Acknowledgements

To the spirit of the leading scholars that established folklore as a vital interdisciplinary field this work is affectionately dedicated. The torch carried by Stith Thompson, Richard Dorson, Warren Roberts, W. E. Richmond, David Bidney, Linda Degh and George List, among others, still burns bright among generations of appreciative disciples.

To my loving family--Susan, Lyla, Jenny, Norbert, Nadia, and Ben--no amount of thanks is ever enough.
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SOURCES
The transcription applied to this file is as follows:

/a/  /b/
/t/  /ṭ/
/th/  /ṯ/
/g/j/  /ǧ/
/h/  /ḥ/
/kh/  /ḵ/
/d/  /ḍ/
/dh/  /ḏ/
/r/  /r/
/z/  /ẓ/
/s/  /ṣ/
/sh/  /š/
/ʃ/  /ṣ/
/d/  /ḍ/
/t/  /ṭ/
/z/  /ẓ/ (Replaces the "q" which fails in most fonts)

Short vowels:
/a/ faṭḥah
/i/e/ kasrah
/o/u/ dammah

Long vowels:
/ā/ (Capital form unavailable on current font)
/i/l/ /ee/ /li/
/ū/ /o/ /ou/ /ō/ /ū/ /u/ /ou/ /ū/ /oo/ /ou/ /ū/ /u/ /ou/ /ū/ /u/

"aindalah" (like German "Umbruck")
Abbreviations and Signs:

A Note on Data Presentation


Chauvin: Victor Chauvin, Bibliographie des ouvrages arabes ou relatifs aux arabes: publiés dans l Europe chrétienne de 1810 à 1885. 12 vols. Liège, 1892-1922. [With résumés of tales].


Note: all footnotes and internal references to this work refer to the Maspero=s original edition. Against the present writer's warnings ABC-CLIO altered the structure of the book's contents. This act rendered using the notes as provided in this 2002 edition virtually useless.


Note: Users of "motif" reference works seem to consider the concepts, the wording and other innovative features these works provide public property or simply common culture the requires no attribution to a specific source (e.g., M. Al-Musawi's work below. Also translators of Islamic Literature, e.g., Thackston, ignore folklore contributions).


Editorials:

General: Unlike S. Thompson=s system, a comma rather than a period marks the end of the numerical identification of a motif. Also the letter designating an entry/chapter (e.g., "A" for Mythology, "P" for Society, etc.) is integrated with the digital number of a motif; i.e., "A0001" "Identity of creator" rather than "A 0001", or P0001 ', "Social status" instead of P 0001 ',--(a practice not followed by some leading publications such as Encyclopædie des Méarchens).

Underlining: An underlined transcribed Arabic letter stands for that letter with an under-dot (which is problematic in a number of computer functions).

$: Indicates a new motif or tale-type generated by El-Shamy and added to the Aarne-Thompson motif or his tale-type systems so as to accommodate culture specific data not present in these two reference works. (This sign replaces the dysfunctional practice of indicating an addition by an asterisk to the left of the number adopted by FFC/Folklore Fellows Communications).

 DOUBLE DAGGER: Removed since the present file is inclusive. It was used in previous publications to indicate new motif developed or added after the publication of El-Shamy's Folk Traditions of the Arab World (1995).

 END: Indicates the end of a record (one motif entry). It replaces ⊗ (the small hollow square bullet) used in all my previous publications, but proved problematic for most users.

| Is a separator of motifs units in the "Links:" section. It replaces the "≡" (6,32 "small center dot").

/(): Comparative or explanatory data associated with the reference cited; such comments are placed after the reference to which the note pertains. This innovation sheds light on data in languages other than English and facilitates digital classification.

/\(?\),/!\): Meaning is doubtful or ambiguous.
### Abbreviations Used to Refer to Nations/States

(placed within angled parentheses "{}")

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### Other Abbreviations

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<td>Var.</td>
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SEQUENCE OF CITING REFERENCES

I: Ancient
Badawi, Herodot
Budge, Spitta, Romances
Budge, Gods
Budge, Mummy
Green, R.L.
Hassan, S., Mawasîah
Hollis, S.T.
Ions, V.
Maspero, G.
Müller, W.M.
Romer, J.
Simpson, W.K.
Vinson, S.

II: Classic Arabic-Islamic sources cited according to author's date of death
Ibn al-Kalbî, (d. 826)
Jâhîz, (al-), (d. 868-69). Unless otherwise stated, all citations refer to his al-Hayawân.
Ibn-ic Aâqîm, (d. 903)
Kisâ'î (al-), (d. 904)
Tabârî (al-), (d. 923)
Tha'labî (al-), (d. 1035/1036)
Ibn-al-Athîr, (d. 1233)
Qazwînî, (al-), (d. 1283)
Ibn-Kathîr, (d. 1373)
Damîrî, (al-), (d. 1405)
Ibshîhî, (al-), (d. 1446)
Ibn-ic Arabshâh, (d. 1450)

III: All Other references Follow Alphabetically

Note on References to Specific Motifs
The present work is a continuation of other indexes and studies by the present writer. It expands and clarifies the theoretical approach begun in Folkloric Behavior (1967). Due to practical factors little known reference to a motif are not cited here. The acronyms MITON, RAFE, or TAWT, for example, will guide the reader to main works that will provide additional references to a motif in the present work. For example:

Motif C0001.1$, "al-hûrâm: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: al-ţarîl (the licit or legitimate, permitted by God)", cites the following references: Maspero 60 no. 3 n. 2; Tha'labî 12-13: Shamy (el-) Arab Mythology no. 30; DOTTI 910/[(lit.)]; and MITON. By consulting these works, additional references will be found: Al/IV 155; Burton I 32-34, Chauvin VI 9-11 No. 184; ANE 237-38 No. 236. This Motif is also comparable to Motifs A0608S, "Determination of al-ţalâl (the licit, legitimate) and of al-ţarîm (the illicit, sinful) for man"; C0059S, "Tabu: ritual uncleanness while before God (performing religious duties: prayers, etc.)", and C0060S, "Tabu: violators of ablution-state (wu'dû': being ritually clean)--ritual contaminants (nagâsah): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals".

