

Indic Background of *The Book of Sindibad*

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It was the 1962 Folklore Summer Institute of America, organized by the Folklore Institute, Indiana University, Bloomington, Ind., U.S.A., which gave the author an opportunity to come into contact with Dr. Archer Taylor of California University, and work on the paper "A Comparative Study of the Indian Versions of the AaTh type no. 916"* for the seminar on Comparative Folklore conducted by him.

Finding some similarities between the ATh 916 and the *Book of Sindibad* Taylor wanted me to develop this paper and reestablish the origin of the *Book of Sindibad* in India. He was quite perturbed at the publication of Professor B. E. Perry's article in *Fabula* on the origin of the *Book of Sindibad*, wherein Perry had contradicted the long established theory of the origin of the *Book of Sindibad* in India and proved its origin in Persia.

The present paper is a systematic assemblage of folktales, which have similarities with the tales of Sindibad. In future the author plans to supplement this material with a collection of S. tale variants from the Indian oral tradition and demonstrate the diffusion of the Sindibad story in India and with help of historical documentary material establish the origin of the *Book*

* This article has appeared under the title "A comparative study of a Hindi folktale: Strike but Hear—Type 916," in: *Folklore* (Calcutta), Vol. VIII, no. 7, July, 1967.

of *Sindibad* in India.

Besides Taylor, Dr. S. Thompson and Dr. W. Roberts, both at the Indiana University, have read this paper and made valuable suggestions toward the historic-geographic study of the story of Sindibad.

Section A

To show the structure of the *Book of Sindibad* and the sequence of the tales; I present the summary of the two versions of the Sindibad story given by Comparetti¹ and Gollancz.²

1. Comparetti's version of the *Book of Sindibad*:

(1) An Example of the Woman's Counsel.

One Indian king, named Alcos, had ninety wives, but he had no son. One of his wives consoled him and he got a son. The son's stars were consulted and he was sent to school at the age of nine and he finished his studies at fifteen. But he learned nothing. The king challenged all the scholars of his kingdom asking anyone to teach his son. Cendubete promised to teach the prince in six month. He was opposed by four other scholars. C. took the prince to his home and wrote all the learning on the walls which he was to teach him. The boy learned everything in the limited time. Examining him in the stars, C. found that if the son spoke before seven days he would be in great peril. C. hid himself and commanded the prince to not speak. When the king found it he thought C. had given medicine to the prince so he had lost his speech.

(2) Example of the woman, how she took the Prince to her apartment, and how through what she said to him he forgot what his Master had taught.

One of the wives of the king took the prince to her apartment at the will of the king; the prince did not speak; she proposed to kill the king and to have her as his wife. The prince said, "O enemy of god, if the seven days were passed, I would answer this that thou sayest." Thinking the king would put her to death she started crying and tore her hair. After knowing everything from her the king ordered to kill the son.

1. Domenico Comparetti, *Researches Respecting the Book of Sindibad* (London, 1882), pp. 118-164.

2. Hermann Gollancz, "The History of Sindibad and the Seven Wise Masters", *Folklore*, VIII (1897), pp. 99-130. It is an English translation of the Syriac version of the *Book of Sindibad*.

Seeing the hasty decision of the king the seven counsellors, one by one, asked the permission of the king to tell tales.

Story told by the first Counsellor.

One day a king saw a beautiful girl and wanted to seduce her. The girl informed the king that her husband was in the town. The king sent her husband on a military campaign. The girl wanted to take a bath and paint her body, meanwhile she gave a book wherein the king's rule against adultery was given. The king left her chamber in shame, he forgot his sandal and the soldier came and saw it; he suspected his wife. But he accepted his wife when told she was pure.

- (3) Example of the Man and the Woman and the Parrot and their Maidservant.

A man had a parrot who used to tell him of his wife's misconduct. Once the parrot told something to the owner but the wife suspected the maidservant. The maidservant told the woman the parrot had informed her husband. The angry woman put the parrot in a dark place and threw water on it and mirrored sun beams as if they were lightnings. The parrot told about the rain to his master. He disbelieved him, pardoned his wife and killed the parrot.

- (4) Example of how the woman came on the second day before the king weeping and told him to kill his son.

There was a calenderer who had a little son. The son used to play with water, and the father never checked him. Once the son drowned himself and the father too, as he wanted to save the son.

- (5) Of how the Second Favourite came before the king to save the Prince from Death.

A Merchant his Wife and the Girl.

A merchant with a boy went for trade. The boy used to bring fine bread from a girl for his master. Finally, they knew that poison with bread had gone into their body. Both washed body and mouth but of no avail.

- (6) Example of the Lord and the Man and the Woman and the Woman's Husband, how they all met together.

A woman had a rich paramour, who sent his page to see whether her husband was at home. The woman slept with the page. Seeing the page was late, the lord came to see the reason. She hid the page. Meanwhile her husband came; she asked the lord to walk out without telling a word to her husband with his naked sword. The wife explained to her husband how she had protected a man who was chased by his master. The husband praised her.

- (8) The Third Favourite's Example of the Huntsman and the Villagers.

A huntsman found a bee-hive in a tree. He took it and put it in a skin bag, and carried it to a merchant; a drop fell down from the bag; bee-hive sat on it, the merchant's cat killed the bee-hive. Huntsman's dog killed the cat. Merchant killed dog, huntsman killed the merchant, villagers killed the huntsman, people of the huntsman's village attacked the merchant's village; all killed.

- (11) Fourth Favourite, Example of the Man and the Woman and the Old Woman and the little she-dog.

Story of a faithless woman.

- (13) Fifth Favourite: the Dog and the Snake and the Child.

A woman left her husband to watch her child. The husband left the dog to watch the child for he was called by the king. A snake came to bite the child. The dog killed the snake; he went to the door to meet the father of the child, but, seeing the dog's bloody mouth, the master killed the dog with his sword. He lamented when he saw the snake killed.

- (16) Example of the Sixth Favourite, of the Two pigeons that jointly collected the Wheat in their nest.

- (19) Of the Example of the She-Devil, and of the Man and the Woman, and of how the Man asked Three gifts.

- (20) Example of a Young Man who would not marry until he knew the Wickednesses of Woman.

A young man wanted to know the evils of women, spent money for knowing this. He sat on ashes and read many books about the nature of women, ate scantily, suffered much. Later on he stayed with a good man who introduced him to his wife. On hearing and knowing his mission the woman tricked to deceive him. At night she showed inclination to sleep with the youth, when he undressed himself, she cried, seeing neighbours coming she put a piece of bread in his mouth and told everybody that he was choked. He saw the futility of the books and threw them away.

- (21) Of how on the Eighth Day the Prince spoke and went before the King.

The prince told about the behaviour of the step-mother, he told what had happened and his master Cendubete prohibited him from speaking for seven days. All the favourites accused each other—the king, the prince, the woman, the master, etc. So the

prince told a story.

- (22) Example of the Man and of those whom he invited, and of the Young Maid whom he sent for the Milk, and of the Snake from whom fell Poison.

A man prepared a breakfast and invited his guests and sent his maid to fetch milk from the market. While she was bringing the milk a kite flew over with a snake holding with his claw which dropped poison into the milk. All guests died who drank the milk. Asked the prince who was guilty the maid, the kite, snake or the host. Time should be blamed, was the answer.

