—Z199. Symbolism

Z100. Symbolism
Z110. Personifications
Z140. Color symbolism
Z150. Other symbols

Z200—Z299. Heroes

Z200. Heroes
Z210. Brothers as heroes
Z230. Extraordinary exploits of hero

Z300—Z399. Unique exceptions

Z300. Unique exceptions
Z310. Unique vulnerability
Z320. Object will fit only one thing (or person)

Z350. Other unique exceptions

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**Z. MISCELLANEOUS GROUPS OF MOTIFS**

Z0—Z99.

### Z0—Z99. Formulas.

#### Z0. Z0. Formulas.


**Z10.2.** End formulas. *BP IV 24ff.; Hdwb. d. Märchens II 164; *Petsch Formelhafte Schlüsse im Volksmärchen (1900); India: *Thompson-Balys.

**Z10.3.** Transition formulas. Hdwb. d. Märchens II 162; *BP IV 20ff.

**Z11.** Endless tales. Hundreds of sheep to be carried over stream one at a time, etc. The wording of the tale so arranged as to continue indefinitely. *Type 2300; *BP II 209; Taylor *Hdwb. d. Märchens II 190a; Irish myth: *Cross; Spanish Exempla: Keller; Italian Novella: *Rotunda; India: *Thompson-Balys.


**Z11.2.** Endless tale: hundreds of birds in snare fly away one at a time. India: Thompson-Balys.

**Z12.** Unfinished tales. Just as the interest is aroused the narrator quits. "If the bowl had been stronger my tale had been longer." *Types 2250, 2260; BP II 210, III 455; Taylor *Hdwb. d. Märchens II 189b; Köhler-Bolte I 269.

**Z13.** Catch tales. The manner of the telling forces the hearer to ask a particular question, to which the teller returns a ridiculous answer. Type 2200; England, U.S., Canada: *Baughman; West Indies: Flowers 586.


**Z13.2.** Catch tale: teller is killed in his own story. Canada, U.S.: *Baughman.


**Z15.** Tale avoiding all pronouns. Lang English Fairy Tales 118.


Z17. Rounds. Stories which begin over and over again and repeat. Type 2350; Taylor JAFL XLVI 88, Hdwb. d. Märchens II 190; U.S.: Baughman; Lithuanian: Balys Index No. 2300; India: Thompson-Balys.

Z18. Formulistic conversations.

Z18.1. What makes your ears so big?—To hear the better, my child, etc. Type 333.


Z20—Z59. CUMULATIVE TALES


Z22. Ehod mi yodea (One; who knows?); Le dodici parole della verita, Las doce palabras retorneadas. The numbers from one to twelve are brought into relation with various objects, often of religious significance. **Espinosa Revista de Filologia Espaсola XVII 390ff.; *Taylor JAFL XLVI 79 No. 2010; *Greenleaf Ballads and Sea-songs of Newfoundland (Cambridge, Mass., 1933) 93 No. 41; **Hdwb. d. Märchens II 171ff.; *Newell "The Carol of the Twelve Numbers" JAFL IV (1891) 215—220; Köhler-Bolte III 370 n. 2; BP III 15 n.—Lithuanian: Balys Index No. 2010*; Russian: Andrejev No. 812B*; Spanish: Boggs FFC XC 156 No. 2045*; Jewish: *Neuman.

Z22.1. The Twelve Days (Gifts) of Christmas: 1 partridge, 2 turtle-doves, 3 French hens, 4 colly birds, 5 gold rings, 6 geese, 7 swans, 8 maids, 9 drummers, 10 pipers, 11 ladies, 12 lords. **Taylor JAFL XLVI 79 No. 2010A, Hdwb. d. Märchens II 172b; Kristensen Danske Dyrefabler 146—60 Nos. 337—348; Fb "Juledagsgave" I 54.
IV 248; T. Norlind Svenska Allmogens Liv 612.

Z22.2. The Twelve kinds of Food: 1 partridge, 2 turtledoves, 3 woodpigeons, 4 ducks, 5 rabbits, 6 hares, 7 hounds, 8 sheep, 9 oxen, 10 turkeys, 11 hams, 12 cheeses. **Taylor JAFL XLVI 80 No. 2010B, Hdwb. d. Märchens II 172b; Kristensen Danske Dyrefabler 150—54 Nos. 351—370.


Z24.1.1. Z24.1.1. Life story in ten hours: "At one I was born .... at ten my child's soul was crowned in heaven." *Taylor JAFL XLVI 80 No. 2012B.

Z24.1.2. Z24.1.2. Bird advises man to treat his lazy children as she does her young: "In March I make my nest .... in August I have nothing more to do with my young." *Taylor JAFL XLVI 80 No. 2012C.


Z25. Z25. Fly forgets her name; asks woodcutter, axe, tree, etc., in vain. Finally foal in mare's belly says her name is "fly". India: Thompson-Balys.

Z30. Z30. Chains involving a single scene or event without interdependence among the individual actors.


Z31.2. Z31.2. Louse and flea wish to marry. Mosquito, toad, ant, etc. volunteer to supply the wedding feast. Spanish: Boggs FFC XC 154 No. 2020*.


Z32.1. Z32.1. The funeral procession of the hen. Animals one by one join the procession. The funeral carriage breaks down or the procession drowns. *Type 2021; *BP II 147 n. 1; *Wesselski Hessische Blätter f. Vksk. XXXII 2ff.; *Taylor JAFL XLVI 82 No. 2021.

Z32.1.1. Z32.1.1. The death of the cock. (Der Tod des Hühnchens.) The cock chokes and the hen seeks aid of objects and persons (stream, tree, pig, miller, baker, etc.).
The death of the little hen. She is characteristically mourned by objects and animals; e.g., flea, door, broom, cart, ashes, tree, girl. (First ed. Z31.2.2.) *Taylor JAFL XLVI 82 No. 2022A; *BP I 293; Parsons JAFL XXXIII 37; Missouri French: Carrière; India: *Thompson-Balys.

The death of the little hen described with unusual words. Each act of mourning described by a neologism: the table untables itself. (First ed. Z31.2.2.1.) (Cf. X1506.) *Taylor JAFL XLVI 82 No. 2022A, Hdwb. d. Märchens II 177a; Tegethoff Französische Märchen II 78 No. 18; Rolland Rimes et jeux d'enfance (1881) 119f.; Kristensen Danske Dyrefabler 98ff. No. 171ff.

