

# NEW TYPES PROPOSED FOR THE RELIGIOUS TALES AND NOVELLA IN THE *CATÁLOGO TIPOLOGICO DEL CUENTO FOLKLÓRICO ESPAÑOL*

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The translation that follows presents the new tale types proposed by Julio Camarena and Maxime Chevalier as they appear in the two catalogues<sup>1</sup> of religious and novelesque folktales published in 2003. This will enable the interested English reading public to become aware of a wide number of Iberian types not represented in other catalogues. The notes to each entry have been compacted so as to show solely the appearance of the tale in other catalogues and its literary sources. We had to forego the inclusion of much valuable information on the presence of the oral types in the different Iberian linguistic areas and in other countries to be found in the Spanish catalogue. When the type happens to appear now in the new international catalogue (Uther 2004), we also omit the literary sources, as a number of these can be found there. We opted for not including in the bibliography titles of universal works (the Bible, Shakespeare's plays, etc.) that appeared in a Spanish translation.

## RELIGIOUS TALES

### 750 I (Ca-Ch) *Why the Mule Cannot Give Birth*

- I. The Virgin Mary curses the Mule to be barren because it eats the straw of the cradle / gives a cold breath.
- II. She blesses the Ox (who gathers the straw / gives a warm breath) to give the most nourishing meat, because it warms the child with its breath.

Other Indexes: Cardigos, 750 I (Ca-Ch).

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<sup>1</sup> *Cuentos Religiosos* and *Cuentos Novela*, Madrid, Centro de Estudios Cervantinos, 2003, (2 vols.)

**750 J (Ca-Ch)** *The Unhelpful /Helpful Creature in the Flight to Egypt*

During their flight to Egypt, the presence of the Holy Family is denounced by an animal to the pursuers. The animal is cursed by doing so. Another animal erases their traces and is blessed.<sup>2</sup>

Other Indexes: Cardigos, 750J (Ca-Ch).

**750 K (Ca-Ch)** *The Plant That Was Blessed*

The Virgin Mary and Child Jesus receive some benefit from a tree or plant; these are blessed.<sup>3</sup>

Literary version: *Gospel of Pseudo Matthew*, XX-XXI [in Santos Otero, *Evangelios apócrifos*, pp. 218-220].

**754 B (Ca-Ch)** *I Wanted Him Poor, You Made Him Rich*

A king pities the hard destiny of a peasant whom he finds always working. After several failed attempts to improve his situation, the king finally sends him a pie full of gold coins. When the king next rides by the poor man's dwelling, he is told the man has died. His hand is clutching a paper that only the king can release. It reads: "I wanted him poor, you made him rich; now bring him back to life if you can" (Mt. D1651.6).

Other Indexes: Boggs 754\*B, Hansen 754\*B and Robe 735\*F; Jason, "Jewish-Oriental" 754\*B, Idem, *Israel*, 754\*B; Eberhard-Boratav, 131.

Literary Versions: Fernán Caballero, "Pico, pico, a ver si me pongo rico", in *Cuentos, oraciones*, pp. 221b-222a.

Translator's note: the tale appears in Uther 2005 as ATU 841, *One Beggar Trusts in God, the Other in the King*. The summary doesn't include the aphorism and the above literary version is also not included.

**755 A (Ca-Ch)** *The Value of an "Our Father"*

I. *The fault*: the protagonist breaks some rule of behaviour approved of or reproved by his community (refusal alms giving, lack of respect for the bread, disobedience or lack of assistance to one's parents...).

II. *Confession to the Pope*: the importance of the broken rule is revealed, the result being that it can only be forgiven by the Holy Father of Rome.

III. *The horrible penance*: the Pope imposes a disproportionate penance (leaving home, becoming a begging wanderer, being half buried, with a huge snake wound round one's waste or carried in a bag on one's shoulders) until the person realises the true value of the broken norm.

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<sup>2</sup> Now in Uther 2005 as ATU 750E, *The Flight to Egypt*.

<sup>3</sup> Now in Uther 2005 as ATU 750E, *The Flight to Egypt*.

IV. *Charitably sheltered at his own home*: once he realises the magnitude of his fault he returns incognito to his own home where he asks for shelter  
V. *Death and recognition*: the next morning, the beggar is found dead (Mt. E754.2), along with some supernatural occurrence (a message, bells tolling alone) indicating that he has at last been forgiven.

Other Indexes: Cardigos, 656A\*.<sup>4</sup>

Literary Versions: (Keller Q522.8; Goldberg Q522.8) [“De un santo que hobo nombre sant Laonardo”], *Castigos*, LXXXVII, p. 224b.

### 755 B (Ca-Ch) *The Penance of the Parricide*

Poor man gives his son an education above his social status which allows him to socialize with rich people. The boy feels ashamed of his father and kills him.

1. After confession, the priest or the Pope gives him the penance of a) wandering through the world with a snake around the waist, or b) inside a bag, and feed the snake with alms.
2. At the end of the penance when the snake is grown he frees it; a) the snake kills the youth, or b) the snake turns into the youth's dead father and forgives his son.

Other Indexes: Cardigos, 755B (Ca-Ch).<sup>5</sup>

Literary Versions: Keller Q522.8 [“De un santo que hobo nombre sant Laonardo”], *Castigos*, LXXXVII, p. 224b.

### 756 H (Ca-Ch) *Faith Heals, Not the Scrap of the Boat*

A pilgrim who goes to the Holy Land is charged to find a fragment of *lignum crucis* (holy cross), in order to heal a sick person. He forgets the task and delivers a scrap of boat instead which produces the desired effects.

Other Indexes: Cardigos, 756H (Ca-Ch).

Literary References: (Chevalier, *Siglo de Oro*, no cl., nr. 87; Idem, “Rodríguez Marín”, no cl. nr. 24) Núñez, *Refranes*, p. 12; Correas, *Refranes*, p. 182b; Galindo, *Sentencias filosóficas*, VII, ff. 95 vº-96 rº (reproduced in Chevalier, *op. cit.*, p. 144); Fernán Caballero, *Refranero del campo*, cf. p. 284 (just the saying); Rodríguez Marín, *Más de 21.000 refranes*, p. 239a.

### 759\*\* (Ca-Ch) *The Providence of Jesus Christ*

While wandering along the world, Jesus benefits the person having fun instead of the working person. He explains to puzzled Saint Peter that

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<sup>4</sup> Translator's note: this classification was taken from the Delarue-Ténéze catalogue.

