Motif-Index
of
Folk-Literature
Vol. I
MOTIF-INDEX
OF
FOLK-LITERATURE

A Classification of Narrative Elements in
Folktales, Ballads, Myths, Fables, Mediaeval Romances,
Exempla, Fabliaux, Jest-Books and
Local Legends

REVISED AND ENLARGED EDITION BY

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VOLUME ONE
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TO MY WIFE
In the two decades which have now elapsed since the first edition of this work began to appear, the need for a revision and enlargement has become more and more insistent. As the Index has been used for analyzing tales and myths from every quarter of the globe and from almost every narrative literary genre, a large amount of bibliographical material and many new items for the classification have accumulated, so that the revision about doubles the size and scope of the original.

Several very large and important areas have been comprehensively surveyed for motifs during recent years and find place in the present index.

As a result of nearly twenty years of work Professor Tom Peete Cross succeeded in covering the rich field of early Irish literature. Dr. Inger M. Boberg has indexed a large section of the Icelandic sagas and Eddas. There have also been very extensive motif-indexes of the oral tales of India, of the West Indies, of the British and American tale tradition, and of the Talmudic-Midrashic literature — to mention only a few of these important areas. Collections from other parts of the world and from many literary traditions have been examined so as to make the present revision as truly representative as possible of traditional narrative over the entire world.

The introduction to the first edition has been revised to indicate an occasional modification of fact or point of view, to clarify matters about which questions have been raised, and especially to indicate the ways in which the scope of the original index has been widened.

The actual index system has been reconsidered at every point and occasionally changed, but such changes are always minor and are sufficiently indicated. They should facilitate the making of new motif-indexes as well as satisfy the demand of logical arrangement.

The doubling of the scope of material covered, the frequent improvements in the technique of classification, and the amplifying of bibliographic references in the new edition should make the work more useful as a tool for literary and folkloristic research and as a reference work covering a field never before made easily available to the general reader.

Bloomington, Indiana
September, 1955.

STITH THOMPSON
INTRODUCTION

PURPOSE OF THE PRESENT WORK

With each passing year the need of a comprehensive classification of the materials in all kinds of traditional narrative becomes more apparent. Our great libraries of folklore, enriched by the ceaseless activity of field workers and scholars, grow daily more difficult to explore. Tales, ballads, myths, and traditions have poured in from all parts of the earth, both civilized and uncivilized, so that no man, however great his industry and skill in languages, can read the thousands of volumes in a lifetime. By a careful division of labor, scholars have, however, examined many parts of this field, with the result that the body of writings about traditional narrative also grows beyond the compass of one man's mastery.

That some kind of systematic indexing of this vast accumulation should be undertaken has been long realized. Though several beginnings of such a work have been made during the past century, no plan has been completed with sufficient thoroughness to warrant general acceptance.

For the special field of the folktale, to be sure, the classification of Antti Aarne¹ has been found useful. In this index some eight hundred complete stories current in Europe have been logically arranged, and by its system the tales of more than a dozen European peoples have now been catalogued.² For the European area such an arrangement of tales as Aarne's proves reasonably satisfactory, since popular traditions assume much the same pattern throughout, and the same narrative-complexes are found over much of the continent.³

¹ Verzeichnis der Märchentypen, FFCommunications No. 3, Helsinki, 1916. A revision by the present author appeared as The Types of the Folk-Tale, FFCommunications No. 74, Helsinki, 1928.
² For a summary of the results of these classifications see R. S. Boggs, A Comparative Survey of the Folk-tales of Ten Peoples, FFCommunications No. 93, Helsinki, 1930. In addition to the surveys discussed by Boggs may be mentioned: Andrejev, Uказатель Сказочник сюжетов по Системе Aarne, and Plenzat, Die ost- und westpreussischen Märchen und Schwänke. For more recent surveys see Thompson, The Folktale, pp 428 ff.
³ Every scholar who has constructed a new catalogue of tales has, of course, been obliged to add types of tales not already to be found in the classification, but it has thus far proved practicable as far as European peoples are concerned, to use the Aarne list for the folktale and jest. How far an expansion of the type-index may permit a cataloguing of such partly literary forms as the exemplum and the fabliau, only experiment can tell. As long as the entire tale-complex remains intact in transmission, such an index as The Types of the Folk-Tale is useful; when such a condition does not exist, a more analytical list seems necessary.
Outside of Europe, however, Aarne's index is of little use. In the remoter parts of the world, whither any adequate study must lead us, the European tale-types are applicable to very few stories. Yet there is much common matter in the folk-literature of the world. The similarities consist not so often in complete tales as in single motifs. Accordingly, if an attempt is made to reduce the traditional narrative material of the whole earth to order (as, for example, the scientists have done with the worldwide phenomena of biology) it must be by means of a classification of single motifs — those details out of which full-fledged narratives are composed. It is these simple elements which can form a common basis for a systematic arrangement of the whole body of traditional literature. Only after such cataloguing will it be possible to make adequate use of the collections now existing in print and in manuscript.

The work here presented is an attempt at such a classification. In preparing it I have had in mind above all the practical need of using simple principles that will be easily apparent to everyone. According to this plan, motifs dealing with one subject are handled together, irrespective of the literary form in which they may appear. No attempt has been made to determine the psychological basis of various motifs or their structural value in narrative art, for though such considerations have value, they are not, I think, of much practical help toward the orderly arrangement of the stories and myths of a people. 1

The present problem of classification is analogous to that of the books in a great library. All works on history, of whatever nature and whether good or bad, appear together there, and these in turn are divided into Roman History, French History, and the like. Side by side with Gibbon and Mommsen rests an amateurish dissertation on some minute fact in the life of the Empire. The library cataloguer is not concerned with the merit of the work he includes, nor can he arrange the books according to any principle of literary criticism about which there may be debate. The "literature of knowledge and the literature of power" are illuminating as principles of criticism; they will not serve as a plan for the arrangement of books. The orderly listing of narrative motifs is likewise best accomplished by the simple and usually easy method of placing together all which deal with the same subject.

Acting upon this principle of practical usefulness, I have also made

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1 Division of motifs on philosophical grounds has been made by several scholars. In his Märchen des Mittelalters (p. xvii) Albert Wesselski divides the motifs of folktales, novelle, and myths into Mythenmotive, Gemeinschaftsmotive, and Kulturmotive. By means of this distinction he discusses the difference between the narrative forms. A very elaborate analysis of the concept of motif is found in Arthur Christensen's study, Motif et Thème (FFCommunications No. 59). Divisions are made into "éléments de relation," "motifs," "accessoires épiques," "thème," "motifs sans thème," "motifs à thèmes faibles," and the like. The study throws light on the psychological nature of various motifs.
Introduction

the index very inclusive of various kinds of motifs. Sometimes the interest of a student of traditional narrative may be centered on a certain type of character in a tale, sometimes on an action, sometimes on attendant circumstances of the action. Hence I have endeavored to use all the elements of tales that have in the past been objects of special study and similar elements that are likely to serve as such objects in the future. A glance at the synopsis will indicate the varied nature of the contents of the classification. At some point or other will be found all kinds of motifs or themes which make up the systems of such writers as Wesselski or Christensen, and perhaps many others which a more philosophical approach than mine would rule out. But in spite of the danger of including material that on strictly critical grounds may be unjustified, I have felt that it is in general better to list all elements of a tale that are likely to have interest to the folklorist or the student of literary history. Such an inclusive list may well form the basis for philosophical discussion, but it is in itself quite uncritical of the material involved. The end of this study will have been attained if the multiform materials it treats become thereby easier of investigation and more convenient for reference.

SCOPE OF THE CLASSIFICATION

The purpose of the present study, then, has been to arrange in a single logical classification the elements which make up traditional narrative literature. Stories that have formed part of a tradition, whether oral or literary, find a place here. The folktale, the myth, the ballad, the fable, the mediaeval romance, the fabliau, the jest, the exemplum, and the local tradition have all been included, though some of these divisions have been inadequately recorded. In general, I have used any narrative, whether popular or literary, so long as it has formed a strong enough tradition to cause its frequent repetition.

Certain aspects of folklore have been definitely omitted. I have not treated superstitions, customs, religious beliefs, riddles, or proverbs, except as they happen to form an organic part of a narrative. To have included these would have doubled the size of the index.

Within the chosen field I have made every effort to have the list of motifs as full as possible. Accordingly, in my reading I have been especially desirous of broadening the field of investigation. Certain works introduce the reader to a new world of narrative interest and to a large number of new motifs. Such have been very valuable for my purpose. And the investigations of other folklorists who from their wide reading have brought together lists of versions of tales have also served to increase the scope of the classification.

Some indication of the works from which the largest number of motifs have been gathered may be of interest:
Folktale and Myth.

(a) General
First Edition

Bolte and Polivka’s 5 volume notes to Grimm’s Household tales — comprehensive for folktales of European, Near Eastern, and Indic tradition.

The Mythology of all Races, 14 volumes.

Feilberg, Bidrag til en Ordbog over Jyske Almuesmål — a remarkable general collection of notes on folklore motifs.

MacCulloch, Childhood of Fiction.

Cox, Cinderella, a pioneer study of the motifs of a single folktale.

Köhler, Kleinere Schriften — the erudite folktale annotations of the leading folklorist of the 1870's.

Penzer, The Pentamerone of Basile — covering the earliest of all European folktale collections.

FFCommunications. This distinguished series, to which the present work belongs, has surveys of the tales of many different countries and monographs on particular tales.

Dähnhardt’s Natursagen, especially for its origin legends connected with biblical tradition.

New Edition

Waldemar Liungman’s third volume of his collection of Swedish tales, devoted to a study of the provenience of the various European tales. World-wide comparisons.

FFCommunications since 1930.

Numerous monographs on special widely distributed tales and motifs.

(b) European tales and European tradition in other continents
First Edition

Frazer’s Apollodorus, with learned notes on many Greek mythological themes.

Volumes on Celtic, Eddic, Baltic, Slavic, Finno-Ugric, and Greek mythology in The Mythology of All Races.

Surveys of tales of Finland, Estonia, Finnish-Sweden, Norway, Flanders, Czechoslovakia, Livonia, Russia, Spain, Roumania, Hungary, Iceland, Wallonia — mostly in FFCommunications.

The principal reliance for European tales, traditions and myths: Bolte and Polivka.

Notes on Icelandic sagas from Prof. Chester N. Gould.

New Edition

Balys’s surveys of Lithuanian tales, legends and songs — covering the very extensive archives in Lithuania.

Dr. Boberg’s motif-index of Icelandic Fornaldarsögur and the Eddas
Solheim's index of *Norsk Folkminnelag*, covering scores of volumes published by the Norwegian folklore archives.

Motif-index of McKay's *More West Highland Tales*.

Folktale surveys and monographs in FFCommunications since 1930 — some of prime importance.

Espinosa's new edition of *Cuentos Populares Españoles*, with extensive notes and motif-indexes.

Dawkins's two important new works on modern Greek tales.

T. P. Cross's monumental *Motif-Index of Early Irish Literature*, with extensive folktale material.

A group of important monographs on folktales, particularly Dr. Rooth's study of Cinderella and Dr. Roberts's of the Frau Holle tale.

Baughman's study of the British and American folktale — with bibliography of nearly 1,000 titles.

Flowers's motif-index of the tales of the West Indies (200 titles).

The Frank C. Brown Collection of North Carolina Folklore — tales and legends indexed by motif.

Halpert's analysis of the folktales of the New Jersey Pines country.

Carrière's collection from the French of Missouri and Sister Marie-Ursule from the Quebec French.

Rael's studies of the Spanish tales of New Mexico.

Klipple's exhaustive treatment of the African tales of European and Asiatic tradition (about 500 titles covered).

Frank Goodwyn's unpublished study of the Pedro de Urdemales cycle in Latin America.

Child's *English and Scottish Popular Ballads* (for narrative motifs).

Many additions to Greek mythology from special studies of the Troy story and from Grote's extensive notes in his *History of Greece*.

Anton Nyerges's motif-index of Cheremis folktales in Sebeok's *Studies in Cheremis Folklore*.

(c) The Near East and India

First Edition

Chauvin's *Bibliographie des ouvrages arabes* — a twelve-volume work analyzing the Arabic collections and those from India and Persia which came into Arabic.

Arabian Nights — some notes from Burton's well-known edition, as well as the summaries from Chauvin, mentioned above.

Penzer's ten-volume *Ocean of Story*, with its excellent notes and indexes covering the classical Indic collections.

A sampling of the Jewish field in Moses Gaster's *Exempla of the Rabbis*, in Bin Gorion's *Der Born Judas*, and in Frazer's *Folklore in the Old Testament*.

For Buddhistic legend, Cowell's Jātaka (6 volumes), and Chavannes' *Cinq cent contes et apologues* (4 volumes) — the latter emanating from China.
Siberian peoples represented in Holmberg's *Siberian Mythology* and in several important monographs.
Persian literary tales like the *Thousand and One Days*, analyzed in Chauvin.
Volumes on Semitic, Armenian, and Indic Mythology from *The Mythology of All Races*.

**New Edition**

Eberhard and Boratav's types of the Turkish folktales, an exhaustive study of an important field.
Neuman's large motif-index of Talmudic-Midrashic Literature, opening up much biblical and other Jewish material.
Theodor Gaster's *Thespis* and *Oldest Stories in the World*, which explore some Near East material difficult of access.
Bøcker's notes on the Panchatantra, from his edition of an old Danish translation.
The Buddhist world explored anew in Malalasekera's *Dictionary of Pali Proper Names*.

**(d) The Far East**

**First Edition**

For China, Chavannes' *Cinq cent contes*, mentioned above (Buddhist), Werner's *Myths and Legends of China* and Ferguson's *Chinese Mythology*.
For Japan, Mitford's rather inadequate collection.
Scott's *Indo-Chinese Mythology*.

**New Edition**

Eberhard's *Typen chinesischer Märchen*, with its extensive coverage of ancient and modern texts in Chinese.
Graham's new Ch'uan Miao collection, for which I have furnished the type-index.
Hiroko Ikeda's extensive analysis of both published and unpublished Japanese tales.
Zong In-Sob's new *Folk Tales from Korea*.
Hatt's study of Asiatic influences in American Folklore.

**(e) Oceania**

**First Edition**

For Indonesia, DeVries's *Volksverhalen uit Oost Indië*, with its extensive comparative notes, as well as special studies such as those by Voorhoeve and Coster-Wijsman.
Fansler's *Filipino Folktales*, with his comparative notes.
The general Pacific area, as covered in Dixon's *Oceanic Mythology*.
New Edition
Cole’s Tinguin Folktales — a different Philippine area than covered in Fansler.
Beckwith’s Hawaiian Mythology.
A comprehensive study, now in progress, of the principal tale and myth collections of Australia, Melanesia, Polynesia, and Micronesia. References are made directly to these works.
Special studies, such as Luomola’s Maui of the Thousand Tricks.

(f) North and South American Indian
First Edition
Thompson’s Tales of the North American Indians, with comparative notes.
Alexander’s North American Mythology and Latin American Mythology.

New Edition
Eskimo collections, annotated by Bjorn Winger.
Gayton and Newman’s comparative study of the California area.
Mrs. Pessoa’s monograph on the flood myths of North and South America.
The Handbook of South American Indians, which in its six volumes gives a good summary of the myths of tribes over the continent.
Various other collections, especially those of Alfred Métraux.

(g) Africa
First Edition
Miscellaneous notes from various collections.

New Edition
Native motifs from Klipple’s African Tales with Foreign Analogues.
Further notes from various collections, chosen so as to be representative of different areas.

Local Legends.
First Edition
Of all fields of traditional literature included in this index, that concerning local legends is least complete. The list is based upon several general books, such as Werhahn’s Die Sage and the various surveys of Sagen in the FFCommunications. In addition, a large number of monographs on special legends have been used.
New Edition

The complete Handwörterbuch des deutschen Aberglaubens has been examined for Sagen.
Solheim’s index to Norsk Folkminnelag has added much in this field.
Many newer monographs appearing as special publications and in learned journals have been used.
Kristensen’s Danske Sagn.

Mediaeval Romances.

First Edition

Wells’s Manual of Writings in Middle English furnished motifs from romances in English.
Ward’s and Herbert’s Catalogue of Romances in the British Museum.
Special works such as Miss Schoepperle’s Tristan and Isolt, Dickson’s Valentine and Orson and Hertz’s studies of various romances.

New Edition

Malory’s Morte Darthur has been indexed by motifs, so as better to represent the Arthurian legend.
Reinhard’s study of Geis in the Romance has opened up a special cross section of material.

Exempla and Saints’ Legends.

First Edition

Pauli’s Schimp und Ernst, with Bolte’s extensive notes.
Crane’s Exempla of Jacques de Vitry.
The Catalogue of Romances in the British Museum.
Gaster’s Exempla of the Rabbis.
Scala Celi.
Alphabetum Narrationum.

New Edition

Keller’s Motif-index of Spanish Exempla.
Many motifs belonging to this genre are also included in the studies of novelle and jestbooks, mentioned shortly.
Saintyves, Les Saints Successeurs des Dieux.
Loomis, White Magic.

Jestbooks and Novelle.

First Edition

The jests, of which so many collections were made in the Renaissance, also find a place here. Many have been omitted, particularly
those whose only point is obscenity or those depending on some play upon words that cannot be carried over to another language. The foundation of this part of the index has been the very learned works of Wesselski on Hodscha Nasreddin, Bebel, Arlotto, and others, and of Bolte in his editions of Frey's Gartengesellschaft, Montanus' Schwankbücher, and similar collections. In addition, of course, monographs on particular jests have been used.

New Edition
The Italian novella in prose has been well indexed for motifs by D. P. Rotunda. A whole series of motifs from the French conteurs of the Renaissance, such as Les cent nouvelles nouvelles and the Heptameron of Marguerite of Navarre have been furnished by a group of students at the University of South Carolina, whose help is acknowledged in the proper place. Childers's Motif Index of the Cuentos of Juan Timoneda helps fill out this part of the index.
The English jestbooks from The Hundred Merry Tales onward have been explored. Arthur Christensen's two books on noodles, Molboernes Vise Gerninger and Dumme Folk trace these jests over the world.

Fabliaux.
First Edition
Except for special studies of the various fabliaux, the principal sources for the motifs in that field were Bédier's Les Fabliaux and von der Hagen's Gesammtabenteuer. For North Africa and Egypt, Basset's Mille et un contes arabes and Müller's Egyptian Mythology.

New Edition
A motif-index of the whole corpus of fabliaux has been examined for additional entries. Fabliaux with obscenity as the only point have been excluded, though good jests with risqué elements are retained. The new Sources and Analogues of Chaucer's Canterbury Tales has good studies of certain fabliaux.

Fables.
First Edition
Since the principal purpose in mind was to list the fables, the basis of that part of the work was Wienert's classification of the
Greek and Roman fables (FFCommunications No. 56), supplemented by the oriental fables listed in Chauvin's Arabian Bibliographie. The literary history of these tales is well known, so that no attempt was made to supply all of them with bibliographical apparatus, but only to place them definitely in the body of fable literature. In all, some five hundred fables appear in the classification.

New Edition

Certain additions have been suggested by Professor Ben Perry's monumental Aesopica, though the expected volume of comparative notes has not been available.

Periodicals Excerpted.

First Edition
Revue des Traditions Populaires.
Mélusine.
Zeitschrift des Vereins fur Volkskunde.
Folk Lore
Journal of American Folklore
Danske Studier
Am Urquell

New Edition

Where continuing, the journals mentioned above have been brought down to date.
Anuario de la Sociedad Folklorica de Mexico
Les Archives de Folklore
Volkskundliche Bibliographie
Annual bibliographies in Publications of the Modern Language Association of America and in Southern Folklore Quarterly.
Hessische Blätter für Volkskunde
Arv
Folklore (Naples)
A number of local folklore journals from South America, the United States, and France.

Books and periodicals which have been explored with some thoroughness in the search for motif-studies are indicated in the general bibliography by an asterisk. Works which are arranged according to the present index are marked specially (©). They need no page reference.
Not all material found in books read has been used, for, of course, much does not belong in this classification. But when I have been in serious doubt, I have always included an item, and only after real consideration has any special treatment of narrative material been rejected.

For the purpose of deciding on inclusion or exclusion, I have had no hard and fast principle. Anything that goes to make up a traditional narrative has been used. When the term motif is employed, it is always in a very loose sense, and is made to include any of the elements of narrative structure. In general, any item in tales that other investigators have made notes on has been accepted. Sometimes, as in those treated in Chapter A, the events of creation, or the nature of the creator or of the gods, may be the subject of interest. Again, as in Chapter C, the index may involve incidents based on certain principles of conduct (e.g. tabu); sometimes extraordinary objects or creatures (magic or merely marvelous) may be the focus of attention. Most of the items are found worthy of note because of something out of the ordinary, something of sufficiently striking character to become a part of tradition, oral or literary. Commonplace experiences, such as eating and sleeping, are not traditional in this sense. But they may become so by having attached to them something remarkable or worthy of remembering. Mere eating is usually of no particular interest in a story. Eating on a magic table, food furnished by helpful animals, food that gives magic strength — these become significant and are likely to be handed down by the teller of tales.

Aside from the general principle just given, no rule has been followed in choosing what should go into the classification. I have tried to include all that becomes a part of tradition — all that is found worth retaining when tale, ballad, jest, or myth is transmitted by word of mouth or on the written page from generation to generation or from land to land.

**PLAN OF THE WORK**

This classification of materials is the result of a gradual evolution, not of any preconceived plan. It has grown out of an attempt to arrange conveniently a large number of notes made from widely divergent fields of narrative. Many groupings have been made and later combined with others which are clearly related; many also have been split up into two or more headings. In the course of time there have emerged from this experimental process twenty-three divisions which have been finally retained.

(a) *The chapters in the classification.*

In a very general fashion the groups may be said to progress from the mythological and the supernatural toward the realistic and
sometimes the humorous. But no such progress is to be observed in all parts of the index: the last half is nearly all realistic.

In Chapter A are handled motifs having to do with creation and with the nature of the world: creators, gods, and demigods; the creation and nature of the universe, and especially of the earth; the beginnings of life; the creation and establishment of the animal and vegetable world.

Chapter B is concerned with animals. Not all tales in which animals figure are placed here, for most frequently it is the action and not the particular actor that is significant in such stories. In Chapter B, on the contrary, appear animals that are in some way remarkable as such: mythical animals like the dragon, magic animals like the truth-telling bird, animals with human traits, animal kingdoms, weddings, and the like. Then there are the many helpful or grateful beasts, marriages of animals to human beings, and other fanciful ideas about animals.

Just as the motifs in Chapter B suggest some possible relation to the institution of totemism, those in Chapter C are based upon the primitive idea of tabu. Forbidden things of all kinds are here listed, as well as the opposite of that concept, the unique compulsion.

The most extensive group is that devoted to magic (Chapter D). The divisions are quite simple: transformation and disenchantment, magic objects and their employment, magic powers and other manifestations.

The motifs listed in Chapter E concern ideas about the dead — resuscitation, ghosts, and reincarnation — as well as ideas concerning the nature of the soul.

Aside from magic and the return of the dead, traditional literature records many marvels: journeys to other worlds; extraordinary creatures such as fairies, spirits, and demons; wondrous places, such as castles in the sea; and marvelous persons and events. These form Chapter F.

Because of the prominence of dreadful beings, such as ogres, witches, and the like, these have been given a special division, G. It will be seen that there is naturally much relation between Chapters E, F, and G; for example, between ogres and evil spirits, or between fairies and witches or ghosts. These relationships are noted by means of cross-references.

Beginning with Chapter H, the purely supernatural assumes a minor importance, though it is still occasionally present. Chapter H has been formed gradually from three separate divisions in the original plan. These, however, are all comprehended under the term "Tests". Tales of recognition are really tests of identity; riddles and the like, tests of cleverness; and tasks and quests, tests of prowess. In addition are to be found sundry tests of character and other qualities.

Chapter J was likewise originally three chapters — Wisdom,
Cleverness, Foolishness. Their fundamental unity is apparent: the motivation is always mental. The first part (Wisdom) consists in large part of fable material. The tales of cleverness and of stupidity come in large measure from jest books. In the motifs in Chapter J the attention is directed primarily to the mental quality of the character. In K, on the contrary, primary importance is given to action. A very large part of narrative literature deals with deceptions. The work of thieves and rascals, deceptive captures and escapes, seductions, adultery, disguises, and illusions constitute one of the most extensive chapters in the classification.

The rest of the work is made up of smaller chapters. In "L" appear such reversals of fortune as the success of the unpromising child or the downfall of the proud. "M" deals with such definite ordaining of the future as irrevocable judgments, bargains, promises, and oaths. In "N" the large part that luck plays in narrative is shown. Tales of gambling, and of the favors and evil gifts of the Goddess Fortuna appear here.

Chapter P concerns the social system. Not all tales about kings and princes belong here, but only such motifs as rest upon some feature of the social order: customs concerning kings, or the relation of the social ranks and the professions, or anything noteworthy in the administration of such activities as law or army. A very great number of cross-references appear in this chapter.

In "Q" are recorded rewards and punishments, in "R" motifs concerning captives and fugitives, and in "S" instances of great cruelty. In "T" are treated together the motifs dealing with sex, though there are, of course, many other parts of the index where such motifs are also of interest. Here particularly come wooing, marriage, married life, and the birth of children, as well as sundry types of sexual relations.

In Chapter U are gathered a small number of motifs, mostly from fable literature, that are of a homiletic tendency. A tale is told with the sole purpose of showing the nature of life. "Thus goes the world" is the text of such tales.

Many incidents depend upon religious differences or upon certain objects of religious worship. These motifs make up Chapter V. In "W" stories designed to illustrate traits of character are classified. The last of the systematic divisions, "X", contains incidents whose purpose is entirely humorous. Many cross-references to merry tales listed elsewhere are, of course, given.

At the end, in Chapter Z, appear several small classifications which hardly deserve a chapter each. In the future should other small classifications seem desirable, they can easily be added as new parts of Chapter Z.

The fact that the classification does with relative completeness really cover the ground chosen was shown during the last six months of work on the first edition of the index. Motifs were
excerpted on slips to the number of several thousand, quite without regard to the system. When the time came to throw the slips into the proper place, they nearly always ranged themselves easily and rapidly. This test gave me some confidence in the practical usefulness of the index as a means of cataloguing the materials of traditional narrative. Subsequent experience of those making indexes has confirmed this conviction.

(b) Organization within the Chapters.

Within the chapter the items are arranged in grand divisions, to each of which is assigned a hundred numbers, or some multiple of a hundred numbers. Thus B0—B99 concerns mythical animals; B100—B199, magic animals; B200—B299, animals with human qualities; etc.

In a similar manner, within the grand division the arrangement is by tens or groups of tens. The first of these “tens” in a grand division treats the general idea of the grand division. Specific ideas are then taken up in the succeeding divisions. The last division in a grand division deals with miscellaneous material concerning the grand division. Thus in the grand division B0—B99 (Mythical animals) we have the following divisions: B0—B9. Mythical animals — general. — B10—B19. Mythical beasts. — B20—B29. Beast-men. — B30—B39. Mythical birds. — B40—B49. Bird-beasts. — B50—B59. Bird-men. — B60—B69. Mythical fish. — B70—B79. Fish-beasts. — B80—B89. Fish-men. — B90—B99. Other mythical animals.

Within the division (e.g. B10—B19) the arrangement is according to a similar principle. The first number (ending in “0”) refers to the general concept for the division. Succeeding numbers are used for specific aspects, and the last number for miscellaneous or additional material concerning the division. Thus in the division B10—B19 (Mythical beasts) we have the following sub-divisions: B10. Mythical beasts. — B11. Dragon. — B12. Basilisk. — B13. Unicorn. — B14. Other hybrid animals. — B15. Animals with unusual limbs or members. — B16. Devastating animals. — B19. Other mythical beasts. Usually not all numbers are employed, since room is left for indefinite expansion of the classification. Should more items appear than enough to exhaust the numbers, these can be added indefinitely to the last number (19.1, 19.2, 19.3, etc.).

It is frequently desirable to subdivide a number. This is done by pointing, thus: B11. Dragon. — B11.1. Origin of the dragon. — B11.1.1. Dragon from cock’s egg. — B11.1.2. Dragon from transformed horse. — B11.2. Form of dragon. — B11.2.1. Dragon as compound animal. This system of subdivision may be carried on indefinitely. Such an item as E501 with more than two hundred

\[1\] In case a division is extensive, it may occupy several “tens”. When this is true, the numbers ending in “0” and “9” except at beginning and end, are skipped; “0” always refers to the general idea, “9” to miscellaneous or additional examples.
subdivisions will illustrate the manner in which any item may be subdivided, no matter how elaborate the analysis.¹

A short handling of the classification will undoubtedly make the system clearer than can any explanation, no matter how lucid. Nothing new or strange will be found, but only the well-tested principle of division and subdivision common to all attempts to systematize knowledge.

(c). Cross-references.

Many items in this classification are of interest in connection with other parts of the work. Many also could with good reason be assigned to any one of several places. In these instances the use of cross-references becomes necessary. Thus at the beginnings of many grand divisions are listed items from other places that might also be expected at that point, or that for one reason or another are of special interest there. The finding of motifs in the index becomes easier in proportion to the completeness of such cross-references.

(d). Bibliographical material.

It has not been my purpose to make a special study of any item listed in this classification. Where I have been able to do so, I have furnished references to books or monographs about a motif, or at least to some reasonably extensive listing of its occurrences. But for many items I know of no such studies. In these cases I have given such references as I happen to have accumulated. At least one instance of the appearance of each motif is listed.²

The arrangement of the references has been made according to a relatively uniform plan. First come the names of special treatments and of works listing variants. Here also appears the reference to The Types of the Folk-Tale. Special studies are indicated by two asterisks; valuable lists of variants by a single star. Next follow notices of particular versions of the motif, arranged usually by continents or other convenient groupings. Ordinarily these references are additions to those treated in the special studies, though duplication has not been altogether avoided.

It must be said, in defence of the frequently inadequate documen-

¹ The system is not really decimal, for the subdivisions may go beyond ten. E.g., A2494.5.34, E501.17.5.3. The latter number refers to the third tertiary division of the fifth secondary division of the seventeenth primary division of E501. — A difficult problem in classification has been solved by the use of a “zero” subdivision. In E612, for example, the main idea is “reincarnation as bird.” E613.1, E613.2, etc., detail the kind of bird (E613.1. Reincarnation as duck, etc.) Now there are other subdivisions of E613 that refer only to the general idea of bird (not of particular birds). Thus: E612. Reincarnation as bird. — E613.0.1. Reincarnation of murdered child as bird. — E613.0.2. Reincarnation of unbaptized child as bird. — E613.1. Reincarnation as duck. — etc.

² The appearance of only one or a few references to a motif must not be interpreted to mean that there are not other occurrences.
tation, that the present work is primarily a classified list of motifs and that the references appear only to give some preliminary guidance in finding examples of the item concerned. To assume responsibility for bibliographical completeness for so many thousands of motifs has been quite impossible.

SOME SUGGESTIONS AS TO USING THE INDEX

(a). Finding motifs in the Index.

A preliminary glance over the general synopsis at the beginning of the first volume will usually serve to indicate the chapter in which a motif is found. The detailed synopsis preceding the appropriate chapter should next be examined for the special division which lists the motif. If the item is not discovered at the point thus indicated, it will probably be listed in the cross-references which are placed there.

Even with careful search a motif may not immediately be found, for often the fundamental nature of an item may not seem to be the same to the searcher as it has seemed to me. To meet such difficulties a detailed alphabetical index appears at the end of the work.

(b). Using the Index for Cataloguing Tales.

The principal use of the present index, I hope, will be for cataloguing motifs in various collections of tales and traditions. If gradually all the tales, myths, ballads, and traditions were catalogued according to the same system, great progress would be made in rendering possible completer comparative studies than can now be undertaken.

Each worker must, of course, evolve the details of any plan of work. But by some convenient scheme it will be possible with relative ease to place all motifs in the appropriate chapter (often with cross-references to another chapter). Then the items forming these chapters may in turn be distributed into the proper divisions. It is my hope that the list of motifs in the present index may be so extensive that most items will be found already entered and numbered. Frequently a new motif will be a subdivision of one already in the index. If so, the system of subdivision here used may be continued. If such is not the case, it will ordinarily be found that the new motif will easily fall into a particular “ten”. Usually many vacant places are left in each “ten”. Should the motif clearly belong to the “hundred” in question, but to none of the “tens” listed, it should go in the last “ten” (usually numbered 90—99, and devoted to “miscellaneous”).

The additional motifs suggested by workers during the twenty

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1 If more items must be put in a “ten” than enough to fill the vacant spaces, the additions can be made to the last number in the “ten”, e.g. 19.1, 19.2, 19.3, etc.
years since the appearance of the first edition have all been incorporated in the present edition. This has often necessitated slight modifications of the numbers assigned particular motifs. Since such changes are confusing as well as troublesome, it would seem advisable for those who make such indexes in the future not to attempt exact assignment of new motif-numbers but only to indicate the closest approximation possible (e.g. A2685.2⁺). This will serve for all purposes of reference and will make incorporation into a possible further revision of the index simpler.

In anticipation of the appearance of this index, the numbers have been used in several works. In each of the types given in the Aarne-Thompson Types of the Folk-Tale ¹ the mention of motifs is immediately followed by the number in brackets. Likewise they are inserted after all additional motifs appearing in Boggs' Index of Spanish Folktales. In my Tales of the North American Indians the motifs are all listed by the present plan. The numbers are also appearing at appropriate places in the margin of the new Handwörterbuch des deutschen Märchens.

The works indexed by this system since its first publication are mentioned on pages 12—18. — Irish and Icelandic myth, Italian, French and Spanish novelle and jestbooks, British and American folktales, African, West Indian, Jewish and Indic tradition, to mention the most important. Such surveys are indicated in the bibliography (p. 37) by a ©.

ACKNOWLEDGMENTS

The preparation of this classification has brought with it many pleasant associations, for I have found my fellow-workers in the field extremely kind in their help and encouragement. It is possible here to give but the briefest notice of their help and to express my heartfelt thanks to them all.

From its very inception I profited by the friendship and advice of Prof. Archer Taylor. Not only did he give the advantage of his deep scholarship, but at the expense of great labor he read the entire manuscript with the critical eye of a foster-father. Prof. Jan de Vries of Leiden explored the entire manuscript, gave me hundreds of references, and during a week in which I was guest in his home made many very valuable suggestions. Large parts of the manuscript were read by Dr. Albert Wesselski of Prague, and by Dr. Reidar Th. Christiansen of Oslo. The main burden of seeing the work through the press rested on the shoulders of Prof. Kaarle Krohn of Helsinki, to whom I am indebted for much help and cordial hospitality.

¹ It is suggested that where references are hereafter made to the present work and to The Types of the Folk-Tale, the term motif should be used for this Motif-index and type for The Types of the Folk-Tale. Thus: Motif S31 appears in Type 810.
Without the co-operation of many persons, an undertaking like this cannot be accomplished. It is most pleasant to record my particular appreciation for those who, by furnishing me with the result of their reading in special fields, added to the completeness of the work. Prof. Chester N. Gould of Chicago gave me free access to his rich notes on the Old Norse saga material; Miss Hortense Braden of Indianapolis permitted me to use her classification of incidents in African tales; Miss Thelma James of Detroit turned over to me the manuscript of her classification of the *Alphabetum Narrationum*, as did Dr. Luella Carter of her classification of the tales in the *Scala Celi* and Prof. C. B. Cooper of his notes on Burton's *Arabian Nights* and the *Kathā Sarit Sāgara*. Mr. Bjorn Winger of Indianapolis gave me most valuable help by excerpting motifs from several difficult sources, notably from about half of Feilberg's *Bidrag til en Ordbog over Jyske Almuesmål*. When I excerpted the second half of the work, I realized the magnitude of this kindness so freely given.

Prof. Ernest J. Simmons was good enough to supplement my inadequate knowledge of Russian, so that the motifs in a certain Russian work could be included. Prof. John W. Spargo, of Northwestern University, has in a number of cases enriched the classification from the fields of his special interest. Lastly, must be mentioned a whole group of students of my seminar in the Folk-Tale, who for some years were most generous of their time in excerpting important works.

For the new edition the help for which I am very thankful has continued on all sides through the years. First must be mentioned those who have devoted great labor to the preparation of indexes of special fields and have thus made possible this revision — Jonas Balys, Ernest W. Baughman, Inger Margrethe Boberg, Laurits Bedder, Ake Campbell, Joseph M. Carrière, J. Wesley Childers, Tom Peete Cross, Aurelio M. Espinosa, Paul Delarue, Helen L. Flowers, Theodor H. Gaster, Verrier Elwin, Herbert Halpert, Hiroko Ikeda, William Hugh Jansen, John Esten Keller, May A. Klipple, Waldemar Liungman, Maria de los Angeles Moreno Enriquez, Dov Neuman, Anton Nyerges, Sister Marie-Ursule, Warren E. Roberts, D. P. Rotunda, Archer Taylor, Toni Unger, Maria Alice Moura Pessoa, and Bjorn Winger.

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Aside from those mentioned as having completed motif-indexes, a number of my students have excerpted motifs to the number of many thousand from various fields — Richard Bartel (Greek drama), Kenneth Clarke (Africa), Bacil F. Kirtley (Oceania), Dorothy Thompson Letsinger (Sir Thomas Malory), W. S. Mayer, Jr. (Troy
Introduction

legend), Barbara Harris Mickey (Melanesia), Remedios Wycoco Moore (American Indian, Buddhist, and much else), Henri Stegemeier (German Schwankbücher), and Richard Weir (Modern Greek).

Finally, I have been extremely fortunate in having gifted and willing research assistants whose work has gone far beyond the line of duty — Jonas Balys (1948—52) and Remedios Wycoco Moore (1952—54).

The expense attached to the preparation and publishing of a work such as the present is not trifling. For clerical help the American Council of Learned Societies has twice given me grants. For the second half of the college year 1930—31, this foundation also awarded me funds to permit my taking leave from my university work in order to finish the present classification. Indiana University generously supplemented this grant.

In the years during which the new edition has been prepared generous support of this work has continued. Indiana University has always provided clerical help and for six years a full time research assistant. Preparation of the alphabetical index has been facilitated by a grant from the American Philosophical Society.

The expense of printing the first edition was borne by the Finnish Academy of Sciences and Indiana University. Rosenkilde and Bagger and the Indiana University Press have jointly borne the responsibility for publication of the revised edition. To these and to all who have so generously aided in making this work possible, I wish here to express my thanks.

Bloomington, Indiana
September, 1955

STITH THOMPSON
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Z400—Z499. Historical, genealogical or biographical motifs
Z500—Z599. Horror stories.
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A1. Identity of creator.


A2. Multiple creators.


A2.2. First human pair as creators. (Cf. A1270.) Chinese: Eberhard FFC CXX 115 No. 70.


A5. Reason for creation.

A73. Lonely creator.

A5.1. Gods make earth to have place to rest their feet. — Hawaiian: Beckwith Myth 43.

A7. Creator's descendants. (Cf. A32.)

A7.1. Creator has two sons. — Guarayú: Métraux RMLP XXXIII 147.

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A11.1. Invisibility of creator learned from the impossibility of staring at the sun, his servant. — Jewish: Neuman.

A12. Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female. — *Lang Myth I 200ff.; 299; Güntert 324. — Greek: Eisler 396; Egyptian: Maspero Histoire ancienne des peuples de l'Orient classique 141; Indian (Hindu): Keith 75. — Aztec: Alexander Lat. Am. 88.


A13. Animal as creator.

A13.1. Beast as creator.


A13.2.2. Eagle as creator of man. Calif. Indian: Gayton and Newman 94.


A13.3. Insect as creator.


A13.4. Reptile as creator.


A13.4.2. Worm as creator. Guarayú: Métraux BBAE CXLIII (3) 437.

A15. Human creator.

A15.1. Female creator. Chibcha: Kroeber BBAE CXLIII (2) 908.

A15.1.1. Old woman as creator. Lepers Is.: Codrington II 372ff.

A15.2. Brothers as creators. So. Am. Indian (Guaporé River): Levi-Strauss BBAE CXLIII (3) 379.

A15.3. Old man as creator.

A15.3.1. Old man with staff as creator (cf. A1.2). Inca: Rowe BBAE CXLIII (2) 316.

A15.4. Artisan as creator.

A15.4.1. Potter as creator. India: Thompson-Balys.

A18. Pictorial representations of creator.
   A137. Pictorial representations of gods.
A18.2. Creator with two horns on head. Chinese: Werner 76.
   A131.6. Horned god. F545.2.2. Horns on forehead.
A18.4. Creator clothed in bear-skin (or in leaves). Chinese: Werner 76.
A18.5. Creator with hammer and chisel in hands. Chinese: Werner 76.
   A137.1. God with hammer.
A19.1. Sun and moon (man and wife) as creators. So. Am. Indian:
   (Cashibo) Steward-Métraux BBAE CXLIII (3) 594.
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A21.1. Woman who fell from the sky. — Daughter of the sky-chief falls
   from the sky, is caught by birds, and lowered to the surface of the
   water. She becomes the creator. — *Iroquois: Thompson Tales n. 27.
   — Cf. Finnish: Kalevala rune I.
A21.2. Old man from sky as creator. — Old man with his wife comes
   from the sky. Are the first couple on earth. Have seven sons and
   seven daughters. Each son marries a daughter. — Ekoi: Talbot 366.
A23. Creator offspring of dual powers of nature. (Male and female prin-
   ciples.) — Chinese: Werner 76.
A25. Creator from below. God rises from beneath (the center of the
   spiritual world) and creates the world. — Hottentot: Bleek 74 No. 35.
   BBAE CXLIII (2) 908, (Aymara): Tschopik BBAE CXLIII (2) 570.
A26. Creator comes from certain direction.
   A114.2. God born from egg.
A30. Creator's companions. Inca: Rowe BBAE CXLIII (2) 315; Tahiti:
   Henry 342; Hawaii: Beckwith Myth 45.
A31. Creator's grandmother. Casually mentioned in the course of the
   creation myth. — American Indian: *Thompson Tales 275 n. 13.
A32. Creator's family. (Cl. A7.)
A32.1. Creator's son. India: Thompson-Balys. — So. Am. Indian: (Chib-
   cha): Kroeber BBAE CXLIII (2) 908.
A. Mythological Motifs

A32.2. Creator's daughter. India: Thompson-Balys.


A32.3.2. Creator beats his wife while intoxicated from beverage he invents. So. Am. Indian (Guarayú): Métraux RMLP XXXIII 147.


A33.1. Beast as creator's companion.


A33.3. Insect as creator's companion.

A33.3.1. Bee as God's spy. God, the creator, sends a bee to overhear the devil's secrets. — *Dh I 3, 127ff.


A33.4. Other animal companions of creator.


A37. Joint creators.


A38. Heavenly bodies as creator's companions.


A42. Angels as God's advisers. Dh I 3, 31ff., 55, 187; Jewish: Neuman.

A42.1. Seraphim as creator's advisers. Jewish: Neuman.

A42.1.1. God consults two angels on creation. Jewish: Neuman.

A42.2. God consults mercy on his right and justice on his left. Jewish: Neuman.


A44. Tora as God's adviser. Jewish: Neuman.

A50. Conflict of good and evil creators. *Dh I 1—89 passim, 172ff. —
Jewish: Neuman; India: Thompson-Balys; Persian: Carnoy 261ff., 275.
— Banks Island: Dixon 106.


A63. Devil as marplot at creation. G303.1.4. The devil creates other devils.

A51. Creation of devil(s) (cf. A63).

A52. Creation of angels.

A52.1. Creation of individual angels.

A52.1.1. Angel of death created by God. Jewish: Neuman.


A52.1.3. Angel Gabriel created from snow. Jewish: Neuman.

A52.1.4. Angel Raphael created from water. Jewish: Neuman.

A52.1.5. Angel of destruction created from hail and fire. Jewish: Neuman.

A52.2. Time of creation of the angels.

A52.2.1. Angels created on first day of creation. Jewish: Neuman.

A52.2.2. Angels created on second day of creation. Jewish: Neuman.

A52.2.3. Angels created on third day of creation. Jewish: Neuman.

A52.2.4. Archangels created on first, angels on third day of creation. Jewish: Neuman.

A52.2.5. Angels created on fifth day with other winged creatures. Jewish: Neuman.
A52.3. Material of which angels are created (fire, water and snow). Jewish: Neuman.

A54. Rebel angels.

A54.1. Angel of sea rebels at world's creation; put to death by God. Jewish: Neuman.


A63.2. Devil plans to drown God at time of creation. *Dh I 184f. — Lithuanian: Balys Index 3005; Balys Legends No. 11.

A63.3. Devil and God wrestle at time of creation. *Dh I 184f.

A63.4. Devil and God create animals. Wolf created as God's dog. The devil creates goats to destroy things. — BP III 199 (Gr. No. 148); Dh I 127—205 passim.

A63.4.1. God and the devil torment each other with their creations. Devil pester God with gnats. God makes a fire and safeguards himself; God plagues the devil with fleas — devil is unable to find means of protecting himself. — Lithuanian: Balys Index 3082; Balys Legends No. 131ff.

A63.5. Lucifer causes fall of man. Irish Myth: Cross; Jewish: Neuman.

A63.5.1. Satan seduces Adam to sin because he is jealous of him. Jewish: Neuman.


A63.7. Rebel god is author of all poisonous things. Hawaii: Beckwith Myth 61.

A63.7.1. Poisonous water created by the devil. Irish myth: Cross (A63.7).


A67. God makes things and tosses them into the air; what he catches is good for mankind, what opponent catches is bad. New Hebrides: Beckwith Myth 61.
A70. Creator: miscellaneous motifs.


A72. Original creator followed by transformers. These demigods change the original creation into the present forms. — See A900ff. for work of the transformers, with references. — Aztec: Alexander Lat. Am. 85; So. Am. Indian: *Métraux RMLP XXXIII 122, BBAE CXLIII (3) 437.

A73. Lonely creator. The creator is tired of solitude and therefore inaugurates the creation. — Finnish: Kalevala rune 2. — So. Am. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.

A74. Reluctant creator.

A74.1. Creation on condition that Israel accept Tora. Jewish: Neuman.


A84. Creator of animals.


A100—A499. GODS

A100. Deity.


A102. Characteristics of deity.


D1810.0.1. Omnipotence of a god.

A102.2. All-seeing god. Jewish: Neuman; Greek: Aeschylus Suppliants line 138.


A104. The making of gods.


A50. Conflict of good and evil creators, F531.7.1. Giants and gods in fight.


A528. Good and bad culture heroes, A1750. Animals created through opposition of devil to God, A1081. Battle of gods at end of world.

A106.1.1. *Goddess rebels against her father for forbidding her marriage.* India: Thompson-Balys.

A106.2. *Revolt of evil angels against God.* Jensen Dania II 180; Olrik ibid. II 67; Irish myth: Cross; India: Thompson-Balys; Lithuanian: Balys Index No. 3002, Legends Nos. 5, 6; Jewish: *Neuman; Irish: Beal. XXI 323.


A106.2.1.1. *Banished devil appears on earth only on day of dark moon.* India: Thompson-Balys.

A500. God of the underworld.

A106.2.1.2. *Demon (opposed to God) allowed to earth four times a year (but must let people know who he is and not deceive them).* India: Thompson-Balys.

A106.2.2. *Satan’s fall from heaven.* Jewish: Neuman.

A106.3. *Created beings rebel against God.* Jewish: Neuman.


A110. *Origin of the gods.*

F413. Origin of spirits. T541.4. Birth from person’s head.
A. Mythological Motifs


A111.1.1. Goddess of war.

A111.2. Father of the gods. Icel.: Boberg.

A111.3. Ancestor of the gods. Tahiti: Henry 336.


A111.3.2. Sea creatures as ancestors of goddess. Tuamotu: Stimson MS (T-G. 3/600).

A111.3.3. Great bird as ancestor of gods. Hawaii: Beckwith Myth 92.


A112.1.1.1. Goddess of music and dance born of incestuous union (Brahma and daughter). India: Thompson-Balys.


A112.4. God as son of giant. Icel.: MacCulloch Eddic 139 (Loki), 324 (Odin, Vill, and Ve), Boberg.

A112.4.1. God as son of giantess. Icel.: Boberg.

A112.4.2. Goddess as daughter of giant. Icel.: Boberg.


   A164.2. Adultery among the gods. F252.4.1. Fairies banished for adultery.
   T481. Adultery.


A113. Totemistic gods. Gods which have animal associations; e.g., Athena with the owl, Venus with the sparrow. — Babylonian: Spence 93; India: Thompson-Balys; Irish myth: Cross.

A114. Gods born from object.


A114.1.1.2. Origin of lesser gods from spittle of great god. Hawaii: Beckwith Myth 82.


A115. Emergence of deity.


A115.4. Deity emerges from darkness of underworld. Mangia (Cook Is.): Beckwith Myth 224.

A115.5. Emergence of gods from above and below. Marquesas: Handy 138.

A115.6. Deity arises from shell of darkness where he has been for million ages. Tahiti: Henry.


A117. Mortals become gods.


A117.5. Gods are spirits of deified dead. Easter Is.; Métraux Ethnology 316.


A119.3. Arrival of the gods in particular country. Tonga: Gifford 199; Hawaii: Beckwith Myth 2, 3, 11.


A120.2. Size-changing god. Hawaii: Beckwith Myth 127.

A120.3. Incorporeal god. Jewish: Neuman.
A120.4. **Formless gods.** Tonga: Beckwith Myth 128.


A121.1. **Moon as deity (cf. A240).** Jewish: Neuman.


A122. **God half mortal, half immortal.** Hair, skin, flesh, bones and marrow are mortal; mind, voice, breath, eye, and ear are immortal. (Prajāpāti). — Hindu: Keith 76; cf. Greek: Grote I 3.

A123. **Monstrous gods.** Jewish: Neuman.

A123.1. **God monstrous as to body.**

A123.1.1. **Three-bodied goddess.** Hekate has three bodies standing back to back and looking in three directions. — Greek: Fox 188. F524.1. Person with three bodies.

A123.1.2. **God with two joined bodies.** Tahiti: Henry 344.

A123.1.3. **God with good looking and ugly bodies.** Marquesas: Handy 124.

A123.1.4. **God with body of earthquake (whirlwind, etc.).** Hawaii: Beckwith Myth 30.

A123.1.5. **God with body of caterpillars.** Hawaii: Beckwith Myth 30.


A123.1.7. **Goddess with three supernatural bodies: fire, cliff, sea.** Hawaii: Beckwith Myth 496.

A123.2. **God unusual as to face.** Jewish: Neuman.

A123.2.1. **God with many faces.**

A123.2.1.1. **God with two faces.** *Krappe Balor 7 n. 24; Usener IV 347ff.;* *Frazer Ovid II 95ff.;* India: Thompson-Balys.

A123.2.1.2. **God with three faces.** *Krappe Balor 8 n. 28. — Chinese: Werner 324.

A123.2.1.3. **God with four faces.** Greek: Roscher “Ianus”; Jewish: Neuman; India: Thompson-Balys.

A123.2.1.4. **God with five faces.** Jewish: Neuman.

A123.2.1.5. **God with six faces.** Hindu: Penzer I 73 n. 1, II 102.

A123.2.2. **God's unusual mouth.**

A123.2.2.1. **Maggots squirm from mouth of man-eating god.** Hawaii: Beckwith Myth 506.

A123.2.2.2. **Goddess with eight mouths.** Tonga: Gifford 168.

A123.3. **God unusual as to eyes.**
A. Mythological Motifs

A123.3.1. God with many eyes. *Krappe Balor 19ff. (Argos); Usener IV 223. — Hindu: Penzer II 46 n. 4, VIII 75, 116, IX 19; Keith 110, 134; Chinese: Werner 144.

A123.3.1.1. Three-eyed god. *Usener IV 224 n. 1; *Frazer Pausanias III 209; Buddhist myth: Malalasekera II 32; India: Thompson-Balys.

A123.3.1.2. God with hundred eyes. Irish myth: Cross; India: Thompson-Balys.

A123.3.1.3. God with thirteen eyes. India: Thompson-Balys.

A123.3.1.4. God with thousand eyes. India: Thompson-Balys.

A123.3.1.4.1. Goddess with thousand eyes. India: Thompson-Balys.

A123.3.2. God with flashing eyes. Hawai: Beckwith Myth 30; Buddhist myth: Malalasekera II 32.

A123.4. God monstrous as to head.


D399. Magic head. F511.0.2.2. Three-headed person.

A123.4.1.2. God with seven heads. India: Thompson-Balys.

A123.4.1.3. God with eight heads. Tahiti: Beckwith Myth 209.

A123.4.2. God with head of stone. Hawai: Beckwith Myth 88.

A123.5. God unusual as to arms.


F516.2. People with many arms.

A123.5.2. Marvels concerning God’s arm and fingers. Jewish: Neuman.

A123.6. God unusual at to legs (feet).


A123.7. God unusual as to color.

A123.7.1. Many-colored god. Hindu: Keith 81 (Shiva).

A123.7.2. Black god(dess). Icel.: *Boberg, MacCulloch Eddic 304; W. Golther Deutsche Myth. (1895) 473f. (Hell); Hindu: Keith 126 (Krsna).


A123.10. God (deity) girdled with snakes; on his forehead shines the moon. India: Thompson-Balys.

A123.11. God with tail. Mangala (Cook Is.): Clark 140; Fiji: Beckwith Myth 76; Tahiti: Beckwith Myth 113.
A124. **Luminous god.** Icel.: MacCulloch Eddic 129 (Balder); India: *Thompson-Balys.

   | A124.0.2. God with blazing eye. Hindu: Penzer VI 31 n. 1; India: *Thompson-Balys. |

   | A124.1. White god. Icel.: MacCulloch Eddic 152 (Heimdall), 129 (Balder). |
   | A124.2. Goddess with body full of fire. India: Thompson-Balys. |

A125. **Deity in human form.** (The human form is assumed in most mythologies.) — Irish myth: Cross; Jewish: Neuman; Samoa: Henry 346.  

   | D42. God in guise of mortal. |
   | A125.2. God with red beard. Icel.: *Boberg. |

A125.3. **God with gold teeth.** Icel.: MacCulloch Eddic 153 (Heimdall).  

   | F544.3.1. Golden teeth. |

A125.4. **Beautiful goddess.** So. Am. Indian (Huarochiri): Métraux RMLP XXXIII 169.  

A128. **Mutilated god.** Egyptian: Müller 92ff.; Jewish: Neuman; Greek: Argonautica IV line 984 (Chronos); India: Thompson-Balys.  


A128.2.1. **God with Evil Eye.** Irish myth: Cross.  

   | A855.5. Islands from cow and calf transformed by evil eye of one-eyed god. D2071. Evil Eye. |

A128.2.2. **God with single eye, through lid of which passes a polished handle with which lid is lifted.** Irish myth: Cross.  

A128.3. **Legless and armless deity supported on animal.** Borneo: Dixon 165.  

   | F516.1. Armless people. F517. Person unusual as to his legs. |
A128.3.1. God with one leg (foot). Irish myth: Cross.


A128.5. Lame god. Greek: Fox 205 (Hephaistos).

A128.5.1. God with thick (iron) shoe. Icel.: MacCulloch Eddic 159 (Vidarr).


A131.3. Deity with animal’s head.

A131.3.1. Deity with cat’s head. Irish myth: Cross.

A131.3.2. Goddess with pig’s head. Tonga: Beckwith Myth 178.


A131.5. God with goat-feet. Greek: Fox 267 (Pan).


A132.0.1.1. God takes form successively of ants, scorpion, and cobra. India: Thompson-Balys.

A132.0.1.2. God in three forms: gecha, shark, or priest. Tonga: Beckwith Myth 128.


A132.3. Equine god (goddess).


A132.3.1.1. Mule-god. Irish myth: Cross; Jewish: Neuman.

A132.3.2. Horse-goddess. Irish myth: Cross.

A132.3.3. Ass-god. Jewish: Neuman.


A132.6.5. Pigeon-god. Tonga: Gifford 82.


A132.12. Eel-god. Tonga: Gifford 57; Maori: Clark 163.


A. Mythological Motifs


A133.2. Giant goddess bestrides entire land. One foot is in the north of the country and the other is in the south. — Irish: MacCulloch Celtic 30; Irish myth: Cross.

F531.2.5. Giant steps prodigious distance.

A133.2.1. Giant god goes with three steps through the world. Güntert Weltkönig 293ff.; Hopkins JAOS XVI Proc. cxlvii.

A133.2.2. Heaven as God's throne, earth His footstool. Jewish: Neuman.

A133.3. Giant orderly of the gods. India: Thompson-Balys.


A136. Gods with unusual transportation.

A136.1. God rides unusual animal.

A136.1.1. Deity rides boar. Icel.: MacCulloch Eddic 22 (Freya), 109 (Frey).

A136.1.2. God rides unusual horse.


A136.1.5. God rides flying elephant. India: Thompson-Balys.


A136.2. God's (goddess's) wagon drawn by unusual animals. Icel.: MacCulloch Eddic 22 (Thor's goats, Freya's cats), 109 (Frey's boars); Greek: *Frazer Pausanias IV 142 (dragons).

B558. Unusual draft animal.

A136.2.1. Goddess has team of sparrows. Greek: Sappho Ode to Aphrodite.
A136.2.2. **Goddess's chariot drawn by one-footed horse.** Irish myth: Cross.


A136.3.1. **Chariot of fire drawn by four steeds of fire.** Jewish: Neuman.


A137.1. **God with hammer.** Irish myth: Cross; Icel.: Boberg; Gaster Thespis 135, 363.

A137.1.1. **God with axe.** Irish myth: Cross.

A137.2. **God with club.** Irish myth: Cross.

A137.3. **God with wheel.** Irish myth: Cross.

A137.3.1. **Wheel symbol.** Irish myth: Cross. F331.6.15.6. Giant rolls like wheel.

A137.3.1.1. **Swastika (hooked cross).** Irish myth: Cross.

A137.4. **God (goddess) with basket.** Irish myth: Cross.

A137.4.1. **God carries brothers and sisters on his back in basket.** Hivaoa (Marquesas): Handy 116.


A137.6. **Squatting god.** Irish myth: Cross.


A137.8. **Small-pox deity rides nude on an ass with the half of a winnowing fan for an umbrella and with a swing in one hand and a broom in the other.** India: Thompson-Balys.

A137.9. **Goddess represented as mounted on a drake, attended by eight chief snakes attended by snake jewels.** India: Thompson-Balys.

A137.10. **God represented as king, world as his kingdom.** Jewish: Neuman.

A137.11. **God represented in cloud.** Jewish: Neuman.

A137.12. **God represented as bridegroom.** Jewish: Neuman.

A137.13. **God represented as priest.** Jewish: Neuman.


A137.14.1. **God represented with bow of fire.** Jewish: Neuman.

A137.14.1.1. **God represented with arrow of flames.** Jewish: Neuman.

A137.14.2. **God represented with spears as torches.** Jewish: Neuman.

A137.14.3. **God represented with clouds as shield.** Jewish: Neuman.

A137.14.4. **God represented with lightning flashes as sword.** Jewish: Neuman.
A137.15. God represented on high throne surrounded by angels. Jewish: Neuman.
A137.17. God represented as among seven sheaths of fire. Jewish: Neuman.
A137.18. God with long white beard and white moustache. India: Thompson-Balys.
A139.2. Tortoise footstool of God. India: Thompson-Balys.
A139.3. Dragon god. India: Thompson-Balys; Chinese: Eberhard FFC CXX 136.
B11. Dragon.
A139.4. Vampire goddess. India: Thompson-Balys.
E231. Vampire.
A139.5. God's voice. Jewish: Neuman.
A139.5.1. God's voice shatters mountain. Jewish: Neuman.
A139.5.2. God's voice causes thunder. Jewish: Neuman.
A139.7. Distinctive aroma of gods. Gaster Thespis 211, 389, 397.
A139.8. God appears as an object.
A139.8.3. Smoldering fire of volcano as head of goddess. Hawaii: Beckwith Myth 188.
A139.9. Extraordinary physical characteristics of gods.
A139.9.2. Gods have ichor, not blood: can be wounded but not killed. Iliad book V line 137.
A139.11. Gods recognized by natural phenomena associated with their worship — color, scent, etc. Hawaii: Beckwith Myth 4.


A141.2. God builds temple in heaven and brings it later to earth. Jewish: Neuman.


A142.0.1. God as blacksmith. India: Thompson-Balys.


A143. Carpenter (wright) of the gods. Irish myth: Cross; India: Thompson-Balys.


A150. Daily life of the gods.


A. Mythological Motifs

A151.0.1. Home of god where he is the only living one. Jewish: Neuman.

A151.0.2. God's abode known to none. Jewish: Neuman.


A151.1.2. Home of gods in cave. Hivaoa (Marquesas): Handy 104; Tonga: Gifford 81.


A151.3. Home of the gods under the sea. India: Thompson-Balys.


A151.4.2. Palace of gods with door at each end for sun's journey. Virgil Aeneid X line 3.


A151.4.4. House of god with pillars made of dead chief's bones. Samoa: Beckwith Myth 76.

A151.5. City of gods (God). Icel.: MacCulloch Eddic 329; Buddhist myth: Malalasekera I 290, II 961, 1195.

A151.6. God's home on heavenly bodies.

A151.6.1. God (Indra) has palace on Milky Way. India: Thompson-Balys.

A151.6.2. Sun and moon as habitations of gods. Hawaii: Beckwith Myth 85.


F441.2.1. Wood-nymph.


A152.8. Heavenly throne has Jacob's face engraved on it. Jewish: Neuman.

A152.9. God's throne becomes hot because of activities on earth. Buddhist myth: Malalasekera II 425, 492, 572, 897.


D1346.3. Food of immortality.


T815. Supernatural growth.


A153.3.2. Sun, moon and wind dine with their uncle and aunt, thunder and lightning. India: Thompson-Balys.


A153.5. Food of gods: meat of “cow of plenty”. India: Thompson-Balys.


D1346.1.2. Nectar of immortality.


M234.1. Life spared in return for poetic mead.


A155.2. Horses of the gods (cf. A171.1). Icel.: MacCulloch Eddie 216; Snorra Edda Gyll. XV.


A155.5. God’s elephant. India: Thompson-Balys.


A155.7. God has his dairies and buffaloes. India: Thompson-Balys.
A156. Precious properties of the gods. Icel.: MacCulloch Eddic 266; Jewish: Neuman.


A156.5. Chariot of the gods. Virgil Aeneid X line 635; India: *Thompson-Balys; Buddhist myth: Malalasekera II 77, 916.


A159. Daily life of the gods — miscellaneous.


A160. Mutual relations of the gods.

D45.2. Gods exchange forms.


A161.2. King of the gods. See all references to A101 (Supreme god).


A161.5. Eldest god born in front, younger at back. (Cf. A112.7.) Hivaoa (Marquesas); Handy 138.


A1706. Animals created through opposition of devil to God. F277, Battle of the fairies and the gods.


A162.1.0.1. Recurrent battle (everlasting fight) (cf. A165.7.). Irish myth: Cross.

E155.1. Slain warriors revive nightly.


A162.3.1. Devil (ogre) steals thunder’s instruments. Icel.: Thrymskvida; Lappish, Finnish, Estonian, Latvian, and Lithuanian: *Balys Tautosakos Darbai VI (1939) 33—43.


A162.4. Brahma cursed by other gods: now has no temples. India: Thompson-Balys.

A162.5. God reborn of human woman to avenge self on giant (cf. A179.5.). India: Thompson-Balys.

A162.6. Battle between God’s orderly (giant) and plague. India: Thompson-Balys.


A196.2. Revolt of evil angels against God.
A163. Contests among the gods.
A163.1. Game between gods. (Cf. A164.3.1.).
A164. Marriage or liaison of gods. Irish myth: Cross; Buddhist myth: Malalasekera II 964; India: Thompson-Balys.
K1563. Husband (god) traps wife and paramour with magic armor.
A164.3.1. Krishna plays cards with his three wives. (Cf. A163.1.). India: Thompson-Balys.
A164.7. Jealous wife of god. India. Thompson-Balys.
A165.1. Animals as attendants of god.
A165.1.2. Eagle as god's bird. Icel.: Boberg.
A165.2.0.1. Deltiy's messenger can assume any guise he wishes. Buddhist myth: Malalasekera II 906. D630. Transformation and disenchantment at will.
A. Mythological Motifs

A165.2.1 Animals as messengers of the gods.
A165.2.1.1. Wild beasts as messengers of the gods. Jewish: Neuman.
B375.1. Wild animals kept as dogs.
A165.2.1.1.2. Tiger as god's messenger. India: Thompson-Balys.
A165.2.1.1.3. Elephant as god's messenger. India: Thompson-Balys.
A165.2.1.1.4. Bears as God's messengers. Jewish: Neuman.
A165.2.1.1.5. Leopards as God's messengers. Jewish: Neuman.
A165.2.2. Birds as messengers of the gods. Irish myth: Cross; India: Thompson-Balys; Pawnee: Alexander N. Am. 81; Hawaii: Beckwith Myth 177.
A165.2.2.1. Cock as ambassador of god. Fjort: Dennett 105 No. 29.
A165.2.3. Angels as God's messengers. Jewish: Neuman.
A165.2.4. Powers of nature (sun, moon, etc.) as God's messengers. Jewish: Neuman.
A165.3. Cupbearer of the gods. Greek: Frazer Apollodorus II 37 n. 4.
A165.4. Watchman of the gods. Icel.: MacCulloch Eddic 152 (Heimdall), 276, 303, 313, 331 (Cock), 326 (Thor), 329 (Heimdall). — Tahiti: Beckwith Myth 221.
A165.4.1. Demons as watchmen of the gods upon earth. Greek: *Grote I 63.
A165.5. Doorkeeper of the gods. Icel.: MacCulloch Eddic 186 (Syn).
A463.3.1. God of eloquence and learning.
E155.1. Slain warriors revive nightly.
A166. Dancers of the gods. Hindu: Keith 143; Buddhist myth: Malalasekera I 186.


A169. Mutual relations of the gods — miscellaneous.

A169.1. Judge and tribunal of the gods. Icel.: *Boberg.

A170. Deeds of the gods.


A171.0.3. God descends from heaven.


A171.0.3.2. God descends in form of shooting star. New Zealand: Beckwith Myth 113.


A171.1.2. Valkyries ride through air and water. Icel.: Boberg.

A171.2. God flies in bird plumage. Icel.: MacCulloch Eddie 83, Boberg; Greek: Iliad and Odyssey passim.


A173.1. In god's absence his function ceases. Death, reproduction, etc., suspended until the god's return. — Wesselski Archiv Orientální I 300ff.


A175. **God reduces the elements to order.** Greek: Fox 9; Irish myth: Cross; Jewish: Neuman. — Hawaii: Beckwith Myth 20ff.

A530. Culture hero establishes law and order.

A175.1. **God supplies reproductive energy to all things.** Hawaii: Beckwith Myth 20, 32.


A1596. Origin of customs.

A177. **God as thief.** Greek: *Frazer Apollodorus II 6 n. 1 (Hermes).*

F365. Fairies steal.

A177.1. **God as dupe or trickster.** Irish myth: Cross.

A521. Culture hero as dupe or trickster. K332.1. Fairy loses stronghold by consenting to lend it for "a day and a night".

A178. **God as prophet.** Irish myth: Cross; Jewish: Neuman.

M301. Prophets.

A179. **Deeds of the gods — miscellaneous.**

A179.1. **God as rath-builder.** Irish myth: Cross.

D1136.1. Fort produced by magic. F331.6.6. Giants as builders of great structures.

A179.2. **God given dominion over floating island.** Hawaii: Beckwith Myth 71.

F137. Wandering island.

A179.3. **God deliberately has enemies kill him.** Hivaoa (Marquesas): Handy 105.

A179.4. **Head of god bitten off by shark.** Hivaoa (Marquesas): Handy 108.

A179.5. **Deity reincarnated.** Hawaii: Beckwith Myth 279.

A162.5. God reborn of human woman.

A179.6. **God has power to create men.** Marquesas: Handy 122.

A179.7. **God divests self of earthly raiment and clothes self with lightning.** Maori: Beckwith Myth 83.


A179.9. **God plays with leviathan.** Jewish: Neuman.


A181.1. **God clears plains.** Irish myth: Cross.


A181.2. **God as cultivator.** India: Thompson-Balys; Hawaii: Beckwith Myth 17.

A182. **God reveals himself to mortals.** Jewish: *Neuman.

A182.0.1. **God does not reveal himself; men unable to endure his glory.** Jewish: Neuman.

A182.0.2. **Human intellect unable to conceive God's essence.** Jewish: Neuman.

A182.1. **God reveals secrets (mysteries) to mortals.** Jewish: Neuman.

A182.1.1. **Household gods speak to explain events.** Virgil Aeneid III line 155.

A182.2. **God gives name to child.** Jewish: Neuman.

A182.3. **God (angel) speaks to mortal.** Jewish: Neuman.


A182.3.0.1. **God speaks to Moses from bush.** Jewish: Neuman; Moreno Esdras.

D1610.2.2. Speaking bush.

A182.3.0.1.1. **Angel speaks to Patrick from bush that merely seems to burn.** Irish myth: Cross.

A182.3.0.2. **God speaks to saint in prison.** Rüttgers Der Heiligen Leben (Leipzig, 1921) 103.

A182.3.0.3. **Saint speaks with God each Thursday.** Irish myth: Cross.

A182.3.0.3.1. **Saint goes to heaven every Thursday (each day) and talks with angels.** Irish myth: Cross.

Q172.3.1. Saint goes to heaven every Thursday.

A182.3.0.4. **God does not directly address women; uses interpreter.** Jewish: Neuman.

A182.3.0.5. **God speaks from mountain.** Jewish: Neuman.

A182.3.1. **God consoles mortal.** Jewish: Neuman.

A182.3.2. **God rebukes mortal.** Jewish: Neuman.

A182.3.3. **God blesses mortal.** Jewish: Neuman.

A182.3.4. **God makes promises to mortal.** Jewish: Neuman.

A182.3.4.1. **God in form of fakir visits king and gives him advice.** India: Thompson-Balys.
A182.3.4.2. God promises mortal prosperity for man and offspring. India: Thompson-Balys.

A182.3.5. God advises mortal. Jewish: Neuman.

A182.3.6. Moon-god, overcome in contest with mortal, threatens to withhold rain and game. Eskimo: Holm 75, Rink 442.


A184. God as founder and protector of certain peoples.


A185.2. Deity protects mortal. Jewish: Neuman; Greek myth passim.


A185.2.2. God makes man’s hand rigid so he can no longer torment captive. Jewish: Neuman.

A185.2.3. God makes sword drop from assailant’s hands. Jewish: Neuman.


A185.5. Deity assists at man’s wedding. Jewish: Neuman.

A185.6. Deity particular friend to one mortal.


A185.10. Deity accompanies mortal on journey as guide. Jewish: Neuman; Oahu (Hawaii): Beckwith Myth 328; Tahiti: ibid. 221; Africa (Fang): Einstein 94.


Q20. Piety rewarded.
A1217. Devil’s unsuccessful attempt to vivify his creations as God has done. E700. The soul.

A185.12.1. *God resuscitates man.* Jewish: Neuman; Chinese: Eberhard  
FFC CXX 188 No. 128.  

E700. The soul.

H. Tests.


A187. *Gods and men judge each other.*

A187.1. *God as judge of men.* Greek: Fox 227, Wienert FFC LVI 36;  
Icel.: MacCulloch Eddic 162 (Forseti); Jewish: *Neuman; India: Thompson-Balys, Penzer I 198ff., II 249, IV 238, 275f., VIII 64, 108 n. 1, 163 n. 1, 184, 215.


A188.2. *Gods as ancestors of mankind.* Irish myth: Cross (A188.1);  
Hawaii: Beckwith myth 2, 70, 294, 300; Tahiti: Beckwith Myth 37;  
Tuamotu: Stimson MS (T-G. 3/1010); Easter Is.: Métraux 310; So. Am. Indian (Chiriguano): Métraux RMLP XXXIII 171; Inca: Rowe BBAE CXLIII (2) 315.


A189.0.1. “Gods and not-gods”. Irish myth: Cross (A189).

A189.1. *Mortal as ally of gods.*
A. Mythological Motifs


A189.2. God summoned by weeping. India: Thompson-Balys.

A189.3. Man cheats a god in throwing dice. India: Thompson-Balys.


A189.5. Goddess' throne shakes when some mischance befalls her faithful worshipper. India: Thompson-Balys.

A189.6. Deity appears before human being after prayers. India: Thompson-Balys.

A189.7. Deity ascertains destiny of newborn babe and inscribes it upon his forehead. India: Thompson-Balys.


A189.9. Early period when gods and men lived together, gods ruling men, ordaining how they should live and originating various customs. — India: Thompson-Balys.

A189.10. Goddesses come down to earth by a silken thread, are offended by raja and produce drought. India: Thompson-Balys.


A189.13. Gods forced by mortals to take refuge underground. Irish myth: Cross (A183.1.).


A189.17. Night the period of gods, day the period of mankind. Hawai: Beckwith Myth 14.


7*
A192. Death or departure of the gods.


F259.1. Mortality of fairies.


A525.2. Culture hero (god) slays his grandfather.


A192.2. Departure of gods. Tonga: Gifford 102, Nukuhiwa (Marquesas): Handy 123.

A569. Culture hero's (demi-god's) departure.


A192.2.3. Divinity departs to submarine home. Hawaii: Beckwith Myth 206.

A192.2.4. Divinity departs in column of flame. Pora Pora (Society Is.): Beckwith Myth 38.


A194. Divinity's emotions.


A195. Divinity's companions.


A195.3. Bird as the shadow of a god. Tahiti: Henry 121.

A196. Divinity's limitations.


A196.2. Decree of gods irrevocable. India: Thompson-Balys.

M10. Irrevocable judgments.

   D2140. Magic control of the elements.


A199.1. Spirit of deity animates earthen jar when it is placed beneath banyan tree. India: Thompson-Balys.

A199.2. God has magic vision only from his throne. Icel.: MacCulloch Eddic 22.
   D1820. Magic sight.

A199.3. Deity’s child becomes fire as soon as he is born. India: Thompson-Balys.

A199.4. Wind drives buffaloes for god. India: Thompson-Balys.

A199.5. God’s day is one thousand years. Jewish: Neuman.


A199.7. Drums and flutes off-shore announce approach of gods. Hawaii: Beckwith Myth 16 n. 3.

A200—A299. Gods of the upper world.

A200. God of the upper world.
   A101. Supreme god.


   — Tonga: Gifford 16.


A220. Sun-god. *Frobenius Das Zeitalter des Sonnenengottes (Berlin 1904); Smith Dragon viii; Montelius FL XXI (1909) 60; Krappe “The Anatolian Lion God” JAOS LXV (1945) 144—154; Krappe “Apollon” Studi i Materiali di Storia delle Religioni XIX—XX (1943—1946); *Koch Gestirnverehrung im alten Italien (Frankfurt a. M. 1933). —


A220.0.2. Sun-god couples with the moon. India: Thompson-Balys.


A220.1. Goddess of dawn.

A220.2. The sun-god and his family. India: Thompson-Balys.


A118. Twin gods (or Trinity of gods).


A227. Two sun-gods.

A227.1. Male sun-god while ascending; female while setting. Hawai: Beckwith Myth 12, chap. 2 passim.

A227.2. One sun-god for night; another for day (Osiris, Horus). Egyptian: Müller 113.


A240.1. Moon-goddess. Usener IV 1; Irish myth: Cross; Greek: Fox 186f. (Artemis, Hekate); India: Thompson-Balys; Tonga: Gifford 181.


A253. **God of north star.**

A253.1. **Goddess of north star.** Chinese: Werner 144.

A255. **Star-deity and drought-demon fight.** Persian: Carnoy 268.

1244.2. Contest of heat and cold.

A260. **God of light.** Greek: Fox 179 (Apollo); Icel.: De la Saussaye 253ff. (Balder); Maori: Clark 14, 171n.

A182.2. Combat between god of light and dragon of ocean.


A270. **God of dawn.** Gaster Thespis 228.

A270.1. **Goddess of dawn.** Hindu: Keith 32; Greek: Roscher I 1252 s. v. "Eos"; Irish myth: Cross.

A280. **Weather-god.** Irish myth: Cross, Beal XXI 326, 334.


A281.1. **Storm-goddess.** Hindu: Penzer I 272. — Eskimo: Boas RBAE VI 600.


F432. Wind-spirit.

A282.0.1. **Wind-goddess.** Eskimo: Rasmussen Myter I 100, Holm 95.

A282.0.1.1. **Facial features of wind-goddess reversed.** Eskimo: Rasmussen Myter I 102.

A123. Monstrous gods.

A282.0.2. **Wind-angel.** Jewish: Neuman.

A282.1. **God of whirlwind.** Typhon. He is represented as having serpents' heads on his shoulders, as having a voice like the sound of many beasts and eyes which flash fire. — Greek: Fox 9.

F526.1. Typhon.


A283.1. **Cloud-angel.** Jewish: Neuman.

A284. **God of thunder.** Harris Boanerges 13ff., 20; Montelius FL XXI (1909) 60. — Icel.: De la Saussaye 236 (Thor); Lithuanian: Gray 319, Balys "Der Donner im lithauischen Volksglauben" Tautoskos Darbai III (1937) 149—238; Finno-Ugric: Holmberg Finno-Ugric 227; Estonian: Eisen Estnische Mythologie 156ff.; Siberian: Holmberg Siberian 443; Armenian: AnaniKian 11; Chinese: Werner 198, 201; Greek: Fox 159 (Zeus); Egyptian: Müller 103 (Seth); Hindu: Keith 37 (Parjanya). —
Maori: Beckwith Myth 250; S. Am. Indian (Chiriguano): Métroix RMLP XXXIII 172; American Indian: Alexander N. Am. 287 n. 32.
A781.1. Rainbow as bow of thunder god.


B31. Giant birds.


A284.3.1. Thunder god or spirit has very long mouth. India: Thompson-Balys.

A284.3.2. Thunder spirit lives in world below earth. India: Thompson-Balys.


A287.0.1. Rain-god and wind-god brought back in order to make liveable weather. Have been banished by sun-god. — India: Thompson-Balys.


A287.2. St. Peter as ruler for the air and rain. Often misunderstands the orders of God. — Lithuanian: Balys Legends No. 31.

D2140. Magic control of the elements.


A289. Other weather-gods.

A300—A399. Gods of the underworld.


F80. Journey to lower world.


A305. Demigod of underworld. Tuamotu: Stimson MS (z-G 13/221, 249, 317); Hawaii: Beckwith Myth 155 n. 33.


A310. God of the world of the dead. *Meyer "Der irische Totengott und die Toteninsel" Stzb. d. preussischen Akad. d. Wissenschaften XXXII 537. — Greek: Fox 233 (Hades); Icel.: De la Saussaye 227 (Odin), Boberg; Irish myth: Cross; Siberian: Holmberg Siberian 486; Egyptian: Müller 97 (Osiris); Hindu: Keith 159; India: *Boberg-Balys; Chinese: Eberhard FFC CX 201f. — Jicarilla Apache: Alexander N. Am. 175, Goddard PaAM VIII 194 n. 1; Aztec: Alexander Lat. Am. 77, 80; Huichol: ibid. 122; Maya: ibid. 139.


A310.2. God of the stain. Icel.: MacCulloch Eddic 44 (Odin).


