

516 Faithful John.

A prince wants to marry a beautiful princess from a distant land because he heard her name, saw her picture [T11.2, T11.2.1], or saw her in a dream [T11.3]. A faithful servant (adoptive brother, a dead man whom he has redeemed [P361, P311, P273.1]) helps him in this pursuit. The servant poses as a merchant and traps the princess on a ship [K1332], or he enters her room by hiding in a statue of an animal [K1341] (in a magical manner). The princess is kidnapped or goes voluntarily. Cf. Type 854.

On the way back, the helper overhears creatures (birds [B211.3, B143]) [N451] prophesy the future. They say that certain dangers that threaten the bridal couple can be averted by particular actions, but also that anyone who reveals this will be turned to stone. The dangers are a horse (other animal) that will run away with (kill) the bridegroom, poisoned food [H1515] (drink, clothing [H1516]), and a dragon who will kill the bridegroom on his wedding night [T172.2].

When the helper acts to avert the dangers, his actions appear excessive and irrational. When he kills the dragon, drops of its blood fall on the bride's breast. He removes them (with his mouth, or he sucks them out of her body while she is unconscious). The prince construes this as a sexual attack and condemns the helper to death [N342.1]. Before the sentence can be carried out, he justifies himself [C423.4] and is turned to stone step by step [C961.2].

The prince and his wife mourn the helper. The prince discovers (in a dream) that he can bring his friend back to life by sacrificing his own children. He kills (injures) them and rubs the stone man with their blood [E113, D766.2, S268]. The helper is restored to life and he revives the children.

Cf. Types 505, 507, and 916.

Combinations: This type is usually combined with episodes of one or more other types, esp. 302, and also 300, 301, 302B, 303, 400, and 408.

Remarks: In the Italian and Spanish novella especially of the 16/17th-century comparable numskull tales are to be found more often.

516A See Type 861.

516B See Type 302B.

516C Amicus and Amelius (previously St. James of Galicia). Two friends who look exactly alike assist each other in time of need. When one of them, in elder versions named Amelius, is challenged to a sword-fight, the other, Amicus, who is a better swordsman, takes his place. Amelius remains behind with Amicus's wife, and puts a sword in the middle of the marriage bed at night [T351]. Amicus wins the fight for his friend. Later, Amicus contracts

leprosy. An angel tells them that he will be healed if he bathes in the blood of Amelius' s children. Amelius cuts off their heads to save his friend [S268]. The children are restored to life.

Or, because his mother had made a vow before his birth, a young man goes on a pilgrimage. He meets a friend through an apple test: a true friend is one who, when he shares an apple, takes the smaller half [H1558.0.1.1J (who notices that an apple is missing). When the friend is killed (very ill) and can be cured only by the blood of the children of the young man, he sacrifices his children in order to save his friend [S268]. The children are later restored to life.

Cf. Types 303, 516.

Remarks: Documented ca. 1100 as a Christian legend in *Vita Amicii et Amelii carissimorum*. Central motifs (true friendship, exchange of roles, the healing property of blood of innocent children) were made into a folktale in Romance-language countries. The names Amicus and Amelius are only used in the Christian legend and subsequent retellings.