<sup>5</sup> This now appears under the new number of Uther 2005: ATU 931A, *Parricide*.

while the former confides in the Divine Providence, the latter doesn't.

Other Indexes: Delarue-Tenèze, 759\*\*.

Literary Versions: Fernán Caballero, *OC*, *Novelas VIII*, p. 161.

### **760 B (Ca-Ch)** *The Condemned Soul Who Could Not Enter in Heaven*

I. *The death of a sinner*: A man dies in mortal sin (*a*) after receiving the last rites (*b*) or he is shrouded with a sacred habit.

II. *The soul in pain*: the soul of the dead man cannot enter hell (Mt. E411) while he carries something sacred; (*a*) a neighbour appears to tear off the man's dress (Mts. E421 and F585), or (*b*) devils claim for the assistance of a clergyman to make the man throw up the sacred host.

III. *The removal of the sacred impediment*: the neighbour, or the clergyman, protected by some kind of sacred ornament, frees the condemned soul (Mt. E440) from the impediment that prevented him from resting in peace, and he sees how the devils carry the soul away (Mt. E411.0.7)

Other Indexes: Boggs 760 and 760\*B, González Sanz [1998] cf. 760\*

Literary Versions: (Tubach 1137; Keller E411.0.7; Neugaard E411.0.7) Sánchez de Vercial, *Ejemplos*, cf. 400 (346); Recull de eximplis, cf. 622; Céspedes y Meneses, *Soldado Píndaro*, 202 (pp. 133-136).

### **760 C (Ca-Ch)** *Mass for the Neediest Soul*

I. *Loss of a job*: (*a*) Poor woman, (*b*) maid, or (*c*) man who use to offer masses for the neediest soul lose their job.

II. *The soul as employer*: They meet a stranger who gives information about another job. It is found out that the stranger was the soul of the new employer's son (Mt. E411)

Other Indexes: Boggs 760\*C; Cardigos, 760\*C<sup>o</sup>

Other Versions: Aa-Th 769\* (4 Lithuanian versions).

### **760 D (Ca-Ch)** *The Sexton of the Priest's Soul*

The soul of a priest goes on celebrating masses after he dies, as penance for not having celebrated one mass that he had charged for when he lived (Mt. E415.3). His penance ends when someone assists him as a sexton (Mt. Q521.6).

Other Indexes: Boggs 760\*C, Robe 760\*C, Hansen 760\*C.

### **760 E (Ca-Ch)** *Soul In Torment Until Someone Returns Stolen Goods or Pays a Vow*

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<sup>o</sup> Cardigos 760\*C (Boggs).

A soul in torment appears to someone in a friendly mood to: (a) ask for some masses to deliver him from purgatory (Mt. E443.2.1), (b) ask for fulfilment of a vow (Mt. E415), or (c) inform of his condemnation for having moved the landmarks in a field (Mts. C846, E416, and Q275) and ask for them to be put back, (d) ask for reparation of other bad deed in his former life (Mt. E411.0.2.1), or (e) for justice in the share of his inheritance. He disappears as soon as his request is fulfilled (Mt. E459.3).

Other Indexes: Boggs 760, González Sanz [1998], cf. 760\*; Cardigos, 760\*C.

Literary Versions: (Keller E415.3; Neugaard, E415, E415.2, E415.4, \*E415.4.1, C846 and Q275) Sánchez de Vercial, *Ejemplos*, 298 (229); *Recull de eximplis*, 40, 271, 456 and 458; Ferrer, *Sermons*, IV, pág. 106; Torquemada, *Jardín de flores curiosas*, III, pp. 292-293.

### 760 F (Ca-Ch) *The Man in the Moon*

A man (a) steals wood, (b) works on Sunday (Mt. C58, C630 and Q223.6), (c) blasphemes (Mt. A1066), (d) does some betrayal, and /or swears against the moon (Mt. C75.1). The moon takes him away (Mt. A751.1.4, E512 and Q235.1).

Other Indexes: Cardigos, 760F (Ca-Ch).<sup>7</sup>

Literary Versions: Amores, *Siglo XIX*, s.n. [nr. 69 (quoting Fernán Caballero, *La gaviota*, OC, I, BAE 136, p. 57b; Pereda, *El sabor de la tierruca*, OC, p. 1063a)]. Also: Dante, *Divina Comedia*, Inferno, XX, 124-126; Paradiso, II, 49-51; Shakespeare, *Midsummer Night's Dream*, V; Idem, *The Tempest*, II, 2.

### 760 G (Ca-Ch) *Girl Must Sin So that the Earth Covers Her Dead Mother*

I. *The fault*. (a) A woman blames an unmarried pregnant girl (Mt. L435.2), (b) overprotects her daughter, (c) or is a miser.

II. *The restless soul*. After death, her soul can't rest in peace (Mt. E410) or the earth rejects her body (Mt. E411.0.6).

III. *The reproachful remedy*. The soul appears to say that she will not rest until her daughter has a bastard son (Mt. E415). Her daughter, after hiding her identity, makes love to a wealthy young man (Mt. T455 and T475) who gives her a token before leaving (Mt. T645).

IV. *Recognition*. The girl arrives at her swift lover's home where she delivers her baby, who is recognised by his father by the token left behind the day the baby was conceived (Mt. H81).

Other Indexes: Haboucha [1992] 760\*; Cardigos 760G (Ca-Ch).

<sup>7</sup> The type has been updated according to Uther 2005, and it now appears as ATU 751E\*.

**760 H (Ca-Ch)** *The Dead Load Carrier*

A stranger helps a man to carry a sack. In that operation he shows not to have arms inside his sleeves (Mt. E422.1.2). When asked about this, he replies he is the dead father (Mt 421) of his companion, who came to help him (Mt. 327) or give him a warning (Mt. E542), often about keeping the holy days (Mt. C58).

**760 I (Ca-Ch)** *The Dead Nursing Mother*

Dead mother returns to suckle (Mt. E323.1.1) and look after (Mt. E323.1.2) her unattended child.

Other Indexes: González Sanz [1998], cf. 760\*.

**764 A (Ca-Ch)** *The Son of the Devil*

I. *The barren couple.* Barren couple ask for a son even if it is the son of the devil. The wife becomes pregnant.

II. *The alien child.* The child soon worries its parents (*a*) for not showing any feeling or (*b*) for its cruelty.

III. *The conjuring.* Advised by a priest or by a wise woman, they perform a ridiculous task (like putting many egg shells on the fire)

IV. *The flight.* Disconcerted, the child runs away.

**765 B (Ca-Ch)** *The Child Who Would Have Become the Pope*

I. *The death of the unwanted child.* Poor parents with a large family expect another baby. He is killed by them as soon as he is born (Mt. S10).