A316. Goddess divides time between upper and lower worlds. Persephone spends six months on earth and six in Hades. — *Frazer Apollodorus I 41 n. 2.


— Haitian: Alexander Lat. Am. 34; Aztec: ibid. 74f.; Chibcha: ibid. 204.
Alli. Mother of the gods.


D1300.1. Magic object protects a city.


A. Mythological Motifs


M119.2. Swearing by clan gods.


Z71.2.1. Formula: north, south, east, west (the cardinal directions).


A419. Local gods — miscellaneous.


A419.2. Deity of the deserts.


B53. Siren.

A423. Waves as girls, daughters or widows of the sea-god. Icel.: Boberg, MacCulloch Edda 190.

D1432. Waters magically pursue man.


A427. God of springs.

A427.1. Goddess of springs and wells. In Greek myth, the nymphs were regarded as deities of springs. In Babylonian, Ishtar, the goddess of fertility had this function. — Greek: Fox 257; Persian and Babylonian: Carnoy 278.

V134. Sacred (holy) wells.


F440. Vegetation spirits.


A111. Mother of the gods.


A. Mythological Motifs


A432.0.2. Plowman god. Irish myth: Cross.

A432.1. Goddess of agriculture. Irish myth: Cross (A432.0.2); Greek: Fox 230.

A433. Gods or goddesses of special crops. Mangaia (Cook Is.): Clark 140.


A433.2. The seven grain sisters. India: Thompson-Balys.

A433.3. God of the vine. Greek: Grote I 239 (Dionysus).

A433.4. God (goddess) of fruit. Roman: Fox 290 (Pomona); Jewish: Neuman.

A433.5. God (angel) of grass. Jewish: Neuman.


A435.2. Fig tree as god. India: Thompson-Balys.


A441.1. God of domestic beasts.


A441.1.2. God of flocks. Russian: Machal 300.

A441.2. God of domestic fowls. Hawaii: Beckwith Myth 120.

A443. God (goddess) of wild animals. Irish myth: Cross.

A443.1. God of wild beasts.

A443.2. God of wild fowls.


A445.2. *God of eels.* Maori: Clark 163; Samoa: Clark 70.

A446. *God of reptiles.*

A446.1. *God of lizards.* Maori: Clark 91.

A446.1.1. *God whose shadow on earth is a lizard.* Tahiti: Beckwith Myth 360.

A446.2. *God of the cutworm.* Hawaii: Beckwith Myth.

A450. *God of trades and professions.*


A451.3. *God of handicrafts.*


A453. *Shepherd-god.* Greek: Grote I 57; Babylonian: Spence 126ff. (Tammuz); India: Thompson-Balys.


A454.0.1. *Angel of healing (Raphael).* Jewish: Neuman.

A454.1. *Goddess of healing.* Icel.: MacCulloch Eddie 186 (Eir); Irish myth: Cross; Greek: Fox 184 (Artemis); India: Thompson-Balys.


A456. *God of sailors.*


A459. God of trades and professions — miscellaneous.

A459.1. God or goddess of skiing (or snow-shoes). Icel.: MacCulloch Eddic 105 (Skadi), 156 (Ullr), Boberg.


A463. God of fate. Irish myth: Cross; Norse: Herrmann Nordische Mythologie 320 (Odin); Greek: Grote I 10 (Apollo); Babylonian: Spence 184 ff.


   A327.4. Culture hero as poet (musician). A164.1. Acquisition of poetry.
   Z117. Poetry personified.
   A112.1.1.1. Goddess of music and dance born of incestuous union.
   A112.1.1.1. Goddess of music and dance born of incestuous union.
A465.3.1. Goddess of eloquence and learning. Hindu: Penzer I 1 n. 4, 18 n. 1, 31 n. 3.
A465.5. God of pictorial art.
   A461. God (goddess) of wisdom.
A472. God of sleep.
   A111. Mother of the gods. N111. Fortuna.

A474. *Gods of youth and age.*


A474.1.1. *Goddess of youth*. Icel.: MacCulloch 178 (Idunn); Greek: Fox 240.


A191.1. Great age of the gods.


A475.0.1. Cupid with arrows of lead and gold. *Reinhard PMLA XXXVIII 438 n. 42.


A123.3. God with many eyes. G353. Witch's horns discovered by lousing her.


T390. Chastity and celibacy.


A478. *God of disease.*


F492. Spirit of plague.


No. Wager and gambling. N111. Fortuna.


A482.2. Goddess of good luck (Lakshmi). India: Thompson-Balys.


A484. God of oaths.


A. Mythological Motifs

A487.0.1. Death kills only those whose time it is to die. India: Thompson-Balys.


A488. God of destruction. India: Thompson-Balys


A489.2. God of strength. India: Thompson-Balys.

A489.3. God of fear.


A497. Echo.


A499. Other deities.

A499.2. **Goddess of the hair.** India: Thompson-Balys.

A499.3. **God of stones.** Hawaii: Beckwith Myth 88.

A499.4. **God of sorcery.** Hawaii: Beckwith Myth 15, 29f., 108.

A499.4.1. **Goddess of sorcery.** Hawaii: Beckwith Myth 114.

A499.5. **God of dreams.** Greek: Grote II 115.

A499.6. **God of poison.** Hawaii: Beckwith Myth 112.

A499.7. **Goddess of the parasol.** Buddhist myth: Malalasekera I 421.

A500—A599. Demigods and culture heroes.

A500. **Demigods and culture heroes.** Irish myth: Cross; Hawaii: *Beckwith Myth* 60.


A501. **Groups of demigods.**

A501.1. **Seven demigods.** Siberian and Indo-Iranian: Holmberg Siberian 402ff.

A502. **Heroes or demigods as fourth race of men.** Greek: Grote I 62.

A504. **Male virgin demigod.** Tuamotu: Stimson MS (z-G. 3/1301).

A506. **Half-spirit, half-man.** Samoa: Beckwith Myth 368.

A510. **Origin of the culture hero (demigod).**

A510.1. **Culture hero as god.** Irish myth: Cross.

A510.2. **Culture hero reborn.** Irish myth: Cross.

E600. Reincarnation.

A511. **Birth and rearing of culture hero (demigod).** Irish myth: Cross.


A511.1. **Birth of culture hero.** Hawaii: Beckwith Myth 227.


T584.1. Birth through the mother’s side.


T575. Child speaks before birth.

A511.1.2.1. **Twin culture heroes quarrel before birth.** (Cf. A515.1.1.) — Dh I 11; Jewish: Neuman.

A525. Good and bad culture heroes. T575.1.3. Twins quarrel before birth in mother’s womb.
A511.1.2.2. Culture hero in mother's womb indicates direction to be taken by her. S. Am. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132, (Apapacuvo-Guarani): Métraux RMLP XXXIII 139.

A511.1.3. Culture hero incarnated through birth from virgin. Siberian: Holmberg Siberian 387.

A511.1.3.1. Demigod son of king's unmarried sister (daughter) by god. Irish myth: Cross.

A511.1.3.2. Demigod son of king's unmarried sister by her brother. Irish myth: Cross.


A511.1.4. Magic origin of culture hero.

A511.1.4.1. Origin of culture hero from bursting stone. Oceanic (Banks Group, Tonga, Celebes, Union Group, Gilbert Group): Dixon 111.

A511.1.4.2. Hero formed by god out of mother's apron. Maori: Beckwith Myth 231.

A511.1.4.3. Birth of culture heroes from human bones swallowed by jaguar's human wife. S. Am. Indian (Bacairi): Levi-Strauss BBAE CXLIII (3) 347.

A511.1.4.4. Culture hero creates a companion from a toenail. S. Am. Indian (Yurakare): Métraux RMLP XXXIII 144.

A511.1.5. Culture hero son of mortal (half-mortal) father. Irish myth: Cross.


A511.1.7. Culture hero born three times. Irish myth: Cross.

A511.1.8. Culture hero son of animal.


A511.2. Care of culture hero.


A511.2.2. Nursing of culture hero.


A511.2.2.1. Culture hero suckled by wolf. Irish myth: Cross.

A511.2.2.2. Culture hero cared for by tiger. S. Am. Indian (Yurakari): Métraux RMLP XXXIII 144.

A511.2.3. Culture hero is hidden in order to escape enemies. S. Am. Indian (Bakairi): Métraux RMLP XXXIII 145, (Tembe, Kaigua): Métraux ibid. 139.

A511.3. Education of culture hero.


A511.3.2. Culture hero reared (educated) by extraordinary (supernatural) personages. Irish myth: Cross.


A511.4. Growth of culture hero.


A512. Parentage of culture hero. (Cf. also A511.1.8.).


A31. Creator's grandmother.


A8. Creator.


A513. Coming of culture hero (demigod).


A1611.10. Origin of the Tuath Dé Danann regarded as an early tribe.
A. Mythological Motifs

A562. Divinity's departure in boat.


A515.4. Culture hero has faithful attendant. Irish myth: Cross.

A515.5. Culture hero fights with (encounters) son without recognizing him. N731.2. Father-son combat.

A516. Expulsion and return of culture hero.

A520. Nature of the culture hero (demigod).


A522. Animal as culture hero.

A522.1. Beast as culture hero.

A522.1.1. Dog as culture hero. Aztec: Alexander Lat. Am. 82f.
B421. Helpful dog.

A522.1.2. Rabbit as culture hero. Central Algonquian tribes: Thompson PMLA XXXVII 130ff.


A522.1.5. Mink as culture hero. N. Am. Indian: Boas RBAE XXXI 585.

A522.2. Bird as culture hero.

A522.2.1. Blue Jay as culture hero. N. A. Indian: Boas RBAE XXXI 646 and passim.

D151.5. Transformation: man to raven.

A522.2.3. Hawk as culture hero. S. Am. Indian (Toba): Métraux MAFLS XL 3, BBAE CXLIII (1) 368.

A522.2.4. Aquatic bird as culture hero. S. Am. Indian (Toba): Métraux MAFLS XL 3.

A522.3. Other animals as culture hero.


A523. Giant as culture hero. Irish myth: Cross; Persian: Carnoy 294; Chinese: Werner 305.
A133. Giant god.

D1081. Magic sword.

A524. Extraordinary possessions of culture hero.

A524.1. Culture hero’s extraordinary animals.


A524.1.2. Culture hero has marvelous horses. Irish myth: Cross.
A132.3. Horse-deity.
A524.2. Extraordinary weapons of culture hero. Irish myth: Cross.
D1080. Magic weapons.

A525. Good and bad culture heroes. Walapai: Alexander N. Am. 180;
S. Am. Indian (Guarani): Métraux BBAE CXLI(3) 93; Melanesia:


A525.2. Culture hero (god) slays his grandfather. Irish myth: Cross.

A526. Physical characteristics of culture hero (demigod).

F254.4. Fairies can be wounded.

A526.2. Culture hero as mighty hunter. Irish myth: Cross.
F793.5. Skillful hunter.

A526.3. Culture hero has irresistible beauty spot (ball seirc). Irish myth: Cross.
D1355.13. Love-spot.

A526.4. Culture hero has three heads of hair of different colors. Irish myth: Cross.
D991. Magic hair. F355.5.1. Person with three heads of hair.

A526.5. Culture hero has seven pupils in each eye, seven toes on each foot, seven fingers on each hand. Irish myth: Cross.
F541.3.3. Eye with seven pupils. F551. Remarkable feet.

A526.5.1. Culture hero with different colored eyes, one brown, one green.
Maori: Clark 30.

A526.6. Culture hero, when angry, subject to contortions. Irish myth: Cross.
F1041.16. Extraordinary physical reactions to anger.

A526.7. Culture hero performs remarkable feats of strength and skill.
Irish myth: Cross.

F917.1.5. Person with knees backward. F311.1.3.2. Giant with heels in front. F311.1.6.4. Giant with knees backwards. G303.4.5.6. Devil's knees are backwards.


A527. Special powers of culture hero.


A527.2. Culture hero has knowledge-giving member (thumb, tooth). Irish myth: Cross.


A527.3.1. Culture hero can transform self. S. Am. Indian (Caingang): Métraux BBAE CXLIII (1) 473.

D630. Transformation and disenchantment at will.


K1815. Humble disguise.


A528. Culture hero has supernatural helpers. Irish myth: Cross.

N810. Supernatural helpers.

A530. Culture hero establishes law and order. Norse: Boberg; Greek: Fox 103; Jewish: Neuman.

A175. God reduces elements to order. A1175. Purchase of night by culture hero.


A531.1. Culture hero spares certain evil spirits. Old Age, Cold, Poverty, and Hunger beg the culture hero not to destroy them because of their real usefulness to man. — Navaho: Matthews MAFLS V 130ff.


V229.5. Saint banishes demons.

A. Mythological Motifs

Topography of Ireland I 23, Bede Historia Ecclesiastica I 18 (St. Patrick); Swiss: Jegerlehner Oberwallis 300 No. 9, 303 No. 22.


A532. Culture hero tames winds in caves. Western Mono: Gifford JAFL XXXVI 328ff. Nos. 9, 10.


A533. Culture hero regulates rivers.


F193. Victims rescued from swallower’s belly.


A536.1. Culture hero (saint) defends Ireland against foreign invasions.

Irish myth: Cross.


A463.1.1. God of eloquence and learning as inventor of ogam alphabet.

A541.2. Culture hero as god of agriculture. Irish myth: Cross.

A432. God of agriculture.

A131.3. Misplaced genitalia. Originally genitals are misplaced; conception and childbirth are not understood. All is arranged by culture hero. A1390. Origin of customs. P800. Customs.


A549. Culture hero's (demigod's) departure. Irish myth: Cross; Finnish: Kalevala rune 50; India: Thompson-Balys.


A692. Islands of the blest. Elysium situated in the west.


A566.1. Return of mortal reincarnation of celestial being to the country of the gods after his mission has been accomplished on earth. India: Thompson-Balys.

A511.3. Culture hero incarnated through birth from virgin.

A566.2. Culture hero ascends to heaven guided by blind ancestress. Maori: Beckwith Myth 249.


A564. Remarkable longevity of culture heroes.


A. Mythological Motifs


A575. Departed deity grants requests to visitors. N. A. Indian: "Thompson Tales 276 n. 17.

A580. Culture hero's (divinity’s) expected return. Divinity or hero is expected to return at the proper time and rescue his people from their misfortunes. Often joined with A571. — *Nørrild “Skattsängner”.


F393. Fairy visits among mortals.


A581.3. Culture hero returns to prove power of saint. Irish myth: Cross.
E396.4. Return from dead to convert to Christianity. V220. Saints.

A590. Demigods and culture heroes—miscellaneous.

T281. Sex hospitality.

A592. Culture heroes and descendants.

A592.1. Demigod and witch woman of upper world have son. Tuamotu: Stimson MS (z-G. 13/249).


A600—A899. COSMOGONY AND COSMOLOGY

A600—A699. The universe.

A600—A649. CREATION OF THE UNIVERSE


A0. Creator.


A601.1. Universe created in five periods of time. Hawaii: Beckwith Myth 44.


A605.2. Primeval cold. Icel.: Boberg.


A610.1. All things created in pairs (heaven and earth, etc.). Jewish: Neuman.


A611.0.1. Creator uses particular formula (letters) to create universe. Jewish: Neuman.


P427. Druid (magus).


A614. Universe from parts of creator's body. Ymir makes the world from his members — mountains from bones, cliffs from teeth, heavens from skull, etc. — Norse: Dh I 111 n. 1; Lang Myth I 234 ff. — Mexican: Danzel Kultur und Religion des primitiven Menschen 60; Kamuck, Chinese, Hindu: Holmberg Finno-Ugric 372; Chinese: Eberhard FFC CXX 96 No. 55.

A614.1. Universe from parts of man's body. (Cf. A831.2) — Kabyle: Frobenius Atlantis I 101; Madagascar: Dandonau Contes pop. de Sakalava No. 58; Papuan: Landtmann The Kiwai Papuans 551; Sumatra: Fleyte Bataksche Verteilungen 68.

A615. Universe as offspring of creator. The Sky Father begets various parts of the universe by his various wives. — Maori: Dixon 8 n. 9.


A615.2. Universe from copulation of various objects to produce others. Easter Is.: Métraux Ethnology 320ff.


A618. Primeval water.


A618. Universe created by various activities of creator.


A621.1. Creation from vapor-produced primeval giant. Vapors from half-frozen primeval river origin of giant Ymir, from whom universe is created. — Icel.: MacCulloch Eddic 327ff.

A642. Universe from body of slain giant.

A622. **Universe created out of fire world.** Icel.: MacCulloch Eddic 279, 324, 326.

F702. Land of fire.

A623. **Universe created out of ice and mist.** Icel.: MacCulloch Eddic 324—26, 304, 329, Herrmann Saxo II 584.


A491. Mother earth.


A625.2. **Raising of the sky.** Originally the sky is near the earth (usually because of the conjunction of the sky-father and earth-mother). It is raised to its present place. — Gaster Oldest Stories 133; Egyptian: Müller 30; Babylonian: Spence 81, 114; Mongolian: Holmberg Siberian 330; India: *Thompson-Balys; Chinese: Eberhard FFC CXV 97. — Indonesian: Dixon 36, 178 nn. 124—133 (Rotti Jonker Rottinesche Texten No. 58); Pleasant Island (Micronesia): Dixon 250; Central and Western Polynesia, Hawaii, Samoa: ibid. 50f.; Maori: ibid. 31; Chatham Is., Cook Group, Society Is., Samoa, Union Group, Hawaii: ibid. 35; Maori: Clark 13, 15, 171; Philippine: Gifford 23; Tonga: Gifford 18, 23; — N. A. Indian (Mohave): Alexander N. Am. 179; S. Am. Indian (Aztec): Alexander Lat. Am. 93, (Bakairi): ibid. 313, Lévi-Strauss BBAE CXLIII (3) 348, (Botocudo): Métraux BBAE CXLIII (1) 540, (Cashinawa): Métraux BBAE CXLIII (3) 684, (Yuracare): Métraux ibid. 504. — African: Frobenius Atlantis VII 304.

A727. Raising the sun.

A625.2.1. **Heaven and earth originally connected by navel string.** Navel string cut. — India: Thompson-Balys.

F51. Sky-rope.
A625.2.2. Why the sky receded upward: it was struck by a woman's pestle. India: Thompson-Balys.

A625.2.3. Raising the sky: striking with broom. Old woman's hump strikes clouds as she sweeps. She strikes at sky with broom and thus raises it. — India: Thompson-Balys.

A625.2.4. Deity clothes his father the sky after he has separated him from earth. Maori: Clark 16.

A625.2.5. After sky is lifted, plants and shrubs begin to grow. Maori: Clark 15.


A631. Pre-existing world of gods above. Such a world is assumed before the real creation of the universe. Though this belief is not explicitly set forth in many mythologies, it seems to be implied in most of the North American Indian systems. See, for example, motif A31, Creator's grandmother. — Jewish: *Neuman. — Samoan: Dixon 18ff.; Hawaii: Beckwith Myth 45.


A633. Earlier universe opposite of present. Everything in the earlier world was the reverse of the present world. Cf. A855. — California tribes (Capistrano, Luiseño, Diegueño, Mohave): Waterman AA n. s. XI 52.


A640. Other means of creating the universe.


A641.1. Heaven and earth from egg. They are the two halves of an egg shell. Eros escapes as they are separated. — Greek: Fox 5. — Indonesian: L. d. Backer L'Archipel indicen 232.

A641.2. Creation from duck's eggs. Upper vault from half shell, lower vault from half shell, moonbeams from whites, sunshine from yellows, starlight from motley parts, clouds from dark parts. — Finnish: Kalevala rune 1.

A642. Universe from body of slain giant. Ymir. See A621.1. — Icel.: *De la Saussaye 341.

A642.1. Primeval woman cut in pieces: houses, etc., made from her body. India: Thompson-Balys.
A644. Universe from pre-existing rocks. Originally rocks are assumed and everything is made from them. — Samoa: Dixon 17.


A650--A659. NATURE OF THE UNIVERSE

A650. The universe as a whole.


A651.0.1. Nine worlds. India; Thompson-Balys; Buddhist myth: Malalasekera II 974.

A651.0.2. Four world systems. Buddhist myth: Malalasekera I 117, 1033.


A651.1.1.2. Region above the three worlds. Hindu: Penzer II 242.


D1273.1.3. Seven as magic number.


A. Mythological Motifs

A651.1.6.1. The nine ranks (orders) of heaven. Irish myth: Cross (A651.1.2.1.).

D1273.1.3.1. Nine as magic number.


A207. Deity ruler of lowest heaven.

A651.2.1. Two lower worlds. S. Am. Indian (Chamacoco): Métraux MAFLS XL 25, BBAE CXLIII (1) 386.


A651.2.3. Seven lower worlds. Hindu: Penzer IV 21 n. 1, VIII 162 n. 1.

A651.3. Worlds above and below.

A651.3.1. Seven worlds above and below. An angel upholds the seven worlds on his shoulders. Under him in turn are: rock, bull, fish, vast sea, air, fire, and serpent. — *Chauvin VII 58 No. 77 n. 1.


A655.4. Tree supports sky. F54. Tree to upper world.

A652.1.1. Tree to heaven from goddess’ necklace which she hangs on branch. India: Thompson-Balys.

A652.2. Tree hanging from tree. A tree hangs upside down in the sky. By its branches men pass back and forth to the upper world. — Indonesian and Micronesian: Dixon 38 (n. 113, 114), 249.

A652.3. Tree in upper world. Iroquois: Alexander N. Am. 35.


A653. Earth under umbrella. Hindu: Penzer II 125 n. 3.

A654. Primary elements of universe. (Earth, air, fire, water, etc.). — Jewish: *Neuman; Chinese: Werner 84. Cf. the early Greek philosophers.
A655. World as egg. The two halves are heaven and earth. — Hindu: Penzer I 10 n. 3; Greek: Fox 5.


A657.2. Heaven and earth touch each other at east, west, and south. Jewish: Neuman.

A658. Size and distances of the universe.

A658.1. Nine days' fall from heaven to earth; the same from earth to hell. — Frazer Apollodorus I 4 n. 2.

A658.1.1. Nine nights' riding from heaven (or earth) to hell. Icel.: MacCulloch Eddic 304.


   D1615.3. Singing heavens and earth.


A659.4. Each world corresponds to different color. S. Am. Indian (Chamacoco): Metraux BBAE CXLIII (1) 366.

A660. Nature of the upper world.

   — Haida: Alexander N. Am. 263; Eskimo: ibid. 7; Aztec: Alexander Lat. Am. 81; Maya: ibid. 138, 140; Isthmian tribes (Panama): ibid. 193.


A661.0.1. Gate of heaven.
   F58.1. Gate to upper world. F91. Door entrance to lower world. F156. Door to otherworld.

A661.0.1.1. Gate of heaven guarded by clap of thunder and mysterious sword. Chinese: Werner.
A661.0.1.1.1. *Doors of heaven guarded by rivers of fire.* Irish myth: Cross.
A671.2.4. The fires of hell. *E755.1.2.* River in heaven burns wicked and gives joy to righteous.

A661.0.1.1.2. *Veils of fire and ice before chief door of heaven.* Irish myth: Cross.
A671.3.3. Alternate heat and cold in hell.


A661.0.1.3. *Archangels Michael and Ariel as porters of two of the doors of heaven.* Irish myth: Cross.

A661.0.1.5. *Virgins with iron rods as guardians of two of the doors in heaven.* Irish myth: Cross.


A661.0.2.1. *Heavenly music caused by four columns under Lord’s chair.* Irish myth: Cross. (Cf. A661.0.3.).

A661.0.2.2. *Music produced by precious stones in heaven.* Irish myth: Cross.

A661.0.3. *Chairs in heaven.* Irish myth: Cross.
V515.1.1. Allegorical vision of chairs in heaven. Z71.1.2. Three chairs in heaven for three saints.

A661.0.4. *Cleansing fountain in heaven.* Irish myth: Cross.

A661.0.5. *Bridge of heaven.* Irish myth: Cross.
F132. Bridge to otherworld.

A661.0.5.1. *Soul-bridge:* easy for righteous to cross, more difficult for others. Irish myth: Cross.
H1573.4.1. Ability to cross bridge as test of righteousness.


F162.0.1.2. (Luminous) precious stones in otherworld (dwelling).


A661.0.9. *Heaven surrounded by seven walls.* Irish myth: Cross.
F169.5. Fence of metal or crystal in otherworld.

A661.0.10. *Land of the saints surrounded by fiery circle.* Irish myth: Cross.
V511.4. Visions of land of the saints.
Valhalla. The hall of warriors who go to Odin. They die and are resurrected daily. — **Neckel Valhalla (Dortmund, 1913); M. Olsen Acta Philol. Scand. VI 151ff.; MacCulloch Eddic 312; Irish myth: Cross.


A661.1.0.1. Valhalla has five hundred and forty doors. Icel.: Boberg.

A661.1.0.2. Goat (Heidrun) in Valhalla gives mead. Icel.: Boberg.

A661.1.0.3. Hog (Sahrímnr) in Valhalla gives meat. Icel.: Boberg.

A661.1.0.4. Deer (Eikfyrnir) in Valhalla fills the fountain Hvergelmir. Icel.: Boberg.

A661.1.0.5. Cock in Valhalla awakens the gods. Icel: Boberg.

A661.1.1. Inhabitants of heaven divided into companies. Irish myth: Cross.


A661.2. The eight paradises. Hindu: Penzer VII 246.


A662. Upper world (heaven) as a mountain. The sky is the hollowed under side of the mountain. — Siberian: Holmberg Siberian 341ff.


F160.1. Otherworld as plain. F736.2. Plain that is earthly paradise.

A665. Support of the sky.

A702.3. Sky supported by north star.


A665.1. God of space upholds sky. Egyptian: Müller 44.

J327.1. Bird thinks that the sky will fall if he does not support it.


A841. World columns: two (four). F58. Tower (column) to upper world,


A665.2.1. Four sky-columns. Four columns support the sky. — Cook Zeus II 140ff.; Frobenius Erdteil VI 165ff. — Egyptian: Müller 35.

A841. Four world-columns.

A665.2.1.1. Four gods at world-quarters support the sky. India: Thompson-Balys. — Aztec: Krickeberg Märchen der Azteken 208, 316.


A665.2.1.2. Four dwarfs support the sky. Icel.: MacCulloch Eddic 264 —65.


A665.3.1. Four mountains support sky. Patch PMLA XXXIII 618 n. 61.

A665.4. Tree supports sky. (Cf. A652.1.).

A665.5. Sky held against earth by great octopus. Tahiti: Henry 338.


A666. Ladder to heaven (applied to saint). Irish myth: Cross.

A666.1. Eight (symbolical) steps of the ladder of heaven. Irish myth: Cross.

A666.2. Rodent gnaws away ladder to other world and thus ghosts remain on earth. S. Am. Indian (Brazil): Oberg Mato Grosso 109.

   A1482.1. Hebrew the language of the inhabitants of heaven.

A669. Nature of the upper world — miscellaneous.


   F80. Journey to lower world. H1270. Quest to lower world.


A671.0.1.1. Other locations for hell. Jewish: Neuman.

A671.0.2. Creation of hell. Lithuanian: Balys Legends Nos. 2, 5, 7; Jewish: Neuman.

A671.0.2.1. Fire in hell. Christ created fire in hell from his blood; formerly hell was cold. Lithuanian: Balys Legends No. 26.
A671.0.3. Entrance to cave as gate to hell. Irish myth: Cross; Jewish: Neuman. (Cf. A671.5.)


A671.0.5. Size and arrangements of hell. Jewish: Neuman; Buddhist myth: Malalasekera II 786.

   E755.2.3. Lost soul to serve as porter in hell for seven years.

A671.2. Horrible sights in hell. Irish myth: Cross; Gaster Thespis 187f.


   Q566.1. Fiery chains in the form of adders about waists of souls tormented in hell.

A671.2.2. Rivers of blood in hell. Wimberly Folklore in Ballads 128.


A671.2.2.2. River in hell filled with weapons. Icel.: MacCulloch Eddic 320, 321.

A671.2.2.3. Rivers of fire in hell. Irish myth: Cross.
   F142. River of fire as barrier to otherworld.

A671.2.2.4. Rivers of black water in hell. Irish myth: Cross.
   D1293.4. Black as magic color. E481.2. Land of dead across water.

A671.2.2.5. Four (three) rivers in hell. Irish myth: Cross.
   F162.2.1. The four (three) rivers of paradise.

A671.2.2.6. Other rivers in hell. Irish myth: Cross; Jewish: Neuman (A671.2.29).
   F162.2. Rivers in other world.

A671.2.3. Tree in hell made of living heads of the dead. Quiché: Alexander Lat. Am. 171.

A671.2.4. The fires of hell. Irish myth: Cross.

A671.2.4.1. Sea of fire in hell. Irish myth: Cross.

A671.2.4.2. Islands in sea of fire in hell. Irish myth: Cross.
   D911. Magic sea.

A671.2.4.3. Fiery showers in hell. Irish myth: Cross.
   Q566.9. Showers of fire fall on sinners in hell. Q566.10. Demons shoot fiery arrows at souls in hell.

A671.2.4.4. Burning plains in hell. Irish myth: Cross.
A671.2.4.5. Fiery glens in hell. Irish myth: Cross.
   E759.2.2. Perilous valley in (on way to) land of dead. F151.1.2. Perilous
glen on way to otherworld. F756.4. Glen of witchcraft.

A671.2.4.6. Fiery wheels in hell. Irish myth: Cross.
   Q566.2. Fiery wheels about necks of souls tormented in hell.

A671.2.4.7. Fiery chains in hell. Irish myth: Cross.
   Q566.1. Fiery chains in the form of adders about waists of souls tor-
   mented in hell. Q566.2. Fiery red overgarments worn by sinners in hell.

A671.2.4.8. Fiery sticks in hell. Irish myth: Cross.


A671.2.4.10. Fiery nails in hell. Irish myth: Cross.
   Q566.3. Fiery nails through tongues of souls tormented in hell.

A671.2.4.11. Fiery columns in hell. Irish myth: Cross.
   F169.1. Pillars of silver and glass in otherworld. Q566.4. Tormented souls
   bound to fiery columns in hell.


A671.2.4.13. Four fires in hell. Irish myth: Cross.
   D1273.1.2. Four as magic number. F162.2.1. The four rivers of paradise.

A671.2.5. Dragons in hell. Irish myth: Cross; Icel.: MacCulloch Eddic
   * 319, 332 (Nidhogg).


   B776.5.1. Blood of toad venemous.


   B42. Griffin.


A671.3. Frigidity of hell. Irish myth: Cross; Buddhist myth: Malalase-
   kera II 786.
   D2144. Magic control of cold and heat. E411.7. Icy inferno. E755.2.5. Icy
   hell. Q967. Punishments by cold in hell.


A671.3.2. Rugged, icy mountains in hell. Irish myth: Cross.
   F750. Extraordinary mountains and other land features.

A671.3.3. Alternate heat and cold in hell. Irish myth: Cross.
   Q562. Pain of souls tormented in hell alternately ebbs and flows.


A671.5. Gate around hell. Icel.: MacCulloch Eddic 130, Boberg.

A671.6. Beings born in hell have long bodies and cling with long nails
to walls. Buddhist myth: Malalasekera II 786.
A672. Stygian river. River in lower world. In Greek myth five such rivers in Hades, Styx (hate), Acheron (mourning), Kokytus (lamentation), Lethe (forgetfulness) and Pyrephlegethon (flame). — Gaster Oldest Stories 50; Greek: Fox 143; Norse: De la Saussaye 350, MacCulloch Eddic 330, Boberg. — Chibcha: Alexander Lat. Am. 196; India: Thompson-Balys.

E481.2. Land of dead across water. F162.2.1. The four rivers of paradise.


F99. Access to lower world.

A672.1.1. Charon exacts fee to ferry souls across Styx. Greek: Fox 142; Italian Novella: Rotunda.

E431.11. Coin placed in mouth of dead to prevent return. E469.3, Forgetting Charon’s fee.

A672.2. Maiden at the bridge to hell. Icel.: MacCulloch Eddic 130, 304.


A673.2. Cock of hell. Icel.: Boberg.


A677. Workmen and tradesmen of hell.


P443. Miller.

A678. In other world one room contains the dead, another contains souls of the unborn waiting to enter the wombs of women, and a third contains all the evil spirits. India: Thompson-Balys.


Q568.1. Sinners in hell forced to sit in dark puddles up to their middles.
A689.3. Hunger in hell. Irish myth: Cross. (A679.4.)
A689.3.1. Dogs incited to devour souls in hell. Irish myth: Cross (A679.4.1).


A697. Various Buddhist otherworlds.


A697.2.1. Years are days in Tusita world. Buddhist myth: Malalasekera I 1033.


A700—A799. The heavens.


A700.1. Heavenly bodies from objects thrown into sky. The Christ Child throws mud pies into the sky and creates sun, moon, and stars. — *Dh II 78ff.; Icel.: MacCulloch Eddie 325—26.


A700.3. A woman has four children: sun, moon, fire, and water. India: Thompson-Balys.

A700.4. Heavenly bodies created after the plant world. Jewish: Neuman.

A700.5. Sun, moon, and stars forged by smith. African (Togo): Einstein 14f.


A700.7. Sun, moon, and stars nourished on fire. African (Fang): Einstein 33.


A702.1. Sky of water. The sky consists of water. — *Eisler Weltenmantel und Himmelszelt 204ff. — Egyptian: Müller 34f.


A702.3.1. Celestial bodies attached to a wheel in heaven around which they move. Jewish: Neuman.

A702.4. Why the sky is blue. India: Thompson-Balys.

A702.5. Marriage of earth and sky. India: Thompson-Balys.


A702.7. Clouds as props of the sky. Maori: Clark 18.
A. Mythological Motifs

A702.8. Sky is black because once raised by means of dirty stick. Tonga: Gifford 23.


A705. Origin and nature of clouds.


A705.1.2. Clouds as tapa beaten out by woman in moon. Samoa: Clark 120.


A710—A739. THE SUN


A711. Sun as man who left earth. Man, usually of supernatural birth, ascends to the sky and becomes the sun. — India: Thompson-Balys; Bushman: Bleek and Lloyd 45; Gold Coast: Barker and Sinclair 97 No. 16; Ekoi: Talbot 357, 359; British New Guinea: Dixon 113; Tsimanu: Stimson MS (T-g 3/191); S. Am. Indian (Eastern Brazil): Lowie BBAE CXLIII (1) 494, (Guarayú): Métraux RMLP XXXIII 147, (Kaiowa): Métraux RMLP XXXIII 122, 158—165, (Guaporé River): Lévi-Strauss BBAE CXLIII (3) 393, (Chiriguano): Métraux RMLP XXXIII 122, 158—165, (Guaporé River): Lévi-Strauss BBAE CXLIII (3) 379.


A712. Sun as fire rekindled every morning. Australian: Dixon 274f.


A713.1. Sun and moon from belly of a fish. India: Thompson-Balys.

A714.1. Heavenly bodies from objects thrown into sky.

A714.2. Sun and moon placed in top of tree. Hero makes the sun and moon and fastens them to the top of the “World Tree” (cf. A652), but they give no light at first. — Finnish: Kalevala rune 49, cf. FFC LXXII 108.

A714.3. Sun from fire flung into sky. Siberian: Holmberg Siberian 421.


A714.5. Sun as grindstone full of fire. India: Thompson-Balys.

A714.6. Sun and moon as spangle which falls from creator’s forehead into his own urine. India: Thompson-Balys.

A714.7. Sun and moon as eyes of Rama which he tore out after his brother’s death. India: Thompson-Balys.

A714.8. Wooden circles that were the sun and moon animated after human sacrifice of blood. India: Thompson-Balys.


A715.2. Sun and moon born from a goddess impregnated by the wind. India: Thompson-Balys.

A715.3. Sun and moon born from an ogre. India: Thompson-Balys.


A716.1. Four suns at first: culture hero shoots three down. — Siberian: Holmberg Siberian 420.

A717. Hero makes sun and moon from tree and sends them alternately into sky. India: Thompson-Balys.
A717.1. Hero makes sun and moon from tree and vivifies them with blood of creator's son. India: Thompson-Balys.

A718. Sun from transformation.

A718.1. Sun from head of youth offered in sacrifice. India: Thompson-Balys.

A718.2. Sun and moon as divine bodies of gods. Hawaii: Beckwith Myth 85.

A718.3. Sun from fruit kernels thrown into water of flood. S. Am. Indian (Cashinawa): Métroix BBAE CXLIII (3) 683.


A719. Creation of sun — miscellaneous.

A719.1. Sun emerges from lake. S. Am. Indian (Amyra): Tschopik BBAE CXLIII (2) 571.


A719.3. Sun created on fourth day of creation. Jewish: Neuman.


A720.1. Formerly seven suns. India: Thompson-Balys.

A720.2. Formerly great heat of sun causes distress to mankind. India: Thompson-Balys.


A721.0.2. Sun shut up in pit. India: Thompson-Balys; Chinese: Graham.


A721.2. Sun swallowed and spit out. In theft of sun, the raven (or devil) thus succeeds. — Dh III 113ff.

A721.2.1. Great darkness due to awk swallowing the sun. India: Thompson-Balys.

A721.4. Pale sun made right again by using egg, yellow grass, etc. India: Thompson-Balys.

A721.5. Sun falls but is lifted back to sky and tied to it. S. Am. Indian: (Mocoví): Météraux MAFLS XXXX 34.


J2272.3. Fools believe sun sleeps at certain woman’s house. India: Thompson-Balys.


A722.2. Sun’s night journey with reversed face. It returns from west to east by the same way that it came, but it turns its light side to the sky and leaves the earth in darkness. — Hindu: Keith 16.


A722.4. Sun at night closes doors. In evening goes home and shuts doors and windows. — Africa (Ekol): Talbot 337.

A722.5. Sun at night lowers arm. The sun, a man, lies with arm uplifted. The shining comes from his armpits. When his arm is lowered the shining ceases. — Bushman: Bleek and Lloyd 45.


A722.9. At dawn sun comes to play with the moon. India: Thompson-Balys.

A722.10. Sun and moon to remain half their time in underworld. India: Thompson-Balys.


A723. Boat of the sun. Egyptian: Müller 26; Icel.: cf. Du Chaillu The Viking Age 100ff., 107; Almgren Hållristningar och Kultbruk (Stockholm, 1926—27) passim.

313; Icel.: MacCulloch Eddic 196; Babylonian: Spence 236; Jewish: Neuman; India: Thompson-Balys.


B41.2. Flying horse. F1021.2.1. Flight so high that sun melts glue of artificial wings. L421. Attempt to fly to heaven punished.


A724.2. The sun a golden bowl on the rim of which sits a peacock; both bowl and peacock are in a crystal box, which rests on a flying chariot. — India: Thompson-Balys.


D1846.2. Magic spell controls sun.

A725.1. Sun does not set for a year through power of saint. Irish myth: Cross.

V222. Miraculous manifestation acclaims saint.

A726. Daily course of sun across sky.


A727. Raising the sun. Originally low, it is raised little by little by conjurers. — Cherokee: Alexander N. Am. 60; Navaho: ibid. 167ff.

A623.2. Raising the sky.

A727.1. Sun originally so hot that it threatens all life. India: Thompson-Balys.


H1023.2. Task: to tie the sun with a gold chain.

A728.1. Sun-snarer: burnt mantle. A boy is angered because the sun burned his mantle. He makes a snare and catches the sun and delays him so that everything is burning up. A mouse finally gnaws the snare in two. — American Indian: *Thompson Tales 290 n. 65. Cf. Luomala.

A728.2. Sun-snarer: fast sun. The sun goes too fast to dry clothing. The hero snares the sun's legs with a rope as he is climbing up from the underworld. He releases the sun upon the promise to go more slowly. — Polynesian: *Dixon 44ff. n. 26; Society Is., Samoan: ibid. 46; Hawaii: Beckwith Myth 10, 227, 230; Marquesas: Handy 103. Cf. Luomala.
A728.3. *Sun visits earth in form of black bull, caught by man, thus causing night.* India: Thompson-Balys.

A728.4. *Sun and moon carried through sky by animals.* Speed depends upon hour and season. — S. Am. Indian (Bacairi): Lévi-Strauss BBAE CXLIII (3) 348.


A732. *The sun's animals.*


A732.2. *Horse of the sun.*

A733. *Heat and light of the sun.*

A733.1. *Why sunlight is so much stronger than moonlight.* Jewish: Neuman.

A733.2. *Mortal cannot look at sun since God's name is engraved on it.* Jewish: Neuman.

A733.3. *Two faces of the sun: fire, directed toward earth; hail, directed toward heaven.* Jewish: Neuman.

A733.4. *Beams of light are snares with which sun is tied to earth.* Cf. A728. — Maori: Clark 46.

A733.5. *Sun dries out earth with its heat.* Jewish: Neuman.

A734. *Sun hides.*


A735.1. *Moon tied to sun so that when sun sinks moon is dragged up to light earth.* Maori: Clark 46.

A735.2. *Sun and moon pursued by dark planet in black chariot.* India: Thompson-Balys.

A736. *Sun as human being.*


A736.1.1. *Sun sister and moon brother.* Brother visits sister at night. She marks him to identify him. He flees and she follows with flaming brand. She is sun and he the moon. — *Rank Das Inzest-motiv* 446ff.; Frazer Ovid III 31. — Icel.: MacCulloch Eddie 196;
A. Mythological Motifs


A736.1.1. Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face. Her, Tski-tale hand-mark, Clandestine lover is identified by paint marks left on his skin by his mistress. R391.1. Sister escapes to the stars to avoid marrying brother. T445. Brother-sister incest.


A736.1.4.3. Creator separates sun and moon to prevent birth of more stars. India: Thompson-Balys.


A515.1.1. Twin culture heroes.


A736.3.3. Sun and his brother rise and set alternately. India: Thompson-Balys.
A736.4. **Sun and moon as sisters, daughters of sky-god.** India: Thompson-Balys.

A736.5. **Children of the sun.** Tonga: Gifford 115.

A736.5.1. **Son of sun so hot no one can hold it.** S. Am. Indian (Cavina, Tumupasa): Métraux BBAE CXLIII (3) 448.

A736.5.2. **Children from union with the sun turn into bit of blood in daytime as soon as they are exposed to sun; take human form (shape) again at sunset.** India: Thompson-Balys.

A736.6. **Sun and moon as friends.** India: Thompson-Balys.

A736.7. **Sun's affection for human girl rouses moon's jealousy.** India: Thompson-Balys.

A736.7.1. **Sun marries woman.** Philippine (Tinguian): Cole 35.

A736.8. **Original moon changed into sun and sun into moon.** India: Thompson-Balys.

A736.9. **Sun cursed by moon.** India: Thompson-Balys.

A736.10. **Human son of sun.** Tonga: Gifford 114.

A736.11. **Contest between sun and moon.** Chinese: Eberhard 219.


A1046. Continuous world eclipse.

A737.0.1. **Origin of eclipse of moon.** India: *Thompson-Balys.*


A737.2. **Cause of eclipses: mother's curse laid upon her third son.** India: Thompson-Balys.

A737.3. **Toad causes eclipses of the sun.** India: Thompson-Balys.

A737.4. **Ghosts of the sun's children return to cause eclipse.** India: Thompson-Balys.

E225. Ghost of murdered child.

A737.5. **Moon's eclipse caused by moon's interfering between attacker and person attacked.** India: Thompson-Balys.
A737.6. Eclipses caused by animal hiding sun behind his body. S. Am. Indian (Bacairi); Lévi-Strauss BBAE CXLIII (3) 348, (Lule): Métraux BBAE CXLIII (1) 366.

A737.7. Eclipses from quarrels between moon and sun. S. Am. Indian (Botocudo): Métraux BBAE CXLIII (1) 540.

A737.8. Eclipses when sun smears his face on account of mourning. S. Am. Indian (Caviña, Tumupasa): Métraux BBAE CXLIII (3) 448.


A737.11. Partial eclipses because of ailments of sun or moon. S. Am. Indian (Mojo): Métraux BBAE CXLIII (3) 424.

A738. Attributes of sun.

A738.1. Physical attributes.


A738.2. Mental powers and disposition of sun.


A738.2.2. Sun endowed with wisdom and passion. Jewish: Neuman.


A739.2. War with the sun. India: Thompson-Balys.

A739.3. Each of sun brothers works for a month and plays for the other eleven; were they to work all together, the world would be burned up by the heat. — India: Thompson-Balys.


A739.5. Why the sun is red. India: Thompson-Balys; Africa (Kamerun): Mansfield 235.

A739.6. Sun sets and refuses to rise: must be coaxed back from underworld. India: Thompson-Balys.

A739.7. Sun’s all-seeing eye. Greek: Grote I 313.


A739.9. Sun has weapons of iron to repel enemies. S. Am. Indian (Toba): Métraux MAFLS XL 19.

A711.1. Sun and moon as uncle and nephew who ascended to the sky. A713. Sun and moon from cave. A714.1. Sun and moon placed for eyes in the sky. A714.8. Wooden circles that were sun and moon animated after human sacrifices of blood.


A706.1. Heavenly bodies from objects thrown into sky. A714.2. Sun and moon placed in top of tree.

A741.1. Moon is water slung into sky. Siberian: Holmberg Siberian 421.

A741.2. Chest of sacrificed youth becomes the moon. India: Thompson-Balys.

A741.3. Moon as grinder which brings fire out of the sun. India: Thompson-Balys.

A742. Moon made from shining fragments. A cap is opened and shining things fall out. Children pick them up and put them into a box. At the end of the month the box is full. The full moon shines when all the fragments are gathered together. — Africa (Eko): Talbot 349.

A743. Moon from transformed object.


A745. Family of the moon.


A745.2. Mother of the moon: the most distant star in the sky. India: Thompson-Balys.


A746.3. Sun and moon as brothers.


D300. Transformation: man to object.

A750. Nature and condition of the moon. Many motifs in A720 to A739 refer to the moon and are not here repeated.

A751. Man in the moon. A man is said to be seen in the moon. Various explanations are given as to how he came to be there. — *Dh I 134; *Volksmann Am Urquell V 285, VI 75, 126, 199; *Cornelisken Ons Volksleven VI 168ff., 189ff.; *Köhler-Bolte III 597; *Robinson Complete Works of Geoffrey Chaucer (Boston 1933) 829; *Brown English Lyrics of the Thirteenth Century (Oxford 1932) 234ff.; *Hench JAFL XLVIII 384; *G. de Raiffe RTP III 129ff.; Basset RTP XXIII 220 and references to earlier volumes. — Breton: *Sebillot Incidents s. v. "homme"; Estonian: *Aarne FFC XXV 140 No. 7, Loorits Grundzüge I 427ff.; Livonian: *Looirits FFC LXVI 81 No. 6; Siberian: Holmberg Siberian 423; Armenian: Ananikian 52; Flemish: *De Meyer FFC XXXVII 82 No. 8; Chinese: Eberhard FFC CXX 37, 214 No. 163, 221, 250. — Maori: Dixon 88; N. A. Indian (general): *Thompson Tales 291 n. 69, (Haida, Tlingit, Kwakiutl): Alexander N. Am. 257, (Loucheux): Barbeau JAFL XXVIII 255; Hottentot: Bleek 72 No. 33; Am. Negro (Georgia): Harris Friends 130 No. 17.

A751.1. Man in moon is person thrown or sent there as punishment. *Dh I 254ff.; *ibid. II 242 (Judas); Köhler-Bolte I 114 (Judas), III 597; *Fb "mâne" II 659b.; Kristensen Danske Sagn II (1893) 275ff., (1928) 171; Lithuanian: Balys Index No. 3907; Rumanian: Schullerus FFC LXXVIII 84 No. 4; Chinese: Eberhard FFC CXX 37f. No. 25; Madison County Virginia (U.S.A.): Hench JAFL XLVIII 384. — Isthmian tribes (Panama): Alexander Lat. Am. 192 (punishment for incest); Yuracare (West Brazil): Alexander ibid. 314.


C631. Tabu: breaking the sabbath. C650. Person carried to other world for breaking tabu. E301.3.6. Wild huntsman wanders for hunting on Sunday.

A751.1.2. Man in moon is put there as punishment for cursing God. U.S.: Baughman.

A751.1.3. Man in moon as punishment for disdainful sacrifice (Cain). Emerson "Medieval Legends of Cain" PMLA XXI 840ff.


A751.3. Frog in moon. S. Am. Indian (Warrau): Métraux RMLP XXXIII 123.

A751.3.1. Man in moon a frog which has jumped into person's face and remains there. *Köhler-Bolte I 473ff. — N. A. Indian: *Thompson Tales 291 n. 69.

Q561.1. Undutiful son punished by toad clinging to face.

A751.4. Man in the moon: tarring of the moon. Man sets out to tar the moon and remains with his tar-bucket in the moon. — Finnish: *Aarne FFC VIII 4 No. 8; XXXIII 51 No. 8; Livonian: *Looirits FFC LXVI 81 No. 7; Estonian: *Aarne FFC XXV 140 No. 6.
A751.5. Man in the moon from scratches or paint. S. Am. Indian (Cavicú, Tumupasa); Métraux BBAE CXLIII (3) 446, (Chamacoco); Métraux BBAE CXLIII (1) 368, (Guaraní); Métraux BBAE CXLIII (3) 93, (Tembé); Métraux RMLP XXXIII 140, (Toba); Métraux MAFLS XL 142f., (Peru); Métraux RMLP XXXIII 123.

A751.5.1. Man in the moon: moon's face scratched by hare in retaliation for injury to hare. (Cf. A2216.3.) — Hottentot: Bleek 72 No. 33.

A751.5.2. Man in the moon: dung (ashes) on moon's face smeared there by sun. India: Thompson-Balys.

A751.5.2.1. Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face. — India: Thompson-Balys. A756. Sun sister and moon brother. A753. Sun and moon as lovers.

A751.5.3. Mark of her mother's hand to be seen on moon's shoulder. India: Thompson-Balys.

A751.5.4. Mark of tiger's paw on moon. India. Thompson-Balys.

A751.5.5. Moon spots are tattoo marks. India: Thompson-Balys.


A751.6.1. Spots on moon a banyan tree planted there by creator to diminish its light. India: Thompson-Balys; Chinese: Graham.

A751.7. Two children in moon with yoke and bucket. Icel.: MacCulloch Eddic 184, Boberg.


A751.8.1. Man in the moon is an old woman busy with her spindle. India: Thompson-Balys.

A751.8.2. Man in moon is a woman threshing corn with a dog by her side. India: Thompson-Balys; Chinese: Graham.


A751.8.4. Woman in moon's oven seen on clear nights. Samoa: Clark 120.

A751.8.5. Girl with tree carried to moon and is seen there. Samoa: Clark 119.


A751.9. Miscellaneous images on moon.

A751.9.1. Rows of palm trees (black spots) on the moon. India: Thompson-Balys.

A751.9.2. Bag in the moon. Samoa: Clark 89.


A751.10. Particular individual is man in the moon.

A751.10.2. Jacob as man in the moon. Jewish: Neuman.

A751.11. Other marks on the moon. India: Thompson-Balys; Philippine (Tlingitan): Cole 192.

A753. Moon as a person.


A753.2. Sun and moon as lovers. Tii1.1. Marriage of a mortal and a god.


A753.1.3. Moon (goddess, woman) cohabits with mortal man. Maori: Beckwith Myth 244.


A753.1.4.1. Moon married to son of sky-god. India: Thompson-Balys.

A753.1.4.2. Moon is wife to all twelve brothers of the sun and they have her a month at a time because she ate up her sisters. India: Thompson-Balys.

A753.1.5. Moon and mortal have child. Eskimo (Cumberland Sound): Boas BAM XV 199, (Greenland): Holm 47.


A753.3. Moon as person — miscellaneous.

A753.3.1. Moon deceives sun. India: Thompson-Balys.

A753.3.2. Moon steals from a garden. India: Thompson-Balys.

A753.3.3. During day moon stays with his mother under the earth. S. Am. Indian (Ipurina): Métraux MAFLS XL 19.

A753.3.4. Moon endowed with wisdom and passion. Jewish: Neuman.


A754.1.1. Moon falls into pit but is rescued by man. S. Am. Indian (Guayaki): Métraux-Baldus BBAE CXIII (1) 444.

A755. Causes of moon's phases. Irish: Beal XXI 323; Icel.: MacCulloch Eddic 183; Baltic: (Lithuanian and Lettish): Gray 320; Estonian:

A755.1. Moon’s phases caused by its being put in box. (Cf.A754). When it is closed up in the box, it is dark; when taken out of the box, light. — Ekoi: Talbot 344.

A755.2. Moon’s phases caused by watcher’s death. Moon is hung in tree and is tended by four men. As one dies it loses a quarter. Later it is united in the lower world. — BP III 288ff. (Gr. No. 175). — Cf. Ekoi: Talbot 344.


A755.3.1. Sacrifice made to free moon from sickness and allow waxing. India: Thompson-Balys.


A755.4.2. Moon stolen and divided into quarters. German: Grimm No. 175.

A755.4.3. Moon’s phases caused by animals gnawing at edge. S. Am. Indian (Paresi): Métraux BBAE CXLIII (3) 360.


A756. Moon as sun’s representative at night. Egyptian: Müller 84.


A759. Condition and nature of the moon — miscellaneous. For eclipse of the moon see A737, where both eclipses of the sun and moon are handled.


A759.2. Sun and moon as divine hero’s wedding presents. India: Thompson-Balys.

A759.3 Why the moon is pale. India: Thompson-Balys.
A759.4. Moon is hare covered with silver, which lives in crystal house with fifteen windows. It rests on a chariot and travels around Mount Meru. — India: Thompson-Balys.

A759.5. Formerly seven moons. India: Thompson-Balys.


A759.7. Planet Mars lies on moon to impart warmth to her lest she freeze the earth. (Cf. A780). Jewish: Neuman.

A760—A769. THE STARS

Note: the question of implicit meanings assumed by the proponents of "astralmythology" is not discussed here; only explicit statements in original sources are considered.


A760.2. Star from union of girl with peacock. India: Thompson-Balys.


A761.1. River taken to sky becomes star. Eridanos. — Fox 244.

A761.2. Chariot from heaven takes couple to live with sages in the Great Bear. India: Thompson-Balys.

A761.3. Stars as transformed lovers. India: Thompson-Balys.

A761.4. Stars as fires in the hearths of ghosts. India: Thompson-Balys.

A761.5. Stars are men peering through holes in sky. Eskimo (Kodiak): Golder JAFL XVI 30.


A762.1. Shooting star a star that has come down to graze. A762.2. Shooting stars spirits coming down to earth to make a woman pregnant.


A763.1. **Stars from arrows shot at sky.** India: Thompson-Balys.

A763.2. **Stars hung by god in heavens to decorate it.** India: Thompson-Balys.

A764. **Stars as pieces of the moon.** *BP* I 232; Köhler-Bolte I 484, 505; Jewish: Neuman. 2271.2.2. Stars made from the old moon.

A764.1. **Stars as children of the moon.** Cook Zeus I 523 n. 6. — Jewish: Neuman; India: Thompson-Balys; Indonesian: Kruit Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië LXXIX 470; Filipinas: Beckwith Myth 537; S. Am. Indian (Amyara): Tschopik BBAE CXLIII (2) 571.

A764.1.1. **Stars as children of sun eaten by their father.** Hence no stars in the day. — Frazer Ovid III 205; Hatt Asiatic Influences 74f. — India: Thompson-Balys; Africa (Fang): Trilles 172.

A764.1.2. **Sun eats all his own children except morning star,** while moon keeps all her children in hiding. India: Thompson-Balys.

A764.1.3. **Stars as children of sun and moon.** Africa (Fang): Trilles 171, 174.

A764.2. **Stars as drops of the moon’s blood.** India: Thompson-Balys.

A764.3. **Most brilliant stars children of the sun; others are children of the moon.** India: Thompson-Balys.

A764.4. **Stars are transformed spittle of the moon.** India: Thompson-Balys.

A765. **Naming the stars.** The "Great Star" names the stars. — Bushman: Bleek and Lloyd 79.


A659.1. **Music of the spheres.**
A769. Creation of the stars — miscellaneous.
A769.1. Stars are trees growing on the clouds. India: Thompson-Balys.


D1578.1. Magic song causes tree to rise to sky. Has moon and Great Bear in its branches.


A773.1. Pleiades a princess and six suitors among whom she could not choose. *Köhler-Bolte I 439f.

T92. Rivals in love.

A773.2. Pleiades six repudiated wives. They have been cast out for apparent infidelity. — Hindu: Keith 140.

S410. Persecuted wife.
A773.4. Pleiades seven illegitimate children. *Fb "pige" II 816b.
A652. World-tree.
A773.7. Two stars from Great Bear constellation transferred to Pleiades. Jewish: Neuman.
A774. Origin of the North Star. (Cf. A702.3.) — *Basset RTP XXII 355 and references to earlier volumes. — Hindu: Keith 165.
E591. The Wild Hunt.


A778.6. Milky Way as the sperma of the gods. Eisler Weltenmantel und Himmelszelt 482.


A778.10. Abyss at end of Milky Way. S. Am. Indian (Toba): Métraux MAFLS XL 20f.


A779.3. Origin of constellation Argo. Greek: Grote I 221.


A780.7. Planet Mars lies on moon to impart warmth to her lest she freeze the earth.


A781.2. Origin of Evening Star. Greek: Fox 247; Maori: Clark 50; Tonga: Gifford 110.


A788.1. Falling stars as pieces of the moon. S. Am. Indian (Guayaki): Métraux-Baldus BBAE CXLIII (1) 444.
A788.2. **Shooting star one that has come down to graze.** India: Thompson-Balys.

A782. Star descends as human being.

A788.3. **Shooting stars spirits coming down to earth to make woman pregnant.** India: Thompson-Balys.

A788.4. **Shooting stars are star-dung.** India: Thompson-Balys; S. Am. Indian (Toba): Métraux MAFLS XL 624.

A788.5. **Shooting stars are unfaithful wives.** Africa (Fang): Trilles 174.

A790. **The heavenly lights.**

A790.1. **Heavenly lights originate from firmament.** Jewish: Holmberg Siberian 443f.


N516. Treasure at end of rainbow.

A791.1. **Rainbow as bow of deity.** Gaster Thespis 261 n. 21; Siberian: Holmberg Siberian 443f.


A791.3. **Rainbow made as bridge by the gods.** Icel.: MacCulloch Eddic 329.

F152.1.1. Rainbow bridge to otherworld.

A791.4. **Rainbow has three colors.** Icel.: MacCulloch Eddic 329.

A791.5. **Rainbow is a transformed king; the lesser rainbow is the king's wife.** India: Thompson-Balys.

A791.6. **Rainbow from gods' emptying their drinking cups.** India: Thompson-Balys.

A791.7. **Rainbow is horse of rain-god.** India: Thompson-Balys.

A791.8. **Rainbow comes out of an anthill.** India: Thompson-Balys.


A791.9. **Origin of rainbow: transformed butterflies (souls of lovers).** Chinese: Eberhard FFC CXX 266.

A791.10. **Rainbow as covenant between creator and men.** Jewish: Neuman.


A796. **Origin of the signs of the zodiac.** Jewish: Neuman.

A800.—A899. The earth.

A800. Creation of the earth. *H. F. Feilberg Skabelses og Syndflodssagn (1815); A. Kühn Berichte über den Weltanfang bei den Indochnesen und ihren Nachbarvölker (1935); Irish myth: Cross; Persian: Carnoy 280; India: *Thompson-Balys; Chinese: Graham. — N. A. Indian (general); Thompson Tales 272 n. 1, (Ojibwa) Skinner JAFL XXXII 287, (Kaska) Teit JAFL XXX 441ff. — See also all references in this section (A800-839).


A810.2.1. Waters of heaven would engulf earth were it not for firmament. Jewish: Neuman.


A811.1. Earth originates from fish brought from bottom of sea. The fish is hacked with knives; hence, mountains. — Oceanic (Maori, Hawaiian, Central Polynesian, Tonga, Samoan, New Hebrides, Union Group, Gilbert Is., New Britain): Dixon 43f.

A812. Mountains from hacked-up fish drawn from primeval water.

A811.2. Earth brought up by three gods. Icel.: MacCulloch Eddic 326.

A812.1. Devil as Earth Diver. Satan dives for earth at instance of God. Succeeds only third time (by use of right formula). He hides the earth under his tongue. It swells, and he must be rescued by God. — *Dh I 2—89 passim; *Handwb. d. Abergl. IX Nachträge 277ff. — Finnish: Aarne FFC VIII 3 No. 1; Estonian: Loorits Grundzüge I 455f., Aarne FFC XXV 139 No. 1; Livonian: Loorits FFC LXVI 80 No. 1; Lithuanian: Balys Index No. 3005; Legends Nos. 7—10, 12f.; Siberian: Holmberg Siberian 313ff.

A812.2. Earth from egg from bottom of sea recovered by bird. — Borneo: Dixon 165.

A812.3. Creator sends crow, after creating her, to scout for earth-nucleus. — India: Thompson-Balys.

A813. Raft in primeval sea. Creator is on the raft and there creates the earth. (Cf. A812.) — India: Thompson-Balys; Sumatra: Dixon 162.

A813.1. Earth in form of raft supported by spirits. S. Am. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


A813.3. Creator rests on tree or stake. Calif. Indian: Gayton and Newman 55.

A814. Earth from object thrown on primeval water. India: Thompson-Balys.

A814.1. Earth from stone thrown on primeval water. Oceanic: Dixon 18 (Samoa), 158 (Borneo), 163 n. 29—32. (Philippines, Samoa, Tonga, Micronesia).

A814.2. Earth from sand strewn on primeval water. India: Thompson-Balys; Yap: Dixon 249.


A814.4. Earth from tree grown in primeval water. Tungus: Holmberg Siberian 329.

A814.5. Earth from steam made by fire thrown into primeval water. Tungus: Holmberg Siberian 330.


A814.8. Earth from lotus seed placed on water. India: Thompson-Balys.

A814.9. Earth from egg breaking on primeval water. (Cf. A1222.) — India: Thompson-Balys.

A814.10. Earth from creator’s spittle falling on primeval water. — India: Thompson-Balys.

A814.10.1. Earth from spittle of primeval potter spreading on surface of water. India: Thompson-Balys.
A. Mythological Motifs


A816.1. Stone emerges from primeval water. Devil sits on the stone, which becomes a mountain. — *Dh I 6.

A816.2. Ocean under this world. India: Thompson-Balys.

A816.3. God causes primeval sea to roll back and leave bare all the hills. India: Thompson-Balys.

A817. Earth let down from sky on to primeval ocean. Siberian: Holmberg Siberian 330.

A820. Other means of creation of earth.

A821. Earth made of lac. India: Thompson-Balys.

A822. Earth made by mud shaken from back of primeval boar. India: Thompson-Balys.

A822.1. World is transformed mud parrot in golden cage. India: Thompson-Balys.

A823. Earth made by cups of earth placed on spider’s web. India: Thompson-Balys.

A824. Earth made by transformation of broken ground. India: Thompson-Balys.

A825. Earth made by first couple dancing on bit of cloth laid on water. India: Thompson-Balys.

A826. Earth sets like curds. India: Thompson-Balys.

A827. Earth made by drying up of primeval water. India: Thompson-Balys.

A828. Earth from worm scratched by creator’s nails. India: Thompson-Balys.


A831. Earth from body of person (animal).


A831.3.  Earth by sacrifice of son and daughter of first couple. India: Thompson-Balys.
A831.4.  Earth by murder of first brother and sister. India: Thompson-Balys.
A831.5.  Earth from the body of murdered child. India: Thompson-Balys.
A831.6.  Earth from body of slain animal. India: Thompson-Balys.
A831.7.  Earth from body of divine suicide. India: Thompson-Balys.
A831.8.  Gods create the earth from their dead victim's blood and bones. India: Thompson-Balys.
A832.  Creation because of creator's lonesomeness. Dissatisfied at being alone in center of primeval water, God creates the earth. — *Dh I 35; India: Thompson-Balys.
A835.  Earth from nut in devil's mouth. God throws a nut over his left shoulder, The devil catches it in his mouth. The nut grows rapidly and the devil spits it out. — Livonian: Loorits FFC LXVI 80 No. 1. *A43. Devil as adviser of God.
A835.1.  Earth created from snow under divine throne. Jewish: Neuman
A836.  Creator prepared earth's nucleus as one would a rice cake. India: Thompson-Balys.
A841.  World-columns. Four (two, etc.) columns or supports sustain the earth. — Irish myth: Cross; Estonian: Loorits Grundzige I 385, 400; Jewish: Neuman; Greek: *Grote I 70; India: Thompson-Balys; Chinese: Eberhard FFC CXX III No. 66. — Sumatra: Dixon 163; N. A. Indian: *Thompson Tales 286 n. 56; Maya: Alexander Lat. Am. 154. — See also references to A665.2.1.
A665.2.1. Four sky-columns. F88. Column to upper world. F736.1. Island supported on four feet. F736.2. Otherworld island supported on pedestal.
A841.0.1. The four world-columns fastened immovably by two gods with their mother's hairs. India: Thompson-Balys.
A841.1.  Four world-cords. Earth is suspended from the sky by cords at four corners. India: Thompson-Balys; Cherokee: Alexander N.Am.60.
A841.2.  Four maidens as earth-supports. One is at each of the cardinal points. (Cf. A842.). — Hindu: Keith 134.
A841.3.  Twelve iron pillars steady the earth. India: Thompson-Balys.
A841.4.  Four earth-nails. India: Thompson-Balys.
A665.2.1. Four gods at world-quarters support the sky. F623. Strong man holds up mountain.

A842.2. Old woman supports earth on her head. India: Thompson-Balys.

A843. Earth supported on post. The post has an old woman as guardian. When she is hungry the post shakes, causing earthquakes. — Finno-Ugric: Holmberg Finno-Ugric 222. — N. A. Indian (Tlingit, Hare): Boas RBAE XXXI 732.


A844.2. Earth supported by bull. Siberian: Holmberg Siberian 311; Armenian: Ananikian 93.


A844.4. Earth supported by frog. Siberian: Holmberg Siberian 311.

A844.5. Earth rests on the horns of a bull who rests upon a fish. India: Thompson-Balys.


A844.7. Earth rests on elephant’s back. India: Thompson-Balys.

A844.8. Earth rests on cobra’s head. India: Thompson-Balys.

A844.9. Earth supported on great boar’s tusk. India: Thompson-Balys.

A844.10. Earth supported on vast number of birds’ legs. India: Thompson-Balys.


A849. Support of the earth — miscellaneous.


A849.2. Earth rests on God’s arm. Jewish: Neuman.


A850. Changes in the earth.

A852.2. Raising of the sky. Originally sky is low and is raised to its present place.

A851. How the earth became oblong. God the Father situated on one side of the earth, the Son on the other. — Finnish: Aarne FFC VIII 3 No. 2; Estonian: Aarne FFC XXV 139 No. 3.
A852. Making the earth smaller. Earth made too large. God learns from devil by trickery how to make it smaller. — *Dh I 3—89 passim, 127ff.


A855. Opposite of present. Everything on the earth — courses of rivers, height of mountains, human reproduction, etc. — are at first the reverse of the present condition. — N. A. Indian: Kroeber JAFL XXI 225.

A632. Earlier universe opposite of present.

A856. Hardening of the earth. At first it is soft, but is hardened by sun's rays. — India: Thompson-Balys. — Carib: Alexander Lat. Am. 39.


A856.2. Ground, previously all wet, dries up when first woman cuts her little finger and blood drips on ground. India: Thompson-Balys.


A857.1. Why earth becomes warm and wet: two huge copper vessels steaming over fire are underneath earth. — India: Thompson-Balys.

A857.2. Creator's giant servant puts a valley where earth's crust is heavy and a mountain where it is light so as to stabilize it. — India: Thompson-Balys.

A857.3. Creator's giant servant puts trees to hold earth together where it slipped. India: Thompson-Balys.

A857.3.1. Roots created to hold land firm. Tahiti: Henry 342.


A871. Earth square with four quarters. Irish myth: Cross; Siberian: Holmberg Siberian 308.


A871.2.2. Unextinguishable fire at end of earth. S. A. Indian (Mbaya, Mataco); Métraux BBAE CXLIII (1) 367.

A871.1. Four streams from four corners of earth. Patch PMLA XXXIII 623 n. 77.

A871.2. Four rivers, rising in paradise, water primitive world. Irish myth: Cross.

A871.2.1. Four rivers in hell. D1273.1.2. Four as magic number. P162.2.1. The four rivers of paradise.

A872. River that flows around the world. Greek: *Grote I 220, 232, 310 (River Ocean); Jewish: Neuman; India: Thompson-Balys.

A872.1. Seven seas encircle the world. India: Thompson-Balys.
A873. Above and below the earth are great clouds. India: Thompson-Balys.

A875. Earth wheel-shaped (flat and round). Greek: Grote I 4, 310; Hindu: Keith 16; Siberian: Holmberg Siberian 308.


A181. Determination of world center. H681.2. Riddle: what is the center of the earth?


A875.2. Well in the midst of earth from which eleven rivers originate. (Cf. A871.1.) Icel.: Boberg.


A876.1. The leviathan that surrounds the globe. Irish myth: Cross; Jewish: Neuman.


A878.1.1. Other streams from roots of earth-tree. Icel.: Boberg.

A878.1.2. Three wells under the three roots of earth-tree. Icel.: Boberg.


A878.3. Animals at earth-tree.

A878.3.1. Snake at roots of earth-tree. Icel.: MacCulloch Eddic 319, 332; Boberg; Siberian: Holmberg Siberian 357.


D1672. Food and drink from magic objects.


A900—A999. **Topographical features of the earth.**

A900 **Topography — general considerations.**


A2271.5. Trees bear first buds to commemorate reign of primitive hero. F979.11. Trees spring up to commemorate birth of primitive hero (demigod, deity).

A901.1. **Topographical changes or landmarks due to battle between gods.** India: Thompson-Balys.

A901.2. *Natural features because of combat of huge rock columns with each other. Marquesas: Handy 133.*


A902.1. **Two creators go by different route to establish features of the earth.** Calif. Indian: Gayton and Newman 59.

A903. **Topographical features caused by animals.** Cheremis: Sebeok-Nyerges.

A910—A949. **WATER FEATURES**

A910. **Origin of water features — general.**


A910.2. *Waters created as punishment.* Jewish: Neuman.

A910.4. Bodies of water remnant of flood. S. A. Indian (Tupinamba): Métraux BBAE CXLIII (3) 133. 
A1010. Deluge.

A910.5. Waters created by divine twins. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 167.
A116. Twin gods.


A913.1. Tidal wave or surge marks place of death of person. (Cf. A920.1.4, A936.) — Irish myth: Cross.

A913.2. Tide caused by breathing of sea-monster. Maori: Clark 180.

A913.3. Ebb-tide goes to great whirlpool. Tonga: Gifford 144.

A913.4. Tub that drips at high tide but holds water at low tide. Irish myth: Cross.


D1486.1. Magic stone makes rivers and lakes. F934.2. Lake rises from bramble bush.


A920.1.3. Lake bursts forth to drown thief. Irish myth: Cross.
A920.1.4. Lakes burst forth to commemorate birth, death, battle, etc., of primitive hero. Irish myth: Cross.


A920.1.5.1. Lakes originate from belches. Irish myth: Cross.


A920.1.7. Lake created by fairies. Irish myth: Cross.


A920.1.9. Lake bursts forth where island is plowed out. (See A951.) — Olrik Danske Studier (1910) 1ff.

A920.1.10. Lakes made by giant or devil. Lithuanian: Balys Historical.


A920.1.16. Lake originally filled with palm wine. Africa (Bushonga): Torday 235.

A920.2. Origin of sea channels. Tonga: Gifford 87, 94.


A610. Creation by creator.
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A924. Miscellaneous origins of the ocean.


A924.4. Sea from earth excavation. Buddhist myth: Malalasekera II 973.

A925. Origin of various qualities of the sea.


A928. Giant drinks up ocean. Hindu: Keith 146. — Cf. Icel.: Meyer Mythologie der Germanen (1903) 244 (Thor lowers level of ocean).

F531.3.18.1. Hero's demon guide drinks streams dry on their journey.

H1142.2. Task: drinking the sea dry.


A934. Various origins of rivers.
A934.1. Rivers from digging of primeval ox. (Cf. A920.1.2.) — Kirghis: Holmberg Siberian 331.

A934.2. Rivers formed where certain stones are placed. Each of seven children are to go in a different direction, to walk a mile and put down a stone, then another mile and a stone, etc. Thus rivers are formed. — Ekol: Talbot 366.

A934.3. Rivers burst forth to commemorate birth, death, battle, etc., of primitive hero. (Cf. A901, A920.1.4.) — Irish myth: Cross.


A934.5. Hail-storm leaves twelve chief rivers in Ireland. Irish myth: Cross. F962. Extraordinary precipitation (rain, snow, etc.).

A934.6. Person transforms self to river. India: Thompson-Balys.

A934.7. Goddess in anger breaks herself into five parts: hence, five branches of a river. India: Thompson-Balys.

A934.8. River from transformation.


A937. Why there is no mist on a certain river: fanned away with a pair of eagle’s wings. India: Thompson-Balys.


A940. Origin of other bodies of water.

A941. Origin of springs. Irish myth: Cross; Jewish: Neuman. — Ja-
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A941.3.2. Spring where god throws his staff or spear. Oceanic: Beckwith Myth 64ff.

A941.4. Spring breaks forth to commemorate experiences of hero (deity). (Cf. A901, A913.1, A920.1.4.)

A941.4.1. Spring breaks forth to commemorate place of death or burial. Irish myth: Cross; Hawaii: Beckwith Myth 188.


A941.4.2.1. Spring breaks forth at need of demigod’s warriors. Icel.: Herrmann Saxo II 216, MacCulloch Eddic 134, Boberg.

A941.5. Spring breaks forth through power of saint. Irish myth: Cross; India: Thompson-Balys.


A941.5.0.1. Fountain breaks forth through power of Virgin Mary. Irish myth: Cross.


A941.5.2. Many-colored fountain breaks forth where saint strikes earth with his foot.
F718.2. (Perfectly round) well contains vari-colored water.

A941.5.3. Spring breaks forth through power of saint at place where leper pulls out clump of rushes. Irish myth: Cross.

B548. Animal retrieves lost object.

A941.5.5. Spring breaks forth where saint’s stolen cow is found. Irish myth: Cross.

A941.5.6. Cloth from goddess, when spread by holy man over a spot, causes water to spring from earth. India: Thompson-Balys.


A941.5.8. Spring from innocent king’s blood. Icel.: Boberg.


A941.7. Springs from beneath magic (holy) object.
A652. World-tree.

A941.7.2. Spring from roots of sacred tree when arrow is shot into it. Fiji: Beckwith Myth 317.


A942.1. Hot springs rise where Christ bathed his feet. (Cf. A901.) — Dh II 68.


A950—A999. LAND FEATURES


A951.3. Contours of land caused by occult hero driving harrow. India: Thompson-Balys.

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A955. Origin of islands.

A955.0.1. Islands created by order of deity. Marquesas: Handy 122f.; Marshall Is.: Davenport 221.

A955.1. Islands as deity's stepping-stones. (Cf. A901.) — Greek: Fox 250.


A955.3. Origin of island's shape and position.


A955.3.2. Origin of island's position. Mono-Alu, Farau: Wheeler 70.


A955.4. Island plowed out by goddess. (See A951.)

A955.5. Islands from cow and calf transformed by evil eye of one-eyed god. Irish myth: Cross. 


A955.7. Islands from webs woven by primeval spiders. India: Thompson-Balys.


A955.10. Islands from transformed object or person. Hawaii: Beckwith Myth 347; Tahiti: Henry 129, 346; Marshall Is.: Davenport 222; Tonga: Gifford 24, 68, 178; Marquesas: Handy 44.


A960. Creation of mountains (hills). Norwegian: Solheim Register 22; Persian: Carnoy; Chinese: Graham; Eskimo (Cape York): Rasmussen III 47.

A961. Mountains from primeval animal.

A961.1. Hills from flapping of primeval bird. Hills and valleys are formed from the flapping of a giant turkey-buzzard when the earth is still plastic. — Yuchi: Alexander N. Am. 62.

A961.2. Mountains from hacked-up fish drawn from bottom of primeval water. Earth originates from a fish drawn from the water. It is hacked up and thus made to form mountains. — Maori: Dixon 43. A811.1. Earth originates from fish brought from bottom of sea.

A961.3. Mountain from accident to primeval lizard. Lizard passing through a mountain is broken; his fore and hinder parts become mountains. — Bushman: Bleek and Lloyd 215.

A961.4. Mountains spring from scattered parts of slain giant serpent’s body. India: Thompson-Balys.

A961.5. Mountains (cliffs) from bones of killed giant. Icel.: Boberg.

A962. Mountains (hills) from ancient activities of god (hero).

A962.1. Mountain from part of deity’s (hero’s) body. Hawaii: Beckwith Myth 170 (bones), 188f.; Maori: Beckwith Myth 379 (navel); Tahiti: Henry 339 (ribs, spine).


A962.3. Mountains from primeval journeys of a god. (Cf. A901.) — Siberian: Holmberg Siberian 332.

A962.4. Mountains pressed together by God. Finnish: Aarne FFC VIII 4 No. 4, XXXIII 51 No. 4.

A962.5. Mountains made with the hand. Jewish: Moreno Esdras.


A962.9. Mountains and hills are former sons, daughters of gods. India: Thompson-Balys.


A963. Mountains from stones (soil, sand) dropped or thrown.


A963.2. Mountains from breaking of God’s sieve. He is sifting stones and the bottom of the sieve breaks, letting huge stones and mountains fall through. (Cf. A971.) — Finnish: Aarne FFC VIII 4 No. 5; Lapland: Qvigstad FFC LX 34 No. 1.

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A963.7. Hill from sand left by passersby. — Lithuanian: Balys Historical.


A963.9. Clay soil dropped from sky to form hill. Tonga: Gifford 39.

A964. Mountains (hills) from ancient contest (fight).


A964.2. Mountains fight each other: cause of their present shape. India: Thompson-Balys.

A964.2.1. Mountains fight each other for honor of being the spot for the revelation. Jewish: Neuman.


A965. Origin of mountain chain.

A965.1. One mountain in love with another stretches leg out to meet her: origin of a mountain chain. India: Thompson-Balys.


A969. Creation of mountains and hills — miscellaneous.

A969.2. Cloud on lofty male mountain induced by a beautiful female mountain to bow to her feet: hence their present shape. India: Thompson-Balys.

A969.3. Mountains and valleys formed from great fire. India: Thompson-Balys.

A969.4. Hills because sky asked earth to wrinkle up its feet. India: Thompson-Balys.

A969.5. Water freezes and forms mountains. Eskimo (Bering Strait): Nelson RBAE XVIII 482.


A969.9. Mountain or hills from actions of the devil. England: *Baughman.


A972.1.1. Indentions on rocks from footprints of Christ. DII 199. — Irish myth: Cross; Icel.: Kirialaxsaga 66.

V211.2. Christ on earth.

A972.1.2. Priest stamps on stone to prove truth of pope; print is still visible. England: Baughman.

A972.1.3. Footprints of holy man are still seen in stone where he stood to preach. England: Baughman.

A972.2. Indentions on rocks from footprints of fairies (angels, devils). Jegerlehner Oberwallis 303 Nos. 22, 23. — Lithuanian: Balys Legends No. 500ff.
A972.2.1. Indention on rock from footprint of angel. Irish myth: Cross; Jewish: Neuman.

