

Supplement to The Concordance of the Buddhist Birth Stories

Introduction

This Supplement-1 to The Concordance of the Buddhist Birth Stories (PTS 1994) is the result of research at the libraries of the Hebrew University of Jerusalem and the publications of the Israel Folktale Archives (IFA) at the University of Haifa. About 80% of the material refers to Jewish sources. In addition some other new publications are added, which came to our attention since the 1994 publication of the Concordance.

Obviously, the whole project is open-ended, never complete. There are unlimited sources of folktales parallel to Buddhist Birth stories. Whether and how they are related is “sub judice”. The purpose and hope is that future researchers avail themselves of this material. How they use it and what relevance they find – is up to them. Keeping up-to-date with recently published data is important, as difficult as it is. My heartfelt thanks to Professor Dov Noy, who made it possible to use the libraries in Israel. It was an exhilarating experience of a lifetime. Professor Richard Gombrich’s encouragement was most inspiring. My computer-expert Dan Anderson keeps helping me for many years. Errors are always mine.

The few abbreviations used are: AT = Aarne-Thompson; B = Bodker; BP = Bolte-Polívka; CJ = Cowel: The Jātaka; J = Jātaka; MAL = Malalasekera; TEM = A Tale for Each Month; TMI = Thompson (1958). All listed in the Bibliography of the Concordance.

Finally, I beg your indulgence to bear in mind the non-finality of this enterprise, in the spirit of the Sayings of the Fathers (Aboth II:21): “It is not up to you to complete the task, yet you are not free to desist from it”.

ABHINIṢKRAMAṆA

TPS: No. 25 TAN 73 PL 109 P 469

Story: Life story of Buddha.

References:

- Budge (1923) Baralam and Jêwsêf
 Pal (1988) 201 Pl 64 Buddha's early life
 Peri (1959) Barlaam Legende
 Motif-Index TMI: T 617

AKATAÑÑU

J 90

CJ: I 220-1, MAL: I 1

Story: Having been treated courteously, a merchant refused to reciprocate. In turn, when the merchant needed some favor again - he was refused.

References:

- Babay (1980) Babay, Rafael: A Favor for a Favor, Magnes Press, Hebrew University, Jerusalem, (TEM-41), 1980 # 9 "Two Friends" (IFA 10199)

Folktale Type AT: 613, 893

AMARĀDEVĪ-PAÑHA, Chandapathapañha

J 112

CJ: I 254, FJ: I 424, MAL: I 147

Story: Mahosadha was testing Amarā about her virtues. She was outstanding in her behavior and intellect.

References:

- Adam of Cobsam (1462) The Wright's Chaste Wife, in Furnivalli, F J (1865) publ. Early English Text Society
 Árnason, Jón (11864) Icelandic Legends, Story of Geirlaug and Groedari
 Barbazan-Méon (1808) De la Dame qui Attrapa un Prêtre, un Prévôt et un Forestier, III: 296>
 Basile (1932) II: 9, The Paddock I: 197-203

- Boccaccio (1982) Decameron VIII: 8
 Burton, R F (1886-8) Supplemental Nights... V: 253>: Good Wife of Cairo, and of her Four Gallants
 Burton R T (1865) Thousand Nights and a Night VI: 172 The Lady and her Five Suitors
 Clouston, W A (1884) Book of Seven Vazirs, First Tale of Sixth Vazir
 Clouston, W A (1884) Book of Sindibād p. 181 >
 Clouston, W A (1887) A Group of Eastern Romances and Stories p. 240 >
 Clouston, W A Popular Tales and Fictions, Vol. II: The Lady and her Suitors p. 303-5; Temal Ramakistnan p. 305-7
 Coelho A (1879) Contos populares portuguesas, Lisbon, Sixty seventh story
 Cunningham (1879) 53
 Damant, G A The Touchstone Indian Antiquary (1873), vol. IX, p. 2-3
 Darvish Makhlis of Ispahān: Thousand and one Days
 Dasent, George Webbe Popular Tales from the Norse Mastermaid (1912)
 Falla, Manuel de Based on Pedro Antonio de Alarcon: The Corregidor & The Miller's Wife Three-cornered hat (1916-9)
 Forteguerra, Ser Giovanni Novelle edite ed inedite, Bologna, (1882) Eighth novel
 Gibb, R T W (transl): History of Forty Vazirs p. 227 > Story of 21st Vazir
 Gonzenbach, Laura (1870) Sicilianische Märchen, Leipzig p. 859-62, No.55
 Ināyatū-'llāh: Bahār'i-Danish = Spring of Knowledge J 546 Mahā-ummagga VI: 185-7

- Liebrecht, Felix (1851) John Dunlap's Geschichte der Peosadichtungen, Berlin No. 72 b
- Mizrahi (1967) # 6 Handicraft delivers from death (IFA 1625b)
- Montaiglon (1877) IV-106: Constant du Hamel
- Nakshabī, Ziya-u'Din: Tūti Nāma Tales of a Parrot, Graz (1978) ADV Fourth Night
- Noy (1962) # 4 Wisdom of Life
- Penzer (1924) I: 153-64; 168; 172-81 Devasmitā; I: 42-4 The entrapped suitors; I: 29-36 Upakośā
- Penzer (1924) Yavamajhakiyā
- Rappoport (1937) 168-73 The Clever Peasant Girl
- Sansovino, F (1603) Cento novelle, Venice IX:8
- Shaykh'Izzat Ullāh (1712): Gul-i-Bakāvali = The Rose of Bakāvali
- Stokes, Maive (1879) Indian Fairy Tales No. 28
- Straparola, Giovan Le Piacevoli Notti, Venoce 1567 II: 5
- Francesco da Caravaggio
- Swan, Charles & Gesta Romanorum No. 69
- Wynnard Hooper (1876)
- Thorburn, S S (1876) Bannūor Our Afghan Frontier, London Mélusine p. 178
- Verdi: Falstaff Libretto: Arrigo Boito, based on Shakespeare's Merry Wives of Windsor and King Henry IV
- Folktale Type AT: 875, 1730
Motif-Index TMI: K 1218.1