II. *The strange happenings.* From then onwards, a frog or a gad-fly appear which remind them of their murdered child (Mts. E225, E613.0.1, E615 and E616).

III. *The revelation.* They leave to confess their sin to the pope and they see how that little insect seats on the holy throne. The pope interprets that sign for them: the child had been called to occupy that post.

**767 A (Ca-Ch)** *The Cock Sings After Being Roasted*

A person is accused of have stolen the cock he is eating. He is pardoned because of the testimony of the cock that sings after being cooked, showing who is really guilty (Mt. H235).

Other Indexes: Cardigos, 767A (Ca-Ch).

Literary Versions: (Neugaard Q552.8) Iribarren, *El porqué de los dichos*, pp. 314a-314b.

**769 A (Ca-Ch)** *The Hand of the Rude Child Emerges from the Tomb*

Rude child dies. From his tomb, a hand emerges. Explanation: it is the hand of the buried child, to claim for the punishments it did not receive while living.

Other Indexes: Pujol, cf. 760\*.<sup>8</sup>

**773 B (Ca-Ch)** *God and the Devil Compete in Creation*

God creates a being; the Devil wants to imitate Him (Mt. A50: "Conflict of good and evil creators", Mt. A63.4: "Devil and God create animals", Mt. A1750: "Animals created through opposition of devil to God", Mt. A1751: "Devil's animals and God's", Mot. A2286.2: "Animal characteristics result of contest between God and Devil"), even with bad results (Mot. A1755: "Devil's unsuccessful creation produces certain animals").

Other Indexes: Hodne, "Hesten (The horse)", *Aitiological Tales* 58; Cardigos, 773B (Ca-Ch).

**774 I (Ca-Ch)** *Jesus Christ Makes St. Peter Row*

Jesus Christ and St. Peter go fishing in a sailing boat. As there is no wind, Peter asks Jesus for a miracle that will make the wind blow. Jesus tells him that he should sail instead of waiting for miracles.

**774 Q (Ca-Ch)** *"Help Yourself and God will Help You"*

Saint Peter blames Jesus for helping a blasphemous carter to pull off his cart from the mud while earlier he had left unattended the prayers of another one in similar circumstances. Christ explains that whereas the blasphemer was giving something of himself into the job, the pious one relied entirely on the divine intervention.

Other Indexes: González Sanz 1996, 774Q; De-Tè n. cl., IV, "Les deux charretiers" (4 versions), pp. 285-286.

Literary Version: La Fontaine, [*Fables*], VI, XVIII ("Aide-toi, le ciel t'aidera").

**774 R (Ca-Ch)** *No One Can Say "I shall never drink from that water"*

- I. *The irresponsible traveller.* (a) Traveller, or (b) Saint Peter travelling with Jesus, quenches his thirst at a fountain, after which he soils it in bad faith.
- II. *Drinking the repulsive water.* When he is thirsty again he cannot find another fountain except the one he had soiled and he has to drink from it.

Other Indexes: Robe 774\*Q.

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<sup>8</sup> Now appearing as ATU 760\*\*, *The Obstinate Child*.

Literary Versions: Correas, *Refranes*, pág. 255a (only the proverb); Iribarren, *El porqué de los dichos*, págs. 311b-312a (proverb).

**774 S (Ca-Ch)** *Bad Words, Good Deeds*

I. *The blasphemous hard worker*. Christ meets a man who swears while is working and blesses him.

II. *The pious bigot*. After that Christ meets a pious bigot and blames her.

III. *Explanation*. Christ explains to Peter that each one is known by his deeds.

Other Indexes: Chevalier, “Rodríguez Marín”, no cl.; Cimitan 774, n<sup>o</sup> 192 (“Lis dos feminis”); Cardigos 774S (Ca-Ch).<sup>9</sup>

**774 T (Ca-Ch)** *Saint Peter Would Rather Have Just One Stomach*

I. *Saint Peter is invited*. One day in which he cannot attend to all the meals to which he is invited, Saint Peter wishes for an extra stomach.

II. *Saint Peter is hungry*. When the days of hunger arrive, he says that one stomach alone is sometimes one too many.

Other Indexes: De-Te, no cl., “Un seul estomac”, IV, p. 295.

**774 U (Ca-Ch)** *Saint Peter and the Horns*

I. *Christ and Peter are lodged at an inn* managed by a couple; Peter fancies the woman.

II. *The horns in the forehead*. Peter seduces the woman and next morning the innkeeper has big horns in his forehead (cf. AaTh 774 F).

**774 V (Ca-Ch)** *The Blessing of the Stones*

I. *The miracle of the stones turned into breadloaves*. Saint Peter catches a pebble when Jesus orders his disciples to carry stones. After he leads them up the mountain, Jesus makes the miracle of turning the stones into bread. Saint Peter remains hungry.

II. *The letdown of the seats*. Next time, Saint Peter carries along a very big stone, but, at the end, Jesus tells them to use the stones as a seat.

Other Indexes: Robe, 1548, Ci-Se, 774; Lo Nigro, \*828; Del Monte, 782.

**774 W (Ca-Ch)** *Saint Peter Gives Alms on Behalf of the Lord*

Jesus charges Saint Peter to give alms to a poor woman who has a child in arms. At first Peter keeps the money and tells Jesus that he has given the money and that the child has kept it in its pocket. The Lord knows he is lying. He is only convinced that the alms was really given when Peter tells

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<sup>9</sup> Now appearing as ATU 756D\*, *Who is More Devout?*

him that the child took the money to its mouth.

**774 X (Ca-Ch)** *“Let the Children Come to Me”*

Some children throw stones at Jesus and Saint Peter. Peter wants to punish them, but Jesus doesn't allow him because he wants the children to come near him. As the children persist with throwing stones, Jesus specifies that he wants them nearer to punish them himself.

**774 Y (Ca-Ch)** *Christ and the Disloyal Swineherd*

Christ has some pigs and he hands them in to a swineherd. When he asks them back, the swineherd lies to him saying that they all escaped. Christ releases the pigs and they escape to the mountains turning into wild pigs.

Other Indexes: Cardigos, 774Y (Ca-Ch); Martinez A187.1.