A972.2.2. The devil’s footprint. Eng., Wales, U.S.: *Baughman.

A972.3. Holes in stones caused by piercing by saint’s finger. Irish: Plummer Vitae Sanctorum Hiberniae clvi.


A972.3.1.1. Indentions on rock from weapons (limbs) of robbers through power of saint. Irish myth: Cross.

A972.3.1.2. Indentions on rocks from footprints of saint’s cow. Irish myth: Cross.


A972.5. Indentions on rocks from marks of various persons.

A972.5.1. Indentions on rocks from head of infant hero (saint). Irish myth: Cross.

A972.5.2. Chasms between rocks mark “leaps” of giants, heroes, etc. Irish myth: Cross.

A972.5.3. Indentions on rock from paws of King Arthur’s dog. Irish myth: Cross.

A972.5.4. Indentions on rocks from weapons, knees, and elbows (of persons slain by hero). Irish myth: Cross.

A972.5.5. Rocks or hill-tops flat because persons (gods) slept or cooked on them. Irish myth: Cross.

A972.5.6. Hole in stone caused by weapon of warrior. Irish myth: Cross.


A972.7. Great fish killed by hero and cut into sixteen pieces: the great stones may still be seen. India: Thompson-Balys.

A973. Origin of stones: punishment for discourtesy. Jesus asks a man what he is sowing. He answers, “Stones.” Jesus turns the crop to stones. This is how stones originate. — *Dh II 95. — Estonian: Aarne FFC XXV 140 No. 4; Livonian: Loorits FFC LXV 80 No. 2; England: Baughman.


A975. **Why stones became hard.** By God's order. (Cf. A968.1.) — Schmidt DF XXXIX 36; von Sydow Folkeminder och Folktankar VI 73; Fb “Adam” IV 3a. — Finnish: Aarne FFC VIII 3 No. 3; Estonian: Aarne FFC XXV 139 Nr. 2; Livonian: Loorits FFC LXVI 80 Nos. 3, 4. — Oceanic: Beckwith Myth 88.

A975.1. **Why stones no longer grow.** Devil sows stones; God sends cold to prevent their growing. Lithuanian: Balys Index No. 3015, Legends Nos. 16f.

A975.1.1. **Why stones no longer grow:** punishment for injuring foot of holy person. Lithuanian: Balys Index No. 3015. Legends Nos. 19, 25.

A975.2. **Why certain rock produces fire when struck with steel.**

A975.2.1. **Fire producing rock result of contest between god of fire and god of rain.** India: Thompson-Balys.

A976. **Why rocks at river are covered with moss.** Jamaica Negro: Beckwith MAFLS XVII 259 No. 49.

A977. **Origin of particular stones or groups of stones.**


A977.2.1. **Devil and man throw stones in contest.** England, Wales: *Baughman.

A977.2.2. **The devil throws stones at church or churchmen.** (Cf. A963.4.) — England: *Baughman.

A977.2.3. **Devil throws down quoits when he is told that it is wrong to play on Sunday.** They remain as stones to this day. — England: *Baughman.

A977.3. **Devil drops stones.** England: *Baughman.

A977.3.1. **The devil drops stones from apron.** (Cf. A963.1.) — England, Ireland: *Baughman.

A977.4. **The devil turns object or animal to stone which is still seen.** England, U.S.: *Baughman.

A977.5. **Origin of particular rock.** India: Thompson-Balys.

A977.5.1. **Certain stones are cheeses transformed by saint.** (Cf. A974.) — Irish myth: Cross. Q552.16.1.2. Women carrying cheeses concealed pretend that they are carrying webs or balls of thread. Saint changes cheeses to stones.

A977.5.2. **Pile of stones in certain chapel formed of fragments of salmon transformed by saint.** Irish myth: Cross. D176. Transformation: man to salmon. Q552.16.1.1. Fishermen cut fish into pieces and claim that they have none.

A977.5.3. **Stone column is membrum virile of ancient hero.** Irish myth: Cross. F347. Remarkable sexual organs.
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A977.5.4. Two rocks from split and transformed lapdog. Irish myth: Cross.  
B187.0.1. Toy (lap) dogs.

A1432. Acquisition of metals.

E530. Reincarnation in object.

A978.2. Iron created to punish cedar's pride. Jewish: Neuman.

A978.3. Origin of emeralds from marvelous vase broken into pieces.  
India: Thompson-Balys.

A979. Other stories about stone origins. Tahiti: Henry 341; Marquesas: Handy 132; Hawaii: Beckwith Myth 18, 22.


A980. Origin of particular places.

A983. Origin of valleys or hollows. Jewish: Neuman; Tonga: Gifford 89.

A984. Pillars of Hercules at Gibraltar set up by Hercules. (Cf. A901.) — Greek: Fox 86.


A989. Origin of particular places — miscellaneous.

A989.1. Dark brown patches on soil mark place where marvelous cow (Glas) and her calf lay. Irish myth: Cross.  
B182. Magic cow (ox, bull).

B72.1. Three sea-cows, one red, one white, one black.

A989.3. Certain stones are druids' (saints') seats (chairs). Irish myth: Cross.

A989.4. Pile of stones (cairn) marks site of battle. Irish myth: Cross.  
P554. Battle-cairn.

A990. Other land features.


A992.1. Origin of sacred post (placed there by ancestral culture hero).  
India: Thompson-Balys.

A992.3. **Ground bursts open and a temple rises from it.** India: Thompson-Balys.

A994. **Five great roads of Ireland** "discovered" on night of king's birth. Irish myth: Cross.


A996. **Origin of settlements** (places later to be settled). Jewish: Neuman.


A998. **Origin of clay.** India: Thompson-Balys.

**A1000—A1099. World calamities and renewals.**

A1000. **World catastrophe.** The world is destroyed. The incidents are usually the same whether a final destruction is thought of or a destruction which may be overcome by a renewal of the earth. — **Olrik Ragnarök;** Eb "verden" III 1030ab; *G. Neckel Studien zu den germanischen Dichtungen vom Weltuntergang (Stzh. d. Heidelberger Akad. d. Wissenschaften 1918);** H. Fischer Weltwenden (1928);** Henne-am Rhyn Das Jenseits: kulturgeschichtliche Darstellung der Ansichten über .... Weltuntergang (1881);** Reitzenstein Weltuntergangsvorstellungen (Kyrkohistoriska Årsskrift [Uppsala 1924]). — Icel.: MacCulloch Eddic 336ff.; Irish myth: *Cross;* Jewish: *Neuman;* Egyptian: Smith Dragon 111; Hindu: Keith 105; — S. Am. Indian (Guaraní): "Métraux RMLP XXXIII 124.

M357. Prophecy: world catastrophe.


A1002.1. **Widespread calamity when feast of John the Baptist shall fall on certain day.** Irish myth: Cross.

V79.3.1. Feast of Saint John the Baptist.


A1002.2.1. **No rainbow for fifteen years before the Day of Judgment.** Irish myth: Cross.

A1002.2.2. **Bleeding wood as sign of Doomsday.** Jewish: Moreno Esdras (M307.3).

A1002.2.3. **Talking stone as sign of Doomsday.** Jewish: Moreno Esdras (M307.4).
A1002.2.4. *Unusual migration of birds as sign of Doomsday.* Jewish: Moreno Esdras (M307.5.).


A1005.2. *Inclosure made during world calamity and only best types of animals and men preserved.* Persian: Carnoy 308; India: Thompson-Balys.

A1005.3. *Holy Land not ravaged by deluge.* Jewish: Neuman.


A1245.1. New race from stones thrown over head after deluge. A1254.1. New race from seeds thrown over head after deluge.

A1006.2. *New race from incest after world calamity.* Hindu: Keith 92; India: Thompson-Balys; Chinese: Graham.

A1006.3. *New race made of red earth after world calamity.* Smith Dragon 121.

A1241. Man made from clay (earth).

A1006.4. *New race from union of girl and rat.* India: Thompson-Balys.

A1006.5. *Ireland repopulated by persons who escape flood.* Irish myth: Cross.

A1006.6. *Ireland, waste for centuries after flood, is repopulated by immigrants.* Jewish: Neuman.


A1006.8. *One bear-child escapes death, is ancestor of all bears.* India: Thompson-Balys.

A1006.9. *After world-fire life recreated from tree.* Africa (Fang): Trilles 132f.

A1009. World catastrophes — miscellaneous.


A1009.2. *Animate and inanimate objects attempt to destroy humanity*. S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 158.

A1009.3. *Large stone falls from sky killing all but one couple*. S. Am. Indian (More): Métraux BBAE CXLIII (3) 406.

A1010. Deluge. Inundation of whole world or section. — **Anderson Nordasiatische Flutsagen; **Andree Die Flutsagen (Braunschweig, 1891); **DieL Die Sintflut und die Flutsagen des Altertums² (Berlin 1876); *Woods Encyc. Religion and Ethics s.v. “Deluge”; Winternitz Die Flutsagen des Altertums (Wien 1901); **Fischer Weltwenden: Die grossen Fluten in Sage und Wirklichkeit (Leipzig 1925); **Gerland Der Mythus von der Sintflut (Bonn 1912); **Usener Die Flutsagen untersucht (Bonn 1889); Ley Eiszeit (Anhang: Eiszeit u. Sintflut) (Erfurt 1928); **Riem Die Sintflut in Sage und Wissenschaft (Hamburg 1925); *F. von Schwarz Sintflut und Völkerwanderung (Stuttgart 1894); **Feilberg Skabelses og Syndfloodsagn (1915); *Maria Alice Moura Pessoa A Bibliographic Study of the Deluge Myth in the Americas (MA Thesis, Columbia University 1946).


A1010.2. *Great flood lasts eight months*. Maori: Beckwith Myth 316.

A1011. Local deluges. **Schmarsel Die Sage von der untergegangenen Stadt; **RTP XXVIII 27 and references to earlier volumes. — Irish myth: Cross; Greek: *Frazer Apollodorus II 81 n. 2; Jewish: Neuman.

B91.8. Serpent causes flood.


A. Mythological Motifs


A1011.3. *God's promise never to destroy world by water does not apply to local floods.* Jewish: Neuman.

A1012. *Flood from fluids of the body.*

A1012.1. *Flood from tears.* N. A. Indian: *Thompson Tales* 287 n. 57b; Polynesian: Dixon 38 n. 117.

A1012.1.1. *Flood from Adam's tears of repentance.* Dh I 223.

A1012.1.2. *Flood from tears of grieving lover.* N. Am. Indian (N'tlalkapanaq): British Association for the Advancement of Science LXIX 170.

A1012.1.3. *God's promise never to destroy world by water does not apply to local floods.* Jewish: Neuman.

A1012.2. *Flood from urine.* *Jochelson JE VI 367* (Koryak, Eskimo, Athapascan Indians).

A1012.3. *Flood from blood.* American Indian (Mono): Gifford JAFL XXVI 306.

A1012.3.1. *Flood from slain giant's blood.* Icel.: Boberg.

A1013. *Flood from belly.* It flows from pierced belly of monster.—Indonesian: Dixon 196 n. 33; N. A. Indian: *Thompson Tales* 287 n. 57c.; S. Am. Indian (Toba): Métraux MAFLS XL 127.


A1015.3. *Flood caused by deity stamping on floor of heavens.* Maori: Beckwith Myth 250, Clark 162.


A1016.1. *Flood from animals' boring into ground (turtles, crawfishes, etc.).* American Negro (Georgia): Harris Remus No. 5.

A1016.3. Flood caused by melting of ice after great spell of cold. N. Am. Indian (Dené): Petitot Traditions 373—378; S. Am. Indian (Gusiende): Métraux MAFLS XL 37.


A1017. Flood caused to satisfy emotional need.


A1017.3. Flood caused by curse. S. Am. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484.


Q200. Deeds punished. Q595.5. Flood as punishment for murder.


A1018.2. Flood as punishment for incest. American Indian (Namba): Muller Anthropos XXIX 186.


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255—260, Hoffman RBAE XIV 133; Central and S. Am. Indian (Cahita); Beals BBAE CXLII 216ff., (Bororo): Baldus Ensals de Etologia Brasileira 176ff., (Tupinamba): Métraux BBAE CXLIII (3) 133.

A1019. Deluge — miscellaneous.


A1019.3. Flood because earth has become too thickly populated. India: Thompson-Balys.


A1020. Escape from deluge.


A1021.0.1. Persons excluded from Noah's ark build another ark and sail to Ireland. Irish myth: Cross.

A1021.0.2. Escape from deluge in wooden cask (drum). Chinese: Graham; S. A. Indian (Guaporé): Lévi-Strauss BBAE CXLIII (3) 379.

A1021.0.3. Deluge: escape in gourd. India: Thompson-Balys.


A1021.1. *Pairs of animals in ark.* Seed of all beings put into ark to escape destruction. — See references to “Sintflutsage” in A1010; also Dh I 267ff. — Irish myth: Cross; Hebrew: Genesis 6:19; Babylonian: Spence 175; Hindu: Keith 147. — Aztec: Alexander Lat. Am. 85f.


R311. Tree refuge.


B531. Fish carries man across water.

A1028. *Bringing deluge to end.*


A1029. *Escape from deluge — miscellaneous.*

A1029.2. (Four) persons who, in four quarters of the world, survived the flood and thus preserved ancient tradition. Irish myth: Cross.


A1029.4. Flood: refuge in huge gourds with seven rooms in each. India: Thompson-Balys.


A1031. Causes of world-fire.

C984.6. General conflagration from violation of tabu.

A1031.1. A "flame of fire swifter than a blast of wind" as punishment for the sin of the Irish. Irish myth: Cross.

A1031.2. World-fire after theft of fire. India: Thompson-Balys.

F982.2. Fire from heaven. Q352.12, Death by fire from heaven as punishment.


A1031.4. Fall of sun causes world-fire. S. Am. Indian (Toba, Mataco, Lengua): Métraux BBAE CXLIII (1) 36', (Mocovi): Métraux MAFLS XL 34.

A1031.4.1. All countries burned while the wife of sun god pours fire from a small bowl. India: Thompson-Balys.

A1031.5. World-fire because of man's arrogance. African (Fang): Trilles 131.


A1035. Quenching the world-fire.
A1035.1. Rain invoked to destroy world-fire. Maori, Melanesian: Dixon 49.

A1035.2. Creator puts out world-fire with his staff. S. A. Indian (Inca): Rowe BBAE CXLIII (2) 316.


A1039. World-fire — miscellaneous.

A1039.1. Vulture sent out as scout to see whether earth has cooled from world-fire. (Cf. A1021.2.).


A1045. One pair escapes continuous winter and renews race. (Cf. A1006.1, A1038.) — *Olrik Ragnarök 479 s.v. "Fimbulwinter".


A1050. Heavens break up at end of world. *Olrik Ragnarök 480 s.v. "Himmel".

A1051. Behavior of stars at end of world.


A1051.2. End of world when stars in one constellation overtake those in another. Siberian: Holmberg Siberian 425.

A1052. Behavior of sun at end of world.

A1052.1. Sun devoured by monster at end of world. *Olrik Ragnarök 482 s.v. "Sonne".

A1052.2. Sun shining at night as sign of Doomsday. Jewish: Moreno Esdras (M307.1).

A1052.3. End of world when four (seven) suns appear in sky. Buddhist myth: Malalasekera I 157, II 566.

A1053. Behavior of moon at end of world.

A1053.1. Moon shining by day as sign of Doomsday. (Cf. A1002.) Jewish: Moreno Esdras (M307.2).
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A1057. **Seven days silence in whole universe at the end of the world.** Jewish: Moreno Esdras (M307.10).

A1058. **End of world when culture hero removes one of the world-props.** S. Am. Indian (Guaraní): Métraux BBAE CXLIII (3) 93.

A1060. **Earth-disturbances at end of world.** Irish myth: Cross; Jewish: Neuman.

A1061. **Earth sinks into sea at end of world.** *Olrik Ragnarök* 479 s.v. "Erde".


A1062. **Mountains fall together at end of world.** *Olrik Ragnarök* 484 s.v. "Zusammenstürzen".

A1063. **Water-disturbances at end of world.**

A1063.1. **Sea makes extraordinary noise and throws out fishes at end of world.** Jewish: Moreno Esdras (M307.6).

A1063.2. **Sea water mixes with fresh water at end of the world.** Jewish: Moreno Esdras (M307.8).

A1065. **Continuous drought at end of world.** Buddhist myth: Malalasekera II 736; S. Am. Indian (Chiriguano): Metraux RMLP XXXIII 171.

A1066. **Sun will lock moon in deep ditch in earth’s bottom and will eat up stars at end of world.** Africa (Fang): Einstein 36.

A1067. **Extraordinary wind at end of the world.** Jewish: Moreno Esdras (M307.15).

A1068. **Sun thrown on fire: period of darkness, rain.** Calif. Indian: Gayton and Newman 83.

A1069. **Flow of molten metal at end of world.** Persian: Carnoy 262.

A1070. **Fettered monster’s escape at end of world.** Giant, or monster, is fettered in depths of the earth. His movement causes earthquakes. When he succeeds in freeing himself from the fetters and escapes, the world will end. — *Olrik Ragnarök* 278, 478ff. s.v. "Erdbeben-riese", "Schlange", "Raubtier", "Ungeheuer", Danske Studier (1913) 3ff.; Anholm Danske Studier (1904) 141; *Krohn Der gefangene Unhold;* *Von der Leyen Der gefesselte Unhold.* — Irish myth: Cross; Icecl.: De la Saussaye 246; Lettish and Lithuanian: Gray 322; Persian: Carnoy 324; Babylonian: Spence 78. — *Anholm Danske Studier* (1904) 141; *Krohn Der gefangene Unhold; Von der Leyen Der gefesselte Unhold.* — Irish myth: Cross; Icecl.: De la Saussaye 246; Lettish and Lithuanian: Gray 322; Persian: Carnoy 324; Babylonian: Spence 78. — *Anholm Danske Studier* (1904) 141; *Krohn Der gefangene Unhold; Von der Leyen Der gefesselte Unhold.* — Irish myth: Cross; Icecl.: De la Saussaye 246; Lettish and Lithuanian: Gray 322; Persian: Carnoy 324; Babylonian: Spence 78.


A1070.1. **Birth of monsters as sign at end of world.** Jewish: Moreno Esdras (M307.7).

A1071. **Fettering of underground monster.** Gaster Thespis 160, 329.

A1071.1. **Underground monster fettered by trick.** Is persuaded to try on fetters. (Sometimes told of fettering Satan, who plays same role.)
*Type 803; *Olrik Ragnarök 204ff., 248ff.; Lithuanian: Balys Lithuanian Legends of the Devil in Chains (Tautosakos Darbai III [1937] 321—331.)

A1071.2. **Forging of chain for fettered monster.** Smiths hit once in three or four times on the bare anvil. All of these blows go to forging chains for the monster (devil). — *Olrik Ragnarök 204ff., 248ff., 253 (Prometheus), 268 (Loki).

A1072. **Form of fettered monster.**

A1072.1. **Fettered monster in human form.** *Olrik Ragnarök 83f.

A1072.2. **Fettered monster as ferocious animal.** *Olrik Ragnarök 85, 481 s.v. “Erdbebenriese”. — S. Am. Indian (Guarani): Metraux BBAE CXLI1 (3) 93.

A1072.3. **Fettered monster as snake.** *Olrik Ragnarök 84, 482 s.v. “Schlange”.

A1072.4. **Fettered monster as dragon.** Irish myth: Cross; Gaster Thespis 160, 329. Bll. Dragon.

A1074. **Fettered monster’s captivity.**

A1074.1. **Monster fettered with sword just out of reach.** If he reaches it he will free himself. — *Olrik Ragnarök 136ff., 184ff., 225.

A1074.2. **Fettered monster’s vain attempt to reach sword with man’s help.** Could he reach it he would escape. — *Olrik Ragnarök 139ff., 185, 223ff.

A1074.3. **Fettered monster questions visitor.** He asks “Are lambs still being produced?” or the like; i.e. is nature still normal? He must remain fettered till he hears that nature’s laws no longer hold. — *Olrik Ragnarök 149ff., 180ff.


A1074.5. **Fettered monster kept just out of reach of water.** The water is always drunk by vulture as he is ready to take it. — *Olrik Ragnarök 151ff., 183f., 288. Q501.2. Punishment of Tantalus. Stands in pool that ever recedes from his lips.

A1074.6. **Fettered monster vainly loosens his stake.** Each time he loosens it, it is driven in the ground. — *Olrik Ragnarök 186ff., 289.

A1074.7. **Fettered monster’s weakened chains renewed by supernatural power.** Are almost licked in two by dog but then renewed. — *Olrik Ragnarök 152, 189ff., 217ff., 289.

A1074.8. **Fettered monster’s weakened chains renewed by stroke of a smith.** (Cf. A1071.2.) — *Olrik Ragnarök 152, 189ff., 217f., 289; Fb “smed” III 402a.


A1075.1. **Signs before the birth of Antichrist.** Irish myth: Cross. A1092.2. Signs before the day of judgment.
A. Mythological Motifs

A1080. **Battle at end of world.** Armageddon. — Revelations 16:16; Fb “Irig” II 296b.; Irish myth: Cross; Jewish: Neuman, Moreno Esdras (N307.13).

A1080.1. **Horse shall wade in blood at Armageddon.** *Fb “hest” I 600a.

A1081. **Battle of the gods at end of world.** *Olrik Ragnarök 480 s.v. “Götterschlacht”.

A1082. **Battle of gods and monster at end of world.** Jewish: Neuman.

A1082.1. **Battle of gods and giants at end of world.** *Olrik Ragnarök 480 s.v. “Götterschlacht”.

A1082.2. **Odin battles Fenris Wolf at end of world.** (Cf. A1070.) — *Olrik Ragnarök 481 s.v. “Götterschlacht”.

A1082.2.1. **Other gods battle Fenris wolf at end of world.** Icel.: Boberg.

A1082.2.2. **God battles hound of hell at end of world.** Icel.: Boberg.

A1082.3. **Thor battles Midgard serpent at end of world.** *Olrik Ragnarök 481 s.v. “Midgardschlange”.

A1082.4. **End of world to come at disease and death of snake encircling the world.** India: Thomson-Balys.

A1082.5. **God battles Leviathan at end of world.** Jewish: Neuman.


A1082.7. **Battle of angels with Leviathan and Behemoth at end of world.** Jewish: Neuman.

A1084. **Prophecy of defeat in battle as sign of end of the world.** Jewish: Moreno Esdras (M324.1).

A1085. **End of the gods.** *Olrik Ragnarök 51f.; Irish myth: Cross.

A1086. **Death of the gods.**

A1087. **Monsters kill each other off at end of world.** Jewish: Neuman.

A1090. **World calamities and renewals: miscellaneous motifs.**

A1091. **Natural laws inoperative at end of world.** *Olrik Ragnarök 46ff.; Irish myth: Cross; Chinese: Graham.

A1091.1. **Three horses from dove’s egg on last day.** *Fb “hest” I 600a.

A1093. **End of world announced by trumpet.** *Olrik Ragnarök 116ff.

A1095. **The Messianic Age.** Jewish: **Neuman.

A1097. **Extraordinary man at end of the world.** Jewish: Moreno Esdras (M307.16).

A1099. **World calamities — additional motifs.**

A1099.1. **World destroyed by rain of stones.** India: Thompson-Balys.

A1099.2. **World devoured by ogre.** India: Thompson-Balys; Chinese: Graham.
A1099.3. World turned topsy-turvy and eaten by an earthworm. India: Thompson-Balys.

A1100—A1199. Establishment of natural order.

A1100. Establishment of natural order.

A1101. The four ages of the world. A development of the present order through four stages or periods, the golden, silver, bronze, and iron ages, or the like. — *Encyc. Religion and Ethics s.v. "Ages of the World". — Irish myth: Cross; Greek: Fox 17, Grote I 62; Hindu: Keith 105, Penzer IV 240 n. 1, VII 1 n. 5; Chinese: Ferguson 33.


A1101.1.2. Even trees could speak in golden age. India: Thompson-Balys.

A1101.1.3. Former age: spirits and ogres lived with men, and gods appeared in human guise. India: Thompson-Balys.

A1101.2. Reversal of nature in former age.

A1101.2.1. Formerly men plowed and cattle were their masters. India: Thompson-Balys.

A1101.2.2. Formerly men ate grass: cattle ate rice and pulse. India: Thompson-Balys.

A1101.2.3. Formerly men dumb: birds and animals talked. India: Thompson-Balys.

A1101.2.4. Formerly men could go safely beneath the sea. Tuamotu: Stimson MS (z-G. 13/50).


A1110. Establishment of present order: waters.

A1111. Impounded water. Water is kept by monster so that mankind cannot use it. A hero defeats the monster and releases the water. (The monster is sometimes a giant frog.) — *Chauvin VI 3 No. 181, VII 132 No. 399. — Hindu: Keith 33 (guarded by dragon); India:
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Thompson-Balys; Chinese: Ferguson 155; Japanese: Anesaki 276. —
Australian: Dixon 279, 287; Papua: Ker 25; Baining of New Britain:
ibid. III; Samoan, Melanesian: ibid 38 n. 109, 110. — N. A. Indian:
*Thompson Tales 293 n. 76, (Tahltan): Teit JAFL XXXII 201, 203; S.
Am. Indian (Bacairi, Amazon): Alexander Lat. Am. 313, (Botoado):
Métraux BBAE CXIII (1) 540, (Caiangang): Lowie ibid. (1) 397, (Bo-
 Bolivia, Peru): Jijena Sanchez Perro Negro 134. — Africa: Stanley 8,
(Basuto): Jacottet 148 No. 21, 154 No. 22 cf. 8 No. 1, (Hottentot): Bleek
A283.3. Person sacrificed to water-spirit to secure water supply. A420.
game released. B11.7.1. Dragon controls water-supply. D2151.2.3.1. Evil
spirit holds back water. F914.1. Princess stands in middle of dried up
tank so serpent will release the water which he had swallowed up
completely. G346.3. Evil spirit drinks water supply dry.

A1113. God promises never again to destroy world by water. Jewish:
Neuman.
A1020. Escape from deluge.

A1115. Why the sea is salt. New Guinea: Ker 25; Hawaii: Beckwith
Myth 43.

A1115.1. Why the sea is salt: because of wrecked salt ship. — Fb "hāv"
K420. Thief loses his goods or is detected. Q212 Theft punished.

A1115.2. Why the sea is salt: magic salt mill. Stolen by sea-captain, who
takes it aboard and orders it to grind. It will stop only for its ma-
ester; ship sinks and mill keeps grinding salt. — *Type 565; *BP II
CXX 108.
alone.

A1115.3. Why the sea is salt: heavy rain showers on ashes of wood
burnt by primeval fire. S. Am. Indian (Tupi): Ehrenreich 16, (Tupi-
namba): Métraux BBAE CXIII (3) 133.


A421. Sea-god.

A1117. Origin of foam on waters. West Indian: Parsons JAFL XXXII
443.

A1118. Origin of swirling motion of water. Animals and birds scratch in
it. — Icel.: MacCulloch Eddic 283f.; Finnish: Aarne FFC VIII 4 No. 7,
XXXIII 51 No. 7; Estonian: Aarne FFC XXV 140 No. 5; Livonian:
Lorits FFC LXVI 81 No. 5.


A1119.2. Why sea waters are warm: kept so by Leviathan. Jewish: Neu-
man.


A1120. Establishment of present order: winds. Jewish: Neuman; India:
Thompson-Balys. — Tonga: Gifford 18; Quileute: Farrand JAFL
XXXII 260ff.; Tahltan: Teit JAFL XXXII 224.
wind. D2142. Wind produced by magic.


A1122.1. Hole of winds: stopper destroyed. The hole is stopped with a wooden stopper, which is destroyed. The country dries up. — Chauvin II 110 No. 75.


A1122.3. Lost wind found in hollow tree: has been banished and is needed by men. India: Thompson-Balys.

A1122.4. Wind comes through holes in sky when gut covering is cut. Eskimo (Bering Strait): Nelson RBAE XVIII 498.


A1125. Winds caused by flapping wings. A giant bird causes the wind with his wings. The wings are cut by the culture hero so that the bird cannot flap so hard. — Gaster Thespis 158; Icel.: MacCulloch Eddie 276; Babylonian: Spence 117; India: Thompson-Balys. — N. A. Indian: *Thompson Tales 292 n. 74; American Negro (Georgia): Harris Friends 39ff. No. 5.

B31. Giant birds.


A1126. Wind caused by wind-god's movements. When the son of the wind lies down, the wind blows. — Bushman: Bleek and Lloyd 101ff.


A417, Gods of the Quarters. A651.1.6, Heavens (world) divided into four quarters. A671, Earth square with four quarters. A1132, Determination of world quarters.


A1127.2. Gentle west wind said to be exhausted from fleeing deity. Maori: Clark 46.

A1128. Regulation of winds. India: Thompson-Balys.


A1128.2. When wind-spirit is awake it storms; asleep, it is calm. Tonga: Gifford 53.


A1129.3. Wind is blind. India: Thompson-Balys.

A1130. Establishment of present order: weather phenomena.


A1131.0.1. Regulation of rains. India: Thompson-Balys; Chinese: Graham.

A1131.0.2. Why it rains most in the hills. India: Thompson-Balys.


A1131.1.1. Rain from urine. Eskimo (Cape York): Rasmussen III 61; (Central Eskimo): Boas RBAE VI 600; (East Greenland): Rasmussen I 100; Koryak: Jochelson JE VI 142.

A1131.2. Rainy weather sent by saint as punishment. *Dh II 176ff.


A1131.4. Rain from container in sky. Gaster Thespis 192; Eskimo (Ungava): Turner RBAE XI 266; (Labrador): Hawkes GSCan XIV 143; (Central Eskimo): Boas RBAE VI 600; (East Greenland): Holm 95; S. Am. Indian (Chamacoco, Ashluslay): Métraux BBAE CXLIII (1) 366.

A1131.4.1. Rain kept in waterskin dragged along sky floor. India: Thompson-Balys.

A1131.5. Rain from rain-god (rain spirit). See all references to A287. — Greek: Fox 159 (Zeus); S. Am. Indian (Toba, Chamacoco, Mataco): Métraux BBAE CXLIII (1) 366; MAFLS XL 26ff.


A1133.2. Origin of clouds: creator ornaments the sky with clouds so that the mountains are sometimes shaded. India: Thompson-Balys.
A1133.3. Clouds as smoke rising to sky. S. Am. Indian (Toba): Métraux MAFLS XL 26f.
A1135. Origin of wintry weather.
A1135.1. Origin of cold in winter.
A1135.2. Origin of snow. Irish myth: Cross; Flemish: De Meyer FFC XXXVII 83 No. 8b; Jewish: Neuman. — Eskimo (West Greenland): Rasmussen II 33, Rink 44.
A1135.2.1. Snow from feathers or clothes of a witch (Frau Holle). — *Hoffmann-Krayzer Zs. f. Vksk. XXV 119 n. 5; *Fb “sne” III 427b. G283. Witches have control over weather. G303.II.4.2. Devil’s grandmother is bleaching when it snows.
A1135.4. Origin of hail. S. Am. Indian (Aymara): Tschopik BBAE CXLIII (2) 571.
A1141.2. Lightning from flashing sword. India: Thompson-Balys.
A1141.3. Lightning from heavenly horses striking hoofs against stars. India: Thompson-Balys.
A1141.4. Lightning as god’s whip. Gaster Thespis 157; Jewish: Neuman.
A1141.5. Lightning as God’s messenger. Jewish: Neuman.
A1141.7.1. Lightning as torches of invisible dancers. Africa (Fang): Trilles 174.
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A761. Ascent to stars.


A1142.5. Thunder is sound of God's gun. India: Thompson-Balys.

A1142.5.1. Thunder caused by God beating his weapon. India: Thompson-Balys.

A1142.5.1.1. Thunder from crashing of stones in moon as goddess beats taps. Samoa: Clark 121.

A1142.5.1.2. Thunder from thunder-spirit beating his children. S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 684.


A1142.7. Thunder from deity separating the winds which try to unite. India: Thompson-Balys.

A1142.8. Thunder is noise of waterskin which rain-god drags along sky floor. India: Thompson-Balys.

A1142.9. Thunder made by giants in sky. Greek: Grote I 5, 8, 12 (Cyclops).


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   A876.1. The Leviathan that surrounds the globe. B16.8.1. Leviathan causes cataclysm by striking earth with tail.

A1147. Origin of stormy sky.


A1148. Origin of tornado sunsets; i.e., peculiar sunsets foreboding tornadoes. — Ekol: Talbot 364.


A1151. Theft of the seasons. Certain seasons are lacking. A culture hero steals the season from a monster and brings it to his people. — N. A. Indian: *Thompson Tales 288 n. 60a.

A1152. Boneless man turned over to produce seasons. N. A. Indian: Thompson Tales 276 n. 16.

A1153. Seasons produced by marriage of North and South. N. A. Indian: *Thompson Tales 288 n. 61.

A1154. Genealogy of summer and winter. Icel.: Boberg.

A1155. Why days lengthen in spring. Flemish: DeMeyer FFC XXXVII 83 No. 9d.

A1156. Why days shorten in autumn: the real sun sets very early because the red cockccomb plant, used to kill his brother sun with, grows to its full height during this time. — India: Thompson-Balys.


A1161. February's shortage of days. Days stolen by January and March. — *Köhler-Bolte I 380f.; Destriche RTP II 53; Gaidoz Méliusine VII No. 11 (with references to earlier numbers); Shaineanu Romania XVIII 107.


A1171. Origin of day.

A1171.1. Opening of creator's eyes creates day. (Cf. A0.) — Chinese: Werner 78.

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A1171.3. *Angels of the day:* Jewish: Neuman.

A1171.4. *Origin of day:* son of the night and the dawn. Icel.: Boberg.

A1172. *Determination of night and day.* After much discussion, the relative length of these divisions is determined. — Jewish: Neuman; India: Thompson-Balys; Maori: Clark 43, 46; N. A. Indian: Thompson Tales 289 n. 62; S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 683; African (Fang): Einstein 169.


A1172.2. *Wallet containing night and day.* Sébillot Incidents s.v. "bissac". J2237. Man who asks for good weather given a box full of hornets. He thinks it is filled with the weather.

A1172.3. *Night and day have steeds and chase each other.* Icel.: MacCulloch Eddie 200.


A1174.2. *Why some nights are dark and some light.* India: Thompson-Balys.


A1174.3.1. *Night stolen and kept in jar.* S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 683.

A1174.4. *Night caused by deity wrapping himself in dark mantle.* Maori: Clark 17, 21.

A1177. *Why sun shines on Saturday (Friday).* "Dh II 30. — Flemish: DeMeyer FFC XXXVII 83 No. 9c; Jewish: Neuman.


A1179. *Origin of night and day — miscellaneous.*

A1179.1. *Origin of twilight.*


A1179.2. *Origin of dawn.*


A1180. *Establishment of present order — miscellaneous motifs.*


A1185. Wings cut from flying mountains. In beginning mountains have wings. They are cut off by thunderbolt. — Hindu: Penzer VI 3 n. 1; India: Thompson-Balys.


A1187. Creator appoints a chief for each class of created things: Lucifer for demons, Sion for mountains, etc. — Irish myth: Cross; Jewish: Neuman.


A1200—A1699. CREATION AND ORDERING OF HUMAN LIFE

A1200—A1299. Creation of man.


A1210. Man created to rule the earth. Africa (Fang): Trilles 131.

A1215. Unacceptable gods as first inhabitants of earth. Hawaii: Beck—


A1211. Man made from creator’s body. India: Thompson-Balys.

A1614. Universe from parts of creator’s body.

A1211.0.1. Man springs into existence from deity’s body by his mere thinking. India: Thompson-Balys.

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A1211.2. Man from sweat of creator. Dh I 113; Lithuanian: Balys Legends No. 33. — Persian: Carnoy 293.

   D1001 Magic spittle.

A1211.3.1. Being made from spittle of the gods. Icel.: De la Saussaye 233.
   M201.3. Spitting of all parties into vessel to seal bargain.

A1211.4. Man made from creator's eye. Egyptian: Muller 70ff.

A1211.5. Man made from dirt rubbed from creator's (hero's) body. (Cf. A833).
   India: Thompson-Balys.

A1211.5.1. Being made from broken off toenail of creator. S. Am. Indian (Yuracare): Metraux BBAE CXLIII (3) 503.

A1211.6. Primeval human pair spring from two drops of urine of creator (woman from half-drop). India: Thompson-Balys.

A1211.7. First man the result of maid having licked semen-stained loin cloth of creator's teacher. India: Thompson-Balys.


A1215. Man originates from god who comes to earth. West Caroline Is.: Dixon 250.

   A1217.1. First parents children of god. A1217.4. Creator makes woman and then begets man by her.

   A135.2. Origin of death from unsuccessful imitation of bad creator.


   A620.1. Spontaneous creation: evolutionary type.

A1221. Mankind from unusual primeval mating. India: Thompson-Balys.

A1221.1. Mankind begotten by giant’s two feet. He touches one foot with the other and begets progeny. — Icel.: De la Saussaye 342 (Ymir).


A1221.5. Mankind from mating of frog and “daughter of fire.” Africa: Bouvergnès 33, 40.


B600. Marriage of person to animal.


A1224.3. Woman created from dog’s tail. Eve. — Dh I 114ff.; *Boite Zs f. Vsk. XI 255 n. 3; Polivka ibid. XVI 212. — Finnish: Arne FFC VII 5 No. 11, XXXIII 52 No. 11; Estonian: Arne FFC XXV 140 No. 10; Livonian: Loorits FFC LXVI 82 No. 17; Flemish: DeMeyer XXXVII 83 No. 11; Lithuanian: Balys Legends Nos. 36ff., 52, 65.


A1224.5.1. Men are monkeys who have lost their tails. Chinese: Graham.
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A1224.7. Creation of man by creator from ants. He commands them to become men. — Greek: Fox 11.


A1225.2. Man originally without hands and feet. Boy steals them from Python, and afterward men have them. — Africa (Ekoi): Talbot 378.

A1225.2.1. Man given hands, feet, mouth and nose by monkey. S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 68.


A1226.1. Creator makes man out of butter first; it would not stand up and melted. India: Thompson-Balys.

A1227. Different types of men produced from one original type. Jewish: Neuman.

A1230. Emergence or descent of first man to earth.


F36. Inhabitant of upper world visits earth.

A1231.1. Mankind from featherless bird sent from sky. Sumatra: Dixon 169.


A662. Hole to lower world up which people come.

A1232.1. Mankind from bones of dead brought from underworld. Aztec: Alexander Lat. Am. 90.

A1232.2.1. **Mankind emerges from water.** India: Thompson-Balys.


A1232.3.1. **Mankind emerges from a pit.** India: Thompson-Balys.


A1234.1.1. **Primeval human pair spring from womb of Mother Earth.** (Cf. A1270.) — India: Thompson-Balys.

A1234.2. **Mankind emerges from mountain.** Pijaos (Colombia): Alexander Lat. Am. 200.

A1234.3. **Spontaneous generation.** Scientists find child on deserted island. They suggest that he has emerged from the ground. Italian Novella: Rotunda.

A1234.4. **Earth gives birth to woman.** Chinese: Graham.


A1236.1. **Mankind emerges from buds on trees.** Nias Is.: Dixon 167; Sumatran: ibid. 160.

A1236.2. **Tribes emerge from melon.** Lao, Wa (Indo-China): Scott Indo-Chin. 286, 289.

A1240. **Man made from mineral substance.**


A1241.1. **Man made from piece of clay thrown on ground.** Babylonian: Spence 162.


A1241.4. Man made from earth reddened with blood of human sacrifice. India: Thompson-Balys.


A1241.5. Man made of earth brought from four different places. Irish myth: Cross; Jewish: Neuman.


A14. Cow as creator.

A1245.5. Man born from mountains. India: Thompson-Balys.


A1250. Man made from vegetable substance.


A1252.1. Mankind from vivified wooden image. (Cf. A1241.3, A1245.2) — Indonesian: Dixon 172ff.; Admiralty Is., Banks Is.: ibid. 106; India:
A1253. Creation of man from fruit (nut).
A1253.1. Creation of man from fruit.
A1253.1.1. Creation of man from fig. S. Am. Indian (Brazil): Oberg 108.
A1253.2. Creation of man from nut.
A1253.2.1. Creation of woman from coconut. The first man throws a coconut on the ground and thus creates the first woman. — New Britain: Dixon 107f.
A1253.2.2. Men from long nuts, women from short ones. S. Am. Indian (Brazil): Oberg 108.
A1254.1. New race from seeds thrown over head after deluge. (Cf. A1245.1., A1006.) — Tamanac (Carib): Alexander Lat. Am. 271.
A1260.1.2. Man made of substances from eight different sources. Irish myth: Cross.
A1260.1.3. Adam’s body made of eight (four) things. Body, earth; bones, stones; veins, roots; blood, water; hair, grass; thoughts, wind; spirit, clouds — or warmth, fire; cold, air; dryness, earth; instability, water. — *Dh I 111ff.; Köhler-Bolte II 1ff. — Icel.: MacCulloch Eddic 329ff.; Siberian: *Holmberg Siberian 376.
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A1260.1.5. Man made of clay with bones of stone, with blood of water and with vines for veins. India: Thompson-Balys.

A1261. Man made from water. Greek: Fox 10; Jewish: Neuman.


A1263. Man created from part of body. A1211. Man made from creator's body.


A1263.4. Man created from rubbings of skin. India: Thompson-Balys; Zuni: Parsons JAFL XXIX 394 n. 1.

A1263.5. Man created from spittle of holy person. *Fb "spytte" III 515b.

A1263.6. Man created from animal horns that bloomed and bore him as fruit. Chinese: Graham.


A1266. Man created from food.


A1271. Origin of first parents.

A1271.1. Sun, moon, and stars bring forth first parents. Sun and moon beget son; morning and evening star beget daughter; these, the first parents, are at first without understanding, but it is awakened later by demigods. — Pawnee: Alexander N. Am. 110.

A1271.2. Sun and moon beget stones and birds: these transformed to first parents. Baining of New Britain: Dixon 110.


A1271.4. First parents originate from gold which is from body of first man. Born fifteen years old. — Persian: Carnoy 294.


A1273.1. Incestuous first parents. India: *Thompson-Balys; Philippine: Dixon 171f.

A1275. Creation of first man's (woman's) mate. Irish myth: Cross; India: Thompson-Balys.


A1275.1.1. Deity creates princess from prince's body and gives her to him. India: Thompson-Balys.

A1275.2. First man split in two to form mate. (Cf. A1225.1.) — Jewish: Neuman; Hindu: Carnoy 316.

A1275.3. Of ten original men one magically changes sex. New Hebrides: Dixon 107; Eskimo (Cape York): Rasmussen III 49.


A1275.5. Man creates a woman from melted butter, sour milk, sour cream and curds offered on the waters. India: Thompson-Balys.

A1275.6. First woman's mate made from transformed tree. S. Am Indian (Yuracare): Métraux RMLP XXXIII 144.

A1275.7. First man created from nothing wanders until he finds mate. Eskimo (Ungava): Turner RBAE XI 261.

A1275.8. Why Eve was not made at first along with Adam. Irish myth: Cross.

A1275.9. First man descends on earth, falls in love with and marries a fairy. India: Thompson-Balys.

A1275.10. First created man catches woman in his snare. India: Thompson-Balys.
A1276. Man chosen as best gift by primeval women. In beginning only women on earth, Deity kills one by accident and promises anything as reparation. They choose man. — Ekoi: Talbot 98.

A1277. Offspring of first parents.


A1277.2. Primeval human pair allowed to bear all children they wish. Lithuanian: Balys Legends No. 67.

A1277.3. Son of first human couple murdered by tiger sent by god; his head becomes the sun, his chest the moon, and his blood gives the red earth its color. India: Thompson-Balys.

A1277.4. First man and woman bring in children and clothe them. Eskimo (Cape York): Rasmussen III 47.

A1279. Primeval human pair — miscellaneous.

A1279.1. Of first parents husband so hideous he is kept hidden. India: Thompson-Balys.


A1281. Condition of first man (woman).


A1281.2. Man at first covered with hair. Lithuanian: Balys Legends No. 34; Siberian: Holmberg Siberian 383.


A1281.5. First man created circumcised. Jewish: Neuman.

A1281.6. Adam at first nameless. Irish myth: Cross; Jewish: Neuman.

A1281.6.1. Adam's name composed of initial letters of four stars from the four quarters of the heavens. Irish myth: Cross.


A1282.1. Mother of the world gives birth to three sons. India: Thompson-Balys.

A1285. Activities of first man.
A1285.1. *First man made chief over whole world*. Hawaii: Beckwith Myth 44.

A1285.1.1. *In response to Adam's prayer, God sends him to earth to be father of mankind*. India: Thompson-Balys.

A1290. *Creation of man—other motifs.*

A1291. *Man created by supernatural creature, not deity.*


A1295. *Creation in covered vessel*. Men (or animals) created in a basket or from a bundle, or from under a blanket. — N. A. Ind.: Kroeber JAFIL XXI 223; S. Am. Indian (Cashinawa): Métraux BBAE CXLIII (3) 684.


A1310. *Arrangement of man's bodily attributes.*

A1310.1. *Change in bodily form at fall of man*. Adam's body was formerly horn-like. (Cf. A1281.1.) — Dh I 225. — Lithuanian: Balys Index No. 3035, Balys Legends Nos. 34, 45—49.

A1310.2. *Assembling the body*. India: Thompson-Balys.


A1310.4. *Why women have marks on the belly*. India: Thompson-Balys.


A1311.2. *Why God changed right hand into left*. Man loses hand with which he gives devil a box on ears. — Finnish: Aarne FFC VIII 6 No. 19.


A1312.2. Why an uneven number of ribs. Livonian: Loorits FFC LXVI 83 Nos. 21, 22. — Tahtian: Teit JAFL XXXII 226 (floating ribs).


A1313.3.1. Vaginal teeth broken. Women originally had toothed vaginas. Culture hero breaks teeth so that women will be harmless to men. (See practically all references to F547.1.I, Vagina Dentata.) — S. Am. Indian (Toba, Matakoc): Métraux MAFLS XL 99, 105, Métraux BBAE CXLIII (1) 367.


A1313.4.1. Women at first with breasts on their foreheads. S. Am. Indian (Yuracare): Métraux BBAE CXLIII (3) 503.


A1315.2. Origin of bald heads. Christensen Molboerne 212 No. 70; Finnish: Aarne FFC VIII 6 No. 17, XXXIII 52 No. 17; Livonian: Loorits FFC LXVI 82 No. 20; Flemish: DeMeyer FFC XXXVII 84 No. 17; India: Thompson-Balys.

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A1315.4. *Origin of hair around mouth and eyes.* Original dispute between Hair and Stomach. Stomach compelled to stay on inside of man. Hair stands on guard at mouth and eyes to see that Stomach does not escape. — Eko: Talbot 394.


A1316.1. *Distribution of noses.* The earlier comers receive big noses, the later small. — Finnish: Aarne FFC VIII 5 No. 15.

A1316.1.1. *Forming of the nose.* Nose was made from clay taken from the posterior of the already created man. — Lithuanian: Balys Legends No. 35.


A1316.3.1. *Distribution of eyes.* Jewish: Neuman.

A1316.3.2. *Why there are one-eyed women.* S. Am. Indian (Toba): Métraux MAFLS XL 104.

A1316.3.3. *Men originally blind: eyes opened by accident.* Africa (Dahomey): Einstein 18f.


A1319. *Origin of other bodily attributes.*


A1319.4. *Why the posterior of man is large.* Lithuanian: Balys Legends No. 35.

A1319.5. *Origin of the liver.* India: Thompson-Balys.


A1319.7. *Why the center of man's eye is black:* blackened by spirits to make themselves invisible. India: Thompson-Balys.


A1321. Men and animals readjust span of life. At first, thirty years are given to all animals and to man. For the animals it is too long, for man too short. Man is given a portion of animals' lives. Years 1—30 vigorous (man's own): 30—48 burdens and blows (ass's); 48—60 no teeth (dog's); 60—70 foolish (monkey's). — *BP III 290 (Gr. No. 176); *Fb "menneske" II 577b; Halm Aesop No. 173; Wesselski Bebel II 135 No. 103. — Lithuanian: Balys Index No. 3060, Balys Legends Nos. 113ff.; India: *Thompson-Balys.

B592. Animals bequeath characteristics to man.


Lat. Am. 171; Yuracare: ibid. 315; Biloxi: Dorsey and Swanton BBAE XLVII 32; African (Baluba): Einstein 199.


A1331.2.1. Paradise lost because first woman is seduced. Hawaii: Beckwith Myth 43, 61.


A1333.1. Confusion of tongues partly due to lack of understanding of difference between the word for "stick" and the word for "stone." Irish myth: Cross.


C937.1. Immortality lost because of broken tabu. F1641.1.2.2. First woman in Ireland to die of grief for the death of her husband. K1581. Originator of death first sufferer.


A1335.1.1. Origin of death: wrong messenger goes to God. Wesselski Theorie 44.
A. Mythological Motifs


A1335.3. Origin of death from unwise choice. Choice between two bundles, one containing tempting articles, the other everlasting life. People choose the large bundle and lose everlasting life. — Congo: Weeks 218 No. 13.


A1335.7. First son who died before his father after the Flood. Irish myth Cross; Jewish: Neuman.


A1335.9.1. Death sent into the world by culture hero (God) when he got tired of man. India: Thompson-Balys.

A1335.10. Men die because a snake comes to prey on mankind while creator rests. India: Thompson-Balys.

A1335.11. God of world of the dead demands that men die so he will have subjects. (Cf. A487) India: Thompson-Balys.


A1335.13. God sends centipede down to introduce death into the world through its poisoned sting. India: Thompson-Balys.

A1335.14. Death comes into the world by treachery of the gods: stick used by man for scratching his back is changed into cobra. — India: Thompson-Balys.


F639.3. Cain slays Abel with bone of camel.

A1337.0.1. Disease caused by the gods. India: Thompson-Balys.

A1337.0.1.1. Pestilence brought to man in box by messenger from creator. S. Am. Indian (Inca): Rowe BBAE CXLIII (2) 318.

A1337.0.2. Disease caused by ghosts. India: Thompson-Balys.

A1337.0.3. Disease caused by witchcraft. India: Thompson-Balys.

A1337.0.4. Disease caused by menstrual blood. (Cf. D1003.) — India: Thompson-Balys.

A1337.0.5. Disease as punishment. India: Thompson-Balys.

A1337.0.6. Disease to prevent man enjoying himself too much. India: Thompson-Balys.

1482.3. Men enjoy themselves too much.


C114. Tabu: incest.


A1338. Origin of physical defects. Wicked people entering heaven on rope fall to earth and are injured. St. Peter misunderstands what God says and lets them fall. — Spanish: Boggs FFC XC No. 758A.


A1341.3. Origin of thefts and quarrels. India: Thompson-Balys.

A. Mythological Motifs


A1344.1. The “three first cries that made their way to God”: the cry of the blood of Abel, etc. Irish myth: Cross.


A1346.2.1. Cotton at first already spun into threads. India: Thompson-Balys.

A1346.2.2. First people have everything they wish (life without work). India: Thompson-Balys; Africa (Fang): Trilles 144.

A1346.2.3. Men are too happy: pain and sickness created. India: Thompson-Balys.


A1348. Mankind’s escape from trouble.

A1348.1. Wren helps mankind restore prosperity to the world. India: Thompson-Balys.

A1350. Origin of sex functions. (Cf. A1556.)


A1352.3. Former intercourse by navel. India: Thompson-Balys.


A1355.2. Origin of menstruation — Virgin Mary’s garment. She hides her garment and a maiden finds it. — Finnish: Aarne FFC VIII 6 No. 24; Jewish: Neuman.


A1360. Man’s growth and maturity.

A1361. Why children are helpless for so long. Livonian: Loorits FFC LXVI 84 No. 36; Lithuanian: Balys Legends Nos. 43f.; Flemish: DeMeyer FFC XXXVII 83 No. 11c.

A1365. Why a lad at puberty is energetic and later lazy. Tahlitan: Teit JAFL XXXII 239.

A1370. Origin of mental and moral characteristics.

A1371. Why women are bad. Irish myth: Cross; Jewish: Neuman.

A1371.1. Bad women because of head exchanged with devil. Devil (serpent) and woman fight. St. Peter cuts off their heads and exchanges them. — Flemish: DeMeyer FFC XXXVII 83 No. 11b.; Lithuanian: Balys Index No. 3947, Balys Legends Nos. 82—93.

A1371.2. Bad women combination of nine different animals. Stiefel Zs. f. Vksk. VIII 163.

A1371.3. Bad women from transformed hog and goose. Peter, having only one daughter, foolishly promises her to three men. He asks the Lord to create two others. This request is granted. The first creature he meets on two successive mornings he is to greet, and
they will be transformed. He meets a hog and a goose. His two new daughters have these characteristics. — *Dh II 191ff.; Fb “so” III 449b.; Lithuanian: Balys Index No. 411.


A1372. Origin of other special characteristics of women.

A1372.1. Why women are prattlers. Flemish: DeMeyer FFC XXXVII 83 No. 11a.

A1372.2. Why women laugh much. When Eve sees her first child she laughs over its smallness. — Estonian: Aarne FFC XXV 141 No. 16.

A1372.3. Why women are roving. Lithuanian: Balys Legends No. 73; Africa (Ekoil): Talbot 114.

A1372.4. Why women have a treble voice. Estonian: Aarne FFC XXV 141 No. 13; Livonlan: Loorits FFC LXVI 84 No. 34.

A1372.5. Why women are deceitful. Kaska: Teit JAFL XXX 462.

A1372.6. Why some women are good-looking. Tahltan: Teit JAFL XXXII 220.


A1372.8. Why women never have leisure. Because they refused to show God the way, saying they had no time. — Lithuanian: Balys Index No. 3046, Balys Legends Nos 74—78.

A1373. Why women attract men.


A1381. Origin of bravery.

A1382.1. Why man is fearful in the jungle. Africa: Stanley 78.
      C312.1. Tabu: man looking at nude woman.
      A1382. First people go naked.
A1384. Origin of evil inclinations.
A1384.2. Evil inclination enters body at time of conception. Jewish: Neuman.
A1388.1. Hate released among mankind. Greek: Fox 78.
A1391. Why other members must serve belly. Result of a debate between members of the body. — India: Thompson-Balys; Africa (Ekoi): Talbot 393.
      J461.1. The belly and the members. Debate.
A1391.1. Why all limbs are dependent on body. Africa (Cameroon): Mansfield 234.
A1394. Men live by the breath of the gods. (Cf. A1241.3.) — India: Thompson-Balys.
A1399. Ordaining of human life — additional motifs.

A1400—A1499. Acquisition of culture.

A1400. Acquisition of human culture.
      A541. Culture hero teaches arts and crafts.
A1401. Culture originated by previous race of men. N. A. Indian: Kroeber JAFL XXI 228 s.v. "Departed race."
A1402. The gods build houses, and fashion tools. Icel.: MacCulloch Eddic 327.

A1403. God teaches people to work. Lithuanian: Balys Index No. 3057, Balys Legends Nos. 110f.


A1410. Acquisition of livable environment.


A1411.2. Theft of light by being swallowed and reborn. The hero transforms himself to a particle. The daughter of the guardian of light swallows him as she is drinking water. He is reborn. As a child in the house he steals light. — India: Thompson-Balys; N. A. Indian: *Thompson Tales 282 n. 44.


A1412.1. Light originated from shield of old cobra supporting the earth. India: Thompson-Balys.


E741.1.3. Soul as light.

A1412.3. Acquisition of daylight by culture hero. S. Am. Indian (Tucuna): Nimuendaju BBAE CXLIII (3) 724.


A1414.7. Repository of fire.


A1414.7.3. Cave as repository of fire. Marquesas: Handy 103.


A1415.0.1. Fire withheld from men as punishment. Greek: *Grote I 71.


S352.1. Animal preserves fire for abandoned children in a clam shell.


A2436. Why animals lack fire. B500. Services of helpful animals.


A1415.3. Theft of fire — trick exchange. Child of fire-owner is stolen and then given back in exchange for fire. — *Dh III 110ff.


A331. Culture hero (demigod) overcomes monsters.


A1420. Acquisition of food supply for human race. India: Thompson-Balys.


A1346.2. Man must labor for a living: at first everything too easy.

A1420.5. After Fall first parents fed and clothed from one palm-tree. Irish myth: Cross; Jewish: Neuman.

A1420.6. At beginning people start to eat the earth. Calif. Indian: Gayton and Newman 56.

A1421. Hoarded game released. Animals are kept imprisoned by malevolent creature. Released by culture hero. Hindu: Keith 33f.; India: Thompson-Balys; Kodiak: Jochelson JE VI 143, 164, 167, 367; Tonga:
A111. Impounded water.

A1421.0.1. Hoarded rice made available once more to men by culture hero. India: Thompson-Balys.


A1421.1.1. Man rules all animals. God gives greatest strength to lion, but because of man's wisdom lion is in his power. Lithuanian: Balys Index No. 3110, Legends No. 215.

A1422. Assignment of edible animals. Certain animals may be eaten by man. — Hebrew: Leviticus ch 11; Jewish: Neuman; India: *Thompson-Balys; Africa (Ekoi): Talbot 78, 149, (Hottentot): Bleek 73 No. 34.
A1681.2. Why Jews do not eat pork.

A1422.0.1. Animals sources of food because they were once unfaithful, disobedient wives of a visitor from god-country. India: Thompson-Balys.

A1422.0.2. What animals are to be eaten by man. India: Thompson-Balys.


A1422.3. Why the wild boar is hunted by man for food: once a faithless wife killed by her husband. India: Thompson-Balys.


A1423.4. Acquisition of manioc. Africa (Bushongo): Tardau 249.

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A1425.1. All the kinds of seed in a bamboo that culture hero cuts down. India: Thompson-Balys.

A1426. Acquisition of food supply — miscellaneous.

A1426.1. Discovery of oil. India: Thompson-Balys; Africa (Bushongo): Torday 249.


A1426.2.3. Origin of spirits. India: Thompson-Balys; Buddhist myth: Malalasekera I 636; S. Am. Indian (Guarayu): Métraux RMLP XXXIII 147.

A1426.3. Acquisition of oil. India: Thompson-Balys; Africa (Bushongo): Torday 249.

A1427. Acquisition of spiritous liquors. India: Thompson-Balys; Buddhist myth: Malalasekera I 636; S. Am. Indian (Guarayu): Métraux RMLP XXXIII 147.

A1427.0.1. Liquor discovered when birds get drunk. India: Thompson-Balys.

A1427.0.2. Liquor discovered by rain-pod. India: Thompson-Balys.

A1427.0.3. Intoxicating drink first used at the wedding feast of the first couple. India: Thompson-Balys.

A1427.0.4. Creator gives liquor to his servant giant to drink. India: Thompson-Balys.

A1427.1. Acquisition of brandy. Devil teaches how to burn brandy. (Cf. A1456.) — Finnish: Aarne FFC VIII 7 No. 31, XXXIII 52 No. 31; Livonian: Looits FFC LXVI 87 No. 54; Lithuanian: Balys Index No. 3291; India: Thompson-Balys.


A1429. Acquisition of food supply — miscellaneous.

A1429.1. Discovery of oil (edible). India: Thompson-Balys; Africa (Bushongo): Torday 249.


A1429.3. Acquisition of water. (Cf. A1111.) — Irish Myth: Cross.

A1429.3.1. First wells dug. Irish myth: Cross.

A1429.3.2. Gods provide drinkable water. (Cf. A941.) — Hawaii: Beckwith Myth 63f.


A1430. Acquisition of other necessities.


A1432. Acquisition of metals.


A1432.2. Acquisition of gold. Irish myth: Cross; India: Thompson-Balys.

A1432.2.1. Gold comes from gourd received from fishes. India: Thompson-Balys.

A1432.3. Acquisition of brass. India: Thompson-Balys.

A1432.4. Acquisition of copper. India: Thompson-Balys.


A1433.0.1. First money received from kettle which two dead men try in vain to carry from hell to heaven. Finnish: Aarne FFC VIII 7 No. 32.


A1433.2.1. Silver coins from pumpkin received from fishes. India: Thompson-Balys.


A1435. Acquisition of habitations. Irish myth: Cross; India: Thompson-Balys.


A1435.2.1. Raths marked out with brooch. Irish myth: Cross.

A1435.3. Origin of grass huts to replace caves as dwellings. Papua: Ker 135.


A1437. Acquisition of clothing. India: Thompson-Balys; Eskimo (Bering Strait): Nelson RBAE XVIII 486.


A1439. Acquisition of other necessities.

A1439.1. Acquisition of marble. India: Thompson-Balys.


A1439.3. Origin of rubber S. Am. Indian (Chiriguano): Métroix BBAE CXLIII (3) 484.


D1171.2. Magic cauldron (kettle).


A1440.1. Assignment of crafts and professions: creator opens shop and from it distributes plough, pen, bottle, pair of scales, fishing-net and loom to various groups. India: Thompson-Balys.


A1440.3. Patriarchs because of long life made inventions. Tupper and Ogle Map 4.


A432.0.1. God plants field. A541.2. Culture hero as god of agriculture.


A1443.1. Man given dominion over beasts. A1422. Assignment of edible animals.

A1445. Acquisition of building crafts.


A1446.5. Acquisition of household implements. Irish myth: Cross; India: Thompson-Balys.


A1446.5.2. Origin of the pestle. India: Thompson-Balys.

A1446.5.3. Origin of the grindstone. India: Thompson-Balys.

A1446.5.4. Origin of the winnowing-fan. India: Thompson-Balys.

A1446.5.5. Origin of baskets. India: Thompson-Balys.


A1453.6. Creator paints on clay models of men clothes that they are to wear. S. Am. Indian (Inca): Rowe BBAE CXLIII (2) 315.
A1457.2. Origin of custom of catching fish by day as well as by night. Irish myth: Cross.
A1459. Acquisition of crafts — miscellaneous.
A1459.1. Acquisition of weapons. Irish myth: Cross; Jewish: Neuman.


A1459.2. Acquisition of seamanship (sailing, etc.). Hawaii: Beckwith Myth 86.


A1460. Acquisition of arts.


A1461.2. Origin of lyre. Hermes makes it from a tortoise. — Greek: Fox 192, Frazer Apollodorus II 9 n. 2. — Finnish: Kalevala rune 40 (from bones of a pike); cf. rune 44.


A. Mythological Motifs


A1465. *Origin of decorative art.*

A1465.1. *Origin of tattooing.* India: Thompson-Balys; Maori: Dixon 73, Clark 139.


A1465.3.2. *Origin of designs on cloth.* Hawaii: Beckwith Myth 100.

A1465.3.3. *Origin of metal ornaments.* India: Thompson-Balys.


A1465.5. *Origin of wood carving.* Maori: Clark 114.


A1466. *Origin of church bells.*
   V115. Church bells.


A1468. *Origin of games of skill (indoor).*


A1470. *Beginning of social relationships.*


A1472. *Beginning of division of labor.*


A1480. *Acquisition of wisdom and learning.*

A1481. *Origin of human wisdom.* It is kept hidden by monster and is later stolen. It escapes and spreads through the world. (Cf. A1111, A1421.)
   — Africa (Gold Coast): Barker and Sinclair 33 No. 2.
   A461. God (goddess) of wisdom.


A1482.2. All kinds of animals understand language of heaven. Hebrew, the language of the angels.


A1490. Acquisition of culture — miscellaneous.


A1502. All customs for the year established. India: Thompson-Balys.


A1511.1. Mealtimes from confused message from God. India: Thompson-Balys; Chinese: Eberhard FFC CXX 120 No. 77.

A1515. Origin of custom of eating certain animals.
C220. Tabu: eating certain things.
A1530. Origin of social ceremonials.
V70. Religious feasts and fasts.
A1535.1. Origin of the potlatch. A feast of the Indians of the Northwest Coast of America in which large amounts of property are given away to the guests. These feasts must be returned. Quileute: Farrand JAFI XXXII 258.
A1535.3. Origin of games (fair) at Telltown (Tailtiu). Irish myth: Cross.
V76.3. Festival of Lugnasad (Telltown, Tailtiu).
A1535.5. Festival of Beltane. Irish myth: Cross.


V70. Religious feasts and fasts.


A1541.1.2. *Communion feast to placate dead.* India: Thompson-Balys.


A1541.4.0.1. *Holy day established on seventh day.* Hawaii: Beckwith Myth 45.

A1541.4.1. *Origin of Sabbath from a feast to Venus.* Spanish Exempla: Keller.


A1542.2. *Origin of particular dance.*


A1543. *Origin of religious songs (chants).*


V69.2. Funeral song sung over dead.


A1545.1. Regulations for sacrifices. Hebrew: Leviticus ch. 1—7; Greek: *Grote I 251, 28; Irish myth: Cross; Jewish: Neuman; India: Thompson-Balys; Africa (Ekoi): Talbot 64, 70, 198, 397; Tahltan: Telt JAFL XXXII 238.


A1545.3.2. Origin of calf sacrifices. India: Thompson-Balys.

A1545.3.3. Origin of cock sacrifice. Chinese: Eberhard FFC CXX 120 No. 78.

A1545.4. Custom of sacrifice begun at harvest and sowing times. India: Thompson-Balys.


A1545.6. Why animal bones only are used in sacrifice. Greek: Grote I 59.


A1546.2. Origin of worship of particular god(s). India: Thompson-Balys.

A1546.3. Origin of Christian worship.

A1546.3.1. First convert to Christianity in Ireland. Irish myth: Cross. V331.0.2. Three (two) Irishmen who believed in Christianity before the coming of St. Patrick.

A1546.3.2. First monk, first pilgrim. Irish myth: Cross.


A1546.7. Origin of animal worship.


A1549.1. *Origin of commemorative religious meal* (to memorialize death or actions of ancestor or holy person). India: Thompson-Balys.


A1552. *Marriage between close relatives.*


A1552.3. *Brother-sister marriage of children of first parents.* Lithuanian: Balys Legends No. 68.

A1553. *Origin of exogamy and endogamy.*


A1555.3. Why umbrellas are used to welcome bride to new home. Chinese: Graham.


A1556.3. Origin of adultery. It occurs in the primeval human family. Lithuanian: Balys Legends No. 69.


A1557. Why woman is master of her husband. (Cf. A1372.9.) Africa (Ekoi): Talbot 98.


A1566. Parents learn how to wean their children. S. A. Indian (Toba): Métaux MAFLS XL 120.


A1567.1. Why dust is strewn on wound at circumcision. Jewish: Neuman.

A1570. Origin of regulations within the family.

A1571. Origin of code of conduct between husband and wife.


   A1596. Adam at first nameless.

A1577.1. Adam named from first letters of four stars. Irish myth: Cross.

A1578. Origin of family insignia.


A1579. Origin of regulation within the family — miscellaneous.

A1579.1. Why children are not left alone in the house to sleep. Marquesas: Handy 51.


A1580.2. Laws given directly by deity. Jewish: Neuman.

A1581. Origin of special penalties.


   C. Tabu.

A1587.1. Tabus instituted by God or creator. India: Thompson-Balys.

A1587.2. Tabus instituted by culture hero. S. A. Indian (Tupinamba): Métraux BBAE CXLIII (3) 132.


A1589.1. Why women are disqualified as witness in court. Jewish: Neuman.

A1590. Origin of other customs.
   H41. Recognition of royalty by personal characteristics or traits. H71. Marks of royalty.


A1591.1. Burial learned from watching raven bury its dead. Dh I 249.

A1593. Why men no longer know time of death. Custom changed when men began to repair fences with stalks when they knew they were to die the next day. — Irish myth: Cross; *Babler Sudetendeutsche Zs. f. Vksk. VII (1934) 171ff.; Lithuanian: Balys Index No. 3062, Legends Nos. 115—120. — Estonian: Aarne FFC XXV 142 No. 19; Livonian: Loorits FFC LXVI 84 No. 37.

A1594. **Origin of physicians.** India: Thompson-Balys.

A1594.1. **Establishment of doctor's fees.** Africa (Ekoi): Talbot 279.


A1596. **Origin of army.** Irish myth: Cross.

A1596.1. **Origin of custom of paying soldiers.** Irish myth: Cross.

A1597. **Origin of custom of wearing a beard.** Irish myth: Cross.
C565. Tabus of bearded men.

A1597.2. **Origin of custom of shaving.** Irish myth: Cross.

P320. Hospitality.

A1599. **Origin of additional customs.**


A1599.2. **Origin of erection of monuments to mark boundaries.** Irish myth: Cross; Jewish: Neuman.

A1599.3. Why women wear veils in India. India: Thompson-Balys.

A1599.4. **Why the face must be wiped dry after washing.** Lithuanian: Balys Index No. 3070; Legends No. 122.

A1599.5. **Why in addressing anyone the second plural should be used.** Lithuanian: Balys Index No. 3072.

A1599.6. Why earthworms are killed whenever earth is dug. India: Thompson-Balys.

A1599.7. **Why dagger must be always cleaned on the inside of the robe.** India: Thompson-Balys.

A1599.8. Inequalities of fortune among men, otherwise the work of the world will not go on. India: Thompson-Balys.

A1599.9. **Origin of custom of committing suicide by strangling.** India: Thompson-Balys.

A1599.10. **Origin of witchcraft.** India: Thompson-Balys.

A1599.11. **Origin of quarrels.** India: Thompson-Balys.

A2575. Quarrels introduced among animals.


A1599.13. Why certain caste is kind to animals. India: Thompson-Balys.


A1600—A1699. Distribution and differentiation of peoples.


A1601. Number of nations of the world (70, 72, 140). Jewish: Neuman.

A1610. Origin of various tribes. Icel.: MacCulloch Eddic 328; Persian: Carnoy 298. — Finnish: Arne FFC XXXIII 52 No. 12**: Livonian: Loorits FFC LXVI 85 No. 39; Lappish: Qvigstad FFC LX 34 No. 7, 35 No. 9; Flemish: DeMeyer FFC XXXVII 85 No. 43a; India: Thompson-Balys


A1610.1.1. Foreigners heads exchanged with those of devils in fight. Lithuanian: Balys Legends Nos. 94ff.


A1610.3. Marriage to dog.

A1610.4. Tribes from fruits of various trees. S. Am. Indian (Brazil): Oberg 108.

A1610.5. Different tribes result from choice of things Sun offers people. S. Am. Indian (Bacairi): Lévi-Strauss BBAE CXLIIL (3) 348.

A1610.6. Tribes from clay models made by creator. S. Am. Indian (Inca): Rowe BBAE CXLIIL (2) 315.


A. Mythological Motifs

A1611.4. Origin of various tribes of India. India: Thompson-Balys.
A1611.5. Origin of various European peoples.
A1611.5.4 Origin of Celts. Irish myth: Cross (A1611.8).
A1611.5.4.2. Origin of the Maic Milid (Milexians, Gaels). Irish myth: Cross.
A1611.5.4.3. Origin of the Tuatha Dé Danann regarded as an early tribe. Irish myth: Cross.
A1614.1. Negroes as curse on Ham for laughing at Noah’s nakedness. Dh I 290; *BP III 311; Jewish: Neuman.
A1614.2. Races dark-skinned from bathing after white men. All peoples bathe in the river, the white man first, then in turn, the Spaniard, the Indian, and the negro — each becoming darker because of the condition of the water. — N. A. Indian (Ellis): Swanton BBAE XLVII 32; Carib: Alexander Lat. Am. 271; American Negro: Harris Remus 163; Africa (Loango): Pechuel-Loesche 268, (Cameroon): Rosenhuber 57. Cf. Dh. I 247 (Danish).
A1614.3. Light and dark-skinned peoples made from light and dark coconuts. New Britain: Dixon 108.
A1614.4. Origin of tribes from choices made.
A1616.4.1. Origin of tribes from kinds of meat they choose. India: Thompson-Balys.
A1614.4.1.1. Origin of race colors from eating of ox. Those who eat livers are black; those who eat lungs and blood are red. — Herero: Werner African 150.
A1614.4.2. **Origin of different peoples according to choice of chairs.** Indian: Thompson-Balys.

A1614.4.3. **Origin of different peoples according to choice of bows and arrows** or else guns, horses and cattle. Indians choose the former, whites the latter. — S. Am. Indian (Paressi): Métroix BBAE CXLIII (3) 360.

A1614.5. **Negroes made from left-over scraps at creation.** North Carolina: Brown Collection I 632.


A1614.7. **Indians and whites from different legs of first man.** S. Am. Indian (Brazil): Oberg 108.

A1614.8. **Black tribe because woman is put on fire.** S. Am. Indian (Chiriguano): Métroix RMLP XXXIII 175.


A1616.1. **Cold before theft of fire impedes speech: explanation of difficulty of certain languages.** Calif. Indian: Gayton and Newman 63.

A1616.2. **Origin of Irish language.** Irish myth: Cross.

A1617. **Origin of place-name.** India: Thompson-Balys. (No attempt is given here to collect references to place-name origins. Stories of this kind are world wide.)


A1621. **Reasons for difference in population sizes in different areas.** New Guinea: Ker 138.


A1631. **Emergence of tribe from lower world.** Creek: Alexander N. Am. 62; Choctaw: ibid. 63; Mandan, Kiowa: ibid. 105; Arikara: ibid. 107; Navaho: ibid. 159; Pima: ibid. 177; Sia: ibid. 203; Hopi: ibid. 205; Warrau (Carib): Alexander Lat. Am. 273; Amazon tribes: ibid. 309.

A1732. Mankind ascends from under earth.
A. Mythological Motifs

A1631.1. *Emergence of tribe from lower world stopped by fat woman or pregnant woman* who becomes lodged in the hole of egress. — Warrau (Carib tribe): Alexander Lat. Am. 272 (references to Kiowa, Mandan, and Pueblo).

A1631.2. *Tribe climbs down from sky to earth.* S. Am. Indian (Tropical Forest): Lowe BBAE CLXIII (3) 55.

A1231. First man descends from sky.


A1650.1. *The various children of Eve.* Eve has so many children that she is ashamed when God pays her a visit. She hides some of them and they fail to receive the blessing that God gives those in sight. Thus arises the differences in classes and peoples. — *BP III 308ff. (Gr. No. 180); *Dh I 247, II 98f. — Livonian: Loorits FFC LXVI 85 No. 41; Spanish: Boggs FFC XC 87 No. 758.


A1650.3.1. *Why some men are good basket-makers.* India: Thompson-Balys.

A1650.3.2. *How God distributed professions:* according to the bodily appearance of men. Lithuanian: Balys Index No. 3056, Balys Legends No. 107.


A1651.0.1. *Attitude to untouchables.* India: Thompson-Balys.

A1651.1. *Origin of castes from instructions received in dream.* India: Thompson-Balys.

J157. Wisdom (knowledge) from dream.

A1651.2. *Caste determined by what kind of tree one catches while crossing a river.* India: Thompson-Balys.

A1653. *Origin of royalty.*

A1653.1. *Origin of kings (from god(s)).* Icel.: Corpus Poeticum Boreale I 241 (Rigsthula), Snorra Edda Prologue.


A1653.2. *Origin of a king's family from a fairy prince.* India: Thompson-Balys.

A1654. *Origin of priesthood* (shamanism, etc.)
A1663. Heads of various people.
A1665. Feet of various peoples.
A1666. Eyes of various peoples.
A1666.1. Why Canaanites have red eyes. Jewish: Neuman.
A1666.2. Why Palmyrenes have narrow eyes. Jewish: Neuman.
A1667. Intelligence of various people.
A1668. Characteristics of various peoples — in industry and warfare.
A1671. Tribal characteristics — labor.
A1671.1. Why the negro works. S. Carolina Negro: Davis JAFL XXVII 244; N. Carolina Negro: Brown Collection I 633; Africa (Cameroon): Mansfield 225.
A1673. Tribal characteristics — industry.
A1674. Tribal characteristics — stealing.
A1674.1. Why it is not a sin for a Gypsy to steal: helpful at crucifixion. Lithuanian: Balys Index No. *1638, Balys Legends No. 102.
A1674.2. Why Russians like thefts and robberies. Lithuanian: Balys Legends No. 100.
A1676. Tribal characteristics — bravery or cowardice.
A1676.1. Why the Chittagongs are not as brave as they used to be. India: Thompson-Balys.
A1681. Tribal characteristics — eating.
A1681.2. Why Jews do not eat pork. Jaworskij Der Urquell II 196; Fb "svin" III 676b. — Estonian: Aarne FFC XXV 142 No. 23; Lithuanian: Balys Index No. 1867A; Livonian: Loorits FFC LXVI 85 No. 42; Flemish: DeMeyer FFC XXXVII 85 No. 43c.

A1683. Tribal characteristics — dress.


A1683.2. Why a certain tribe wear clothes like dogs (supposed descendants of a bitch mother). India: Thompson-Balys.


A1683.4. Why certain peoples go nude.


A1683.5. Why certain peoples wear only loincloths. S. Am. Indian (Toba): Métraux MAFLS XL 94.

A1687. Tribal characteristics — decoration.


A1689.1. Why Bhuiya yoke the cow and the bullock together to the plough. India: Thompson-Balys.

A1689.2. Why Agaria are not afraid of fire. India: Thompson-Balys.

A1689.3. Why the Gond and Baiga are omnivorous. India: Thompson-Balys.

A1689.4. Why Saora wave axes and swords and shout while dancing. India: Thompson-Balys.

A1689.5. Why the Kamar offer liquor to gods and spirits. India: Thompson-Balys.

A1689.6. Why Jews read and write from right to left: because of the ugly name of the king of the Jews. Lithuanian: Balys Index No. *1867C.


A1689.9. Why Chenchu women are ugly. India: Thompson-Balys.

A1689.10. Why the Agaria are cultivators. India: Thompson-Balys.

A1689.11. Why one people is superior in power to another.

A1689.11.1. English more powerful than Hindus since latter were late at distribution of qualities. (Both defecating, but Hindu must wash, while Englishman uses paper.) — India: Thompson-Balys. A2235. Animal characteristics caused by animal’s lateness at distribution of qualities.


A1690. Distribution and differentiation of people — miscellaneous.

A1691. Differentiation between “free” (saer) and “unfree” (daer). Irish myth: Cross.

A1611.9. Origin of the Maic Milid (Milesians, Gaels).

A1670—A2199. CREATION OF ANIMAL LIFE


A1704. All animals created in couples. Jewish: Neuman.


A1711. Animals from transformations after deluge or world calamity. S. Am. Indian (Amazon Tribes): Alexander Lat. Am. 311f., Métraux BBAE CXLIII (1) 367.


A1714.1. Animals from transformed cloth. India: Thompson-Balys.

A1714.2. Animals from bark thrown on ground. Borneo: Dixon 176.

A1714.3. Animals created from earth. India: Thompson-Balys.

A1714.3.1. Buffaloes emerge from earth, the first man holding the tail of last one. India: Thompson-Balys.

A1715.1. Animals from Pharaoh's drowned army. From the army crossing the Red Sea came the various animals. — Dh I 318.


A1715.3. Seven whistlers are the souls of the Jews who crucified Christ. (Cf. F456.1.1.1.) — England, U.S.: *Baughman.

A1715.4. Animals from transformed men according to favorite food. One man asks for flesh, one for blood, etc. They are changed to mice, cats, and bugs. (Cf. A1811, A1853.) — Finnish: Aarne FFC XXV 150 No. 71.

A1715.5. Animals from transformed survivors of shipwreck. India: Thompson-Balys.

A1895. Creation of bat.

A1716. Animals from transformed ogre or giant. Maori: Clark 101.