- ĀSAMKA J 380
CJ: III 161-4, MAL: I 299
- Story: Near the hut of a hermit a girl was born in a lotus. She descended from the heaven of 33. The hermit adopted the beautiful girl. A king came around & fell in love with her. The hermit agreed to give her away on condition of guessing her name. For 3 years he tried. At last with a hint he guessed it right.
- References:
Noy (1963) 4 Les choses qu'il vaut mieux faire 35-40
Noy (1963) 27 Le jeune homme et les trois oiseaux 142-52
Noy (1968) 51 La fille savante du rabbin et son mari qui ne savait encore plus 229-32
- Folktale Type AT: 725, 851A, 900-III, 931
Motif-Index TNI: L 161
- CANDAKINNARA J 485
CJ: IV 179-82, MAL: I 845
- Story: King notices a kinnara couple. Candā the Kinnari wife is beautiful. King wants to get her, kills the husband & offers her the throne. She refuses & laments bitterly the loss of her beloved husband.
- References:
BP II 264>
Eberhard (1965) 136; 291
Gaster (1924) # 308; 378
Noy (1968) 25 L'homme qui n'a jamais prêté serment 125-36
- Thompson and Roberts (1960) No. 938
Yehoshua (1969) # 12 The clever wife (IFA 7667)
- Folktale Type AT: 465-II, 930-III
Motif-Index TMI: H 931.1, K 978

CENDRILLON, Cinderella

Macdonald (1988): 143-9 Cendrillon au Tibet

Story: Orphan adopted and abused by stepsisters meets prince who rejects the stepsisters and marries the orphan.

References:

- Alexander (1989) 9 Seven nuts 79-85
 Basile (1932) II: 5 The Serpent I: 160-9
 Basile (1932) I: 6 The Cat Cinderella I: 56-63
 Dundes (1982) Cinderella
 Hanoki (1982) in Dundes (1982)
 Neumann, Erich (1956) Amor and Psyche
 Noy (1968) 11 La rencontre du prince et de la princesse 75-83
 Noy (1968) 13 La tête d'animal qui voulait épouser une princesse 90-7; 313-4
 Noy (1968) 71 L'oiseau d'or et l'oiseau d'argent 282-6
 Noy (1979) #9 The ugly duckling and the beautiful stepdaughter
 Ramanujan, A. K. (1982) Hanoki: a Kanada Cinderella, in Dundes (1982)
 Roth (1951) The Cinderella Cycle
 Üveges (1986) Aranyos Bethali és szurkos Baba 7-9
 Warren, Robert E. (1960) A Spaniolic-Jewish version of "Frau Holle" in Patai (1960)
 Folktale Type AT: 306, 403, 480, 510, 510A, 510B, 888
 Motif-Index TMI: K 1815, L 100, L 162

CROSSING OF GANGES

Le Coq (1922): VI 13 78-9 PL 13

Story: Miracle of B. to impress believers.

References:

- Schlingloff (1994) 571-81

CULLA-DHANUGGAHA, Little Archer J 374

CJ: III 144-8, FJ: III 219-24, MAL: I 884

Story: Treachery of women. Husband trying to kill a bandit. He asks wife for a sword -- she hands it to the bandit (whom she suddenly desires.) The bandit kills husband, but observing her character he abandons her. He took her jewelry.

References:

- Alexander (1989) 6 No trust in wife 69-70
 Gaster (1934) # 197 Story of the Faithless Wife II: 443-5
 Talmud Kiddusshin 80b and its Tosefet: The Matron of Ephesus, R. Hananel (XI Cent.)
 Folktale Type AT: 34A, 150, 318, 510, 1511
 Folktale Type B: 1265
 Motif-Index TMI: H 466, H 1556.1, J 344, J 1791.4, K 604, K 2213, T 30, T 232, W 151

DABBHAPUPPHA J 400

CJ: III 205-7, MAL: I 1059

Story: Two otters caught a fish. Unable to agree how to divide the booty they presented the problem to a jackal for arbitration. He gave the tail to one, the head to the other, and kept the meaty part to himself.

References:

- Noy (1967) # 2 The magic hen (IFA 7303)
 Noy (1968) 20 Le serviant du Nissim le colporteur 119-22
 Folktale Type AT: 51***, 518*, 1533
 Folktale Type B: 297
 Motif-Index TMI: H 601, H 1212.4, J 811.1, J 1171, J 1241, K 815.7, K 452

DADHIVĀHANA J 186

CJ: II 69-73, MAL: I 1055

Story: Of four ascetic brothers in the Himālayas the oldest became Sakka. He gave to his three brothers three magic objects: a razor-axe, a drum and a bowl. A wild boar possessed a gem, which carried its rider through the air. A shipwrecked sailor stole the gem and flew to the Himālaya, where he found the three brothers and exchanged his gem for the three magic objects. With those objects he killed the brothers and repossessed the gem.

References:

Noy (1968) 16 *Le cordonnier et la bague magique* 105-41Yehoshua (1969) # 6 *The marvelous hen* (IFA 6012)

Folktale Type AT: 560-III, 563, 567, 569, 926

Motif-Index TMI: D 1470.1, D 1470.1.42, D 1472.1.7

DEVATĀ-PAÑHA J 350

CJ: III 101, MAL: I 1106

Story: Riddles asked and solved by the wise Mahosadha in J 546 *Mahā-ummagga*.

References:

Cheichel (1970) # 3 *The emir, the Jewish counselor and the sheep* (IFA 8464)Noy (1970) # 22 *He who has found a wife, has found a great friend* (IFA 114459)

Folktale Type AT: 875, 891

Motif-Index TMI: F 645

DĪGHĪTIKOSALA, J 371

Dīghatissakosala, Dīghatissa, Dīghakosala, Kosalarāja

CJ: III 139-40, FJ: III 211-3, MAL: I 1087

Story: Enmity is not wiped out by enmity, only non-enmity wipes out enmity.

References:

Dhammapada 5. "Hatreds never cease by hatred in this world; by love alone they cease. This is an ancient law".

223. "Conquer anger by love; Conquer evil by good; Conquer the stingy one by giving; Conquer the liar by truth".

Mahābhārata Udyogaparva 38. 73, 74: "Conquer the anger of others by non-anger; Conquer evil-doers by saintliness; Conquer the miser by gifts; Conquer falsehood by truth".

Motif-Index TMI: B 449.1

DĪPI J 426

CJ: III 285-6, MAL: I 1089

Story: Panther accuses she-goat of having trod on his tail. When goat says she came flying, in front of panther, he still devours her alleging that she scared a herd of deer, thereby spoiling his prey.

References:

Alexander (1989) 51 *Three gifts* 162-4Noy (1963) 4 *Die Sünde des Schafes ist die schwerste* 27Noy (1968) 29 *Le chat noir* 156-7

Folktale Type AT: 51, 111A, 123, 126, 248A, **1583

Folktale Type B: 540, 780, 1255, 1256

Motif-Index TMI: B 780, J 144, J 357, K 561.1.1, K 650, K 931, K 1710, K 1715, K 2285, K 2323, L 310, U 243, U 30, U 31, U 110

DŪBHIYAMAKKATA J 174

CJ: II 48-9

Story: A desperately thirsty monkey got some water. He made grimaces at his benefactor and left droppings at his head.

