

# Types of Japanese Folktales

By

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## PREFACE

I. Purpose. During the past fifty years Japanese folktales have been collected from almost all districts. These tales were examined and classified by the folklorists for the purpose of scientific studies. Nevertheless, few of the texts available for scientific study have been translated into European languages or introduced to European scholars. For this reason Japanese materials in the field of folktale research have been neglected in comparative studies. This paper is intended to fill this gap.

II. Scope. First of all this work deals with the folktales still living in present-day Japan. These tales include, besides the so-called fairy tales, fables, jokes, anecdotes and a few legends. This is because Japanese folktales have motifs which often intermix with those of other tales. For instance some motifs that appear in fairy tales are also found in legends, some others are combined with historical characters, and in some cases they are adapted to folk beliefs.

III. Japanese terms for folktale. Folktale is called in Japanese, *mukashi-banashi*, *otogi-banashi*, or *dôwa*. *Mukashi-banashi* literally means an old tale or a tale of ancient times. This term is derived from the peculiar form of the opening phrase of folktales, "*mukashi, mukashi* (a long, long time ago)." *Togi* of *otogi-banashi* meant a night meeting or a kind of vigil kept by groups of people who worshipped the same Shintoistic or Buddhistic deity. Since the late fourteenth century there existed professional narrators, called "*otogi-no-shu*", who attended *daimyos* or feudal lords, telling tales in the evening. Although not all of the tales told on these occasions were folktales in the strict sense of the word, *otogi-banashi*, tales told by the people who did *togi*, came to stand for folktales. *Dôwa* which literally means stories for children, is now usually applied to the artistic stories written by modern writers of children's stories.

IV. Formulas of Japanese folktales. Many local variations are seen among the Japanese folktales, but generally speaking, the proper form with an opening and an ending phrase, is still preserved. The story begins with the phrase, "*mukashi, mukashi*" (in the old, old times; a long, long time ago), "*zutto mukashi no ô-mukashi*" (a great many years ago), or "*mazu aru tokoro ni, jiji to baba to ga arimashita*" (once there were

an old man and an old woman), or the like. This formula is used in *Nihon Ryōiki*, which was compiled in the early eighth century, and also in *Ise Monogatari*, written in the middle of the tenth century, the opening phrase, "once there was a man", is very often seen. Each tale in *Konjaku Monogatari*, compiled in the early twelfth century, begins with the phrase, "*ima wa mukashi*" (it was a long time ago). As for the ending phrase of folktales, five kinds can be mentioned, (a) a phrase which explains that the hero or the heroine becomes happy; (b) which tells of the prosperity of the main characters' offsprings; (c) which indicates the end of the story; (d) which gives moral or instructive teachings; (e) which explains the origin of a species or a form of animals or plants. The last one appears mostly in fables.

V. Present source materials. The materials used in this work are all modern versions based on oral transmission. They were published in books of small circulation, pamphlets, mimeographed prints, local magazines and newspapers and topographies (see bibliography). Besides these, there are some unpublished manuscripts. The writer tried to make the best use of these source materials.

VI. Collection of materials. Investigation into folktales in Japan began in the first decade of this century. At first the Ministry of Education undertook the collection of folktales, simultaneously with that of folk songs, and commissioned the primary schools of various districts to carry out this undertaking. As to folk songs this method was pretty successful, while the collection of folktales was not carried out satisfactorily and ended in failure. Later some dilettants were interested in collecting tales from rural districts. Meanwhile Japanese folklore research rose, and under the strong influence of Kunio Yanagita (1875-1962), the pioneer of Japanese folklore, the scientific research workers began investigation into folktales. In 1922 two pamphlets containing word-for-word versions of folktales were issued. Referring to these materials, Yanagita published a paper in which he emphasized the necessity of collecting materials and he urged young students to undertake this work. Since then under his direct guidance or his influence, many texts were written by trained folklorists. From 1936 the present writer co-operated with Yanagita in making a *Note Book for the Collection of Folktales* and in carrying out systematic collection from various districts. This work, how-

ever, was interrupted by the outbreak of the Great War. After the war, besides the advance of dilettants in this field, there appeared some earnest local workers, and many texts are still written down by them.

In order to write down the versions in which the least possible influence from literary sources is found, they tried to choose the narrators of advanced age and of comparatively low education. Most of the narrators were peasants or fishermen and their families. Among them there were twenty narrators who remembered more than thirty stories, and five or six among them remembered more than a hundred stories. They were all very old and the numbers of men and women were equal. The tales collected are of the following types:

I.	Origin of animals	556	(5.21%)
II.	Animal tales	878	(8.23%)
III.	Man and ogre		
	A. Escape from ogre	463	(4.33%)
	B. Stupid animals	674	(6.32%)
	C. Grateful animals	231	(2.17%)
IV.	Supernatural wives and husbands		
	A. Supernatural husbands	434	(4.07%)
	B. Supernatural wives	343	(3.27%)
V.	Supernatural birth	423	(3.97%)
VI.	Man and water spirit	125	(1.18%)
VII.	Magic objects	162	(1.52%)
VIII.	Tales of fate	220	(2.07%)
IX.	Human marriage	286	(2.68%)
X.	Acquisition of riches	248	(2.33%)
XI.	Conflicts		
	A. Parent and child	576	(5.40%)
	B. Brothers (or sisters)	122	(1.15%)
	C. Neighbors	975	(9.14%)
XII.	Clever man	176	(1.65%)
XIII.	Jokes	310	(2.90%)
XIV.	Contests	427	(4.00%)
XV.	Priest and his acolyte	589	(5.52%)
XVI.	Lucky accidents	413	(3.87%)
XVII.	Fools and numskulls		
	A. Fools	384	(3.60%)
	B. Blunderers	210	(2.00%)
	C. Village of numskulls	322	(3.02%)
	D. Foolish son-in-law	627	(5.88%)
	E. Foolish daughter-in-law	163	(1.53%)
XVIII.	Formula tales	214	(2.01%)
	Supplement (unclassified)	123	(1.15%)

VII. Literary sources. There are many folktales which were recorded in Japanese classics, some of them appearing in the oldest records known at present. The oldest Japanese literature are the following three books. Firstly, *Kojiki* (3 vols., 712) which was compiled by imperial order, is the record which Ōno Yasumaro (?-728) wrote down according to what was told by Hieda Are, a professional narrator. It contains myths, legends, and historical events of ancient Japan. Secondly, *Nihon Shoki* (30 vols., 720) is the first historical document in Japan, compiled by Prince Toneri (?-735), Ōno Yasumaro and others. The first two volumes contains myths, traditions, and records of clans. Lastly there are some volumes named *Fudoki* (708-733). *Fudoki* means topography. Also by order of the emperor, *Fudoki* of various provinces were written. Among them, five *Fudoki* of different provinces remained till our days in their complete forms. We find in these old literature not only motifs or fragmentary descriptions similar to those of folktales, but also parallels to modern versions of folktales and legends in their complete forms. After the tenth century a large number of popular tales were recorded. We can mention four different forms in which these tales were recorded: (1) novels; (2) ballades; (3) stories told for the purpose of religious instructions; (4) genuine narratives.

The oldest literary works belonging to the first group are the *Taketori Monogatari*, the *Utsubo Monogatari*, and the *Ochikubo Monogatari* (985) which were written in the late tenth century. Among those which belong to the second group there are the *Ise Monogatari*, the *Yamato Monogatari* (950), and the *Heichū Monogatari*, which came out in the first half of the tenth century.. Those which belong to the third group are collections of tales compiled for the purpose of religious propaganda. The oldest among them which remains today, is the *Nihon Ryōiki* (822) written by a Buddhist priest, Kyōkai. This book consists of one hundred and sixteen narratives, mainly legends, written for the purpose of propagating Buddhism. As other examples of the same kind of books, we can mention the *Sanbōekotoba* (984) by *Minamoto Tamenori*, the *Ojōyōshū* (985) by Genshin, the *Hōbutsushū* (1179-1180) by Taira Yasuyori, the *Uchigiki-shū* (later 12th century), the *Kojidan* (1212-1215) by Minamoto Akikane, and the *Hosshin-shū* (1215) by Kamo Chōmei. There are also the collections of ethical or instructive tales, such as the *Zoku-Kojidan* (1219), the *Kankyo-*

*no-Tomo* (1222), the *Ima Monogatari* (1239) by Fujiwara Nobuzane, the *Jukkin-shô* (1252) by Rokuhara Jirôzaemon, and the *Kokon-chomon-shû* (1254) by Tachibana Narisue. The contents of these books are mainly legends. The important collections of religious tales made from the late thirteenth century to the fourteenth, are the *Shaseki-shû* (1283) by Mujô, the *Zôdan-shô* (1305) by the same author, the *Genkôshaku-sho* (1322) by Kokan Shiren, and the *Shintô-shû* (1356-1360). The first two were written by a Buddhist priest for the propagation of Buddhism, and the other two were written by Shintô priests for the propagation of Shintoism.

The literary works which belong to the fourth group, appeared mostly from the twelfth to the thirteenth century. The most important ones among them are the following: the *Gô-danshō* (1104-1107) by Ôe Masafusa, which consists of legends, stories and anecdotes which had been transmitted among the aristocratic people. The *Konjaku Monogatari* or *Uji Dainagon Monogatari* (31 vols., 1120?), which is said to have been written by Minamoto Takakuni, is the greatest collection of tales from those days. It is made up of three parts, Indian, Chinese, and Japanese, and contains 1031 tales in all, including legends, folktales, fables, and anecdotes. Next to be mentioned is the *Kohon Setsuwa-shû* (1130) and *Uji-shûi Monogatari* (1212-1221). The former contains seventy and the latter one hundred and ninety-five tales. Story books, called *Otogi Sôshi*, which appeared from the fourteenth century on are fictions made up from folktales and legends for the purpose of religious instructions for women and children. They were made in large numbers; however, when and by whom they were written is not exactly known at present.

Many of the individual tales contained in these literary works which were compiled for some purposes, are parallels to our present folktales based upon oral transmission. It is mainly because these tales were originally also taken from oral traditions. There are also not a few cases that some literary tales were brought to the common people and came to be told among them again.

VIII. Genealogy. Japanese folktales are divided into four groups of different genealogies; (1) tales which are parallels to those of Korea, China, and India; (2) parallels to those of South-Eastern Asia, Indonesia, and Pacific areas; (3) parallels to those of European countries; (4) tales of pure Japanese origin. Some

of these tales were probably compiled before the eighth century and some others, with the introduction of Buddhism and Taoism, were brought into Japan directly from the continent, through Korea, or from various races of the Pacific Islands. Although the principle genealogies of Japanese folktales cannot be brought to light with our present knowledge, we notice that the relation to Korea, China, South-Eastern Asia, and India is most prominent.

IX. Classification. My method of classification is not entirely based on Antti Aarne's scheme, and not each tale type is divided into motifs, because the writer intended to indicate the characteristics of each type. As for the distribution of variants the bibliographical references are put in alphabetical order of prefectures. (See the map). The variants of some types which are known to us now are in such a large number that not all the references could be mentioned in this book.

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#### Note.

Examples of closing phrases.

- (a) "*Sore de ichigo sakaeta*" (Thus the hero lived happily ever-after.)
- (b) "*Magoko shigeta*" (The offspring prospered.)
- (c) "*Sore bakkari*" (That is all.)
- (d) "*Sore da kara hito no mane wo suru mono dewa nai*" (Therefore you should not imitate other persons.)
- (e) "*Sore kara usagi no mae-ashi wa orete mijikaku, saru no shiri wa akaku, gama no hara wa taiko no yô ni natta*" (From that time on the rabbit's forelegs became crooked and short, the monkey's bottom became red, and the frog's stomach became swollen as a drum); or "*Yama-uba no chi ga soba no ne ya kuki ni kakatta. Sore kara soba no ne ya kuki ga akaku natta*" (Yama-uba's blood dropped on the buckwheat, and since then stem and root of this became red.)

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## I. ORIGIN OF ANIMALS

1. *Hototogisu*\* Brothers.

Younger brother (younger sister, or parent) gives some wild yam to his elder brother (elder sister or child). The latter suspects that younger brother has given him a bad part of the yam and has eaten the good part himself. (a) Elder brother stabs younger brother in the stomach; or (b) younger brother cuts his own stomach open to show that only the bad parts of the yam are in his stomach. Remorseful elder brother turns into a *hototogisu* (cuckoo), who cries as "*ototo-koishi!*" ("dear brother!").

Akita: TD XIV-6-17. — Aomori: Noda, TKA p. 312ff.; MN II-581. — Chiba: Uchida, NS p. 108. — Ehime: MK II-130. — Fukushima: Iwasaki, IK p. 86, 164. — Gifu: HB IV-599; KK VII-84. — Hyogo: MK II-420. — Iwate: Hirano, SKT p. 264; Kikuchi, NH p. 78; Sasaki, KMZ p. 415; Takagi, ND p. 258, 260; TD VIII-10-83. — Kagawa: TD IV-440. — Kanagawa: Suzuki, S., SUG p. 59. — Kumamoto: KM no. 25; MZG IV-570. — Miyagi: KD III-110. — Nagano: Iwasaki, K., MB p. 140; KA-K II-158; Koike, OT p. 126. — Nagasaki: Yamaguchi, IK p. 38; Suzuki, T., KTJ p. 135, 182, 194, 207. — Nara: Takada, YT p. 290. — Niigata: Iwakura, KB p. 73; Mizusawa, FS p. 245, MAT p. 405, TT-a p. 198; MK I-469; TD XV-10-30. — Oita: TD VII-12-9. — Osaka: MK II-233. — Saitama: Suzuki, T., KG p. 137ff.; MK II-129. — Shizuoka: SO-D p. 356ff., 389. — Tokushima: Takeda, AIY p. 122. — Tokyo: KK IV-162. — Yamagata: MK II-282. — Yanagita-Mayer, JFT no. 5. — NMM p. 243. — NMS no. 46.

## 2. The Dutiful Sparrow.

Sparrow and woodpecker (swallow or kingfisher) are sisters. Upon being informed of the sudden illness of their parent (or Buddha), sparrow immediately goes to see him or her, while woodpecker makes up her toilet before she goes, and she is too late to see her parent alive. Therefore, sparrow eats cereals though her plumage is not pretty, while woodpecker has a pretty plumage but pecks only insects.

Aichi: MZG V-654. — Akita: TD XIV-6-18. — Aomori: Noda, TKA p. 212; MK II-580; TD III-172. — Fukui: MK I-369. — Fukuoka: Umebayashi, MZ p. 6, 13. — Fukushima: Iwasaki, T., IK p. 183. — Gifu: Sawata, NBK no. 52; HB IV-598; MZ II-792; MZG V-54. — Ishikawa:

\* see Glossary, pp. 217 ff.

Yamashita, KEN p.113. — Iwate: Hirano, SKT p.270; Sasaki, KMZ p.408ff. — Kagawa: Takeda, SK p.134. — Kagoshima: Iwakura, KK p.145; OE p.280; Tabata, AB p.88; TD XIV-8-16. — Kochi: Katsurai, TS p.135. — Kumamoto: Kimura, HG p.42; KM no.66; MK I-81; MZG II-454, IVI. — Nagano: Iwasaki, K., MB p.122; KA-K II-160; Koike, OT p.123; Koyama, CG p.165. — Nara: Takada, YT p.292ff. — Niigata: Mizusawa, FS p.303, MAT p.402, TTM-a p.271, TTM-b p.105. — Okinawa: Sakima, NT p.23. — Osaka: Minami, IZ p.26; KB II-31. — Shimane: Takagi, ND p.256, 261. — Shizuoka: SO-D p.378, 380ff. — Tokyo: MZG II-503. — Wakayama: Nakanishi, KS p.62ff.; KK IV-218. — Yamaguchi: Miyamoto, T., SOS p.55. — Yamanashi: Dohashi, KI p.205. — Rump, JVM p.25. — Yanagita-Mayer, JFT no.3.

### 3. The Careless Sparrow.

Sparrow and swallow are sisters. Sparrow is so hasty when she goes to see her sick parent that she kicks parent by mistake, while swallow comes after parent has passed away, because it had taken her too much time in dressing herself. Therefore, although sparrow is allowed to eat cereals and build her nest with straw, she has to hop with her feet together, and swallow is given only mud for building nest and has only worms to eat.

Niigata: MK I-471. — Shizuoka: SO-D p.379ff., 382, 385. — NMM p.242. — NMS no.47 B.

### 4. The Disobedient Kite.

Kite (copper-pheasant, cuckoo, owl, or green-frog) is always disobedient to his parent. Dying parent tells kite to bury his (or her) body after death by the riverside, thinking that his disobedient son will bury him (or her) in the mountain against his words. Kite, being obedient for the first time, buries the body by the riverside. Thereafter, when it threatens to rain, kite cries for fear that his parent's grave will be washed away by the water.

Aichi: MZG III-515. — Chiba: Uchida, NS p.106. — Fukushima: Iwasaki, T., IK p.88, 166. — Gifu: Sawata, NBK no.149. — Hiroshima: HS-M p.192ff. — Hyogo: TD IV-436. — Ishikawa: TD VII-12-9; MZG II-509. — Iwate: Hirano, SKT p.261, 263; Sasaki, KMZ p.410. — Kagawa: Takeda, NSK p.84; SK p.135. — Kagoshima: Iwakura, KK p.146; OE p.277. — Kumamoto: Kimura, HG p.70; KK VII-409; MK I-172; MZG IV-571. — Kyoto: Kakita, KT p.94. — Nagano: Koyama, CG p.178. — Nagasaki: Suzuki, T., KTJ p.67; Yamaguchi, IK p.136; KB 9-9. — Nara: Takada, YT p.291ff. — Niigata; Mizusawa, IKP p.267, TTM-a p.176. — Oita: Ichiba, BG p.114. — Okayama: Imamura, MT p.99. — Okinawa:



Sakima, NY p. 21, 38. — Shimane: Moriwaki, NT p. 72; MK II-33. — Shizuoka: SO-D p. 377ff. — Wakayama: Nakanishi, KS p. 64ff. Rumpf, JVM p. 23, 24. — Yanagita-Mayer, JFT no. 4. — NMM p. 254ff. — NMS no. 48.

#### 5. The Cuckoo Mother and Child.

Mother wants her child to scratch her back, but child does not obey, and mother dies in pain. Child is sorrow-stricken and turns into a cuckoo.

Kyoto: Kakita, KT p. 96. — Nagano: KA-K II-159. — Nara: Takada, YT p. 291. — NMM p. 249. — NMS no. 49.

#### 6. The Ruddy Kingfisher.

(a) Sick mother asks for water, but her child does not care for her. Mother dies and child in remorse turns into a bird; or (b) Maid (or apprentice) of a horse-owner does not give water to his horse and turns into a ruddy kingfisher (skylark or cuckoo) upon death of the horse. For this reason this bird sees fire in water and cannot quench his thirst. So he cries for rain.

Aichi: KK II-746; TD II-1-22. — Gifu: HB IV-600; MZG IV-817. — Hiroshima: Isogai, AK p. 142. — Hyogo: MK II-420. — Iwate: Sasaki, KNZ p. 414. — Kagawa: Takeda, NSK p. 83, SK p. 134. — Kanagawa: Suzuki, S., SUG p. 62. — Kumamoto: MZG VI-571, 575. — Nagano: Koike, OT p. 125. — Saitama: MK II-129. — Shimane: Moriwaki, OC-b p. 24. — Shizuoka: SO-D p. 362, 388ff.; MZG V-654. — Wakayama: MZ II-791. — Yamanashi: Dohashi, ZKI p. 5. — NMM p. 252. — NMS no. 50 B.

#### 7. The Neglectful Turtledove

In the year of a poor crop, child, on his way to take *kôsen*\* (parched barley) to his father who is working in the field, spends his time playing and upon getting to the field, finds out that his father died from hunger. Child turns into a turtledove (or a cuckoo), who cries "*tede-ko-kee*" ("father, eat flour").

Akita: TD XIV-6-16. — Aomori: MK II-581; TD VIII-10-82. — Iwate: Sasaki, KMZ p. 407; TD VIII-10-83. — NMS no. 51. — NMM p. 255.

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\* See glossary.

8. The *Umaoi-dori*\*

Step-child (servant or herdboy) loses a horse. Scolded and driven away by his stepmother (or master), he wanders about looking for horse and eventually turns into a bird. For this reason this bird has on its back the mark of a head-stall and cries "ma-oo, ma-oo!" ("I shall drive a horse!").

Akita: TD RIV-6-19. — Aomori: Nola, TKA p.259. — Iwate: Sasaki, KMZ p.416; Takagi, ND p.258. — Nagasaki: Yamaguchi, IK p.207. — NMS no.52.

## 9. The Reed-warbler.

Servant who has lost his master's *zôri*\* (straw sandal) (a) is threatened with beheading, or (b) is struck in the neck. He searches for the *zôri*, and finally turns to a reed-warbler, who still cries, (a) "Where is the *zôri*?" or (b) "I had my head hurt, because I lost my master's *zôri*."

Akita: TD XIV-6-17. — Aomori: MK II-584. — Iwate: Hirano, SKT p.267; Sasaki, KMZ p.418; KB II-3. — Kanagawa: TD VII-9-55. — Niigata: Mizusawa, MAT p.378, TTH p.266. — NMS no.53. — NMM p.258.

10. The *Hototogisu* (cuckoo) and his Stepmother.

Stepchild is given only a stone for his lunch and left in the field alone, or is pushed down into a ravine. He dies and turns into a *hototogisu*.

Fukushima: Iwasaki, IK p.26. — Nagano: TD IV-421. — Tokushima: Takeda, AIY p.102. — Yamanashi: Dohashi, KI p.57. — NMS no.54.

## 11. Only One Leg with Legging on.

While father is away, child is (a) killed by stepmother, or (b) lost. Father comes home and before he takes off both leggings, he sees that child is out. He immediately sets out to look for child with legging on one leg only. Tired of the search, he turns into a cuckoo. For this reason only one leg of cuckoo is black.

Chiba: Uchida, NS p.107. — Ehime: HB IX-212. — Fukuoka: Ume-

bayashi, BZ p. 3. — Fukushima: Iwasaki, T., IK p. 87, 165. — Hiroshima: HS-M p. 136. — Kagawa: Takeda, NSK p. 88ff., SK p. 32; TD XIII-6-57. — Nagasaki: Suzuki, T., KTJ p. 69, 95. — Niigata: Mizusawa, MAT p. 375, IKP p. 338. — Shimane: Moriwaki, NT p. 71. — Yamaguchi: Miyamoto, T., SOS p. 55. — NMM p. 248. — NMS no. 58.

12. The *Otto-dori*.\*

Young wife loses her husband in the mountains. In search of him, she turns into a little bird who cries "*ottô-n*" ("my husband").

Iwate: Sasaki, KMZ p. 411. — NMS no. 60.

13. The Traveller and the Dog.

Man (or hunter) goes on a journey with his dog and gets lost. His wife (or daughter) searches for him and turns into a bird. She cries calling the names of her husband and the dog.

Hiroshima: HSM p. 38. — Kochi: Takagi, ND p. 265. — Oita: Ichiba, BG p. 118; KK III-368. — NMS no. 61. — NMM p. 250.

14. The Owl Dyer.

Owl (or kite) was a dyer. Then crow had white plumage. He asked owl to dye his feathers more beautifully. Owl dyed crow black. So they are now on bad terms with each other.

Aomori: Noda, TKA p. 311; MK II-583. — Fukushima: Iwasaki, T., IK p. 184. — Gifu HB IV-598. — Iwate: Hirano, SKT p. 268; Sasaki, KMZ p. 417; Takagi, ND p. 255; KB VI-4. — Kagoshima: Tabata, AM p. 96; TD XIV-8-16. — Kyoto: Kakita, KT p. 95. — Nagano: Koike, OT p. 124. — Nagasaki: Yamaguchi, IK p. 80. — Niigata: Mizusawa, EG p. 25, FS p. 329, IKP p. 60, MAT p. 383, TTH p. 267, TTM-a p. 165. — Shimane: Moriwaki, NK-c p. 33, NT p. 71. — Wakayama: Nakanishi, KS p. 65ff. — Rumpf, JVM p. 26. — Yanagita-Mayer, JFT no. 7. — NMM p. 257. — NMS no. 7.

15. The Skylark Money-lender.

Skylark is a money-lender. The sun (shrike, quail, or frog) borrows money (millet or rice) from skylark and does not pay the debt. (a) When spring comes skylark rises up to the sky, demanding payment; or (b) he rises up in search of debtor.

Akita: TD XIV-6-16. — Iwate: Hirano, SKT p. 271; Kikuchi, NH p. 79; KB 11-4. — Kyoto: Kakita, KT p. 95. — Niigata: Mizusawa, FS p. 318, MAT p. 400, IKP p. 38, TTM-a p. 198. — Saitama: Suzuki, T. KG p. 139. — Wakayama: Nakanishi, KS p. 64; MZG II-610. — NMM p. 250. — NMS no. 67.

16. The Skylark Gambler.

In a former incarnation skylark was a gambler. He lost in gambling game with rat. Although he paid the debt off, rat insists upon that skylark still owes him. So skylark cannot stay on earth but cries in the sky.

Aomori: TD III-172; MK II-583. — Nara: Takada, YT p. 293. — Shizuoka: SO-D p. 382. — NMS no. 69.

17. The *Hototogisu* and the Shrike.

Shrike borrows some money from *hototogisu*, saying that he needs money to buy a picture of Buddha. He spends all money on drinking *sake*\* (rice wine). *Hototogisu* demands payment from shrike, crying "*honzon kaketa-ka?*" ("did you hang up the picture of Buddha?").

Wakayama: KK IV-218ff. — Rumpf, JVM p. 25. — Yanagita-Mayer, JFT no. 6. — NMM p. 247. — NMS no. 70.

18. The *Hototogisu* Money-lender.

Shrike (a) borrows money from *hototogisu*, or (b) loses by gambling with *hototogisu* and therefore, owes him money. Shrike puts worms on branches for *hototogisu* to take.

Ehime: HB IX-212. — Kochi: TD IV-616. — Shizuoka: SO-D p. 356. — Wakayama: KK IV-411. — Yanagita-Mayer, JFT no. 6. — NMS no. 71.

19. The Dog's Legs.

Formerly crow and dog both had three legs. God gave one of crow's legs to dog. The reason why dog lifts one leg when he urinates is that he does not want to sprinkle urine on the leg which was given him by god.

Akita: TD XIV-6-23. — Gifu: Sawata, NBK no. 32. — Iwate: Sasaki,

KMZ p. 477ff. — Nagasaki: Kubo, GT p. 257. — Nara: Takada, YT p. 295; KK VI-174. — Niigata: Mizusawa, MAT p. 384, TTH p. 35. — Osaka: Minami, IZ p. 55. — Shimane: Moriwaki, NT p. 69, OC-d p. 67. — Shizuoka: SO-D p. 495. — Wakayama: Nakanishi, KS p. 74ff. — Rumpf, JVM p. 293. — NMS no. 63.

#### 20. The Wild-boar and the Turtle.

Formerly wild-boar had a long neck and turtle was high in stature. They contested each other's strength, and wild-boar crushed turtle. So the latter has become short. The victorious wild-boar was so proud that he thrust his head into a rock and accidentally made his neck short as it is now.

Nagano: Iwasaki, S., MB p. 108. — NMS no. 65.

#### 21. The Wild-goose and the Turtle.

Turtle wants to be carried up to the sky by a wild-goose (or Japanese stork), or to another place where there is plenty of water and food. Turtle is carried by means of a stick or a piece of straw which he holds in his mouth. While thus travelling in the sky, turtle opens his mouth to speak, against wild-goose's advice, and he falls to earth breaking his shell.

Fukui: MK I-32. — Fukushima: Iwasaki, T., IK p. 89. — Gifu: HB IV-600. — Hiroshima: HS-M p. 142. — Ishikawa: Yamashita, KEN p. 40. — Kumamoto: TD IV-448. — Kyoto: GK-K p. 358. — Nagano: Koyama, CG p. 21. — Nagasaki: Yamaguchi, IK p. 166. — Niigata: Iwakura, KB p. 12; Mizusawa, FS p. 322, MAT p. 399, TTM-a p. 49. — Oita: TD VII-12-10. — Saitama: Suzuki, T., KG p. 140. — Shimane: Moriwaki, NK-b p. 25, OC-a p. 72. — Yamaguchi: Miyamoto, T., SOS p. 38. — NMM p. 232. — NMS no. 64.

#### 22. The Toad and the Crab.

Toad and crab were friends. Once toad does not listen to crab's advice, and in consequence, toad is trodden on by horse. (a) His tongue is pressed out; or (b) his eyes stick out. Crab mocks toad. Toad says that (a) his tongue is out because he is pretending to eat *mochi*\* (rice cake), or (b) his eyes stick out because he is staring.

Akita: TD XIV-5-1. — Kochi: Katsurai, TS p. 48. — NMS no. 60.

## 23. The Frog and the Snake.

God decides what each creature should eat. Frog is told to eat insects. Because frog laughed at snake's slowness on coming to god, god allows snake to swallow frog.

Nara: Takada, YT p. 296. — Oita: Suzuki, K., NI p. 87. — NMS no. 72.

## 24. The Earthworm and Soil.

The sun (god or Buddha) decides the food for every creature. Earthworm is given soil for its food. Earthworm asks what he should eat after he eats all the soil. The sun tells him to expose himself to the sun and he will then be formed into soil.

Fukui: MK I-369. — Fukuoka: Umebayashi, BZ p. 12. — Kagoshima: Tabata, AM p. 96. — Kumamoto: Kimura, HG p. 42; Takagi, ND p. 262. — Shizuoka: SO-D p. 353. — Tokyo: MZG II-503. — Wakayama: Nakanishi, KS p. 73. — Yamanashi: Dohashi, KI p. 206. — NMS no. 75.

## 25. The Earthworm's Song and the Snake's Eyes.

Snake has no eyes but sings beautifully. Earthworm gives him his eyes in exchange for snake's song.

Aomori: TD III-173. — Fukui: HK I-33. — Fukuoka: Umebayashi, BZ p. 12. — Gifu: Sawata, NBK no. 115; MZ II-792. — Hiroshima: Isogai, AK p. 103. — Kanagawa: Suzuki, S., SUG p. 65. — Nagano: Iwasaki, S., MB p. 112. — Nagasaki: Seki, SB p. 21; Yuki, HKT p. 61. — Niigata: Mizusawa, MAT p. 380, TTM-a p. 261. — Shizuoka: SO-D p. 353. — Tokyo: MZG II-503. — NMM p. 260. — NMS no. 74.

## 26. The Mole and the Frog.

(a) When there were seven suns, (a) moles shot six of them; or (b) moles talked together about shooting the sun with *hego*\* (fern) bow from the top of a *kuroki*\* (pine or cedar), because the sunlight was too hot or too bright. Frog secretly informed the sun about mole's plan. As punishment moles live in the ground, and *hego* and *kuroki* die when they grow to a certain height (or pine and cedar do not shoot sprouts from their roots). Frog, on the other hand is permitted to lay eggs in warm water.

Fukuoka: Umebayashi, BZ p. 9. — Kumamoto: MK I-45, 374. — Kago-

shima: Iwakura, KS p. 200. — Rumpf, JVM p. 42. — NMM p. 265. — NMS no. 73.

27. The Earthworm with a Reel around Itself.

Frog and earthworm who were sisters tried to weave cloth for their festival dresses. Frog wove cloth, but earthworm could not finish weaving before the festive day, and she went to the festival with only a thread around her neck. So, now, earthworm has a white line around its neck.

Nagasaki: Yamaguchi, IK p. 128, 130. — Oita: Suzuki, K., NI p. 86. — NMM p. 261. — NMS no. 76.

28. The Lizard's Tail.

Formerly human being had tail, but lizard had not. Lizard borrowed tail from man and he has not given it back. So when lizard sees man coming near, he slips away leaving his tail behind.

Fukuoka: Umabayashi, BZ p. 13. — NMM p. 263. — NMS no. 77.

29. The Origin of Fleas, Mosquitoes, etc.

Demon (or stepmother) is killed and the fragments of his flesh turn to fleas, lice, and mosquitoes; mucus turns into frogs; blood into fleas; and the ashes into flies.

Aomori: Uchida, TGK p. 10, 19. — Iwate: Sasaki, ROY p. 135; KB 11-9. — Kagoshima: KK IV-633. — Shimane: Takagi, ND p. 264. — Rumpf, JVM p. 28. — NMM p. 264. — NMS no. 78.

30. The Origin of Tobacco.

While mother is mourning before the tomb of her dead daughter, a plant shoots up. Mother picks it up and boils it, but it is too bitter to eat. When the leaves are dried, she tries to smoke them. It makes her intoxicated and she forgets her sorrow.

Kagoshima: Iwakura, KK p. 157. — NMM p. 264. — NMS no. 82.

## II. ANIMAL TALES

## 31. The Theft of Fish.

Fox (bear or monkey) pretends to be dead on the road. Fishmonger places him in his cart. Fox throws fish off the cart and carries them away. Bear (rabbit, fox, or badger) asks fox how he has got fish. Fox says that he caught them by putting his tail into a hole in the ice. Bear does the same, his tail freezes fast and is cut off.

Fukushima: Iwasaki, T., IK p. 94. — Kochi: Katsurai, TS p. 42. — Kumamoto: Kimura, HG p. 68. — Osaka: Minami, IZ p. 19. — Nagasaki: Yamaguchi, IK p. 146. — Saitama: Suzuki, T., KG p. 145. — NMM p. 278, 281. — NMS no. 1.

## 32. The Tail Fisher.

A. Otter (monkey, frog, crab, badger, or fox) is eating fish. Monkey (fox, bear, or rabbit) receives and eats some fish. Monkey asks otter how he found fish. Otter says that he fished for them with his tail by sticking it through a hole in the ice. Monkey does the same, his tail is frozen fast and (a) it is cut off; (b) he is discovered by a man, and upon trying to escape, loses his tail; or (c) he is killed by a man.

Akita: MK I-123, 504; TD VII-5-42. — Aomori: Noda, TKA p. 265; Uchida, TGK p. 1ff.; MK II-586; TD XI-12-60. — Ehime: MK II-130. — Fukushima: Iwasaki, T., IK p. 92, 167. — Gifu: HB IV-599, IX-261. — Hyogo: Takada, BOG no. 94; MK II-420ff. — Ishikawa: Yamashita, KEN p. 46; MK II-372. — Iwate: Hirano, SKT p. 284; Kikuchi, NH p. 63; Ogasawara, SW p. 85; Sasaki, KMZ p. 269, 271. — Kagawa: Takeda, NSK p. 84. — Kochi: Katsurai, TS p. 44, 46. — Nagano: Iwasaki, S., MB p. 107, 147. — Nagasaki: Suzuki, T., KTJ p. 111. — Niigata: MK I-468; TD IV-418. — Osaka: Minami, IZ p. 21, 23. — Saitama: Suzuki, T., KG p. 144ff. — Shimane: Moriwaki, NM-b p. 20; Takagi, ND p. 255. — Tokushima: MK II-28. — Tottori: IP-M p. 22; IM I-192. — Toyama: MK II-269. — Wakayama: Moriguchi, S., KAT no. 18, 19; TD IV-436. — Yamaguchi: Miyamoto, T., p. 39. — Rumpf, JVM p. 29. — Yanagita-Mayer, JFT no. 1. — NMM p. 278, 281. — NMS no. 2A.

B. While man is fishing, fox comes along. Fox wants some fish. Man tells fox to fish with his tail. Fox gets his tail frozen fast and it is cut off.



Akita: TD XIV-5-42. — Aomori: MK II-586. — Fukushima: Iwasaki, T., IK p. 93. — Hiroshima: Isogai, AK p. 165. — Kochi: TD V-963. — Kumamoto: KM no. 44. — Nagasaki: Seki, SB p. 45. — Oita: Miyamoto, K., KYS p. 308. — Shimane: Yokoji, OK p. 8. — NMS no. 2B.

### 33. The Otter and the Fox.

Otter and fox (or monkey) make an agreement to invite each other to dinner. Otter entertains fox with a dish of fish, but fox does not invite otter to his house. Otter points out fox's inability to fish. Fox asks otter to tell him how to catch fish. Otter tells him he caught fish with his tail stuck into the ice. (a) Fox's tail freezes fast and is cut off, or (b) otter seizes fox's tail in the water and pulls fox into the ice.

Aomori: Noda, TKA p. 266. — Fukui: MK I-369. — Iwate: Sasaki, KMZ p. 266. — Kyoto: GK-K p. 358. — Nagano: Koyama, CG p. 233. — Nagasaki: Seki, SB p. 19. — Niigata: Iwakura, KB p. 195; Mizusawa, FS p. 223, IKP p. 139, MAT p. 394, TTH p. 32, TTM-a p. 106; NMZ III-1-91; TD XV-5-24. — NMS no. 3.

### 34. The Badger, the Rabbit, and the Otter.

A. (a) Rabbit, badger (or monkey), and otter find a bean, a straw-mat (or water-mill), and salt; or (b) rabbit runs by a man (or three men) carrying beans, a straw-mat (or water-mill), and salt (or by three men each carrying one of these things). Leaving his load there, man runs after rabbit. Badger and otter take the things away. Rabbit comes back and divides the loot among the three. Rabbit takes beans and gives straw-mat to badger, and salt to otter. Badger takes straw-mat up into branches of a tree, and lies down on it as rabbit told him to do, and he falls from tree (or water-mill does not work). Otter puts salt in the pool and tries to fish with his tail as he was told by rabbit, and loses his tail which has become frozen fast. Badger and otter go to rabbit to make complaints. Rabbit has put bean husks all over himself and explains to badger and otter that he himself is suffering from bean-pox because he ate beans.

Fukuoka: FO-D no. 215. — Hiroshima: HS-M p. 151. — Ishikawa: Yamashita, KEN p. 47, 61. — Kochi: Katsurai, TS p. 41ff; TD XVI-1-23. — Niigata: Toyama, ESJ p. 41. — Yanagita-Mayer, JFT no. 11. — NMM

p. 275. — NMS no. 7A, 7C.

B. Monkey (pheasant) exchanges a bean for otter's (or monkey's) straw-mat. Monkey, having lain down on straw-mat which he has placed in a tree, falls. Otter sticks beans on his skin and dives into the water but fails to catch fish. Otter complains to monkey. Monkey answers that he has got bean-pox from eating beans.

Kyoto: GK-K p. 358. — Nagano: Iwasaki, K., MB p. 33. — Shimane: Moriwaki, AN p. 5, NK-a p. 20. — Yamagata: MK I-574. — NMS no. 7D.

C. (a) Fox (or monkey), badger, and rabbit pick up a letter and a piece of *mochi* (rice cake); or (b) upon instructions from fox rabbit squats down before a letter-carrier. He tries to catch rabbit, leaving his lunch and letter behind. Fox instructs badger to carry away letter and lunch of rice-balls. Fox declares that he is going to distribute rice-balls according to the instructions given in letter, and gives rabbit and badger each a rice-ball, taking all the rest for himself.

Fukuoka: FO-D no. 65. — Niigata: Mizusawa, EG p. 167. — Osaka: Minami, IZ p. 14. — Yamanashi: Dohashi, KI p. 152. — NMS no. 7B.

### 35. The Shrike and the Fox.

Shrike comes near man (or fish-dealer). Man runs after shrike, leaving his lunch (or fish) there. Fox carries away lunch and eats it by himself. Shrike knows that he has been cheated. Shrike makes fox turn into a stake and perches on it. When man is about to strike shrike, he flies away and fox in the form of stake is struck.

Kumamoto: MK I-84. — Kagoshima: Iwakura, KK p. 144. — NMM p. 270. — NMS no. 4.

### 36. The Quail and the Badger.

Quail makes badger turn into a stake, and perches on the top of it. When man is about to strike quail, he flies away, and badger is struck. (a) Badger seizes quail in his mouth. Quail asks badger to call out for his mother. Badger opens his mouth to shout, and quail flies away; or (b) badger seizes quail's tail,

and quail flies away without his tail.

Aomori: TD XI-12-57. — Kumamoto: MZG IV-574. — Nagasaki: Kubo, GT p. 250. — NMS no. 4.

### 37. The Disguise Contest between the Fox and the Badger.

(a) Fox exhibits a show before badger; (b) badger, in the shape of a Buddhist priest, takes fox to a memorial service and lets him eat dishes; or (c) fox transforms himself into a Jizô\* statue and eats offerings. During *daimyo*\* procession (or bridal procession), a *samurai*\* or hunter passes by. Fox, thinking that it is all badger's doing, makes fun of them and is killed.

Aomori: TD XI-12-59. — Fukushima: Iwasaki, T., IK p. 62. — Hiroshima: Isogai, AK p. 159. — Hyogo: TD V-417. — Iwate: Kikuchi, NH p. 75. — Kochi: Katsurai, TS p. 130; TD XVI-1-25. — Kumamoto: MK I-229. — Niigata: Mizusawa, IKP p. 318, MAT p. 265, TTM-b p. 177; TD XV-4-16. — Osaka: Minami, IZ p. 34ff. — Saga: TD XII-9-23. — Shimane: Moriwaki, AN p. 15; TD III-11-46. — Shizuoka: SO-D p. 257, 273. — Yamaguchi Miyamoto, T., SOS p. 40. — Yanagita-Mayer, JFT no. 40. — NMM p. 149. — NMS no. 287.

### 38. The Fox and the Bear Farming Together.

Bear tills field and fox brings seeds. (a) They grow raddishes. Fox takes roots and bear takes upper parts: or (b) they grow turnips. Fox takes upper parts and bear takes roots: or (c) fox makes bear take bee-hive and carries away honey, while bear gets stung by bees. Fox sees bear eating horseflesh and he also wants to have some. Bear tells fox that he should tie his tail and a sleeping horse's tail together and bite horse's hind legs hard so as to make horse die. Fox comes to the meadow where there are many horses sleeping. He does as he was told by bear. Horse gets excited, jumps up and runs around. Fox's tail is torn off and he is thrown against a rock and killed.

Okayama: Imamura, MT p. 13. — Saitama: MK II-174. — NMS no. 5.

### 39. The Monkey Arbiter.

Big cat picks up a small rice-ball and little cat picks up a big rice-ball. Big cat demands big rice-ball in exchange for his own small one. Two cats go to monkey to ask him to

settle their quarrel. Monkey, saying that he is making the two rice-balls equal, eats them bit by bit until he has eaten both rice-balls.

Fukuoka: FO-D no. 195. — Niigata: Mizusawa, TTH p. 28. — NMS no. 8.

#### 40. Division of Findings.

*Sagi* (white heron), *shigi* (snipe), and *hato* (dove) quarrel about the division of money which they found. *Ari* (ant) gives *san-mon*\* (three small coins) to *sagi*, *shi-mon* (four small coins) to *shigi*, and *hachi-mon* (eight small coins) to *hato*, and he himself takes all the rest of the money, saying, "*ari wa arittake*" (ant may take all that there is.)

Gifu: Sawata, NBK no. 21; HB IX-354. — Ishikawa: Yamashita, KEN p. 40. — Iwate: Hirano, SKT p. 278; Kikuchi, NH p. 72; MK I-510. — Nagano: Iwasaki, K., MB p. 76, 141; Koyama, CG p. 278. — Niigata: Iwakura, KB p. 146; Mizusawa, IKP p. 329, TTM-b p. 37; TD IV-418. — Oita: Suzuki, K., AS no. 38. — Osaka: Minami, IZ p. 15; KB 10-30. — Shiga: Mitamura, SG no. 7. — Tottori: IP-D p. 78. — Yamagata: MK I-382. — Yamanashi: Dohashi, ZKI p. 453. — NMM p. 277. — NMS no. 9, 10.

#### 41. The Mud-snail and the Fox.

Mud-snail (crab, flea, frog, or fox) and fox (weasel, badger, or rabbit) run a race. Mud-snail sticks to fox's tail. (a) The moment before arriving at the goal, fox looks back, and mud-snail falls from fox's tail; or (b) mud-snail is shaken from the tail of weasel (or badger) and wins the race, but has his shell broken. He says that he has taken off his shell because it is too warm.

Akita: TD XIV-5-4. — Fukushima: Iwasaki, T., IK p. 91. — Fukuoka: FO-D no. 16. — Gifu: HB IV-599. — Hyogo: Minami, IZ p. 8. — Iwate: Hirano, SKT p. 279; Kikuchi, NH p. 81; Sasaki, KMZ p. 264. — Kagoshima: Iwakura, KK p. 143, OE p. 230. — Kumamoto: KK V-4-261; KM no. 26; MK II-84; MZG IV-578. — Nagasaki: Kubo, GT p. 261; Seki, SB p. 23. — Niigata: Iwakura, KB p. 116; Mizusawa, FS p. 246, TTH p. 51, TTM-a p. 124. — Okayama: Imamura, MT p. 127. — Osaka: Minami, IZ p. 7, 10. — Saitama: Suzuki, T., KG p. 144. — Shimane: Moriwaki, NT p. 73. — Tokushima: MK II-32. — Wakayama: Moriguchi, S., KAT no. 21. — Yamaguchi: Miyamoto, T., SOS p. 39. — Rumpf, JVM p. 30. — Yanagita-Mayer, JFT no. 10. — NMM p. 272. — NMS no. 11.

## 42. The Origin of the Twelve Zodiacal Signs.

God summons all the creatures to see who will arrive first, thereby determining who is to be (a) the head of all the animals, or (b) the ruler of human beings. Cat forgets the day of the call and asks rat about it. Rat purposely tells cat a wrong date, saying that it is one day later than the appointed time. Rat rides on the back of ox and arrives ahead of all the others. Cat comes one day late so that he is not included in the twelve zodiacal signs. This explains the unfriendly relations between cat and rat.

Akita: TD XIV-6-22. — Aomori: TD XI-12-52. — Fukushima: Iwasaki, T., IK 91. — Kagoshima: Tabata, AM p. 94ff. — Oita: Suzuki, S., AS no. 9. — Osaka: TD VII-12-10. — Shimane: Moriwaki, OC-c p. 77ff. — Shizuoka: SO-D p. 488. — Wakayama: Nakanishi, KS p. 69ff. — NMM p. 272. — NMS no. 12.

## 43. The Race of the Flea and the Louse.

A. Louse sticks to man and wins the race. When flea learns this, he becomes angry and red.

Kumamoto: TD IV-448. — Niigata: Mizusawa, IKP 270, MAT p. 372. — Shiga: MK I-479. — NMS no. 13.

B. Centipede (or flea) takes a nap on the way and loses the race with slug (or louse).

Aomori: Noda, TKA p. 260. — Nagasaki: Yamaguchi, IK p. 107, 160. — NMM p. 272. — NMS no. 14.

## 44. The Monkey and the Frog Travel Together.

Monkey (rabbit or weasel) and frog (or mud-snail) travel together. They decide to take turns carrying each other on their backs. First monkey carries frog. On frog's turn, monkey, looking up to the sky, sees a cloud moving quickly. When he gets off from frog's back, he finds that he is in the same place. Frog says that there are seven places which are all alike.

Hiroshima: MD IX-225. — Kagoshima: Iwakura, KS p. 201. — Kumamoto: KK V-261. — Wakayama: Moriguchi, S., KAT no. 20. — NMM p. 272. — NMS no. 15.

## 45. The Race of the Tiger and the Fox.

Fox (turtle, sea-slug, or Chinese cormorant) places his fellows in several places on the race course. Tiger (whale or Japanese cormorant), being ignorant of this trick, loses the race.

Akita: TD XIV-5-. — Hiroshima: MK I-527. — Kagoshima: Iwakura, KS p. 210. — Kumamoto: MK I-84. — Yamaguchi: KB 8-10. — NMS no. 16.

## 46. The Fox, the Tiger, and the Lion.

Fox goes to Korea and runs a race with tiger. Fox hangs on to the tiger's tail and wins the race. Then fox goes to Tenjiku\* (India) and meets lion who boasts of his roaring. When lion roars, fox covering his ears, enters into a cave. The third time lion roars, he roars so hard that his head flies off.

Iwate: Hirano, SKT p. 283; Sasaki, KMZ p. 280. — Niigata: Mizusawa, EG p. 219. — Shizuoka: SO-D p. 445, 447. — Wakayama: Saiga, MR p. 92. — NMM p. 272. — NMS no. 17.

## 47. The Big Bird, the Lobster, and the Turtle.

Big bird (Japanese stork or hawk), thinking himself to be the largest in the world, goes on a trip. He spends the whole day in flying from one horn to another of a big lobster. Lobster, thinking himself to be the biggest, swims from one hole to another, which are found to be the nostrils of a big flatfish (turtle, catfish, sea-bream, or whale). Lobster, blown off by flatfish's sneeze, strikes a rock and gets his back bent. Flatfish sleeps in the mouth of a clam. Clam is cast up on the shore. Doctor (or child) picks up clam. Therefore, man is the biggest of all.

Aomori: Noda, TKA p. 311. — Ehime: MK II-130. — Fukui: NEM II-239. — Fukuoka: FO-D no. 146. — Hyogo: Takada, YT no. 95. — Kagawa: Takeda, NSK p. 72. — Kagoshima: Iwakura, KS p. 202ff., OE p. 278; Tabata, AM p. 80. — Kumamoto: MK I-335. — Kyoto: GK-K p. 355. — Nagano: KA-K II-p. 279. — Nagasaki: Seki, SB p. 236; Yamaguchi, IK1 p. 208. — Niigata: Mizusawa, TTH p. 54; MK I-471. — Oita: MK I-137. — Okayama: Imamura, MT p. 115ff. — Saitama: Suzuki, T., KG p. 135. — Shizuoka: SO-D p. 447. — Tokushima: Takeda AIY p. 86. — Yamaguchi: KB 8-9. — Yamanashi: Dohashi, KI p. 71. — NMM p. 213. — NMS no. 482.

## 48. The Election of the Birds' King.

Wren (or fox) and hawk (Japanese stork or other animals) wager that the one who sees the sunrise first is to be the king. (a) Hawk faces the West. Wren turns to the East, when the sun rises, and he wins; or (b) Fox faces the West and other animals face the East. Fox cries out that the sun is rising, and while the others are turning to the West, he turns to the East. In consequence, wren (or fox) becomes the king of birds (or animals).

Hiroshima: Isogai, AK p.171. — Kanagawa: Suzuki, S., SUG p.61. — Shimane: Moriwaki, OC-d p.90. — NMS no.18.

## 49. The Wren, the King of Birds.

Big bird is caught in a trap or is trapped in the crotch of a tree. Little birds gather to talk together about how to rescue big bird. They may (a) make the tree rot from their droppings, (b) cut off the legs of big bird, or (c) pull his feathers off. Wren suggests (a) having a bird sit on the trap to loosen it, or (b) cutting strings of the trap. (a) Wren's cleverness is praised; or (b) he is approved as the king of birds.

Iwate: Sasaki, KMZ p.419. — Kagoshima: Iwakura, OT p.256. — Kumamoto: MZG IV-572. — Niigata: Mizusawa, FS p.319. — Osaka: KB 10-28. — Shimane: Moriwaki, NK-a p.19. — Shizuoka: MZG V-654. — Tokushima: Takeda, AIY p.134. — Rumpf, JVM p.21. — NMM p.259. — NMS no.1A.

## 50. The Hawk and the Wren.

Hawk, the king of birds, and wren have a contest for catching wild-boars. Hawk enters the ear of wild-boar and kills it. He wins the contest and becomes the king of birds.

Aichi: MZ I-789. — Gifu MZG V-54, 762. — Hyogo: MZ I-981. — Iwate: Sasaki, KMZ p.419ff. — Kagoshima: Tabata, AM p.85. — Niigata: Mizusawa, TTH p.62, TTM-b p.311. — Shimane: Moriwaki, NK-a p.19. — Shizuoka: SO-D p.375ff.; MZG V-654. — Tokushima: Takeda, AIY p.124. — Wakayama: Moriguchi, S., KAT no.16. — Yanagita-Mayer, JFT no.9. — NMS no.19B.

51. The Quarrel between the Monkey and the Frog over *Mochi* (rice-cake).

Monkey (or rabbit) and frog (crab or rabbit) (a) find rice ears, or (b) prepare rice field and make *mochi* together, or (c) steal *mochi*. (a) They let the mortar with *mochi* in it roll down hill, under an agreement that the one who catches up with it first is to eat *mochi*; or (b) Monkey carries away the mortar with *mochi* in it. Monkey runs after the mortar and finds that it is empty. Frog goes slowly behind monkey and eats the *mochi* which has fallen from the mortar. Monkey wants to eat *mochi*, but (a) frog gives him nothing, and monkey feels ashamed and his face becomes red; (b) monkey is hit by the hot *mochi* and gets burned; or (c) crab pinches monkey's bottom. (a) Frog eats too much *mochi*, and his stomach becomes quite enlarged; or (b) frog is stepped on by monkey, so his eyes stick out.

Akita: MK II-365; TD XIV-6-86. — Aomori: Kawai, TGM p.13; Noda, TKA p.264ff. — Fukuoka: FO-D no.137. — Fukushima: Iwasaki, IK p.90; Kondo, ST p.100; TD IX-223. — Gifu: HB IV-471, 599 — Gumma: Ueno, DRM p.50. — Hiroshima: HS-M p.149ff.; Isogai, AK p.3ff. — Hyogo: Takada, BOG no.93; TD IV-436. — Ishikawa: Yamashita, KEN p.52, 54ff.; MK II-371. — Iwate: Kikuchi, NH p.63, 83ff.; Sasaki, KMZ p.255ff., SW p.29; TD XII-11-43. — Kagoshima: Iwakura, KS p.199. — Kochi: Katsurai, TS p.39, 46. — Nagano: Koike, OT p.146; Koyama, CG p.232. — Niigata: Iwakura, KB p.13; Mizusawa, EG p.191, FS p.237, IKP p.95, MAT p.397, TTH p.110, TTM-a p.115, TTM-b p.106, 280; Suzuki, T., SD p.98; TD IV-416, XV-5-20. — Osaka: Minami, IZ p.9, 12. — Saga: MK II-260. — Shimane: Moriwaki, NT p.74. OC-c p.68, OC-d p.14. — Yamagata: MK II-282. — Yamaguchi: Miyamoto, T., SOS p.41. — Yamanashi: Dohashi, ZKI p.18. — Rumpf, JVM p.87. — Yanagita-Mayer, JFT no.13. — NMM p.264, 268. — NMS no.20, 21, 22.

52. The Monkey and the Crab Make *Mochi* Together.

A. Monkey and crab make *mochi* together. Monkey climbs up a tree taking all the *mochi*, and does not share it with crab. Crab says to monkey that *mochi* will taste better if he puts it on a dead branch and shakes the branch. Monkey does so, the branch breaks, and *mochi* falls to the ground. Crab carries it into his hole. Crab does not give *mochi* to monkey, who, in return, drops dung into the mouth of crab's hole. His bottom is pinched by crab. Monkey gets himself released in exchange for giving his hair to crab. For this reason monkey's face is



red, and crab has hair on his legs.

Fukuoka: FO-D no. 160, 161, 163, 164. — Hiroshima: Isogai, AK p. 6; HS-M p. 147ff, 150. — Kagoshima: Iwakura, KS p. 196, 198; Tabata, AM p. 72; MK I-267. — Kumamoto: KM no. 27; MK I-42, 270ff., II-40. — Nagasaki: Seki, SB p. 24ff.; Yamaguchi, IK p. 124. — Oita: Suzuki, K., AS no. 4, 5. — Saga: KB 10-15; MK II-258ff. — Wakayama: Nakanishi, KS p. 71. — NMS no. 23.

B. Monkey cheats crab into exchanging his rice-ball for a persimmon seed. Crab sows it and grows persimmon tree, which bears fruits. Monkey climbs the tree to pick fruits. He eats ripe persimmons himself and gives only green ones to crab. Crab tells monkey to hang his bag of persimmons on a branch and to shake the branch. Bag falls down, and crab takes it into his hole. Monkey drops dung at the entrance of hole. Crab pinches monkey's bottom. Monkey is released in exchange for his hair. That explains why monkey has a red face and why crab has hairy legs.

Fukuoka: FO-D no. 162, 165, 166. — Kagawa: Takeda, SK p. 78, 133. — Kumamoto: Kimura, HG p. 18. — Nagasaki: Kubo, GT p. 231; KB 3-8. — Oita: MK I-573. — Wakayama: Nakanishi, KS p. 71. — NMS no. 23.

### 53. The Quarrel between the Monkey and the Crab.

Monkey (fox or rabbit) and crab (or pheasant) (a) grow rice, harvest it, and make *mochi* together; or (b) exchange persimmon seed and rice-ball between themselves. (a) Monkey fails to take *mochi* (or persimmons) from crab; or (b) monkey strikes or kills crab with persimmons. (a) Crab, having been threatened by monkey, cries; or (b) crab's children plan revenge upon monkey. Chestnut (egg or acorn), needle (or bee), dung (or *miso*\*, bean-curd), and mortar (a) sympathize with crab, or (b) receive *mochi* from crabs and give their assistance in avenging father-crab's death. They go to monkey's house. Chestnut hides in the ashes of the hearth, needle in the water tub, dung at the entrance, and mortar above the door. Monkey comes home, gets burnt by chestnut, is stung by needle, slips on dung, and is crushed by mortar.

Akita: MK II-126; TD IV-408, XIV-5-2. — Aomori: Kawai, TGM p. 23; Noda, TKA p. 267; Uchida, TKG p. 7; MK II-586. — Fukui: MK I-370. — Hiroshima: HS-M p. 157; Isogai, AK p. 3. — Hyogo: Takada, BOG

no. 105; TD X-9-38. — Ishikawa: Yamashita, KEN p. 38ff. — Iwate: Hirano, SKT p. 286; Ogasawara, SW p. 63; Moriguchi, T., KG p. 39; TD VII-12-13, XII-11-43. — Kagawa: Takeda, NSK p. 85. — Kochi: Katsurai, TS p. 30. — Nagano: MK I-35. — Niigata: Iwakura, KB p. 119; Mizusawa, IKP p. 77, MAT p. 391, TTM-a p. 319; Suzuki, T., p. 22. — Saitama: Suzuki, T., KG p. 147ff. — Tokushima: Takeda, AIY p. 69. — Tokyo: MK II-48. — Yamaguchi: Miyamoto, T., SOS p. 42. — Yamanashi: Dohashi, ZKI p. 219, 224. — Rumpf, JVM p. 85, 88. — NMM p. 232, 286, 288. — NMS no. 25, 26, 27A.

#### 54. The Horse-leader's Revenge.

(a) On a mountain pass, horse-leader has his horse eaten by *yama-uba*\*: or (b) a man's father is killed. Horse-leader sets out to take his revenge on *yama-uba*. On the way he makes friends with chestnut, bee (ox, needle, or crab), clay (or green sea-weed), and mortar by offering some of his dumplings. Through their help, horse-leader accomplishes his revenge. The same as Type 53.

Fukuoka: FO-D no. 30, 91; Umebayashi, BZ p. 24. — Kagoshima: Iwakura, ES p. 192. — Kumamoto: KM no. 37. — NMS no. 27B.

#### 55. The Monkey and the Old Man.

Monkey comes to pick persimmons and throws green fruits at old man who consequently dies. His son sets out to revenge father's death. Chestnut (or clam), bee (centipede or snake), crab, cow's dung, and mortar help him in return for some of his dumpings. The same as Type 53.

Hiroshima: HS-M p. 143. — Shiga: Mitamura, SG no. 35. — Yamanashi: Dohashi, ZKI p. 224. — NMM p. 290. — NMS no. 28.

#### 56. The Sparrow's Revenge.

*Yama-uba* eats sparrow and all of its eggs but one. Egg hatches, grows up, and goes to avenge its mother's (or father's) death. Horse-chestnut, needle, (bee or centipede), crab, cow's dung and mortar help sparrow in return for some of his dumpings. The same as Type 53.

Hiroshima: HS-M p. 152; Isogai, AK p. 11, 13, 15; MK I-418. — Iwate: Sasaki, ROY p. 113. — Kagoshima: Iwakura, KS p. 192. — Niigata:

Mizusawa, IKP p. 72. — Tochigi: Kato, K., SMT p. 66. — Yamagata: MK II-513. — NMM p. 290. — NMS no. 29.

57. The Horse, Dog, Cat, and Cock Travel together.

Horse, dog, cat, and cock (a) are ill-treated by their keeper and escape; or (b) leave their keeper who has become poor. They sleep in the woods or in a lonely house. Thieves come and begin to divide their money. The four animals cry all at once. Thieves are frightened and run away, leaving money there. The four animals take money and (a) continue to travel on, or (b) live there happily everafter.

Nagano: Iwasaki, S., MB p. 127. — Okayama: Imamura, MT p. 176. — NMS no. 30.

58. The Wolf, Dog, and Cat.

An old dog's keeper tells someone in his household that he is going to kill his dog because it is very old now. When dog hears it he feels unhappy. Dog tells wolf about his pathetic fate and asks his help. Wolf comes at night to take the keeper's child away. Dog barks noisily to warn the household. Child is safe, and dog then, regains his keeper's favor. Wolf demands a chicken in reward for his help. Dog refuses. Wolf becomes angry. Dog feels uneasy and asks cat for his aid. Wolf comes with demons to eat dog, and they hide in a cave in the mountain. Thinking a demon's ear is a mouse, cat bites at it, whereupon demons run away.

Iwate: Sasaki, ROY p. 257. — NMS no. 31.

59. The Rat Cooperating with the Weasel in Growing Corn.

Rat and weasel grow millet together. Rat does not work. When millet ripens, rat secretly gathers crop and makes it into *mochi* and eats it by himself. Weasel, learning it through child rat, becomes angry, and pulls rat's teeth out.

