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Explore our latest gallery of EditorsPicks.Browse Editors' FavoritesEuropean fairy taleThis article is about the folk tale. For other uses, see Little Red Riding Hood (disambiguation)."Little Red Cap" redirects here. For the poem by Carol Ann Duffy, see Little Red Cap (poem).Little Red Riding HoodA "Little Red Riding Hood" illustration by J. W. SmithFolk taleNameLittle Red Riding HoodAlso known asLittle RedAarneThompson grouping333MythologyEuropeanRegionFrance,[1] Germany[2]Origin Date1697.[1] 1812[3]RelatedtoPeter and the Wolf.Little Red Riding HoodThe version found in The Book of Fables and Folk Stories by Horace E. Scudder.Problems playing this file? See media help."Little Red Riding Hood" is a European fairy tale about a young girl and a wolf.[4] Its origins can be traced back to several pre-17th-century European folk tales. The two most known versions were written by Charles Perrault[5] and the Brothers Grimm. The story has varied considerably in different versions over the centuries, translations, and as the subject of numerous modern adaptations. Other names for the story are "Little Red Cap" or simply "Red Riding Hood". It is number 333 in the AarneThompson classification system for folktales.[6][7] Little Red Riding Hood" as illustrated in a 1927 story anthologyThe story centers around a girl named Little Red Riding Hood, named after her red hooded cape that she wears. The girl walks through the woods to deliver food to her sickly grandmother (wine and cake depending on the translation). A stalking wolf wants to eat the girl and the food in the basket. After he inquires as to where she is going, he suggests that she pick some flowers as a present for her grandmother. While she goes in search of flowers, he goes to the grandmother's house and gains entry by pretending to be Riding Hood. He swallows the grandmother whole, climbs into her bed, and waits for the girl, disguised as the grandmother.Gustave Doré's engraving of the scene "She was astonished to see how her grandmother looked."When Riding Hood arrives, she notices the strange appearance of her "grandmother". After some back and forth, Riding Hood comments on the wolf's teeth, at which point the wolf leaps out of bed and eats her as well. In Charles Perrault's version of the story, the first to be published, the wolf falls asleep afterwards, whereupon the story ends.In later versions, the story continues. A woodcutter in the French version, or a hunter in the Brothers Grimm and traditional German versions, comes to the rescue with an axe, and cuts open the sleeping wolf. Little Red Riding Hood and her grandmother emerge shaken, but unharmed. Then they fill the wolf's body with heavy stones. The wolf awakens and attempts to flee, but the stones cause him to collapse and die. In the Grimms' version, the wolf leaves the house and tries to drink out of a well, but the stones in his stomach cause him to fall in and drown (similarly to the story of "The Wolf and the Seven Little Kids").Sanitized versions of the story have the grandmother locked in the closet rather than being eaten (and also having the wolf eat the food Little Red Riding Hood bought rather than her) and some have Little Red Riding Hood saved by a lumberjack as the wolf advances on her rather than her rather than simply chasing away the wolf with his axe.[7] "Little Red Riding Hood" illustration by Arthur Rackham[8]The story displays similarities to stories from classic Greek and Roman literature. Scholar Graham Anderson compares the story to local legend recounted by Pausanias in which, each year, a virgin in red was offered to a malevolent spirit dressed in the skin of a wolf, who raped the girl. Then one year, the boxer Euthymos came along, slew the spirit, and married the girl who had been offered as a sacrifice.[9] There are also a number of different stories recounted by Greek authors involving a woman named Pyrrha (literally "fire") and a man with some name meaning "wolf".[10] The Roman poet Horace alludes to a tale in which a male child is rescued alive from the belly of Lamia, an ogress in classical mythology.[11]The dialogue between the wolf and Little Red Riding Hood has analogies to the Norse rymiskva from the Elder Edda; the giant rymr had stolen Mjlnir, Thor's hammer, and demanded Freyja as his bride for its return. Instead, the gods dressed Thor as a bride and sent him. When the giants note Thor's unladlylike eyes, eating, and drinking, Loki explains them as Freyja's not having slept, eaten, or drunk, out of longing for the wedding.