References:

- Cheichel (1970) # 2 There is no truth in this world (IFA 8004)
 Gaster (1924) # 441
 Ginzberg (1946-61) VI: 286 n.31
 Schwarzbaum (1968) 360-1
 Folktale Type AT: 155, 166
 Folktale Type B: 1159
 Motif-Index TMI: W 154

EKAŚRĀGA

TPS: No. 65 TAN 83 PL 119 P 504

Story: Young son, born to hermit & doe, loses innocence seduced by a princess. Story of the Unicorn.

References:

- Parimoo (1995) 164>
 Sharma (1978) 44 The Legend of Rurukshetra
 Folktale Type AT: 1678
 Motif-Index TMI: T 338, T 371, T 541.10

GAHAPATI, Householder

J 199

Story: Adulterous woman caught by husband. He beats her up with the local headman.

References:

- J 212 Ucchitṭhabhatta
 Motif-Index TMI: K 1561

GĀMAṆI-CANḌA

J 257

CJ: II 207-15

Story: Chain of accidents pursued the retired faithful servant of the king. Accused of malfeasance he was brought to the king for judgment. The king recognized him. His judgment absolved him of intent to do harm.

He punished the accusers and the defendant such a way that the servant won a great amount of money from the accusers.

References:

- Alexander (1989) 85 Intelligence and Luck 229-4
 Gaster (1925-8) 1203-8 Das sodomitische Urtheil
 Noy (1968) 20 Le Serment du Nissim le colporteur
 119-22

Folktale Type AT: 947, 1534, 2042

Motif-Index TMI: J 1172, J 1173, J 1179, K 248

GHOSAKA

Burlingame (1921): I 79, 247

Story: Miraculous escape from death seven times, fulfilling a prophecy at birth.

References:

- Gaster (1925-8) 1057-64 Parallels to the Legends of
 Candrahāra

Folktale Type AT: 930 I-II

Motif-Index TMI: K 978, M 312, M 370, M 371

HĀRITA

J 431

CJ: III 295-7, MAL: II 1324

Story: Young man, upon death of his parents became a hermit. Wandering he arrived to Benares and stayed in the royal park. The king saw him, invited him to stay and built a quarter for him in the park. He lived there for 12 years. When the king had to leave to quell a border turbulence, he asked his queen to look after and feed the hermit. She did so. Once the hermit got back late, the queen was waiting at the window to see him coming for his usual meal. The queen hastily got up, her robe fell off. This aroused the hermit, got hold of the hand of the queen, drew her to himself. Both enjoyed each other. On his return the king confronted them, both confessed. The hermit said: "There are four passions in this

world, great king,/ That in their power are over-mastering:/ Lust, hate, excess and ignorance their name;/ Knowledge can here no certain footing claim". (Emotion outweighs logic.)

References:

Ryusen (1981) PI 21

Folktale Type AT: 318

I NEVER LOSE ANYTHING

Chavannes (1910-34): No. 118 v 1: 389-90; v4: 144

References:

Gaster (1934) # 6 Observance of the Sabbath Rewarded I:
9-11

Folktale Type AT: 736A

Motif-Index TMI: N 211.1

KAKKAṬA

J 267

CJ: II 235-7, MAL: I 472

Story: A huge crab catches an elephant's foot in his claw. Wife of elephant pleads for him and he was let to go free. Then he trampled the crab to death.

References:

Parimoo (1995) 164>

Folktale Type B: 86

Motif-Index TMI: B 876.2.1, K 910

KALYĀṆAKĀRI

TPS: No. 32 TAN 74 PL 110 P 474

Story: Mother has two sons: the good Kalyāṇakāri or Kṛtajña or Kṣemakāra and the bad Pāpakāri or Pāpaṃkāra or Vikṛtajña. Good brother saves the bad one, who in turn blinds the good one.

References:

Noy (1979) # 6 The wonderful healing leaves
(IFA 10.125)

Folktale Type AT: 613, 673

Motif-Index TMI: N 451, S 165

KANHADĪPĀYANA

J 444

CJ: IV 17-22, MAL: I 502

Story: False accusation leads to order of execution by a careless king, who did not investigate the case.

References:

Benfey (1859) I: 479-86; 499-501

Benfey (1859) II: 326-7; 345-6

J 332 Rathalatṭhi

Kalila and Dimna VII 45-199

Rappoport (1937) 173-5 A wise Lion or the Dervish and the Honey Jar

Folktale Type AT: 178, 780

Motif-Index TMI: H 171.1, H 252, K 650

KAPIRĀJA, Monkey king, Suṃsumāra, Markaṭa

J 208

FJ: II 158-60, MAL: II 1172

Story: Crocodile's wife craved for a monkey's heart. Husband made friends with a monkey & offered to take him over to the other shore. When monkey realized what the purpose was, he told crocodile that his heart was on a tree on the other side. Getting close, the monkey jumped into a tree & laughed at his "friend".

References:

Parimoo (1995) 164 >

Steel (1894) 230-3 The Jackal and the Partridge

Folktale Type AT: 91

Folktale Type B: 535, 678

Motif-Index TMI: F 1041.1, H 252, H 1212.4, K 544, K 561.3, K 726, K 961.1, T 571

KATṬHAHĀRI J 7

CJ: I 27-9, MAL: I 490

Story: King refuses to recognize child conceived at a chance encounter. Mother throws child up in the air as an Act of Truth: if he is not the father – child may be killed. Child stays in mid-air. Child's name will be Jivak.

References:

Moy (1967) Noy, Dov: TEM 1966 IFA, Haifa, 1967,
10 The garbage girl who married a prince
(IFA 7070)

Folktale Type AT: 736A, 873

Motif-Index TMI: H 252

KHARAPUTTA, Son of donkey, Senaki J 386

CJ: III 174-7, FJ: III 275-81, MAL: I 714

Story: King as a reward learns from Nāga king to understand the language of animals, with condition not to reveal it to anybody under threat of being killed. Queen insists & he is ready to give in. Just then he hears & understands the talk of the animals who ridicule him for his lack of toughness towards his bossy wife. This teaches him a lesson and he thrashes her soundly without revealing his secret.

References:

Alexander (1989) 88 King Salomon's servant 226-7
Basile (1932) II: 1 Petrosinella 135-46
Basile (1932) II: 2 Prince Veradaprata I: 144-5
Basile (1932) II: 5 The Serpent I: 160-9
Marcus (1966) # 8 The Man who learned animal language
(IFA 6009)

Folktale Type AT: 517, 670 II-III, 671, 207A

Motif-Index TMI: B 165, B 216, B 217, C 425, D 1815, J 386, N 451, T 252.3

KIND ANIMALS – UNGRATEFUL MEN

Various (1986):

Story: Many examples of peoples' cruelty.