Niigata: Iwakura, KB p. 91; Mizusawa, EG p. 156, IKP p. 343, MAT p. 376, TTM-b p. 292. — NMS no. 34.

## 60. The Cat and the Rat.

Cat and rat prepare food together and keep it in a temple. Cat goes alone to the temple, saying that he is invited to a funeral ceremony, and eats food. Rat and cat go to the temple together and find food gone. Rat discovers cat's activity and reproaches cat. Then cat eats rat.

Iwate: Sasaki, SW p. 35. — NMM p. 277. — NMS no. 6.

## 61. The Monkey's Liver.

*Otohime*, princess who lives in dragon palace under the sea, becomes ill. Turtle (globefish or dog) is sent to bring a monkey back so that its liver can be used for ailing princess. Jellyfish (or octopus) tells monkey the purpose of turtle's visit. Then monkey says he has forgotten to bring his liver. So he is sent back to get it. He runs away as soon as he is taken back to land. Turtle's shell becomes cracked, and jellyfish loses his bones as punishment.

Aomori: Noda, TKA p. 261. — Fukui: MK I-369. — Gifu: Sawata, NBK no. 1. — Kagoshima: Iwakura, KK p. 147, KS p. 194; Tabata, AM p. 90; MK II-235. — Kochi: Katsurai, TS p. 1. — Nagasaki: Yamaguchi, IK p. 161ff.; Yuki, HKT p. 66. — Niigata: Iwakura, KB p. 32; Mizusawa, EG p. 35, FS p. 287, IKP p. 168, 326, MAT p. 406, TTM-a p. 129, TTM-b p. 38. — Saitama: Suzuki, T., KG p. 141. — Shimane: Moriwaki, OC-d p. 3, 26; Takagi, ND p. 261. — Tottori: TD XI-1-13. — Wakayama: KB 9-15. — Yamaguchi: Miyamoto, T., SOS p. 57. — Yanagita-Mayer, JFT no. 27. — NMM p. 260. — NMS no. 35.

## 62. The Field Rat and the Town Rat.

Field rat invites town rat. Town rat quickly escapes for there is no good food there. Town rat invites field rat. There are many good things to eat in town, but there are also many cats. Field rat likes peaceful country life better than the high living in town.

Okayama: Imamura, MT p. 113. — NMS no. 36.

## 63. The Fox and the Dog.

Fox boasts that he is a spirit capable of making predictions.

When fox crosses a bridge, dog barks, and fox falls into the river. Dog laughs at fox for he has failed to foretell even an event in the very near future.

Iwate: Sasaki, ROY p.107. — NMS no.39.

64. The Rabbit Who Was Defeated by the Tortoise.

Rabbit, having lost a race with tortoise, is driven away from his community. Wolf demands three young rabbits from rabbit village. Banished rabbit plays a trick on wolf and pushes him off a precipice. Because of this merit, rabbit is received into his village once more.

Niigata: Iwakura, KB p.65. — NMS no.39.

65. The Centipede Sent for the Doctor.

King of worms and insects becomes ill. Centipede is sent for doctor, because he has many feet and consequently is supposed to go fast. After they had been kept waiting for a long time, they find out that centipede is still putting *waraji*\* (straw-sandals) on his feet.

Kumamoto: KK V-77. — Miyagi: KD II-117. — Niigata: Mizusawa, FS p.254. — NMS no.40.

66. Centipede Sent on an Errand.

Worms and crawling creatures are going to have a feast. Centipede and frog are sent to buy food and drinks. Frog returns with *sake* (rice-wine), but centipede has not yet finished putting on *warajis*. He has still eighteen more pairs to put on.

Kochi: Katsurai, TS p.48. — Niigata: Mizusawa, IKP p.118, TTH p.268. — Shiga: Mitamura, SG no.26. — NMS no.42.

67. The Race of the Centipede and the Slug.

A. Centipede and slug have a race to Edo\*. Centipede reaches Edo early. Slug reaches there late, but when he gets into the inn, centipede still has to take off eighteen pairs of *warajis*.

\* Edo is the old name for Tokyo.

Kumamoto: KM no. 67. — Niigata: Mizusawa, TTM-a p. 89. — NMS no. 41.

B. Centipede and slug make arrangements to go on a trip. When slug comes for centipede, centipede is making *warajis*, so slug sets out on the journey by himself. Slug comes back from the trip and he finds centipede still making his *warajis*.

Wakayama: Moriguchi, S., KAT no. 40. — NMS no. 41.

#### 68. The Bean, Charcoal, and Straw.

A piece of straw, a piece of charcoal, and a bean go on a trip together. Straw makes himself a bridge over the river. When charcoal goes on it, straw catches fire, and breaks, and falls into the river with charcoal. Bean laughs so much at this sight, that he is split open. Girl (or doctor) mends it with black thread. Thus the bean has a black line.

Iwate: Hirano, SKT p. 275. — Kochi: Katsurai, TS p. 133. — Kumamoto: KK V-266. — Kyoto: KG-K p. 359. — Nagasaki: Seki, SB p. 329; Suzuki, T., KTJ p. 171. — Niigata: Mizusawa, IKP p. 46; TTM-a p. 147. — Okayama: Imamura, MT p. 177. — Saitama: Suzuki, T., KG p. 141. — Shimane: TD IV-445. — Shizuoka: SO-D p. 496ff., 499. — Wakayama: Nakanishi, KS p. 67. — Yamaguchi: Miyamoto T., SOS p. 54. — Yamanashi: Dohashi, ZKI p. 14. — NMM p. 266. — NMS no. 43.

#### 69. The Frog from Kyoto and the Frog from Osaka.

Frog from Kyoto goes to see city of Osaka. On mountain pass he meets with frog from Osaka who is on a journey to Kyoto. They stand up on their hind legs to look down toward cities they are headed for. As cities look just like their own, they lose interest in the journey and go back home. It is because they stood on their hind legs and looked backwards.

Akita: TD XIV-5-1. — Iwate: Kikuchi, NH p. 82; Sasaki, KMZ p. 259. — Nagasaki: Seki, SB p. 27. — Oita: Suzuki, K., NI p. 85. — Wakayama: Nakanishi, KS p. 67. — Yamaguchi: KB 9-14. — NMS no. 308.

#### 70. The Mole's Bridegroom.

Mole (rat or stone-cutter) wishes to have his daughter make the best marriage possible. The sun, cloud, wind, and wall (rock

or stone) are tested one by one. At last another mole proves to be the best prospective bridegroom.

Aomori: MK II-507. — Fukuoka: FO-D no. 197. — Fukushima: Iwasaki, T., IK p. 183. — Nagano: Iwasaki, S., MB p. 42. — Niigata: Iwakura, KB p. 20; Mizusawa, IKP p. 322, MAT p. 401, TTH p. 80; MK II-37. — Saitama: Suzuki, T., KG p. 135. — NMM p. 224. — NMS no. 380.

71. The Mud-snail and the Crow Exchanging Words in Verse.

Crow (or fox) tries to catch mud-snail (or mole-cricket), or seizes it in his mouth. Mud-snail recites a poem praising crow's beautiful color and form, or asks him to sing, and is released. When mud-snail goes away into the earth, he chants bad words about crow.

Hiroshima: HS-M p. 140ff. — Iwate: Sasaki, KMZ p. 262, 264. — Kagoshima: Iwakura, KK p. 144. — Niigata: Iwakura, KB p. 74; Mizusawa, IKP p. 201, TTH p. 107. — Yamagata: MK I-428. — Yamaguchi: Miyamoto, T., SOS p. 37. — NMS no. 44, 45.

72. *Kachi-kachi*\* Mountain.

A. Badger (or monkey) plays a trick on old man working in his field, or damages his field. Old man catches badger, ties it up and gives it to his old wife to use it for badger soup. Badger persuades wife to untie him, promising to help her in making rice. When released, he kills her. Badger in disguise as old woman, offers to old man the soup made of his dead wife and runs away. Rabbit sympathizing with old man, promises to assist him in taking revenge on badger.

(a) Rabbit tricks badger into gathering miscanthus (grass or fire-wood) together and carrying it on his back. Rabbit makes fire by striking flints. Badger asks what makes *kachi-kachi* sound at his back. Rabbit says it is because they are on *Kachi-kachi* mountain. He burns grass on badger's back. Fire sounds *bô-bô*. Rabbit tells badger that they are passing *Bô-bô* mountain. Badger gets his back burned; or (b) Rabbit tricks badger into going into a thatched hut and sets fire to it: or (c) Rabbit catches badger and throws him into boiling water.

(a) Rabbit applies mustard, *miso* (bean paste), or some irritating ointment to badger's burnt skin, or puts him into salt-

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\* *Kachi-kachi* signifies the sound of striking flints.

water; or (b) Rabbit beats badger with a wisteria cane or a bamboo stick, saying that is a charm for curing burns; or (c) Rabbit rolls badger over bamboo stumps. Rabbit lacquers up badger's hole so that he will not need to eat food during winter-time. Rabbit makes a wooden boat for his own use and has badger make a mud boat for his use. Then they go fishing. Rabbit sinks badger's mud boat. Rabbit and old man cook and eat badger soup.

Akita: TD XIV-5-5. — Ehime: MK II-131. — Fukuoka: FC-D no. 152. — Fukushima: Iwasaki, T., IK p. 95, 167. — Gifu: HB IV-600, IX-258. — Hyogo: Takada, BOG p. 106; TD X-9-38. — Ishikawa: Yamashita, KEN p. 57. — Iwate: Hirano, SKT p. 292, 298; Kikuchi, NH p. 107; Moriguchi, T., KG p. 36; Ogasawara, SW p. 133; Sasaki, KMZ p. 306. — Kagoshima: Iwakura, KS p. 204, 206. — Kumamoto: KM no. 28; MK I-421. — Nagasaki: Yamaguchi, IK p. 45; KB 8-5. — Niigata: Iwakura, KB p. 97; Mizusawa, MAT p. 385, TTM p. 327; Suzuki, T., SD p. 144, 230. — Oita: Suzuki, K., AS no. 19, NI p. 51, 55. — Saga: KB 11-12. — Saitama: Suzuki, T., KG p. 150. — Shiga: Mitamura, SG no. 11. — Shimane: Moriwaki, OC-a p. 43. — Shizuoka: SO-D p. 460. — Tokushima: Takeda, AIY p. 30, 66, 118. — Yamagata: MK II-280. — Yamaguchi: Miyamoto, T., SOS p. 43ff. — Yamanashi: Dohashi, ZKI p. 208. — NMM p. 291. — NMS no. 32C.

B. Badger (monkey, wolf, or fox) plays a trick on old man working in his field. Old man catches badger, ties it up and gives it to his old wife to make badger soup. Badger persuades wife to untie him, promising to help her in hulling rice. When released, he kills old woman. Badger in disguise as old woman, offers to old man the soup made of old woman, and runs away.

Ehime: HB IX-212. — Hiroshima: HS-M p. 153. — Iwate: Kikuchi, NH p. 9; Sasaki, SW p. 40. — Kochi: Katsurai, TS p. 35. — Kumamoto: MK I-43, 475. — Nagasaki: Suzuki, T., KTJ p. 110, 123, 164, 172ff. — Niigata: Suzuki, T., SO p. 188. — Oita: Suzuki, K., AS no. 19, NI p. 53. — Okayama: Imamura, MT p. 138, 150. — Saga: TD XII-7-13ff. — Shimane: Moriwaki, KA p. 9, OC-b p. 43, OC-c p. 26. — Wakayama: Nakanishi, KS p. 72ff. — NMS no. 32A.

### 73. The Rabbit and the Bear.

A. Bear (badger, frog, or monkey) comes to see rabbit (or old man) who is making a winter fence around his house and asks rabbit to put a fence around his house, too. Rabbit takes



bear to the fields for gathering miscanthus. (a) Rabbit makes bear carry miscanthus on his back and sets fire to it; or (b) Rabbit builds a hut, has bear get into it and sets fire to it. To badger's burns, rabbit applies *miso* or pine resin, or he sews up badger's hole so that he will not need to eat food. Rabbit makes a wooden boat and has bear make a mud-boat. Rabbit sinks badger's mud-boat while fishing.

Akita: NMZ III-107. — Aomori: Noda, TKA p. 36; MK II-586. — Ishikawa: Yamashita, KEN p. 52. — Oita: Suzuki, K., NI p. 56. — Saga: TD XII-7-15. — Yamagata: MK I-513. — NMS no. 32B.

B. Rabbit and bear (a) go to gather firewood and rabbit sets fire to firewood on badger's back; or (b) they build a thatched hut and rabbit tricks bear into going into the hut, which rabbit burns. (a) Rabbit ties up bear with vines and has him roll down to the bottom of the ravine; or (b) Rabbit applies smart-weed-paste to bear's wounds. Rabbit in a wooden boat and bear in a mud-boat go fishing, and rabbit drowns bear. Rabbit takes dead bear to a house where there are only children. He cooks bear and serves it to children and himself. He tells children that they should tell their father to gnaw bear's skull when he returns. Father has his teeth broken by bear's skull. He goes to catch rabbit. He catches rabbit and (a) sends his children for a knife, and they bring a wooden pillow instead of a knife; or (b) he sends them for a hatchet, and they bring a chopping-board; or (c) he sends them for a broad-axe, and they bring a board. Father makes children continue to hold rabbit down and goes to fetch a knife himself. Rabbit plays a trick on children and escapes. Father throws knife at rabbit, cutting off his tail.

Akita: TD XIX-5-3, 7. — Aomori: Noda, TKA p. 33. — Gifu: HB IV-601. — Ishikawa: Yamashita, KEN p. 59. — Iwate: Kikuchi, NH p. 63; Sasaki, KMZ p. 312, 318. — Niigata: Suzuki, T., SD p. 1. — NMM p. 295. — NMS no. 32D.

C. Rabbit comes along to the place where pheasant and fox are feasting. Fox catches rabbit and sends pheasant for a knife. Pheasant comes back with a board instead of a knife. Fox goes to fetch a knife himself. Rabbit cheats pheasant and he escapes. Fox throws knife at rabbit, and his tail is cut off.

Gifu: HB V-45. — NMS no. 32E.

## 74. The Leak in the Roof of an Old House.

On a rainy night old man and his wife talk to each other. They say that they are more afraid of a *mori*\* of an old house than they are of a tiger (wolf or bill-collector). Tiger overhears this conversation and runs away, thinking there is someone called *mori* who is more fearful than himself. Robber who has come to steal horse, takes tiger for horse and jumps on it. Then tiger thinks that he has been caught by *mori* of this old house and shakes robber off. He sees that it is not a horse but a tiger, and he hides in a hole. Tiger reports this event to animals in the wood. Monkey comes to see what is in the hole and puts his tail into it. Robber who is in the hole cuts monkey's tail off.

Akita: TD XIV-6-21. — Aomori: Noda, TKA p. 263; Uchida, TKG p. 2; MK II-585. — Fukuoka: FO-D no. 67. — Fukushima: Iwasaki, T., IK p. 81, 162. — Gifu: HB V-60, IX-350. — Hiroshima: HS-M p. 138ff.; Isogai, AK p. 169. — Hyogo: TD IV-317. — Ishikawa: Yamashita, KEN p. 129. — Iwate: Hirano, SKT p. 276; Kikuchi, NH p. 80; Moriguchi, T., KG p. 98; Ogasawara, SW p. 137; Sasaki, KMZ p. 329, 334, 335. — Kagawa: Takeda, AIY p. 47, 125; TD VIII-12-86. — Kagoshima: Iwakura, KS p. 190, OE p. 185. — Kanagawa: MK I-477. — Kochi: Katsurai, TS p. 80ff. — Kumamoto: Takai, ND p. 254; KK VII-202; MK I-334, 375, 422. — Kyoto: GK-K p. 345. — Miyagi: KD I-175, III-111. — Nagano: Iwasaki, K., MK p. 8. — Nagasaki: Kubo, GT p. 253; Seki, SB p. 165ff.; Suzuki, T., KTJ p. 67, 160, 222; KD 8-1. — Niigata: Iwakura, KB p. 27; Mizusawa, FS p. 324, 326, MAT p. 403, TTH p. 276, TTM-a p. 118, TTM-b p. 228; Toyama, ESJ p. 118. — Oita: Suzuki, K., NI p. 50; MK I-459. — Osaka: MK II-233. — Saitama: Suzuki, T., KG p. 142ff. — Shimane: Moriwaki, NK-a p. 21, NK-c p. 34, NT p. 72, OC-c p. 68, OC-e p. 30; MK I-411; TD IV-441. — Shizuoka: SO-D p. 467, 469ff. — Tokushima: Takeda, AIY p. 104. — Wakayama: Nakanishi, KS p. 68ff. — Yamanashi: Dohashi, ZKI p. 239. — Rumpf, JVM p. 89. — Yanagita-Mayer, JFT no. 95. — NMM p. 267. — NMS no. 33.

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\* *Mori* means here a leak in the roof.

## III. MAN AND ANIMAL

## A. Escape from Ogre

## 75. Three Charms.

Boy (or *kozô*, acolythe) goes to a forest to gather fruit, or is driven out from temple because of his naughtiness. He wants to stay over night at *yama-uba's*\* (mountain witch) house in the forest. *Yama-uba* lets boy go into the privy, binding a string around his waist. He unties it and puts one of the charms given by *oshô* (priest) on the string. After he escapes from the privy, the charm answers *yama-uba*. As boy flees from *yama-uba*, he throws three charms (or mirror, comb, and needle, or jewels) over his shoulder one by one. The first one causes a river (or sea) to appear between himself and *yama-uba*, the second one, a mountain (or sword mountain), and the third one, fire (or bush). (a) *Yama-uba* is burned to death; or (b) Boy barely gets back to temple and asks *oshô* for help. *Oshô* tries a disguise contest with *yama-uba*, who changes herself into a bean and is swallowed by *oshô*.

Akita: Sasaki, KMZ p. 91; HK I-92, II-124; NMZ III-109; TD XIV-6-44. — Aomori: Kawai, TGM p. 96; Noda, TKA p. 134, 138, 167; Uchida, TGK p. 29. — Fukushima: Iwasaki, T., IK p. 21, 52, 111, 146. — Gifu: HB V-249. — Iwate: Hirano, SKT p. 173, 177; Ogasawara, SW p. 40; Kikuchi, NH p. 118; Moriguchi, T., KG p. 515; KK VII-198; TD XII-11-41. — Kagoshima: Iwakura, OE p. 236; MK I-327. — Kumamoto: Hamada, AK-D p. 1, 6, 23, 25. — Miyagi: KD I-174, III-112. — Nagano: Koyama, CG p. 250. — Nagasaki: Seki, SB p. 77, 79. — Niigata: Iwakura, KB p. 86; Mizusawa, FS p. 277, 312, IKP p. 146, MAT p. 256, TTH p. 149, TTM-a p. 297; MK I-469; TD XV-5-17, 22. — Saitama: Suzuki, T., KG p. 91. — Shiga: Mitamura, SG no. 4. — Shimane: Moriwaki, OC-d p. 32. — Tochigi: Kato, SMT p. 36, 51. — Yamanashi: Dohashi, KI p. 100. — NMM p. 97. — NMS no. 240.

## 76. Eating the Demon at a Mouthful.

Man and demon (or fox) have a contest in which they try their skill of changing their shapes. Demon transforms himself into something small. Man eats it up, burns it, or puts it into a box.

Akita: TD XIV-6-34. — Iwate: Sasaki, ROY p. 37. — Niigata: TTM-b p. 46. — Oita: Suzuki, K., NI p. 84. — Tochigi: Kato, SMT p. 51. — Tokushima: Takeda, AIY p. 26. — NMM p. 100. — NMS no. 241.

77. *Dan-ichi* Whose Ears Are Bitten.

*Kozô* named *Dan-ichi* (or man) is pursued by demon (or *yama-uba*). He takes refuge in temple. *Oshô* writes phrases of Sutras all over his body to protect him from demon. *Oshô* forgets to write on *kozô's* ears, which, therefore, are bitten off by demon.

Fukushima: Iwasaki, T., IK p. 54, 147. — Niigata: MK I-469. — Tokushima: KK II-249. — NMM p. 101. — NMS no. 242.

78. The Horse-driver and *Yama-uba*.

Horse-driver (or ox-driver) is driving his horse packed with salt and salted fish (or rice), when he meets *yama-uba* (*yama-otoko\** or demon), who eats up all the things packed on the horse and then eats horse. Horse-driver, pursued by *yama-uba*, hides himself under a boat, among the reeds, or in a tree, and escapes through the help of boat-carpenter, reed-reaper, or wood-cutter. He enters into a solitary house and hides himself, or a girl of the house hides him, above the ceiling. He learns that it is *yama-uba's* house. *Yama-uba* comes back and begins to toast some pieces of *mochi*. Horse-driver strikes the *mochi* with a stick, takes it and eats it. *Yama-uba* thinks that *mochi* has been taken away by a rat. Feeling somewhat uneasy, *yama-uba* climbs into a cauldron or a box in order to sleep. Horse-driver pours water into the cauldron and puts a fire under it, or pours boiling water into the box, and kills *yama-uba*.

Aomori: MK II-429ff; MZG V-1064. — Fukuoka: FO-D no. 91; Umebayashi, BZ p. 24. — Fukushima: Iwasaki, T., IK p. 56, 148. — Gifu: HB V-142. — Hiroshima: HS-M p. 82; Isogai, AK p. 92, 95; MK I-417. — Hyogo: TD X-6-42, X-9-33. — Ishikawa: Yamashita, KEN p. 44. — Iwate: Hirano, SKT p. 181; Ogasawara, SW p. 87; Sasaki, KMZ p. 100, ROY p. 215. — Kagawa: Takeda, NSK p. 59ff. — Kagoshima: Iwakura, KS p. 140, OE p. 276; TD I-3-51. — Kochi: Katsurai, TS p. 76, 78; TD XVI-5-25. — Kumamoto: Hamada, AM-D p. 7, 19, 29; KM no. 19; MK I-34. — Nagano: Koike, OT p. 19; KA-K I-154. — Nagasaki: Seki, SB p. 89; Yamaguchi, IK p. 36, 57. — Niigata: Iwakura, KB p. 57; Mizusawa, FS p. 297, IKP p. 105, MAT p. 202, TTH p. 196, TTM-a p. 158; Toyama, ESJ p. 119; NMZ III-104. — Oita: Suzuki, K., AS no. 23, NI

p. 43. — Okayama: Imamura, MT p. 40. — Saga: KB 11-12. — Saitama: Suzuki, T., KG p. 95ff. — Shimane: Moriguchi, AN p. 9, OC-a p. 14; MD XVI-177. — Tochigi: Kato, SMT p. 46, 50. — Tokushima: Takeda, AIY p. 45; MK I-132. — Tottori: IP-M p. 75; IM I-258. — Toyama: MK II-270. — Yamagata MK II-318. — Yamaguchi: Miyamoto, T., SOS p. 54. — Yamanashi: Dohashi, KI p. 147. — Rumpf, JVM p. 172. — Yanagita-Mayer, JFT no. 32. — NMM p. 103. — NMS no. 243.

#### 79. The Wife Who Does not Eat.

Man wishes to have a wife who would not eat food. Woman who meets his wish, visits and marries him. He secretly peeps in and sees wife putting rice into her large mouth on top of her head. He tries to drive his wife away. She puts him in a tub which she carries away on her head into a forest. He manages to get out of the tub and hides himself among iris and mugworts. Wife, having changed herself into *yama-uba* (female-demon, badger, frog, snake, or spider), runs after man, but is unable to reach him, as she is afraid of the magic power of the iris and mugworts. The custom of putting iris and mugworts on the eaves on May 5th, is said to be done in memory of this.

Aichi: TD IV-425. — Akita: MK I-507, II-364; TD XIV-6-38. — Aomori: Kawai, TGM p. 67; Noda, TKA p. 130ff.; MK II-430ff. — Ehime: HB IX-210. — Fukui: FI-K p. 28; MK I-30. — Fukushima: Iwasaki, T., IK p. 57, 149. — Gifu: Sawata, NBK no. 125; HB IV-501, V-251. — Hiroshima: HS-M p. 39; Isogai, AK p. 125, 128, 130. — Hyogo: Minami, IZ p. 55; MK II-418. — Ishikawa: Yamashita, KEN p. 68; MK II-372. — Iwate: Hirano, SKT p. 184; Kikuchi, NH p. 116; Ogasawara, SW p. 94; KK VII-83; TD IV-403, XII-11-37. — Kagawa: Takeda, NSK p. 65, 67; MK II-566. — Kagoshima: Iwakura, KS p. 142; Tabata, AM p. 147, 149; MK II-170. — Kochi: Katsurui, TS p. 73. — Kumamoto: Hamada, AM-D p. 9ff., 14, 17; AM-M p. 57; KM no. 21; KM I-374; TD VII-12-35. — Miyagi: KD III-116. — Nagano: Iwasaki, S. MB p. 90, 135; Koike, OT p. 18; Koyama, CG p. 201; KA-K I-155, 157. — Nagasaki: Seki, SB p. 84, 87, 88; Suzuki, T., KTJ p. 136, 187; Yamaguchi, IK p. 132; KB 8-2. — Niigata: Iwakura, KB p. 153; Mizusawa, FS p. 282, MAT p. 42, TTH p. 227, TTM-a p. 213, TTM-b p. 192; TD XV-5-22. — Oita: Suzuki, K., NI p. 44. — Okayama: Imamura, MT p. 72, 107. — Okinawa: Sakima, NS p. 88. — Osaka: Minami, IZ p. 58. — Saitama: Suzuki, T., KG p. 97. — Shimane: Moriwaki, NK-c p. 11, NT p. 23, OC-b p. 28; Yokoji, OK p. 12; MD XVI-176. — Shizuoka: SO-D p. 456ff. — Tochigi: Kato, SMT p. 47. — Tokushima: Takeda, AIY p. 67; KK I-379. — Toyama: HB VII-562. — Wakayama: Moriguchi, S., KAT no. 45; KB 10-20. — Yamagata: MK II-92, 318. — Yamaguchi: Miyamoto, T., p. 28. — Yamanashi: Dohashi, KI p. 66. — Rumpf, JVM p. 176. — Yanagita-Mayer, JFT no. 31. — NMM p. 107. — NMS no. 244.

## 80. "Oh, Sun-God! Let down the Iron Chain!"

Mother, before going out to work, tells her three (two or seven) children that they should not open the door to any stranger. *Yama-uba* (demon, female-demon, ogress, one-eyed-Gorô, wolf, or tiger), eats mother, disguises herself as mother, and thus tricks children into letting her into the house. *Yama-uba* eats the youngest child. She gives his little finger to the second child. Two elder brothers (or sisters) escape and climb up a tree. *Yama-uba* tries to seize their reflections on the water. Brothers laugh at her and are discovered. Eldest brother says they climbed with their feet oiled, or they climbed upside-down (with their heads downward). *Yama-uba* tries to climb just as eldest child told her and she falls. Younger child tells her they made cuts on the trunk in order to make it easy to climb up. *Yama-uba* does the same and comes near children. They call to Sun-God, "Oh, Sun-God! Let down the iron chain for us!" They climb up the chain which has come down from heaven. A rotten rope comes down for *yama-uba*. She climbs up the rope, which breaks. She falls to her death. (Two children are changed into the moon and the sun, or two stars. The buckwheat's stalk is stained red with the blood of *yama-uba*.)

Aomori: Noda, TKA p. 139. — Fukui: NEM III-18ff. — Fukuoka: FO-D no. 204, 205, 206; Umebayashi, BZ p. 21; TD VI-1151. — Fukushima: Iwasaki, T., IK p. 55, 147. — Hiroshima: HS-M p. 182, 185ff.; Isogai, AK p. 97, 99. — Iwate: Kikuchi, NH p. 58, 60. — Kagawa: Takeda, NSK p. 62; TD VIII-12-38. — Kagoshima: Iwakura, KK p. 115; OE p. 140; Tabata, AM p. 152; MK II-374; TD I-8-51, III-646. — Kochi: Katsurai, TS p. 60, 85. — Kumamoto: Kimura, HG p. 56; Hamada, AM-D p. 4, 30; KM no. 21; Takagi, ND p. 267; MK I-474; TD VII-12-35. — Nagasaki: Kubo, GT p. 258; Seki, SB p. 92, 94, 97, 100; Yamaguchi, IK p. 51, 133; Yuki, HKT p. 32; KB 8-4. — Niigata: Suzuki, T., SD p. 180. — Oita: Suzuki, K., NI p. 42; TD VII-12-37. — Okayama: Imamura, MT p. 175. — Saitama: Suzuki, T., KG p. 93. — Shimane: Moriguchi, NT p. 21, NM-a p. 13. — Tochigi: Kato, SMT p. 48. — Tokushima: Takeda, AIY p. 70. — Rumpf, JVM p. 182. — Yanagita-Mayer, JFT no. 33. — NMM p. 101. — NMS no. 245.

## 81. The Brother and Sister at Ogress's House.

Carrying persimmons, brother and sister go to visit their grandmother. Ogress, in the guise of grandmother, deceives them and takes them to her house. Ogress sleeps with brother

and eats him. Sister asks ogress what she is eating. Ogress gives her brother's hand. Sister escapes, leaving her clothes behind on a tree. Ogress gathers her neighbors together to eat the girl together. As they find only the girl's clothes on the tree, they are offended and kill ogress. So girl is saved.

Fukushima: Iwasaki, T., IK p.148; MK II-180. — Niigata: Mizusawa, TTM-a p. 338. — NMS no. 246.

## 82. *Kozuna*, the Ogre's Child.

A. Girl is kidnapped by ogre and becomes his wife. Her father goes in search of her. He meets his daughter's child named *Kozuna*, who guides him to ogre's house. Ogre's wife hides her father in a box. Ogre comes home and says he smells a human being. Wife tells him that it is probably because she has conceived a child. Ogre is pleased at this information. In celebration of this, he drinks himself to sleep. Wife escapes with her father and child. They boat across the sea (or river). Ogre in pursuit of them, drinks water to draw back their boat. Wife tucks up the bottom of her clothes and slaps her buttocks. Ogre bursts into laughter at this sight and throws up all the water. So they come home safely.

Akita: MK I-123. — Aomori: MK II-428ff. — Iwate: Hirano, SKT p. 65, 186; Sasaki, KMZ p.113; ROY p.135. — Kagoshima: Iwakura, KK p.110, 113. — Nagano: TD IV-422. — Niigata: Iwakura, KB p.170, MKB p.147. — Okayama: Imamura, MT p.60. — Shimane: Moriwaki, NM-a p.111. — Toyama: HB VIII-33. — NMM p.89ff. — NMS no. 247A.

B. Wife (or daughter) is carried away by ogre (or *yama-uba*); or two children are lost in a forest. Husband (or father) goes in search of her and finds her in ogre's house. Wife hides him in the cellar. (a) Ogre smells a human being; or (b) Ogre sees his magic tree has a white flower blooming. When a man is present a white flower blooms and when a woman is present a red flower blooms (or Ogre sees a magic camellia flower which blooms when a human being is present). Wife tells him (a) that a child has come, or (b) that she has conceived. Ogre drinks *sake* in celebration of her conception. Wife kills him by giving him poison and escapes. She offers to king the magic flower which she taken from ogre's garden and is rewarded.

Gifu: HB V-250. — Hyogo: TD X-4-74. — Ishikawa: Yamashita, KEN p. 126. — Kagawa: Takeda, SK p. 72. — Kagoshima: Iwakura, KK p. 105, OE p. 90. — Yamanashi: Dohashi, KI p. 91, ZKI p. 155. — NMS no. 247B.

### 83. The Contest with the Demon.

Sister (or daughter) is carried away by demon. Her brother (or mother) goes in search of her. He goes into demon's house and is discovered by demon. Sister proposes three contests for her brother and demon. The loser of the contests is to be eaten by the winner. The contests are to fill a bath-tub with water, to eat one *shô*\* of beans, and to drink boiling water (or to cut down trees, to eat rice as much as possible, and to make straw ropes). Brother wins with the help of his sister. He returns home with treasure.

Akita: TD XIV-6-35. — Iwate: Kikuchi, NH p. 64; Sasaki, KMZ p. 94, 98. — Kagoshima: Iwakura, KK p. 119. — Shimane: Moriwaki, OC-b p. 28. — NMS no. 248.

### 84. The Younger Sister Who Is a Female Demon.

Brother tells his parents that his younger sister is a female demon, but they don't believe him and drive him out. Brother on his journey learns of his parents' calamity through a blur in his mirror and returns home. There is no one left in the house except his younger sister. She tells him to keep beating a drum while she is out. Two rats who are the incarnation of his dead parents' spirits, appear and beat on the drum for him with their tails, and they let him escape. Demon-sister runs after brother, whose wife learns of her husband's danger from a blur in her mirror and sets her eagle and hawk (or tiger) free to save husband. Demon-sister is killed by these birds or by the tiger.

Gifu: Sawata, NBK no. 57. — Kagoshima: Iwakura, KS p. 126, 129, OE p. 231; Tabata, AM p. 154; MK II-168. — Nagasaki: Kubo, GT p. 249; Seki, SB p. 92; Suzuki, T., KTJ p. 130; Yamaguchi, IK p. 69, 72; MK II-522. — NMM p. 112. — NMS no. 249.

### 85. The Travelers Who Are Changed into Horses.

At an inn, travelers are transformed into horses (or oxen)



through eating some cooked grass. Only one person does not eat it. Those horses are sold and are forced to work hard. The one who did not eat the magic food, learns from an old man that seven egg-plants developed on one plant will restore them to human beings. After difficulties he gets those fruits and gives them to the horses. They are disenchanted. They come again to the same inn and change inn-keeper into a horse through the aid of the same magic grass.

Akita: TD XIV-5-7. — Aomori: Noda, TKA p.165. — Fukushima: Iwasaki, T., IK p. 51, 129. — Iwate: Sasaki, ROC p.274. — Kagoshima: Iwakura, KK p.97, KS p.125, OE p.146. — Niigata: Mizusawa, IKP p. 25. — Yamanashi: Dohashi, ZKI p.130. — NMM p.96. — NMS no. 250.

### 36. Pressing Fat Out.

(a) Traveler stops at a house; (b) Woman is deceived and is taken to a lonely house by a man; or (c) Lazy man who prays to god for showing him a way to live comfortably without working, goes to a house according to the instructions of god. He (or she) is forbidden to see one of many rooms. Without keeping this, he opens that room and sees (a) many men being pressed so that fat could be taken out of them, or (b) woman hanging from the ceiling. He is told by a guard that he too is to have his fat removed, and so he escapes. He takes refuge in a white-haired old woman's house and is saved; or he thinks he is discovered by the man, when he awakes from his dream.

Aomori: Noda, TKA p.166. — Iwate: Hirano, SKT p.206; Ogasawara, SW p.141; Sasaki, KMZ p.110. — Kagawa: Takeda, AIY p.95. — Kagoshima: Iwakura, KK p.108. — Tochigi: Kato, SMT p.52. — NMM p.97. — NMS no.251.

## B. Stupid Animals

### 37. The Blacksmith's Old Mother.

Traveler (hunter, courier, carpenter, or *yamabushi*\* (mountain ascetic) ) sleeps in a tree, or in a hut in a wood. Many wolves (cats or badgers) climb on top of one another to the tree to attack him, but are checked by his sword. Wolves cry out asking that someone be sent for "blacksmith's old mother" (or their boss). Soon a big wolf appears, but this wolf is also

injured or has one of its forelegs cut off. Traveler comes home safely, or goes to blacksmith's house, and finds his old mother (or blacksmith's mother) wounded, or with one of her arms cut off. (a) He kills old woman, who then turns into a wolf; or (b) he shows her the wolf's foreleg which he cut off. Old woman takes it and goes away with it. He finds the bones of his true mother under the floor.

Fukui: MK I-29. — Hyogo: TD IV-320. — Iwate: Sasaki, KMZ p. 341. — Kagawa: Takeda, SK p. 30, 124. — Kochi: Katsurai, TS p. 74. — Kumamoto: KM no. 60. — Kyoto: GK-K p. 360. — Miyagi: Kondo, ST p. 96. — Nagano: Iwasaki, S., MB p. 14; Koyama, CG p. 127; KK V-451. — Niigata: Iwakura, KB p. 106; Mizusawa, TTM-b p. 174; Takagi, ND p. 146ff. — Oita: MK I-179. — Shiga: KK III-691. — Shimane: Moriwaki, NK-a p. 10, NK-b p. 14, NK-c p. 12, OC-a p. 12; Takagi, ND p. 148; Yokoji, OK p. 20;; TD IV-715. — Shizuoka: SO-D p. 320. — Tokushima: Takeda, AIY p. 22. — Tottori: IP-M p. 93; IM I-187. — Yamaguchi: Miyamoto, T., SOS p. 56. — Yamanashi: Dohashi, KI p. 296, ZKI p. 71. — NMM p. 113. — NMS no. 252.

#### 88. The Cat and the Iron Lid of a Pot.

A. While hunter is preparing bullets (or arrows) for shooting an evil cat in the wood, his own cat watches him and counts bullets. Cat disappears. At the same time the lid of an iron pot is lost. Hunter shoots at evil cat in the wood until he uses up his bullets. Every time he shoots, he hears a sound which seems to be that of a bullet striking something made of iron. Finally hunter shoots his secret gold bullet, which hits and kills the strange cat. Then he discovers his own cat lying dead with the iron pot's lid beside it.

Fukui: MK II-140. — Fukuoka: Umebayashi, BZ p. 11. — Fukushima: Iwasaki, T., IK p. 173. — Gifu: Sawata, NBK no. 119, 120; MK II-286. — Ishikawa: MK II-274. — Iwate: Sasaki, KMZ p. 344. — Kagoshima: Iwakura, KK p. 121, 123; Tabata, AM p. 157. — Kumamoto: TD VI-8-78. — Miyagi: KD III-38. — Nagano: Iwasaki, K., MB p. 49; KA-K I-125, VII-138. — Oita: Suzuki, K., AJ no. 36. — Shizuoka: SO-D p. 291. — Yamanashi: Dohashi, KI p. 299. — NMS no. 253A.

B. Hunter's cat counts twelve arrows which hunter is preparing. Hunter's wife dislikes her husband to go out hunting. She sends a maid servant for her husband who has gone out hunting. Hunter being suspicious, shoots her. She withstands shots of twelve arrows, but is finally shot to death by hunter's

secret arrow. Upon returning home he finds his cat dead with an iron pot's lid on its head.

Hyogo: TD X-9-33. — Kagoshima: MK I-232; TD IV-3-34. — Nagasaki: Suzuki, T., KTJ p. 128. — NMS no. 253B.

C. Hunter finds a woman spinning, or keeping a light burning in the wood. He shoots her with his gun, but she is not harmed and laughs. Instructed by someone, he shoots her with a gold bullet, or shoots under the light, which goes out. Her corpse turns into a monkey (or badger).

Akita: TD-XIV-6-44. — Aomori: Noda, TKA p. 163. — Iwate: Sasaki, KMZ p. 153; KB 6-18. — Kochi: Katsurai, TS p. 3. — Miyagi: KR I-169. — Niigata: Mizusawa, TTM-b p. 214; Suzuki, T., SD p. 208. — Yamashiro: Dohashi, KI p. 254, ZKI p. 62. — NMM p. 115, 191. — NMS no. 253C.

#### 89. The Cat and the Squash.

In an inn some fish are lost. A maid servant is suspected of robbery. A traveler sees cat (a) taking fish, or (b) putting his poisoned tail into inn-keeper's bowl. He tells inn-keeper what he has seen. Cat jumps upon the traveler. He kills cat and buries it. A squash bud comes up on its grave. Next year the traveler stops at the same inn and is served a dish of squash. He gives it to a dog, who eats it and dies immediately. They dig up the root of squash (grass or mandarine orange tree), and find out that it has grown from the eye of the buried cat.

Aomori: Noda, TKA p. 251. — Fukuoka: MK I-172. — Fukushima: Iwasaki, T., IK p. 58, 151. — Hiroshima: HS-M p. 194. — Iwate: Sasaki, KMZ p. 349, ROY p. 202. — Kagoshima: Iwakura, OE p. 195. — Kumamoto: KM no. 58; MK I-171. — Miyagi: KD I-91. — Nagasaki: Yamaguchi, IK p. 200. — Niigata: Iwakura, KB p. 60. — Shizuoka: SO-D p. 328ff., 331. — Tochigi: Kato, SMT p. 65. — NMM p. 197. — NMS no. 254.

#### 90. The Cat's Dance.

Young wife (old woman or daughter) (a) sees her cat dancing, or (b) hears her cat singing or talking. Cat warns her to keep it secret lest she should be killed. Her husband overhears the singing and asks wife who was singing. As soon as

she answers that it was her cat, she is bitten to death by the cat.

Akita: TD IV-413, IX-11-18, XIV-6-42ff. — Aomori: Noda, TKA p. 256ff. — Hyogo: TD X-9-34. — Iwate: Kikuchi, NH p. 94ff.; Moriguchi, T., KG p. 187; Sasaki, KMZ p. 345; MK I-526. — Kumamoto: MK I-172. — Miyagi: KD I-90; MZ II-760. — Nagasaki: Yamaguchi, IK p. 199. — Niigata: Mizusawa, IKP p. 63, TTM-b p. 99. — Oita: MK I-573. — Okinawa: Imamura, MT p. 39. — Shimane: Moriwaki, NK-b p. 16, 18. — Shizuoka: SO-D p. 326ff. — Yamanashi, ZKI p. 77. — NMM p. 199. — NMS no. 255.

### 91. Destroying the Monkey Demon.

A. (a) A girl is offered as sacrifice to village shrine every year; (b) every *oshô* who comes to live in a village temple is killed; or (c) a *kozô* of a temple is killed. A traveler (or *samurai*) who stays overnight at the shrine or is praying to the deity of the shrine, overhears someone chanting "*Shippei-Taro* is the only one whom I fear." (a) Traveler goes in search of the one called *Shippei-Taro*. He finds a dog of the same name and comes back with him to the shrine. The dog destroys the evil spirit, who turns into his real form of a monkey (cat, rat, or badger). The dog also dies from injuries in the fight.

B. (a) Every year a girl is offered to village deity, or (b) a girl is sacrificed when prayers are said for a rich harvest. Traveling *samurai* (traveler, or hunter) goes to shrine in place of girl, and destroys evil spirit (monkey, cat, or serpent).

Akita: MK II-365; TD XIV-5-44. — Aomori: Noda, TKA p. 160, 162; Uchida, TGK p. 28. — Fukuoka: FO-D no. 88, 89. — Fukushima: Iwasaki, IK p. 59, 151. — Gumma: Ueno, DRM p. 23. — Hyogo: MK II-418; KK I-170; TD X-7-49, 53. — Ishikawa: Yamashita, KEN p. 49. — Iwate: Hirano, SKT p. 130; Sasaki, KMZ p. 74, 85, 192, ROY p. 67; MK I-509. — Kagoshima: Iwakura, KS p. 137, 148, 151. — Kochi: Katsurai, TS p. 14. — Kumamoto: Takagi, ND p. 190. — Miyagi: KD III-113. — Nagano: Koyama, CG p. 121; KK I-171. — Nagasaki: Kubo, GT p. 233; Seki, SB p. 103, 105; Yamaguchi, IK p. 176ff.; Yuki, HKT p. 48. — Niigata: Iwakura, KB p. 200; Mizusawa, TTM-a p. 344. — Okayama: Imamura, MT p. 97. — Shimane: Moriwaki, NT p. 20, NK-c p. 11, 51. — Shizuoka: Takagi, ND p. 490; KK I-171. — Tokushima: Takeda, AIY p. 5. — Wakayama: Nakanishi, KS p. 34; KK I-170. — Yamagata: TD I-8-64; VII-6-21. — Yamanashi: Dohashi, KI p. 48, ZKI p. 126; Takagi, ND p. 193. — Rumpf, JVM p. 48. — NMM p. 94. — NMS no. 256, 257.

## 92. The Treasure Ghost.

A traveling man or a couple (husband is coward) stops at an empty house. A woman ghost, (or twelve ghosts, or three ghosts of *bôzu*\*, monks) appears. Traveler (or wife), being unafraid of the ghost, finds out that the ghost is really the buried gold, silver, or copper, which wants to be dug up. He digs in the ground at the place suggested to him by the ghost, and finds gold.

Akita: TD XIV-6-34. — Aomori: Noda, TKA p. 60. — Ehime: HB IX-211. — Fukushima: Iwasaki, T., IK p. 154. — Gifu: HB IX-350. — Hyogo: TD IV-8181, X-7-50. — Iwate: Ogasawara, SW p. 45. — Kagawa: Takeda, SK p. 22, 42, 74. — Kagoshima: Iwakura, KK p. 136. — Miyagi: KD I-39. — Nagasaki: Suzuki, T., TKJ p. 162. — Niigata: Mizusawa, EG p. 88, IKP p. 48, MAT-p. 294, TTH-p. 59, TTM-a p. 136, TTM-b p. 318; Suzuki, T., SD p. 239, 241. — Oita: MK I-183. — Saitama: Suzuki, T., KG p. 98. — Shimane: Moriwaki, NG p. 24, NK-b p. 49; MK II-415, 563. — Tokushima: MK II-425. — Yamanashi: Dohashi, KI p. 97, ZKI p. 165, 167. — NMM p. 118, 120, 190. — NMS no. 258.

## 93. The Temple of Ghosts.

Traveler stays overnight in a haunted temple. Three ghosts come out dancing and calling out the names of three things such as rain-gear, footgear, or utensils. He digs under the floor or in some other place suggested by the ghosts, and finds gold together with the things which ghosts mentioned. Thereafter ghosts never haunted the temple.

Akita: TD XIV-6-40ff. — Aomori: Kawai, TGM p. 6. — Gifu: HB V-284. — Hiroshima: HS-M p. 89. — Iwate: Sasaki, SW p. 88; KK VII-82. — Kagawa: Takeda, NSK p. 68. — Kochi: Katsurai, TS p. 33. — Miyagi: KD I-39. — Nagano: Koyama, CG p. 266. — Niigata: Iwakura, KB p. 201; Suzuki, T., SD p. 185, 210. — Oita: MK I-183. — Okayama: Imamura, MT p. 1, 34; MZ I-1162. — Shimane: Moriwaki, NM-a p. 8. — NMS no. 259.

## 94. The Conversation with Ghosts.

Traveler stays overnight at an old haunted temple. Several ghosts appear one by one, and each one utters a riddle using pedantic language. When traveler answers each one, the ghost immediately disappears. Then the temple is no longer haunted.

Kochi: Katsurai, TS p. 5; TD V-12-73. — Nagano: Iwasaki, K., MB p. 28. — Niigata: Mizusawa, IKP p. 108, 183, TTM-a p. 281. — Shimane: TD IV-716. — NMM p. 141. — NMS no. 260.

95. The Conversation with the Ghost Crab.

Traveler stops at a hut in the wood. A ghost appears and says, "Eight little legs, two big legs. Both eyes sparkling toward heaven; walks sideways." Traveler answers, "crab". Then the ghost disappears.

Iwate: Kikuchi, NH p. 62. — Kumamoto: KK V-176. — Niigata: Mizusawa, EG p. 249, TTM-a p. 81. — Saitama: Suzuki, T., KG p. 100. — Yamanashi: Dohashi, KI p. 290, ZKI p. 319. — NMM p. 142. — NMS no. 261.

96. *Yama-uba* and the Cooper.

Cooper (wood-cutter, or charcoal-maker) in a mountain hut is bending canes in his hut in the wood. *Yama-uba* (*yama-otoko*, beautiful badger, *tengu*\*, or monkey) comes and guesses what cooper is thinking in his mind. (a) Cooper's round cane suddenly springs off, making the ashes in the fireplace fly up against *yama-uba*; (b) when he breaks a stick, a piece of stick flies against *yama-uba*; or (c) a burning bamboo cane springs up against *yama-uba*. *Yama-uba* is frightened at this sudden happening and she says, "a human being does what he does not think he does." Then she goes away.

Aichi: MZ III-143. — Akita: TD XIV-6-30. — Fukuoka: Umebayashi, BZ p. 11. — Gifu: MK II-266. — Hyogo: MK II-421. — Iwate: Sasaki, KMZ p. 103, 105; TD IV-405. — Kochi: TD V-965. — Kumamoto: Hamada, AK-M p. 171. — Nagano: Koike, OT p. 147; KA-K I-89; MZ III-142. — Niigata: Iwakura, KB p. 135ff.; Mizusawa, EG p. 161, IKP p. 157, MAT p. 225, TTH p. 82, TTM-a p. 187, TTM-b p. 207. — Shizuoka: SO-D p. 299. — Tokushima: KK II-378. — Yamanashi: Dohashi, KI p. 199, ZKI p. 242. — Rumpf, JVM p. 181. — Yanagita-Mayer, JFT no. 70. — NMM p. 162. — NMS no. 265.

97. The Carpenter and Oniroku.

Carpenter is engaged in building a bridge over a rapid stream. Demon appears and agrees to build a bridge in exchange for carpenter's giving him his eyes. Demon builds a bridge but carpenter begs that the giving of his eyes be postponed. Demon

says that he will excuse carpenter from giving his eyes if he can guess demon's name. Carpenter hears a lullaby in the mountain, through which he learns that demon's name is Oniroku. The next day when he meets demon, after trying some other names, he says "Oniroku". Demon disappears at once.

Iwate: Sasaki, KMZ p. 106. — Rumpf, JVM p. 219. — NMM p. 143. — NMS no. 263.

98. Zuitonbo.

Man named Zuiton is in an old temple. Badger comes and asks, "Is Zuiton there?" Man answers, "Yes, he is." Badger repeats the same question, and man answers until badger is exhausted and defeated. The next morning a dead badger is discovered.

Fukuoka: FO-D no. 78. — Nagano: Iwasaki, K., MB p. 30; Koyama, OG p. 269. — Niigata: Mizusawa, TTH p. 244, TTM-a p. 76. — Yamanashi: Dohashi, KI p. 40. — NMM p. 144. — NMS no. 262.

99. The Badger's Something as Large as Eight *Tatamis*\* (room mats).

(a) A woman (or badger) appears in a wood-cutter's hut in the wood, and warms herself at the fire; or, (b) Traveler (or *tatami*-maker) stops at a solitary house where he finds a woman. (a) Woman takes out a *furoshiki*\* (wrapping cloth) (or badger discloses his testicle which spreads out as large as eight *tatamis*); or (b) Traveler sees that *tatami* becomes hairy. (a) Wood-cutter puts burning fire-wood on the *furoshiki* (or throws a heated stone at badger's testicle); or (b) Traveler pricks *tatami* with his needle. Woman (or badger) cries out with pain and goes away, or is killed.

Akita: TD XIV-6-29. — Fukuoka: FO-D no. 76. — Gifu: HB IX-259. — Kumamoto: Kimura, HG p. 69. — Nagano: Iwasaki, K., MB p. 86, 123; KA-K VII-121. — Niigata: Iwakura, KB p. 151; Mizusawa, MAT p. 374, TTH p. 202, TTM-a p. 141, TTM-b p. 220. — Saga: TD XII-9-25. — Shimane: Moriwaki, NT p. 27; TD IV-7-49. — Shizuoka: SO-D p. 186, 290, 293ff., 296. — Yamanashi: Dohashi, KI p. 45. — NMM p. 197. — NMS no. 266.

100. *Yama-uba* and Stone-mochi.

Wood-cutter (or *oshô*) is toasting and eating *mochi*. *Bôzu* (old man or *yama-uba*) appears and asks for some *mochi*, but is given a burned stone or heated oil instead. He eats or drinks this and is killed.

Kochi: Katsurai, TS p. 97. — Nagasaki: Suzuki, KTJ p. 178. — Niigata: Iwakura, KB p. 151. — Oita: Suzuki, K., NI p. 81. — Shizuoka: SO-D p. 2ff., 5. — NMM p. 192. NMS no. 267.

## 101. The Strange Wild Pear-tree.

*Nyûdô*\* (lay monk) often visits a lonely temple in the outskirts of a village when *oshô* is out, and teases *kozô* or bids him eat dirty things. *Kozô* follows *nyûdô* and (a) puts a mark at the place where *nyûdô* has disappeared, or (b) strikes it with a sword. The next day *oshô* and *kozô* go to the same place and find a heap of rotten fruit under a wild pear-tree in the forest. They clear up all around the tree, and nothing strange comes to the temple anymore.

Akita: TD XIV-5-53. — Iwate: Sasaki, SW p. 66. — NMM p. 119. — NMS no. 268.

## 102. The Spider-woman.

Traveler (or *yamabushi*) passes a night at an old temple. (a) A beautiful woman (or *nyûdô*) appears with a *shamisen*\* (guitar), and plays it. Every time she tightens up the strings of *shamisen*, traveler feels his throat being strangled; or (b) when traveler holds *mochi* (*furoshiki* or thread) offered by woman (or *nyûdô*), it sticks to his hand. Traveler strikes woman with his sword, or kills her with the aid of villagers. She turns into a spider.

Fukushima: Iwasaki, T., IK p. 152. — Iwate: Sasaki, ROY p. 35, SW p. 148. — Nagasaki: Yamaguchi, IK p. 211. — Niigata: Iwakura, KB p. 125; Mizusawa, TTH p. 260, TTM-a p. 154, TTM-b p. 92. — Okayama: Imamura, MT p. 48. — NMS no. 269.

## 103. Looking into the Buttocks.

Man who believes that he is never bewitched by a fox, sees



a fox transforming himself into a woman with a baby in her arms. She walks away, and the man follows her. Woman goes into a certain house, where she is entertained. Man looks through a window (or through a hole in the *shôji*\*, paper partition) into the house. He tells the people in the house that the woman is really a fox. Then he is kicked by a horse, or his attention is aroused by another person, and he becomes aware of himself looking into the buttocks of between things of a horse.

Akita: TD XIV-6-28. — Fukushima: Kondo, ST p. 55. — Gifu: Sawata, NBK no. 140. — Iwate: Ogasawara, SW p. 131; Sasaki, ES p. 125; KMZ p. 299. — Kochi: Katsurai, TS p. 129. — Kumamoto: MK I-85. — Kyoto: GK-K p. 362; Kakida, KT p. 73; Kato, S., IG p. 17. — Nagasaki: Seki, SB p. 68. — Niigata: Mizusawa, TTH p. 184, TTM-b p. 268, 300. — Saitama: MK II-127. — Shimane: Moriwaki, AN p. 19. — Shizuoka: SO-D p. 274. — Wakayama: Nakanishi, KS p. 60ff. — Yamanashi: Dohashi, KI p. 151. — NMM p. 194. — NMS no. 270.

#### 104. Taking a Bath in a Night-soil Pot.

Fishmonger who has confidence that he is not bewitched by a fox, is invited to a fox's wedding feast. He eats horse's droppings and takes a bath in a night-soil pot. His fish is stolen.

Iwate : Sasaki, ES p. 124, KMZ p. 303. — Kochi: Katsurai, WK p. 137. — Nagano: KA-K I-79; KK V-249. — Niigata: Mizusawa, EG p. 92; Suzuki, T., SD p. 216. — Shizuoka: SO-D p. 265, 281. — Yamanashi: Dohashi, ZKI p. 24. — NMS no. 271A.

#### 105. The Horse-dung Dumpling.

Self-confident man sees a fox change himself into a woman, who holds in her arms a stone which is transformed into a baby. Upon putting horse-dung in a lacquered box, she walks away. Man follows her. Woman goes into a certain house. Man tells the people of the house that the woman is a fox, the baby is a stone, and the dumplings are horse-dung, but they do not believe him. He is served dumplings. As someone arouses his attention, he becomes conscious of himself eating horse-dung.

Aomori: TD XI-12-59. — Ishikawa: TD VII-12-41. — Oita: Suzuki, K., AS no. 35. — NMS no. 271B.

## 106. The Tonsured Fox.

(a) Self-confident man follows a fox who has transformed himself into a woman holding a baby which was formerly a stone. They go into a house. (b) Man sees a fox turn into a *daimyô*\* procession. (a) He kills baby, or boils baby in a pot, but the baby does not reveal itself in its original form. (b) He praises *daimyô* procession. (a) He is blamed for killing baby. (b) He is caught by *daimyô*. Priest who has come to arbitrate, advises man to become a priest to console the soul of the dead baby. So he is tonsured. People find him reciting sutras by the roadside.

Fukuoka: FO-D no. 217. — Miyagi: KD II-131. — Nagano: TD XI-9-53ff. — Niigata: Iwakura, KB p. 40; Mizusawa, EG p. 125, IKP p. 29, MAT p. 310, TTM-a p. 222, TTM-b p. 95. — Shizuoka: SO-D p. 258. — Tochigi: Kato, SMT p. 69. — Tottori: IP-M p. 56. — Yamanashi: Dohashi, ZKI p. 20. — Yanagita-Mayer, JFT no. 36. — NMS no. 272.

## 107. The Fox's Wedding.

Man (a) helps a fox do something, (b) takes a fox over the river, or (c) becomes friend with a fox on a journey. He is invited to the fox's wedding feast. Man is entertained with nice food. (a) When he becomes conscious of himself, he finds himself alone in the field, with utensils and remnants of food scattered around him; or (b) his neighbors find him coming back, holding up a taro leaf as an umbrella. It is then learned that at a wedding feast in a certain house in the village, dishes were carried away.

Kumamoto: MK I-86. — Nagasaki: Seki, SB p. 65. — Niigata: Mizusawa, IKP p. 210. — Shizuoka: SO-D p. 255. — NMS no. 273

## 108. Leaf Money.

Man (a) gives meat to a fox, or (b) helps a fox. He is invited to fox's home and is entertained. When he leaves, fox presents him with some money. Money turns into leaves, or he finds horse-dung inside his purse.

Aomori: Noda, TKA p. 271. — Ishikawa: Yamashita, KEN p. 48. — Tochigi: Kato, K., SMT p. 48, 68. — NMS no. 274.

109. The *Yamabushi* and the Fox.

A. *Yamabushi* frightens a sleeping fox by blowing a trumpet-shell. Fox falls into a river. Suddenly it becomes dark, and *yamabushi* meets with a funeral procession. He climbs up a tree to allow the procession to pass on. He sees that the dead man is buried at the foot of the tree, and that all the congregation has gone. At midnight the dead man comes up the tree toward him. *Yamabushi* climbs to the top of tree driven by the dead man. Then (a) the branch breaks and he falls into river; or (b) he blows on his trumpet-shell loudly. Suddenly it becomes bright again. He comes to his senses and sees a villager laughing at him. It is still daytime.

Akita: TD XIV-6-26. — Aomori: TD XI-12-58. — Fukushima: Iwasaki, T., IK p. 66, 157. — Iwate: Sasaki, SW p. 33; KB 9-1. — Kagawa: Takeda, NSK p. 76, SK p. 30. — Nagano: Iwasaki, K., MB p. 32, 56, 145; Koyama, GC p. 126. — Nagasaki: Seki, SB p. 63. — Niigata: Mizusawa, FS p. 240, IKP p. 126, MAT p. 289, TTH p. 99. — Saitama: Suzuki, T., KG p. 108. — Shimane: Moriwaki, NT p. 25. — Tochigi: TD XIV-4-6. — NMS no. 275A, 275B.

B. *Yamabushi* frightens a fox by blowing his trumpet-shell. A farmer (or another *yamabushi*) sees the fox changing himself into an *yamabushi* in a bush near the field. Upon coming home farmer finds the same *yamabushi* talking with the people of his home. He takes him to be the fox in the shape of the *yamabushi*, and tells them about what he saw in the field. They think it is the false *yamabushi*, so they strike him hard.

Fukuoka: FO-D no. 87, 213. — Wakayama: KK I-237. — NMS no. 275B.

C. *Yamabushi* frightens a fox by blowing his trumpet-shell. As it becomes dark, *yamabushi* stops at a lonely house where (a) a dead person appears, (b) a sick person is groaning, or (c) an old woman who is dyeing her teeth black opens her big mouth at him. *Yamabushi* leaves the house and falls into a river. When he comes to his senses, he finds that it is still daytime, and a villager is laughing at him.

Aomori: TD XI-12-58. — Fukushima: Iwasaki, T., IK p. 65. — Gifu: Sawata, NBK no. 28, 87. — Iwate: Hirano, SKT p. 302; Moriguchi, T., KG p. 160; Sasaki, ES p. 127, KMZ p. 290. — Kagawa: Takeda, NSK p. 76. — Kumamoto: KM no. 41. — Mie: Suzuki, T., KTJ p. 219. —

Nagano: Iwasaki, K., MB p. 83. — Niigata: Mizusawa, TTM-a p. 173, TTM-b p. 101; Suzuki, T., KTJ p. 72, 214. — Tottori: IP-M p. 45. — Yanagita-Mayer, JFT no. 35. — NMM p. 195. — NMS no. 276.

#### 110. The Information of the Funeral.

Man goes to the crematory to destroy mischievous fox (or badger). A messenger comes from his home to inform him that one of his parents has become ill. Then another messenger brings the information of the parent's death. Funeral procession comes, and they cremate the body. Man climbs up a tree and watches the funeral ceremony or the cremation. After the people have all gone, ghost comes out and condemns man for his undutifulness that he did not come home when his parent died. Man on the tree strikes ghost with his sword, or pushes it down from the tree. (a) He comes home and finds his parents as well as usual; or (b) the next morning he finds a dead fox (or badger) under the tree.

Gifu: Sawata: NBK no. 58. — Kochi: TD V-962. — Nagasaki: KB 9-9. — Nagano: KA-K II-80. — Niigata: Mizusawa, FS p. 292, TTM-a p. 121. — Yamaguchi: Miyamoto, T., SOS p. 68. — NMS no. 277.