Little ant finds a penny, buys new clothes with it, and sits in her doorway. Various animals pass by and propose marriage. She asks what they do at night. Each one replies with its characteristic sound, and none pleases her but the quiet little mouse, whom she marries. She leaves him to tend the stew, and he falls in and drowns. She weeps and, on learning the reason, bird cuts off its beak, dove cuts off its tail, etc. (First ed. Z31.2.3.) *Taylor FFC XLVI 82 No. 2023; Spanish: Boggs FFC XC 154 No. 2023*; Italian: Crane Italian Popular Tales (1885) 376—77.

Cumulative: master to kill hen. She begs off; he goes to kill rooster .... goose, rabbit, toad, tiger. Chinese: Graham.

Mourning about the dead ass (Tulsi Das): from washerman to the queen. "But who is Tulsi Das?" The report is traced back to the washerman, who says: "He was my ass." India: *Thompson-Balys.

Chains involving the eating of an object. (Members of the chain not interrelated.) Taylor JAFL XLVI 83 Nos. 2025—2028, Hdwb. d. Märchens II 178b.

The fleeing pancake. A woman makes a pancake, which flees. Various animals try in vain to stop it. Finally the fox eats it up. (First ed. Z31.3.1.) *Taylor JAFL XLVI 82 No. 2025; *Dh III 272; Fb "pandekage" II 782b; Danish: Kristensen Danske Dyrefabler 58f. Nos. 113—18; Norwegian: Christensen Norske Eventyr 149; Lithuanian: Balys Index No. 2025; Russian: Andrejev Nos. 295, 296*.

The fat cat. While the mistress is away, the cat eats the porridge, the bowl, and the ladle. When the mistress returns she says, "How fat you are!" The cat: "I ate the porridge, the bowl, and the ladle, and I will eat you." The cat meets other animals and eats them after the same conversation. Finally eats too many. (First ed. Z31.3.2.) *Taylor JAFL XLVI 83 No. 2027; *Fb "kat" IV 255b; Danish: Kristensen Danske Dyrefabler 59ff. Nos. 119—130.

Woman meets a pig. "Good morning." "Why are you up so early?" "I am not up so early. I have drunk seven vats of milk and eaten seven plates of porridge and I shall eat you." She ate the pig. (First ed. Z31.3.3.) *Taylor JAFL XLVI 83 No. 2027A; Swedish: Norlender "Barnvisor och barnrim" Svenska Landsmelen V No. 5 n. 265.

The fat troll (wolf). A troll eats the watcher's five horses and finally the watcher himself. The master goes to investigate. The troll: "I ate the five horses, I ate the watcher, and I will eat you." Does so. Likewise the wife, servant, daughter, son, and dog. The cat scratches the troll open and rescues all. (First ed. Z31.3.4.) *Taylor JAFL XLVI
83 No. 2028; *Fb "ulv" III 970b, "æde" III 1139b, "bjørn" IV 43b; Danish: Kristensen Dyrefabler 68ff. Nos. 131—144; Swedish: T. Norlind Svenska Allmogens Liv (Stockholm, 1925) 613; Russian: Andrejev No. 333B*.

Z33.4.1. Z33.4.1. *Louse and crow make covenant of friendship.* louse eats crow despite crow saying, "If I strike you once with my beak you will disappear; how then can you talk of eating me?" Likewise louse eats loaf of bread, she-goat, cow, buffalo, five sepoys, wedding procession with one lakh of people, elephant, tank of water. A sepoy cuts louse in two with his sword and rescues all. India: Thompson-Balys.

Z33.4.2. Z33.4.2. *The singing wolf.* By his singing the wolf compels the old man to surrender his cattle, his children and grandchildren, and finally his wife. The old woman goes in the wolf's service. She returns home bringing butter, etc. Lithuanian: Balys Index No. 162*; Russian: Andrejev No. 162*.


Z39.1. Z39.1. *The goat who would not go home.* One animal after another tries in vain to persuade the goat to go home. Finally a wolf (bee) bites him and drives him home. (First ed. Z31.4.1.) *Taylor JAFL XLVI 81 No. 2015; *BP I 348 n. 1, II 100, 104; Fb "gjed" IV 178a; Swedish: T. Norlind Svenska Allmogens Liv (Stockholm, 1925) 613.

Z39.1.1. Z39.1.1. *The goat who would not leave the hazel bush.* Final formula: The devil goes to strangle the Jew, the Jew to kill the ox, the ox to drink the water, the water to quench the fire, the fire to burn the stone, the stone to blunt the axe, the axe to cut the rope, the rope to tie the hunter, the hunter to shoot the goat—the goat leaves the hazel bush, the wee goat leaves the hazel bush. Lithuanian: Balys Index No. 2030.

Z39.2. Z39.2. *There was a wee wee woman who had a wee wee cow, etc.* (First ed. Z31.4.2.) *Taylor JAFL XLVI 81 No. 2016, Hdwb. d. Märchens II 176a; Jacobs English Fairy Tales 57; Danish: Kristensen Danske Dyrefabler 122ff. Nos. 230—37; Russian: Andrejev No. 2015 I*.


Z39.4. Z39.4. *Where have you been, goose?—In the fields.*—What have you in your beak?—A knife.—etc. (Tile, water, ox, firewood, old woman, friars, mass, shirt.) (First ed. Z31.4.4.) *Taylor JAFL XLVI 80 No. 2011, Hdwb. d. Märchens II 174a; Spanish: Boggs FFC XC 154 No. 2018A*.


Z39.4.2. Z39.4.2. *Sparrow, where are you going? —To eat seed.* —The owner will scold you. —I'll sit on a pine tree, etc. Cheremis: Sebeok-Nyerges.

Z39.5. Z39.5. *The hen lays an egg, the mouse breaks it.* Sorrowing over this mishap, all show extraordinary behavior; the master puts an end to it. Final formula: hen strips off feathers, rubbish heap catches fire, oak falls to ground, hare drowns self, magpie twists leg, ox breaks horns, river flows blood, maid breaks pails, housewife scatters dough. Master locks up wife and maid, goes to seek people more foolish. Lithuanian: Balys

Z39.7. Z39.7. Girl left in tree by sisters: asks monkey, ape, bear, and tiger to put her down or else bite her. All refuse. Panther comes and devours her. India: Thompson-Balys.