[12] A parallel to another Norse myth, the chase and eventual murder of the sun goddess by the wolf Skil, has also been drawn.[13]A similar story also belongs to the North African tradition, namely in Kabylia, where a number of versions are attested.[14] The theme of the little girl who visits her (grand)dad in his cabin and is recognized by the sound of her bracelets constitutes the refrain of a well-known song by the modern singer Idir, "A Vava Inouva":I beseech you, open the door for me, father,Jingle your bracelets, oh my daughter Ghriba,I'm afraid of the monster in the forest, father, I, too, am afraid, oh my daughter Ghriba.[15]The theme of the ravening wolf and of the creature released unharmed from its belly is also reflected in the Russian tale "Peter and the Wolf" and another Grimm tale "The Wolf and the Seven Young Kids", but its general theme of restoration is at least as old as the biblical story, "Jonah and the Whale". The theme also appears in the story of the life of Saint Margaret, wherein the saint emerges unharmed from the belly of a dragon, and in the short story "The Red Path" by Jim C. Hines.A Taiwanese story from the 6th century, known as Aunt Tiger, bears several striking similarities. In this story there are two girls who are sisters. When the girls' mother goes out, the tigress comes to the girls' house and pretends to be their aunt, asking to come n. One girl says that the tiger does not sound right, so the tigress attempts to disguise her voice. Then the girl says that the aunt's hands feel too coarse, so the tigress attempts to make her paw smoother. When finally the tigress gains entry, she eats the girl's sister. The girl comes up with a use to go outside and fetch some food for her aunt. Aunt Tiger, suspicious of the girl, ties a rope to her leg. The girl ties a bucket to the rope to fool her, but Aunt Tiger realizes this and chases after her, whereupon she climbs into a tree. The girl tells the tigress that she will let her eat her, but first, she would like to feed her some fruit from the tree. The tigress comes closer to eat the fruit, whereupon the girl pours boiling hot oil down her throat, killing her.[16]According to Paul Delarue, a similar narrative is found in East Asian stories, namely, in China, Korea[17] and Japan, with the title "The Tiger and the Children".[18]"The better to see you with!" woodcut by Walter CraneThe origins of the Little Red Riding Hood story can be traced to several likely pre-17th-century versions from various European countries. Some of these are significantly different from the currently known, Grimms-inspired version. It was told by French peasants in the 10th century[4] and recorded by the cathedral schoolmaster Egbert of Lige.[19] A 15th-century collection of folklore described an anecdote about a woman whose husband was a werewolf.[20] However, it bears little resemblance to Perrault's tale.[21] In Italy, Little Red Riding Hood was told by peasants in the 14th century, where many versions exist, including La finta nonna (The False Grandmother), written among others by Italo Calvino in the Italian Folktales collection.[22] It has also been called "The Story of Grandmother". It is also possible that this early tale has roots in very similar East Asian tales (e.g. "Granddaughter Tiger").[23]These early variations of the tale do differ from the currently known version in several ways. The antagonist is not always a wolf, but sometimes a 'b'zou (werewolf), making these tales relevant to the werewolf trials (similar to the tale of the werewolf trial of Peter Stumpff).[24][25][26] The wolf usually kills the grandmother, blood and flesh for the girl to eat, who then unwittingly cannibalizes her grandmother. Furthermore, the wolf was also known to take off her clothing and throw it in the fire.[27] In other versions, the wolf eats the girl after she gets into bed with him, and the story ends there.[28] In others, she sees through his disguise and tries to escape, complaining to her "grandmother" that she needs to defecate and would not wish to do so in the bed. The wolf reluctantly lets her go, tied to a piece of string so she does not get away. The girl slips the string over something else and runs off. In these stories, she escapes with no help from any male or older female figure, instead using her own cunning, or in some versions, the help of a younger boy whom she happens to run into.[29] Sometimes, though more rarely, the red hood is even non-existent.[28]In other tellings of the story, the wolf chases after Little Red Riding Hood. She escapes with the help of some laundresses, who spread a sheet taut over a river so she may escape. When the wolf follows Red over the bridge of cloth, the sheet is released, and the wolf drowns in the river.