#### 111. Overhearing the Foxes.

Foxes play a trick upon men. They turn into a feudal lord (or an officer) and his attendants, and give orders to man to prepare nice food for them or to offer to the lord three warts from man's old wife. Man (a) serves them the food which foxes usually like and shuts them up in a room, or (b) tricks them into entering a bag. One fox escapes and returns to his hole. Man follows this fox and overhears foxes' conversation at the mouth of their hole. "A human being will die when a fox goes up on the roof of his house in a certain way." "However, clever as they are they know that their three years old *miso* has a magic power over foxes." Man kills all the foxes with *miso* three years old.

Aomori: MK II-431; TD XI-12-31ff.; Ogasawara, SW p. 21. — Niigata: Mizusawa, IKP p. 128, 280, MAT p. 214, 216, TTH p. 97, TTM-a p. 126, TTM-b p. 85; Toyama, ESJ p. 37. — Shimane: Moriwaki, AN p. 20. — NMM p. 193. — NMS no. 278.

112. The *Bosama*\* and the Fox.

*Bosama* (monk) comes to the place where villagers are talking about destroying an evil fox. He tells them to put a fried rat in a big bag and to place the bag at the place where fox will appear. Then he sits by the bag and plays his *biwa*\* (lute). Fox enters the bag to eat the fried rat. Villagers close the bag and catch fox.

Akita: TD XIV-6-27. — Aomori: Noda, TKA p. 279. — Iwate: Sasaki, KMZ p. 281. — Nagasaki: Seki, SB p. 45. — NMS no. 297.

## 113. The Fox in a Straw-bag.

A. Old woman (or young man) goes to catch an evil fox. She meets her husband (or father) coming home. She notices something different in him from his usual appearance. So she says that her husband usually gets into a straw-bag. The false man immediately enters the straw-bag. Old woman takes it to her house on horseback. When husband comes home they smoke the fox in the straw-bag to death.

Aomori: MK II-446ff. — Fukushima: Iwasaki, T., IK p. 67. — Iwate: Moriguchi, T., KG p. 41. — Kochi: Katsurai, WK p. 138; TD XVI-5-30. — Nagano: KA-K II-76. — Nagasaki: Seki, SB p. 47ff.; Suzuki, T., KTJ p. 132; Yuki, HKT p. 62. — Niigata: Iwakura, KB p. 127; Mizusawa, MAT p. 300, TTH p. 269. — Osaka: Minami, IZ p. 32ff. — Shimane: Moriwaki, AN p. 17, NT p. 25, NK-b p. 16, NK-d p. 11; TD VI-1343. — Shizuoka: SO-D p. 276, 278, 284. — Tokushima: Takeda, AIY p. 19. — Tottori: IP-D p. 49. — Yamanashi: Dohashi, ZKI p. 45; MD IX-332. — NMS no. 280.

B. Old woman sees her husband coming back. She knows that it is a fox in the shape of her husband, because his left eye, instead of his right eye, is bad. By trickery she has the false old man get into a straw-bag, takes it home and kills fox. Old couple cook and eat the fox with their neighbors.

Aomori: MK II-446; TD II-12-57. — Ishikawa: Yamashita, KEN p. 51. — Iwate: Hirano, SKT p. 304; Moriguchi, T., KG p. 41; Sasaki, ROY p. 188; KB 9-2. — Nagano: Iwasaki, K., MB p. 63. — Niigata: Mizusawa, EG p. 204, FS p. 321, IKP p. 43, 325, TTH p. 45, TTM-a p. 91. — Yanagita-Mayer, JFT no. 33. — NMM p. 145ff. — NMS no. 281.

## 114. The Sham Buddhist Image.

*Kozô* tricks a fox into getting into a straw-bag and carries it back to temple on horseback. When he opens the bag to show the fox to *oshô*, fox slips away. There appears (a) another Buddhist image beside the original one, or (b) one more *Jizô* statue. *Kozô* says that the Buddhist image is beckoning, putting out its tongue, laughing, or eating the offerings. The sham image acts as he says. He seizes the sham image, and it turns into fox. He kills it.

Akita: TD XIV-6-26. — Fukuoka: FO-D no. 97. — Iwate: Moriguchi, T., KG p. 43; Ogasawara, SW p. 10; Sasaki, ROY p. 186. — Kagoshima: Iwakura, OE p. 130. — Kochi: Katsurai, WK p. 135. — Nagano: KA-K II-83. — Nagasaki: Seki, SB p. 60; Suzuki, T., KTJ p. 65. — Niigata: Mizusawa, TTH p. 282, TTM-b p. 180. — Osaka: Minami, IZ p. 30. — Shimane: Moriwaki, NK-a p. 12, NK-b p. 17; Yokoji, OK p. 17. — Tokushima: Takeeda, AIY p. 29. — Wakayama: Nakanishi, KS p. 19. — Yamanashi: Dohashi, KI p. 43. — Yanagita-Mayer, JFT no. 37. — NMM p. 146. — NMS no. 282.

## 115. The Magic Hood of Eight Disguises.

*Oshô* tells fox that he is not very skillful in transforming himself, for his tail is still seen when he is in the shape of a human being. Fox says that he has magic hood of seven disguises, by means of which he can transform himself into various things. *Oshô* says he has the magic hood of eight disguises and shows a paper-covered sieve to fox. Fox takes it in exchange for his magic hood (or treasure ball). Fox wears the paper-covered sieve, trying to transform himself skilfully, but is discovered and driven away by children or by dog. Fox tries to recover his magic hood, but fails.

Fukushima: Iwasaki, T., IK p. 64, 156. — Gifu: Sawata, NBK no. 27. — Hiroshima: Isogai, AK p. 158. — Iwate: Sasaki, ROY p. 210. — Kumamoto: KK VII-204. — Nagasaki: Seki, SB p. 49, 55; Yamaguchi, IK p. 204, IK2 p. 82, 149. — Niigata: Mizusawa, EG p. 137, IKP p. 113, 171; Suzuki, T., SD p. 74. — Oita: Suzuki, K., AS no. 32, NI p. 116. — Shimane: Moriwaki, AN p. 17ff., NT p. 26, NK-b p. 15, NM-b p. 16; TD II-10-19. — Shizuoka: SO-D p. 279. — Tottori: IP-D p. 11. — Yanagita-Mayer, JFT no. 39. — NMM p. 150, 152. — NMS no. 283.

## 116. The Invisible Hood.

Old man tries to fool fox who has often bewitched villagers, by exchanging his rice-balls with fox's invisible hood (or magic straw hat and coat). Fox gives him an old towel or an old woman's underwear, saying it is the invisible hood. Old man wears it and tries to steal sweets from confectioner. He is discovered and beaten by shop-keeper.

Aomori: TD XI-12-51. — Iwate: Sasaki, KMZ p. 285. — Niigata: Mizusawa, TTM-b p. 67. — NMS no. 284.

## 117. The Fox's Marriage.

Old couple prays to tutelary deity for a good match for their daughter. Fox hears of this and comes in human form to take her as wife. After the marriage, daughter learns that her bridegroom and his family are foxes. Her parents invite fox bridegroom and his family, entertain them with *sake* and catch them in a bag. All the foxes but one are killed. The one fox who escaped multiplies.

Aomori: MK II-432. — Iwate: Kikuchi, NH p. 109. — Miyagi: KK VII-82. — NMS no. 285.

## 118. The Fox's Childbirth.

A doctor is sent for to help fox wife in child-bed. He receives money or a pheasant or a chicken, as a reward.

Aomori: Noda, TKA p. 293. — Niigata: Mizusawa, MAT p. 305, TTM-a p. 273. — Shimane: Moriwaki, NM-b p. 17. — Tochigi: Kato, SMT p. 70. — Tottori: MZ III-1170. — Wakayama: Nakanishi, KS p. 37. — Yamana-shi: Dohashi, ZKI p. 33. — NMS no. 286.

## C. Grateful Animals

## 119. The Grateful Wolf.

Man (a) pulls a thorn out a wolf's mouth, or (b) gives salt to wolf. Wolf, in return, (a) brings him a wild-boar or pheasant, or (b) protects him from other wolves.

Gifu: MZG IV-817. — Hyogo: MK II-419. — Miyagi: KD II-44. — Nagano: Iwasaki, K., MB p. 138; KA-K I-95ff. — Niigata: TTM-a p. 161. — Oita: Suzuki, K., AS no. 36, NI p. 79. — Shizuoka: SO-D p. 303ff., 322ff. — Yamaguchi: Miyamoto, T., SOS p. 52. — Yamanashi: KK V-46. — NMM p. 125. — NMS no. 228.

#### 120. The Grateful Hen.

Hen is grateful to her keeper. She crows to warn him that his cat is watching for a chance to harm him, but he thinks the hen's crowing is a bad omen and kills her. Dying hen or the ghost of the hen, tells another man in a dream to give keeper her advice. Cat jumps over keeper's dish, putting his poisoned tail into it. Keeper remembers hen's advice and gives the dish to a dog, who, as soon as he eats it, dies.

Akita: MZG V-439. — Kagoshima: Iwakura, KK p. 80, OE p. 41. — Miyagi: KD I-84. — Niigata: Iwakura, MKB p. 130, 132; Mizusawa, EG p. 159, TTM-a p. 254. — NMS no. 229.

#### 121. The Cat Helper of a Temple.

(a) *Oshô* of a poor temple tells his cat that he cannot feed it any more because of poverty; or (b) *oshô* sees his old cat dancing or feasting with other cats in the forest at the back of his temple, and he knows that his cat has assumed a supernatural character because of old age. Cat appears in *oshô*'s dream, or appears in the form of a *kozô*, and says that he will reward *oshô* for his kindness through the years. When there is a funeral ceremony in a rich man's house, (a) the coffin is pulled up to the sky, or the corpse is carried away; or (b) a severe storm suddenly occurs there. None of the *oshôs* who are present there can recover the corpse from the magic power or pray down the storm. At last *oshô* of the poor temple is sent for to try his prayer. As he offers prayer, the coffin comes down or the corpse is recovered. It is because this event has been caused by *oshô*'s old cat in order to do him good. *Oshô* is rewarded by the rich man, or many people become supporters of his temple.

Akita: TD XIV-5-62. — Fukushima: Iwasaki, T., IK p. 42, 131. — Iwate: Kikuchi, NH p. 45; Sasaki, KMZ p. 336. — Kagawa: Takeda, NSK p. 47. — Nagano: KA-K I-104; MK I-564. — Nagasaki: Suzuki, T., KTJ p. 127. — Niigata: MAT p. 279, TTM-a p. 342; TD IV-330. —



Shizuoka: SO-D p. 334ff. — Shimane: Moriwaki, NT p. 16. — Tokushima: Takeda, AIY p. 57; MK II-29. — Yamanashi: Dohashi, KI p. 33, ZKI p. 83. — NMM p. 129, 198. — NMS no. 230.

122. *Nekomata-Yashiki* (Cat's Mansion).

(a) Maid (or man) feeds a cat. Mistress mistreats it and hurts its eye. Cat disappears; or (b) pet cat becomes old and is lost one day. Maid goes in search of cat and stops at a house in a forest, where there is a one-eyed woman. She says that it is a cat's mansion where all the old cats in Japan have come to live. She lets maid go back safely, or gives her some treasure. Mistress goes there trying to get the treasure too, but she fails and is bitten to death by cats.

Akita: TD XIV-12-21. — Ishikawa: MK II-273. — Kagoshima: Iwakura, KK p. 82. — Shimane: Moriwaki, NK-c p. 3, OC-d p. 16. — Yamaguchi: Miyamoto, T., SOS p. 49. — NMM p. 116ff. — NMS no. 231.

123. Destroying the Old Rat.

*Oshô's* (or girl's) pet (or grateful) cat is always beside him. *Oshô* (or girl's mother) is suspicious of cat. Cat tells him (or her) in a dream that an old rat is watching for a chance to bite him (or her) to death. Cat, assisted by other cats, destroys old rat and rescues *oshô* from the danger, but dies from the wounds received in the struggle. (*Oshô* find the bones of other *oshôs* under the floor.)

Gifu: Sawata, NBK no. 133; HB V-146. — Iwate: Ogasawara, SW p. 53; Moriguchi, T., KG p. 189; Sasaki, ROY p. 125; MK I-509. — Niigata: Iwakura, KB p. 206ff. — Okayama: Imamura, MT p. 77, 79. — Shizuoka: SO-D p. 107. — Tokyo: Suzuki, T., KG p. 101. — Yamanashi: Dohashi, KI p. 37, 80. — NMM p. 130. — NMS no. 232A.

124. The Picture Cat Which Kills the Rat.

*Kozô* who draws pictures of cats instead of learning sutras, is driven out of temple. He stops at a lonely house (or temple) in the outskirts of a village and (a) draws or pastes up a picture of a cat on a sliding door; or (b) is told by a girl in the house that she is to be eaten by a rat that night. Picture cat fights against rat and kills it. Through villagers' request, *kozô* becomes the *oshô* of the temple; or he receives money.

Aomori: Kawai, TGM p. 109; Noda, TKA p. 223. — Fukui: NEM I-150.  
— Iwate: Sasaki, ES p. 89. — Miyagi: KD II-133. — Niigata: Mizu-  
sawa, EG p. 133. — Yamagata: MK I-428. — NMS no. 232B.

#### 125. The Grateful Monkey.

Man rescues a monkey who (a) is caught by an octopus; (b) has his hands pinched between shells; (c) is inserted between tree branches; (d) is suffering from illness; or (e) is suffering from burns. Grateful monkey (a) brings fruits to man; (b) rescues man from danger; (s) rescues him from a serpent; or (d) rescues his child from an eagle.

Akita: TD XIV-5-54. — Fukuoka: FO-D no. 27. — Gifu: Sawata, NBK no. 70. — Hyogo: Takeda, BOG no. 92. — Kagawa: Takeda, SK p. 126.  
— Kagoshima: Iwakura, KK p. 172. — Kumamoto: KK VII-201. — Yamaguchi: Miyamoto, T., SOS p. 34. — NMS no. 233A, 233B.

#### 126. The Grateful Crab.

Daughter (or maid) (a) feeds crab; or (b) rescues crab who is about to be killed by a snake. Crab comes in time to save daughter from being swallowed up by snake.

Aomori: Noda, TKA p. 232; MK II-123. — Gifu: Sawata, NBK no. 3, 107; HB IV-346. — Iwate: Sasaki, ROY p. 38, 41. — Kumamoto: Kimura, HG p. 44. — Kyoto: GK-K p. 354. — Miyagi: KD I-86. — Niigata: Mizusawa, TTM-b p. 77. — Osaka: Minami, IZ p. 48. — Wakayama: Moriguchi, S., KAT no. 6. — NMS no. 104B.

#### 127. The Ungrateful Human Being.

Travelling doctor saves a man, a snake, and a fox from a flood. Man (a) becomes envious of the doctor because he has earned money; or (b) borrows money from the doctor. He slanders doctor saying that he is a dangerous sorcerer, and persuades lord (or rich man) to put him into prison. Snake bites lord's foot. Fox in the guise of a fortune-teller, tells lord that only the imprisoned doctor can treat his wound. Doctor is discharged from the prison and ungrateful man is put into prison instead.

Iwate: Sasaki, KMZ p. 460. — Kumamoto: MK I-45. — Shimane: Moriwaki, NK-b p. 5, 19. — Shizuoka: SO-D p. 347, 451. — Tochigi: Kato,

SMT p. 64. — NMM p. 270. — NMS no. 234A, 234B.

128. The Faithful Dog.

Hunter's dog suddenly barks sharply. Hunter shoots dog to death, in fear that it will harm him. He finds a snake on a tree watching for the opportunity to swallow him. He knows that dog has warned him of the danger, and buries it carefully.

Nagano: Koike, OT p. 21; KA-K VII-140. — Wakayama: Moriguchi, S., KAT no. 32. — NMS no. 235.

129. The Grateful Skeleton.

A. Man (or woman) finds a skeleton and gives it *sake* and food. Upon the request of skeleton, he takes it to its parents' house where a memorial service is being held, but nobody in the house notices them. One of house-maids who has broken a dish is scolded by master. Then the guests who have been dining together, begin to take their leave. Skeleton also disappears. Master of the house then notices man for the first time and asks him who he is and why he is there. Man tells about skeleton, and master recognizes that it is his dead son's skeleton. He goes to the place where the skeleton is and takes it back. Man is rewarded.

Fukushima: Iwasaki, IK p. 14. — Iwate: Sasaki, ROY p. 52, 235. — Kagoshima: Iwakura, KS p. 123. — Niigata: Iwakura, NKB p. 121. — Okinawa: Sakima, NT p. 68. — NMS no. 236.

B. Man finds a singing skeleton and takes it to the house of skeleton's father. Skeleton kills the person who murdered him (or stepmother). Man receives a treasure as a reward.

Iwate: Sasaki, ROY p. 56. — NMS no. 236.

130. *Bunbuku Chagama* (*Bunbuku* Tea-kettle).

Man saves a fox, or plays a trick on a fox, and has it turn into a tea-kettle to sell it, calling it *Bunbuku Chagama*. Buyer

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\* *Bunbuku* comes from the sound of boiling tea-kettle, the Chinese characters for this word mean good luck.

(or *oshô*) has the tea-kettle polished and put on fire. The tea-kettle says "ouch, ouch!" and "hot, hot!" and dances, stretching out its arms and legs. It runs away, or buyer returns it to seller; or fox transforms itself into a tea-kettle and helps the owner earn money by dancing before people.

Akita: TD XIV-6-24. — Aomori: Noda, TKA p. 45; Uchida, TGK p. 27. — Fukuoka: FO-D no. 73, 96; TD VI-9-68. — Fukushima: Iwasaki, T., IK p. 169. — Hiroshima: HS-M p. 178. — Hyogo: TD X-6-42. — Iwate: Kikuchi, NH p. 98; Sasaki, ES p. 95, KMZ p. 275, SW p. 117, ROY p. 108. — Kumamoto: KM no. 43. — Nagano: Iwasaki, K., MB p. 1; Koyama, CG p. 124. — Nagasaki: Seki, SB p. 43; Suzuki, T., KTJ p. 158. — Niigata: Mizusawa, EG p. 46, IKP p. 39, TTM-a p. 84; Suzuki, T., SD p. 168. — Osaka: Minami, IZ p. 29. — Shimane: Moriwaki, NT p. 14. — Tokushima: Takeda, AIY p. 98. — Yanagita-Mayer, JFT no. 72. — NMM p. 124ff. — NMS no. 237.

### 131. The Fox and the Horse-dealer.

Horse-dealer (or old man) overhears two foxes saying that they are going to change themselves into a horse-dealer and a horse and go to the horse-fair. Horse-dealer catches one of the foxes and makes it turn into a horse. He sells it and thus earns some money. The false horse turns into the fox again and runs back to his den. He meets the other fox who had been shut up in the hole but who finally managed to free himself. They know then that they have been cheated by the man.

Aomori: Noda, TKA p. 273. — Iwate: Sasaki, ROY p. 116. — Kumamoto: MK I-83. — Nagasaki: Yamaguchi, IK p. 189. — Niigata: Mizusawa, EG p. 57, TTM-b p. 263; TD XV-5-25. — NMS no. 238.

### 132. The Fox Prostitute.

Man (a) rescues a fox, or (b) plays a trick on a fox and has him turn into a woman to sell her as a prostitute. (a) Fox prostitute is discovered and runs away; or (b) fox prostitute dies, and man goes to claim the corpse and receives the obituary gifts.

Aomori: MK II-334. — Gifu: Sawata, NBK no. 139. — Iwate: Sasaki, ROY p. 179, 249. — Nagano: Koyama, CG p. 266. — Nagasaki: Seki, SB p. 57. — Niigata: Iwakura, KB p. 94; Mizusawa, EG p. 120, 266, IKP p. 198. MAT p. 61, 306, TTM-b p. 260; Suzuki, T., SD p. 205. — NMS no. 239.

## IV. SUPERNATURAL WIFES AND HUSBANDS

## A. Supernatural Husband

## 133. The Serpent Bridegroom.

A. Unknown young man visits girl every night. On her parent's advice girl puts a threaded needle in man's coat. Girl's mother or girl herself follows the thread and finds it enter into a pool (cave, or hollow of an old tree). (a) Girl says that she has come to see her spouse. Then a wounded serpent appears and tells her that he is going to die and that the child who is to be born to her will grow to be a great man; or (b) girl's mother overhears the conversation of serpents in the pool. Serpent-son says his child will be born to a human being. Serpent-mother replies that as human beings are clever, girl who married serpent will have her child miscarried by taking a bath in iris water. (a) Three children (or one child) are born to girl and they become great men; or (b) girl takes an iris bath and delivers prematurely snake child.

Aomori: Neda, TKA p.129; MK II-123. — Fukui: NEM I-6-31. — Fukushima: Iwasaki, T., IK p.16. — Gifu: Sawata, NBK no. 5, 82, 129; HB IV-505, V-101. — Gumma: Takagi, ND p.181. — Hiroshima: Isogai, AK p.29. — Iwate: Kikuchi, NH p.21; Ogasawara, SW p.83; Sasaki, KMZ p.175ff., 357, ROY p.118; TD IV-786, XII-11-38. — Kagawa: Takeda, NSK p.16, SK p.106. — Kagoshima: Iwakura, KK p.25, 28, KS p.75, OE p.181; Tabata, AM p.20, 44. — Kochi: Katsurai, TS p.94; TD II-5-10. — Kumamoto: Hamada, AK-M p.158; KM no.6. — Kyoto: GK-K p.353. — Miyagi: KD I-135. — Nagano: Iwasaki, K., MB p.136; Koike, OT p.45; KA-K I-11, II-9, 16, VII-130; MZG III-593, IV-7. — Nagasaki: Seki, SB p.34, 74; Suzuki, T., KTJ p.112. — Niigata: Iwakura, KB p.162; Mizusawa, IKP p.231, MAT p.70ff., TTM-b p.75; Suzuki, T., SD p.162; Takagi, ND p.184. — Nara: Takada, YT p.99ff. — Oita: Ichiba, BG p.87ff. — Okayama: Imamura, MT p.65, 163. — Okinawa: Sakima, NT p.6; TD II-6-38. — Saga: MZ III-557. — Saitama: Suzuki, T., KG p.31. — Shimane: Takagi, ND p.183. — Shizuoka: SO-D p.185, 240, 419, 423, 427ff. — Tochigi: TD III-792. — Tokushima: TD III-7-33. — Yamaguchi: Miyamoto, T., SOS p.60ff. — Yamanashi: Dohashi, KI p.103, ZKI p.95. — Rumpf, JVM p.69, 80, 150. — NMM p.34. — NMS no.101.

B. Father (or mother) tells himself that he will give one of his three (two, or eight) daughters to whoever will irrigate

his rice-field which has dried up. The next day he finds his rice-field wet. Father asks each of his daughters if she would be willing to marry the one who irrigated his rice-field. Two elder sisters refuse, but the youngest one consents to the marriage. Serpent (*kappa\**, mud-snail, or demon) who has transformed itself into a young man, comes for his bride. Youngest daughter, taking gourds (or cotton) and a thousand needles (nails, swords, silver, pepper, mustard, or oil) with her, follows young man. They come to a pool. Daughter puts gourds into the pool and says that if he can sink all the gourds, she will marry him. Young man turns into a serpent and tries to sink gourds (or cotton). Meanwhile girl throws needles in the pool. Serpent dies from the evil effect of needles. Girl (a) returns home safely; or (b) goes on a journey.

Akita: TD XIV-6-32. — Aomori: Noda, TKA p. 68, 71, 315; MK II-121. — Ehime: HB IX-209. — Fukui: NEM I-6-30ff. — Fukushima: Iwasaki, T., IK p. 107. — Gifu: Sawata, NBK no. 46; HB V-101. — Hiroshima: Isogai, AK p. 31. — Ishikawa: Yamashita, KEN p. 1, 124. — Iwate: Hirano, SKT p. 65; Kikuchi, NH p. 18ff.; Moriguchi, T., KG p. 94. — Kagawa: Takeda, NSK p. 16, SK p. 25. — Kagoshima: Iwakura, KS p. 72, 77, OE p. 242. — Kumamoto: Hamada, AK-M p. 95; KM no. 5. — Nagano: Koike, OT p. 145; MK I-563; TD IV-424. — Nagasaki: Seki, SB p. 36, 41; Suzuki, T., KTJ p. 37, 165; TD IX-4-173. — Niigata: Suzuki, T., SD p. 89, 163; TD VII-12-48. — Oita: Suzuki, K., AS no. 16; NI p. 10, 12; MK I-182; MZG V-921. — Okayama: Imamura, MT p. 66. — Saitama: Suzuki, T., KG p. 31. — Shiga: Mitamura, SG no. 12, 33. — Shimane: Moriwaki, NT p. 9ff., NK-a p. 3, 5, NK-c p. 5, OC-c p. 8. — Shizuoka: SO-D p. 429. — Tokushima: MK II-528. — Yamaguchi: Miyamoto, T., SOS p. 46. — Yamanashi: Dohashi, KI p. 107. — NMM p. 37. — NMS no. 101B, 101C.

#### 134. The Demon Bridegroom.

Demon takes woman over a river which is out of its banks; or gathers fire-wood for woman. She promises to give him one of her daughters. She tells her three daughters about her promise with demon. Only the youngest daughter agrees to the marriage. Demon carries youngest daughter over a river. Before he reaches the other side, he is swept away by the rapid current, but girl jumps safely to the other side. Girl marries another man and lives happily. The eldest daughter, being jealous of her sister's happy marriage, kills her by throwing her into a pond, and substitutes herself as wife. Husband

suspects wife, because (a) she is unfamiliar with household affairs; or (b) when she draws water from the well the water becomes muddy. Husband finds an eel in the well and catches it. He has the eel cooked, but substitute wife does not eat it. (a) Eel's head in the dish tells husband that the eel is the incarnation of his true wife who was murdered by her sister; or (b) murdered wife is reincarnated in the form of a bird, which alights on husband's tray, and is killed again by substitute wife and thrown away in the pigsty. (a) Substitute wife is ashamed and enters into a tub to turn herself into an insect, or (b) a mulberry tree grows up in the pigsty, but it is burned by false wife. Its ashes enter false wife's eyes and she dies. Husband digs up the corpse of his true wife and scatters the ashes of mulberry tree on it. Then dead wife is resuscitated.

Niigata: Mizusawa, TTM-a p. 347. — Kagoshima: Iwakura, OE p. 178; TD XVI-11-36. — NMM p. 37. — NMS no. 102.

### 135. The Monkey Bridegroom.

Father tells himself that he will give one of his three daughters to any one who is willing (a) to help him farm, or (b) to irrigate his rice-field. Monkey helps him or irrigates his rice-field. Father tells his daughters about his promise to monkey. Two elder daughters refuse his request, but the youngest one accepts. Monkey comes to take his bride. (a) Youngest daughter asks monkey bridegroom to carry a water-jar, and they go together to monkey's house; or (b) youngest daughter marries monkey, and after some time when they make their first formal visit to bride's parents' house, monkey bridegroom carries *mochi* in a mortar on his back. En route (a) bride asks monkey bridegroom to climb up a cherry tree (wisteria-vine, or azelia tree) to pick some flowers. A branch breaks, and monkey with jar or mortar on his back falls into a river; or (b) bride drops her mirror in a river and asks monkey to pick it up. While saying his farewell poem, monkey bridegroom is driven away by the current. Bride comes back to her father's house safely.

Akita: TD XIV-6-34; Sasaki, KMZ p. 254; MK II-218. — Aomori: Kawai, TGM p. 28; Noda, TKA p. 63ff.; MK II-188. — Ehime: HB IX-209. — Fukushima: Iwasaki, T., IK p. 17ff., 109; MD IX-94. — Fukuoka:

FO-D no. 214. — Gifu: Sawata, NBK no. 7, 101; HB III-6-28. — Gumma: DRM p. 9. — Hiroshima: HS-M p. 19, 21, 25; Isogai, AK p. 19ff., 22, 25; MD IX-224. — Hyogo: MD IX-440; MK II-368; TD IV-436, X-6-39. — Ishikawa: Yamashita, KEN p. 1. — Iwate: Hirano, SKT p. 57; Kikuchi, NH p. 17; Ogasawara, SW p. 111; Moriguchi, T., KG p. 91; Sasaki, KMZ p. 246; MZ III-562. — Kagawa: Takeda, NSK p. 17, 19, SK p. 35, 92, 99; TD VII-12-17. — Kagoshima: Iwakura, KS p. 81; MK I-268. — Kochi: Katsurai, TS p. 36, 38. — Kumamoto: MK I-90ff., II-42, 270; KM no. 4. — Miyagi: KD II-119. — Nagano: Iwasaki, K., MB p. 39, 77; Koyama, CG p. 172; KA-K I-157, II-161, VII-120. — Nagasaki: Yuki, HKT p. 25. — Niigata: Iwakura, KB p. 15, MKB p. 6; Mizusawa, FS p. 267, IKP p. 96, MAT p. 63, TTH p. 119, TTM-a p. 205; Suzuki, T., SD p. 203; Toyama, ESJ p. 115; NMZG III-104; TD IV-417. — Oita: Suzuki, S., NI p. 14. — Okayama: MZ I-1162. — Osaka: Minami, IZ p. 42, 44, 59. — Saga: Suzuki, T., KTJ p. 213; TD XII-7-15. — Saitama: Suzuki, T., KG p. 26. — Shiga: Mitamura, SG no. 47, 49. — Shimane: Moriwaki, KA p. 4, NT p. 6ff., NK-b p. 6, NK-c p. 5, OC-a p. 6ff. — Shizuoka: SO-D p. 434. — Tochigi: Kato, SMT p. 30. — Tokushima: MK II-469. — Wakayama: Nakanishi, KS p. 3ff.; KB 9-15. — Yanagita-Mayer, JFT no. 14. — NMM p. 38. — NMS no. 103.

### 136. The Grateful Frog.

Father (or mother) rescues a frog from a snake promising that he will give one of his three daughters to snake. Only the youngest daughter agrees to the marriage with snake. She goes to marry snake and is shut up in snake's hut; or she is carried in a box to snake. Grateful frog appears to rescue her by killing snake.

Akita: TD XIV-5-63. — Aomori: Kawai, TGM p. 57; HK II-120. — Fukui: FI-K p. 99ff.; HK I-31. — Fukushima: Iwasaki, T., IK p. 15ff. — Gifu: HB V-102, X-181. — Hiroshima: HS-M p. 26; Isogai, AK p. 27. — Hyogo: MK II-369; TD X-6-39. — Iwate: Hirano, SKT p. 62, 67; Sasaki, KMZ p. 168; TD XII-11-36. — Kagawa: Takeda, NSK p. 14. — Kyoto: Kakita, KT p. 88. — Nagano: Iwasaki, S., MB p. 7; Koyama, CG p. 166. — Nagasaki: Seki, SB p. 29ff. — Niigata: Iwakura, KB p. 187; Mizusawa, IKP p. 193, p. 67, TTM-a p. 291, TTM-b p. 31; Suzuki, T., SD p. 141, 220; TD XV-5-19. — Okayama: Imamura, MT p. 87. — Osaka: Minami, IZ p. 49. — Saitama: Suzuki, T., KG p. 33, 37. — Shimane: Moriwaki, NK-a p. 3; MK II-563. — Shizuoka: SO-D p. 418, 421, 424, 431, 433. — Tochigi: Kato, SMG p. 31, 63. — Wakayama: KB 10-19. — Yamanashi: Dohashi, ZKI p. 204. — NMS no. 104A.

### 137. The Stork's Eggs.

Man promises a snake who is going to swallow a frog, that



if it lets frog go, he will (a) give it one of his daughters; or (b) make it his wife (in case snake is female); or (c) marry it to his daughter. (a) Snake transforms itself into a young man and visits man's house to become his son-in-law; (b) snake transforms itself into a woman and becomes man's wife; or (c) snake transforms itself into a young man and marries man's daughter. (a) Man's daughter, or (b) snake-wife becomes pregnant, or (c) snake-husband becomes sick. A fortune-teller (*rokubu\**, pilgrim, or *yamabushi*) says that eggs from a stork's (eagle's, or hawk's) nest will be good for pregnant woman or cure sick man, and that sick person's husband or wife should climb a tree to get stork eggs. When husband (or wife) climb up the tree, he (or she) turns into a snake, but is pecked by stork and falls to the ground and dies. (a) Sick wife or husband recovers; or (b) wife is delivered prematurely of snake-child and is saved from harm by snake.

Akita: TD XIV-6-31. — Fukui: FI-K p.97. — Gifu: Sawata, NBK no.45. — Hyogo: TD X-6-40. — Ishikawa: Yamashita, KEN p.51, 64. — Iwate: Sasaki, ROY p.20. — Kagawa: Takeda, SK p.20. — Miyagi: KD I-173; KK I-474. — Nagasaki: Seki, SB p.31; Suzuki, T., KTJ p.138. — Niigata: Iwakura, KB p.209; Suzuki, T., SD p.69, 246. — Saga: MZ III-557. — Saitama: Suzuki, T., KG p.35ff. — Shizuoka: SO-D p.420. — Rumpf, JVM p.148. — Yanagita-Mayer, JFT no.16. — NMS no.105.

### 138. The Dog Husband.

Mother is used to telling a dog that if it clears away her little daughter's faeces, it shall have daughter as its bride. When daughter grows up and mother makes marriage arrangement between daughter and a certain man, dog objects. Mother gives daughter to dog. A hunter shoots dog and marries daughter. After some time she learns that hunter killed her dog husband. She kills hunter and avenges dog's death.

Aomori: Noda, TKA p.73. — Hiroshima: Isogai, AK p.33. — Kagoshima: Tabata, AM p.24. — Nagano: MK I-319. — Nagasaki: Suzuki, T., KTJ p.205. — Yamanashi: Dohashi, ZKI p.90. — NMS no.106.

### 139. The Girl Who Becomes Silk-worm Deity.

(a) Mother dies while father is out on a journey; or (b) mother loses something precious. (a) Daughter promises a

horse that she will marry him if he will bring father home; or (b) father promises his horse to give it his daughter if it will find the lost treasure. (a) Horse brings father home; or (b) horse finds the treasure. Horse marries daughter. Father is angry, kills and skins the horse, and hangs its skin on a mulberry tree to dry. Skin rises to heaven wrapping daughter up in itself. A worm descends from heaven, or from mulberry tree. This is the origin of the silkworm.

Hyogo: TD IV-3-36. — Iwate: Kikuchi, NH p. 88; Sasaki, KMZ p. 422. — Shizuoka: SO-D p. 465. — Yamanashi: Dohashi, KI p. 161, 165. — NMM p. 297. — NMS no. 108A.

#### 140. The Tree Spirit and the Girl.

Girl lives with her mother. One day while girl is walking along a mountain path on her way home, she is overtaken by sudden rain and takes shelter under a tree. Tree tells her that three days hence it is to be cut down because of orders from the feudal lord. (a) Tree is cut down and made into a boat, but it does not move an inch at launching; or (b) people cannot move tree which was cut down. Feudal lord announces that whoever can launch the boat or move tree is to be rewarded. Boat is launched or tree is easily moved, when girl leads the others present in singing.

Iwate: TD III-456. — Kagoshima: Iwakura, KS p. 89. — Yamanashi: Dohashi, ZKI p. 275, 277. — NMS no. 109.

### B. Supernatural Wives

#### 141. The Snake Wife.

Man saves a snake, who visits him in the form of a woman. They get married. Wife becomes pregnant. She is confined in a hut for childbirth and forbids her husband to see her. Without obeying her words, husband peeps into the hut and sees a snake. Wife regrets her husband's breaking his promise and leaves him with her child. Before she goes, she gouges out one of her eyes and gives it to husband, telling him to have child lick it when he wants milk. The eye-ball is taken away by a feudal lord. Husband goes to a pond to ask his snake wife for

another eye-ball. Wife appears in the shape of a one-eyed woman and gives him her eye. This eye-ball is also taken away by feudal lord. Husband goes to the pond again. Woman without eyes appears and (a) requests that a bell be rung every morning and evening to tell her the time; or, (b) advises him to take refuge at another place because she will take revenge on feudal lord by causing a flood (or earthquake) to take place in his domain.

Akita: MK I-122. — Aomori: Noda, TKA p. 78, 79; Takagi, ND p. 169. — Fukui: MK I-347. — Fukuoka: FO-D no. 144. — Fukushima: Iwasaki, T., IK p. 8. — Gifu: HB IV-564, V-97ff.; MZG IV-816. — Hiroshima: HS-M p. 17; Isogai, AK p. 35. — Hyogo: TD X-4-73. — Iwate: Sasaki, KMZ p. 182, 187. — Kagawa: Takeda, AIY p. 60, NSK p. 13ff., SK p. 118. — Kagoshima: Iwakura, KK p. 28; Tabata, AM p. 64. — Kumamoto: KM no. 3; TD I-9-64. — Kyoto: TD XII-2-29. — Nagano: Koyama, CG p. 200. — Nagasaki: Seki, SB p. 131, 134, 137, 139; Suzuki, T., KTJ p. 118; Yuki, HKT p. 37. — Nara: Takada, YT p. 229; TD V-361. — Niigata: Mizusawa, FS p. 295; Suzuki, T., SD p. 247. — Saitama: Suzuki, T., KG p. 31. — Shimane: Moriwaki, NT p. 13; Takagi, ND p. 134. — Shizuoka: SO-D p. 432; Takagi, ND p. 165. — Tochigi: TD XI-8-1. — Wakayama: Saiga, MR p. 76; KB 10-21; MK I-429. — Yamaguchi: Miyamoto, T., SOS p. 58ff. — Rumpf, JVM p. 155. — Yanagita-Mayer, JFT no. 62. — NMM p. 31. — NMS no. 110.

#### 142. The Frog Wife.

Man rescues a frog from a snake. Frog comes to him in the form of a woman and they get married. Wife visits her native home (a) to pass the time of her childbirth; or (b) to attend the memorial service for her dead parent. Husband, being suspicious of her, follows her and sees her enter into a pond. Then he hears frogs' croaking in the pond. He throws stones into the pond. Frogs' croaking stops. Wife returns home crippled, or wounded. She says that in the middle of the memorial service a big stone came down and she was hurt. When husband learns that his wife is a frog, she leaves him.

Aomori: MK II-84. — Gifu: HB V-252. — Fukushima: Iwasaki, T., IK p. 13. — Kagawa: Takeda, AIY p. 23. — Niigata: Iwakura, KB p. 195; Mizusawa, EG p. 147, IKP p. 243, 272, MAT p. 51, 54, TTM-a p. 97, TTM-b p. 230; Suzuki, T., SD p. 126, 247; NMZ III-98. — Shiga: Mitamura, SF no. 9. — Yamagata: MK II-317. — NMM p. 33. — NMS no. 111.

## 143. The Clam Wife.

Man saves a clam. Clam changes itself into a woman and visits man. She becomes his wife or works in his house as a maid servant. She cooks good soup every day. Husband secretly sees wife urinating into the pot she is using for her cooking. Wife having learned that husband saw her while cooking, reveals herself as a clam, and leaves him forever.

Akita: TD XIV-5-58ff. — Fukushima: Iwasaki, T., IK p.12. — Gifu: MZGK II-934. — Ishikawa: Yamashita, KEN p.121. — Iwate: Kikuchi, NH p.16; Sasaki, KMZ p.36. — Kagawa: Takeda, NSK p.12. — Kagoshima: Iwakura, KS p.68. — Nagano: MZG I-276. — Nagasaki: Seki, SB p.130. — Niigata: Iwakura, MKB p.133; Mizusawa, MAT p.48, 56, 58ff., IKP p.61, TTH p.136, TTM-a p.72, TTM-b p.198, 273; MZG II-455. — Shimane: Moriwaki, NM-a p.5. — Yamagata: MK II-93. — NHH p.29. — NMS no.112.

## 144. The Fish Wife.

A. Poor man rescues a fish or helps a tortoise take her children which have just been hatched. Man is led by fish or tortoise to the palace at the bottom of the sea, and returns with a girl from the palace. He marries her, and three children are born. Wife takes a bath every day in her private room which husband is forbidden to look in. Husband disobeys the instructions and sees a fish bathing in the tub. Wife gives husband a small box, telling him not to open it and that if he should decide to open it, he must open it on the seashore, while he has his feet in the water. She goes away, taking her youngest child with her. Husband, longing for his wife, forgets her advice and opens the box, from which a smoke rises. Then he becomes poor again. Two children pick up on the beach a marvellous treasure called "shirufu" which is presented to them by the king of the sea. When husband tries to take it, it disappears into the sea.

Kagoshima: Iwakura, KK p.13. — Okinawa: TD IV-208. — NMS no.113A.

B. Poor man marries an unknown woman who visited him. He visits wife's birth place which is associated with the water. He returns with a magic treasure (lucky mallet, magic sleeve which shakes out money, inexhaustible ball of hemp, precious cloth, or goat) which was presented by wife's relative. He

prospers from magic treasure.

Niigata: Suzuki, T., SD p. 10. — Okinawa: TD IV-208. — Shimane: MK II-417. — NMM p. 30. — NMS no. 113B.

145. The Wife from *Ryûgû*\* (Dragon Palace)

On New Year's Eve poor flower-dealer throws his remaining flowers (New Year pine branches, or fire-wood) into the sea, saying that he would like to present them to the king of *Ryûgû*. Then a messenger comes for him to conduct him to *Ryûgû*. Man stays at *Ryûgû* as king's guest, and when he leaves *Ryûgû* he receives a present from king and is allowed to take king's daughter as his wife. A feudal lord hears of man's beautiful wife and imposes three tasks upon man, threatening him that if he cannot accomplish tasks he must offer up his wife. Tasks are to offer a thousand *koku*\* of rice, to bring a thousand ash-ropes, to present an interesting show, or to bring a drum that sounds by itself (cf. Type 189). Feudal lord is killed while the last test is being performed. (a) Husband and wife live happily everafter; or (b) wife departs from husband for some reason.

Ehime: HB IX-208. — Hiroshima: HS-M p. 112. — Iwate: Kikuchi, NH p. 13; Ogasawara, SW p. 71. — Kagoshima: Iwakura, KK p. 7, 10, KS p. 3, 61. — Kochi: Katsurai, TS p. 67. — Nagasaki: Seki, SB p. 121. — Niigata: Suzuki, T., SD p. 111; MK I-312. — Shimane: Moriwaki, OC-b p. 22, OC-d p. 14; MK III-417. — NMM p. 30. — NMS no. 114.

146. The Crane Wife.

Young man rescues a wounded crane (copper-pheasant, pheasant, stork, or wild duck) or a crane from being killed. A pretty woman visits him and becomes his wife. Wife weaves in the weaving room which she has forbidden her husband to look into. The cloth which she wove is sold at a high price. Husband asks her to weave another roll of cloth. Disregarding wife's words, husband looks into the weaving room and sees a crane plucking its feathers out and weaving them into cloth. Crane wife goes away from her husband, because her true form has been discovered.

Akita: TD XIV-5-53. — Aomori: Noda, TKA p. 74ff.; MK II-83. — Ehime: HB IX-206. — Fukui: MK I-31. — Fukuoka: FO-D no. 74, 151.

— Fukushima: Iwasaki, T., IK p. 10ff.; Kondo, ST p. 118; MD IX-220.  
 — Hiroshima: HS-M p. 12, 14. — Iwate: Hirano, SKT p. 52, 55; Sasaki, ROY p. 288. — Kagawa: Takeda, NSK p. 11, SK p. 91. — Kagoshima: Iwakura, KS p. 63, 66; TD XVI-10-20. — Nagano: Iwasaki, K., MB p. 125; Koyama, CG p. 264; KA-K II-155; Takagi, ND p. 153. — Nagasaki: Suzuki, T., KTJ p. 19; Yamaguchi, IK p. 164. — Niigata: Iwakura, KB p. 181; Mizusawa, IKP p. 90, MAT p. 44, 46, TTM-a p. 275. TTM-b p. 34; Suzuki, T., SD p. 67, 171, 193, 202, 218, 249; TD XV-5-23. — Okayama: Imamura, MT p. 80. — Osaka: Minami, IZ p. 50. — Saitama: Suzuki, T., KG p. 22ff. — Shimane: Moriwaki, AN p. 7ff., MN p. 3, NT p. 4, OC-c p. 7. — Tokushima: Takeda, AIY p. 24, 53. — Tottori: MK I-76. — Wakayama: Nakanishi, KS p. 7. — Yamanashi: Dohashi, KI p. 7, ZKI p. 125. — Yanagita-Mayer, JFT no. 60. — NMM p. 26. — NMS no. 115.

#### 147. The Fox Wife.

Man saves a fox. Fox transforms itself into a woman, visits man and becomes his wife. After they lived peacefully for several years, (a) their child finds mother taking a nap in the form of a fox, or showing her tail; or (b) another woman who looks just like wife appears. (a) Fox wife goes away leaving a poem, "If you love me, come for me to the woods of Shinoda\*," or (b) one of two wives is driven out. (a) Husband harvests a rich rice crop because of the gratitude of his fox wife who returned to her original home in the wood; or (b) child obtains a magic treasure with which he can hear bird's language (cf. Type 171).

Aomori: Noda, TKA p. 275; MK II-84. — Fukushima: Iwasaki, T., IK p. 7. — Hiroshima: HS-M p. 15. — Iwate: Kikuchi, NH p. 14ff. — Kagawa: Takeda, SK p. 49. — Kumamoto: KM no. 2. — Nagasaki: Suzuki, T., KTJ p. 98. — Niigata: Mizusawa, TTM-a p. 42. — Osaka: Minami, IZ p. 37, 39. — Saitama: Suzuki, T., KG p. 25. — Shiga: Mitamura, SG no. 32. — Shimane: Moriwaki, NT p. 4ff., NM-b p. 5. — Tochigi: Kato, SMG p. 35. — Yamaguchi: Miyamoto, T., SOS p. 7. — Yanagita-Mayer, JFT no. 61. — NMM p. 28. — NMS no. 116.

#### 148. The Cat Wife.

Poor farmer picks up and feeds a cat which was abandoned by a rich man. Farmer says that if the cat helps him in grinding wheat, he will become better off. The next day when he comes home from his work in the field, he finds his cat grinding

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\* Shinoda is a place name.

wheat. Henceforth cat grinds wheat while farmer is working in the field. He makes dumplings with the wheat flour and eats them with cat. Cat goes on a pilgrimage to the Shrine of Ise and prays to god for turning it into a woman. She returns as a woman and marries farmer.

Iwate: Sasaki, KMZ p.339. — Okinawa: Sakima, NS p.9. — NMS no.117.

#### 149. The Wife from the Upper World.

Fisherman (or wood-cutter) prays to god for a wife. (a) According to god's instructions, (b) through the help of an animal which he saved, or (c) by chance, he sees a woman (or some women) who descended from the upper world, bathing in a pond, river, lake, or on the beach. He steals woman's feather robe (or one of feather robes), takes woman with him to his home and marries her. One, three, or several children are born. Wife discovers her feather robe (a) by herself, (b) through her child's suggestion, or (c) by husband's carelessness. She puts on her robe and returns to the upper world alone, or with her children. Husband plants a bamboo or gourd according to his wife's instructions, and climbs up bamboo cane or gourd vine to the upper land. Husband is assigned tasks by wife's father or mother. (a) He performs tasks through his wife's help and is reunited with her; or (b) he fails in the last test and is separated from his wife.

Akita: MK II-455. — Aomori: Kawai, TGM p.9; MK II-452. — Fukushima: Iwasaki, T., IK p.6, 102; Kondo, STM p.137. — Gifu: HB V-97. — Hiroshima: HS-M p.5, 11; Isogai, AK p.53. — Iwate: Hirano, SKT p.47; Ogasawara, SW p.49, 106; Sasaki, KMZ p.39; TD II-1-16. — Kagawa: Takeda, NSK p.8, 10, 11; SK p.112. — Kagoshima: Iwakura, KK p.18, 21ff., KS p.108, OE p.262; Tabata, AM p.1, 6, 8, 11; TD I-1-12, XVII-1-36. — Kumamoto: Hamada, AK-M p.35; MK I-473, II-263. — Kyoto: GK-K p.335; TD II-3-43. — Miyagi: KD III-86. — Nagano: Koyama, CG p.129. — Nagasaki: Seki, SB p.127. — Niigata: Mizusawa, EG p.27, IKP p.59, TTM-a p.133, TTM-b p.255; NMG III-89; TD XV-5-21. — Oita: Suzuki, K., AS no.8. — Okinawa: MZ II-72. — Saitama: Suzuki, T., KG p.18ff. — Shimane: Moriwaki, NT p.4; MD II-107. — Tokushima: Takeda, AIY p.43, 100. — Tottori: IP-M p.47. — Wakayama: Nakanishi, KS p.9. — Yamagata: MZ II-69. — Yamaguchi: Miyamoto, T., SOS p.25ff. — Rump, JVM p.42, 110. — NMM p.22. — NMS no.118.

## 150. The Flute-player Bridegroom.

Man plays on his flute beautifully. Woman of the upper land is attracted by his music, descends to the earth and marries man. She weaves a piece of cloth, which she gives to her husband to sell. A *tonosama* (feudal lord) falls in love with wife and assigns three tasks to husband on the condition that he should offer his wife to *tonosama* if he fails to accomplish those tasks. Man accomplishes tasks with his wife's help. Husband goes to the upper land to pay a visit to his wife's parents. (a) He assists his father-in-law in making rain fall on the earth; or (b) he sympathizes with an ogre who is on a chain in father-in-law's house, and lets ogre eat magic rice which gives the power of a thousand men to the eater. When ogre eats magic rice, he cuts the chain and rushes down to the earth to take the man's wife away. After many difficulties, husband recovers his wife.

Aomori: MK II-82. — Iwate: Ogasawara, SW p. 71; Sasaki, ROY p. 327, SW p. 133. — Niigata: Iwakura, KB p. 200, MKB p. 42. — NMS no. 119.

## V. SUPERNATURAL BIRTH

## 151. Mud-snail Son.

A childless couple prays to god (*uji-gami\**, *Kannon\**, or *Yakushi\**) for a child. (a) They pick up and look after a mud-snail (frog, or snake) as their son; or (b) a small child is born from wife's (or husband's) leg or thumb. (a) Mud-snail son or small boy sets out to find a wife taking flour or rice with him; or (b) he takes rice or fire-wood to land-owner or to rich man's house. (a) Mud-snail son puts some flour on the lips of rich man's youngest daughter while she is sleeping. The next morning he says that the girl who ate his flour must marry him, and he receives youngest daughter whose lips are floury, or (b) mud-snail son wins the confidence of land-owner and becomes engaged to his youngest daughter. Mud-snail son (a) finds magic mallet, (b) takes it from demon's island, or (c) receives it from grateful animal. (a) Bride who dislikes her mud-snail bridegroom, beats him with mallet; (b) mud-snail asks his bride to beat him to pieces with a pestle or with magic mallet; or (c)



bride stirs the water in which her bridegroom is bathing; or (d) bride prays to god to turn mud-snail into a human being. Mud-snail is changed into a handsome young man. They obtain a nice house by resorting to the power of magic mallet and live in it happily everafter.

Akita: TD XIV-5-51; MK II-366. — Aomori: Noda, TKA p. 51, 112. — Gumma: DRM p. 1, 4, 6. — Hiroshima: HS-M p. 1. — Iwate: Hirano, SKT p. 23, 27; Ogasawara, SW p. 75; Sasaki, KMZ p. 10, SW p. 142. — Kagawa: Takeda, NSK p. 5. — Kagoshima: Iwakura, KS p. 72; TD I-7-73. — Kochi: Katsurai, TS p. 16, 20. — Kumamoto: KM no. 5; KK V-387; MZG IV-576. — Miyagi: KD II-122. — Nagasaki: Seki, SB p. 143, 148; Suzuki, T., KTJ p. 63; Yamaguchi, IK p. 179; Yuki, HTK p. 48. — Niigata: Iwakura, KB p. 188, MKB p. 58; Mizusawa, EG p. 174, FS p. 262, IKP p. 290, MAT p. 145, 150, TTH p. 239, TTM-a p. 189, TTM-b p. 204; Suzuki, T., SD p. 211. — Oita: Suzuki, K., NI p. 7; MK I-567. — Okayama: Imamura, MT p. 4, 82, 164. — Shimane: Moriwaki, NM p. 3, NK-c p. 3. — Tokushima: Takeda, AIY p. 14. — Rumpf, JVM p. 157. — NMM p. 13. — NMS no. 134.

#### 152. The Frog Son.

A childless couple prays to god for a child, and a frog boy is born to them. Frog son wishes to marry rich man's daughter. She hates him and throws him away into a pond. A carp swallows him. Father catches carp. As he is about to cut it in two, a voice is heard from inside carp, saying, "don't thrust your knife too deep." A young man who was transformed from frog, comes out of carp. He marries daughter.

Kagoshima: Iwakura, KS p. 74; Tabata, AM p. 23. — NMM p. 12. — NMS no. 135.

#### 153. *Issun-Bôshi*.

A childless couple prays to god for a child. A small boy is born (a) from wife's (or husband's) leg or thumb, or (b) from a log. Boy does not grow big. So he is called *Issun Bôshi* (One-inch Boy)\*. or *Mamezo* (Bean Boy). (a) He becomes a servant in a rich man's house. One day he goes out attending to his master's daughter. They meet a demon, and *Issun Bôshi* is swallowed by demon. While in demon's stomach, *Issun Bôshi* pricks demon with his needle. Demon vomits out *Issun Bôshi* and runs away, leaving his magic mallet behind. (b) *Issun*

*Bôshi* goes on an expedition to demon's island and returns with treasure. By shaking magic mallet, (a) *Issun Bôshi* makes himself large and marries rich man's daughter; or (b) he obtains gold and other treasures and he lives with his parents happily the rest of his life.

Aomori: Noda, TKA p. 111. — Fukuoka: FO-D no. 26, 41. — Fukushima: Iwasaki, T., IK p. 5, 102. — Hiroshima: HS-M p. 48; Isogai, AK p. 87, 90. — Kagoshima: Iwakura, KS p. 70. — Nagasaki: Seki, SB p. 152; Yamaguchi, IK2 p. 6. — Niigata: Suzuki, T., SD p. 29. — Saga: MK II-324. — Saitama: Suzuki, T., KG p. 11. — Tottori: IP-M p. 32. — Yamaguchi: Miyamoto, T., SOS p. 6. — NMM p. 9. — NMS no. 136.

#### 154. Thumb Boy.

A childless couple prays to god or asks a sorcerer for a child even though he may be as small as a bean or a finger. They are given a child just as they had wished. Boy drives a horse by sitting in its ear, or rides a horse. (a) He is sold to a traveler; or (b) he is offered to a feudal lord by a villager. Thumb Boy flees from traveler and (a) hides in a snail shell, or (b) in a rat hole, or (c) falls into a river and is swallowed by a carp. (a) He rests in straw and is swallowed with straw by a cow. He cries out or he moves violently in cow's stomach to make cow go on a rampage. Cow is killed by its keeper. A wolf eats cow's intestines, and Thumb Boy is also swallowed by it. He leads wolf to his parents' house, and his father kills wolf, from which Thumb Boy appears. (b) Carp which swallowed Thumb Boy is offered to a feudal lord. When it is cut, boy comes out of it safely.

Fukushima: Iwasaki, T., IK p. 4. — Gifu: MK II-458. — Ishikawa: Yamashita, KEM p. 138. — Nagasaki: Yuki, HKT p. 53. — Oita: Suzuki, K., NI p. 6. — NMS no. 137.

#### 155. The Snake Son.

Childless couple prays to god for a child and (a) bears a snake child; or (b) finds an egg from which a snake child is born. Villagers are afraid of snake child who has grown quite large. He is abandoned in the mountain. Snake (a) makes rain fall in time of drought, (b) waters paddy-fields, (c) saves a rich man's daughter; or (d) harms some villagers. (a) The father

and mother of snake son are thanked by villagers or rich man for snake son's good deals; or (b) father destroys snake son who harmed villagers, and he is rewarded.

Akita: TD XIV-5-60. — Fukushima: Iwasaki, T., IK p. 3. — Iwate: Sasaki, KMZ p. 180, ROY p. 256. — Kagoshima: Iwakura, KS p. 154ff; MK I-565. — Kumamoto: Kimura, HG p. 86; MK II-380. — Nagasaki: Suzuki, T., KTJ p. 115. — Shizuoka: SO-D p. 433ff. — Wakayama: Nakanishi, KST p. 76. — Yamaguchi: Miyamoto, T., SOS p. 47. — Yamanashi: Dohashi, KI p. 113, ZKI p. 102. — NMM p. 12. — NMS no. 142A.

156. Torachiyo-maru.

Childless rich man wishes for a child and is given a boy. Child is named Torachiyo-maru. He is educated in a temple. As he surpasses all the other boys who are studying with him, they become jealous of him. He is calumniated. Teacher decides to exile Torachiyo-maru to the land of death. Father gives him an iron rod to protect himself along the way. Cat, dog, cow or other evil beings trouble him, while he is journeying. After defeating those obstacles, he reaches the land of death. The king of the land of death gives Torachiyo-maru eighty-eight years of live. He comes home after three years of exile. (a) The calumniators have already died; or (b) the arrow which Torachiyo-maru shot toward the sky, falls on the calumniators and kills them.

Kagoshima: Iwakura, KK p. 34, OE p. 44, 50. — NMS no. 139.

157. Riki Tarô (Mighty Boy).

(a) Childless old couple prays to god for a child, and a boy is born from a chestnut which they picked up, or from wife's leg; or (b) an idle couple makes a doll from the soil of their bodies, and the doll becomes animate. The child remains in an *ejiko\** (basket) for fifteen years, and he grows to be a strong and gluttonous man. He sets out to test his strength, carrying an iron rod of a hundred *kan\**. En route he defeats a man who is carrying a shrine and another man who is carrying a big ox (or, a man who breaks stone in his hand and another who rolls a great rock). They become his assistants. They destroy the evil spirit and save three girls, whom they marry.

Aomori: Noda, TKA p. 51; MK II-78. — Ishikawa: Yamashita, KEN

p.105. — Iwate: Hirano, SKT p.7, 209; Kikuchi, NH p.1, 3; Sasaki, KMZ p.80; MK I-216. — Shimane: MK II-561. — Rumpf, JVM p.214. — NMM p.2. — NMS no.140.

158. Heel Boy.

During husband's absence, wife is eaten up by *yama-uba*. Only her heel remains. The heel flesh grows into a boy. In place of the cowardly father, boy avenges his mother's death by destroying *yama-uba* through feeding her a burned stone.

Aomori: Okunan-shinpo, Jan. 1, 1932; MK II-79. — NMS no.141.

159. Momo Tarô (Peach Boy).

Old woman picks up (a) a peach (or a peach in a box) which comes floating down a river, or she picks up (b) a peach (or chestnut) in the field. Little boy appears from the peach, and he is named Momo Tarô. He goes on an expedition to demons' island. Along the way he meets a monkey, a dog and a pheasant and gives them each some of his dumplings. Monkey, dog, and pheasant become Momo Tarô's assistants, and they travel together to demon's island. They fight with demons. Finally demons surrender to Momo Tarô and give up all their treasures. Momo Tarô comes back with treasures and lives happily with old man and woman.

Akita: TD XIV-5-50. — Aomori: Noda, TKA p.27; Uchida, TGK p.12. — Ehime: MK II-131. — Fukui: MK I-29. — Fukuoka: FO-D no.155. — Fukushima: Iwasaki, T, IK p.1, 99. — Gifu: MK II-457. — Hiroshima: HS-M p.157; Isogai, AK p.56. — Hyogo: Takeda, BOG no.102, 103. — Ishikawa: Yamashita, KEM p.105. — Iwate: Hirano, SKT p.3; Ogasawara, SW p.132. — Kagawa: Takeda, NSK p.1, SK p.44. — Kagoshima: Iwakura, OE p.259. — Kochi: Katsurai, TS p.144; TD V-956. — Kumamoto: Hamada, AK-M p.83. — Nagano: Koyama, CG p.147. — Niigata: Mizusawa, IKP p.253; Suzuki, T, SD p.184. — Saitama: Suzuki, T, KG p.1. — Shimane: Moriwaki, NK-a p.3, NK-b p.1; Yokoji, OK p.30. — Tokyo: MK II-48. — Yamanashi: Dohashi, ZKI p.224, 230. — Rumpf, JVM p.213. — NMM p.1. — NMS no.143.

160. Uriko Hime (Melon Princess).

Old woman picks up a melon from the river. A girl comes out of the cut melon. She is named Uriko Hime and looked after

by old man and woman. She grows up to be a good weaver. Old man and woman go to town to buy a wedding dress and other things for Uriko Hime. While Uriko Hime is weaving alone, Ama-no-jaku, an evil being, appears and tricks Uriko Hime into opening the door. Ama-no-jaku enters the house and (a) kills Uriko Hime; or (b) takes her outside and fastens her to a persimmon tree. Ama-no-jaku disguises herself in Uriko-Hime's dress and weaves in place of Uriko Hime. Old couple let her ride in a palanquin to go to her wedding ceremony. (a) A bird on the top of a tree sings a song to inform old couple that Ama-no-jaku is in the palanquin; or (b) Uriko Hime who was tied to the tree, cries and lets them know that she is there. Ama-no-jaku is driven away or killed. Uriko Hime is rescued and is taken to the wedding.