References:

Basile (1932) III: 5 The Cockchafer, the Mouse and the
Grasshopper I: 257-64
Cheichel (1970) # 2 There is no truth in this world (IFA 8004)
Marcus (1966) # 32 There is no pity in Man's heart
(IFA 5319)
Noy (1968) 7 Der undankbare Königssohn 29-32
Noy (1968) 14 L'homme qui rendit le mal pour le bien
97-100

Folktale Type AT: 75, 155, 160, 161

Folktale Type B: 350, 1134

Motif-Index TMI: B 363, B 391, K 735, W 154.8

KUMBHA J 512

CJ: V 5-11, MAL: I 636

Story: Origin of drunkenness.

References:

Motif-Index TMI: A 1427.0.1

KUMBHAKĀRA J 408

CJ: III 228-32, MAL: I 637

Story: Impermanence of worldly existence moves couple to renounce and retire.

References:

Schwarzbaum (1979) 477-9/XCVIII/The Raven and the Carcass
Folktale Type B: 1032, 1250
Motif-Index TMI: K 1086, U 30, W 150

KUṆĀLA, Cuckoo bird, of beautiful eyes J 536
 CJ: V 219-45, FJ: V 412-56, MAL: I 622
 Story: "Joseph and Mrs. Potiphar"
 References:
 2 Samuel XI Uriah
 Alexander (1989) 9 Seven nuts 79-95
 Alexander (1989) 57 King and his vezir 174-8
 Basile (1932) II: 6 She-Bear I: 170-8
 Basile (1932) IV: 6 The Three Crowns II: 43-53
 BP I: 276 >
 BP II: 234-51; 267-71
 Chauvin (1892-1909) III: 145-7
 Cheichel (1970) # 9 King Salomon's three counsels
 (IFA 8600)
 Cosquin (1922) 73 > La Légende du Page de Sainte Élisabeth
 de Portugal
 Edgerton (1926) Vol. XXVI: 263-66
 Mutalammis Encycl. of Islam I: 335
 Parimoo (1995) 164 >
 Schwarzbaum (1939) 173-96 Female fickleness
 Tzedaka (1965) # 1 The daughter of Amran (IFA 6379)
 Folktale Type AT: 318, 870C*, 875D*
 Motif-Index TMI: H 171.1, K 2111, P 282.3

KURUNGAMIGA-II J 206
 CJ: II 106-7

Story: Antelope, woodpecker, tortoise against hunter. When antelope was caught in a snare, the tortoise gnaws the net to pieces, the woodpecker delays hunter to give time for antelope to escape. When tortoise was caught by the hunter the antelope distracts him and tortoise escapes.

References:

Noy (1968) 25-8 Le coq, l'âne et le chien

Folktale Type AT: 75, 125, 233B
 Folktale Type B: 731
 Motif-Index TMI: A 2493.32, B 545.1, J 1020, K 642

KUSA J 531

CJ: V 141-64, MAL: I 651

Story: Search for girl in the image drawn by Prince. He was ugly but wise, due to his Karmic fate.

References:

Alexander (1989) 9 Seven nuts 79-85
 Alexander (1989) 76 Orphan espoused by prince – envied by
 her stepsisters 205-8
 Basile (1932) II: 5 The Serpent I: 160-9
 Basile (1932) II: 6 She-Bear I: 170-8
 BP II: 234-51; 267-71
 Edgerton (1926) XXVI: 263-66 Birth of Vikramāditya, father
 a cursed Gandharvan in skin of ass
 J 419 Padmāvati
 Macdonald (1988) Cendrillon 143-9
 Neumann, Erich (1956) Amor and Psyche
 Noy (1968) 13 La tête d'âne qui voulait épouser une
 princesse 94-7
 Noy (1968) 71 L'oiseau d'or et l'oiseau d'argent 232-6
 Parimoo (1995) 124 >
 Thompson (1951) 98
 TPS No. 68 Padmavati
 Folktale Type AT: 425C, 873
 Motif-Index TMI: D 735.1

KŪṬAVĀṆĪJA-II J 218

CJ: II 127-9, MAL: I 659

Story: Villager deposited 100 ploughshares with friend. When he came to claim them, the "friend" said that mice ate them. In order to get them back, he hid the friend's child. Frantically looking for him, "friend" was told that a hawk lifted him away. Knowing that it was impossible, he admitted that he invented the story with the mice and got his son back.

References:

- Cheichel (1973) # 10 A real epidemic (IFA 9150)
 Eberhard-Boratav (1953) 243 Zimmermann and Goldschmid 337
 Noy (1965) 55 Los comieron los ratones 147
 Folktale Type AT: 1592
 Motif-Index TMI: J 1530, J 1531.2

LA DISPUTE DES DEUX DÉMONS

Chavannes (1910-34): No. 277 v 2: 185-6; v 4: 167

Story: Widely used story: two or more contestants of magic objects, which enable owner to overcome normally insurmountable obstacles are fighting for their possession. A "smart" stranger tricks them and flees with the magic objects to accomplish his own "impossible task".

References:

- Kagan (1965) Kagan, Zipora: TEM 1964, IFA, Haifa, 1965
 # 8 The Princess on the glass Mountain
 (IFA 6084)
 Noy (1967) # 2 The magic hen (IFA 7303)
 Weinreich (1988) 40 The Magic Fish and the Wishing Ring
 115-9
 Yehoshua (1969) # 6 The marvelous hen (IFA 6012)
 Folktale Type AT: 405, 518, 566, 567, 926
 Motif-Index TMI: D 1520.11

MAHĀ-UMMAGGA, Big tunnel J 546

CJ: VI 156-246, FJ: VI 329-478, MAL: II 465

Story: Wise Mahosadha becomes king's adviser. Other courtiers envy him and try to destroy him with intrigues and posing impossible tasks. He overcomes all provocations and retains his high position.