[30] And in another version, the wolf is pushed into the fire, while he is preparing the flesh of the grandmother to be eaten by the girl.[28]French images, like this 19th-century painting, show the much shorter red chaperon being worn.The earliest known printed version[1] was known as Le Petit Chaperon Rouge and may have had its origins in 17th-century French folklore. It was included in the collection Tales and Stories of the Past with Morals. Tales of Mother Goose (Histoires et contes du temps passé, avec des moralités. Contes de ma mre l'Oye), in 1697, by Charles Perrault. As the title implies, this version[31] is both more sinister and more overtly moralized than the later ones. The redness of the hood, which has been given symbolic significance in many interpretations of the tale, was a detail introduced by Perrault.[32]The story had as its subject an "attractive, well-bred young lady", a village girl of the country, being deceived into giving a wolf she encountered the information he needed to find her grandmother's house successfully and eat the old woman while at the same time avoiding being noticed by woodcutters working in the nearby forest. Then he proceeded to lay a trap for her. The wolf, who had been asked to climb into the bed before being eaten by the wolf, where the encounter ends. The wolf emerges as the victor of the encounter, and there is no happy ending.Charles Perrault explains the "moral" at the end of the tale[32] so that no doubt is left to his intended meaning.From this story one learns that children, especially young ladies, pretty, courteous and well-bred, do very wrong to listen to strangers, and it is not an unheard thing if the Wolf is thereby provided with his dinner. I say Wolf, for all wolves are not of the same sort; there is one kind with an amenable disposition neither noisy, nor hateful, nor angry, but tame, obliging and gentle, following the young maids in the streets, even into their homes. Alas! Who does not know that these gentle wolves are of all such creatures the most dangerous!This, the presumed original version of the tale, was written for the late 17th-century French court of King Louis XIV. This audience, whom the King entertained with extravagant parties, presumably would take from the story's intended meaning.Wilhelm (left) and Jacob Grimm, from an 1855 painting by Elisabeth Jerichau-BaumannIn the 19th century two separate German versions were retold to Jacob Grimm and his younger brother Wilhelm Grimm, known as the Brothers Grimm, the first by Jeanette Hassenpflug (17911860) and the second by Marie Hassenpflug (17881856). The brothers turned the first version to the main body of the story and the second into a sequel of it. The story as Rotpkppen was included in the first edition of their collection Kinder- und Hsausmrchen (Children's and Household Tales (1812) KHM 26).[34][35]The earlier parts of the tale agree so closely with Perrault's variant that it is almost certainly the source of the tale.[36] This version ends with the girl and her grandmother saved by a huntsman who was after the wolf's skin; this ending mirrors that in the tale "The Wolf and the Seven Young Kids", which appears to be the source.[37] The second part featured the girl and her grandmother trapping and killing another wolf, this time anticipating his moves based on their experience with the previous one. The girl did not leave the path when the wolf spoke to her, her grandmother locked the door to keep it out, and when the wolf lunged, the grandmother had Little Red Riding Hood put a trough under the chimney and fill it with water that sausages had been cooked in, and she smeltured the wolf down, and it drowned.[38]The Brothers further revised the story in later editions and reached the above-mentioned final and better-known version in the 1857 edition of their work.[39] It is notably tamer than the older stories which contained darker themes. An engraving from the Cyclopaedia of Wit and HumorNumerous authors have rewritten, adapted, or collected variants of this tale.Charles Marelle in his version of the fairy tale called "The True History of Little Goldenhood" (1888) gives the girl a real name Blanchette.Andrew Lang included a variant called "The True History of Little Goldenhood"[40] in The Red Fairy Book (1890). He derived it from the works of Charles Marelles.