Z41. Z41. The old woman and her pig. Her pig will not jump over the stile so that she can go home. She appeals in vain for help until the cow gives her milk. The final formula is: cow give milk for cat; eat kill rat; rat gnaw rope; rope hang butcher; butcher kill ox; ox drink water; water quench fire; fire burn stick; stick beat dog; dog bite pig; pig jump over stile. (Various introductions.) (First ed. Z41.1.) *Taylor JAFL XLVI 84 No. 2030; *BP II 104, 108; **Goebel Hdwb. d. Märchens s.v. "Birnli" I 256ff.; *Emeneau JAFL LVI 272; Clouston Tales I 289; Köhler-Bolte I 136; Parsons JAFL XXXIII 34; Montet RTP VI 102; *Fb "and" IV 12;—Missouri French: Carrière; Spanish: Boggs FFC XC 155 Nos. 2030A, B, C, D; India: *Thompson-Balys; Indonesia: DeVries Volksverhalen I 364 No. 21; Africa (Benga): Nassau 200 No. 30, (Hottentot): Bleek 33 No. 17, (Gold Coast): Barker and Sinclair 177 No. 35, (Ila, Rhodesia): Smith and Dale II 392 No. 17, (Thonga): Junod 223; Jamaica: Beckwith MAFLS XVII 286 No. 138.


Z41.2. Z41.2. Crow must wash his bill in order to eat with other birds. Asks water; water must first have horn from stag, who must first have milk from cow, etc. *Wesselski Hessische Blätter f. Vksk. XXXII 33; India: Thompson-Balys.

Z41.3. Z41.3. Conflict between fowl and thistle. Wind obeys and breaks the chain. India: *Thompson-Balys.

Z41.4. Z41.4. The mouse regains its tail. The cat bites off the mouse's tail and will return it in exchange for milk. The mouse goes to the cow for milk, the farmer for hay, the butcher for meat, the baker for bread. Other persons mentioned are the locksmith and the miner. *Taylor JAFL XLVI 86 No. 2034, Hdwbt. d. Märzchens II 185b; *Wesselski Hessische Blätter f. Vksk. XXXII 28; *Newell JAFL XVIII (1905) 34 n. 1; BP II 107—8; Basset Contes Berbères No. 45, Nouveaux Contes Berbères No. 168.—England, U.S.: *Baughman.

Z41.4.2. My dog picked up a string, but did not wish to give it to me unless I gave her bread. Cupboard did not wish to give bread unless I gave it a key; smith, charcoal; charcoal-burner, calf's legbone; butcher, milk; cow, grass; meadow, water; clouds, dove's feather. Dove gave me a feather which I gave to clouds, etc. *Taylor JAFL XLVI 86 No. 2034B; Spanish: Boggs FFC XC 156 No. 2030D.


Z41.6. Bird's pea gets stuck in socket of mill-handle. She goes to carpenter, king, queen, who refuse to help. She asks snake to bite queen, stick to beat snake, fire to burn stick, etc. Final formula: cat eats mouse, mouse cuts plant creeper, creeper snares elephant, elephant drinks up sea, sea quenches fire, fire burns stick, stick beats snake, snake bites queen, queen speaks to king, king chides carpenter, carpenter cuts mill handle, and pea is extracted. Questions in rhyme. India: Thompson-Balys.

Z41.6.1. Gram (parched grain) sticks in post; parrot goes to raja, etc., for help. Final formula: at last creeper took pity on birds, and elephant feared creeper, and ocean feared elephant, and fire feared ocean, and stick feared fire, and snake feared stick, and carpenter feared snake; and carpenter split post which gave up the grain to the birds, who went away. India: Thompson-Balys.

Z41.7. The wormwood does not want to rock the sparrow. Final formula: the worms begin to gnaw the rods, the rods to beat the oxen, the oxen to drink the water, the water to quench the fire, the fire to burn the hunters, the hunters to shoot the wolves, the wolves to kill the goats, the goats to gnaw the wormwood, the wormwood to rock me — it rocked and rocked me to sleep. Lithuanian: Balys Index No. 2003*.

Z41.7.1. Boy dirties his shoe and asks the hay stack to wipe it clean. Cheremis: Sebeok-Nyerges.

Z41.8. Pulling the needle out of the seamstress's hand. Final formula: That was just what the cat was waiting for—it sprang to devour the mouse, the mouse to tear the spider's web, the spider to entangle the dog, the dog to eat the goat, the goat to gnaw the rushes, the rushes to grow in the stream, the stream to quench the fire, the fire to burn the stone, the stone to beat the axe, the axe soon pulled out the needle that was stuck in the seamstress's hand. Lithuanian: Balys Index No. 2005*.

Z41.9. The lazy servant and the grain. "Lentils, lentils, get into my sack!" Final formula: the hungry hawk attacks the hens, the hens the worms, the worms the stick, the stick the ox, the ox runs to the water, the water attacks the fire, the fire the hunters, the hunters the wolf, the wolf the goat, the goat the willow, the willow the cat, the cat the mice, the mice the lentils, the lentils go whoosh whoosh into the sack. Lithuanian: Balys Index No. 2011*.

Z42. Stronger and Strongest. The frost-bitten foot. Mouse perforates wall, wall resists wind, wind dissolves cloud, cloud covers sun, sun thaws frost, frost breaks foot. *Taylor JAFL XLVI 84 No. 2031, Hdwb. d. Märchens II 182ff.; **DeCock Volkssage 22—36; BP I 148 n. 2; Haavio FFC LXXXVIII 20; Köhler-Bolte II 47; Stiefel Zs. f. Vksk. V 448—50; Benfey Panchatantra I 373—78, II 264; Chauvin II 97f.; DeVries Volksverhalen I 1—3 No. 1, 356; Voorhoeve 166 No. 176; Clouston Tales I
Z42.1. *The Esdras chain: stronger and strongest, wine, king, woman, truth.*

Z42.2. *Abraham learns to worship God.* At nightfall Abraham worships a star, then the moon, then the sun, and finally gives up idolatry. *Taylor JAFL XLVI 85 No. 2031B; Hdwb. d. Märchens II 184b; Kühler-Bolte I 578; Koran Surah 6, 75—78;* Basset RTP VII 397; Jewish: Neuman.