- (24) Example of the Child of Five Years of Age, and of the Partners who gave the Money to the old Woman.

Three partners in trade gave money to an old woman asking her to return only when three would come together. They go for a bath, one of the companions came and asked for the money, the old woman asked the rest two but thinking that she was asking to give soap or oil; they said to give him. She gave the money, he ran away with money. The other two partners sued against her and the judge wanted her to pay their money. Weeping old woman met a child on the street, the boy advised the woman to ask the judge that she would pay money only when third partner was also there.

- (26) Example of the woman and the Clerk and the Friar.

While a woman's husband was away, she went to an abbot to invite him to sleep with her. But when the abbot was with her, the husband came at mid-night; she hid the abbot; he slept, then, in the morning, she with help of another abbot saved the abbot hidden in her room.

2. Gollancz' version of the *Book of Sindibad*:

Cyrus had no son but seven wives.

He got a son after pleasing the god. The prince could learn nothing so the king called the wisest man, Sindibad, who promised to teach the king in six months. An agreement was signed; if Sindibad failed to do so his head would be chopped off. S wrote instructions on the wall, the prince learned things rapidly. But when he was to be backed the master S told him not to speak for seven days as his stars are bad. The king is highly distressed to see his son not speaking. One of his wives asked for a royal permission to go and find out the reason. She told the prince to marry her as the king was too old and exhausted. The prince told, "I will give you reply after seven days". The wife tore her garments and raised alarm and told the king that his son wanted to defile

her chastity. The king ordered to kill the son.

The king's philosophers were not consulted so they thought that king had given this order in rashness. They told tales to the king showing the futility of the rash action and the wickedness of the woman.

The *First Philosopher* and his *first story*.

A king wanted to seduce the wife of a man, and sent her husband out of the town. The woman put him into shame so the king left her house.

The *First Philosopher* and his *second story*.

A husband kept a bird who reported his wife's conduct but wife disillusioned him; the husband killed the bird and trusted his wife.

The *Second Philosopher* and his *fourth story*.

A merchant's servant buying bread from a girl which contained poison.

The *Second Philosopher* and his *fifth story*.

A king's body guard sent his page to see the woman who was faithless to her husband.

The *Third Philosopher* and his *sixth story*.

A huntsman, bee-hive, his dog. Merchant killed the dog and the huntsman killed the merchant. Destruction of both villages.

The *Third Philosopher* and his *eighth story*.

A woman went to buy rice and sugar. The time she was in the shop a boy changed the whole thing and wrap up dust. When she was questioned by her husband, she told him that her money fell somewhere and so she brought the dust where money fell down.

The *Fourth Philosopher* and his *tenth story*.

A man enamoured of a beautiful lady opened his heart to an old woman. She put lot of pepper in the bread and gave it to a bitch it cried and the old woman wept. On this the beautiful lady asked the reason and the woman told how the bitch was a beautiful woman in her former birth and refused to make love with a young man. Convinced with this the beautiful lady asked her to find out the young man. The young man was gone so the old woman caught hold of the husband of the lady who was returning home from a foreign land. Husband thought that his wife was faithless during his absence, meanwhile the wife found the secret of her husband of being faithless to her and likewise going to many women. He gave her money, other things to calm her down.

The *Fifth Philosopher* and his *twelfth story*.

A mongoose was employed in the service of a man who had a dog. Once he left his child in the care of the dog. A snake wanted to bite the child but the dog killed the snake. With blood smeared face he met his master at the door who by mistake killed the dog. At last the master lamented.

The *Sixth Philosopher* and his *fifteenth story*.

A dove was in habit of gathering seeds after the reapers were gone. He stored seeds in aperture which was protested by his mate, but he killed her. In rainy season the seeds swelled up, so he found his wrong and lamented for his mate.

The *Sixth Philosopher* and his *sixteenth story*.

A farmer's wife brought chicken and barley cake to her husband but a robber ate all and left a little cake in the shape of an elephant. When the husband asked about it then she told him about her dream and if he ate it her dream would be solaced.

The king wanted to know who was guilty, the king, the boy, woman, Sindibad. The philosopher discussed among themselves, finally the prince told a tale.

King's son and his *nineteenth story*.

A man sent a maidservant to bring milk and she brought poisonous milk. All the guests died. The prince said nor the host nor the servant nor the snake or kite were guilty but it all happened because it was destined.

King's son and his *twentieth story*.

A woman had a three years old child, a man visited her house and wanted her not to care for the child but to attend him. The child told the man how great intruder he was; he was visiting a place the master of which had gone out. The man was insulted and left the place.

King's son and his *twenty-one story*.

How three friends visited an old woman and gave her money and one of the friends cheated the old woman. He was told to ask for a comb and he asked for the bag of money. A five years old child saved the woman by telling her to ask the friends that she would give money provided their third friend was also there.

Section B

Indian material available on the *Book of Sindibad*

1.

N. M. Penzer has summarized the story of Sindibad, found in the eight surviving variants of the East, as follows:³

A young prince is taught wisdom by his tutor. He learns but slowly, and the tutor realises that some evil star is for the time being in the ascendant. Further investigations show that a fatal seven days is at hand, and accordingly the prince is warned not to speak a word during this period. The king is much concerned at his son's silence, and one of his wives says she will find out the reason. Accordingly she sees him alone, but tempts him to adultery with the promise of the kingdom. He repulses her and realising her position if he does speak, she hastens to the king with the tale that he has attempted to ravish her. The king orders him to be killed, but seven wisemen of the court each tell stories about the wickedness of women. In reply the wife tells counter-stories and thus the ill-omened period is past. The prince speaks and the queen is executed.

The two prominent points (1) sending a prince to his teacher's house to educate him and (2) ill-treatment of a step-mother toward his step-son, are very ancient themes. In the *Ramayana*, the great saint Valmiki comes to Dasarath and asks him to send Rama and Laxuman to his Asram to educate them. And the second theme, the ill-attitude of a step-mother toward her step-son may be found in Kaikae's demand for Rama's exile into the forest.

Dhammapada (p. 238 ff.) mentions a story about one Brahmadata, the king of Banaras, who goes to quell a rising on the frontier leaving his one of the queens under the charge of Mahapadum (Bodhisattva) his son (born to another queen).⁴

3. Somdeva Bhatt, *Katha Sarit Sagar: The Ocean of Story*, trans. C. H. Tawney, ed. N. M. Penzer (London, 1923), Vol. V, Appendix ii, 259. Hereto this work would be cited as Penzer.

For the summary of the above tale see also: Killis Campbell, *The Seven Sages of Rome*, pp. XI-XII.

4. E. B. Cowell, ed. *The Jataka or Stories of the Buddha's Former Births* (Cambridge, 1901), IV, Mahapaduma Jataka no. 472,116.