[41] In Contes of Charles Marelles. This version explicitly states that the story had been mistold earlier. The girl is saved, but not by the huntsman, when the wolf tries to eat her, its mouth is burned by the golden hood she wears, which is enchanted.James N. Barker wrote a variation of Little Red Riding Hood in 1827 as an approximately 1000-word story. It was later reprinted in 1858 in a book of collected stories edited by William E Burton, called the Cyclopaedia of Wit and Humor. The reprint also features a wood engraving of a clothed wolf on a bended knee holding Little Red Riding Hood's hand.Little Red Riding Hood in Fairytale Themapark Eteling in North-Brabant Jack Zipes anthologized several 19th-century variants.[42]Northcote Whitridge Thomas included a variant with a male protagonist in his report of the Ibo people.[43]An Iranian variant, featuring a little boy and the disrobing motif, appears in a 20th-century French anthology.[44]Genevive Massignon recorded a variant called "Boudin-Boudine" from an informant in Le Gu-de-Velluire. In this version, a little boy is protected from the wolf by his grandmother and father.[45]A depiction by Gustave Dor, 1883Apart from the overt warning about talking to strangers, there are many interpretations of the classic fairy tale, many of them sexual.[46] Some are listed below.Folklorists and cultural anthropologists, such as P. Sainytees and Edward Burnett Tylor, saw "Little Red Riding Hood" in terms of solar myths and other naturally occurring cycles. Her red hood could represent the bright sun which is ultimately swallowed by the terrible night (the wolf), and the variations in which she is cut out of the wolf's belly represent the dawn.[47] In this interpretation, there is a connection between the wolf of this tale and Skil, the wolf in Norse mythology that will swallow the personified Sun at Ragnarok, or Fenrir.[13] Alternatively, the tale could be about the season of spring or the month of May, escaping the winter.[13]Red Riding Hood by George Frederic WattsThe tale has been interpreted as a puberty rite, stemming from a prehistoric origin (sometimes an origin stemming from a prehistoric origin (sometimes an origin stemming from a prehistoric patriarchal era).[13] The girl, leaving home, enters a liminal state and by going through the acts of the tale, is transformed into an adult woman by the act of coming out of the wolf's stomach.[13]Bruno Bettelheim, in The Uses of Enchantment: The Meaning and Importance of Fairy Tales (1976), recast the Little Red Riding Hood motif in terms of classic Freudian analysis, that shows how fairy tales educate, support, and liberate children's emotions. The motif of the huntsman cutting open the wolf he interpreted as a "rebirth"; the girl who foolishly listened to the wolf has been reborn as a new person.[48]The poem "rymskiva" from the Poetic Edda mirrors some elements of Red Riding Hood. Loki's explanations for the strange behavior of "Freyja" (actually Thor disguised as Freyja) mirror the wolf's explanations for his strange appearance. The red hood has often been given great importance in many interpretations, with a significance from the dawn to blood.[13]A sexual analysis of the tale may also include negative connotations in terms of rape or abduction. In Against Our Will, Susan Brownmiller describes the fairy tale as allegory of rape.[49] Many revisionist versions focus on empowerment and depict Little Red Riding Hood or the grandmother successfully defending herself against the wolf.[50]Such tellings bear some similarity to the "animal bridegroom" tales, such as Beauty and the Beast or The Frog Prince, but where the heroines of those tales revert the hero to a prince, these tellings of Little Red Riding Hood reveal to the heroine that she has a wild nature like the hero's.[51] These interpretations reframe the story as one of female empowerment and do not characterize Little Red Riding Hood as a victim.Main article: Adaptations of Little Red Riding HoodWorks Progress Administration poster by Kenneth Whitley, 1939In Tex Avery's short animated cartoon, "Red Hot Riding Hood" (1943) the story is recast in an adult-oriented urban setting, with the suave, sharp-dressed Wolf howling after the nightclub singer Red. Avery used the same cast and themes in a subsequent series of cartoons.[52] Similar modern takes also feature in "Swing Shift Cinderella" (1945) and "Little Rural Riding Hood" (1949). The Company of Wolves (1984) is a film adaptation based on the short story by Angela Carter and directed by Neil Jordan. The wolf in this version of the tale is in fact a werewolf, which comes to the newly-menstruating Red Riding Hood in the form of a charming hunter while the girl is in the forest. The hunter turns into a wolf and kills her grandmother, and is about to claim Rosaleen (Red Riding Hood) as well; but she is equally seductive and ends up lying with the wolf man and dominating him right back.