References:

- Alexander (1989) 64 Cutting cloth 192-3
 Apocrypha Susanna
 Cheichel (1970) # 13 The Christian Duke and his Jewish
 financial adviser (IFA 8235)
 Falah (1978) # 24 The tiger and the woodcutter's son
 (IFA 1193)
 Gaster (1924) # 429; 441
 Mizrahi (1967) # 5 Bahlul and the clever Maiden
 (IFA 1625a)
 Noy (1962) # 4 Wisdom of Life (Amra the clever girl)
 Noy (1962) # 5 Three Questions of a King
 Noy (1968) 10 Le jugement dans l'affaire du miel et d'or
 72-4
 Noy (1979) # 22 He who has found a wife, has found a
 great friend (IFA 11459)
 Weinreich (1988) 75 The Bishop and Moshke 114-5
 Zabara, Joseph ben Meir The Clever Judge, p.215-6 in Schwarz (1935)
 Folktale Type AT: 178A, 178B, 425, 875, 916, 920C, 922, 922A, 922C,
 926, 981, 1641-III, 1651, 1730
 Motif-Index TMI: B 122.8, B 331, F 645, F 1041.1, H 486.2, H 561.4,
 H 1010, H 1024.1.1.1, J 123, J 151.1, J 1144.1, J 1153, J 1153.2,
 J 1171.4, J 1179.7

MAHĀKAPI-I J 407

CJ: III 225-7

Story: Monkey saves his troop using his body as bridge.

References:

Gaster (1925-8) 1243-8 Das Herz auf dem Lande
 Folktale Type B: 692
 Motif-Index TMI: B 555, K 650

MAHĀSĀRA

J 92

CJ: I 222-7, MAL: II 567

Story: Monkey steals pearl necklace. Many innocent people accused. King's minister investigates, suspects the monkey. To find the thief he orders all monkeys to be let loose with necklaces, bracelets and anklets on. When the thief saw that, he became jealous and produced the pearl necklace.

References:

Benfey (1859) I: 172; 196
 Pal (1988) 197 Pl 60
 Ramaswami, Ragu (1901) 78 > Indian Fables
 Uther (1993) 513 Ida von Toggenburg 456
 Ward (1981) 513 Ida von Toggenburg II: 132-3
 Wesselski (1925) 42 Das Urteil über die Elstar 114
 Folktale Type B: 291
 Motif-Index TMI: J 1141.1

MĀNDHĀTU

J 258

CJ: II 216-8, MAL: II 445

Story: Icarus motif. Ambitious, injudicious king, not satisfied with everything he got; he wants the whole world. It leads to his downfall.

References:

Pal (1988) 196 Pl 59
 Parimoo (1993) 24-43
 Folktale Type AT: 836
 Motif-Index TMI: C 773, F 1021.2.1, L 420, L 421, Q 338

MĀRAVIDRĀVA

TPS: No. 26 TAN 73 PL 109 P 470

Story: Temptation & attack of meditating Buddha.

References:

Pal (1988) 202 Pl 65
 Motif-Index TMI: H 252

MUNIKA

J 30

CJ: I 75-6, MAL: II 641

Story: Bull complains of hard work, while boar is only fed. He finds out the ultimate fate of the boar (slaughter).

References:

Marcus (1966) # 21 The Consultant Ass (IFA 6951)
 Folktale Type AT: 214*
 Motif-Index TMI: L 456

NIGRODHA, Banyan tree

J 445

CJ: IV 22-7, FJ: IV 37-43, MAL: II 68

Story: Three friends slept under a tree. One of them overheard cocks disputing. One cock bragged: whoever eats my fat will become king, whoever eats my middle flesh will become commander-in-chief and whoever eats my bone-flesh will become the treasurer. The one who heard that talk climbed on the tree, grabbed the cock, cooked it and distributed the fat to Nigrodha, the middle flesh to the other guy and he ate the bone-flesh. All predictions proved to be true.

References:

1 Kings 5: 13 "Solomon spoke also to beasts and birds"
 Yehoshua (1969) # 6 The marvelous hen (IFA 6012)
 Folktale Type AT: 567A-II, 670 II-III
 Motif-Index TMI: B 216, D 1561.1.1, H 171.1, M 312.3, N 451

NIGRODHAMIGA, Banyan-Deer, Gazelle-king, Nyagrodhamrga J 12
CJ: I 36-42, FJ: I 145-53, MAL: II 69

Story: Deer king, provided king's kitchen daily with a deer to save mass killing of his flock. When the lot fell on a pregnant doe, he offered himself for slaughter. The amazed king stopped the killing.

References:

Steel (1894) 129-43 The Two Brothers

Folktale Type AT: 890, 910K

Folktale Type B: 808

Motif-Index TMI: T 412

PADMĀVATĪ

TPS: No. 68 TAN 84 PL 120 P 508

Story: Padmāvati, daughter of an ascetic in the forest hermitage, was beautiful. King Brahmadatta on a hunt met her, fell in love, asked her to his palace. Women in harem were jealous. They falsely accused and besmirched her. King believed and ordered her killed. Deity of father's hermitage saved her by Act of Truth.

References:

Alexander (1989) 76 Orphan married by prince – envied by her stepsisters 205-8

BP II: 392-3 Grimm: 96 Recueil des frères

Chauvin (1899-1902) # 375 VII: 95

Eberhard-Boratav (1953) # 239 55 versions

J 531 Kusa 320-7 Oral version

Littman 320-7 Oral version

Macdonald (1988) Cendrillon 143-9

Noy (1968) 15 Le Prince dont tous les souhaits furent exaucés 101-5

Noy (1968) 45 Les Princes perdus 209-14

Noy (1970) # 7 The weaving that saved the queen (IFA 8870)

Thompson (1951) 121

Üveges (1866) 10-3 A három holló

Zfatman (1991) 21 Story of stepmother 78-85

Folktale Type AT: 451, 652-II, 712, 951

Motif-Index TMI: K 2155.1

RATHALATṬHI

J 332

CJ: III 69-70, MAL: II 715

Story: King's chaplain was on his way to his village estate. A caravan blocked his way. He got impatient and struck the caravan leader with his goad-stick. The stick ricocheted and hit his own forehead. He complained to the king, who without examining the case confiscated the caravan. The king's chief judge reversed the order.

References:

Falah (1978) # 24 The tiger and the woodcutter's son (IFA 1193)

Marcus (1966) # 10 The three Brothers (IFA 6260)

RKṢAPATI

XIA NAI (1983-5): III: 62, 161

Story: Three versions about an ungrateful man saved by the bear: 1) he points out the bear who saved him to a hunter; 2) shoves him from the tree to a lurking lion; 3) does both.

References:

Falah (1978) # 24 The tiger and the woodcutter's son (IFA 1193)

Marcus (1966) # 32 There is no pity in Man's heart (IFA 5319)

Folktale Type AT: 75, 154, 154 IV, 160, 161

Folktale Type B: 1134, 1179

Motif-Index TMI: K 2315

SACCAMKIRA J 73

CJ: I 177-81, MAL: II 995

Story: A prince was swept away in the middle of a river during the storm. He, a snake, a rat and a parrot were saved by an ascetic. They all promised him a reward. The animals fulfilled the promise, but not the prince.