Z42.3. *Brahmin worships idol and sets sacrifices before it daily.* Rat devours offerings and he sets it up as his idol as a being more powerful than his idol. When cat devours rat, he worships it instead. His wife accidentally kills the cat, so he sets her up to worship. He happens to slap her and she loses consciousness. Thereafter he worships himself as most powerful after all. India: Thompson-Balys.

Z43. *The cock's whiskers.* A mouse throws a nut down and hits the cock on the head. He also steals the cock's whiskers. The cock goes to get an old woman to cure him. The final formula is: Fountain give up water for forest, forest give up wood for baker, baker give up bread for dog, dog give up hairs to cure the cock. (Variant: mouse loses tail.) *Taylor JAFL XLVI 85 No. 2032; BP II 107; Norlind Svenska Allmogens Liv (Stockholm, 1925) 613 "Tupen och hänen"; Haavio FFC LXXXVIII 89 n. 1; RTP XV 220.—Russian: Andrejev No. 241 I; N. A. Indian (Zuci): Cushing 411.

Z43.1. *Toad asks magpie in tree to throw down a chestnut.* Magpie refuses, saying it might break its beak. Toad promises, if that happens, to get a horsehair to tie it up again. Magpie throws chestnut and breaks beak. Toad asks ass for hair, but ass first demands grass; mower demands sheep; shepherd, pup; mother dog, bread; baker, stumps. Toad cuts the stumps and gets the hair. *Wesselski Hessische Blätter f. Vksk XXXII 24; Spanish: Boggs FFC XC 156 No. 2032A*.

Z43.2. *The cock strikes out the hen's eye with a nut.* The cock blames the hazel bush for tearing its knickers, the hazel bush the goat for gnawing at it, the goat the shepherd-boy for not tending it, the boy his mistress for not baking him a bun, the mistress the pig for eating up the dough, the pig the wolf for killing its young. Lithuanian: Balys Index No. 2030G; Livonian: Looritz FFC LXVI No. 241@1; Russian: Andrejev No. 241 II*.

Z43.3. *Nut hits cock in head: he thinks world is coming to an end.* He sends the hen to tell the duck, the duck to tell the goose, etc. Final formula: Fox, who told you? — Hare. — Hare, who told you? — Goose, etc. For sequel see Type 20C. Sometimes the animals have queer names (cf. Z53). Taylor JAFL XLVI 85 No. 2033, Hdwb. d. Märchens II 185a; *Wesselski Hessische Blätter XXXII 19; Cowell Jataka III 49 No. 322; Fb "høne" I 750. — Danish: Danske Dyrefabler 103ff. Nos. 177—85; Lithuanian: Balys Index No. 2033; Africa (Kaffir): Kidd 240 No. 9; American Negro (Georgia): Harris Nights 108 No. 20.


Z43.5. *Boy changes self to nut; fowl eats nut; bush cat eats fowl; dog eats cat;*
do[...]

Z43.6. Z43.6. *Man invites animals to come and work in his field.* Rooster kills beetle; cat kills rooster; dog kills cat; leopard kills dog; hyena kills leopard; buffalo kills hyena; elephant kills buffalo, and lion chases elephant so that both fall into trap. Man calls wives to see meat he has killed. Africa (Wute): Sieber 60ff.

Z44. Z44. *The house that Jack built.* Final formula: This is the farmer that sowed the corn that fed the cock that crowed in the morn, that waked the priest all shaven and shorn, that married the man all tattered and torn, that kissed the maiden all forlorn, that milked the cow with a crumpled horn, that tossed the dog, that worried the cat, that caught the rat, that ate the malt that lay in the house that Jack built. *Taylor JAFL XLVI 86 No. 2035; *BP II 108; Köhler-Bolte I 517ff.; Kristensen Danske Dyrefabler 132ff. Nos 272, 295; *Fb "hus" I 687a, IV 229.—India: Thompson-Balys; Africa (Fang): Nassau 245ff. No. 11, (Zulu): Callaway 38.

Z44.1. Z44.1. *The house the old man was to build.* The woman for whom he is to build the house has some beans for him. The goat eats these up. Cumulative search. Final formula: Smith give me my iron, iron which belongs to the man, man who ate up my fish, fish which belongs to the sea .... sea—shirt—washerwoman—soap—woman—wood — press — grease — herder — cheese-frame — fig-tree —horn—goat—beans. *Taylor JAFL XLVI 86 No. 2035A; *Parsons JAFL XXV 219, XXVII 222, XXXIII 40, MAFLS XV (1) 207 n. 1.

Z45. Z45. *The Horseshoe Nail.* For want of a nail the shoe was lost, for want of a shoe the horse was lost, for the want of a horse the rider was lost .... and all for the want of a horseshoe nail. (First ed. Z41.9.) *Taylor JAFL XLVI 87 No. 2039; *BP III 335—37.


Z49.1. Z49.1. "I killed my grandmother because she refused to cook a hare. I killed a priest because he said my crime was bad. A friar absolved me to avoid being killed." (First ed. Z41.7.) *Taylor JAFL XLVI 87 No. 2037; Spanish: Boggs FFC XC 155 No. 2026*.


Z49.3. **The bird indifferent to pain.** A man catches a mango-bird eating mangoes and strikes it against the roots of a mango-tree. The bird cannot be made to say it suffers from the blow. In turn, he puts it in water, strikes it on the ground, a stile, a door-frame, sings its feathers, cuts it up, cooks it, and eats it. The bird always expresses indifference in a cumulative rhyme. At last the bird asks him to look out of the window, whereupon it flies out of his nose and the man dies. (First ed. Z41.11.) *Taylor JAF XLVI 87 No. 2041.

Z49.4. **There was once a woman; the woman had a son; the son had red breeches; etc.**—At last: "Shall I tell it again?" (First ed. Z41.12.) *Taylor JAF XLVI 81 No. 2013.

Z49.5. **Where is the warehouse?**—The fire burned it down.—Where is the fire?—The water quenched it. (First ed. Z41.13.) Type 2018.

Z49.5.1. "Where is that grain?" — "The cock snatched it." — "Where is that cock?"—"He drowned in the sea."—"Where is that sea?"—"It is grown over with reeds." —"Where are those reeds?"—"The maids have cut them down", etc. Lithuanian: Balys Index No. 2018.