**774 Z (Ca-Ch)** *The Origin of “The Other” Languages*

Jesus travels through the different peoples teaching them the various languages. At a certain point (*a*) he is tired and says: “From now onwards speak as you can”, or (*b*) he gets drunk and teaches the peoples some unintelligible language. (*c*) Sometimes the protagonist is an old woman who dies and cannot proceed with her teachings.

**774 AB (Ca-Ch)** *“God Save us from a Bad Neighbour”*

The Lord tries to persuade a man to honour the holy days by abstaining from work. He is not even deterred with death threats. Only the threat of a bad neighbour manages to do it.

Other Indexes: Cardigos, 774AB (Ca-Ch).

**777 A (Ca-Ch)** *The Black Hunter*

I. *The mass interrupted.* A priest abandons the mass he is celebrating in order to hunt a hare.

II. *The punishment.* Since then he is condemned to wander with his hounds in pursuit of game, leaving a storm behind him.<sup>10</sup>

**777 B (Ca-Ch)** *The Ball of the Impious*

People dancing don't stop doing so when the Eucharist to be given to a dying person passes by. They are cursed (Mt. Q220): as punishment they

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<sup>10</sup> The author lists, together with a few Castillian and Catalan versions, a large number of Basque versions, in Spain as well as in France.

will keep on dancing through all eternity (Mt. C94.1.1 and D2061.1.2)

Other Indexes: Boggs 836\*B.<sup>11</sup>

Literary Versions: (Tubach 1419; Neugaard C94.1.1) *Recull de eximplis*, 183.

### 798 (Ca-Ch) *Creation of Eve out of a Monkey Tale*

I. *The Meddlesome Monkey*. God wanted to create Eve out of Adam's rib but a monkey grabs it and climbs up a tree.

II. *The Ancestral Tail*. God has just the time to catch the monkey's tail and then uses that instead of the rib to create Eve.

Other Indexes: Hansen \*\*798; Cardigos, 798 (Ca-Ch).<sup>12</sup>

Literary Versions: (Chevalier, "Coloma", uncl. [nr.5]; Amores, *Siglo XIX*, uncl. [pp. 166-168]) Mesía, *El saquillo*, pp. 233-234; Coloma, *El primer baile*, in *OC*, pág. 277b; idem, *Pequeñeces*, in *OC*, págs. 613b-614a.

### 800 B (Ca-Ch) *The Lawyer in Heaven*

I. *The notary at Heaven's gates*. A notary (solicitor, lawyer, etc.) arrives at Heaven's gates, but Saint Peter doesn't allow him in, saying that in Heaven there is no place for those of his kind.

II. *Merciful entry*: After much begging (sometimes through the intercession of a saint to whom he had prayed in life; or after going back to earth and wandering until he could find someone who spoke well of him), he is admitted in a small corner of Heaven.

III. *The survey of life in Heaven*. Once inside, he enquires about the property titles of Heaven or about the qualifications of who is undertaking the functions of porter.

IV. *He is expelled*.

Other Indexes: Boggs, cf. \*345.

Literary Versions: (Chevalier, "Fernán Caballero", cf. 750H\*; Amores, *Siglo XIX*, cf. 750H\* Idem, *Fernán Caballero*, cf. 750H\*) Fernán Caballero, *Clemencia*, in *Obras* (II), BAE, CXXXVII, págs. 97b-98a [variant].

### 800 C (Ca-Ch) *Alms Returned at the Gates of Heaven*

Richman wants to enter in Heaven. Saint Peter questions him about his merits (Mt. V313). He can only think of having given alms once. God says that is insufficient and has him sent away, with the alms money given back

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<sup>11</sup> Now also as ATU 779E\*, *The Dancers of Kolbeck*.

<sup>12</sup> This type has now been taken up by Uther 2005, as ATU 798, *Woman Created from a Monkey's Tail*.

to him (Baughman K2371.1)

Other Indexes: Haboucha [1992] 809\*.

**801 A (Ca-Ch)** *Card Player Gets Bored in Heaven and Purgatory*

A pious card player dies and refuses Heaven and Purgatory, for these are boring places, and he prefers to go to Hell.

Other Indexes: Robe 760\*B.

**811 D (Ca-Ch)** *The Salvation of the Robber Godfather*

I. *The robber as godfather.* (1) Poor father leaves in search of a godfather for his newborn son. He falls under the power of a robber who offers to godfather the child, giving him a good sum of money for raising the baby.

II. *The vision of the place reserved to the godfather in hell.* (1) The godson is raised with kindness but he dies young and goes to Heaven. (2) From there he sees the place destined to his godfather in hell (Mt. V511 and Q561). (3) By threatening to leave heaven if his godfather won't be there as well, the godfather manages that God allows him to go back to earth in order to warn the robber.

III. *The robber's penance.* (1) In order to be redeemed, the robber will have to fill a cup with his tears (Mt. F1051.1). (2) He does so and atones for his sins (Mt. Q520.1).

**816 A (Ca-Ch)** *The Distance Between Heaven and Hell*<sup>13</sup>

Under the shape of a beautiful woman, the devil tempts a bishop. A holy man calls at his door. The devilish woman asks the saint three questions; to the last one, "what is the distance between heaven and hell?", the holy man replies: "You should know it better than anyone, as it is a path that you already know".

Literary Versions: (Tubach 214; Keller H543.1; Neugaard, G303.3.1.12, G303.3.1.12.2, G303.9.4.4, H543.1 and T331; Lacarra 922 variant [nr.58]; Chevalier, "Fernán Caballero", uncl. [nr. 33]) Vorágine, *The Golden Legend*, "San Andrés, apóstol", 9; Sánchez de Vercial, *Ejemplos*, 388 (332); *Recull de eximplis*, 58; *Espéculo*, 179; Torquemada, *Jardín*, III, pp. 278-279; Lope de Vega, *El saber por no saber*, II, in *Obras* (BAE CLXXXVI) p. 362<sub>b</sub>; Lope de Vega, *Fray Diablo y el diablo predicador*, II, in *Obras* [Acad. N], II, p. 207<sub>a</sub>; Lozano, *David perseguido*, in *Historias y leyendas*, II, pp. 147-154; Fernán Caballero, "La tentación", *Cuentos, oraciones*, (BAE CXL) pp. 226b-227a. Lacarra also indicates further versions in

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<sup>13</sup> Cf. ATU 816\*, *Devils Tempt the Pope*.