References:

- Feer (1901) 174
 Hertel (1909) I: 74; 214 > Katharatnākara
 Hertel (1909) I: 130
 Noy (1968) 14 L'homme qui rendit le mal pour le bien 97-100
 Rückerts, F (1868) III 252 Gedicht "Von Menschen Undank und der Tiere Dankbarkeit" in Brahmanischen Erzählungen, Poetische Werke
 Wesselski (1925) 56 Die Dankbarkeit 153-5
 Folktale Type AT: 160, 554
 Folktale Type B: 1122
 Motif-Index TMI: B 437.1, B 469.9, B 491.1, B 531, B 583, W 154.2.2

SAMMODAMĀNA J 33

CJ: I 85-6, MAL: II 1065

Story: In unison quails could avoid being captured by raising the net together flying away, while quarreling they were caught.

References:

- Noy (1968) 1 Le Coq, l'âne et le chien 25-8
 Folktale Type AT: 125, 233B
 Folktale Type B: 1056
 Motif-Index TMI: J 1024, K 640, K 1715.3, U 160

SAMBHAVA, Youth, Simbha J 515

CJ: V 31-7, FJ: V 57-67, MAL: II 1061

Story: Chaplain sent all over to find definition of "good" & "truth". Finally a 7-year old boy resolved his doubts.

References:

- Alexander (1989) 1 Mother's heart 51-3
 Alexander (1989) 59 Answers of Jewish minister 179-80
 Alexander (1989) 64 Cutting cloth 192-3
 Alexander (1989) 92 Clever boy and king 234-6
 Apocrypha Susanna
 Avitsuk (1965) Avitsuk, Jacob: TEM 1964, IFA, Haifa, 1965 # 27 The Tree that absorbed Tears
 Cheichel (1970) # 19 Wisdom preserves the life of the wine (IFA 8168)
 Eberhard-Poravka (1953) 294 Der Kaufmann und sein Lehrling 337
 Gaster (1924) # 429; 441
 Gaster (1934) # 144 The Old Man and the Snake and the Judgment of Solomon I: 276-80
 Gaster (1934) # 199 The Woman who hid her Gold in a Jar II: 452-6
 Ginzberg (1946-61) III 257 n. 7-10
 Koen-Sarano (1994) 195-203 El mazal i la hohma 195-203
 Marcus (1966) # 14 King learns from children (IFA 4839)
 Noy (1966) Noy, Dov: Tunisia, IFA, Haifa 1966 # 10
 Noy (1968) 10 Le jugement dans l'affaire du miel et d'or 72-4
 Noy (1968) 47 L'orphan qui savait dévoiler les secrets 217-30
 Noy (1979) 39-17 Thanks to King Solomon's Trial (IFA 11093)
 Noy (1979) # 20 The boy's three questions (IFA 11137)
 Thompson (1951) 145 The Folktale

Tsedaqa (1965) # 1 The daughter of Amran (IFA 6379)
 Folktale Type AT: 921, 922, 926A, 1620
 Motif-Index TMI: A 530, H 524.1, H 711.1, J 1113, K 445

SAÑJĪVA, Resurrection, Byaggha J 150
 CJ: I 319-22, FJ: I 508-11, MAL: II 1001
 Story: Pupil learned a spell how to raise the dead, but did not know how to stop the spell. He used the spell on a dead tiger. The tiger became alive & killed him.
 References:
 Basile (1932) IV: 6 The three Crowns II: 43-53
 Cheichel (1970) # 2 There is no truth in this world (IFA 8004)
 Gaster (1924) #441
 Ginzberg (1946-61) VI: 286 n. 31
 Noy (1967) # 11 King Salomon and the div (IFA 7530)
 Noy (1968) 18 Le médecin et son assistant 112-5
 Rappoport (1937) 195-9 The creation of the Golem
 Schwarzbaum (1968) 360-1
 Folktale Type AT: 155, 325, 565, 678
 Motif-Index TMI: D 806, D 965, D 1500, D 1635, D 1711.0.1, D 1810.4, J 563, J 1172.3, J 1804, J 2411.4, R 1117

SIRI J 284
 CJ: II 279-82, MAL: II 1138
 Story: A stick-gatherer at night overhead two cocks fighting and abusing each other. One cock boasted: if anybody eats my meat - will become a king; my exterior - will be commander-in-chief; my bones - a chaplain. The stick-gatherer caught the cock, killed & his wife cooked it in a pot. Going to bathe in the river, they put the pot on the bank. A breeze blew it into the river. Downstream an elephant-trainer picked it up. At mealtime an ascetic stopped in. They offered him the pot (unaware of its importance). The ascetic divided the pot: meat to the trainer, exterior to

the wife, and he ate the bones. Events materialized according to the prediction.

References:
 Yehoshua (1969) # 6 The marvelous hen (IFA 6012)
 Folktale Type AT: 567A, 567A-II, 670 II-III, 926
 Motif-Index TMI: B 216, D 1561.1.1, M 312.3, N 451

SIVI J 499
 CJ: IV 250-6, MAL: II 1153
 Story: Sivi's story presents four versions of self-sacrifice: 1) giving away his eye; 2) his flesh; 3) his head; 4) his body.
 References:
 Cheichel (1973) # 4 100 grams of a flesh of a Jew (IFA 9321)
 Folktale Type AT: 890
 Motif-Index TMI: A 1598, H 252, J 1161.2

SUDATTA

TPS: No. 35 TAN 75 PL 111 P 476

Story: The religious and humble Sudatta disobeyed the proud king's ordinances in maintaining his practices of rituals. Severely punished by the king, he distributes his wealth and retires.

References:
 Mizrahi (1967) # 10 Reverence to prayer at Day of Atonement (IFA 7065)

Folktale Type AT: 929
 Motif-Index TMI: T 232

SUDHANA

TPS: No. 64 TAN 83 PL 119 P 501

Story: Prince Sudhana (S.) & Manoharā (M.). King Dhana had a Nāga, whose presence augured prosperity. An enemy king wanted to acquire that Nāga by dispatching men to capture it. Nāga saved by a hunter. As a reward the Nāga gave him a magic noose. Hunter gave the noose to his

son, who was able to capture with it M., a beautiful Kinnarī princess. He gave M. to Prince S. They married. S. was sent to conduct a campaign. S. gave to his mother the queen a miraculous gem to safeguard M. in his absence. There was a rivalry in the king's court between two chaplains: the favored & the unfavored one. The unfavored chaplain was looking for an opportunity to take revenge on the favored one. This came about when the king had a bad dream & consulted the unfavored chaplain. He suggested to the king to sacrifice M. to the gods. This was almost done, had not M. been rescued by the miraculous gem in custody of the queen. With that M. flew back to her Nāga world. Before entering her world she visited a hermit & asked him to tell the returning Prince S. where she went & entrusted a ring for S. The returned S. was frantically searching for M. & by chance met the hermit, who fulfilled the charge given to him by M. This led to their happy reunion.