Z49.5.2. The wolf who wanted to make bread. The farmer explained to him how bread is made. He keeps on asking: "Shall I then be able to eat?" Decides he will not have enough patience to make bread. (Cf. K555.1.2.) Lithuanian: Balys Index No. 164*.

Z49.6. **Trial among the animals.** Deer steps on kitten: cat investigates. Deer has been frightened by bird, this bird by another bird .... by crab's pointed claw, crab by mouse in his hole. Cat eats mouse. (Frog croaks because turtle carries his house on his head; turtle carries house because firefly is bringing fire; firefly brings fire because mosquito tries to bite him, etc.) (First ed. Z41.14.) India: Thompson-Balys; Indonesia, Malaya: Dixon 202; Philippine: Fansler MAFLS XII 390.

Z49.6.1. **Birds fight and cause series of accidents to other animals and people.** India: Thompson-Balys.

Z49.6.2. **Bite (prick) causes series of accidents.** India: *Thompson-Balys.

Z49.6.3. **Man sharpening his dao is bitten by a prawn.** He cuts down a big bamboo; a fruit falls from bamboo and strikes a bird on the nape of the neck; the bird scratches up an ant's nest with his feet; the ant bites a wild boar in the eye; and the boar bears down upon a plantain tree where a bat dwells under a leaf; the bat seeks refuge in the ear of an elephant, and the elephant kicks down the house on an old woman. She rushes out and falls into a well. India: *Thompson-Balys.

Z49.7. **Cumulative tale: bird who seeks carpenter to release young caught in closed tree.** Beetle bites calf, calf bites cow, cow hoofs carpenter, carpenter beats wife, hunters save carpenter's cow, carpenter releases birds. India: Thompson-Balys.

Z49.8. **Biting a grain in half.** Final formula: Forester attacks bear, the bear the wolf, the wolf the dog, the dog the cat, the cat the mouse, the mouse the grain—the grain is bitten in two. Lithuanian: Balys Index No. 2006*.

Z49.9. **Pulling up the turnip.** Final formula: The mouse holds onto the cat, the cat holds onto Mary, Mary holds onto Annie, Annie holds onto grandmother, grandmother holds onto grandfather, grandfather holds onto the turnip—they all pull and

Z49.11. Z49.11. Who is guilty of the accident. (One person blames another who blames another, etc.) India: *Thompson-Balys.

Z49.11.1. Z49.11.1. Wall in construction collapses. Finally the king finds out that the sea is guilty. (The chain: mason—cement mixer—beautifully singing woman—pearl necklace—jeweller—diver—sea.) India: *Thompson-Balys.

Z49.11.2. Z49.11.2. Thief breaks foot climbing wall to rob. Suit against owner for dangerous wall. India: *Thompson-Balys.


Z49.13. Z49.13. Chain of killings: bulbul destroys flower and is killed by cat; cat shaken by dog; dog killed by boy; boy sentenced to death by king. India: Thompson-Balys.

Z49.14. Z49.14. The little old lady who swallowed a fly. She swallows a spider to eat up the fly, a bird to eat up the spider, a dog to eat the bird, a cow to eat the dog. "The little old lady swallowed a horse—she died, of course." U.S.: *Baughman.


Z51.1. Z51.1. The house is burned down.—That is too bad.—That is not bad at all, my wife burned it down.—That is good.—That is not good, etc. (First ed. Z23.1.) Type 2014; *Taylor JAFL XLVI 81 No. 2014; Nouvelles Récréations No. 75.

Z52. Z52. Bird avenges caged mate. Builds cart, yokes frogs to it, arms himself with piece of reed, and proclaims war with king. Collects cat, ants, rope, club, and river. He is put by king into fowl house; cat eats up fowls. In stable rope and club beat up horses. In elephant-house ants get into their brains and kill them all. Tied to king's bed, river floods king in his bed. King gives bird back his mate. India: Thompson-Balys.


Z60. Z60. Other formulistic motifs.

Z61. Z61. Never. Various ways of expressing this idea. When black sheep turn white, when a dry branch sprouts, etc. *Fb "aldrig" IV 9a; *Wehrhan 36; Hdwb. d. Märchens II 163a; *Gittee Zs. f. Vksk. III 442ff.; Weise Zs. f. hochdeutsche Mundarten III 47ff.; Stoett Nederlandsche Sprekwoorden, Spreekwijzen, Vitdrukkingen en Gezegden@4


Z61.3. Butterby Church—no church at all. If person says he has gone to Butterby Church, he has not gone to church. England: Baughman.

Z61.4. "He struck him such a blow that he remembered the milk he drank on the sixth day after he was born." India: Thompson-Balys.


Z62.1. The old and the new keys. Hero marries his first sweetheart according to the proverb that the old key is better than the new. (Cf. L214.) *Type 313; *BP II 59, 246, 335, 516ff., III 40; *Fb "nøgle" II 511b; Rumanian: Schullerus FFC LXXVIII No. 906*.

Z62.2. "Bridegroom like the sun and bride like the moon." India: Thompson-Balys.

Z63. Formulas signifying fruitlessness, e.g. like putting a withe about sand, like mocking a beggar. Irish myth: Cross.

Z64. Three explanations. When explanation of phenomenon is asked, three explanations are offered of which the last is always the true one. (Cf. Z71.1.) Irish myth: Cross.

Z64.1. Proverb: one man for worship, two men for cultivation of a field, three men for a journey. India: Thompson-Balys.


Z65.1. Red as blood, white as snow. Often from blood on snow as a suggestion, a wish is made for a child (wife) with skin like snow and cheeks like blood, etc. (Sometimes black as a raven.) Types 516, 709, 720; BP I 166, 450, *461, IV 245 n. 1; Rösch FFC LXXVII 100; *Böklen 62ff.; **Cosquin Contes indiens 218ff.; Italian: Basile Pentamerone V No. 9.

Z65.1. Red as blood, white as snow, (and black as a raven). Usually applied to the cheeks, skin, and hair of a girl's lover. Irish myth: *Cross.

Z65.2. Series: white cock, red cock, black cock. These crow at dawn and scatter ghosts. (Cf. E452.) Köhler-Bolte III 581.

n. 2, VI 14 n. 1; Feilberg Dania II 185ff.

Z71.0.1. Odd numbers —formulistic. Roman: Pliny Natural History X 151, XXVIII 23; Hindu: Caland Verhandelingen der Koniglijke Akademie van Wetenschappen te Amsterdam XVII (4) 23 and NS I (6) 73, 103; Indonesian: Kruyt Het Animisme 514.

