

II. *Reinstatement*. (a) Through her miraculous power of healing she reaches a high position. (b) Her husband and the various men whose love she has repulsed come to her for healing. (c) Recognition and reconciliation.

Motifs:

I. K2110.1. Calumniated wife. S410. Persecuted wife. K2211.1. Treacherous brother-in-law. K2112. Woman slandered as adulteress (prostitute). N884. Robber as helper. K2155.1. Blood smeared on innocent person brings accusation of murder. K2116.1.1.1. Innocent woman accused of eating her new-born children.

II. D2161. Magic healing power. H151.8. Husband attracted by wife's power of healing: recognition follows. S451. Outcast wife at last united with husband and children.

**A. Wallensköld *Le conte de la femme chaste convoitée par son beau-frère* (Acta Societatis Scientiarum Fennicae XXXIV, Helsingfors 1907); *BP I 18 n. 1; *Köhler-Bolte I 392, 582. — Swedish 2 (Uppsala 1, misc. 1); Irish 20, Beal VIII 3f. No. 3; Dutch 1; Italian (Tuscan [865] a, b 2); cf. Rumanian (315C*) 1; Serbocroatian 3; Polish (714) 3; Jewish: Bin Gorion *Born Judas*² I 265ff., 270ff., 377. — Franco-American 13; West Indies (Negro) 12. — Literary Treatments: Straparola I No. 4; Chauvin VI 159, 323; Ward *Catalogue of Romances* II 680.

- 713 *The Mother who did not Bear me but Nourished me*. A stepdaughter is accused of bearing her sister's illegitimate child [K2112] and she and the child are expelled [S410]. Wherever they go famine ceases and magic abundance comes [D1652.1, D2081], but famine comes to places they have left [D2157.1]. Eventually by means of apples presented at a banquet the youth reveals the situation [H151.11, cf. H481.1].

**Delarue *Fabula* II 254ff.

- 713* *Warrior and Faithful Wife*. A king goes to war. He does not believe accusations charging his wife with unfaithfulness. On his return he finds out that he was right.

Polish (713) 1.

- 713A* *Garland (Wreath) of Rue*. An old maid accused of wearing the garland of maidenhood unlawfully places it on a wall to prove her innocence and prays for the garland to stick to the stone. This happens.

Polish (713A) 2.

- 715 *Demi-coq*. Is put in with the horses, oxen, etc. The animals taken along (bear, wolf, etc.) help.

I. Two children are left a cock. They cut it in two. Through the help of the boy's fairy godmother the half-cock is made magic.

II. Demi-coq sets out to recover borrowed money. Under his wings he takes with him some robbers, two foxes, and a stream of water. He goes to a castle and asks for money. He is imprisoned with the hens: the foxes eat them up. Likewise in the stable the robbers steal the horses.

When he is to be burned the stream puts out the fire. He is finally given the money. The king eats the cock who crows in his body.

Motifs:

I. F311.1. Fairy godmother. B171.1. Demi-coq. A cock is cut in two and is made magic. Carries robbers, foxes, and stream of water under wings.

II. D915.2. River contained under cock's wings. F601.7. Animals as extraordinary companions. B435.1. Helpful fox. D1382.8. Magic stream quenches fire. K481. Demi-coq by means of his magic animals and magic water collects money. B171.1.1. Demi-coq crows in king's body, when the king eats him.

**Boggs *The Halfchick Tale in Spain and France* (FFC CXI); **R. A. Laval *Revista de Derecho, Historia y Letras* XXXII (1909) 526—538; *BP I 258; D. Bressan RTP XXII 433, *Coffin 1*. — Finnish 89; Finnish-Swedish 4; Estonian 17; Livonian 1; Lithuanian 41; Swedish 17 (Uppsala 4, Göteborg 1, Liungman 2, misc. 9); French 72; Spanish 5; Catalan: Amades Nos. 41, 108, 352, cf. 135; Flemish 1; German 5 (Archive 4, Merk. 313); Italian 2 (Tuscan [208] 1, Sicilian 1); Hungarian 6; Serbo-croatian 27; Polish 6; Russian: Afanasiev 19; Albanian: Lambertz 189ff.; Greek 9, Hahn No. 85; Turkish: Eberhard-Boratav Nos. 33, 54 8; India 3. — Franco-American 5; French Antilles 1; Spanish-American: Hansen (Argentina) 1, (Chile) 1, (Puerto Rico) 3; West Indies (Negro) 1. — African 1.

715A *The Wonderful Cock*. An old couple have a cock and a hen; the cock flies to the rich man's manor and cries: »Cock-a-doodle-doo, I will eat you!«; the man orders it to be thrown into the stable. It pecks open the horses' heads (eyes): when thrown into the well, it cries, »buttocks, swallow the water!«; finally thrown into the strong-box, bids couple spread a sheet and casts out the money; the hen tries to do likewise but gets dung in place of money.

Lithuanian (715) 41.

716* *The Value of a Stomach*. The man complains that he is a mere slave of his stomach. When it is taken away from him, he discovers that life has become very dull to him. He recovers his stomach. [J2072.4].

Lithuanian (*716) 8.

717* *Meat Stolen for Poor Turns to Roses*.

Italian Novella: Rotunda D469.12; Wesselski *Theorie* 163 n. — Catalan: Amades No. 1207; French (713*) 13.

720 *My Mother Slew Me; My Father Ate Me. The Juniper Tree*. The boy's bones transformed into a bird. The bird lets the millstone fall on the mother. Becomes boy again.

I. *The Murder*. (a) The little boy is slain by his cruel stepmother, who closes the lid of a chest on him. (b) She cooks him and serves him to his father who eats him unwittingly.