A1716.1. Animals from different parts of body of slain giant. Giant person, cow, ox, etc. — Persian: Carnoy 288. — Borneo, Philippines: Dixon 177.


A1724. Animals from transformed parts of the body (animal or human). India: Thompson-Balys.

A1724.1. Animals from body of slain person. India: Thompson-Balys.


A1724.2. Animals from transformed hair. India: Thompson-Balys.

A1724.3. All living things from Jesus' spattered blood. Laguna, Zuñi: Parsons JAFL XXXI 257.

A1725. Animals from parts of body of deity or saint.


A1730. Creation of animals as punishment. India: Thompson-Balys.

A1715. Animals from men transformed for discourtesy to God (Jesus). A2611.2. Creation of ant: avaricious man transformed.
A1731. Creation of animals as punishment for beating forbidden drum. Gold Coast: Barker and Sinclair 89 No. 16.
A2231. Crab beats deity's forbidden drum: eyes lift out of body. C316.2. Animals produced when forbidden drum is beaten.

A1732. Creation of animals to take revenge. India: Thompson-Balys.

A1733. Creation of animals as punishment for incest. India: Thompson-Balys.

A1734. Animals from frogs sent as one of Egypt's plagues. Jewish: Neuman.

A1750. Animals created through opposition of devil to god.
A50. Conflict of good and evil creators. A63.4. Devil and God create animals.

A1751. The devil's animals and God's. In the contest between God and the devil, certain animals are made by each. Dh. I 164 (with lists of the animals). Lithuanian: Balys Index No. 3081, Legends Nos. 124—130; German: Grimm No. 148.

A2236.2. Animal characteristics result of contest between God and devil.
A2286.2.1. Devil's animals devour God's. God makes white fish, devil a pike to eat it up, etc. K483. Color of devil's cows changed while he sleeps so that he does not know them. Only those not changed (all black, all red, etc.) belong to the devil.


A1755. Devil's unsuccessful creation produces certain animals. (Cf. A1811, A1833.1, A1862, A1893.) — Dh I 156.

A1756. Devil produces animals only in God's name. He tries unsuccessfully without using God's name. Dh I 146ff. Lithuanian: Balys Index No. 3086; Legends Nos. 139—146, 152.


A1758. Animals created while god Mahadeo quarrels with his wife. India: Thompson-Balys.


A1790. Creation of animals — other motifs.


Note: A1800—A1899 is based upon the following classification of mammals:
A1810—A1819. Felidae.

A1820—A1829. Mustelidae.

A1830—A1839. Canidae and other carnivora.

A1840—A1859. Rodentia.


Since whales are thought of as fish in folk-literature they have been catalogued under that heading rather than under mammals, where they strictly belong.


A1810—A1839. CREATION OF CARNIVORA

A1810. Creation of felidae.

A1751.1. Mouse created by Lucifer: cat by Michael to destroy mouse.


A1811.3. Cat of divine origin; is really praying when he purrs. India: Thompson-Balys.

A1820. Creation of mustelidae.
A1821. Creation of otter.
A1830. Creation of canidae and other carnivora.
A1831. Creation of dog. Dh I 164 (Cf. A1751); ibid. II 101 (Cf. A1715.2).
— Irish: Beal XXI 330; Jewish: Neuman; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 72; Hawaii: Beckwith Myth 436, 500; Maori: Clark 50; Eskimo (Cape York): Rasmussen III 47; Ojibwa: Jones JAFL XXIX 376.
A1831.1. Dog created as watch-dog for Jesus. Jesus, left to watch the herd, creates the dog to drive off the wolf. *Dh II 118.
G303.25.1. Wolf is the devil’s craftiest enemy.
A1833.3. Wolf as God’s dog. German: Grimm No. 148.
A1834. Creation of coyote and other canidae.
A1834.1. Creation of coyote.
A1834.2. Creation of jackal. India: Thompson-Balys.
A1834.3. Creation of hyena. India: Thompson-Balys.
A1840. Creation of rodentia.
A1751.1. Mouse created by Lucifer; cat by Michael to destroy mouse.

A1853.1.1. Mice engendered after flood from rottenness: no mice on ark. Nouvelles Récréations No. 66.


A1854.1. Why we have rats: one escapes from slaughter of rats. India: Thompson-Balys.


A1861.2. Creation of monkeys: old woman thrown into fire. In unsuccessful imitation of Christ, the smith throws an old woman into the fire. She becomes a monkey. (Cf. A1710.) — Dh II 168. — Finnish: Aarne FFC VIII 13 No. 68; Esthonian: Aarne FFC XXV 146 No. 46; Flemish: DeMeyer FFC XXXVII 86 No. 68; German: Grimm No. 147. — Cf. Type 753.


A1862. Creation of ape. Dh I 156ff. (Cf. A1755); ibid. I 164 (Cf. A1751); ibid. II 100 (Cf. A1715.2.) — Indonesian: De Vries’s list No. 74; Palestine: Schmidt-Kahle Volkserzählungen aus Palestina I No. 58; Jewish: Neuman; Chinese: Eberhard FFC CXX 121f. 411 s.v. “Affen entstehen”; Africa (Cameroon): Rosenhuber 38.


A1870. Creation of ungulata.


A1871.0.1. God’s urine used to make pig. India: Thompson-Balys.


A1875.0.1. First deer in Ireland — introduced by Tuatha Dé Danann. Irish myth: Cross (A1888.1).


B182. Magic cow (ox, bull).


B181. Magic horse.


B841. Long-lived animals.


B189.1. Magic sheep.


A1885. Creation of goat. Dh I 153f., 164 (Cf. A1751); Fb "gjed" IV 178a.; Lithuanian: Balys Index No. 3090, Legends Nos. 149—152; German: Grimm No. 148; India: Thompson-Balys.


A1889. Creation of ungulata — miscellaneous.

A1890. 'Creation of other mammals.


Note: A1900—A1999 is based on the following classification of birds.


A1901. Various birds from Pharaoh's drowned army. (Cf. A1715.1.) — Finnish: Aarne FFC VIII 15 No. 82; Estonian: Aarne FFC XXV 146 No. 48; Lappish: Qvigstad FFC LX 38 No. 45.
A. Mythological Motifs


A1912. Creation of thrush (nightingale).


A1912.2. Creation of nightingale. Estonian: Aarne FFC XXV 147 No. 52; Livonian: Loorists FFC LXVI 90 No. 78; Lithuanian: Balys Index No. 3150; Greek: Grote I 182 (Philomela).


D511.1. Man calls wife "my swallow"; she becomes swallow.


A1921. Creation of jay. Dh I 164 (cf. A1751). — Finnish: Aarne FFC XXXIII 54 No. 98** (cf. 1715.2), No. 95**.


A1930. Creation of falconiformes.


A1944. Creation of sandpiper.


A1945. Creation of gull.

A1945.1. Gull from transformed cat. A cat catches a strong fish with her claws. The fish carries the cat on its back to the sea, where the gull originates from the cat. (Cf. A1710.) — Finnish: Kalevala Rune 38.


A1952. Creation of hoopoe. Transformed shepherd. (Cf. A1710, A2261.1.) — *BP III 286 (Gr. No. 173); Dh III 394; Greek: Grote 182 (Tereus).

A1957. Creation of woodpecker.

A1957.1. Woodpecker from devil's herdsman transformed. The devil strikes his herdsman so that he turns into a bird who continually calls after his beloved cow. (Cf. A1710.) — Livonian: Loorits FFC LXVI 90 No. 80.


E613.2. Reincarnation as owl.

A1958.0.1. The owl is a baker's daughter who objected to the size of the dough put into the oven for Jesus when he appeared in her house as a beggar. Type 751A (woodpecker). (Cf. A1710.) England, U.S.: Baughman.*


A. Mythological Motifs

A1965.2. Bittern from transformed shepherd. (Cf. A1710, A2281.1.) — *BP III 288 (Gr. No. 178); Dh III 394.

C841.1. Tabu: killing stork. Bird was once maiden.


D162. Transformation: man (woman) to crane.


A2003. Origin of insects: released from sack. God places them in a sack and gives it to hare to carry to stream. He must not look in the sack. When he does so the insects escape. The hare laughs and this is the cause of his split lip. — Livonian: Loorits FFC LXVI 93 No. 104; Lithuanian: Balys Index No. 3131, Legends Nos. 232—244.

A2004. Insects from devil’s post-hole. Devil is given enough land to dig a post-hole. From this come all kinds of insects. To stop them a burning log is put in the hole. Insects therefore hate smoke. Dh I 173 — Finnish: Aarne FFC VIII 21 No. 120, XXXIII 55 No. 120.


Q272. Avarice punished.


A2030. Creation of diptera.


B295. Fly, wren, fox live with cleric.


Q211. Laziness punished.

A2031.2. Flies on the ark. Noah tries to keep them out. Devil says that either the flies go in or he does. Noah chooses the lesser of two evils. Later the devil slips in nevertheless. Dh I 268.
A. Mythological Motifs


A2032.2. Creation of flea: to give women work. (Cf. A2051.1.) — Flemish: DeMeyer FFC XXXVII 89 No. 125a; cf. Livonian: Loorits FFC LXVI 93 No. 103.


A2032.4. Creation of flea: God plagues the devil with fleas. Lithuanian: Balys Legends No. 131ff.


A2033.0.1. Gnats created by devil to worry God. Lithuanian: Balys Legends No. 131f.

A631. God and devil torment each other with their creations.


A2034.1. Deity's wife creates mosquitoes to drive her husband out of jungle. India: Thompson-Balys.


A2040. Creation of lepidoptera.


A2050. Creation of hemiptera.

A2051. Creation of louse. Lappish: Qvigstad FFC LX 39 No. 61; Eskimo (Ungava): Turner RBAE XI 263.

A2051.1. Louse created to give women work. (Cf. A2032.2.) — *Fb "lus".


A2060. Creation of orthoptera.


A2070. Creation of miscellaneous insects.


A2100—A2199. Creation of fish and other animals.

A2100—A2139. CREATION OF FISH


A2110. Creation of particular fishes.

A2111. Creation of pike. Lappish: Qvigstad FFC LX 39 No. 56.


A2121. Creation of mackerel. Dh I 156.


A2126.0.1. Origin of flounder from Virgin Mary's half-eaten fish. (See A2305.1.2.) — *Dh II 1ff. — Finnish: Aarne FFC VIII 21 No. 116, XXXIII 55 No. 116; Livonian: Loorits FFC LXVI 91 No. 91; Estonian: Aarne FFC XXV 149 No. 64; Lithuanian: Balys Index No. 3180, Legends No. 282.


1 In folk thought the spider is classed as an insect and not with the other arachnida.
A. Mythological Motifs


A2133. Origin of whale. ¹ Eskimo (Central): Boas RBAE VI 637; Kaska: Teit JAFF XXX 452.


D551.6.3. Transformation by eating snake eggs.


A2145.3. Snake created to suck poison from earth. Estonian: Aarne FFC XXV 149 No. 60; India: *Thompson-Balys.

D2161.4.10.2.2. Snake sucks poison from snake bite.

A2145.4. Snake from devil’s slaver. Estonian: Aarne FFC XXV 149 No. 59.

A2145.5. Adder harmful to holy person transformed to blindworm. (Cf. A1710, A1730, A2231.7.) — Dh II 7.


¹ In folk thought, a fish.


A2171.1. Origin of crayfish.


A2181. Origin of snail.


A2200—A2299. ANIMAL CHARACTERISTICS

A2200—A2299. Various causes of animal characteristics.


A2201. All qualities of animals appear with their creation. Jewish: Neuman.


Bi. Animal elders. Mythical ancestors of the present animals.

A2211. Animal characteristics: accidental action of ancient animal.
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A. Mythological Motifs


A2211.2. Rabbit laughs: cause of hare-lip. (Cf. A2216.3, A2234.4, A2342.1.) — Type 47A; *BP III 75 n. 1. — Finnish: Aarne FFC XXV 144 No. 35; Livonian: Loorits FFC LXVI 89 No. 71; India: Thompson-Balys.

A2211.3. Wolf falls out of nest: cause of straight back. (Cf. A2356.2.2.) — Finnish: Aarne FFC XXXIII 53 No. 76**.

A2211.4. Why some whales die on land: first whale did so. Tuamotu: Stimson MS (t—G 13/320).

A2211.5. Shrew blows nose into snout. Sent after fire, he finds but a little which he tries to revive by hard blowing. — Fang: Nassau 234 No. 3.

A2211.6. Spider carries large stone on head and drops it: hence spiders under stones. (Cf. A2433.5.3.) — Gold coast: Barker and Sinclair 84 No. 13.


A2211.10. Tortoise left out in rain: hard shell develops. (Cf. A2312.1.) — Gold Coast: Barker and Sinclair 115 No. 20.


A2211.12. Buffalo helps tiger quench fire: white mark left on buffalo's neck where tiger held on while being ducked in water. India: Thompson-Balys.


A2211.15. Goddess scatters pubic hairs on fish: why he has so many bones. Tuamotu: Stimson MS (t—G 2/44).


A2212.2. Frightened animals scatter: cause of present habitat of each. (Cf. A2433.1.) — Kaffir: Theal 172, 176.

A2213. Animal characteristics from squeezing or stretching ancient animal (See A2231.9).

A2213.1. Ancient animal squeezed: hence small size. (Cf. A2302.) — Dh III 2–7 (hazel-grouse, squirrel, eagle, wolf, snake's head.)
A2212. Animal pressed; hence facial or bodily marks. (Cf. A2412.4.) — Dh III 54, (cf. I 201f., 246, II 193); India: Thompson-Balys.


A2212.2. Tortoise pressed into earth: hence humpy back. (Cf. A2358.2.9.) Africa (Ekol): Talbot 390.

A2212.3. Baboon pressed on hot, flat rock: hence bald place on his back. (Cf. A2317.10.) — Africa (Hottentot): Bleek No. 19; Indonesian: De Vries's list No. 74.


A2213. Animals' size increased by stretching. (Cf. A2312.1, A2301.) — Dh III 2—5 (fish, bat, flying squirrel, monkey).

A2214. Animal characteristics changed by stretching.

A2214.1. Coyote's muzzle pulled out long. (Cf. A2330.4.4.) — Dh III 3

A2214.2. Fox's tail pulled out long. (Cf. A2378.3.4.) — Dh III 3.

A2214.3. Mouse's nose pulled out long. Salinan: Mason U. Cal. XIV 64

A2214.5. Animal characteristics from being struck.


A2215.2. Fish struck by coconut: hence flat tail. Tuamotu: Stimson MS (t—G 3/600).

A2214. Animal characteristics from dropping ancient animal from air.

A2214.1. Swallow thrown on his tail: cause of split tail. (Cf. A2378.5.1.) — Dh II 126, III 419. — Aarne FFC VII 16 No. 85; Flemish: DeMeyer FFC XXXVII 87 No. 85.


A2214.3. Unicorn thrown from ark and drowned; hence no longer exists. Dh I 287f.


A2214.4. Crab thrown to ground: breaks into small pieces. Hence crabs are small. India: Thompson-Balys.


A2213.6. Haunts of reptiles, etc.

A2215.1. Tortoise dropped by eagle: hence cracks in his shell. (Cf. A2312.1.1.) — Ila (Rhodesia): Smith and Dale 373 No. 23.

A2214.6. Bat falls from high perch due to extreme heat of sun's rays, breaks bones, etc. Hence peculiar feet and nose. India: Thompson-Balys.

A2215. Animal characteristics from throwing members at ancient animal.


A2215.2. Hare runs away at creation; almost loses tail. When, as the most timid of all beasts, he runs away, God throws a tail at him from a pile of tails. (Cf. A2378.4.1.) — Finnish: Aarne FFC VIII 13 No. 72; Flemish: DeMeyer FFC XXXVII 86 No. 72.


A2215.4. Red fruit thrown at rail's (bird's) head: hence red lump on head. (Cf. A2321.8.) — Banks Is.: Dixon 144.

A2215.5. Fox struck with churn-dash: hence white tail. (Cf. A2378.8.1.) — Finnish: Aarne FFC VIII 15 No. 79; Estonian: Aarne FFC XXV 146 No. 43.

A2215.6. God throws diver's feet after him; hence his feet reach backward. (Cf. A2371.2.9.) Dh III 46. — Finnish: Aarne FFC VIII 18 No. 103.

A2216. Animal characteristics: members bitten or cut off. Tuamotu: Stimson MS (z—G 13/441).

A2216.1. Bear fishes through ice with tail: hence lacks tail. (Cf. A2378.2.4.) — *Type 2; Dh III 49. — Finnish: Aarne FFC VIII 14 No. 78; Estonian: Aarne FFC XXV 146 No. 42; Flemish: DeMeyer FFC XXXVII 86 No. 78; Japanese: Ikeda.

A2216.2. Devil pulls off goats' tails: hence lack tails. (Cf. A2378.2.2.) — *BP III 200 (Gr. No. 148).


A2216.5. Hawk's tail cut in two by sword as he is being transformed. Cause of his forked tail. (Cf. A2378.5.2.) — Dh III 54.

A2216.6. God as falcon has tail cut off: hence falcon's short tail. Icel.: Boberg.

A2216.7. Formerly animals have ears like elephant's: hare bites them off. India: Thompson-Balys.

A2217. Appearance of animal from marking or painting.

A2217.2. Chipmunk's back scratched: hence his stripes. As he is trying to escape, bear catches him with his claws and marks him permanently. (Cf. A2413.2.) — Seneca: Curtin-Hewitt: RBAE XXXII 111 No. 13, 422 No. 78, Curtin Seneca 437, 505.


A2217.3.1. Marks on certain fish from St. Peter's fingerprints. (Cf. A901, A2217.2, A2412.4.) — Dh II 180 ff., III 55. — Flemish: DeMeyer FFC XXXVII 89 No. 119b; Irish: Beal XXI 305; England: Baughman.

A2217.3.2. Marks on certain fish from devil's fingerprints. England: *Baughman.

A2218. Animal characteristics from burning or singeing. (Cf. A2378.8.4, A2411.2.5, A2411.1.3.2, A2411.1.4.1, A2411.1.6.5, A2411.2.1.1, A2411.2.1.4, A2411.2.1.9, A2411.2.1.7, A2411.2.1.11, A2411.2.5.2, A2411.2.5.1, A2411.2.1.15, A2411.2.6.8, A2411.4.2, A2411.4.3, A2411.5.3.) — Dh III 71ff; Chinese: Graham.


A2218.1.1. Animal scorches self while putting out fire in land of fire, woe and darkness. Wales: Baughman.

A2218.2. Jackal carries sun in bag on back; burns his back black. (Cf. A721.1, A2356.3.2.) — Hottentot: Bleek 67 No. 29.


A2218.5. Robin steals fire, has breast scorched. England: Baughman.


A2219. Other accidents to ancient animal.

A2219.1. Animal has color spilled on him: cause of his color. (Cf. A2391.1, A2411.1.1.1, A2411.1.2.4, A2411.1.3.1, A2411.2.1.1, A2411.1.4.2, A2411.1.6.3, A2411.2.1.4, A2411.2.1.6, A2411.2.4.1, A2411.2.6.1, A2411.2.6.5, A2411.2.6.6, A2411.2.6.11, A2411.4.1.) — Dh III 64ff. — India: Thompson-Balys; Ila (Rhodesia): Smith and Dale 366 No. 17; S. Am. Indian (Casinhawa): Metraux BBAE CXLIII (3) 685.


A2219.3. Only one serpent had sting: fed poison to the rest. India: Thompson-Balys.

A2335.1. Why snakes are venomous.
A2220. Animal characteristics as reward.

A2220.1. Hedgehog's skin reward for good deed. (Cf. A2311.4.) — Estho-
nian: Aarne FFC XXV 146 No. 44.

A2221. Animal characteristics reward for plious act. (Cf. A2231.1.)

A2221.1. Animals blessed for honoring infant Jesus. (Cf. A2231.4,
A2356.2.7, A2381.1.) — Dh II 15f., 195ff.; Flemish: DeMeyer FFC
XXXVII 86 No. 58c (cross on back of ass). — Finnish: Aarne FFC
VIII 13 No. 87 (hog has good flesh); French: Sébillot France III 256.

A2221.2. Animals blessed for good services at crucifixion. (Cf. A2231.2.)

A2221.2.1. Flies on Christ's body rewarded. They look like nails and
prevent more nails being driven. They may eat at the king's table.
(Cf. A2545.1.) Estonian: Aarne FFC XXV 150 No. 68 (cf. No. 69).

A2221.2.2. Blood from cross on robin redbreast: He helps Jesus; rewar-
ded with red breast. (Cf. A2353.2.) — Fb "rodkjelk". — Finnish:
Aarne FFC XXXIII 54 No. 92**; Livonian: Loorits FFC LXVI 90
No. 82; Flemish: DeMeyer FFC XXXVII 87 No. 92**; Lithuanian:
Blys Index No. 3130, Legends Nos. 229ff.; England: Baughman.

A2221.2.3. Blood of scourged Christ on certain spiders. (Cf. A2411.3.2.) —
Flemish: DeMeyer FFC XXXVII 89 No. 122a.

A2221.2.4. Swallows lift Christ's crown of thorns from his brow: why
their nests are not destroyed. (Cf. A2431.3.5.) — Fb "svale" III 660b;
Sebille RT III 156.

A2221.3. Markings on animals as recollections of Christ's life and suf-
ferrals. (Cf. A2412.) — Dh II 227ff.

A2221.4. Ant collects incense and myrrh for Christ: grows thin in mid-
dle. (Cf. A2451.1, A2453.1.) — Livonian: Loorits FFC LXVI 93 No. 98.

A2221.5. Animal blessed for helping holy fugitive. (Cf. A2231.7.1.) — Dh
II 53ff. — Irish: Beal XXI 306; Livonian: Loorits FFC LXVI 93 No.
100.

A2221.6. Animal blessed for obedience to deity.

A2221.6.1. Bird coloring as reward for obedience to deity. India:
Thompson-Balys.

A2411.2. Origin of color of bird.


A2221.10. Sheep helpful to the Lord: get wool. Irish: Beal V 271.


A2222.1. Thrush's hospitality to peacock rewarded by being given motley coat of feathers. (Cf. A2411.2.1.1.) — Type 235. — Livonian: Loozits FFC LXVI 80 No. 81.

A2222. Animal characteristics reward for helpfulness.

A2223.1. Cat helps man build house: may occupy chimney corner. (Cf. A2233.2, A2433.3.1.) — Dh III 203f.


E485. Land of skulls.


A2223.7. Ravens show Adam how to bury dead: are born with white feathers. Jewish: Neuman.


A2229. Animal characteristics as reward — miscellaneous.

A2229.1. Dog rescues cow's teats from fire: origin of his black muzzle. (Cf. A2335.4.3.) — *Dh III 72ff., 500 — Finnish: Aarne FFC VIII 10 No. 48, XXXIII 53 No. 48; Estonian: Aarne FFC XXV 148 No. 27.
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A2293. Owl will not betray curate: therefore may live in steeple. (Cf. A2433.4.1.) — Flemish: DeMeyer FFC XXXVII 88 No. 98b.
A2295. Cuckoo delivers other birds from their cruel king: they agree to hatch out cuckoo's young. Lithuanian: Balys Index No. 317; Legends Nos. 253ff. A2431.2.1. Why cuckoo has no nest.

A2230. Animal characteristics as punishment.
A2231. Animal characteristics: punishment for discourteous answer to God (saint). (Cf. A2411.2.6.) — Jewish: Neuman; Maori: Clark 53.
A2231.1. Discourteous answer: why cow (horse) is always eating. When God (Peter) wants to use the cow (horse) the excuse is made that she (he) is eating. Curse: "May you always be eating!" (Cf. A2472.1, A2478.) — Dh II 93; "Fb "hest" IV 211b. — Finnish: Aarne FFC VIII 11 No. 59 (horse); ibid. 12 No. 62 (cow); Estonian: Aarne FFC XXV 143 No. 32 (horse); Lithuanian: Balys Index No. 3094, Legends Nos. 163—175.
M411.2. Beggar's curse, Beggar is refused request. "May your bread turn to stones!"
A2231.2. Discourteous answer: flounder's crooked mouth. When God asks him where he is going, instead of answering he turns to go toward God. His mouth becomes crooked. (Cf. A2341.1.) — Dh III 24f.
A2231.3. Discourteous answer: why crab has eyes behind. (Cf. A2332.4.1.) — Estonian: Aarne FFC XXV 151 No. 74; Lithuanian: Balys Index No. 3178, Legends Nos. 273 — 281.
A2231.2.1. Crane will not weep at crucifixion: must suffer thirst in
August and break bills. Is the only bird who will not weep. (Cf.
A2234.1, A2435.4.2.) — Köhler-Bölte I 3.
Z251. Only one person refuses to weep at hero's death.

A2231.2.2. Swallows torment Christ on cross; lose voice. (Cf. A2422.9.) —
Fb "svale" III 660b.

A2231.3. Animal characteristics: punishment for working on holy day.
C631. Tabu: breaking the Sabbath.

A2231.3.1. Cuckoo builds nest on Annunciation Day: has no nest. (Cf.
A2431.2.1.) — Dh II 6.

A2231.3.2. Bees work on Sabbath: may not get honey from red clover.
(Cf. A2435.5.1.) — *Dh III 306ff. — North Carolina: Brown Collection
I 634.

A2231.4. Frog fails to honor infant Jesus: loses tail. (Cf. A2221.1,
A2378.2.3. — Dh II 17.

A2231.5. Spider vies with Virgin Mary in spinning: cursed. Dh II 253.
A2091.1. Arachne transformed to spider. Vies with goddess in spinning.

A2231.6. Spider steals thread from Christ: has thread in back of body.
(Cf. A2356.2.8.) — Finnish: Aarne FFC VIII 22 No. 123; Estonian:
Aarne FFC XXV 149 No. 65.

A2231.7. Animal harmful to holy person cursed,
A146.5. Adder harmful to holy person transformed to blindworm. Q227.
Punishment for opposition to holy person.

A2231.7.1. Animal cursed for betraying holy fugitive. (Cf. A2221.5.) — Dh
II 51ff.; Child V 491 s.v. "partridge"; Ireland: Baughman.

A2231.7.1.1. Beetle cursed for betraying Holy Family on way to Egypt;
beetle now has its eyes always on the ground. Ireland, Scotland:
*Baughman.

A2231.7.2. Animal cursed for refusing to carry holy fugitive across
stream. (Cf. A2371.2.1.) — Dh II 88ff. — Lithuanian: Balys Legends
No. 286.

A2231.7.3. Tortoise cursed for going under water while ferrying rice-
goddess: people will be able to kill it with iron-made spears. India:
Thompson-Balys.

A2231.8. Toad refuses to weep over its dead children: dries up when
dead. Cursed by Virgin Mary. (Cf. A2234.4, A2468.2.) — Dh II 247f.

A2231.9. Fish in deluge deride God: are flattened with blow. They mock
God for his powerlessness over them. (Cf. A2213, A2305.1, A2354.1.)
— Dh I 290.

A2231.10. Crab beats deity's forbidden drum: eyes lift out of body. (Cf.
A2332.4.2.) — Fjort: Dennett 123.

A1731. Creation of animals as punishment for beating forbidden drum.
mals produced when forbidden drum is beaten.

A2231.11 Beetle demands return of gold from God; must hum. In his
overweening pride he hits fence and ever afterward has hummed.
(Cf. A2436.3.1.) — Dh. III 376. — Finnish: Aarne FFC VIII 22 No. 121.

A2231.12. Buffaloes fail to come at god's leavetaking: now are killed by
tigers. India: Thompson-Balys.
A 2231.13. Loris refuse to look at sun who comes out when they are dancing; hence never looks at sun. India: Thompson-Balys.


A 2232.2. Bees pray for sting: punishment, first sting suicidal. (Cf. A 2246.1.) — Dh IV 266; Wienert FFC LVI 77 (ET 434), 110 (ST 216); Halm Aesop No. 287.

A 2232.3. Beetle makes immoderate request; ant moderate: inverse awards. Creator hears wishes of animals. Beetle wants strong, noble appearance. Ant is modest. Beetle punished by being made to creep on ground. Ant is given own castle. (Cf. A 2441.3.1.) Livonian: Looirts FFC LXVI 92 No. 97.


A 2232.6. Birds who aspire to blackbird's coat punished. (Cf. A 2412.2.2.) — Ila (Rhodesia); Smith and Dale 351 No. 6.

A 2232.7. Peacock given ugly feet so as to prevent too great arrogance. (cf. A 2375.2.2.) — Dh I 196.


A 2232.9. Ants ask God to give them wings: wind blows them away. Cyprus: Hadjioannou 64.


A 2233.1. Animals refuse to help dig well (make road) and are punished. *Type 55; *Dh III 312ff., 323.

A 2233.1.1. Animals refuse to help dig well: may not drink from river or spring. (Cf. A 2435.1.1.) — Type 55; Dh III 312ff. — Estonian: Aarne FFC XXV 148 No. 54; Livonian: Looirts FFC LXVI 90 No. 83; Lithuanian: Balys Index No. 3096, Legends Nos. 176—182.
A2232.1.2. Snake refuses to help make road: dies on road. (Cf. A2441.4.1.) — Type 55. — Finnish: Aarne FFC VIII 19 No. 108.


A2232.1.4. Sloth refuses to help make road: may not look upon sun. India: Thompson-Balys.

A2232.2. Dog will not help build house: must remain out of doors. (Cf. A2223.1, A2433.3.2.) — Dh III 203f.

A2232.2.1. Too cold for hare (dog) to build house in winter, not necessary in summer: must go without house. Lithuanian: Balys Index No. 72*, Legends No. 214; Finnish: Aarne Index No. 72*; Russian: Andrejev No. 72**.

J2171.2.1. Does not need roof when it is fair, cannot put it on when it rains.

A2233.3. Owl as watchman goes to sleep: does not see by day. He is placed as watchman of wren who is imprisoned in a mousehole. (Cf. A2332.6.6.) — Type 221; *Dh IV 172f.


A2234.1. Raven does not return to Noah: must suffer thirst and break bill. (Cf. A2341.2.1, A2411.2.1.5, A2435.4.3.) — Variant: he is cursed to be black or to eat carrion. *Köhler-Bolte I 3; Dh I 284; Irish myth: Cross.


A2234.1.1. Raven does not return to ark in obedience to Noah: black color is resulting punishment. Irish myth: Cross; Jewish: Neuman.

A2231.7. Dove returns to ark in obedience to Noah: receives sheen of raven.

A2234.2. Animals eat deity's forbidden fruit: punished. (Cf. A2371.3.1.) — African (Ekoi); Talbot 377.

C621. Forbidden fruit.

A2234.3. Lemur looks where forbidden: has big eyes. (Cf. A2332.3.1.) — Fang: Nassau 235 No. 3.

C300. Looking tabu.

A2234.4. Hare weeps for mother when forbidden: moon hits him and cleaves lip. (Cf. A2211.2, A2231.8, A2342.1.) — Bushman: Bleek and Lloyd 59.

C762.2. Tabu: too much weeping for dead.

A2235. Animal characteristics caused by animal's lateness at distribution of qualities. (Cf. A2378.2.5.) — Dh III 182ff. — India: Thompson-Balys; Mpongwe: Nassau No. 11 (hog lacks horns); Gold Coast:
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Barker and Sinclair 145 No. 28 (leopard cannot catch game that passes him on right side); Congo: Weeks 213 No. 9 (water snake lacks poison); Zulu: Callaway 355 (hydrax lacks tail); Ila (Rhodesia): Smith and Dale 368 No. 19 (zebra lacks horns); Marshall Islands: Davenport 222.


A2236.1. What creature has sweetest blood: gnat's tongue torn out. Assembly to decide who has the sweetest blood so that it may be the food for the serpent. Gnat discovers that man has the sweetest blood. Rather than let him tell this secret, swallow tears out his tongue. Gnat can only buzz. (Cf. A2344.2, A2426.3.2.) — Dh I 281, 332ff.; Circassian: Nicolaides and Carnoy RTP I 80; Lithuanian: Balys Legends No. 192.

K361.0.1. Blood of certain animal said to be sweet.

A2236.2. Animal characteristics: punishment for carrying devil into paradise.

A1331. Paradise lost.

A2236.2.1. Snake carries devil into paradise; loses feet. (Cf. A2371.3.1.) — Dh I 207 — India: Thompson-Balys.

A2236.2.2. Peacock has snake carry devil into paradise: cursed with ugly voice and feet. (Cf. A2375.2.2, A2423.1.2.) — Dh I 206.


A2236.4. Magpie tells man he is to die next day: no tongue and long tail. God pulls out his tongue and makes his tail long for doing this forbidden thing. (Cf. A2344.2.6, A2378.3.1.) — Finnish: Aarne FFC VIII 16 No. 89.


A2236.6. Nit tries to bore through man's head: must remain at edge of hair. (Cf. A2433.5.1.) — Estonian: Aarne FFC XXV 151 No. 72; Livonian: Loorits FFC LXVI 94 No. 108.


A2236.8. Cat commanded to pray so as not to slay man: why cat purrs. Lithuanian: Balys Index No. 3121, Legends Nos. 222ff.

A2237. Animal characteristics punishment for meddling.

Q360. Meddling punished.


A2238. Animal characteristics: punishment for greed.

A2238.1. Rabbit (frog) eats seed-grain from fields: nose closed during sowing season. (Cf. A2335.2.4.) — Finnish: Aarne FFC VIII 21 No. 119; Lithuanian: Balys Legends No. 290.


A2238.3. Fish eat other fish: guilty must swim deep. (Cf. A2444.1.) — Finnish: Aarne FFC VIII 19 No. 104.

A2238.4. Diver eats nests of small birds: must not nest away from water. (Cf. A2431.3.2.) — Finnish: Aarne FFC VIII 19 No. 104.

A2239. Animal characteristics from miscellaneous punishments.

A2239.1. Hare punished for perjury: eyes deep in head. (Cf. A2332.4.1.). — Finnish: Aarne FFC VIII 13 No. 70.

A2239.2. Fly punished for failing to answer question: is speechless, buzzes and associates with foul things. (Cf. A2426.3.3, A2433.5.2.) Africa (Ekoi): Talbot 384.


A2239.3.1. Owl reveals deity's secret: power of speech removed. India: Thompson-Balys.


A2239.5. Animals punished for assaulting women. India: Thompson-Balys.

A2239.6. Ass has cross on shoulders from being struck by Balaam. (Cf. A2356.2.7.) — England: Baughman.

A2239.7. Crocodile is punished for trying to attack man he is carrying: has only half tongue. India: Thompson-Balys.


A2239.9. Why mouse is crushed whenever she crosses a road: elephant's curse. Africa (Sandeh): Casati I 221.

A2239.10. Why elephant hurts himself when running through the grass: mouse's curse. Africa (Sandeh): Casati I 221.


A2241. Animal characteristics: borrowing and not returning. Animal borrows a member (or quality) from another and refuses to return it. (Cf. A2422, A2313.3, A2345.1, A2351.3, A2375.2.1, A2421.4, A2435.4.1.) — *Dh III 130 ff. — Lithuanian: Balys Legends No. 299ff.; India: Thompson-Balys.

A2241. Stag's horns borrowed from dog. (Cf. A2326.1.1.) — Dh. III 131.
A2241.2. Owl's wings borrowed from rat (or other animal). Dh III 131.
A2241.3. Partridge's voice borrowed from tortoise. Dh III 132.
A2241.4. Cuckoo borrows food from other birds. (Cf. A2435.4.1.) — Dh III 133.
A2241.6. Jay borrows cuckoo's skin. (Cf. A2313.1.) — *Type 235.
A2241.7. Squirrel borrows coney's tail. When coney's tail is not returned, he goes in shame to live among rocks. (Cf. A2378.1.5, A2433.3.5.) — Ila (Rhodesia): Smith and Dale 357 No. 10.
A2241.11. Monkey borrows tail from deer and refuses to return it. India: Thompson-Balys.
A2242. Animal characteristics: obtaining for feast and not returning. (Cf. A2378.1.5, A2378.2.6.) — *Dh III 133ff.
A2243. Animal characteristics: lending and refusing to receive back. Indonesian: DeVries's list No. 117.
A2243.1. Spider hands box to ant and refuses to take it back: hence ants carry huge loads. Gold Coast: Barker and Sinclair 86 No. 9.
A2245.1. Thrush steals woodcock's song. (Cf. A2423.1.1, A2423.2.1.) — Finnish: Aarne FFC VIII 18 No. 98.
A2247. Animal characteristics: exchange of qualities. (Cf. A2313.2, A2326.1.2, A2326.1.4, A2326.2.1, A2332.6.5, A2345.4, A2378.1.3, A2378.1.4, A2421.2, A2421.3, A2431.3.3, A2431.3.4, A2435.3.1, A2435.3.2.) — Dh III 123—126. — Eskimo (West Hudson Bay): Boas BAM XV 307, (Labrador): Hawks GSCan XIV 158.
A2742. Plant characteristics from exchange of qualities.
A2247.3. Rhinoceros exchanges his red hide for hippopotamus's black. (Cf. A2411.1.6.2., A2411.1.6.7.) — Ila (Rhodesia): Smith and Dale 372 No. 22.

A2247.4. Dove and magpie exchange eggs — dove's seven for magpie's two: why dove has two eggs. (Cf. A2486.3.) — *Type 240.

A2247.5. Toad trades his tail for mole's eyes. Spanish: Boggs: FFC XC 38 No. 287.


A2250.1. Cock and ptarmigan in contest: winner to live in town. (Cf. A2433.1.1, A2433.4.2, A2433.4.3.) — Finnish: Aarne FFC XXXIII 54 No. 83*; Esthonian: Aarne FFC XXV 147 No. 49.


A2250.2. Lizard wins contest with toad: why snakes and lizards change their skins. India: Thompson-Balys.

A2251. Animal characteristics from contest in carrying.

A2251.1. Ant carries load as heavy as himself. Defeats bear, raven (or other bird). Various explanations. (Cf. A2435.3.3, A2486.1.) — *Type 280; *Dh III 144.


A2252.1. Race of animals to see where each shall live. (Cf. A2433.1.1.) — *Dh III 145.

A2252.2. Race of ox and horse: ox must labor. Horse wins and ox must serve as draft animal. (Cf. A2515.1.) — *Dh III 144.

A2252.3. Race of culture hero with ostrich: ostrich loses beautiful feathers. (Cf. A2402.2.) — Dh III 145.

A2252.4. Flounder complains in race: crooked mouth. In race between fish he cries out in jealousy because herring is winning. He is punished with crooked mouth. (Cf. A2341.1.) — *Dh IV 192—197; *BP III 284 (Gr. No. 172).

A2253. Animal characteristics from jumping contest.

A2253.1. Dog burned in jumping contest over fire: enmity between dog and hare. Dh III 324.

A2254. Bird characteristics from flying contests. German: Grimm No. 171.

A2255. Animal characteristics result of lawsuit.

A2255.1. Wool on his forehead awarded sheep in lawsuit. He is given the privilege of keeping it when the rest of his body is shorn. (Cf. A2322.5.) — Finnish: Aarne FFC VIII 12 No. 64.

A2255.2. Lizard loses lawsuit: must bob his head. Lizard and ant accused of theft of king's crow. Ant pours boiling water down lizard's
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throat. When case is tried, lizard cannot talk but only bobs head up and down. Adjudged guilty and condemned to bob his head eternally. (Cf. A2474.1) — Gold Coast: Barker and Sinclair 48 No. 5.

A2256. Animal characteristics from contest in watching.
K55. Contest in seeing sunrise first.

A2256.1. Hare and man contest in watching for leaf to fall off tree. First one to succeed may eat other. Hare loses. India: *Thompson-Balys.

A2257. Animal characteristics from duel.

A2257.1. Why tiger does not attack wild boar until latter is old: result of duel. India: Thompson-Balys.
K97.1. Boar to duel with tiger cakes mud on body; defeats tiger.

A2258. Animal characteristics: as a result of quarrel. India: Thompson-Balys.

A2260. Animal characteristics from transformation.

A2261. Animal characteristics from transformation of animal.
A2275.3. Animal cries reminiscent of former life as man.


A2261.2. Spider transformed for greediness; now occupies dark corners. (Cf. A2433.5.3.) — Gold Coast: Barker and Sinclair 69 No. 10.

A2261.3. Catfish transformed from woman still carries women's tatoo marks. India: Thompson-Balys.
A2412.4. Markings on cod-fish.


A2261.5. Weeping man turned into owl; still bewails sorrows. India: Thompson-Balys.

A2261.6. Snipe messenger for warriors because he was a messenger when a man. Tuamotu: Stimson MS (z—G 13/10).

A2262. Animal characteristics from transformation of implement (or other object). (Cf. A2335.3.1, A2378.3.3, A2378.4.1.) — Dh III 14ff.

A2262.1. Horse originally had eyes on feet: put out and became eyelike marks. (Cf. A2371.2.7.) — Dh III 45. — Finnish: Aarne FFC VIII 12 No. 61.

A2262.2. Pegs driven into backs of baboons become tails. (Cf. A2378.9.3, A2378.1.1.) — Bushman (South of Zambesi): Theal 56.


A2270. Animal characteristics from miscellaneous causes.

A2271. Animal characteristics learned from another animal.
A2271.1. Thrush teaches dove to build nest. (Cf. A2431.3.1.) — *Type 236; Dh III 101ff. — Finnish: Aarne FFC VIII 17 No. 93; Flemish: DeMeyer FFC XXXVII 88 No. 93.

A2271.2. Sparrow taught to sing by lark but not sufficiently: where sparrow got voice. Lithuanian: Balys Legends No. 266.

A2272. Animal characteristics: imitation of other animal or object.


A2272.1.2. Cricket hears water hiss on hot iron: learns his song. (Cf. A2426.3.4.) — Livonian: Loorits FFC LXVI 93 No. 99.


A2272.2. Lizard's tail imitated from snake's. Finnish: Aarne FFC VIII 20 No. 110, XXXIII 55 No. 110.

A2275. Animal habit a reminiscence of former experience.

A2275.1. Animal cries a lament for person lost when animal was transformed. (Cf. A2260, A2425.) — Dh III 387. — Benga: Nassau 163 No. 21; India: *Thompson-Balys.

A2275.2. Animal cries a lament over animal's transformation. (Cf. A2425, A2426.2.5.) — *Dh III 376ff.


A2275.4. Animal cries recall ancient adventure. The ancient animal cries out in difficulty. The present animal has the same cry. (Cf. A2426.1.1, A2426.4.1.) — India: Thompson-Balys; Ibo (Nigeria): Basden 139; Angola: Chatelain 217 No. 38.

A2275.4.1. Green pigeon cheated out of its chick: is always mourning. India: Thompson-Balys.

A2275.5. Animal's seeking attitude from ancient loss. The ancient animal loses something. Its descendants are forever seeking for the lost object. This explains the characteristic bearing of certain animals. (Cf. A2471.)

A2275.5.1. Hog loses pancake in mud: still seeks it. (Cf. A2471.2, A2477.1, Z24.1.) — *Dh III 280ff.; (Cf. Type 2025.)


A2275.5.3. Bat, diver, and thornbush shipwrecked. Bat brought money, bush put on clothes, and diver brought leather. All shipwrecked. Diver is looking for his leather. Bush looks for his clothes and holds fast to all passers-by. Bat is abroad only at night to escape creditors. (Cf. A2471.4, A2491.1.) — *Dh IV 273ff; *BP I 137. (Gr. No. 18). — Wienert FFC LVI 35; Halm Aesop No. 306.
A2275.5.4. Dolphins seek King Solomon's ring. He loses his magic ring in the sea. They are sent by God to get it. This is why they go up and down in the sea. (Cf. A2444.2.) — Dh I 331; Jewish: Neuman.

B542.1. Fish recovers ring from sea. Di335.5.2. Solomon's power to hold kingdom dependent on ring; drops in water. Hi132.1. Task: recovering lost ring from the sea. N81.1. Lost ring found in fish.

A2275.5.5. Dog loses his patent right; seeks it: why dogs look at one another under the tail. (Cf. A2471.1.) Dh IV 129. — U.S.: Baughman.

A2276. Son accidentally kills father, who returns to life as cuckoo and tells people when to sow grain. India: Thompson-Balys.

A2281. Enmity between animals from original quarrel. (Cf. A2494.1.1, A2494.1.3, A2494.2.3.) — Dh III 331. — Finnish: Aarne FFC VIII 11 Nos 56, 57; Estonian: Aarne FFC XXV 143 No. 31; Livonian: Loorits FFC LXVI 88 No. 62; Flemish: DeMeyer FFC XXXVII 86 No. 56; Jewish: Neuman; Japanese: Ikeda; Korean: Zong in-Sob 36 No. 20; Benga: Nassau 99 No. 6.

A2281.1. Cat loses dog's certificate: enmity between cats and dogs. Dog is given a certificate of nobility. Through cat's carelessness it is lost. (Cf. A2275.5, A2494.1.2.) *Type 200. — Finnish: Aarne FFC VIII 11 No. 53; Estonian: Aarne FFC XXV 143 No. 30; Livonian: Loorits FFC LXVI 88 No. 61; Flemish: DeMeyer FFC XXXVII 85 No. 53.


A2281.2. Quarrel of dog and cat about which was higher caste. India: Thompson-Balys.

A2281.2. Squirrel steals dog's needle: enmity between them. (Cf. A2494.4.1.) — Finnish: Aarne FFC VIII 11 No. 52.

A2281.3. Why cat and dog fight: dog ate up cat's part in master's reward. India: Thompson-Balys.

A2282. Present habitat of animals result of ancient quarrel. (Cf. A2433.3.3, A2433.3.4, A2433.3.21, A2433.6.1.) — Benga: Nassau 202 No. 32; Ila (Rhodesia): Smith and Dale 372, 381.

A2283. Two animals learn songs together — one successfully, the other unsuccessfully. (Cf. A2425.) — *Dh III 365ff.


K1000. Deception into self-injury.

A2284.1. Animal persuaded to amputate limb: therefore lacks it. (Cf. A2371.2.10, A2377.1.) — Australian: Dixon 146 (kangaroo's forepaws), 288 (emu's wings).

A2284.2. Bustard persuaded to kill all but two children: has but two eggs. (Cf. A2486.2.) — Australian: Dixon 289.

A2284.3. Worm, thinking that world is coming to end, blinds self so as not to see calamity. (Cf. A2332.6.4.) — Dh III 21.

A2284.5. Coyote persuaded to break leg: therefore has thin right leg. (Cf. A2371.2.6.) — Dh III 46.


A2286.1. Creation interrupted since God must go to a fire.

A2286.1.0.1. Animal characteristics because creator had not enough time to finish what he began. S. Am. Indian (Caingang): Métraux BBAE CXLII (1) 474.

A2286.1.1. Creation of hog incomplete since God has to go to a fire: cause of hog's round snout. (Cf. A2335.4.2.) — Dh III 24, 493. — Finnish: Aarne FFC VIII 12 No. 65.

A2286.2. Animal characteristics result of contest between God and devil.

A2286.2.1. Devil's animals devour God's. God makes white fish, devil a pike to eat it up; God a worm, devil a frog to eat it, etc. (Cf. A1751.) — Finnish: Aarne FFC VIII 20 No. 115; Estonian: Aarne FFC XXV 149 No. 63.

A2286.2.2. Devil gives horse four eyes; God reduces them to two. Estonian: Aarne FFC XXV 144 No. 33.

A2286.2.3. Devil's cows one-horned; God makes them two-horned. (Cf. A2326.3.1.) — Livonian: Loorits FFC LXVI 88 No 63.

A2286.2.4. God changes color (tails) of devil's cows. Devil makes all animals of same color (or all tailless). When God makes them of different colors (or with tails) devil no longer recognizes them. (Cf. A2378.1.) — Estonian: Aarne FFC XXV 146 No. 47; Lithuanian: Balys Index No. 3083, Legends Nos. 134—137.

A2287. Jesus causes animal characteristics. (Cf. A2221, A2231.)


A2287.1.1. Jesus drives evil spirits into hogs: hence “toes” on back of foreleg. (Cf. A2371.2.2.) — Dh II 82.


A2294. Wild animals lose their ferocity through fear of Behemoth. Jewish: Neuman.


A2301. Animal's body made larger. (See A2213.3.) — India: Thompson-Balys.


A2301.2. Spider's body made larger. Sinkoyone: Kroeber JAFL XXXII 347.

A2301.3. Coyote's body made larger. (See A2213.3.) — Dh III 3.

A2301.4. Bat's body made larger. (See A2213.3.) — Dh III 4.

A2301.5. Flying-squirrel's body made larger. (See A2213.3.) — Dh III 4.

A2302. Animal's body made smaller. (See A2213.1.) — India: Thompson-Balys.


A2302.2. Hazel-cock's body made smaller. (See A2231, A2213.1.) Dh III 2. — Lappish: Qvigstad FFC LX 38 No. 51.

A2302.3. Squirrel's body made smaller. (See A2213.1.) — Dh III 2.

A2302.4. Eagle's body made smaller. (See A2213.1.) — Dh III 6.

A2302.5. Wolf's body made smaller. (See A2213.1.) — Dh III 7.


A2305. Origin of animal's flat body.

A2305.1. Origin of fish's flat body. (See A2231.9.) — Flemish: DeMeyer FFC XXXVII 89 No. 119a.


A2305.1.2. Origin of flounder's flat body. (See A2126.) — *Dh I 248, 290, II 1ff., 269, III 35.

A2305.1.3. Why lobster is flat. (Cf. A2213.2.4.). — Chinese: Eberhard FFC CXX 13 No. 2.

A2305.2. Why bedbug is flat. Korean: Zong in-Sob 36 No. 29.

A2306. Why animal is slippery.


A2311.2. Origin of cat's skin. (See A2210.) — Dh I 157, III 7.

A2311.3. Origin of wolf's skin. (See A2210.) — Dh I 151f., III 7.
A2311.4. Origin of hedgehog's skin. (See A2210, A2220.1.) — Dh III 7. — Lithuanian: Balys Index No. 3127, Legends No. 228.

A2311.5. Origin of porcupine's skin. (See A2210.) — Dh III 7ff.

A2311.6. Origin of cow's and buffalo's hides. (See A2247.1.) — Indonesian: De Vries's list No. 97.

A2311.7. Why crocodile has rough skin. (Cf. A2315.2.) — India: Thompson-Balys.


A2311.9. Why snakes and lizards change skins. (See A2250.2.)


A2312.3. Origin of dents in crab's shell. Tuamotu: Stimson MS (3—G 13/420).

A2313. Origin of bird's feathers.

A2313.1. Origin of cuckoo's feathers. (See A2241.6.) — Dh. III 140. — Finnish: Aarne FFC VIII 17 No. 94 (cf. A2411.2.6.10).


A2313.3. Origin of peacock's feathers. (See A2241, A2245.) — Lithuanian: Balys Index No. 3142, Legends No. 256f.

A2313.4. Origin of nkundak's feathers. (See A2223.2.)

A2313.5. Why young ravens have white feathers. Jewish: Neuman.

A2315. Origin of fish's scales.


A2317. Why certain animals are bare of covering. Dh III 10ff.


A2317.2. Why fly is bald. Dh III 11.


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A2317.8. Why bat is bald. Dh I 95.
A2317.9. Why bird’s feet are bare. Dh II 261.
A2317.10. Why baboon has bare place on back. (See A2213.2.3.)
A2317.12. Why opossum has bare tail. Am, Negro (Georgia): Harris Remus 129 No. 27; Cherokee: Alexander N. Am. 65.

A2317.12.3. Why rat’s tail is round and without any hair. (Cf. A2378.9.5.) — India: Thompson-Balys.

A2317.12.4. Why crab has no head. India: Thompson-Balys.
A2317.12.5. Why bird’s head is so large. India: *Thompson-Balys.

A2321.2. Origin of hoopoe’s crest. Dh III 18.
A2321.3. Origin of woodpecker’s crest. Dh III 18.
A2321.5. Origin of kingfisher’s crest. Dh III 19.
A2321.6. Origin of nkundak's crest. (See A2223.2.)
A2321.8. Origin of red lump on rail's head. (See A2215.4.)
A2321.10. Origin of cock's red crest. Lithuanian: Balys Index 3160; India: Thompson-Balys.
A2321.10.1. Why the cock's comb becomes white when he is angry. Jewish: Neuman.
A2322.1. How buffalo got hair under chin. Dh III 34.
A2322.3. How zebra got its mane. Ila (Rhodesia): Smith and Dale 368 No. 19
A2322.5. Why sheep may keep wool which grows on his forehead. (See A2255.1.)
A2322.6. Why the gorilla and chimpanzee have hair all over the body. Punishment for not guarding possessions at creation. Bulu: Krug 111f.
A2325. Origin of animals' ears.
A2325.2. Why hare's ears are black. (See A2212.1.)
A2325.3. Why ass has long ears. Flemish: DeMeyer FFC XXXVII 86 No. 5b.; Lithuanian: Balys Index No. 3125, Legends No. 226.
A2325.4. Why camel has short ears. (See A2323.1.)
A2325.5. Why zebra has long ears. Ila (Rhodesia): Smith and Dale 368 No. 19.
A2325.7. Why camel has no ears. (Cf. A2232.1.) — Jewish: Neuman.
A2326.1.1. How stag got antlers. From camel. See A2241.1.
A2326.1.2. How caribou got antlers. Exchanged his teeth for walrus's horns. (See A2247.) Eskimo (Labrador): Hawks GSCan XIV 159.
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A2326.1.3. How sheep got horns. Lithuanian: Balys Index No. 3126; Tahltan: Teit JAFL XXXII 215.

A2326.1.4. How ox got horns. Exchanged for horse's teeth. (See A2247.)


A2326.1.6. How horned-viper got horns. Dh III 34.

A2326.2. Why some animals have no horns.

A2326.2.1. Why cats have no horns. See A2247; Dh III 125; Sebillot RTP II 491.

A2326.2.2. Why dog has no horns: they were stolen by deer (goat). India: Thompson-Balys.

A2326.2.3. Originally cock had horns. Chinese: Eberhard FFC CXX 13.

A2326.3. Nature of animal's horns.

A2326.3.1. Why cows have two horns. (See A2286.2.3.)

A2326.3.2. How stag got long antlers. Dh III 30.

A2326.3.3. Why antelope's antlers reach backward. Dh III 30.

A2326.3.4. Why buffalo's horns are bent. Dh III 30.

A2326.3.5. Why mountain-sheep's horns are close together. Kaska: Teit JAFL XXX 450.


A2330.1. How wildcat got his mashed face. (See A2213.2.1.)

A2330.2. How lynx got his squint. (See A2211.1.)

A2330.3. Why monkey's face is black. India: Thompson-Balys.


A2330.5. Why flea's face is red. Korean: Zong in-Sob 36 No. 29.


A2330.7. Why dove's head is marked as it is. Korean: Zong in-Sob 32 No. 15.


A2332. Origin and nature of animals' eyes.

A2332.1. Origin of animals' eyes.


A2332.1.3. How herring got his eyes. Dh III 44.

A2332.1.4. How fox got his eyes. Stole from birch tree. (See A2245.) — Dh III 129.


A2332.2. Number of animal's eyes.
A2332.2.1. Why horse has only two eyes. (See A2286.2.2.)
A2332.3. Size of animals' eyes.
A2332.3.1. Why lemur has big eyes. (See A2234.3.)
A2332.3.2. Why zabi's eyes are narrow: because he laughs so hard. India: Thompson-Balys.
A2332.3.3. Why caribou has small eyes. Eskimo (Labrador): Hawks GScan XIV 161.
A2332.4. Shape and position of animal's eyes. Lithuanian: Balys Legends No. 281.
A2332.4.1. Why hare has deep-set eyes. (See A2239.1.)
A2332.4.2. Why crab lifts eye out of body or has eye behind. (See A2231.10, A2231.1.3.)
A2332.5. Color of animal's eyes. Dh III 60f.
A2332.5.1. Why coyote has yellowish eyes. Zuñi: Handy JAFL XXXI 461.
A2332.5.2. Why cuckoo has red eyes. Sébillot RTP III 282.
A2332.5.3. Why water-hen has red eyes. Plains Cree: Skinner JAFL XXIX 349.
A2332.5.4. Why toad has red eyes. Dh III 60. — Jewish: Neuman.
A2332.5.5. Why turkey has red eyes. Dh III 61.
A2332.5.6. Why wooddove has green eyes. Dh III 61.
A2332.5.7. Why wild duck has red eyes. Dances for trickster. *Dh III 61.

A2332.5.8. Why herring's eyes are red. Fb "sild".
A2332.6. "Blindness" in animals. Animals really or supposedly blind. Dh III 19ff.
A2332.6.1. Why blindworm has no eyes. (See A2241.5.)
A2332.6.3. Why grasshopper is born blind. (See A2233.4.)
A2332.6.4. Why worm is blind. (See A2284.3.) — Japanese: Ikeda.
A2332.6.5. Why mole is blind. — (See A2239.8, A2247, A2378.1.4.) — Spanish: Boggs FFC XC 36 No. 287; Jewish: Neuman.
A2332.6.6. Why owl is blind by day. (See A2233.3.) — Lithuanian: Balys Index No. 3140.
A2335. Origin and nature of animal's nasal organ (nose, snout, proboscis, etc.).


A2335.2. Nature of animal's nose. (See A2213.4.3.)
A2214.6. Bat falls from high perch due to extreme heat of sun's rays, breaks bones, etc. Hence peculiar feet and nose.

A2335.2.1. Why deer has white mark on nose. From white ashes. Dh III 79.

A2335.2.2. Why lynx has short, blunt nose. Kaska: Teit JAFL XXX 455.

A2335.2.3. Why raven has nose marked as if it had been broken off. Tahltan: Teit JAFL XXXII 225.

A2335.2.4. Why hare's nose is closed during sowing season. (See A2238.1.) A2341. Why hare's lip is split.

A2335.2.5. Why steer has no hair on his nose. (See A2221.5.1.)

A2335.3. Origin and nature of animal's proboscis.

A2335.3.1. Origin of anteater's proboscis. Transformed digging-stick. (See A2262.)

A2335.3.2. Why tapir has long nose. S. Am. Indian (Yagua): Steward-Métraux BBAE CXLIII (3) 736.

A2335.4. Origin and nature of animal's snout (muzzle).

A2335.4.1. Why hog has short snout. (See A2287.1.) — Africa (Fang): Trilles 179.

A2335.4.2. Why hog has round snout. Creation of hog incomplete since God had to go to fire. (See A2286.1.1.)

A2335.4.3. Why dog has black muzzle. (See A2229.1.) India: Thompson-Balys.

A2335.4.4. Why coyote has long muzzle. (See A2213.4.1.)

A2335.4.5. Why the wolf's muzzle is black. Lithuanian: Balys Index No. 3097, Legends No. 147.


A2341.1. Why flounder's mouth is crooked. (See A2252.4, A2231.1.2.) — Irish: Beal XXI 327.

A2341.2. Why animal's mouth is large.

A2341.2.1. Why opossum's mouth is large. Choctaw: Alexander N. Am. 64.

A2341.2.2. Why zebra's mouth is large. Ila (Rhodesia): Smith and Dale 368 No. 19.

A2341.3. Why animal's mouth is closed.


A2342. Origin and nature of animal's lips.
A2342.1. Why hare’s lip is split. (See A2234.4, A2216.3, A2211.2.) — Dh III 22f.; BP III 75 n. 1; Fb “hare” IV 201a; Types 47, 70. — Micmac: Speck JAFL XXVIII 65; Chitimacha: Swanton JAFL XXX 476. A2003, Origin of insects: released from sack. Hare laughs. Cause of hare-lip. A2335.2.4. Why hare’s nose is closed during sowing season.

A2342.2. Why ox has no hair on his lips. (See A2221.5.1.)


A2343.1. Origin of bird’s long beak.


A2343.1.3. Why loon has big beak. Tahltan: Teit JAFL XXXII 209.

A2343.1.4. Where hornbill got his big beak. (See A2241.9.) — Africa (Cameroon): Mansfield 234.

A2343.2. Why bird’s beak is colored.

A2343.2.1. Why parrot’s beak is black. India: Thompson-Balys.

A2343.2.2. Why toucan’s beak is black. S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 178.

A2343.3. Origin of other features of birds’ beak.

A2343.3.1. Why starting’s beak is split. India: Thompson-Balys.

A2343.3.2. Why woodpecker has sharp beak. India: Thompson-Balys.


A2344.1. Why animal has short tongue.


A2344.1.1.1. Why crocodile has half a tongue. (Cf. A2239.7.) — India: Thompson-Balys.

A2344.1.2. Why crocodile has no tongue. India: Thompson-Balys.

A2344.1.2. Why alligator has short tongue. Dh III 28.

A2344.2. Why animal has no tongue.


A2344.2.1. Why gnat has no tongue. (See A2236.1.)

A2344.2.2. Why eel has no tongue. Dh III 27.

A2344.2.3. Why swallow has no tongue. Dh III 29.

A2344.2.4. Why titmouse has no tongue. Dh III 28.


A2344.2.6. Why magpie has no tongue. (See A2236.4.)
A2344.3. Cause of color of animal’s tongue.
A2344.3.1. Why sheep’s tongue is black. Kaska: Teit JAFL XXX 430.
A2345. Origin and nature of animal’s teeth.
A2345.1. Where horse got his upper teeth. Borrowed them from buffalo. (See A2241.)
A2345.2. Where coyote got his long teeth. Dh III 33f.
A2345.3. Where reindeer got his small teeth. Dh. III 34.
A2345.4. Where walrus got his tusks. Traded antlers with caribou for tusks. (See A2247.)
A2345.5. Where snake got his fangs. (See A2247.2.) — Jewish: Neuman.
A2345.7. Why animal lacks teeth.
A2345.7.1. Why cow has no upper teeth. Chinese: Graham.
A2345.7.2. Why frog has no teeth. (Cf. A2239.8.) — Jewish: Neuman.
A2345.9. Why gorilla and chimpanzee have large teeth in mouth: punishment for neglecting possessions. Bulu: Krug 111f.
A2346. Origin and nature of insect’s sting.
A2346.1. Why bees die after they sting. (See A2232.2.) — Breton: Sébillot Incidents s.v. “abeilles”; Lithuanian: Balys Index 3204, Legends Nos. 296—300.
A2346.2. Why bee’s sting is no longer fatal to man. India: Thompson-Balys.
A2345.3. Where Jahrvogel (rhytidoceros) got its necklace. Borrowed from dove. (See A2241.) — Dh III 133.
A2351.4. Origin of animal’s long neck.
A2351.4.2. Why magpie has long neck. India: Thompson-Balys.
A2351.5. Why tortoise's neck is outstretched toward the sky: is looking for his wife, the star. India: Thompson-Balys.

A2351.6. Where horse got arched neck: arches neck to kick tiger from rear; remains so. India: Thompson-Balys.


A2353. Origin and nature of animal's breast.

A2353.1. Why apia (bird) is flat-chested. Told wife that he was going away to dine. Was too late for his meal. — Ibo (Nigeria): Basden 278.

A2353.2. Why robin has red breast. (See A2221.2.2.) — Breton: Sébillot RTP III 157.

A2353.3. Elephant loses its breasts. India: Thompson-Balys.

A2353.4. Why bears do not have breasts for nursing. Jewish: Neuman.

A2354. Origin and nature of animal's belly.

A2354.1. Why flounder is flat-bellied. (See A2231.9.)

A2355. Origin and nature of animal's waist.

A2355.1. Why animal has small waist. Dh III 36ff.

A2355.1.1. Why spider has small waist. Dh III 36ff.

A2355.1.2. Why ant has small waist. (See A2214.2.) — India: *Thompson-Balys; Korea: Zong in-Sob No. 16, 35 No. 19.


A2356.1. Origin of animal's back.

A2356.1.1. Origin of snake's back. From a stick. (See A2262.3.)

A2356.2. Origin of shape of animal's back.


A2356.2.2. Why wolf has straight back. (See A2211.3.) — Dh III 43.

A2356.2.3. Why cat has arched back. Dh I 166, III 44.

A2356.2.4. Why certain fish have bowed backs. Dh III 44.

A2356.2.5. Why water-hen has broad back. Plains Cree: Skinner JAFL XXIX 349.

A2356.2.6. Why bear has hump on back. Ojibwa: Jones JAFL XXIX 368.

A2356.2.7. Why ass has cross on back (shoulders). (See A2221.1, A2239.6.) — England: Baughman.

A2356.2.8. Why spider has thread in back of body. (See A2231.6.)

A2356.2.9. Why tortoise has humpy back. (See A2213.2.2.) — Jewish: Neuman.
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A2356.2.12. Why cow’s body has hollow on one side. India: Thompson-Balys.

A2356.2.13. Why camel has humped back. India: Thompson-Balys.

A2356.3. Why eagle’s back is brown. Lappish: Qvigstad FFC LX 38 No. 48.

A2356.3.2. Why jackal has black back. (See A2218.2.)

A2356.3.3. Why wolverine has peculiar marks on back. Kaska: Teit JAFL XXX 458.


A2362. Origin and nature of animal’s buttocks.

A2362.1. Why monkey’s buttocks are red. India: *Thompson-Balys.

A2363. Origin and nature of animal’s teats.


A2364. Origin and nature of animal’s loins.

A2364.1. Why wolverine has red hair on loins. Tahltan: Teit JAFL XXXII 248.


A2365.1. Nature of animal’s testicles.

A2365.1.1. Why elephant has testicles inside. Persuaded to eat them. (See A2284.4.)

A2365.2. Nature of animal’s penis.

A2365.2.0.1. Why goat’s and cat’s members are as they are. India: Thompson-Balys.

A2365.2.1. Why animal’s penis is large (long).

A2365.2.1.1. Why horse’s penis is long. India: Thompson-Balys.

A2365.2.1.2. Why elephant’s penis is large. India: Thompson-Balys.

A2365.2.1.3. Why donkey’s penis is large. India: Thompson-Balys.

A2367. Animal characteristics: inside of body.

A2367.1. Animal characteristics: bones.


A2367.2. Animal characteristics: internal markings.
A2367.2.1. Why grizzly bears have three stripes on inside of stomach. Tahltan: Teit JAFL XXXII 208.

A2367.3. Animal characteristics: blood.


A2370. Animal characteristics: extremities.

A2371.1. Origin of animal’s legs.
A2371.2. Shape of animal’s legs.
A2371.2.1. Why sheep has thin legs. (See A2231.7.2.) — Dh II 91.
A2371.2.2. Why hog has “toes” on back of foreleg. Mark of devil’s teeth. (See A2287.1.1.)
A2371.2.3. Why ravens have crooked legs and walk lame. Tahltan: Teit JAFL XXXII 226.
A2371.2.4. Why bears have short, crooked legs. Tahltan: Teit JAFL XXXII 217.
A2371.2.5. Why there is meat in front of the caribou’s lower legs. Tahltan: Teit JAFL XXXII 217.
A2371.2.6. Why coyote’s right leg is thin. (See A2284.5.)
A2371.2.7. Why horse has eye-like marks on forelegs. (See A2262.1.) — Lithuanian: Balys Legends No. 162.
A2371.2.8. Why he-goat has shaggy legs. Braved the wolf, who tore his legs. Dh III 46.
A2371.2.9. Why diver (loon) holds legs backward. (See A2215.6.)
A2371.2.10. Why kangaroo has short front legs. (See A2284.1.)
A2371.3. Why animal lacks legs.
A2371.3.1. Why snake has no legs. (See A2234.2, A2236.2.1, A2241.8.) — Dh I 116, 207, 216, 219f. — Jewish: Neuman; India: Thompson-Balys.
A2371.4. Origin of color of animal’s legs.
A2371.4.1. Why curlew has red legs. Australian: Dixon 292.
A2371.4.2. Why fox’s legs are black. Am. Negro (Georgia): Harris Friends 10.

A2375. Origin and nature of animal’s feet. Dh III 45ff. A2214.6. Bat falls from high perch due to extreme heat of sun’s rays, breaks bones, etc. Hence peculiar feet and nose.

A2375.1. Where animal got feet.
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A2375.2. Nature of animal's feet.

A2375.2.1. Why partridge has pretty feet. Exchanged with peacock. (Also told of jay and flamingo.) (See A2241.) — India: Thompson-Balys.

A2375.2.2. Why peacock has ugly feet. (See A2232.7, A2236.2.2, A2375.2.1.)

A2375.2.3. Why dog has hairy paws. Stole from rabbit. (See A2245.)

A2375.2.4. Why rabbits have soft pads on feet. Tahltan: Teit JAFL XXXII 222.

A2375.2.5. Why hyena has short left hind foot. Deceived into jumping by jackal. (See A2284.6.)

A2375.2.6. Why mole has hand like man. Dh I 156.

A2375.2.10. Why the guinea fowl has red feet. Cheated and could not stand the ordeal of hot oil poured on his feet. Cameroon: Mansfield 226.

A2376. Animal characteristics: claws and hoofs.

A2376.1. Why cow has cloven hoof. Dh. III 47. — India: Thompson-Balys.


A2376.2. Dog's claws as grains under paws. In the great famine, God leaves the dog grain under his paws. From this grows new seed. Estonian: Aarne FFC XXV 143 No. 29.

A2376.3. Why porcupine has only four claws. Tahltan: Teit JAFL XXXII 226, 246.


A2376.5. Why crab has legs like teeth of a comb. India: Thompson-Balys.

A2377. Animal characteristics: wings.

A2377.1. Why emu has no wings. (See A2284.1.)


A2378.1. Why animals have tail (See A2286.2.4.)

A2378.1.1. Where baboon got tail. (See A2362.2.)

A2378.1.2. Where rat got tail (See A2241.7.)

A2378.1.4. Where mole got tail. Traded eyes for it. (See A2247, A2332.6.5.) — Spanish: Boggs FFC XC 38 No. 287.
A2378.1.5. Where squirrel got tail. (See A2241.7, A2242.)
A2378.1.6. Where beaver got tail. (See A2241.10.)
A2378.2. Why animals lack tail.
A2378.2.1. Why quail has no tail. Tricks crab into pulling out tail instead of killing her. Says that gripping her neck would not hurt but that pulling tail will be fatal. Dh III 54. — Flemish: DeMeyer FFC XXXVII 87 No. 90a; Jewish: Neuman, India: Thompson-Balys. K580. Captor persuaded into illusory punishment.
A2378.2.2. How goats lost tails. (See A2216.2.)
A2378.2.3. How frogs lost tails. (See A2231.4, A2236.3.) — Jewish: Neuman.
A2378.2.4. How dog lost tail. (See A2216.1.)
A2378.2.5. Why hydra has no tail. (See A2233.)
A2378.2.6. Why frog lost tail. (See A2242, lent to squirrel.) — Dh III 54.
A2378.3. Why animal has long tail.
A2378.3.1. How magpie got long tail. (See A2236.4.)
A2378.3.2. How muskrat got long, thin tail. Dh III 51.
A2378.3.3. How wolf got long tail. (See A2215.1; Cf. A2262.)
A2378.3.4. Why fox has long tail. (See A2213.4.2.)
A2378.4. Why animal has short tail.
A2378.4.2. Why bear has short tail. (Cf. A2378.2.4.) — Loucheux: Barbeau JAFL XXVIII 256.
A2378.4.3. Why marmot has short tail. Dh III 51.
A2378.4.4. Why tortoise has short tail. (See A2216.4.) — Dh III 52ff. — Jewish: Neuman.
A2378.4.5. Why jackal's tail is short. India: Thompson-Balys.
A2378.4.6. Why monkey has short tail. India: Thompson-Balys.
A2378.4.7. Why crow has short tail. India: Thompson-Balys.
A2378.5. Why animal has forked tail.
A2378.5.1. Why swallow has forked tail. (See A2214.1.) Dh III 54. — Cf. Flemish: DeMeyer FFC XXXVII 87 No. 85; Lithuanian: Balys Index No. 3100, Legends Nos. 28, 192, 262.
A2378.5.2. Why hawk has forked tail. (See A2218.5.)
A2378.6. Why animal has bushy tail.
A2378.7. Why animal has flat tail.
A2378.7.1. Why beaver has flat tail. (See A2247.6, A2241.10, A2378.1.6.) Dh III 51.
A2378.7.2. Why magpie's tail is like a chisel. Lithuanian: Balys Legends No. 262.
A2378.8.1. Why end of fox's tail is white. (See A2215.5.)
A2378.8.4. Why tip of ermine's tail is black. (See A2218.) Dh III 74.
A2378.8.5. Why minivet has red tail. India: Thompson-Balys.
A2378.8.6. Why swallow has black feathers in tail and only two feathers. India: Thompson-Balys.
A2378.8.7. Why bird has two beautiful feathers in his tail. India: Thompson-Balys.
A2378.9.1.1. Why salmon has tapering tail. Icel.: MacCulloch Eddic 146, Boberg.
A2378.9.2. Why baboons have crooked tails. (See A2262.2.)
A2380. Animal characteristics: other bodily features.

A2381. Flesh of animal.

A2381.1. Why hog has good flesh. (See A2221.1.) — India: Thompson-Balys.

A2382. Why animal is a hybrid.

A2382.1. Magpie is a hybrid of dove and raven; was not baptized by water of the flood in Noah's time. (Cf. A2291.) — England: Baughman.

A2385. Excrements of animals.

A2385.1. Why dung of ass is triangular. Flemish: DeMeyer FFC XXXVII 86 No. 58d.

A2385.2. Why red dog's excrement contains animal hair. India: Thompson-Balys.

A2385.3. Honey as excrement of bees. India: Thompson-Balys.


A2386. Gall-bladder of animal.

A2391. Nature of bird's eggs.

A2391.1. Why canary's eggs are yellow. (See A2219.1.) — Dh III 65.


A2400. Animal characteristics: general appearance.

A2401. Cause of animal's beauty.

A2402. Cause of animal's ugliness.

A2410. Animal characteristics: color and smell.


A2411.1. Origin of color of mammals.

A2411.1.1. Origin of color of felidae.

A2411.1.1.1. Color of leopard. (See A2219.1.) — Dh III 69.


A2411.1.2. Origin of color of mustelidae.

A2411.1.2.1. Why weasel is white with dark tip to tail. Plains Cree: Skinner JAFJ XXIX 350.
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A2411.1.2.1.1. Why weasel is part black. Chinese: Graham.
A2411.1.2.2. Color of ermine. Loucheux: Barbeau JAFL XXVIII 257.
A2378.3.4. Why tip of ermine's tail is black.
A2411.1.2.3. Color of otter. Dh III 64.
A2411.1.2.4. Color of skunk. (See A2219.1.) — Dh III 71.
A2411.1.2.5. Color of mink. Singed by sun. (See A2218.) — Dh III 84.
A2411.1.3. Color of canidae and other carnivora.
A2411.1.3.1. Color of fox. (See A2219.1.) — Dh III 64, 66.
A2411.1.3.2. Color of coyote. (See A2218.) — Dh III 79.
A2411.1.4. Color of mink. Singed by sun. (See A2218).
A2411.1.5. Color of squirrel. (See A2218.) — Dh III 76f.; India: Thompson-Balys.
A2411.1.5. Origin of color of primate.
A2411.1.5.1.1. Why ape has red back. China: Eberhard FFC CXX 177 No. 119, 411 s.v. “Affenmutter”.
A2411.1.5.2. Color of baboon.
A2411.1.5.2.1. Why baboon's face and hands are black. India: Thompson-Balys.
A2411.1.6. Origin of color of ungulate.
A2411.1.6.1. Color of horse. Dh III 86.
A2411.1.6.2. Color of hippopotamus. (See A2247.3.)
A2411.1.6.5. Color of deer. (See A2218.) — Dh III 79, 88.
A2411.1.6.7. Color of rhinoceros. (See A2247.3.)
A2411.1.7. Origin of color of other mammals.


A221.6.1. Bird coloring as reward for obedience to deity.

A2411.2.1. Origin of color of passeriformes.

A2411.2.1.1. Color of thrush. (See A2222.1, A2218). — Dh III 76.

A2411.2.1.2. Color of water-ousel. Lappish: Qvigstad FFC LX 38 No. 49.

A2411.2.1.3. Color of wag-tail. Lithuanian: Balys Legends No. 262.

A2411.2.1.4. Color of swallow. (See A2218, A2219.1, A2221.2.4.1.) — Dh III 64, 75, (Cf. III 58). — Japanese: Ikeda.


A2234.1.1. Raven does not return to ark in obedience to Noah: black color is resulting punishment. D137.6. Magic leaves turn white bird black.


A2411.2.1.7. Color of rook. (See A2218) — Dh III 75.

A2411.2.1.8. Color of jay. Dh III 86.

A2411.2.1.9. Color of blackbird. (See A2218) — Dh III 71.

A2411.2.1.10. Color of magpie. Dh III 63.


A2411.2.1.15. Color of trumpet-bird (psophia crepitans). (See A2218) — Dh III 82.


A2411.2.2. Origin of color of falconiformes.
A2411.2.3. Origin of color of charidriiformes.
A2411.2.3.1. Color of woodcock. Lappish: Qvigstad FFC LX 38 No. 49.
A2411.2.4. Origin of color of caracitiformes.
A2411.2.4.1. Color of woodpecker. See A2219.1; Dh III 70, 89.
A2411.2.4.2. Color of owl. Eskimo (Cumberland Sound): Boas BAM XV 220.
A2411.2.5. Origin of color of ciconiiformes.
A2411.2.5.1. Color of cormorant. (See A2218.) — Dh III 77.
A2411.2.5.2. Color of heron. (See A2218.) — Dh III 82.
A2411.2.5.3. Color of stork. Dh III 59.
A2411.2.5.3.1. Why stork has black back. Lithuanian: Balys Legends Nos. 233, 236, 238ff., 243ff.
A2411.2.6. Origin of color of other birds.
A2411.2.6.1. Color of loon. (See A2219.1.) — Dh III 69—71.
A2411.2.6.2. Color of swan. Lappish: Qvigstad FFC LX 38 No. 49.
A2411.2.6.3. Color of goose. Dh III 89.
A2411.2.6.5. Color of turkey. (See A2219.1.) — Dh III 70.
A2411.2.6.10. Color of cuckoo. Type 235; Dh III 140. — Finnish: Aarne FFC VIII 17 No. 94; Lappish: Qvigstad FFC LX 38 No. 49.
A2411.2.6.11. Color of parrot. (See A2219.1.) — Dh III 70. — India: Thompson-Balys; Africa (Cameroon): Mansfield 234.
A2411.3.2. Color of spider. (See A2221.2.3.)
A2411.4. Origin of color of fish.
A2411.4.2. Color of perch. (See A2218.) — Dh III 75.
A2411.4.3. Color of burbot. (See A2218.) — Dh III 75.
A2411.5. Color of reptiles and other animal forms.
A2411.5.1. Color of turtle. Dh III 63.
A2411.5.2. Color of frog. Dh III 63, 89.
A2411.5.3. Color of snail. (See A2218.) — Dh III 85.
A2411.5.4. Color of mussel. Dh III 90.
A2411.5.5. Why earthworm is red at one end. India: Thompson-Balys.
A2411.5.6. Color of chameleon.
A2411.5.6.1. Why chameleon can change his color. (Cf. A2223.8.) — Africa (Fang): Einstein 96, (Togo): Einstein 10f.
A2412.1. Markings of mammals.
A2335.4.3. Why dog has black muzzle. A2344.3.1. Why sheep's tongue is black. A2356.2.7. Why ass has cross on shoulders. A2356.3.3. Why wolverine has peculiar marks on back. A2364.1. Why wolverine has red hair on loins.
A2335.2.1. Why deer has white mark on nose.
A2412.1.2. Spots on leopard. Liberian: Bundy JAFL XXXII 411f.
A2412.1.3. Why coyote has yellow patch behind his ears. (See A2218.4.)
A2412.1.4. Why kangaroo-rat has white band around his body. (See A2218.4.)
A2412.1.5. Why elephant has white marks on its body. India: Thompson-Balys.
A2412.2. Markings on birds. (See A2211.7.)
A2412.2.1. Markings on tail-feathers of ruffed grouse. Ojibwa: Jones JAFL XXIX 370.
A2412.2.2. Markings of francolin. (See A2323.6.)
A2356.3.4. Why spider has markings on back.
A2412.3.1. Why louse has mark on his back. Korean: Zong in-Sob 36 No. 20.
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A2412.3.2. Origin of butterflies' marks. Korean: Zong in-Sob 39 No. 23.