Z71.0.2. Formulistic numbers: a number plus one (101, 1001, etc.). R. M. Meyer Archiv f. Religionswissenschaft X (1907) 89ff.; *BP IV 397ff.; Irish myth: Cross; Jewish: Neuman.


Z71.1.0.1. Triads. Irish myth: *Cross; Icelandic: Boberg.

Z71.1.0.2. Formulistic numbers: threefold (e.g. three times thirty). Jewish: Neuman; Africa (Fang): Einstein 49.

Z71.1.1. Formula: three days and three nights. Irish myth: *Cross.

Z71.1.2. Three chairs in heaven for three saints. Irish myth: *Cross.

Z71.1.3. Three strains of (fairy) music. Irish myth: Cross.

Z71.1.4. Three things that lead to hell (heaven). Irish myth: Cross.


Z71.1.10. Three sods that none may escape: "The sod of his birth, the sod of his death, the sod of his burying." Irish myth: *Cross.

Z71.1.11. Three whom Christ raised from the dead. Irish myth: Cross.


Z71.1.14. Three weak things that are the strongest. Irish myth: Cross.


Three cries of the world. Irish myth: *Cross.


Formulistic number: fourfold (e.g. 400, 4000). Jewish: Neuman.

Formula: north, south, east, west. (The cardinal directions.) India: Thompson-Balys.

The four elements. Irish myth: *Cross.

The four humors. Irish myth: Cross.

Four places that cleanse the soul. Irish myth: Cross.

Four categories of souls at Judgment. Irish myth: Cross.

Four things that prevent the holy life. Irish myth: Cross.

Four things to which the glory of the world is compared. Irish myth: Cross.

Sending four messengers with four winds. India: Thompson-Balys.


Formulistic numbers: fivefold (e.g. 50, 500). Africa (Luba): De Clerq Zs KS IV 202.

Five sighs we should vent over our sins. Irish myth: Cross.


Formulistic number: seven. *Nyrop Dania II 126; Grimm Deutsche Rechtsalterthümer I 292; Wundt Völkerpsychologie VI 349; *Roscher Die Sieben- und Neunzahl in den Kultus und Mythus der Griechen (Leipzig, 1904); Aly Volksmärchen bei Herodot 241; *Fb "syv". —Irish: *Cross, O'Suilleabhaín 45, 100, Beal XXI 316, 332; Breton: Sébillot Incidents s.v. "sept"; Icelandic: *Boberg; Spanish: Espinosa Jr. Nos. 157, 178; India: *Thompson-Balys; Buddhist myth: Malalasekera I 457; Chinese: Eberhard FFC CXX 49, 162, Graham; N. A. Indian (Seneca): Curtin-Hewitt RBAE
XXXII 93 No. 6, 149 No. 24, 154 No. 26; Africa (Cameroon): Mansfield 224, 236, (Togo): Einstein 7, (Congo): Weeks Cannibals 217.

Z71.5.0.1. Formulaistic numbers: sevenfold (e.g. 49, 70, 70,000, 7,777). (Cf. Z71.15.) Jewish: Neuman; India: Thompson-Balys; Buddhist myth: Malalasekera II 943; Chinese: Eberhard FFC CXX 78 No. 43, 80 No. 46.

Z71.5.0.1. Seven brothers and one sister. Type 451; *Gummere Kittredge Anniversary Volume 17; Italian: Basile Pentamerone IV No. 8; India: *Thompson-Balys; N. A. Indian (Seneca): Curtin-Hewitt RBAE XXXII 565 No. 116.

Z71.5.2. Journey beyond seven seas. India: Thompson-Balys.

Z71.5.3. Seven year's peace with no killing of men. Irish myth: *Cross.

Z71.5.4. King for seven years. Irish myth: Cross.

Z71.5.5. Exile for seven years. Irish myth: Cross.

Z71.5.6. Seven as a number in religious and social records. Irish myth: Cross.

Z71.5.6.1. Seven causes of poverty. Irish myth: Cross.

Z71.5.6.2. Seven Deadly Sins. Irish myth: Cross.

Z71.5.6.3. Seven ecclesiastical orders. Irish myth: Cross.

Z71.5.6.4. Seven grades of wisdom. Irish myth: Cross.

Z71.5.6.5. Seven joys of the Virgin Mary. Irish myth: Cross.

Z71.5.6.6. Seven masses necessary to free soul from hell. Irish myth: *Cross.

Z71.5.6.7. Seven orders of poets. Irish myth: Cross.


Z71.5.6.9. Seven penitential psalms. Irish myth: *Cross.

Z71.5.6.10. Seven prayers of saint. Irish myth: Cross.

Z71.5.6.11. Seven to whom alms should be given. Irish myth: Cross.


Z71.5.7. King with seven wives and seven mares. The seven wives pregnant for seven years, the seven mares seven years in foal. India: Thompson-Balys.

Z71.5.8. Seven brothers marry seven sisters. India: Thompson-Balys.


Z71.6.3. Z71.6.3. *(Nine) wonders of Ireland.* Irish myth: *Cross.


Z71.8.3. Z71.8.3. *Formulistic number: "twice twelve years".* India: Thompson-Balys.


Z71.8.5. Z71.8.5. *Formulistic number: twelve score.* India: Thompson-Balys.


**Z71.16.** Formulistic numbers—miscellaneous. Henry Ancient Tahiti (Honolulu, 1928) 430.


**Z71.16.1.1.** Eight deadly sins. Irish myth: *Cross.

**Z71.16.1.2.** Eight virtues. Irish myth: *Cross.

**Z71.16.1.3.** Eight miracles of Christ's body in the sacrament. Irish myth: Cross.

**Z71.16.1.4.** Eight unprofitable types of fasting. Irish myth: Cross.

**Z71.16.2.** Formulistic number: ten. Irish myth: Cross; Society Islands: Henry Ancient Tahiti (Honolulu, 1928) 430; Africa (Fang): Trilles 186.

