

II. N744. Adventures from pursuing enchanted bird. C730. Tabu: resting. D231. Transformation: man to stone. H1242. Youngest brother alone succeeds on quest.

III. F152. Bridge to otherworld. E481.2.1. Bridge to land of dead. F171. Extraordinary sights in otherworld.

IV. R155.1. Youngest brother rescues his elder brothers. D711. Disenchantment by decapitation. F171.0.1. Enigmatic happenings in otherworld, which are later explained.

*Chauvin VIII 160 No. 168; Cosquin *Romania* V 333, VII 571, IX 381; Köhler-Bolte I 52, 132, notes to Gonzenbach No. 88, Zs. f. Vksk. VI 173; XVI 460; H. Oertel *Studien zur vergleichenden Literaturgeschichte* VIII 113; Coffin 1. — Lithuanian (*806) 2, (*472) 54; Swedish 14 (Uppsala 5, Stockholm 1, Liungman 1, misc. 7); Norwegian (471*) 9; Danish 2; Icelandic 5; Irish 47, Beal VI 97, 99, XXI 320; French 32; Spanish 2; Catalan: Amades No. 249; Portuguese: Pedroso *Revue Hispanique* XIV 148; German 5; Hungarian: Honti (829) 6, Berze Nagy (758*) 3; Slovenian 5; Serbocroatian 14; Polish 8; Russian: Andrejev (*804 I) 10; India 1. — Franco-American 12; Spanish-American: Real Nos. 206—210 (U.S.), Hansen (Argentina) 3, (Chile) 2, (Puerto Rico) 2; West Indies (Negro) 7; American Indian (Pochulata): Boas JAFI XXV No. 3. — Oceanic (Philippine): Gardener JAFI XX 111; Siberian: Holmberg *Siberian Mythology* 488ff. — Literary Treatment: Chavannes No. 498.

471A *The Monk and the Bird*. Years seem moments while man listens to song of bird [D2011.1].

**Hammerich *Munken og Fuglen* (Kobenhavn, 1933); *Pauli (ed., Bolte) No. 562; *Herbert *Catalogue of Romances* III 67. — Estonian (471*) 2; Lithuanian (472A*) 3; Slovenian 7; Russian: Andrejev (471*) 3; Welsh: MacCulloch *Celtic* 104; Polish (470B) 3.

471* *Footbridge to Heaven*. A soldier is looking for a traitor in hell; he sees sufferings of the condemned and then passes through the footbridge to heaven.
Polish (472) 1.

471A* *The Trip to Hell*. A peasant driving a landlord to hell; in three days finds that he has spent three years there.
Polish (474) 1.

473 (Changed to Type 750C).

475 *The Man as Heater of Hell's Kettle*. Bargain with the devil: seven years' service without washing or combing. In the kettle in hell are his former masters. In payment he receives the sweepings which change into gold. The host at the inn robs him of his gold, but with the devil's help he recovers it. Cf. Types 360, 361.

Motifs:

M210. Bargain with the devil. C721.1. Tabu: bathing during certain time. E755.2.1. Souls in heated kettle in hell. C325. Tabu: looking into

the pots in hell. D475.1. Transformation: objects to gold. D861.1. Magic object stolen by host (at inn). D885. Magic object recovered with devil's help.

*BP II 423 (Grimm No. 100); Aarne FFC XCII 97. — Finnish 45; Finnish-Swedish 1; Estonian 6; Lithuanian 15; Swedish 6 (Uppsala 2, Stockholm 1, Liungman 1, misc. 2); Norwegian 3; Danish 6, Grundtvig No. 57 C; Irish 1; French 17; German 18; Austrian: Haiding No. 60 n.; Hungarian 10; Czech: Tille (Soupis I 201) 8; Slovenian 2; Serbo-croatian 1; Polish 4; Russian: Andrejev 2. — Franco-American 2.

475* *A Youth Promises the Ogre the Sun* in return for gold; is saved by the devil. Serves as the heater of the kettle of hell. Cf. Type 361.
Lappish 1.

476* *In the Frog's House*. A woman promises to be the frog's friend and is able to free the souls he keeps in his house. She does many favors for the frog's wife: takes the frog's child to be christened, sweeps the dust in the frog's house and takes the garbage home with her. The garbage becomes gold.
Hungarian: Berze Nagy 8 (= Honti 332 II).

480 *The Spinning-Women by the Spring. The Kind and the Unkind Girls*. The real daughter and the stepdaughter by the spring, or the rolling cake. Cf. Types 403, 510A.

I. *Kind and Unkind Girls*. (a) A real daughter and a stepdaughter or (b) two sisters or (c) other girls, one kind and one unkind, go from home, the kind girl first.

II. *Start of the Journey*. (a) She falls into a well or climbs down or is pushed in for losing a spinning contest; or (b) she is sent for water to a well, spring, or river or (c) to gather wood (get food); or (d) she leaves home to seek service or (e) she is sent to a secluded spot or otherwise abandoned; or (f) she is assigned difficult or impossible tasks (gathering flowers at midwinter, etc.); or (g) she is sent from home for other reasons.

III. *The Pursuit*. She pursues (a) objects which a river carries off (animal intestines which she must wash, etc.) or (b) cotton which the wind has blown away or (c) a bird which has flown away with an object or is lost, or (d) a rolling cake or ball.

IV. *Encounters en Route*. In the course of the pursuit she encounters: (a) various animals which ask her help: (a¹) cow (goat) to be milked (with pail on its horns), (a²) sheep to be sheared, (a³) horse (donkey) to be groomed, (a⁴) etc. (b) She is kind to an old man or old woman (louses or feeds them). (c) She obeys requests of objects, e.g. (c¹) removes bread from oven, (c²) oils or treats gently a gate or door, (c³) cleans or repairs a spring, (c⁴) shakes an apple tree. (d) She maintains silence about unusual sights. — (e) The grateful animals, persons or objects, (e¹) help her later in her flight, (e²) reward her on her return, or (e³) forward her journey.

V. *End of the Journey*. She arrives at the abode of (a) an old woman, (b) old man, (c) witch, (d) animals, (e) supernatural person (fairy, devil, giant, the twelve months) or (f) religious personage (Virgin Mary). (g)