The queen gets enamoured of the step-son and asks him to step on her bed. On the refusal of M she tears clothes and pretends illness. The king is informed, after his arrival, of the attempts of M to defile the chastity of the queen. Immediately the king orders him to be executed. The people of the kingdom protest the execution; the courtiers say seven stanzas in the defence of the prince. The king does not pay any attention and M is thrown from a cliff. But the god saves him. M becomes a saint; the king meets him in a forest. He asks the courtiers, the reason of his unwise action. The queen is put to death. M comes to the city and rules over his subjects.

This is believed to be a Jataka tale wherein a mother sends her son to Taxila to get educated. When he comes back after finishing his education; besides other things, the mother tests his knowledge in worldly affairs—but she finds that he has not known anything about the nature of women. Then she sends him back again to his teacher at Taxila; to go and learn worldly wisdom. The student tells his mother's intentions to his teacher. The teacher asks him to keep praising the beauty of his eighty years old mother; and keep telling her how beautiful she would have been in her youth. The mother enamoured with the student wants to marry him. She attempts to kill her son but fails and due to shock she expires.

A similar story is found about Tishyarakshita and her step-son Kunala.⁵ After the death of the Asoka's first wife (274-237 B.C.) named Asandhimitra, Asoka married one of her attendant, Tishyarakshita, and made her his chief wife. She had fallen in love with Asoka's eldest son (by another wife) and heir Kunala, viceroy of Taxila. He rejected her advances, however, and was shortly sent abroad to put down a revolt. The Emperor became ill in his son's absence and decided to recall Kunala and set him on the throne. T, seeing what this would mean for her, managed to cure the Emperor herself, obtaining in return the favour of exercising regal power for seven days.

5. Penzer II, 120.

a) E. J. Rapson, ed. *Cambridge History of India* (New York, 1922), I, 500.

b) Benfey, *Orient Und Occident*, III, 177.

c) J. Przyluski, "La Legende de l'empereur Asoka", *Annales du Musée Guimet*, XXXIII (1923) chapter IV. "Avadana de Kunala", pp. 281-295.

d) W. A. Clouston, *Book of Sindibad*, pp. XXVII-XXIX.

She immediately has Kunala's eyes put out, but later the blind son comes to the court disguised as a lute-player, and she is burnt.

Benfey strongly believes that this story is the source of the *Book of Sindibad*.

Penzer has mentioned, in *Katha Sarit Sagara*, a cycle of stories showing the wickedness of woman under the title "Women whose love is Scorned". Possibly, the author of the original *Book of Sindibad* might have taken some elements from these tales.⁶ Some such stories are as follow:

H. H. Wilson, *Descriptive Catalogue of the Mackenzie Collection Of Oriental MSS*, etc., 1828. Cited by Penzer, II, 122.

In the *Kumara Rama Charita*, Ratnangi, one of the wives of Raja Kumpila, became enamoured of Kumara Rama, his youngest son, and importuned him to gratify her desires. Finding him inexorable, her love was changed to hatred, and she complained to Kumpila that Rama had attempted her chastity. K in a rage ordered R to be put to death instantly, with his four chief leaders. The minister Bachapa, however, secreted him and his friends in his palace, and decapitating five ordinary criminals, produced their heads to the Raja as those of his intended victims. K soon repented of his haste, and the prince's death was the subject of universal sorrow. After some time R reappeared, and the princess Ratnangi, on hearing of this, hanged herself, by which K was satisfied of the innocence of his son.

H. H. Wilson, *Descriptive Catalogue of the Mackenzie Collection Of Oriental MSS*, etc. 1828. Cited by Clouston, *Book of Sindibad*, pp. XXX, XXXI, Penzer, II, 122.

In a Telugu palm leaf manuscript entitled *Sarangdhara Charita*, the hero, Sarangdhara, is the son of Rajamahendra, king of Rajamahendri, whose step-mother Chitrangi falls in love with him. He rejects her advances, on which she accuses him to the king of attempting to violate her, and the king orders him to have his feet cut off, and to be exposed in the forest to wild

6. Penzer II, 123.

Some motifs are found in

a) J. Hertel, *Indische Erzähler* (1922), VII, 64-68.

b) *Dhammapad*, p. 238ff.

c) Cowell, IV, 116, no. 472.

beasts. A voice from heaven apprises the king of the innocence of his son, and he takes S back and puts Chitrangi to death.

Bloomfield has analysed the motifs of the cycle of story, "the Women whose love is Scorned" into three forms.⁷

- 1) The woman tempts, and the man rejects;
- 2) the woman out of hatred (or fear) pretends that a man has made overtures to her, so as to get him into trouble;
- 3) and the woman tempts and the man succumbs.

Other references to the Indian folktale collections where this motif can be found.⁸

T 412, Mother-Son-incest.
Himalaya—Grierson Survey IX(4) 74.
Central India—Elwin (1939) 194.
Ceylon—Parker III, 196.

AaTh 590. The Prince and the Arm Bands.

The youth whose evil step-mother seeks his life finds two arm bands: Strong. Adventures. Two lions become his helpers. The step-mother has his eyes put out. He is cured and the step-mother punished.

Knowles, 1-7.
Parker, I, 296-299.
Rafy, 151-160.

2.

The Panchatantra, Book V is supposedly the framework story of the original Indian *Book of Sindibad*.⁹

Vishnusharman tells many stories to the prince explaining the consequences of "Ill-considered Action". The order of the stories are as follow.

- (1) A merchant becomes poor, a trillion dollars appears in the form of a Jain monk. He tells M not to lose heart, and asks to club him down to-morrow morning. M clubs down the monk and he turns into gold. A barber sees all this; he invites some monks and

7. Penzer, II, 122.

8. The author has used the abbreviations mentioned by Thompson-Balys and Thompson-Roberts in the *Oral Tales of India* and *Types of Indic Oral Tales* respectively and L. Bödker, *Indian Animal Tales*.

9. A. W. Ryder, trans. *The Panchatantra* (Chicago, 1925), "Ill-considered Action", Book V, 427-470.

clubs them down but gets no money. Barber is arrested and punished.

(2) To Royal Mongoose:

A Brahman's wife mothered a child and a mongoose. She goes out but asks her husband to protect the child from the mongoose. Husband goes for begging leaving the child alone. A snake comes to bite the baby. Seeing his natural enemy, the mongoose jumps and kills the snake. Seeing the bloody mouth, the mother drops the water pot and kills the mongoose. Afterwards she knows the fact and beats her breast.

(3) The Four Treasure-Seekers.

Four Brahmins live as the best friends; they are poor; start on a journey to find some magical power to get money. A magician gives them four quills and asks the owner of each one of the quills to stop and dig up where the quill falls. First one finds copper, second person silver, third person gold, fourth one goes up the mountain and finds a man with a wheel on his head. He is kept there by the god of wealth to protect his wealth. Now, fourth man has to take the wheel and stick to the place. He does. Third Brahmin comes to his place and seeing his miserable condition tells him the following tales.

(4) The Lion Makers.

Four Brahmins lived in a city. Three were great scholars but had little sense of worldly things. The fourth was not a scholar but had great sense. They started on a journey to make money. Seeing bones of a lion, one of them joined the bones, the other the skin and the third one gave life to the lion. The fourth Brahmin climbs up a tree. The lion eats three Brahmins and only the fourth comes home.

(5) Hundred wit, Thousand wit and Simple wit.