References:

- Basile (1932) IV: 3 The Three Animal Kings II: 21-6
 Bocaccio (1982) X: 9 762-80
 Penzer (1924) II: 76 The Ring of Recognition
 Schiefner (1882) Introduction XLIX-L
 Folktale Type AT: 400
 Motif-Index TMI: B 652.1, D 361.1.1, H 94, H 324

SUMĀGADHĀ

TPS: No. 93 TAN 90 PL 126 P 526

Story: Pious daughter converts her whole family to Buddhism from Jainism.

References:

- Noy (1970) # 22 He who has found a wife, has found a great good (IFA 11459)
 Folktale Type AT: 875, 875D
 Motif-Index TMI: F 645

SURUCI J 489

CJ: IV 198-205, MAL: II 1258

Story: Two motifs: 1) two friends who later became kings promised to wed their future children; 2) at wedding festivity groom could not be made to laugh until a dancer performed a "half-body" dance.

References:

- Basile (1932) Frame Story and I: 3
 Basile (1932) III: 5 The Cockchafer, the Mouse and the Grasshopper I: 257-64
 Noy (1968) 27 Le jeune homme et les trois oiseaux 142-52
 Parimoo (1995) 164 >
 Weinreich (1988) 7 Wisdom or Luck 5-8
 Folktale Type AT: 559-I, 571-III, 930, 945II
 Motif-Index TMI: 591.2, H 252, N 640

SUTASOMA J 537

CJ: V 246-79

Story: King became cannibalistic by tasting human flesh offered to the unwitting king by his cook. This caused panic in the populace. With help of brave Sutasoma he was converted to his previous habits.

References:

- Alexander (1989) 4 Repentance of cannibal 60-7
 Alexander (1989) 94 Two brothers responsible for each other 237-8
 Parimoo (1995) 124 >
 Folktale Type AT: 406, 768
 Motif-Index TMI: B 243, G 11.7, G 51, G 78.1, H 252, K 815.17, N 101, S 262

SUVARṆAVARṆĀVADĀNA

Mitra (1882):

Story: Three incarnations: 1) old bhikṣu wanted to get rid of a new monk Ajita. Accused him falsely for sexual excesses, exclaiming: "you deserve the stake for your crime". 2) the old bhikṣu reborn as Virūpa, an ugly creature, cause of calamity; 3) again reborn as Suvarṇavarṇa a beautiful and devoted youngster, falsely accused of murder and was put on stake for execution. Every time he was rescued because he performed the rite of caityavrata (honoring the caitya). - Karma served the purpose of a "rational excuse for the apparent absence of justice in the world" (G. Scholem).

References:

Noy (1963) 32 Schwili : Die Königstochter und der Sohn des Zauberers 101-6

Folktale Type AT: 759**

TACCHASŪKARA

J 492

CJ: IV 216-21, MAL: I 986

Story: Wise boar helped to save his herd of wild boars from a harassing tiger. He organized the herd, captured & devoured the tiger. The same wise boar got rid of a sham ascetic who used to help a tiger to devour the boars. The herd elected him to be their king. They seated him in a fig tree & sprinkled him with water from a conch shell. This is the origin of the coronation ceremony on a figwood chair & sprinkling from a conch shell.

References:

Noy (1968) 1 Le coq, l'âne et le chien 25-8

Folktale Type AT: 125

Folktale Type B: 35

Motif-Index TMI: J 1020, K 1715.3

TAKKALA

J 446

CJ: IV 27-31, MAL: I 981

Story: Wicked wife persuades husband to kill his old father. He goes to the cemetery with his young son. Starts to dig a grave for his old father. When the young son starts to dig another grave "Whom is it for?" asked the father. "For you, when you get old." They went home & he chased away his wife. (Blames wife instead of his own malice!)

References:

Yehoshua (1969) # 13 Honor your Father (IFA 7668)

Folktale Type AT: 980, 982

Motif-Index TMI: J 121.1, K 214.2, N 451

TAKKĀRIYA

J 481

CJ: IV 153-61, MAL: I 984

Story: Chaplain discovers that his wife had a look-alike lover: tawny brown. Chaplain persuades king to sacrifice a tawny brown man to enable a building to be built. The stupid husband tells his perfidious wife about it. The word spreads around looking for a tawny man. Wife warns all of them to flee. The only one remaining is her husband.

References:

Cheichel (1968) # 2 The Turning Wheel (IFA 7905)

Cheichel (1970) # 19 Wisdom preserves the life of the wine (IFA 8168)

Noy (1968) 29 Le Chat Noir 56-7

Noy (1970) # 20 The boy's three questions (IFA 11137)

Schwarzbaum (1968) 254-5

Folktale Type AT: 980C

Folktale Type B: 1015, 1168

Motif-Index TMI: J 21.45, J 2143.1, N 101, N 331, S 241, S 261

TESAKUṆA J 521

CJ: V 59-64, MAL: I 1037

Story: King finds a nest with three eggs. Young birds hatched, adopted by king as his children. They give him good advice how to rule: 1) do not attempt the impossible; 2) regret nothing that is past; 3) believe no impossible tale. The king failed on all three.

References:

- Ausubel (1948) 628 The Wise Bird and the Foolish Man
 Budge (1923) 5 The Nightingale and the Fowler XXII–XXIII
 Budge (1923) 63-7 The Parable of the Hunter
 Burton (1888) VI: 169 The Three Teachings of the Bird
 in Patai (1960): The Three Teachings of the
 Bird XXXIII-XXXIX
 Davids (1880) # 39 The Bird's Three Advices 149-50
 Gaster (1924) Lydgate, John: The Churl of the Bird 102-40
 Hammond (1927) Introduction commentary LXX, 80, 190;
 Appendix II page CXXI
 MacDonald (1895) The Three Teachings of the Bird - three
 versions
 Parker (1914) III 256, 354
 Rappoport (1937) 175-6 Three Precepts

THE BRAHMAN AND THE MONGOOSE

Penzer (1924): V:138-9

Story: A Brahman left his infant in care of a trusted mongoose while he was called to perform a ceremony. A snake crept to the bed of the child ready to bite him. The mongoose jumped at the snake and killed it. The returning Brahman saw at the entrance the mongoose with its bloody mouth. Believing that the mongoose killed the child he stoned the faithful animal.