*Alphabetum narrationum, Alphabetum de tales, Speculum laicorum, Magnum Speculum exemplorum, Ci nous dit and Flos sanctorum.*

**817\*\* (Ca-Ch) *The Devil and the Good Thief***

I. *The competing intruder.* While burgling a house, a thief meets the devil who is about to do an evil deed.

II. *The alarm.* The thief conjures the devil, even though he denounces his presence by doing so.

III. *The reward.* The house people reward the thief.

Other Indexes: Hodne, no cl. (p. 175), “The thief and the devil” (3 Norwegian versions).<sup>14</sup>

**827 A (Ca-Ch) *Shepherd Cannot Pray the Rosary***

A priest wants to teach a shepherd to pray. The shepherd does not need it: even without knowing, God shows a preference for him among all the other men.

Other Indexes: Boggs \*1805A, Robe 750\*I.

**827 B (Ca-Ch) *The Friar Who Only Knew the “Hail Mary”***

An ignorant friar can only say “Hail Mary” when he prays. He repeats it again and again. When he dies and is buried, a flower grows over his grave (Mt. E631.1 and V229.2.7) with the inscription “Hail Mary” (Mt. V254.3) on its petals.<sup>15</sup>

Literary Versions: (Tubach, 429 y 430; Keller V255.1; Neugaard, E631.0.2.1 y cf. V254.3; Goldberg, E631.0.2.1 and cf. \*V254.7.3) Berceo, *Milagros de Nuestra Señora*, IX, vv. 220-238; *Miracles*, 17; Sánchez de Vercial, *Ejemplos*, 328; *Espéculo*, 378; Voragine, “Saint Andrew”, *The Golden Legend*.

**831 A (Ca-Ch) *The Devil (or the Souls) Protects His Devotees***

The purgatory souls, the devil as a kid, or a crucifix protect one from aggressions: (a) they avoid the violation of a young girl or (b) they preserve their devotee from being assaulted.

Other Indexes: Boggs 831\*A, Hansen 831\*A.

**832\* (Ca-Ch) *The Curiosity to Know Where Fortune Comes From***

*Looking for the Origin of Fortune.* Fortune gives abundance to a poor couple

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<sup>14</sup> It now also appears in Cardigos as 817\*\* (Ca-Ch).

<sup>15</sup> These subtypes of 827 are compacted under ATU 759B in Uther 2004.

as long as they do not enquire into its origin. After many years they become curious and fortune disappears.

Other Indexes: Oriol 832\*.

**836 G (Ca-Ch)** *The Curious Woman and the Candle Turned into a Bone*

I. *The Meddler*. A curious and meddling old woman watches a procession of the dead passing along the street at night, marching with lit candles, and one of them gives her one.

II. *The Candle Turned into a Bone*. Next morning she realises that the candle has turned into a bone.

Other Indexes: Boggs 836\*F, Hansen 836\*F, Cardigos 836G (Ca-Ch).<sup>16</sup>

**843 A (Ca-Ch)** *Wind, Water and Shame*

Wind, Water and Shame get together and they ask how they should find one another if they get lost. Wind says that they can always find him up the mountains; Water says he can be found down in the valleys. Shame says that, once lost, she is very difficult to be recovered (Mt. J91).

Other Indexes: Hansen \*\*843.<sup>17</sup>

Literary Versions: *Zifar*, pp. 394-395; Straparola, *Notti*, XI, 3; Alemán, *Guzmán*, I, III, VIII, p. 420; Asensio, *Floresta*, 1222; Rodríguez Marín, *Cantos*, II, p. 189.

**843 B (Ca-Ch)** *Reason Drowns, Justice Runs Away and Avarice Takes to the Church*

Truth and Justice decide to share all the money they earn. With their beauty all they would have to do would be showing themselves and people would give them something. Avarice joins them, becomes bookkeeper and throws Truth down the bridge so that less people share the money. Since then there is no truth in the world. Justice looks for Avarice to punish her, but she hides in a church and will probably remain there until it falls down and is crushed.

Other Indexes: Boggs \*848.

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<sup>16</sup> The type has been updated according to Uther 2005, and it now appears as ATU 779F\*.

<sup>17</sup> It now also appears in Cardigos as 843A (Ca-Ch).

NOVELLA

**861A** *Pierres and Magalona*

The separated couple:

I. *The wedding.* (a) The hero wins the bride through matrimonial tests; (b) wedding; (c) the bride is given a special ring.

II. *The couple goes on a journey.*

III. *Separation.* (a) The husband falls asleep or is kidnapped; (b) forced separation; (c) Bird steals the ring and lets it fall in the sea. The ring is eaten by a fish.

IV. *The husband's adventures.* He arrives at a foreign country where he becomes rich.

V. *The wife's adventures.* (a) She is kidnapped; (b) she undergoes an attempt at seduction; (c) she exchanges her clothes with a shepherd; (d) she arrives at a safe place.

VI. *The reencounter.* Recognition through the ring .[Mts. T96, T298].

Other Indexes: Jason, "Jewish-Oriental", 881\*B; idem, *Israel*, 881\*B; Cardigos 881\*B (Jason).<sup>18</sup>

Literary versions in Spain: *Historia de la linda Magalona, hija del rey de Nápoles, et del esforçado cauallero Pierres de Provençia*, 16th cent. chapbook, and *La historia del Caualler Pierres de Provença y de la gentil Magalona, filla del rey de Nápoles, traduyda de la lengua castellana en llengua catalana por honorat Comalda*, a chapbook printed in Barcelona in the 17th cent.; Lope de Vega, "Los tres diamantes", in *Obras*, XII, 529-571.

**870B** *Pregnant Princess Wishes to Marry a Husband in better Position than her Seducer.* [Description follows Boggs 870 \*B] Pregnant princess wishes to marry man of better condition than the one who seduced her. She murders latter and her baby and has maidservant who is virgin throw the one in a well and bury the other, and then take her place in bridal bed. She dismisses the servant without pay. Servant writes to princess complaining how poorly she has been rewarded for throwing a fish in water, planting a tree and lending a flower. Husband discovers the letter; the truth is revealed; he has the wife thrown in well and marries servant girl.

Other Indexes: D'Aronco, cf. [304d] and [867]; Cardigos cf. 870.<sup>19</sup>

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<sup>18</sup> This now appears in Uther 2004 as ATU 861A, *Abduction at the Rendezvous*, mentioning Latin American (and Indian) versions but no Spanish ones.

<sup>19</sup> It appears in Cardigos as ATU 870A\*.