There lived, in a pond, two fish, Hundred wit and Thousand wit and a frog called Simple wit. They lived happily. Once they heard some fish catchers plan to fish in the pond. The frog left for another pond but the two fish stayed there thinking themselves wise and intelligent but they were caught.

So the third Brahmin says to the fourth Brahmin; it is not enough to be intelligent and scholarly; but fate works too; and tells another story.

(6) The Musical Monkey.

A monkey and jackal eat cucumber. Once the monkey, even at the request to not sing any song, sings and is caught and beaten.

- (7) Slow, the Weaver.

A weaver wants to cut a tree to make his tools; a fairy offers to grant anything he wants, but not to cut the tree. His friend, a barber, tells him to ask for a kingdom. His wife advises to ask for two more hands on the head. People, thinking him a fiend, kill him.

- (8) A Brahmin beggar had a jar full of beary meal. Thinking to get a hundred rupees, then, to purchase a she-goat, a cow, a buffalo, find gold, get married, then to get a son. Thinking if son goes to the horse he will be angry. Meanwhile his leg strikes against the pot and breaks it.

So the third Brahmin tells to the fourth Brahmin that it is bad to be too much hopeful.

- (9) The Unforgiving Monkey.

A king keeps monkeys, and rams to amuse the prince. One ram used to eat kitchen things, and is beaten by fire brands. He runs into thatches and huts and burns them. The chief of the monkey, comprehending this situation, escapes. All the monkeys are killed and their skin is used for curing the horses' burns. But the monkey chief avenges the death of his friends by taking the king's attendants into a pond in hope of getting necklace and have them eaten by the water fiend.

- (10) The Credulous Fiend.

- (11) The Three-Breasted Princess.

- (12) The Fiend Who washed His Feet.

A fiend wants to take off a princess. He transfers himself into a horse. The horse takes him very fast. The king wants to kill him but the chaplain requests him to seek the advice of the Brahmin. A Brahmin carries a fiend on his shoulder and runs away leaving him in a lake.

A king proclaims that he will marry his three-breasted daughter to anyone who is willing to marry the princess. A blind man marries the princess and gets some money, too. The blind man, the princess and the hunchback, his friend, stay together. The princess develops a love for the hunchman and she cooks a snake to kill the blind man. But steam of the snake cooking peels of his eyes. He sees the hunchman kissing his wife. He dashes the hunchman against his wife's breast. So the breast of the princess and the hunch of the hunchman are suppressed.

3.

Folktales having the structure of the *Book of Sindibad*

Several tales have been found in the Indic oral tradition which, more or less, follow the structure of the *Book of Sindibad*.

AaTh type no. 916 completely covers almost all version of the tale structure in which a son or a minister wants to save his step-mother or the mistress and the step-mother or the mistress suspects. She reports and the king takes a rash decision to kill the prince or the minister. Then the princess or several ministers tell several tales to the king showing the consequence of the rash action.

916 The Brothers Guarding the King's Bedchamber and the Snake.

(1) The Accusation. Several brothers are hired by a king to guard his bedchamber. The first brother sees a snake in the bedchamber and kills it, a drop of its poison falls on the queen. While he is wiping the poison from the queen, she awakes and, believing he is attacking her, accuses him to the king. The other brothers tell, in turn, examples against making a hasty decision. In the morning the truth comes to light.

(2) The stories: (a) The Brahman and the Mongoose, (2) The Faithful Dog as Security for a debt, (c) The Falcon (Horse) and the Poisoned Water. As a king who is out hunting is about to drink a cup of water, his falcon (horse) knocks the cup from his hand. The enraged king slays the falcon (horse) only to find that the cup was full of poison from a snake, (d) The Parrot and the Fruit of Youth. A parrot brings to a king, his master, some fruit of youth. Unbeknown to the parrot, a snake had dropped poison on the fruit. The king gives one of the fruits to a dog, which dies, and the king slays the parrot. Later the truth comes to light.

India: 15 versions.

Stein-Grierson, XXXVI-XXXVII.

Damant, Ind. Ant., I, 285: (1) [+ 1525 + 655A Ind + 655].

Day, 140-151: (1),c,d [+ 670A]. Ind. Ant., XIV, 109:d.

Kingscote, 144-183: 1 a,b,d; 299-301: d; 305-308: 1 c,d [+ 670A].

Knight, 1-48: 1 d, (b).

Knowles, 32-41: d [+ 910H]; 415-441, Ind. Ant., XV, 334ff.: 1 b, c [+670A]. NQ, IV, no. 357: 1 c, d [+2670A]. Cf. Orientalist, II, 54: d.

Parker, III, 27-28: 1 a.

Stein-Grierson, 45-57; I b, c.

Cf. Swynnerton, Upper Indus, 37-43: d.

Tauscher, no. 42: 1a, d.

Cf. Temple, Legends, I, 467: c.

J. Hinton Knowles, *Folktales of Kashmir*, "The Four Princes," pp. 415-441.

A king prays Siva for son. Siva gives him four fruits which he gives to the queen who gives birth to four princes but she dies. The king marries again, the step-mother wants to destroy her stepsons. She tries to make the king against them. The king deposes his four sons to watch the city at night. All brothers watch the city together. The eldest son overhears at night from a Brahmin's wife that a snake will bite the king. He performed all those rituals overheard from the Brahmin to protect his father but wrongly smears the blood of the snake on the queen's toes. She reports this matter to the king. The king executes him; then, one of the princes tells this story to the king warning him against hasty decision.

The Faithful Dog.

A merchant son buys a dog from four brothers who are quarrelling over a dog. When he becomes poor, he keeps the dog with a merchant and takes a loan. The faithful dog tells the new master about the loot by locating the place where the property was buried. The merchant wants to buy the dog by paying more money to the real owner. He writes a note and ties a cheque on the neck of the dog. Seeing the dog coming home the real owner thinks that the merchant wants his money so he kills the dog; but laments when knows the reality.

The Second son tells the story of a Woman Who knew the language of the animals.

A hunter's son marries the beautiful daughter of the chief of the hunters. At night the bride hears a jackal talking about a floating corpse who bears a bracelet with five precious stones. She goes and brings the stones; her husband follows her on her adventure and concludes that his wife is a Rakshasi. He leaves her with his father telling him the story. She brings more money after hearing from the crow and a frog to her father-in-law. Both come to the young man; he first sees his wife and kills her thinking that she has devoured his father also. Laments when his father tell him the truth.

The Third son tells the story of the Thirsty King and the Falcon.

A king goes to a forest to hunt with his falcon. While he drinks water the falcon upsets the cup as it contains poisonous water. The king kills the falcon but his ministers finally find that the river water is poisoned by a big python. The king regrets his rash action.

So finally the king knows the reality. The elder son tells him the entire happening. He exiles his queen and the eldest son becomes a king.

Lal Behari Day, *Folktales of Bengal*, "Strike But Hear", pp. 140-151.

To guard the city from robbers, a king appoints his three sons. The youngest son on duty sees a goddess going out of the palace; at his request she tells that a snake will bite the king and he will die. The youngest son kills the snake in the bedchamber of his father where the king and the queen are sleeping. But poisonous blood drops on the breast of the queen. Thinking it dangerous for the queen the youngest son wraps clothe on his tongue and licks the poisonous blood. His love for the queen becomes a cause for her suspicion. She reports to the king.