A2412.4. Markings on fish. (See A2217.3, A2213.2.) — Eskimo (Labrador): Hawks GScAn XIV 155.
   A2315.1. Origin of shell-fish's black scales.

A2412.4.1. Markings on sun-fish. (See A2217.3.)

A2412.4.2. Markings on king-salmon. Tahltan: Teit JAFL XXXII 242 (red marks below ears).
   A2412.4.2.1. Why salmon has purple belly. Irish myth: Cross.

B124.2. Salmon of knowledge.

A2412.4.3. Markings on cod-fish. From devil's fingers. — Fb "torsk" III 830a.

A2412.4.4. Cross on crab's back. Saintyves Saints Sucesseurs 245f.


A2412.5. Markings on other animals.

A2412.5.1. Markings on tortoise's back. India: Thompson-Balys.
   A2412.5.2. Why toads have warts on their backs. (Cf. A2356.2.) — India: Thompson-Balys.
   A2412.5.2.1. Why frog is spotty all over. India: Thompson-Balys.

A2413. Origin of animal's stripes.


A2413.2. Stripes of chipmunk. (See A2217.2.) — Dh III 57.


A2413.7. Stripes on trout. Eskimo (Labrador): Hawks GScAn XIV 155.


A2416.2. Burnt smell of mink. Dh III 234.


A2416.5. Why ram smells bad. Sébillot RTP II 492.


A2416.7. Why herrings have bad odor. Italian Novella: Rotunda.
A2420. Animal characteristics: voice and hearing.


A2421.2. How woodcock got voice. Traded with turkey. (See A2247). — Dh III 123.


A2421.5. How nkundak got voice. (See A2223.2.)


A2421.8. Why cat purrs. (Cf. A2236.8.)


A2422.3. Why white crow is dumb. Hottentot: Bleek 45 No. 22.

A2422.4. Why tortoise has no voice. (See A2421.4.) — Africa (Ekol): Talbot 378.

A2422.5. Why fly has no voice. Africa (Ekol): Talbot 384.


A2422.8. Why cormorant cannot speak. (See A2344.2.5.) — Dh III 232f. K825.1. Cormorant's tongue pulled out by putting louse on it.

A2422.9. Why swallows lost voice. (See A2231.2.2.)

A2422.10. Why cock does not speak. India: Thompson-Balys.

A2423. General quality of animal's voice.

A2423.1. Animal's ugly voice.

A2423.1.1. Woodcock's ugly voice. Exchanged with thrush. (See A2245.1.)

A2423.1.2. Peacock's ugly voice. (See A2236.2.2.)
A2423.1.3. Loon's ugly voice. Lappish: Qvigstad FFC LX 38 No. 53.
A2423.1.4. Why ass brays. (Cf. A2239.3.)
A2423.2. Animal's pleasing voice.
A2423.2.1. Thrush's beautiful voice. Exchanged with woodcock. (See A2423.1.1, A2245.1.)
A2423.2.2. Cuckoo's sweet voice. India: Thompson-Balys.
A2425. Origin of animal cries. (See A2261.1, A2272.1, A2275.1, A2275.2.) — *Millier (A.) Petits Contes du Nivernais (Nevers, 1894); Dh III 355ff.; BP II 535; Wiener FFC LVI 40; Chauvin VIII 49 No. 17; India: Thompson-Balys.
A2426.1. Cries of mammals.
A2426.1.1. Cry of bush-cat. (See A2275.4.) — U.S.: Baughman.
A2426.1.2.1. Squirrel's call: asks whether viper (who ate up his children) is his friend. Bulu: Krug 106.
A2426.1.4. The hedgehog's cry. Lithuanian: Balys Index No. *278.
A2426.2.2. Why dog has no horns: they were stolen by deer (goat).
A2426.2. Cries of birds.
A2426.2.1. Nightingale's song. (See A2272.1.1.) — Lithuanian: Balys Index No. 315, Balys Legends No. 260; Japanese: Ikeda.
A2426.2.2. Garden warbler's song. (See A2272.1.3.)
A2426.2.3. Bittern's song (See A2261.1, A2275.3.)
A2426.2.4. Hoopoe's song. (See A2261.1, A2275.3.)
A2426.2.5. Cuckoo's song. (See A2275.2.) — Japanese: Ikeda.


A2426.2.10. Why duck quacks. Fb “and”.


A2426.2.12. Meaning of swallow’s song. Fb “svale”.


A2426.3. Sounds of insects.

A2426.3.1. Beetle’s hum. (See A2231.11.)

A2426.3.2. Gnat’s buzz. (See A2236.1.)

A2426.3.3. Fly’s buzz. (See A2239.2.)

A2426.3.4. Cricket’s chirp. (See A2272.1.2.)


A2426.4. Other animal cries.

A2426.4.1. Frog’s croak. (See A2275.4.) — Jewish: Neuman; Japanese: Ikeda; Angola: Chatelain 217 No. 38; Liberia: Bundy JAFL XXXII 420.

A2426.4.1.1. Frogs formerly were ducks stolen from Eden by Cain. God changed them to frogs; and so frogs sound like ducks in the spring. (Cf. A2162.) — U. S.: Baughman.

A2426.4.1.2. Why frog croaks in wet weather. Korean: Zong in-Sob 35 No. 18.
A2426.4.2. Toad's croak. Jamaica Negro: Beckwith MAFLS XVII 259.

A2427. Why animal howls (cries out) at night.
A2427.1. Why jackal cries in the night. India: Thompson-Balys.
A2427.2. Why dog howls at night.
A2427.2.1. Why dogs howl when man is dying. India: Thompson-Balys.
A2427.3. Why owl hoots at night. (Cf. A2426.2.17.) — India: Thompson-Balys.

A2428. Animal's hearing.

A2430. Animal characteristics: dwelling and food.
A2431. Birds' nests. (Cf. A2486.)
A2431.2. Why bird has no nest. (See A2233.4.1.)
A2431.2.1. Why cuckoo has no nest. (See A2231.3.1.) — Dh III 177, 195, 200; India: Thompson-Balys; Lithuanian: Balys Legends Nos. 198f., 206, 270.
A2431.2.2. Why heron has no nest. Congo: Weeks 220 No. 15.

A2431.3. Nature of birds' nests.
A2431.3.1. Dove's nest. (See A2271.1.) — Dh III 124, 191—201.
A2431.3.2. Diver's nest. (See A2238.4.) — Dh III 202.
A2431.3.3. Ring-dove's nest. Exchanged with gull. (See A2247.) — Dh III 124.
A2431.3.4. Gull's nest. Exchanged with ringdove. (See A2247.) — Dh III 124.
A2431.3.5. Swallow's nest. (See A2221.2.4.) — Dh III 5, 200, 415ff.; Sé-billot RTP III 156; Finnish: Aarne FFC VIII 18 No. 87.
A2431.3.5.1. Why swallow does not like green trees for her nest. Lithuanian: Balys Index No. 3145, Legends No. 272.
A2431.3.6. Crow's nest.
A2431.3.6.1. Why crow cannot enter sparrow's nest. India: Thompson-Balys.
A2431.3.6.2. Why crow's nest is not tightly built. India: Thompson-Balys.
A2431.3.6.3. Why crow must build nests far from people's houses. India: Thompson-Balys.
A2431.3.7. Sparrow's nest.
A2431.3.7.1. Why sparrow may build nest near people's houses; reward for hospitality. India: Thompson-Balys.

A2222. Animal characteristics reward for hospitality.
A2431.3.8. Turkey's nest.


A2432. Dwelling of other animal than bird.


A2432.2. Why wasp has nest. Dh III 189.


A2432.7. Wart-hog's burrow. Ila (Rhodesia): Smith and Dale 364 No. 16.


A2432.10. Why the elephant lives without a hut. Wakweli: Bender 82f.


A2433.1. Establishment of animal haunt. (See A2252.1.)

A2433.1.1. Animal haunt established by contest (race). (See A2250.1, A2252.1.)

A2433.1.2. Animals change their type of dwelling-place. Dh III 215ff.

A2433.1.3. Place to live given as patent right to dog. Dh IV 117.

A2433.2. Various haunts of animals.

A2433.2.1. Animals that live in woods. Dh III 204ff.


A2433.2.1.2. Why gorilla and chimpanzee live in forests: punishment for neglecting their possessions. Bulu: Krug 111f.

A2433.2.2. Animals that inhabit water. Dh III 208ff.

A2433.2.3. Animals that live alone. Dh III 210ff.

A2433.2.3.1. Why leopard walks alone. He killed treacherously his saviors and all animals deserted him. Milligan Jungle 99.

A2433.2.4. Animals that live with men. Dh III 213ff.

A2433.2.4.1. Why the chimpanzee lives with men. Africa (Duala): Lederbogen Märchen 146ff.

A2433.3. Haunts of various animals — mammals.

A2433.1.1. Why cat keeps chimney-corner. (See A2223.1.)

A2433.3. Myths and Motifs

A2433.3.1. Why cat keeps chimney-corner. (See A2223.1.)
A2433.3.2. Dog's characteristic haunt. (See A2233.2.) — Lithuanian: Balys Legends No. 214; Jewish: Neuman; India: Thompson-Balys; Africa (Angola): Chatelain 213 No. 35 (by the fire), (Wute): Sieber 205.

A2433.3.3. Why hare lives in bush. (See A2223.)
A2433.3.4. Why hyena stays in burrow. (See A2223.)
A2433.3.5. Why coney lives among rocks. (See A2241.7.)
A2433.3.7. Why rams live at home. Gold Coast: Barker and Sinclair 143 No. 27; India: Thompson-Balys.
A2433.3.8. Why goat lives with men. Gold Coast: Barker and Sinclair 153 No. 29; Benga: Nassau 100 No. 7.
A2433.3.9. Why squirrel lives in tree. Ia (Rhodesia): Smith and Dale 358 No. 11.
A2433.3.9.1. Why squirrel stays hidden in jungle. India: Thompson-Balys.
A2433.3.15. Why elephant does not live in town. Yoruba: Ellis 267 No. 3.
A2433.3.16. Why lion stays away from settlement. Africa (Ekol): Talbot 382.
A2433.3.17. Why bear lives where he does. Australian: Dixon 298 (trees); Kaska: Teit J AFL XXX 444 (mountains).
A2433.3.19.1. Why monkey has first fruits of harvest in every field. India: Thompson-Balys.
A2433.3.20. Why mole lives underground. Spanish: Boggs FFC XC 38 No. 287.
A2433.4. Haunts of birds.
A2433.4.1. Why owl lives where he does. (See A2229.3, steeple.) — Africa (Ekoi): Talbot 196 (away from other birds).

A2433.4.2. Why cock lives in town. (See A2250.1.) — Benga: Nassau 199 No. 29.

A2433.4.3. Why ptarmigan lives in country. (See A2250.1.)


A2433.4.6. Why fowls never shut their doors at night. Africa (Congo): Weeks Jungle 379ff.

A2433.5. Haunts of insects.

A2433.5.1. Why nit lives at edge of hair. (See A2236.6.)

A2433.5.2. Why fly lives amid filth. (See A2239.2.)

A2433.5.3. Haunts of spider. (See A2211.6, large stones, A2261.2, dusty corners.) India: Thompson-Balys.

A2433.5.3.1. Why spider lives under stones. Africa: Meinhof 209.

A2433.5.4. Why beetles live in manure. Pueblo: Parsons JAFL XXXI 245.

A2433.5.5. Why ants are lords of the bush. Africa (Ekoi): Talbot 400.


A2433.5.7. Why cockroaches live in houses. India: Thompson-Balys.

A2433.6. Haunts of reptiles, etc.

A2433.6.1. Haunts of tortoise (turtle).

A2433.6.1.1. Why tortoise lives in logs in stream. (See A2282.) — Benga Nassau 139, 207 Nos. 15, 32.


A2433.6.2. Why oyster lives in salt water. Mpongwe: Nassau 62 No. 11.

A2433.6.3. Haunts of crab.


A2433.6.3.2. Why crabs burrow in sand. New Guinea: Kerr 86.

A2433.6.3.3. Why common crab lives underground. Africa (Cameroon): Mansfield 224.


A2433.6.5. Why leeches live in water. India: Thompson-Balys.


A2433.6.7. Why toad lives in cold place. India: Thompson-Balys.
A. Mythological Motifs


A2434. *Habitat of animal.* The country or locality in which animal is found.

A2434.1. *Why certain animals are found everywhere.* India: Thompson-Balys.


A2434.1.4. *Why black ants are everywhere.* Zuni: Handy JAFL XXXI 468.

A2434.1.5. *Why jackal may go everywhere.* India: Thompson-Balys.

A2434.2. *Why certain animals are absent from countries.* *Dh III 217ff.


A2434.2.3. *Why there are no snakes in Ireland.* Irish myth: Cross.


A2435.1.1. *Why certain birds may not drink out of river.* (See A2233.1.1.)


A2435.2. *Nature of animal 's food.


A2435.2.2. *Why certain animals are carnivorous.* Jewish: Neuman.

A2435.3. *Food of various animals — mammals.* India: Thompson-Balys.
A2435.3.1. Food of dog. (See A2247, exchanged with cat.) — Dh III 124, IV 112ff., 121ff.

A2435.3.2. Food of cat. (See A2247, exchanged with dog.) — Dh III 124, IV 121ff., 128 (to eat before dog).

A2435.3.3. Food of bear. (See A2251.1.) India: Thompson-Balys.


A2435.3.5. Food of wolverine. Tahltan: Teit JAFL XXXII 247 (corpses).


A2435.3.7. Food of mouse.


A2435.3.9. Food of tiger.


A2435.3.9.2. Why tigers eat uncooked food. India: Thompson-Balys.


A2435.3.9.4. Why tiger eats buffalo. India: Thompson-Balys.

A2435.3.10. Food of rat.


A2435.3.12.1. Why hare never drinks from rivers or streams. India: Thompson-Balys.


A2435.3.16. Food of jaguar.


A2435.3.17. Food of leopard.


A2435.4.1. **Food of cuckoo.** (See A2241.4.) — Dh III 133.
A2435.4.2. **Why crane suffers thirst.** (See A2231.2.1.)
A2435.4.3. **Why raven suffers thirst.** (See A2234.1.)
A2435.4.5. **Food of buzzard.** Ojibwa: Skinner JAFL XXXII 242 (fish).
A2435.4.5.1. **Carrion as food of vultures.** India: *Thompson-Balys.
A2435.4.6. **Food of hawks.** Ibo (Nigeria): Basden 140; Angola: Chatelain 111 No. 7.
A2435.4.7. **Food of crow.** Why crows peck at flesh of men. India: Thompson-Balys.
A2435.4.7.1. **Why crow eats excrement.** India: Thompson-Balys.
A2435.4.8. **Food of cock.**
A2435.4.8.1. **Why cock scratches for food.** Am. Negro: (Georgia) Harris Nights 56 No. 11.
A2435.4.9. **Food of owl.** Cheremis: Sebeok-Nyerges.
A2435.4.9.1. **Why owl eats no grain.** India: Thompson-Balys.
A2435.4.9.2. **Why owl drinks no water.** India: Thompson-Balys.
A2435.4.10. **Food of jackdaw.** Cheremis: Sebeok-Nyerges.
A2435.4.11. **Food of wren.**
A2435.4.11.1. **Why wren eats no berries.** Africa (Wakwell): Bender 69f.
A2435.5. **Food of insects.** India: Thompson-Balys.
A2435.5.1. **Why bees may not get honey from red clover.** (See A2231.3.2.)
A2435.5.1.1. **Why bees eat their own children.** India: Thompson-Balys.
A2435.5.2. **Insect fries human blood and eats it.** India: Thompson-Balys.
A2435.6. **Food of fish, reptiles, etc.**
A2435.6.1. **Food of tortoise.** Jewish: Neuman; Ila (Rhodesia): Smith and Dale 370 No. 21.
A2435.6.2. **Food of snake.** Jewish: Neuman; Africa (Eko): Talbot 386; India: Thompson-Balys.
A2435.6.2.1. **Snake sucks milk from woman's breast.** India: Thompson-Balys.
A2435.6.3. **Why leech feeds on human blood.** India: Thompson-Balys.
A2435.6.6. **Food of hawks.** Chinese: Graham.
A2436. **Why animals lack fire.** Sent to steal fire but are lazy and fail. African (Fang): Tessman 18.
A1415.2. Theft of fire by animals.

**A2440. Animal characteristics: carriage.** Dh III 219ff.
A2441. Animal's gait or walk.
A2441.1. Animal's gait or walk — mammals.
A2441.1.0.1. Animals (and men) hop because ground is often so dry that it cracks; they have to jump over the cracks. Canada: Baughman.
A2441.1.3. Cause of dog's walk. Dh III 221.
A2441.1.4. Cause of hyena's walk. Dh III 223.
A2441.1.9. Cause of leopard's walk. Dh III 228.
A2441.1.10. Cause of cat's walk. Dh III 229.
A2441.2. Cause of bird's walk.
A2441.3. Cause of insect's walk.
A2441.3.1. Why beetle creeps on ground. (See A2232.3.) — Dh III 227.
A2441.3.2. Cause of flea's movement. Dh III 222f.
A2441.3.3. Cause of fly's movement. Dh III 227.
A2441.4. Cause of movement of reptile, etc.
A2441.4.1. Why snake does not go on the road. (See A2233.1.2.)
A2441.4.2. Cause of crab's walk. Dh III 219ff.
A2441.4.3. Cause of toad's hop. Dh III 222.
A2442.1. High and low flight of birds.
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A2442.2. Flight of various birds.
A2442.2.1. Why raven claps wings in flying. (See A2218.6.)
A2442.2.2. Why cuckoo flies with difficulty, and sings with wings spread. Sébillot RTP III 285.
A2442.2.3. Why lapwing flies in curves. Sébillot RTP III 160.
A2442.2.4. Bluejay's flight. Ila (Rhodesia): Smith and Dale 348 No. 2.
A2442.2.5. Hawk's flight. Africa (Ekoil): Talbot 189.
A2442.2.6. Water-birds' flight and diving. Dh III 224ff.
A2442.2.7. Wild-goose's flight. Dh III 223.
A2444.1. Why some fish swim deep; others shallow. (See A2238.3.)
A2444.2. Why dolphins swim up and down. (See A2275.5.4.)
A2450. Animal's daily work.
A2451.1. Why ants carry large bundles. (See A2221.4.)
A2452. Animal's occupation: hunting. *Dh III 272ff. (For animal's favorite prey, see A2494, Why certain animals are enemies.)
A2452.2. Why stork must hunt for living. Dh III 284ff.
A2452.3. Why hawks put heads of mice, etc. on pile of stones. Zuñi: Handy JAFL XXXI 455.
A2453.1. Why ant collects resin. (See A2221.4.)
A2455.1. Why wolf is thief. Dh III 295.
A2455.2. Why swallow is thief. Flemish: DeMeyer FFC XXXVII 87 No. 84b.
A2455.3. Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast. — Livonian: Loorits FFC LXVI 90 No. 84.
A2455.4. Why hen does not know how to steal. Flemish: DeMeyer FFC XXXVII 88 No. 98a.
A2455.5. Why wolverine is a thief. Kaska: Teit JAFL XXX 470f.


A2460. Animal characteristics: attack and defense.


A2461.1. Hare sleeps with open eyes as defense. Dh III 234.

A2461.2. Toad remains still when he hears footsteps (defense). Dh III 235.


A2461.4. Why deer run, stop, and run on again (defense). Quileute: Farrand JAFL XXXII 251.

A2462. Animal's habits when attacked.


A2462.2. Why beaver splashes his tail in water and dives when attacked. Quileute: Farrand JAFL XXXII 251.


A2463. Animal's means of attack.

A2463.1. Why leopard cannot capture animal who passes him on right side. Gold Coast: Barker and Sinclair 146 No. 28.

A2464. Why animal does not attack.


A2465. Means of capturing animal.


A2466. Animal's habits when caught.


A2466.2. Why turtle beats with forelegs when caught. Gold Coast: Barker and Sinclair 87 No. 15.

A2468. Animal's behavior at death.

A2468.1. Why shrew dies on road. (See A2233.1.3.)

A2468.2. Why toad dries up when dead. (See A2231.8.) — Jewish: Neuman.
A2468.3. Why dragon dies by means of fire. Ila (Rhodesia): Smith and Dale 379 No. 4.

A2470. Animal's habitual bodily movements.

A2471. Why animals continually seek something. (See A2275.5.)

A2471.1. Why dogs look at one another under tail. (See A2275.5.5, A2232.8; also *Dh IV 129ff.) — Sébiliot RTP i 433; England, U.S.: Baughman.


A2471.2. Why hogs inspect one another: seek pancake. (See A2275.5.1.)

A2471.3. Why hawk (vulture) hovers over camp-fire: seeks grandmother. (See A2275.5.2.)

A2471.4. Why diver always looks at sea. (See A2275.5.3.).

A2471.5. Why lynx squints: is looking afar at view. Ojibwa: Jones JAFIL XXIX 378.


A2471.6.1. Why dog looks back at person who has beaten him. Liberian: Bundy JAFIL XXXII 421.


A2471.7. What hawks are looking for. Gold Coast: Barker and Sinclair 128 No. 22.


A2472. Why animals ruminate.

A2472.1. Why cows ruminate. (See A2231.1.1.) — Chinese: Graham.

A2473. Why animals lift their legs.


A2474. Why some animals continually shake head.

A2474.1. Why lizard bobs head up and down. (See A2255.2, A2211.9.)

A2474.2. Why hare shakes head, Bushman: Bleek and Lloyd 65.

A2474.3. Why owl shakes head. India: Thompson-Balys.

A2475. Why animals scent from distance.
A2475.1. **Why deer scent people from distance.** Sinkyone: Kroeber JAFL XXXII 346.

A2476. **Why animals move mouth, nose, etc.**

A2476.1. **Why rabbit continually moves mouth.** Zanzibar: Bateman 22 No. 1.

A2477. **Why animals root in ground.**

A2477.1. **Why hog roots in ground.** (See A2236.3, A2275.5.1.) — India: Thompson-Balys.

A2477.2. **Why hen scratches in ground.** Africa (Cameroon): Mansfield 233.

A2478. **Why certain animals are continually eating.** (See A2231.1.1.)

A2478.1. **Why zebra is continually eating.** Ila (Rhodesia): Smith and Dale 369 No. 19.

A2479. **Other habitual bodily movements of animals.**

A2479.1. **Why wagtail moves tail up and down.** Dh III 226.

A2479.2. **Why hare skips about like a leaf.** India: *Thompson-Balys.

A2479.3. **Why jackals make noise at night when seeking food.** India: Thompson-Balys.

A2479.4. **Why the hedgehog draws himself up: shame at sight of a good man.** Cheremis: Sebeok-Nyerges.

A2479.6. **Why caterpillars climb trees.** Marquessas: Handy 115.

A2479.7. **Why ants fall upon every man.** Africa (Cameroon): Mansfield 231.


A2479.9. **Why flies fly around ox's eyes.** Africa (Cameroon): Mansfield 230.

A2480. **Periodic habits of animals.**

A2481. **Why animals hibernate.**

A2481.1. **Why bears hibernate.** Dh III 257. — Finnish: Aarne FFC XXXIII 53 No. 78**.

A2482. **Why animals migrate.** Dh III 257ff.

A2482.1. **Why swallows migrate.** Dh III 258. — Finnish: Aarne FFC VIII 16 No. 86; Flemish: DeMeyer FFC XXXVII 87 No. 86.

A2482.2. **Why caribou migrate.** Tahltan: Teit JAFL XXXII 232.

A2482.3. **Why wren does not migrate.** Flemish: DeMeyer FFC XXXVII 87 No. 86a.

A2483. **Why animals shed periodically.**

A2483.1. **Why snake sheds skin.** Flemish: DeMeyer FFC XXXVII 88 No. 110a; Jewish: Neuman; India: Thompson-Balys.
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A2484. Why animals crowd together seasonally.
A2486. Why animals lay eggs as they do. (Cf. A2431, A2433.6.1.2.)
A2486.1. Why raven lays eggs in March. (See A2251.1.)
A2486.2. Why bustard hatches but two eggs. (See A2284.2.)
A2486.3. Why dove lays but two eggs. (See A2247.4.)
A2486.4. How birds began to lay eggs. India: Thompson-Balys.
A2489. Animal’s periodic habits — miscellaneous.
A2272.1. Chanticleer believes that his crowing makes the sun rise.
A2490. Other habits of animals.
A2491. Why certain animals avoid light. Dh III 266ff.
A2491.1. Why bat flies by night. (See A2275.5.3.) — Dh III 267. — Lithuanian: Balys Index No. 3170; Legends No. 271; Japanese: Ikeda.
A2491.1.1. Why bat sleeps by day. (See A2236.3.) — India: Thompson-Balys.
A2491.4. Tiger cursed with short sight in day time: good sight only at night. India: Thompson-Balys.
A2491.5. Why grasshoppers and locusts hide in day. India: Thompson-Balys.
A2492. Why certain animals go in herds.
A2493. Friendships between the animals. Dh III 324ff. — Bödker Exempler 290 No. 45—46. — Indonesian: DeVries’s list No. 86. K615. Victim lured by kind words, approaches trickster and is killed. M246. Covenant of friendship.
A2493.0.1. Former friendship between domestic and wild animals. India: Thompson-Balys.
A2493.2. Friendship of bat and owl. Dh III 355.
A2493.3. Friendship of tiger and buffalo. India: Thompson-Balys.

A2493.5. Friendship between deer and fish. India: Thompson-Balys.

A2493.6. Friendship between squirrel and quail. India: Thompson-Balys.

A2493.7. Friendship between leopard-cat and squirrel. India: Thompson-Balys.

A2493.7.1. Friendship between leopard-cat and night-jar. India: Thompson-Balys.


A2493.11. Friendship between jackal and crocodile. India: Thompson-Balys.

A2493.11.1. Friendship between jackal and alligator. India: Thompson-Balys.

A2493.11.2. Friendship between jackal and elephant. India: Thompson-Balys.

A2493.11.3. Friendship between jackal and tiger. India: Thompson-Balys.

A2493.11.3.1. Jackal and tiger as business partners. India: Thompson-Balys.

A2493.11.4. Friendship between jackal and partridge. India: Thompson-Balys.


A2493.12.1. Friendship between turtle and wallaby. Papua: Ker I.


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A2493.15. Friendship between wolf and ass. India: Thompson-Balys.
A2493.16. Friendship between cock and dog. India: Thompson-Balys.
A2493.18. Friendship between cat and tiger. India: Thompson-Balys.
A2493.20. Friendship between frog and cricket. India: Thompson-Balys.
A2493.22. Friendship between goat and hog. India: Thompson-Balys.
A2493.23. Friendship between louse and crow. India: Thompson-Balys.
A2493.25. Friendship between snake and crow. India: Thompson-Balys.
A2493.27. Friendship between bird and crab. India: Thompson-Balys.
A2493.28. Friendship between mouse and butterfly. Papua: Ker 100.
A2493.29. Friendship between ant and pheasant. Papua: Ker 118.
A2493.32. Friendship between antelope, woodpecker and tortoise. Buddhist myth: Malalasekera I 642.
A2493.33. Friendship between pike and crawfish. Africa (Wakwell): Bender 41.
A2493.34. Friendship of hen and duck. Africa (Wakwell): Bender 81f.
A2493.34.1. Friendship between hen and sparrow. Africa (Wakwell): Bender 51.
A2493.35. Why we know that the parrot comforts and helps man. Africa (Wakwell): Bender 70.
A2494. Why certain animals are enemies. *Dh III 324ff. — (See A2286.0.1.) — India: Thompson-Balys; Africa: Stanley 78, (Wakwell): Bender 81f.
A2494.1. The cat's enemies.
A2494.1.1. Enmity between cat and mouse. (See A2281.) — Dh IV 112ff., 144ff.
A2494.1.2. Enmity between cat and dog. (See A2281.1.) — Dh IV 117ff., 142ff.
A2494.1.3. Enmity between cat and hare. (See A2281.) — Dh III 332.
A2494.1.5. Enmity between cat and hen. Dh III 329ff.
A2494.1.7. Enmity between cat and spider. Dh III 331.
A2494.2. The leopard's enemies. Benga: Nassau 163, 226 Nos. 20, 33; Congo: Weeks 211 No. 7.
A2494.2.1. Enmity between leopard and antelope. Dh III 335. — India: Thompson-Balys; Fjort: Dennett 73 No. 15.
A2494.2.2. Enmity between leopard and lion. Dh III 338. — Spanish Exempla: Keller.
A2494.2.4. Enmity between leopard and deer. Liberia: Bundy JAFL XXXII 417.
A2494.2.5. Enmity between dog and leopard. Africa: Stanley 196, (Benga): Nassau 189 No. 25.
A2494.2.7. Enmity between leopard and monkey. India: Thompson-Balys.
A2494.3. The hyena's enemies.
A2494.3.1. Enmity between hyena and ass. Dh III 337.
A2494.3.2. Enmity between hyena and jackal. Dh III 338.
A2494.3.3. Enmity between hyena and weasel. Dh III 338.
A2494.3.4. Enmity between hyena and cow. Dh III 338.
A2494.3.5. Enmity between hyena and wildcat. Dh III 329.
A2494.4. The dog's enemies.
A2494.4.0.1. Dog driven away from other animals because of his barking. India: Thompson-Balys.
A2494.4.1. Enmity between dog and squirrel. (See A2281.2.)
A2494.4.2. Enmity between dog and crocodile. Dh III 327.
A2494.4.3. Enmity between dog and mouse. Dh IV 112ff.
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A2494.4.4. Enmity between dog and rabbit. Dh III 328; Am. Negro (Georgia): Harris Nights 549 No. 61.
A2494.4.5. Enmity between dog and fox. Dh III 328.
A2494.4.6. Enmity between dog and cat. (See A2494.1.2, A2281.1.)
A2494.4.7. Enmity between dog and lion. Dh III 338.
A2494.4.8. Enmity between dog and bull. India: Thompson-Balys.
A2494.4.9. Enmity between dog and tiger. India: Thompson-Balys.
A2494.4.10. Enmity between dog and cow. India: Thompson-Balys.
A2494.4.11. Enmity between dog and rooster. Duala: Lederbogen Märchen V 128.
A2494.5. The jackal's enemies.
A2494.5.1. Enmity between jackal and wild hen. Dh III 341.
A2494.5.2. Enmity between jackal and kite. Dh III 341.
A2494.5.3. Enmity between jackal and crab. Dh III 349; India: Thompson-Balys.
A2281. Enmity between animals from original quarrel.
A2494.5.4. Enmity between jackal and alligator. India: Thompson-Balys.
A2494.6. The rabbit's enemies.
A2494.6.2. Enmity between rabbit and coyote. Chuh: Kunst JAFL XXVIII 356.
A2494.6.3. Enmity between fisher and rabbit. Penobscot: Speck JAFL XXVIII 53.
A2494.7. The lion's enemies.
A2494.7.2. Enmity between lion and wolf. Dh III 339. — Africa (Angola): Chatelain 201 No. 27.
A2494.7.3. Enmity between lion and man. Wute: Sieber 182f.
A2494.8. The bear's enemies. (Cf. A2494.10.3.)
A2494.8.2. Enmity between bear and ant. Dh III 143.
A2494.9. Enemies of fox. (Cf. A2494.4.5.)
A2494.9.1. Enmity between baboon and fox. Dh III 332.
A2494.9.2. Enmity between fox and chicken. Liberian: Bundy JAFL XXXII 424.
A2494.10. The tiger's enemies.
A2494.10.2. Enmity between tiger and boar. India: Thompson-Balys.
A2494.10.3. Enmity between tiger and bear. India: Thompson-Balys.
A2494.11. The elephant's enemies.
   A2494.11.1. Enmity between elephant and thousand-leg. Dh III 339.
   A2494.11.2. Enmity between elephant and ant. India: Thompson-Balys.
   A2494.12.3.1. Enmity between cattle and snails. China: Eberhard FFC CXX No. 79.
   A2494.12.5. Enmity between raven and mink. Dh. III 351.
   A2494.12.10. Enmity between porcupine and snail. Wakwell: Bender 78.
A2494.13. Enmities of birds. (Cf. A2494.12.4, A2494.16.4.)
   A2494.13.3. Enmity between fowl and cockroach. Antigua: Johnson JAFL XXXIV 66.
   A2494.13.4. Enmity between owl and mouse. Dh III 343.
   A2494.13.5. Enmity between crow and prairie-dog. Dh III 341.
   A2494.13.7. Enmity between raven and mink. Dh III 351.
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A2494.13.10. The hen's enemies.
A2494.13.10.1. Enmity between hen and all other animals. Dh III 344.
A2494.13.10.2. Enmity between hen, beetle, and duck. Dh III 347.
A2494.13.10.3. Enmity between hawk and hen. Dh III 343. — Africa (Cameroon): Rosenhuber 69f.
A2494.13.10.4. Enmity between falcon and hen. Dh III 348.
A2494.13.10.5. Enmity between hen and tiger. Fang: Trilles 246.
A2494.13.10.6. Enmity between hen, beetle, and duck. Dh III 347.
A2494.13.11. The starling's enemies.
A2494.13.11.1. Enmity between grasshopper and starling. Dh III 349.
A2494.13.11.2. Enmity between starling and locust. India: Thompson-Balys.
A2494.13.11.3. Enmity between parrot and starling. India: Thompson-Balys.
A2494.14.3. Why stinging flies sit on eyes of cattle. Wakwell: Bender 64.
A2494.15. The fish's enemies.
A2494.16. Enemies of reptiles and other animal forms. (Cf. A2494.11.2, A2494.12.7.)
A2494.16.1. Enmity between frog and snake. Dh III 349f.
A2494.16.2. Enmity between chameleon and lizard. Dh III 349.
A2494.16.3. Enmity between cobra and viper. Dh III 350.
A2494.16.4. Enmity between bird and lizard. Latter muddies water. India: Thompson-Balys.
A2494.16.5. Enmity between crab and spider. India: Thompson-Balys.

A2496. Sexual intercourse of animals. India: Thompson-Balys.


A2496.3. Why men, fish and serpents face each other in copulation. Jewish: Neuman.

A2497. Monogamy among animals.


A2499. Other habits of animals: miscellaneous.

A2499.1. Why tigers do not kill women who run away after quarreling with their husbands. India: Thompson-Balys.


A2500. Animal characteristics—miscellaneous.

A2510. Utility of animals.

A2510.1. Why reindeer has so many qualities. Flemish: DeMeyer FFC XXXVII 86 No. 58e.

A2511. Why flesh of animal is good.

A2511.1. Why black bears are better eating than grizzly bears. Kaska: Teit JAFL XXX 448.

A2512. Animal useful because of power of scenting.

A2512.1. Why dog can follow animal's scent. India: Thompson-Balys.


A2513.1.1. Dog looks for the most powerful master. Stays for good in man's service, since man fears no one. Lithuanian: Balys Index No. *205.

A2513.2. How cat was domesticated. India: Thompson-Balys.

A2513.3. How pig was domesticated. India: Thompson-Balys.


A2515. Animal useful for bearing burdens.

A2515.1. Why ox is draft animal. (See A2252.2.)
A2520. Disposition of animals.
A2521. Why animal is sad.
A2521.1. Why turtle-dove is sad. Sébillot RTP III 159.
A2522. Why animal is disliked.
A2522.1. Why sparrow is disliked. Sébillot RTP III 159.
A2522.2. Why shrike is disliked. Sébillot RTP III 159.
A2522.3. Why white ants are a pest. Africa (Gold Coast): Barker and Sinclair 67 No. 7.
A2522.5. Why crow is disliked. India: Thompson-Balys.
A2523.1. Why hog has evil spirit. (See A2287.1.)
A2523.2. Why snakes are proud. India: Thompson-Balys.
A2523.2.1. Why rattlesnake is dangerous. S. Am. Indian (Toba): Métreaux MAFLS XL 69.
A2524. Why animal is pugnacious (brave, bold).
A2524.2. Why sandpiper (machetis pugnax) fights. Finnish: Aarne FFC XXXIII 54 No. 104**.
A2524.5. Why lion is brave. Jewish: Neuman.
A2525. Why animals are deceptive.
A2525.2. Why crab is cunning. India: Thompson-Balys.
A2526. Why animals are unrestrained.
A2527. Why animal is vain.
A2527.2. Why peacock is vain. Buddhist myth: Malalasekera II 8.
A2528. Why animal is strong.
A2531. Why animal is harmless.
A2531.0.1. Wild animals lose their ferocity. Jewish: Neuman. (Cf. A2295.)
A2531.1. Why water serpents are not venomous. (Cf. A2532.1.) — India: Thompson-Balys; Pueblo: Parsons JAFL XXXI 250; Congo: Weeks 213 No. 9.
A2531.3. Why elephant is peaceful. Congo: Weeks 214 No. 10.
A2531.3.1. Why elephant flees when cock crows. Africa (Dinka): Casati I 49.
A2532. Why animals are venomous.
A2532.2. Why hairy caterpillar is venomous. India: Thompson-Balys.
A2534. Why animal is timorous.
A2536. Animals of good omen.
B147. Animal of ill omen.
A2536.1. Why swallow brings good luck. Flemish: DeMeyer FFC XXXVII 86 No. 84a.
A2536.2. Why ring-dove brings good luck. Ila (Rhodesia): Smith and Dale 353 No. 7.
A2537. Why animal is stupid.
A2540. Other animal characteristics.
W154.3.1. Lion rescued from net by rat: eats rat.
A2541. Why animal is sacred.
A2541.1. Why bee is sacred. Dh I 215; Sébillot RTP III 158.
A2541.2. Why stork is holy. (See A2221.5.) — Dh III 286; Sébillot RTP III 128.
A2542. Why animal is cursed.
A2542.1. Why magpie is cursed. (See A2231.) — Sébillot RTP III 159.
A2542.1.1. Magpie refuses to get into ark, sits around outside, jabbering over drowned world, is unlucky. (Cf. A2232.4.) England: Baughman.
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A2542.2. Why spider is cursed. (See A2231.5.)

A2545. Animal given certain privilege.

A2545.1. Why flies may eat anywhere. (See A2221.2.1, A2229.4.)

A2545.2. Why cat eats first. Lithuanian: Balys Legends No. 225; S. Carolina negro: Davis JAFL XXVII 244 (eats before washing).

A2545.3. Why dog eats first.

A2545.4. Dog granted proper food. Dh IV 112.


A2546. Animal granted patent of nobility.

A2546.1. Dog granted patent of nobility. Dh IV 117ff.

A2546.2. Wolf granted patent of nobility. Dh IV 125.

A2547. Why certain animal is king.

B240. King of animals.


A2551. Why game is easy to hunt. Tahltan: Teit JAFL XXXII 218.


A2555. Why certain animals are swift.

A2555.1. Why sheep is a good runner. Tahltan: Teit JAFL XXXII 231.

A2561. Why certain animals are sterile.


A2571.0.1. Adam gives name to all animals. Jewish: Neuman.

A2571.0.2. Adam names male animals, Eve, female. Jewish: Neuman.

A2571.0.3. God gives animals their name on first Sabbath. Jewish: Neuman.

A2571.0.4. Names of animals explained by their characteristics. Jewish: Neuman.

A2571.1. How the blackbird (merulus) received its name. Irish myth: Cross.

A2575. Quarrels introduced among animals. Africa (Congo): Weeks 205 No. 2.

A2576. Why monkeys do not fall from trees. India: Thompson-Balys.

A2577. Why tiger cannot come down a tree head foremost. India: Thompson-Balys.
A2581. Why tiger lacks some qualities of cats: cat, his teacher, omitted to teach him all he knew. India: Thompson-Balys.
A2582. Why certain animals are plentiful.
A2584. Why particular animals are not found in certain place.
A2584.1. Why certain district is free of mosquitoes. Korean: Zong in-Sob 58, No. 32.
A2584.2. Why ants no longer live on the back of the hare. Korean: Zong in-Sob 33 No. 16.
A2585. Why there is enmity between certain animals and man. Jewish: Neuman.

A2600—A2699. Origin of trees and plants.

A2600—A2649. VARIOUS ORIGINS OF PLANTS

A2610. Creation of plants by transformation.
D216. Transformation: man to vegetable form.
E531. Reincarnation in plant (tree) growing from grave.
A2611.0.2. Plants from foetus or body of stillborn child. India: Thompson-Balys.
A2611.0.3. Human placenta transformed into plant. India: Thompson-Balys.
A2611.0.4. Parts of body of god transformed into plants. India: Thompson-Balys; Hawaii: Beckwith Myth 188.
A2611.0.4.1. Women transformed into flowers. Marquesas: Handy 135.
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A2611.0.5. Parts of human or animal body transformed into plants. India: Thompson-Balys; Chinese: Eberhard FFC CXX 130f. Nos. 85, 89; S. Am. Indian (Mataco): Métraux MAFLS XL 128.


A2611.4. Pepper plant from body of slain person. (Cf. A2686.3.) — Zuñi: Cushing 183.

A2611.5. Mandrake from blood of person hanged on gallows. (Cf. A2664.) — **Starck Der Alraun; *Taylor JAFL XXXI 561f.; Penzer III 153.; *Fb "alrunerod" IV 10a.

A2611.6. Hair transformed into plants. India: Thompson-Balys.


A2611.7. Origin of rue: from drops of Christ’s blood. Lithuanian: Balys Index No. 3218, Legends No. 304.

A2612. Plants from tears. D1454.4.3. Flowers from tears.


A2612.2. Tears of Mary at Annunciation become daisies. (Cf. A2651.) — Dh II 7.


A2613. Plant from spittle.

A2613.1. Mushroom from spittle of deity. (Cf. A2686.1.) — Dh II 107; Lithuanian: Balys Index No. 3230, Legends No. 325.


A2615.1. Mary hides in ground nail to be used for cross: origin of thistles. (Cf. A2688.1.) — Dh II 216.

A2615.2. Plant from mother’s milk. India: Thompson-Balys.
A2616. One plant transformed into another. India: Thompson-Balys; Eskimo (Labrador): Hawkes GCan XIV 152.
A2617. Plants from transformed person (animal).
A2617.1. Living boys or girls transformed into plants. India: Thompson-Balys.
A2617.2. Living animals transformed into plants. India: Thompson-Balys.
A2620. Plants originate from experience of holy person.
A2621.1. Flowers from under the feet of Virgin Mary. (Cf. A2650.) — Dh II 258; BP I 100 n. 1.
A2622. Peter lets key of heaven fall: origin of "Heaven Key" (primrose). Peter hears that duplicate key to heaven has been made. In his excitement he lets his key drop to earth. It is returned by an angel. Where it dropped are the "Heaven Keys". (Cf. A2653.) — Dh II 190.
A2624. Origin of plant from staff of holy person.
A2630. Other types of plant origins.
A2631. Origin of plant as punishment. (Cf. A2230.)
A2631.1. Punishment for first murder: thistles, etc. Until murder was committed, only useful plants grew on earth; since then, thistles. (Cf. A2688.1.) — Dh I 248.
A2631.1.1. Punishment for Fall of Man: thistles, etc. Jewish: Neuman.
A2632. Origin of plant as reward.
A2650—A2669. ORIGIN OF VARIOUS PLANTS AND TREES


A2651. Origin of daisy. (See A2612.2.) — Flemish: DeMeyer FFC XXXVII 92 No. 253*.


A2653. Origin of "Mary's bed straw" (thymus serpyllum). Flemish: DeMeyer FFC XXXVII 91 No. 250.

A2654. Origin of "Mary's bed straw" (thymus serpyllum). Flemish: DeMeyer FFC XXXVII 91 No. 252*.


A2656. Origin of mossrose. Flemish: DeMeyer FFC XXXVII 92 No. 254*


A2662. Origin of mandrake. (See A2611.5.)


A2666. Origin of rue. (See A2611.0.4.1.)

A2667. Origin of other plant forms.


A2668.1. Origin of weeping willow. (See A2632.1.)


A2668.3. Poplars from weeping maidens transformed by god. *Frazer Pausanias II 72.

A2668.4. Origin of birch trees.


A2685. Origin of cereals.
A2685.1. Origin of corn. (See A2611.1.) — India: Thompson-Balys.
A2685.2. Origin of straw. Formerly whole blade became grain. Straw left for dog. Finnish: Aarne FFC VIII 10 No. 49, XXXIII 53 No. 49; Estonian: Aarne FFC XXV 143 No. 28; India: Thompson-Balys.
A2686.2. Origin of peas. (See A2612.3.) — India: Thompson-Balys.
A2686.3. Origin of pepper plant. (See A2611.4.) — S. Am. Indian (Brazil): Oberg 109.

— Chile plant so hot it causes dumb man to speak: thus discovered for eating.


A2686.4.3. Origin of yams. Tonga: Gifford 17.


A2687. Origin of fruits.


A2691. Origin of narcotic plants.


A2691.2. Origin of tobacco. (See A2611.2, A2611.2.1.) — Chinese: Eberhard FFC CXX 131 No. 88; India: *Thompson-Balys; Calif. Indian: Gayton and Newman 58; S. Am. Indian (Cariri); Lowie BBAE CXLI (1) 559.


A2700—A2749. VARIOUS ORIGINS OF PLANT CHARACTERISTICS


A2710. Plant characteristics as reward.

F1099.4.1. Blades of corn grow through hair of saint as reward for guarding corn kiln.

A2711. Plant blessed for pious act. (Cf. A2221.)

Q20. Piety rewarded.

A2711.1. Plant blessed for help at Jesus' birth. Dh II 19f.

A2711.2. Trees blessed that made the cross. Dh II 207.

A2711.2.1. Elder tree is never struck by lightning because it was used in making the cross. England: Baughman.


R226. Flights.

A2711.4. Tree protects Jesus from rain: is green all year. (Cf. A2765.1.) — Estonian: Aarne FFC XXV 152 No. 80 (fig); Livonian: Loorits FFC LXVI 94 No. 113 (pine).


D950.1. Magic hazel tree. D1402.10.1. Rod from magic hazel tree kills snake immediately.

A2711.4.2. Thistle serves as milk-cup for Virgin Mary: white spots on leaves. England: Baughman.

A2711.4.3. Plant receives name because of service to Virgin Mary. German: Grimm No. 207.

A2711.5. Rowan helps Thor out of river. Icel.: MacCulloch Eddic 84.

A2711.6. How the plum tree came to be so hardy: blessed by Ram. India: Thompson-Balys.

A2771. Budding and bearing of plant.

A2711.7. Fig tree stays with the angels: rewarded with sap of all other trees. India: Thompson-Balys.

A2720. Plant characteristics as punishment.

A2720.1. Origin of thistles.

A2721. Plant cursed for impious act.

A2721.1. Plant cursed for disservice to child Jesus. (Cf. A2772.2.) — Flemish: DeMeyer FFC XXXVII 90 No. 130a (rush).
A2721.2. **Plant cursed for disservice at crucifixion.** (Cf. A2711.2.) — Lithuanian: Balys Index No. 3222, Legends No. 323. Q221.2. Punishment for opposition to Christ at crucifixion.

A2721.2.1. **Tree cursed for serving as cross.** (Cf. A2751.3.1, A2751.3.2, A2755.2, A2762.1, A2775.) — Dh II 207ff. — Finnish: Aarne FFC VIII 23 No. 131, XXXIII 56 No. 131; Estonian: Aarne FFC XXV 152 No. 77; Livonian: Loorits FFC LXVI 94 No. 108; North Carolina: Brown Collection I 636.

Z332. All trees except aspen refuse to make Christ's cross.

A2721.2.1.1. **Aspen cursed for serving as cross.** (Cf. A2762.1.) — England, Scotland: Baughman.*

A2721.2.1.2. **Poplar cursed for serving as cross.** (Cf. A2762.2.) — U.S.: Baughman.

A2721.2.1.3. **Cottonwood cursed for serving as cross.** U.S.: Baughman.

A2721.2.1.4. **Elder cursed for serving as cross.** (Cf. A2766.1.) — England: Baughman.

A2721.2.2. **Indentations on plants from Christ's biting them at crucifixion.** (Cf. A2751.3.1.) — Dh II 198.

A2721.3. **Plant punished for ungracious answer to holy person.**

A2721.3.1. **Man tells Jesus he is sowing stones.** "You shall get stones." Why peas do not soften in boiling. Estonian: Aarne FFC XXV 152 No. 78; cf. Livonian: Loorits FFC LXVI 96 No. 124; Lithuanian: Balys Index No. 3016. Q591.2. Punishment: man says salt he carries is stones; immediately becomes so.

A2721.3.2. **Farmer tells begging monk that potatoes are hard as stones:** why potatoes are hard. Japanese: Anesaki Japanese Myth 252.

A2721.4. **Plant cursed for betraying holy fugitive.** Dh II 58ff.

A2721.5. **Tree on which Judas hanged himself cursed.** Dh II 236ff.; **Taylor "The Gallows of Judas Iscariot" Washington University Studies (Humanistic series) IX (1922) 135ff.

A2721.6. **Why the mogli flower and the lime are cursed by gods.** India: Thompson-Balys.

A2721.7. **Trees fail to come at god's leavetaking, now bear bitter fruit.** India: Thompson-Balys.

A2721.8. **Barren trees as punishment of earth for disobedience at man's fall.** Jewish: Neuman.

A2722. **Plant punished for disobedience.**

A2722.1. **Plantain disobeys mother: hence bears but one stalk.** (Cf. A2771.2.) — Mpongwe: Nassau 76 No. 16.

A2723. **Plant punished for discontent.** Chinese: Eberhard FFC CXX 134 No. 91.

A2723.2. God changes nature of plant to punish wastefulness of man: yield of plant is decreased. German: Grimm No. 194.

A2725. Plant punished for tardiness.

A2725.1. Ash-tree late at distribution of qualities at creation: therefore buds last. (Cf. A2771.1.) — Livonian: Loorits FFC LXVI 95 No. 115.

A2726. Plant punished for tale-telling.


A2730. Miscellaneous reasons for plant characteristics.

A2731. Plant characteristics from transformation.

A2731.1. Trickster's burnt flesh becomes gum on trees. N. A. Indian: Thompson Tales 304 n. 1091.

A2731.2. Plant characteristics from tears. (Cf. A2755.3.1, A2755.3.2.) — Greek: Frazer Apollodorus II 82 n. 2, 86 n. 2.

A2731.2.1. Plant characteristics from Virgin Mary's tears. *Dh II 255ff.

A2731.2.1.1. Plant characteristics from Virgin Mary's milk. England: Baughman.

A2731.3. Blood from wizard becomes red grain of cedar. Bleeding head of wizard who tries to kill the sun placed on top of a tree. (Cf. A2755.1.) — Yuchi: Alexander N. Am. 64.


A2733. Poppy characteristics from series of reincarnations. Opium produces each of the appropriate qualities. India: Thompson-Balys.

A2734. Plant characteristics from object thrown by devil.


A2736. Evil spirit in spite puts bark and thorns on tree. (A2751.1, A2752.) — Persian: Carnoy 283.

A2738. Christ puts knots in wood. Peter, angry at carpenters wants Christ to have iron knots in wood. Christ does make hard knots but not iron. (Cf. A2755.4.) — Dh II 174ff.

A2741. Plant characteristics from accident to original plant.

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A2741.2. Yams dropped by bird and split: why some are good and some bad. (Cf. A2793.3.) — New Hebrides (Leper's Island): Dixon 144.


A2741.4. Bush loses clothes in shipwreck: hence catches passerby looking for clothes. (Cf. A2792.1.) — See A2275.5.3.

A2741.5. Why khijur leaves are long and narrow: split with an arrow. India: Thompson-Balys.


A2750—A2799. ORIGIN OF VARIOUS PLANT CHARACTERISTICS

A2750. Interior and bark of plant.

A2751. Bark of plant.

A2751.1. Origin of bark on plants. (See A2736.)

A2751.2. Texture of bark of plant.

A2751.2.1. Why aspen's bark is rough. (See A2734.1.)

A2751.2.2. Why bark of red willow is thin. Tahltan: Teit JAFL XXXII 223.

A2751.2.3. Why tinsa tree has no bark at bottom of trunk. India: Thompson-Balys.

A2751.3. Markings on bark of plant.

A2751.3.1. Indentions in stem of reed. (See A2721.2.1, A2721.2.2, A2732.) — Flemish: DeMeyer FFC XXXVII 90 No. 130b.

A2751.3.2. Crosses on certain trees. (See A2721.2.1.)

A2751.4. Color of bark of plant.

A2751.4.1. Why birch has white bark. Livonian: Loorits FFC LXVI 94 No. 110; Flemish: DeMeyer FFC XXXVII 91 No. 132f.

A2751.4.2. Why ebony tree is black. India: Thompson-Balys.

A2751.4.3. Why tamarind bark is black. India: Thompson-Balys.

A2751.4.4. Why bark of saja and tinsa is white. India: Thompson-Balys.

A2751.4.5. Why broom-corn is covered with blood-red spots. Korean: Zong in-Sob 10 No. 3.

A2751.4.6. Why kava plant is grey. Tonga: Gifford 72.
   A2752.1. Why bombax tree has thorns. India: Thompson-Balys.
A2755. Internal parts of plant.
   A2755.1. Origin of red grain of cedar. (See A2731.3.)
A2755.2. Origin of blood-colored sap in trees. (See A2721.2.1.) — India: Thompson-Balys.
A2755.2.1. Why the saya tree has no sap. India: Thompson-Balys.
A2755.3. Origin of red grain of cedar. (See A2731.3.)
A2755.3.1. Origin of amber in poplar trees. (Cf. A2731.2.) — Greek: Frazer Apollodorus II 82 n. 2.
A2755.3.2. Origin of gum in myrrh tree. (Cf. A2731.2.) — Greek: Frazer Apollodorus II 86 n. 2.
A2755.4.1. Why there are knots on the saya tree. India: Thompson-Balys.
A2756. Why the bamboo has nodes. India: *Thompson-Balys.
A2757. Why certain reeds are hollow. Buddhist myth: Malalasekera II 36.
A2760. Leaves of plant.
   E631.6.2. Flower from grave bears letters. These commemorate the buried person.
A2760.1. Why all trees have leaves. India: Thompson-Balys.
A2761. Shape of leaves of plant.
A2761.1. Why oak-leaves are indented. Flemish: DeMeyer FFC XXXVII 91 No. 132b.
A2761.2. Why vine-leaves are hand-shaped. Flemish: DeMeyer FFC XXXVII 91 No. 132b.
A2761.3. Why plant-leaves are flat. (See A2741.3.)
A2762. Movement of leaves.
A2762.1. Why aspen-leaves tremble. — *Fb “asp” IV 18a; Lithuanian: Balys Index No. 3105, Legends Nos. 203—213.
   A2721.2.1.1. Aspen cursed for serving as cross.
   A2721.2.1.2. Poplar cursed for serving as cross.
A2763. Why certain leaves have holes in them. India: Thompson-Balys.
A2764. Why certain leaves are hollow.
A2765. Why leaves are evergreen. (See A2711.4.)
A2766. Why certain tree bleeds.


A2767.1. Origin of pine-needles. (See A2723.1.)


A2769. Leaves of plant — miscellaneous.

A2769.1. Why tamarind leaves are small. India: Thompson-Balys.

A2770. Other plant characteristics.

A2771. Budding and bearing of plant.

A2771.1. Why ash-tree buds last. (See A2725.1.) — Lithuanian: Balys Index No. 3222, Legends No. 324.

A2771.2. Why plantain bears but one stalk. (See A2722.1.) — India: Thompson-Balys.

A2771.3. Why sago bears fruit from the stem. India: Thompson-Balys.


A2771.4.1. Why rice has ears only at top. Chinese: Eberhard FFC CXX 130 No. 86.

A2771.5. Trees bear first buds to commemorate reign of primitive hero. Irish myth: Cross.


A2771.8. Why tree has bitter fruit.


A2771.9. Why big trees have small fruit. India: Thompson-Balys.


A2772. Color of plants.


A2772.2. Why end of rush is black. (See A2721.1.)

A2772.3. Why the heartsease (polygonum persicaria) has red stripes. Flemish: DeMeyer FFC XXXVII 90 No. 129a.

A2772.4. Why ebony tree has black wood and smoke-colored leaves. India: Thompson-Balys.
A2774.1. Why ayikha-bush is firmly rooted. India: Thompson-Balys.
A2775. Why certain trees are dwarfed. (See A2712.1.)
A2776. Why certain plants are cursed.
A2776.1. Why birch is cursed. Flemish: DeMeyer FFC XXXVII 91 No. 132d.
A2776.2. Why weeping-willow is cursed. Flemish: DeMeyer XXXVII 91 No. 132d.
A2777. Why certain plants (trees) are blessed.
A2777.1. Why fig tree is chief priest of the trees. India: Thompson-Balys.
B282.2. Priest of snakes.
A2778. Why certain tree is tall.
A2778.2. Why palm is tall. India: Thompson-Balys.
A2785. Origin of shape of particular tree.
A2788. Why certain tree is hardy.
A2711.6. How the plum tree came to be so hardy: blessed by Ram.
A2791. Sundry characteristics of trees.
A2791.1. Why trees do not talk. All ask to be spared when man begins cutting them. Estonian: Aarne FFC XXV 151 No. 75; Livonian: Loorits FFC LXVI 94 No. 107; Lithuanian: Balys Index No. 3215, Legends No. 302f.; India: Thompson-Balys.
A2791.2. Why lightning spares the nut-tree. Flemish: DeMeyer FFC XXXVII 91 No. 132e.
A2791.4. Why no one can find flower of wild fig. India: Thompson-Balys.
A2791.5. Why tamarind fruit is sour. India: Thompson-Balys.
A2791.7. Why some trees have no fruit. India: Thompson-Balys.
A2791.12. Why the bija tree is often struck by lightning. India: Thompson-Balys.

A2792. Sundry characteristics of shrubs.
A2792.1. Why bush holds on to passer-by. (See A2275.5.3, A2741.4.)
A2793. Sundry characteristics of grains and vegetables.
A2793.1. Why bean has black stripe. (See A2741.1.)
A2793.2. Why grain of wheat is divided. Flemish: DeMeyer FFC XXXVII. 90 No. 126b.
A2793.2.1. Why wheat must be planted in one year and harvested in the next. Chinese: Graham.
A2793.3. Why some yams are good, some bad. (See A2741.2.)
A2793.4. Why potatoes are hard. (See A2721.3.2.)
A2793.5. Why grain grows only at top of stalk (punishment for men's sinfulness). Grimm No. 194; BP III 417ff.; Lithuanian: Balys Index No. 3220, Legends Nos. 305—313; Cheremis: Sebeok-Nyerges.
A2793.5.1. Why corn does not yield in the middle. Chinese: Graham.
A2794. Sundry characteristics of vegetables.
A2794.1. Why mushrooms are slimy. India: Thompson-Balys.
A2794.2. Why yams are small but plentiful in certain place. New Hebrides: Codrington No. II 3.
A2795. Sundry characteristics of flowers.
A2795.1. Why some flowers have no scent. India: Thompson-Balys.

A2800—A2899. Miscellaneous explanations.

A2800—A2849. MISCELLANEOUS EXPLANATIONS: ORIGINS


A2817. *Origin of the will-o’-the-wisp (jack-o’-lantern).* Type 330. — Africa (Fang): Trilles 138.

A2817.1. Smith outwits devil, is admitted to neither heaven nor hell. The devil gives him a light to find his way back in the dark; he is known as the will-o’-the-wisp or jack-o’-lantern. England, Ireland, Scotland, U.S.: *Baughman.

A2817.2. Will-o’-the-wisp is girl cursed by her mother for gathering plants for dyestuffs on Sunday. Will-o’-the-wisp is seen where girl disappeared. Scotland: Baughman.


A2825. *Origin of canes:* from whip thrust into ground, India: Thompson-Balys.


A2828. *Origin of particular kinds of basket.* Tonga: Gifford 140.


A2849. *Miscellaneous origins.*


A2850—A2899. MISCELLANEOUS EXPLANATIONS: CHARACTERISTICS

A2851. *The four characteristics of wine.* Devil helps Noah plant vineyard and kills various animals over it. These illustrate the four qualities of wine. Peacock: brilliant colors; ape: jokes; lion: boldness; hog: drunkenness. — *Dh* I 298ff.; *Paull (ed. Bolte) No. 244; *Köhler-Bolte I 577; Basset III 31; *Krappe Bull. Hispanique XXXIX 48; Spanish Exempla: Keller; Lithuanian: Balys Index No. 3242; Jewish: Neuman; India: Thompson-Balys.


A2854. *Why men like tobacco, but spit when smoking.* Adam in paradise spat upon the tobacco plant. Lithuanian: Balys Index No. 3242, Legends No. 338f.
A2862. Why spirits are invisible. India: Thompson-Balys.
A2871. Why soil in certain country is poor. India: Thompson-Balys.
A2877. Why palm oil is red. Africa (Cameroon): Mansfield.
## B. ANIMALS

### DETAILED SYNOPSIS

### B0 — B99. Mythical animals
- B10. Mythical beasts and hybrids
- B20. Beast-men
- B30. Mythical birds
- B40. Bird-beasts
- B50. Bird-men
- B60. Mythical fish
- B70. Fish-beasts
- B80. Fish-men
- B90. Other mythical animals

### B100—B199. Magic animals
- B100—B119. Treasure animals
  - B100. Treasure animals — general
  - B110. Treasure-producing parts of animals
- B120—B169. Animals with magic wisdom
  - B120. Wise animals
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  - B150. Oracular animals
  - B160. Wisdom-giving animals
- B170—B199. Other magic animals
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  - B180. Magic quadrupeds
  - B190. Magic animals: miscellaneous motifs

### B200—B299. Animals with human traits
- B210. Speaking animals
- B220. Animal kingdom (community)
- B230. Parliament of animals
- B240. King of animals
- B250. Religious animals
- B260. Animal warfare
- B270. Animals in legal relations
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- B290. Other animals with human traits

### B300—B399. FRIENDLY ANIMALS
- B300—B349. Helpful animals — general
  - B310. Acquisition of helpful animal
  - B320. Reward of helpful animal
  - B330. Death of helpful animal
  - B340. Treatment of helpful animal — miscellaneous

### B350—B399. Grateful animals
- B360. Animals grateful for rescue from peril of death
- B370. Animals grateful to captor for release
- B380. Animals grateful for relief from pain
- B390. Animals grateful for other kind acts
B400—B499. Kinds of helpful animals
  B400—B449. Helpful beasts
    B400. Helpful domestic beasts
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    B470. Helpful fish
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B500—B599. Services of helpful animals
  B500. Magic power from animal
  B510. Healing by animal
  B520. Animals save person's life
  B530. Animals nourish men
  B540. Animal rescuer or retriever
  B550. Animals carry men
  B560. Animals advise men
  B570. Animals serve men
  B580. Animals help men to wealth and greatness
  B590. Miscellaneous services of helpful animals

B600—B699. Marriage of person to animal
  B610. Animal paramour
  B620. Animal suitor
  B630. Offspring of marriage to animal
  B640. Marriage to person in animal form
  B650. Marriage to animal in human form

B700—B799. Fanciful traits of animals
  B710. Fanciful origin of animals
  B720—B749. Fanciful physical qualities of animals
    B720. Fanciful bodily members of animals
    B730. Fanciful color, smell, etc. of animals
    B740. Fanciful marvelous strength of animals
    B750. Fanciful habits of animals
    B770. Other fanciful traits of animals

B800—B899. Miscellaneous animal motifs
  B870. Giant animals
B. ANIMALS

B0—B99. Mythical animals.


B5. Fantastic beasts, birds, etc., in art. Irish myth: Cross.

B7. Animals in the heavens.


B10. Mythical beasts and hybrids.


B11.1.3.0.1. Transformed princess as dragon. Irish myth: Cross; German: Grimm No. 88.


B11.2.0.1. She-dragon, Irish myth: Cross.

B11.2.1. Dragon as compound animal (Cf. B14.) — Smith Dragon 81 (serpent or crocodile, with scales of a fish for covering, and feet and wings and sometimes also the head, of an eagle, falcon, or hawk, and the forelimbs and sometimes the head of a lion). — Chinese: Werner 208 (ears of an ox, foot of a tiger, claws of an eagle, horns of a deer, head of a camel, eyes of a devil, neck of a snake, abdomen of a cock, scales of a carp); Egyptian: Smith op. cit. 79 (lioness, falcon, human being).


B11.2.1.2. Dragon as modified lizard. Smith Dragon 109.


B11.2.1.4. Dragon as modified shell-fish. Smith Dragon 165ff.

B11.2.1.5. Dragon as modified toad. Smith Dragon 109.


B11.2.1.9. Dragon as modified ram. Smith Dragon 134 (Egyptian, Soudanese, West African, Hindu, Chinese, Japanese, American Indian). The evidence of this identification is merely the spiral horn.

B11.2.1.10. Dragon as modified deer. Smith Dragon 131.

B11.2.1.11. Dragon as modified eagle. Smith Dragon 92f., 108.


B11.2.2.1. Dragon with golden feathers. Icel.: *Boberg.

B11.2.3. Many-headed dragon. (Cf. B15.1.2.) — Danish: Fb "hoved" 65b; Jones PMLA XXIII 569. — Greek: Fox 87 (hundred); Persian: Carnoy 286 (three); Japanese: Aesaki 228 (eight), 333 (nine).


B11.2.3.5. Twelve-headed dragon. Cheremis: Sebeok-Nyerges.


B11.2.4. Feet of dragon.


B11.2.7. Snakes issue from dragon's shoulders. Persian: Carnoy 320.

B11.2.8. Tail of dragon. Smith Dragon 137; Fb "drage" (if one throws fire over dragon's long tail, the tail falls and is full of treasure).


B11.2.9. Heart of dragon. Fb "hjærte" 631b.

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B11.2.11. Fire-breathing dragon. *Type 300; Hdwb. d. Abergl. II 391; Fb. "drage", "gleonde" (glowing eyes and tongue), "ild" (fire from mouth). Irish myth: Cross; Icel.: *Boberg.


B11.2.11.1. Dragon spews venom. Icel.: *Boberg.

F582.2. Man spews venom.


B760. Giant animals. F531. Giant.


B763.5. Blood of animal considered venomous.


B108.2. Serpent with jewel in head.

B11.3. Habitat of dragon.

B11.3.1. Dragon's home in bottom of sea. Smith Dragon 82. — Chinese: Werner 210 (only in autumn and winter); Icel.: Boberg.

F329. Water-spirits.


B11.3.1.2. Dragon's home beneath waterfall. (Cf. F426.) Icel.: Boberg.

B11.3.2. Dragon's home at top of mountain. His breath forms clouds to hide the mountain. — Smith Dragon 82. — Scotland: Baughman.

B11.3.3. Dragon's visit to sky. Chinese: Werner 210 (only in spring and summer). (Cf. B11.4.1.)


B11.3.5. Dragon lives under the ground. By his movements a building or village will be dislodged. (Cf. A1070.) — Zingerle Zs. 1. deutsche Mythologie und Sittengeschichte II 347; Hdwb. d. Abergl. II 890. — Irish myth: Cross.

F450. Underground spirits.


B11.3.8. Dragon lives in isolated island. German: Grimm No. 129.

B11.4. Dragon's habits.

B11.4.1. Flying dragon (Cf. B11.2.1.11.) — BP III 423; *Fb “drage” (flies over the mountain). — Icel.: MacCulloch Eddic 319, 345; *Boberg; Greek myth: *Frazer Apollodorus I 38 n. 2 (air-going chariot and dragons); Irish myth: Cross; India: Thompson-Balys.


B11.4.2. Dragon as giver of omens. Smith Dragon 97.

D1812.5. Future learned through omens.

B11.4.3. Sleepless dragon. Greek Myth (Jason); *Frazer Apollodorus I 95 n. 2.

B11.4.4. Dragon travels on sea or land. Irish myth: Cross.


B123. Wise serpent.

B211. Animal uses human speech.

B11.5. Powers of dragon.


B11.5.3. Dragon's miraculous vision. Can see a fly miles away. — Africa (Gold Coast): Barker and Sinclair 97 No 18.

B11.5.4. Dragon's miraculous speed. Gold Coast: Barker and Sinclair 97 No. 18.

B11.5.5. Self-returning dragon's head (Cf. B11.2.3, B11.11.2.) — *Type 300; BP I 547; Eng.: Baughman; Greek: Fox 81 (hydra). — Onondaga: Beauchamp JAFI II 261.


B11.6. Deeds of dragons.

B11.6.1. Dragon helps hero out of gratitude. Dickson Valentine and Orson 121 n. 64.


B11.6.2. Dragon guards treasure. *Norlind Skattsægner 77ff.; Gould Scandinavian Studies and Notes IX (1917) 170 No. 4; Penzer III 133; Smith Dragon 157—165; Finnish-Swedish; Wessman 76, 78 Nos. 632, 637; Icel.: Boberg; Danish: Kristensen Danske Sagn II (1893) 133ff., (1928) 119ff., III (1895) 454ff., (1931) 31ff.; Greek: *Grote I 219; U.S.: Baughman; Wienert FFC LVI 37; Phaedrus IV 21; Chinese: Werner 209.


B11.6.2.1. Dragon must give up treasure when steel is thrown on him. Fb “stål”. III 647a; Finnish-Swedish: Wessman 76 No. 632.

B11.6.2.2. Serpents play with precious green stone. Icel.: *Boberg.
B11.6.5. Dragon guards hermit's food; frightens off robbers. Spanish Exempla: Keller.
B11.6.6. Dragon guards bridge to otherworld. Icel.: *Boberg.
B11.6.7. Dragon eats an ox at every meal. Icel.: Boberg.
B11.6.8. Dragon flies to its nest with human being. Icel.: *Boberg.
B11.7.3. Sacrifice of human being to dragon. *Type 300; Penzer VII 236, 240; Dickson Valentine and Orson 228f.; Gaster Thespis 176; Hartland Legend of Perseus passim; Fb "drage", "pige". — Irish myth: Cross; Greek; Fox 34; Persian: Carnoy 320; India: "Thompson-Balys; Breton: Sébillot Incidents s.v. "exposition"; French Canadian: Barbeau JAFI XXXIX 17; Missouri French: Carrière; Africa (Zulu): Callaway 41; Japanese: Anesaki 249.
B11.7.5. Sacrifice of animals to dragon. Irish myth: Cross.
B11.7.6. Animal as sacrifice.


B11.11.1. Dragon fight: repulse granted and dragon returns with renewed strength. French Canadian: Barbeau JAFL XXXIX 21; Missouri French: Carrière.

B11.11.2. Hero's dogs (horse) prevent dragon's heads from rejoining body. (Cf. B11.2.3.) — *Type 300; *BP I 547.

B11.5.5. Self-returning dragon's head.

B11.11.3. Dragon combats attack with showers of fiery spines. Irish myth: Cross.


B11.11.4. Dragon fight in order to free princess. Icel.: *Boberg. (See also R111.1 and most of the references to B11.11.)

B11.11.5. Dragon fight in order to free man. Icel.: *Boberg.

B11.11.6. Dragon fight in order to free lion. Icel.: *Boberg.

B11.5.6.1. Dragon flies away with lion.

B11.11.7. Dragon as dragon-slayer. India: Thompson-Balys.

B11.11.8. Dragon doubles his demand after men's rebellion. Africa (Fang): Einstein 42.

B11.12. Other traits of dragon.
B11.12.1. Dragon cannot be killed with weapons. Wesselski Mönchslatein 171 No. 136; Irish myth: Cross; Eng.: Baughman; Gaster Oldest Stories 69.


B11.12.1.1. Dragon which cannot be killed with weapons is kicked in vulnerable spot. England: Baughman.

B11.12.1.2. Dragon dips wounded part in holy well, is healed immediately. England: Baughman.


B11.12.4. Dragon is fond of milk.


B11.12.6. Dragon can hear a child cry even at great distance. India: Thompson-Balys.


B12.2. Basilisk's fatal glance. Renders powerless or kills. — *Fb "basilisk" I 53a, IV 29a, "oje" III 1167b; Penzer VIII 75 n.l.


K771. Unicorn tricked into running horn into tree. A2214.3. Unicorn thrown from ark and drowned; hence extinct.
B14. Other hybrid animals.
      — *Frazer Apollodorus I 151 n. 2, 153 n. 1; Fox 39. — Egyptian: Mül-
      ler 169.

B15. Animals with unusual limbs or members.
B15.1. Animal unusual as to his head.
      B11.2.3. Many-headed dragon. D1846.2. Invulnerability bestowed by many-headed monster. F531.1.2.2. Many-headed giant. G304.1.3. Many-
      headed troll. G361.1. Many-headed ogre.
   B15.1.2.1.1. Two-headed serpent. One head in front and one at rear. — Penzer V 135 n. 2.
   B15.1.2.1.4. Two-headed dog. Greek: *Frazer Apollodorus I 211 n. 3 (Orthus).
   B15.1.2.2. Three-headed animal.
   B15.1.2.2.1. Three-headed bird. Irish myth: Cross.
   B15.1.2.2.2. Three-headed serpent. Persian: Carnoy 311; Hindu: Keith 36, 154.
   B15.1.2.3. Four-headed animal.
   B15.1.2.3.1. Four-headed monster. Irish myth: Cross.
   B15.1.2.4. Five-headed animal.
      B642.1.1. Marriage to person in form of five-headed snake.
   B15.1.2.5. Six-headed animal.
   B15.1.2.6. Seven-headed animal.
   B15.1.2.6.1. Seven-headed serpent. Gaster Thespis 80f.; Hindu: Keith 154; Zanzibar; Bateman 134.
   G215.1. Seven-headed witch.
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B15.1.2.7. Eight-headed animal.
B15.1.2.8. Nine-headed animal.

B15.1.2.8.1. Hydra: nine-headed monster. Middle head immortal. — *Frazer Apollodorus I 187 n. 3. F104.5. Poison of hydra corrodes the skin.

B15.1.2.8.2. Nine-headed serpent. Fb. "hugormekonge".

B15.1.2.10. Other many-headed animals.


B15.2. Many-mouthed animal (Cf. B15.7.2).


B15.3. Animal unusual as to his horns. F511.3. Person with horns. G381.1.2.1. Monster with two horns, each having human head on it.


B15.3.0.2. One-horned ox. Jewish: Neuman.

B15.3.1. Many-horned animal.


B15.3.1.3. Ox with three horns. Icel.: *Boberg.

B15.3.1.3.1. Ox with four horns. Icel.: *Boberg.

B15.3.2. Animal with a gold (silver) horn.

B15.3.2.1. Deer with a gold and a silver horn. *Fb "hjort" I 625 a.

B15.3.2.2. Goat with a gold and a silver horn. Cheremis: Sebeok-Nyerges.

B15.3.2.3. Ox with golden horns. French Canadian: Sister Marie Ursule.

B15.3.2.3.1. Cow with silver horns. Cheremis: Sebeok-Nyerges.


B15.3.4. Animal usually harmless has horns.

B15.3.4.1. Hare with horns. India: Thompson-Balys.
B15.3.4.2. Horned armadillo lives underground. S. A Indian (Chaco): Belaieff BBAE CXLIII (1) 379.

B15.3.5. Animal with horn on his head pointing to the sky. Chinese: Graham.

B15.4. Animals with unusual eyes. (Cf. B15.7.2.) Irish myth: Cross. 
B721. Cat's luminous eye. F541. Remarkable eyes.

B15.4.1. Many-eyed animal.


B15.4.1.2. Four-eyed tiger. S. A Indian (Yuracare): Métraux RMLP XXXIII (3) 503.

B15.4.1.3. Four-eyed jaguar. S. A Indian (Yuracare): Métraux BBAE CXLIII (1) 379.


B15.4.2. Beasts with fiery eyes.

E423.8. Ghosts as dogs with glowing tongues and eyes. E501.4.1.3. Dogs with fiery eyes in wild hunt.

B15.4.3. Dogs with eyes like plates, tea-cups, etc. Fb. “ője” 1165b.

B15.4.4. Animal with human eyes (transformed man). Icel.: *Boberg.

B15.4.5. One-eyed pig. Irish myth: Cross.

B15.5. Animal unusual as to his nose (snout). 
F514. Person unusual as to his nose. F543. Remarkable nose.

B15.5.1. Horse with fire-breathing nostrils. (Cf. B19.1.) — Fb “ild” II 12a; Icel.: *Boberg.

B742. Animal breathes fire. E501.4.2.4. Horse in wild hunt breathes fire.

B15.5.2. Animal with snout of iron. Irish myth: Cross. (Cf. B15.7.13.1.)

B15.6. Animals with unusual legs or feet. (Cf. B19.1.) 


B15.6.2. Empousa. Monster with one foot of brass and another of an ass. — Greek: Fox 278.

B15.6.3. Animals with many legs. Ipolyi Zs. f. deutsche Mythologie II 269. — Hindu: Penzer III 259 n. 1 (sarabhas); Irish myth: Cross.

B15.6.3.1. Six-legged quadruped.

B15.6.3.2. Twelve-legged bird. Irish myth: Cross.  

B15.6.3.3. Seven-legged beast. India: Thompson-Balys.


B15.7. Other animals with unusual limbs or members. (Cf. B20, B142, B92.) Irish myth: Cross.

B15.7.1. Cerberus. The hell hound with three heads, a serpent’s tail, and a writhing tangle of snakes from his body. Irish myth: Cross; Greek: Fox 88, 142.  
A673. Hound of hell. Cerberus (monstrous dog) guards the bridge to the lower world.

B15.7.2. Monster three-legged ass. Stands in the ocean. Has three feet, six eyes, nine mouths, two ears, one horn, a white body. Two eyes are in eye position, two on top of his head, two on his hump. He renders powerless by the sharpness of his eyes. He has three mouths in his head, three in his hump, and three in the inner parts of his flanks. Each mouth is the size of a cottage. (Cf. B13, B15.1, B15.2, B15.4.) — Persian: Carnoy 270.


B15.7.5. Ghormuhas: men’s bodies, horses’ heads, one leg, cannibals. (Cf. B21.) India: Thompson-Balys.

B15.7.6. Three-tailed turtle. Korean: Zong-In-Sob 169 No. 73.


B15.7.9. Cow with tallow liver. Irish myth: Cross.  

B15.7.9.1. Cow with two bags: one containing a one-legged bird; the other, a twelve-legged bird. Irish myth: Cross.  
B182. Magic cow (ox, bull).

B15.7.10. Animal unusual as to skin. Irish myth: Cross.

F558. Man covered with horn.

B15.7.10.2. Animal with hair of iron pins. Irish myth: Cross.

B15.7.11. Animal with one head, two bodies, six legs. Irish myth: Cross. (Cf. B15.6.3.5, B15.7.9.1.)
B15.7.15. Monster with 100 hands, 100 palms on each hand, and 100 nails on each palm. Irish myth: Cross.
B15.7.16. Eagle with twelve wings and three heads. Jewish: Moreno Esdras (B172.6.)