**Z71.16.2.1.** Ten plagues. Irish myth: Cross.

**Z71.16.3.** Formulistic number: twenty-five. India: Thompson-Balys.

**Z71.16.4.** Formulistic number: twenty-six. India: Thompson-Balys.

**Z71.16.5.** Formulistic number: thirty-two. India: Thompson-Balys.

**Z71.16.6.** Formulistic number: eighty. India: Thompson-Balys.

**Z71.16.7.** Formulistic number: sixteen hundred. India: Thompson-Balys.

**Z71.16.8.** Formulistic number: eighty thousand. India: Thompson-Balys.

**Z71.16.9.** Formulistic number: fifty-two lakhs. India: Thompson-Balys.

**Z71.16.10.** Formulistic number: fourteen. India: Thompson-Balys.

**Z71.16.11.** Formulistic number: fifteen. Irish myth: Cross.

**Z71.16.11.1.** Fifteen characteristics of a good (bad) woman. Irish myth: Cross.

**Z71.16.11.2.** The fifteen Oes. Irish myth: *Cross.

**Z71.16.11.3.** Fifteen signs before Doomsday. Irish myth: *Cross.

Z71.16.13. **Formulistic number: twenty-one.** India: Thompson-Balys.

Z71.16.14. **Formulistic number: twenty-two.**


Z71.16.15. **Formulistic number: fifty-three.** India: Thompson-Balys.

Z71.16.16. **Formulistic number: fifty-six.** India: Thompson-Balys.

Z72. **Formulas based on the year.** Irish myth: Cross.


Z72.2. **Seven years, seven months, seven days.** Type 451; BP I 431; Köhler-Bolte Zs. f. Vksk. VI 63.

Z72.3. **Seven (three) years between feasts.** Irish myth: *Cross.

Z72.4. **Seven years as length of course in school.** Irish myth: Cross.

Z72.5. **Every third year as period of tribute.** Irish myth: Cross.

Z72.6. **Three hundred and sixty-five.** Irish myth: Cross.

Z72.7. **Twelve years and thirteen days.** India: Thompson-Balys.

Z73. **A day and a night.** Irish myth: Cross.

Z73.1. **After four days—another two days—another day.** India: Thompson-Balys.

Z75. **Formula: as many children as holes in a sieve.** Breton: Sébillot Incidents s.v. "enfants".

Z76. **Formulistic exaggerations.**

Z76.1. **Three-fourths of men of Ireland die in one night.** Irish myth: Cross.


Z80. **Formulistic rimes.**

Z81. **Blowing the house in.** I'll huff and I'll puff till I blow your house in. Type 124; *Taylor JAFL XLVI 78; BP I 40f.; Jacobs English Fairy Tales 251 No. 14.

Z90. **Miscellaneous formulas.**
Z91. *Formula for other world:* "Where no man goes and no crow flies." India: Thompson-Balys.

Z92. Formula of distance.

Z92.1. "A tree on island beyond the seven seas and the sixteen rivers." India: Thompson-Balys.

Z100—Z199.

Z100—Z199. Symbolism.


Z100.1. *Names of giants (Fomorians) with sinister significance.* Irish myth: Cross.

Z110. *Personifications.*


Z111.2. *Death magically bound to tree.* While he is bound no one can die. Wesselski Archiv Orientální I 301. Cf. Type 330; BP II 188.

Z111.2.1. *Death stuck to tree.* Mason JAFL XXXV 55.

Z111.2.2. *Death (demons) glued to chair.* Espinosa JAFL XXVII 119—29.

Z111.3. *Death as eight-headed monster.* Africa: Werner African 177.

Z111.3.1. *Death allegorically personified as an animal made up of several different animals.* Spanish Exempla: Keller.

Z111.4. *Death excluded from sacred grove.* Penzer VI 92 n. 2.

Z111.5. *Death (fate) assumes various forms to destroy men.* India: *Thompson-Balys.


Z111.6.2. *Salt in food given Death's messengers renders them harmless.* India: Thompson-Balys.


Z115.1. Man takes case against wind for damages. Wanting to have nothing to do with a court, the wind generously makes good the damages, and punishes the judge guilty of bribery. Lithuanian: Balys Index No. 3901.


Z118.3. River personified (Mother Ganges). India: Thompson-Balys.


Z121.1. Truth leaves city because there is no place left for her. Wienert FFC LVI *81 (ET 471), 104 (ST 169); Halm Aesop No. 314.

Z122. Time personified. Italian: Basile Pentamerone IV No. 8; Jewish: Neuman.

Z122.1. "Time" overpowered when weight is taken from his clock. Italian: Basile Pentamerone IV No. 8.


Z122.3. Twelve months as youths seated about fire. *Roberts 122, 219; Italian: Basile Pentamerone V No. 2.

Z122.4. The four seasons personified. Roberts 122.


Z123.1. Fury personified as demon which enters man's heart and counsels evil. Irish myth: Cross.

Z124.1. Valor personified as bird which flutters over champion's head. Irish myth: Cross.


Z127.2. Lust personified. India: Thompson-Balys; Buddhist myth: Malalasekera II 615.


Z128.1. Intelligence personified. India: Thompson-Balys.

Z131. Falsehood personified. Irish myth: Cross; Jewish: Neuman


Z132.0.1. Battle carnage personified. Irish myth: Cross. (Z129.2.0.1.).


Z133. Poverty personified.

Z133.1. Poverty personified as diseased beggar woman. Spanish Exempla: Keller.


Z134.1. Fortune personified as a matron in fine clothing. Spanish Exempla: Keller.


Z139.3. Wine personified.

Z139.3.1. Wine personified in person of the god Bacchus. (Cf. A481.) Spanish Exempla: Keller.
Z139.4. **Cold personified.**

Z139.4.1. **Cold depreciated and praised.** Depreciated, takes revenge by becoming colder; praised, makes reward, gives clothing. Lithuanian: Balys Index No. 3904.

Z139.5. **Worry personified.** India: Thompson-Balys.

Z139.6. **Modesty personified.** India: Thompson-Balys.

Z139.7. **Ladder as symbol of upward progress.**

Z139.7.1. **Ladder to heaven as symbol of saint.** Irish myth: Cross.

Z139.8. **Virginity, Wisdom, and Prophecy personified as three beautiful maidens.** Irish myth: Cross.

Z140. **Color symbolism.** Hdb. d. Märchens II 51a s.v. "Farben im Märchen".

Z140.1. **Color of flag (sails) on ship as message of good or bad news.** *Fb "sort" III 467; *Frazer Apollodorus II 134 n. 2, *Frazer Pausanias II 161; *Schoepperle 437f.; India: Thompson-Balys.