Akita: Sasaki, KMZ p. 373; MK II-453; NMZ III-108; TD IV-413, XIV-5-21. — Aomori: Kawai, TGM p. 95; Noda, TKA p. 38, 40, 42; MK II-78, 553. — Ehime: MK II-131. — Fukui: FI-K p. 53, 85. — Fukuoka: FO-D no. 193. — Fukushima: Iwasaki, T., IK p. 172; MD IX-93. — Gifu: Sawata, NBK no. 94; HB IX-352; MK II-459ff. — Hiroshima: HS-M p. 159, 162; Isogai, AK p. 38, 41ff; MD IX-225. — Hyogo: TD VII-12-50. — Ishikawa: Yamashita, KEM p. 31. — Iwate: Hirano, SKT p. 11, 16; Kikuchi, NH p. 5, 7ff; Moriguchi, T., KG p. 31; Ogasawara, SW p. 1; Sasaki, KMZ p. 364, 368, 370, 371, 376, 380, 382, SW p. 15; TD III-740. — Kagawa: Takeda, NSK p. 2. — Kagoshima: Iwakura, KS p. 96ff. — Miyagi: KD II-123; MK II-57. — Nagano: Iwasaki, K., MB p. 100; Koyama, CG p. 150; MK I-34, 318. — Nagasaki: Kubo, GT p. 243; Suzuki, T., KTJ p. 199. — Niigata: Iwakura, KB p. 202; Mizusawa, FS p. 271, 274, MAT p. 185, IKP p. 203, TTH p. 235, TTM-a p. 219; Suzuki, T., SD p. 193, 216. — Oita: Suzuki, K., AS no. 10, NI p. 1, 4; MK I-136. — Okayama: Imamura, MT p. 114, 120. — Saitama: Suzuki, T., KG p. 5. — Shiga: Mitamura, SG no. 50. — Shimane: Moriwaki, KA p. 3, NT p. 1, NK-b p. 3, NM-a p. 3, NM-b p. 10, OC-a p. 3, OC-c p. 3ff, OC-d p. 7; Takagi, ND p. 268; Yokoji, OK p. 30; MK I-365, II-415; TD I-12-32. — Tokushima: Takeda, AIY p. 72; HK II-422, 469. — Toyama: HB VII-34; TD III-646. — Wakayama: Nakanishi, KS p. 1. — Yamagata: MK II-216. — Yamaguchi: Miyamoto, T., SOS p. 5. — Yamanashi: Dohashi, ZKI p. 231. — Rumpf, JVM p. 185. — Yanagita-Mayer, JFT no. 56. — NMM p. 3. — NMS no. 144.

#### 161. Bamboo-sprout Boy.

A boy who cuts bamboo, finds a small child in a bamboo cane. The child says that his name is Takenoko Doji (Bamboo-sprout Boy), and that he is one thousand-two-hundred-thirty-four years old. Bamboo-sprout Boy grants the boy his seven (or

five) wishes and then ascends to the sky.

Kagawa: Takeda, NSK p. 57. — Kumamoto: MK I-373. — Wakayama: Nakanishi, KS p. 13. — NMM p. 6. — NMS no. 145.

162. Bamboo Maiden.

Old man (or old woman) finds a girl in a bamboo which he cut. He looks after her as his daughter. When she grows up, she gives treasure (an inexhaustible rice box or magic ladle) to old man, and she goes away to her original home in heaven.

Fukui: FI-K p. 85. — Kagoshima: Iwakura, KS p. 101; Tabata, AM p. 14. — Kumamoto: KK VII-405. — Rumpf, JVM p. 45. — Yanagita-Mayer, JFT no. 55. — NMS no. 146.

163. The Ghost Woman Who Feeds Her Baby.

A pregnant woman dies and is buried. Her ghost appears at a shop every evening to buy sweet wheat-gluten for one *mon*. The shop-keeper together with an *oshô* follows the ghost woman, and they see her disappear at a grave in the cemetery (or graveyard of a temple). They open the grave and discover a baby alive in the arms of the dead woman with wheat-gluten beside them. The child is looked after by the *oshô* and becomes a noted Buddhist priest.

Aomori: Noda, TKA p. 181. — Ehime: TD III-1187. — Fukui: FI-K p. 118ff. — Fukushima: Iwasaki, T., IK p. 2, 100; Kondo, ST p. 61. — Hyogo: MK II-368; TD X-4-70. — Ibaragi: KK I-111. — Ishikawa: Yamashita, KEM p. 128. — Iwate: MZ I-1113. — Kagawa: Takeda, NSK p. 4, SK p. 33. — Kagoshima: Iwakura, KS p. 109; Tabata, AM p. 163. — Kochi: Katsurai, TS p. 147. — Kumamoto: Kimura, HG p. 38; KM no. 1. — Nagasaki: Seki, SB p. 76; Yamaguchi, IK p. 87ff. — Niigata: Mizusawa, EG p. 173; MAT p. 283, TTH p. 135, TTM-a p. 289. — Saitama: Suzuki, T., KG p. 10. — Shimane: Moriwaki, NI p. 1ff, NM-b p. 12. — Tottori: IP-D p. 75. — Wakayama: Nakanishi, KS p. 2; TD III-409. — NMM p. 7. — NMS no. 147A.

164. The Ghost Wife.

A man misunderstands the woman who gave him a fan, and kills her. Afterwards he repents and holds a marriage ceremony with her memorial tablet. Then he marries another woman. The

ghost of the woman who was killed, visits him every night and she gives birth to a child. The ghost feeds her child with gluten. The man's wife (or her foster-parents) discovers the child. The child cries bitterly, and according to the ghost's advice he is put away in a bamboo bush. A Buddhist priest passes by the bush and hears a baby's cry which resembles the voice of one reciting a sutra. He picks the child up and looks after him till he grows up to be a fine priest.

Iwate: Sasaki, ES p. 89. — Yamanashi: Dohashi, KI p. 223. — NMS no. 147B.

165. The Child Who Was Fostered by an Eagle.

While a mother is working in the fields, her child which is lying on the ground by the field is taken away by an eagle. A Buddhist priest discovers the child which is looked after by an eagle in a tree on the compound of his temple. He takes the child and brings him up as a priest. When he becomes a noted priest, he meets his mother who has been wandering around in search of her lost child.

Aomori: MK II-79. — Chiba: Uchida, NS p. 107. — Iwate: Sasaki, KMZ p. 350, 428. — Kagawa: Takeda, SK p. 34. — Kumamoto: KM no. 51. — Nagasaki: Seki, SB p. 169ff; Suzuki, T., KTJ p. 94. — Niigata: Iwakura, KB p. 126. — Yamanashi: Dohashi, KI p. 220. — NMM p. 8. — NMS no. 148.

## VI. MAN AND WATER SPIRITS

166. The Boy from *Ryûgû* (Dragon Palace).

A poor man (or a woman) (a) throws fire-wood or New Year's pine branches into the sea; or (b) saves a fish (or frog). He is taken by a turtle (or a woman) to *Ryûgû* to be entertained by the princess of *Ryûgû*, who thanks him for pine branches or for his kindness to the fish. On parting from the princess the man asks her, as he was told by the turtle, for the supernatural boy (white dog, black cat, turtle, hen, horse, or a magic object) which produces various things. The supernatural boy or animal produces or buys as much gold as the quantity of food which

he is fed every day. (a) The man's wife (brother, or a neighbor) borrows the supernatural animal to try to make it produce more gold, but fails; or (b) the man becomes immodest and lets the supernatural boy go away. Then he loses wealth.

Aomori: MK II-331. — Hiroshima: HS-M p. 47, 175; Isogai, AK p. 107. — Iwate: Ogasawara, SW p. 8; Sasaki, ES p. 13, 23, 78. — Kagawa: Takeda, NSK p. 39ff, SK p. 109. — Kagoshima: Iwakura, KK p. 1, 3, KS p. 58, 60, OE p. 25, 66, 68; Tabata, AM p. 57. — Kochi: Katsurai, TH p. 69. — Kumamoto: KK VI-166; TD II-7-20. — Miyagi: KD I-176. — Nagasaki: Yamaguchi, IK p. 7, 44; Yuki, HKT p. 58; TD II-10-53. — Niigata: Iwakura, MKB p. 89; Mizusawa, IKP p. 103, 238, 287, 305, MAT p. 13ff, 16ff. — Okinawa: Sakima, NS p. 53. — Rumpf, JVM p. 255. — Yanagita-Mayer, JFT no. 21. — NMM p. 84. — NMS no. 223.

#### 167. Urashima Tarô.

Man named Urashima Tarô saves a turtle (of fish), and in return for his kindness he is carried on the turtle's back to *Ryûgû*, where he is entertained by the princess. The princess presents him upon leaving from *Ryûgû* with a magic medicine, an article which is capable of listening to birds' or animals' language, or a treasure box which gives a long life, unless it is opened. (a) By means of the magic object the man learns cause of a *tonosama's* (feudal lord's) illness and cures him, and he is rewarded; or (b) he opens the treasure box and instantly becomes a white-haired old man. Three days which he spent in *Ryûgû* were three hundred years in the human world.

Akita: TD XIV-5-9. — Aomori: MK II-330. — Fukui: MK I-220, 222. — Iwate: Sasaki, KMZ p. 463. — Kagawa: Takeda, SK p. 1. — Kagoshima: Iwakura, OE p. 244. — Kumamoto: MK II-378. — Niigata: Iwakura, KB p. 67, 110, 161. — Okinawa: MZ I-1160. — Wakayama: Nakaniishi, SK p. 75. — NMM p. 85. — NMS no. 225.

#### 168. The Letter of the Spirit of a Pond.

A poor man is ordered by a woman dwelling in a pond to take her letter to the woman of another pond (or her sister). The letter says that the receiver (a) may eat the letter-carrier, or (b) should give him a treasure. A priest whom the man meets on the way, rewrites the letter to read that the carrier is to be given a treasure. The woman of the other pond who receives the letter, gives the man a magic mortar or top which



puts forth whatever the owner wishes, an inexhaustible purse or money-box, or a gold-laying puppy or a horse. By means of the magic object he prospers, but (a) because he or his wife becomes greedy, or (b) because he ceases to worship the spirit of the pond, he loses his wealth.

Akita: TD VII-12-56. — Aomori: Noda, TKA p. 127; MK II-331ff. — Ishikawa: MK II-372. — Iwate: Moriguchi, T., KG p. 3; Ogasawara, SW p. 105; Sasaki, ES p. 72, 74, KMZ p. 31, 35, 42, 44, ROY p. 16. — Kyoto: Kakita, KT p. 37. — Niigata: Mizusawa, TTM-a p. 362. — Yanagita-Mayer, JFT no. 20. — NMM p. 93. — NMS no. 225.

#### 169. The Golden Axe.

A. A wood-cutter drops his axe in a pool or in a rat's hole. (a) He goes into the pool in search of the axe and meets an old man, who gives him a golden axe; or (b) an old man (a pretty woman, or water spirit) appears from the pool and gives him a golden axe. Wood-cutter does not accept the golden axe, because it is not his. Then the old man brings out wood-cutter's axe and gives him both axes. A neighboring wood-cutter, trying to imitate the honest wood-cutter, purposely drops his axe in the pool. He tries to take the golden axe which the same old man has brought out or which he finds in the pool, but because of his dishonesty, he is refused to take either the golden axe or his own.

Fukui: FI-K p. 101, 103. — Fukushima: MK I-514. — Hiroshima: Isogai, AK p. 105. — Iwate: Sasaki, ES p. 82, KMZ p. 70. — Oita: Suzuki, K., NI p. 27. — Saitama: Suzuki, T., KG p. 65. — Shimane: Moriwaki, NT p. 14. — Yamanashi: Dohashi, ZKI p. 357. — NMS no. 226.

B. A man drops his axe in a pool and goes into the pool to find it. A woman on a loom gives him back his axe, telling him not to tell his neighbors about what he has seen in the pool. He breaks this promise and loses his fortune or dies.

Fukushima: Iwasaki, T., IK p. 38. — Shimane: Yokoji, OK p. 24. — Shizuoka: SO-D p. 41. — Yanagita-Mayer, JFT no. 28. — NMM p. 83. — NMS no. 226.

#### 170. The Woman Who Takes Treasure Ball.

A Buddhist priest knows through his sacred power that a

palace in China is on fire, and he pours water on his temple. The Chinese king learns through divination that his palace was saved from fire through the aid of the Japanese priest, and he sends two treasure balls by boat to the priest. The Sea king orders his daughter to steal the balls away from the boatman. She marries the boatman and steals one of the balls from him. The boatman offers the remaining ball to the priest and asks him how he can take back the other ball from the Sea king. Upon the advice of the priest, he marries a certain woman of a certain country. She succeeds in taking back the ball from the Sea king but dies from injury. The boatman buries her in the country of her birth and returns to China to report to the king and receives a reward.

Kagoshima: Iwakura, OT p.190. — Nagasaki: Seki, SB p.329. — NMS no. 227.

## VII. MAGIC OBJECT

### 171. Listening Hood.

A. Upon the instructions of god or through the help of a grateful animal (fish, turtle, fox, cat, mouse, or crab), a man obtains a magic object (hood, ball, hat, bamboo-root, or book) with which the possessor understands the bird's (or tree's) language. The man, applying the magic object to his ears, learns (a) the place where gold is hidden, (b) the cause of a *tonosama's* illness or that of a rich man's daughter, or (c) that a flood will occur and bring a disaster to the *tonosama*. (a) He discovers gold; (b) he heals the *tonosama* and is rewarded, or heals the rich man's daughter and marries her; or (c) he foretells the flood and is rewarded by the *tonosama*.

Akita: TD XIV-5-43. — Aomori: MK II-332. — Fukui: MK I-220. — Gifu: Sawata, NBK no.130. — Hiroshima: HS-M p.47. — Ishikawa: MZG II-509. — Iwate: Hirano, SKT p.190; Sasaki, KMZ p.1, ROY p.86; TD XII-11-39. — Kagawa: Takeda, NSK p.41. — Kagoshima: Iwakura, KK p.86; Tabata, AM p.105; MK II-141. — Kumamoto: MK II-373. — Nagano: Iwasaki, K., MB p.59; Koyama; CG p.229. — Nagasaki: Kubo, GT p.246. — Niigata: Mizusawa, IKP p.262, TTM-b p.56. — Shimane: Moriwaki, OC-b p.21. — Rumpf, JVM p.136. — Yanagita-Mayer, JFT no.214. — NMM p.85, 122. — NMS no.164A.

B. A man saves a fox. The fox transforms himself into a woman and (a) visits the man and marries him; or (b) helps him while he is ill on his journey. The fox wife's true form is discovered by her child, and when she goes away from her husband and child, she gives them a milk-ball or a listening ball. The child rescues a tortoise, who leads him to *Ryûgû*. He returns home with magic objects from *Ryûgû*, a ball which controls ebb and flow, a ball which satisfies one's appetite, a listening ball, a magic wand, or cure-all. The child cures his sick father, learns the cause of a *tonosama*'s illness through the birds' conversation and cures him, contests with a doctor or soothsayer in healing illness or in guessing things. He wins the contest and receives a reward, or drowns his adversary by means of the magic ball.

Aomori: Noda, TKA p. 275. — Kagawa: Takeda, SK p. 50. — Nagasaki: Yamaguchi, IK p. 224. — Niigata: Mizusawa, MAT p. 208, TTM-b p. 194. — Okinawa: Sakima, NS p. 82. — Osaka: Minami, IZ p. 37. — Shimane: Moriwaki, NM-b p. 22. — NMS no. 164B.

#### 172. The Dog, the Cat, and the Ring.

A poor man saves a little snake (monkey, or fish). In return he receives a magic ring (ball, purse, stick, money, or long-life mallet) from the father-snake (father-monkey or the princess of *Ryûgû*). He becomes rich, gets married, and employs a clerk. His wife or clerk (a) steals the ring, or (b) sells the ring. The man becomes poor again. His dog and cat, in return for his usual kindness, go together to search for the ring. They cross a river and reach the thief's house. (1) Cat catches a mouse and bids him take the ring from the thief. (2) Cat holds the recovered ring in his mouth, and dog carries cat on its back across the river. While they are crossing the river, cat sees a fish and trying to catch it, opens its mouth, wherefore the ring falls into the river. (3) Cat asks a crab or *kappa* (water-spirit) to pick up the ring, or cat and dog find the fish which has swallowed the ring. They bring back the ring to the owner. Cat and dog quarrel while claiming credit for recovering the ring, and since then they have become unfriendly.

Akita: TD XIV-5-60. — Aomori: MK II-428. — Hiroshima: HS-M p. 54. — Iwate: Hirano, SKT p. 161, 168; TD XII-11-44. — Kagoshima: Iwakura, KS p. 133, 136. — Nagano: Iwasaki, K., MB p. 103. — Nagasaki:

Seki, SB p. 156. — Niigata: Iwakura, MKB p. 123, 127; Mizusawa, IKP p. 122. — Osaka: Minami, IZ p. 3. — Shimane: Moriwaki, NK-a p. 13; MK II-461. — Tottori: IP-D p. 68. — Yamagata: MK I-465. — Rumpf, JVM p. 90. — Yanagita-Mayer, JFT no. 12. — NMM p. 126. — NMS no. 165.

### 173. The Mill that Spouts Salt.

Poor man (or honest or modest younger brother) acquires a magic mill (spinning wheel, golden mallet, or gourd) which grinds out whatever the owner wishes. Man becomes wealthy by means of the magic mill and he invites his neighbors to a feast. A bad man or his greedy elder brother steals the mill and takes it out to the sea where he grinds out salt. As he does not know the way to stop it, the boat overflows with salt and sinks in the sea. The reason why sea water is salty is that the mill still keeps grinding out salt.

Aomori: Noda, TKA p. 159. — Fukushima: Iwasaki, T., IK p. 171. — Hiroshima: HS-M p. 176. — Iwate: Sasaki, ROY p. 293. — Kochi: Katsurai, TS p. 91. — Niigata: Mizusawa, TTM-a p. 263. — Oita: Suzuki, K., AS no. 14. — Okayama: Imamura, MT p. 171. — Saitama: Suzuki, T., KG p. 67. — Shizuoka: SO-D p. 478ff. — Tokushima: Takeda, AIY p. 87. — Rumpf, JVM p. 221. — Yanagita-Mayer, JFT no. 69. — NMM p. 36. — NMS no. 167.

### 174. The Life-whip and the Death-whip.

Boy is driven away (a) because he does not talk about his dream in which he became a king or *tonosama*, (b) because he wins a contest, (c) because he is idle, or (d) he is forced out by his stepmother. He obtains a life-whip and a death-whip (a) by rescuing a fish or animal (dog or cat), or (b) by defeating demons through trickery. He becomes king; or cures or resuscitates a sick or dead girl and marries her.

Iwata: Kikuchi, NH p. 31; Sasaki, KMZ p. 116. — Kagoshima: Iwakura, KK p. 70, OE p. 71. — Niigata: Mizusawa, TTM-b p. 182. — Yamagata: MK I-513. — Rumpf, JVM p. 233. — NMM p. 82. — NMS no. 168.

### 175. The Bead which Appeared from Inside a Fish.

One of two friends gives money to a poor man. He buys meat and some white cloth with the money. The meat and the

remaining money are taken away by a kite. The other friend gives the poor man a piece of lead. A fisherman borrows the lead, with which he catches fish and gives a fish to the poor man. The poor man finds a glass bead in the fish's stomach. He sells it at a high price and becomes rich.

Kagoshima: Iwakura, OE p. 11. — Niigata: Mizusawa, TTM-a p. 283. — NMS no. 169.

#### 176. The Magic Gourd.

A man acquires a magic gourd (a) through prayers to deities, (b) by saving a snake, or (c) by having followed a rolling rice ball which fell into a rat's hole. When he wishes something, two children appear from the magic gourd, and they bring out whatever thing he wishes. A horse-dealer buys the magic gourd, but the two children remain with the first owner. The horse-dealer presents the gourd to a *tonosama*. Since nothing comes from it, the horse-dealer is punished.

Aomori: Noda, TKA p. 121ff, 239. — Gifu: Sawata, NBK no. 33. — Iwate: Sasaki, ES p. 1. — Nagasaki: Yamaguchi, IK p. 99. — Niigata: Mizusawa, EG p. 130. — NMS no. 170.

#### 177. The Magic Wooden Clogs.

A poor young (or old) man's request for money is refused by his uncle, but he receives a pair of wooden clogs by praying to a deity. As he puts on the wooden clogs, he stumbles. Every time he falls down, money comes out. However, if he purposely stumbles too often, he is to become smaller and smaller. His greedy uncle wears those wooden clogs and tries stumbling over and over again. Every time he stumbles, he finds money and becomes smaller until at last he turns into an insect. The young man takes possession of all the money.

Shimane: MK II-464. — NMS no. 171.

#### 178. The Wolf's Eyebrow.

A desperately poor man has nothing to eat and determines to be eaten by a wolf. He goes to the wood where there are wolves. A wolf sees him but does not eat him. It says that it

would not eat such an honest man as he is, and gives him one of his eyebrows. When he looks at people holding the wolf's eyebrow up to his eyes, he can see the true nature of human beings. He lives happily with the eyebrow.

Hiroshima: HS-M p. 51. — Iwate: Sasaki, ROY p. 42. — NMS no. 172.

179. The Rejuvenating Water.

An old man (woman) is rejuvenated by (a) drinking water from a certain spring (or peach juice), or (b) by rejuvenating charm given by a deity. His wife (a) drinks too much water, or (b) swallows the charm. When old man goes for his wife, he finds that she has been changed into a baby.

Aomori: Kawai, TGM p. 79. — Fukui: FI-K p. 104ff. — Fukushima: MK I-514. — Hiroshima: HS-M p. 79, 202. — Kumamoto: KK VII-406. — Nagano: Koyama, CG p. 161. — Nagasaki: Suzuki, T., KTJ p. 211. — Niigata: Mizusawa, TTH p. 43, TTM-b p. 302. — Oita: TD VII-12-31. — Okinawa: Sakima, NT p. 16. — Saga: MK II-320. — Saitama: Suzuki, T., KG p. 103. — Shimane: Moriwaki, NK-b p. 26; MK II-464. — Tochigi: Kato, K., SMG p. 21. — Wakayama: Nakanishi, KS p. 16. — Yamanashi: Dohashi, ZKI p. 360. — Rumpf, JVM p. 196. — NMM p. 86. — NMS no. 661.

180. The Lucky Mallet.

A. A man acquires a lucky mallet with which he can shake out whatever he desires. He shakes out a pair of *zôri* (straw-sandals), and is scolded by his wife. He beats her with the mallet, saying, "You, nose dirt!" Then wife becomes nose dirt.

Iwate: Sasaki, KMZ p. 60. — Kochi: Katsurai, TS p. 70. — Yamanashi: Dohashi, ZKI p. 192. — NMS no. 413.

B. Three wishes are to be granted by shaking a magic mallet. (1) A man shakes out too much porridge. (2) He stops porridge. (3) He blackens his wife's hairs.

Aomori: Noda, TKA p. 123. — NMS no. 413.

181. *Kome-kura* (rice granary) and *Ko-mekura* (small blind men).

A man receives a lucky mallet (a) from the sea king to

whom he offered New Year's pine trees, or (b) from a hawk whom he rescued. He obtains rice and a granary by means of the mallet. A neighboring old man borrows the mallet and rapidly repeats, "*Kome* (rice), *kura* (granary), *kome kura*," Whereupon, many *ko-mekura* (small blind men) appear.

Aomori: Noda, TKA p.157; MK II-333. — Fukuoka: FO-D no.138; Umabayashi, BZ p.8. — Gifu: HB V-214. — Hiroshima: HS-M p.48; Isogai, AK p.146, 148. — Hyogo: Takeda, BOG no.73; MK II-326. — Ishikawa: Yamashita, KEM p.142. — Iwate: Hirano, SKT p.133. — Kagawa: Takeda, NSK p.51. — Kochi: Katsurai, TS p.69. — Kumamoto: TD IV-447. — Nagasaki: Seki, SB p.147. — Niigata: Mizusawa, EG p.272, TTH p.177; Suzuki, T., SD p.228. — Okayama: Imamura, MT p.30. — Kagawa: Takeda, AIY p.116. — Yamagata: MK I-465. — Yamaguchi: Miyamoto, T., SOS p.80. — Yamanashi: Dohashi, KI p.3. — NMS no.412.

#### 182. The Fish Stone.

A traveler wants to buy a stone which is placed at the entrance of a house, because it is an unusual stone which has a fish in it. His request is refused. After he has gone, the master of the house feels suspicious of his words and breaks the stone. He finds a fish in it, as the traveler said. His house declines as the traveler foretold.

Kagoshima: Iwakura, KK p.135, 175. — Kumamoto: KM no.61. — Nagasaki: KB 9-11. — Yanagita-Mayer, JFT no.77. — NMM p.299.

### VIII. TALES OF FATE

#### 183. The Rich Charcoal-maker.

A. According to the instructions in her dream, an ugly daughter of noble birth travels from the capital city to the country to marry a poor charcoal-maker. She gives her husband some money and sends him to buy rice. He throws the money at some ducks (or mandarine ducks) to catch them, and returns home without buying anything. Wife tells husband that money is gold and it is a valuable thing. Husband says that such things are inexhaustibly around his work hut. Wife goes to the woods with her husband to see if he told her the truth. She (a) finds the gold, or (b) discovers a lucky mallet. Consequently they prosper.

Aomori: Noda, TKA p.115. — Fukushima: MK II-181. — Gifu: MK II-516, 517; KK V-259. — Hiroshima: HS-M p.172. — Hyogo: MK II-370; TD X-6-40. — Iwate: Kikuchi, NH p. 38; TD XII-11-35. — Kagawa: Takeda, NSK p. 33, SK p. 4, 87. — Kagoshima: Iwakura, KK p. 33, KS p. 1, OE p. 239; TD XVI-11-34. — Kumamoto: KM no. 13. — Miyagi: KD II-31. — Nagano: Koyama, CG p.136. — Nagasaki: Suzuki, T., KTJ p. 27, 140. — Niigata: Mizusawa, IKP p. 212, MAT p. 184, TTH p. 222, TTM-b p. 165, 290; Suzuki, T., SD p. 19, 239. — Oita: Suzuki, K., NI p. 23. — Shimane: AN p. 9; MK II-384. — Shizuoka: Takagi, ND p. 77. — Tokushima: Takeda, AIY p. 51; MK II-423; KK III-182. — Yamanashi: Dohashi, KI p. 1, ZKI p. 184, 191, 193. — Yanagita-Mayer, JFT no. 48. — NMM p. 75. — NMS no. 149A.

B. (a) A rich man divorces his wife because she is wasteful with the money, because too many people visit his house, or because wife prepared usual food on a special day. (b) The wife leaves her husband because she overheard the deities' conversation and learned that husband's destiny is a poor one, or because she does not like to have many visitors whom she has to entertain without taking her own meals. The man becomes poor (a) because his wife has gone from his house, (b) because the deity of good luck has gone out with his wife, (c) because his wife wished fewer visitors and shot something which represents good luck, or (d) because he shot the sun with the bow and arrow made of iris and mugworts. Wife remarries a charcoal-maker and discovers gold or a wine spring. They become wealthy. The former husband comes to her house peddling winnows, but he does not recognize her. She knows that he is her former husband and she buys his winnows at a high price and moreover, gives him some money concealed in the rice or *miso*. However he does not find the money. (a) The wife feeds her former husband without telling him of herself. (b) He recognizes her at last and regrets his former treatment of her.

Aomori: Noda, TKA p. 116; MK II-284ff. — Ehime: HB IX-209. — Gifu: MK II-265. — Ishikawa: MZG II-509; TD IV-421. — Iwate: Sasaki, ROY p. 9, 322. — Nagasaki: Yamaguchi, IK p. 34. — Niigata: Mizusawa, IKP p. 174, TTM-b p. 27. — Okinawa: Sakima, NT p. 97. — Shimane: Moriwaki, OC-b p. 19, OC-d p. 25. — Yamanashi: Dohashi, KI p. 176. — Yanagita-Mayer, JFT no. 171. — NMS no. 149B.

#### 184. The Crippled Rich Man.

A woman prays to god for a husband. According to god's



instructions she marries (a) a cripple who lives under a bridge, or (b) the first man whom she meets on her way from the shrine. (a) She finds an inexhaustible wine barrel; or (b) she plants a tree stump which her husband has brought, and then a wine spring comes up there. They sell wine and become prosperous.

Aomori: MK II-284. — Hiroshima: MK I-190. — Niigata: Iwakura, KB p. 159. — Shimane: MK II-417. — NMS no. 150.

185. Overhearing the Deities' Conversation on the Predestination of the Child.

A. Two men (or a man) sleep (a) in a shrine in the woods, (b) in a hollow of a tree, or (c) on the seashore with their heads pillowed on a driftwood. They overhear some deities (wood deity, broom deity, deity of childbirth, or such) talking together about the childbirths which took place in the village. They say that a boy and a girl were born at the same time, the boy is destined to bad luck, the girl to good luck, and they are to be married with each other. The two men return to their respective homes and find their children born just as they heard. The children grow up and become husband and wife. They prosper, but presently husband dislikes his wife and drives her out. She remarries a poor man (or charcoal-maker), and through discovering gold or a wine spring, they become wealthy (cf. type 183). The former husband who has lost his wealth comes to his former wife's house (a) begging, or (b) peddling winnows. As soon as the wife sees him she recognizes him and gives him rice or *miso* with some money concealed in it. He does not notice it and puts it away. When he recognizes her at last, he is shocked to death or he repents his former deeds. The wife buries him kindly or builds a temple for his soul.

Akita: TD XIV-5-35. — Aomori: Noda, TKA p. 118. — Chiba: Uchida, IS p. 100. — Gifu: Sawata, NBK no. 54; MK II-518ff. — Iwate: Ogasawara, SW p. 28; Sasaki, ROY p. 1, 60, KMZ p. 27. — Kagawa: Takeda, SK p. 23, 102. — Kagoshima: Iwakura, KK p. 89, KS p. 163, OE p. 20, 24, 275; TD XVI-11-33. — Niigata: KB p. 196; Mizusawa, EG p. 237, IKP p. 269, MAT p. 90, 94, 97, 99, TTM-b p. 116; MK I-470. — Shimane: MK II-560. — Yamaguchi: Miyamoto, T., SOS p. 64; KK VII-1132. — Yamaguchi: Dohashi, KI p. 182. — Yanagita-Mayer, JFT no. 59. — NMS no. 151.

B. (a) A villager, or (b) a travelling *rokubu*\* or fortune-

teller stops at a shrine and overhears the deities talking together. They say that the boy who is going to be born on that night shall die at the age of seven (fifteen, seventeen, or twenty-five) because of a horse-fly and a hatchet. (a) When the man returns home, he finds that a baby has been born to her wife; or (b) the next morning the *rokubu* goes into the village and stops at a house where a baby has been born. (a) The boy grows to be a carpenter. As he tries to drive away a horse-fly with his hand in which he has a hatchet, he accidentally injures his throat with the hatchet and dies; or (b) his father drives a horse-fly away with a hatchet and by mistake he slashes the boy to death; or (c) when the *rokubu* visits the same village again after some years, he learns that the boy had died at the foretold age.

Akita: MK I-122. — Aomori: Noda, TKA p.120; MK II-449. — Ishikawa: MZG II-510. — Iwate: Sasaki, KMZ p.30. — Kagawa: Takeda, SK p.81. — Kagoshima: Tabata, AM p.141. — Kumamoto: KM no.22. — Miyagi: KD I-49. — Nagasaki: Suzuki, T., KTJ p.68ff. — Niigata: Iwakura, KB p.158; Mizusawa, EG p.19, IKP p.160, 296, MAT p.87, 105, 107, 109, 110, 112, TTM-a p.235, 238, 322. — Osaka: Minami, IZ p.40. — Shimane: Moriwaki, NT p.27, OC-a p.19. — Tokushima: Takeda, AIY p.82. — NMS no.151.

C. A man (or woman or a *rokubu*) stays overnight at a shrine. He overhears some deities (deity of road, wood deity, broom deity) talking together and saying that the boy who is going to be born on that night is destined to be killed by a *kappa* on the May fifth (or July seventh) festival day, or drowned at the age of five or fifteen. The man (or *rokubu*) finds that a boy was born to his wife (or in a villager's house). On the destined day (a) the man ties his boy with a linen cloth to the mortar and puts iris on the thatched roof of his house. A *kappa* comes to take the boy away, but when he sees the iris he goes away. (b) When a *kappa* is about to pull the boy into the river, the boy is saved by the *kappa*'s child or the spirit of water, by a sutra or a sacred charm, or by the *rokubu*. (c) An old woman comes and begins to untie the rope with which the boy has been fastened to a pole. The boy's father strikes her with his sickle. She falls into the river and dies. She turns into a big fish. (d) The boy is killed accidentally by something associated with water.

Aichi: MZG III-516. — Aomori: Noda, TKA p. 302. — Ehime: HB IX-212. — Fukushima: Iwasaki, T., IK p. 77; MD IX-221. — Gifu: MK II-519. — Hyogo: MK II-327; TD X-7-51ff. — Iwate: Sasaki, ROY p. 59. — Kagawa: Takeda, NSK p. 74. — Kagoshima: Iwakura, KK p. 92, KS p. 165; Tabata, AM p. 139ff; TD I-8-50. — Kumamoto: KK VII-404. — Nagasaki: Yamaguchi, IK p. 103. — Niigata: Iwakura, MB p. 212; Mizusawa, IKP p. 241, 256, MAT p. 102, 104, TTH p. 90, TTM-b 43, 121; Suzuki, T., SD p. 147; NMZ III-102. — Saitama: Suzuki, T., KG p. 101. — Tokushima: Takeda, AIY p. 132; MK II-470. — Yamaguchi: Miyamoto, T., SOS p. 4. — Yamanashi: Dohashi, ZKI p. 144. — NMM p. 186, 190. — NMS no. 151.

### 186. Predestination of the Length of the Child's Life.

A man is told by a traveling priest (beggar, or a bird) that his daughter's life will end at her eighteenth year of age. He wishes to know a way to lengthen her life and learns that she should ask the chief of the other land. The girl goes to the other land and does as she was told. The chief gives her eighty-eight (or seventy-three) years.

Iwate: Sasaki, ROY p. 171. — Kagoshima: Iwakura, KK p. 42, 94, OE p. 121. — Nagasaki: Suzuki, T., KTJ p. 117. — Niigata: Mizusawa, TTH-b p. 145. — Shimane: Moriwaki, NT p. 28. — NMS no. 152.

### 187. The Wild-yam Digger Who Becomes a Rich Man.

A poor man who lives by digging wild-yams (turnips or radishes) finds gold (or wine), but he does not know its value. Upon instructions of a god or a fortune-teller, a rich man's daughter visits the poor man and becomes his wife. She gives him some money to buy something, but he throws all the money at the birds. She tells him the value of money. They dig up gold or sell wine, and prosper (cf. type 183).

Aomori: Noda, TKA p. 118. — Gifu: Sawata, NBK no. 151. — Shimane: Moriwaki, NM p. 28; MK II-417. — Yamagata: MK I-512. — Rumpf, JVM p. 97. — NMM p. 78. — NMS no. 153.

### 188. The Wine Spring.

An old man (a dutiful son, or a young horse-driver) (a) discovers a wine spring in the woods, or (b) he is led to a wine spring by a grateful monkey. He comes home in good spirits

or brings back wine for his sick father. When another person or his wife goes there, it becomes a simple water spring. The discoverer becomes a wine dealer and prospers.

Iwate: Sasaki, ROY p. 127. — Nagano: MZG III-511. — Nagasaki: Kubo, GT p. 240. — Shimane: Moriwaki, OC-d p. 27. — Yamanashi: Dohashi, ZKI p. 180. — NMS no. 154.

## IX. HUMAN MARRIAGE

### 189. The Picture Wife.

A. A man marries a woman from the upper land or a rich man's daughter. She is so charming that he wants to be with her always. The wife has a picture of her face drawn and gives the picture to her husband to take it with him (a) whenever he goes out to work in the fields, or (b) when he goes on a journey. The picture is blown away by the wind into the garden of a *tonosama* (or king). The *tonosama* sends his servants to search for the woman of the picture. The wife is brought to the *tonosama* and is married to him. She never laughs. (a) The husband goes to the *tonosama's* house crying aloud that he is selling peaches (persimmons, pears, or New Year's pine trees) as he promised his wife. When the wife hears her husband's voice, she laughs for the first time. (b) The wife laughs while looking at a pregnant woman being killed. The *tonosama*, wishing to see her laugh again, (a) calls in the peach-seller and exchanges his clothes for those of the peach-seller, or (b) he stabs a pregnant woman again before the eyes of his wife. The *tonosama* in the guise of a peach-seller is driven out of his house by his servants who think that he is a real peach-seller, or he is killed. The husband becomes the *tonosama*.

Fukui: FI-K p. 58ff. — Fukushima: Iwasaki, T., IK p. 80. — Fukuoka: KK V-559. — Hiroshima: Isogai, AK p. 117ff. — Iwate: Hirano, SKT p. 50; Ogasawara, SW p. 49; Sasaki, KMZ p. 20. — Kagawa: Takeda, SK p. 16. — Niigata: Iwakura, KB p. 4; Mizusawa, IKP p. 36, MAT p. 35, TTH p. 36, TTM-b p. 187; MK II-94. — NMM p. 25. — NMS no. 120.

B. A man marries a beautiful woman. A *tonosama* looks at her picture and wants to marry her. The *tonosama* imposes

three tasks for the husband to accomplish on condition that he should offer his wife to him if he fails to perform those tasks. With the help of his wife, the husband accomplishes the tasks (cf. type 331).

Aomori: Noda, TKA p. 76, 80ff. — Hiroshima: HS-M p. 109, 115; Isogai, AK p. 112. — Ishikawa: Yamashita, KEM p. 137. — Iwate: Kikuchi, NH p. 61; Ogasawara, SW p. 71. — Kagoshima: Iwakura, KK p. 161; MK II-142. — Nagano: Koyama, CG p. 210. — Nagasaki: Seki, SB p. 121, 125; Suzuki, T., KTJ p. 43; Yamaguchi, IK p. 90; Yuki, HKT p. 76. — Niigata: Iwakura, KB p. 186; Mizusawa, MAT p. 31. — Shimane: Moriwaki, AN p. 6, NA-b p. 4, OC-b p. 22, OC-d p. 27. — NMS no. 120.

#### 190. Yuriwaka Daijin.

A lord named Yuriwaka is left alone on a solitary island by his treacherous vassal on their return voyage. A vassal reports to Yuriwaka's wife that the lord died, and takes her for his wife. The wife lets her favorite falcon fly away with her letter to Yuriwaka tied to its foot. The falcon reaches the island where Yuriwaka is, and brings back his message to his wife. The falcon falls to death on his second flight across the sea. Yuriwaka returns to his home land. He disguises himself as a servant and works in his former house. He destroys the evil vassal and recovers his wife and his former position.

Kagoshima: Iwakura, KK p. 134, OE p. 75; Tabata, AM p. 108. — Nagasaki: MZG I-207; TD IV-455. — Niigata: Mizusawa, EG p. 251. — Yamaguchi: Miyamoto, T., SOS p. 1, 3. — Rumpf, JVM p. 208. — NMM p. 295. — NMS no. 651.

#### 191. The Turnip Eater Who Becomes Rich.

A poor young man lives on turnips. His friends advise him to propose marriage to a rich man's daughter. They put white earth in the river to make it appear as if it had been clouded by washing rice at the poor man's house. They make many workers walk before the rich man's house to give him the impression that their friend is such a powerful man that he employs those people to work for him. The rich man agrees to give his daughter to the poor man. The daughter marries him and finds that he is so poor that he has nothing to eat. She gives him some money and sends him to buy rice. (a) The husband says that something like gold is inexhaustibly in the woods near his

house. (b) He acquires a magic mallet which shakes out whatever he desires. (c) The wife finds a magic mallet. They shake out a house and invite the wife's parents to their new house. When the parents leave the house, the husband burns the new house to light the way for the parents to go back to their home. The parents invite their daughter and her husband and imitate them in setting their house on fire to light up the road, but they cannot rebuild their house. So the young couple supplies them with a new one by the magic mallet.

Akita: MK I-280. — Aomori: MK II-79ff; TD II-10-17. — Gifu: Sawata, NBK no. 127. — Iwate: Sasaki, KMZ p. 20. — Kagawa: Takeda, SK p. 121. — Kagoshima: Iwakura, KK p. 38, OE p. 36. — Rumpf, JVM p. 102. — NMM p. 15. — NMS no. 212.

#### 192. A Cow instead of the Bridge in the Palanquin.

A daughter prays to a god for a husband. A young man who knows this, pretends to be the god's voice and announces her that he will be her bridegroom. On the bridal trip to the bridegroom's house, the girl in the palanquin is taken away by a *tonosama*, and a cow is substituted for her. When the young man opens the palanquin, a cow comes out of it. The girl becomes the *tonosama's* wife.

Aomori: Noda, TKA p. 57, 109; MK II-81. — Iwate: Hirano, SKT p. 231. — Kagawa: Takeda, NSK p. 6. — Kagoshima: Iwakura, KK p. 52. — Okayama: Imamura, MT p. 123. — Yamanashi: Dohashi, KI p. 51. — NMM p. 17. — NMS no. 122.

#### 193. The Girl Who Eats a Baby.

A man seeks a husband for his daughter. Three suitors (brothers) come. The girl with flowing hair, takes out a dead baby and begins to eat it. The two suitors are frightened and run away. The third man is not afraid and he finds that the baby is only a cake doll. He wins the girl as his wife.

Akita: TD XIV-5-14. — Aomori: Noda, TKA p. 59, 62. — Fukuoka: FO-D no. 148. — Gifu: Sawata, NBK no. 144. — Iwate: Hirano, SKT p. 36; Sasaki, ROY p. 146; TD XII-11-41. — Kagoshima: Iwakura, KK p. 50. — Niigata: Suzuki, T., SD p. 55; Mizusawa, MAT p. 86. — NMS no. 123.

## 194. The Octopus Catcher Who Becomes Rich.

A poor fisherman (or octopus catcher) pretends to be wealthy and makes an engagement between his son and a daughter of a rich man whom he met on a journey. As the fisherman's hut is too small to receive the bride for his son, he borrows (a) a deserted house or (b) the old house of a landlord. Three fearful ghosts appear in the house. The fisherman and his son are frightened and run away. Only the bride is not afraid and entertains the ghosts. They admire her courage and tell her that they are the spirits of buried gold or treasure wanting to be dug up by a courageous person. The bride digs up the gold or treasure and becomes rich.

Aomori: Noda, TKA p.105; MK II-80ff. — Fukuoka: TD VI-1249. — Gunma: Ueno, DRM p.20. — Kagawa: Takeda, SK p.5, 22. — Nagasaki: Suzuki, T., KTJ p.89. — Niigata: Mizusawa, EG p.257, MAT p.182; Suzuki, T., SD p.62. — NMS no.124.

## 195. The Gambler Son-in-law.

An idle young man hears that a rich man in the neighborhood is seeking a husband for his daughter. (a) He threatens the rich man by saying that his house will be ruined unless he selects the young man as the husband of his daughter; or (b) he climbs up on the roof or up a tree, says aloud to the rich man, "Get your daughter married to the neighboring idle man," making believe that it is the god's voice, and lets a dove fly with a lantern tied to its foot. (c) The young man hides himself in the shrine and tells the rich man who is praying to the god, that the neighboring young man will be the suitable husband for his daughter. The rich man believes it to be god's voice and receives the idle man as the bridegroom of his daughter.

Akita: TD XIV-5-37. — Gifu: HB IV-226. — Hiroshima: HS-M p.3ff; Isogai, AK p.58; MK I-286. — Hyogo: TD X-4-71. — Iwate: Sasaki, ES p.50, KMZ p.131, ROY p.213. — Kagawa: Takeda, NSK p.6. — Kyoto: GK-K p.335. — Nagasaki: Suzuki, T., KTJ p.86; Yuki, HKT p.62. — Niigata: Iwakura, KB p.144; Mizusawa, EG p.196, TTM-b p.314; Suzuki, T., SD p.13. — Okinawa: Sakima, NS p.100. — Shimane: Moriwaki, NT p.2, NM-b p.3, 6. — Tochigi: Kato, K., SMG p.22. — Tokushima: Takeda, AIY p.9, 128. — Toyama: MK II-269. — Yamaguchi: Miyamoto, T., SOS p.17, 92. — Yamanashi: Dohashi, ZKI p.182. — NMM p.15. — NMS no.125, 126.

## 196. The Bee's Help.

A man saves a bee (or three animals). A rich man seeks a husband for one of his three daughters. Many suitors fail in the tests assigned by the rich man. The hero succeeds with the help of the bee (or animals) which he saved, in three tests; in guessing the numbers of bamboos in the woods, in carrying a big stone on his shoulders, and in choosing the bride among the daughters.

Akita: Sasaki, KMZ p. 62; TD XIV-5-55. — Gifu: Sawata, NBK no. 2; HB V-44. — Hiroshima: HS-M p. 50. — Iwate: Hirano, SKT p. 38; Moriguchi, T., KG p. 86. — Kagoshima: Iwakura, KS p. 26ff. — Nagano: Koyama, CG p. 190; TD VII-12-43. — Nagasaki: Suzuki, T., KTJ p. 139; Yamaguchi, IK p. 170. — Niigata: Mizusawa, IKP p. 300, MAT p. 78, TTM-b p. 49; Suzuki, T., SD p. 56. — Oita: Suzuki, K., AS no. 3; MK I-568. — Shimane: Moriwaki, NM-b p. 4, 13. — Tokushima: Takeda, AIY p. 10; MK II-471. — Rumpf, JVM p. 119. — NMM p. 74. — NMS no. 127.

## 197. Daughter's Advice.

Three tests are assigned by a father to choose a bridegroom for his daughter; the carrying of a big stone on the suitor's shoulder, the rolling of a stone and stopping of it by the suitor, and the guessing the contents of a straw bag. Three suitors try the tests and two of them fail. The daughter gives a suggestion by singing a song to the third suitor (or the suitor whom she likes).

Iwate: Hirano, SKT p. 43. — Nagasaki: Seki, SB p. 191. — Yamagata: MK II-280. — Yamanashi: Miyamoto, T., SOS p. 22. — Rumpf, JVM p. 111. — NMS no. 128.

## 198. Harima Itonaga.

A man falls in love with a pretty girl. Upon his inquiry as to her address, she answers (a) with three riddles, or (b) by giving names of symbolic things. The man learns the meaning of the riddles or the symbolic names from someone else and sets out to meet her. When he arrives at her town and wishes to meet her, she gives him three more riddles to be solved before they can meet. Some other person tells him the meaning of the riddles and he sees the girl. The girl's father requires him in



riddles to bring three articles before the man can marry his daughter. The man learns the names of the three articles from another man (Buddhist priest).

Aichi: TD IV-431. — Akita: TD XIV-5-54. — Aomori: Noda, TKA p. 58. — Fukui: MK I-31. — Fukuoka: FO-D no. 153. — Fukushima: MD IX-220. — Gifu: HB V-42ff. — Kagoshima: Tabata, AM p. 117. — Kanagawa: TD IV-415. — Nagasaki: Suzuki, T., KTJ p. 57. — Niigata: Iwakura, KB p. 161; Mizusawa, MAT p. 80; Suzuki, T., SD p. 52, 58. — Okayama: Imamura, MT p. 68. — Shimane: Moriwaki, NM-b p. 14; MK II-382. — Tokushima: Takeda, AIY p. 92. — Yamaguchi: Miyamoto, T., SOS p. 75ff. — Yamanashi: Dohashi, ZKI p. 197. — NMM p. 19. — NMS no. 129.

### 199. The Bridegroom Who Solved Riddles.

A man proposes marriage to a woman. She answers with three riddles, or she tells him her name in a riddle. Another man solves the riddles for the suitor, and the suitor marries the woman.

Gifu: HB V-42ff. — Hiroshima: HS-M p. 166ff. — Hyogo: TD X-4-71. — Kagoshima: Iwakura, KK p. 48, KS p. 23ff, OE p. 265; Tabata, AM p. 51. — Kanagawa: TD IV-414. — Kumamoto: MK I-423. — Nagasaki: Seki, SB p. 192. — Shimane: Moriwaki, NT p. 3. — Tokushima: Takeda, AIY p. 40. — Yamaguchi: TD VI-479. — NMS no. 130.

### 200. Yamada Shirataki.

Three servants tell their wishes. The first one wishes to eat fine food. The second one wishes to possess three measureful of gold money. The third man wishes to marry their master's daughter (or one of the twelve ladies). The master grants wishes to the two servants. While the third servant named Yamada<sup>1</sup> is working in the garden, the master's daughter named Shirataki Hime<sup>2</sup> makes the first half of a poem and recites it.

“Why should the White Water-fall shining in the morning  
sun,  
Be down below the Rie-field on the mountain-side?”

As soon as Yamada hears this, he makes the next half and recites it,

1 *Yamada* means rice-field on the mountain-side.

2 *Shirataki* means white water-fall. *Hime* means princess or lady.

“Come down water of the White Water-fall  
 To save the rice of the field on the mountain-side,  
 Withering from the drought.”

The master admires Yamada's talent and gives him his daughter.

Aomori: MK II-81. — Hiroshima: HS-M p. 163. — Hyogo: TD III-774, X-4-72. — Iwate: Hirano, SKT p. 31, 33, 35; Ogasawara, SW p. 51; TD VII-12-80. — Kagawa: Takeda, NSK p. 7, SK p. 16. — Kagoshima: Iwakura, KS p. 102, 105. — Kochi: Katsurai, WK p. 127. — Kumamoto: MK I-228. — Miyagi: KD I-179. — Nagano: Iwasaki, K., MB p. 114. — Nagasaki: Seki, SB p. 187, 189, 190; Suzuki, T., KTJ p. 71; Yamaguchi, IK p. 66. — Niigata: Iwakura, KB p. 152, 160; Mizusawa, MAT p. 75, TTM-b p. 140; Suzuki, T., SD p. 19. — Saitama: Suzuki, T., KG p. 16ff. — Shimane: Moriwaki, AN p. 7, NM-b p. 13, NT p. 2, 10. — Tokushima: Takeda, AIY p. 31. — Yamaguchi: Miyamoto, T., SOS p. 24. — NMM p. 17. — NMS no. 133.

## X. ACQUISITION OF RICHES

### 201. The Man Who Made a Fortune from a Straw.

A man prays to Kannon for good luck. He receives sacred information from Kannon that he should take whatever his hand touches first when he goes back from the temple. At the gate of the temple he stumbles on a stone and touches a straw on the ground. He takes it and fastens it to a horse-fly (bee, or dragon-fly) which he has caught on the way. He exchanges the horse-fly for a broad leaf (or something to wrap with), the leaf for some fruit (*miso*, raddish, or medicine), and the fruit for rice (gold, a horse, or a sword, or some treasure). He (a) becomes a rich man, or (b) destroys a ghost with the sword to rescue a woman and marries her.

Fukushima: Iwasaki, T., IK p. 31. — Gifu: MK II-515. — Hiroshima: HS-M p. 171; Isogai, AK p. 110. — Iwate: Hirano, SKT p. 38; Moriguchi, T., KG p. 86; Sasaki, SW p. 169, ROY p. 235, 299. — Kagoshima: Iwakura, KK p. 72, KS p. 8, 10, OE p. 127. — Nagasaki: Kubo, GT p. 244; Yamaguchi, IK p. 170. — Okayama: Imamura, MT p. 148. — Okinawa: Sakima, NT p. 93. — Shimane: MK II-4 65. — Tokushima: Takeda, AIY p. 16, 76. — Yamaguchi: Miyamoto, T., SOS p. 30. — Rumpf, JVM p. 61, 122. — Yanagita-Mayer, JFT no. 47. — NMM p. 70. — NMS no. 155.

## 202. The Boy Whose Dream Comes True.

A boy (or pupil) has a dream, but he does not tell his parent (or his teacher) about his dream. (a) He is driven out of his house, or (b) he is exiled to an island. He destroys demons and obtains their treasures, such as a life-stick, a death-stick, a thousand *ri*\* stick, and listening stick. He resuscitates or cures a rich man's dead or sick daughter with the life-stick and becomes her bridegroom. Then he resuscitates another rich man's daughter in the same way and marries her too. He lives half of each month with each wife. He tells his parents that his dream was just like himself.

Akita: TD XIV-5-39. — Aomori: MK II-283. — Fukuoka: FO-D no. 75. — Fukushima: Iwasaki, T., IK p. 35. — Hiroshima: Isogai, AK p. 60. — Iwate: Sasaki, KMZ p. 85, 113. — Kagawa: Takeda, SK p. 57. — Kagoshima: Iwakura, KK p. 155, KS p. 12. — Nagasaki: Suzuki, T., KTJ p. 28, 151. — Niigata: Mizusawa, EG p. 268. — Okayama: Imamura, MT p. 75. — Shimane: Moriwaki, AN p. 9, NK-c p. 4. — Tochigi: Kato, K., SMG p. 54. — NMM p. 70. — NMS no. 156.

## 203. The Wood Spirit and the Boy.

A boy who lives with his mother goes to the woods to gather fire-wood. A strange old man appears and eats the boy's lunch, he tells the boy to come again the next day and that he will give him a good luck then. The next day on his way to the woods the boy stops at a tea-shop, where he is requested by the shop-keeper to ask the wood spirit (a) why the shop-keeper's gold-bearing tree has neither buds nor blossoms, (b) why only one tree blooms and the other two trees wither without blooming, or (c) why his plum tree does not blossom. The boy stops at another house, where he is requested to ask the reason (a) of the illness of a girl in the house, or (b) why the questioner who has lived a thousand years in the river and another thousand years in the sea, is still unable to ascend to the sky. In the woods he is guided into a fine house, where his courage is tested by eating a baby which he finds very tasteful. He receives a great entertainment there. The old man gives the boy the answers to the questions he has brought. The answer to the first question is that the tree does not blossom because it has a bad

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\* a *ri* is about 4 km.

root spreading in the northern direction. The answer to the second question is: (a) that the girl will get well if she will marry a young man in the neighborhood, from whose hand she is willing to take a cup of tea, or (b) that it is because the questioner is still keeping gold and silver or a treasure which he should give away to someone. On his return the boy relates the answers to the questioners. In gratitude for this he is given the treasures and is asked to become the bridegroom of the daughter in each house. He marries the daughters of the two houses and lives half a month in one house and the other half in the other house.

Kagoshima: Iwakura, KS p. 83, 87, OE p. 247, 253. — NMS no. 157.

#### 204. The Rich Man Who Bought a Dream.

One of the two men who are traveling together, takes a nap. A bee, moth or hornet), (a) flies in and out of one of his nostrils, or (b) flies out of one of his nostrils and flies back into it. The man wakes up and says that he had dreamed that gold or some treasure is buried under a tree (pine tree, nettle-tree, ox's dung, or a rock) at such and such a place. The other man exchanges some sake for this dream, or (b) he buys this dream. He goes to the place which was told in the dream and discovers gold or some treasure and becomes prosperous.

Fukushima: Iwasaki, T., IK p. 72. — Gifu: Sawata, NBK no. 99; MK II-515. — Kagawa: Takeda, AIY p. 123. — Kagoshima: Iwakura, KS p. 117, 119. — Kumamoto: Kimura, HG p. 41. — Nagano: KA-K II-100. — Nagasaki: Suzuki, T., KTJ p. 24. — Niigata: Iwakura, KB p. 1; Mizusawa, IKP p. 244, 246, 336, TTM-b p. 271. — Oita: Ichiba, BG p. 12. — Shimane: MK II-384. — Yamanashi: Dohashi, ZKI p. 160. — Yanagita-Mayer, JFT no. 124, 131. — NMM p. 71. — NMS no. 158.

#### 205. The Dragon-fly Rich Man.

A husband and wife are working in the field. The husband takes a rest and sleeps. A dragon-fly flies about his nose and mouth. He wakes up and says that he has had a dream in which he drank *sake* from a spring on the mountain-side. The wife induces him to go to seek the *sake* spring, and they discover it (or medicine wine) or they find gold.

Akita: TD V-987, XII-3-37. — Aomori: Uchida, TGK p. 230. — Iwate: Kikuchi, NH p. 33; TD III-1170. — Yanagita-Mayer, JFT no. 46. — NMM p. 75. — NMS no. 223.

206. *Miso-kai Bashī* (Buying-miso Bridge).

A man has a dream in which he is told he shall find a treasure if he stands on *Miso-kai Bashī* in Takayama City. He goes to the bridge and stands on it for a whole day, but he does not find any treasure there. Another man comes and asks him why he is standing there. He tells him of his dream. Then the other man relates a dream in which he saw a treasure buried under a tree on a certain man's estate. When the first man hears this he knows that it is his estate. The other man says he does not believe in his dream. The first man hurries back home and digs at the foot of the tree which was indicated in the other man's dream, and he discovers the treasure.

Fukushima: Iwasaki, T., IK p. 37, 127. — Gifu: Sawata, NBK no. 51. — Kagawa: Takeda, NSK p. 35ff. — NMM p. 70. — NMS no. 165.

## 207. The Heaven's Gift and the Earth's Gift.

One of two friends has a dream in which he receives wealth from the heaven. The other man has a dream in which he receives wealth from the earth. The first man digs his field and finds a pot containing gold, but he does not take it, because it is a gift from the earth, and he lets the other man dig it up. He finds only snakes or frogs in it. So he throws the pot into the first man's house through a skylight. The first man receives the pot as it has come down from above, and he finds gold in it.

Aomori: Noda, TKA p. 255. — Ehime: HB IX-210. — Gifu: Sawata, NBK no. 104. — Iwate: Kikuchi, NH p. 91; Ogasawara, SW p. 106; Sasaki, KMZ p. 72, ROY p. 311. — Kumamoto: KM no. 40; MK II-171ff. — Miyagi: KD I-173. — Nagano: Koike, OT p. 58ff; KA-K II-100. — Niigata: Iwakura, KB p. 110, MKB p. 100, 102; Mizusawa, EG p. 247, IKP p. 227, 324, TTH p. 71, TTM-b p. 132, 303. — Oita: Ichiba, BD p. 14; MK I-570. — Shimane: Moriwaki, NK-b p. 20. — Tokushima: Takeda, AIY p. 129. — Tottori: IP-M p. 75; IM I-75. — Yamagata: MK I-575. — Yamanashi: Dohashi, KI p. 25, ZKI p. 354. — Rumpf, JVM p. 131. — NMM p. 66. — NMS no. 160.

## 208. Turn into a Frog, when Someone Sees You.

(a) A couple buries a pot filled with gold, saying, "Turn into a snake (or a frog), when someone else sees you," or (b) A mother-in-law who does not like to give *mochi* (or dumplings) to her daughter-in-law, puts it in a box, saying, "Turn to a frog,

should my daughter-in-law open it." (a) A thief who has heard the couple, digs up the pot, takes out the gold and puts a snake in the pot. (b) The daughter-in-law eats the *mochi* and puts a frog in the box. (a) When the couple digs up the pot, they find a snake in it. They cry, "This is we, not someone else!" but the snake does not turn into gold. (b) The mother-in-law opens the box and a frog comes out. She cries, "This is I, not the daughter-in-law!"

Aomori: Noda, TKA p. 223. — Fukuoka: FO-D no. 52, 93. — Hiroshima: HS-M p. 205. — Hyogo: TD X-9-39. — Iwate: Sasaki, ROY p. 310. — Kagoshima: TD I-10-87. — Kochi: Katsurai, TS p. 105. — Kumamoto: KK V-263. — Nagasaki: Seki, SB p. 240. — Niigata: Mizusawa, IKP p. 167, TTH p. 101, TTM-a p. 53; Suzuki, T., SD p. 8. — Oita: Suzuki, S., AS no. 30, NI p. 77; TD I-4-72. — Okayama: Imamura, MT p. 165. — Shiga: Mitamura, SG no. 31. — Shimane: Moriwaki, NM-b p. 21, NT p. 32, OC-d p. 27. — Shizuoka: SO-D p. 47ff. — Toyama: MZ III-187. — Yamanashi: Dohashi, KI p. 173. — NMM p. 68. — NMS no. 162A, 162B.

#### 209. Stick Fast, Hold Fast.

A. The eldest of three sons goes to the town or field. He hears some one cry, "Let me be carried on your back." The son is afraid and runs away. The second son does the same thing. The youngest son answers to the voice, "If you want to be carried on my back, you shall." Then a heavy (or shining) thing gets on his back. He carries it to his home and finds that it is gold.

Aomori: MK II-283, 427ff. — NMS no. 163A.

B. A man goes to the wood and hears a voice crying, "Shall I stick fast or hold fast?" As soon as he answers, "Stick fast, if you want; hold fast, if you want," the gold (or gold money) sticks to his body.

Ehime: MK II-131. — Fukushima: Iwasaki, T., IK p. 30. — Hiroshima: HS-M p. 42; Isogai, AK p. 175ff. — Hyogo: TD IV-437. — Kagawa: Takeda, NSK p. 30, SK p. 56. — Kagoshima: MK II-466. — Kochi: Katsurai, TS p. 71; TD XV-8-18. — Kumamoto: KM no. 12. — Nagasaki: Seki, SB p. 107; Suzuki, T., KTJ p. 108, 169. — Niigata: Iwakura, KB p. 128; Mizusawa, IKP p. 100, MAT p. 226, TTM-b p. 170. — Oita: Suzuki, K., NI p. 22; MK I-136, 560. — Osaka: Minami, IZ p. 50. — Saitama: Suzuki, T., KG p. 59. — Shimane: Moriwaki, AN p. 3, KA p. 5, MN p. 5, NK-a p. 7ff, NH p. 12, OC-b p. 27, OC-c p. 11ff, OC-d p. 5; KK II-379; TD IV-443. — Tottori: IM III-2-22. — Wakayama: Mori-

guchi, S., KAT no. 22. — Rumpf, JVM p. 132. — Yanagita-Mayer, JFT no. 63. — NMM p. 65. — NMS no. 163B.

C. A man goes to destroy a ghost, or passes by a haunted place. He hears a voice crying, "Carry me on your back," and a big ghost or a gourd appears. He takes it home on his shoulder. It turns into gold.