B16.1. Devastating domestic animals.
B16.1.2. Cat leaps through man like arrow of fire and burns him to ashes. Irish myth: Cross.
B16.1.5. Giant devastating hound. Irish myth: Cross.
B16.1.6. Devastating horse.
B16.1.9. Giant devastating boar. Irish myth: Cross; Icel.: *Boberg; Greek: Fox 82; Italian: Basile Pentamerone I No. 2; India: Thompson-Balys.

B16.1.15. Giant dog (hound).
B16.1.17. Giant dog (hound).


B16.3. Giant horse.

B16.4. Giant boar (pig).

B16.4.1. Giant devastating boar. Irish myth: Cross; Icel.: *Boberg; Greek: Fox 82; Italian: Basile Pentamerone I No. 2; India: Thompson-Balys.
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B16.1.5.2. Destructive cow possessed by demons. Irish myth: Cross. (Cf. B17.1.3.)

B16.1.5.3. Devastating bull. Greek: Grote I 189.


B16.2. Man-bull.


B16.2.2.1 Hostile tiger killed. Icel.: *Boberg.


B16.2.4. Giant devastating wolf overcome by hero. Icel.: Boberg.

B16.2.5. Devastating bear killed. Icel.: Boberg.

B16.2.6. Devastating elephant. Icel.: *Boberg; India: Thompson-Balys; Chinese-Persian: Coyajee JPASB XXIV 188.


B16.3. Devastating birds. (Cf. B33.)

B16.4. Devastating fish carries off daily victim. India: Thompson-Balys; Greek: Grote I 189.

B16.4.1. Leviathan casts up gorge which spreads disease. Irish myth: Cross.

B61. Leviathan.

B16.4.1.1. Leviathan causes cataclysm by striking earth with tail. Irish myth: Cross.

A1145.2. Earthquakes from movements of sea-monster.

B16.4.1.1.2. Sea-beast: when it belches landward, it causes disease; upward it kills birds; downward, fishes and sea animals. Irish myth: Cross.
B16.5. Devastating reptiles.


B16.5.1.1. Devastating serpent with fiery breath. India: Thompson-Balys.


B16.5.2. Devastating crocodile. India: Thompson-Balys; Chinese: Eberhard FFC CXX II No. 188.


B17.1.1. Ferocious animals loosed against attackers. Irish myth: Cross.


B17.1.2.2. Hostile hound killed by reaching through hollow log in its jaws — and tearing heart out. Irish myth: Cross.

B17.1.2.2.1. Hero kills hostile hound (monster) by tearing (forcing) out its entrails (heart). Irish myth: Cross.

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B17.1.2.3. Transformed man as hostile dog. Irish myth: Cross.
D141. Transformation: man to dog.

B17.1.3. Hostile cattle. Irish myth: Cross. (Cf. B15.1.5.2.)

B111.7. Magic horse avenges hero's death.

B17.1.4.1. Infuriated horses kill driver. Irish myth: Cross.


B17.2. Other hostile animals. Irish myth: Cross.


B170. Fish-beast.


B73. Sea-cat.

B42. Griffin.

B17.2.3. Hostile raven.

B17.2.3.1. Raven plucks out men's eyes. India: Thompson-Balys.

B17.2.4. Hostile scorpion.

B17.2.4.1. Scorpion scoops out men's eyes. India: Thompson-Balys.


B19. Other mythical beasts. Fb "soluly".

B19.1. Brazen-footed, fire-breathing bulls. (Cf. B15.6, B15.5) — Frazer
Apollodorus I 109 n. 4, 110 n. i.


A14. Cow as creator.

B19.3. Horse born of egg. Mythical hero will come riding on such a horse. — Fb "Holger Danske" I 640b, "ag" III 1142b.

B19.3.1. Immortal horses. Greek: Grote I 11.


B183.2. Magic swine issue from elf-mound.


B535.1. Goat feeds other animals from its body.


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B23. Man-bull.


B23.3. Man with (two) horns on his head. Irish myth: Cross; Icel.: Boberg.


B24.2. Man with goat’s head. (Cf. A1614.1.2.) Irish myth: Cross (B29.5).


B27. Man-lion. Man with lion’s head. — Greek: *Grote I 7; Jewish: Neuman; Chauvin VII 87 No. 373bis n. 3.


B29. Other combinations of beast and man.

B29.1. Lamia. Face of woman, body of serpent (or body of sow, and legs
of horse). — *Bolte FFC XXXIX 5 n. 1 — Icel.: Herrmann Saxo II 603; Czech: Machal Slavic 265; India: Thompson-Balys.

F382.1. Serpent damsel.


C7369.4. Ogre has head and tail of a cat.


D113.1.1. Wer-wolf.


B31.1. Roc. A giant bird which carries off men in its claws. — Irish myth: Cross; German: Grimm Nos. 51, 161; Penzer I 103ff., II 219; Chauvin VI 3 No. 181 n. 3; Burton I 154 n., V 122f., VI 16m, 48ff., S III 186, S VII 249. — Hawaii: Beckwith Myth 45. — N. A. Indian: Thompson Tales 318 n. 151.


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B31.3. Giant ravens. They sit on mountain; when they fly, avalanche comes. — Swiss: Jegerlehner Oberwallis 323 No. 139.


B32.1. Phoenix renews youth. Fb “œrn” III 1183b; Egyptian: Müller 165f.

B32.1.1. Phoenix renews youth when 1,000 years old. Jewish: Neuman.

B33. Man-eating birds. Irish myth: Cross; Greek: Fox 84; S. A. Indian (Toba): Métraux MAFLS XL 72.

B33.1. Other devastating birds. Irish myth: Cross.

B33.1.1. Devastating birds wither everything with their breath. Irish myth: Cross.

B33.1.2. Devastating birds destroy grass. Irish myth: Cross.


B33.1.4. Devastating birds with poisonous spells on their wings. Irish myth: Cross.


B35. Camrūsh. Giant bird which collects seeds and sees that they are properly placed. Carries off the people’s enemies. — Persian: Carnoy 289; Penzer I 103.


B39. Other mythical birds.
A878.3.3. Wise eagle in the earth-tree. A878.3.4. Hawk in the earth-tree.


B40. Bird-beasts. Breton: Sébillot Incidents s.v. "ailles".

B41. Bird-horse.


B41.2. Flying horse. Sometimes represented as having wings, sometimes as going through the air by magic. — *Chauvin V 228 No. 130; Fb "hest" IV 211a; BP II 134; *Hdwb. d. deutschen Märchens s.v. "Arabische Motive"; Penzer II 224; Rösch FFC LXXVII 110. — Icel.: Mac Culloch Eddie 43 (Stleipnir), 185 (Hofvarpnir). — Arabian: Burton I 160, V 246 n., VI 8, VII 46, 53, S II 85; India: *Thompson-Balys; Buddhist myth: Malalasekera II 838, 1358; Indo-Chinese: Scott Indo-Chinese 314.


B41.2.1. Angel horse. Horse draws angels’ chariot. — *Howey Horse in Magic and Myth 17ff.


A2234. Griffin disdains to go on ark; drowned; hence extinct. B174.2.

B42.1. Hippogriff. Horse with fore-quarters of griffin. — Howey Horse in Magic and Myth 232.

B1823. Magic bull.


B44711.2. Hero rides on winged elephant. D114.2.1. Transformation: white rat to white-winged elephant. J2133.3.2. Numakull going to heaven holding on tail of divine elephant, loses his hold to make gesture, he and all holding on to him fall.

B46. Vasa Mortis. Bird with four heads, middle like a whale, feathers and feet of a griffin. — Old English: Solomon and Saturnus (Grein-Wülcker) III (2) 58–82, lines 262ff.


B49.1. Bird with crocodile head. Jewish: Neuman;

B49.3. **Flying fox.** Chinese: Eberhard FFC CXX 235.


B51. **Sphinx.** Has face of woman, body and tail of lion, wings of bird. — **Laistner T611.** 24


B53. **Siren.** Bird with woman's head. — *Encyclopaedia Britannica* s.v. “sirens”; Bolte Zs. f. Visk. XIX 310 n. 1 (here considered as half fish, half woman); Roscher Lexikon s.v. “Seirenen”; Penzer VI 282 n. 6; *Frazer* Apollodorus I 349 n. 1; **J. Ilberg** Die Sphinx in der griechischen Kunst und Saga (Leipzig, 1896); Köhler-Bolte I 115.


B53.0.1. **Siren in mermaid form.** Irish myth: Cross.

B53.1. **Drowning man rescued by siren.** Breton: Sébillot Incidents s.v. “nöyd”.
   NN10. Supernatural helpers.

B53.2. **Man suckled by siren.** Dickson Valentine and Orson 110 n. 26, 112.
   T611. Suckling of children.

B53.3. **Gold thrown on shore by siren.** Breton: Sébillot Incidents s.v. “or”,

B53.4. **Siren’s song causes sleep.** Irish myth: Cross.

B55. **Man with bird’s head.** Chauvin VII 77 No. 121.


B57. “*Finndilken*”, bird with a man’s head. Icel.: *Boberg.

B60. **Mythical fish.** India: *Thompson-Balys.

B60.1. **Parent of all fishes.** Hawaii: Beckwith Myth 24.


B62. **Flying fish.** Irish myth: Cross.

B64. Mythical eel. Hawaii: Beckwith Myth 102f.


B70. Fish-beasts. *Loomis White Magic 64f.


B72.1. Three sea-cows: one red, one white, one black. Irish myth: Cross. 


B80. Fish-men. Tobler Epiphanie der Seele 98.


B81.0.1. Mermaids are like fishes in the water, like men on land. Icel.: Boberg.

B81.0.2. Woman from water world. Irish myth: Cross.

B81.1. Mermaids from Pharaoh's children. They were drowned in the Red Sea. — Livonian: Loorits FCC LXVI 41 No. 27. 

B81.2. Mermaid marries man. Fb "havfrue" IV 204a. — Krappe Archiv für das Studium der neueren Sprachen 159 (1931) 161—175; Irish
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myth: Cross; Livonian: Loorits FFC XLVI 40 No. 25; Lappish: Qvigstad FFC LX 45f. Nos. 55, 57.

B81.2.1. Mermaid has son by human father. *Fb "havfrue" I 569b, IV 204a; Icel.: *Boberg.

B81.2.2. Mermaids tear their mortal lovers to pieces. Irish myth: Cross. F302.3.4. Fairies entice men and then harm them.

B81.3. Mermaid leads people astray. Fb "havfrue" I 569b.

B81.3.1. Mermaid appears at midnight, entices people into water. England: Baughman.

B81.3.2. Mermaid appears once each year, sings in choir, entices young man to follow her. England: Baughman.

B81.4. Mermaid captures a maiden. *Fb "havfrue" IV 204a.

B81.5. Mermaid sits on knight's bedpost. *Fb "havfrue" I 569b.

B81.6. Mermaid has human midwife. *Fb "havfrue" I 569b.


B81.7.1. Mermaid prophesies. Icel.: Boberg.

B81.8. Mermaid cannot pass through ice. *Fb "havfrue" I 569b.

B81.9. Appearance of mermaid. Fb "havfrue" IV 204a; Irish myth: Cross.

B81.9.1. Mermaid's hair reaches her waist. *Fb "hår" I 771b.

B81.9.1.1. Mermaid has woolly hair. U.S.: Baughman.

B81.9.2. Mermaid has large breasts. *Fb "havfrue" IV 204a; Boberg.


B81.9.5. Skin of mermaid.

B81.9.5.1. Mermaid has white skin. Scotland: Baughman.


B81.12. When mermaid appears.
B81.13. Miscellaneous actions of mermaid.
B81.13.2. Mermaid is washed up on beach. Wales, England: *Baughman.
B81.13.5. Giant mermaid (man) cast ashore. Irish myth: Cross.
B81.13.10. Mermaid prevents raising of sunken church bell. (See C401.4.) England: Baughman.
B82.1. Merman marries maiden. Fb "havmand" I 571a; English ballad: *Child I 366; Danish: Grundtvig Danmarks Gamle Folkeviser No. 38. — Literary treatment: Arnold "The Forsaken Merman".
B82.1.1. Merman demands princess. *Fb "havmand" I 571a; Gaster Thespis 176. R11.1. Princess (maiden) abducted by monster (ogre).
B82.1.2. Harp music makes merman restore stolen bride. *Fb "havmand" I 571a, II 725.
B82.2. Merman demands cattle as offering. *Fb "havmand" I 571a.
S260. Sacrifices.
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B82.4. Merman teaches music. *Fb “nökke” II 725a.

B82.5. Merman attacked by putting steel in the water. *Fb “nökke” II 725a. F384.2. Steel powerful against fairies.


B82.7. Merman lays hands on side of canoe. U. S.: Baughman.

B83. Fish with human face. *Chauvin 8 No. 373A n. 2.

B89. Other mythical animals.


B91.2. Plumed serpent. Hopi, Zuñi: Alexander N. Am. 188.


B91.4. Sky-traveling snake. N. A. Indian (Zuñi): Alexander N. Am. 188.


B91.5.2. Lake-serpent (monster). Irish myth: Cross.

B91.5.2.1. Lake-serpent (monster) in form of woman. Irish myth: Cross. B81.2.3.1. Mermaid caught by fisherman.


B91.7. Serpent is immortal. Gaster Oldest Stories 81.


B94. Mythical crustacean.

B95. Vegetable lamb. Generated from ground. Umbilical cord is in the ground and the lambs will die if it is forcibly severed. They are frightened into severing it themselves and then live. Vertebrae of the neck planted to produce new ones. — *Laufer JAFL XXVIII 115ff.

B95.1. Vegetable lamb born from melons (as from eggs). — Laufer JAFL XXVIII 124.


B100—B199. Magic animals.

B100. Treasure animals.

*Clouston Tales I 123 ff.; India: Thompson-Balys; Penzer I 20 n., VIII 59 n. 3; Cox 510 n. 54.

B100.1. Treasure found in slain helpful animal. *Cox Cinderella passim. — Lithuanian: Leskien 448 No. 25; Breton: Luzel III 194; Portuguese: Pedroso 76 No. 18.


B101. Animals with members of precious metal (jewels).


B101.2. Treasure-hog. Alternate bristles of gold and silver; at each step a side of pork falls from him. — Pb “galt”.


B101.3. Ram with golden fleece. Cox 510 n. 54. — Icel.: *Boberg; Greek: Fox 108.

B102. Magic pigskin.


B102.2. Magic pigskin.

B102.3. Magic object furnishes treasure.
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B101.4.2. Stag with gold and silver on horns and neck, and a silver bell.
B101.4.3. Stag with golden antlers and silver feet. Irish myth: Cross.
B101.6. Fish with gold and silver heads. *Fb “fiske”.
B102. Animal of precious metal (jewels).
B102.1.2. Golden peacock. India: Thompson-Balys; Buddhist myth: Malalasekera I 1052.
B102.2. Golden horse. (Cf. B181.) — Cox 510 n. 54; Fb “guldhest”; Danish: Kristensen Danske Sagn III (1895) 461ff., (1931) 316ff.; Icel.: *Boberg; India: Thompson-Balys; Missouri French: Carrière.
B102.4.1. Fish of silver. Irish myth: Cross.
B103. Treasure-producing animals.
  B756. Gold-digging ants.
B103.0.1. Treasure-producing turkey. N. Am. Indian (Zufi): Cushing
  Zufi Folk-Tales 54ff.
B103.0.2. Magic bird produces unlimited food. Irish myth: Cross; In-
  doneesian: Dixon 238 n. 51.
  D1652.1. Inexhaustible food.
B103.0.3. Treasure-producing turkey. N. Am. Indian (Zuni): Cushing
  Zufii Folk-Tales 54ff.
B103.0.4. Magic bird produces unlimited food. Irish myth: Cross; In-
  doneesian: Dixon 238 n. 51.
  D1652.1. Inexhaustible food.
B103.0.5. Treasure-producing turkey. N. Am. Indian (Zuni): Cushing
  Zufii Folk-Tales 54ff.
B103.0.6. Magic bird produces unlimited food. Irish myth: Cross; In-
  doneesian: Dixon 238 n. 51.
  D1652.1. Inexhaustible food.
B103.0.7. Treasure-producing turkey. N. Am. Indian (Zuni): Cushing
  Zufii Folk-Tales 54ff.
B103.0.8. Treasure-producing turkey. N. Am. Indian (Zuni): Cushing
  Zufii Folk-Tales 54ff.
B103.1. Treasure-dropping animals.
B103.1.1. Gold-producing ass. Droppings of gold. — *Type 563; **Aarne
  JSFO XXVII (1909) 1—96; Cox 510 n. 54; Penzer V 11 n. 1; *BP I
  349ff. (Gr. No. 36). — Breton: Sébillot Incidents s.v. “âne”; French Ca-
  nadian: Barbeau JAFL XXIX 10; Missouri French: Carrière; Italian:
  Basile Pentamerone I No. 1; Philippine: Fansler MAFLS XII 196; Japane-
  se: Ikeda.
B103.1.3. Gold-producing dog. Droppings of gold. — Penzer V 11 n. 1;
  Chinese: Eberhard FFC CXX 35ff.
  FFC CXX 222.
B103.2. Treasure-laying animals.
B103.2.1. Treasure-laying bird. Bird lays money or golden eggs or an
  egg at every step. — Köhler-Bolte I 409; Cox 510 n. 54; Fb “höne” I
  570b. — Icel.: *Boberg; Breton: Sébillot Incidents s.v. “oiseau”; In-
  dia: *Thompson-Balys, Panchatantra III 14, (Ryder tr.) 359.
  that laid the golden egg. D1019. Magic egg.
B103.3. Animal giving treasure as milk.
  D1454.3. Treasure from excrements.
B103.4. Animal spitting (vomiting) treasure.
B103.4.1. Fish with coin in mouth. Dh II 180.
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B103.6. Animal producing treasure by bite.

B103.6.1. Serpent's bite produces ornaments and clothes. India: Thompson-Balys.

B103.7. Animal producing treasure at death.

B103.7.1 When destructive bird is killed, barn is found full of gold. India: Thompson-Balys.

B105. Animal bearing precious ornaments.


B107. Animal with treasure inside it.

B107.1. Fish with ingot of gold inside it. Irish myth: Cross. B548.2.1. Fish recovers ring from sea. N211.1. Lost ring found in fish.

B108. Animal as patron of wealth.


B109. Treasure animals — miscellaneous.


B110. Treasure-producing parts of animals.


B113. Treasure-producing parts of bird. **Aarne MSFO XXV 176 (extensive list of parts).
B113.1. Treasure-producing *bird-heart*. (Cf. D1015.1.1.) Brings riches when eaten. — **Aarne MSFO XXV 176; *Type 567; Penzer I 19 n 2; India: Thompson-Balys.**

D1561.1. Magic bird-heart (when eaten) brings man to kingship. M312.3 Eater of magic bird-heart will become rich (or king).

B113.2. Treasure-producing *bird-head*. (Cf. D1011.0.1.)

B113.3. Treasure from bird's feathers. German: Grimm Nos. 60, 64.

B114. Treasure-producing *part of sheep*.


B115.1. *Ear-cornucopia*. Animal furnishes treasure or supplies from its ears. — *Cox Cinderella 475 n. 2. — *Fb "tyr" III 908a, "ørø" III 1181a. — Breton: Sébiliot Incidents s.v. "oreille", "boeuf", "nourriture".*

B115.2. Wing-cornucopia. Turkey supplies treasure from its wings. — Southern Ute: Lowie JAFL XXXVII 85 No. 56.


B119. Treasure-producing *parts of animals — miscellaneous.*


B119.2. Treasure produced by *goat's entrails*. German: Grimm No. 130.

B119.3. *Armadillo with silver plate over its forehead. S. A. Indian (Toba): Métraux MAFLS XL 71.*

B120—B169. **ANIMALS WITH MAGIC WISDOM**

B120. Wise *animals*. India: Thompson-Balys.


B121. Beasts with magic wisdom.


B121.2. Fox as alchemist. Chinese: Werner 381, Krappe CFQ III (1944) 125f.
B121.3. Cat with magic wisdom. Jewish: Neuman.
B121.4. Ass (mule) with magic wisdom. Jewish: Neuman.
B121.5. Ox with magic wisdom. Jewish: Neuman.
B121.6. Lion with magic wisdom. German: Grimm No. 67.
B122.0.2. Wise golden peacock. India: Thompson-Balys.
B122.0.3. Wise owl. India: Thompson-Balys; Buddhist myth: Malalasekera I 1038.
B122.0.4. Prophesying parrot. India: *Thompson-Balys; Buddhist myth: Malalasekera I 1038.
B560. Animals advise men.
B122.2. Birds as reporters of sights and sounds. Sit on Odin's shoulder and report what they see and hear. — Icel.: MacCulloch Eddie 65, Krappe Etudes 29ff.
B122.3. Bird can recite sacred writings. Persian: Carnoy 290.
J227.1. Chanticleer believes that his crowing makes the sun rise.
B122.5. Wise mother eagle distinguishes between stupid and intelligent eaglets. Irish myth: Cross.
B176. Magic serpent.
B122.8. Parrot scout sent to enemy camp to ascertain strength. Buddhist myth: Malalasekera II 980.
K2350. Military strategy.
B123. Wise reptile.

   B505. Magic object received from animal.


   A165. Tree of knowledge.

B124. Wise fish. (Cf. B175.)


B126. Amphibian with magic knowledge.


B130. Truth-telling animals.


B131.2. Bird reveals treachery. (Cf. B133.2.) — *Type 707; *BP II 380ff. (Gr. No. 96); Köhler-Bolte I 277; India: Thompson-Balys.


E215. The dead rider (Lenore).


B521.1. Animal warns against poison.


A221.7.1. Animal cursed for betraying holy fugitive.


B133.0.1.1. Ass alone knows where hidden wind can be found. India: Thompson-Balys.


B133.3. Speaking horse-head. The helpful magic horse (B181) is killed (B330). The head is preserved and placed on the wall. It speaks and reveals the treachery practiced against the heroine. — *Type 533; **W. Ljungman Två Folkminnesundersökningar (Göteborg 1923) 41ff; *BP II 273 (Gr. No. 89) 274 n. 1. — Hindu: Keith 122.

D111.7.1. Orcacular artificial head. K1911.3.1. Substitution of false bride revealed by animal.

B133.4. Horse refuses to carry one who speaks falsehood. Irish myth: Cross.

B159.2. Saint's horse lies down when grain of wheat falls from load. Q263. Lying (perjury) punished.

B133.4.1. Horses refuse to remain with owner who has been cursed by clerics. Irish myth: Cross.


— Zuñi: Handy JAFL XXXI 464 No. 17.


B134.3. Dog as animal of warning. *Fb "hund" I 678. — Icel.: Boberg; India: Thompson-Balys.

B134.3.1. Dog warns of coming. Chinese: Graham 123, p. 3.


B134.5. Dog returns from dead to clear master of murder. India: Thompson-Balys.

B134.1.7. Speaking dog. E300. Friendly return from the dead.


B140. Prophetic animals. India: Thompson-Balys.

B141. Truth-speaking horse.


B141.2.1. Horse weeps for master's (saint's) approaching death. Irish myth: Cross.

B141.3. Ass's behavior predicts the weather. Italian Novella: Rotunda.

B141.4. Dog with magic sight. Fb "hund" IV 227a.


B141.5. Prophetic cow. India: Thompson-Balys.

B142. Prophetic wild beasts.


B142.2. Prophetic jackal.

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B142.3. Prophetic hart. Alphabet of Tales No. 416.

B142.4. Prophetic lion. German: Grimm No. 67.


M353. Prediction of bird that girl will have dead husband.


B143.0.3. Owl as prophetic bird. India: Thompson-Balys.

B143.0.4. Raven as prophetic bird. Jewish: Neuman; Icel.: Boberg.

B143.0.5. Hen as prophetic bird. Jewish: Neuman.

B143.0.6. Dove as prophetic bird. Jewish: Neuman.

B143.0.7. Eagle as prophetic bird. Jewish: Neuman.

B143.0.8. Crow as prophetic bird.


B143.0.8.2. Otherworld journeys. M394. Hero's coming prophesied.


B143.1.2. Warning peacock. India: Thompson-Balys.

B143.1.3. Warning parrot. India: Thompson-Balys.

B143.1.4. Falcon saves master from drinking poisoned water. India: Thompson-Balys.

B143.1.5. Golden cock warns against attack. Icel.: *Boberg.


B144. Prophetic fish. (Cf. B175.)

B144.1. King of fishes prophesies hero’s birth. *Type 303; BP I 528 (Gr Nos. 80, 85). — Africa (Angola): Chatelain 66 No. 3.

B131. Congenital helpful animal.

B145. Prophetic reptile.
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B147.3.1.2. Bees (ants) leave honey on lips of infant to show future greatness. Spanish Exempla: Keller. M312. Prophecy of future greatness for poor youth.

B147.3.2. Other animals furnish bad omens.


B151.1. Beast determines road to be taken.

B151.1.1. Horses determine road to be taken. They are left to pick out the road themselves and to stop at the destination. — *DeCock Studien en Essays 200ff.; Wesselski Theorie 30. — Chinese: Graham.


B250. Religious animals.

B151.1.1.0.2. Horse stops where murder has occurred. Finnish: Aarne FFC XXXIII 39 No. 4**.

B151.1.1.0.3. Horse allowed to go as it pleases, finds unknown person. Chinese: Graham.

B151.1.1.1. Mare with foal left behind finds road home. The foal is left so that the force of nature in the mare will discover the unknown road home. — Hdwb. d. deutschen Märchens s.v. “Ariadnefaden” n. 15.

B151.1.1.2. Ass determines road to be taken. Jewish: Neuman.

B151.1.1.2.1. Ass carries usurer’s body to the gallows instead of to the church. He has been denied burial in the church. — Alphabet of Tales No. 705. N777. Oxen bear dead usurer to gallows to be buried. They are allowed to go where they will.

B151.1.1.2.2. Baalam’s ass. Advises master that angel is barring the way. Italian Novella: Rotunda.


B151.1.2.1. Cow determines road to be taken. India: Thompson-Balys.

B151.1.3. Fox determines road to be taken. India: Thompson-Balys.

B151.1.4. Elephant determines road to be taken. Buddhist myth: Malalasekera II 603.

B151.1.5. Camel determines road to be taken. Jewish: Neuman.
B151.1.6. Dog indicates road to be taken. Icel.: Boberg; Wesselskl Theorie 30.
B583. Animals direct man on journey.

B151.2. Bird determines road to be taken.

B151.2.0.1. Bird shows way by dropping feathers every seven steps. —

B151.2.0.2. Birds show way to otherworld. Irish myth: Cross.
F159.1. Otherworld reached by hunting animal. N774, Adventures from pursuing enchanted animal.

B151.2.0.3. Bird shows way by singing. South Africa: Bourhill and Drake Fairy Tales from South Africa 337ff. No. 29.


B152.1. Dog indicates pregnant woman, adulteress, etc. (Cf. B121.1, B134, B153.) — English: Child I 270 n.


B152.3. Hawk lighting on man points out criminal. Korean: Zong-in-Sob 123 No. 59.


B153.1. Dog indicates other hidden objects. Icel.: Boberg.


B154.1. Or as soothsayer. All judgments referred to it. (Cf. B182.2.) — Persian: Carnoy 335.


B154.3. Fish-eagle as soothsayer. Ila of Rhodesia: Smith and Dale 354.

B155. Location determined by halting of an animal. — Irish myth: Cross. (Cf. B153.)

B155.1. Building site determined by halting of animal. Where the animal stops the building is erected. — Fb "kvie" II 388a, "kirke" IV 258a; Sébillot France IV 114, 127; Günter Christliche Legende des Abendlandes 81; Dickson Valentine and Orson 54 n. 66; *Pease Classical Philology XII (1917) 8ff.; Norden on Vergil Aeneid VI, lines 136ff.; Stemplinger Neue Jahrbl. XLVII (1920) 41. — Finnish-Swedish: Wesman 70 no. 598; Finnish: Holmberg Finno-Ugric 125, 145, Aarne FFC XXXIII 46 No. 82; Estonian: Aarne FFC XXV 133 No. 82;
B. Animals

Danish: Kristensen Danske Sagn III (1895) 167ff., (1931) 117ff.; Irish myth: Cross; Eng., Wales: Baughman.


B155.2. City founded on spot where cow lies down. Greek: Frazer Apollodorus I 315 n. 1, II 38 n. 1; India: Thompson-Balys.

B155.2.1. Village founded on spot when cock crows, dog barks, and mithian bellow. India: Thompson-Balys.

B155.2.2. Location of settlement at place a cow stops and where milk flows by itself. India: Thompson-Balys.

B155.2.3. Birds indicate the place where a church is to be built. Krappe Revue de l' histoire des Religions CXIV (1936) 236—246.

B155.2.4. Pursued animal indicates where city is to be built. India: Thompson-Balys.


B159. Miscellaneous oracular animals.


B159.2. Horse lies down when grain of wheat falls from load. Irish myth: Cross.

B159.3. Cleric goes with saint whom his cow follows. Irish myth: Cross.

B159.4. Vulture's chicks will not eat dead hero's leg, since they know he has been treacherously murdered. India: Thompson-Balys.

B160. Wisdom-giving animals. India: Thompson-Balys.


B161.2. Fortune learned from serpent. Fb "orm" II 759b.
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D1011.3. Magic results from eating or drinking. D1811.1. Magic wisdom from eating or drinking.

B161.4. **Power of seeing whether the dead go to heaven or hell is gained from serpent.** India: Thompson-Balys.

B162. **Wisdom from fish.** (Cf. B175.)

B162.1. **Supernatural knowledge from eating magic fish.** (Cf. B175.) — *Nutt FLR IV 1ff. — Irish myth: Cross; Icel.: *Boberg; Japanese: Ikeda.


B163. **Wisdom from other animal.**

B163.1. **Wisdom from fox.** Jewish: Neuman.


B165. **Animal languages learned from animal.**

B165.1. Animal languages learned from serpent (not eaten). (Cf. B176.) — *Type 670; Aarne FFC XV 23ff. — Greek: *Frazer Apollodorus I 86 n. 2; India: Thompson-Balys.

B165.1.1. Animal languages learned by having ears licked by serpent. (Cf. B161.1.) — *Penzer VII 3 n. 2; *BP I 133.

B165.1.2. Animal languages from stolen serpent's crown. (Cf. B176.) — *Type 672A; cf. BP II 464.

B165.1.3. Cobra writes letters on prince's tongue: "Having heard all kinds of creatures talk, you will understand them." — India: Thompson-Balys.


B170—B189. **OTHER MAGIC ANIMALS**

B170. **Magic birds, fish, reptiles, etc.**

R362. Magic eel pursues man over land.

B171. **Magic chicken (hen, cock).** India: Thompson-Balys.

B171.1. **Demi-coq.** A cock is cut in two and is made magic. Carries robbers, foxes, and stream of water under wings. — *Type 715; *BP I 258. — Missouri French: Carrière.


B171.1.0.1. Magic cock carries great loads in his ear (load of grain, fox, tiger, bees, wasps, etc., also fire and water). — India: Thompson-Balys.
B171.1. Demi-coq crows in king's body, when the king eats him. —
Type 715. India: *Thompson-Balys.
D189.2. Magic object speaks from inside person's body. F915. Victim
speaks from swallow's body.


B172. Magic bird. Irish myth: Cross; Jewish: Neuman; Hawaii: Beck-
with Myth 203. (Cf. B101—B103 passim, B113, B115.2, B122, B131,
B141, B143, B147.2, B151.2, B155.2.3, B157.1, B159.1, B159.4, B171.)
Fairy minstrel's birds sing accompaniment H1301.1. Quest for marvelous
bird.

B172.1. Magic bird petrifies those who approach. Chauvin VI 8 No. 273
n. 1.

Wakes the dead. — *Pauli (ed. Bolte) No. 562; Hartland Science 1886,
*Krappe Bull. Hispanique XXXIX 79. — Irish myth: Cross, Plummer
clxxxvi; Welsh: MacCulloch Celtic 104.
Resuscitation by song.


B292.5. Bird sings to console man (saint). B1359.3.1. Magic music causes
joy.

B172.3. Magic bird collects seeds. Sees that they are properly placed. Also
carries off people's enemies. — Persian: Carnoy 289.


B172.5. Magic falcon gets water of life for hero. Italian Novella: Ro-
tunda.
E80. Water of life.

D959.10. Transformation to lure hunters to certain place. F150.1. Other-
Adventures from pursuing enchanted animal.

B485.2. Animals chained in couples.

B172.8. Magic osprey (transformed man) produces lightning. Irish myth:
Cross.
D2140. Magic control of the elements.

B172.9. Magic birds cause hosts to sleep by shaking wings. Irish myth:
Cross.

B172.10. Black birds.
Demon in form of crow. F402.3.5.1. Demons seek to carry off king's soul.
G903.3.3.3. Devil in form of blackbird.

B172.10.1. Innumerable birds (black birds) fly into and out of tower
(steeple) of fire. Irish myth: Cross.


B175.2. Magic tuna (grateful); carries out hero's wish. Later he saves him from drowning and restores his sanity. — Italian Novella: Rotunda.

B176. Magic reptile.

T172.2. Bridal chamber invaded by magic dragon (serpent).


B176.1.2. Magic snake can compress himself to minute size and expand to giant size. India: Thompson-Balys.

B177. Magic amphibia.

B177.1. Magic toad. 
V34.2. Princess sick because toad has swallowed her consecrated wafer.


B180. Magic quadrupeds.


B181.1. Magic cat. (Cf. B211.8, B422.) — BP 146f.; Norlind Skattsägner 47 n. 1; Irish myth: Cross. See also references to B422. 


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D17.1.2.3. Transformed man as hostile dog. D141. Transformation: man to dog. T237.2.3. Jealous wife transforms rival to hound.

B182.1.0.3. Magic dog transformed supernatural being. Irish myth: Cross.

B109.1.1. Dog vomits gold and silver.


F916.2. Whelp leaps through body of hound.

B182.1.4. Dog that is hound by night and sheep by day. Irish myth: Cross.

B182.1.5. Dog that is hound by day and flame of fire by night. Irish myth: Cross.


B183. Magic quadrupeds—rodentia.


B183.1.1. Magic mouse to be flayed. Mouse orders hero to flay him and to use skin for magic purposes. Later the skin is returned to the mouse. — Africa (Zulu): Calaway 97.

D3064. Magic sickness.


B184.1.1.2. Horse as swift as a bird. Icel.: Boberg.


B184.1.5. Breath of magic horse blows off or sucks in those he pursues. Welsh: MacCulloch Celtic 190; Irish myth: Cross.

D1005. Magic breath.


B412. Flying horse.


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B184.1.9. Magic horse mysteriously recognized by everyone. Scottish: Campbell-McKay No. 1 (and n. 3).


D1500.1.38. Flesh of white cow with red ears is only cure for mysterious illness. F241.2.1.2. Fairies’ cows have red ears.

B184.2.1. Magic cow.

B184.2.1.1. Magic cow gives extraordinary milk.

B184.2.1.1.1. Magic cow gives red milk. Swiss: Jegerlehner Oberwallis 305 No. 2.


D1475. Magic object furnishes soldiers.

B184.2.1.3. Cow grants all desires. Penzer II 45 n. 2; India: Thompson-Balys (B1094.4).


B184.2.2.1. Magic ox from unusual sexual union of animals. Irish myth: Cross.

B794.0.1. Unusual sexual union of animals.

B184.2.2.2. Magic cow (ox, bull) from water world. Irish myth: Cross.


B184.2.3.1. **Magic bull to be flayed.** The bull orders the hero (heroine) to flay him and to use his skin for magic purposes. (Cf. B192, B335, B411.1.) — Cox Cinderella 365 (Swedish). — Wyandot: Thompson CColl II 412.

D1025. Magic skin of animal.

B184.2.3.2. **Magic bull can be milked.** Irish myth: Cross.

B184.2.3.3. *Indra sends down buffalo whose milk is offered to the saints.* India: Thompson-Balys.

B184.2.4. **Magic calf.** Jewish: Neuman.

B184.2.5. **Magic calf.** Jewish: Neuman.

B184.3. **Magic swine.**


B184.3.0.2. **Magic swine disappear underground.** Irish myth: Cross. F241.0.1. Fairy animal hunted.

B184.3.0.3. **Magic red swine.** Irish myth: Cross. D1292.1. Red as magic color.


B184.3.0.5. **Herd of magic swine that cannot be counted twice with the same result.** Irish myth: Cross.

B184.3.1. **Magic boar.** Meyer Germanische Mythologie (1891) 102; Irish myth: Cross; Icel.: Boberg.

B184.3.1.1. **Magic boar drowns houndpack.** Irish myth: Cross.

B184.3.2. **Magic pig.**


B184.3.2.3. **Skin of magic pig heals wounds.** Irish myth: Cross. D1503.2. Magic pigs skin heals wounds.

B184.4. **Magic deer.** Irish myth: Cross.

B184.5. **Magic goat.**

B184.5.1. **Magic fighting goat.** India: Thompson-Balys.


B190. Magic animals: miscellaneous motifs.

B191.3. Tiger as magician. India: Thompson-Balys.
B191.4. Rat as magician. India: Thompson-Balys.

B192.0.1. Magic birds die when owner is killed. Irish myth: Cross.
B192.3. Treasure-producing bird killed to please a paramour. India: Thompson-Balys.

B200—B299. Animals with human traits.

B200. Animals with human traits. See in general the literature dealing with fables, with the Romance of Reynard, with the bear-fox cycle of Europe, with the rabbit fox cycle of America, etc. — Irish myth: Cross Fables: Wienert FFC LVI; Hervieux Les Fabulistes latins; Jacobs
The Fables of Aesop; Jewish: Neuman; Reynard the Fox: Graf FFC XXXVIII; Bear-fox cycle: Krohn Bär (Wolf) und Fuchs JSFO VI; Dh IV; Rabbit-fox cycle: Parsons MAPLS XV (1) notes; Beckwith MAPLS XVII notes. See also Panchatantra. — Marquesas: Handly 78; S. A. Indian (Warrau): Métraux RMLP XXXIII 146, (Chiriguano): ibid. 161, 179.


B210.1. Person frightened by animals successively replying to his remarks. Example: Man riding horse and followed by dog tells horse to jump over a hole. Horse says, "I will not." Man turns to dog and says, "Isn't that strange — a horse talking?" The dog says, "Yes, isn't it." Often the man runs, meeting other animals which answer him, until he falls exhausted. — U.S.: *Baughman.

B210.2. Talking animal or object refuses to talk on demand. Discoverer is unable to prove his claims: is beaten. — U.S. Negro: Baughman.

B210.3. Formerly animals and man spoke the same language. God took the power of speech from the animals because men refused to kill speaking beasts. — India: Thompson-Balys.


B211.45. Talking dragon, N451. Secrets overheard from animal conversation.


B211.11. Speaking beasts — domestic.


B211.11.1.1. Speaking ram. Irish myth: Cross; Greek: Grote I 117; Breton: Sébillot Incidents s.v. "belier".

B211.11.1.1. Ram stung by hornet on Sabbath says, "Damn!" Pious owner resolves to sell it next day. — U.S.: Baughman.


B211.11.3. Speaking horse. *Types 531, 532; BP II 274f., III 18; Penzer II 57; Fb "hest" I 588b; *Loomis White Magic 61; Missouri French: Carrière; Greek: Malten Jahrh. d. Kaiserl. deutschen archäologischen Inst. XXIX (1914) 205f. — Russian: v. Löwis of Menar Russische Märchen 313 No. 53, Rambaud La Russie épique 79; Lithuanian: Leskien-Brügmann Nos. 5, 9; Modern Greek: Hahn Griechische und alban. Märchen Nos. 6, 37; Bulgarian: Strauss Bulgarische Volks-
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dichtungen 212, 309; Turkish: Giese Türkische Märchen 37; Hungarian: Ipolyi Zs. f. deutsche Mythologie II 270; India: *Thompson-Balys.


B211.1.4. Speaking hog. Irish myth: Cross; Missouri-French: Carrière; India: Thompson-Balys; Africa (Benga): Nassau 81 No. 1.
B183. Magic boar (pig).

B211.1.4.2. Animal whistles (sings, etc.).

B211.1.5. Speaking cow. French-Canadian: Sister Marie Ursule (B211.19); Lithuanian: Balys Index Nos. *543, 481; India: *Thompson-Balys.

B211.1.5.1. Speaking ox. Buddhist myth: Malalasekera I 812.

B211.1.5.2. Speaking buffalo. India: Thompson-Balys.

B211.1.5.3. Speaking bullock. India: Thompson-Balys.

B211.1.5.4. Speaking yak. India: Thompson-Balys.

B211.1.5.5. Speaking calf. Jewish: Neuman.


B211.1.7.2. Animal whistles (sings, etc.).


B211.2. Speaking beast—wild.

B211.2.1. Speaking stag. Irish myth: Cross; Breton: Sébillot Incidents s.v. "cerf".

B211.2.2. Speaking lion. *Loomis White Magic 59; German: Grimm No. 60, 67, 88; French-Canadian: Gautier, Sister Marie Ursule (B211.20); Moreno: Esdras (B211.15).

B211.2.2.1. Speaking tiger. French-Canadian: Sister Marie Ursule (B211.21); India: *Thompson-Balys; Chinese: Graham, Eberhard FFC CXX 41; S. A. Indian (Chiriguano): Métraux RMLP XXXIII 158, 166.

B211.2.2.2. Speaking jaguar. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 153.
B211.2.3. Speaking bear. German: Grimm Nos. 60, 114, 161; French-Canadian: Sister Marie Ursule (B211.22).

B211.2.4. Speaking wolf. Irish myth: Cross (B211.25); German: Grimm Nos. 8, 26, 37, 60; Jewish: Neuman.

B211.2.5. Speaking fox. German: Grimm Nos. 8, 57, 60, 191; Jewish: Neuman.

B211.2.6. Speaking hare (rabbit). Irish myth: Cross; German: Grimm Nos. 8, 60, 66.

B211.2.7. Speaking sea-beast. Irish myth: Cross (B211.17).

B211.2.7.1. Speaking seal. Irish myth: Cross (B211.17.1).

B211.2.8. Speaking mouse. India: Thompson-Balys.


B211.2.10. Speaking monkey. India: *Thompson-Balys; Chinese: Eberhard FFC CXX 42.


B211.3.1. Speaking turkey. Zuñi: Cushing Zuñi Folk Tales 54ff.

B211.3.2. Speaking cock. Fb “kok” II 248b.; Missouri-French: Carrière; Jewish: Neuman.

B211.3.2.1. Speaking chicken. Jewish: Neuman.

B211.3.3. Speaking goose. India: Thompson-Balys.

B211.3.4. Speaking parrot. India: *Thompson-Balys.


B211.3.7. Speaking sparrow. India: Thompson-Balys.


B211.3.9. Speaking crow. French-Canadian: Sister Marie Ursule (B211.10.1); India: Thompson-Balys.

B211.4. Speaking insects.
B211.4.1. Speaking ant. French-Canadian: Sister Marie Ursule (B211.23).

B211.4.2. Speaking bee. German: Grimm No. 107.

B211.5. Speaking fish. "Type 303. Breton: Sébillot Incidents s.v. "pois-
son"; Jewish: Neuman; India: Thompson-Balys; Missouri-French: Carrière; Africa (Duala); Lederbogen VI 92.


B211.6. Speaking reptile.


B211.7. Speaking amphibia.


B211.7.2. Speaking toad. Breton: Sébillot Incidents s.v. "crapaud"; Missouri-French: Carrière (B211.13).


B212.0.1. All kinds of animals understand the language of heaven. Irish myth: Cross; Jewish: Neuman.

A1482.1. Hebrew the language of the inhabitants of heaven.

B212.0.2. First animals knew human language. Jewish: Neuman.


B214.1. Singing animal.


B214.1.2. Singing boar. Irish myth: Cross (B211.5.1).


B214.1.10. Singing snake.


B214.2. Whistling animals.
B214.3. Laughing animal.
B214.4. Weeping animal.

B215. Animal languages. The various animals have languages of their own. (Cf. B251.1.2.) — *Type 517, 670, 671; *BP I 131, 322, 323 n. 1; **Aarne FFC XV; Chauvin V 180, 296.


B217. Animal language learned. *Types 517, 670, 671, 672, 673, 670B*, 671*, BP I 132; **Aarne FFC XV; Frazer "The Language of Animals" Archeological Review I (1888) 166 ff.; Chauvin VIII 49 No. 17; Cox 496 n. 32. — Wesselski Morlini 314 No. 71; Gaster Exempla 248
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B217.1.1. Animal languages learned from eating serpent. (Cf. B176.) — *Type 673; *BP I 131 (Gr. No. 17); *Cox 496 n. 32; *Norlind Skatt-sägner 37ff.; **Scott Thumb; Philostrates Life of Apollonius (Loeb ed.) 57; Chinese: Eberhard FFC CXX 17 No. 8; Icel.: Boberg.

B217.1.2. Animal languages learned from eating dragon's heart. Smith Evolution of the Dragon 82; *BP I 131; *von Sydow Fäyne 35ff.; **Scott Thumb.

B217.1.2. Drinking blood teaches animal languages.

B217.2. Animal languages learned from eating plant. Breton: Sébillot Incidents s.v. "herbe"; *Cox 496 n. 32.


B217.4. Animal languages learned from carrying churchyard mould in hat. Fb. "kirkegårdsmuld".


B217.7. Stone deity (image of) confers upon man powers of understanding animal language. India: Thompson-Balys.


B221. Animal kingdom — quadrupeds.

Q433.3. Zeus has embassy of dogs imprisoned for fouling his court. W128.2. Unsatisfied fox. In kingdom of lions laments that he always gets the worst bits of food.


B221.2.4. King of rats.

B221.2.1. Procurator of rats. Serpent has the office. — Fb "lindorm" II 433a.
B221.3. Land of lions. Icel.: Boberg.
B221.4. Land of elephants. Icel.: Boberg.
B221.5. Land of mice. India: *Thompson-Balys.
B221.6. Land of tigers.
D112.2 Transformation: man to tiger.
B222.2. Land of peacocks. India: Thompson-Balys.
B222.3. Land of parakeets. India: Thompson-Balys.
B222.4. Land of parrots. India: Thompson-Balys.
B225. Kingdom of reptiles.
B226. Kingdom of amphibia.
*Seelman (cf. B215 above); Sachs "Das Regiment der anderthalb-
hundert Vögel" (Stuttgart Verein CV) 278ff.

B233. Parliament of fishes. (Cf. B236.2.) — *BP III 284 (Gr. No. 172); *Dh IV 192 ff.


J671.1. Belling the cat. — J2214.6. Men must have been calves once (for they are fond of milk). Fish so reason.

B234. School of animals. India: Thompson-Balys.

B235. Secrets discussed in animal meeting. *Type 613; *BP II 481 (Gr. Nos. 6, 55, 88, 125, 119a); **Christiansen FFC XXIV; Fb "bjørn" IV 43a; Bloomfield Am. Journ. of Philology XL1 309ff.; Bloomfield in Penzer VII viii; — Missouri-French: Carrière; India; Thompson-

Balys.

B313. Remedy learned from overhearing animal meeting. B561. Animals tell hero their secrets. N451. Secrets overheard from animal convers-
sation.


B236.0.1. Animal king chosen as result of a contest. Type 221; *BP III 278; Dh IV 169ff. — India: Thompson-Balys; Africa (Gold Coast): Barker and Sinclair 155 No. 30.


B236.1. Election of king of birds. (Cf. B232.) — *Type 221; *BP III 278 (Gr. No. 171); Penzer V 100ff.; India: Thompson-Balys; Panchatantra (tr. Ryder) 304; Bødker Exemplier 293 No. 53; Japanese: Ikeda.

B393.1.2. Wælker Exemplar 293 No. 53. — Panchatantra: Bødker Exemplar 293 No. 53.

B236.2. Election of king of fishes. (Cf. B233, B243.) — *BP III 284 (Gr. No. 172); *Dh IV 192ff.

B237. Drinking-bout assembly of animals. Dh II 298ff.; Riegler Wörter

und Sachen VI (1914—15) 194f.

B238. Animal council assigns place and work to all.


B238.2. Bird council assigns coats to different birds. India: Thompson-
Balys.

B239. Parliament of animals — miscellaneous.

B239.1. Election of fox as mediator to appease angry lion. Jewish: Neu-
man.


B240.1. Bear as king of animals. *Fb "bjorn" IV 42b.
B240.2. Rabbit as king of animals. Chuh (Indians of Guatemala): Kunst JAFL XXVIII 333 No. 1; India: Thompson-Balys.

B240.3. Wild man as king of animals. Chinese: Werner 392.

B240.4. Lion as king of animals. (Cf. K961, K962, K1632.) — Wienert FFC LVI 47; Benfey Panchatantra I 91, 230; Bødker Exempler 277 No. 17, 393 No. 74; Jewish: Neuman; Graf FFC XXXVII passim; India: *Thompson-Balys; Japanese: Ikeda.

B240.4.1. Minister of lion-king a crane. India: Thompson-Balys.

B240.5. Tortoise as king of animals. Africa (Mbundu): Bell JAFL XXXV 135ff. No. 15.


B240.8. Fox as king of animals. Wienert FFC LVI 47.

B240.9. Dog as king of animals. Wienert FFC LVI 47.

B240.10. Wolf as king of animals. Wienert FFC LVI 47.

B240.11. Camel as king of animals. Wienert FFC LVI 47.

B240.12. Monkey as king of animals. Wienert FFC LVI 47.


B240.15. Crocodile as king of animals. Africa (Fang): Trilles 158.

B241. King of beasts (quadrupeds).

B241.1. Various beasts as king of beasts.

B241.2. King of the various kinds of beasts.


J615.1. Lion rewarded by king of apes.


B221.2. Kingdom of rats.

B241.2.5. King of mice. English: Jacobs English 82 No. 17; India: *Thompson-Balys.

M244.1. Bargain with king of mice.
B241.2.7. *King of dogs.* Fb "hund" IV 227b.
B241.2.10. *King of deer.* Buddhist myth: Malalasekera II 69.
B241.2.11. *King of elephants.* Panchatantra (tr. Ryder) 275, 308; Wienert FFC LVI 47; Buddhist myth: Malalasekera I 415, 483, 921.
B242.1. *Various birds as king of birds.*
B242.1.2. *Wren king of birds.* Wins contest for kingship. (Cf. B236.1.) — *Type 221; *BP III 278 (Gr. No. 171); Irish myth: Cross; Japanese: Ikeda.
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B242.2. King of the various kinds of birds.
B242.2.4. King of pigeons. India: Thompson-Balys.
B242.2.5. King of peacocks. India: Thompson-Balys.


B243.1. Various fishes as king of fishes.
B243.1.2. Eel as king of fishes. S. A. Indian (Toba): Métraux MAFLS XL 6.
B243.2. King of various kinds of fishes.
B243.2.2. King of eels. Fb "ål" III 1190b.

B244. King of reptiles.
B244.1.1. Queen of watersnakes. India: Thompson-Balys.
B244.1.2. Serpent king resides in lake. Buddhist myth: Malalasekera II 981.
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B244.1.3. Gigantic hood of serpent king. Buddhist myth: Malalasekera II 796.

B244.1.4. Four royal families of snakes. Buddhist myth: Malalasekera I 231.


B245. King of amphibians.

B245.1. King of frogs. Type 440, Grimm No. 1; BP I 1ff.; Panchatantra (tr. Ryder) 369; Bodker Exempler 287 No. 61; Cosquin Etudes 530; Breton: Sébillot Incidents s.v. "roi", "grenouille". — English: Jacobs English 237; Hindu: Keith 147; India: Thompson-Balys.

B245.2. Turtle king. India: Thompson-Balys.

B246. King of insects.

B246.1. King of ants. Fb "myre".


B251. Animals praise or worship.


B251.2.2. Cows speak to one another on Christmas. (Cf. B215.) — Fb "ko" II 240b.


   B252.5. Bird sings to console man (saint). D2911.1. Years seem moments while man listens to song of bird.

B251.2.2. Fish perform races as welcome to saint. Irish myth: Cross.

B251.2.3. Wolves lick saint's shoes. Irish myth: Cross.
   B259.5. Fly, wren, fox live with cleric.

B251.2.4. Fly habitually buzzes when cleric returns from matins. Irish myth: Cross.
   B295.5. Fly, wren, fox live with cleric.

B251.2.5. Birds beat waters with wings as welcome to saint. Irish myth: Cross.


B251.2.6.2. Cow licks saint's feet. Irish myth: Cross.

B251.2.7. Wild animals as saint's disciples. *Loomis White Magic 63.

B251.2.7.1. Fish come in great numbers to the bank of a stream in order to hear Anthony of Padua preach. *Loomis White Magic 70.

B251.2.8. Sea-monster honors saint above all others. Irish myth: Cross.

   B736. Bird sheds tears.

B251.2.10. Cow gives twelve measures of milk for the twelve apostles of Ireland. Irish myth: Cross.
   D165.3. Cow with inexhaustible milk.

B251.2.10.1. Brilliantly white cow comes to be milked for infant saint. Irish myth: Cross.

B251.2.11. Lion lies down at feet of saint. Saintyves Saints Sucessseurs 133.


B251.3. Animals sing songs of praise. Jewish: Neuman (cow, cat, lion, mouse, cock, vulture, fish, frog); Irish myth: Cross.

   F167.1. Animals in otherworld.


B251.5. Animals fast. Irish myth: Cross (B251.4).


B251.7. Animal makes religious oath.


B251.8. Animals observe sacred revelation.


B251.10. Animals lick Christ-child. Irish myth: Cross.

B252. Animal churchmen.
   P120. Church dignitaries.

   Irish myth: Cross.

B252.2. Birds (in other world) call at canonical hours. Irish myth: Cross.
   V48. The canonical hours.

   A2777.1. Why fig tree is Chief Priest of the trees.

B253. Animals perform offices of church.

B253.1. Snakes have mass. Swiss: Jegerlehner Oberwallis 310 No. 34.

B253.2. Wolves have annual (church) feast. Irish myth: Cross.

B253.3. Fox fasts as penance. (Cf. B251.4.) — Irish myth: Cross.


B253.5. The deer with a cross carried between their horns. *Loomis White Magic 61.


   V221.4.0.1. Saint cures frenzied animal. V224.4. Performing fox accidentally killed, miraculously replaced by saint.


   Irish myth: Cross.

B256.2. *St. Anthony's pigs.* Pigs dedicated to saint held sacred. — Italian Novella: Rotunda.

B256.3. *Deer makes its horns available as a bookholder to a saint.* *Loomis White Magic 61.


B256.4.1. *Wolves guard saint's cattle like watchdogs when he is absent.* *Loomis White Magic 59.

B256.5. *Obedience of the feathered creatures to the commands of saint.* *Loomis White Magic 67f.

B256.5.1. *Birds protect saint and serve him.* *Loomis White Magic 68.


B256.8. *Saint's prayer causes wolf to bring back child.* Saintyves: Saints Successeurs 129.


B257. *Animal funeral.* *Type 2021; BP II 146 (Gr. No. 80).*

B259. *Miscellaneous religious animals.*

B259.1. *Ass insists upon payment of tithes. When stolen by thieves, the ass refuses to eat for three days because the thieves' provender has not been tithed.* — Hebrew: Gaster Exempla 228 No. 235; Jewish: Neuman.


B259.3. *Hog will not accept food from excommunicated men.* Alphabet No. 312

B259.4.1. **Animals refrain from spoiling consecrated food.** Irish myth: Cross.

B259.5. **Bird’s wings drip blood when birds hear of Day of Judgment.** Irish myth: Cross.

B260. **Animal warfare.** Wienert FFC LVI 48 (ET 64—68).

B260.1. **Two groups of animals make peace treaty.** Tahlitan: Teit JAFL XXXII 213 No. 1 (18); Shuswap: Teit JE II 656f.


K2323.1. Fox’s tail drops and frightens animals. War between birds and quadrupeds.

B261.1. **Bat in war of birds and quadrupeds.** Because of ambiguous form joins first one side and then the other. Discredited. — Wienert FFC LVI *48 (ET 66, 67), *52 (ET 166), 134 (ST 398, 399); Halm Aesop Nos. 307, 391; Dh IV 197ff.; India: Thompson-Balys; Japanese: Ikeda; Africa (Benga): Nassau 163 No. 21, (Ibo, Nigeria): Basden 281, Thomas 161 (hornbill), (Mpongwe): Nassau 53 No. 8 (crocodile), (Yoruba): Ellis 252 No. 3.

K2030. Double dealers.

B261.1.1. **Tame elephant not accepted by wild brethren.** India: Thompson-Balys.

B262. **War between domestic and wild animals.** *Type 104; *BP I 425. — Japanese: Ikeda.* K2323. The cowardly duelers. War between the wild and the domestic animals.

B263. **War between other groups of animals.**

B263.1. **War between toads and frogs.** Breton: Sébillot Incidents s. v. “crapauds”.

B263.2. **War between elephants and ants.** Indonesian: De Vries’s list No. 132.

B263.3. **War between crows and owls.** — Spanish Exempla: Keller; Hindu: Penzer V 98—113. — Panchatantra III intr. (tr. Ryder) 291ff; Bedker Exempler 293 No. 52.

B263.4. **War between birds and reptiles.** India: Thompson-Balys.

B263.5. **War between groups of birds.** Irish myth: Cross.

B263.5.1. **War between birds and eagle.** Jewish: Neuman.

B263.6. **War of monkeys and grasshoppers.** Chinese: Graham.

B263.7. **War between serpents and storks.** Jewish: Neuman.

B263.8. **War between lion and other animals.** Jewish: Neuman.
   Divination from animal fight.


B264.2. Fight between eagle and fish. India: Thompson-Balys.


B264.5. Fight between ape and tortoise. Africa (Togo): Einstein 15f.


B266. Animals fight. Irish myth: Cross.

B266.1. Thirsty cattle fight over well. Irish myth: Cross.

B267. Animal allies. (Cf. A2493.)


B267.3. Alliance of raven and crow. Jewish: Neuman.


B268.3. War-elephants. Icel.: *Boberg.


B268.5. Army of birds. India: Thompson-Balys.


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B268.10. Army of cows. India: Thompson-Balys.


B270.1. Lawsuit between the owl and kite. India: Thompson-Balys.
B270.2. Lawsuit between owl and mouse. Africa. (Wakwelli): Bender 38.

B271. Animals as plaintiffs.

B271.1. Parrot and sparrow argue right to inherit property left by man. Sparrow says his interests are the same as man's; parrot says that he caused all man's wealth, since man sold his feathers. People's decision for parrot. — Africa (Fang): Nassau 237 No. 5.

B271.2. Grain as damages for injury to cat. Swiss: Jegerlehner Oberwallis 294 No. 10.

B271.3. Animals ring bell and demand justice. A king has a bell which petitioner for justice may ring and thus summon him. The bell is rung by a serpent which is being menaced by a turtle (or by an old horse who wishes to complain against a cruel master). — *Pauli (ed. Bolte) No. 648; *Wesselski Theorie 20; Italian Novella: Rotunda.


E573. Ghosts tried in court.


B274. Animal as judge. Africa: Milligan 98. (See all references to J1172.3 and J1130. Cleverness in law court.)

B275. Animal punished. Wesselski Nasreddin I 208 No. 11, II 186 No. 356. — *Von Amira Tierstrafen und Tierprozesse (Innsbruck, 1891); *Wesselski Märchen 231; *Evans The Criminal Prosecution and Ca-
pital Punishment of Animals (New York, 1906); Grimm Rechtsalter-
tümer II 235; Sébillot France III 27; Wilken Verspreide Geschichten
IV 181ff.; Jewish: Neuman.
Q411. Death as punishment.

B275.1.1. Horse executed for crime. *Howey Horse in Magic and Myth
215ff.

B275.1.2. Fox executed for thefts. Nouvelles Récréations No. 29.

B275.1.3. Wolf executed for thefts.

B275.1.3.1. Man hangs wolf who has eaten sheep left in his charge.
Spanish Exempla: Keller.

B275.1.3.2. Wolves and wild pigs condemned to death in lion's court for
killing and eating sheep. Spanish Exempla: Keller.


D2089.3. Animals magically stricken dead. Q588.11. Animals which eat
of saint's body stricken dead. Q588.14.1. Animals stricken dead for
desecration of holy place.

B275.4. Animal's revenge for being criticized by a bird: nest destroyed.
— India: Thompson-Balys.


B278. Captured animal ransoms self. *Type 159; Chauvin VI 147 No.
D566. Animal grateful for ransom from captivity.

K2923. Badgers treacherously slain in violation of pledge given by prince.
P312.0.1. Saint makes blood covenant with animals.


M100. Vows and oaths.

B280. Animal weddings. RTP V 16, VIII 552, JAFL XXXV 392ff. — Ja-
panese: Aesaki 334f.; India: Thompson-Balys.
Z28.1. Louse and flea wish to marry.

B281. Beast wedding.

B281.1. Wedding of fox and hyena. Fox refuses to marry hyena, since,
according to belief, hyena yearly changes sex. — Wienert FFC LVI
62 (ET 251), 131 (ST 376, 401); Halm Aesop No 405.

B281.2. Wedding of mouse. (See B284.1.1.)

B281.2.1. Wedding of mouse and weasel. Estonian: Neus Estnische
Volkslieder 352 No. 98C; Greek: Passow Pop. Carmina Graeciae Re-
centioris 458 No. 623.

B281.2.2. Wedding of mouse and cockroach. India: Thompson-Balys.

B281.3. Wedding of wolf. Slavic: Wenzig Westslavischer-Märchenschatz
242ff. (goat); Wendish: Haupt-Schmaler Volkslieder der Wenden I
386 (goat); Lithuanian: Balys Index No. *91; India: Thompson-Balys.
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B281.5. *Wedding of marten.* (See B281.4.)


B281.9. *Wedding of cat.* (See B282.4.2.)

B281.9.1. The cat as vixen's husband. Frightens the other wild animals invited by the vixen. (Cf. K2324.) — Lithuanian: Balys Index No. *103A.


B281.11. *Wedding of rat.*


B282.1. *Wedding of turkey and peacock.* All birds invited except eagle. This omission starts great conflict. — *Type 224; *Bolte Zs. f. Vksk. XII 169.


B282.2.1. *Wedding of eagle and kite.* Kite promises to secure ostrich as attendant. Fails and is put to shame. — Wienert FFC LVI 62 (ET 250), 100 (ST 139); Thiele Der lateinische Asop des Romulus 96.

B282.3. *Wedding of lark and another bird.*

B282.3.1. *Wedding of lark and nightingale.* German: Wossidlo Mechlenburgische Volksüberlieferungen II (1) 255 No. 1875; Lettish: Baton Chansons nationales latviennes (Riga 1922) No. 2686.


B282.3.3. *Wedding of lark and sparrow.* French: Tiersot RTP I 3f.

B282.3.4. *Wedding of lark and pigeon.* French: Lembert Chants et Chansons du Languedoc I 332.

B282.3.5. *Wedding of lark and spotted woodpecker.* Lettish: Andrejanoff Lettische Volkslieder 45 No. 134.


B282.4. *Wedding of owl.*

B282.4.2. *Wedding of owl and cat.* English: Mother Goose rhymes.


B282.22. Wedding of crow and titmouse.

B282.22.1. Crow refuses to marry titmouse, since she is 100 years old. Type 244**.

B282.23. The courtship of the stork and the crane. Go a-courting one another across the marshes but never come to an understanding, as each time either one or the other changes his mind. (Cf. T91.) — Lithuanian: Balys Index No. *223; Russian Andrejev No. *244 I.


B284. Wedding of amphibians.

B284.1. Wedding of frog. (See B283.1.)


B284.2. Wedding of toad. Bulgarian: Rosen Bulgarische Volksdichtungen 233. (See also B283.1.)


B285.1. Wedding of ant. (See B281.8.) — Revue des Langues Romanes 2e Ser. IV (1877) 27ff. (louse); Rhaetian: Decurtins “Rätoromanische Christomatie” Romanische Forschungen XXVII (1910) 182f. (grasshopper); French: Arnaudin Chants pop. de la Grande-Lande I 345ff. (finch); Italian: Nigra Canti pop. de Piemonte No. 127 (cricket), *Zs. f. Vksk. XII 17f., 16f., 2 (grasshopper).


B285.3. Wedding of grasshopper. (See B285.1.)


B286. *Plant wedding*.


B290. *Other animals with human traits*.


B291.0.1. *Animal tried out as messenger*. Hen (cock) the only one successful. — Africa (Basuto): Jacottet 188. No. 27, (Kaffir): Theal 63.

B291.0.2. *Unwelcome bird (insect) proves to be messenger*. *Jochelson JE VI 373 No. 16*.


A165.1.1. Birds as messengers of the gods. A1021.2. Bird scouts sent out from ark.


B291.1.1. *Raven as messenger*.


B291.1.2. *Crow as messenger*. India: *Thompson-Balys; Buddhist myth: Malalasekera I 567*.


B291.1.5. *Goose as messenger*. India: Thompson-Balys.


B291.1.7. *Heron as messenger*. Buddhist myth: Malalasekera I 630.

B. Animals


B291.2. *Domestic beast* as messenger.


B291.2.2. *Dog* as messenger. Icel.: ASB XVII 91; India: Thompson-Balys.

B291.3. *Wild beast* as messenger.


B291.3.2. *Hare (rabbit)* as messenger.


B291.4. *Other animals* as messenger.

B291.4.1. *Bee* as messenger from heaven to earth. India: Thompson-Balys.

B291.4.2. *Snake* as messenger. India: Thompson-Balys.


B292.0.2. *Animals leave wicked and go to pious master.* Jewish: Neuman.

B292.1. *Animal as shepherd for man.*


B292.2.2.1. *Bird servant to deity.* India: Thompson-Balys.

B292.2.3. *Lion* as domestic servant. Jewish: Neuman.


27*
B292.4. Stags plow for man. Also draw chariot, bear burdens, and allow saints to use their horns as a book rest. — Saints’ legend (Irish): Plummer cxlii—cxliv; Irish myth: Cross; English: Baughman.


B411.2. Helpful-ox.

B292.4.1.1. Oxen draw saint’s plow around whole district in one day. Irish myth: Cross.


B292.6.1. Thief lives alone with 20 cats that help him keep intruders away. Icel.: *Boberg.


B548.3. Otter recovers lost book from water.


B292.9. Animal as farm laborer.


B292.9.2. Chicken as laborer. India: Thompson-Balys.

B292.9.3. Rat servants cut jungle down, till soil for master. India: Thompson-Balys.


B293.1. Dance of cats. Breton: Sébillot Incidents s.v. “dance”.

B293.2. Dance of frog(s). Tobler Epiphanie der Seele 76. — Breton: Sébillot Incidents s.v. “dance”.


B293.4. Dance of lions. French Canadian: Sister Marie Ursule.
B294. Animals in business relations.
B294.2. Animal handles money.
B294.3. Dog sells rotten peas on market: punished by other animals. India: Thompson-Balys.
B295. Animal drives carriage. *Type 2021; *BP II 146 (Gr. No. 80); Fb "kok" II 248b.
B295.1. Mouse makes boat of bread-crust. Takes animals and birds into boat. It capsizes. — Type 135*.
Z32. The funeral procession of the hen. Animals one by one join the procession. The funeral carriage breaks down or the procession drowns.
B296.1. Animal journeys to Rome. Cock, geese, or dog go to Rome to become Pope. — Fb "hund" I 678b, "gås" I 528b, "Rom", "mus" II 634b.
B297. Musical animals.
B297.2. Transformed women enchanted by music.
B298. Animal plays game.
B299. Other animals with human traits — miscellaneous.
B299.2. Animals dispute.
B299.2.1. Owls and crows dispute over merits of night or day vision. India: Thompson-Balys.
B299.3. Animals discover liquor and get intoxicated. India: Thompson-Balys.
B299.4. Bear asks boy to stay with her cubs. India: Thompson-Balys.
B299.5. Sympathetic animals. Irish myth: Cross.
B299.5.1. Animal mutilates self to express sympathy. India: Thompson-Balys.
B299.5.2. Animal fasts to express sympathy. India: Thompson-Balys.
B299.5.3. Birds weep when man cuts off his hand. Irish myth: Cross.
B299.8. Animals build bridge.
B299.10. Animal christening. German Grimm No. 74.

B300—B599. FRIENDLY ANIMALS

B300—B349. Helpful animals — general.


B350. Location determined by halting of an animal. B292.1. Animal


B301.1. Faithful animal at master's grave dies of hunger. *Type 75*; *Pauli (ed Bolte) No. 428; cf. Alphabet No. 270; Icel.: *Boberg.

B301.1.1. Faithful dog follows master's dead body when cast into river. Supports body. — Spanish Exempla: Keller.

B301.1.2. Faithful dog helps open mistress' grave — dies on it. India: Thompson-Balys.

B301.1.3. Faithful animal doesn't allow anybody to come near to master's corpse. [idriks saga II 154, 386.


B301.3. Faithful animal plans suicide when it thinks master dead. English: Wells Manual of Writings 66 (Ywain and Gawain); Icel.: Boberg.

B301.4. Faithful horse follows dead master to grave. *Fb "hest" IV 212a.

B301.4.1. Faithful horse lays his head on slain master's breast. Irish myth: Cross.

B301.4.1.1. Faithful horse weeps for coming death of saint. Irish myth: Cross.

B301.4.2. Faithful horse weeps tears of blood for master. Irish myth: Cross.

B301.4.3. Faithful horse joins in keen at hero's death. Irish myth: Cross.

B301.4.3.1. Faithful horse lays his head in lap of dead master's wife. Irish myth: Cross.

B301.4.4. Faithful horse allows only its master to catch and ride it. Icel.: *Boberg.

B301.4.5. Faithful horse lies down in order that its mutilated master can mount it. Icel.: *Boberg.

B301.4.6. Faithful horse refuses to go before its master mounts it, even when already loaded with two chests with gold. — Icel.: *Boberg.

B301.4.7. Faithful horse dies together with its master. Icel.: *Boberg.

B301.4.8. Faithful horse fights together with its master. Icel.: *Boberg.

B301.5. Faithful animals resuscitate master. Italian Novella: Rotunda. E0. Resuscitation.

B301.6. Faithful cattle fight at master's grave until they cast their horns. Irish myth: Cross.

A992.2. Mounds from horns cast by cattle.
B301.6.1. Faithful cattle shed horns in grief for death of man. Irish
myth: Cross.

B301.6.2. Faithful cow refuses to move for grief at master's death. Irish
myth: Cross.


B301.6.7. Faithful lapdog dies when mistress dies. Irish myth: Cross; India:
Thompson-Balys.

B301.6.8. Faithful dog helps open mistress' grave and dies on it. India:
Thompson-Balys.


B311. Congenital helpful animal. Born at same time as master and
(usually) by same magic means. — *Hartland Perseus III 191ff.;
*Type 300, 308; *BP I 534ff.; Köhler-Bolte I 178. — Irish myth:
Cross, MacCulloch Celtic 83, Welsh ibid. 95; India: *Thompson-
Balys; Africa (Zulu): Callaway 221.

— Africa (Akan-Ashanti): Rattray Akan-Ashanti Folk Tales 206 No.

B312. Helpful animals obtained by purchase or gift.

B312.1. Helpful animals a gift. German Grimm No. 60, 126; Irish myth:
Cross; Spanish: Boggs FFC XC 40 No. 306; Icel.: Boberg, þjóðrits saga

B312.2. Helpful animals obtained by exchange. *Type 300: *Hartland
Perseus III 195; De Gubernatis Zool. Myth. III 36 n. — N. A, Indian:
Thompson CColl II 329ff.

B312.3. Helpful animal(s) bequeathed to hero. Italian Novella: Rotunda;
India: Thompson-Balys; Africa (Hausa): Best Black Folk Tales 71ff.,
Tremaine Hausa Superstitions and Customs 374ff. No. 79; Madagas-
car: (Marofotsy) Renel Contes de Madagascar I 65ff. No. 9.

B312.4. Helpful animal purchased. India: Thompson-Balys; Africa
(Swahili): Steere Swahili Tales 13ff., Meinhof Afrikanische Märchen
B. Animals


B312.5. Helpful, strong horse caught. Icel.: Boberg.


B313.2. Helpful animal reincarnation of murdered child. German: Grimm No. 47.


B316. Abused and pampered horses. Hero is ordered by ogre to feed and care for certain horse and to neglect other horse. Hero disobeys and feeds neglected horse. Latter is enchanted prince and helps hero. (Cf. B181.) — *Type 314, 502; BP III 18 n. 3. — French Canadian: Barbeau JAFIL XXIX 15; Missouri-French: Carrière.


B318. Helpful animals transformed from other animals. India: Thompson-Balys.

B319. Helpful animal otherwise acquired.


B320. Reward of helpful animal.


B322.1. Hero feeds own flesh to helpful animal. The hero is carried on the back of an eagle who demands food. The hero finally feeds parts of his own flesh. — *Type 301; *BP II 300 (Gr. No. 91); Chauvin VI 3 No. 181 n. 3; Panzer Beowulf 191; Clouston Tales I 241ff.; Köhler-Bolte Zs. i. Visk. VI 164 (to Gonzenbach No. 61). — Hindu: Penzer I 84 n. 1. 85, VI 122 n. 2, VII 126 n. 2; India: Thompson-Balys; Swiss: Jegerlehner Oberwallis 304 No. 32; French Canadian: Barbeau JAFIL
XXIX 15. — Missouri French: Carrière. — Apache: Goddard PaAM

XXIV 94.

B542.1.1. Eagle carries man to safety. F91.2. Return from lower world on eagle. F420.5.3.6. Water-spirit demands food from those it takes across stream. K331.1.1. Man sewed in animal's hide carried off by birds. K1661.1. Hero sewed up in animal hide so as to be carried to height by bird.

B322.2. **Helpful birds demand food.** Chinese: Graham.


B330. **Death of helpful animal.**


B331. **Helpful animal killed through misunderstanding.**


B331.1.1. Faithful horse killed through misunderstanding. Tries to warn king against drinking water poisoned by snake. India: Thompson-Balys.

B331.2. **Llewellyn and his dog.** Dog has saved child from serpent. Father sees bloody mouth, thinks the dog has eaten the child, and kills the dog. — *Pauli (ed. Bolte) No. 257; Köhler-Bolte I 534; *BP I 425 n. I; Ward Catalogue of Romances II 170; *Penzer V 138 n. 1; *Campbell Sages lxviii ff.; Benfey Panchatantra I 479ff.; Bedker Exemplar 289 No. 64; *Chauvin II 100 No. 59, VIII 67 No. 31; Clouston Tales II 167; *Kittredge Arthur and Gorlagon 223 n. 1; *Frazer Paus- sanias V 421. — Spanish Exempla: Keller; Irish myth: Cross; India: *Thompson-Balys; U.S.: Baughman.


B331.3. **Faithful parrot killed by mistake.** India: Thompson-Balys.

B332. **Too watchful dog killed.** Icel.: *Boberg.


B333.4. Speaking horse-head. The helpful magic horse is killed.

B335.1. **Man attempts to kill faithful serpent at wife's instigation.** Loses everything. — *Krappe Bulletin Hispanique XXXIX 20 No. 73. — *Ward III 268; *Oesterley Gesta Romanorum No. 141; *Warnke Die Quellen des Esope der Marie de France 221.

K2213. Treacherous wife.

B335.1.1. **Treacherous wife forces husband to kill helpful dog.** India: Thompson-Balys.

B335.2. **Life of helpful animal demanded as cure for feigned sickness.** Penzer V 127 n. 1; India: *Thompson-Balys.


B335.3. **Unsuccessful attempt by enemy to kill helpful animal.** India: Thompson-Balys.

B335.4. **Wife demands magic parrot who has accused her.** India: Thompson-Balys.


B335.5. **Faithful animal killed in battle.** Icel.: *Boberg.

B335.6. **A small animal (hare, bitch) gives timely warnings to the hero about the trap prepared by his enemy.** Animal warning about trap killed. — Lithuanian: Balys Index Nos. *452f.

B335.7. **Helpful cow to be killed because of refusal to help stepdaughter.** Chinese: Graham.


W154. Ingratitude.

B338. **Weapons made from bones of helpful horse.** India: Thompson-Balys.

B339. **Death of helpful animal — miscellaneous.**

B339.1. **Truth-telling dog killed so as to hide murder.** India: Thompson-Balys.

B340. **Treatment of helpful animals — miscellaneous.**

B341. **Helpful animal's injunctions disobeyed.** Disaster follows. — Type 531; MacCulloch Childhood 229; Missouri French: Carrière; N. A. Indian (Menomini): Hoffman RBAE XIV 183, (Zufi): Cushing 54.
B342. Cat leaves house when report is made of death of one of his companions. His master has been told to say "Robert is dead". As soon as this is said, the cat leaves. — *Boberg Sagnet om den store Pans Død, København 1934. — Irish: Beal III 66. — U.S.: Baughman; Taylor Washington University Studies X (Hum. Ser.) 60ff.

B343. Large reward given for return of helpful animal. India: Thompson-Balys.

B350—B399. Grateful animals.


Q33. Reward for rescuer.


B345. Animal rescues from trap (net).
B363.1. Lion is freed from net by mouse. Mouse asks that his son marry lion's daughter. Request granted. The mouse is trampled to death by his bride. — Italian Novella: Rotunda.

B364. Animal grateful for other rescue.


B364.3. Insect having fallen on back grateful for being turned over. Africa (Ganda): Baskerville King of the Snakes 8ff.


B364.5. Animal grateful for rescue from mud. India: Thompson-Balys.


B365.2. Animal grateful to hero for preventing destruction of nest.

B365.2.1. Ant grateful for preventing destruction of nest. German: Grimm No. 62.


B370. Animal grateful to captor for release.

B371. Small animal released from jaws of large one: grateful.


Q55. Reward for sparing life when in animal form.


B374. Other animals grateful for release.


B375.1. Fish returned to water: grateful. *Fb "fisk"; Hartland Science 174. — India: Thompson-Balys; Chinese: Graham. — Two special forms of this motif are common; in both the fish is returned to the water and rewards the captor. (1). The "King of the Fishes" form: a
man captures the king of fishes (B243) who as a reward for the release tells the man to feed parts of his body (when he is later captured) to his wife and parts to certain animals. As a result the hero and congenital helpful animals (B311) are born: *Type 303; BP I 528 (Gr. Nos. 60, 85); Sébillot Incidents s.v. “poisson”, Gaster Exempla 281 No. 373; Missouri French: Carrière. — For other references see B243. — (2) The “Fisher and his Wife” form. The king of the fishes in this case grants the man's wife the power of fulfilling all her wishes; *Type 555; BP I 138 (Gr. No. 19); see C773.1.2.


B375.1.1. *Grateful fish grants mad hero his wish: to impregnate a princess. Later the fish saves the hero and his family from death at sea. — Italian Novella: Rotunda.

B375.1.2. *Fish grateful for being transferred from tank to river. India: *Thompson-Balys.


B381. *Thorn removed from lion's paw (Androcles and the Lion). In gratitude the lion later rewards the man. — *Type 156; *BP III 1 n. 2; Cf. Type 74*; Jacobs Aesop 205 No. 23; Wienert FFC LVI 70 (ET 345), 127 (ST 357); *Krappe Bulletin Hispanique XXXIX 29; **Brodeur (A.G.) “The Grateful Lion” PMLA XXXIX 485; Herbert Catalogue of Romances III 210; Penzer V 162 n. 1, IX 47 n. 1; Alphabet No. 451; Oesterley Gesta Romanorum No. 278. — *Loomis White Magic 58—61. — Spanish Exempla: Keller. — India: *Thompson-Balys. — Chinese: Graham. — N. A. Indian (Wyandot): Barbeau GScan XI 106 No. 29.