**870E** *The Joyful Girl and the Falsely Virtuous Girls*

I. *Boasters*. One or more courtiers boast before the king about the virtue of their daughters, whilst another courtier tells how his daughter enjoys having fun.

II. *Deceit*. Under disguise, the king asks for shelter at the house of each of the girls and witnesses that the pseudo-virtuous girls are full of vices and the happy one has a great heart.

III. *Revelation*. He chooses the happy one and shows proofs of the false virtue of the others [T91.6.3].

Other Indexes: Cardigos 886\*A;<sup>20</sup> Del Monte [875]\*.

**882C** *The Wager on the Wife's Fidelity: The Slanderer Betrays Himself*

A man makes a wager with a friend on his wife's chastity [N15]. Without getting to know her, the friend manages to acquire through a panderess [H971.1, K1592, K2293] a false proof of infidelity (indication of a hidden beauty spot, samples of her hair, a garment [H51.1, H75, H80 ff., H90 ff., K2012, K2112.1]). Believing himself betrayed, the husband rejects his wife [S430], who is going to be condemned for adultery [C100, Q241]. The culprit accuses the slanderer in public of an inexistant theft; to defend himself, the man claims not to know the accuser, revealing therefore how unfounded the accusation of adultery was [J1141, 1141.1]. The slauderers are punished [Q297].

Other Indexes: Robe, 882\*C; Hansen, 882; D'Aronco, 892[b] and 892[c]; Oriol, 882; Haboucha [1992], 882; Cardigos, 882\*C (Robe).

**883F** *The Challenging Maiden and Her Substitute*

A man emprisons his daughter so that she will not know any man [T381]. She puts up a note exposing her condition as a maiden. A suitor manages to be admitted in the house of the young woman in exchange for valuable objects [T45, also K1361], but instead of lying with him, the lady sends a maid instead [K1223]. Cf. Type 1441\*.

Literary Versions: (Rotunda K1223) Cf. *Fabliau du Preste et d'Alison*; Boccacio, *Decameron*, VIII, 4.

**884A** [*Considered as Type 514\*\**]

**890B (Cardigos)** *The Angel of Providence*

I. The prince hides a mistress who becomes pregnant.

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<sup>20</sup> It now appears in Cardigos as 870E (Ca-Ch).

- II. The king marries a princess, whom he neglects. She remains barren. The king goes to war.
- III. The queen discovers the young girl, whom she takes for (a) the Angel of Providence or (b) the Holy Virgin.
- IV. The queen attends to the girl when she gives birth.
- V. The king returns and discovers everything; (a) the girl is sent to a convent; (b) the king and the queen keep the child.

Other Indexes: Cardigos 890\*B.

### 891E (Cardigos) *The Wounded Foot*

- I. Prince wrongly believes that his bride is ugly and he rejects her.
- II. The rejected bride is helped (or advised) to disguise herself and make it so the prince falls in love with her.
- III. Recognition. (a) The girl drops a glass on her foot. The prince bandages her foot. (b) The prince sees the bandage on the foot of her rejected bride. (c) Happy recognition [K1512.1].

Other Indexes: Cardigos 891\*E; Haboucha 891; Jason 1989, 891.

### 900C *The Wedding Promise of the Shepherdess*

A shepherdess promises to marry the man who will help her find a lost animal. She doesn't honour her promise and when she is about to marry someone else, the first suitor turns up demanding the fulfilment of her promise. A rhymed dialogue takes place that no-one of the guests understands [Mot. T150] Cf. Types 870A and 885.<sup>21</sup>

### 900D *The Trickster Cheats the Girl Jestng on the Balcony*

The trickster replies in kind to the jests made by the girl. Rhymed dialogue.<sup>22</sup>

### 900E *The King's Hunter*<sup>23</sup>

- I. *The girl jesting on the balcony.* A hunter passes daily by the house of a woman who makes fun of him.
- II. *Exchange of jesting rhymes.* The hunter replies, establishing an exchange of jesting rhymes.
- III. *The scatological hunt.* The girl precedes the contest by compelling the hunter to buy some game in exchange for a shameful action.

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<sup>21</sup> It now also appears in Cardigos, as 900C (Ca-Ch).

<sup>22</sup> Portuguese versions are mentioned which appear in Cardigos as 900C (Ca-Ch).

<sup>23</sup> This now appears in Uther 2004 as ATU 900C\*, *The Half-Pear*.

IV. *The false beggar*. Disguised as a beggar, the hunter is allowed to enter the woman's house [K1341] and he seduces her [K1315.10]. The rhymed contest continues based on the respective shameful actions.

**901D** *The Advance Payment to the Bone Fixer*

The husband who dislocated a bone to his wife takes her to a bone setter to be healed. He pays the man twice as much in advance for the next time as a warning to his wife that there is no problem in him doing it again.

Other Indexes: Boggs 901.

Literary versions: Chevalier, *Siglo de Oro*, 901 (nº 59): Santa Cruz, *Floresta*, VII, I, 26 (27); Calderón, *Dicha y desdicha del nombre*, II, *Comedias*, BAE XII, p. 608c.

**910M** *The Ass and the Woman will be Tamed With a Stick*

Man married to a bad-tempered woman asks for a remedy to a wise man, who tells the husband to go to a certain bridge. When the husband gets there he sees how a muleteer wins the resistance of his donkey in crossing the bridge: by beating it. [J21.14].

Other Indexes: Pujol, 910A; Grimalt, 910A; Haboucha [1992], \*\*910M.

Literary versions: Chevalier, *Siglo de Oro*, cf. 901 (nº 58): Legrand D'Aussy, *Fabliaux*, II, 425-426; Boccaccio, *Decameron*, IX, 9; Mal Lara, *Philosophía vulgar*, IV, 22.

**921H** *Water in the Fields is Worth More than a Golden Cart*

A king, usually Solomon, asks if there is anything more valuable than his golden cart [H713, "Riddle: How much is a golden plow (throne, crown, palace, etc)?"]. A little boy replies saying that the rain falling between April and May is worth more than the king's valuable cart and horses [L141.4 ("Inept child eventually surpasses others"), L144 ("Ignorant surpasses learned man")].

Other Indexes: Cardigos 921\*H.

Literary versions: (Chevalier, *Siglo de Oro*, no cl., nº 84; Amores, *Siglo XIX*, no cl., nº 128) Espinosa, *Refranero*, p. 37; Correas, *Refranes*, p. 538a; Hernán Núñez, *Refranes*, p. 192; Hartzenbusch, *Fábulas*, p. 240.