Aomori: Kawai, TGM p. 67. — Iwate: Sasaki, ROY p. 196, 307. — Miyagi: KD I-168, III-62. — Nagasaki: Yamaguchi, IK p. 98. — Nūgata: Iwakura, KB p. 127, MKB p. 97, 99; Mizusawa, IKP p. 158, 223, MAT p. 290, TTH p. 72, TTM-a p. 110. — NMS no. 163C.

## XI. CONFLICTS

### A. Parent and Child

#### 210. Komebuku and Awabuku.

Mother gives a broken bag to her step daughter named Komebuku, and a good bag to her real daughter named Awabuku, and sends them to the woods to fill their bags with chestnuts (or acorns). The two daughters stop at Yama-uba's house in the woods. Step-daughter takes lice off of Yama-uba's head, while the real daughter does not. When they leave Yama-uba's house, she gives them each a basket. Step-daughter's basket contains pretty dresses, and real daughter's basket contains frogs or dirty things. Mother takes her real daughter to a play (or festival) and has step-daughter stay at home to perform tasks of carrying water in a basket and separating millet, rice and other grains. Step-daughter's friend (or a priest) and a sparrow help her perform tasks. She goes to the play with her friend. While they are looking at the play, (a) step-daughter is discovered by her step-sister, or (b) step-daughter throws something at her step-mother and step-sister. A young man who saw step-daughter at the play, proposes marriage to her. Mother tries to get her real daughter married, but the young man marries step-daughter. Real daughter wants to be married. Mother goes to seek a suitor, carrying her real daughter on a mortar. They fall into a stream and turn into mud-snails.

Akita: TD IV-410, XIV-5-24. — Aomori: Kawai, TGM p. 73; Noda,

TKA p. 85; Uchida, TKG p. 21, 23; MK II-188ff. — Chiba: MZG IV-182. — Fukuoka: FO-D no. 18. — Fukushima: Iwasaki, T., IK p. 118; MK II-182. — Iwate: Hirano, SKT p. 68, 72; Kikuchi, NH p. 22, 24; Moriguchi, T., KG p. 70; Ogasawara, SW p. 23; Sasaki, KMZ p. 412, SW p. 140; MZG III-430; TD IV-401. — Nagasaki: Yamaguchi, IK p. 126; Yuki, HKT p. 41. — Niigata: Iwakura, KB p. 144, MKB p. 78; Mizusawa, FS p. 308, MAT p. 273; Suzuki, T., SD p. 225. — Shizuoka: SO-D p. 392, 404, 407, 411. — Tokyo: MK II-47. — Wakayama: Nakanishi, KS p. 13. — Yamaguchi: Miyamoto, T., SOS p. 18. — Yamanashi: Dohashi, KI p. 14. — Rumpf, JVM p. 189, 198. — Yanagita-Mayer, JFT p. 164. — NMM p. 41. — NMS no. 205A.

211. *Sara-sara Yama* (Dish-dish Hill).

A *tonosama* (or rich man) wants to marry a clever step-daughter. Her step-mother tries to get her real daughter married to the *tonosama*. The *tonosama* tests the two daughters by letting them make a poem about a pine branch on a dish. Step-daughter makes a good poem and she becomes the wife of the *tonosama*.

Aomori: Kawai, TGM p. 105; Noda, TKA p. 87. — Fukui: FI-K p. 69ff. — Fukuoka: FO-D no. 22. — Gifu: HB V-144, 249. — Hiroshima: HS-M p. 28. — Hyogo: MK II-325. — Kagawa: Takeda, NSK p. 24ff. — Kagoshima: Iwakura, KS p. 91, 94. — Kochi: Katsurai, TS p. 51, 53. — Kumamoto: Kimura, HG p. 17; MK I-224, 262, 271. — Nagano: Koyama, CG p. 227; MK I-562. — Nagasaki: Yamaguchi, IK p. 85. — Niigata: Iwakura, MKB p. 72, 74; Suzuki, T., SD p. 9, 166, 226; TD IV-420. — Oita: Suzuki, K., NI p. 16; MK I-467. — Okayama: Imamura, MT p. 153. — Saitama: Suzuki, T., KG p. 40ff. — Shimane: Moriwaki, KA p. 5, NK-d p. 3, NT p. 8. — Shizuoka: SO-D p. 408, 411. — Tokushima: Takeda, AIY p. 4. — Wakayama: Nakanishi, KS p. 10. — NMM p. 43. — NMS no. 206.

212. *O-gin*<sup>1</sup> and *Ko-gin*<sup>2</sup> (or *O-tsuki*<sup>3</sup> and *O-hoshi*<sup>4</sup>).

Ill treatment by stepmother: (1) Stepmother gives a poisoned food to her step-daughter named *O-gin* (or *O-tsuki*); (2) she thrusts a spear through the floor of her step-daughter's room from downstairs; (3) she drops a big stone or mortar from the ceiling of step-daughter's room; (4) she puts step-daughter in

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1. *O* is a prefix used for the name of a woman. *Gin* means silver.
  2. *Ko* means little.
  3. *Tsuki* means moon.
  4. *Hoshi* means star.



a stone or wooden box and buries it in the woods. Younger daughter's help: (1) Mother's real daughter named *Ko-gin* (or *O-hoshi*) advises her step-sister to throw away the poisoned food; (2) she saves her step-sister by substituting a gourd (or a bag of beans or a doll) for her; (3) she makes her step-sister lie in her own bed; (4) she makes a hole in the bottom of the box and has poppy seeds drop through the hole on the way to the woods. Rescue: (a) *Ko-gin* follows the path of poppy flowers and rescues *O-gin* out of the buried box. (b) A priest crosses the way in the woods and rescues *O-gin*. (c) Some animal and bird rescue her, or (d) a *tonosama* hunts in the woods and saves her. The reunion of the daughters with their father: *O-gin* and *Ko-gin* work in a *tonosama's* (or a landlord's) house. They meet their father who has wept himself blind and who has traveled around the country in search of his lost daughters. Happiness regained: (1) The tears of the sisters fall into their father's eyes and open them. (2) The sisters and their father live happily in the landlord's house, or they return to their home, or they turn into the sun, the moon and a star. Punishment: The cruel step-mother (a) is reformed, (b) dies of shame, (c) turns into a mole, or (d) is punished.

Akita: MK I-94, II-366; TD XIV-5-23ff. — Aomori: Kawai, TGM p. 47, 50; Noda, TKA p. 93, 96, 98, 99; Uchida, TGK p. 17; MK II-191. — Fukui: FI-K p. 71, 194; KB 8-8. — Fukuoka: FO-D no. 17, 54. — Fukushima: Iwasaki, T., IK p. 26ff. — Gifu: Sawata, NBK no. 63, 117; HB V-400ff. — Ishikawa: Yamashita, KEM p. 29, 62. — Iwate: Hirano, SKT p. 84, 90; Kikuchi, NH p. 25, 27; Moriguchi, T., KG p. 75, 79, 81; Ogasawara, SW p. 68, 96; Sasaki, KMZ p. 395, ROY p. 139, SW p. 150, 201. — Kagawa: Takeda, NSK p. 20ff; MK II-89. — Kumamoto: KM no. 9. — Miyagi: KD I-180, II-124. — Nagano: Koyama, CG p. 225, 247. — Nagasaki: Suzuki, T., KTJ p. 176. — Niigata: Iwakura, KB p. 79, 183, MKB p. 72; Suzuki, T., SD p. 141; TD XV-5-20. — Saitama: Suzuki, T., KG p. 47. — Shimane: Moriwaki, NM p. 20, OC-c p. 9. — Shizuoka: SO-D p. 397, 400, 402. — Tochigi: Kato, K., p. 39. — Yamashita: Dohashi, KI p. 59. — Rumpf, JVM p. 202. — NMM p. 50. — NMS no. 88.

### 213. The Girl without Hands.

A stepmother who hates her step-daughter has her hands cut off by her father or a servant and banishes her. While the girl without hands is eating fruit from a rich man's garden, she is discovered by a man of the house and is taken into the house; or she is found by the son of a rich man in the woods.

Although the girl is without hands, the rich man's son likes her and marries her. The husband leaves his home on business. A child is born. The man who carries the letter to the husband informing him of the birth of a child, stops at the stepmother's house, and she rewrites the letter to say that a snake-like or demon-like child was born. On the way back from the husband his letter is rewritten by the stepmother again. The heroine is driven out of the house with her child as directed in her husband's letter which had been rewritten by her stepmother. She wants to drink water at the riverside. When she tries to hold her child with her hands, her hands are restored. Upon returning from his journey, the husband sets out to search for his banished wife, and eventually meets her. The stepmother is punished.

Aomori: Noda, TKA p.90; MK II-190. — Fukuoka: FO-D no.19. — Gifu: Sawata, NBK no.72, 73; HB V-248. — Hiroshima: HS-M p.30. — Hyogo: TD X-6-40. — Iwate: Hirano, SKT p.101, 107; Ogasawara, SW p.96; MK I-217. — Kagawa: Takeda, NSK p.28ff. — Kagoshima: Iwakura, KK p.56, OE p.269; Tabata, AM p.33, 37. — Nagasaki: Seki, SB p.118; Suzuki, T., KTJ p.50, 101. — Niigata: Iwakura, KB p.191; Mizusawa, MAT p.243; Suzuki, T., SD p.26, 84. — Shimane: Moriwaki, NK-a p.5, OC-d p.32; MK II-414; TD IV-444. — Shizuoka: SO-D p.390. — Tokushima: Takeda, AIY p.41. — Yamanashi: Dohashi, KI p.304. — Rumpf, JVM p.206. — NMM p.56. — NMS no.208.

#### 214. The Frog's Skin.

(a) A step-daughter is driven away from her home. (b) The girl who is to be married to a serpent bridegroom, flees from him. The heroine meets with an old woman in the woods, or she stops at a solitary house in the woods, where an old woman is. The old woman (who really is the frog saved by the heroine's father) gives her an old woman's skin (or frog skin or hood, or a magic broom or towel) which makes the wearer dirty or old. She wears the old woman's skin and is employed in a rich man's house as an old kitchen maid or hearth maid. The rich man's son catches a glimpse of her in her natural form, when she is in her room alone. He becomes sick. A fortune-teller tells the rich man that his son's illness is caused by his love for a certain woman in his house. All the women in the house are taken before the son one by one to offer tea or medicine to him. When he sees the heroine in the old woman's skin, he

smiles at her and takes a drink from the cup she offered him. She takes off the old woman's skin and becomes the son's bride.

Akita: TD XIV-5-63, 98. — Aomori: Noda, TKA p. 67, 81. — Fukushima: Iwasaki, T., IK p. 20. — Gifu: HB V-102. — Gumma: Ueno, DRM p. 12; Suzuki, T., KG p. 34. — Hyogo: MK II-369. — Ishikawa: Yamashita, KEM p. 3, 124. — Iwate: Hirano, SKT p. 76; Ogasawara, SW p. 68; Sasaki, KMZ p. 168, ROY p. 152; TD XII-11-36. — Kagawa: Takeda, SK p. 25. — Kagoshima: Iwakura, KS p. 77. — Nagano: Iwasaki, K., MB p. 7; Koyama, CG p. 166. — Nagasaki: Seki, SB p. 36. — Niigata: Iwakura, KB p. 117, 178; Mizusawa, IKP p. 193, MAT p. 155, 161. TTH p. 254, TTM-a p. 356, TTM-b p. 221; Suzuki, T., SD p. 220; MK I-469; TD VII-12-48, XV-5-19. — Oita: MK I-181; MZG V-921. — Okayama: Imamura, MT p. 37. — Saitama: Suzuki, T., KG p. 42. — Shimane: Moriwaki, NM-b p. 14. — Shizuoka: SO-D p. 421, 424, 431. — Tokushima: MK II-528. — Yamanashi: Dohashi, ZKI p. 204. — Rumpf, JVM p. 169. — Yanagita-Mayer, JFT no. 58. — NMM p. 45. — NMS no. 209.

215. *Hachi Katsugi* (The Girl Who Has a Large Wooden Bowl on Her Head).

A dying mother tells her only daughter to cover her head with a big wooden bowl which she should fill with her fine clothes. After her mother's death, the daughter is driven out of the house by her step-mother. (b) A girl is born with a bowl on her head, and she is driven away because of her strange form. She is employed by a rich man as a kitchen maid or a hearth maid. The rich man's son wishes to marry her, but his father objects. (a) The rich man tests twelve girls in order to choose a bride for his son, and *Hachi Katsugi* wins. (b) The rich man's son is going to run away with the heroine, when the bowl falls from her head and is broken. Precious things and dresses come out from it. (c) The heroine wins the contest. When she marries the rich man's son, the bowl comes down from her head, and she finds precious things in it.

Saitama: Suzuki, T., KG p. 43. — Hyogo: TD X-6-40. — Tokushima: Takeda, AIY p. 47. — Rumpf, JVM p. 76. — NMS no. 210.

216. *Hai-bô* (Ash Boy).

A young man (a) is cast away by his stepmother, or (b) is sent away from his home. He is employed by a rich man as a servant in charge of heating the bath. (a) The rich man's

daughter sees at a play a fine young man, and she discovers him to be a servant working in her house. (b) She eventually learns that the man to whom she has been engaged is a menial servant in her house. She becomes love sick. According to a fortune-teller's advice, all the servants are taken before her to have her choose the one whom she likes. The hero appears as a handsome young man and marries her.

Aomori: Noda, TKA p. 58. — Ishikawa: Yamashita, KEM p. 34. — Iwate: Hirano, SKT p. 94; Ogasawara, SW p. 60; Sasaki, ES p. 46, KMZ p. 5, 164, ROY p. 223. — Kagoshima: Iwakura, KK p. 45, 47ff, KS p. 129, OE p. 1, 131, 230; Tabata, AM p. 29. — Nagano: Iwasaki, K., MB p. 149. — Nagasaki: Seki, SB p. 36, 79; Yamaguchi, IK p. 94. — Niigata: Iwakura, MKB p. 48; Suzuki, T., SD p. 58. — Okayama: Imamura, MT p. 68. — Shimane: Moriwaki, NK-c p. 6, NM-b p. 14. — Tokushima: Takeda, AIY p. 7; MK II-527. — Yamanashi: Dohashi, KI p. 197. — Rumpf, JVM p. 114. — NMM p. 47. — NMS no. 211.

#### 217. The Step-child Picking Chestnuts.

A mother gives her step-daughter (elder sister) a torn bag and her real daughter (younger sister) a good bag and sends them together to pick chestnuts (or acorns) in the woods. The real daughter follows her sister and fills her bag with chestnuts and goes home. The step-daughter stays overnight at the *Yama-uba's* house and receives a treasure from the *Yama-uba*, or acquires a demon's treasure, and returns home. The mother sends her real daughter to the woods again with a torn bag, but she receives dirty things from the *Yama-uba*.

Aomori: Noda, TKA p. 99. — Fukui, FI-K p. 75ff, 192ff; MK I-29; KB 8-8. — Fukuoka: FO-D no. 25. — Fukushima: Iwasaki, T., IK p. 21, 111. — Gifu: Sawata, NBK no. 55; HB V-239, 249; MK II-265. — Hiroshima: HS-M p. 168. — Hyogo: MK II-326. — Ishikawa: Yamashita, K9M p. 26. — Kagawa: Takeda, NSK p. 26. — Kagoshima: Iwakura, KK p. 53, OE p. 260; Tabata, AM p. 31; MK I-269. — Kochi: Katsurai, TS p. 56, 59ff. — Kumamoto: Kimura, HG p. 54; KM no. 7; MK I-225. — Miyagi: KD I-180. — Nagano: Iwasaki, K., MB p. 51; MZG I-276. — Nagasaki: Yamaguchi, IK p. 61. — Niigata: Iwakura, KB p. 191; Mizusawa, FS p. 317, IKP p. 64. — Oita: Suzuki, K., AS no. 15, NI p. 18; MK I-179, 571. — Okayama: Imamura, MT p. 30. — Osaka: Minami, IZ p. 61; MK I-479. — Saga: MK II-323. — Saitama: Suzuki, T., KG p. 45ff. — Shizuoka: SO-D p. 392, 394, 404, 409. — Tokushima: Takeda, AIY p. 116, 131; MK I-131ff. — Toyama: HB VII-563. — Wakayama: Nakanishi, KS p. 11; KB 10-21; KK III-184. — Yamanashi: Dohashi, KI p. 14. — NMS no. 212. — NMM p. 48.

## 218. The Step-child Picking Strawberries.

A mother sends her step-daughter to pick strawberries in the winter. (a) A white-haired old man gives her strawberries, or (b) leads her to the place where the strawberries are ripe. The mother and her real daughter go to the woods to get strawberries, too, but (a) they are frozen to death, or (b) perish from eating the strawberries. Afterwards the step-daughter marries a man and becomes happy.

Nagano: Iwasaki, K., NM p. 136. — Shimane: Moriwaki, OC-a p. 9. — Yamanashi: Dohashi, ZKI p. 152. — NMS no. 213.

## 219. The Seven Swans.

The seven brothers and a younger sister are ill-treated by their stepmother. The brothers tell their father that they wish to leave their mother. She overhears them and transforms them into seven white birds. After her brothers have gone away, the younger sister suffers from her stepmother's ill-treatment. The seven birds make a net with vine and carry their sister away in the net to a distant island. According to instructions from a white-haired old man in her dream, the sister makes thread from the grass growing in the garden and sews seven coats for her brothers. On putting on these coats, the seven white birds turn into human beings. They return to their home together with their sister. When they step into the garden gate, their stepmother is changed into a white bird and flies away.

Kagoshima: Iwakura, KK p. 59, OE p. 95, 102. — NMS no. 214.

## 220. The Elder Sister Who Was Transformed into a White Bird.

An elder sister is wooed by a *tonosama*. (a) She is killed by her stepmother, and the stepmother offers her real daughter to the *tonosama* as a substitute. The real daughter takes her step-brother as her servant. (b) The step-daughter who became the *tonosama*'s wife is killed by his retainer, and the retainer substitutes his own daughter for her. The murdered heroine turns into a white bird. The white bird (1) helps her brother gather fire-wood, (b) gives him clothes, and (3) gives him a picture of his sister's face and tells him to look at it when he

wants to see her. The *tonosama* discovers the heroine's clothes or picture and learns that she has been killed and substituted by a false wife. The *tonosama* goes to the woods with the stepbrother to see the white bird. It tells them to put a bowl filled with water on each of the two poles. When the bird bathes in the water, it is transformed into a human being again. The heroine is remarried to the *tonosama*. The false wife and her mother are killed.

Kagoshima: Iwakura, KS p. 50, OE p. 95, 102; Tabata, AM p. 16, 18, 19. — NMS no. 214.

### 221. The Step-child and the Bird.

A father sets out on a journey, promising his three (two or four) daughters to bring back presents for them. The daughters are asked by their stepmother (1) to carry water in a basket, (2) to cut bamboo (or grass) with their finger-nails, and (3) to heat a bath with stones (or horse dung). A priest passes by and he helps them. The stepmother forces the children to walk on a reed bridge over a pot on the fire and makes them fall to their death in the boiling water. She buries their bodies. When the father returns, three little birds (nightingales, white birds, or sparrows) sing to him, "Dear father, we want your presents no more. Our stepmother be cursed!" The father discovers his children's corpses. The stepmother is condemned or killed. (Her blood turns into fleas, mosquitoes, ants, a mole.)

Akita: MK II-454; TD XIV-5-25ff. — Aomori: Kawai, TGM p. 16, 22; Noda, TKA p. 100ff; Uchida, TGK p. 19; MK II-190. — Fukuoka: FO-D no. 23, 24. — Fukushima: Iwasaki, T., IK p. 23, 25, 113, 116; TD IX-5-75. — Hiroshima: Isogai, AK p. 49. — Iwate: Hirano, SKT p. 81; Moriguchi, T., KG p. 79; KB 10-12. — Kagoshima: Tabata, AM p. 39, 41. — Nagano: Iwasaki, K., MB p. 97, 121. — Nagasaki: Yamaguchi, IK p. 85. — Niigata: Iwakura, KB p. 163; Mizusawa, MAT p. 274; Suzuki, T., SD p. 6, 35, 183, 225. — Okayama: KK VI-56. — Shiga: Mitamura, SG no. 1. — Shimane: Moriwaki, MN p. 6, NK-b p. 7. — Rumpf, JVM p. 199. — NMM p. 55. — NMS no. 216.

### 222. The Step-children and the Flute.

The father's journey and the stepmother's ill-treatment are the same as in Type 221. A bamboo sprout shoots forth on the ground where the children were buried. A traveling Buddhist

priest blows the flute made from this bamboo cane. It sounds, "Dear father, we need your presents no more. Our stepmother be cursed!" The father hears this while on his journey, and hurries back home. He digs up his children's corpses at the foot of the bamboo. The stepmother is condemned or killed.

Fukuoka: FO-D no. 20, 21; Umebayashi, BZ p. 3. — Fukushima: Iwasaki, T., IK p. 24, 28, 114, 119. — Gifu: Sawata, NBK no. 102; HB IX-350. — Hiroshima: HS-M p. 29; Isogai, AK p. 51. — Kagawa: Takeda, NSK p. 23; TD VII-12-52. — Kumamoto: Kimura, HG p. 75; KK V-175; KM no. 11; MK I-523ff. — Nagano: Iwasaki, K., MB p. 64; Koyama, CG p. 224. — Nagasaki: Suzuki, T., KTJ p. 105; Yuki, HKT p. 38. — Niigata: Suzuki, T., SD p. 50. — Oita: Suzuki, K., NI p. 20. — Saitama: Suzuki, T., KG p. 49, 51ff. — Shiga: Mitamura, SG no. 34. — Shizuoka: SO-D p. 395ff, 399, 403, 407. — Tochigi: Kato, K., SMG p. 40. — Tokushima: Takeda, AIY p. 55. — Toyama: MZ III-187. — Wakayama: Nakanishi, KS p. 10, 12. — Yamanashi: Dohashi, GI p. 63. — NMM p. 53. — NMS no. 217.

### 223. The Singing Bone.

Two friends make a trip together. One gives some money to the other. The one who has received the money kills the other and takes all his money. After three years the murderer finds a skeleton who sings a song. He earns money with it. He wagers his head against the whole property of another man on the skeleton's song, but the skeleton does not sing this time and the man loses his head. Then the skeleton sings that he has at last taken his revenge upon his friend who murdered him.

Fukushima: Iwasaki, T., IK p. 28; MK II-180. — Iwate: Sasaki, ROY p. 61, 65. — Kagoshima: Iwakura, KK p. 95ff, 174, KS p. 120, 122, OE p. 214. — Kumamoto: KM no. 16. — Yanagita-Mayer, JFT no. 19. — NMM p. 185. — NMS no. 218.

## B. Brothers (or Sisters)

### 224. Three Brothers.

A father sends his three sons on a journey for three years, during which they should learn some arts, so that the one who will have become most skillful shall inherit the father's estate. The eldest son returns as a carpenter (smith, sword-player,

arrow-shooter, or *samurai*). The second son returns as a merchant (stone-cutter, rice-merchant, fish-dealer, or cotton-dealer). The youngest son acquired a magic object (broken wooden-bowl, spatula, or doll) and (a) becomes a thief, or (b) gains wealth. The youngest son (a) steals a treasure or a money box by means of the magic object and wins the father's estate, or (b) cures a rich man's daughter and becomes her bridegroom.

Akita: TD XIV-5-15. — Aomori: Noda, TKA p.146ff, 163; MK II-191. — Gifu: Hirano, SKT p.121, 123; Kikuchi, NH p.30; Moriguchi, T., KG p.47; Ogasawara, SW p.16; Sasaki, ES p.56, KMZ p.195, ROY p.12; TD IV-407. — Kagoshima: Iwakura, KK p.62, 65ff, KS p.38, 41, OE p.216; Tabata, AM p.48. — Kumamoto: TD VII-12-28ff. — Miyagi: KD II-125. — Nagasaki: Kubo, GT p.252; Seki, SB p.219; Yamaguchi, IK p.80; Yuki, HKT p.51. — Niigata: Mizusawa, FS p.265, 289. — Saitama: Suzuki, T., KG p.54. — Tokushima: Takeda, AIY p.78. — NMM p.57, 60. — NMS no.173, 174.

#### 225. Gorô's Broken Wooden Bowl.

A man named Gorô (or a young acolyte) acquires a magic object (a doll, self-righting doll, or a broken wooden bowl) and (a) cures a sick girl, (b) exhibits the doll dancing, or (c) steals things with the broken bowl. He prospers.

Aomori: Noda, TKA p.142, 148. — Iwate: Hirano, SKT p.123; Moriguchi, T., KG p.47; Sasaki, ES p.56, KMZ p.230, 433. — Kagoshima: Iwakura, KS p.32. — Kumamoto: TD VII-12-28. — Miyagi: KD II-125. — Nagasaki: Seki, SB p.161. — Rumpf, JVM p.168. — NMM p.61, 168. — NMS no.166.

#### 226. The Least Clever but the First Born.

A father asks his three sons to tell their wishes. The second son wishes to possess seven granaries, or to go on a round-the-world trip, or to own a lake to pour sea water in. The youngest son wishes to possess a thousand-*roku*\* ship, or to be rich and to be able to employ as many workmen as required to consume seven granaries of rice each month. The eldest son wishes to have three ox testicles in order to put one of them into his father's mouth and his two brothers' mouths. The father chooses the eldest son as his inheritor.

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\* a *roku* equals 4.963 bushels.



Aomori: Noda, TKA p.144ff. — Gifu: Sawata. NBK no.18; HB III-10-11. — Niigata: Suzuki, T., SD p.150, 153. — NMS no.175.

227. Picking *Nara-nashi* (Wild Pears).

The eldest of the three brothers goes to the forest (a) to pick *nara-nashi* (apples, chestnuts, plums, or grapes) for their sick father (or mother); or (b) to destroy a ghost animal; or (c) the three brothers go to hunt for wives. The eldest brother does not listen to the advice of the *Yama-uba* (bird, gourd, or girl) whom he meets on the way, and he (a) is eaten by the ghost, or (b) is caught by a robber. The second brother does the same. The youngest brother obeys the *Yama-uba*'s advice and succeeds (a) in taking fruits, (b) in destroying the ghost, or (c) in getting possession of a magic object and rescuing his elder brothers with the magic object or by his own power.

Akita: TD XIV-5-67; NMZ III-107. — Aomori: Noda, TKA p.170. — Iwate: Hirano, SKT p.158; Sasaki, ROY p.123, 197; TD VII-12-30. — Kagoshima: MK II-376. — Niigata: Mizusawa, MAT p.279; Suzuki, T., SD p.148. — Shimane: Moriwaki, OC-a p.14. — Yamagata: MK I-574. — NMM p.87. — NMS no.176, 177.

228. Two Brothers.

A. Two brothers are driven out of their home by their stepmother and depart from each other on the promise that they will marry the daughters of rich men. The younger brother works in a certain house as a servant for ten years and (a) receives a magic object (sword), with which he destroys some demons' most important treasure. He learns of his elder brother's peril from the break of his bow-string, and he goes to rescue the brother. He resuscitates his brother with the life-whip. The elder brother becomes the son-in-law of a rich man in the east, and the younger brother becomes the son-in-law of a rich man in the west.

Kagoshima: Iwakura, KK p.70, 72. — NMS no.178.

B. Two brothers are driven out of their home because they do nothing but shoot arrows. They destroy a ghost with the bows and arrows and save a girl, whom the elder brother marries. The younger brother saves a daughter of another rich man

at another place in the same way and marries her.

Hiroshima: HS-M p. 78. — Kagoshima: Iwakura, OE p. 148. — Shimane: Moriwaki, NK-a p. 9, NT p. 10. — Tokushima: Takeda, AIY p. 74. — NMS no. 178.

229. The Fisherman and a Hook.

A fisherman borrows a hook from his friend but it is taken from the latter by a fish. He gives his friend another hook, but the latter wants to have his own hook back. The fisherman goes to the bottom of the sea in search of the hook, and receives it from the sea-god. He comes back with the hook and returns it to his friend.

Kagoshima: Iwakura, KK p. 16. — Rumpf, JVM p. 31, 38. — NMS no. 179.

230. The Sister and the Brother.

A boy excels other boys in learning things at a temple school. One of them envies him and forces him to compete with him in a fan contest and in a toy-ship race. Upon the advice of an old man, the boy's elder sister gets a supernatural fan and a toy-ship for her brother. Because of those things the boy wins the contests. He is killed by a poisoned wine prepared by the envious friend. The boy's sister disguised as a man, becomes betrothed to a girl of a certain house, whence she takes a magic flower which restores the dead to life. (a) She resuscitates her brother by means of the magic flower, and he marries the girl with whom his sister has been betrothed; or (b) a tree grows up on the place where the boy was buried, and it bears gold.

Kagawa: Takeda, SK p. 39. — Kagoshima: Iwakura, KS p. 56ff, OT p. 152; Tabata, AM p. 161; MK II-84, 86. — Nagasaki: Yamaguchi, IK p. 123. — NMM p. 59. — NMS no. 180.

231. Good Lacquer in the Pool at Mera.

An elder brother gathers lacquer (or cinnabar) at the bottom of a pool at Mera. His selfish younger brother plans to take the lacquer for himself. He makes a straw snake and puts it in the pool to frighten his elder brother away. When the younger brother goes to the pool the next day, the straw-snake

becomes animate and swallows him.

Akita: TD XIV-5-11. — Nagasaki: Kubo, GT p. 240. — Yanagita-Mayer, JFT no. 26. — NMM p. 57. — NMS no. 181.

### 232. The Reconciliation of Brothers.

Two brothers do not like each other. The younger brother goes to hunt wild boars and shoots a man by mistake. He asks his intimate friend to help him put the corpse away, but he finds no help. He asks his elder brother, who willingly complies. They go together and find a wild boar shot to death instead of a human being.

Kagoshima: Iwakura, KK p. 149, OE p. 249. — NMS no. 182.

### 233. The Bandit's Younger Brother.

Two brothers and a sister set out on a journey. The younger brother earns money by working in a house and he leaves the house for his home. En route he stops at a house where he meets a thief. The woman of the house lets him flee from the thief. Then he comes to a fine house in a forest, which he discovers to be the thief's house. The thief takes his money from him and gives him a sword. By selling the sword to a stranger, he gains more money than he had lost. So he goes to return the surplus money to the thief. The latter is surprised by his honesty and asks his name. When he tells his name, the two men realize that they are brothers. They go together to thank the woman who helped the younger brother, and they discover that she is their sister.

Aomori: Noda, TKA p. 152. — Kagoshima: Iwakura, KS p. 43. — Niigata: Iwakura, KB p. 82, 175; Mizusawa, MAT p. 287, TTM-b p. 294. — Yanagita-Mayer, JFT no. 82. — NMS no. 183.

## C. Neighbors.

### 234. The Underground Land of Jizô.

An old man's dumpling (bean or rice-ball) rolls into a hole. He follows it into the hole. He finds an image of Jizô eating his dumpling. The Jizô thanks the old man and promises to

pay him for the dumpling. The Jizô lets the old man hide behind him or on the ceiling. (a) Some gamblers come together to gamble there; or (b) some demons come and divide the money among themselves. The old man imitates the cock's crow as instructed by Jizô. The gamblers or demons run away. (a) The old man receives their money or treasure; or (b) he is employed by a demon as a kitchen servant and takes a magic ladle away and comes back. Another old man next door imitates the old man, but he laughs at the demons or fails to imitate the cock's crow, and is injured or is killed.

Akita: Sasaki, KMZ p. 233; MK I-507, II-557; NMZ III-110; TD VII-12-74, XIV-5-65. — Admori: Kawai, TGM p. 61; Noda, TKA p. 240; Uchida, TGM p. 25; MK II-360. — Fukuoka: FO-D no. 25. — Fukushima: IK p. 46, 134; MD IX-223. — Gifu: Sawata, NBK no. 55; HB V-214. 252; MK II-265. — Hiroshima: HS-M p. 64, 66ff, 70, 168; Isogai, AK p. 65, 75ff, 78ff. — Ishikawa: Yamashita, KEM p. 36, 66. — Iwate: Hirano, SKT p. 142, 145, 194; Kikuchi, NH p. 42, 48ff; Ogasawara, SW p. 26; Moriguchi, T., KG p. 24; Sasaki, KMZ p. 220, 231; KB 9-3. — Kagawa: Takeda, NSK p. 26, 52ff. — Kagoshima: Iwakura, KK p. 53, 112, KS p. 172. — Kochi: Katsurai, TS p. 56, 84. — Kumamoto: Kimura, HG p. 77; KM no. 7; MK I-225. — Miyagi: Sasaki, KMZ p. 228; KD II-115. — Nagano: Koyama, CG p. 245; MK I-33. — Nagasaki: Seki, SB p. 114; Suzuki, T., KTJ p. 185, 195, 218; Yamaguchi, IK-2, p. 21, 23. — Niigata: Iwakura, KB p. 50, 57; Mizusawa, FS p. 242, MAT p. 174, 247, 264, TTH p. 246, TTM-a p. 304; Suzuki, T., SD p. 79; MK I-555; NMZ III-93; TD IV-419. — Oita: Suzuki, K., AS no. 13, 15, 29, NI p. 18, 35; MK I-179, 571. — Okayama: Imamura, MT p. 60. — Saga: KB 11-10. — Saitama: Suzuki, T., KG p. 45ff, 77ff; MK II-172. — Shimane: Moriwaki, NM-a p. 11, NT p. 18, OC-c p. 23ff; MK I-366, 409. — Shizuoka: SO-D p. 394. — Tochigi: Kato, K., SMG p. 16, 22, 27. — Toyama: HB VII-563. — Rumpf, JVM p. 142, 144. — Yanagita-Mayer, JFT no. 66. — NMM p. 134, 145. — NMS no. 148.

### 235. The Rat's Land under the Ground.

(a) An old man enters a hole, following his rice-ball which rolled into the hole. (b) A rat comes for the old man in return for receiving the rice-ball which had rolled into the rat's hole. (c) An old man saves a rat or gives it some food, and he is guided into the rat's hole. The old man (a) is entertained by the rats, or (b) sees the rats pounding *mochi* or pounding out gold. He receives a treasure or money and returns home. Another old man next door imitates him, but imitates the cat's mewing, so that he is bitten by the rats.

Akita: MK II-219; TD IV-412, VII-12-70, XIV-5-18. — Aomori: Noda, TKA p. 233, 235ff; MK II-359ff. — Fukuoka: FO-D no. 156, 157, 158, 159. — Fukushima: Iwasaki, T., IK p. 44ff, 133. — Gifu: Sawata, NBK no. 91; HB V-215. — Gumma: Ueno, DRM p. 35. — Hiroshima: HS-M p. 59, 63; Isogai, AK p. 72ff. — Hyogo: MK II-326, 371; TD X-6-43. — Ishikawa: Yamashita, KEM p. 71; MK II-271; TD VII-12-72. — Iwate: Hirano, SKT p. 137, 141; Kikuchi, NH p. 46, 77; Ogasawara, SW p. 107; TD VII-12-73. — Kagawa: Takeda, NSK p. 48ff. — Kagoshima: Iwakura, KS p. 169, OE p. 260; MK II-374. — Kochi: Katsurai, TS p. 82. — Kumamoto: Kimura, HG p. 58; KK V-266; MK I-420, II-40, 42. — Kyoto: GK-K p. 344. — Nagano: Iwasaki, K., MB p. 19, 118; Koyama, GG p. 159ff; KK IV-502; MK I-36. — Nagasaki: Seki, SB p. 116; Yamaguchi, IK p. 42; Suzuki, T., KTJ p. 35, 125, 184, 186; Yuki, HKT p. 22. — Niigata: Iwakura, KB p. 112; Mizusawa, MAT p. 250, TTH p. 207, TTM-b p. 114. — Oita: Suzuki, K., AS no. 28, NI p. 32ff; MK I-568, II-43. — Okayama: Imamura, MT p. 131. — Saga: MK II-322. — Saitama: Suzuki, T., KG p. 75. — Shiga: Mitamura, SG no. 43; KB 8-15. — Shimane: Moriwaki, AN p. 3, NK-a p. 7, NK-b p. 10ff, NK-c p. 7ff, NM-b p. 10, NT p. 17ff, OC-b p. 29, OC-c p. 8, 18ff; MK I-368; TD IV-444. — Shizuoka: SO-D p. 452. — Tochigi: Kato, K., SMG p. 28. — Toyama: HB VII-564. — Yamagata: MK I-282, 427. — Yamaguchi: Miyamoto, T., SOS p. 77ff. — NMS no. 185. — NMM p. 133.

### 236. The Old Man Who Catches Wild Ducks.

A good old man (a) feeds a dog, (b) rescues a dog from injury, or (c) finds a dog in the tree stump uprooted and discarded by a neighboring old man. (a) The dog leads the good old man on a hunting tour and helps him catch birds. (b) The dog instructs the old man to dig out gold in his garden. The neighboring old man borrows the dog. He (a) is stung by bees instead of catching birds, or (b) digs out rubble instead of gold. He kills the dog. The good old man takes the dead dog back to bury it, and plants a tree on its grave. (a) The tree bears rice. (b) The tree grows until it reaches heaven, whence gold descends. (c) The good old man cuts the tree down and makes a mortar from it. When he pounds rice in the mortar, gold comes out. The neighboring old man imitates him, but (a) dirty things descend from heaven, or (b) dirty things come out from the mortar. He burns the mortar. (a) The good old man throws the ashes of the mortar on bare trees, and the trees become blossoming. A *tonosama* is pleased to see them and gives the old man a gift. (b) The old man throws the ashes at the flying wild ducks and catches them. (a) When the neighboring old man scatters the ashes, they get into the *tonosama's* eyes

and he is punished. (b) He gets up on the roof and throws the ashes at the wild ducks, but he falls from the roof.

Akita: MK II-456; NMZ III-108; TD VII-12-66, XIV-5-19. — Aomori: Kawai, TGM p. 43; Noda, TKA p. 43, 47; Uchida, TGK p. 33; MK II-362ff. — Ehime: MK II-132. — Fukui: MK I-370. — Fukuoka: FO-D no. 4. — Fukushima: Iwasaki, T., IK p. 172; MD IX-91ff. — Gifu: Sawata, NBK no. 84. — Gumma: Ueno, DRM p. 40. — Ishikawa: Yamashita, KEM p. 41. — Iwate: Hirano, SKT p. 146; Kikuchi, NH p. 50; Moriguchi, T., KG p. 12; Ogasawara, SW p. 36; Sasaki, ES p. 15, KMZ p. 205, ROY p. 130; TD IV-297. — Kagawa: Takeda, SK p. 109. — Kagoshima: Iwakura, KK p. 3, KS p. 167, OE p. 31. — Kochi: Katsurai, TS p. 142. — Kumamoto: MK II-378. — Nagano: Koyama, CG p. 153. — Nagasaki: Suzuki, T., KTJ p. 181; Yuki, HKT p. 12. — Niigata: Iwakura, KB p. 60, MKB p. 34; Mizusawa, TTH p. 238, TTM-b p. 328; Suzuki, T., SD p. 33, 81, 229; MK I-424. — Oita: Suzuki, K., NI p. 37. — Okayama: Imamura, MT p. 119, 161. — Shimane: Moriwaki, NK-b p. 12, NK-c p. 9. — Shizuoka: SO-D p. 459. — Yamagata: MK II-514. — Rumpf, JVM p. 82, 92. — Yanagita-Mayer, JFT p. 197. — NMM p. 135. — NMS no. 189, 190.

### 237. The Old Man Who Has Swallowed a Bird.

(a) An old man swallows a little bird. (b) A little bird flies into an old man's mouth. A part of the bird's leg or tail appears from the old man's navel or from his bottom. As he pulls it, it sings a song. He gains money by pulling the bird's leg or tail and making it sing before people. A neighboring old man imitates him, but fails.

Aichi: TD IV-429. — Akita: TD XIV-5-28. — Aomori: TD XII-7-17. — Fukui: FI-K p. 62, 64; MK I-30; NEM III-25. — Fukushima: Iwasaki, T., IK p. 47, 136ff. — Gifu: Sawata, NBK no. 13, 87, 93; HB IV-217ff, X-256. — Hiroshima: HS-M p. 179. — Hyogo: TD X-6-44. — Ishikawa: Yamashita, KEM p. 73, 79. — Iwate: Kikuchi, NH p. 51; Sasaki, ROY p. 190, 260. — Kagoshima: Iwakura, KS p. 170ff. — Kanagawa: TD VI-384. — Kochi: Katsurai, TS p. 22. — Kumamoto: TD VI-544. — Nagano: Iwasaki, K., MB p. 17; Koyama, CG p. 154; TD VII-12-76, V-476. — Nagasaki: Suzuki, T., KTJ p. 120. — Niigata: Mizusawa, EG p. 54, IKP p. 206, MAT p. 114, 117, 119, 120, 123, 127, TTH p. 38, 250, TTM-a p. 183, TTM-b p. 296; Suzuki, T., SD p. 15, 176; MK I-73ff, II-226; NMZ III-102. — Oita: Suzuki, K., AS no. 21, NI p. 39. — Osaka: MK II-39. — Saitama: Suzuki, T., KG p. 86. — Shizuoka: SO-D p. 442ff. — Tochigi: Kato, K., SMG p. 92. — Wakayama: Moriguchi, S., KAT no. 10. — Yamanashi: Dohashi, ZKI p. 236. — Rumpf, JVM p. 145. — NMM p. 138. — NMS no. 188.

## 238. The Old Bamboo-cutter (or The Old Man Who Breaks Wind).

An old bamboo-cutter cuts trees (or bamboo sprouts) in the woods (or in the bamboo bush). He is blamed by a servant of the land-lord (or the owner of the bamboo bush, or a deity) and is demanded to tell his name. He answers that he is the famous wind-breaking old man. He is ordered to break wind before the landlord. He does and makes a beautiful sound. He receives a reward. A neighboring old man imitates and fails. He is punished.

Aichi: TD IV-426. — Akita: MK II-559; TD XIV-5-27. — Aomori: Kawai, TGM p. 113, 115; Noda, TKA p. 243ff; MK II-426. — Hiroshima: HS-M p. 71, 73; Isogai, AK p. 206, 208ff, 211, 213, 217. — Hyogo: Takeda, BOG no. 107; MK II-327. — Iwate: Hirano, SKT p. 151; Kikuchi, NH p. 122; Ogasawara, SW p. 81; Sasaki, KMZ p. 563; KB 9-7. — Kagawa: Takeda, AIY p. 91, SK p. 94. — Kagoshima: Tabata, AM p. 129. — Kumamoto: KK VII-405. — Kyoto: GK-K p. 356. — Nagasaki: Seki, SB p. 284; Suzuki, T., KTJ p. 180, 212; Yamaguchi, IK p. 145. — Niigata: Mizusawa, TTM-a p. 310; Suzuki, T., SD p. 100. — Okayama: TD IV-438. — Shiga: Mitamura, SG no. 2; TD IV-432. — Shimane: Moriwaki, MN p. 21, NK-b p. 12ff, NK-c p. 9, NM-a p. 12, NT p. 18, OC-a p. 5, OC-c p. 26ff, OC-d p. 6, 11; MK II-563. — Tottori: IP-D p. 34. — Yamagata: MK II-280. — Yamaguchi: Miyamoto, T., SOS p. 79. — Yamanashi: Dohashi, KI p. 54. — NMM p. 137. — NMS no. 189.

## 239. The Sparrow with the Cut Tongue (or the Broken Leg)

A. A sparrow fed by an old man (or old woman) eats some gluten (some rice or a dumpling) which his wife has prepared for her use. She becomes angry, cuts the sparrow's tongue and drives it away. The old man goes in search of the sparrow. He learns the way to the sparrow's home from an ox-driver, a horse-driver, and a man who washes radishes, after he drank the blood of an ox and of a horse and ate three radishes. The sparrows welcome the old man and entertain him and present him with a basket which contains a treasure. The old man's wife visits the sparrow's home in order to get a gift, too, but the basket which she chose contains only snakes and frogs.

Aomori: Kawai, TGM p. 53; Noda, TKA p. 30. — Ehime: MK II-130. — Fukui: FI-K p. 64; MK I-27ff. — Fukuoka: FO-D no. 128, 129. — Fukushima: Iwasaki, T., IK p. 169; MD IX-221. — Gifu: HB V-216ff. — Hiroshima: Isogai, AK p. 143, 148. — Hyogo: Takada, BOG no. 104. —

Ishikawa: Yamashita, KEM p. 17, 22; TD VII-12-60. — Iwate: Ogawara, SW p. 135. — Kagawa: Takeda, NSK p. 42, SK p. 48. — Kagoshima: Tabata, AM p. 70. — Kochi: Katsurai, TS p. 140. — Nagasaki: Suzuki, T., KTJ p. 122, 192. — Niigata: Mizusawa, MAT p. 253, TTM-b p. 53; Suzuki, T., SD p. 15, 18. — Oita: Suzuki, K., AS no. 11, NI p. 28. Saitama: Suzuki, T., KG p. 72. — Shimane: Moriwaki, NK-b p. 9, NT p. 15, OC-c p. 16ff. — Yamanashi: Dohashi, ZKI p. 233. — NMS no. 191.

B. An old woman saves a wounded sparrow. She receives three (or one) gourd seeds and she sows them. The gourd vine grows tall and bears many (or three) gourds, from which rice, gold, and silver, or sweet juice come forth. The old woman next door hurts a sparrow. The sparrow flies away and brings her a gourd seed. Bees, mud, bitter water or ghost come from that gourd.

Fukuoka: FO-D no. 126, 127. — Gifu: HB V-216. — Hiroshima: Isogai, AK p. 146. — Kumamoto: MK II-381. — Niigata: Iwakura, KB p. 39. — Oita: Suzuki, K., AS no. 11; TD VII-12-58. — Saga: MK II-322. — Saitama: Suzuki, T., KG p. 70. — Shimane: MK II-562. — Shizuoka: SO-D p. 453. — NMM p. 127ff. — NMS no. 192.

#### 240. The Crab's Shell.

An old man feeds and tends a crab. His wife, being jealous of the crab, kills it, eats its meat, and throws away its shell. A little bird lets the old man know that his crab was killed. He discovers the crab's shell in the bamboo bush and punishes his wife.

Akita: TD XIV-5-59. — Aomori: Noda, TKA p. 230; MK II-358; TD XII-7-17. — Kagoshima: Iwakura, KS p. 189. — Miyagi: KD I-167. — Niigata: Mizusawa, IKP p. 181, 259, 284, 313, MAT p. 212, TTH p. 160, TTM-a p. 27, TTM-b p. 124. — NMM p. 129. — NMS no. 192.

#### 241. The Old Men Who Had Tumors.

(a) Two old men with tumors on their foreheads are in a shrine in the woods to pray that their tumors would be removed.  
 (b) An old man with a tumor on his forehead goes to the woods to gather fire-wood and rests in a hollow of a tree. The demons or the *tengus* come to the place and begin feasting. (a) One old man dances with the demons and pleases them. They take off the old man's tumor so that they can look at his face better.



(b) The old man dances with the demons so amusingly that they ask him to come again the next night and they take off his tumor as a pledge. (a) The other old man is also forced to dance, but the demons are displeased to see his awkward dance and they throw the tumor which they took from the former old man on him. The tumor sticks to the other old man's forehead. (b) The other old man goes to the woods the next night, but he fails to imitate the former old man and receives one more tumor.

Aomori: Noda, TKA p. 46. — Fukushima: Iwasaki, T., IK p. 50, 139. — Hiroshima: Isogai, AK p. 84ff. — Iwate: Hirano, SKT p. 156; Sasaki, ES p. 25, KMZ p. 210, 214, ROY p. 319. — Kumamoto: KM no. 17. — Nagasaki: Suzuki, T., KTJ p. 85. — Niigata: Iwakura, KB p. 14; Mizusawa, MAT p. 220. — Oita: Suzuki, K., AS no. 27, NI p. 41; MK I-135. — Saga: MK II-322. — Saitama: Suzuki, T., KG p. 88. — Shimane: Moriwaki, NT p. 19. — Shizuoka: SO-D p. 462. — Wakayama: KG 9-16. — Yamagata: MK II-186. — Yanagita-Mayer, JFT no. 67. — NMM p. 139. — NMS no. 194.

#### 242. The Monkey *Jizô*.

An old man (a) stands in the fields with his body painted, to watch for harmful birds, or (b) sits in the fields in order to rest. Some monkeys see him and saying that they have found a *Jizô* image, they carry him in their arms. They carry him to their home across the river, singing, "We may get ourselves wet, but let's not get our *Jizô* wet." They put the old man carefully on the ground and offer him some fruit, money or precious things. Then they go away. The old man takes the offering and returns home. A neighboring old man tries to imitate him. When he is carried over the river, he laughs at the monkey's song. The monkeys are offended and throw him into the river, or injure him.

Akita: TD VII-12-67, XIV-5-20. — Aomori: Noda, TKA p. 245, 247; MK II-426ff. — Fukuoka: FO-D no. 3, 7. — Fukushima: Iwasaki, T., IK p. 49. — Gifu: HB V-145. — Hiroshima: HS-M p. 179ff; Isogai, AK p. 80. — Iwate: Hirano, SKT p. 154; Kikuchi, NH p. 52; Moriguchi, T., KG p. 28; Sasaki, ES p. 28, KMZ p. 243, SW p. 94. — Kagawa: Takeda, NSK p. 54ff. — Kagoshima: Iwakura, KK p. 111. — Kochi: Katsurai, TS p. 26. — Kumamoto: KK V-265. — Nagano: Koyama, CG p. 253. — Nagasaki: Suzuki, T., KTJ p. 183. — Niigata: Mizusawa, EG p. 82, FS p. 276, IKP p. 278, TTH p. 233, TTM-a p. 257, TTM-b p. 324. — Oita: Suzuki, K., AS no. 29; MK I-569; TD VII-69. — Okayama: Imamura, MT p. 28. — Saitama: Suzuki, T., KG p. 87. — Shimane: Moriwaki, KA

p. 6, NK-c p. 10; TD IV-443. — Wakayama: KK II-242. — Yamagata: MK II-214. — NMM p. 138. — NMS no. 195.

243. The Forbidden Chamber.

A. A man saves a nightingale and stays overnight at a lonely house in the fields. The mistress of the house leaves the keys of the house with him, asking him to take charge of it during her absence and forbidding him to open (a) the fourth of the seven rooms, (b) the thirteenth of the thirteen rooms, or (c) the last room. Disregarding her words, the man looks into the forbidden room. Then the whole house disappears. The mistress returns and says that she must turn into a nightingale, because he has broken his promise. She becomes a nightingale and flies away.

Fukushima: Iwasaki, T., IK p. 43, 132. — Gifu: HB V-142. — Iwate: Sasaki, KMZ p. 402; ROY p. 40; MK II-53. — Kagawa: Takeda, NSK p. 43. — Nagasaki: Kubo, GT p. 246. — Niigata: Mizusawa, EG p. 278, IKP p. 257, TTM-a p. 34, TTM-b p. 201, 238, 246. — Shimane: Moriwaki, OC-b p. 18. — Shizuoka: SO-D p. 435, 436. — Yamagata: MK II-185. — Yamanashi: Dohashi, ZKI p. 133. — NMS no. 196.

B. A man stops at a house where a woman lives by herself. He is forbidden to look into a certain room. He keeps this taboo faithfully, while the woman is out, and he is given an inextendable piece of money. Another man stays at the same house and he peeps into the forbidden room. Then the woman turns into a nightingale and flies away.

Aomori: Noda, TKA p. 200. — Iwate: MK I-38. — Niigata: Iwakura, KB p. 44; Mizusawa, TTM-b p. 137. — NMM p. 131. — NMS no. 197.

244. The Rich Man Who Is Changed into a Monkey.

On New Year's Eve a dirty traveling priest asks for a night's lodging at a rich man's door, but he is turned away. He goes to the neighboring house of a poor man and his wife, and is received kindly, although they have no food to give him. The priest cooks three grains of rice and a piece of vegetables into a potful of rice and soup, and eats them with the poor man and his wife. The priest thanks the poor couple and (a) makes them young, or (b) gives them wealth. The rich man searches for

the priest and forces him to stay at his house, but instead of being rejuvenated, he is changed into a monkey (dog or pig), and his property is given to the poor couple.

Fukushima: Iwasaki, T., IK p. 40, 130. — Iwate: Sasaki, KMZ p. 245, ROY p. 315. — Kagoshima: Iwakura, KK p. 77, OE p. 82, 85, 88, 211; Tabata, AM p. 60. — Niigata: Iwakura, KB p. 31. — Okinawa: Sakima, NT p. 16; MZ II-156. — Shimane: MK II-33. — Tokushima: Takeda, AIY p. 49. — Tochigi: Kato, K., SMG p. 12. — NMS no. 197.

#### 245. The Magic Towel.

A dirty Buddhist priest stops at a house to ask for something. The housewife who has been weaving (a) drives him away, or (b) gives him only water. The maid (or daughter-in-law) gives the priest some food. In return she receives (a) a magic towel which makes her face prettier every time she washes her face with it, or (b) an inexhaustible thread, (c) cotton, or (d) money. The housewife looks for the priest and lets him come to her house, but she receives (a) a band which turns into a snake when she puts it on, (b) a towel which makes her face as long as that of a horse, or (c) she is changed into a monkey or a rat by the priest's whip.

Aomori: Noda, TKA p. 156; MK II-287, 329ff. — Kagoshima: Iwakura, OE p. 212. — Nagasaki: Kubo, GT p. 239; Yamaguchi, IK p. 117, 118. — Niigata: Mizusawa, IKP p. 294, MAT p. 282, TTM-a p. 313, TTM-b p. 134. — Okayama: Imamura, MT p. 146. — Shizuoka: SO-D p. 129ff; TD XII-11-16. — Tokushima: Takeda, AIY p. 104. — NMM p. 81. — NMS no. 198A.

#### 246. Abandoning the Old Parent.

A husband and his wife take the husband's aged father (or mother) to the mountain, puts him in a hut, and sets fire to it. The father escapes from the hut and obtains a magic object (mallet or ball), by means of which he lives comfortably. (a) The wife or the husband finds that the father has established a fortune, and tries to do the same, but fails; or (b) the wife lets her husband enter the hut and sets fire to it, but he is burned to death before he escapes.

Aomori: Noda, TKA p. 248; MK II-450. — Iwate: Sasaki, KMZ p. 60. — Kagoshima: Iwakura, KK p. 130. — NMS no. 523D.

## 247. The Guest on New Year's Eve.

A. A poor couple let a beggar stay overnight on New Year's Eve and treat him kindly. (a) The beggar is found turned into gold the next morning. (b) The beggar falls into the well. When he is taken out, he is changed into gold. The next New Year's Eve the rich man and his wife who live next door to the poor man, look for a beggar and make him stay at their house. (a) The beggar is changed into a dirty thing. (b) When taken up from the well, the beggar has been changed into cow dung. (c) The beggar turns into a snake and swallows the rich man and his wife. (d) The beggar dies. (e) He is reduced to maggots. (f) Because the beggar has not been changed into gold, the rich man kills him.

Aomori: Noda, TKA p.155; MK II-287. — Fukuoka: FO-D no.6. — Iwate: Sasaki, ES p.30. — Kagoshima: Iwakura, KK p.79, KS p.156, OE p.88; Tabata, AM p.62; MK II-236; TD III-646. — Kumamoto: KM no.14. — Nagano: Koyama, CG p.156. — Nagasaki: Kubo, GT p.239; Seki, SB p.111; Suzuki, T., KTJ p.106; Yamaguchi, IK2 p.35ff. — Niigata: Iwakura, KB p.22, 190; Mizusawa, EG p.151, FS p.257, IKP p.32, 267, MAT p.23ff, TTM-b p.294; Suzuki, T., SD p.244; MK I-316. — Shimane: Moriwaki, NT p.12. — Rumpf, JVM p.40. — NMS no.199.

B. A traveler stops at a poor couple's house. Having no food to give him, they burn fire-wood to let him warm himself. The next morning (a) they find the beggar changed to gold; (b) the beggar is dead. When the couple burn him, he turns into gold, or as they dig the ground to bury the beggar, they find a potful of gold.

Aichi: TD IV-430. — Aomori: Noda, TKA p.158; Uchida, TGK p.30. — Fukui: MK I-31. — Hiroshima: HS-M p.46. — Hyogo: TD I-10-78, X-6-42. — Ishikawa: Yamashita, KEM p.144. — Iwate: Ogasawara, SW p.47; Sasaki, ES p.20, 63. — Kagawa: Takeda, SK p.68. — Kochi: Katsurai, TS p.63. — Kyoto: Kakita, KT p.115. — Nagasaki: Yamaguchi, IK p.188. — Niigata: Mizusawa, FS p.260, MAT p.12; Suzuki, T., SD p.106. — Yanagita-Mayer, JFT no.64. — NMM p.79. — NMS no.199.

## 248. The Deity of Plague.

From offshore many men come to a hut of a couple who are boiling sea water to make salt. They ask for a night's lodging, which they are refused. They go to the next house where they

are allowed to stay. At night these lodgers turn into roots of some plants. The house-owner feels queers at seeing them and pours hot water on each of them. They start going away. They go to the third house, where they are welcomed and sleep in the shape of roots of plants as before. The house-owner lets them sleep soundly till the daybreak. When they leave, they reward the house-owner and his kinsmen by giving them cards which will protect them from plague in the future. Soon afterwards a plague (or another epidemic) breaks out in the village, and all the villagers get it except this family and their kinsmen.

Kagoshima: TD XVI-11-35. — NMS no. 200.

#### 249. The Deity of Poverty.

A. An idle couple become helplessly poor and have no other way than to go on a journey to seek work. The deity of poverty hears them talk about their plan of the journey, and appears in the form of an old man (or the spirit of idleness appears in the form of a small human being) and says that he will go with them. The couple give up their plan to go out and determine to work in the same place.

Hiroshima: Isogai, AK p. 173. — Iwate: Kikuchi, NH p. 87; Sasaki, SW p. 38. — Niigata: Mizusawa, MAT p. 2246, TTH p. 127ff, 212. — Shimane: Moriwaki, NK-c p. 6, NT p. 13, OC-c p. 75. — Yamanashi: Dohashi, KI p. 115. — NMS no. 201.

B. A poor man (a) prays for fortune, or (b) complains of his poverty. The deity of poverty appears and tells him to snap at the first thing which is to pass before his house (or a *tonosama's* palanquin) on New Year's Eve (or New Year's morning). He waits for the things to come on New Year's Eve. The shining gold spirit comes first, then the shining silver spirit, and then the shining copper spirit comes last (or a *tonosama's* procession passes by). Because of timidity, the poor man shrinks back from the first and the second thing (or from the *tonosama's* palanquin). He can catch only the last one (or the *tonosama's* attendant). The thing which he has seized is the copper (or some old iron coins) or the deity of poverty. He tries again the next year, and succeeds in seizing gold or the *tonosama's* palanquin which is found to be full of money.

Hyogo: MK II-370. — Kagawa: Takeda, SK p. 66. — NMS no. 201.

250. The Fire on New Year's Eve.

An honest daughter-in-law (or maid servant) is told to keep the fire alive on New Year's Eve. The fire goes out due to her carelessness or another woman's jealous actions. The heroine stands at the gate to meet someone who can give her fire. (a) A man carrying a heavy bundle comes with a lighted lantern in his hand. He shares his fire, and in return for this deed, he requests the heroine to let him leave his bundle in her charge. (b) A beggar comes with a lighted lantern. He lends his fire and requests her to let him sleep in the house. (a) The corpse which is in the bundle is changed into gold. (b) The next morning the sleeping beggar turns into gold.

Aomori: Noda, TKA p. 153, 156; MK II-286. — Fukushima: Iwasaki, IK p. 125. — Gifu: Sawata, NBK no. 97. — Hiroshima: HS-M p. 43ff; MK I-235. — Hyogo: II-421. — Ibaragi: Iwasaki, T., IK p. 34. — Iwate: Sasaki, ES p. 67. — Kagawa: SK p. 70. — Kagoshima: Iwakura, OE p. 88, 90, 241. — Kochi: Katsurai, TS p. 64. — Nagano: KA-K II-164. — Nagasaki: Seki, SB p. 107; Suzuki, T., KTJ p. 92. — Niigata: Mizusawa, MAT p. 19, TTM-a p. 167, TTM-b p. 288. — Oita: Suzuki, K., NI p. 25. — Okayama: Imamura, MT p. 109. — Okinawa: Sakima, NT p. 96. — Shimane: Moriwaki, NM-b p. 6, OC-b p. 10. — Tokushima: Takeda, AIY p. 126. — Yamanashi: TD V-12-67. — NMM p. 78. — NMS no. 202.

251. The *Jizô* Images with Sedge Hats on.

A poor old man (or a sedge hat maker) goes to the fair before New Year to buy things for the New Year celebration (or to sell sedge hats). On his way back he sees three (six, seven or twelve) *Jizô* statues standing bare-headed in the snow. He puts the sedge hats which he bought with all of his money (or which were not sold) on the *Jizô* statues. As one more hat is needed, he (a) puts his towel on the last statue, or (b) takes it home with him. (a) At midnight the *Jizô* statues wearing the sedge hats, bring some precious things and gold and silver, or rice to the old man and his wife. (b) Rice comes out of the nose of the statue which the old man has brought back. (c) The *Jizôs* give the old couple a magic mallet. (a) Another old man who lives next door to them tries to do the same but fails. (b) The old man's wife pricks the image's nose trying to make it put forth more rice. The *Jizô* is offended and goes away.