Similarly, Motif Z0013.5.2S, "Tale character (speaker) instructs self (unusually reprimandingly and emphatically)", cites only MITON. However, by referring to MITON, the following additional occurrences will be found: Burton VI 70. Chauvin VII 26-29 No. g; ANE 386-87 No. 179.
INTRODUCTION

Motivic Constituents of Arab-Islamic Folk Traditions is a comprehensive study of the systemic attributes of a traditional culture and its characteristic patterns of thought and behavior/actions throughout various civilizational phases. The present writer introduced the theoretical foundations for this work and its applied derivatives to the academic world almost half a century ago. In 1967 "Folkloric Behavior: A Theory for the Study of the Dynamics of Traditional Culture" introduced to folklore scholarship circles cognitive mental and affective factors involved in the processes of learning, remembering/forgetting of traditional cultural expressions. Currently, this field is widely labeled: "memory". As a pioneering work, "Folkloric Behavior" advanced and redefined a host of new and old factors such as "motivation," "effect," "ego- involvement," "vicarious instigation" (empathy, sympathy, identification), "cognitive dissonance," etc. Beside the novel theoretical approaches, "Folkloric Behavior" also demonstrated the roles of these factors in the process of learning (recall, "retention," "forgetting," "extinction," "inhibition," "spontaneous recovery," and other aspects of performance) as these processes occurred in an Arab-Islamic immigrant community in Brooklyn, USA. Naturally, The relevance of the present index is not limited to only Arab-Islamic data; it is also applicable to other cultures and societies.1

A further expansion of the cognitive behavioral approach of 1967 followed in the path of social psychological schools and the study of the "interpersonal behavior event." "Brother and Sister: Type 872*. A Cognitive Behavioralistic Text Analysis of a Middle Eastern Oikotype (1974, 1979)2 introduced to folklorists and other social scientists two major innovations:

1) The concept of the psychological "syndrome" (as opposed to "complex") with reference to the structure of sentiments within the Middle Eastern family in general, and the Arab family in particular (1972/1981).4 The impact "the Brother-Sister Syndrome" theory on the entire spectrum of life in Arab and other Middle Eastern communities still awaits serious academic assessment.

2) The concept of what is "systemic"—instead of the then prevalent adjective "systematic" applied mostly rhetorically—in addition to other cognitive research approaches.5 Thus, concepts such as "cognition," "cognitive system," "cognitive folkloric behavior," "interconnectedness," "simplicity/multiplexity," etc. were introduced to the academic world almost half a century ago. In 1967 "Folkloric Behavior: A Theory for the Study of the Dynamics of Traditional Culture" introduced to folklorists and other social scientists two major innovations:

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2 In Types of the Folktales in the Arab World: A Demographically Oriented Tale-Type Index. (2004) evidence was presented to show that certain cultural expression in the USA conform to typological characteristics of folk tale-types. These included Tennessee Williams’ "A Cat on a Hot Tin Roof" (n. 15 p. xi), and the American motion picture titled "Frailty" (2002) designated as conforming to Type: AT 759, God→ Justice Vindicated. (The Angel and the Hermit)→[apparent misdeeds explained], (n. 16 p. xii).

A sample from the current events (a debate) in the US 2016 elections can illustrate this quality: Candidate Senator Marco Rubio accused Mr. Donald Trump of having small hands. Robio's audience, which may be perceived at the time as mostly supporters of Cuban descent, readily perceived the sexual innuendoes involve and reacted accordingly. Mr. Trump was compelled to defend his sexual abilities as represented by the size of certain other organs/limbs of his.

The Motivic components of this exchange are constituted by the following:

W0256.8}, Stereotyping: physical traits and appearance--general.
W0256.82}, Physical stature and character.
W0256.82.1}, Short persons are crafty (shy/makir), tall ones are idiotic (moronic/habil).
Z0166.3.2.45}, Limbs (organs; e.g., finger, pinky, toe, nose): penis.
Z0105.5}, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
Z0179.15}, Ascendance-descendance (social): act allegorically interpreted.

(See also App. no. 2: "Manifest and Latent Riddling: Multiplexity of Cognitive Connotations," below).

1 (Folklore Monograph Series, Vol. 8, Folklore Publications Group, Bloomington, Indiana, 1979).

An earlier draft of this work was read at the American Folklore Society Meeting, Portland, Oregon, 1974. Also Beyond Oedipus 7. (By the same Publisher, 2013). See n. 16, below.


5 These approaches did not include the Finnish Schoof's "Historic-Geographic" procedures seeking to reconstruct a tale's archetype/Urform in which the tale emerged for the first time onto the cultural scene.)

Meanwhile, *Folk Traditions of the Arab World: a Guide to Motif Classification* (1995), employed "key principles from cognitive psychological literature as classificatory devices," and offered new motifs addressing this affective experience such as: "Death through empathy" (F1041.1.3.13$), "Teaching (training) by cruel example" (J0070$), "Empathy: one person (animal) experiences pain" (U0245$), "Empathetic punishments" (U0246S), "Empathetic rewards" (U0247S), "Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken" (U0249S), and "Intolerance to cognitive dissonance (W0129.3$)." This line of research was continued and expanded in ensuing works such as "Psychologically-based Criteria for Classification by Motif and Tale-Type." (1997); and *Tales Arab Women Tell: And the Behavioral Patterns they Portray* (1999)--henceforth, "TAWT" that treated the traditional texts as "Cognitive Folkloric Behavior." Although this work may seem to be a common anthology of tales, all its fifty independent narratives, and a score of secondary texts as well as the actual social life of a typical household tale-teller manifest the integrated facets of the "Brother-Sister Syndrome". The work also specified the "theoretical basis" for the "interpretations of the processes involved in the act of the narrating (performance), and of meanings of texts and contexts. The various conclusions proposed or affirmed, are based on the following interdependent theoretical perspectives:

1. principles of cognitive learning; 2. the psychology of cognitive systems; and 3. the systemic qualities of meaning.

Likewise, *Types of the Folktale in the Arab World: A Demographically Oriented Tale-Type Index* (2004), adopted the same cognitive approach, and introduced for the first time the demographic data as factor in the study of typology and classification of folk narratives. It dismissed once and for all archaic ethnocentric European "impressions"/"theories" about Arab cultures and personality (creativity). Additionally, this work includes more than 630 new tale-types discover, treated both thematically and typologically, and offered for use and evaluation to the rest of the academic world.

Regrettably the concept of an "index" in current folklore scholarship--whether of "motifs or "tale-types"-seems to be perceived stereotypically as a mere research "tool" associated with the Finnish School (the "Historic-Geographic Method") and inseparably anchored to its abandoned original goals (see note no. 3 above). As pointed out repeatedly, this understanding is not always correct. One of the main objectives the present work shares with its predecessors by the present author is to demonstrate the systemic qualities of cognitions (motifs) and how they affect virtually all walks of human life ranging from communal social

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9 In: *Enzyklopädie des Märchens* (Göttingen) Vol. 3, nos. 4-5 (1981) 5-pp. 1391.1395-
14 See Tales Arab Women Tell, pp. 4-5.
15 (Bloomington: Indiana University Press).
structure to dyadic relations between two strangers. However, in current folklore scholarship new theses that are not in agreement with the dominant theoretical trend are neither openly discussed nor refuted, but simply ignored.

