

{ AT461 } Three Hairs from the Devil's Beard.

Prophecy, Urias letter, and resultant marriage; cf. Type 930.

I Introduction. Prophecy that a youth is to become the king's son-in-law. Vain attempts to prevent the marriage.

II. Quest for Devil's Hairs,

- (a) The hero is sent on a quest to hell to bring three hairs from the devil's beard or
- (b) to find who is the strongest (cleverest) person in the world.

III. The Questions. On his way various questions are given to which the youth is asked to find the answers; e.g.,

- (a) why a tree does not flourish,
- (b) when a ferryman will be freed from his duties (a water-animal be freed from some annoyance),
- (c) how the sick prince (princess) can be cured,
- (d) why a spring has gone dry,
- (e) where is the lost princess,
- (f) where is the lost key,
- (g) how can a girl thus far avoided by suitors marry,
- (h) why the live stock die.

IV. Success of the Quest,

- (a) The youth is aided by the devil's wife,
- (b) He transforms himself into an insect and hides,
- (c) The devil smells human flesh but fails to find the hero,
- (d) By help of the wife he learns the answers to the questions; i.e.,
  - (d 1 ) gold or a serpent is hidden under the tree and must be removed,
  - (d 2 ) the ferryman must pass the oar to someone else, who will have to assume his duties,

(d 3 ) the princess can be cured when the consecrated wafer stolen at her first communion by a rat is returned (the prince when he removes the stone he has spit out in the church),

(d 4 ) the spring will start again when the animal or stone

is removed from its vein, and

(e) he receives the three hairs.

#### V. Rewards,

(a) On the homeward journey he answers the questions and receives a large reward.

#### VI. King as Ferryman,

(a) The envious king attempts to imitate the youth's exploits,

(b) The ferryman puts the oar into his hand and he must remain ferryman.

## Motifs:

### I.

[M312] Prophecy of future greatness for youth.

[M312.1] Prophecy: wealthy marriage for poor boy.

[H1510] Tests of power to survive. Vain attempts to kill hero.

[M370] Vain attempts to escape fulfillment of prophecy.

### II.

[H1211] Quests assigned in order to get rid of hero.

[H1210.2] Quest assigned by king.

[H1273.2] Quest for three hairs from devil's beard.

[G303.4.1.8.2] Devil has three golden hairs.

[H105.4.1] Monster's beard as proof of visit.

[H1316] Quest for the strongest.

### III.

[H1291] Questions asked on way to other world.

[H1292] Answers found in other world to questions propounded on the way.

### IV.

[G530.1] Help from ogre's wife.

[D642] Transformation to escape difficult situation.

[G532] Hero hidden and ogre deceived by his wife (daughter) when he says he smells human blood.

### V.

[H1243] Riches the reward of questions solved on quests.

[N471] Foolish attempt of second man to overhear secrets (from animals, demons, etc.). He is punished.

[P413.1.1] Ferryman puts oar into king's hand and he must remain ferryman.

[Q521.5] Penance: ferryman setting people over a stream until relieved by another.

## Bibliography :

\*\*Tille Zs. f. Vksk. XXIX 22ff.;

\*\*Aarne Der reiche Mann und sein Schwiegersohn FFC XXIII 115—194 (Bibliography of studies p. 17);

\*BP I 276 (Grimm No. 29);

Coffin 1.

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Finnish 176;

Finnish-Swedish 10;

Estonian;

Livonian 4;

Lithuanian 21;

Lappish 1;

Swedish 54 (Uppsala 8, Stockholm 2, Goteborg 10, Liungman 5, misc. 23 );

Norwegian 24;

Danish 47, Grundtvig No. 68;

Icelandic 1;

Irish 202, Beal IX 62ff., 66f. Nos. 3, 98, XVIII 85ff., XXI 318f.;

French (460+461) 15;

Spanish 1; Catalan: Amades No. 213;

Flemish 4; German: Ranke 44, Meckl. No. 62; Austrian: Haiding No. 33, 64, cf. 65;

Italian (Pentamerone cf. IV No. 8, Tuscan [324] 1 );

Hungarian 13;

Czech: Tille FFC XXXIV p. 327, Tille Soupis I 141—162 21;

Slovenian 2;

Polish 18;

Russian: Andrejev Ukraine 11, Afanasiev 14;

Greek (936\*) 12;

Turkish: Eberhard-Boratav No. 125 IV;

Indonesian: DeVries No. 167;

Chinese: Graham No. 26 p. 237.

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Franco-American 12;

Spanish-American: Rael No. 494 (U.S.), Hansen (Dominican Republic) 1, (Puerto Rico) 1;

Cape Verde Islands: Parsons MAFLS XV (1) 304 n. 3;

West Indies (Negro) 2;

American Indian: Thompson C Coll II 387f.

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{AT461A} The Journey to the Deity for Advice or Repayment.

Cf. Type 460A.

### I. The Quest.

A poor man sets out to seek a deity to recover lost gold, to seek advice, or for other reasons.

### II. The Questions.

On his way, various questions are given to which he is asked to find the answers:

- (a) Persons with various objects stuck to their bodies ask how they can be removed,
- (b) A crocodile or fish suffering great pain asks how it can be relieved,
- (c) Why a tank leaks or will not fill,
- (d) Why the fruit of a tree is bitter or why no one will eat the fruit or why the tree is withered,
- (e) Why a man cannot die or why a corpse cannot find rest,
- (f) Why a palace, bridge, etc., continually collapses,
- (g) Why no one will ride a horse,
- (h) Why a king is blind,
- (j) Other questions.

### III. The Reward.

After finding the deity and receiving the answers, he returns. On his way he supplies the answers to the questions and is rewarded; i.e., the fruit of the tree is bitter because gold is buried at its foot. The man digs up the gold and takes it with him.

Bibliography :

India 14.

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