[53] In the end, she becomes a werewolf and the huntsman's mate before the two run off into the forest to join his pack. This version may be interpreted as a young girl's journey into womanhood, but with regard to menstruation and sexual awakening.Little Red Riding Hood and the Wolf(De) is a 1937 adaptation of the story by the German state which had a deep interest in the stories of the Brothers Grimm and saw them as useful for teaching ideology. This version has been suppressed but has been seen by academics.[54]Krasnaya Shapochka (1937) is a Soviet black-and-white animated film by the Brumberg sisters (the so-called "grandmothers of the Russian animation"). Its plot differs slightly from the original fairy tale. It was issued on videotapes in various collections in the 1980s, via the SECAM system, and in the 1990s, via the PAL system, in collections of animated films of a video studio "Soyuz" (since 1994 and 1995 respectively).The Big Bad Wolf is an animated short released on 13 April 1934 by United Artists, produced by Walt Disney and directed by Burt Gillett as part of the Silly Symphony series. In the film, the Big Bad Wolf from 1933's Three Little Pigs is the adversary of Little Red Riding Hood and her grandmother. In the Soviet Russian animated film Petya and the Wolf (1958), directed by Boris Stepanov and Evgeny Raykovsky, the main character is a young girl and risks her life to save her grandmother. The animated movie was censored in the United States, with many of its lyrics having become vulgar phrases in popular culture. In 1959 and 1960, the film received awards[which?] at festivals in Kyiv, Ukraine (which needed) The 1996 movie Freeway crime drama loosely adapts the Little Red Riding Hood story, with Riding Hood (Reese Witherspoon) recast as an abusive, illiterate teenager and the wolf (Kiefer Sutherland) portrayed as a serial killer named Bob Wolverton. The film had one straight-to-video sequel, Jin-Roh: The Wolf Brigade (1999) is a Japanese action political thriller animated film that uses the story of Little Red Riding Hood to show the triumph of the wolf Hoodwinked! (2005) is a retelling of "Little Red Riding Hood" as a police investigation. The film Red Riding Hood (2006) is a musical based upon the tale. The film Red Riding Hood (2011) is loosely based upon the tale.[55]The wolf appears in the Shrek franchise of films. He is wearing the grandmother's clothing as in the fairy tale, though the films imply that the gown is merely a personal style choice and that the wolf is not dangerous.[56]Red Riding Hood briefly appears in the film Shrek 2 (2004), wherein she is frightened by Shrek and Fiona and runs off.Red Riding Hood is one of the main characters in the 2014 film adaptation of the 1987 musical Into the Woods, and is portrayed by Lilla Crawford.Little Red Riding Hood is parodied in the Warner Bros. cartoons Little Red Riding Rabbit (1944, Merrie Melodies) and The Windblown Hare (1949, Looney Tunes), with Bugs Bunny, and Red Riding Hoodwinked (1955, Looney Tunes) with Tweety and Sylvester.Children at Play (2010) is a short film written and directed by Lexan Rosser, starring Bryan Dechart. The film can be interpreted as a reimagining of the classic fairy tale due to its number of overt/subtle parallels and references. The character Ruby Rose in the popular internet series RWBY is based on "Little Red Riding Hood". The Grimm Variations (2024), a Netflix anime series, features a retelling of the story. Set in a dystopia where people avoid the real world by entering a virtual reality, the Big Bad Wolf is portrayed as a human serial killer called Grey. Grey talks women to give him himself a real-world experience, but then is arranging to meet a woman named Scarlet (Little Red Riding Hood).In the pilot episode "Wolf Moon" of the MTV hit series Teen Wolf the protagonist Scott McCall wears a red hoodie, when he gets attacked by an alpha werewolf in the woods in the night of a full moon.The pilot episode of NBC's TV series Grimm reveals that the Red Riding Hood stories were inspired by the fabled attacks of Blutbaden, lycanthropic beings who have a deeply ingrained bloodlust and a weakness for victims wearing red. In Monty Python's Fliedger Zirkus, Red is portrayed by John Cleese as a huge, thuggish strongman in a dirndl and hood, while the wolf is an offensive longhaired Dachshund wearing an unconvincing costume, who is shot by security guards when he reaches NASA headquarters, which he has mistaken for Granny's house.