Thus, apart from providing tools for research, this "index" offers theoretical principles accompanied by massive realistic and verifiable documentation culled from actual lore rather than from speculative abstracts ("theories") whose credibility is dependent primarily on the administrative/bureaucratic visibility of an "authority". As shown in the fields of Philosophy of Science and Positivism, "authority" often hinders innovation and blocks the discovery of new truths. One salient and persistent case of this disparity between abstract theory and social reality is the insistence by many theorists on the existence of the Oedipus Complex among Arabs on one hand, and the near total absence of the Oedipal tales (Tale-type 931) from Arab-Islamic repertoires. This academic phenomenon has been addressed in various publications by the present writer, and is treated more fully in Beyond Oedipus.17

**BASIC TERMINOLOGY:**

**Culture Trait/Element, Culture Complex, Culture Institution**

During the phase in which folklore scholarship turned to the field of cultural anthropology for guidance concerning the categorizing of various aspects of traditions, a mass of anthropological terms were added to folklorists' inventory of technical labels. Stith Thompson expressed his admiration for the field of cultural anthropology and predicted that folklore (or more specifically, the folktale) will make full use of the anthropological analytical devices and techniques.18 El-Shamy sums up this situation:

To facilitate the task of handling a given aspect of that body of shared human behavior, students of culture devised certain tools that allow for identifying and isolating a given component of a culture (e.g., culture trait or element, culture complex, culture institution, subculture, culture area, etc.). Such isolation is considered artificial and superimposed on the data, yet useful in setting up cultural constructs for the purpose of studying an item with some specificity. [Y]. Likewise, faced with the immensity of the contents of their field, students of folk-traditions employ a variety of quantitative and qualitative devices (terms) designating various aspects of traditional cultural phenomena. In addition to the above cited anthropological terms, a host of lore-bound concepts were introduced. In the field of folk-narrative research, two key concepts, "tale-type" and "motif", have become indispensable. Though arising from the works of the "Finnish School" and its "Historic-Geographic Method", and shackled by problems of name-interpretation and linkage to the objectives of the Finnish School, the usefulness of these terms as tools of identification and analysis transcends these limitations.19

These analytical tools and accompanying research techniques proved to have limited practical success in handling folklore materials. The emerging cognitive psychological theories (including the seemingly oxymoron of "cognitive behaviorism"), along with the psychology of cognitive systems seemed to offer more integrative approach and practical devices for data categorization and analyses. The major components of this new system are summed below.

**Cognition**

In the present work, virtually every motif is (or in rare cases, was) part of Arab-Islamic and directly related traditions, with continued presence through time (generations) and space (social groups and/or geographic locations). Each motif is constituted of a set of interrelated cognitions. A cognition being information arrived at instantly without going through the normal processes of thinking, evaluating and concluding. Thus, the term "cognition" signifies:

1) any process whereby an organism becomes aware of an object. (The process includes perceiving, recognizing, conceiving, judging, reasoning);
2) the product of cognizing; the knowledge obtained;
3) the awareness of objects.20

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18 El-Shamy, Folk Traditions of the Arab World, Vol. 1, p. 13 n. 2.
All three categories of mentifacts (i.e., things that become known to an individual) are basic characteristics of the traditionality of a culture component. With particular reference to oral traditions, a "motif," a "tale-type" and related concepts are merely units for measurement and content analysis of a tradition's occurrence in social life.\(^{21}\)

Cognitions join one another to form cognitive clusters and cognitive systems.\(^{22}\) These clusters and systems transcend the genre/form characteristics of cultural expressions (i.e., proverb, riddle, tale, song, dance, a manufactured tool, etc.). For example, the proper understanding of the meaning of a proverb such as "A woman trusting men'[s fidelity], is a woman trusting water [to remain] in a wide-meshed sieve!" (Mot. J2756.1.1$) is dependent on the perceiver's correct cognitions. These include the facts that the wide-meshed sieve (ghurbâl) is a utensil designed to sift larger serials such as beans, corn and the like (but not sesame or wheat), and that it cannot hold any amount of water; by contrast a fine-mesh flour sieve (mankhul/sifter) can hold some water. This cognition recurs in other facets of oral traditions in this physical capacity—(e.g., Tale-type 1180, Catching Water in a Sieve, and Mot. H1023.2, "Task: carrying water in sieve," both signify impossible tasks and occur mostly in women's tales).\(^{23}\)

The theme also involves a symbolic mental response of water going through porous texture or surface, an image codified under "Symbolism: water going through field (irrigation canal)–sexual intercourse" (Mot. Z0186.2.0.1S$). This latter aspect betray a wife's apprehension of her husband's desire to acquire sexual gratification beyond what she provides as spouse—(cf. the theme of cut and uncut watermelon: Mot. H0664.2$, "Sample No. 6, below).

**Cognitive System**

The term "cognitive system" designates interrelated complex of separate cognitions about concrete and abstract objects, as well as persons. Social psychologists conclude that the determinants by which an individual's cognitions become organized into a single system are of two kinds: (1) "stimulus" (i.e., conditions residing in the item itself); and (2) in the individual perceiver's past "experience":

(1) As illustrations of the "stimulus"-category, the factors of similarity and proximity may be pointed out. Thus two cognitions that are similar or that occur in close spatial or temporal proximity might be grouped into one cognitive system. (Cf. "formularization" as an aspect of lore materials).

(2) As illustrations of the "experience"-category, it may be pointed out that through the process of enculturation a child learns or is taught to organize into one cognitive system such apparently disparate objects as sieves, women, men, water and seepage, as the proverb cited above indicates.

Both sets of factors are basic characteristic of traditionality. Also, both are represented via new Mot. Z0105$, "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" and its motific derivatives; the process is also related to Mot. T0604.0.1S, "Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation).

**Cognitive World**

This term indicates the social and physical environments as apprehended by the individual.\(^{24}\) Because an individual's cognitions reflect his own environment, his physiological structure, his wants and goals, and his experiences, no two persons have precisely the same conception of the world. Yet, there are many common features in the cognitive worlds of all people, especially those who belong to the same traditional culture and folk group to generate similar worldviews. These would be dissimilar to those held by non-community members.

**Some Characteristics of Cognitive Systems**

Cognitive systems differ in:

1. **Multiplexity.** The characteristic of a cognitive system which refers to the number and variety of the separate cognitions incorporated within the system. A cognitive system which has a large number and variety of cognitions is referred to as a multiplex system: one with relatively few or highly similar

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\(^{23}\) For an example of a full text where these themes occur, see Tale no. 46 in Hasan El-Shamy, *Tales Arab Women Tell*, pp. 319-26, 451-42.

cognitions, as a *simplex* system.  