Akita: Sasaki, KMZ p. 233, 235; TD XIV-5-64. — Aomori: MK II-285. — Ehime: HB IX-210. — Fukui: FI-K p. 184. — Fukuoka: FO-D no. 8. — Fukushima: Iwasaki, T., IK p. 32ff. — Gifu: HB V-45ff. — Gumma: Ueno, DRM p. 17. — Iwate: Hirano, SKT p. 131; Kikuchi, NH p. 42, 44; Ogasawara, SW p. 1119; Sasaki, ES p. 4. — Kagawa: Takeda, NSK p. 36ff, SK p. 69. — Kochi: Katsurai, TS p. 61, 63. — Kumamoto: KM no. 15. — Nagano: Koyama, CG p. 246; TD VII-12-55. — Niigata: Iwakura, KB p. 143, MKB p. 127; Mizusawa, FS p. 245, IKP p. 225, 335, MAT p. 177ff, 180, TTH p. 203, TTM-a p. 210; Suzuki, T., SD p. 104; I-315; TD IV-415. — Saga: KB 10-16. — Saitama: Suzuki, T., KG p. 61, 63. — Shimane: Moriwaki, MN p. 8, 20, NM-b p. 26, NT p. 13, OC-c p. 14, OC-d p. 20; MK II-562. — Shizuoka: MZG II-193. — Tochigi: Kato, K., SMG p. 14. — Tokushima: Takeda, AIY p. 62. — Toyama: HB VII-33. — Yamana-shi: Dohashi, KI p. 9, ZKI p. 173, 175ff, 178ff. — Yamagata: MK II-184. — Yanagita-Mayer, JFT no. 65. — NMM p. 80. — NMS no. 203.

## 252. The Tortoise at New Year's Time.

(a) An honest man (or a younger brother) who cannot make *mochi* for New Year because of poverty, offers his pounder to the sea king. The man finds a tortoise who sings a song or speaks the human tongue. (b) An old man saves a frog from a snake and feeds it. One day the frog speaks the human tongue. The man earns money by exhibiting the tortoise's (or frog's) speech or song. Another man (or the elder brother) who is dishonest borrows the tortoise to make money with it, too, but the tortoise does neither speak nor sing. The man becomes angry and (a) kills the tortoise or (b) burns it up. The honest man buries the tortoise. A tree (or a bamboo or a climbing vine) grows up on its grave and reaches the sky. (a) It breaks the clouds and makes gold fall to earth. (b) The tortoise climbs up the tree to the sky and brings back gold. (c) The man kindles a light on the shell of the tortoise, and gold comes. (d) In the presence of a *tonosama* the man makes the bare tree blossom by scattering the ashes of the tortoise, and he receives a reward. (e) The man cuts the bamboo and shakes it. Then gold comes out. The dishonest man tries to imitate the honest man, but (a) he receives dirty things, or (b) he is punished by the *tonosama*.

Fukuoka: FO-D no. 1, 2, 5. — Kagawa: Takeda, NSK p. 34. — Kagoshima: Tabata, AM p. 55; TD XVI-10-24. — Kochi: Katsurai, TS p. 24. — Kumamoto: KK V-265, 387. — Nagasaki: Seki, SB p. 109ff; Suzuki, T., KTJ p. 156; Yamaguchi, IK p. 6. — Niigata: Iwakura, KB p. 70; Mizusawa, MAT p. 21. — Oita: Suzuki, K., AS no. 20. — Saga: MK

II-320. — NMS no. 204A.

253. The Animal Who Speaks.

A cow (or cat) is ill treated by its keeper. A young boy (or a servant) has sympathy for the cow and hears it speak a human language. The boy wagers with the owner of the cow on the cow's speech and wins the cow (or the man's property).

Kagoshima: Iwakura, KK p. 160, OE p. 182. — Niigata: Suzuki, T., SD p. 45. — NMS no. 204B.

## XII. THE CLEVER MAN

254. Fortelling by horse-skin.

A poor man (a horse-dealer) plays a trick on a rich man. The latter getting angry, clubs the former's horse to death. Going to town to sell the horse-skin, he stops at a house and accidentally sees the wife of the house entertaining her lover secretly. Husband comes home and wife hides lover in a big basket. The hero, pretending to be a sooth-sayer, tells husband that he can see with his horse-skin a ghost in the basket. Husband gives him money asking him to take the basket away, and buys horse-skin at a high price. The hero receives money also from the man in the basket, whom he sets free. Rich man, having heard that the hero gained money by selling his horse's skin, kills all his horses, but no one buys his horse-skin. Angry rich man comes to the hero's house to condemn him, but kills his mother by mistake (or through hero's trickery) and is forced to pay for it. The hero carries his mother's corpse on horse-back. At a tea-shop, he provokes a quarrel with some people and, making them believe that they killed his mother, receives money from them. Rich man kills his own mother to gain money as the hero did, but fails.

Hyogo: Td X-7-53. — Kagoshima: Iwakura, OE p. 143. — Kumamoto: KM no. 78. — Kyoto: GK-K p. 344. — Iwate: Hirano, SKT p. 229; Sasaki, KMZ p. 119. — Wakayama: Nakanishi, KST p. 48. — NMS no. 616.

235. Straw-bag Yakushi.

A servant (younger brother or son) is sent to the woods to



gather fire-wood and idles the day away. He tells his master that there is a bird's nest in a tree and takes him to the wood to get it. When master climbs to the top of the tree, servant cries that the village (or master's house) is on fire. Master cannot descend from the tree, or falls to death. Servant informs master's wife that master was hurt, or died, and persuades her to become a nun or his wife. Master (elder brother or parent) puts him in a straw-bag and has it thrown away in the sea (river or pool). (a) The hero tells carrier that he buried money in a certain place. Carrier goes to dig it up, leaving the straw-bag there. Or (b) carrier goes to see a play. Sore-eyed fish-dealer (ox driver or a blind man) comes along and hears a voice from the straw-bag saying "remedy for sore eyes". The hero tells fish-dealer that his eyes have been cured in the straw-bag. Sore-eyed fish-dealer changes places with him. The bag-carrier, having learned he was cheated, returns to the bag and throws it into the sea. The hero comes home with fish which fish-dealer left, and tells master that he caught them in the sea. Master has himself put in a straw-bag and thrown into the sea to death. The hero gains master's estate and wife.

Akita: TD XIV-5-48. — Aomori: MK II-451. — Fukuoka: FO-D p. 99. — Fukushima: Iwasaki, T., IK p. 69. — Gifu: HBX-258. — Hiroshima: HS-M p. 116, 135. — Iwate: Hirano, SKT p. 196; Ogasawara, SW p. 65; Sasaki, KMZ p. 119. — Kagawa: Takeda, NSK p. 77, SK p. 10. — Kagoshima: Iwakura, KS p. 188; Tabata, AM p. 52; MK II-238. — Kochi: Katsurai, TS p. 116. — Kumamoto: MK I-82. — Nagano: Koike, OT p. 148; Koyama, CG p. 239. — Niigata: Mizusawa, EG p. 231; IKP p. 163, 307, MAT p. 233, TTH p. 168; Suzuki, T., SD p. 178. — Shimane: Moriwaki, NK-C p. 18, OC-C p. 52, 55. — Tochigi: Kato, KMG p. 18. — Tokushima: Takeda, AIY p. 107, 125. — Wakayama: Nakanishi, KST p. 48. — Rumpf, JVM p. 239. — NMM p. 169. — NMS no. 622.

#### 256. Retaliating Each Other.

Ten villagers go together on a pilgrimage to the Shrine of Ise under an agreement that no one should be angry at what the other person does. One of them has had his head shaved by others, while he was asleep. He returns to the village by himself. Upon returning, he deceives the wives of the nine men, telling them that their husbands were drowned because the ferry-boat was overturned, and he cuts off their hair to make them nuns.

Nagasaki: Seki, SB p. 222, 224. — NMM p. 215. — NMS no. 624.

257. Money-dropping horse.

A. A clever younger brother (or horse-dealer) sells to his simple-minded brother (a) a money-dropping horse (or cow), (b) a self-boiling kettle (or pot), (c) a gold-producing pot, (d) a gourd that pours rice out, (e) a *mochi*-bearing tree, or (f) a bamboo-blower or charm book that revives the dead. Elder brother condemns younger brother for trickery. The latter answers that (a) the horse does not drop money unless it is fed money, (b) the kettle does not boil unless it is put on fire, or (c) elder brother kills his wife and cannot resuscitate her.

Fukuoka: FO-D no. 98. — Fukushima: Iwasaki, T., IK p. 175. — Hiroshima: HS-M p. 135. — Iwate: Sasaki, ES p. 7. — Kagawa: Takeda, SK p. 10. — Kumamoto: MK I-82. — Nagasaki: Seki, SB p. 176, 178; Yuki, HKT p. 20. — Niigata: Mizusawa, EG p. 75, 77. — Oita: Miyamoto, S., KYS p. 116; TD I-5-17ff. — Okayama: Imamura, MT p. 172. — Shimane: Moriwaki, NT p. 43; OC-C p. 15, 52, 55; TD III-9-19. — Tokushima: Takeda, AIY p. 106. — Rumpf, JVM p. 251. — Yanagita-Mayer, JFT p. 91. — NMM p. 190. — NMS no. 625.

B. A man obtains by some means a hen (horse, dog, or cat) that lays a certain quantity of gold on condition that it is fed with the same quantity of rice. She stops laying gold because (a) he wife fed her much more rice than the usual quantity, (b) the owner becomes arrogant, or (c) a greedy neighbor borrowed it and gave it too much rice.

Hiroshima: HS-M p. 193, 204. — Iwate: Hirano, SKT p. 195. — Niigata: Suzuki, T., SD p. 65. — Tokushima: Takeda, AIY p. 83. — Wakayama: KK I-242. — NMS no. 626.

258. Thief Wife.

An old woman forces her son-in-law to steal a cow from a neighboring house and (a) bends her horn backwards by pouring hot water on her, or (b) changes her color, to outwit the owner. Next she makes him steal snake-leeks from the neighbor's field, and withers them by pouring hot water on them. The third time old woman urges son-in-law to steal something. He steals corpse from the grave of a rich man's daughter. The old woman dresses it up and (a) places it against the door of

a wine-dealer's shop. Wine-dealer's wife opens the door and pushes corpse down. Old woman codemns her for killing girl and receives money; or (b) she places corpse before a shrine at the festival and receives money from a feudal lord who pities her.

Aomori: TD XII-7-17; MK II-451. — Iwate: Kikuchi, NH p.105; Sasaki, KMZ p.132, 134. — Nagano: Koyama, CG p.163. — Niigata: Iwakura, p.200; Mizusawa, MAT p.26, 39; TTH p.179. — NMM p.167. — NMS no.623.

259. Clever Yasohachi.

A man kills another by mistake and consults a clever man (Yasohachi, or Mr. Smart) as to what to do. The latter tells him to put the corpse against someone's door. In the same way Yasohachi is consulted by the second, third, and fourth man, and tells them to do the same thing. Finally he takes the corpse to the dead man's house and knocks at the door, asking the wife to open it. She refuses to open, so he throws the corpse into a well to make her think that the husband killed himself.

Akita: TD XIV-5-17. — Iwate: Moriguchi, T., KG p.66; Sasaki, ROY p.233. — Kagoshima: Iwakura, KS p.183; OE p.88, 199. — Kumamoto: MK I-141. — Nagano: Koyama, CG p.163. — Niigata: Iwakura, KB p.141; Mizusawa, EG p.180, MA p.228. — Yanagita-Mayer, JFT no.92. — NMM p.168. — NMS no.628.

260. Three Horse-dealers.

One of three friends disguises himself as a horse. This horse is sold by another man and flees from buyer. Buyer condemns them to death. Before the execution, they are allowed to play stunts. One of them, disguised as a mouse, holds in his mouth a bean which was transformed from another man, and climbs up a tall pole. The third man, disguised as a kite (or a hawk), takes away the mouse.

Iwate: Hirano, SKT p.204; Sasaki, SW p.146. — Kagoshima: KS p.125; OE p.184. — Nagasaki: Seki, SB p.232; Yamaguchi, IK p.193. — Niigata: Iwakura, KB p.148. — Tokushima: Takeda, AIY p.20. — Yamaguchi: Miyamoto, T., SOS p.74. — NMM p.215. — NMS no.629.

## 261. Pretending Sooth-sayer.

(a) A man has a habit of saying "I have seen the secret."  
 (b) Man discovers or learns that his wife meets her lover secretly or that she cooks and eats her meals by herself, and condemns her. (c) Man has his house set on fire by another man and pretends to guess that his house is on fire. *Tonosama* orders him to guess (a) where his lost tea-kettle (money or a treasure) is, or (b) the cause of his daughter's illness. (a) The true thief secretly tells him where he hid the treasure, (b) the hero overhears the true thief speaking about the theft, (c) learns this by praying to god, (d) discovers the secret through the foxes (or monkeys') conversation, or (e) learns it from a bird. He (a) receives a reward, or (b) is discharged from sooth-saying.

Aomori: Noda, TKA p.186, 188. — Fukui: NEM I-147. — Hiroshima: HS-M p. 55, 57; Isogai, AK p.135. — Ishikawa: MZG II-509. — Iwate: Ogasawara, SW p.18; Sasaki, KMZ p.135, ROY p.174. — Kagawa: Takeda, NSK p.67; SK p.61. — Kagoshima: Iwakura, KS p.176ff, OE p.62; TD XVI-11-31. — Kochi: Katsurai, TS p.137. — Kyoto: MZG II-736. — Nagasaki: Suzuki, T., KTJ p.82. — Niigata: Mizusawa, EG p.99, 215, MAT p.167, TTM-b p.276, 306; NMZ III-96. — Okinawa: Sakima, NS p.82. — Shimane: Moriwaki, AN p.10, NT p.44, 68; TD III-9-19. — Tokushima: Takeda, AIY p.113. — Tottori: IP-D p.37. — Yamaguchi: Miyamoto, T., SOS p.10, 12, 14. — Rumpf, JVM p.230. — NMM p.206ff. — NMS no.630.

## 262. Who is the Bridegroom?

A girl falls into the water. (1) A sooth-sayer tells them the place where she sank. (2) A blind man saves her. (3) A doctor revives her. They each claim to become her bridegroom, and they go to the famous judge, *Ooka* for a fair judgment. *Ooka* goes to the forest to seek council on what the decision should be and overhears thieves (bandits) saying that the blind man should become the bridegroom, as people say, "a person should go through fire or water for his lover." *Ooka* decides that the blind man should be the girl's bridegroom.

Shimane: Moriwaki, AN p.16. — Rumpf, JVM p.80. — NMS no.626B.

## XIII. JOKES

## 263. Pheasant and Crow.

Man carrying a pheasant (viper) on his shoulder, sells crows (or snakes) which he carries wrapped in his *furoshiki* (wrapping cloth).

Hyogo: TD IV-438. — Kagoshima: Tabata, AM p.124. — Oita: Suzuki, K., NI p.121, TDI-3-17. — Tottori: IP-D p.78; IM I-193ff. — Wakayama: Nakanishi, KST p.53. — NMM p.239. — NMS no.550.

## 264. One-eyed Cow.

A cow-dealer sticks a plaster over one eye of a cow and sells the cow cheap, saying it is a one-eyed cow. With the time he sells to the same buyer many one-eyed cows with plasters stuck to their bad eyes.

Tottori: IM I-195. — NMS no.551.

## 265. Cow's Nose-ring.

A witty man visits all the shops in a town, asking for a cow's nose-ring. The next day he sells such nose-rings to all the shop-keepers and earns money.

Oita: Suzuki, K., NI p.128. — Nagasaki: Suzuki, T., KTJ p.170. — NMS no.552.

## 266. How much is the Fire-wood with the Horse?

A *mochi* dealer asks witty man carrying fire-wood on horse-back how much his fire-wood and the horse are. He answers it is fifty *sen*. *Mochi* dealer pays fifty *sen* and takes both fire-wood and horse. The next day witty man asks for both fire-wood and horse. The next day witty man asks *mochi* dealer, "How much are your *mochi* and your house?" *Mochi* dealer answers, "twenty *sen*." Witty man pays twenty *sen* and says that now he has *mochi* and *mochi*-dealer's house. *Mochi* dealer returns horse which he took from man.

Kochi: Katsurai, WK p.41ff. — Oita: Suzuki, K., NI p.122. — NMS

no. 554.

267. Buying Faggots.

A witty man stops a faggot-dealer, saying he will buy all the faggots, and has them carried to his house through the narrow entrance. Having carried in all the faggots, man asks how much he should pay. When he hears the price of the faggots he says it is too high to buy them and has the faggots carried back on horseback. He gathers the pieces of broken faggots scattered around his house.

Oita: Miyamoto, K., KYS p.127; TD I-3-11. — NMS no. 553.

268. Buying a Jar.

A witty man buys a little jar at thirty *sen*. His wife says she wants a big one. So he returns the little jar and takes a big one which is sixty *sen* but he pays nothing. He says he is right, because he payed thirty *sen* and gave back a thirty *sen* jar.

Oita: Suzuki, K., NI p.13; TD I-3-9. — NMS no. 555.

269. Buying Wreath-shells.

A witty man buys wreath-shells from a fish-dealer. Before he leaves he takes out the meat and takes only the shells home with him. He comes again to buy many wreath-shells. The dealer sells them cheap, but this time the other man takes the shells with the meat, saying he is now too busy to take out the meat.

Kumamoto: KM no. 77. — Oita: Suzuki, K., NI p.108; Miyamoto, S., p. 35. — NMS no. 556.

270. Load on Only One Side.

A man receives a straw-bag of rice from a rich man and puts it on one side of his horse. The horse cannot walk well because it is loaded only on one side. Rich man gives him another straw-bag of rice to put on the other side of the horse.

Kagoshima: Iwakura, KK p.140. — Kumamoto: Kimura, HG p.60. —

Oita: Miyamoto, S., p. 198. — NMS no. 557.

271. Bill-collector's Obituary Gift.

A man gets in a coffin and pretends to be dead (or hides himself above the ceiling). Bill-collector offers money to his wife as an obituary gift. She refuses to receive it. Husband cries or makes a sigh to her to receive gift (or falls from the ceiling). Bill-collector is frightened and gets out.

Fukuoka: FO-D no. 102. — Kumamoto: KM no. 76. — Oita: Miyamoto, K., KYS p. 140; TD I-4-67. — Nagasaki: Seki, SB p. 288; Yamaguchi, IK p. 209. — Shimane: NM-b p. 9. — Yamanashi: Dohashi, KI p. 218; ZKI p. 326. — NMS no. 568.

272. Three Hairs of a Cow.

A man sells his uncle's cow which he has kept for his uncle. Uncle comes for the cow. Man puts his hand through the stone-wall and pulls out three cow hairs, saying the cow has gone through the stone-wall.

Oita: Miyamoto, K., KYS p. 23; TD I-4-70. — NMS no. 559.

273. Cow's Broken Nose.

A man says he can make a cow's broken nose whole and receives entertainment from the owner of the cow. After he ate the dinner, he says he cannot make the nose whole unless he has the piece of nose which was broken off.

Fukuoka: FO-D no. 103; TD VI-9-68. — NMS no. 562.

274. Tiger's Grease.

A man gets soaked by rain. He asks people to make fire, saying he will teach them how to cook bamboo cane. He dries his clothes by the fire. People cut bamboo canes and begin to boil them. Then he says he cannot cook them well unless he has tiger's grease.

Kochi: Katsurai, TS p. 126; WK p. 24. — Nagasaki: Seki, SB p. 291. — Oita: Miyamoto, K., KYS p. 213.

## 275. Fleas are Medicine.

A man cannot sleep well in an inn because there are many fleas. He tells the inn-keeper that a druggist will buy fleas at a high price to make drugs of them. Inn-keeper has all the fleas caught and asks man to buy them, when he stops there again. He says that the fleas should be spit, twenty fleas on each spit, and tells inn-keeper to have them spit by next time he comes, or says that the flea-buyer's boat has already sailed.

Kochi: Katsurai, WK p. 31, 109. — Oita: TD I-3-12. — NMS no. 564.

## 276. Indigo Dye-vat.

A son buys though trickery a bolt of white cotton cloth with only one *mon*, and has it made into a *kimono*\* by his mother. With this *kimono* on, he goes to a dyer's house and while playing with children, falls into an indigo dye-vat. His white *kimono* is dyed indigo.

Fukuoka: FO-D no. 106. — Kagoshima: Tabata, AM p. 91. — Yamanashi: Dohashi, KI p. 92. — NMS no. 566.

## 277. Public Service and Rice Lunch.

One morning a man cries outside, "Is this a service day?" and orders wife to cook rice for his lunch. When the rice is prepared he cries again, "Do you stop service today?" and eats rice inside house.

Oita: Suzuki, K., NI p. 106ff; Miyamoto, K., KYS p. 52; TD I-3-19. — NMS no. 569.

## 278. Rice Robber.

A miser is presented with a fish. His wife is pleased, but miser throws it away, calling it a rice-robber, for if they have fish, they will eat too much rice with fish.

Yamanashi: Dohashi, KI p. 172. — NMS no. 568.

## 279. Loach-soup.

A man's friends borrow his pot and cook loaches. When



loach-soup is prepared man tells friends that he washed himself in the same pot the day before. They go away without eating.

Fukuoka: FO-D no. 101, 109, 112. — Kochi: Katsurai, TS p. 127. — Nagasaki: Seki, SB p. 222, 292. — Yamaguchi: IK p. 93. — NMS no. 569.

280. "Drops".

A gluttonous man is not invited to a village feast. He comes to the door and says, "Open the door, for this is dropping." The door is opened and he comes in with empty hands. He says, "Slobber is dropping."

Oita: TD I-3-198. — Nagasaki: Kubo, GT p. 232; KB 3-10. — Shimane: Moriwaki, NK-C p. 24; NT p. 52; OC-a p. 28ff, OC-c p. 56.

281. Gift of Dried-bonitoes.

A dried-bonito peddler stops at a house where people are pounding rice into *mochi*. He borrows a tray and puts his dried-bonitoes on it. People think that he will present the fish to them, and they give him some *mochi*. Peddler eats it and then puts all the dried-bonitoes into his bundle without giving anything to the people and leaves the house, thanking them for the *mochi* and for letting him expose his dried-bonitoes to the air.

Kochi: Katsurai, TS p. 127; TD I-7-90. — NMS no. 572.

282. Gift of Bamboo Sprouts.

A man visits a neighboring house to present a bamboo-sprout, saying that it has shot out near a soil tub. Neighbor refuses to receive it. Man visits other houses with the same bamboo-sprout, saying the same thing.

Oita: Suzuki, K., NI p. 103; Miyamoto, K., KYS p. 43. — NMS no. 573.

283. Ascending to Sky.

A. Man wants to smooth his ground. He makes an announcement that he will ascend to the sky on a certain day. He sets a ladder up on the ground and says farewell to the crowd who has come to see him off as he climbs up the ladder.

Fukuoka: FO-D no.104, 111. — Nagasaki: Yamaguchi, IK p.91. — Oita: Suzuki, K., NI p.96, 98. — NMS no.575.

B. People cry out, "It's dangerous, dangerous!" So he stops climbing up. He receives presents from people, and the ground became smooth because many people walked on it.

Fukuoka: FO-D no.110; TD VI-1246. — Oita: TD I-3-18. — NMS no.575.

#### 284. Sweeping Stars Down.

A man (or boy), standing on the roof, says he will sweep stars down. People gather to see it. Just then a shooting star comes down. Man tells people to pick it up.

Oita: TD I-4-73. — Yamanashi: TD III-524. — NMS no.576.

#### 285. Bad Smelling Food.

A man invites guests to a dinner. As they eat too much, he becomes uneasy. He serves food in a new chamber-tub or in a soil-tub. When guests see it they fall sick and leave his house.

Oita: Miyamoto, K., KYS p.240. — NMS no.577.

#### 286. Seeing a Play without Paying a Fee.

A man puts himself through a rent in the fence of a play-house with his back inside. Watchman blames him for going out through the fence and pulls him into the play-house.

Oita: Miyamoto, K., KYS p.97; TD I-4-68. — NMS no.578.

#### 287. People are also Fools.

A man goes to market and pays a fee to see a ghost show. It is a Chinese ghost with three eyes and two teeth. He discovers it is only a big wooden clog. Getting angry at being fooled, he cries to people, "Most strange ghost! worth looking at!" Many people are deceived into paying fees to go into the show-house.

Oita: Miyamoto, K., KYS p.247. — NMS no.579.

288. Offering a Metal *Torii*\*

A man becomes ill and prays for a cure, making a vow to offer a metal *torii* (entrance gate) to the shrine. When he has recovered, he sets needles in the shape of a miniature *torii* and offers it.

Nagano: Iwasaki, K., MB p. 87. — Nagasaki: Seki, SB p. 287. — Oita: TD I-3-11. — Shimane: TD III-980. — NMS no. 580.

## 289. Fire-extinguishing Stick.

A gambler makes a heap of wet straw and burns it. He shakes a stick over the straw, going around it three times as if he were extinguishing fire. He sells the stick at a high price as a fire-extinguishing stick to a Buddhist priest. The priest burns his temple as he tries to put out fire with the stick. The temple burns down.

Iwate: Sasaki, SW p. 145. — NMS no. 581.

290. Catching a *Kappa*.

A witty man tells a feudal lord that he can catch a *kappa* with whale meat. The feudal lord gives him whale meet.

Kumamoto: Kimura, HG p. 52. — NMS no. 585.

## 291. Duck Soup.

A feudal lord plays a joke on a witty man by inviting him to a duck soup dinner and giving only radishes (or snake-leeks). In return the witty man invites the feudal lord to a duck shooting session and leads him to a radish field.

Kagoshima: Iwakura, KK p. 139, OE. — Kochi: TD I-7-90. — Oita: TD I-3-8. — NMS no. 586.

## 292. A Black Cow in the Dark Night.

Three traveling painters compete with one another in drawing pictures. The third man paints the paper black, explaining that it is a black cow at night (or a black whale) and wins the

contest.

Kochi: Katsurai, WK p. 37. — Oita: Miyamoto, K., KYS p. 275. — Saitama: Suzuki, K., KG p. 129. — Yamaguchi: Miyamoto, T., SOS p. 96. — NMS no. 587.

293. A Fine Carving of a Mouse.

A rich man is proud of his mouse carving. A witty man carves a hard dried bonito into the shape of a mouse. They try to see which carving is better by showing them to a cat. The cat bites the mouse of dried bonito, so the witty man wins the contest.

Fukuoka: FO-D no. 66. — Oita: Miyamoto, K., KYS p. 242. — NMS no. 588.

294. Fire Alarm.

A man slowly informs a village head of a fire. The latter arrives at the scene of the fire after it was put out, and is scolded by a local governor. He tells the man to inform him of a fire quickly by knocking hard at the door. The next time the man pounds the village head's door with a log and asks him if it is all right to knock at the door so hard.

Oita: Suzuki, K., NI p. 99; Miyamoto, K., KYS p. 159. — NMS no. 589.

295. Rice Lunch Works.

A stingy landowner who usually gives rice to a servant for his lunch, says that rice helps the servant when working in the fields. The next day the servant ties his lunch box to a hoe which he sets up in the field under a tree idling away the time or taking a nap. He says to the landowner that he is watching his lunch to see if it works as the landowner said.

Kochi: Katsurai, WK p. 69, 73. — Oita: TD I-4-75. — Yamanashi: Dohashi, p. 248. — NMS no. 590.

296. Sympathizing with a Horse.

A man puts faggots on horseback, and feeling pity for the

horse, puts them on his back and rides the horse.

Kochi: Katsurai, WK p. 76, 81. — Nagasaki: Yamaguchi, IK p. 44. — Oita: Miyamoto, K., KYS p. 59; TD I-4-69. — Wakayama: Nanishi, SK p. 57. — NMS no. 591.

297. Kochi Straw-sandals.

A man orders a servant to make a pair of *waraji* (straw-sandals) to go to Kochi. The servant makes a long *waraji*. When he is asked if he has made it, he answers it is still too short to reach Kochi.

Kochi: Katsurai, WK p. 75, 80. — NMS no. 592.

298. Bottomless Jar.

A man goes to buy a jar. Upon seeing the jars placed upside down, he says that the jars are without mouths and bottoms, so they are useless.

Kagoshima: TD I-10-88. — Oita: Suzuki, K., NI p. 110; Miyamoto, K., KYS p. 162. — NMS no. 595.

299. Diving Fire.

When a fire breaks out, a man (a) takes fire to a fire-wood and pours water on it, or (b) puts fire on another house. He explains to others that he is dividing the fire.

Oita: Miyamoto, K., KYS p. 39. — NMS no. 598.

300. The Charm against Fire.

When a fire breaks out, a man spreads his wife's white petticoat out with both hands. He says that the fire will not come near it, thinking it to be the white wall of the village head's store-house.

Oita: Miyamoto, K., KYS p. 237. — NMS no. 599.

301. A Horse's *Dengaku*.

An old man is asked if he has seen a horse with *miso* on its

back. He answers that old as he is, he has never seen a horse's *dengaku* (a food served with *miso* on it).

Nagasaki: Seki, SB p.207. — Oita: TD I-5-15. — Shimane: Moriwaki, KA p.8. — NMS no.602.

### 302. Cheap Carriage Fee.

As the carriage fee is cheap, a man overtakes the carriage and walks back a long way to his home.

Oita: Suzuki, K., NI p.109; Miyamoto, K., KYS p.300; TD I-3-10. — NMS no.604.

### 303. The Lobster's Color.

A man from a remote village learns at an inn in a town that a lobster on a dish is red because it is boiled. He sees a red *torii* and asks if it has been boiled.

Ishikawa: Yamashita, KEN p.114. — Kochi: Katsurai, WK p.100. — NMS no.606.

### 304. Summer and Winter together, Day and Night together.

A man from a remote village goes to down, putting on both a summer and a winter coat. A one-eyed man makes a fun of him, saying, "It seems that summer and winter have come together." The man says, "It seems to me that day and night have come together, for you have one eye open and the other one shut."

Kochi: Katsurai, WK p.12. — Nagasaki: Seki, SB p.258; Yamaguchi, IK p.31. — Niigata: Mizusawa, TTM-b p.45. — Yamanashi: Dohashi, KI p.216. — NMS no.607.

### 305. Blind Men's Quarrel.

Two blind men walk along the road. Another man strikes the head of one blind man. He becomes angry at the other blind man, and they begin quarreling. The man who struck cries, "He took out a knife!" Then the blind men stop quarreling.

Hiroshima: MK I-190. — Kumamoto: KM no. 57. — Nagasaki: Seki, SB p. 205. — Oita: Miyamoto, K., KYS p. 79, 106. — Shimane: Moriwaki, NT p. 49. — NMS no. 608.

306. *Enma's\** (Ruler of Hell) Failure.

A Shinto-priest (or a *yamabushi*, itinerant priest), a blacksmith (or an acrobat), and a doctor die and go together on a journey to Hell. The blacksmith makes iron sandals for them to walk on the mountain of swords (or needles), or they ride on the acrobat's shoulder. The Shinto priest cools hot water by prayer. They are swallowed by *Enma*, and the doctor tortures him by pulling his string of laugh and anger. *Enma* let the three men go out of his stomach and sends them to Heaven or back to earth.

Akita: TD XIV-6-7. — Aomori: Noda, TK p. 189, 204. — Hyogo: Takeda, BOG no. 43. — Kagawa: Takeda, SK p. 115. — Kyoto: GK-KP p. 346. — Nagano: Koyama, CG p. 274. — Nagasaki: Seki, SB p. 213, 217. — Niigata: Mizusawa, EG p. 13, 72, 114; MAT p. 266; TTH p. 95; TTM-b p. 150. — Osaka: MK II-234. — Okayama: Imamura, MT p. 95. — Shimane: Moriwaki, OC Ia p. 34; NK-b p. 22; NK-c p. 18; HT p. 34. — Yamagata: HK I-328. — NMS no. 442.

307. Neighbors' Quarrel.

A husband and a wife living next door to a man begin quarreling. The man builds a fence in order not to be influenced by them.

Oita: Suzuki, K., NI p. 105; Miyamoto, K., KYS p. 194. — NMS no. 613.

308. Cutting Whatever Thing that Comes in through a Fence.

Neighboring families are on bad terms. One household cuts off a branch of a persimmon tree which has grown over the fence. The old man of the other household thrusts his nose through the fence to smell the neighbor's food and gets his nose cut off.

Nagano: Iwasaki, K., MB p. 70. — NMS no. 614.

## XIV. CONTEST

## 309. Nio and Gao.

Nio from another country visits Gao to have a contest of strength with him. (a) Gao's mother (wife or apprentice) brings an iron tobacco-tray to him. (b) Nio sees a pair of big iron chopsticks and a cup as big as a great iron kettle (or a pair of large wooden-clogs). Those things are too heavy for him to pick up. Gao comes home, making the earth quake. In fear of him, Nio goes away by boat. Gao throws at the boat a chain with a hook on it and draws the boat back. Nio cuts the chain with a file. Gao is afraid of Nio because he thinks that Nio cut the chain with his nails.

Aomori: Noda, TKA p. 209; Uchida, TGK p. 6; MK II-505. — Fukui: MK I-31. — Fukuoka: FO-D no. 183. — Ishikawa: Yamashita, KEN p. 117. — Iwate: Kikuchi, NH p. 41; Sasaki, SW p. 42. — Kagawa: Takeda, NSK p. 71, SK p. 19. — Kagoshima: Iwakura, KK p. 129. — Kumamoto: Kimura, HG p. 92; KK VII-407; KM no. 39. — Nagasaki: Seki, SB p. 179; Yuki, HKT p. 50. — Niigata: Mizusawa, EG p. 51. — Shimane: Moriwaki: NK-c p. 20; OC-c p. 57. — Shizuoka: SO-D p. 448. — Tochigi: Kato, K., SMG p. 59. — Tokushima: Takeda, AIY p. 121. — Wakayama: Saiga, MR p. 54. — Yamanashi: Dohashi, ZKI p. 246, 249. — Yanagita-Mayer, JFT no. 260, 262. — NMM p. 214. — NMS no. 480.

## 310. Strength Contest.

A strong man comes to match his strength with another strong man and asks a farmer the way to that man's house. The farmer shows the way by lifting his hand which is holding a horse with a rope. On hearing that the farmer is a servant of that strong man, the visiting strong man becomes afraid of the other's strength and turns back.

Iwate: Sasaki, KMZ p. 146. — Kochi: Katsurai, WK p. 73. — Nagano: KA-K I p. 197, II p. 153; Koyama, CG p. 15. — Nagasaki: Yamaguchi, IK p. 173. — Yamanashi: Dohashi, ZKI p. 255ff. — NMS no. 504.

## 311. Two Bolts of White Cotton Cloth.

A daughter-in-law (an old man or a fisherman) quarrels with her mother-in-law (an old woman or a farmer) about



whether a man who dyes things is called *konya* or *someya*. Each of them secretly asks an *oshô* to agree with her, presenting him a bolt of white cotton cloth. He says that a man who dyes cloth is called neither *konya* nor *someya*, but he is only "*Nitan-no-shiro-tadatori*" (getting two bolts of white cloth without coat).

Aomori: Noda, TKA p. 331; MK II-451. — Gifu: Sawata, NBK no. 37, 80. — Iwate: Kikuchi, NH p. 118; Sasaki, KMZ p. 479ff; ROY p. 239. — Kagawa: Takeda, NSK p. 78; SK p. 19. — Nagano: Iwasaki, K., MB p. 95. — Nagasaki: Seki, SB p. 184. — Niigata: Iwakura, KB p. 132; Mizusawa, EG p. 169, MAT p. 338; TTH p. 214. — Saitama: Suzuki, T., KG p. 110. — Shiga: MK I-478. — Shimane: Moriwaki, MK II-33. — Tochigi: Takahashi, KY p. 15. — Yamanashi: Dohashi, KI p. 80ff; ZKI p. 427ff. — Yamaguchi: Miyamoto, T., SOS p. 99. — Yanagita-Mayer, JFT no. 9. — NMM no. 174. — NMS no. 485.

### 312. Nest of *Ta-nu-ki*.

Three men quarrel about a nest on a tree in a field. One says it is a *sagi's* (white heron's) nest, another man says it is a *niwatori's* (cock's), and the last one says it is a *karasu's* (crow's), or a *tanuki's* (badger's). The arbiter says they are all right, for, it was originally the nest of a white heron, whose eggs hatched into *niwa tori* (two young birds) and (a) they flew away, so it became *kara-su* (empty nest), or (b) it is *tanuki's* nest because it is a nest in a *ta-no-ki* (tree in a rice-field).

Fukuoka: FO-D no. 46. — Kochi: Katsurai, TS p. 120. — Nagasaki: Seki, SB p. 185; Yamaguchi, IK p. 156. — Niigata: Mizusawa, IKP p. 331. — Wakayama: Nakanishi, KS p. 26. — NMS no. 488.

### 313. A Bird's Nest on a Badger's Head.

A man bets his friend *hachihiki no uma* (eight horses), on saying that he sees a bird's nest on a *tanuki's* (badger's) head, and shows him a nest on the top of a tree in the rice-field (*ta no ki*). The friend gives him a bee or a bowl tied to the tail of a thin horse, saying it is a *hachi-hiki-no-uma* (a horse drawing a bee or a bowl).

Aomori: Noda, TKA p. 178. — Hyogo: Takeda, BOG no. 72. — Iwate: Hirano, SKT p. 232; Sasaki, SW p. 68. — Kochi: Katsurai, TS p. 118. — Niigata: Mizusawa, FS p. 303. — Oita: Miyamoto, K., KYS p. 302.; TD VI-1249. — Saga: XII-9-23. — Shimane: Moriwaki, NK-c p. 23; NT p. 50; OC-a p. 27. — Totтори: IP-M p. 39. — Yamanashi: TD V-961.

— NMM p.175. — NMS no.507.

### 314. A Leather-bag of Lies.

A feudal lord promises to a liar a reward if he can fool the lord. The liar says he has forgotten his leather-bag (or book) of lies, and the lord sends a servant to fetch it. The lord is cheated and pays a reward.

Iwate: Hirano, SKT p.199ff; Kikuchi, NH p.96. — Fukushima: Iwasaki, T., p.84, 163. — Niigata: Mizusawa, TTM-a p.79. — Oita: TD I-5-11. — Okayama: Imamura, MT p.50. — Shimane: Moriwaki, AN p.14. — NMS no.495.

### 315. Boasting Match.

Four men have a boasting match about big things in their countries. The first man tells a story about a tree that reaches the sky, the second man tells about an ox that strides over Mt. Fuji, the third man tells about a man that touches the sky, and the fourth man tells about a drum three hundred *ri* (about 4 km.) round. The fourth man says he will make such a drum from the big tree and the skin of the big ox and will have the big man beat it. He wins the match.

Aomori: Noda, TKA p.205. — Fukuoka: FO-D no.60, 203. — Fukushima: Iwasaki, T., K p.82, 162. — Hiroshima: HS-M p.210ff; Isogai, AK p.247, 249. — Ishikawa: Yamashita, KEN p.116. — Kagoshima: Iwakura, KK p.138. — Kochi: Katsurai, WK p.104. — Kumamoto: KK VI-3-172. — Nagano: Iwakura, K., MB p.62. — Niigata: Mizusawa, FS p.233; MAT p.351; TTH p.57, 106, TTM-a 47, TTM-b p.178. — Oita: Suzuki, K., AS no.33; NI p.76. — Saitama: Suzuki, T., KG p.115. — Shimane: Moriwaki, AN p.13; NK-a p.19. — Yamanashi: Dohashi, ZKI p.422. — NMM p.217ff. — NMS no.489.

### 316. The Child Lier.

A man comes to match tall-talk with another man. The latter's child meets the former and says (a) that his father has gone to support the faltering Mt. Fuji with three reeds, or (b) that his mother has gone with a basin (or a pot-lid) to cover the bottom of the sea (or Lake Biwa) which is coming out, or to mend the rent in the sky with three needles and linen cloth three feet long (or flea's skin), or to fill up the hole of the sky

with three *sho* (4.5 quarts) of flour. The liar asks the child if he knows where the temple bell which was flown from Nara, fell. The child answers that it is hanging on a cobweb in the yard of his house. The liar is astonished at the child's lie and turns back without matching the father.

Aomori: Noda, TKA p. 210; MK II-506. — Fukuoka: FO-D no. 95, 107, 108. — Fukushima: Iwasaki, T., IK p. 83. — Gifu: Sawata, NBK no. 6. — Iwate: Hirano, SKT p. 219; Sasaki, KMZ p. 117, 408; SW p. 215. — Kagoshima: Iwakura, KK p. 153, 187, KS p. 188; Tabata, AM p. 126. — Kochi: Katsurai, TS p. 116. — Nagasaki: Seki, SB p. 285. — Niigata: Iwakura, KB p. 77; Mizusawa, IKP p. 216; Suzuki, T., SD p. 178; MK I-471. — Okayama: Imamura, MT p. 166. — Shimane: Moriwaki, NT p. 51; OC-d p. 24. — Yamanashi: TD III-526. — Rumpf, JVM p. 237. — NMS no. 492.

### 317. Matching Smallness.

A small man goes to match smallness. He meets people smaller than himself and putting one of them in his tobacco pouch, returns home. The person in the tobacco pouch, feeling ashamed of his smallness, stabs himself while seated on a bullet in it.

Kagoshima: Tabata, AM p. 81. — NMS no. 483A.

### 318. Silence Match.

A couple receives three pieces of *mochi*. The husband and the wife each take one and make an agreement that the one who keeps silent longer than the other, may eat the remaining *mochi*. The wife cries upon seeing a robber coming in, so the husband wins.

Aomori: MK II-507. — Hyogo: Takeda, BOG no. 22. — Ishikawa: Yamashita, KEN p. 141. — Shimane: Moriwaki, NT p. 33; OC-c p. 61ff. — Wakayama: Nakanishi, KS p. 45. — Rumpf, JVM p. 252. — Yanagita-Mayer, JFT no. 94. — NMM p. 220. — NMS no. 499.

### 319. Distribution of *Mochi*.

A couple and a daughter receive four pieces of *mochi* and each eats a piece. They make an agreement that the one who makes the best poem using the phrase "*iu ni iwarenu* (unspeak-

able or indescribable)". After the husband and the daughter recited their poems, the wife, putting the *mochi* into her mouth, says "When one stuffs one's mouth with *mochi* like this, one cannot speak."

Aomori: Noda, TKA p. 337. — Fukuoka: FO-D no. 28, 29, 69. — Hiroshima: Isogai, AK p. 189. — Niigata: TTM-b p. 108. — NMS no. 409.

### 320. The Precepts Bought for a Thousand *Ryo*.

A man buys three precepts on a journey with all the money which he has earned. The precepts are: "don't stop at a house without poles (or under a big tree)," or "go around if you are in a hurry"; "take heed of a sociable person (or a strange thing)"; "haste makes waste (loss)". By means of obeying these precepts, he escapes from thunderbolt (landslide or overturned boat), is saved from murder, and is kept from killing the man who is dining or sleeping with his wife. (a) That man gives him money, or (b) he learns that his wife is in bed with a doll or her mother whose head is shaved.

Aomori: Noda, TKA p. 176. — Fukui: MK I-32. — Fukuoka: FO-D no. 31. — Fukushima: Iwasaki, T., IK p. 71, 160. — Gifu: MB V-284, IX-349. — Hiroshima: HS-M p. 121; Isogai, AK p. 184. — Ishikawa: Yamashita, KEN p. 133. — Iwate: Ogasawara, SW p. 146; Sasaki, KMZ p. 506ff, ROY p. 182; TD VII-12-42. — Kagawa: Takeda, SK p. 75; TD IV-440. — Kagoshima: Iwakura, KK p. 99, 102, KS p. 110, 112; OE p. 54, 61; Tabata, AM p. 82ff. — Kumamoto: KM no. 23. — Nagasaki: Yamaguchi, IK p. 148; Suzuki, T., KTJ p. 76. — Niigata: Mizusawa, EG p. 110; IKP p. 220; MAT p. 205; TTH p. 91, TTM-a p. 194, TTM-b p. 321; NMZ III-94. — Oita: Suzuki, K., NI p. 47. — Okayama: Imamura, MT p. 17. — Osaka: Minami, IZ p. 35. — Shimane: Moriwaki, NK-c p. 19, OC-c p. 54; MK II-417. — Tochigi: Kato, K., SMG p. 2. — Tokushima: Takeda, AIY p. 36. — Yamaguchi: Miyamoto, T., SOS p. 29. — Yamanashi: Dohashi, KI p. 85; ZKI p. 322. — Rumpf, JVM p. 124, 126. — NMS no. 515.

### 321. Mute Questions and Answers.

A traveling Buddhist priest comes to match questions and answers with an *oshô* in a village temple. A *mochi* dealer (or a *tôfu* (bean-curd)-dealer) match with him in place of *oshô*. The traveling priest, making a little ring with his fingers intends to ask, "What is the sun?" The *mochi* dealer thinks that it means "small", and he forms a big ring with his fingers. The

priest imagines that this means that the sun shines over the world. Then the priest, showing three fingers, which to him represent three thousand worlds (or the universe). The *mochi* dealer interprets this as to sell his *mochi* for three *mon*, and he puts up five fingers which mean five *mon*. The priest means, "the three thousand worlds are supported by five Buddhist commandments," and he shows four fingers representing: asking four gratitudes. The *mochi* dealer interprets them as four *mon*, so he makes a face by laying his hands under his eyes, intending to show that he does not want to sell *mochi* for four *mon*. The priest thinks that this means "the four gratitudes are under the eyes".

Akita: TD XIV-5-13. — Fukushima: MK I-515. — Kumamoto: KM no. 74. — Kyoto: GK-K p. 350. — Nagano: Iwasaki, K., MB p. 10. — Niigata: Mizusawa, TTH p. 85. — Saitama: Suzuki, T., KG p. 128. — Shimane: Moriwaki, NM-b p. 21; OC-d p. 22. — Wakayama: Nakanishi, KS p. 40. — Yamaguchi: Miyamoto, T., SOS p. 95. — Yamanashi: Dohashi, KI p. 268; ZKI p. 311, 315. — Rumpf, JVM p. 259. — NMM p. 220. — NMS no. 520.

### 322. Two Doctors' Match.

Two doctors, Domo and Komo, match skills. They cut off each other's arms, legs, and put them together again. In order to see which doctor has the better skill, they (a) put a towel around their necks and pull off each other's neck, or tear off each other's head at the same time. No one can join their heads.

Aomori: Noda, TKA p. 202; MK II-506. — Fukuoka: FO-D no. 208. — Hyogo: Takeda, BOG no. 50. — Iwate: Hirano, SKT p. 203. — Kumamoto: Kimura, HG p. 102. — Nagasaki: Seki, SB p. 183; Yamaguchi, IK p. 169. — Niigata: Iwakura, MKB p. 186; Mizusawa, EG p. 45; TTM-b p. 173; MK I-471. — Shimane: Moriwaki, NT p. 69. — Yamanashi: Dohashi, ZKI p. 362. — NMM p. 216. — NMS no. 481.

### 323. "It is not at all likely."

A man is in the habit of saying, "It is not at all likely." He makes an agreement with a witty man that if he says, "it is not at all likely," while he is listening to the latter's story, he must pay a straw-bag of rice. The witty man says, (a) "A kite's droppings soiled a feudal lord's head, so the people replaced it with another head," (b) "A snake swallowed his own

tail and only his head remained," or (c) "someone boiled water in a wooden tea kettle." The listener says, "It is not at all likely."

Niigata: Mizusawa, TTM-b p.148. — Oita: Suzuki, K., NI p.118; Miyamoto, K., KYS p.123. — Okayama: Imamura, MT p.26. — Shimane: Moriwaki, KN-c p.22ff; NT p.51. — Tokushima: Takeda, AIY p.114. — NMM p.223. — NMS no.494.

### 324. Boasting of Old Age.

Three monkeys each boast of their own age. The first monkey says his child died when Mt. Fuji was as small as his first child. The second one says his child died when all the sea water could be held in the hollow of his hand. The third one says he lost his great-grand-son during those days.

Hiroshima: Isogai, AK p.251. — Kumamoto: KM no.31. — Nagasaki: Seki, SB p.28. — Okayama: Imamura, MK p.118. — Shimane: Moriwaki, NM-b p.8; OC-c p.66. — NMS no.506.

### 325. Comparing Treasures.

A rich man and a poor man compare their treasures with each other. The rich man shows his gold and silver, and the poor man introduces his children as his treasures.

Tochigi: Kato, K., SMT p.9. — Yamaguchi: Takagi, ND p.80. — Yamanashi: Dohashi, KI p.284. — NMS no.484.

### 326. Eating Match.

A man who likes *mochi* bets ten packs of rice with another man on eating a certain amount of *mochi*. After he has eaten it, he is forced to drink water and dies. His son demands ten packs of rice, because his father won the bet.

Iwate: KB 9-5; MK I-37. — Yamanashi: ZKI p.364. — NMS no.503.

## XV. OSHO AND KOZO (Priest and His Acolyte)

327. A *Samurai* and a Boy.

A *samurai* asks a farmer how many times he has struck the ground with his hoe. The father's child asks the *samurai* how many steps his horse has made. The *samurai* divides a bun (or a fruit) into three pieces and after letting the child eat them, asks him which piece was the most delicious. The child claps his hands and ask the *samurai* which hand made the sound.

Kagoshima: Iwakura, KK p. 163, OE p. 238; Tabata, AM p. 126. — Kochi: Katsurai, TS p. 27. — Nagano: MK I-319. — Nagasaki: Suzuki, T., KTJ p. 202; Yamaguchi, IK p. 106. — Kagawa: Takeda, AIY p. 33. — NMM p. 179. — NMS no. 521.

## 378. Gold-bearing Tree.

A princess breaks wind and is banished to her native place, or is put in a dugout and sent to a remote island. She bears a boy. He grows up and learns the reason why he is separated from his father. The boy travels to the father's palace, and cries out that he is selling gold-bearing trees (egg-plants, camelias, pepper, or gourds). The prince lets the boy come in and says that he has never seen a tree that bears gold. The boy answers that only a person that does not break wind can grow such a tree. The prince is reminded of his banished princess and recognizes his unreasonable treatment of her. The mother and the child are reunited with the father and the child succeeds to the throne.

Aomori: Noda, TKA p. 175. — Fukushima: Iwasaki, T., IK p. 79. — Hiroshima: HS-M p. 76. — Iwate: Ogasawara, SW p. 4; Sasaki, KMZ p. 437. — Kagawa: Takeda, NSK p. 70; SK p. 82. — Kagoshima: Iwakura, KK p. 75; OE p. 176ff; Tabata, AM p. 100. — Kochi: Katsurai, TS p. 146. — Kumamoto: KK V-177. — Nagasaki: Yamaguchi, IK p. 3ff. — Niigata: Mizusawa, EG p. 32; Suzuki, T., SD p. 237. — Oita: TD I-4-73ff. — Yamaguchi: Miyamoto, T., SOS p. 5. — Rumpf, JVM p. 226. — NMM p. 171ff. — NMS no. 522.

## 329. The Mountain Where Old People are Abandoned.

A. A *tonosama* gives an order to abandon old people in a

mountain (or a field) when they become sixty (sixty-one, sixty-two, seventy, or seventy-two) years old. A man hides his father under the floor. The *tonosama* is assigned three tests by another powerful *tonosama*, and announces to his people that whoever helps him fulfil those tests, shall be given a reward. The tests are (1) to tell which of two horses (or cows) is a father or child, or which of two snakes is male or female; (2) to tell which is the root or the top of a log; and (3) to pass a thread through a curved hole of a ball; or (1) to make ash-rope one thousand feet long; (2) to bring a drum that sounds by itself. The man learns from his old father how to fulfil the tests. He tells *tonosama* that (1) the one who follows the other is the child horse; (2) when a log is put in the water, its one end which goes down is the root; (3) one should put sugar at the one end of the hole and pass an ant which is tied to a thread from the other end; or (1) to burn a straw rope to ashes, (2) to make a paper drum in which many bees are put. As a reward the man is allowed not to abandon his old father. (Since then the custom of abandoning old people is said to have been abolished.)

Akita: TD XIV-5-67. — Aomori: Kawai, TGM p. 39; Noda, TKA p. 173; MK II-449. — Fukushima: Iwasaki, T., IK p. 68, 158. — Gifu: MK II-267. — Hiroshima: HS-M p. 98; Isogai, AK p. 123. — Hyogo: TD X-7-52. — Ishikawa: Yamashita, KEN p. 70. — Iwate: Kikuchi, NH p. 61; Ogasawara, SW p. 89; Sasaki, KMZ p. 459. — Kagawa: Takeda, NSK p. 75; SK p. 64. — Kagoshima: Iwakura, KS p. 106; Tabata, AM p. 76. — Kumamoto: MK I-524; KM no. 34. — Nagano: Iwasaki, K., MB p. 78; Koyama, CG p. 109; MK I-36. — Nagasaki: Yamaguchi, IK p. 110ff. — Niigata: Iwakura, KB p. 186; Mizusawa, FS p. 232; MAT p. 221, 223; TTM-a p. 286; Suzuki, T., SD p. 96, 182; MK I-314. — Okayama: Imamura, MT p. 67. — Okinawa: Sakima, NT p. 116. — Saitama: Suzuki, T., KG p. 102. — Shimane: MK I-410; TD VI-563. — Yamaguchi: Miyamoto, T., SOS p. 35. — Wakayama: Nakanishi, KS p. 21ff. — Rumpf, JVM p. 141. — NMM p. 164, 166. — NMS no. 523.

B. The following tests are assigned by a Chinese king; (1) to pass a thread through a curved jewel and (2) to tell which end of a log is its root or the top. A man accomplishes the tests. The Chinese king gives up a plan of an aggressive war against Japan.

Nara: Takeda, YM p. 108, 199.



330. The Straw-basket for Carrying Old Grandfather Who is to be Abandoned.

A father and his son carry their grand-father (or grand-mother) in a straw-basket to the mountain to abandon him. The grand-father breaks twigs of trees and scatters them on the way to make them serve as guides for his returning. The father leaves the straw-basket with the grand-father. The son says he will take it back, because he will use it again when he will carry his father to the mountain. The father takes back the grand-father in the straw-bag with them.

Iwate: Sasaki, ROY p. 96. — Kagoshima: Tabata, AM p. 77. — Kumamoto: KK V-3-177. — Niigata: Iwakura, KB p. 155. — Oita: Suzuki, K., NI p. 46. — Shimane: Moriwaki, KA p. 9; NK-b p. 21; NT p. 29; TD VI-562. — Shizuoka: KK III-243. — Wakayama: Nakanishi, KS p. 22. — Yamanashi: Dohashi, KI p. 96. — NMS no. 523c.

331. A *Tonosama's* Puzzles.

A feudal lord (a master or a Buddhist priest) puts puzzles to (or bets on puzzles with) a farmer (a servant or an acolyte). He orders him to bring (a) *nandabe* (what's that?), (b) a self-sounding drum, (c) a shaved man with a frowning face shaking his sleeves, (d) an ash-rope a thousand feet long, or (e) to make a black cow white, or (f) to put a saddle on two horses at the same time. The farmer brings (a) a dead horse's intestines, (b) a paper-bag containing bees, (c) a bee-hive, (d) a straw-rope which was burned to ashes or (e) puts powders over a black cow, (f) puts a saddle on a pregnant horse.

Aichi: TD IV-428. — Aomori: MK II-508. — Fukuoka: FO-D no. 47. — Gifu: Sawata, NBK no. 29; HB V-285. — Ishikawa: Yamashita, KEN p. 100. — Iwate: Hirano, SKT p. 234ff; Ogasawara, SW p. 32; Sasaki, ROY p. 163, 185; MK I-40. — Kagawa: Takeda, SK p. 14, 83. — Kagoshima: Iwakura, KK p. 161. — Kochi: Katsurai, TS p. 125. — Niigata: Iwakura, KB p. 27; Suzuki, T., SD p. 135. — Oita: Suzuki, K., AS no. 24; NI p. 68; MK I-183, II-44. — Okayama: Imamura, MT p. 167. — Shimane: OC-a p. 27. — Tochigi: Kato, K., SMG p. 6. — Yamanashi: Dohashi, KI p. 78; ZKI p. 342, 344, 347, 425. — NMS no. 524.

332. A Razor Swims.

While an *oshô* is cooking fish for himself he is seen by a

*kozô*. The *kozô* asks him what he is eating. The *oshô* answers it is a thing called *kamisori* (razor). When they see trouts in the river, the *kozô* says that *kamisori* are swimming.

Gifu: Sawata, NBK no. 71. — Hiroshima: HS-M p. 105. — Hyogo: Takeda, BOG no. 12. — Iwate: Ogasawara, SW p. 84; Moriguchi, T., KG p. 125. — Kochi: Katsurai, TS p. 125; WK p. 124. — Kyoto: GK-K p. 339. — Niigata: Iwakura, KB p. 145; Mizusawa, MAT p. 194. — Oita: Suzuki, K., AS no. 30. — Shimane: Moriwaki, NK-a p. 14, NK-c p. 16, NT p. 70; Yokoji, OK p. 38. — NMS no. 528.

### 333. The Father of a White Egg-plant.

A *kozô* sees an *oshô* eating an egg and asks him what it is. The *oshô* answers it is a white egg-plant. When the *kozô* hears a cock crowing, he says that the father of a white egg-plant is crying.

Gifu: Sawata, NBK no. 71. — Hiroshima: HS-M p. 107. — Hyogo: Takeda, BOG no. 12, 17. — Okayama: Imamura, MT p. 154. — NMS no. 529.

### 334. Making a Sign With a Finger.

A stingy *oshô* does not feed his *kozô* sufficiently. When there are guests, he usually shows his one or two fingers as a sign to order the *kozô* to prepare one or two *shô* of rice. The acolyte removes a floor-board and has the *oshô* fall down stretching up both hands and feet. The acolyte prepares two *to* (twenty *shô*) of rice.

Aomori: Noda, TKA p. 340; MK II-508. — Fukuoka: FO-d no. 120. — Hiroshima: HS-M p. 108; Isogai, AK p. 154. — Hyogo: BOG no. 14. — Ishikawa: Yamashita, KEN p. 104. — Iwate: Hirano, SKT p. 239; Ogasawara, SW p. 103; KB 6-17. — Kagawa: Takeda, SK p. 83. — Kyoto: GK-K p. 339. — Nagano: KA-K VII-249. — Nagasaki: Seki, SG p. 194; Yamaguchi, IK p. 32. — Niigata: Iwakura, KB p. 145; Mizusawa, TTH p. 83. — Shimane: Moriwaki, NK-c p. 17; NT p. 41; OC-a p. 22; OC-c p. 44. — Yamaguchi: Miyamoto, T., SOS p. 203. — NMS no. 530.

### 335. "Another Cup, Please."

An *oshô* secretly drinks sweet *sake* (or eats *mochi*) in the privy. His *kozô* likewise goes to the privy with a cup of sweet *sake*. On seeing the priest there, he says, "Oshô-shan, another cup, please."

Fukuoka: FO-D no. 124. — Iwate: Sasaki, SW p. 113. — Nagano: Iwasaki, K., MB p. 102. — Nagasaki: Kubo, GT p. 262. — Oita: Suzuki, K., NI p. 104; Miyamoto, K., KYS p. 19. — Okayama: Imamura, MT p. 157. — Shimane: Moriwaki, OC-c p. 49ff. — Wakayama: Nakanishi, KS p. 57. — Yamaguchi: Miyamoto, T., SOS p. 103. — Yamanashi: Dohashi, ZKI p. 335. — NMS no. 531.

### 336. A Pear is Poison.

An *oshô* does not give a pear (*sake*, sugar, or sweets) to his *kozô*, saying that it is poison. While the *oshô* is away, the *kozô* breaks a precious cup and eats pears. He tells the priest that he has eaten poison to atone for his mistake with death.

Aomori: Noda, TKA p. 341. — Fukuoka: FO-D no. 121. — Fukushima: Iwasaki, T., IK p. 182. — Ishikawa: Yamashita, KEN p. 97, 99. — Iwate: Hirano, SKT p. 245; Ogasawara, SW p. 116. — Kumamoto: KM no. 48. — Kyoto: GK-K p. 338. — Miyagi: KD I-172. — Nagano: Iwasaki, K., MB p. 46; Koyama, CG p. 198. — Nagasaki: Yamanashi, IK p. 30. — Niigata: Iwakura, KB p. 146. — Okayama: Imamura, MT p. 177. — Saitama: Suzuki, T., KG p. 125. — Shimane: Moriwaki, MN p. 10; MK-a p. 15; NT p. 40; OC-c p. 38ff. — Shizuoka: SO-D p. 493. — Wakayama: Moriguchi, S., KAT no. 12. — Yamaguchi: Miyamoto, T., SOS p. 104. — Yamanashi: Dohashi, ZKI p. 333. — NMS no. 532.

### 337. Toasting *Mochi* in the Ashes.

An *oshô* sends his *kozô* to look at a house-building ceremony at a certain house and toasts some pieces of *mochi* to eat them by himself. The *kozô* returns in a short time and he explains the frame of the house by drawing in the ashes. He discovers the pieces of *mochi* and eats them.

Akita: TD XIV-6-11. — Aomori: Kawai, TGM p. 86; Noda, TKA p. 339; MK II-507. — Chiba: Uchida, NSR p. 97. — Fukuoka: FO-D no. 117, 118. — Hiroshima: HS-M p. 101, 104, 107. — Hyogo: Takada, BOG no. 11. — Ishikawa: Yamashita, KEN p. 37. — Iwate: Hirano, SKT p. 240; Moriguchi, T., KG p. 129; Ogasawara, SW p. 125; Sasaki, KMZ p. 518; ROY p. 304. — Kochi: Katsurai, TS p. 122. — Nagano: Iwasaki, K., MB p. 25; Koyama, CG p. 196. — Nagasaki: Seki, SB p. 197; Yamaguchi, IK p. 33; Yuki, HKT p. 3. — Niigata: Mizusawa, EG p. 61; MAT p. 188; TTM-a p. 244. — Oita: Suzuki, K., AS no. 30. — Saitama: Suzuki, T., KG p. 126. — Shimane: Moriwaki, MN p. 11; NK-a p. 15; NT p. 38ff; OC-a p. 23ff; OC-c p. 45ff. — Tochigi: Kato, K., SMG p. 81. — Yamanashi: Dohashi, KI p. 175. — NMS no. 533.