B382. Animal spares man he is about to devour.
B. Animals

B381.1. Wolf fetches a man to remove thorn from his children's paws. Does not attack the man's livestock. — Lithuanian: Balys Index No. *156A.

B381.2. Thorn removed from monkey's tail. India: Thompson-Balys.


W184.2. Crane pulls bone from wolf's throat: wolf refuses payment.


India: Thompson-Balys; S. A. Indian (Cashinawa): Metraux BBAE CXLIII (3) 685.

W154.3. Crane pulls bone from wolf's throat: wolf refuses payment.


B389. Animals grateful for other kind acts.


B391.3. Hero kills horse to feed young ravens. German: Grimm No. 17.


B392.1. Animals grateful for being given appropriate food. Hero finds dog with hay and horse with meat. He changes it about. — Köhler-Bolte Zs. f. Vksk. VI 63 (to Gonzenbach No. 13); Missouri-French: Carrière. J312.11. Camel and jackal exchange food: camel is led by his good friend to thorny fruit and thorn sticks into his throat. U147. Animals try unsuccessfully to exchange food.


B394. Cow grateful for being milked. (Cf. B411.) — Type 510A; Cox passim.


B400—B499. Kinds of helpful animals.

B400—B449. HELPFUL BEASTS


B181.3. Magic horse from water world.


B. Animals

India: Thompson-Balys. — N. A. Indian (Wyandot): Thompson CColl II 412; Missouri-French: Carrière.


B411.3. Helpful calf. Fb “kalv”.


B412. Helpful sheep. Type 510; *Cox 477 n. 7.; Missouri-French: Carrière; India: Thompson-Balys.


India: *Thompson-Balys; Japanese: Mitford 253; Korean: Zong in-Sob 28 No. 12; Tonga: Gifford 201.

B430. **Helpful wild beasts.** India: Thompson-Balys.

B431. **Helpful wild beasts — felidae.**

B431.1. **Helpful leopard.** Africa (Akan-Aschanti): Rattray Akan-Aschanti Folk Tales 206 No. 53.

B431.2. **Helpful lion.** (Cf. B549.1.) — *Type 156 (see all references for B381), *Type 590; *BP III 1 (Gr. No. 121); *Fb "löve" II 518b; Dickson Valentine and Orson 107 n. 17, 118 n. 51. — Icel.: Boberg. — Irish myth: Cross; English: Wells 66 (Ywain and Gawain), 118f. (Octavian). — *Hibbard 271 n. 3. — Spanish Exempla: Keller. — Italian Novella: Rotunda. — Saintyves Saints Successeurs 252. — French Canadian: Sister Marie Ursule; Missouri French: Carrière. — Jewish: Neuman. — India: *Thompson-Balys; Africa (Gold Coast); Barker and Sinclair 131 No. 24, (Zanzibar): Bateman 82 No. 6.

B431.3. **Helpful tiger.** India: *Thompson-Balys; Chinese: Werner 263; Korean: Zong in-Sob 82, No. 45.

B431.4. **Helpful panther.** Fable: Phaedrus III 2; Wienert FFC LVI 70 (ET 346), 127 (ST 357).

B433. **Helpful wild beasts — mustelidae.**


B433.2. **Helpful badger.** Jewish: Neuman; Japanese: Mitford 270ff.

B433.3. **Helpful ichneumon.** India: Thompson-Balys; Africa (Nao): Held Märchen und Sagen der afrikanischen Neger 132ff.

B433.4. **Helpful mongoose.** Chauvin II 100 No. 59; Bedker Exemplar 299 No. 64; India: *Thompson-Balys. B311.2.1. Woman slays faithful mongoose which has saved her child.

B435. **Helpful wild beasts — canidae and other carnivora.**


B435.2. **Helpful jackal.** BP I 331; India: *Thompson-Balys.

B363.4.1. Jackal leads lost men out of wilderness.

— See also references for B355.


K1162. Rat leaves serpent behind, though spared to rescue him.


B355.0.2. Bandicoot (large rat) as nurse cares for children.


B441. Helpful wild beasts — primata.


B443. Helpful wild beasts — ungulata.

— Africa (Angola): Chatelain 159 No. 19.


B443.2 Helpful antelope. Southeastern Africa: Macdonald FL III 352ff. No. 4.

B443.4. Helpful gazelle. BP I 331.


B443.6. Helpful hippopotamus. Africa (Ganda): Baskerville King of the Snakes 47f.


B449. Helpful wild beasts — miscellaneous.


B449.3. Helpful bat. N. A. Indian: Thompson Tales 318 n. 151b.


B47.1.2.1. Raven as bird of good omen. B291.1.1. Ravens carry messages to enemies.


B455. Helpful birds — falconiformes.
B455.1. **Helpful vulture.** Greek: Grote I 105; India: *Thompson-Balys.

B455.2. **Helpful falcon.** Italian Novella: Rotunda.

B172.5. Magic falcon gets water of life for hero.


B455.4. **Helpful hawk.** Scottish: Campbell-McKay No. 1; India: Thompson-Balys.

B455.5. **Helpful kite (bird).** Hindu: *Penzer IV 192 n. 1; India: *Thompson-Balys.

B457. **Helpful birds — charidriiformes.**


A221.2. Dove returns to ark in obedience to Noah. E742.2. Souls carried to heaven by doves. V231.1. Angel in bird's shape.

B457.2. **Helpful pigeon.** Jewish: Neuman.

B461. **Helpful birds — coraciiformes.**

B461.1. **Helpful woodpecker.** Africa (Shangani): Bourhill and Drake 43ff. No. 5, (Fjort): Dennett 74ff. No. 16.

B461.2. **Helpful owl.** India: Thompson-Balys.

B463. **Helpful birds — ciconiiformes.**


B463.2. **Helpful heron.** India: *Thompson-Balys; S. A. Indian (Ceuici): Alexander Lat. Am. 304.


Q357.8. Saint's pet crane picks out eye of spying person. R246. Crane-bridge. Fugitives are helped across a stream by a crane who lets them cross on his leg.

B463.4. **Helpful stork.** Hartland Science 194; India: *Thompson-Balys.

B469. **Helpful birds — miscellaneous.**

B469.1. **Helpful grebe.** Madagascar (Imerina): Ferrand Contes populaires Malgaches 102ff. No. 32.


B469.3.1. Helpful wild goose. Cheremis: Sebeok-Nyerges (B469.5); India: Thompson-Balys.


B475. Helpful pike. *Fb "gjedde".

B. Animals


B481. Helpful insects — hymenoptera.


H1091. Task: sorting a large amount of grains (beads, beans, peas) in one night.


A33. Bee as God's spy. B259.4. Bees build church of wax to contain consecrated host.


B481.4. Helpful wasp. *Type 559; Jewish: Neuman; Africa (Madagascar): Sibree FLJ I (1883) 45ff.

B481.5. Helpful hornet. Type 559; Jewish: Neuman; N. A. Indian (Micmac): Rand 42 No. 6.

B482. Helpful insects — coleoptera.


B482.2. Helpful dungbeetle. Type 559; *BP II 454 n. 1.


B483.2. Helpful flea. *Chauvin II 197 No. 29.

B484. Helpful insects — lepidoptera.

B484.1. Helpful caterpillar. French Canadian: Sister Marie Ursule (B489.2).


B486. Helpful insects — orthoptera.


B489. Helpful insects — miscellaneous.

B489.1. Helpful spider1 *Dh I 144, II 66ff. — N. A. Indian (Jicarilla Apache); Russell JAFL XI 256; *Loomis White Magic 66; Africa (Duala): Lederbogen Märchen V 141; India: Thompson-Balys.

B490. Other helpful animals.2

B491. Helpful reptile.


B491.5. Helpful turtle (tortoise). Hawai'i: Beckwith Myth 514; Tonga: Gifford 50; Africa (Fjort): Dennett 742ff. No. 16.

B493. Helpful amphibian.


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1 In folk thought, an insect.
2 B490—B499 has been reorganized as follows:

Old Number New Number
B491 . . . . . . . . B491.1
B492 . . . . . . . . B491.2
B493 . . . . . . . . B491.3
B494 . . . . . . . . B493.2
B496 . . . . . . . . B491.4.1
B498 . . . . . . . . B498.
B. Animals

B493.2. Helpful toad. Type 402; BP II 30ff. (Gr. No. 63). — Missouri-
French: Carrière; Chinese: Graham.

B495. Helpful crustacean.

B495.1. Helpful crab. India: Thompson-Balys; Africa (Mpongwe): Nas-
sau 41 No. 6.


B498. Helpful mythical animal.

B498.1. Helpful dragon. ( Cf. B11.) — Italian Novella: Rotunda; Swiss' 
Jegerlehner Oberwallis 328 No. 17; Chinese: Graham.

B500—B599. Services of helpful animals.

B500. Magic power from animals. — Type 675; Fb "ønske" III 1179a.
— Italian Novella: Rotunda; Jewish: Neuman; India: *Thompson-
Balys; Missouri French: Carrière; N. A. Indian: *Thompson Tales 
317 n. 146c; Africa (Angola): Chatelain 71 No. 3. ( Cf. B100—B199 
Magic animals.)

B109.1.2. Dog whose skin turns water into wine. D684. Transformation 
by helpful animal. D610. Magic object a gift. D1726. Acquisition of 
magic power. D1524. Magic strength from helping animal. D1903. Power 
of inducing love given by animals. F4553. Cat, dog, and mouse ward 
off evil spirit. Man takes these animals along with him as protection 
F960. Extraordinary occurrences concerning animals.

B501. Animal gives part of body as talisman for summoning its aid. 
*Types 531, 552, 553; BP III 18ff., 424ff.; Malone PMLA XLIII 407; 
*Fb "jjer" I 301, "hâr" I 771b. — Breton: Sébillot Incidents s.v. 
"talisman"; French Canadian: Barbeau JAFL XXIX 15; Missouri-
French: Carrière; Italian Novella: Rotunda; India: *Thompson-Balys. 
— Persian: Carnoy 290, 331. — Africa (Kaffir): Theal 85, (Swahili): 
Steere 199; N. A. Indian (Pawnee): Dorsey MAPLS VIII 102.

B501.1. Buffalo give hero horns for summoning them. 
D1011.1. Magic animal horn. D1421.5.1. Magic horn summons army for 
rescue. D2974.1. Animal's magically called.

B501.1.1. Merry horn and angry horn for summoning buffalo. When all 
is well hero is to blow on merry-horn; when in trouble on angry-
horn. — India: Thompson-Balys.

B501.2. Kite teaches rhyme by which he may be summoned for help. 
India: Thompson-Balys.


B501.3. Animal gives jewel for summoning him when in need of help. 
India: Thompson-Balys.

B501.4. Birds give hero feather to burn if he is in difficulty. India: 
Thompson-Balys.

B505. Magic object received from animal. *Types 560, 561; *Aarne MSFO 
XXV 5—82; BP II 451ff., 537; Type 554*; *Köhler–Bolte I 440; Hart-
lund Perseus III 199; Breton: Sébillot Incidents s.v. "talisman"; Mis-
souri-French: Carrière. — India: *Thompson-Balys; Chinese: Eber-
hard FFC CXX 37 No. 24. — Africa (Zanzibar): Bateman 221 No. 10, 
(Basuto): Jacottet 214 No. 31. See also references in B375.1.

D610. Magic object a gift. J139. Wisdom (knowledge) acquired from 
animals.
B505.1. Magic object received from animal brother-in-law. *Type 552.  
— N. A. Indian (Micmac): Thompson CColl II 409ff.

B505.2. Animal tells hero where to find magic object. (Cf. B560.)  
— French Canadian: Sister Marie Ursule.

B505.3. Magic song received from fish (Cf. B470.)  
— Chinese: Graham.

B510. Healing by animals.


B511. Animal as healer.

B511.1. Snake as healer. *Chauvin VII 25 No. 373 F note 5; *Pauli (ed.  
Bolte) No. 648; Jewish: Neuman; India: Thompson-Balys.
B491.1. Helpful serpent.

B511.1.1. Snake creeps into man's mouth and heals him. Estonian: Aarne  
FFC XXV 132 No. 78; Finnish: Aarne FFC XXXIII 46 No. 78.

B511.1.2. Snake heals mutilated maiden with magic herbs. Italian No-
B511.1.3. Helpful hedgehog forces snake to suck out poison from bitten  
raja. India: Thompson-Balys.

B511.2. Pig as healer.
B183. Magic boar (pig).

B183.3. Skin of magic pig heals wounds.


B511.3. Faithful horse pushes sleep thorn out of its master's head,  
so that he awakes. Icel.: Boberg.
— D1302.3. Sleep-thorn. D1978.3. Waking from magic sleep by removal of  
enchancing instrument.

B511.4. Rat cures man of wound. S. A. Indian (Cashinawa): Métraux  
BBAE 143 III 685.

Alu: Wheeler 60; Papua: Ker 103.


B512. Medicine shown by animal. It heals another animal with a medi-
cine (herb, water, etc.) and thus shows the man the remedy. Some-
times the medicine resuscitates the dead. (The animal is most fre-
quently the serpent. (Cf. B491.) — *Type 160, 303, 550, 612; *BP I  
128; Chauvin II 106 No. 71; Kittredge Gawain 153 n. 4; Wesselski  
Märchen 239ff. No. 50. — *Krappe Papers and Trans. of Jubilee Cong.  
of Folk-Lore Soc. 277ff. — *Fb "blad" IV 44a; *Frazer Apollodorus I  
312 n. 2. — Icel.: Boberg, Völsunga saga ch. 8.; Jewish: Neuman; Indi-
a: *Thompson-Balys; Japanese: Ikeda. N. A. Indian: Thompson  
Tales 354 n. 279.

Secret remedy overheard in conversation of animals (witches). W154.8.  
Grateful animals; ungrateful man.
B513. Remedy learned from overhearing animal meeting. The hero learns how to cure his own blindness and the sickness of the king (princess). — Spanish Exempla: Keller; Missouri-French: Carrière; India: Thompson-Balys. — See references for B235.


B441. Helpful fox.


B514.3. Snake gives man antidote for poison. Africa (Gold Coast): Barker and Sinclair 163 No. 32.


E0. Resuscitation.


B520. Animals save person’s life. See also B540. — Greek: Frazer Apollodorus I 372 n. 1 (horse). — Icel.: *Boberg; Missouri-French: Carrière; Panchatantra III 8 (tr. Ryder) 334; Buddhist myth: Malalesker II 1260; Chinese: Eberhard FFC CXX 25, 28, 31, 34; Africa (Duala): Lederbogen 76.


B140. Prophetic animals. R243. Fugitives aided by a helpful animal.

B521.1. Animal warns against poison. Fable: Halm Aesop No. 120, Wienert FFC LVI 70 (ET 338), 127 (ST 353), (eagle). — India: Thompson-Balys; Africa (Basutos): Jacottet 76 No. 12 (ox).


B521.1.1. Horse advises hero not to wash in water (as his false wife told him to) or his eyes will pop out. — India: Thompson-Balys.


B521.2. Animal warns against accident.

B521.2.1. Eagle saves man from falling wall. The grateful eagle swoops down and takes the man’s hat, and thus gets him away from the wall that is about to fall. — Fable: Babrius No. 144, Halm Aesop No. 92, Wienert FFC 70 (ET 339), 127 (ST 353).

B521.3.1. Dogs warn against witch. Jamaica: *Beckwith MAFLS XVII 270 No. 82; Eskimo (Greenland): Rink 452.
   G250. Recognition of witches.

B521.3.2. Cackling geese spread alarm. *Frazer Fasti II 175 n. 5.
   B578.1. Animal as guard of person or house.

B521.3.3. Flea's bite alarms king. Robber tells flea of plan to rob king. During the robbery the flea bites and awakens the king. — *Chauvin II 197 No. 29.

B521.3.3.1. Prince awakened by fly on his nose in time to save himself from enemy. India: Thompson-Balys.

B521.3.4. Dog warns of pursuit. Irish myth: Cross; Buddhist myth: Malalasekera II 536.

B521.3.5. Owl warns other birds from limed net. India: Thompson-Balys.


   J1136. Cleverness in law court.

B522.1. Serpent shows condemned man how to save prince's life. Bites the prince and then shows the man the proper remedy (cf. B512). By thus ingratiating himself the man is freed from false accusation. — *Type 160; Chauvin II 106 No. 71. — Spanish Exempla: Keller; Clouston Tales I 230; Bedker Exempler 304 No. 75; India: *Thompson-Balys; Japanese: Ikeda. — Africa (Val): Ellis 230 No. 39.
   W154.8. Grateful animals; ungrateful man.

B522.2. Kite steals jewels and thus saves condemned man. Innocent man in possession of stolen jewels, is about to be apprehended. Kite carries off the jewels and saves him. — *Penzer IV 192 n. 1; India: *Thompson-Balys.
   N352. Bird carries off ring which lover has taken from sleeping mistress' finger. He searches for the ring and becomes separated from her.

B522.3. Woman slandered as adulteress is thrown into lion pit. Lions do not harm her. — Italian Novella: Rotunda.


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   Crane-bridge.

B523.1. Spider-web over hole saves fugitive. (Cf. A2221.5.) — Type 967*;
   *Dh II 66f. — *Wesselski Theorie 42. — Jewish: Neuman, Bin Gorion
   Born Judas II III 115ff., Grünbaum Neue Beiträge zur Semitischen
   Sagengilde 195; Lappish: Qvigstad Lappiske Eventyr I No. 32, II No.
   68. — India: Thompson-Balys; Japanese: Ikeda; Africa (Fang): Trilles
   139.


doogs.
   Two opponents test their powers by having their dogs fight.

B524.1. Animals overcome man’s adversary by force. English: Wells
   Manual of Writings 66 (Ywain and Gawain); Irish myth: Cross;
   Spanish: Boggs FFC XC 98 No. 327; India: *Thompson-Balys; Eskimo
   (Bering Strait): Nelson RBAE XVIII 493, (Cumberland Sound): Boas
   BAM XV 187.
   B17. Hostile animals. B187.3.3. Magic whelp kills hound by jumping

B524.1.1. Dogs kill attacking cannibal (dragon). *Type 300; *BP I 547.
   — Irish myth: Cross; French Canadian: Barbeau JAFL XXIX 20. —
   Africa (Basuto): Jacottet 36 No. 9, (Zulu): Callaway 51, (Kaffir): Kidd
   226 No. 1.
   B11.1. Fight with dragon. B11.1.2. Hero’s dogs (horse) prevent dragon’s
   by helpful dogs of hero.

B524.1.2. Dogs rescue fleeing master from tree refuge. *Parsons Zs. f.
   Ethnologie LIV 1–29, MAFLS XVII 271 No. 82. — See also most
   of African references in B421.
   G275.2. Witch overcome by helpful dogs of hero. R251. Flight on a tree,
   which ogre tries to cut down.

B524.1.2.1. Dogs break bonds and kill master’s attacker. Type 327; India:
   Thompson-Balys.


B524.1.4. Wolf defends master’s child against serpent. Malone PMLA
   XLIII 420; Irish myth: Cross.

B524.1.4.1. Dog defends master’s child against animal assailant. Irish
   myth: Cross.
   B321.2. Llewellyn and his dog.

B524.1.5. Helpful buffaloes tramp hero’s enemies to death. India:
   Thompson-Balys.

B524.1.5.1. Helpful buffaloes save hero from tiger. India: Thompson-
   Balys.

B524.1.6. Helpful bird kills snake attacking master’s wife and child.
   Africa (Mbundu): JAFL XXXV 136ff. No. 16.

B524.1.8. Shut in with elephants, blackbird orders ants to burrow themselves into the elephants' brains. India: Thompson-Balys.


B524.1.11. Hero contests with demons, using fighting animals: cock, goat, bull, horse, wild bull, peacock. — India: Thompson-Balys.


K2351.2. Bees thrown into redoubt drive out enemies.


B524.3. Helpful snake protects man from attack. India: Thompson-Balys.


B524.5. Broom, transformed into porcupine, drives away would-be ravisher. India: Thompson-Balys.


B524.7. Faithful dog kills would-be murderer of sleeping master. India: Thompson-Balys.


B525. Animal spares man he is about to devour. Spanish Exempla: Keller; Buddhist myth: Malalasekera I 851. — See all references to B381.


B526. Animal saves man from death by burning.

D1382. Magic object protects against cold or burning. D1841.3 Burning magically evaded.

B526.1. Helpful animals quench execution fire. Master is to be burned at stake. — Dh I 315.


B526.2. Helpful mare cools boiling bath for master. Hero is made to bathe in boiling mare's milk. His mare blows on the milk and cools it. — *Köhler-Bolte I 468.
B527. Animal saves man from death by drowning. Saints' legend (Irish): Plummer cxlvi (sea birds); Irish myth: Cross; Buddhist myth: Malalasekera II 147.
F1085.3.2. Fisherman dragged through sea by seal escapes.

B527.1. Fish promises to spare man in coming flood. (Cf. B375.1.) — Hindu: Keith 99; India: Thompson-Balys.
A1028. Rescue from deluge by fish.


B527.3. Owl saves man from drowning: flaps wings to call attention to direction of land. Hawai: Beckwith Myth 125.


B529.1. Animals (sow, bitch, mare) hide boy in their belly to protect him. India: Thompson-Balys.

B529.2. Dragon swallows arrow (thunderbolt) intended for hero. Italian Novella: Rotunda.

B530. Animals nourish men. Provide food, shelter, or other necessities.
— India: Thompson-Balys. — Zanzibar: Bateman 85 No. 6 (ape, lion, snake).

B530.1. Mythical frog as host to woman. S. A. Indian (Warrau): Métraux RMLP XXXIII 146.

B530.2. Elephants look after ascetic in jungle. Buddhist myth: Malalasekera I 44.

B531. Animals provide food for men. *Basset 1001 Contes III 295 (birds); *Wesselski Märchen 249 No. 57; Toldo Studien zur vgl. Litgusch. VIII 21; *Fb "hind" I 612 (deer); Alphabet Nos. 361. 636. — Irish myth: Cross, Saints' legend (Irish): Plummer cxliv (otter). — Breton: Sébiliot Incidents s.v. "nourriture" (bird, dog); French Canadian: *Barbeau JAFL XXIX 15 (dog); Missouri-French: Carrière; Spanish Exempla: Keller; Swiss: Jegerlehner Oberwallis 328 No 17 (dragon).

B531.1. Infants fed by bees. *Pease Cicero De Divinatione 391 (Bk. I 79), 597; S. A. Indian (Kaiguá): Métraux RMLP XXXIII 139.

B531.2. Unusual milking animal.

B531.2.1. Does, tigresses, she-wolves milked into pond, which becomes a pond of milk. India: Thompson-Balys.

B531.3. Helpful animal recovers magic food-producing skin from river bottom. India: Thompson-Balys.

B531.4. Helpful animal drops magic food, India: Thompson-Balys.
B531.5. Birds save man from hunger by pitching themselves to roast in fire he has made. India: Thompson-Balys.

B535. Animal nurse. Animal nourishes abandoned child. — *Frazer Fasti II 369ff.; especially 369 n. 3, 375; Dickson Valentine and Orson 36, 103, 107, 112, 169; *Liebrecht Zur Volkskunde 17ff.; *Nutt FLR IV 1ff.; Penzer II 294; *Fb "ulv" III 971 a (Wolf); *BP II 317, III 60ff. — Irish myth: Cross; Greek: Fox 22 (doe), 56 (bear), 118, 155 (goat, crow, sow), 280, Frazer Apollodorus I 397, II 47 n. 2, Roscher s.v. "Achilleus"; Roman: Fox 307 (Romulus and Remus) (wolf); Persian: Carnoy 330; Breton: Sébillot Incidents s.v. "chien" (dog); Missouri-French: Carrière; McCartney Papers of Michigan Academy of Science, Arts, and Letters IV (1924) 15—42; Wesselski Théorie 19; Icel.: þúrkirs saga I 302—03 (hindi), Boberg; English: Wells 118 (Octovian) (lion); Chinese: Ferguson 41. — N. A. Indian: Thompson CColl II 387 (Mt. 707), Thompson Tales 316 n. 146b; S. A. Indian (Brazil): Ehrenreich International Congress of Americanists XIV 662. — Indonesian: DeVries Volksverhalen I Nos. 22, 89; India: *Thompson-Balys; — Africa (Basuto): Jacottet 104 No. 15, 190 No. 28, (Wakwell): Bender 49f.


B535.0.1.1. Bison as nurse for child. India: Thompson-Balys.


B535.0.5. Abandoned prince grows up in eagle's nest. India: Thompson-Balys.

B535.0.6. Frog as nurse for child. India: Thompson-Balys; S. A. Indian (Warrau): Métraux RMLP XXXIII 146.

B535.0.7. Bird as nurse for child. Chinese-Persian: *Coyajee JPASB XXIV 188.

B535.0.7.1. Stork as nurse for child. India: Thompson-Balys.

B535.0.7.2. Crane as nurse for child. India: Thompson-Balys.


B535.0.9. She-wolf as nurse for child. *Loomis White Magic 60; Roman myth: Fox 307.

B535.0.10. Sheep and ozen protect exposed child. Chinese: Coyajee JPASB XXIV 188.
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B535.0.11. She-wolf cares for baby exposed in the forest. *Loomis White Magic 60.

B535.0.12. Eagle cares for baby while mother works in field. Africa (Fang): Tessman 134.


B535.1. Goat feeds other animals from its body. Permits them to feed from it internally. — Africa (Benga): Nassau No. 32.


B536. Helpful animal cares for wounded (sick) master.


B538. Animals provide shelter.


B540. Animal rescuer or retriever. Rescue person or retrieve lost object.


— D532. Transformation by putting on claws, feathers, etc. of helpful animals. F1021.1. Flight on artificial wings.


B541. Animal rescues man from sea. Type 506; BP III 494ff.; Liljeblad Tobiasgeschichte 94; Missouri-French: Carrière.

— F1088.3.2. Fisherman dragged through sea by seal escapes.

B541.1. Escape from sea on fish's back. (See also B551.) — *Pauli (ed. Bolte) No. 868; *Chauvin V 4 No. 2.


B541.1.1. Fish swallows man to rescue him from sea. India: Thompson-Balys.

B541.2. Fox rescues man from sea. Type 506; BP III 494ff.; — N. A. Indian: Thompson CColl II 405ff. (Passamaquoddy, Shuswap).


B541.4. Dog rescues drowning man. Type 540*.


B541.5. Fish rescues ship. (Cf. B470.) — *Charpentier Kleine Beiträge 34 n. 1.

B542. Animal carries man through air to safety.


B552. Man carried by bfrd. X1135.5. Buzzards carry man to safety.


B542.2. Escape on flying horse. (Cf. B41.2.) — *Chauvin V 227f. No. 130; Missouri-French: Carrière; India: *Thompson-Balys.

B542.2.1. Transportation to fairyland on griffin's back. India: Thompson-Balys.

B42. Griffin.


B135.3. Quest for vanished wife (mistress).


B131. Exposed or abandoned child rescued.

B543.3.1. Elephant rescues stolen girl. India: Thompson-Balys.

B437. Helpful elephant.


G552. Rescue from ogre by helpful animals. R100. Rescues. R121A. Ants carry silk threads to prisoner, who makes rope and escapes.
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B545. Animal rescues from trap (net). *Type 75. See references to B363.
   — Penzer V 79 n. 2 (mouse); Japanese: Ikeda.
   K1182. Rat leaves serpent behind, though spared to rescue him.

B545.1. Deer in net freed by friendly animals, a crow, a mouse and a tortoise. Spanish Exempla: Keller.


B547. Animal rescues man from dangerous place.


B547.2. Raven rescues man from pit. French-Canadian: Sister Marie Ursule (B342.3).
   B547.2.1. Man falls in hole with horse; buzzards gather; he lassoes a number of buzzards, ties them together, frightens them; all fly at once, carry him from hole. (Tall tale.) Cf. Type 1882. — U.S.: Baughman.


B547.4. Frog rescues man from kingdom of the snakes. India: Thompson-Balys.

B548. Animal retrieves lost object.
   A941.5.4. Spring breaks forth where animal delivers book left behind by saint. D882. Stolen magic object stolen back by helpful cat and dog.
   D982.1. Recovered magic objects dropped by rescuing animals into sea.

B548.1. Animals recover lost wishing ring. Grateful cat, dog, and snake compel mouse to steal it from thief. — *Type 560; **Aarne MSFO XXV 3—82; *BP II 435ff.; Dh IV 147ff. — Missouri-French: Carrière; India: *Thompson-Balys. — Indonesian: Devries' list No. 186; Chinese: Eberhard FFC CXX 24ff. No. 13, 68.

B548.1.1. Martens recover lost magic ring from kite. India: Thompson-Balys.

B548.1.2. Otters recover lost magic ring from fish. India: Thompson-Balys.

B548.2. Fish brings lost object from bottom of sea.

B548.2.1. Fish recovers ring from sea. *Type 554; *BP II 19ff.; *Fb "gjed-de" I 440a, "ring" III 61a; Wünsche (A.) Die Sage vom Ring des Polysters in der Weltliteratur (Beilage zur Allgemeinen Zeitung, 1893, Nos. 178, 180, 185, 188); Chauvin V 17; Köhler-Bolte II 269; Clouston Tales I 398ff.; Saintyves Essais de folklore biblique 402. — Irish myth: Cross; Italian Novella: Rotunda; Greek: Fox 101; Spanish: Boggs FFC XC 69 No. 515; Jewish: Neuman; India: *Thompson-Balys. Cf. L412.1. Woman casts ring into sea.
B548.2.2. Fish recovers key from sea. *Type 554; *BP II 19ff.; *Fb 
"haj" I 534, "fisk" I 296, "ring" III 61a. — Irish myth: Cross, Beal 
XXI 308; Missouri-French: Carrière. 
H1132.2. Task: recovering lost key from sea.

B548.2.2.1. Frog recovers keys from sea. French Canadian: Sister Marie 
Ursule.

B548.2.2.2. Duck recovers lost key from sea. German: Grimm No. 62.

B548.2.2.3. Fish recovers lost fish-hook from sea. Hatt Asiatic Influences 
90f.; *Dixon 157 n. 6 (Indonesian, Japanese, N. Pac. Coast Am. 
Indian, Micmac); Japanese: Ikeda.

B548.2.2.4. Fish recovers pen from sea. *Type 531.

H1132.4. Task: recovering pen from sea.

B548.2.3. Fish recovers lost fish-hook from sea. Hatt Asiatic Influences 
90f.; *Dixon 157 n. 6 (Indonesian, Japanese, N. Pac. Coast Am. 
Indian, Micmac); Japanese: Ikeda.

B548.2.4. Fish recovers pen from sea. *Type 531.

H1132.4. Task: recovering pen from sea.

B548.2.5. Fish recovers lost urn from sea. Irish myth: Cross.

B548.3. Otter retrieves lost magic object from bottom of lake. India: 
Thompson-Balys.

B548.4. Ducks recover lost object from water. Madagascar (Marofotsy): 
Renel Contes de Madagascar I 65ff. No. 9.

B548.5. Frog recovers Sacred Host from water. French Canadian: Sister 
Marie Ursule.

B548.6. Jewel recovered from sea by helpful parrot. India: Thompson- 
Balys.


775; *Loomis White Magic 58; U.S.: Baughman.

B549.2. Dragon makes bridge across stream for holy man. (Cf. B11.) — 
Jewish: Bin Gorton Born Judas II 170, 349.

B549.3. Abandoned child rescued by dog. Italian Novella: Rotunda. 


B549.5. Hero saved from ravaging snake by crab companion. India: 
*Thompson-Balys.


F213.3. Sea-riding horse carries mortals to fairyland. F982. Animals 
carry extraordinary burden. R13. Abduction by animal. V462.10. Ascetic 
cleric lives seven years on whale's back.


B551.1. Fish carries man across water. See also B541.1; also all referen-
ces in R246. — Günter Die Christliche Legende des Abendlandes 17, 
56, 80 (dolphin). — Chinese: Werner 366. — *Dixon 72 n. 56 (Hawaii, 
Tahiti, Celebes).

B551.1.0.1. Fish carries man to upper world, Spanish: Boggs FFC XC 42 
No. 302* A.
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B551.2.1. Parrots carry couple across the sea. India: Thompson-Balys.


B551.5. Turtle (tortoise) carries person across river (ocean). Buddhist myth: Malalasekera I 997; Tonga: Gifford 53.


B552.1. Alexander carried by two birds with meat held in front of them. Jewish: Neuman; Gaster Exempla 186 No. 5. F160.2.2. Flight so high that eyelids drop from cold.

B552.2. Man carried by peacock. India: Thompson-Balys.

B552.3. Indra carried by cock. India: Thompson-Balys.


R246. Crane-bridge.

B556. Sea-beast allows voyager to land upon his back. Irish myth: Cross.

B256.12. Whale raises back so that voyaging clerics can celebrate Easter.

B557. Unusual animal as riding-horse. *BP II 483 (Gr. 108) (cock); Tobler Epiphanie der Seele 72f. (goose, snake); *Pb "buk" IV 77a (goat); Penzer II 143. — Missouri-French: Carrière; Icel.: Boberg; English: Wells 114 (lion, unicorn, leopard); Jewish: Bin Gorion Born Judas² II 148; India: Thompson-Balys; Chinese: Werner 392 (tiger).


B557.1. Man carried on goat's horns. (Goat is transformed man.) — German: Grimm No. 163.
B557.4. Crocodile as means of transportation for a saint. *Loomis White Magic 64.
B557.5. Person carried by lion. Irish myth: Cross; India: Thompson-Balys.
B557.6. Magic dog carries owner in his ear. Eskimo (Mackenzie Area): Jenness 64.
B557.7. Person carried by cat. India: Thompson-Balys.
B557.11. Person (animal) carried by elephant.
B557.11.3. Hare rides on winged elephant. Africa (Cameroon): Meinhof 12.
B558. Unusual draft-animal.

B558.3. Hen hitched to wagon. *Fb “höne” I 750b.
B558.5. Mice hitched to wagon. Fb. “mus”.
B558.6. Wild animals yoked by saint to his plough. *Loomis White Magic 60.
B558.7. Winged serpents pull chariot through sky. Greek: Grote I 112 (Medea).
B91.4. Air-traveling snake. F911.3.2. Winged serpent as boat.

B559. Animals carry men — miscellaneous.


B560. Animals advise men. Type 400 and references on the whole section in this work concerned with Helpful Animals (B300—599), since advice is very frequently part of the help. — *BP I 134; India: *Thompson-Balys; Chinese: Eberhard FFC CXX 28.


B561. Animals tell hero their secrets. Do so voluntarily. — *BP II 482.

B581. Animal brings wealth to man.


B562.1.2. Horse kicks up jewel. Irish myth: Cross.

B562.1.3. Birds show man treasure. Doves saved by monk from death show him where to dig for treasure. — Spanish Exempla: Keller; Bedker Exempler 395 No. 77.


B563. Animals direct man on journey. Type 400; Schoepperle Tristan and Isolt I 190f.; Dickson Valentine and Orson 54 n. 67; *Günter Christliche Legende des Abendlandes 235 s.v. “Führung”; *De Cock Studien en Essays 200ff.; *Fb “Ravn” III 23a. — India: *Thompson-Balys; Africa (Benga); Nassau No. 33, (Basuto): Jacottet 140 No. 29, 202 No. 30, (Ekoi): Talbot 209.
B152.2. Dog indicates road to be taken.

B563.1. Lion leads lost king from forest. (Cf. B431.2.) — Dickson Valentine and Orson 123 n. 75.

B563.1.1. Horses carry lost riders to safety. India: Thompson-Balys.
B563.1.2. Chimpanzee leads lost hunter home. Africa (Duala): Lederbogen 146.


B151.0.3.1. Birds show way to other world. B172.6. Magic birds lead hunters to certain places.

B563.3. Squirrel points out road. India: Thompson-Balys.

B563.4. Animal leads cleric to holy place. Irish myth: Cross (B549.7).


B563.4.1. Animal leads lost man home. Irish myth: Cross (B549.7).

R130. Rescue of abandoned or lost persons.

B563.4.1.1. Tiger guides lost man home; hence men do not eat tigers. India: Thompson-Balys.


B563.4.1.2. Jackal leads lost men out of wilderness. Spanish Exempla: Keller.

B563.5. Wild leopards guide Jesus and the Holy Family through wilderness in flight to Egypt. Spanish Exempla: Keller.


B565. Parrot gives advice to queen playing chess, and she always wins. India: Thompson-Balys.

B569. Animals advise men — miscellaneous.


B569.2. Owl advises old man where to plant his crops after listening in to council of gods concerning rainfall distribution for the year. — India: Thompson-Balys.

B569.3. Mosquito gives hero advice as to which choice to make. Korean: Zong in-Sob 18 No. 8.


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B571.1. Animals help man overcome monster with external soul. Discover where he keeps his soul. — BP I 134; Type 302. — Missouri-French: Carrière.

B571.2. Animal who arrives late performs tasks for man. (Cf. L147.1.) — Cosquín I 49f.; Missouri-French: Carrière.

B571.3. Animals fight together with their master. Icel.: *Boberg.


B572.2. Birds build canoe for master. Maori: Clark 98.

B574. Animals as domestic servants. India: Thompson-Balys; Buddhist myth: Malalasekera I 798 (elephant).

B575. Animal as constant attendant of man. *Pauli (ed Bolte) No. 649; Type 74*; Fb ("erne" II 760, "ravn") III 23a (boar, raven); *Zingerle Sagen aus Tirol 588 (ravens). — Irish myth: Cross; Scotch: Campbell II 279—289; French Canadian: Barbeau JAFL XXIX 15; Swiss: Jegerlehner Oberwallis 298 No. 13; English: Wells 20 (William of Palerne), 118f. (Octavian); Jewish: Neuman (sheer); Buddhist myth: Malalasekera II 921 (owl), Hawaii: Beckwith Myth 37 (birds); Maori: Clark 54 (birds); Africa (Angola): Chatelain 53 No. 2.

A165.3.1. Ravens as attendants of god. B122.2. Birds as reporters of sights and sounds. E601.4.4. Two ravens follow wild huntsman.

B575.1. Wild animals kept as dogs. Icel.: *Boberg; N. A. Indian: Thompson Tales 308 n. 113d; Eskimo (E. Greenland): Rasmussen I 318, 383, Rink 248 (fox), (Central Eskimo): Boas RBAE VI 599 (walrus).


B575.2. Bird rests on person's shoulders. Type 709. — Scottish: Campbell-McKay No. 2 (and note 2).


D650.0.1. Magic tree guarded by serpent (dragon). F132.0.1. Bridge to other world guarded by animals.

B576.1. Animal as guard of person or house, Rösch FFC LXXVII 107 (Type 516; *Fb "bjorn" IV 42a, "love" II 518; Chauvin VI 6 No. 182; *Loomis White Magic 83; Dickson Valentine and Orson 198; Irish myth: Cross; Missouri French: Carrière; English: Wells 60 (Syre Gawene and the Carle of Carelyle). — Jewish: Neuman; India: *Thompson-Balys; Buddhist myth: Malalasekera II 704 (elephant); Hawaii: Beckwith Myth 24 (bird), 129 (shark), 84, 349 (dog). — N. A.
Indian: *Thompson Tales 308 n. 113c. — Jamaica: Beckwith MAFLS XVII 273 No. 86; Africa (Hottentot): Bleek 55 No. 28.


B576.3. Animal as herdsman.

B576.3.1. Fish guards cow for master. India: Thompson-Balys.


B576.5. Animal as guard of shop. Azov JPASB II 403.


B579. Animals serve man otherwise.


B579.5. Serpent acts as a rope to collect wood for man. India: Thompson-Balys.

B579.6. Faithful dog is offered as security for a debt. India: Thompson-Balys.


B581. Animal brings wealth to man. *Type 545; BP I 325, *331; Fb "hjort" I 625a, "kat" IV 225b. — Breton: Hartland Science 174; Mis-
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souri-French: Carrière; Italian Novella: Rotunda; Jewish: Neuman;

B582. Animal helps person to success in love.
K366. Theft by trickster's trained animal.


B582.1.2. Animal wins husband for mistress. *Type 545A; *BP I 325, III 487; Fb “kat” IV 255b. — Italian Novella: Rotunda; India: *Thompson-Balys; Chinese: Graham; Korean: Zong In-Sob 89 No. 46; Philippine: Fansler MAFLS XII 336.

B582.2. Animals help hero win princess.

B582.2.1. Hero carried by bird to mistress' chamber. *Chauvin V 242 No. 142.
B552. Man carried by bird.

B582.2.2. Rat digs underground passage to girl's chamber for hero. India: *Thompson-Balys.

B582.2.3. Swan as matchmaker. India: Thompson-Balys.

B582.2.4. Bee as matchmaker. Chinese: Eberhard FFC CXX 175f.

B582.2.5. Dove helps deity draw his wife into a net. Marquesas: Handy 115.

B100. Treasure animals.


B584.1. Fox holds in its mouth a beautiful flower which he gives to hero. India: Thompson-Balys.


B587.2. Fly helps loathly suitor pass suitor test. India: Thompson-Balys.
H310. Suitor tests.

B587.3. Grateful bull draws one hundred carts for wager for master.
Buddhist myth: Malalasekera II 29.
B589. Animal helps man to wealth and greatness — miscellaneous.


B590. Miscellaneous services of helpful animals.


B591.1. Lion kills wolf who has killed mistress' sheep. Africa (Gold Coast): Barker and Sinclair 131 No. 24.

B591.2. Horse kicks to death master's murderer. India: Thompson-Balys.

B592. Animals bequeath characteristics to man. Horse gives him the characteristics of youth (fiery), cow of middle age (avaricious), and the dog of old age (fractious). — Fable: Halm Aesop No. 173; BP III 290; Köhler-Bolte I 42ff.; Babrius No. 74; Wienert FFC LVI *70 (ET 347), 127 (ST 358).

B593. Animal as house-spirit.


B594. Animal rejuvenates person.


B596. Animal helps saint by setting fire to neglected church. Irish myth: Cross.


B598. Animal as confederate of adulterous wife.
- K1591. Seventy tales of a parrot prevent a wife's adultery.


B598.2. Deer as confederate of adulterous wife. India: Thompson-Balys.

B599. Other services of helpful animals.


- H162. Recognition of disguised princess by bee lighting on her.

B599.3. Elephant draws plow to mark boundaries of empire. Buddhist myth: Malalasekera II 528.
B600—B699. Marriage of person to animal.

B600. Marriage of person to animal. Extremely common. Only a few references are given. — *Wesselski Märchen 247 No. 57; *Chauvin V 177f. No. 101; Fb “kvinde” II 339b; India: *Thompson-Balys; Philippine: Fansler MAFLS XII 303. — N. A. Indian: Thompson Tales 273 n. 3.


B600.1. Various animals tried out as wives. Only one accepted. — N. A. Indian: *Thompson Tales 348 n. 254b.


K1911.1.6. She-bear as false bride.


B634.4. Son of dog (“cù”, person).


B601.5. Marriage to elephant, Africa (Hottentot): Bleek 61 No. 27.


B601.7.1. Person plans to marry monkey. India: Thompson-Balys.


B611.5. Deer paramour.


R111.1.5. Rescue of woman from snake-husband.
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B604.4. Marriage to lizard. India: Thompson-Balys; Africa (Fang): Einstein 152.


B610. Animal paramour.


B611. Beast paramour. (Cf. B601.)


B611.3.2. Lake-horse paramour. Irish myth: Cross.

B611.4. Bull paramour. Greek: Frazer Apollodorus I 305 n. (Pasiphoe), I 299 n. 2. (Europa); Am. Negro (Georgia): Harris Friends 81 No. 11.


B611.7. Rat paramour. India: Thompson-Balys.

B611.8. Tapir paramour. S. A. Indian (Toba): Métraux MAFLS XL 60.


B613. Reptile paramour. (Cf. B604.)

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*Thompson Tales 344 n. 239. — S. A. Indian (Warrau, Carib): Alexander Lat. Am. 272; (Amazonia) ibid. 286; (Toba): Métroix MAFLS XL 65f. — Africa (Basuto): Jacottet 142 No. 20.

B613.1.  **Snake woman as paramour.** India: Thompson-Balys.

B613.2.  **Crocodile paramour.** Africa (Fang): Trilles 162, (Ekol): Talbot 333.

B613.3.  **Lizard paramour.** India: Thompson-Balys.

B614.  **Bird paramour.** India: Thompson-Balys.

D641.1. Lover as bird visits mistress.

B620.  **Animal suitor.** Missouri-French: Carrière.

D641.1. Lover as bird visits mistress.


H188. Princess appears before crane (who had demanded her in marriage) and is recognized by him despite loathly disguise. S215.1. Girl promises herself to animal suitor. S221.1. Bankrupt father sells his daughters in marriage to animals. S222.3 Woman promises unborn daughter to snake as wife for ferrying her across stream. S247. Daughter unwittingly promised to tiger in marriage for help in carrying load. T268. Princess offered as prize.

B621.  **Beast as suitor.**


B621.2. **Lion as suitor.** Fable: Halm Aesop No. 249, Babrius No. 98, Wienert FFC LVI 45 (ET 32), 70 (ET 344), 107 (ST 198).

J642.1. Lion suitor allows his teeth to be pulled and his claws to be cut.


B621.4. **Rat as suitor.** Cheremis: Sebeok-Nyerges.

B621.5. **Leopard as suitor.** India: Thompson-Balys.

B621.6. **Pig as suitor.** Chinese: Eberhard FFC CXX 77.

B621.7. **Horse as suitor.** Chinese: Eberhard FFC CXX 79.

B621.8. **Wolf and wolverine fight over girl.** Eskimo (Mackenzie Area): Jenness 38.

B622.  **Reptile as wooer.**

B622.1. **Serpent as wooer.** Fb “slange” III 363a.; Jewish: Neuman; India: *Thompson-Balys.

B622.2. **Crocodile as wooer.** India: Thompson-Balys.

B622.3. **Tortoise as wooer.** India: Thompson-Balys.

B623.  **Bird as wooer.**

B623.1. **Crane as wooer.** India: Thompson-Balys.

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B625. Fish as wooer.


B631. Human offspring from marriage to animal. *Type 301, 650; *BP II 300ff., 285ff., especially 293; *Dickson Valentine and Orson 123 n. 76; *Krappe Le Moyen Age XLI 96ff. — Irish myth: Cross; Gaster Oldest Stories 169; India: *Thompson-Balys. — Japanese: Anesaki 332; N. A. Indian (Thompson River): Telt MAFLS XI 42; Danish: Boberg.


B631.0.2. Boy kills his animal father for reward. Buddhist myth: Malalasekera II 1169.


B631.4. Lioness bears man child. Africa (Lamba): Doke MAFLS XX 14 No. 11.
  P311.3. Human sons of animal companions go together on adventure.

B631.5. Cow bears man child. Africa (Lamba): Doke MAFLS XX 14 No. 11.


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T554. Woman gives birth to animal.


B634. Monstrous offspring from animal marriage. Irish myth: Cross; Buddhist myth: Malalasekera II 1169, 1354.

T550. Monstrous births.


B71. Sea-horse.

B635. Human foster-child with animal qualities.

B635.1. The Bear’s Son. Human son of woman who marries a bear acquires bear characteristics. (Cf. B601.1.) — *Type 301; *BP II 300ff.; Cosquin I 6; MacCulloch Childhood 270; Panzer Beowulf I 246; *Wesselski Märchen 249 No. 57; *Fb “bjørn” IV 42b; *Dickson Valentine and Orson 118 nn. 49, 50, 172 n. 30.

B635.1.1. Eaten meat of bear-lover causes unborn son to have bear characteristics. (Cf. B611.1.) — Hrolfs saga Kraka 53.


B635.1.2. Bear’s foster child not used to sun and light. Eskimo (Mackenzie Area): Jenness 53.

B635.1.3. Bear says he is boy’s father; asks food. Eskimo (Mackenzie Area): Jenness 47.

B635.2. Wolf boy (girl) running around with wolf and cubs recovered by parents after six years: recognized by scar. India: Thompson-Balys.

B635.3. Child of mortal and deer has deer’s hair on temple. Irish myth: Cross.


B635.3.1. Culture hero licked by deer mother. Irish myth: Cross.

D1775. Magic results from licking.


B640. Marriage to person in animal form.

B640.1. Marriage to beast by day and man by night. (Cf. B621.) — *Type 425. See references for D621. — *Tegethoff Amor-Psyche 17; Missouri-French: Carrière; India: *Thompson-Balys.

C33. Tabu: offending supernatural husband. D621.1. Animal by day; man by night, T111. Marriage of mortal and supernatural being. T113. Marriage to man alive by night but dead by day. T117.5.1. Marriage to tree by day, man by night.

B641. Marriage to person in beast form. (Cf. B601, B651.)


B635.4. Son of dog ("cu", person).


B611.5. Deer paramour.


B641.3. Marriage to god in bull form. (Cf. B611.4, D133.2) — *Frazer Fasti IV 74 nn. 2, 3 (Europa).


B641.4. Marriage to person in ass form. (Cf. D132.1.) — *Type 430.

B641.5. Marriage to person in hedgehog form. *Type 441; BP II 234, 482.


B643. Marriage to person in insect form.


B645. Marriage to person in amphibian form.

B645.1. Marriage of person to transformed toad. Korean: Zong in-Sob 176 No. 76.


B646. Marriage to person in reptile form. (Cf. B604, B652.)


B647. Marriage to person in animal form — miscellaneous.

B647.1. Marriage to person in crustacean form.


B648. Man becomes deer and marries deer. N. A. Indian: Thompson Tales 348 n. 252.


B650.1. Animal transformed to man wants to marry woman. Indonesian: DeVries’ list No. 156.

B651. Marriage to beast in human form. (Cf. B601, B641.)


C35.1. Tabu: mentioning origin of animal wife. N831.1. Mysterious housekeeper. Men find their house mysteriously put in order. Discover that it is done by a girl (frequently an animal transformed into a girl).


B651.10. Marriage to squirrel in human form. India: Thompson-Balys.

B652. Marriage to bird in human form.

B652.1. Marriage to swan-maiden. See all references for D361.1.
D361.1. Swan maiden. T56.3. Wooing bathing nymphs by stealing their clothes.


B653. Marriage to insect in human form.


B654. Marriage to fish in human form. Irish myth: Cross (B612.0.1); India: Thompson-Balys; Chinese: Eberhard FFC CXX 47f., 142; Africa (Congo): Weeks 216.

B655. Marriage to amphibia in human form.

B656. Marriage to reptile in human form. (Cf. B604, B642.)


B659. Marriage to other animals in human form.

B670. Unusual mating between animals.


B672. Mythical tiger has family of jaguars. S. A. Indian (Chiriguano): Métraux RMLP XXXIII 155.

B690. Marriage of person to animal — miscellaneous.

B691. Relatives kill animal-husband but wife throws herself into pyre. India: Thompson-Balys.

B700—B799. Fanciful traits of animals.

B700. Fanciful traits of animals.

B710. Fanciful origin of animals.

B710.1. Fanciful origin of the jackal. India: Thompson-Balys.

B710.2. Clever and swift horse of fanciful origin.

B710.2.1. Clever and swift horse fed with worms' milk on the gold mountain Tecklen in India. Icel.: *Boberg.
B710.2.2. Clever and swift horse of dromedary-family. Göngu-Hrólf's saga 239.


B714. Worm (monster) from caul born with child. Irish myth: Cross.

B715. The cow Audhumla sprang from the dripping rime of the creation of the universe. (Cf. A1245.4. and B19.2.1.) — Icel.: MacCulloch Eddic 324.


B720. Fanciful bodily members of animals.


B725. Female bears have no breasts to nurse their young; suck paws. Jewish: Neuman.

B730. Fanciful color, smell, etc. of animals.


B731.0.1. Animals of strange and varied coloring. *Schoepperle Tristan and Isolt II 322 n. 1.

B731.1. Green she-goat. Breton: Sébiloiet Incidents s.v. “chèvre”.

B731.2. Green horse. Howey Horse in Magic and Myth 7.

B731.2.1. Horse with crimson mane and green legs. Irish myth: Cross.


B731.2.3. Striped horse with purple mane and white feet. Irish myth: Cross.


B731.4. Cow with changing colors. Changes every four hours: white, red, black. — Greek: Frazer Apollodorus I 310 n. 3.


B731.4.2. Cow with red ears. Irish myth: Cross.
   D1500.1.38. Flesh of white cow with red ears as only cure for mysterious illness. F241.2.1.2. Fairy cows have red ears.

B731.5. Silver, gold, and diamond birds. Czech: Tille FFC XXXIV 162.


   F241.6. Fairy dogs.


   F234.1.4. Fairy in form of stag (deer).

   B196.1.1. Stag with golden antlers and silver feet.

   M314.1. Prophecy: son who catches certain fawn will become king.


B731.9.1. Ram with green feet and horns. Irish myth: Cross.


B732. Panther's sweet smell protects him from other beasts. Herbert Catalogue of Romances III 37ff. (Odo of Cheriton), Hervieux Fabulistes latins IV No. 60.


B147. Animals furnish omens. E421.1.2. Ghost visible to horses alone.


B736. Animal sheds tears.


B149.2. Horse weeps for master's approaching death. B361.4.2. Faithful horse weeps tears of blood for master. F1641.25. Tears of blood from excessive grief.


B736.5. Stag sheds tears. German: Grimm No. 11.


B737. Fish with coat of wool. Irish myth: Cross.


B739. Fanciful color, smell etc. of animals — miscellaneous.

B739.1. Magic cock has elixir in his body which makes people light. Chinese: Eberhard FFC CXX 222.

B740. Fanciful marvelous strength of animals.

B741. Lion's roar causes havoc at 300 miles. At 300 miles all women miscarry, at 200 teeth of all men drop out. — Gaster Exempla 187 No. 7; Jewish: Neuman.

B182.2. Magic ox.


B741.2. Neighing of stallion in Assyria impregnates mares in Egypt. — *DeVries FFC LXXIII 375.

B741.2. Reductio ad absurdum of riddle: stallions of Babylon.


B743. Blowing serpent. Can blow through seven church walls but not through a pair of hose. — Fb “blasæorm”.


B747. Animal’s strong teeth.

B748. Snake shoots rapids of mighty river. S. A. Indian (Pilcomayo River Tribes): Belaieff BBAE CXLIII (1) 379.

B750. Fanciful habits of animals.

B751. Animal’s fanciful treatment of their young.

B752. Eagle tests eaglets by having them gaze at sun. Herbert III 38 (Odo of Cheriton), Hervieux Fabulistes latins IV No. 10; Gaster Thespis 30.

B753. The lion blows first life into its cubs three days after their birth. Zs. für deutsche Philol. XXVI 25.


B752. Fanciful behavior of animal at death.
B752.2. Snake does not die before sunset. — Fb “orm” II 759a; U.S.: Baughman.
B752.3. Snake kills itself by biting part of body (when in danger or torture). U.S.: Baughman.

T. Sex.
B754.0.1. Unusual sexual union of animals. Irish myth: Cross.
B182.2.0.1. Magic ox from unusual sexual union of animals.

B754.1. Animal changes sex periodically.
B754.1.1. Hyena changes sex yearly. Fable: Haim Aesop 405, Wienert FFC LVI 62 (ET 251), 131 (ST 376, 401); Jewish: Neuman.
B754.1.2. Hare changes sex periodically. Jewish: Neuman.
B754.2. Elephants have sexual desire only after eating mandrakes. English: Wells 182 (The Bestiary).
B754.3. Lions do not mate with their fellows, but prefer leopards. (Cf. Q551.3.) — *Krappe Balor 82; Frazer Apollodorus I 401.
B754.3.1. Female rattlesnakes mate with black snakes rather than with male rattlesnakes. U.S.: Baughman.
B754.4. Male rabbit bears young. Female rabbit escaped Noah on ark and drowned. — Nouvelles Recreations No. 66.
B754.5. Cocks kept from intercourse with hens have tenderest meat. Nouvelles Recreations No. 86.
B754.6. Peacock pregnant without intercourse. Male spits up semen and female eats it. This as a curse. (Cf. A2236.5.) — India: *Thompson-Balys; Jewish: Neuman (raven).
B754.6.1. Unusual impregnation of animal.
B754.7. Unusual parturition of animal.
T540. Miraculous birth.
B754.7.1. Crab's offspring born through its chest. India: Thompson-Balys.
B754.7.2. Eagle catches gazelle's young as it is born. Jewish: Neuman.
J2271.1. Chanticleer believes that his crowing makes the sun rise. K494. Wolf announces dawn prematurely to collect debt.


B760. Turtle holds with jaws till it thunders. Ojibwa: Jones-Michelson PAES VII (2) 347 No. 44; American Negro (Georgia): Harris Friends 167 No. 23.

B761. Turtle holds with jaws till it thunders. Ojibwa: Jones-Michelson PAES VII (2) 347 No. 44; American Negro (Georgia): Harris Friends 167 No. 23.

B762. Monkeys attack by throwing coconuts. *Chauvin VII 22 n. 3.


B763. Snake takes tail in mouth and rolls like wheel. Fb “stålorm”.


B765. Snake takes tail in mouth and rolls like wheel. Fb “stålorm”.

B766. Snake takes tail in mouth and rolls like wheel. Fb “stålorm”.

B767. Snake takes tail in mouth and rolls like wheel. Fb “stålorm”.

B768. Animal lives in person’s stomach.

B769. Extraordinary behavior of trees and plants. X1205.1. Snake strikes object, causing it to swell.
B765.17. Bullets have no effect on giant serpent; only stroke of lightning effective. Ladino: Conzemius BBAE CVI 169.
B765.18. Snake avoids object.
B765.18.2. Snakes will not cross rope made of hair. U.S.: Baughman.
B765.18.3. Snakes will not cross a ring made of Irish earth. U.S.: Baughman.
B765.21. Snake revives snakes which have been injured (the doctor snake). U.S.: Baughman.
B765.24. Dragon fly serves as snake's servant, feeds snake; it is called snake-feeder. U.S.: Baughman.
B765.25. Female snake seven years pregnant. Jewish: Neuman.

B766. Fanciful dangers from animals.
B766.1.1. Cat must be kept from dying person because it will catch the person's soul issuing (from mouth) in form of mouse. (Cf. E731.3.) — England, U.S.: Baughman.
B767. Animals attracted by music. German: Grimm Nos. 8, 114.
B768. fancied nourishment of animals.
B768.1. Partridge subsists on moonbeams. Penzer II 235 n. 3.
B770. Other fanciful traits of animals.
B771. Wild animal miraculously tamed.
B771.0.1. Wild animal will not harm chaste woman. Italian Novella: Rotunda.
B322.3. Woman slandered as adulteress is thrown into lion pit, Lions do not harm her.
B771.1. Animal tamed by maiden's beauty. Penzer VII 52 n. 2, VIII 111; Herbert III 234; Oesterley Gesta Romanorum No. 115; Dickson Valentine and Orson 198 n. 86. — India: Thompson-Balys.
B548. Man unharmed in den of animals.
D1766.1. Magic results produced by prayer.
B771.2.3. Lions made tame by Moses' rod. Jewish: Neuman.
B771.3. Wild animal will not attack royal person. Dickson Valentine and Orson 198 n. 86.
B771.4. Fish trained to answer person's call. Africa: Stanley 54.
B772. Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water. — Chauvin V 149 No. 73 n. 2.
B773.3. Lion (wolf) protects the saint's body. "Loomis White Magic 58, 60.
B775. **Stork is man while hibernating in Egypt.** Fb "stork" III 592a.

B776. **Venomous animals.**

- B11.6.4.1. Sandalwood tree is guarded by dragon with venomous breath.

B776.0.1. **Garlic juice dangerous to poisonous animals.** Penzer II 296.


B776.2. **Toad considered venomous.** (Cf. B776.5.1.) — Kittredge Witchcraft 181 nn. 67—71; Jewish: Neuman.

- K2116.3. Girl falsely accused of murdering her lover, Investigation reveals poisonous breath of toad as cause of death.

B776.3. **Venomous hound.** Irish myth: Cross.


B776.3.1. **Venomous dog loosed against saint.** Irish myth: Cross.

B776.3.2. **Mud puppy considered poisonous.** U.S.: Baughman.

B776.4. **Venomous swine.**

- B776.4.1. Pig with venomous bristles. Irish myth: Cross.

B776.4.2. **Venomous boar.** Irish myth: Cross.


B776.5. **Blood of animal considered venomous.** Irish myth: Cross.


B776.5.1. **Blood of toad venomous.** Irish myth: Cross.

B776.5.2. **Blood of lion venomous.** Irish myth: Cross.

B776.5.3. **Blood of snakes venomous** (Cf. B776.7.) — Irish myth: Cross.

B776.5.4. **Blood of otter venomous.** Irish myth: Cross.

B776.5.5. **Blood of bear venomous.** Irish myth: Cross.

B776.6. **Venomous worm.** Irish myth: Cross.

B776.7. **Venomous serpent.** (Cf. B776.5.3.) — Irish myth: Cross; Norse: Herrmann Saxo II 602, MacCulloch Eddic 105, Boberg; India: Thompson-Balys.

B777. **Breath of bird withers.** Irish myth: Cross.

B781. **Animal "drinks apart" mixed liquids.** Separates the parts while drinking. — "M. Bloomfield in Penzer VII xviii — xix."

- D2168.1. Poison magically separated from drink.

B782. **Sheep sleeps if anyone ties shoe to its ear.** India: Thompson-Balys.

B783. **Swine maddened by smell of oak forest.** Irish myth: Cross.

B784. **Animal lives in person's stomach.**

B784.0.1. **Frog living in person's stomach rises into throat, croaks every spring.** England: Baughman.
B784.1. How animal gets into person’s stomach (or body) (various methods).


B784.1.2. Person swallows pebble on beach; snake grows in stomach. U.S.: Baughman.

B784.1.3. Person swallows snake semen or egg while eating watercress. England: *Baughman.

B784.1.4. Girl swallows frog spawn; an octopus grows inside her with tentacles reaching to every part of her body. England: *Baughman.

B784.1.5. Swallowed blackbeetle reproduces inside person’s body. England: *Baughman.

B784.1.6. Girl eats plums and maggots in them; maggots multiply inside her body. England: Baughman.

B784.1.7. Scaly lizard jumps into person’s mouth. U.S.: Baughman.

B784.1.8. Salamander gets into veins through cracks in feet when person goes barefoot. U.S.: Baughman.

B784.2. Means of ridding person of animal in stomach.

B784.2.0.1. No remedy possible. England: Baughman.

B784.2.1. Patient fed salt: animal comes out for water. The patient is fed salt or heavily salted food and allowed no water for several days. He then stands with mouth open before a supply of fresh water, often a running brook. The thirsty animal emerges to get fresh water. — Ireland, U.S.: *Baughman; Italian Novella: Rotunda (J1115.2.3).

B784.2.1.1. Snake (frog) in human body enticed out by milk (water). India: Thompson-Balys.

B784.2.1.2. Husband ties a cock near wife’s feet; snake-parasite in her stomach comes out to catch the cock and is killed by husband. — India: Thompson-Balys.


B784.2.3. Frog is enticed from patient’s mouth by offering it a piece of cheese. England: Baughman.


B784.2.5. Animal wards off spirits. Irish myth: Cross.


B784.2.7. Birds mock ascetic’s devotions. India: Thompson-Balys.

B784.2.8. Bats keep fireflies to light their houses. India: Thompson-Balys.

B784.2.9. Elephants have power of bringing rain. Buddhist myth: Malalasekera I 41.

B784.3. Why certain animals are thought of as good or bad. Jewish: Neufman.
B800—B899. Miscellaneous animal motifs.

B800. Miscellaneous animal motifs.


B811. Sacred animals. Egyptian: Müller 159ff.; Icel.: Boberg.


B811.2. Sacred armadillo. S. A. Indian (Chiriguano): Métraux BBAE CXLIII (3) 484.


C221.1.1. Tabu: killing and cooking sacred cow.

B811.3.1. Sacred buffalo. India: Thompson-Balys.

B811.3.2. Sacred bull. Jewish: Neuman.

B811.3.3. Sacred cattle of sun god. Greek myth: Grote I 313.


B811.5. Sacred swan. India: Thompson-Balys.


B831. Animals try in vain to repair sleigh. They get unsatisfactory materials. — Type 158.

B841. Long-lived animals. — Frazer Pausanias IV 217; **Wesselski Archiv Orientali IV 1ff.


F571.2. Sending to the older. Old person refers inquirer to his father, who refers to his father, and so on for several generations.

B841.2. Ages of animals (birds, fish) compared with age of human beings. Irish myth: Cross.
B841.3. Dog so old his head is skinless. Eskimo (Greenland): Holm 80.
B841.4. Stags live one thousand years. Tupper and Ogle Map 4.
B842. Faithful old dog to be killed. *Type 101.
B842.1. Faithful old horse to be abandoned. German: Grimm No. 132.
B843.1. Immortal serpent. Gaster Oldest Stories 81.
B845. Wild animals herded. *Fb "hare" IV 201a; *Type 570; Irish myth: Cross.
B845.1. Wild pigs kept by demigod as if domesticated. India: Thompson-Balys.
B172.7. Magic birds chained in couples.
B846. Monkeys construct a bridge across the ocean. Penzer II 84 n. 1, 85 n.
B546.3. Dragon makes bridge across stream for holy man.
B847. Lions placed in city to prevent entrance. Penzer I 108 n. 3.
B848. Man unharmed in den of animals (Cf. B771.2.1.) — Type 403; Spanish Exempla: Keller; Jewish: *Neuman.
B376. Animal attracted by music.
B848.2. Girl removes dog from lion’s claws without being harmed. Italian Novella: Rotunda.
B771. Animal tamed by maiden’s beauty.
B852. When cow calls her calf, all cattle graze. Irish myth: Cross.
B182. Magic cow (ox. bull).
B855. Man and bear in the rick of hay. The bear, persecuted by wolves, runs onto the hay-rick where the man was hidden, and defends himself from the wolves with bunches of hay. — Lithuanian: Balys Index No. *167.

B871. **Giant beasts.**

B871.1. **Giant domestic beasts.**

B871.1.1. **Giant cow.** Irish myth: Cross.


B871.1.1.2. **Giant bull.** Irish myth: Cross; *Loomis White Magic 82.

B871.1.1.3. **Giant buffalo.** G357.1. Hero overcomes devastating animal (buffalo).

B871.1.2. **Giant boar.** Irish myth: Cross; India: Thompson-Balys.

B871.1.2.0.1. **Giant boar with hinder part as large as can be carried by nine men.** Irish myth: Cross. B164. Giant devastating boar (pig).

B871.1.2.1. **Giant hog.** Fb "svin" III 676a.; India: Thompson-Balys; Irish myth: Cross.


B871.1.3. **Gigantic ox-rib.** Irish myth: Cross.

B871.1.4. **Giant goat.** Africa (Benga): Nassau 202 No. 32.

B871.1.5. **Giant horse: hair from the tail is seven yards.** Nornagests p. ch. 7 p. 67.


B871.1.7. **Giant dog (hound).** Irish myth: Cross; Eskimo (Greenland): Rasmussen III 114, Holm 24.

B871.2. **Giant wild beasts.**

B871.2.1. **Giant elephant.** Icel.: *Boberg; Buddhist myth: Malalasekera I 737, II 409; Africa (Mpongwe): Nassau 37 No. 5.

B871.2.2. **Giant tiger.** *Chauvin VII 86 n. 7.

B871.2.3. **Giant panther.** *Chauvin VII 86 n. 6.

B871.2.4. **Giant hippopotamus.** Chauvin VII 86 n. 5.

B871.2.5. **Giant lion.** Malone PMLA XLIII 402f.; Irish myth: Cross.

B871.2.6. **Giant walrus.** Irish myth: Cross.


B871.2.8. **Giant hare.** Icel.: Boberg.

B871.2.9. **Giant armadillo.** S. A. Indian (Toba): Métraux MAFLS XL 71.
B872. Giant birds.
B872.3. Giant falcon. Eskimo (Greenland): Rasmussen III 207.
B872.4. Giant auk. Eskimo (Greenland): Rink 430.
B873. Giant insects.
B873.1. Giant louse. *Type 621; *BP III 483 (Gr. No. 212). See also all references to F983.2.
B874.3.1. Whale cast ashore — three golden teeth and five ounces in each of these teeth. Irish myth: Cross.
B874.3.2. Giant whale cast ashore on the night of Christ’s Nativity: “fifty men were on the upper parts of its head, and (there was) the limit of vision between each two of them. Such was the amount of ground which the animal occupied. Irish myth: Cross.
B874.5. Giant shark. Marquesas: Handy 110.
B875. Giant reptiles.

B875.2. Giant crocodile. *Chauvin VII 86 No. 373bis n. 8; Jewish: *Neuman; Buddhist myth: Malalasekera I 480. — Africa (Fang): Einstein 36f., Trilles 158.

B875.3. Giant turtle. *Chauvin VII 16 No. 373C n. 2.


B876. Giant amphibia and other animal forms.


B876.2. Giant crustacean.

B876.2.1. Giant crab. Buddhist myth: Malalasekera I 249, 472; Chauvin VIII 83 No. 373bis n. 1.

B877. Giant mythical animals.


B1l.11. Fight with dragon.


B877.3. Djun, gigantic and ferocious river animal. Africa (Fang): Trilles 186.

B878. Giant flock of animals (birds).

B878.1. Giant flock of birds.

B878.1.1. Flock of birds so numerous that it shakes trees upon which it perches. Irish myth: Cross.
C. TABU

DETAILED SYNOPSIS

C0 — C99. Tabu connected with supernatural beings
C0. Tabu: contact with supernatural
C10. Tabu: profanely calling up spirit (devil, etc.)
C20. Tabu: calling on ogre or destructive animal
C30. Tabu: offending supernatural relative
C40. Tabu: offending spirits of water, mountain, etc.
C50. Tabu: offending the gods
C70. Tabu: offending other sacred beings
C90. Other tabus in connection with sacred beings

C100—C199. Sex tabu
C100. Sex tabu
C110. Tabu: sexual intercourse
C120. Tabu: kissing
C130. Tabu connected with puberty
C140. Tabu connected with menses
C150. Tabu connected with childbirth
C160. Tabu connected with marriage
C170. Tabu connected with husband's or wife's relatives
C180. Tabu confined to one sex
C190. Sex tabu — miscellaneous

C200—C299. Eating and drinking tabu
C200—C249. Eating tabus
C200. Tabu: eating (general)
C210. Tabu: eating in certain place
C220. Tabu: eating certain things
C230. Tabu: eating at certain time
C240. Tabu: eating food of certain person
C250—C279. Drinking tabus
C250. Tabu: drinking
C260. Tabu: drinking at certain place
C270. Tabu: drinking certain things
C280. Miscellaneous eating and drinking tabus

C300—C399. Looking tabu
C300. Looking tabu
C310. Tabu: looking at certain person or thing
C320. Tabu: looking into certain receptacle
C330. Tabu: looking in certain direction

C400—C499. Speaking tabu
C400. Speaking tabu
C410. Tabu: asking questions
C420. Tabu: uttering secrets
C430. Name tabu
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C450. Tabu: boasting
C460. Laughing tabu
C480. Tabu: other vocal expressions
C490. Other speaking tabus

C500—C549. Tabu: touching
C500. Tabu: touching
C510. Tabu: touching tree (plant)
C520. Tabu: touching ground
C530. Tabu: touching (miscellaneous)

C550—C599. Class tabu
C550. Class tabu
C560. Tabu: things not to be done by certain class.

C600—C699. Unique prohibitions and compulsions
C600—C649. The one forbidden thing
C600. Unique prohibition
C610. The one forbidden place
C620. Tabu: partaking of the one forbidden object
C630. Tabu: the one forbidden time
C640. Unique prohibition — miscellaneous
C650—C699. The one compulsory thing
C650. The one compulsory thing
C660. Other compulsions

C700—C899. Miscellaneous tabus
C700. Miscellaneous tabus
C710. Tabus connected with other-world journeys
C720. Tabu: attending toilet needs
C730. Tabu: resting
C740. Tabu: doing deed of mercy or courtesy
C750. Time tabus
C760. Tabu: overweening pride
C780. Tabu: buying, selling, etc.
C790. Tabu: heeding persuasive person or thing
C820. Tabu: finding certain secret
C830—C899. Unclassified tabus
C830. Unclassified tabus

C900—C999. Punishment for breaking tabu
C900. Punishment for breaking tabu
C910. Permanent sign of disobedience for breaking tabu
C920. Death for breaking tabu
C930. Loss of fortune for breaking tabu
C940. Sickness or weakness for breaking tabu
C950. Person carried to other world for breaking tabu
C960. Transformation for breaking tabu
C980. Miscellaneous punishments for breaking tabu
C. TABU

For the whole subject of tabu both in tales and in practice see: Frazer Taboo and the Perils of the Soul, Vol. III of The Golden Bough (London, 1914). In the following treatment no attempt has been made to cover tabu in practice. Attention has been directed to it mainly as a motif in tales. See also: Penzer Ocean of Story X Index s.v. "Taboo": Fb "tabu" IV 354a; Singer Taboo in Hebrew Scriptures (Chicago-London 1928).


C0—C99. Tabu connected with supernatural beings.

C0. Tabu: contact with supernatural. **Frazer Golden Bough, III (Taboo and the Perils of the Soul), London 1914.


C10. Tabu: profanely calling up spirit (devil, etc.). — Halliday in Penzer VIII xiv; BP II 63 n. 1. — N. A. Indian: Thompson Tales 338 n. 217a; India: Thompson-Balys.


D2141.2. Storm from calling up spirits to help find buried treasure. M219.1. Bargain with the devil for an heir.

C12.1. Devil called on for help. When the devil appears man excuses himself. — Krappe Bulletin Hispanique XXXIX 23; Estonian: Aarne FFC XXV 123 No. 47; Finnish: Aarne FFC XXXIII 41 No. 47; Lappish: Qvigstad FFC LX 42 No. 25; Spanish Exempla: Keller.

C12.1.1. Man wishing to be conjurer fears helper he has called. Eskimo (Greenland): Rink 452.


M215. With his whole heart: devil carries off judge.
C12.3. Oath: "May the devil whet my scythe." Devil leaves only the handle. — Finnish: Aarne FFC XXXIII 41 No. 45**.

C12.4. Man commends wife to devil. Devil takes the charge seriously and guards woman's chastity during husband's absence. — *Type 1352; *Wesselski Märchen 193.


C12.4.1. Mother wishes lazy daughter may marry devil. Devil appears and marries her. — Spanish: Boggs FFC XC 51 No. 340.


C12.5.1. Noah's curse admits devil to ark. Devil persuades Noah's wife to stay out of ark till Noah shall call devil in. Noah at last loses patience and calls out, "The devil! Come in!" The devil comes in and turns himself into a mouse. — Dh. I 258ff.


C12.5.2. Man curses and devil fulfills his wish: takes the stone away. Lithuanian: Balys Legends Nos. 497ff.

C12.5.3. Girl fond of dancing uses devil's name. (See Q386.1.) Canada, England: Baughman.*

C12.5.4. Lost parson says he would rather have devil for guide than clerk who is with him. Devil appears, causes death of both. England, U.S.: Baughman.*

C12.5.5. Man calls on devil to descend chimney when angry at wife. The devil comes, makes pudding black. U.S.: Baughman.

C12.5.6. Man swears he will chastise devil for poaching. The devil appears; the man runs; the devil takes man's wife. England: Baughman.

C12.5.7. Wife curses wicked husband: "May devil take you!" Devil does. (See M432.) U.S.: Baughman.


C13. The offended skull (statue) (Festin de Pierre). A skull (statue) is invited to dinner. Attends the dinner and takes his host off to the other world. — *Type 470; *D.E. MacKay The Double Invitation in the Legend of Don Juan; *BP III 483 n. 1; *Wesselski Märchen 241 No. 51; Armeto La Leyenda de Don Juan (Madrid, 1906); *De Cock Studien en Essays 108—152, 308ff.; *Lancaster PMLA XXXVIII 471 n. 1; G. de Bevotte La Legende de Don Juan (Paris, 1906) (bibliography pp. 517—521); Manning PMLA XXXVIII 479; *Waxman JAFL XXI 184; *Pauli (ed. Bolte) no. 561; *Fb "menneskehoved" II 579b; Hartland Science 167; Sébillot France IV 132; Klapper Erzählungen des Mittelalters 157 No. 164; Gering Islezki Aeventyri I 97 No. 34.

C954. Person carried off to other world for breaking tabu. E228. Dinner with the dead. Dead man is invited to dinner. Takes his host off to other world. E235.5. Return from dead to punish kicking of skull.

C13.1. Prince invites angel to wedding. Taken to other world. — *Child V 290a.
C14. "Adversity" summoned: king says he has heard people speak of adversity but has never seen it; genius of adversity appears. India: Thompson-Balys.


T111.2. Woman from sky-world marries mortal man.


C20. Tabu: calling on ogre or destructive animal.


C25. "Bear's food." To urge on his horses a man threatens them with the bear, calling them "bear's food." The bear hears and comes for them. — *Type 154; **Krohn Mann und Fuchs 11.


C26. Wish for animal husband realized. Girl says she will marry a certain animal. Latter appears and carries her off. (Cf. C15.) — *Type 552. — Norwegian: Christiansen Norske Eventyr 80.— N. A. Indian: Thompson Tales 341 n. 231.

N201. Wish for exalted husband realized.

C30. Tabu: offending supernatural relative.

C31. Tabu: offending supernatural wife. Upon slight offence the wife leaves for her old home. — *Hoffman-Krayer Zs. f. Vksk. XXV 120 n. 4; Irish myth: Cross; English: Child I 21, 485a, II 496b, 509a, IV 440b; India: *Thompson-Balys; Japanese: Ikeda; N. A. Indian: Thompson Tales 340 n. 223a; Eskimo (Cumberland Sound): Boas VAM XV 180; Maori: Dixon 58, 72.


C30. Looking tabu.

C31.1.2. Tabu: looking at supernatural wife on certain occasion. (Melusine). The husband must not see the wife when she is transformed to an animal. — *Krappe Bulletin Hispanique XXXV (1933) 121; * Köhler-Bolte III 265n. 1, 2; ** Köhler Der Ursprung der Melusinen-sage (1895); Desaivre Le Mythe de la Mère Lusine (Extrait des Mémoires de la Société de Statistique, Sciences, Lettres, et Arts de Deux-Sèvres [Saint-Maixent 1883]); Keightley Fairy Mythology 480; Baring-Gould Curious Myths 470; Hartland Science 201; Holmström Studier över Svanjungrumotivet 100; M. Nowack Die Melusinesage (Diss. 1886); *Fränkel Zs. f. Vksk. IV 387; Jegerlehner Ober-wallis 407 No. 24.

C31.2. Tabu: mentioning origin of supernatural wife. (Cf. C33.1, C35.1.) — Swiss: Jegerlehner Oberwallis 296 No. 21; Fjort: Dennett 44 No. 6; Indonesian: DeVries Volksverhalen I No. 35 n.

C31.3. Tabu: disobeying supernatural wife. Congo: Weeks 206f. No. 3; Fjort: Dennett 41 No. 5. — India: Thompson-Balys; Indonesian: DeVries Volksverhalen I No. 35 n.