Z140.2. **Colors corresponding to the four world quarters.** Siberian: Holmberg Siberian 347; N. A. Indian: *Thompson Tales 317 n. 148.

Z140.2.1. **Color symbolism of the cardinal points.** Dixon JAFL XII 10—16.

Z140.3. **Symbolism of colors in mass vestments.** Irish myth: *Cross.

Z140.4. **Bridegroom inadvertently buys for bride cloth suitable only for widows.** She supposes he has died. India: Thompson-Balys.

Z141. **Symbolic color: red.** Irish myth: *Cross; Icelandic: Boberg; Jewish: Neuman.

Z141.1. **Red garment to show anger of king.** *Chauvin V 47 No. 18 n. 1.

Z141.2. **Red as symbolic of martyrdom.** Irish myth: *Cross.

Z141.2.1. **Martyrs called "red wheat"; saints, "Dei triticum" (God's wheat).** Irish myth: *Cross.

Z141.2.2. **Mill in which two men are slain said to grind "red wheat".** Irish myth: *Cross.


Z142. **Symbolic color: white.** Irish myth: *Cross; Jewish: Neuman.

Z142.1. **White rose the symbol of death.** BP III 460.

Z142.2. **White as symbolic of martyrdom.** Irish myth: *Cross.
Z143. **Symbolic color: black.** Irish myth: *Cross; Jewish: Neuman.

Z143.1. **Black as symbol of grief.** *Fb "sort" III 407a; *Dickson 94 n. 75.

Z144. **Symbolic color: blue.**

Z144.1. **Blue as symbolic of martyrdom.** Irish myth: Cross.

Z145. **Symbolic color: green.**

Z145.1. **Green as symbolic of martyrdom.** Irish myth: *Cross.

Z146. **Symbolic color: brown.**

Z146.1. **Brown hair as sign child is descended from goddess.** Hawaii: Beckwith Myth 285.

Z147. **Symbolic color: purple.**

Z147.1. **Purple is symbol of royalty.** Society Islands: Henry Ancient Tahiti (Honolulu, 1928) 384.

Z148. **Yellow a lucky color.** India: Thompson-Balys.

Z150. **Other symbols.** Jewish: *Neuman.

Z151. **Ring broken as token of broken engagement.** *Bolte Zs. f. Vksk. XX 69 n. 3.

Z153. **Princess crushes lotus-flower to show that she will be submissive.** India: Thompson-Balys.

Z155. **Gray hair the symbol of departed usefulness.** *Penzer I 121; *Bloomfield JAOS XXXVI 57.

Z156. **Cloud (mist) as symbol of misfortune.** Irish myth: Cross.


Z161. **Symbolism: not to fight alone.** Various figures employed to show it is not good for one warrior alone to fight the battles of a host. Irish myth: Cross.

Z162. **Arthur's Round Table symbolic of round earth.** English: Malory XIV 2.

Z174. **Message or orders given symbolic action.** India: Thompson-Balys.

Z174.1. **Inverted shoes at doors to indicate banishment.** India: Thompson-Balys.

Z174.1.1. **Black dummy to indicate banishment.** India: Thompson-Balys.

Z175. **Sign language.** Message delivered by means of the fingers, etc. *Penzer I 80 n. 1; *Chauvin V 145, VIII 126 No. 112; Benfey Germania IV 482ff.; Köhler-Bolte I 513; India: *Thompson-Balys.

Z175.1. **Language of flowers.** India: Thompson-Balys.
Lovers' assignation by symbolic messages. India: *Thompson-Balys.

Symbolism of the mass. Irish myth: Cross.

Lamb as symbol of Christ. Irish myth: Cross.

Allegorical game. Witch, aided by dragon (lion) is vanquished by maiden, aided by lamb (ram). Witch is devil; maiden, church of Christ. Irish myth: *Cross.


Nudity as sign of madness. India: Thompson-Balys.

Symbolic wounding of king. Irish myth: *Cross.

Symbolic names.


Mill turned by the water of the grace of God as symbol of saint. Irish myth: Cross.


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*Boggs "The Hero in the Folktales of Spain, Germany, and Russia" JAFL XLIV 27ff.; Dorson American Scholar X 389ff.

Type 303; **A. Christensen "Trebrødre- og Tobrødre-Stamsagn" Danske Studier (1916) 45ff.—Irish: MacCulloch Celtic 158; India: *Thompson-Balys; N. A. Indian: *Alexander N. A. Myth 295 n. 44.


Hero "son of seven mothers". Seven mothers each with a child imprisoned. Six eat their children to keep from starving. Seventh does not. He rescues all the mothers
and becomes hero. India: Thompson-Balys.


Z221. Eldest brother as hero. India: Thompson-Balys.

Z230. Extraordinary exploits of hero.


A527.1. Culture hero precocious.


Z255. Hero born out of wedlock. (Cf. L111.2.) Irish myth: Cross.


Z293. Return of the hero. (Cf. L111.1.) Irish myth: Cross; Jewish: Neuman.

Z300—Z399. Unique exceptions

Z300. Unique exceptions.


Z311. Left eye only vulnerable spot. Irish myth: Cross.

Z312. Spot below right ear only vulnerable one. Irish myth: Cross.

Z313. Leprosy cured by holy water except on thumb. India: Thompson-Balys.
Z311.4. Z311.4. *Man can be injured only in armpits.* India: Thompson-Balys.


Z312.1. Z312.1. *Person can be killed only by red-hot spits being thrust through soles of his feet.* Irish myth: *Cross.

Z312.2. Z312.2. *Giant ogre can be killed only with iron club he carries (with own sword).* Irish myth: *Cross; Icelandic: *Boberg.


Z313.1. Z313.1. *Only one person can overtake hero.* Maori: Beckwith Myth 231.

Z314. Z314. *Sword which will break in only one peril: this known only to the maker of the sword.* Gaster FL II 57; Nutt Holy Grail 11.

Z315. Z315. *Ogre vulnerable only when his face is turned away when he is struck.* India: Thompson-Balys.


Z320. Z320. *Object will fit only one thing (or person).* Irish myth: Cross.


Z323. Z323. *Vessel from which nothing can be drunk save through certain tube.* Irish myth: Cross.


Z351. Z351. *Only one person refuses to weep at hero's death.* Icelandic: Boberg.


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