The Eldest Son tells the story of the *Woman Who knew Animal language*.

A goldsmith has a wife who would understand animal language. Once, at night she hears a jackal howling "that a dead body is floating on the water with a diamond ring on". She, thinking her husband asleep, goes to the river side, drags the corpse and to release the diamond ring she uses her teeth. Seeing all this from a hidden place, her husband is convinced that she is a Rakshasi. He tells all this to his father and takes her over to his father-in-law house. On the way his wife hears a hissing of a serpent informing her about the treasure hidden near by and asks her to give him the croaking frog to eat. When the husband finds his wife so worthwhile then asks her to come back to home. Both return home. The father of the son, first sees his daughter-in-law alone, kills her thinking that she had devoured his son.

The Second Son tells the story of a *King and His Horse*.

A king goes on a hunting trip on a horse back. He catches water falling down and when he tries to drink, the horse shakes and so the water falls. This enraged the king and he killed the horse. The king finds that that was poison of a cobra sitting up the tree. He regrets.

The Youngest Son tells a story of a *Parrot and its Fruits of Immortality*.

A king has a parrot, it goes to visit its parents. They give a fruit of the tree of immortality. On its way back the parrot stays on a tree where a snake darted its fangs on the fruit. The parrot gives it to the king. He gives a piece of fruit to a crow who dies. King kills the parrot. Stone is thrown out side the city, it grows into a nice tree. A Brahmin couple wants to end their lives. The wife of the Brahmin eats the fruit and becomes young. King laments on hearing this news.

Finally, the youngest son tells the king how he saw the goddess going out of the palace and how he acted upon her advice. The king became happy with all the brothers.

Bhojpuri Version collected by the author from Ballia (U.P.) India, Ms no. 4.

There was a king, who after the death of his queen marries with a beautiful woman. He orders his four sons to watch the bed-chamber of the new queen at night. During the duty of the youngest son, he sees a cobra hanging upon the bed of his step-mother, while she was asleep. He killed it with his sword but noticed a drop of blood on the breast of the queen. Thinking it dangerous he wrapped his tongue with cloth and licked the poisonous blood. The queen misunderstood him and reported this happening to her royal consort.

The angry king called his eldest son and asked, "Well, son, tell if a man commits a blunder how shall he be treated." The eldest son says, "Well father do as you like but do not do as happened with the parrot."

The Eldest Son tells the story of the Parrot and the *Fruith of Youth*.

A king tamed a parrot. Once the parrot returning from the gathering of the parrots brings the fruit of youth and gives it to the king. The king kept the fruit somewhere. A snake eats some portion of the fruit and makes it poisonous. When the king gives a portion of the fruit to his dog, the dog dies instantly. Suspecting the intention of the bird, the king kills it. But some time later the fruit becomes a tree and once an old man and woman tasted the fruit and became young. When the king heard the fact he lamented.

So the eldest son concludes that, "O king you do what you like but be wise in taking decision."

He summoned the second son and asked the same question; he too says the same thing and tells a story.

The Second Son tells the story of the *Faithful Dog*.

A man has a faithful dog but due to his utter poverty gives the dog to his friend and tells him to be ever faithful. The dog saves the entire wealth of his master due to his trick from being robbed. Being pleased with the dog, the new owner sets him free. The old master kills the dog thinking the dog might have stolen anything from his friend's house; that is why he has run away. But he laments when he knows the truth.

The Third Son tells the story of the *Mongoose and the Hasty Master*.

A man raised a mongoose. The mongoose saves his child from a snake but the man, seeing the mongoose's mouth is red, kills him—suspecting him to be the killer of his child. But he regrets when he knows the fact.

At last the king calls the youngest child and asks the reason of his doing. He explains his intention telling the king that he wanted to save the life of the queen. The king, pleased with his answer, buries the newly wedded queen in a hole.

Howard Kingscote and Natesh Sastri, *Tales of the Suns*, "The Three Calamities," pp. 144-186.

The king Alakes appoints four most confidential young men to patrol the city Alakapuri by night. The first minister questions a weeping woman about the cause of her grief. Kali, a goddess, tells him that a misfortune is to fall upon the king:

- (1) several carts full of paddy will come to the king. The king must not eat.
- (2) the king of Vijayanagar will send some caskets with sweet-meats. The king must not be there because they contain deadly arrows.
- (3) A deadly serpent will descend in the king's chamber and the king must be saved.

The first minister manages things in such a way that the king is saved and a fake king is killed, with the arrows of Vijayanagar king.

When the king starts eating the rice; the first minister behaves badly and asks the king to give a handful of rice. Thus he averts the second calamity.

To avert the third calamity he kills the snake but a drop of the poisonous blood falls on the bosom of the king. Wrongly, he wipes off the blood from the bosom of the queen, with the tip of his little finger. The touch awakes the king, and the queen sees Bodhaditya, the first minister, going out of the chamber. The queen informs the king of the happening and the king determines to put him to death but he asks the council of other three ministers.

The Second Minister tells about a *Faithful Dog and a Hunter*.

A hunter for paying the king's taxes sells his property and pledges his dog to a merchant named Kuber. While merchant is away the dog keeps an eye on the merchant's wife and kills her paramour. When his master is back, the dog takes him to the place where he has buried the body of the paramour. Feeling grateful the merchant tears the bond and puts it into his mouth and sets him free. The hunter, on his way to the merchant's house, meets the dog and kills him thinking the dog has betrayed the merchant. When he reaches to the merchant knows the truth. The hunter kills himself, the merchant kills himself, the wife of the merchant and the hunter's wife kill themselves.

The Third Minister tells a story of a *Mongoose and the Brahmin's wife*.

A sonless Brahmin couple pets a mongoose. After some time they get a son. Once the Brahmin goes begging and the wife of the Brahmin goes to cut wood in the forest. The Mongoose kills the snake who attempts to bite the child; victorious mongoose runs to the forest with smeared mouth. Seeing blood on the mouth of the mongoose, the woman kills him. When she returns home finds

child safe. They kill themselves.

The Fourth Minister and his story about the *Faithless Wife and the Ungrateful Blindman*.

A faithless wife leaves her husband in a forest and goes away with some other man. A compassionate Setti woman and her husband hear the cries of the blindman and bring him to the city. When the blindman enters into the city, he starts crying that the Setti has stolen his wife. A king of the place punished the Setti and burns his wife. A man hears the laments of the blindman and tells the king how great a rash action he has done. The king regrets.

In the next morning the king invites the old counsellors of his father and tells the happening which has taken place.

Manuniti, one of the old counsellors tells the story of the *Parrot and the Mango Fruit*.

A childless poor couple brought up a parrot. The parrot goes out and brings a mango fruit which gives perpetual youth. The Brahmin brings the fruit and gives it to the king, in hope of getting large sum of money. The mango was planted. Its first fruit was tested on a chaplain who died immediately because there was snake poison on that fruit. The king orders to put out the eyes of the Brahmin. The mango tree was declared a poisonous tree; a washer-woman eats and becomes young. The king tests the fruit on a smith, who becomes young. He realises his mistake, and begged excuse from the Brahmin.