2. **Consonance.** The characteristic of a cognitive system which refers to the internal harmony existing among the component cognitions in the system. A cognitive system is said to be high in consonance when its component cognitions are congruent; low in consonance when they are incongruent or contradictory. Other things being equal, *simplex* systems tend to be higher in consonance than *multiplex* systems.

3. **Interconnectedness.** The characteristic of a cognitive system which refers to the degree to which it is interrelated with other systems. When there is a high degree of interconnectedness among many cognitive systems we speak of the existence of an ideology; when there is a low degree of interconnectedness among the individual's cognitive systems we speak of the compartment-tight mind.

4. **Selectivity.** The tendency of the individual to select out certain objects in his physical and social environment to incorporate into his cognitions. Only certain characteristics of these selected objects are perceived, and these characteristics may be distorted to fit the wants, emotions, and [mental] sets of the individual (Mot. U0248.0.3$, Wants affect perception (cognitions).).

As stated above, cognitive selectivity is determined by both the characteristics of the stimulus object (stimulus factors) and the characteristics of the perceiving individual (personal factors).

The very fact that a motif (cognition) that existed in an ancient society is still encountered in contemporary culture may be viewed as an indication that the cognition (motif) has been passed through the covert process of "cognitive selectivity".

5. **Pervasiveness.** The degree to which a cognitive constituent is manifested in the behavior of an individual (or a social group). As is shown in the "Samples" below, traits that are highly pervasive occur (interlinked) in a wide variety of situations by different individuals and social groups; meanwhile, traits of low pervasiveness, appear only in a restricted number of situations.

FROM MOTIF INDEXING TO MOTIFIC SYSTEMIZING

HOW THE VARIOUS MOTIFS RELATE TO ONE ANOTHER

A few examples should help cast some light on the systemic nature of the motific constituents of cognitive systems found in the present work, and on the scope of their near universality within certain social groups. The majority of the contents of the present work pertains to latter category.

APPLICATIONS: EXAMPLES

EXAMPLE 1: Democracy, Elections, and Symbolism

The context for this event is represented by the newly generated Mot. P0500.0.4$, "Government by election (selection) of ruler by citizens (subjects). (Republic, democracy)". However, the actual mechanisms involved are represented by motifs: "Color symbolism" (Z0140), and "Symbolism of right and left sides" (Z0179.3$).

In Egypt, a plebiscite on the draft of the "New Constitution" took place recently (December 2012). Islamist groups headed by the Moslem Brotherhood supported the new charter while secularly oriented groups and others forming the opposition rejected it. The details of this event provide an example of how knowledge of the symbolic significances of a *folk* cognitive system could have helped the secular opposition in their political quest.

Visually, the ballot (voting card) offered two choices: a *green* doughnut-shaped circle on the *right* side representing acceptance ("Yes" advocated by the Moslem Brotherhood presently in power), and a *red*

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25 Krech et al. *Individual in Society*, p. 66. For an early application of this concept, see El-Shamy, *Brother and Sister: Type 872* p. 3.

26 Cf. "cognitive dissonance": a theory, developed by L. Festinger, which asserts that an individual experiences discomfort when he holds logically inconsistent cognitions about an object or event, and that he is thus motivated to reduce the dissonance through cognitive and attitudinal changes. See Krech et al., *Individual in Society*, pp. 40-42. Also see "cognitive dissonance" as a motivating force (W0030.0.1*; formerly-W0l29.3$), "Intolerance to cognitive dissonance"), in H. El-Shamy, "Folkloric Behavior" pp. 46-47; and "The influence of group opinion on an individual's perceptions," in: El-Shamy, "Psychologically-based Criteria Y," p. 238, nn. 22-23).

27 Note: The present work is not geared toward showing the degree to which "pervasiveness" may be detected or ascertained. On "pervasiveness," see: Krech et al., *Individual in Society*, pp. 112-13, 134.
doughnut-shaped circle on the left side representing rejection ("No" advocated by the secular opposition).

Color symbolism is an important factor in the process of perceiving the choices the ballot offered: green for "Yes", and red for "No". Green is a beloved color with strong associations to religious beliefs; "Green: auspicious color" (Mot. Z0145.2S). All references in the Koran to the color green are positive (luxury, health, fertility/vigor).\textsuperscript{28} Other motifs in diverse categories of "folkloric behavior" reveal the pervasiveness of the association between "greenness" and worthiness, an association that dates back to ancient Egyptian belief systems: "God with green face" (A0123.2.5.1.5S).\textsuperscript{29} Examples in contemporary life include the religious/mythological, animals, the Dead/soul, marvels, among others: "Earth founded on rock formed from gem (green emerald)" (A0849.1.1S); "'Green bird' as bird of good-omen (auspicious bird)" (B0147.2.1.0.1S); "Soul out of its body in form of green bird" (E0722.1.4.1.1S); "al-Khiār (the Green-one): benevolent spirit associated with vegetation and water" (F0440.3S); "Green as symbolic of martyrdom" (Z0145.1); "'Green-heeled' person: fortune- (blessedness-) bringing person--usually female" (Z0145.2.1S).\textsuperscript{30}

Conversely, the color red recurs as symbol of evil (danger, drought, etc.)--(Mot. Z0141.3.1S). This negative sentiment also dates back to ancient Egyptian religious systems (mythology) where the color red was associated with "Set: god of sterility (drought, desert, etc.)" (A0488.1S).\textsuperscript{31} Other motifs recurring in contemporary traditional cultures reinforce this negative view, a "Red garment cures (prevents) measles and (winds of the malady's presence)" (D1052.2.1S); "Red Valley" ("al-wâdî al-admar") is [believed to be the] residence for sinners's souls" (E0755.0.4.3.2.1S); "Person sentenced to execution dressed in red prison uniform" (Z0141.1.1S).

With reference to directions/locations the "right" is always preferred to the "left." An oft quoted Tradition (sunnah), attributed to Prophet Muhammad, states "tayyammānā ma 'ista 'istajātīm (Employ/choose the right-side whenever possible)". It is also a matter of common knowledge in all Moslem communities that the right side is "blessed" whereas the left lacks this quasi sacred attribute (Z0179.3.1S). Relevant traditional beliefs from various categories of behavior include: "'Angel of the Right' registers mortal's good deeds, 'Angel of the Left' registers mortal's sins" (A0189.8.1.1S); "Tabu: Satan's ways (the left, etc.)" (C0005S); "Tabu: eating with left hand" (C0289S); "Use of right side blessed" (D1708.1S); "The left (north) as unlucky (inauspicious) direction" (N0122.1.6.1S).