338. *Kozô's* Re-naming.

An *oshô* is used to boiling or toasting *mochi* (or drinking *sake*) for himself. Three *kozô's* change their names so that they sound like boiling or toasting *mochi*, such as *gutsu-gutsu*, *pu-pu*, and *kuta-kuta*. When the *oshô* boils *mochi*, they appear one by one and say that they have heard their names called. The *oshô* gives them *mochi*.

Akita: TD XIV-6-12. — Aomori: Kawai, TGM p. 89, 91; Noda, TKA p. 338, MK II-507. — Chiba: Uchida, NSR p. 98. — Fukuoka: FO-D no. 116, 117. — Fukushima: Iwasaki, T., IK p. 182. — Hiroshima: HS-M p. 107; Isogai, AK p. 151. — Hyogo: Takada, BOG no. 16. — Iwate: Kikuchi, NH p. 67; Ogasawara, SW p. 120; Moriguchi, T., KG p. 127; Sasaki, KMZ p. 516; SW p. 69, 168. — Kochi: Katsurai, TS p. 124. — Kumamoto: KM no. 47. — Miyagi: KD III-121. — Nagano: Iwasaki, K., MB p. 43. — Nagasaki: Yamaguchi, IK p. 26. — Niigata: Mizusawa, FS p. 251, IKP p. 340. — Oita: Suzuki, K., AS no. 30. — Okayama: Imamura, MT p. 122. — Saitama: Suzuki, T., KG p. 126. — Saga: TD XII-8-24. — Shimane: Moriwaki, KA p. 7; NT p. 36; OC-c p. 47ff. — Shizuoka: SO-D p. 493. — Tochigi: Kato, K., SMG p. 78. — Wakayama: Nakanishi, KS p. 24. — Yamagata: MK II-187. — Yamaguchi: Miyamoto, T., SOS p. 101ff. — NMS no. 543.

339. The Buddhist Image Ate *Mochi*.

An *kozô* eats *bota-mochi* (*mochi* covered with sweet bean-paste) which is offered to a Buddhist image and puts sweet bean-paste on the lips of the image. When the *oshô* reproves him for the disappearance of the offering, *kozô* says that the Buddhist image ate the *mochi*. The *oshô* beats the image, which cries, "*kuwan, kuwan* (don't eat)". The *kozô* puts the image in a pot and boils it. Then it cries, "*kutta, kutta* (I ate, ate)".

Akita: TD XIV-6-12; MK II-558. — Aomori: Kawai, TGM p. 87; Noda, TKA p. 342, MK II-507. — Fukuoka: FO-D no. 34, 119, 123. — Fukushima: MK 1-515. — Gifu: Sawata, NBK no. 157. — Hiroshima: Isogai, AK p. 150. — Hyogo: TD X-11-55. — Ishikawa: Yamashita, KEN p. 93, MK II-273. — Iwate: Hiranô, SKT p. 243; Moriguchi, T., KG p. 125, MK 1-40; TD XII-11-40. — Kumamoto: Kimura, HG p. 34, 106; KM no. 50. — Nagano: Iwasaki, K., MB p. 5, 35; Koyama, CG p. 194. — Nagasaki: Seki, SB p. 198; Yamaguchi, IK p. 28. — Niigata: Iwakura, KB p. 27; Mizusawa, FS p. 231; MAT p. 198. — Oita: Suzuki, K., AS no. 30. — Okayama: Imamura, MT p. 178. — Shiga: Mitamura, SG no. 10, 25. — Shimane: Moriwaki, NT p. 35, 37ff; OC-c p. 34ff, 39ff. — Tochigi: Kato, K., SMG p. 80. — Tottori: IM II-205. — Wakayama: Moriguchi, S., KAT no. 11, 13; Nakanishi, KS p. 23. — Yamaguchi:

Miyamoto, T., SOS p.104. — Yamanashi: Dohashi, ZKI p.329, 331; TD V-958. — NMS no.535.

340. There is no Kami on an *Oshô's* Head.

On the way from a funeral ceremony a *kozô* is not allowed to urinate in the wood, in the field, and by the roadside, because there is a wood deity, a field deity, and a roadside deity. The *kozô* climbs up a tree and urinates on the *oshô's* head, saying there is no *kami* on *oshô's* head (*kami* means both deity and hair.)

Fukuoka: FO-D no.131. — Iwate: Kikuchi, NH p.69; Sasaki, KMZ p.458, 525. — Niigata: Mizusawa, EG p.222. — Yamaguchi: Miyamoto, T., SOS p.105.

341. Horse's Droppings.

A *kozô* is advised by an *oshô* to overlook something or to disregard some rumor. The acolyte gives no heed to the *oshô's* headgear which was blown away by the wind. The *oshô* tells him to pick up things which were dropped on the ground. He picks up horse dung and puts it in the *oshô's* robe.

Aomori: MK II-507. — Gifu: Sawata, NBK no.71. — Hiroshima: HS-M p.105; Isogai, AK p.152. — Hyogo: Takada, BOG no.12. — Ishikawa: Yamashita, KEN p.102. — Iwate: Kikuchi, NH p.69; Ogasawara, SW p.84. — Kagoshima: Iwakura, KK p.141; OE p.188. — Kochi: Katsurai, WK p.125; TD V-964. — Nagano: Iwasaki, K., MB p.130; Koyama, CG p.199. — Niigata: Iwakura, KB p.145; Mizusawa, MAT p.195; TTM-b p.94. — Oita: Suzuki, K., AS no.30; Miyamoto, K., KYS p.26. — Okayama: Imamura, MT p.21. — Shimane: Moriwaki, NK-c p.16, NT p.39; Yokoji, OK p.39. — Yamaguchi: Miyamoto, T., SOS p.106. — NMS no.539.

342. Salted Salmon Swims Away.

A carp slips away from a *kozô's* hands who was washing it in the river. He is told by *oshô* to wash fish holding them by a string tied to its gill. He puts a string on a salted salmon and washes it.

Kagoshima: TD I-11-89. — NMS no.540.

## 343. A Piece of Coverlet on a Ear.

A poor *oshô* and a *kozô* sleep in straw beds. The *oshô* tells the *kozô* not to talk about straw when there are visitors. The *kozô* sees a piece of straw on the *oshô*'s ear, when he is talking with a visitor, and the *kozô* says, "*Oshô-san*, a piece of coverlet is on your ear."

Kochi: Katsurai, WK p. 126. — Rumpf, JVM p. 269. — Yanagita-Mayer, JFT no. 99. — NMS no. 541.

344. Threatening an *Oshô*.

A stingy *oshô* feeds his *kozô* only with rice porridge. The *kozô* makes a salty porridge. The *oshô* becomes thirsty and goes to a well for water. He is threatened by the *kozô* pretending to be the spirit of the well. The *oshô* swears that he will not make nor speak about porridge again.

Aomori: Noda, TKA p. 341. — Fukuoka: FO-D no. 122. — Hiroshima: HS-M p. 100. — Kagoshima: Iwakura, OE p. 189. — Kumamoto: KM no. 46. — Nagasaki: Seki, SB p. 195ff; Yuki, HKT p. 2. — Okayama: Imamura, MT p. 9. — Saga: TD XII-8-26. — NMS no. 542.

## XVI. LUCKY ACCIDENTS

345. Eight-*koku*\* Mountain.

A man sows (a) a bean which he received in exchange for his cow, (b) a bean which he picked up, (c) a parched bean given him by his step-mother, (d) a bean which his elder brother dipped in boiling water and gave him; or (a) servant drops all the buck-wheat seeds or millet seeds on one place and when the plants grow, he pulls all of them out except one. The plant grows rapidly and reaches the sky. The man climbs up the bean-stalk of the plant in order to gather beans or to harvest the crop, and goes to the land in the sky. (a) He assists the thunder god in pouring down rain. The cloud breaks at his feet, and he falls to earth. (b) He acquires demons' treasures. (c) He harvests eight *koku* (39.78 bushels) of beans, or only one fruit from which treasures come.

Aomori: Noda, TKA p. 89; MK II-283. — Fukushima: Iwasaki, T., IK

p. 78, 85. — Hyogo: Takada, BOG no. 13. — Iwate: Kikuchi, NH p. 90; Hirano, SKT p. 207, 219; Ogasawara, SW p. 128; Sasaki, ES p. 33, 96; KB 6-15. — Nagasaki: Yamaguchi, IK p. 157. — Niigata: Mizusawa, FS p. 285; IKP p. 119, MAT p. 128, 272, TTH p. 229, TTM-a p. 37, 276, TTM-b p. 249; Suzuki, T., SD p. 51, TD XV-5-17. — Saitama: Suzuki, T., KG p. 56ff; MK II-322. — Shizuoka: SO-D p. 395. — Tokushima: Takeda, AIY p. 27. — Tokyo: Suzuki, T., KG p. 55. — Yamagata: Suzuki, T., KG p. 58. — Yanagita-Mayer, JFT no. 70. — NMS p. 63.

346. Gengoro's Ascent to the Sky.

(a) A man plants a bean (millet, buck-wheat, or peach-seed) and climbs up to the sky to harvest the crop. (b) A cooper (sedge-hat maker, or an umbrella maker) is slung up to the sky by a hoop which sprang off. (c) An umbrella maker spreading an umbrella, is blown up by a sudden wind. (d) A man seizes an eel's (or dragon's) tail and is carried up to heaven. He helps the thunder pour rain and stumbles on a cloud, the cloud breaks, and (a) falls to earth, or (b) falls into the sea and arrives at the palace. (a) He falls in a mulberry field. (From this on it is said that the term *kuwabara*, (a mulberry bush) is used as a charm against thunder. (b) He descends on the top of a tall tree or a five-storied tower. People find him and have a big *furoshiki* spread for him to jump down on. When he comes down on it, four persons who hold the four corners of the *furoshiki*, bump their foreheads, and fire starts. The tree or the tower is burned. (c) In the sea-palace the man eats a food which comes down from above against the advice of the sea inhabitants, and is caught up by a fisherman. (d) He falls into Lake Biwa and becomes a fish called *Gengoro-funa* (a kind of a carp). (a) He comes home with men's navels which were cooked by the thunder. (b) He returns home and finds his house covered by weeds. When he pulls up a weed, he hears his wife cry, "ouch!" He awakes from a dream and finds himself pulling his wife's hair.

Akita: MK I-123; TD XIV-5-9, 42; XIV-6-24. — Fukuoka: FO-D no. 80. — Gumma: Ueno, DRM p. 45. — Iwate: Kikuchi, NH p. 90; Hirano, SKT p. 207; Sasaki, ES p. 33, 96; KMZ p. 474; ROY p. 143; KB 6-15. — Nagano: KA-K II-152. — Nagasaki: Seki, SB p. 227; Yamaguchi, IK p. 184. — Niigata: Iwakura, KB p. 42; Mizusawa, EG p. 68, 724, 274, 281; MAT p. 130, 132, 134, 136; TTH p. 48; TTM-b p. 155, 18; TD IV-5-15. — Oita: Suzuki, K., AS no. 8; NI p. 49; MK II-44. — Okayama: Imamura, MT p. 11. — Shiga: Mitamura, SG no. 48. — Shimane: Moriwaki, AN p. 12. — Yamaguchi: Miyamoto, T., OS p. 86. — NMM p. 211. — NMS no. 463.

## 347. Gonbei Who Catches Wild Ducks.

Wild ducks are flying in a line forming the Japanese letter *he* (へ). A hunter shoots down all of them at one shot (a) with his gun bent in the same form, or (b) by shaking the butt of his gun. (1) As he goes into a pond to take those wild ducks, his drawers (or loin-cloth) are filled with fish. (2) As he comes out of the pond, he seizes a tree root, which turns out to be a rabbit. (3) He finds a badger shot to death accidentally by his bullet. (4) He seizes a rabbit (or a badger), who struggles to free himself and digs up wild yams at its feet. (5) He cuts grass to make a wrapping for wild yams and sees that he cut a pheasant's head. (6) He finds some eggs under the pheasant.

Chiba: Uchida, NSR p. 99. — Fukuoka: FO-D no. 53, 141, 190. — Fukushima: Iwasaki, T., IK p. 94. — Gifu: HB V-286. — Hiroshima: HS-M p. 189. — Hyogo: MK II-419. — Iwate: Hirano, SKT p. 201; Ogasawara, SW p. 5, 12. — Kagawa: Takeda, SK p. 116. — Kochi: Katsurai, TS p. 136; WK p. 61, 65. — Kumamoto: KM no. 24; MK I-87ff; Kimura, KG p. 51. — Nagasaki: Suzuki, T., KTJ p. 141; MK I-272ff. — Niigata: Mizusawa, FS p. 255. — Oita: Suzuki, K., NI p. 115; Miyamoto, K., KYS p. 167; MK I-184; TD I-3-19. — Saitama: Suzuki, T., KG p. 112. — Shimane: Moriwaki, NK-c p. 20; OC-a p. 26; OC-b p. 56. — Tochigi: Kato, K., SMG p. 87. — Tokushima: Takeda, AIY p. 54, 113. — Yamaguchi: Miyamoto, T., SOS p. 85. — Yamanashi: Dohashi, ZKI p. 367. — Rumpf, JVM p. 264, 266. — Yanagita-Mayer, JFT no. 108. — NMM p. 210. — NMS no. 464.

## 348. Catching Sparrows.

A. A father and his son plan to catch sparrows in order to sell them. They pick leaves of a camellia tree, put druff on them, and spread them in the place where many sparrows gather. Sparrows eat the druff, become tipsy, and sleep on the leaves. The leaves are warped by sunlight and curl up around the sparrows. The father and the son gather the leaves and put the sparrows in a straw-bag.

Akita: TD XIV-5-37. — Nagasaki: Seki, SB p. 300. — Oita: Miyamoto, K., p. 82.

B. A naughty boy who knows that little birds like nuts, lies in the sun on the mountain-side, pressing his nostrils so that they look like a cracked nut. The birds mistake his nostrils for



a cracked nut and fly down to eat it. He catches the birds.

Akita: TD XIV-5-37ff. 38. — NMS no. 465.

C. A witty man floats a gourd in a pond and hides himself under the gourd. He catches a wild duck who alights on the gourd. Thus he gets about fifty wild ducks.

Oita: Miyamoto, K., KYS p. 168. — NMS no. 465.

D. A man ties a long thread to a bean, which he places in the garden. A dove comes, eats the bean, and soon drops it. Another dove eats and drops it. Thus many doves are caught in the thread.

Nagasaki: Seki, SB p. 301. — Oita: Miyamoto, K., KYS p. 71. — NMM p. 209. — NMS no. 465.

### 349. Lucky Hit.

A man robs a dead *samurai* of his clothes and swords and dresses himself as a *samurai*. He stops at a certain house, where he handles a bow and an arrow or a gun, and accidentally shoots a robber (or a bird). He marries the daughter of the house. (a) He wins a match with a *samurai* by shutting one of his eyes. (b) In a horse race he falls from his horse and accidentally seizes a bird. (c) While he is riding a horse he cries from horror, however, people think he is singing and praise his bravery. He is sent to destroy a ghost (a serpent, a wild-boar, or a robber). His wife who is suspicious of him, or dislikes him, puts poison in his lunch. (a) The ghost eats the poisoned lunch and dies. Or (b) the poisoned food accidentally enters the ghost's mouth and kills him.

Akita: TD XIV-5-44, 47. — Fukuoka: FO-D no. 49. — Gifu: Sawata, NBK no. 53. — Hyogo: Takada, BOG no. 30. — Kagawa: Takeda, SK p. 95. — Kagoshima: Tabata, AM p. 115. — Kumamoto: KM no. 65. — Nagasaki: Seki, SB p. 101; Yamaguchi, IK p. 218. — Niigata: Iwakura, KB p. 212; Mizusawa, EG p. 105. — Oita: Miyamoto, K., KYS p. 314; MK I-572. — Tokushima: Takeda, AIY p. 16; MK II-471.. — Tottori: IP-M p. 80. — Yamanashi: Dohashi, ZKI p. 279. — NMM p. 208. — NMS no. 466.

## 350. Three Sons-in-law.

Three daughters and their husbands stay at their parents' house. The first son-in-law shoots an arrow at night and accidentally kills a bird. The next morning the father asks, "Who shot the bird last night?" The third son-in-law says, "I did," and he is praised. The next night the second son-in-law shoots an arrow and accidentally kills a horse-robber. The next morning the third son-in-law says that he did. The next night the third son-in-law drops dirty things in a pot. The next morning when the father asks, "Who did this last night?", the first and the second son-in-law say at the same time, "I did." They are driven away.

Aomori: Noda, TKA p. 319; MK II-509ff. — Iwate: Hirano, SKT p. 249; Ogasawara, SW p. 12; Sasaki, SW p. 45. — Kyoto: GK-K p. 342. — Miyagi: KD I-177, 182. — Niigata: Mizusawa, TTM-b p. 71, 212. — Shimane: Moriwaki, NK-c p. 28. — NMM p. 235. — NMS no. 467.

## 351. The Invisible Straw-hat and Coat.

A gambler (a scoundrel, charcoal-burner, boy, or Kichigo, a hero in humorous tales) attracts a *tengu* (goblin) in a mountain (in the compound of a Shrine or on a bridge) by rolling dice, or by looking through a sieve (winnow, bamboo pipe, perforated coin, or telescope) saying that he sees the cities of Edo and Kyoto through it. The *tengu* exchanges his invisible straw-hat and coat for the gambler's dice or sieve. The gambler putting on the invisible hat and coat, steals *sake* and food from shops. His wife or mother burns the invisible hat and coat. He makes himself invisible by covering himself, or wine drops on a part of his body. He is discovered by the shop keeper and is driven out.

Akita: MK II-365; TD XIV-5-40. — Aomori: Noda, TKA p. 307; MK II-447. — Fukushima: Iwasaki, T., IK p. 60, 155. — Gifu: Sawata, NBK no. 108; HB V-284. — Iwate: Ogasawara, SW p. 138. — Tokushima: Takeda, SK p. 110. — Kagoshima: Iwakura, KS p. 180; Tabata, AM p. 122. — Kumamoto: MK I-139ff; no. 76, TD V-253. — Nagano: KA-K I-185; TD IV-424. — Nagasaki: Seki, SB p. 259; Yamaguchi, IK p. 167; Suzuki, T., KTJ p. 59; Yuki, HKT p. 18. — Niigata: Mizusawa, EG p. 243; MAT p. 142; TTM-a p. 216; MK I-426; D IV-419. — Oita: Miyamoto, K., KYS p. 222; MK II-46. — Yamaguchi: Miyamoto, T., SOS p. 86. — Yamanashi: Dohashi, ZKI p. 398. — NMM p. 154. — NMS no. 468.

352. *Tengu's Fan* (the fan that lengthens noses).

A gambler (a poor boy) acquires a magic object (spatula, fan, hand-drum, bamboo-sprout, little mallet, bowl, bamboo-blower, or spool) with which one can lengthen a nose, (a) through a prayer for a fortune, (b) by defeating a deity in gambling, or (c) by deceiving a *tengu*. By means of it he makes a rich man's daughter's nose long and restores it to its natural form. He marries her or receives money. He makes his nose longer and longer until it reaches heaven. (a) It is nailed up to a pole in heaven. As he shortens his nose, his body is pulled up in the air; or (b) his nose is burned by a fire in heaven. Or (c) it is cut.

Aomori: Noda, TKA p. 227, 308; Uchida, TKG p. 31. — Fukui: NEM I-150. — Fukuoka: FO-D no. 209. — Fukushima: Iwasaki, T., IK p. 41, 130. — Gifu: Sawata, NBK no. 60; HB V-283. — Hiroshima: HS-M p. 205. — Iwate: Sasaki, ES p. 52; KB 10-10; TD VII-12-89. — Kagoshima: Iwakura, KS p. 181. — Kyoto: GK-K p. 357. — Nagasaki: Seki, SB p. 225; Suzuki, T., KTJ p. 73, 189; Yuki, HKT p. 15. — Niigata: Mizusawa, EG p. 163; MAT p. 138, 140; TTM-b p. 251, 286. — Oita: Suzuki, K., AS no. 26, NI p. 70; MK I-136. — Okayama: Imamura, MT p. 168. — Tochigi: Kato, K., SMG p. 58; Suzuki, T., KG p. 113. — Tokushima: Takeda, AIY p. 115; MK II-423. — Wakayama: Moriguchi, S., AT no. 3; Nakanishi, KS p. 44. — Yamanashi: Dohashi, KI p. 30. — Rumpf, JVM p. 255. — Yanagita-Mayer, JFT no. 107. — NMM p. 123. — NMS no. 469.

353. *The Spatula that Makes Buttocks Sing*.

A man (an idle man or a poor man) takes possession of a magic spatula (a) through a prayer to a god, (b) by defeating *Jizô* in gambling, or (c) by deceiving a *tengu*. When he rubs his buttocks with the spatula, it begins to sing, and as he puts its reverse side on the buttocks, it stops singing. He pats a rich man's daughter on her buttocks with the spatula to make it sing. The rich man puts up a notice-board announcing that he will reward whoever cures his daughter's strange disease. The man cures it and (a) receives money, or (b) becomes the daughter's bridegroom.

Akita: MK II-220; TD XIV-5-38. — Aomori: Noda, TKA p. 108; MK II-333ff. — Hiroshima: Isogai, AK p. 224. — Iwate: Hirano, SKT p. 135, 192; Moriguchi, T., KG p. 84; Ogasawara, SW p. 78; Sasaki, KMZ p. 138; ROY p. 81; KB 6-13. — Miyagi: K DI-181. — Niigata: Mizusawa, TTH

p. 174; MK I-415. — NMM p. 124. — NMS no. 470.

354. What is Most Dreadful.

A gambler (an idle man, or Hikoichi, the hero in humorous tales) (a) plays a trick on a *tengu* and receives *tengu*'s treasure (magic fan, gourd, or invisible straw hat and coat) in exchange for dice (perforated coin, or a basket), or (b) meets a *tengu* (ghost, ghost of mushroom, snake, fox, deity of poverty, or cat), who says that he dislikes or fears a thorny bush, shrub (tobacco-smoke, fire, dog, old bean-paste, egg-plant, salty water, or pine-resin) most. The gambler says he dislikes gold (gold money, rice or rice-cakes). The gambler defeats or tortures the *tengu* with thorns. In return the *tengu* throws gold into the gambler's house. He becomes rich.

Aomori: Noda, TKA p. 207; MK II-447ff. — Fukuoka: FO-D no. 105, 209. — Gifu: Sawata, NBK no. 15, 38, 78. — Gumma: Ueno, DRM no. 27. — Hiroshima: Isogai, AK p. 159, 167. — Iwate: Sasaki, KMZ p. 58; KB 10-11. — Kagawa: Takeda, SK p. 41. — Kochi: Katsurai, TS p. 39. — Kumamoto: KK VII-204; KM no. 76; MK I-140, 230; TD V-253. — Kyoto: GK-K p. 354. — Miyagi: KD II-118. — Nagano: Koyama, CG p. 235. — Nagasaki: Kubo, GT p. 237; Seki, SB p. 72; Yamaguchi, IK p. 55, 75, 167. — Niigata: Iwakura, KB p. 204; Mizusawa, EG p. 284, IKP p. 56; MAT p. 291; TTH p. 41. — Oita: Suzuki, K., AS no. 34; TD I-3-17. — Okayama: Imamura, MT p. 55, 57, 169. — Saitama: MK II-127. — Saga: TD XII-8-27. — Shimane: Moriwaki, AN p. 4; NK-c p. 24; Yokoji, OK p. 10; MK I-410; II-33; TD III-1180. — Tokushima: Takeda, AIY p. 137. — Wakayama: Nakanishi, KS p. 19ff. — Yamanashi: Dohashi, ZKI p. 24. — NMM p. 156. — NMS no. 471.

355. Tanokyu.

A traveling actor stops at a cave on a mountain pass. A ghost (big snake, white snake, fox, or badger) appears. The actor says his name is Tanokyu. The ghost mishears it as *tanuki* (badger) and says that he won't swallow a badger and wants to see a badger transformed into various things. Tanokyu puts on various masks and dances to please the ghost. He learns that the ghost is afraid of tobacco (astringent juice of persimmon, pine-resin, *sake*, or mustard) most, and says that he dislikes gold most. He tortures the ghost with tobacco. The ghost throws gold at him.

Akita: TD XIV-5-46. — Fukushima: Iwasaki, T., IK p. 63. — Gifu:

HB IV-564, V-403; MK II-267. — Kagawa, Takeda, NSK p. 56. — Kochi: Katsurai, TS p. 95; TD XVI-5-28. — Nagano: Koyama, CG p. 173. — Nagasaki: Kubo, GT p. 237; Seki, SB p. 73; Yamaguchi, IK p. 141. — Niigata: Iwakura, KB p. 155; Mizusawa, TTM-b p. 152. — Okayama: Imamura, MT p. 53, 173. — Osaka: Minami, IZ p. 60. — Saitama: Suzuki, K., KG p. 104. — Shimane: Moriwaki, OC-d p. 24. — Tokushima: Takeda, AIY p. 137; MK I-133. — Yamaguchi: Miyamoto, T., SOS p. 32. — Yamanashi: Dohashi, ZKI p. 115, 120. — NMM p. 158. — NMS no. 473.

### 356. Demon Mask.

(a) A young woman working in another man's house keeps a mask of her mother (or father). The mask is substituted by a fierce-looking demon mask by other servants. She sets out for her home to see if some evil has happened to her mother. (b) A soft-headed man goes to market and buys a demon mask. His wife becomes angry and turns him out of the house. The woman (or the man) puts on the demon mask in the woods (or in a boggy's house). The boggy appears and is frightened at her demon mask. It flees away. (a) The woman finds a treasure in the house and goes home with it; or (b) she lives in the house.

Aomori: Kawai, TGM p. 35. — Fukuoka: FO-D no. 133. — Gifu: HB IX-356. — Hiroshima: HS-M p. 85, 87ff. — Iwate: Sasaki, ROY p. 27, 230. — Kagoshima: Iwakura, KS p. 174. — Kochi: Katsurai, TS p. 49. — Niigata: Mizusawa, FS p. 328. — Tokushima: Takeda, AIY p. 58. — Wakayama: Nakanishi, KS p. 32. — NMM p. 148. — NMS no. 474.

## XVII. FOOLS AND NUMSKULLS

### A. Fools

#### 357. Mouse Sutra.

A person disguised as a priest stops at an old woman's house and is asked to teach her how to recite a sutra. Looking at a mouse running in and out of the room, he repeats, "*On-choro-choro dete korare soro. On-choro-choro kaerare soro.*" (Someone is coming in. Someone is going out), in the way of a sutra reciting. The old woman learns those phrases and recites them at night. A thief stealing into her house, hears this and thinks the woman talks about him. He runs away.

Akita: MK I-463. — Aomori: MK II-504. — Fukuoka: FO-D no. 44. — Gifu: HB 5-402. — Hiroshima: HS-M p. 199; Isogai, AK p. 245. — Kumamoto: MK I-334, 525. — Kyoto: GK-K p. 338. — Niigata: Iwakura, KB p. 130; Mizusawa, IKP p. 218; TTM-a p. 169; MAT p. 323, 325, 327; Suzuki, T., SD p. 88. — Oita: MK I-572. — Okayama: Imamura, MT p. 89. — Saitama: Suzuki, T., KG p. 111. — Shimane: Moriwaki, NK-d p. 12; NM-a p. 19; NT p. 46; OC-c p. 55. — Tochigi: Kato, K., SMG p. 1, 10. — Tottori: IP-D p. 79. — Wakayama: Nakanishi, KS p. 41ff. — Yamanashi: Dohashi, KI p. 293. — NMM p. 202. — NMS no. 382.

### 358. Old Couple and Bean-flour.

An old couple sweep their house and pick up a bean which they grind into flour. They want to borrow a sieve from a neighbor, but the old woman is afraid of the neighbor's dog (cow or horse). The old man sifts flour through his loin-cloth. When they sleep, they put bean-flour between them so that it will not to be eaten by a mouse or a cat. The old man breaks a big wind and the bean-flour flies about against the old woman.

Akita: MK II-558; TD XIV-6-5. — Aomori: Kawai, TGM p. 112; Uchida, TGK p. 27. — Iwate: Kikuchi, NH p. 12, 101ff; Hirano, SKT p. 212; Moriguchi, T., KG p. 63; Ogasawara, SW p. 114; Sasaki, ES p. 51; KMZ p. 564, 570; KB 6-18; KK VII-197. — Miyagi: KD II-116. — Niigata: Mizusawa, EG p. 199, ES p. 239, IKP p. 233; Suzuki, T., SD p. 103. — Shiga: Mitamura, SG no. 8. — Yamagata: MK I-467. — NMM p. 202. — NMS no. 388.

### 359. Three Men Who Drive a Thief away by Breaking Wind.

A thief tries to steal in a house. Three brothers in the house break wind one by one. The thief is frightened at the sounds and runs away.

Akita: TB XIV-5-29. — Aomori: MK II-505. — Hiroshima: HS-M p. 201. — Okayama: Imamura, MT p. 22. — Niigata: Iwakura, KB p. 131.

### 360. Love powder.

A man tries to sprinkle love powder over a pretty woman, but the wind blows the powder away and it falls over an old woman (or maid). She runs after the man. He hides in a granary and leans against a straw-bag of rice. Then the love powder which was struck on his coat falls on the straw-bag, and the straw-bag draws near him. He runs out of the granary and

the straw-bag rolls after him.

Aichi: MK I-516. — NMS no. 391.

361. A *Waraji* as Long as Three *Shaku*.

(a) A man who is absorbed in playing *go* (Japanese checker) does not notice that his tobacco is burning or is already smoked up. His wife looks at him while she is sewing a *kimono* and her mind is occupied with his tobacco so that she sews in a wrong way. Her maid servant, while she is putting cooked rice into a vessel, looks at the wife and lets the rice drop outside the vessel. A servant who is making a *waraji*, watches the maid-servant, meanwhile he makes a *waraji* as long as three *shaku*.

(b) An old mother tells a tale to her sleepy daughter to keep her from falling into a doze while they are spinning, and the mother does not notice that her hemp tub is burning. The daughter's husband (or servant) watches her dozing, meanwhile it happens that he has made a very large long *waraji*.

Ishikawa: Yamashita, KTN p. 67. — Hiroshima: HS-M p. 208. — Niigata: Mizusawa, TTM-a p. 64; Suzuki, T., SD p. 39. — Saitama: Suzuki, T., KG p. 121. — Shimane: Moriwaki, OC-a p. 38. — Yamaguchi: Miyamoto, T., SOS p. 92. — NMM p. 221. — NMS no. 393.

362. Dancing to a Bell.

A man borrows a bell from an *oshô* and dances to it. A *kozô* is sent back for the bell, but he is drawn into dancing. The *oshô* goes himself to take the bell back and also dances with them.

Fukuoka: FO-D no. 83, 185. — Nagasaki: Seki, SB p. 293. — Shimane: Moriwaki, NK-b p. 22. — NMS no. 394.

363. Three Persons Cry.

A mother asks a *samurai* to read a letter from her son. The *samurai* weeps because he cannot read. The mother thinks the letter contains bad news from her son, and weeps. An earthen-pan peddler sees them weeping and remembers his misfortune the year before, over which he has been too busy to grieve. He begins to cry.

Okayama: Imamura, MT p. 7. — Niigata: Mizusawa, MAT p. 342. — Wakayama: Nakanishi, KS p. 25. — Rumpf, JVM p. 254. — NMM p. 221. — NMS no. 395.

364. "Are you there, Old woman?"

An old man on his death bed makes an agreement with his wife that she should keep his coffin in the house and answer whenever the corpse will ask, "Are you there, old woman?" After his death, a traveler (or a *rokubu*) lodges in an old woman's house. She goes out for an errand, asking him to say "yes, I am", when he hears a voice from the coffin. As the corpse speaks too often he is tired of answering and looks into the coffin or stops answering. Then the corpse (or a head) comes out and follows the traveler.

Hiroshima: HS-M p. 198. — Kagoshima: Iwakura, KK p. 137. — Kyoto: GK-K p. 363. — Miyagi: KK VII-199. — Nagasaki: Seki, SB p. 296; Yuki, HKT p. 24. — Niigata: TD XV-5-22. — Shimane: Moriwaki, NT p. 22. — Shizuoka: SO-D p. 30. — Tokushima: Takeda, AIY p. 77. — NMM p. 121. — NMS no. 401.

365. The Dead Wife.

A wife, after death, appears every night to take her clothes away with her. A neighbor suspects her and follows her one night. He seizes her and finds out that she is not a ghost but a real woman in the village.

Gifu: Sawata, NBK no. 142. — Hyogo: TD X-9-36. — Niigata: Iwakura, KB p. 26ff. — NMS no. 402.

366. The Icicle Wife.

I. (a) A man wishes for a wife as beautiful and slender as an icicle hanging from the eaves. A woman just as he wished comes and marries the man. (b) A man saves a woman which has fallen in a snow-storm and marries her. II. (a) The wife refuses to take a bath, and when she is forced to do it, she melts and only her comb remains in the water; or (b) when spring comes, she vanishes, leaving her clothes in the kitchen.

Aomori: Kawai, TGM p. 5; Uchida, TGK p. 86. — Niigata: Mizusawa, EG p. 144, TTM-a p. 249; TTM-b p. 89. — NMS no. 668.



## 367. Boiling Beans on the Heart.

A husband comes home late every night. His wife is jealous and she feels her chest becomes hot. She puts a pot of beans on her chest. When her husband returns, the beans have been boiled quite soft. He eats the beans and henceforth comes home early at night.

Iwate: Sasaki, SW p. 86. — NMS no. 397.

## 368. How a Man was Made to Keep His Wife.

A husband falls in love with a neighbor's wife and decides to divorce his wife. When she dresses herself up to go away, she looks prettier than usual, so the husband shuts up the doors and does not allow her to go out.

Iwate: Sasaki, SW p. 86. — NMS no. 396.

## 369. Becoming a Man of No Talent Again.

A man forecasts the weather by noting the dampness on his loin cloth. He is summoned or employed by a *tonosama*. (a) He goes to the *tonosama's* house with a new loin cloth on and fails to foretell the weather. (b) In summer he says that the next day will be snowy, because he sees white mold on his loin-cloth. It rains the next day, and he is discharged.

Hyogo: Takeda, BOG no. 61. — Iwate: Moriguchi, T., KG p. 104. — Kagoshima: Iwakura, KK p. 152. — Nagasaki: Yamaguchi, IK p. 206. — Niigata: Mizusawa, TTM-a p. 156. — Okinawa: TD II-5-36. — Yamaguchi: Miyamoto, T., SOS p. 90ff. — NMS no. 429.

## 370. Two Lazy Men.

A man becomes hungry, but is too lazy to untie his lunch package hanging at his neck (or waist). He meets a man coming with a sedge-hat on and with his mouth open, and asks him to unpack his lunch. The second man says that he is opening his mouth because it is too troublesome to tie the string of his hat.

Aomori: MK II-506. — Fukuoka: FO-D no. 139. — Hyogo: Takada, BOG no. 20, 21. — Iwate: Moriguchi, T., KG p. 110; Sasaki SW p. 70. — Nagano:

Iwasaki, K., MB p. 45; KA-K VII-248; Mizusawa, TTM-a p. 51. — Saitama: Suzuki, T., KG p. 116. — Shimane: Moriwaki, NT p. 67. — Yamanashi: Dohashi, ZKI p. 433. — NMM p. 219. — NMS no. 430.

### 371. Three Deformed Men.

A. A cripple, a man with a deformed nose, and a one-eyed man pass together before a pretty girl of a tea-shop. They try to conceal their deformity. The cripple says he has trodden on a dog's dung, the man with the deformed nose covers his nose with his hands, saying that he smelled a bad smell, and the one-eyed man, saying that he dares not see a certain thing again and covers his eyes with his hands.

Aomori: Noda, TKA p. 208. — Fukushima: Iwasaki, T., IK p. 76. — Hiroshima: HS-M p. 190. — Kagawa: Takeda, SK p. 132. — Kochi: Katsurai, WK p. 114. — Nagasaki: Suzuki, T., KTJ p. 81, 159. — Niigata: Mizusawa, TTH p. 21, TTM-b p. 238. — Oita: Miyamoto, K., KYS p. 163, TD I-5-13. — Saitama: Suzuki, T., KG p. 114. — Shimane: Moriwaki, NK III p. 21, NT p. 47; OC-b p. 24. — Yamanashi: TD III-522. — NMS no. 431A.

B. A blear-eyed person, a person with a scalded head, and a lousy person determine to stop their habit of scratching themselves. The lousy man says that he sees a wild-boar (or a bird) running like this and shakes himself. The blear-eyed man says he will aim at the wild-boar in this way and rubs his eye. The man with a scald head says he will miss the the wild-boar and scratches his head.

Akita: TD XIV-6-6. — Aomori: Kawai, TGM p. 32. — Fukushima: Iwasaki, T., IK p. 75, 160. — Hiroshima: HS-M p. 191; Isogai, AK p. 263. — Iwate: Kikuchi, NH p. 66; Sasaki, KMZ p. 490. — Kumamoto: Kimura, HG p. 21. — Okayama: Imamura, MT p. 58, 93. — Rumpf, JVM p. 263. — NMM p. 222. — NMS no. 431B.

### 372. If I pick up Some Money.

Two travelers disagree. The one says if one of them picks up some money, he may take it by himself. The other says that he should share the money equally with the other. An arbiter comes to divide the money fairly between them, and he finds out that the two men have not yet picked up any money.

Iwate: Sasaki, ROY p. 272. — Nagasaki: Seki, SB p. 248. — Niigata: Mizusawa, IKP p. 317. — Shiga: Mitamura, SG no. 26. — Tochigi: Kato, K., SMG p. 73. — Yamanashi: Dohashi, KI p. 138. — NMS no. 436.

### 373. Calculating Future Profits.

A man makes vinegar from rice. He calculates the profit which he will gain through selling a bottle of vinegar. He thinks of getting a mistress, but probably his wife will become jealous. He thinks, "If she will get jealous, I will kick her in this way," and unconsciously swings up his feet and kicks over the bottle of vinegar, which breaks. His profit is gone.

Nagasaki: Yamaguchi, IK p. 102. — NMS no. 437.

### 374. The Eighth Leg of an Octopus.

An old woman sees an octopus stretching its legs. From that day on, she cuts off one of its legs every day. On the eighth day she is drawn into the sea by last leg.

Fukuoka: FO-D no. 58. — Kagawa: Takeda, SK p. 7. — Kumamoto: Hamada, AK-M p. 182. — Nagasaki: Seki, SB p. 26; Yuki, HKT p. 46. — Shimane: Moriwaki, NM-b p. 23. — Yamanashi: Dohashi, KI p. 257. — NMM p. 160.

### 375. A Man Who Wishes to Be a Kite.

A foolish man wishes to be a kite. A mischievous man tells him, pretending to speak in the god's voice, to fly from the top of the tallest tree in the wood. The foolish man climbs to the top of a big tree and on hearing the mischievous man say that he has become a real kite, flies down to earth and loses his consciousness. When he comes to himself, he says to the people who are taking care of him, "Don't touch me lest you break my wings."

Kochi: Katsurai, WK p. 93. — Nagasaki: Yamaguchi, IK2 p. 8. — Oita: Miyamoto, K., KYS p. 31. — NMS no. 444.

### 376. Medicine for a Fool.

A foolish son asks a doctor to cure his foolishness and is told to climb up a tall tree and then to loose hold of it. He says he

will then fall to death. The doctor replies that a fool is not cured unless he dies.

Aomori: Uchida, TKG p. 10. — Nagasaki: Yamaguchi, IK p. 100. — Oita: Miyamoto, K., KYS p. 130. — Shimane: Moriwaki, MK-II-464. — NMS no. 445.

377. How to Eat without Working.

A lazy man likes to know how he can eat food (*kuwareru*) without working. Another man tells him that if he lies idly in the wood, he will be eaten (*kuwareru*) by a bear.

Iwate: Hirano, SKT p. 221. — Oita: Miyamoto, K., KYS p. 177; TD-3-16. — Shimane: Moriguchi, AN p. 7; OC-d. — Yamanashi: TD III-526. — NMS no. 446.

378. *Tomaru-kago* (A cage for carrying a criminal).

An unpopular doctor wants to ride a *kago* (sedan-chair) when he makes a visit to a patient's house and he says he will not see a patient unless he has a *kago* sent for him. A man from a distant mountain village, having no means to get a sedan-chair, borrows a *tomaru-kago* (cage for carrying a criminal) for the doctor to ride to his house. People look at the doctor sitting in the *tomaru-kago* and they treat him as a criminal or madman.

Yamanashi: Dohashi, KI p. 278. — NMM p. 222. — NMS no. 447.

379. Two Misers.

In winter a stingy man hangs a big stone from the ceiling and sits under it, so that he perspires in fear that the stone might come down upon him. Thus he spares clothes. He gives another stingy man a piece of straw for cleaning a tobacco pipe. The latter cuts it into several pieces and sends the former some pieces as medicine for palsy. A visitor to the first stingy man searches for his foot-wear in the dark. The stingy man strikes his head with a fire-wood to emit sparks, by which the visitor can find his foot-wear.

Niigata: Mizusawa, TTM-a p. 318. — Yamanashi: Dohashi, KI p. 246. — NMM p. 220. — NMS no. 448.

## 380. Stinginess.

A stingy man goes to another stingy man to borrow a hammer for driving in iron nails, and his request is refused. He has to use his own hammer. The second man's house burns. When he is asked by the other man for a cinder, he refuses to give it because it is a piece of an expensive wood.

Niigata: Mizusawa, TTH p.189. — Yanagita Mayer, no.103. — NMS no.449.

## 381. The Herb that Melts a Human Being.

A man happens to see a snake which has swallowed a man. He makes it eat a strange grass. Then the body of the snake becomes slender and it seems that it has recovered from over-eating itself. The man eats a great deal of noodles and nibbles the same grass. Then his body melts, and only his clothes and noodles remain.

Akita: TD XIV-6-14. — Fukuoka: Umebayashi, BZ p.9. — Iwate: TD XII-11-40. — Hyogo: Takada, BOG no.96. — Oita: Suzuki, K., NI p.66. — Yamaguchi: Miyamoto, T., OS p.100. — Yamanashi: Dohashi, ZKI p.100. — Rumpf, JVM p.257. — NMS no.452.

382. A Thousand *Ryô*\* for One Glance.

It costs a thousand *ryô* to glance at a certain prostitute. A man who earned three thousand *ryô* by selling lotus leaves, spends all his money for looking at her three times. The prostitute is moved by his earnestness and marries him.

Fukui: MK I-222. — Iwate: Sasaki, KMZ p.25; ROY p.12. — Nagasaki: Suzuki, T., KTJ p.84. — Kagawa: Takeda, AIY p.39. — Tokushima: MK II-425. — NMS no.455.

## 383. A Persimmon Tree on the Forehead.

A man, while sleeping, is thrown a persimmon seed on his forehead. A persimmon tree grows on his forehead and bears fruit. He sells persimmons. His friends cut down the tree, from which stump mushrooms grow. He sells them. The friends

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\* a coin, monetary unit.

dig up the stump and make a hollow. Water collects in the hollow and ducks come to swim in it, or loaches live there. Children come to catch them.

Aomori: MK II-504. — Iwate: Hirano, SKT p. 202; Ogasawara, SW p. 109; Sasaki, KMZ p. 512. — Kagoshima: Iwakura, KK p. 154. — Yamaguchi: Miyamoto, T., SOS p. 84. — Rumpf, JVM p. 113. — NMS no. 456.

### 384. Horse-chestnut-eyes.

Upon the instructions of a god a man jumps down from a high balcony of a temple, and his eyeballs come out and fall on the ground. In haste he replaces them inside out so that he becomes able to see the inside of a person. He wins a reputation as a skilled physician. A neighbor tries to do the same thing, but he picks up horse-chestnuts (or a dog's eyes) instead of his eyeballs. He becomes blind (or searches about food in rubbish boxes like a dog).

Akita: TD XIV-6-23. — Aomori: MK II-504. — Iwate: Sasaki, KMZ p. 467. — Nagano: Koyama, OG p. 259. — NMS no. 457.

### 385. The *Zatô* and *Mochi*.

An old couple do not give any *mochi* (or sweet *sake*) to the *zatô* who is staying at their house. (a) The old man tells his wife that they will eat some *mochi* at night and that when he will be ready, he will let her know it by pulling a string. The *zatô* ties the string to his finger and eats *mochi*. (b) The *zatô* steals *mochi* and sweet *sake*, eats and drinks them by himself and leaves the house very early, saying that his home is in the district of *mochi* or that his name is *sake* bottle.

Aomori: MK II-452. — Iwate: Ogasawara, SW p. 34; Sasaki, ROY p. 269, 270ff. — Miyagi: KD I-181. — Nagasaki, KB p. 37; Mizusawa, MAT p. 231; TTM-a p. 60. — NMM p. 178. — NMS no. 439.

## B. Blunderer.

### 386. Hasty Sobei.

A hasty man named Sobei goes on a pilgrimage to a shrine.

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\* a blind man, a blind minstrel.

He wraps a wooden pillow in his wife's petticoat instead of taking his lunch box wrapped in a *furoshiki*. He puts one gaiter on one of his legs and the other one on a ladder instead of his other leg. He wears a leather-soled sandal on one of his feet and a straw-sandal on the other foot. He wears a wooden pestle instead of a sword, or puts on his head a straw pan-mat instead of a knitted hat. He offers ninety-seven *mon* to the shrine, though he intended to offer only three *mon*. When he becomes hungry, he gives three *mon* to a *mochi* seller and takes away a big *mochi*. He finds out that it is a wooden sign of the shop. When he returns, he enters a neighbor's house, he scolds the neighbor's wife instead of his own wife. He runs out of the neighbor's house and makes apologies to his own wife.

Gifu: HB X-258. — Hyogo: Takada, BOG no. 19. — Iwate: Kikuchi, NH p. 70; Ogasawara, SW p. 67; Sasaki, SW p. 204. — Kochi: Katsurai, WK p. 91. — Kyoto: Kato, S., IG p. 11. — Miyagi: KD II-133. — Nagano: Iwasaki, S., MB p. 23, 98; Koyama, CG p. 256; KA-K VII-252. — Niigata: Iwakura, KB p. 161; Mizusawa, EG p. 184; IKP p. 248; MAT p. 315; TTM-b p. 244. — Oita: Suzuki, K., NI p. 105, 129; Miyamoto, K., KYS p. 255. — Shimane: Moriwaki, NT p. 53. — Tottori: IP-M p. 12. — Yamaguchi: Miyamoto, T., SOS p. 83. — Yamanashi: Dohashi, KI p. 74. — NMM p. 227. — NMS no. 405.

### 387. A Hasty Man Who Goes on an Errand.

A servant hears his master saying to himself that he is going to send the servant on an errand to a certain place. The servant hastily goes out and comes back soon. He says to the master that he went to that place and has come back.

Kagoshima: Tabata, AM p. 129. — Yamanashi: TD II-12-64. — NMS no. 406.

### 388. An Umbrella Maker.

An apprentice of an umbrella maker makes such umbrellas as one cannot fold, and he is scolded by the master. Then it suddenly happens to rain, and he sells all the umbrellas which he made and pleases the master, but he finds out that he forgot to cash the money from the buyers.

Akita: TD XIV-6-8. — Kochi: Katsurai, WK p. 92. — NMS no. 408.

## 389. Unfortunate Sanoya.

A. A man named Sanoya has his finger injured by a venomous snake. Trying to cut off the finger before its venom takes effect, he cuts the next finger by mistake. On returning home he finds his wife at ease and throws his hatchet at her. Unfortunately it strikes against his precious flower-vase and breaks it.

B. A man hurts his finger. He binds up the finger but blood still runs. He bound another finger.

Yamanashi: TD II-11-61. — NMS no. 409.

## 390. Courage Trial.

Young men hold a courage contest. Each man is to go to a cemetery and strike a pile into the ground. One man has the edge of his clothes stuck in with the pile and is frightened out of senses.

Nagano: Koyama, CG p. 257. — Shimane: Moriwaki, NK-c p. 26; NT p. 55; OC-d p. 32. — NMS no. 410.

## 391. The Face Like This.

A man meets a ghost with an egg-like face without nose and mouth or a one-eyed ghost. He runs away and asks some persons for help, who say, "Had the ghost a face like this?" and he shows the same face as the ghost had. On returning home he sees that his wife's face is the same.

Iwate :Kikuchi, NH p. 53. — Kagoshima: Tabata, AM p. 159. — Hyogo: Takada, BOG no. 101. — Kumamoto: Kimura, H Gp. 85, MK II-227ff. — Saitama: Suzuki, T., KG p. 107. — Shizuoka: SO-D p. 23. — Tottori: IP-M p. 44. — Yamanashi: Dohashi, KI p. 280; ZKI p. 243. — NMS no. 411.

## 392. Mishearing.

A. A traveler asks an old woman who is washing potatoes, "Where is this place (*tokoro*)?" The woman answers, "These are not *tokoro*-potatoes, but *suri*-potatoes." The traveler asks, "What is your village (*o-mura*)?" The woman answers, "O-



*Mura* has gone to her native house." (O-Mura is the name of her daughter-in-law.) The traveler is irritated and says, "Stop talking nonsense (*kyokuru-na*)." The woman says, "She will come back today or tomorrow, *kyo kuru-ka, asu kuru-ka wakaranai*."

Nagano: Koyama, CG p. 242. — Tochigi: Kato, K., SMG p. 87. — Yamashiro: Dohashi, ZKI p. 443. — NMS no. 411.

B. A traveler says, to an old shop-keeper that he wants *waraji*. The latter says, "Tofu is one *sen* and a half." The traveler, "No, Old-man, I want *waraji*." "*Mo wakaku-nai* (I am no longer young)."

Kochi: Katsurai, WK p. 107.

C. Two old men go to gather fire-wood and eat their lunches together. One old man asks the other, "How old are you?" The other answers, "This is peppered *miso*." "You don't look your age."

Iwate: Kikuchi, NH p. 95.

D. A thrifty old couple saves money. The old wife asks her husband for what purpose he has saved money. He says that he will offer it to the emperor. When the husband is out, a beggar comes. The wife refuses to give him money, saying it is to be presented to the emperor. The beggar says he is the emperor and receives all the money. The old couple starts on a journey to find some work in an other place. They carry a bundle and a door on their backs. As it becomes dark, they take shelter in a shrine, where some thieves come. The old couple climb a tree to hide themselves from the thieves. They begin counting the money which they have stolen. The wife complains about the weight of the door. The husband tells her to be silent. She mishears and lets the door go down upon the thieves. They are frightened and run away. The old couple get all the money left by the thieves.

Tochigi: Kato, K., SMG p. 19.

E. An old man sees a robber stealing into his house and

tells his wife to shut the sliding door. She mishears him and carries the door to him. He tells her to take it back and she takes it up in a tree. The robber touches the tree, and the door falls on him. He runs away leaving the money there.

Tokushima: Takeda, AIY p. 108.

### 393. Killing, or Half-killing.

A traveler stays overnight at a certain house. He hears the people saying, "Shall we entertain him with *hon-goroshi* (killing) or with *han-goroshi* (half-killing) or maybe with *hip-pataki* (beating)." He flees, or asks the people to let him go. They explain to him that they meant *mochi* by *hon-goroshi*, *bota-mochi* by *han-goroshi*, and noodle by *hippataki*.

Akita: TD XIV-6-5. — Iwate: MK II-38. — Kyoto: Kato, S., IK p. 363. — Niigata: Mizusawa, FS p. 232; TTM-b p. 112. — Saga: TD XII-8-27. — Shizuoka: SO-D p. 466. — Shimane: Moriwaki, NT p. 64ff; OC-c p. 60. — NMS no. 415.

### 394. Burning Father.

When a father starts on a business trip, he leaves a piece of paper with a message to visitors written on it. For a few days there is no visitor, so the son thinks he will need the paper no more and burns it. On the fourth day a man visits him and asks about his father. The son says, "It is gone." The visitor asks when he died. The son says, "I burned it yesterday."

Kagoshima: TD I-10-90. — Nagano: Koyama, CG p. 178. — NMS no. 416.

### 395. *Kahei-kuwa*.

A farmer named Kahei goes out to work in the fields. A crow cries. "*Kahei-kuwa, kahei-kuwa*." It reminds Kahei of his *kuwa* (hoe) which he has forgotten to bring. Then the crow cries, "*Aho, (fool, fool)*."

Fukuoka: FO-D no. 15, 94. — Ishikawa: Yamashita, KEN p. 100. — Kochi: Katsurai, WK p. 120. — Nagano: Iwasaki, K., MB p. 21, 45, 82. — Nagasaki: Seki, SB p. 282. — Niigata: Mizusawa, EG p. 207; MAT p. 344, 346; TTH p. 27, 192; MK I-72. — Saitama: Suzuki, T., KG p. 108.

— Tochigi: Kato, K., p. 89. — Yamanashi: Dohashi, KI p. 11. — NMM p. 225. — NMS no. 420.

396. Two Robbers.

Two robbers hide under the floor of a house. One of them breaks wind. The other says, "You broke wind." The former who has dull ears, asks, "what did you say" and repeats the same question. The other answers in such a loud voice that the people of the house hear them. The robbers run away and find a straw-bag of rice on the riverside. They take it, and as they carry it together, the one sees that there is a man in the straw-bag and says, "There is a *hito* (man) in this bag." The other replies, "If there are four *to*\* (*shi-to*) of rice, each of us can have two *to*."

Kumamoto: Kimura, HG p. 91. — Nagasaki: Seki, SB p. 298. — NMS no. 434.

397. A Blind Man and a Deaf Man.

A blind man and a deaf man take treasures from demons and divide them between themselves. They quarrel about the distribution. The blind man hurts the deaf man's ears, which function again, and the deaf man strikes the blind man's eyes, which open and recover sight. They stop quarelling.

Okayama: Imamura, NT p. 58. — NMS no. 434.

388. A "for-rent" Notice.

A child tells his father to put a charm against epidemics on the gate of their house. The illiterate father steals a "for-rent" notice and puts it on the gate. When the child mentions father's illiteracy, father says, "That is all right. The deity of epidemics will not come to rent an empty house."

Nagano: Koyama, CG p. 179. — Yamanashi: Dohashi, KI p. 266. — NMS no. 422c.

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\* 1 *to* is a half bushel.

## 399. A Dove Will Hear.

A farmer sows seeds. Another man asks, "What are you sowing?" The father replies "beans," in a voice so soft that a dove may hear him.

Oita: TD I-4-76. — Rumpf, JVM p. 265. — Yanagita-Mayer, JFT no. 97. — NMS no. 424.

## C. Village of Numskulls

400. Local Governor and *Negi* (Shinto-priest).

A local governor (or a *tonosama*) inspects a village. Villagers entertain him with *soba* (buck-wheat noodles). The local governor wants some *negi* (chopped-snake-leek) for flavoring *soba*. The villagers bring him a *negi* (Shinto-priest). After dinner, the local governor orders the villagers to take the *negi* (snake-leek) away and put it under the ground. The villagers bury the lower part of the Shinto-priest under the ground. As he grows weak, people pour soil over him as they were told by the governor and consequently he dies.

Nagano: KAK I-189. — Tochigi: Takahashi, KY p. 18. — Tokushima: MK II-31. — NMS no. 301.

## 401. Make the Bed.

A local governor stays overnight at a village head's house, on an inspection trip. He tells the village head to make the bed for him (*toko o tore*). The latter thinks that he is told to take away (*tore*) the alcove (*toko*), so he tries to break down the alcove.

Nagano: KA-K I-190. — Shiga: Mitamura, SG no. 29. — Yamanashi: Dohashi, KI p. 411. — NMS no. 302.

## 402. Bring Washing-water.

On a trip of inspection a local governor stays overnight at a village head's house. In the morning he orders a washing-water in a basin (*chozu o mawase*). The village head brings

a man who has the longest head (*chozu*) in the village and makes him turn round (*mawasu*) his head.

Fukuoka: FO-D no. 202; Umebayashi, BZ p. 16. — Hyogo: Takada, BOG no. 80. — Iwate: Sasaki, KMZ p. 501. — Kochi: Katsurai, WK p. 129. — Kyoto: GK-K p. 343. — Nagano: KA-K I-190. — Nagasaki: Seki, SB p. 255. — Niigata: Mizusawa, TTM-b p. 61. — Oita: Suzuki, K., AS no. 41. — Okayama: Imamura, MT p. 159. — Saitama: Suzuki, T., KG 118. — Shimane: Moriwaki, KA p. 10. — Tochigi: Takahashi, KY p. 17. — Tokushima: MK II-3I. — Yamaguchi: Miyamoto, T., SOS p. 94. — Yamanashi: Dohashi, ZKI p. 412. — NMM p. 238. — NMS no. 303.

#### 403. No High Voice.

Musical performances (*nari-mono*) and high voices (*taka-goe*) are forbidden during the period of mourning for a general. The villagers put away fruit (*narimono*) and lower their high heaps of manure (*take-goe*).

Nagano: KA-K I-190. — Tochigi: Takahashi, KY p. 19. — NMS no. 306.

#### 404. This is also Japan.

A father and his son from a mountain village go on a trip. When they come to a place overlooking an open flatland, the son says, "Is this also Japan?" The father answers, "Japan is twice as large as this flatland."

Hyogo: Takada, BOG no. 39. — Kochi: Katsurai, WK p. 118. — Yamaguchi: TD V-8-32. — NMS no. 307.

#### 405. A Dog as a Mark.

A. A villager goes to town and puts up at an inn. When he goes out of the inn for sight-seeing, he sees a dog in front of the inn (or a bird on the roof) and thinks that he should remember it as a mark of the inn. When he returns, the dog has gone away and he cannot find the inn.

Kagoshima: TD I-11-92. — Shimane: Moriwaki, NT p. 79. — NMS no. 309.

B. A man goes out of the inn, spitting on a sign-curtain of the inn in order to leave his spit as a mark. The spit disappears

and he cannot find the inn.

Nagano: KA-K I-190. — NMS no. 309.

406. Washing Face with *mochi*.

A villager stays at an inn (or his father-in-law's house). In the morning he sees warm water in a washing tub with some salt beside it, puts salt in the water and drinks it. He learns that the water was put there for him to wash his face. The next morning he sees some *mochi* in a pot at the same place, and he rubs his face with the *mochi*.

Aomori: Noda, TKA p. 196. — Hiroshima: Isogai, AK p. 239. — Hyogo: Takada, BOG no. 80. — Kyoto: GK-K p. 342. — Nagasaki: Seki, SB p. 254. — Niigata: Mizusawa, FS p. 235; IKP p. 179; TTH p. 206; TTM-b p. 65. — Oita: Miyamoto, K., KYS p. 90. — Tochigi: Takahashi, KY p. 2. — Tokushima: MK II-31. — NMM p. 238. — NMS no. 310.

407. Jumping in a Mosquito-net.

Some villagers who don't know how to use a mosquito-net stop at an inn. Four men hold the four corners of the mosquito-net upside-down, and the fifth man jumps in the mosquito-net and sleeps there. The four men wake up the whole night in the same position suffering from mosquitoes.

Kumamoto: Kimura, HG p. 65. — Kyoto: GK-K p. 343. — Nagasaki: Seki, SB p. 251; Yamaguchi, IK p. 20. — Oita: Miyamoto, K., KYE p. 185. — Shimane: Moriwaki, NT p. 64. — Tochigi: Takahashi, KY p. 8. — NMS no. 312.

408. Holding a *byobu* (folding screen).

A villager stays overnight at an inn (or his father-in-law's house). He does not know how to set up a *byobu* (folding screen), and he sits up all night holding it up.

Aomori: Noda, TKA p. 327. — Fukuoka: TD IV-446. — Iwate: Kikuchi, NH p. 55; Sasaki, KMZ p. 542. — Kyoto: GK-K p. 341. — Nagasaki: Seki, SB p. 250. — Niigata: Mizusawa, TTM-a p. 182. — Saitama: Suzuki, T., KG p. 119. — Shimane: Moriwaki, MN p. 12; NT p. 64. — Tokushima: Takeda, AIY p. 136. — Yamaguchi: Miyamoto, T., SOS p. 109. — Yamaguchi: Dohashi, ZKI p. 193. — NMM p. 238. — NMS no. 313.

## 409. Falling Downstairs.

Some villagers are put up in a room upstairs of an inn. They don't know how to descend a ladder. They see (a) the inn-keeper missing his foot on the ladder and falling down, or (b) a cat creeping down the stairs. They fall down the ladder or creep down the stairs as the inn-keeper or the cat did.

Kagoshima: TD I-11-9. — Yamaguchi: Miyamoto, T., SOS p.109. — NMS no.317.

410. Going in a *Kotatsu*.

A villager makes a visit to his father-in-law's house. He does not know how to warm himself at a *kotatsu*, and he takes off his clothes and puts himself in the *kotatsu*, because he thinks that it is a kind of a bath. (A *kotatsu* is a fixed body warmer with a coverlet over it).

Niigata: Iwakura, KB p.133; Mizusawa, EG p.225; FS p.220; MAT p.361, 363. — Tochigi: Takahashi, KY p.4. — NMS no.316.