Bodhaditya, the First Minister tells the story of the *Poisonous Food*.

A young Brahmin gives rice, which contains poison, to an old Brahmin. The old Brahmin eats and dies instantly. Whole village wants to kill the young Brahmin but Kali reveals the truth and asks not to kill the Brahmin as he is not guilty.

The first minister tell the entire story to the king. Everyone is much pleased.

The King, Alakes, tells story of the *Eating Up the Protector*.

The king tells that a Brahmin saves a snake from fire but after being saved the snake wants to eat the Brahmin. The Brahmin begs his permission to go and see his family members. The snake grants it. The Brahmin comes back; but the snake sets him free.

So the king, too, sets free the first minister.

Verrier Elwin, *Folktales of Mahakosal*, "The Raja and the Cowherd", pp. 296-299.

A cowherd used to beat a stone. The stone, pleased with him, asked him to beg for anything. The cowherd wanted to learn the

language of the animals so the stone granted him the knowledge. He could understand the language of the cows. Once in rain the cowherd heard a bullock telling to the cow of the money hidden at the place where they were standing. He brought the money and told the secret to his wife. His wife told it to a neighbouring woman, she told it to the Rani. Rani suspecting her relation with king told the story to the king. The king summoned the woman and the woman told him about the cowherd. The king forced him to tell the secret. The cowherd told the secret of the money but was turned into a stone.

The Rani forced the king to tell the secret, but the king knew that if he told the secret to Rani he would be turned into a stone; he told several stories to the Rani warning her not to force him to tell the secret.

The King tells the story of the Mongoose and his hasty Master who killed him.

A man had a mongoose; once a snake bit the child, the mongoose went to bring snake root to cure the child. The master of the house thought that the mongoose had gone after killing the child. When he saw the mongoose coming he killed him but at last he found the snake root in his mouth and laments.

Thus the king did not like to tell the secret because the king would be turned into a stone and the Rani would, then, lament. Rani insisted so the king told one more tale.

The king tells the story of the Faithful Dog as Security.

A rich man had a dog, while he was to go out left his dog with a rich person on pawn. The faithful dog found out the stolen property of the Seth so the grateful Seth set the dog free and put five hundred rupees, and a letter in his mouth. The real owner killed the dog thinking the Seth would come to ask for his money but when he read the letter, he lamented.

But the Rani did not pay any attention to the tales. Meanwhile the king heard a he-goat saying to she-goat that even if she killed her in obtaining grass he would not bother. So the king also told the Rani even if she took poison he would not bother for her life.

4.

Folktales belonging to the Sindibad cycle but told individually

Apart from the oral tales which have structure similar to Sindibad story there are some other tales which—independently of any set structure—belong to the cycle of Sindibad and are told individually.

J. Hinton Knowles, *Folktales of Kashmir*, "A Lach of Rupee for a Bit of Advice", p. 35.

A king had a favourite pet parrot; he took leave to marry his son. While on way back the parrot brought two kinds of plants. (1) tree possessed virtue of making a young man old, (2) and old man young. The king got them planted but a strong blow of wind uprooted the trees and a serpent sat on one of the trees and made it poisonous. The gardener replanted both trees. They bore fruits. The fruit was tested on a dog but the dog died; so the king killed the parrot. Next year a passer-by ate the fruit and became young. The king gave the fruit to an old vazir and he became young. The king lamented killing the parrot.

Howard Kingscote, *Tales of the Sun*, "The Wonderful Mango Fruit," p. 299.

A prince, who is ill sends his parrot to procure the Tree of Life. The parrot brings the fruit but tells the prince not to eat alone. The parrot tells a story of the "Solomon and the Water of Immortality." The prince tests the fruit on an old holy man who dies because a snake has poisoned the fruit. Before being doomed the parrot asks the prince to examine himself. The fruit is tested again on an old lady who becomes a girl.

————— From Canarese Collection (Katha Manjari).

A king had a magpie that flew one day to heaven with another magpies. From thence it took away some mango seeds, and, having returned gave it to the king, saying—Plant the seed. The fruit is tested on an old man and he dies because of the snake poison. Once a kite flew over the fruit with a snake in it claw and the snake dropped poison over the fruit. Once a washerwoman came to eat and kill herself by eating the poisonous fruit, after having fought with her daughter-in-law and son. But she becomes a young girl. The king kills himself after realising his mistake.

————— *Simhasana Dwatrinsatri*, "Brahman and Mango Fruit", p. 300.

A Brahmin presents to the king with a fruit of immortality, at the advice of his wife. The king rewards a lakh of rupees to the Brahmin. The king gives the fruit to the queen, she gives it to her paramour—the police chief, he offers the fruit to a courtesan and she presents this fruit to the king. Knowing the faithless act of his wife the king becomes an ascetic.

Motif no. B 331.3. Faithful Parrot killed by mistake.

See also the French story in Victor Chauvin, *Bibliographie des Ouvrages Arabes*, VIII, pp. 63, ff., "An Old Woman and a Child".

Verrier Elwin, *Folktales of Mahakosal*, "Story of a Faithful Mongoose", pp. 294-295.

Having seen her husband and the elder son gone out the woman put the child near the water pot and tied the mongoose so that it might not hurt him. A snake comes out drinks water but is enraged by being hurt by the child; and bites him. The mongoose somehow manages to free himself and runs to a near-by forest to bring snake root. Mother sees the mongoose coming, thinking him the killer of the child strikes him against a wall and kills the mongoose. But later on she realises her mistake.

Bhojpuri Version collected by me from Ballia (U.P.) India.

A Koiari (vegetable grower) has a mongoose. He goes to field and ties the mongoose in a corner. A snake comes and bites the child, mongoose is tied so he can not do anything. Frees himself and goes to bring the snake root; but the father suspects him as a killer of the child and kills him. But laments and both wife and husband die due to grief.

H. Parker, *Village Folktales of Ceylon*, "The Cobra and the Polanga", III, pp. 26-27.

A cobra goes to a child to drink water three or four times. He tells it to a Polanga, who is thirsty; he drinks water and bites the child. The cobra sucks the poisonous blood from the child and kills the polanga. Both are enemy to each other.

———— "The Widow and the Mungus", III, p. 27.

A widow-mother rears a mongoose, once she goes to bring fire wood. She sees mongoose face blood besmeared and kills him thinking him the killer of the child but when she sees polanga killed by the side of the child then she laments too much; and mother and son die.

Howard Kingscote and Natesha Sastri, *Tales of the Sun*, p. 295.

Among the Malays the story of the Mongoose is current in this form:—

A man left a tame bear in charge of his house, and of his sleeping child, while he was absent from home. On his return he missed his child, the house was in disorder, as if some great struggle had taken place, and the floor was covered with blood. Hastily concluding that the bear had killed and devoured the child, the enraged father slew the animal with his spear, but almost immediately after-

wards found the carcass of a tiger, which the faithful bear had defeated and killed, and the child emerged unharmed from the jungle, where it had taken refuge.

There is another story found mentioned in this book in which a lion saves the king but by mistake he is killed thinking that he has killed the king.

