

Motifs:

I. H321. Suitor test: hiding from princess. She has magic sight. D1323.3. Magic clairvoyant windows. Twelve, each more powerful than the next. H901.1. Heads placed on stakes for failure in performance of task.

II. L13. Compassionate youngest son. D684. Transformation by helpful animals. H982. Animals help man perform task. N825.2. Old man helper.

III. D641. Transformation to reach difficult place. D700. Disenchantment. L161. Lowly hero marries princess.

****Ingrid Hartmann** *Das Meerhäuschen: eine vergleichende Märchenuntersuchung* (Diss. Göttingen), 1953; ***Rörich** *Deutsches Jahrbuch für Volkskunde* II 285f.; ***BP** III 365 (Grimm No. 191); Carmen Roy *La Littérature orale en Gaspésie* 222. — Finnish 5; Lithuanian 1; Danish 4, Grundtvig No. 51; Irish 137, Beal IV 439ff., XI 14ff., XIX 53ff.; French 1; Catalan: Amades No. 46; Rumanian 2, Sainenu 770; Hungarian 3; Serbocroatian 2; Polish (329, 329A*) 2; Russian: Azadovsky *Russkaya Skazka* Nos. 1, 13; Andrejev *Ukraine* 2, Afanasiev 23; Greek 4, Hahn No. 59; Turkish: Eberhard-Boratav No. 64 4. — Franco-American 13, French Antilles 1; Spanish-American: Rael Nos. 258, 261 (U.S.).

329A* *Man Gives (Sells) his Shadow to the Devil*. (Cf. Q552.9 and Type 775.)
French 2.

330 *The Smith Outwits the Devil*.

I. *Contract with Devil*. A smith has made a contract with the devil so that in return for becoming a master-smith he is to belong to the devil after a certain time.

II. *Receipt of Magic Objects*. (a) The Lord (St. Peter) visits the smith and teaches him how to be more skillful; (b) the smith is granted three wishes: (c) a tree that causes people to stick to it; (d) a bench with the same power, (e) a knapsack that forces persons into it, and (f) a pack of cards with which he will always win.

III. *Deceiving the Devil*. (a) The devil (Death) is made to stick to the bench and the tree and meantime no one can die. (b) He is put into the knapsack and pounded on the anvil by the smith until he gives up his power over him.

IV. *Expulsion from Hell and Heaven*. (a) The smith goes to hell but is not admitted since the devil has lost power over him; (b) he goes to heaven but is not known there and is refused admittance; (c) he gets his knapsack inside and then has it pull him into it, or (d) he defeats the devil at cards; or (e) he throws his cards inside the gate of heaven and is permitted inside to pick them up. — (f) Explanation of Will-o-the-Wisp (*ignus fatuus*) or continuance of suffering on earth.

Motifs:

I. M211. Man sells soul to devil.

II. K1811. Gods (saints) in disguise visit mortals. Q115. Reward: any boon that may be asked. J2071. Three foolish wishes. D1413.1. Tree from which one cannot descend. D1413.4. Stairs to which person sticks. D1413.5. Bench to which person sticks. D1412.1. Magic bag draws person into it. D1413.9.1. Wallet (sack) from which one cannot escape. N221. Man granted power of winning at cards.

III. Z111.2. Death magically bound to tree. While he is bound no one can die. K213. Devil pounded in knapsack until he releases man.

IV. Q565. Man admitted to neither heaven nor hell. K2371.1. Heaven entered by a trick. K2371.1.3. Heaven entered by trick: »wishing sack» thrown in. E756.2. Soul won from devil in card game. A2817. Origin of Will-o'-the-Wisp (Jack o' Lantern).

**M. de Meyer *Vlaamsche Sprookjesthemas* 51ff. No. 330; *BP II 149ff., 163ff. (Grimm Nos. 81, 82); *Ranke *Schleswig-Holsteinische Volksmärchen* I 245; *Parsons MAFLS XV (1) 182 n. 1; *Espinosa III 140—150. — Finnish 146; Finnish-Swedish 11; Estonian 54; Swedish (Lund) 12; Norwegian 4; Danish 71, Grundtvig No. 64; Scottish 3; Irish 359, Beal VII 197ff. No. 5, X 160, XI suppl. 45, XVIII 114f. No. 7; Basque 2; French 90, Perbosc *Contes de Gascogne* 256; Spanish 1; Dutch 6; Walloon 2; German 201 (Ranke 200, Henssen Volk No. 26); Italian: D'Aronco *Fiabe* 23; Hungarian 33; Slovenian 40; Serbocroatian 25. — Franco-American 23, French Antilles 3; English-American: McIntosh *Midwest Folklore* I 51—54; Spanish-American: Rael Nos. 274, 285, 294, 296, 297, 300, 301 (U.S.), Hansen (Argentina) 1, (Chile) 2, (Colombia) 1, (Dominican Republic) 1, (Puerto Rico) 6; West Indies (Negro) 10.