References:

- CJ VI 186-9
 J 332 Rathalatthi
 Noy (1968) 16 Le cordonnier et la bague magique 103-14
 Motif-Index TMI: B 331.2

TIPALLATTHAMIGA

J 16

CJ: I 47-50, MAL: I 1013

Story: Young stag caught in net, feigned death to make his escape.

References:

- Noy (1968) 2 La ruse de renard 28-32
 Folktale Type AT: 33, 56A, 56A*, 233A, 239
 Folktale Type B: 504, 996
 Motif-Index TMI: K 522, K 522.4, K 642.1, K 1860

UCCHAṄGA, Lap/womb, Apronfull, Uccaṅga, Udariya J 67

CJ: I 164-6, FJ: I 306-8, MAL: I 340

Story: Three men were taken prisoners alleging they were bandits. Woman claimed them. The king presented her with a dilemma: if she take only one person with her of the three: husband, child or brother, which one should she pick? She picks the brother, who is irreplaceable (the other two could be replaced). The pleased king released all three.

References:

- Basile (1932) IV: 9 The Raven II: 72-82
 Folktale Type AT: 985
 Motif-Index TMI: A 530, P 253.3

UCCHITṬHABHATTA, Left-over food, Nana J 212

CJ: II 117-20, FJ: II 167-9, MAL: I 341

Story: Husband found wife's lover in the storeroom.

References:

- J 199 Gahapati

Folktale Type AT: 985
Motif-Index TMI: K 1561

UPAKOŚĀ

Penzer (1924): I 32-44, 167

Story: Virtuous wife traps suitors, hides them in baskets & takes them to king's court.

References:

Alexander (1989) 54 The Wise Queen 169-70

Folktale Type AT: 1730

Motif-Index TMI: K 1218.1

UTPALAVARṆĀ

Chavannes (1918-34): No. 188 v: 2 54, v 4: 154-5

Story: Being insistently pursued by a young man she asked for the reason. He said he likes her lotus-like eyes. She tore them out & sent them to him. This is according to the Tripitaka XIX, 7, p. 7 ro. and XVII, 2, p. 54 ro. However, according to Tawney-Penzer: Kathā sarit sāgara (III: 19-20) it is a prince who tore out his eyes, because the wife of a merchant was charmed by them. While so far no Pāli jātaka or avadāna seems to describe the story (?) or an illustration has been found, a personal communication by Prof. Jean Fontein (11/30/97) indicates that an up-to-date unidentified freeze on the main wall (II:35) of the second gallery at Barabudur seems to correspond to the Tawney-Penzer story.

References:

Basile (1932) III: 2 The Girl with the Maimed Hands

I: 232-41

Bin Gorion (1934)

IV: 283

BP

I: 295-311 to Grimm No. 31 "Das Mädchen ohne Hände"

Cahier (1867)

Characteristiques des Saints, in Revue Celtique V: 130

Eisler, R

Weltenmantel und Himmelszelt, München, 1910, p. 150

Lamotte (1944)

I: 260-3

Lamotte (1944)

II: 875

Liebrecht (1879)

441 Essay on the Sources of Barlaam and Josaphat

Marguerite (1959)

No. X

Parker (1910-4)

II: 198

Pauli, Johannes

Schimpf und Ernst, ed. Bolte, Berlin, 1924, vol. I: 13 & vol. II: 258

Penzer (1924)

3-III: 19-21 Prince who tore out his own Eye

Stokes (1877)

65 St. Brigit

Tubach (1969)

4744 Temptation resisted by mutilation, p. 359. Many references.

Wirth, A

Danae in christlichen Legenden, Wien, 1892, p. 45

Folktale Type AT: 706

Motif-Index TMI: T 327

VALĀHASSA

J 196

CJ: II 89-91, MAL: II 838

Story: Five hundred merchants shipwrecked on the island of goblins (Ceylon). They were enticed by those women (in beautiful shape). The leader of the group observed that these goblins devoured their victims as soon as new shipwrecks arrived. The Flying-horse showed up asking if they wanted to return to their homes. Only half of them grabbed the opportunity.

References:

Kurata (1987)

Pl 45

Meech-Pekarik (1981-2)

P 111-8 F 2-6

Parimoo (1995)

164 >

Folktale Type AT: 314-III
Motif-Index TMI: G 264.3

VAṬṬAKA-II J 118

CJ: I 261-2, MAL: II 816

Story: Quails were caught, fattened & sold. One quail refused to be fattened, fasted till he became all skin & bone. The fowler took him out of cage to examine him, he flew away & regained his freedom.

References:

Sharma (1978) 24-6 Santha Bahu

Folktale Type AT: 33, 56A, 56A*, 233A

Folktale Type B: 501, 504, 510, 996

Motif-Index TMI: K 520, K 522, K 522.4, K 642.1, K 1860

VEDABBHA J 48

CJ: I 121-4, MAL: II 920

Story: Two robbers obtain treasure. They slaughter each other due to extreme greed.

References:

Alexander (1989) 5 Sheppard who found livelihood 67-9

Bezemer 24-6 Volksdichtung aus Indonesien

Falah (1978) # 27 The pardoner's tale

Grimm (1856) Brüder Lustig

Hechal Hechal, Edna: TEM # 42 (unpublished)

6 Treasure finders

Marcus (1966) # 6 The end of a wicked man (IFA 3801)

Noy (1962) # 3 Moses our Teacher

Noy (1967) # 8 The poor woodcutter who trusted God
(IFA 7315)

Noy (1967) Pardoner's Tale

Schwarzbaum (1939) 4-5 Introduction by Eli Josef

Schwarzbaum (1947) 97-105 "The liar and the loaves of bread" in
Edoth (Hebrew)

Tupper (1941) 415-38 The pardoner's tale

Folktale Type AT: 763

Motif-Index TMI: K 1685

VEḶUKA J 43

CJ: I 114-5, MAL: II 934

Story: A hermit kept a viper as a pet, in spite of warnings against it. Once he was away for days. On his return the hungry & angry viper bit him. He died.

References:

Cheichel (1970) # 2 There is no truth in this world (IFA 8004)

Gaster (1924) # 441

Ginzberg (1946-61) VI: 286 n. 31

Noy (1967) # 11 King Salomon and the div (IFA 7530)

Schwarzbaum (1968) 360-1

Folktale Type AT: 155

VESSANTARA J 547

CJ: VI 246-305, MAL: II 944

Story: Prince Sudāna=Vessantara=Viśvāntara gives away everything. The classical story is too long even to abstract, it is a must reading in any of the references.

References:

Bacot (1923) Three Tibetan Mystery Plays

Pal (1988) 117 F 40

Pal (1988) 177

Pal (1988) 203 Pl 60

Parimoo (1995) 124 >

Motif-Index TMI: B 801

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