

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)

This is usually in the lower world, though sometimes (h) on the earth by a river, a spring or in a forest.

VI. *The Old Woman's Tasks*. Here she remains and is assigned tasks: (a) doing household or farm work; (b) cleaning, tending or feeding a person or supernatural being, e.g., (b¹) lousing, (b²) giving drink of water, (b³) feeding, (b⁴) dealing gently with heads in a well; (c) cleaning or attending to animals; (d) maintaining polite conduct under difficult conditions; (e) doing impossible things, e.g., (e¹) bringing water in a sieve, (e²) washing black wool white; (f) observing tabus (forbidden room, etc.). (g) She is given enigmatic commands and must do the opposite. (h) She is helped with the tasks, usually by animals.

VII. *The Reward*. (a) She is offered as a reward for success with the tasks the choice (a¹) between fine or common things or (a²) between attractive or ugly caskets, or (a³) objects which say »take me« and those which say »don't take me«; (a⁴) she makes the modest choice and is rewarded. (b) Gold, gems, flowers fall from her mouth or hair and (c) she is made more lovely. (d) She is given wealth, jewels, clothes, etc. or (e) other good things.

VIII. *Kind and Unkind*. When on her return home her sister learns of her success she attempts to have the same adventures, but is unkind and disobedient to everything and everyone and is punished (a) by disfigurements, e.g., (a¹) frogs, etc. falling from her mouth, (a²) horse's tail on her forehead, (a³) horns on her head; or (b) she is killed or severely beaten; (c) or she is made hideous. (d) When she makes the wrong choice of caskets she finds it filled with fire or snakes, or the like.

— Analysis based on Roberts.

Motifs:

I. S31.5. Girl persuades her father to marry a widow who has treated her kindly. S31. Cruel stepmother. L55. Stepdaughter heroine. L102. Unpromising heroine. L50. Victorious youngest daughter.

II. S146. Abandonment in pit. S143. Abandonment in forest. S338. Father abandons his daughter in forest and leaves axes tied so that they move in wind. S322. Children abandoned (driven forth) by hostile relative. H934.3. Tasks assigned by stepmother. H1020. Tasks contrary to laws of nature. H1023.3. Task: bringing berries (fruit, roses) in winter.

III. D1313. Magic objects point out road. N791. Adventures from pursuing object carried off by river. N777.2. Bucket dropped into well leads to adventures. N777.3. Flax dropped into well leads to adventures. N777.4. Spindle dropped into well leads to adventures. N777.1. Adventures encountered in running after cotton being blown away by wind. N792. Adventures from pursuing objects carried off by bird. H1226. Pursuit of rolling cake leads to quest. H1226.3. Pursuit of rolling golden apple leads to quest. H1226.4. Pursuit of rolling ball of yarn leads to quest.

IV. B350. Grateful animals. B344. Cow grateful for being milked. D1658. Grateful objects. D1658.1. Objects repay kindness. D1658.1.4. Continually slamming doors grateful for being fastened. D1658.1.5. Apple tree grateful for being shaken. D1658.1.1. River grateful for being praised even when ugly. D1658.1.3. Bitter water grateful for being praised. D1658.1.2. Figs grateful for being praised even when ill-tasting. N825.2. Old man helper. N825.3. Old woman helper.

V. F93.1. River entrance to lower world. F92. Pit entrance to lower world. Z122.3. The Twelve Months seated about a fire. G204. Girl in service of witch.

VI. H935. Witch assigns tasks. Q41. Politeness rewarded. Q41.2. Reward for cleansing loathsome person. G466. Lousing as task set by ogre. H1192. Task: combing hair of fairies. G219.9. Witch's back covered with nails and broken glass. Q42.1.1. Child divides last loaf with fairy (witch, etc.). H 1537.1. Bear demands that heroine play Blindman's Buff. H1010. Impossible tasks. H1023.2. Task: carrying water in a sieve. H1023.6. Task: washing black wool (cloth, cattle) white. C611. Forbidden chamber. C337. Tabu: looking up chimney. Q62. Reward for ability to keep secrets. H580.1. Girl given enigmatic commands must do the opposite. H982. Animals help man perform task.

VII. L211. Modest choice: three caskets type. J229.3. Choice: a big piece of cake with my curse or a small piece with my blessing. L215. Unpromising magic object chosen. C811.1. Tabu: heeding persuasive voice of magic drum. Not to pick up the drum that says »take me«. L220. Modest request best. D1454.2. Treasure falls from mouth. D1860. Magic beautification. Q111. Riches as reward.