Thus, it is evident that the physical placement of the two choices on the ballot gave significant advantage to the "Yes" choice (placed on the right side) at the expense of the "No" choice (placed on the left side).

Taking into account these separate cognitions concerning color and location, and their accompanying sentiments, the fact that the color red lost is not only understandable but should have been predictable. The parties to whom it was assigned should have demanded and alternate color. Knowledge of the systemic qualities of the individual folkloric cognitions incorporated in the present work (Motific Constituents of Arab-Islamic Folk Traditions) could have provided election strategists with significant information of practical use.

**EXAMPLE 2: Manifest and Latent Riddling: Multiplexity of Cognitive Connotations**

Another recent case with evident cross-cultural applicability has to do with directions. It has been designated as a motif of symbolic nature: Z0179.4S, "Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted". It interconnects with a pseudo-erotic riddle from rural Egypt:

"All in, but 'his' head [is] out [(kolloh guwwah, wi râsuh barrah)]. (Answer: a nail [hammered or driven into an object])" (H0890.6S).\textsuperscript{32}

It may be pointed out here that a successful solution of the riddle depends on the formation of a "proper" mental image ("gestalt") by the riddlee. That mental image would be derived from the verbal description in the riddle's text (assigned to the "true riddle" category). However, this category of pseudo-erotic riddles is based on a form of deception that impairs the formation of a "correct" image: "Message intended to generate erotic mental image camouflage to seem decent. (The pseudo-erotic)" (Motifs: K1872.9.5.4S, and U0248.0.2S, "'It' taken to mean what listener has in mind", which pertains to the category of the "Nature of"


\textsuperscript{29} See: Veronica Ions, \textit{Egyptian Mythology}, (Middlesex: Paul Hamlyn, 1968), pp. 91/(Buto) 110/(Hapi) 135/(Osiris).

\textsuperscript{30} See DOTTI: NLV, EGYPT:- El-Shamy Egypt 273 No. 25; DOTTI 225; RAFF 121 n. 421; TAWT 332-33 No. 47; Zîr 138.

\textsuperscript{31} 11ons 24/(land of barbarians/desert) 63/(for Egyptians); DOTTI 225 661 665: {Egy}; TAWT.

\textsuperscript{32} AUC: 32A No. 34; Killâni \textit{Bilâd al-Shâm} 102 no. 71/(Syria: informant: f., collector: f.).
Motific Constituents of Arab-Islamic Folk Traditions

Life". The riddle also incorporates other motifs: "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z0105$); and "Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.---penis" (Z0197.3.4$).

The confusing technique involved in this version of the riddle from Egypt may clarify the cryptic title of a recent American book by a female author: "All In: The Education of General David Petraeus." It may also explain what the enigmatic "All In" may readily denote to the authoress herself (but not so readily to the unsuspecting readers).

Considering the fact that the female author had had illegal and secret full sexual relations with the distinguished General, the "All In" acquires symbolic significance that only the riddler (the authoress) knew. Only she could have formed the proper mental image (gestalt) required for providing the proper (correct) answer to this enigmatic statement. However, the true answer would have been camouflaged by the "nail" as deceptive answer. (It may be relevant to cite here the common American expression of a male "nailing" a female (i.e., penetrating her sexually): Motifs: Z0106$, "Action (movement) symbolism: association based on motion similarities"; and Z0197.3.4.0.1$, Piercing (stabbing, puncturing, etc.)---sexual intercourse (penetration). Another relevant case is an Egyptian joke dealing with the ushering in and out of a high official's office:

"Madam Minister will receive visiting dignitaries according to natural order, not their bureaucratic rank: Judge al-'Air-yâni (Peter/Dick) first, Minister al-Bai'dâni (Balls) to follow (Mot. X0479.1.1S).

In the case above, it is clear that ordinary items that enter into the cognitive world of members of a given culture are consciously perceived in varying contexts to designate more than what is typical or conventional. The present writer has labelled this phenomenon: "Multiplexity of cognitive connotations". The cognitions involved in this joke include, "Symbolic interpretation of names" (H0602.3), "Sound (name) symbolism: association based on sound similarities (homophony)" (Z0108$), and "Meaning of a name" (Z0183.0.1$). (Cf. Sample No. 6, below).

EXAMPLE 3: The Varying Connotations of "Breathing"

The systemic qualities of the sacred theme designated as Motif A0185.12.0.1$, "God 'breathes' soul into Adam's pottery figure" may be seen in the following motific fields within the context of social and culture institutions:

I. From the Mythological category, it interconnects with "Satan corrupts by blowing (breathing) into nostrils (of creature)" (A0066$); and "Camel created from God's breath" (A1873.3S).

II. From the category of "The Dead"/"The Soul" the Motif also interconnects with beliefs related to issues of being alive or deceased. These include "Resurrection at Judgment Day" (E0178); "Soul enters body through mouth" (E0726.0.1S); "nafs (self) is constituted of nafass (breath, breeze, air, etc.)" (E0700.2.1S); and "Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities [i.e., God's Breath]" (E0709.3S)--which is a cardinal factor in numerous parareligious rituals such as dhikr: "Ecstasy (trance) through religious dancing [Y]") (V0093.1S).

III. Likewise, the Motif interconnects with cognitions about "Sex: its Accompaniments and consequences" (T0000). These interconnections include "Conception from inhaling (breathing)" (T0519S); and "Impregnation by 'blowing' (breathing) into pocket of (woman's) coat" (T0519.1S); and "Jesus created in Virgin Mary's womb from divine breath (Gabriel's)" (E0703.2S). This latter theme is a derivative of "Creation of soul" (E0703), which is a pivotal sacred theme in Islamic dogma; it interconnects with another sacred belief designated as "Counter-belief: Miraculous Conception (immaculate conception) through God's command" (V0312.0.1S).

IV. Interconnectedness and relevance (pervasiveness) of the Motif are also present in the rhetorical-Symbolic context: "Death: God retrieves His breath (depository)" (Z0111.9.4S); and "Blowing (with machine)---sexual intercourse (foreplay)" (Z0198.3S); along with a joke derived thereof:

"At the physician, woman's pregnancy repeatedly diagnosed as: 'winds' (gases, inflation, i.e., pseudo-pregnancy); her husband asks to be examined, shows his organ, and exclaims: 'Doctor, is this a penis or bellows ('air-pump')?!!'" (Z0198.3.1S).