**921 I** *The Hole in the Socks*

The man answers back to those who make fun of him [J1251 "Baffling

malice with ready answers”].

Literary version: Asensio, *Floresta española*, I, IV, V (n° 1266).

**921J** *King Solomon Learns to Carry Glowing Coals Without Getting Burned.*

*One learns until one dies.*

I. Solomon is about to die and asks a young boy for a glowing charcoal.

II. The boy brings it in his hand over a bed of cinders.

III. Solomon says: “One learns until one dies”.

Other Indexes: Robe 1572\*I; Cardigos 921\*J.

Literary versions: Chevalier, *Siglo de Oro*, uncl. n° 82; idem, “R.M.”, uncl. n° 21; Santa Cruz, *Floresta española*, IV, II, 10, p. 112; Iribarren, *El porqué de los dichos*, p. 310a [quoting the *Fuero General de Navarra* (13th cent.); Boira, *Libro de los cuentos*, p. 11; Rodríguez Marín, *Más de 21.000 refranes*, p. 446a.

**921K** *The Prodigy Child Jokes on Those Who Make Fun of Him*

The student replies to some stone-masons who intend to make fun of him [J1251 “Baffling malice with ready answers”]. The jokes rely on the rhymed dialogue.

**921L** *The Trickster Insults the Queen in a Dissimulated Way: “Her Majesty is Lame”*

Quevedo finds an ingenious way to offend the queen calling her lame without her noticing it, through a word-play.

Other Indexes: Robe 851\*C; Hansen\*\*1552; Cardigos \*\*1552.<sup>24</sup>

Literary Versions: Amores, S. XIX, nr. 104.

**921M** *The Trickster Makes Fun of the Short Mayor*

The trickster finds an ingenious way to offend a mayor who is very short without him noticing it, through a word-play.

**921AA** *The Secret of the Very Long Lived Man*

A very aged man gives the secret of his long life through three enigmatic sentences that the king cannot decipher. He explains them.

Other Indexes: Cardigos 921A-\*A.

Literary Versions: Santa Cruz, *Floresta*, cf. II, I, 20.

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<sup>24</sup> The type appears in Cardigos as \*\*1552 (Hansen)

**922E** *The King and the Shepherd's Stew*

The king gets lost in the countryside, he feels hungry and is received by a peasant who gives the king a stew that tastes more exquisite than anything he had ever eaten before. When he returns he invites the shepherd to come to the palace and cook. But the shepherd's stew now tastes insipid, surrounded by all the easily accessible dainty food.

Other Indexes: Cardigos 923\*C.

**922F** *The Lazy Man Has no Appetite*

A king with no appetite meets a peasant with whom he prepares a stew which later tastes wonderfully. When the experience is repeated in the palace the king finds it unappetizing as usual. The explanation: only those who work in order to bring together the ingredients and to prepare the food, only those who exhaust themselves, are in good condition to enjoy their food.

Other Indexes: Haboucha \*\*994.

**923D** *The Girl in the Chest*

I. *The incestuous father.* (1) A rich man intends to marry his daughter [T411.1]. (2) She asks for a golden statue (or a rich cupboard) as a bridal gift. (3) The father has a sculpture made with the shape of a bull, ox, deer, lion, etc, which turns out to be hollow (or he gives her the cupboard). (4) The girl hides inside [R244]. (5) The king becomes so desolate about the disappearance of his daughter that he lets go of the failed gift. Cf. AaTh 510B.

II. *The golden bull.* (1) The sculpture becomes the possession of a prince. (2) He likes it so much that he has it taken to his chamber. (3) Taking advantage of the prince's inattentiveness, the girl leaves her hiding place in order to get food. (4) The prince notices the stolen food, he hides and catches the occasional thief. (5) The girl remains incognito in the prince's chamber, living with him as his wife. Cf. AaTh 854.

III. *The persecuted girl.* (1) The prince has to go away. (2) The girl is found by the prince's family and is expelled from the palace. (3) She is found and adopted by a humble family. Cf. AaTh 706.

IV. *Reencounter.* (1) One way or another, she gets back with her husband. (2) She makes herself known through some rhymed couplets.

Literary Versions: Straparola, *Notti*, 1.4.

Other Indexes: Delarue-Ténèze 510B; Pujol 510B; Robe 706; Jason, "Jewish Oriental", 510\*C; Roth 510B\*, Haboucha [1992] 510B; Cardigos cf. 510B.<sup>25</sup>

**926E** *The Far-Away Fire*

The hand of the princess will only be given to the suitor who will be able to spend a night in the cold [H1512, "Attempt to freeze hero to death"]. The hero manages to do it but the king (or his daughter) goes back on his word, with the pretext that he got helped by the heat of a far-away fire [K231.1]. The hero manages to demonstrate that food exposed to a far-away fire remains as raw as if the fire had not been there.

Other Indexes: Haboucha [1973], \*\*926E; idem [1992], 1262\*A; Jason, *Jewish-Oriental, Israel, Indic*, 1262\*A; Noy-Schnitzler 1966, 1262\*A.<sup>26</sup>

Literary Versions: Draghi, "La libertad del mago", *Las mil*, pp. 355-364.

**927D** *The Riddle of the Prisoner's Son*

The judge will free the prisoner when he is unable to guess the riddle proposed by the prisoner's son [R154.2, "Son rescues his father"]: Riddles: H792, "Riddle of the unborn" + The cup of wine.

Other Indexes: Boggs 927\*B, Robe 927\*d, Hansen 927\*B; Pujol 927; Oriol 927.

**927E** *Riddle to the Judge: The Corpse Catches the One who Caused its Death*

Characterization contained in the type's title.

Other Indexes: Pujol, Oriol, 927.

**927F** *The Riddle of the Condemned Man*

A man who is already by the gallows proposes a riddle to the king who, if he cannot guess it, will free the condemned man. He is successful.

Other Indexes: Oriol, Pujol 927.

**930E** *The Girl Who Dreamed Her Father Would Be Humbled Before Her*

I. *The dream.* (1) a *a*) king, or a *b*) woodcutter, has three daughters. (2) One evening *a*) any evening, *b*) on his birthday, *c*) on New Year's Eve, he tells them they should dream and tell him their dream. (2) The elder sisters dream *a*) of marrying knights, captains or kings, *b*) that their father is going to be wounded in war or to be shipwrecked. (4) The youngs,

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<sup>25</sup> It now appears in Uther 2004 as ATU 510B\*.