Motif and Type:

B 331.2.1 Woman slays faithful mongoose which has saved her child.

Emeneau "A Classical Indian Folktale as a Reported Modern Event: The Brahman and the Mongoose." *Proceedings of American Philological Society*, LXXXIII 503-13. Nilgiri. Kota: Emeneau. Punjab, Lewis *Orientalist* I 213ff. Assam Valley, Burhabhakat 153f. Madras, Tamil: Kingscote 163. Ceylon, Parker III 27f.

B 433.4 Helpful mongoose.

Indo-Burmese, Shan: St. John 307 No. 1 Bombay, New Goa: Davidson-Phelps 23 No. 4. Madras, Tamil: Kingscote 163. Nilgiri, Kota: Emeneau. Ceylon, Parker III 27f.

AaTh 178A The Brahman and the Mongoose, (A) a mongoose, left alone with a child, kills a serpent to save the child. The parent of the child sees the bloody mongoose, concludes it has killed the child, and kills it. Later repents or (b) the parent sees the mongoose returning with a magic herb (snake root) for the bitten child and kills the mongoose Cf 916 [B 331.2, B 331.2.1].

Bödker, no. 100; Bloomfield, *JAOS*, XXXVI, 63-65; Bezbarua, Kakadeuta, 113-122: a [+178B+945]; Burhabhakat, 153-154: b; Clouston, *Popular Tales*, II, 179-181: b; Dames, "Balochi Folklore", *Folklore*, XIII (1902), 266 (dog and wolf); Elwin, Mahakosal, 296-299: b [+178 B+670]; Emeneau, *Proc. Amer. Philos. Soc.*, LXXXIII, 503-513; Kota, IV, 193-213; Hertel, 270: a; Kincaid, *Sind*, 65-66; Kingscote, 162-164: a [+916]; Lewis, *Orientalis*, I, 213-215; NQ, III, no. 134: a; Parker, III, 27-28: a [+916]; Pieris, *Orientalis*, I, 213: a; Steel, Thomas, *Kusa Jatakaya* (London: 1871), 250-251; Tauscher, no. 42: a (cat) [+916].

Bödker 100, Mongoose has saved child from serpent. Father (mother) sees bloody mouth, thinks mongoose has eaten child, and kills mongoose. B 331.2 B 331.2.1. B 433.4. N 340.

Panchatantra: *Tantr V* (Hertel T II, 148). *Som* LXIV, 3 (Penzer KSS V, 138). *Ksem* XVI, 550 (Mankowski V). *PSimpl* V, 2 (Fritze P 357). *Purn* V, I (Schmidt P 287). *Benfey* P II, 36nr. V, 2. *Megh* V, I. *Pvart* 12 (Hertel PW 52). *PDurga* II. *PMvsore* V. *Dubois* P 206. *Hit* 130 (Hertel H 170nr. VI, 12). *AkIh* IV, 10 (Hertel AH 176). *Edgerton* VA 41. *NINQ* III, 67. *Dames* BF 266. *Clouston*

GER 211; 516. Clouston PTF II, 179. Elwin FD 339. Emeneau KT II, 201. Kingscote TS 162. Parker FTC III, 27. Steel KJ 250.

Benfey P I, 479. Weber ZIF 354. Chauvin BA II, 100nr. 59; VIII, 66nr. 31. Hertel T I, 140. Hertel P 422. Chavannes CCC IV, 178nr. 348. Clouston PTF II, 166. Bolte P II, 321nr. 257. Osterley KW V, 171nr. 7, 108. Bödker CN 299nr. 64.

See: For the antagonism of the mongoose and snake, *Encyclopaedia Britannica*, XIV, 242. Penzer, III, 115-116.

Howard Kingscote, *Tales of the Sun*, "The Hunter and his Faithful Dog". p. 292.

A variety of this story is cited from a Canwpoire newspaper, in the "Asiatic Journal", Vol. XV (new series), Part II. October, 1834, p. 78, which is to the following effect:

A Banjarrah lends his faithful dog to a merchant; the dog finds out the looted property of his new master. Grateful new master sets him free tying a note on his neck telling Banjarrah that he does not need any money. Banjarrah kills the dog on his return thinking he has betrayed the new master. Reads the letter and repents.

To atone in some measure for his rash act, caused poor dog to be buried on the spot where he fell, and a superb monument to be erected over his remains. To the grave of dog, even at present day, resort natives who have been bitten by dogs, they believing that the dust collected there, when applied to the wounds, is an antidote for hydrophobia.

Verrier Elwin, "A Note on, 'The Faithful Dog as Security for a debt,'" *Journal of the American Oriental Society*, ixii, 339ff.

M. B. Emeneau, "A Further Note on, 'The Faithful Dog as Security for a Debt,'" *Ibid.* pp. 339-341.

Elwin writes in the above mentioned article, there is a record in the *Mandala District Gazetteer* by F. R. R. Rudman (Bombay, 1912) of a Dog Temple in the legend of Kakarramath.

(1) A Banjarrah built the temple in the memory of his dog whom he killed due to mistake. The faithful dog wants to tell the secret of money hidden at a place so he hinders the walk of his master and wants his master to come to the place but the master becomes angry and kills the dog; dog goes and dies at the place where the money is buried. Curiously the master unearths and finds money.

(2) Some Pandwas, who were living in the neighbourhood, were called suddenly to repel a raid from Rewa state, and built the temple before cock crow next morning. They called the temple Kakarramath.

M. B. Emeneau, "The Faithful Dog as Security for a debt: A Companion to the Brahman and the Mongoose Story-type", *Journal of the American Oriental Society*, lxi, 1-17.

In this article Emeneau presents a very fine study of the Faithful Dog story; he has consulted many versions of this tale which is given below.

- 1) Kanpur Version—"The Banjarrah's Dog", *Asiatic Journal* (new series), 15 (1834) pt. II, 78-9. From a newspaper referred to as 'Kanpur Express' March 15.
- 2) Lucknow Version I—"Oudh—The Origin of the river Kukrel-Folktale", *Indian Notes and Queries*, 4 (1886-7) 150. Reported by G. H. Roberts, Sitapur.
- 3) Lucknow Version II—"Bathing as Cure against hydrophobia—A variant of Beddagelet", *Ibid.* 4 (1886-7) 46. Reported by G. Woulfe, Fyzabad.
- 4) Mirzapur Version—"The Legend of the Motiya Talao", *North Indian Notes and Queries*, 3 (1893-4). I 8. Reported by C. J. Sibold. Reprinted, *Ibid.* 3 (1893-4) 67.
- 5) Central Provinces Version—Russell and Hiralal, *The Tribes and Castes of Central Provinces of India* (1916) II, 189-90.
- 6) Kathiawar Version—*Gazetteer of Bombay Presidency* 8 (1884) 641-2.
- 7) Baluchistan Version—*Census of India* (1911), vol. 4.1.63.
- 8) Hyderabad Version—"Dog—Legends of Haidarabad—Variant of Beddgelert", *Panjab Notes and Queries* 3 (1885-6). 94-5.
- 9) Nasik Version—*Man* 32 (1932), no. 9, pp. 16-17. Reported by A. H. A. Simcox as told to him by Vanjaras at Kuttar Bari, a pass at the northern end of the Sahyadri range in the Nasik district of Bombay Presidency.
- 10) Knowles, First Kashmir Version—*Indian Antiquary* 15 (1886) 329-30. Reported by J. H. Knowles; *Folktales of Kashmir* (1888) 36-38. (Republished the story). J. Jacobs, *Indian Fairy Tales*, pp. 133-35. W. A. Clouston, *A Group of Eastern Romances and Stories from the Persian, Tamil, and Urdu*, pp. 509-10.