Thus, the seemingly mundane aspect of folk culture is interconnected with the most sacred: a clear evidence


34 See: TAWT 7, 56 n. 75 375 n. 273 378 n. 318 382 n. 379 n. 325 382 n. 399.

35 As reported in Arabic in al-Thalabî, Qisas 17: El-Shamy "Arab Mythology" No. 41.

36 See: RAFE 41 121 128.
of the pervasiveness of breathing (blowing, etc.) cognition.

EXAMPLE 4: Miraculous Births

Another theme from the sphere of the Mythological is "Deity conceived (by his mother) after his father's death" (A0112.0.1$). This cognition is interconnected with "Immaculate conception of culture-hero" (A0511.1.3.3), and "Culture hero a posthumous child" (A0511.1.6). In turn, these motifs interconnect with others in the realm of "Tasks," enigmas and riddling—which also have didactic functions. Thus, our Motif is interconnected with "Riddle (riddling question): could there be plant without seed, tree without rainfall (ghayth), birth without male? Answer: Yes. God created plants without seeds; God created trees, then made their life dependent on water; God created 'Adam and his woman' (Eve) from neither a male nor female" (H0829$), "Necrophilism: sexual intercourse with dead human body" (T0466); "Conception from casual contact with man" (T0531), "Procreation without male element (semen)" (T0510.1$), and "Counter-belief: Miraculous Conception (immaculate conception) through God's command" (V0312.0.1$)—a pivotal belief in Islamic dogma.

A derivative of our main theme is designated as "Anubis born from brother-sister incest—unsuspecting brother—(Osiris tricked by Nephthys) (A0112.1.2.1$)—a cardinal creed in ancient Egyptian belief systems. The ancient Egyptian cognition is expressed in the contemporary belief designated in a number of motifs: "Culture-hero son of sister by her brother" (A0511.1.3.2.1$), "Boy born of brother-sister incest as hero (e.g., 'Aziz-son-of-Abu-Zaid, Luqaym-son-of-Luqmân) as hero" (L0111.5.1.1$), and "Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother" (T0415.8$).

All of these cognitions are also constituents of "The Brother-Sister Syndrome" in contemporary Arab cultures. They affect how traditionary groups perceive the various personal aspects of the "Syndrome", and, in turn affects how each and every of these cognitions is perceived.

EXAMPLE 5: Letters of the Alphabet and the Power to Create

Also, from the sphere of the sacred comes the cognition(s) involved in Mot. A0602.2.1$, "'Science of letters' (Cilm al-hûrûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names." This mentifact (or piece of knowledge/information) is interconnected with the sacred belief that language (and culture in general) are God-given: "God teaches vivified head of Adam to utter first words" (A0185.3.1$)—a belief asserting that language is a "creature (makhlûq)" God created.

From the domain of "Magic," our main theme is related to several motifs: "Magic writings (gramerye [gramarye], runes)" (D1266.1); "Magic alphabet" (D1273.6); and "Magic results produced by religious ceremony. [silû nûrânî/ulwî (upper magic, theurgy)]" (D1766). Meanwhile, in the sphere of "Marvels," the theme is related to: "Mysterious writing (non-magical)" (F0883.6$); and "Prophesying by opening holy book. (Bibliomancy: fatâh al-kitâb)" (M0302.8.1$); as well as to the "Religious" Motif: "Angel invoked by properties of letters of the alphabet and numbers—('magic')" (V0235.0.3$).

An intriguing attribute of this 'science of letters'-motif is its association with the theoretical formalistic thesis about the 'Super-organic' theory known as "einfache Formen/simple forms" that Andre Jolles proposed in Europe in the 1930s. Jolles asserted that "Language creates artistic forms—(a belief)." (Z0119.0.1$). This notion is also connected to the belief that "Inventing is not 'creating': only God creates" (A1440.5$), and its subsequent: "Craftsman's (artist's) creativity is no innovation (creation)" (A1440.5.1$).

Meanwhile both concepts/beliefs occur under the umbrella of Motif A0600.1.1$, "The model-world (Câlam al-mithâl): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness". Interestingly enough, all themes occur in the Thousand and One Nights, thus antedating Jolles's theory by several centuries. Another attribute of the "science of letters"-motif is its interconnectedness with the fairly recent finding in psychological research that "Human perception tends to be animated (i.e., inanimate objects perceived in animate terms)" (U0002$).


38 Krech et al., Individual in Society, 29-30.
As a recurrent occurrence in ordinary traditional social life ("folkloric behavior"), the personification of inanimate objects and abstractions plays a major role in human perception and in the development of certain aspects of cognitive systems. One such aspect, especially reflective of a literate cleric's worldview is perceiving language as personified (Mot. Z0119$), along with personifications of other elements of social life: e.g., poetry (Z0117), music (Z0117.5$), and "language of earth" (Z0120.1.3$). Instances of such personifications, many of which are visual, of letters are: "Letters of the alphabet personified" (Z0119.1$), which interconnects with "Creation of the letters of the alphabet (Arabic), and of numerals" (A0602S).

Derivative of Motif Z0119.1S (above) are: "Components of the alphabet in physical embrace" (Z0119.1.1$); "Lover hugs beloved like a certain letter conjoins with another (e.g., in Arabic script: the 'Alif (A) and the Lām (L); in Latin script: the bar--symbolizing a male--in the letters A, E, t) (Z0119.1.1.1$). This latter theme interconnects and is perceived within the mechanism: "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z0105$).

Another major facet with theological implications of this perceptual phenomenon is illustrated in Motif Z0119.0.2$, "Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view])".\footnote{For the motifs above, see El-Shamy "Character Transmutation," 249.}

This motif interconnects with, "'Science of letters' (Cilm al-hurûf) " (A0602.2.1$), "Creator's command: 'Be!'--it becomes ('kü'n! fa-yakûn)" (A0611.0.1.1$).\footnote{MITON; El-Shamy "Character Transmutation," 249.}

It should be noted here that Richard Burton concluded that this Islamic doctrine (A0611.0.1.1S) was "borrowed from [ancient] Egyptians."\footnote{MITON, RAFe 14 n. 29; Lane 260-62.}

**EXAMPLE 6: Patriarchy, Patrilocality and Incestuous Eroticism**

Another case from the domain of Tests/(solving a riddle) is designated as Mot. H0888.1S, "[What would say to a female]: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (ghang) and let me hear [them]? Answer: kneading tub (magûr el-Cagîn)". An elaboration on the mental image generated in this riddle is: "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife? Answer: kneading tub (...)." (H0888.1.1S). Meanwhile, "Sound (name) symbolism: association based on sound similarities (homophony)" (Z0108$) provides the mechanism required to generate the theme of "Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa)" (J1808.9.1$).

Typically, both riddles are constituents of the same repertoire (i.e., known by the same person/riddler). The erotic nature of these two riddles interconnects with another theme: "Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut--cut])" (H0664.2$)--which may euphemistically refer to a female being desirable to a male when an unattained maiden/virgin, but less desirable and ignored when 'cut' (i.e., deflowered) as wife/woman.