[57]In the PBS Kids series Super Why!, Little Red Riding Hood (also known as "Red") is one of the main characters in the show. She then transforms into a superhero called Wonder Red, giving her the ability to rhyme words (such as "cat" and "bat"). Red: Werewolf Hunter is a 2010 Canadian television horror film. In this TV film, "Red" is a family nickname of the first daughter in every generation of a family that hunts werewolves, descendant of Little Red Riding Hood.Red Riding Hood is a character in ABC's Once Upon a Time (2011) TV series. In this version of the tale, Red (portrayed by Meghan Ory) is a werewolf, and her cape is the only thing that can prevent her from metamorphosing during a full moon when there is magic present. In the Enchanted Forest, she accidentally devoured her boyfriend Peter (portrayed by Jesse Hutch) and ran off with Snow White (portrayed by Ginnifer Goodwin). Her Storybrooke persona is Ruby Lucas, a waitress.[58]The story was retold as part of the episode "Grimm Job" of the American animated TV series Family Guy (season 12, episode 10), with Stewie playing Little Red Riding Hood and Brian the Big Bad Wolf. Additionally, both Red Riding Hood and the Big Bad Wolf appeared briefly in a clip in the season one episode "The Son Also Draws". The TV series Goldie & Bear Red is a little girl who delivers muffins to her granny and likes to keep her hood clean and tidy. She is also the daughter of The Muffin Man.Little Red Riding Hood is parodied in The Super Mario Bros. Super Show! episode "Little Riding Princess" with Princess Peach as Red Riding Hood and King Koopa as the wolf. In the Japanese anime series The World God Awaits, Akazuki means "red hood" in the Japanese. The Red Riding Hood continued on protecting the forest and took in other orphaned girls and taught them to fight too. They take up wearing a red riding hood and cape to honor their teacher. Even after the death of the original Red Riding Hood the girls continue doing what she did in life. In the fighting game Darkstalkers 3 (1997), the character Bahi Donnie Hood (known in the Japanese release as Bulleto) is a parody of Little Red Riding Hood, complete with a childlike look, red hood and picnic basket. But instead of food, her basket is full of guns and grenades. Her personality is somewhat psychotic, guerrilla-crazy. During the fights, a small dog named Harry watches the action from the sidelines and reacts to her taking damage in battle. Two rifle-wielding huntsmen named John and Arthur briefly appear alongside her in a special power-up move titled "Beautiful Hunting" that inflicts extra damage on opponents. The character may be based on the James Thurber or Roald Dahl versions of the story, where Red pulls a gun from her basket and shoots the wolf, and the idea behind her character was to show that at their worst, humans are scarier than any imaginary monster.The psychological horror art game The Path (2007) features 6 sisters, ages 9-19, who all must face their own 'wolf' in the forest on the way to Grandmother's house. The game is developed by Tale of Tales and was originally released for the Microsoft Windows operating system on 18 March 2009, in English and Dutch, and later ported to Mac OS X by TransGaming Technologies. In the free-to-play mobile game Minimon: Adventure of Minions (2016), Luna is a wolflike minion and agent of a secret society with humanlike physical characteristics who wears a red hood when awakened, which references both the wolf and Red Riding Hood.SINOALLICE (2017) is a mobile Gacha game which features Red Riding Hood as one of the main player-controlled characters and features in her own dark story-line which features her as a brutally violent girl whose main desire is to inflict violence, pain and death upon her enemies as well as the other fairy-tale characters featured in the game. In the 2018 game Lobby Corporation, one of the abnormalities in the facility is named Little Red Riding Hooded Mercenary. Where the Three Bears House, where she became an outlaw.Nikita Gill's 2018 poetry collection Fierce Fairytales, & Other Stories to Stir Your Soul alludes to Little Red Riding Hood in the poem "The Red Wolf".[65]In Rosamund Hodge's 2015 novel Crimson Bourne a girl named Rachelle is forced to save the realm after meeting dark forces in the woods. Her personality is somewhat psychotic, guerrilla-crazy. During the fights, a small dog named Harry watches the action from the sidelines and reacts to her taking damage in battle. Two rifle-wielding huntsmen named John and Arthur briefly appear alongside her in a special power-up move titled "Beautiful Hunting" that inflicts extra damage on opponents. 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