VIII. Q2. Kind and unkind. M431.2. Curse: toads from mouth. D1870. Magic hideousness.

**Roberts *The Tale of the Kind and the Unkind Girls* (Berlin, 1958); **Christiansen »A Norwegian Fairytale in Ireland?« *Beal* II 235ff.; *BP I 207 (Grimm No. 24); *Anderson *Novelline* No. 6; *Cosquin *Contes indiens* 509ff. — Finnish 108; Finnish-Swedish 17; Estonian 130; Livonian 7; Lithuanian 20, (*482) 63; Lappish 1; Swedish 129 (Uppsala 33, Stockholm 3, Göteborg 27, Lund 7, Liungman 22, misc. 37); Norwegian 45, Solheim 2; Danish 41, Grundtvig No. 37; Icelandic 8; Irish 81; English 5; French 29; Spanish: Espinosa *Cuentos* III 89—93; Catalan: Amades Nos. 24, 122; Flemish 3; German: Ranke 78; Austrian: Haiding Nos. 56, 72; Italian (Pentamerone IV No. 7, V No. 2, Tuscan 403A b—l, o, q, r, t—z, cf. 403A s. 17, Sicilian 5, Gonzenbach Nos. 32, 34); Rumanian 9, (480A) 5, Sainenu 706; Hungarian 12, (Berze Nagy 481*, 403B*, 546) 21; Czech: Tille *Soupis* I 436—449, 458f., cf. II (2) 415f. 16; Slovenian 21; Serbocroatian 9; Polish (431A) 8; Russian: Andrejev *Ukraine* 16 (480B), Afanasiev (480*B, *C, *E, *F) 53; Greek 19; Turkish: Eberhard-Boratav cf. No. 68; India (480A + 480B) 18; Indonesian: DeVries I 365 No. 23. — Franco-American 8, English-American 9;

- Spanish-American: Hansen (**778) (Dominican Republic **447, **597, 806**A) 1, (Puerto Rico) 3, Rael No. 114 (U.S.); West Indies (Negro) 22. — African 25.
- 480* *The Youth who Sold the Devil a Sausage with Blood* [K141].
Lappish 1.
- 480A* *Three Sisters Set out to Save their Little Brother*. Two of the sisters pay no heed to the requests of the tree, the oven, etc., and are overtaken by the witch, who takes back their brother with her. The third does all she is asked to do; therefore, the grateful objects help her to recover her little brother from the clutches of the witch. Cf. Type 480.
Lithuanian (*314C) 30.
- 480B* *Girl Sent to Watch for Fire*. Kind and Unkind.
Hungarian: Berze Nagy (3441*) 4; Russian: Andrejev (480F*) 2.
- 480C* *Transporting White Bread to Hell*. The poor brother brings his wealthy brother a gift of coarse white bread. — »Go to hell with your bread.» On his way to hell, he meets an old man who tells him what he is to do there. He saves many souls from hell and is rewarded by the old man. (He buys the sheep — redeemed souls). The wealthy brother also takes bread to hell, but through discourtesy to the old man he gets no counsel, and so falls a victim to the devils.
Lithuanian 25; German: Plenzat p. 45.
- 485 *Borma Jarizhka*. On instructions of the tsar the hero sets off to Babylon to get the crown. He steals the crown and burns the snakes which were sent after him. He comes to a one-eyed giant, blinds him, and escapes from the cave under the belly of the giant (Cf. Type 1137). With a wild woman he begets a child and when he leaves her she breaks the baby in two. He helps a lion who brings him home. In spite of the lion's prohibitions, the drunkard boasts of his journey. In justification he shows the lion the power of intoxication, and gets him drunk.
Russian: Andrejev (485A) 11.
- 485A* Only the episode with the woman on the island.
Russian: Afanasiev (485B) 1.
- 485B* *The Power of Hops*. The magic helper of the hero, (bear, lion, etc.) forbids him, on pain of death, to praise him. The hero while drunk breaks this rule. In order to justify and save himself, he makes his helper drunk; while drunk the helper lets himself be bound. He acknowledges the power of hops and forgives the hero.
Russian: Afanasiev (*485C) 8.

SUPERNATURAL HELPERS

500—501 The Spinning - Women

- 500 *The Name of the Helper* (Titeliture, Rumpelstilzchen, Tom-Tit-Tot). The maiden learns the name of her supernatural helper.
- I. *Impossible Task*. (a) A girl wedded to prince is compelled (to fulfill her mother's false boasting) to spin an impossible amount of yarn or (b) to spin gold. Cf. Type 501.