- 330A** *The Smith and the Devil (Death)*. The Savior and Peter; the three wishes; cf. Type 750. Sticking to the bench, to the apple tree, etc. The smith is admitted neither into heaven nor hell. See analysis: I; II a, b, c, d; III a; IV a, b.

Livonian 1; Lithuanian 75; Icelandic 3 (cf. 2); English 1; Spanish 6; Catalan: Amades Nos. 212, cf. 202, 204; Flemish 11, Witteryck p. 287 14; German: Merk. 242, 265, 287, Henssen Jül. No. 456; Italian 9 (Tuscan [333 b—h] 6, Sicilian 3); Hungarian 6; Czech: Tille Soupis I 590—600 18; Istrian No. 8; Polish 31; Russian 10; Greek 2, Loukatos No. 17; India 1. — English-American 5.

- 30B** *The Devil in the Knapsack (Bottle, Cask)*. The smith hammers on the knapsack. The devil flees to an island, whither his adversary comes, or the latter is admitted into neither heaven nor hell. See analysis: II (a), (b), e; III a; IV a, b, (c).

— Livonian 2; Lithuanian 73, (*330C) 21; Lappish 2; Swedish (Lund) 2; Spanish 2; Catalan: Amades Nos. 204, 205; Flemish 16; German: Meckl. No. 48; Italian 4 (Trieste: Pinguentini No. 49, Tuscan [333 a] 1, Sicilian 2); Hungarian 2; Czech: Tille Soupis I 505ff. 12; Istrian No. 9; Polish 25; Russian: Andrejev *Ukraine* 11, Afanasiev 11. — English-American: Baughman 1.

- 330C** *The Winning Cards*. Grant of magic pack of cards. Devil defeated and heaven entered with these. See analysis: II b, f; IV d, e.

*De Meyer *Vlaamsche Sprookjesthemas* 65ff. No. 330C. — French: Delarue I 348ff.

- 330D** *Bonhomme Misère*. Magic pear tree on which Death is caught. Misère must remain on earth. See analysis: II a, b, c; III a; IV a, b, f. Cf. Type 1186*.

*Delarue I 348ff.; *De Meyer *Vlaamsche Sprookjesthemas* 69ff. — Walloon *330CD 2.

- 330*** *Heaven Entered by Trick* [K2371.1].

*BP I 343, II 189, III 303. — French 10.

- 331** *The Spirit in the Bottle*. The man frees the evil spirit from the bottle and receives in reward a wonderful remedy or the power to turn iron into silver (gold). He tricks the spirit into the bottle again. (Often combined with Types 330 or 332.)

Motifs:

K717. Deception into bottle (vessel). D2177.1. Demon enclosed in bottle. R181. Demon enclosed in bottle released. D1240. Magic waters and medicines. D2102. Gold magically produced.

*BP II 414 (Grimm No. 99). — Finnish 4; Finnish-Swedish 2; Estonian 2; Lithuanian 6; Swedish 9 (Uppsala 3, Lund 6); Danish 2; Irish 1; French 9; Spanish 3; Catalan: Amades cf. Nos. 202, 204; German: Ranke 20; Italian 2 (Tuscan [336] 1, Sicilian 1); Hungarian 3; Czech: Tille Soupis II (2) 30—34 4; Slovenian 10; Serbocroatian 1; Polish 11 (331A 7, 331B 4); Russian: Andrejev 1; Greek 1; India 3. — Franco-American 5; Spanish-American: Hansen (Puerto Rico) 1, (Argentina 340) 1; American Indian (Pochulta): Boas JAFLL XXV 223 No. 6. — Literary Treatment: Chauvin VI 25 No. 195.

- 331*** *Devil as Flies in Knapsack*. Soldier defeats devils by means of iron automaton: he changes the devils into flies, and encloses them in his knapsack.

Polish (355*) 1.

- 332** *Godfather Death*. The man as doctor. Death at the feet of the sick man (the bed or the sick man turned around).

I. *Death as Godfather*. (a) A poor man chooses death as godfather, (b) since he considers him juster than either God or the Devil.

II. *Death's Gifts*. (a) Death gives him or (b) the son the (c) power of seeing Death standing at the head or foot of the bed and thus forecasting the progress of sickness.

III. *Death Tricked*. (a) The doctor betrays Death by not finishing the Paternoster he had been granted time to say or (b) by turning the bed around when Death is standing at the foot.

IV. *Death Avenges Self* (a) by tricking the man into finishing the prayer or (b) by putting out the man's life-light which he shows the man in a lower-world of lights.