<sup>26</sup> Also ATU 1262, *The Effectiveness of Fire*.

after being pressed to talk, tells that she will reach a higher rank than her father, *a*) who will be humbled before her (kiss her hand, wash her hands in public, endure that she will withdraw when it comes to kissing his hands), *b*) or that people will kiss her hand and her son's foot.

II. *The expulsion*. (1) The father, feeling humiliated, *a*) abandons her in the woods; *b*) sends for a servant to take her away, kill her and bring back one of her fingers, her tongue or a flask with her blood as proof of her death, *c*) throws her out of the window of the palace. (2) In any case she survives: *a*) she climbs up a tree, from where she sees a light; *b*) a bird catches her and takes her away; *c*) a rope is thrown at her from the window of a doorless palace.

III. *Adoption*. (1) She arrives at the abode of *a*) some ogres, *b*) thieves, *c*) an ogre magician, *d*) at the nest of the bird that took her away. (2) She is adopted *a*) as daughter of the ogres; *b*) as sister of the thieves, *c*) she pretends to undergo a child-delivery before the ogre, or *c*) the bird acts as her nurse.

IV. *The prince falls in love*. (1) The ogre advises her *a*) to stand at the balcony as the king's son passes by; or *b*) he puts her up the a better palace than the king's; *c*) puts some birds in her charge; *d*) the bird asks her to kill it. (2) The prince *a*) sees her, or *b*) she has a talking parrot or peacock that attracts the prince's attention, who aims with his gun to the girl; *c*) the bird becomes a prince. (3) The prince falls in love with the girl and asks her to marry him.

V. *Dream's fulfillment*. They marry and invite to the *a*) wedding, or *b*) christening of their child, her father who, without recognizing her, humbles himself before his daughter.

Other Indexes: Pujol cf. 930A\*; Delarue-Ténèze cf. 725.<sup>27</sup>

### 966 *The Accidental Robber of Tombs*

A soldier in unknown city is persuaded by some thieves to help them assault a tomb. They make him descend into a pit and, when he has taken all the objects that interested the others, they abandon him. He manages to come up and finds himself in the wilderness [N778]. Different outcomes.

### 969 *A Dog Called Pilot*

The youngest brother is abandoned by his siblings in the wilderness, together with his dog. The dog acts a his guide and takes him to a safe place. As time goes by, the boy gets into a comfortable position. Later on

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<sup>27</sup> Among the tales of prophecy there is another group of folktales, perfectly distinct (with a common scheme of composition, very, very similar, always daughters, etc.) WITHOUT ANY MARVELLOUS ELEMENT, which, we thought, should deserve to be duly highlighted, as it is documented in documented in several countries (Corsega, Portugal, Spain), where better than among the "Tales of Fate". (Personal communication, our translation)

the bad brothers call at his door without recognizing him. He shelters them. Recognition and forgiveness.

Other Indexes: Cardigos 969\*A.

Literary Versions: Rodríguez Adrados M99 (quoting the medieval fable in late Latin “Canis et puer in flumine”. Also chapbook entitled *O Menino da Mata e o Seu Cão Piloto* (Cf. Soromenho, *Portugueses*, I, p. 6).

### 983A *One Can Have Too Much Even of Partridges*

Even the most exquisite delicacies, if taken continually, fail to satisfy. The best is to be nourished with a variety of food.

Literary versions: Vega, *Frases célebres*, p. 292 (reproduced in Iribarren, *El porqué de los dichos*, p. 303b).

### 984 *The Prayer for the Inicious King: Whoever Comes Next May Be Worse.*

Old woman prays for the health of a tyrant, fearing his successor will be worse [J215.2.1].

Other Indexes: Robe 1446\*A, Cardigos 1446\*A (Robe).<sup>28</sup>

Literary Versions: (Tubach 1678; Lacarra, no cl. [nr. 28]; Keller, *Medieval*, J215.2.1; Neugaard, *Medieval Catalan*, J215.2.1) Valerio Maximo, *Hechos y dichos memorables*, VI, II, 13; Cessoles, *Dechado de la vida humana*, III, 3 (*Costumes*, 71); *Recull d'eximplis*, 570; Sánchez de Vercial, *Ejemplos*, 380 (324); Boira, *Libro de los cuentos*, pp. 219-220. (Lacarra 1999, pp. 155-156) *Gesta romanorum* (nr. 53, Osterley ed.); Gobi, “Scala Coeli” (nr. 129); *Glosa castellana al “Regimiento de príncipes”* (I, 167); and the *Speculum historiale* by Vincent de Beauvais (X, 73).

### 988 *The Blindman and His Guide: “You Smelled the Olives, why Didn’t You Smell the Corner?”*

A boy who guides a blindman suffers the continuous suspicions and abuses of his master. He takes revenge by placing the blindman before a strong obstacle and telling him to jump forward. The blindman gets badly hurt.

Translator’s note: We omit the mention of literary versions as some of these now appear in Uther 2005, ATU 1577\*\*, *The Blind Man Tricked*.

### 992B *The Dreadful Riddle to the Adulterous Woman*

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<sup>28</sup> The type now appears in Uther 2004 as ATU 910M, *Prayers for the Tyrant*, and this number has been adopted in Cardigos.

A couple has a servant. When the husband realises that his wife has an affair with the servant he kills him. He keeps his corpse [T85.4, “Lover’s body kept embalmed for years by grieving mistress”] and, in order to take revenge of his wife’s infidelity, he manufactures several objects with the different parts of the man’s corpse (shoes made out of his skin, a cup from the skull, a chair or a mirror from the bones, etc.), while he proposes several riddles to his wife unaware of what is going on [H805, “Riddle about the murdered lover”].

Other Indexes: Lo Nigro, \*927; Del Monte, 854, Thompson-Balys, H805.

Literary Versions: Lacarra, 992: *Lai de Guirun* (12th C.), *Lai d’Ignauré* (13th C.), *Decameron*, IV, 9; *Cento Novelle Antiche* and other short novels by Sercambi and Zambriani.

### 996 *Burying the Widower Beside His Dead Wife*

I. Man leaves in search of adventures. In a far-away land he marries the king’s daughter.

II. After his wife’s death he is buried with her, according to custom [S123.2].

III. He escapes from the tomb through an underground passage or thanks to the help of a guiding animal [R212.1].

Other Indexes: Haboucha [1973], \*\*414, Jason “Jewish-Oriental”, \*996

Literary Versions: *1001 Nights*, “4th Story of Simbad the Sailor”, Nights 325-326.

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