Motif and Type:

B 579.6. Faithful dog is offered as security for debt.

India.—Emeneau JAOS LXI 1ff, LXII 339ff.

B 331.2. Llewellyn and his Dog. Dog has saved child from serpent.

Father sees bloody mouth, thinks the dog had eaten the child and kills the dog.

Hertel 270; Kashmir-Knowles Tales 35f., 429; U.P.: Mirzapur-NQ III No. 137; Central India: Mandala-Elwin (1944) 376; Benfey, Panchatantra I 479ff; Penzer V 138n.1.

B 331.2.2. Faithful dog killed by overhasty master: thinks mistakenly he has returned home against orders.

Emeneau "The Faithful Dog as Security for a Debt: a companion to the Brahman and the Mongoose story-type", JAOS LXI 1-17; References as follows: Cawnpore, Lucknow, Mirzapur, Central Provinces, Kathiàwar, Baluchistan, Hyderabad, Nasik, Dashenir, Tamil, Kota. Kashmir-Stein-Grierson 51; Himalaya-Simala: Drocatt 313ff; Assam Valley-Burhabhakat 152f; Sind-Kincaid Folk Tales 66; Central India-Banjara: Russell II 189; Madras-Telegu: Emeneau JAOS LXII 340-1; Tamil: Kingscote 159; Nilgir-Kota: Emeneau.

AaTh 178A. Llewelly and His Dog.

In Thompson-Roberts Indic tales under this type the story of the Brahman and the Mongoose is mentioned. B 331.2, B331.2.1.

AaTh 178B. The Faithful Dog as Security for a Debt. A poor man leaves his dog with a wealthy man as security for a large loan. The dog shows the wealthy man where thieves have hidden goods stolen from him or drives off thieves when they come to ransack the house. The grateful wealthy man sends the dog back to its owner with a letter saying the debt is cancelled. The owner, thinking the dog had run away, kills it only to find the letter.

Cf. 916:B 331.2.2., B 579.6.

27 variants in India.

Bödker, no. 101.—Asiatic Journal, N.S. XV (1834), ii, 78-79=Kingscote, 292-293.—Baluchistan Census Report, (1911), p. 63=Stein-Grierson, xxxviii.—Bezbarua, Kakadeuta, 113-122 [+178A +945].—Burhabhaket, 152-153.—Cain, Ind. Ant., V, 187.—Census of India, 1911, IV (1), 63.—W. A. Clouston, *A Group of Eastern Romances and Stories* (Glasgow: 1889), 206, 513.—Dracott, 213-215.—Elwin, JAOS. LXII, 339.—Emeneau, JAOS, LXI, 1-17; JAOS LXII, 339-341; Kota, III, 179-189.—Gazetteer of the Bombay Presidency, VIII (1884), 641-642.—Grierson, Folklore XLII, 488-489.—U. D. Gupta, *Folk-Tales of Orissa* (Calcutta: 1923), 21f.—Indian Notes and Queries, IV, 46, 150.—Kingscote, 155-160. [+916 (dog kills paramour of rich man's wife)]; 292-293.—Knowles, 36-38 [+910E]; 425-430 [+916]=Ind. Ant., XV, 329.—J. Jacobs, *Indian Fairy Tales*, 113-135.—NQ, III, no. 37, 134.—Panjab Notes and Queries, III, 94-95.—Robinson, 365.—F. R. R. Rudman, *The Mandla District Gazetteer* (Bombay: 1912), S. V.

Kukurramath Temple. Russell, II 189-190.—A. H. A. Simcox, *Man*, XXXII, 16-17.—Stein-Grierson, xxxviii-xxix, 50-53.

- 101 Bödker: Dog, left with merchant (etc.) in security for loan, shows him where thieves have hidden goods stolen from him. Grateful, he returns dog to owner with letter to say that all has been paid by dog. Owner, thinking dog has run away before his time, kills him, and afterwards finds letter.

B331.2.2. B579.6. K420. N340.

NINQ III, 18; 67. KnowlesFP 329; KnowlesFTK 425. KnowlesFTK 36. Stein-GriersonHT xxxviii-xxxix; 51. CloustonGER 513; KingscoteTS 292. DracottSVT 213. Russeil-LalTC II, 189. GriersonG; SimcoxG. CainLNC 187. ElwinFD. RobinsonTPSI 365.

Some general Motifs and Types:

- B 331.1. Faithful *falcon* killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.

Bengal—Day 147 No. 10. Kashmir—Knowles Tales 438. Assam Valley—Burhabhakat 15f.

- B 331.1.1. Faithful *horse* killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.

Bengal—Day 147 No. 10.

- B 331.3. Faithful *parrot* killed by mistake.

U. P. Mirzapur NQ IV No. 357.

- J 21.2. "Do not act when angry": counsel proved wise by experience.

Himalaya—Houghton 193. Central India—Taylor 83. Ceylon—Parker III 232f.

- J 671.5. King *restrained* from hasty judgment by being told story.

Knight 20.

- N 342.1. Faithful *servant* guarding master's wife from danger falsely condemned for betraying his master.

Cf. M 352, R 169.4.1.

Knight 19, 44. Kashmir—Stein 48. U. P.: Oudh—Crooke Ind. Antiq. XXI 189.

Baluchistan—Balochi: *Dames Folklore* IV 294. Sind—Kincaid Folk-Tales 51. Mysore—Frere Deccan 108f. Madras—Tamil: Kingscote 152.

N 342.1.1. Faithful *son* guarding his father from monster falsely accused by stepmother.

Cf. K2111.

Bengal. Day 141f. No. 10.

AaTh 178. The Faithful Animal Rashly killed.

See 916; B 331.

Bödker 105. King rides hunting with *falcon*, which several times upsets cup with water for king to drink. At last king kills falcon, and afterwards finds that the water was poisoned.

B143.1.4. B331.1. B455.2. N340.

Knowles FP 334; Knowles FTK 437. Stein-Grierson HT 49. Temple LP I, 467.

Benfey P I, 485. Chauvin BA II, 122nr. 115; V, 289nr. 173.

Bödker 106. Hunting king sees water dripping from top of tree. He catches water in a cup, but horse stirs and makes him spill it. King kills horse, and afterwards finds that the water was really poison of snake.

B331.1.1. B401. N340.

DayFTB 154.

AaTh 516. IV. Faithful John:

IV—The Misunderstood Servant. (a) Through the conversation of birds (ghosts), (b) the faithful servant learns of the danger and strives to prevent. (c) Since he has touched the prince's sleeping wife, he is thought treacherous to his master and justify himself by an explanation of the circumstances. (d) Immediately following the explanation, the servant is turned to stone.