The theme also interconnects with the domain of the Wise and the Foolish: "Melons ripe and overripe analogous to girls ready for marriage" (H0611.1), and with "Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another" (J0030.0.1$). The motif also displays Deception: "Y (The pseudo-erotic)" (K1872.9.5.4S). However, the formation of the gestalt/mental image required for solving the riddle pertains to the sphere of "Society" in general (P0000), and to the "Patriarchal family (patriarchy)" in particular (P0200.0.1S). It also pertains more specifically to "The extended patrilocal family: married children (with their spouses and children) living under the roof of the patriarch's home" (P0200.0.1.5S).\footnote{See: MITON; Alf IV 156; Burton IX 79("Word hath inherent and positive power"). Chauvin VI 9-11 No. 184; ANE 237-38 No. 256].}

From a patriarch's economic perspective, a "Coin thrown away: spent on daughters" (H0585.3.1S).

Just as folklore is "description of life and living,"\footnote{Burton III 317 n. 02.} the riddle is generated by such factors as
"Characteristic images (scenes) one experiences within patrilocal family residence—(mostly visual)" (P0200.0.1.5.1$); and "Sitting with thighs (legs) parted--immodest, erotically suggestive" (P0783.2.2$).66

Another domain that interconnects with the focal point of our Motif/riddle pertains to "Sex [and its consequences]" especially within the family circle. Among the motifs involved in this situation are: "Patrilocal residence: bride moves to home of groom's family" (T0109.1$); "In-laws's nakedness or exposure" (T0405.9.1$); "Erotic scene spied (or accidentally witnessed) evokes reaction(s)--miscellaneous" (T0016.9$); and "Lustful regard--(formation-with-eye)" (T0481.0.2$).

Meanwhile, within the realm of "Symbolism", several motifs play key roles: "Kneading tub (magûr el-câgin: traditionally, round, deep and of reddish earthenware)" (Z0139.9.3.1.1$); "Red as symbol of (associated with) sex organs" (Z0141.4$); and "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z0105$). Other motifs/cognitions include Z0186.4.2.1.8, "Symbolism: kneading--erotic act" (Z0186.9.3.1$, "Female's squatting posture (with thighs parted, while cooking, kneading, laundering, etc.): erotic"; and U0318$, "Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc.)" (Cf. Sample No. 2, above).

The riddle, then, represents the experience of a person who comments/reports enigmatically on a scene spied of his father's brother's wife while she is busy at work but inattentive to the social propriety of her posture.

From the above (and EXAMPLE 4), it may be concluded that the riddle (H0888.1.1$) is characterized by high degree of interconnectedness, pervasiveness, and consonance within the cultural system as a whole.

EXAMPLE 7: Social Processes: Political and Familial

Observers of the scenes of the so-called "Arab Spring" were faced with the insistence by "al-thuwwâr" (the revolutionaries/rebels/insurgents) on the motto: "lâ tašâldû (No reconciliation!) or "lâ nûqâlîh" (Do not make peace! [imperative masc. singular form]) (Mot. P0525.3.1.1.1$). The outcome of this motto has been the glorification and promotion of vengefulness, intolerance, and vigilante justice by which individuals were murdered by mobs for qasâq ("Lex talionis": the principle of "one life for one life," "an eye for and eye" etc.) (Mot. P0522.1). Photographs of sites in poor quarters of Cairo showed small families standing at the entrance of their residences with the slogan "No reconciliation" painted on the street facade of humble houses. Also, elite poets (e.g., Amal Dunuql) tapping folk traditions for poetic themes echoed and propagated that calamitous call.

One of the sources for this dysfunctional approach is a folk sîrah (romance-epic) titled ez-Zîr Sâlim, after the name of its "hero".47 This theme in that sîrah interconnects with a number of motifs that include "Reconciliation (accommodation) is not possible between hostile brethren (paternal-cousins, etc.)" (P0201.2$); and "Accommodation (detente) possible between warring non-Arabs, but impossible between feuding Arab cousins (brothers)" (P0201.3). The centrality and force of this negative value and accompanying sentiments are emphasized in one situation through repeating it ten times by a dying man to his vendettist-to-be: "Ten commandments (instructions, orders, etc.) (P0783.2.2$).

Other destructive acts that are clearly condemned in Islam—a faith that demands kindness toward animals, respect for earth and its natural resources—include: "Lioness nursing cubs cruelly killed" (S0481.5.1$); "Man avenges death of his donkey by wholesale slaughter of predator animals (lions, wolves, etc.) responsible" (Mot. J1866.3$); "Horse killed for throwing off (kicking) rider" (J1862.1$); Slaughtering by severing neck from body. "Cutting from one artery in the neck (warûd) to the other" (S0305.1$). According to the principle of "adaptation level" (U0300), this barbaric practice has currently become common on wide scale that it evokes no revulsion among the masses (U0304.6$).

The broader theme is a subdivision of "Family feud is strongest" (P0201.0.1$) and is interconnected to "Plea to vendettist-to-be: `Never reconcile (make peace)'") (P0525.3.1.1.1$). The outcome of this motto has been the glorification and promotion of vengefulness, intolerance, and vigilante justice by which individuals were murdered by mobs for qasâq ("Lex talionis": the principle of "one life for one life," "an eye for and eye" etc.) (Mot. P0522.1).

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Clearly, Pre-Islamic (jâhiliyyah/Age of Ignorance) tribal values are alive and well among Arabs and

66 Here it may be pointed out that the riddle states: "my paternal-uncle's wife" (not "maternal-uncle's wife"). The paternal component constitutes a typical situation dependent on the patrilocal pattern of residence. Yet, "maternal-uncle's wife" is seldom encountered in oral lore, whereas "maternal-uncle's wife" is a recurrent character in folk expressions (e.g., Tale-types 872* and 1588C).


48 DOTTI, 401; Kisâî' 79-80 86,/(Thackston 87-88 No. 37): El-Shamy, "Arab Mythology" No. 73; Zîr 101.
Muslims in the twenty first century A.D. Formerly, it was fratricidal raids and counter-raids between C Abs and Dubyán tribes and their likes; today, it is fratricidal raid and counter-raid between one religious faith and another, one sect and another, one profession/guild and another, one sports club and another (e.g., "The Port Said Massacre"), one district of city and another, one region of nation and another, etc.

The question is: Given how dysfunctional and harmful an item of folklore such as the Sîrah of ez-Zîr Sâlim is, and the extent of its influence on the unsophisticated masses, could knowledge of that harm have helped avert its destructive effects? Also: Could a reference work that objectively identifies the nature of folkloric materials and relate them to their counterparts in other levels of culture (e.g., elite, popular, religious, etc.) have helped anticipate or avert the current tragic events?  