C31.10. **Tabu: giving garment back to supernatural (divine) wife.** India: Thompson-Balys.

D381.1. Swan Maiden. F302.4.2. Fairy comes into man’s power when he steals her wings. K129. Seduction (or wooling) by stealing clothes of bathing girl.

C31.11. **Tabu: reproaching supernatural wife about her sisters.** England: Baughman.*


C32.1. **Tabu: looking at supernatural husband.** *Type 425a; BP II 234, 245ff, 266ff; *Tegelhoff Studien zum Märchentypus von Amor und Psyche 32; *Lang Cupid and Psyche (1886); *Fb “lys” II 483a. — India: Thompson-Balys.


C32.1.1. **Tabu: wife seeing transformed husband.** Chinese: Graham.

D392.2. Transformation because wife shrieks when she sees supernatural husband in original serpent form.

C32.1.2. **Tabu: showing surprise when supernatural husband resumes his true shape.** India: Thompson-Balys.

C413. Tabu: expressing surprise in lower world of dead.

C32.2. **Tabu: questioning supernatural husband.** *Boekenoogen Ridder metter Swane 166ff; India: Thompson-Balys.

C32.2.1. **Tabu: asking name of supernatural husband.** (Cf C430) India: *Thompson-Balys.

C32.2.2. **Tabu: asking where supernatural husband comes from.** (Cf. C421) — India: *Thompson-Balys.

C32.2.3. **Tabu: asking for caste of supernatural husband.** India: Thompson-Balys.

C32.3. **Tabu: not to touch too soon supernatural husband on visit.** India: Thompson-Balys.

C33. **Offending supernatural child.** India: Thompson-Balys.


B650. Marriage to animal in human form.


C36.2. Tabu: spying on animal husband. Eskimo (Greenland): Rasmussen I 145.


C40. Tabu: offending spirits of water, mountain, etc.


C41.2. Tabu: letting ball fall into water. *Type 440; BP I 1 (Gr. No. 1.)

C41.3. Tabu: crossing water when spirits are offended.

C41.3.1. Tabu: skating over water when spirits are offended. N. A. Indian: *Thompson Tales 277 n. 23.

C41.4. Tabu: poisoning fish causes storm. India: Thompson-Balys.

C42. Tabu: offending mountain-spirit. Finnish: Aarne FFC XXXIII 42 No. 53**.


C43.2. Tabu: cutting certain trees lest tree-spirits be offended. India: Thompson-Balys.
C43.3. Felled tree restored for failure to make proper offerings to tree-spirit. Tuamotu: Beckwith Myth 267.

D1602.2. Felled tree raises itself again.


C45. Tabu: offending devil. A smith or priest continually insults the devil's statue or picture (cf. C13). The devil brings the offender into dangerous situation (suspicion of theft or murder), and saves him miraculously when he promises never again to abuse the devil's likeness. Lithuanian: Balys Index No. 3323f.; Legends Nos. 631—637, 789; Cheremis: Sebeok-Nyerges.

C46. Tabu: offending fairy.

F360. Malevolent or destructive fairies.

C46.1. Tabu: breaking promise to fairy: death on twelfth day. India: Thompson-Balys.


A1346.1. Man must work as punishment for theft of fire. C311.1. Tabu: seeing supernatural creatures, Q457.1. Playing alive as punishment for contesting with a god. VI. Objects of worship.


C51.1.2. Tabu: stealing from altar. (Cf. C51.2.) — Fable: Phaedrus IV 11; Wienert FFC LVI 80 (ET 465), 138 (ST 433).


C51.1.4. Tabu: misuse of money in alms box. Swiss: Jegerlehner Oberwallis 319 No. 23.

C51.1.5. Tabu: dancing in churchyard. Fb "kirkegaard" II 129.

C732.1.5. Tabu: casting in graveyard after sunset. Q552.2.3. Girl sinks into earth for dancing in church.

C51.1.6. Tabu: discontinuing use of a church. Crane Liber de Miraculis 90 No. 20.


C51.1.8. Tabu: allowing a drop to fall upon altar. Irish myth: Cross.
C51.1.9. Tabu: unworthy men to enter or see sanctuary. (Cf. C300.) *Loomis White Magic 97.
C51.1.10. Tabu: to enter sacred places closed to the female sex. (Cf. C51.1.2.) *Loomis White Magic 97.
C181. Tabu confined to women.
C51.1.11. Visits of goddess cease when her sacred spring is disturbed. Tahiti: Henry 85.
C51.2. Tabu: stealing from god or saint. (Cf. C51.1.2.) — Greek: Grote I 145; Tuamotu: Stimson MS (3—G 3/1386); S. Am. Indian (Chiriguano): Métraux RMLP XXXIII 173.
C51.2.1. Tabu: wearing unauthorized sacred robe (jewel). Crane Liber de Miraculis 82 No. 1; Ward Catalogue of Romances II 603 No. 6, 604 No. 7; Irish saints’ legend: Plummer xliv; Irish myth: Cross.
C51.2.2. Tabu: cutting sacred trees or groves. (Cf. C43.) — Irish saints’ legend: Plummer cliii; Irish myth: Cross.
C51.2.2.1. Tabu: taking fruit and fish dedicated to goddess. (Cf. C221, C225, C241.) — India: Thompson-Balys.
C51.2.3. Tabu: stealing wife of god. Africa (Ekoi): Talbot 129.
C51.2.4. Tabu: stealing from holy statue. Spanish: Boggs FFC XC 91 No. 769C.
C51.2.5. Tabu: violating refuge with saint. Irish myth: Cross.
C431. Tabu: uttering name of god (or gods). C51.1. Immediate death for breaking tabu.
C51.3.1. Tabu: desecration of God’s name. Jewish: *Neuman.
C51.4. Tabu: revealing secrets of god. Greek: Frazer Apollodorus I 363 n. 1, Grote I 145. — Swiss: Jegerlehner Oberwallis 298 No. 6 (investigating secret source of magic wine cask).
C439. Tabu: uttering secrets.
C51.4.1. Tabu: betraying privacy of god. Emperor visited by God conceals his wife so that she may hear. God ceases his visits. — Type 775*.
C51.4.3. Tabu: spying on secret help of fairies. Irish myth: Cross.
C51.5. Tabu: imitating god. Greek: Fox 106 (Salmones imitates Zeus's thunder), Grote I 103f.*, 128; German: Grimm No. 147; India: Thompson-Balys.
C51.6. Tabu: falsely claiming the powers of a god. Greek: *Frazer Apollodoros I 80 n. 3; Jewish: Neuman.
C52. Tabu: being in presence of god. Greek: Fox 46 (Semele in presence of Zeus.)
C52.1. Direct communication with god fatal to all except special devotees. India: Thompson-Balys.
C52.2. Tabu: coming suddenly on supernatural creatures. Tupper and Ogle Walter Map 95.
C53. Tabu: refusing credit to god. Type 830. — Africa (Ekoi): Talbot 177.
C53.1. People taught by God to work: claim they learned by own efforts. Lithuanian: Balys Index No. 3057. (Cf. A1403.)
C54. Tabu: rivaling the gods. Greek: *Frazer Apollodoros I 20 n. 1 (Thamyris), I 31 (Side), Fox 220 (Marsyas), Grote I 103f., 146, 238, Gaster Thespis 261f., 289; India: Thompson-Balys.
C55. Tabu: losing consecrated wafer. Types 613, 671; BP I 322 n. 1.
C55.1. Princess's secret sickness from breaking tabu. D2064.1. Magic sickness because girl has thrown away her consecrated wafer. H182.1. Question (propounded on quest): How can the princess be cured? — Answer: She must recover consecrated wafer which rat has stolen from her first communion. V34.2. Princess sick because toad has swallowed her consecrated wafer.
C55.2. Tabu: stepping on sacred bread. Finnish-Swedish: Wessman 19 No. 188.
C55.4. Bee-master puts consecrated host into beehive. Has success with his bees. (Cf. B259.4.) — When he dies, his spirit haunts the place. Lithuanian: Balys Legends Nos. 624—627.
C56. Tabu: unseemly acts while carrying divine image.
C56.1. Tabu: defecating while carrying image of a god. India: Thompson-Balys.
C56.2. Tabu: stopping enroute while carrying image of a god. India: Thompson-Balys.
C57. Tabu: neglect of service to deity.
C57.1.2. No man with a wound to be sacrificed to goddess. India: Thompson-Balys.
C57.1.3. Tabu: eating from offerings made to gods. India: Thompson-Balys.
C57.2. Punishment for having refused to take part in Bacchic rites. Greek myth: Grote I 84.
C61. Tabu: disbelief in religious teachings.
C61.4. Tabu: disbelief in particular supernatural power. Eskimo (Greenland): Rink 471.
V120. Images.
C64. Tabu: failing to heed message of god. India: Thompson-Balys; Africa (Fjort): Dennett 105 No. 29.
C. Tabu

C70. Tabu: offending other sacred beings.

C71. Tabu: disobeying the king. Man dies as result of failure to obey. — Alphabet No. 241.

C75. Tabu: offending heavenly bodies.


C90. Other tabus in connection with sacred beings.


C92.1.0.1. Tabu: killing animals for sacrifice. (Cf. C57.1.) — Buddhist myth: Malalasekera I 461, II 577.


C92.1.3. Tabu: killing shrew-mouse, sacred to the gods. India: Thompson-Balys.

C92.1.4. Tabu: killing stork. Fb "stork" III 592 ab.


C93.4. Tabu: crossing bridge sacred to the gods. India: Thompson-Balys.
C93.5. Tabu: slaughtering buffalo in temple. India: Thompson-Balys.
C93.8. Tabu: landing on floating island of the gods without invitation. Hawaii: Beckwith Myth 68.
C94. Tabu: rudeness to sacred person or thing. Q229. Impiety punished.

C94.1. Tabu: uncivil answer to holy (or supernatural) being. Gaster Exempla 229 No. 239; Estonian: Aarne FFC XXV 125 No. 54; Finnish: Aarne FFC XXXIII 43. — India: Thompson-Balys.


C94.1.2. Tabu: failure to give alms to Brahmans. India: Thompson-Balys.
C94.1.3. Tabu: discourtesy toward priest (rabbi, etc.). Jewish: Neuman.
C94.3. Tabu: mocking animal. India: Thompson-Balys.
C94.3.1. Tabu: rudeness to sacred animal. India: *Thompson-Balys.
C94.3.1.1. Tabu: offending sacred cow. India: Thompson-Balys.
C94.4. Tabu: calling profanely on God. Daughter of Emperor says to Rabbi: "Your God is a builder; so let him build a tent here." She becomes leprous and must be placed in a tent. (Cf. C51.3.1.) — Gaster Exempla 187 No. 10; Jewish: Neuman.

C94.4.1. Tabu: calling profanely on the members of God. Spanish Exempla: Keller.

C94.5. Tabu: masking as ghost in graveyard. Finnish: Aarne FFC XXXIII 39 No. 15**; Lithuanian: Balyš Index No. 3441, Legends Nos. 854—858.


C100—C199. Sex tabu.

C100. Sex tabu. Hebrew: Leviticus ch. 18.


C312. Tabu: man looking at woman.


Q241. Adultery punished.


C17.1. Tabu: intercourse with resuscitated wife for particular number of days. Marquesas: Handy 113.


C885.2. Tabu: listening to groans of woman being violated. T471. Rape.


C19. Miscellaneous tabus concerning sexual intercourse.


C321. Tabu: violating Sabbath.

C119.1.3. Tabu: intercourse at hunting season. Samoyed: Holmberg Finno-Ugric 84.

C119.1.4. Tabu: sexual intercourse during religious festival (18 days). India: Thompson-Balys.

C119.1.5. Tabu: intercourse before worship. India; Thompson-Balys.

C119.1.6. Tabu: intercourse at night. India: Thompson-Balys.

C119.2. Tabu: failure to sleep with guest unaccompanied by husband. Irish myth: Cross.


C121. Tabu: kissing supernatural husband. (Cf. C32.) — Type 425; BP II 234, 236 n. 1, 271; Sébiliot France I 244, III 291; Dickson Valentine and Orson 55.

C122. Tabu: kissing fairies. This puts one in their power. (Cf. C112.) — English: Child I 322 and n., 325; Wimberly Folklore in Ballads 282ff.

C130. Tabu connected with puberty. Irish myth: Cross.


C141.1. Tabu: menstruous woman not to go near any cultivated field or crops will be ruined. India: Thompson-Balys.

C141.2. Tabu: not to enter cowshed during menses. India: Thompson-Balys.

C141.3. Tabu: not to enter water during menses. S. Am. Indian (Toba): Métraux MAFLS XL 29.


C145. Tabu: not to touch certain things during menses. Jewish: Neum- 
man; India: Thompson-Balys.
C500. Tabu: touching.
C146. Women must wear certain things during menstruation.
C146.1. Menstruating women must wear amulet of leaves when ap-
proaching certain valley. Hawaii: Beckwith Myth 212..
C150. Tabu connected with childbirth.
C531.1. Unbilical cord not to be cut with iron.
051. Tabu: Man not to be present at childbirth. (Cf. C31.1.4.) — Eng-
lish: Child I 179, 181—3, 245f., 502a; II 98, 108f., 414, 418, 422, 499; IV 250a, 464; V236; Dickson Valentine and Orson 169 n. 20; *Boje 125.
T580. Childbirth.
C152. Tabus during pregnancy. *Frazer Golden Bough I 141 n., III 147;
Thompson-Balys.
T570. Pregnancy.
C152.2. Tabu: refusing unreasonable demand of pregnant woman. Irish 
myth: Cross; India: Thompson—Balys.
C671. Tabu: refusing a request. T571. Unreasonable demands of pregnant 
woman.
C152.3. Eating tabus for pregnant woman.
C152.3.1. Pregnant woman not to eat food baked overnight. India: 
Thompson-Balys.
C152.3.2. Certain foods tabu one (two) months before childbirth. S. Am. 
Indian (Brazil): Oberg 110.
C153. Tabu: contact with woman at childbirth. Frazer Golden Bough 
III 147ft., X 20.
C153.1. Tabu: carrying corpse of woman who died in childbirth. Jewish: 
*Neuman.
C154. Tabus following childbirth.
C154.1. Food tabus following childbirth. Eskimo (Greenland): Rasmus-
sen II 295, (Cumberland Sound): Bous BAM XV 312.
C160. Tabu connected with marriage.
C566.4. Tabu: women marrying until hero has chosen their husbands.
Marriage restrictions.
C161. Tabus for girl going to her husband. Kaffir: Theal 49.
C162. Tabu: marriage with certain person.
C556. Tabu: eloping with king’s daughter.
C162.1.1. Tabu: fairy girl marrying mortal. India: Thompson-Balys;
F303. Fairy weds prince.

C162.3. Tabu: marrying outside of group (or caste). Jewish: *Neuman.


C165. Tabu: marriage with person whose blood one has drunk. Irish myth: Cross.

C167. Tabu: playing at marriage ceremony.

C167.1. Boy who plays marriage-game finds he has actually been married to a spirit (invisible during ceremony). India: Thompson-Balys.

C168. Tabu: disregarding dream warning against marriage.


C169. Tabu connected with marriage — miscellaneous.


C170. Tabu connected with husband’s or wife’s relatives.


C180. Tabu confined to one sex.


C181.2. Tabu: women not to participate in hunting activities. Lappish: Holmberg Finno-Ugric 84.

C181.4. **Tabu:** women not to climb on roof. India: Thompson-Balys.

C181.5. **Tabu:** Baiga women not to tie cloth between legs. India: Thompson-Balys.

C181.6. **Tabu:** Bondo women not to wear clothes. India: Thompson-Balys.

C181.7. **Grave (of man) upon which no women can look without foolish laugh or “sine crepitu ventris eius.”** Irish myth: Cross.

C181.8. **Tabu:** women not to eat pork. India: Thompson-Balys.

C181.9. **Tabu:** Saora women not to wear gold earrings. India: Thompson-Balys.

C181.10. **Tabu:** women riding in canoe. Marquesas: Handy 134.

C181.11. **Mare not to be yoked to cart drawing corpse.** McKay, Beal III 141.


C182. **Tabu confined to men.**


C182.1. **Tabu:** men fishing at certain place. India: Thompson-Balys.

C182.2. **Tabu:** man entering woman's quarters in her absence. Tonga: Gifford 53.

C190. **Sex tabu — miscellaneous.**


C191. **Tabu:** mortal lusting after goddess. Greek: Frazer Apollodorus I 28 n. 2; India: Thompson-Balys.


C192. **Tabu:** refusing to elope with woman who desires it. Irish myth: Cross.


C193. **Tabu:** consorting with a woman. Irish myth: Cross; Jewish: Neuman.

  C111. **Tabu:** loss of chastity.

C193.1. **Tabu:** woman being in one's dwelling. Irish myth: Cross.

C194. **Tabu:** trysting with woman at certain place. Irish myth: Cross.

  C610. The one forbidden place.

C194.1. **Tabu:** embracing at village gate. India: Thompson-Balys.

C195. **Tabu:** taking the advice of a woman. Irish myth: Cross.


C196. **Tabu:** asking for king's daughter in marriage. India: *Thompson-Balys.

C200—C299. Eating and drinking tabu.

C200—C249. EATING TABUS


C212. Tabu: drinking in other world. C710, Tabus connected with other-world journeys.


C225.1. Tabu: eating pomegranate seed.


C211.2.2. Tabu: eating in hell (hades). *Fb “mad” II 524.

C211.3. Tabu: sky dwellers eating on earth. Africa (Cameroon): Rosenhuber 38.

C211.3.1. Tabu: goddess eating on earth. 1a: Smith and Dale 347.


C219. Tabu: eating from certain place — miscellaneous.

C219.1. Tabu: eating from ground. Youth will eat only when ox. Zulu: Callaway 221.
   A1517. Origin of eating tabus. C152.3. Pregnant woman not to eat food
   baked overnight. C369.2. Touching food of another caste.
   (Greenland): Holm 93, Rasmussen II 233, (Mackenzie Area): Jenness
   76, (West Hudson Bay): Boas BAM 327. — Malory Morte Darthur XV
   2; Eko: Talbot 409.
C221.1. Tabu: eating flesh of certain animal. Irish myth: Cross; He-
   brew: Leviticus, ch. 11; India: Thompson-Balys; Buddhist myth: Ma-
   lalasekera II 636.
C221.1.1. Tabu: eating flesh of certain beast.
C221.1.1.1. Tabu: eating ox. India: Thompson-Balys; Africa (Basuto):
   Jacottet 72 No. 11.
C221.1.1.2. Tabu: eating calf. *Fb "kalvekjød" II 81.
C221.1.1.3. Tabu: killing and cooking sacred cow. India: Thompson-
   Balys.
C221.1.1.3.1. Sacred cow.
C221.1.1.3. Eating seal meat. Eskimo (Cumberland Sound): Boas BAM
   XV200.
C221.1.1.5. Tabu: eating pork. Leviticus ch. 2; Isa. 65: 4; 66: 3ff.; (Egypt,
   Mohammedan, Crete). — Jewish: Neuman; Africa (Fang): Tessman
   195.
C221.1.2. Tabu: eating bird. Marquesas: Handy 64, 131.
C221.1.2.1. Tabu: eating cassawary. Papua; Ker 90.
C221.1.2.2. Tabu: eating pigeon. Marquesas: Handy 67.
C221.1.2.3. Eating dove. (Cf. C549.) Jewish: Neuman.
C221.1.2.4. Tabu: eating eagle. Africa (Pangwe): Tessman 370, (Fang):
   Tessman 162.
C221.1.3. Tabu: eating fish. New Guinea: Ker 52; China: Eberhard FFC
   CXX 85f.
C221.1.3.2. Tabu: eating eel. Rarotonga: Beckwith Myth 262.
C221.1.3.3. Tabu: eating crabs. Mono-Alu: Wheeler 44.
C221.1.3.4. Tabu: eating shark. Tonga: Gifford 80.


C221.3.1. Tabu: eating animal’s genitals. (Cf. C229.2.) — Africa (Ekol): Talbot 409.
C221.3.2. Tabu: breaking bones of eaten animal. Saintyves Contes de Perrault 39. Cf. also E32.
C221.3.3. Tabu: eating bird’s eggs at certain time of year. Easter Island: Metraux Ethnology 312.
C221.3.4. Tabu: eating blubber. Eskimo (Greenland): Rasmussen III 244.
C221.3.4.1. Tabu: eating fat of animals. (Cf. C229.) — Jewish: *Neuman.
C221.3.5. Tabu: eating heart of animal (to commemorate relative whose heart was removed by king.) — Chinese: Graham.
C221.4. Tabu: eating animal taken under certain circumstances.
C221.4.1. Tabu: wife eating first animal caught in trap. Ekol: Talbot 114.
C221.4.2. Tabu: eating fish caught with fish-hook made without proper incantations. Maori: Clark 154.
C221.4.3. Tabu: eating animals recklessly killed. Hawaii: Beckwith Myth 138.
C221.5. Tabu: eating live animals or live parts of them. Jewish: *Neuman.

C224. Tabu: eating certain vegetable.
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   A1331.1. Paradise lost because of forbidden fruit. C221. Forbidden tree.

   C211.2. Tabu: eating in lower world.

C226. Tabu: eating certain plant.


   G6. Cannibalism.

C229. Tabu: eating certain thing — miscellaneous.


C229.2. Tabu: women not to eat genitals (heart, liver, etc.) of animals.
   (Cf. C221.3.1.) — Nippigen Revue Anthropologique XIV 399. — Ekol: Talbot 409.


C229.4. Tabu: eating firstlings (animals, fruit, etc.) — Jewish: Neuman.


   C755. Tabu: doing thing during certain time.


   M151. Vow not to eat before hearing of adventure.

C231.1. Tabu: girl eating before being called by father. India: Thompson-Balys; Zulu: Callaway 192.

C231.2. Tabu: eating before task is finished. Zuñi: Boas JAFL XXXV 76 No. 4.

C231.3. Tabu: eating before offering woman food. Irish myth: Cross.


C231.4. Tabu: eating before house of host has been righted. Irish myth: Cross.

C231.5. Eight handfuls of food only to be eaten during ceremony. India: Thompson-Balys.

C231.6. Tabu: eating before three years have passed. Jewish: Neuman.
C. Tabu

C234. Tabu: eating while on visit home. *Type 400.
C240. Tabu: eating food of certain person.
C143. Tabu: eating from the hands of menstruating woman.
C245. Tabu: eating food birds have pecked at. *Fb “fugl” I 380b.

C249—C279. DRINKING TABUS

D359. Transformation by eating or drinking. D1365.2. Drink causes magic forgetfulness.
C260. Tabu: drinking at certain place.
C263. Forbidden well. V134. Sacred (holy) wells.
C263. Tabu: drinking from certain river between two darknesses. Irish myth: Cross.
    C755. Tabu: doing thing during certain time.
    V383.2. Hindu drinks water by mistake from Mohammedan's vessel: his fortune turns to evil.
C272.3. Tabu: drinking palm-drink: only prince allowed to break it. Africa (Fang): Einstein 45, Trilles 163.
C273. Tabu: drinking water.
    C755. Doing thing during certain time.
C280 Miscellaneous eating and drinking tabus.
    S139.2.2.1.1. Heads (tongues) of slain enemies as trophies.
    Q1. Hospitality rewarded, opposite punished.
    C874. Tabu: breaking up revelry before its end.
    C364.1. Tabu: chief being in ale-house when there is no storytelling. M131. Vow not to eat before hearing of adventure. W213. Man will not allow food served to stranger until a man of them wrestles with him.
    J1512.1. Milk from the hornless cow.

C300—C399. Looking tabu.


D212.2. Magic journey with closed eyes. Person must not open eyes while on the journey. E251.1.1. Vampire’s power overcome by endurance and prayer. Hero continues to pray without looking or speaking while vampire punishes him.

C310. Tabu: looking at certain person or thing.


E561.1. Sight of dead woman spinning drives people insane.

C311.1.1. Tabu: looking through the upturned sleeve of a fur coat. One sees ghosts. Lithuanian: Balys Ghosts.


C311.1.6. Tabu: seeing witch in her true form. German: Grimm No. 43. G100. Witches.


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C312.1.1. Tabu: man looking at nude goddess. Greek: *Frazer Apollo- 
dorus I 363 n. 1 (Tiresias), Fox 46, 185 (Acteon), Grote I 228; Jewish: 
Neuman; India: Thompson-Balys.

C312.1.2. Tabu: looking at nude woman riding through town. (Godiva.) 
— Hartland "Peeping Tom and Lady Godiva" FL I 207; Liebrecht 
Zur Volkskunde 105; English: Baughman.

C312.2. Tabu: looking at woman (miscellaneous).

C312.2.1. Tabu: looking at princess on public appearance. *Chauvin V 61 
No. 19; India: Thompson-Balys.

C312.2.2. Tabu: looking at old woman helper as she eats. Gold Coast: 
Barker and Sinclair 90 No. 16.

C312.2.3. Tabu: looking at supernatural woman who is dismembered. 
Cheremis: Sebeok-Nyerges.

C312.2.4. Tabu: looking at women performing Bacchic rites. Greek: 
Grote I 239.

C312.3. Tabu: on looking at daughter for twelve years. India: *Thompson- 
Balys.

C313. Tabu: woman looking at man.

C313.1. Tabu: princess never to see male person. All men must hide 
when she goes forth. India: Thompson-Balys.

C313.1.1. Tabu: woman seeing nude man. Greek: Odyssey VI line 128 
(Orysseus).

C313.1.1. Marvelous sensitiveness: women blush. F1041.22.2. Woman dies 
of shame at seeing naked man (husband).

C313.1.1. Tabu: goddess seeing mortal husband naked. Hindu: Keith 95.

C315. Tabu: looking at certain object.


C315.1. Tabu: looking at certain boat. Breton: Sébillot Incidents s.v. 
"bateau". — Eskimo (Greenland): Rink 375, Rasmussen I 239.

C315.2. Tabu: looking at heavenly body.

C315.2.1. Looking at moon when shooting game. Bushman: Bleek and 
Lloyd 67.

C315.2.2. Tabu: looking at sun. Eskimo (Smith Sound): Kroeber JAFL 
XII 180, (Greenland): Rink 441, Rasmussen III 51, Holm 72.

C315.2.2.1. Tabu: looking at sun before prince becomes fourteen years 
old. India: Thompson-Balys.

C315.2.3. Tabu: looking at rainbow. Jewish: Neuman; S. Am. Indian 
(Toba): Méttraux MAFLS XL 39.

C315.3. Tabu: looking at water. India: *Thompson-Balys.
      C361. Tabu: drinking from certain fountain. F933.7. Well floods when
gazed upon until mass said over it.


C316. Tabu: looking at certain animal.

C316.1. Tabu: seeing herd red-headed and white-starred. Irish myth:
      Cross.
      B731.4.1. Cow with white ears. B731.4.2. Cow with red ears.

C316.2. Tabu: looking at caribou. Eskimo (Cumberland Sound): Boas
     BAM XV 241.

C319. Tabu: looking at certain person or thing — miscellaneous.

C319.1. Tabu: king forbidden to look at his son. India: Thompson-
     Balys.

C319.2. Tabu: seeing dead man not killed by weapons. Irish myth:
     Cross.
     Q227.4. Punishment for looking at saint's corpse.

C320. Tabu: looking into certain receptacle.

C321. Tabu: looking into box (Pandora). Köhler notes to Gonzenbach
     Sicilianische Märchen No. 15. — Greek: Hesiod Works and Days lines
     81—104. — England: Baughman; Lithuanian: Balys Index No. *320;
     India: "Thompson-Balys; N. A. Indian: Thompson Tales 276 n. 19.
     C915.1. Troubles escape when forbidden casket is opened. C915.1.1.
     Music-box continues playing when it is touched contrary to tabu. C922.
     Death by smothering for breaking tabu, N113. Casket with Good Luck
     in it given to men by Zeus.

C321.1. Tabu: opening too much of magic box at a time. A priest gives
     a prince a sealed packet which he is to open in time of distress. He
     must open only one portion at a time. — Chinese: Werner 230.

     C737. Tabu: doing thing too soon.

C322. Tabu: looking into bag. India: Thompson-Balys; Takelau (Samoa):
     Beckwith Myth 25.

C322.1. Bag of winds. Wind is confined in a bag. Man breaks prohibition
     against looking into bag and releases winds. — Greek: Fox 137, 266;
     Frazer Apollodorus II 285 n. 2; Estonian: FFC XXV 140 No. 9; Livon-
     nian: Loorits FFC LXVI 81 No. 13. — N. A. Indian: Thompson Tales
     292 n. 72. — Oceanian: Dixon 55 (Samoa, coconut filled with winds;
     Chatham Islands, basket); Australian: ibid. 296f. (bag of waters) —
     Cf. H. C. Andersen "Paradises Have."
     A1174.1. Night (darkness) in package. Released.


C323. Tabu: looking into flask. Man given magic flask on condition that
     he never look into it. — Hartland Science 142; Fb "tendé" III
     934b.
     D1472.1.17. Magic bottle supplies drink.

C324. Tabu: looking into jug. Woman does so and finds mouse in it. —
     — Type 1416; *BP III 543 n. 1; *Fb "Adam" IV 3b; *Crane Vitry 139
     No. 13; Krappe Bull. Hispanique XXXIX 44; Jewish: Neuman.
     H1554.1. Test of curiosity: mouse in jug.
D1470.1A. Magic wishing-calabash.

C325. Tabu: looking into the pots in hell. Type 475; Köhler-Bolte I 69.
E755.2.1. Souls of drowned in heated kettles in hell. Q561.2. Kettle heating
in hell for certain person.


C327. Tabu: looking into basket. Congo: Weeks 206f. No. 3; Marquesas:
Handy 120, 122.


C330. Tabu: looking in certain direction.
A2234.3. Lemur looks where forbidden: has big eyes.

C331. Tabu: looking back. *Fb “se” III 173b; *Chauvin VII 98 No. 375;
Hartland Scien. 236, 243; Samter Geburt, Hochzeit, Tod 147ff. —
*Pease Cicero De Divinatione 182 (Bk I 49); Eitrem Hermes und die
Toten (1909) 40f.; McCartney Papers of Michigan Academy of Science,
Arts, and Letters XVI (1931) 147f. — Greek: Fox 147, Usener
Kleine Schriften IV 455; Jewish: Neuman; Hindu: Caland Die alt-
indischen Todten- und Bestattungsgebrauche 23, 73ff.; India:
*Thompson-Balys; Fr. Canadian: Barbeau JAFIL XXIX 11; Lithuanian:
Balys Legends Nos. 503f.; Chinese: Eberhard FFC CX 87 No. 7;
Eskimo: Holm 19, Rink 104, 169, 299, (Cumberland Sound): Boas BAM
XV 225; Tonga: Gifford 22; Hawaii: Beckwith Myth 489; Tuamotu:
Stimson MS (Z—G 3/1241); S. Am. Indian (Yuracare): Metraux
BBAE CXLIII (3) 502; Africa (Fang): Trilles 156, 269, (Luba): DeClerq
Zs. f. KS IV 197.

C331.1. Tabu: man looking at nude goddess. C375. Tabu: carrying
child back into house. C943.1. Man receives fork in eye for breaking
tabu. C953. Person must remain in other world because of broken tabu.
C961.1. Transformation to pillar of salt because of breaking tabu. C961.2.
Transformation to stone for breaking tabu. F81.1. Orpheus. Journey to
land of dead to bring back person from the dead.

C331.2. Travelers to other world must not look back. (See all referen-
ces to F81.1., Orpheus.) — Eskimo (Greenland): Rink 169, 299, Ras-
mussen III 124, (Mackenzie Area): Jenness 51.

C331.3. Tabu: looking back during flight. Chinese: Eberhard FFC CX 84.


C334. Tabu: looking over cemetery walls, lest one see ghosts. India:
Thompson-Balys.
E400. Ghosts and revenants — miscellaneous.

C335. Tabu: looking down upon earth from sky world. S. Am. Indian
(Tobâ): Metraux MAFLS XL 42.

C336. Tabu: woman in other world forbidden to look behind curtains.
Kodiak: Golder JAFIL XVI 30.

C337. Tabu: looking up chimney. Roberts Type 480, p. 175.
C400—C499. Speaking tabu.


C401.2. Tabu: speaking during seven days of danger. As result of prophecy of seven days of danger, an injunction of silence is imposed during this period. — Chauvin VIII 34 No. 1 n. 1; Spanish Exempla: Keller.


N533.2. Unlucky encounter causes treasure-seekers to talk and thus lose treasure.

C401.3.1. Tabu: speaking about lost money which is to be regained by witchcraft. The loser cannot refrain from speaking of his loss; the money cannot be recovered. Eng.: Baughman.

C401.4. Tabu: speaking while raising sunken church bell. See all references to V115.1.3.1. — England, U.S.: Baughman*. V115.1.3.1. Church bell cannot be raised because silence is broken.

C401.5. Tabu: speaking while gathering fernseed to make wishes come true, at midnight on Christmas Eve when fernseed ripens and falls immediately. Scotland: Baughman.


C756. Tabu: doing thing before certain time.


C506. Tabu: things not to be done by certain class. C663. Tabus of kings.


33*
E545.0.2. The dead are silent.

— India: Thompson-Balys.  
C61. The one compulsory question.

C411. Tabu: asking about marvels which one sees. (Cf. C423.2, C491.) —  
"Do not ask questions about extraordinary things": counsel proved wise by experience. Those that ask question killed.

C411.1. Tabu: asking for reason of an unusual action. Spanish Exempla:  
Keller; Persian: Bricteux Contes Persans 97 No. 4; Indonesian: De Vries Volksverhalen I No. 35 n.

C32.1.2. Tabu: showing surprise when supernatural husband resumes his true shape. C710. Tabus connected with otherworld journeys. F81.  
Descent to lower world of dead (Hell, Hades).


C420. Tabu: uttering secrets. Fb "sten" III 553b. — Irish myth: Cross;  
Meddling punished. T252.3. Wife threatens husband with death if he will not tell secrets.


C420.2. Tabu: not to speak about a certain happening. India: *Thompson-Balys.  
H1538. Tests of friendship.

C420.3. Tabu: uttering secret overheard. India: Thompson-Balys.

C421. Tabu: revealing secret of supernatural husband. *Type 425A;  
*Tegethoff Amor und Psyche 33; Indian: *Thompson-Balys.  

C51.3. Tabu: revealing name of god. C432. Tabu: uttering name of supernatural creature.

C422.1. Tabu: revealing dragon-fighter’s identity. Dragon-fighter forbids princess whom he has rescued to tell who he is. — *Type 300.  

C423. Tabu: revealing the marvelous.

C423.1. Tabu: disclosing source of magic power. Penzer V 3 n. 1; Ger- 
man: Grimm No. 85; India: Thompson-Balys; Jewish: Neuman;  
Buddhist myth: Malalasekera I 714; Africa (Fang): Trilles 111, 289.
C. Tabu


C423. Tabu: uttering secrets heard from spirits. Type 516; Rösch FFC LXXVII 119. — India: *Thompson-Balys; Jewish: Neuman.


C424. Tabu: speaking of good luck. Breton: Sébillot Incidents s.v. "adventure".
   N131. Acts performed for changing luck.


C430. Name tabu: prohibition against uttering the name of a person or thing. — *Types 400, 500; *BP I 495; *Clodd Tom-Tit-Tot, The Magic of Names; Hdwb. d. Aberg. IX Nachträge 609; *Nyrop Navn-ets Magt; *Chauvin VI 106 No. 270; *Fb "navn" II 675b, 676a; Frazer Golden Bough XII 363 s.v. "names". — Irish: Cross, MacCulloch Celtic 70; Welsh: ibid. 100; English-Scottish: Child V 489 s.v. "naming"; Swiss: Jegerlehner Oberwallis 310 No. 29; French Canadian: Barbeau JAFL XXIX 17. — Jamaica Negro: Beckwith MAFLS XVII *263 No. 66, *277 No. 89. — Africa (Bushman): Bleek and Lloyd 101, (Val): Ellis 257 No. 52, (A'Kikuyu): Barrett 42.

   C31.3. Tabu: revealing name of god. Q221. Personal offences against gods punished.

C432.1. **Guessing name of supernatural creature gives power over him.** (Tom-Tit-Tot). — *Type 500; BP I 495; *Clod Tom-Tit-Tot; Köhler-Bolte I 109; *Fb “gjette” I 452; Henne-am Rhyn² No. 618. — Icelandic: Árnason Legends of Iceland (Powell tr.) I 49, *Boberg.

E443.3. Ghosts exorcised by name. F381.1, Fairy leaves when he is named. H521. Test: guessing unknown propounder’s name, N475. Secret name overheard by eavesdropper.

C433. **Tabu: uttering name of malevolent creature (Eumenides).** To avoid the evil results of naming these creatures other names are substituted. The Furies are spoken of as Eumenides; rats and mice as “the large” and “the small”. — *Fb “rotte” III 83a, “mus” II 630b; Günter Von der Sprache der Götter und Geister (Halle, 1921) 16; ibid. Kalypso 91; Irish myth: Cross; Estonian: Loorits Grundzüge I 239—248; Greek: Fox 276. — African: Werner African 83.

C433.1. **Person obnoxious for his sins spoken of as “the other”.** Jewish: Neuman. — Krappe “L’autre” The French Review XVII (1944) 145ff.

C433.2. **Dangerous animals not to be named.** Eskimo (Greenland): Rasmussen I 194, III 70.

C435. **Tabu: uttering relative’s name.**


C435.1.1.1. **Woman (fairy) causes twofold death of mortal husband who utters her name.** Irish myth: Cross. F901.2. Extraordinary twofold death.

C435.2. **Tabu: uttering name of other close relations.** India: Thompson-Balys.

C435.2.1. **Tabu: uttering name of sister-in-law.** India: Thompson-Balys.


C437. **Tabu: giving child a name lest it die early.** Eskimo (Greenland): Rasmussen II 298, C690. Care of children.

C440. **Origin tabu.** Prohibition against mention of origin of person or thing.

C440.1. **Family dares not discuss tigers, fearing that son in form of tiger will return.** Chinese: Graham.


T295. Husband’s indiscreet boast brings about his death.


C454. Tabu: boasting that one has no need of gods’ help. Types 330, 836. — Greek: Fox 135 (Ajax the less).


C480. Tabu: other vocal expressions.

C480.1. Whistling tabu. *Fb I 326 “flejte”.


C480.1.1.1. Tabu: singing.


C482. Tabu: weeping.


C483. Tabu: whistling.


C484. Tabu: coughing.


C490. Other speaking tabus.
C490.1. Substitutes for tabu expressions.
C490.1.1. “Save it for the beggar” (substitute for “save it for tomorrow”. You may be dead by tomorrow.) — India: Thompson-Balys.
   DI12.1. Transformation when one expresses astonishment at smith drawing water in an egg-shell.
   C745. Tabu: entertaining strangers.
C493.1. Tabu: wishing good luck. One must not wish a hunter good luck or a sailor good voyage. — Fb “onske” III 1178b.
   M175. Pledge to say but a single phrase. In carrying out this agreement the men innocently confess a crime.
   M400. Curses.
C495. Tabu: using any except one certain phrase. India: Thompson-Balys.
   J1136. Judge fails to ask proper question.
C495.1. All questions to be answered, “I don’t know”. A youth is so advised by his horse. *Type 532.
C495.2. “We three” — “For gold” — “That is right”. These expressions are the sole conversation of three men.
C495.2.1. “We three” — “For gold” — “That is right”: devil’s bargain. Three brothers have agreed to say only these things. They incriminate themselves. — *Type 360; BP II 561; India: Thompson-Balys.
C495.2.2. “We three” — “For gold” — “That is right” : phrases of foreign language. Three travelers know each one phrase of a foreign language. They incriminate themselves. *Type 1697; BP II 561; Nouvelles Réccréations No. 20; India: Thompson-Balys.
   M175. Pledge to say but a single phrase. In carrying out this agreement the men innocently confess a crime.
C495.2.2.1. “Yes” — “No” — “Very well”. — India: Thompson-Balys.
C495.3. All questions to be answered “Thanks”. Youth is so advised by old woman helper. Type 593.
C497. Tabu: speaking to the dead. India: Thompson-Balys.
   E400. Ghosts and revenants. — miscellaneous.
C498. Speaking tabu: the one forbidden expression.
   C600. Unique prohibition. A person is forbidden to do one particular thing; everything else he is free to do.
C499. Additional speaking tabus.
C. Tabu


P14.7. None permitted to enter hall of king unless he possesses an art.


D955. Magic leaves.


F301.1.1.3. Girl summons fairy lover by lying under tree. F320. Fairies carry people away to fairyland.


F301.1.4. Girl summons fairy lover by pulling nuts.


C518.2. Cutting white thorn tree fatal to man who cuts it. (Cf. C920.) Ireland: Baughman; Danish: Kristensen Danske Sagn I No. 311, Fb “hvidtjørn” I 703 a.

C519. *Tabu:* touching tree (plant) — miscellaneous.
C519.1. Tabu: harming tree in any way before burning it. India: Thompson-Balys.


F378.1. Tabu: touching ground on return from fairyland.


C523.1. Tabu: digging in churchyard. F86.1. Sky window from digging or uprooting plant (tree) in upper world.


F261.1. Fairy rings on grass.

C524. Tabu: disembarking from boat on return from other world. Irish myth: Cross.

F378.1. Tabu: touching ground on return from fairyland.

C525. Tabu: picking up card fallen to ground. Breton: Sébillot Incidents s.v. “cartes”.


C530. Tabu: touching (miscellaneous).


E415.1. Ghost un laid until iron he hid in life is found. F384.3. Iron powerful against fairies. F488.1. Demon occupies lance (sword). Z312.2. Giant ogre can be killed only with iron club he carries.

C531.1. Umbilical cord not to be cut with iron. India: Thompson-Balys. C159. Tabu connected with childbirth.


D877.1. Magic wishing-ring loses power by touching water.


C535. Tabu: stepping on bread (or otherwise misusing it). *Fb “brød” IV 74a.


C. Tabu

C537. Tabu: touching certain animals.

C537.1. Tabu: touching camel after he has retired from work. Cyprus: Hadjioannou Kypriakoi Mythoi (Leukosia, 1948) No. 22.


C537.3. Tabu: touching horse or moving dead cat or dog. India: Thompson-Balys.

C541. Tabu: contact with the dead. Jewish: *Neuman; Eskimo (Greenland): Rink 341, 452, Rasmussen III 104.

C541.1. Tabu: seeing dead man not killed by weapons.

C541.2. Head of slain man must not be moved. Fb “hoved” I 655a.

C541.3. Tabu: touching bones of murdered person. India: Thompson-Balys.

C541.4. Tabu: lying on ancestors’ bones. Lithuanian: Balys Index No. 3541.

C541.5. Tabu: taking down corpse of hanged man. India: Thompson-Balys.


C543. Tabu: picking up comb from ground. It belongs to fairy (witch) who will avenge insult. Scottish: Campbell-McKay No. 22 note. — Cheremis: Sebeok-Nyerges.

C544. Tabu: crushing eggs.


C545. Tabu: touching certain clothes.

C545.1. Tabu: touching old clothes. (Abandoned clothes should be thrown away.) — Tahiti: Henry 143.


C545.3. Tabu: touching dress. French Canadian: Sister Marie Ursule.


C549. Tabu: touching (miscellaneous).

C549.1. Tabu: tiger and lion after having killed a man not to touch certain animals: cow, buffalo, pig, deer, wild goat. India: Thompson-Balys.
C549.1.1. Tabu: touching a horse or moving a dead cat or dog. India: Thompson-Balys.
C549.2. Tabu: touching soldiers of enchanted (sleeping) army and their horses. Lithuanian: Balys Historical.

E502. The sleeping army.

C550—C599. Class tabu.


C551. Untouchables. Certain castes whose touch is considered a pollution. India: Thompson-Balys.

C220. Tabu: eating certain things.


C561. Tabus of slaves.

P178. Slaves.


A128.4. God with one hand. C57.1. No men with wounds to be sacrificed to goddess. P16.2. King must resign if maimed.

A1191.1.1. Reign of peace and justice under certain king. Q592.3. Failure of crops during reign of wicked king.


C563.5. Tabu: appearing before king without having been summoned. Jewish: Neuman.

C563.6. Tabu: killing king, even at his own request. Jewish: Neuman.


C564.1. Tabu: chief being in ale-house when there is no story-telling. Irish myth: Cross. 

C564.2. Tabu: chief's troop not having a herald. Irish myth: Cross.

C564.3. Tabu: chief to be in large company without wolf-hounds. Irish myth: Cross.

C564.4. Cloth from certain bark tabu to all except chiefs. Hawaii: Beckwith Myth 144.

C. Tabu


   C566.3. Tabu: women leaving hero's land without his knowing it. Irish myth: Cross.
      C160. Tabu confined to one sex.
   C566.4. Tabu: women marrying until hero has chosen their husbands. Irish myth: Cross.
      C160. Tabu connected with marriage.

C567. Tabus of princesses.
   P40. Princesses.


   P427.7.2. Extensive repertory of poets.


C573. Tabus of priests. Jewish: *Neuman; Maori: Clark 132, 149.


C600—C699. Unique prohibitions and compulsions.

C600. Unique prohibition. A person is forbidden to do one particular thing; everything else he is free to do. — Celtic: *Schoeppler Tri-stan and Isol. II 307. — Irish myth: Cross; Jewish: Neuman.


C611. Forbidden chamber. Person allowed to enter all chambers of house except one. — Types 311, 312, 313, 314, 480, 502, 516, 710; *BP I 21; *Cox Cinderella 484; Roberts* (Type 480) 174. — *MacCulloch Childhood 306; *Chauvin V 302 No. 117; **Hartland FLJ III 193; Fb "kammer" II 83, "menneske" II 577b; Penzer II 223 n. 1, 252f., VII 21 n. 3, VIII 57 n. 1; Rösch FFC LXXVII 98; Clouston Tales I 198ff.; Köhler-Bolte I 129, 312. — Irish myth: Cross; Welsh: MacCulloch Celtic 101; Breton: Sébillot Incidents s.v. "chambre"; French Canadian: Barbeau JAFL XXIX 23; Missouri French: Carrière; Swiss: Jegerlehner Oberwallis 304 No. 30; Jewish: Neuman; India: *Thompson-Balys; Spanish Exempla: Keller. — Seneca: Curtin-Hewitt RBAE XXXII 135 No. 21; Tonga: Gifford 189.


C611.1. Forbidden door. All doors may be entered except one. *Kirby FLJ V 112; *Chauvin V 203 No. 117; India: Thompson-Balys; Jamaica: *Beckwith MAFLS XVII 275 No. 86; Seneca: Curtin-Hewitt RBAE XXXII 75 No. 1.

C611.1.1. Prince not to be given eighth key until after he has ruled for five years. India: Thompson-Balys.

C611.2. Forbidden stables. Person allowed to enter everywhere but into three stables. Cheremis: Sebeok-Nyerges.

C611.3. Forbidden ladder. India: Thompson-Balys.


C614. Forbidden road. All roads may be taken except one. India: *Thompson-Balys; African (Zulu): Callaway 96, (Kaffir): Theal 86.

Z311. Dreadnaughts. Brothers deliberately seek dangers they have been warned against.

C614.1.0.1. Tabu: *going in a certain direction while tending cattle.* India: Thompson-Balys.

C614.1.0.2. Tabu: *hunting in certain part of forest.* (Cf. C612.) — India: *Thompson-Balys.

C614.1.0.3. *Forbidden direction: not to step outside a certain line.* India: Thompson-Balys.


C614.1.4. *Forbidden direction: east.*

C614.1.5. Tabu: *going in direction either of sunset or sunrise.* India: Thompson-Balys.

C614.2. Tabu: *going through a wicket gate.* Irish myth: Cross.


C615.1. *Forbidden lake (pool).*


C615.4. Tabu: *not to rest near a lake.* India: Thompson-Balys.

C615.5. *Certain pool to be approached only when properly attired.* Hawaii: Beckwith Myth 288.


C619. *The one forbidden place — miscellaneous.*


C620. Tabu: *partaking of the one forbidden object.* India: Thompson-Balys.

C621. *Forbidden tree.* Fruit of all trees may be eaten, except one. *Frazer Testament I 45ff.; Dh I 208ff.* — Irish myth: Cross; India:


C621.2. Tabu: touching fruit.


C631.2. Tabu: spinning on holy days. Fb "spinde" III 491b — Icel.: Mac-Culloch Eddic 177.

C832. Tabu: spinning.

C631.3. Tabu: washing hair on sabbath. Irish myth: Cross; Jewish: Neuman.


C. Tabu


C635. Tabu: giving ring at certain time. India: Thompson-Balys.

C636. Tabu: hunting on shortest day in the year. Eskimo (Greenland): Rasmussen II 341.

C640. Unique prohibition — miscellaneous.


C650. Tabu: doing thing at certain time.


C644. The one forbidden thing: returning to home country after marrying fairy. India: Thompson-Balys.

C650—C699. THE ONE COMPULSORY THING

C650. The one compulsory thing. Unless one does this one thing, misfortune comes. (Sometimes one is under magic compulsion.) — **Reinhard the Survival of Geis in Mediaeval Romance. — Irish myth: Cross, MacCulloch Celtic 177ff., passim, *Schoepperle Tristan and Isolt II 307; Beal XXI 312.

M292.0.1. Bargain or promise to be fulfilled at all hazards.


P600. Customs.

C651. The one compulsory question. Percival must ask the meaning of the strange sights he sees; else the Fisher King will not be healed. — Voretsch Alfranz Lit. 323 (Chretien de Troyes Conte del Graal).

C735.2.9. Tabu: to rest sitting or lying until answer to a certain question is learned. F11.1. Slamming door on exit from mountain otherworld. It (almost) injures the hero because he has failed to bring back the talisman which opened the mountain. F152.2. Slamming bridge to other world. Siams as hero leaves and (almost) injures him. He has failed to do the one compulsory thing. H598. Test: finding answer to certain question. H138. Quest: answer to certain question. J21.6. “Do not ask questions about extraordinary things.” Q85. Reward for asking proper questions.


C655. Only one certain gift must be accepted.

C655.1. Only peacock on the steeple of the king's golden temple can be accepted as dowry. India: Thompson-Balys.

C661. Girl from elfland must eat earthly food in order to remain. *Fb “spise” III 495b.

C662. One must eat "death vegetable" whenever one sees it. Otherwise god will be angry. India: Thompson-Balys.


C664.0.1. Injunction: to cohabit with first woman met after battle. Irish myth: Cross.


C666. Compulsion to go to certain place at certain time (or once each year). Irish myth: Cross; Jewish: Neuman.

C671. The one compulsory song. Beer cannot be brewed until an old man sings the song of the origin of beer. — Finnish: Kalevala rune 20.

C672. Compulsion to tell stories.

C672.1. Curse laid upon man by stories he fails to tell: they creep out of his belly when he is asleep and talk. India: Thompson-Balys.


C680. Other compulsions.


C684.2. Compulsion to kill one of certain hogs yearly. Irish myth: Cross.

C684.3. Compulsion to leap yearly over stone one's size held in palm of hand. Irish myth: Cross.

C684.4. Compulsion to hold festival at certain intervals. Irish myth: Cross.

C685. Injunction: to give sample of food to dog before eating. Misfortune follows failure to do so. — Spanish: Boggs FFC XC 63 No. 453.


C687.1. Injunction: to visit saint daily. Irish myth: Cross.

C700—C899. Miscellaneous tabus.

C700. Miscellaneous tabus.


C711. Tabu: going into bath on return from serpent kingdom. (Cf. C721.) — Chauvin V 257 No. 152.

C712. Tabu: staying too long in other world.


C713. Forsaken merman. Tabu: association of fairy's (merman's, etc.) human wife (husband) with human relatives.

C713.1. Tabu: merman's wife not to stay till church benediction. English: Child I 386.

C713.2. Tabu: wife of supernatural husband seeing old home. Usually a part of the "Star-Husband" tale of the North American Indians: Thompson Tales 332 n. 197.

C713.3. Tabu: wife of merman staying too long at home (on visit). (Cf. C712.1.) — Norwegian: Child I 364.

C713.3.1. Tabu: beast-husband staying too long at home: becomes sick. India: Thompson-Balys.
C713.4. Golden apple thrown to remind merman’s wife not to forget to return to him. Child I 364f.  

C714. Tabus concerning requests made in otherworld.

C714.1. Only one present to be asked for at home of spirit son-in-law.  
India: Thompson-Balys.  
T111.1. Marriage of a mortal and a god.

C715. Tabus: speaking in otherworld. (Cf. C400.)  
F370. Visit to fairyland.


C720. Tabus: attending toilet needs.  
M120. Vows concerning personal appearance.


C755. Tabu: doing thing during certain time.


P672.5. Long hair prized by Irish heroes. P672.3. Cutting of a man’s hair as an insult.


C755. Tabu: doing thing during certain time.

C723. Tabus: combing hair.


G303.25.5. Devil’s chair in hell made from thrown-away nail parings.


C735.1. Tabu: sleeping during certain time. *Type 400; BP II 318 ff.;
Irish myth: Cross. — N. A. Indian (Zuni): Parsons JAFL XXIX 393;
(Ojibwa): Jones-Michelson PAES VII (2) 231. No. 20, (Bella Coola):
C735. Tabu: doing thing during certain time. F564.1. Person of diabolical
origin never sleeps.

C735.1.0.1. Tabu: sleeping in certain position during certain time. Irish
myth: Cross.

C565. Tabus for bearded men.

C735.1.2. Tabu: sleeping before task is finished. Tuamotu: Stimson MS
(z-G 3/1174).
H1247. Sleep forbidden until quest is accomplished.


C735.2.1. Tabu: sleeping in other world. Africa (Ekoil): Talbot 281, (Congo):
Weeks 217 No. 22.
C712. Tabu: staying too long in other world.

C735.2.1.1. Tabu: sleeping before lapse of seven days in cloudland. Africa
(Congo): Weeks 217.

C735.2.2. Tabu: sleeping in empty hut. Africa (Kaffir): Theal 86.

C735.2.3. Tabu: king (hero) sleeping after sunrise at capital. Irish myth:
Cross.

C735.2.4. Tabu: sleeping in house lighted after sunset. Irish myth: Cross.
C751.1. Tabu: doing thing after sunset.

C735.2.5. Tabu: sleeping in cemetery. Lithuanian: Balys Ghosts.

C735.2.6. Tabu: sleeping on the path of ghosts. Lithuanian: Balys
Ghosts.

C735.2.7. Tabu: sleeping on feather bed. Canadian: Gautier.

C735.2.8. Tabu: sleeping two nights in the same place until certain re-
result is attained. Irish myth: Cross.

C735.2.9. Tabu: to rest sitting or lying until answer to certain question
is learned. Irish myth: Cross.
C757. Tabu: doing a thing too soon.

C735.2.10. Tabu: sleeping at one's own home. Jewish: Neuman.

C740. Tabu: doing deed of mercy or courtesy.
wishing good luck.

C741. Tabu: relieving souls in hell. Boy who tends kettles in hell not
allowed to raise covers to relieve poor souls. — Köhler-Bolte I 138,
heating in hell for certain person.

C742.1. Man must be killed with first blow: others will not harm him. Irish myth: Cross.


C745.1. Tabu: heeding pleas of old woman for food and warmth. (Old woman is transformed demon.) — India: Thompson-Balys.

C746. Tabu: watching a game without helping the losing player. Irish myth: Cross.

C747. Tabu: not to allow any other creature on raft. India: Thompson-Balys.


C751.3. Tabu: convening certain hunt at certain time. Irish myth: Cross.


C751.7.1. Tabu: being in certain place at sunrise. Irish myth: Cross.


C752.1.3. Tabu: single person entering one's house after sunset. Irish myth: Cross.

C752.1.4. Tabu: allowing person to come to feast after sunset. Irish myth: Cross.

C92. Tabu: trespassing sacred precinct.


C752.2. Tabu: doing certain thing after sunrise.


C752.2.2. Conjurer must leave before sunrise. Eskimo (Greenland): Rasmussen III 173.


C755.2. Telling tales except at certain time of year (or day). DeVries Het Sprookje 49. — Dakota: Wallis JAFL XXXVI 56f.


C755.4. Tabu: going to certain place in March. Irish myth: Cross.
C610. The one forbidden place.


C756. Tabu: doing thing before certain time.


C756.0.1. Tabu: ringing bell before certain time. Chinese: Eberhard FFC CXX 242 No. 188.

C756.1. Tabu: going home before dog precedes. Fb "hund" I 678b.

C756.2. Tabu: letting sun shine on girl before she is thirty years old. Fb "sol" III 458a.


C756.4. Tabu: entering chariot less than three weeks after having eaten horseflesh. Irish myth: Cross.

Q499.6. Penance for three years and a half for eating horseflesh.


C752.8. Tabu: sleeping two nights in the same place until certain result is attained. C752.2. Tabu: to rest sitting or lying until answer to certain question is learned. C761.4. Tabu: staying two nights in one place until certain event is brought to pass. D569.1. Magic object effective when struck on ground once only. Second blow renders useless.


C493.3. Tabu: revealing experiences in other world.

C758. Tabu: doing thing too hastily.

C758.1. Monster born because of hasty (inconsiderate) wish of parents. **Tegelthoff 24; *Types 425, 430, 433B, 441; BP II 235ff, *483, III 534; Wesselski Mönchslatein 15 No. 11; India: Thompson-Balys.

S323. Childless couple promise child to the devil if they may only have one. T548.1. Child born in answer to prayer. T532. Thumbling born as result of hasty wish of parents. They wish for a child, no matter how small he may be.

C761. Tabu: doing thing too long.


C761.2. Tabu: staying too long at home. *Type 425; Tegelthoff Amor und Psyche 34ff.


C761.3. Tabu: staying too long at ball. Must leave before certain hour. — *Type 510AB; *Cox Cinderella passim; Missouri French: Carrière. R221. Heroine's three-fold flight from ball.
C761.4. Tabu: staying too long in certain place. Irish myth: Cross.
C761.5. Tabu: staying too long in otherworld.

C761.4.1. Tabu: staying two nights in one place until certain event is brought to pass. Irish myth: Cross.
C761.5.1. Tabu: to rest sitting or lying until answer to certain question is learned. M151.5. Vow not to eat or sleep until certain event is brought to pass.

C761.4.2. Tabu: staying too long in meadow of otherworld. India: Thompson-Balys.
C762.1. Landscape of otherworld.

C761.4.3. Tabu: angel to remain on earth more than one week. Jewish: Neuman.
C762. Tabu: doing thing too often.
C762.1. Tabu: striking monster twice.

C762.2. Tabu: using magic power too often. N. A. Indian: Thompson Tales 299 n. 93; Eskimo (Greenland): Rink 461.


C762.3. Tabu: whipping magic horse more than once on journey. India: Thompson-Balys.
B181. Magic horse.

C762.4. Tabu: taking more than one fruit from certain tree. India: Thompson-Balys.
D1877. Magic object loses power by overuse.

C762.5. “Take, but only twice.” Man to take money from cursed chest only twice. Lithuanian: Balys Index No. 96, 190.

C766. Eating after one is satisfied. Eskimo (Greenland): Rink 182.
C766.1. Tabu: killing more cattle than one can eat. Icelandic: Boberg.


C770.1. Overweening pride in good fortune forbidden. Man proud that he and his clan have never known unhappiness or want swallowed up by earth. Spanish Exempla: Keller.

C771. Tabu: building too large a structure.

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upper world. F772.1. Tower of Babel: remarkably tall tower designed to reach sky.

C771.1. Wicked man constructs tower neither too large nor too high. (Santa Barbara.) Der Heiligen Leben u. Leiden (Leipzig, 1921) 101ff.

C771.2. Tabu: piling up mountains to reach heaven. Greek: Fox 144; *Frazer Ovid II 136.


C773.1. Tabu: making unreasonable requests. Given power of fulfilling all wishes, person oversteps moderation and is punished. *Type 555; *BP I 138; Grimm No. 19; *DeCock Volkssage 22ff.; *Wesselski Märchen 235; Irish myth: Cross; Lithuanian: Balys Index No. *555B; India: Thompson–Balys.


D2100.2. Coin multiplies itself.


C897. Tabus concerning counting.

C780. Tabu: buying, selling, etc.


C781.1. Tabu: buying gallows flesh or living flesh. — *BP I 514.


C782.1. Tabu: selling used clothing. — *Fb "klaeder" II 200a.


C783. Tabu: giving away.

C783.1. Tabu: giving certain money away. — Breton: Sébillot Incidents s. v. "argent".

C783.2. Tabu: giving away rings. French Canadian: Sister Marie Ursule.


C785. Tabu: trying to save provision for another day. India: Thompson–Balys.

C810. Tabu: heeding persuasive person or thing.


C811. Tabu: heeding persuasive voices. Tsimshian: Boas RBAE XXXI 188.
C811.1. Tabu: heeding persuasive voice of magic drum. Not to pick up drum that says "take me". — Roberts Type 490, p. 204; Benga: Nassau No. 11.

C811.2. Tabu: heeding magic yam that says not to take it up. Gold Coast: Barker and Sinclair 90 No. 16.

C811.3. Tabu: answering call when asleep. Lithuanian: Balys Ghosts.


C815. Tabu: listening to mother's counsel. Fb "moder" II 600b.


C820. Tabu: finding certain secret.

C821. Tabu: finding age of monster. Type 500; *BP I 497.


C824. Tabu: finding name of ghost. BP I 496; Grimm No. 55. E496. Ghosts and revenants.


C830—C899. UNCLASSIFIED TABUS

C830.1 Unclassified tabus.


C833. Tabus for journeys.

D2121.6. Magic journey during which one must not think of good or evil.

The section C830—C899 has been revised. The following changes have been made:

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C833.5. Tabu: going with dry feet over certain river. Irish myth: Cross.
C833.6. Tabu: traveling beyond spot where feat of skill was performed before duplicating it. Irish myth: Cross.
C833.8. Tabu: going to certain place in speckled garment on speckled steed. Irish myth: Cross.
C835. Tabus concerning fighting.
C835.2.3. Tabu: putting spear-head between teeth. Irish myth: Cross.
C835.2.4. Tabu: slaying woman with spear. Irish myth: Cross.
C835.2.5. Tabu: reddening weapons without satiety. Irish myth: Cross.
C835.3. Tabu: going to (leaving) certain place without combat. Irish myth: Cross.
C836. Tabu: disobedience. All lodgers must obey host implicitly. — English Wells 60 (Syre Gowene and the Carle of Carlyle).
C837. Tabu: loosing bridle in selling man transformed to horse. Disen-
Tabu

chantment follows. — Type 325; BP II 60ff, *67 (Gr. No. 68). — India: *Thompson-Balys.


C841. Tabu: killing certain animals. Irish myth: Cross; India: Thompson-Balys.

C841.0.1. Clerics' voyage unsuccessful because they sailed in boats of skin. Irish myth: Cross.
F11.2.1. Island of Tir Taimngire (Land of Promise) cannot be reached in boat made of "dead soft skins of animals."

C841.0.2. Tabu: wounding animal; must be killed outright. Irish myth: Cross.

C841.0.3. Tabu: killing animal which takes refuge with one. India: Thompson-Balys.

C92.5. Tabu: killing stork as sacred being. N250.1. Bad luck follows man who shoots stork.

C841.2. Tabu: hunting birds. Supernatural lover (king of birds) tells woman that son must not do so. — Irish myth: Cross.

C841.3. Tabu: burning caterpillars. India: Thompson-Balys.
C223. Tabu: burning animal husband.

C841.4. Tabu: hunting a pig. Irish myth: Cross.
C619.2. Tabu: going into wild boar's haunt. M397. Prophecy: hunters will encounter certain wild boar.

C841.5. Tabu: killing a swan. Irish myth: Cross.
D161. Transformation: man to swan.


C841.10. Tabu: killing albatross.


C841.11. Tabu: killing a cat. India: Thompson-Balys.

C756.2. Tabu: letting sun shine on girl before she is thirty years old. T321. Conception from sunlight.

C842.1. Tabu: working iron under direct rays of sun. India: Thompson-Balys.
C843. Tabu: pointing. Fb “pege” II 800.


C847. Tabu: giving away gifts received from animal.

C847.1. Tabu: giving away gifts received from fish. India: Thompson-Balys.

   C221.2. Eating totem animal (or animal namesake). C510. Tabu: touching tree (plant).

C851. Tabu: wastefulness.

C851.1. Tabu: using food for unworthy purpose.
   F931.2. Punishment for washing child with fish.


C851.1.2. Tabu: using grain to clean child. German: Grimm No. 194.

C851.2. Tabu: throwing “living fire” into river. India: Thompson-Balys.

   P632. Customs concerning recognition of rank.

C853.1. Tabu: holding meeting at certain place. Irish myth: Cross.
   C510. The one forbidden place.

C853.2. Tabu: going to assembly of women at certain place. Irish myth: Cross.


   C721. Tabu: bathing.

C863. Tabu: following three red men to certain place. Irish myth: Cross.


C867. Tabu: unusual cruelty.


C565. Tabus of bearded men.


C565. Tabus for bearded men.

C872. Tabu: turning away from (refusing requests of) poets. Irish myth: Cross.
P427.7. Poet (filí, ollamh, scelaige, anachaid).

C282.1. Tabu: leaving a feast before it is ended.


C878. Tabu concerning clothing. Irish myth: Cross; Jewish: *Neuman.


C878.2.1. Tabu: going to battle without being clothed in silk. Irish myth: Cross.

C881. Tabu: grumbling.
Q312. Fault-finding punished.


C300. Looking tabu.


C884. Tabu: concerning riding horses.


C884.2. Tabu: allowing horse to lose his bridle, stray or stale. Irish myth: Cross.
A920.1.6. Lake from urine of horse.

C885. Tabu: hearing or listening.
C681. Compulsion to answer cry.

C752.1. Tabu: doing thing after sunset.
C885.2. Tabu: listening to groans of women being violated. Irish myth: Cross.
   C118. Tabu: violating woman.

C885.3. Tabu: listening to certain lute. Irish myth: Cross.


C887. Tabu: being in same house with fire, weapon, dog. Irish myth: Cross.


   C720. Tabu: attending toilet needs.

   C610. The one forbidden place.

C891.2. Tabu: bearded man going dirty to bed. Irish myth: Cross.
   C585. Tabus for bearded men.

C891.3. Tabu: urinating on fire. India: Thompson-Balys.

C892. Tabu: stranger to play with someone without asking permission. Irish myth: Cross.


C897. Tabus concerning counting. *Fb "tælle" IV 923b.

C897.1. Tabu: counting the stars. England: Baughman; Fb "stjærne" III 577b.


C899. Additional unclassified tabus.


C900—C999. Punishment for breaking tabu.


   Q431. Imposition of tabu as punishment.

C901.1. Tabu imposed by certain person. Irish myth: Cross.

C901.1.1. Tabu imposed on son by father before death. India: Thompson-Balys.

C901.1.2. Tabu imposed by druid. Irish myth: Cross.
   P427. Druid.

C901.1.3. Tabu imposed by lover. Irish myth: Cross.
   F301. Fairy lover.


C901.4. Punishment for breaking tabu: assigner of punishment suffers his own penalty.

C901.4.1. King breaks his own tabu and meets with the punishment he has set for violation of it. (His nose is cut off). India: Thompson-Balys.

C905. Supernatural being punishes breach of tabu.


C912. Hair turns to gold as punishment in forbidden chamber. (Cf. C611.) — *Types 314, 480; Fb “hår” I 771b; German: Grimm No. 136; Roberts Type 480 p. 174.


C913.1. Bloody egg as sign of disobedience. German: Grimm No. 46.

C915. Contents of forbidden receptacle are released.

C915.1. Troubles escape when forbidden casket is opened. See references to C321 (Tabu: looking into box).

A1721. Creation of animals as punishment for beating forbidden drum.

C915.2.1. *Animals escape when forbidden calabash is opened.* African (Yoruba): Frobenius Atlantis X 232f. No. 16.

C916. *Continuous action started by breaking tabu.*

C916.1. *Trespass betrayed by dripping candle.* (Cf. C31.1, C32.1.) —
*Type 425; *Tegethoff 39; *BP III 114.

C916.2. *Animals produced when forbidden drum is beaten.* Gold Coast: Barker and Sinclair 90, No. 16.
A1721. Creation of animals as punishment for beating forbidden drum. A2211.0. Crab beats deity’s forbidden drum: eyes lift off from body.

C916.3. *Magic porridge-pot keeps cooking.* Against command, mother of owner bids pot to cook. It fills house with porridge and will not stop until ordered by mistress. — *Type 565; BP II 438ff.; *Aarne JSFO XXXI f. 67, 80; *Christensen Molboerne 177.

C916.4. *Spinning wheel continues spinning because woman has worked at forbidden time.* Finnish-Swedish: Wessman 18 No. 186.

C917. *Object magically appears when tabu is broken.*


C918. *Mare from water world disappears when she is scolded and her halter used for common purposes.* Irish myth: Cross.

D1652.3. Cow with inexhaustible milk.

C920. *Death for breaking tabu.* Type 311; BP I 39ff (Grimm No. 46). —


C. Tabu


C923.1. Tabu: failing to make gift to magic lance. The lance kills.


K961. Murder by choking.

C924. Death by drowning for breaking tabu. Irish myth: Cross; Greek: Fox 139 (Ajax the less), Grote I 284; Jewish: Neuman; Hawaii: Beckwith Myth 118; Samoan: ibid. 25, 512; Tuamotu: Stimson MS (t-G 2/44, z-G 13/41); Marquesas: Handy 134; Eskimo (Greenland): Rasmussen I 115, III 124.


C926. Man (woman) vanishes on breaking of tabu. Calif Indian: Gayton and Newman 100; Eskimo (Greenland): Rasmussen III 147.


Q414. Punishment: burning alive.

C927.1. Person turned to dust. India: Thompson-Balys.

C927.2. Falling to ashes as punishment for breaking tabu. Irish myth: Cross; India: Thompson-Balys.

D2961.1.1. Person magically reduced to ashes. F378.1. Tabu: touching ground on return from fairyland.

C927.3. Burning and drowning as punishment for breaking tabu.


C949.1. Insanity for breaking tabu.


C929.2. Death from specific disease for breaking tabu.


C931. Building falls because of breaking of tabu. (Cf. C771.1.) — Hartland Science 221; Gaster Exempla 229 No. 239; Jewish: *Neuman; English: Wells 42 (Arthur and Merlin); Swedish: Wessman 71 No. 605; India: Thompson-Balys. — Eskimo (Greenland): Rasmussen III 245, (West Hudson Bay); Boas BAM XV 234.


C933. Luck in hunting (fishing) lost for breaking tabu.

C933.1. Luck in hunting lost for breaking tabu. (Cf. C229.2.) — Africa (Eko): Talbot 409; Marquesas: Handy 64.

C933.2. Luck in fishing lost for breaking tabu. Tonga: Gifford 601; Easter Island: Métraux Ethnology 363; Tuamotu: Stimson MS (I-G 3/600).


C934.2. Land made sterile because of broken tabu. Jewish: Neuman.


C935. Helpful animal disappears when tabu is broken. *Fb "spise" III 495e; Hartland Science 142; Irish: Beal XXI 329, 337; Eskimo (Greenland): Rasmussen III 245.
C936. War lost because of breaking tabu. Greek: *Grote II 130.


A1331. Paradise lost because of one sin.


C938. Rulers of inferior character after tabu is broken. Irish myth: Cross.

C939. Loss of fortune for breaking tabu — miscellaneous.


C939.3. Felled trees (cut weeds) return to their places because of broken tabu. Maori: Clark 95; Tonga: Gifford 22.


C940.1. Princess's secret sickness from breaking tabu. (Cf. C55.) — *Type 613; BP I 322 n. 1 (Grimm No. 33).

D2064.1. Magic sickness because girl has thrown away her consecrated wafer. H1292.4.1, Question (propounded on quest): How can the princess be cured? — Answer: She must recover consecrated wafer which rat has stolen from her first communion. V34.2, Princess sick because toad has swallowed her consecrated wafer.

C940.2. Daughter's sickness because of father's breaking tabu. India: Thompson-Balys.

C941. Particular disease caused by breaking tabu.


C941.2. Swelling of limbs from breaking tabu. India: Thompson-Balys.

C941.3. Sores on body from breaking tabu. India: Thompson-Balys.

C941.3.1. Sore mouth as punishment for breaking tabu. Hawaii: Beckwith Myth 133; Eskimo (Greenland): Rasmussen II 233.

C941.4. Plague for breaking tabu. See references for Q552.10. Q552.10. Plague as punishment.

C941.5. Paralysis as punishment for broken tabu. African (Luba): De Clerq Zs. f. KS. IV 220.
C942. Loss of strength from broken tabu. Irish myth: Cross; Danish: Fb "klaeder" II 205a. 
   B161. Magic horse.
C942.3. Weakness from seeing woman (fairy) naked. Irish myth: Cross.
   C312.1. Tabu: man looking at nude woman. F362.3. Fairies cause weakness. F397. Fairy woman exhibits her figure to warriors.
C942.4. Woman's breasts dry up because of broken tabu. India: Thompson-Balys.

C943. Loss of sight for breaking tabu. (Cf. C51.2.) — See C312.1.1, C312.1.2 for references. — *Fb "oje" III 1166b; Irish myth: Cross; Jewish: Neuman; India: Thompson-Balys; Tahiti: Henry 143; Eskimo (Cumberland Sound): Boas BAM XV 241.
C944. Dumbness as punishment for breaking tabu. (Cf. C311.1.4.) — Type 710; Fb "stum"; Jewish: Neuman.
C946. Limbs affected by breaking tabu.
   D1741. Magic powers lost.
C948. Mutilation as punishment for breaking tabu. Irish myth: Cross; Jewish: Neuman.
C948.1. Mouth expanded because of broken tabu. Irish myth: Cross.
C948.2. Nose to be cut off as punishment for breaking tabu. India: Thompson-Balys.

C948.3. Tongue of woman who breaks tabu protrudes and entwines itself around a post in the home. India: Thompson-Balys.


C948.5. Man's lungs cut out because of broken tabu. Eskimo (Greenland): Rasmussen I 89.


C948.7. Face chilled because of broken tabu. Jewish: Neuman.


C949.1. Insanity for breaking tabu. Irish myth: Cross; India: Thompson-Balys; Icel.: Boberg.


C949.4. Bleeding from breaking tabu. Eskimo (Greenland): Rasmussen II 164.

C949.5. Continued thirst from breaking tabu. (Cf. C924.) — Buddhist myth: Malalasekera II 636.

C950. Person carried to other world for breaking tabu.

C952. Immediate return to other world because of broken tabu. (Cf. C31, C31.4, C327.) — Type 710 (Gr. No. 3); Greek: Fox 229 (Persephone), 122 (Thetis); India: Thompson-Balys; Japanese: Ikeda; Africa (Congol): Weeks 206 No. 3; (Fjort): Dennett 41 No 5.

C953. Person must remain in other world because of broken tabu. Greek myth: Grote 137; Swiss: Jegerlehner Oberwallis 295 No. 13; Jewish: Neuman; Marquesas: Handy 120, 122; Eskimo (Greenland): Rink 371.

C954. Person carried off to other world for breaking tabu. Type 470; Fb “sol” III 458a; India: Thompson-Balys.

C955. Banishment from heaven for breaking tabu. German: Grimm No. 3; Jewish: Neuman.

D510. Transformation by breaking tabu. D660. Transformation as punishment. F348.0.1. Fairy gift disappears or is turned to something worthless when tabu is broken.

C961. Transformation to object for breaking tabu.


F331.6.12.3. Slain giant turns to salt stone.

C961.2. Transformation to stone for breaking tabu. (Cf. C331, C452.) — *Type 516; *Rösch FFC LXXVII 119, 132ff.; *Chauvin VII 98 No. 375; *Fb “se” III 173b, “sten” III 553b. — *Loomis White Magic 80; Greek: Fox 175 (Niobe); India: *Thompson-Balys; Maori: Beckwith Myth 349; S. Am. Indian (Aymara): Tschopik BBAE CXLIII (1) 570.


C961.3. Transformation to wood for breaking tabu. German: Grimm No. 43; Calif. Indian: Gayton and Newman 100.


C961.3.2. Transformation to tree for breaking tabu. Chinese: Eberhard FFC CXX 84.


C961.5. Transformation to anthill for breaking tabu. India: Thompson-Balys.


C962.2. Transformation to bird for breaking tabu. Greek: Grote I 128.

C963. Person returns to original form when tabu is broken. A person originally transformed from an animal or an object returns to that form when the origin is mentioned. (Cf. C31.2, C33.1, C35.1, C440, C441.)

C963.1. Person returns to original animal form when tabu is broken. Africa (Congo): Weeks 215 No. 11 (fish), (Ila, Rhodesia): Smith and Dale 403 No. 3 (fish).

C963.2. Person returns to original egg form when tabu is broken. Africa (Basuto): Jacottet 108 No. 16.

C963.3. Person returns to original vegetable form when tabu is broken. Africa (Gold Coast): Barker and Sinclair 78 No. 12, (Ekol): Talbot 133, 134, 135, (Ibo, Nigeria): Thomas 80, (Fjort): Dennett 44 No. 6.

D1962.8.1. Magic sleep when hero breaks fruit open too soon.
C963.4. **Giants return to life if tabu is broken.** French Canadian: Sister Marie Ursule.


C967. **Valuable object turns to worthless, for breaking tabu.** India: Thompson-Balys.

N556. Raised treasure turns into charcoal (shavings). If one takes it along it will turn into gold.

C968. **Disenchantment for breaking tabu.** German: Grimm No. 57.

D789.4. Disenchantment by breaking tabu.

C980. **Miscellaneous punishments for breaking tabu.**

C100.1. **Sex tabu broken:** child born without bones.

C982. **Person beaten by whips for breaking tabu.** Roberts Type 480, p. 216; Jewish: Neuman; African (Benga): Nassau 113 No. 11.

C983. **Person must remain on mountain because of broken tabu.** French Canadian: Sister Marie Ursule.

C984. **Disaster because of broken tabu.**

C984.1. **Great wind because of broken tabu.** (Cf. C58.) — Swiss: Jegerlehner Oberwallis 308 Nos. 37, 38.


C984.2. **Storm because of broken tabu,** Jewish: Neuman.

C984.3. **Flood because of broken tabu.** Chatham Island: Beckwith Myth 19, notes 10—12; Marquesas: Handy 114; S. Am. Indian (Toba): Métraux MAFLS XL 29.

A920.1.8.1. Lake from violating tabu. A1018. Flood as punishment for incest.

C984.4. **Tidal wave for breaking tabu.** Lau Islands: Beckwith Myth 19.

C984.4.1. **Sea rolls in over the land from all sides and a sea serpent comes because of broken tabu.** India: Thompson-Balys.

C984.5. **Disastrous lightning for breaking tabu.** Chinese: Eberhard FFC CXX 188 No. 129.


A1030. World fire.


F941.2.2. Church and congregation sink to bottom of sea.

C984.8. **Island split apart for broken tabu.** Tahiti: Beckwith Myth 468.

C985. **Physical changes in person because of broken tabu.**

C985.1. **Skin changes color because of broken tabu.** (Cf. C94.3.) — Africa (Kaffir): Theal 87.

C985.2. **Teeth blackened as punishment for breaking tabu.** Irish myth: Cross.
C985.3. Foul breath from breaking tabu. Irish myth: Cross.


   H1200. Quest.


   T556. Monstrous births.

   D2171. Magic adhesion.

   D2063.2. Magic restlessness in bed.

