

queen and vivifies the image or turns the animal into a handsome youth (maiden). The king is reconciled with the queen.

India 5.

SUPERNATURAL TASKS

460—462 Questions

460A *The Journey to God to Receive Reward.*

A youth has heard that God returns the alms given to a poor man [J1262.5.1]; cf. Type 1735. He sets out on a journey to God [H1263] and receives his reward (see Type 461 [V]) along with the answers to questions which have been asked him on his journey [H1291, H1292, H544]. See Type 461 (III).

**Aarne FFC XXIII 127; *Anderson in Tauscher *Volksmärchen* 183; *BP I 292 (Grimm No. 29); Coffin 1. — Estonian 25; Livonian 1; Lithuanian 4; Icelandic 7; Irish 1, (460A, B); French 15 (460, 416); German: Plenzat (460) 1; Italian 5 (Sicilian 5, Gonzenbach No. 47); Rumanian 7; Czech: Tille FFC XXXIV 327; Slovenian 1; Russian: Andrejev; Greek 2; Turkish: Eberhard-Boratav No. 126; India 1; Indonesian: DeVries No. 166; Chinese: Eberhard FFC CXX 183f. No. 125, FFC CXXVIII 145ff. No. 83. — Spanish-American: Hansen (Argentina) 1.

460B *The Journey in Search of Fortune.* A poor man has no good luck. He wanders abroad to see Fortune [H1281] from whom he receives answers to questions which have been asked on his journey [H544]. He learns that his ill-luck came because he was born on a luckless day [N127.0.1]. Later after marrying into wealth he loses all. See Types 461 (III), 735.

*Aarne FFC XXIII 124; **Megas *Laographia* XV (1953) 3ff.; **Megas *Makedonikē Parallagē tēs pros tēn Tychēn Odoiporias* (Athenai 1956); Dawkins *Laographia* XV 147ff.; Coffin 1. — Finnish 1; Estonian; Lithuanian 11; Lappish 3; Catalan: Amades cf. No. 188; Italian (Sicilian: Gonzenbach No. 47); Slovenian 3; Russian: Afanasiev 2; Greek 2, Dawkins *Modern Greek Folktales* No. 79, 45 *Stories* 351ff., *More Greek Folktales* 77f. 6, Loukatos No. 1; Turkish: Eberhard-Boratav No. 127, cf. 130 1; India 6.

461 *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., (d¹) gold or a serpent is hidden under the tree and must be removed, (d²) the ferryman must pass the oar to someone else, who will have to assume his duties, (d³) 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), (d⁴) 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.

**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. — Finnish 176; Finnish-Swedish 10; Estonian; Livonian 4; Lithuanian 21; Lappish 1; Swedish 54 (Uppsala 8, Stockholm 2, Göteborg 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-Borataw No. 125 IV; Indonesian: DeVries No. 167; Chinese: Graham No. 26 p. 237. — 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.

461A *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.

India 14.

462 *The Outcast Queens and the Ogress Queen.* Cf. Type 590.

I. *The Ogress Queen.* (a) Men in a forest are pursued by an ogress who takes on the form of a lovely girl [G264, G369.1.5]. (b) A king hunting in the forest [G405] sees the lovely girl and takes her as his queen.

II. *The Blinded Queens.* (a) The ogress at night eats the palace horses [G264.3.1] or some other animals and piles the bones by the beds of the seven (twelve, etc.) other queens. (b) At the insistence of the ogress, the seven queens are blinded [S413, S438] and thrown into a pit [S435]. (c) Each queen bears a son and, to avoid starvation, the babies are eaten [G72.2]. The youngest queen saves her son [L71], who provides food for the queens. [Z215].

III. *The Tasks.* The son of the blinded queen attracts the attention of the ogress [D369.1.5], who tries to destroy him by setting tasks [H1212]: (a) To bring tiger's milk [H1361.1]. He befriends the cubs [H1361.0.1] or removes a thorn from the tigress's foot and is given the milk (Cf.