411. Dropping an *Imo* (potato).

The village headman and some villagers (or an *oshô* and a *kozô*) are invited to a feast. The villagers who have no good table manners, decide to follow the village headman. When he takes up an *imo* with his chopsticks, he drops it and lets it roll out of the table. The villagers one after another do the same thing. The village headman nudges the villager who sits next to him intending to stop him imitating. The villagers nudge one after another until the last one, who says, "I am sorry I have no next man to nudge."

Aomori: Noda, TKA p.326. — Hyogo: Takada, BOG no.34; TD IV-438. — Kyoto: Kato, S., IG p.20. — Nagano: KA-K 1-190. — Niigata: Mizusawa, EG p.186. — Saitama: TD II-9-159. — Tochigi: Takahashi, KY p.14. — Tottori: IP-M p.5. — Yamanashi: Dohashi, KI p.239. — NMS no.314.

## 412. Putting Noodles Around the Neck.

A man from the village of fools (or a foolish son-in-law) is invited to a dinner. As he does not know how to eat noodles,

he imitates another man who puts noodles into his nostrils or around his neck by mistake, accident, or for fun.

Iwate: Sasaki, KMZ p. 552. — Kagawa: Takeda, NSK p. 80. — Kumamoto: Kimura, HG p. 65. — Kyoto: p. 344. — Nagano: Koyama, CG p. 212. — Nagasaki: Yamaguchi, IK p. 20. — Niigata: Mizusawa, TTH p. 124; TTM-a p. 151. — Shimane: MN p. 12; NT p. 64. — Tochigi: Takahashi, KY p. 13. — Tokushima: Takeda, AIY p. 136. — Toyama: TD III-2-81. — NMM p. 239. — NMS no. 351.

#### 413. Boiling Paper Cords.

A villager eats noodles in the town. On his way home he buys incense sticks or *mottoi* (paper cords for tying hair) instead of noodles and boils them at home.

Fukuoka: FO-D no. 202. — Kochi: Katsurai, WK p. 97. — Kyoto: GK-K p. 343. — Oita: Suzuki, K., NI p. 60; TD I-5-17. — Tottori: IP-D p. 78. — NMS no. 322.

#### 414. Fish Sprout.

A villager eats *sashimi* (sliced raw fish) in a town and learns it is made from a sea-bream. He buys a sea-bream, takes it home, and plants it in the field. After a few days he finds it rotten, leaving only the eyes. He says that the sea-bream has shot out its *me* (sprout or eye).

Kyoto: Kato, S., IG p. 24. — Oita: Miyamoto, K., KYS p. 290. — Shimane: Moriwaki, MN p. 15, 17; NT p. 55. — Tottori: IM I-130. — Yamaguchi: TD VII-12-91. — NMS no. 328.

#### 415. Razor-shells.

A man from a remote village buys a fresh cuttle-fish and putting away its outside meat, tries to eat only the cuttle bone, and learns that it is too hard to bite. The next time he buys clams (wreath-shells or razor-shells) and puts away the inside meat trying to eat shells.

Fukuoka: FO-D no. 202; Umebayashi, BZ p. 17ff. — Kochi: Katsurai, WK p. 98. — Kyoto: GK-K p. 341. — Oita: T DI-5-17. — Yamaguchi: TD VII-12-91. — NMS no. 325.



## 416. A Nun's Arbitration.

A villager goes to a town and sees a mirror for the first time. When he looks at his reflection in the mirror, he thinks he sees his dead father's face in it and he buys it. His wife finds the mirror, takes it up, and sees her reflection. She thinks there is another young woman in it. She feels jealous of her and quarrels with the husband. (a) A nun who passes by, takes up the mirror and says that the woman in the mirror has become a nun. (b) Their old mother sees her reflection in the mirror and tells them that there is only an old woman.

Aomori: Noda, TKA p.216. — Fukushima: Iwasaki, T., IK p.76, 161. — Gifu: HB 5-285. — Iwate: MK I-511. — Kagawa: Takeda, NSK p.78; SK p.80. — Kumamoto: Kimura, HG p.80. — Kyoto: GK-K p.352. — Nagasaki: Seki, SB p.256. — Niigata: Iwakura, KB p.166; Mizusawa, FS p.285; TTM-b p.241. — Kagawa: Takeda, AIY p.110. — Yamaguchi: Miyamoto, T., SOS p.88. — Rumpf, JVM p.262. — NMM p.240. — NMS no.319.

## 417. Learning City Language on a Journey.

A villager goes on a journey to a city, and learns some difficult words. When he returns home, he writes a letter (or talks) to a doctor using those words. No one understands them.

Akita: TD XIV-5-69. — Aomori: Kawai, TGM p.91; Noda, TKA p.193; MK II-508. — Fukuoka: FO-D no.85. — Hiroshima: HS-M p.133ff; Isogai, AK p.204; MZG IV-263. — Hyogo: Takada, BOG p.79; TD X-11-61. — Iwate: Ogasawara, SW p.122; Sasaki, KMZ p.499. — Kagawa: Takeda, NSK p.80; SK p.79. — Kagoshima: Iwakura, KK p.151; Tabata, AM p.131; TD I-6-87. — Kochi: Katsurai, TS p.114. — Kumamoto, Kimura, HG p.62. — Kyoto: GK-K p.349; Kato, S. IG p.13; TD VI-1-44. — Nagano: Iwasaki, K., MB p.66; Koyama, CG p.184. — Nagasaki: Yuki, HKT p.6. — Niigata: Iwakura, KB p.19; Mizusawa, IKP p.87, 144; TTM-b p.51; Suzuki, T., KG p.117. — Saga: TD XII-9-21ff. — Shimane: Moriwaki, MN p.22, 24; NK III p.30; NT p.60; OC-b p.33. — Tochigi: Takahashi, KY p.5. — Tokushima: Takeda, AIY p.129. — Tottori: IM V-124. — Yamanashi: Dohashi, ZKI p.415, 418. — NMM p.226. — NMS no.318.

## D. Foolish Son-in-Law.

## 418. Learning Only One Thing.

A. A man returning from a feast at his father-in-law's

house, throws away the money which his father-in-law gave him. His mother tells him he should put the money in a purse. The next time he receives a horse and when trying to put it in his purse, kills it. The mother tells him he should lead a horse by a rope. The next time he receives a kettle (or a pot). He ties a string to it and draws it on the road all the way home. It is broken or lost. The mother tells him he should carry it in his hands. The next time the father-in-law lets him take a maid servant to his home. As he tries to hold her in his hands, she slips away. The mother says he should coax her to come with him. He receives a folding screen. He sets it up on the road and tries to coax it, but it does not come with him. The mother says he should carry it on his shoulder. He is given a calf, and when trying to hold it on his shoulder, he is killed by its horns.

Akita: Sasaki, KMZ p. 531; TD XIV-5-31. — Aomori: MK II-508. — Iwate: Hirano, ST p. 254; Ogasawara, SW p. 144; Sasaki, KMZ p. 527, 533; KK VII-197. — Miyagi: KD II-121. — NMS no. 330.

B. A mother sends her son (or son-in-law) to sell things, telling him to sell them at the place where there is a crowd of people. He goes to a house where a funeral ceremony is held and is scolded by the people. His mother tells him he should offer his condolence to them. He goes to sing a song of congratulation at a scene of fire. The mother says he should pour water on fire. He scatters water in a smith's shop. He learns that he should strike iron with a hammer. He strikes a quarrelling man with a hammer. He is told that he should stop the quarrel by standing between the quarrelling men. He sees a bull-fight and tries to stop the bull fight. He is killed by their horns.

Fukuoka: FO-D no. 135, 172, 179, 180. — Gifu: Sawata, NBK no. 50. — Hiroshima: HS-M p. 132. — Hyogo: Takada, BOG no. 8; TD X-11-60. — Iwate: Sasaki, KMZ p. 556, 558, ROY p. 240. — Kagawa: Takeda, NSK p. 82. — Kyoto: GK-K p. 347. — Nagano: Koyama, CG p. 216. — Nagasaki, Seki, SB p. 261ff; Yamaguchi, IK p. 25. — Niigata: Iwakura, KB p. 18; Mizusawa, MAT p. 367; IKP p. 188; Suzuki, T., SD p. 177. — Oita: Miyamoto, K., KYM p. 201; MK I-184. — Saitama: Suzuki, T., KG p. 125. — Shimane: Moriwaki, MN p. 22; NK-c p. 31; NT p. 59. — Tochigi: Kato, K., SMG p. 76. — Kagawa: Takeda, AIY p. 35. — Tottori: IP-M p. 17. — Wakayama: Moriguchi, K., KAT no. 7; Nakanishi, KS

p. 48. — Yamanashi: Dohashi, KI p. 93; TD II-12-62. — Rumpf, JVM p. 252. — NMM p. 230. — NMS no. 330.

419. *Cha, Kuri, Kaki* (Tea, Chestnuts, Persimmons).

A foolish son (or son-in-law) goes to sell tea, (*cha*), chestnuts (*kuri*), and persimmons (*kaki*). He cries, "*Cha-kuri-kaki, cha-kuri-kaki,*" without pausing between each word. No one understands his words and nobody buys. He is advised to say each name of those things separately from others. Then he cries, "*Cha wa cha de betsu-betsu, kuri wa kuri de betsu-betsu, kaki wa kaki de betsu-betsu.*" (Tea is one thing which is to be sold separately from other things. Chestnut is another thing...). Still no one understands what he cries.

Akita: TD XIV-5-30. — Fukuoka: FO-D no. 50, 179. — Fukushima: Iwasaki, T., IK p. 85, 163. — Hiroshima: HS-M p. 130. — Hyogo: Takada, BOG no. 76, 77; TD X-11-60. — Ishikawa: MK II-373. — Kochi: Katsurairai, TS p. 113. — Kumamoto: Kimura, HG p. 19. — Kyoto: GK-K p. 348. — Nagano: Koyama, CG p. 186. — Nagasaki: Seki, SB p. 261. — Niigata: Mizusawa, IKP p. 83; TTH p. 188. — Oita: Suzuki, K., AS no. 31; NI p. 112; Miyamoto, K., KYE p. 166, 232. — Okayama: Imamura, MT p. 151. — Saitama: Suzuki, T., KG p. 122. — Shiga: Mitamura, SG no. 27. — Shimane: Moriwaki, KA p. 95; OC-c p. 59. — Tochigi: Kato, K., SMG p. 75. — Toyama: TD III-221. — Yamaguchi: Miyamoto, T., SOS p. 109. — Yamanashi: Dohashi, ZKI p. 440. — NMM p. 229. — NMS no. 331.

420. Information of Funeral Service.

A. (1) A foolish younger brother sees a bird caught in the trap, but he thinks it is a neighbor's hen, so he sets it free, (2) a wild boar is entrapped, but the foolish brother thinks it is a neighbor's cow and sets it free. His elder brother tells him to catch whatever thing is entrapped and to bring it home. Their mother (father or the neighbor's old woman) is caught in the trap by accident. The foolish son does not save her from the trap and drags her home so roughly or holds her so fast that she is killed. He is sent for a Buddhist priest for the mother's funeral service.

Fukuoka: FO-D no. 171. — Iwate: Moriguchi, T., KG p. 58. — Kochi: Katsurairai, T., p. 108; WK p. 131. — Nagasaki: Kubo, GT p. 255; Yamaguchi, IK p. 11. — NMS no. 333.

B. The younger brother is sent for a Buddhist priest for

his mother's funeral service. He is told that a priest is a man wearing black clothes and living in a big house. He sees a crow (or a black cow) by the roadside and thinks it is a priest. He says the message to it. The elder brother goes himself for the priest, telling the foolish brother to boil rice before he comes back with the priest. When the foolish brother hears the boiling pot of rice sing, "Butsu, butsu," he answers, "yes, yes," (because his name is Butsu). At last he becomes angry and throws the pot away or puts ashes into it. The elder brother, while taking a *sake* jar down from upstairs, orders the foolish brother (Butsu) to hold the bottom of the jar. He holds the bottom of himself. The jar falls and is broken. The wine falls over the priest. They heat the bath for the priest. The foolish brother is told to burn something more, and he burns the priest's robe.

Aomori: Noda, TKA p. 324; MK II-508. — Fukuoka: FO-D no. 176, 177. — Gifu: Sawata, NBK no. 118. — Hiroshima: HS-M p. 126; Isogai, AK p. 153, 201ff. — Hyogo: TD X-1-59. — Ishikawa: Yamashita, KTN p. 14ff. — Kagawa: Takeda, NSK p. 82. — Kagoshima: Iwakura, KK p. 143. — Kochi: TD V-964. — Kumamoto: KM no. 64; KK VII-408. — Kyoto: GK1K p. 348. — Nagano: KA-K I-193; II-148. — Nagasaki: Seki, SB p. 278; Yuki, HKT p. 8. — Niigata: Mizusawa, FS p. 300, 316; IKP p. 143; MAT p. 335; TTH p. 216; TTM-a p. 238; Toyama, ESJ p. 121. — Oita: Miyamoto, K., KYS p. 28. — Okayama: Imamura, MT p. 155, 158. — Shimane: Moriwaki, NK1a p. 16; NK-c p. 31; NM-b p. 17; NT p. 57ff; OC-a p. 36; OC-b p. 25; OC-c p. 58; OC-d p. 6. — Tokushima: MK 1-13; II-29. — Tochigi: Kato, K., SMG p. 77, 88. — Tottori: IP-M p. 3. — Toyama: TD III-220. — Wakayama: Nakanishi, KS p. 45ff. — Yamaguchi: Miyamoto, T., SOS p. 108. — NMS no. 333.

C. Mother tells her son to hold the bottom of a *sake* jar. The son holds his bottom. The jar breaks.

Iwate: Sasaki, KMZ p. 559. — Kochi: TD V-12-74. — Kumamoto: Kimura, HG p. 63. — Toyama: TD III-221. — Yamaguchi: Miyamoto, T., SOS p. 105. — NMS no. 333.

#### 421. Scattering Rice-bran as a Guide.

A newly married couple is invited by the wife's father. The wife who dislikes to go with her husband, goes alone before him, scattering rice-bran on the way as a guide for him to follow. It is blown away into the river, and the husband wades the river and makes his fine clothes wet.

Iwate: Moriguchi, T., KG p. 120. — NMS no. 335.

422. A Son-in-Law's Greetings.

A. A son-in-law, on his way to his father-in-law, asks a fishing man how to greet the father-in-law politely. The man mishears and answers, holding up his creel, "Just this much." The son-in-law does the same at the father-in-law's house and is driven away.

Akita: TD XIV-5-33. — Fukushima: Iwasaki, T., IK p. 178. — Gifu: Sawata, NBK no. 47. — Iwate: Hirano, SKT p. 253; Ogasawara, EG p. 224; TTM-a p. 217. — Shimane: Moriwaki, NK-b p. 24. — NMM p. 233. — NMS no. 336.

B. A son asks his father who is sowing millet in the field, how to greet his father-in-law. The father says, dropping some millet seeds, "No one in his twenties or thirties does not know greetings!" When the foolish son visits the father-in-law, he does and says as his father did.

Niigata: Iwakura, KB p. 194.

C. A man greets a foolish man, saying, "It's very cold today." The foolish man does not know how to answer. Afterwards he learns to say "It maybe snowing in the mountains." The next time another man says to him, "It's warm, today." Then he answers, "Maybe the mountain is on fire."

Akita: TD XIV-5-29. — Oita: Miyamoto, K., KYS p. 48.

423. Pulling a Thread as a Sign.

A newly married couple makes a courtesy visit to the wife's parents. The wife decides to give a signal to her husband by pulling a thread tied to his waist, when he is to answer to her parents. While the wife is away, a cat (or a dog) pulls the thread, and the husband repeats the same answer until the thread is broken off.

Aomori: Kawai, TGM p. 58; Noda, TKA p. 323. — Iwate: Ogasawara, SW p. 80; Moriguchi, T., KG p. 120; Sasaki, KMZ p. 536. — Kagawa: Takeda, NSK p. 81. — Kagoshima: TD I-6-87. — Niigata: Iwakura, KB p. 195; Mizusawa, MAT p. 358; TTM-b p. 325. — Oita: Suzuki, K., NI

p. 124; Miyamoto, K., KYS p. 278. — Okayama: Imamura, MT p. 161.  
— Yamanashi: Dohashi, KI p. 206. — NMM p. 233. — NMS no. 345.

424. The Sign of *Utai* (a lyric song).

A go-between promises the bridegroom that he will pull the bridegroom's sleeve to let him know the time when he should sing an *utai* at his marriage celebration. When the bridegroom enters the house, he takes off his wooden clogs and tries to put them in his dress. The go-between pulls the bridegroom's sleeve intending to let him know that he should not do such a thing. Then the bridegroom begins to sing an *utai*.

Akita: TD XIV-5-30. — Hyogo: Takada, BOG no. 1, 2. — Kyoto: GK-K p. 343. — Okayama: Imamura, MT p. 92. — NMS no. 344.

425. Paying a Visit of Condolence.

A foolish son-in-law is to go to his father-in-law's house to say sympathetic greetings for a fallen tree. He learns from his father that when he will be served tea, he is to say a good word about the tea cup, and then he is to say that from the lower part of the fallen tree a checkerboard will be made, from the curved part, a hatchet, and from the thin part, chess figures will be made. He says as he was told, and satisfies his father-in-law. The next time he pays a visit of condolence at the death of a neighbor's mother and says the same things as before and exposes his foolishness.

Aomori: MK II-509. — Chiba: KK VII-263. — Fukui: NEM II-242. — Hiroshima: Isogai, AK p. 195. — Hyogo: Takada, BOG no. 3. — Ishikawa: Yamashita, KEN p. 83ff. — Kagoshima: TD I-10-85. — Nagasaki: Seki, SB p. 272. — Niigata: TTM-a p. 58. — Oita: Miyamoto, K., KYS p. 272. — Okayama: Imamura, MT p. 91. — Saitama: Suzuki, T., KG p. 123. — Tochigi: Takahashi, KY p. 11. — Wakayama: Nakanishi, KS p. 47. — NMS no. 357.

426. Inquiry after a Sick Man.

A foolish man is invited to his father-in-law's house. There he admires a folding-screen (or a lacquered tray), as he was told to do. The next time he goes to see the sick father-in-law and says the same things as before. He is laughed at.

Iwate: Kikuchi, NH p. 55; Sasaki, KMZ p. 526, 550. — Nagano: KA-K II-151. — Nagasaki: Seki, SB p. 266ff; Yamaguchi, IK p. 21. — Shimane: Moriwaki, NK-c p. 24. — NMS no. 338.

#### 427. A Paper Charm on a Colt's Buttocks.

A foolish son-in-law is invited to the celebration of his father-in-law's new house. He tells him as he was told, to put a paper-charm on a knothole of a pole. The next time he goes to see a new born colt and says that a paper-charm should be put on the colt's buttocks.

Aomori: Noda, TKA p. 320; MK II-509. — Chiba: KK VII-264. — Fukuoka: FO-D no. 181. — Fukushima: Iwasaki, T., IK p. 176. — Gifu: Sawata, NBK no. 39. — Hiroshima: HS-M p. 131; Isogai, AK p. 198. — Ishikawa: Yamashita, KEN p. 81, 85. — Iwate: Hirano, SKT p. 252; Sasaki, SW p. 206; KMZ p. 535. — Kagoshima: TD I-10-89. — Kochi: Katsurai, TS p. 120; WK p. 130; TD XVI-1-26. — Kyoto: Kato, S., IG p. 16. — Nagano: Iwasaki, K., MB p. 37, 116; Koyama, CG p. 177; KA-K I-192. — Nagasaki: Seki, SB p. 263. — Niigata: Mizusawa, TTH p. 140; TTM-a p. 279. — Oita: Suzuki, K., AS no. 43. — Saitama: Suzuki, T., KG p. 124. — Shiga: Mitamura, SG no. 6. — Shimane: Moriwaki, NK III p. 27; NT p. 66; OC-a p. 37; OC-d p. 28. — Tochigi: Kato, K., SMG p. 83; Takahashi, KY p. 12. — Yamanashi: Dohashi, KI p. 212. — NMS no. 339.

#### 428. Chrysanthemum Viewing.

A foolish son-in-law is invited to a chrysanthemum viewing at his father-in-law's house. He learned to say before the budding flowers, "They are ready to open", before the flowers in full bloom, "They seem to be at their best", and before the faded flowers, "I miss them as much as I do my life." He says the same, and the people admire him for saying such good things. Before the dinner is served, he says that he is ready (waiting). When the dinner is served, he says that it seems to be in the height. Some one turns over a dish of noodles.

Fukuoka: FO-D no. 167. — NMS no. 340.

#### 429. A Storehouse and a Baby's Hood.

Before going to the father-in-law's house, a man is told by his wife that he is to say that the size of the storehouse which

her father is going to build should be two *ken* (12 ft.) by three *ken* (18 ft.). He is asked about the size of a baby's hood and says it is to be of two *ken* by three *ken*.

Kagawa: Takeda, NSK p. 82. — Shimane: Moriwaki, MN p. 22. — Toyama: TD III-220. — NMS no. 343.

430. Pickled Raddish in a Bath.

(a) A foolish man is told by his wife to wash himself with rice-bran when he takes a bath at his father-in-law's house. He asks for a piece of *takuan* (pickled raddish in salt and rice-bran) instead of rice-bran and rubs his body with it. (b) A foolish son-in-law who has learned to put a piece of pickled raddish in a cup of tea when it is too hot, asks for it when he takes a bath at his father-in-law's house and puts it in the hot bath water.

Akita: TD XIV-5-31. — Aomori: Kawai, TGM p. 61; Noda, TKA p. 323. — Fukui: NEM II-242. — Fukushima: Iwasaki, T., IK p. 179. — Hiroshima: HS-M p. 131; Isogai, AK p. 196. — Hyogo: Takada, BOG no. 4. — Moriguchi, T., KG p. 116; Sasaki, KMZ p. 553. — Kumamoto: Kimura, HG p. 34, 104. — Kyoto: Kato, S., IG p. 22. — Miyagi: KD I-178. — Nagano: Iwasaki, K., MB p. 124; Koyama, CG p. 215; KA-K I-129; KK V-25; TD II-9-62. — Niigata: Iwakura, KB p. 56; Mizusawa, FS p. 230; MAT p. 359, 362; TTM-a p. 228. — Oita: Suzuki, K., AS no. 45. — Saitama: Suzuki, T., KG p. 124. — Shimane: Moriwaki, MN p. 12; NK-c p. 30; NT p. 63; OC-d p. 13. — Tochigi: Takahashi, KY p. 7. — Toyama: TD III-230. — Yamanashi: Dohashi, KI p. 208. — NMS no. 349.

431. Injury from a Ripe Persimmon.

A ripe persimmon falls on a foolish son-in-law's head. He cries and says that his head is bleeding. Some one tells him it is only a persimmon. Then he stops crying and says that he feels more pain now.

Nagasaki: Seki, SB p. 271. — Oita: Suzuki, K., NI p. 127. — Shimane: Moriwaki, OC-d p. 64. — NMS no. 354.

432. Tossing up Buns against the Ceiling.

A foolish son-in-law is served *manju* (a kind of bun with bean-jam stuffing) at his father-in-law's house. On hearing that



they are so nice that one will get his jaws out of joint while eating them, he tosses them up against the ceiling and eats them.

Fukui: NEM II-243. — Iwate: Sasaki, KMZ p. 552. — Kumamoto: Kimura, HG p. 65. — Nagano: Koyama, CG p. 213. — Saitama: Suzuki, T., KG p. 119. — Shimane: Moriwaki, MN p. 12. — Tochigi: Kato, K., SMG p. 85. — Tokushima: Takeda, AIY p. 136. — Toyama: TD III-222. — NMS no. 350.

433. *Mochi Is a Ghost.*

A man visits his father-in-law's house, where they make *mochi* to entertain him. The children want to eat *mochi* so eagerly that the adults tell them it is an evil spirit. The son-in-law hears it and he dares not eat *mochi*. They put some pieces of *mochi* in a box for him to take to his home. Being afraid of it, he carries it on his shoulder. The box comes sliding down his shoulder. He is frightened, throws away the box on the roadside, and returns home. The wife goes to pick it up.

Akita: TD XIV-5-31. — Aomori: Kawai, TGM p. 59. — Chiba: KK VII-263. — Fukuoka: FO-D no. 169. — Fukushima: Iwasaki, T., IK p. 179. — Hiroshima: HS-M p. 131. — Hyogo: Kato, S., IG p. 15. — Miyagi: KD II-122. — Nagano: Iwasaki, K., MB p. 48. — Nagasaki: Seki, SB p. 269; Yamaguchi, IK p. 19; Yuki, HKT p. 10. — Niigata: Iwakura, KB p. 201; Mizusawa, FS p. 227; MAT p. 365; TTM-a p. 230. — Oita: Suzuki, K., AS no. 45; NI p. 120; Miyamoto, K., KYS p. 298; MK II-44. — Shimane: Moriwaki, NK-c p. 30; NT p. 64; OC-a p. 34. — Tochigi: Kato, K., SMG p. 84. — Tottori: IP-D p. 79. — Yamanashi: Dohashi, KI p. 208. — NMM p. 234. — NMS no. 361.

434. *The Loin-cloth Caught by a Pot Hanger.*

A man stays overnight at his father-in-law's house. The pickles (or the dumplings) which were served at dinner were so nice that he wants to eat some more at night. He secretly takes some pickles from the kitchen closet and puts them in his loin-cloth. As he puts it over his shoulder to take it to his bed, the loin-cloth is caught at a beam or by the pot hanger. While he is pulling his loin-cloth, he is discovered by the people of the house. He is driven out of the house. His friends who sympathize with him, visit the father-in-law's house and do the same things, saying that it is the way of their village. The son-in-law is remarried.

Chiba: KK VII-265. — Hiroshima: Isogai, AK p.197. — Ishikawa: Yamashita, KEN p.88. — Iwate: Sasaki, SW p.213. — Niigata: MAT p.353. — Oita: Suzuki, K., NI p.64. — NMS no.355.

435. The Song of *Tsuru-Kame* (Crane and Tortoise).

At night a bridegroom secretly drinks sweet *sake*, poking his head into the jar. After he drank, he tries to get his head out of the jar, but in vain. He goes out and hides himself in the bush by the privy. The go-between enters the privy and throws away the stone which he used there. It accidentally hits and breaks the jar. The bridegroom and the go-between promise to keep this event secret between themselves. The next day, in the midst of the marriage celebration, the go-between begins to sing the song of *Tsuru-Kame* (a song of congratulation). On hearing it the bridegroom thinks that the go-between sings about the *kame* (jar) of the night before, and he speaks aloud about their misbehaviour.

Aomori: Noda, TAK p.321. — Fukushima: Iwasaki, T., IK p.176. — Gifu: Sawata, NBK no.40; HB IV-565. — Hiroshima: MK I-561. — Iwate: Hirano, SKT p.246; Sasaki, KMZ p.537, SW p.217. — Kumamoto: Kimura, HG p.32. — Nagano: KA-K VII-251. — Nagasaki: Seki, SB p.286. — Niigata: Mizusawa, FS p.225; MAT p.354; TTH p.190. — Tochigi: Kato, K., SMG p.85. — NMM p.234. — NMS no.359.

436. Fastening a Pillow to the Head.

A bridegroom sees a wooden pillow for the first time at his bride's house, and fastens it to his head with his loin-cloth. The next morning the father of the bride is surprised to see the bridegroom with the pillow fastened to his head and dissolves the daughter's marriage. The bridegroom's friends, all putting pillows on their heads, visit the bride's house, or they go to hunt in the field of the bride's father and make the father believe that fastening a pillow to the head is a custom of their village. The bride and the bridegroom are remarried.

Akita: TD XIV-5-32. — Aomori: Noda, TKA p.329. — Fukushima: Iwasaki, T., IK p.177. — Iwate: Ogasawara, SW p.117; Sasaki, ROY p.313. — Gifu: HB IV-85. — Miyagi: KD III-118. — Niigata: Mizusawa, EG p.226; TTH p.126. — Tottori: IM I-38. — Yamanashi: Dohashi, KI p.209. — NMM p.235. — NMS no.348.

437. *Dango* (dumplings) Son-in-Law.

A. A man is served some *dango* (dumplings) at his father-in-law's house. He goes home repeating, "*dango, dango*," in order to keep it in mind. When he jumps over a stream on the way, he cries, "*dokkoisho* (oh!)." Then he says on, "*dokkoisho*", instead of "*dango*". On returning home he tells his wife (or mother) to make *dokkoisho* for him. She cannot understand what he means, and he beats her. She says that a lump like a *dango* has grown on her head. He remembers *dango*.

Aomori: Noda, TKA p. 328. — Chiba: KK VII-264. — Fukuoka: FO-D no. 92. — Hyogo: Takada, BOG no. 7. — Iwate: Kikuchi, NH p. 71; Hirano, SKT p. 256; Moriguchi, T., KG p. 114; Sasaki, KMZ p. 544; SW p. 203. — Ishikawa: Yamashita, KTN p. 88ff. — Kagawa: Takeda, NSK p. 81. — Kagoshima: Iwakura, KK p. 142; Tabata, AM p. 130. — Kochi: Katsurai, TS p. 122. — Kumamoto: Kimura, HG p. 72. — Kyoto: Kato, C., IG p. 18. — Miyagi: KD I-178; II-116. — Nagano: Iwasaki, K., MB p. 38; Koyama, CG p. 214; KA-K I-193. — Nagasaki: Seki, SB p. 265; Yamaguchi, IK p. 16. — Niigata: Mizusawa, TTH p. 263. — Osaka: MK I-518. — Oita: Miyamoto, K., KYS p. 248. — Saitama: Suzuki, T., KG p. 122. — Saga: KB 10-17. — Shiga: Mitamura, SG no. 3. — Shimane: Moriwaki, NT p. 61. — Tochigi: Kato, K., SMG p. 83. — Tottori: IM I-17. — Toyama: TD III-2-79. — Wakayama: Nakanishi, KS p. 51. — NMS no. 362A. All Japan.

B. A man goes shopping, repeating the name of the thing he is to buy. He changes it to "*pintoko*", when he crosses over the river, and he looks for *pintoko*.

Hyogo: TD X-11-61. — Nagano: Iwasaki, K., MB p. 93. — Nagasaki: Yamaguchi, IK p. 22ff. — Wakayama: Nakanishi, KS p. 52. — NMS no. 362c.

C. A foolish man goes to buy *somen* (noodle) and buys a *men* (mask) of demon instead of it. His sick brother sees it and dies from fear, or he boils it and strikes it against the wall to see if it has been boiled.

Nagano: Koyama, CG p. 188. — NMS no. 762D.

## 438. Stuffing-into-the-throat Mountain.

A mother comes into the room where her son-in-law is secretly eating hot dumplings (or broiling fish on a spit). He

tries to swallow them down hastily and asks her, "What mountain is that over there?" She answers, "It is Burning-the-throat (or Stuffing-into-the-throat) Mountain.

Ishikawa: Yamashita, KEN p. 84. — Kochi: Katsurai, WK p. 108. — Kumamoto: Kimura, HG p. 31. — Niigata: Mizusawa, TTH p. 195. — Okayama: Imamura, MT p. 160. — Wakayama: Nakanishi, KS p. 77. — NMS no. 352.

439. *Sake Lees.*

A foolish son (or son-in-law) eats some *sake lees* and becomes tipsy. His friend asks him how much he drank. He replies, "three hundred *momme*" (2.5 pounds). His mother (or wife) tells him he should say "three *go*" (half pint). When he sees the friend again he says as he was told. Then the friend asks whether he drank warm *sake* or cold *sake*. He says, "I had it toasted."

Aomori: Sasaki, SW p. 41. — Gifu: Sawata, NBK no. 12. — Ishikawa: Yamashita, KTN p. 90. — Kagoshima: TD I-10-86. — NMM p. 228. — NMS no. 332.

440. *Humility.*

A foolish man is advised by his wife to be more humble. When he hears his friend admire his nose, he says, "Why, there is only nose-drift in it."

Nagano: TD II-9-61. — Kagoshima: TD I-11-90. — NMS no. 347.

441. *A Priest for the Sick Man.*

A foolish man visits the sick village head-man after all the other villagers had inquired after him, but he pleases the head-man, because he said that he has been to the doctor to ask him to come to see the head-man. When the head-man becomes seriously ill, the foolish man comes again and says that he has been to a priest to ask him to come. (When a person dies, a Buddhist priest is immediately asked to come.)

Oita: Suzuki, K., NI p. 123. — Yamanashi: Dohashi, ZKI p. 439. — NMS no. 342.

## E. Foolish Daughter-in-Law

## 442. Gentle as a Cat.

A. A daughter is told by her mother that she must be meek as a cat in her husband's house after the marriage. She (a) sits on a kitchen hearth, or (b) always sits in the sun and says, "nyan (mew)," when she is called.

Fukushima: Iwasaki, T., IK p. 179. — Ishikawa: Yamashita, KEN p. 87. — Kumamoto: Kimura, HG p. 101. — Nagasaki: Seki, SB p. 276. — Niigata: Iwakura, KB p. 208; Mizusawa, TTH p. 131. — Oita: Miyamoto, K., KYS p. 34. — NMS no. 365.

B. A daughter is told to be sweet as a child after she marries. She says to her husband, "Please help me go to sleep."

Kumamoto: Kimura, HG p. 64. — Nagano: Koyama, CG p. 219. — NMS no. 366.

## 443. Going to a Memorial Service.

A father asks a priest how to say when one wants to go to the privy. The priest says that he is going to a memorial service (or on a trip to Ise Shrine) and he is too busy to say him anything else. The father confuses the priest's words and tells his daughter who is going to marry, that if she wants to go to wash her hands, she should say she is going to a memorial service (or on a pilgrimage to Ise Shrine). In the midst of the marriage celebration the bride says she would like to go to a memorial service and goes out of the house. As she squats in a neighbor's raddish field, she is discovered by the owner of the field, who says, "Do you take my raddish for your marriage celebration?" Then she says, "No, I am doing a memorial service."

Fukuoka: FO-D no. 168. — Gifu: Sawata, NBK no. 19. — Hyogo: Takada, BOG no. 81. — Nagano: KA-K VII-250. — Nagasaki: Seki, SB p. 275. — Oita: Miyamoto, K., KYS p. 291. — Shimane: Moriwaki, NK-b, p. 24. — Tochigi: Takahashi, KY p. 3. — Yamaguchi: TD VII-12-92. — NMS no. 368.

## 444. Elegant Language.

A daughter-in-law (or a maid servant) is told to use words with an *o* (honorific prefix). She speaks putting *o* to every word, and her words become too confusing. Then she is told not to use *o* so much. She speaks omitting *o* from every word, and her speech becomes less understandable.

Akita: TD XIV-5-70. — Aomori: Noda, TKA p. 325ff. — Gifu: Sawata, NBK no. 42. — Iwate: Kikuchi, NH p. 56; Sasaki, KMZ p. 555. — Kagoshima: TD I-11-88. — Kochi: Katsurai, WK p. 79. — Kyoto: GK-K p. 351. — Niigata: Mizusawa, TTH p. 70. — Okayama: Imamura, MT p. 163. — Shimane: Moriwaki, NI III p. 26; NT p. 69. — Tochigi: Kato, K., SMG p. 90; Yamaguchi, TD VIII-12-92. — NMS no. 368.

## 445. Putting the Head Through Cloth.

A wife does not know how to make a dress. She cuts cloth into some pieces and puts them over the husband's body, or makes a hole in the cloth and lets the husband's head go through it. The husband laughs and the wife thinks that he is pleased to have a new dress.

Hyogo: Takada, BOG no. 9, 10. — Shimane: Moriwaki, OC-d p. 29. — Yamanashi: Dohashi, ZKI p. 442. — NMS no. 369.

## 446. A Mute Daughter-in-law.

A daughter-in-law who has stolen a *manju* and put it into her mouth, cannot open her lips to answer her mother-in-law. The latter thinks the daughter-in-law has become mute and asks a faith curer to cure her. He takes her inside the folding screen and pretending to chant a prayer, tells her to swallow the *manju* quickly.

Akita: TD XIV-5-70. — Iwate: Kikuchi, NH p. 57. — Niigata: Mizusawa, TTM-a p. 361. — NMS no. 370.

## 447. The Poem of Lament.

A widowed wife cuts her hair and offers it before the memorial tablet of her deceased husband. In answer to her servant's question about the reason of cutting her hair, she makes a poem, "The life I wished to continue long was cut short, and

my hair was long in vain!" The servant tells this to his wife. Then she makes a poem, putting a coverlet over the lying husband, "The coverlet I wish to be longer is short, and my husband's legs are long in vain."

Nagano: Iwasaki, K., MB p. 68. — Niigata: Mizusawa, TTM-a p. 83. — Shimane: Moriwaki, NM-a p. 20; NT p. 68. — Yamanashi: Dohashi, KI p. 128. — NMS no. 372.

#### 448. The Horse Upstairs.

A daughter-in-law who often wets her bed at night, is bade to sleep upstairs of the stable. The floor becomes soiled. She falls down with her bed and cries that the horse has come upstairs.

Hiroshima: Isogai, AK p. 267. — Yamanashi: Dohashi, ZKI p. 441. — NMS no.

#### 449. The Daughter-in-law who Breaks Wind.

The married daughter is sent back to her native home, because she broke wind near her mother-in-law and hurt her. On the way to her home, she wins the wager with ox drivers by breaking wind and thus shaking pears down from a tree, and receives cotton (gold or some precious things) from them. On hearing it the husband takes her back to his house and builds a room for her so that she can break wind without making any trouble.

Akita: TD XIV-5-29. — Aomori: Kawai, TGM p. 116ff; Noda, TKA p. 219ff; MK II-505. — Fukushima: Iwasaki, T., IK p. 181. — Gifu: Sawata, NBK no. 98; HB IX-356. — Hiroshima: HS-M p. 75; Isogai, AK p. 216, 219. — Hyogo: Takada, BOG p. 17. — Iwate: Kikuchi, NH p. 104; Hirano, SKT p. 258; Moriguchi, T., KG p. 212; Ogasawara, SW p. 92; Sasaki, KMZ p. 573, 575; ROY p. 246. — Kochi: Katsurai, WK p. 122. — Kumamoto: Kimura, HG p. 27, 47, 105; KK VII-201; KM no. 72. — Miyagi: KD II-120. — Nagano: Iwasaki, K., MB p. 112. — Nagasaki: Seki, SB p. 276. — Niigata: Iwakura, KB p. 138, 140; Mizusawa, MAT p. 318ff, 321; IKP p. 131; TTH p. 113; TTM-a p. 148; TTM-b p. 110. — Okayama: MK I-522. — Shimane: Moriwaki, NT p. 66. — Tochigi: Kato, K., SMG p. 90ff. — Yamanashi: Dohashi, KI p. 154. — NMM p. 203, 205. — NMS no. 377.

450. *Myoga* Wife.

An inn-keeper serves *myoga* to a guest in order to make him forget to take his purse with him. (*Myoga* is said to make the eater forgetful.) The inn-keeper's wife eats the *myoga* by mistake and forgets to cash in room fees.

Akita: TD XIV-6-13. — Chiba: Uchida, NS p. 99. — Hiroshima: Isogai, AK p. 241. — Shimane: NK-d p. 24; OC-a p. 31; OC-c p. 32. — Yamana-ashi: Dohashi, KI p. 77. — NMS no. 392.

## 451. The Mask Which Stuck to the Face.

A mother-in-law dislikes her daughter-in-law and tries to frighten her by wearing a demon's mask. The mask sticks fast to her face and she cannot take it off. She offers a service and the mask comes off her face. The mother-in-law becomes now good-natured.

Kanagawa: Suzuki, S., SUG p. 64. — Nagano: KA-K I-152; II-176; VII-187. — Niigata: Suzuki, T., SD p. 91. — Shimane: Moriwaki, MN p. 21; NK-a p. 10; NM-a p. 21; NT p. 30. — Shizuoka: SO-D p. 475. — Wakayama: Nakanishi, KS p. 18. — NMS no. 398.

## 452. Poisoning the Mother-in-law.

A daughter-in-law is unfriendly with her mother-in-law. She asks a physician for poison to kill her mother-in-law. He gives her some powder telling her to give her mother-in-law a bit of it every day until she will die. The daughter-in-law gives it to her mother-in-law, saying it is a good medicine. As the mother is pleased with it, the daughter-in-law becomes to think that she should not kill her, and asks the physician for good medicine instead of poison. He says that the powder he gave her was not poison but good medicine.

Aomori: Noda, TKA p. 222. — Fukuoka: FO-D no. 207. — Iwate: Sasaki, ROY p. 94. — Nagano: Koyama, CG p. 223. — Niigata: Suzuki, T., SD p. 95. — Shimane: Moriwaki, AN p. 6; NT p. 31. — Wakayama: Moriguchi, S., KAT no. 5. — Yamanashi: Dohashi, KI p. 156. — NMS no. 399.



## XVIII. FORMULA TALES

453. The Disease of *Kasa*

A. (1) A man falls into a wet-rice field and a frog enters his body from his bottom. It runs about in his stomach. (2) The man swallows a cormorant. The cormorant eats the frog and flies about in his stomach. (3) Using a bamboo-rake the man takes out the cormorant together with his intestines (*harawata*). (4) He boils cotton (*wata*) and drinks its juice. Then he feels better and becomes hungry. (5) He toasts a piece of *mochi* on charcoal fire and eats it with a piece of charcoal stuck to it. The cotton in his stomach catches fire. (6) His stomach burns.

Iwate: Ogasawara, SW p. 44. — NMS no. 635.

B. (1) While a man is drinking water, he swallows some mosquito larvas. (2) He swallows a gold-fish. It chases the mosquito larvas, trying to swallow them. (3) A bird-catcher enters his stomach in order to catch the gold-fish. (4) The bird-catcher comes out of the man's stomach, but he has left his hat (*kasa*) behind. (4) The man becomes sick. He suffers from the pox (*kasa*) disease.

Nagano: Koyama, CG p. 282. — NMS no. 635.

C. (1) A man swallows an earthworm in order to stop his stomach-ache. (2) He swallows a frog in order to let it eat the earthworm, then swallows a snake, a wild-boar, and a hunter, one after another to have each one catch the other. The hunter shoots all the bullets and cannot come out.

Hiroshima: HS-M p. 125. — NMS no. 635.

## 454. Short Tales Which End Abruptly.

A. Once there were a *mukashi* (old tale), a *hanashi* (story), and a *nazo* (riddle). The three went together on a trip. While they were crossing a bridge, a strong wind suddenly blew, and the *mukashi* was peeled off, the *hanashi* was burst up, and the

*nazo* was carried away by the water.

Iwate: Kikuchi, NH p.112; Sasaki, KMZ p.576. — NMS no.636A.

B. A man comes along, wearing a long sword (*katana*). Another man asks him, "What is the name of your sword?" The man answers, "This is called *Mukashi katana* (Don't tell the folktale)."

Iwate: Kikuchi, NH p.112; Sasaki, KMZ p.578. — NMS no.636B.

C. There are a blind, a dumb, and a cripple. A fire occurs in a bamboo-bush. The blind man sees the fire, the dumb man cries about it, and the cripple runs to the bush with a hoe in his hand.

Akita: TD XIV-5-68. — NMS no.636C.

455. The *Hanashi* (story).

A raddish grows as big as to cover the field all over. When a farmer comes to see it, it has become *ha-nashi* (without leaves).

Fukuoka: FO-D no.86. — Gifu: Sawata, NBK no.44. — Hiroshima: HS-M p.188. — Ishikawa: Yamashita, KEN p.108ff. — Kochi: Katsurairai, TS p.90. — Kumamoto: Kimura, HG p.59. — Nagasaki: Seki, SB p.302. — Shiga: Mitamura, SG no.36. — Shimane: Moriwaki, NK-c p.22. — NMS no.637.

456. The Child with a Long Name.

A father hopes that his child will live long and gives him a very long name. The child falls into a well. While the father is calling the child's name for help, the child dies.

Spread all over Japan. — NMS no.638.

457. The Endless Tale.

A. A crow cries, "*gaa*," and an acorn falls, "*botatt*." Another crow cries, "*gaa*," and another acorn falls, . . .

B. A mouse stands on the edge of a boat and jumps into the water. Another mouse stands on the edge of a boat and . . .

C. A snake slowly comes out of a hollow in a tree root and slowly climbs up the tree. Today it slo-owly climbs and tomorrow it will slo-owly....

All over Japan. — NMS no. 642.

#### SUPPLEMENT

##### 458. The Garden on Heaven.

A man carries away a king's daughter and marries her. Her brother goes to take her back, but he is killed by the man. Because of her grief over her brother's death, the heroine jumps into a well and dies. Her husband pickles her body in a wine barrel. He goes up to heaven to search for his wife's soul. Upon instructions from stars, he meets his lost wife. She tells him that she is to be married to a prince of the other world so that she cannot go back to the human world, however, that if he keeps seven day's abstinence from fire at the gate of the king's palace, she will be restored to the human world. The man does as he was told. Then the prince becomes ill as a tree withers down. The king learns the reason of the prince's illness from a sacred woman and gives the man a paper bag which contains his wife's soul. Disregarding the king's advice, the man opens the bag before he arrives at his home. A fly comes out of the bag. When he arrives at his home, he finds his wife sitting on a loom.

Kagoshima: Iwakura, OE p. 218. — NMS no. 653.

##### 459. The Jewel Maiden.

A woman attending to a young lord seeks a wife for him and takes a girl as beautiful as a jewel from the land of clouds. The girl is so childish that the lord sends her back to her original home. She learns weaving and sewing and becomes a fine woman. After a few years the lord goes to seek a wife again. He sees the jewel girl and tries to woo her, but she refuses, saying that he divorced his first wife because she could not weave and sew. The lord sets out for the land of clouds to request the remarriage with the jewel girl. En route a woman who is weaving

and another who is sewing get enamoured of him, but make fatal mistakes in their works. The lord throws fruit at them. He arrives at the land of clouds and woos his first wife again. They are remarried.

Kagoshima: Iwakura, OE p. 105. — NMS no. 652.

460. The Step-child and Three Ghosts.

A step-child is sent to fetch sea water in a broken bottle. He meets three ghosts and learns that they are afraid of the cock's crow. The step-child travels with the ghosts. They enter a certain house and take out a sick girl's soul from her body and put it in their paper bag. While the step-child is carrying the bag, he cries as a cock crows. Then the ghosts disappear. The step-child takes the bag to the same house and revives the girl. He marries the girl and lives happily. The stepmother sends her real child to the sea in order to let him gain a fortune in the same way, but he is killed by the ghosts.

Kagoshima: Iwakura, OE p. 27. — NMS no. 186.

461. The Daughter Who Died.

A man who has gambled away all his property, comes to a grave to take a rest. He hears a voice from the grave and finds a girl alive in the grave. He takes her to her home. After some time he marries her and becomes happy.

Aomori: Uchida, TGK p. 36. — Iwate: Sasaki, KMZ p. 392. — Kagoshima: Iwakura, OE p. 266. — NMS no. 655.

462. The Dead Man Who Comes to Life Again.

A man dies, and during the funeral ceremony, he is revived. However, he does not recognize his family, and says that he belongs to another family. People take him to that house where a son died a few days ago and was burned to ashes. It was learned that his soul had entered the other man's body.

Iwate: Sasaki, KMZ p. 393. — Miyagi: KD III-92. — Shizuoka: SO-D p. 59. — NMS no. 654.

## 463. The Snow Woman.

A childless old couple receives a girl from a woman who visits them in a snowy night. The girl dislikes to take a warm bath. She is forced to take a bath, and when she does, she dissolves into forms.

Aomori: Kawai, TGM p. 34. — Wakayama: Nakanishi, KS p. 7ff. — NMS no. 669.

## 464. The Child's Liver.

A. A childless couple pray to god for a child and they get one. When the child becomes seven years old, his father dies and his mother becomes blind. An unknown woman visits them and marries the son. She weaves cloth, which they sell for a good price. They become rich. A child is born to them. The wife prays for the recovery of her mother-in-law's eye-sight. Upon instructions of a god she kills her child and gives his liver to her mother-in-law. She eats it and at once recovers her sight. Not knowing that her grandchild was killed, she wants to see him and holds up his lying body. Then the child becomes alive as before. Afterwards it is discovered that the Kannon image is bleeding as a substitute for the grandchild.

Kagoshima: Iwakura, KK p. 150, OE p. 261; TD XVI-10-26. — Kumamoto: MK II-171. — Shimane: Moriwaki, NK-b p. 9. — Yamagata: MK II-93. — NMS no. 666A.

B. A sick father asks his three sons to give him their children's livers, in order to test their filial piety. Two elder sons and their wives refuse their father's request, only the youngest son and his wife consent. Before they kill their child, the father tells them to dig the ground where the child's body is to be buried. They find gold under the ground where the child's body is to be buried. The father gives the gold to the youngest son and his wife, and tells them that he does not need his grandchild's liver.

Iwate: Kikuchi, NH p. 11ff; Ogasawara, SW p. 100. — Nagasaki: Yamaguchi, IK p. 139. — Niigata: Suzuki, T., SD p. 153. — NMS no. 666B.

## 465. Tragedy about Red Rice.

Some red beans are stolen from a rich man's house. The rich man asks a poor man's child what he ate the night before. The child says that he ate red rice. (Usually red rice is rice boiled with red beans.) The rich man suspects the poor man of the theft of his red beans. The poor man cuts his child's stomach open and shows that there is nothing but crawfish in it.

Aomori: Uchida, TKG p.11. — Nagano: Koyama, CG p.115. — Nagasaki: Yamaguchi, IK p.37. — Niigata: Suzuki, T., SD p.25. — Okayama: KK I-434. — NMM p.177. — NMS no.814.

## 466. Sacrificing a Man for Building the Bridge at Nagara.

The villagers are troubled in building a bridge (or a bank). A man (or woman) says that they should sacrifice a human being and that the person who wears a patched skirt is to be sacrificed. People agree with him. It is discovered that the same man has on a patched skirt. When he is sacrificed, he advises his only daughter that she should not speak. The daughter marries a man, but because she does not speak, she is sent back. On the way back to her original house she hears a pheasant cry. Then she says, "A pheasant, too, will not be killed, if it does not cry like that." Her husband learns why she did not speak, and he takes her back to his home again.

Hiroshima: HS-M p.83; Isogai, AK p.191. — Iwate: Sasaki, KMZ p.440; KB 11-1. — Kagoshima: Iwakura, KK p.164; OE p.187; Tabata, AM p.103. — Kumamoto: Kimura, HG p.37. — Nagano: Koyama, CG p.134. — Nagasaki: Yamaguchi, IK p.138. — Nara: KK IV-235. — Wakayama: Nakanishi, KS p.75ff. — NMM p.296. — NMS no.662.

## 467. The Secret of a Big Tree.

(a) A *tonosama* orders his people to cut down a big tree in order to use it for his new house. (b) A man hears some birds say that a rich man is sick because of a big tree, and he tries to cut it down. The chips go back to the tree during the night, so that the tree is not cut down. A tired wood-cutter sleeps at the foot of the tree and (a) hears some small thing say that the tree will be easily cut down if the juice of some sea-weed is poured on its root; or (b) he hears the trees talk and one of

them says that if salt water is poured on the big tree, it will become weak and fall down. The wood-cutter does as he heard and he cuts down the tree.

Akita: TD XIV-5-43. — Niigata: Takagi, ND p. 83. — Yamanashi: Dohashi, KI p. 244. — NMM p. 161. — NMS no. 656.

#### 468. The Fish Which Speaks.

A man catches a fish (or an eel). As he is going home, someone says, "Where are you going? And when will you be back?" Then the fish in the man's basket answers, "I am going to have my back broiled, and I don't know whether I will be back or not." The man feels strange and throws away the fish.

Iwate: KK I-756. — Miyagi: KD I-177. — Oita: MZG I-338. — Okinawa: Sakima, NT p. 58. — Shizuoka: SO-D p. 37. — Yanagita-Mayer, JFT no. 24. — NMM p. 298. — NMS no. 657.

#### 469. The Fish Which Ate Rice.

(a) A man plans to put poison in a pond to kill fish. An itinerant bonze comes on and advises him not to kill fish. The man gives rice to the bonze, who eats it and goes away. (b) While a man is fishing, a beggar comes. The man gives the beggar a bit of rice and millet which he has for his lunch. (a) Disregarding the bonze's advice, the man puts the poison in the pond and catches a big eel. He cuts it and finds rice in it. (b) The man catches a fish and finds rice and millet in it.

Gifu: HB IV-348; MZG V-762. — Iwate: Sasaki, KMZ p. 356, 358, 360. — Miyagi: KD I-167. — Niigata: Mizusawa, MAT p. 285. — Shizuoka: SO-D p. 37. — Wakayama: Nakanishi, KS p. 78. — Yamanashi: Dohashi, ZKI p. 122. — NMM p. 200. — NMS no. 568.

#### 470. The Water-spider.

A man is fishing. A water-spider appears and puts its thread on one of the man's toes and goes into the water. It repeats the same actions until the thread becomes thick. Then the man takes the thread off his toe and puts it on a tree beside him. The spider pulls the thread together with the tree into the water.

Then the man hears a voice cry in the water, "You are a clever man!"

Aomori: MK II-448. — Fukushima: Kondo, ST p. 110. — Gifu: HB IV-85. — Iwate: TD II-5-13, III-1-72. — Kumamoto: Takagi, ND p. 125ff. — Miyagi: Takagi, ND p. 124. — Nagano: Koyama, CG p. 32. — Shizuoka: SO-D p. 36, 40. — Tokushima: Takeda, AIY p. 64. — Tottori: IP-M p. 86; IM I-189. — Yamanashi: Dohashi, KI p. 122ff; ZKI p. 124. — Yanagita-Mayer, JFT no. 23. — NMM p. 159. — NMS no. 659.



## GLOSSARY

- Bôzu*—Buddhist priest who is in charge of a temple; a general term of Buddhist priest, bonze; humiliating term of a Buddhist priest; pet or humiliating term of a boy; a shaved head; a ghost with a shaved head. (See *nyûdô*).
- Daimyô*—A great landowner in the middle ages; from the 14th to the 16th century a lord of a small territory over which he had independent supreme power; from the 17th to the 19th century, a local ruler of a domain, who directly belonged to Tokugawa Shogunate and had administrative, legislative, and judicial power over his domain. In 1868 this system of government ceased to exist.
- Ejiko*—A basket made of straw in which a baby is put. Peasants put babies in such baskets and sometimes took them to the fields. Found mainly in the northern areas of Japan.
- Furoshiki*—A piece of cloth 95 cm. square, widely used for wrapping things in.
- Hego*—A kind of fern which grows 2 to 8 m. high.
- Hototogisu*—A cuckoo, but differs by its peculiar song.
- Jizô*—A Bodhisattva; a stone image in the form of a Buddhist priest standing with a precious ball in its left hand, usually standing by the roadside. This image is meant to stand on the border of this and the other world, and is believed to be a saviour for the people who travel to the world of death. Jizô is worshipped as a guardian-god of the border. The belief in Jizô is common in Japan, although it substantially varies according to various localities.
- Kan*—A unit of weight. One *kan* is 3.75 kilograms (or 8.27 pounds), still used at present.
- Kannon*—Avalokiteśvara, a Bodhisattva; this Buddhist saint is believed to be a merciful deity who saves people from various afflictions. The belief in Kannon as well as that in Jizô, is deeply impregnated into Japanese folk beliefs.
- Kappa*—a supernatural being who lives in water, with a bluish colored body, a pointed mouth, flowing red hair, webbed and sharp nailed fingers and toes, and having a dent on the top of its head, which contains water. When this water is taken away, *kappa* loses its supernatural power. It often challenges a man to *sumô* (Japanese wrestling) or draws men or horses into water.
- Kôsen*—Parched barley ground into flour, usually salted and sugared and kneaded for eating, or made into cakes of various forms.
- Kuroki*—A local name for a kind of a broad-leaved evergreen tree.
- Maô-dori*—a dialectal name of a bird, derived from its song, "*maô, maô*" which was interpreted as "*Uma o ou*" (to drive a horse).
- Miso*—Important food. It is brewed from boiled soy-beans blended

- with rice or barley malt and salt. Japanese people usually eat soup made of *miso* once a day.
- Mon*—A unit of old money used to the end of Edo period ( -1833), often representing a coin of the smallest value.
- Mizuko-dori*—A dialect word for the Japanese ruddy kingfisher, literally meaning a bird which desires water.
- Mochi*—A kind of food made from glutinous rice. Rice is steamed, pound in a mortar, and made into *mochi* of various shapes. From early times *mochi* has been used as an important offering to Shinto deities. Because of the traditional belief in the magical power of rice and because it is easily shaped into various desirable forms, *mochi* has been considered to signify vitality, and therefore, it is customarily made on important occasions in order to eat it and to make presents of it to each other.
- Nyûdô*—A lay Buddhist priest with his head shaved and with a priest's robe on; a big monster with a shaved head. (See *Bôzu*.)
- Oshô*—Upadhyaya; a master priest of Buddhism; an honorific term for Buddhist priest. As the only intellectual man in a community, *oshô* is respected by peasants. Also called *bôsan* or *bôzu*. *Kozô* is his pupil.
- Otto-dori*—A dialect word for a little bird, derived from its voice which sounds, "*otto*" (husband).
- Rokubu*—*Roku* means six, *bu* means part. *Rokubu* is an abbreviated term for the sixty-six parts of a Sutra; a kind of Buddhist ascetic who makes pilgrimages to sixty-six sacred places connected with Buddhism and offers a copy of one part of the Sutra to each place, traveling on foot, striking a metal instrument called *kane*, ringing a small bell, and begging for some money or things at the doors of houses.
- Ryûgû*—A paradise in the world at the bottom of the sea, the land of everlasting peace, or the land where the spirits of ancestors live. According to Japanese folk belief, people go there after death and live with their relatives who died before.
- Sake*—Brewed drink made from rice by fermentation. Formerly, it was made by women as an important offering to deities and as a drink at festivals and celebrations.
- Samurai*—A warrior; also called *buke*. Since the medieval times the *samurai* controlled Japanese society. In the 13th and 14th centuries, *daimyô* in contrast to *kuge* (court officials) were called *samurai*; in later feudal ages, a warrior qualified for riding a horse. (See *Daimyô*.)
- Shamisen*—A musical instrument with three strings, played by plucking the strings with a plectrum. *Shamisen* music became very popular among common people in Edo period.
- Shô*—A measure of capacity. One *shô* is 1.8039 liters (or 3.81 pints). Ten *shô* make one *to*. (See *to*.)
- Shôji*—A paper sliding-door.

*Sun*—A unit of measure. One *sun* is 3.03 cm. (1.193 inches).

*Tatami*—A matting used in Japanese houses, made of straw and covered with a mat of rushes, in rectangular form of 1 m. by 2 m., and 4 cm. thick.

*Tengu*—An imaginary being in the mountains, with a beak-like mouth, a long nose which has holes on its left and right sides, ill-tempered looking, having a feather fan, flies freely; takes away human beings, especially children, is considered to be the spirit of mountains or his satellite.

*Tenjiku*—Sky; also used in the meaning of India, in contrast to *Kara* (China).

*To*—A measure of capacity. One *to* is 18 liters (19.04 quarts). (See *shô*.)

*Tonosama*—An honorific term for *daimyô*, of a nobleman, or a lord; a feudal lord. (See *daimyô*.)

*Ujigami*—(1) A tutelary deity of a clan or a kinship group; (2) a tutelary deity of a community. Every community in Japan has its *ujigami* to whom the members pray for safety of life, rich harvest or big catch. Usually its festivals are held twice a year, in spring and in autumn. The spring festival implies the celebration of a prospective rich harvest and the autumn festival thanksgiving for it. The worship of *ujigami* occupies a central place in Japanese religion.

*Waraji*—A footgear made of straw, was commonly used for traveling. (See *zôri*.)

*Yakushi*—Bhaisajya-guru; a Buddha in charge of medical care; a Buddhist image having a vessel of medicine in its left hand, worshipped as a Buddhistic deity who cures all diseases and lengthens man's life.

*Yama-uba*, *yama-otoko*—See *Yama-bito*.

*Yama-bito*—A general term for *yama-otoko*, *yama-chichi*, *yama-biko* (male), and *yama-uba* (female). An imaginary being in the mountains or in the woods, tall, white colored, red faced, without clothes, sometimes one-legged, appears in village markets, demands *sake*. There are two kinds of these beings, the one which has friendly feelings toward human beings and the other is hostile and dangerous. Believed to be a survival of the aboriginals, an offspring of other races, a deity of mountains or of woods, or a servant of the deity of mountains. *Yama-uba* is also hypothetically considered to be a priestess in the mountains.

*Yamabushi*—An ascetic priest of *Shûgendô* (a magico-religious sect derived from mountain worship mingled with Buddhism and Taoism), is trained on a special mountain, comes down to villages to practise magical performances and say prayers for people; is dressed in a peculiar costume, carrying a trumpet shell, is feared by peasants.

*Zôri*—A footgear, made of straw or bamboo sheath, fixed with a cord, formerly widely used.

## MAP OF JAPAN

Aichi (23)	Kagawa (37)
Akita (5)	Kanagawa (14)
Aomori (2)	Karushima (46)
Chiba (12)	Kochi (39)
Ehime (35)	Kumamoto (43)
Fukui (18)	Kyoto (26)
Fukuoka (40)	Mie (24)
Fukushima (7)	Miyagi (4)
Gifu (21)	Miyazaki (45)
Gunma (10)	Nagano (20)
Hiroshima (34)	Nagasaki (41)
Hokkaido (1)	Nara (29)
Hyogo (28)	Niigata (15)
Ibaragi (8)	Oita (44)
Ishikawa (17)	Okayama (33)
Iwate (3)	Okinawa (47)