The current ardent calls on the part of many heads of states and religious leaders for "tanqiyat al-khitâb al-dîni" (purifying the religious address/preaching) blamed for a variety of forms of religious extremism indicate the dysfunctional nature of these parareligious and often folksy traditions. Thus, the need for such a reference as Motific Constituents of Arab-Islamic Folk Traditions becomes even greater.

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49 The present writer communicated his remarks expressed in (Example 1, above) to the influential Al-Ahram daily newspaper. Changes to the ballot were introduced in accordance with remarks offered concerning color and direction. (However, no acknowledgement was made of the assistance given).
MOTIFIC CONSTITUENTS OF ARAB-ISLAMIC FOLK TRADITIONS
Motivic Constituents of Arab-Islamic Folk Traditions

A. MYTHOLOGICAL
[AND RELATED BELIEF] MOTIFS

A0000, Creator.
Ref.: Ibn-Kathîr I 4-5 8-9.-
A0001, Identity of creator.
Ref.: Ions 32 34 105/(Ptah of Memphis) 37/(Theban Ra) 37/96/(Amon) 40/(Atum/"creator of gods and men") 41/45/62/(Ra of Heliopolis) 109/(Khnum: creator/molder of gods and of men).>
A0001.0.1S, Creator with multiple identities (phases of identity).
Ref.: Budge/Spitta Romances 116 no. A-06.-
A0001.0.2S, "Creator of human beings from mud" (i.e., God/Allâh).
Ref.: S. Hassan Mawasîjah 258 no. 13/(mud and straw); Shamy (el-)") "Eg. Balladry": "Hâger and Ismâ’il" 3/(He who created Eve from bûn/mud) no. 51.-
A0001.1, Sun-god as creator.
Ref.: Ions 37/(Ra) 40/(Atum); W.M. Müller 69.>
A0002, Multiple creators.
Link: |A0100.5S, Polytheism: belief in multiple gods.>
A0002.8S, Eight gods as creators.
Link: |A0109.1, God as a triad. |A0167.1, Council of the gods. |Z0097.7$, Lovers's (or brother-sister's) alliterative names mirroring each other (e.g., gods Nun-Nanoid, gods Amon-Agminate, Hamad-Hamdah, Sâmî-Sâmyah, etc.). "Phonetic bifurcation".
Ref.: Ions 34.-
A0002.8.1S, Ogdoad. Four divine couples as creators: Nun and Naunet, Huh and Hauhet, Kuk and Kauket and Amon and Amanet.
Link: |A0109.1, God as a triad. |A0152.7.1$, Eight (four) bearers of God's throne. |A0167.1, Council of the gods. |Z0097.7S, Lovers's (or brother-sister's) alliterative names mirroring each other (e.g., gods Nun-Nanoid, gods Amon-Agminate, Hamad-Hamdah, Sâmî-Sâmyah, etc.). "Phonetic bifurcation".
Ref.: Ions 34.-
A0005, Reason for creation.
Ref.: Tha Clabî 15-16: Shamy (el-)") "Eg. Balladry": "Death of Abu-Bakr" 13/cf./("Holy Book/Koran") no. 54R; Wickett 169.>
A0005.1.1S, News of beginning of Creation (Genesis) announced.
Link: |A0600, Creation of the universe.
Ref.: Ions 45.-
A0005.1.1.1S, Bennu bird heralded the good tidings of creation.
Link: |B0032.0.1S, Bennu bird. ("Called Phoenix by the Greeks").
Ref.: Ions 45.-
A0005.5S, Creation of the universe for the sake of a certain (sacred) person--(e.g., Abraham, Mohammed, Zoroaster/Zardusht).
Ref.: Thaũlabi 15: Shamy (el-)") "Arab Mythology" no. 2; RAIFE 297 n. 2.-
A0005.1S, God created the universe so as to declare (publish, inform of) His Existence.
Link: |W0144$, The need to inform (let it be known, publicize).
Ref.: Thaũlabi 15: Shamy (el-)") "Arab Mythology" no. 2; RAIFE 297 n. 2.-
A0005.1.1S, News of beginning of Creation (Genesis) announced.
Link: |A0600, Creation of the universe.
Ref.: Ions 45.-
A0005.1.1.1S, Bennu bird heralded the good tidings of creation.
Link: |B0032.0.1S, Bennu bird. ("Called Phoenix by the Greeks").
Ref.: Ions 45.-
A0005.5S, Creation of the universe for the sake of a certain (sacred) person--(e.g., Abraham, Mohammed, Zoroaster/Zardusht).
Ref.: Thaũlabi 15: Shamy (el-)") "Arab Mythology" no. 44-1/(of Adam); Alf III 23-24/Burton V 306 n. 3: "Arab Mythology" no. 35-1; MITON; RAIFE 297 n. 2.-
A0005.5.1S, Creation of the universe for the sake of Prophet Mohammed.
Ref.: Thaũlabi 15-16: Shamy (el-)") "Arab Mythology" no. 2; Alf III 23-24; Burton V 306 n. 3; MITON; RAIFE 297 n. 2.-
A0005.5.1.1S, 'Had it not been for Prophet Mohammed there would have been no universe' (paradise, hell, sky, earth, sun, moon, etc.).
Ref.: Alf III 23-24/Burton V 306 n. 3; MITON; Shamy (el-)") "Eg. Balladry": "Death of Abu-Bakr" 13/ Al/"Holy Book/Koran") no. 54R; Wickett 169.>
A0005.5.2S, Prophet Mohammed as "Lord of the two universes (sayyid el-kawnayn)".
Link: |A0102.4S, God: 'King of kings,' 'Lord of lords,' (or the like).
Ref.: Shamy (el-)") "Eg. Balladry": "Death of Abu-Bakr" 13 no. 54.-
A0006S, Reason for creation of man (and spirits: e.g., jinn, afrits, etc.).
Link: |A0052.0.1, Angels created to execute God's will.-
A0006.1S, Humans (ince), like jinn, were created solely to worship God.
A. Mythological and Related Belief Motifs

Link: |A2901.1$, Jinn, like humans, were created solely to worship God. |V0001.1.1, Worship of one god. |V0002.1$, Jinn and humans are required to worship God. |V0248.2$, Angels worship God constantly (perpetually). |V0310.1$, Religious universe (all of God's creation, animate and inanimate, worship). Ref.: Khalîfah 177; MITON.

A0006.2$, Purpose of life is to worship God. Ref.: |A2901.1$, Jinn, like humans, were created solely to worship God. Ref.: MITON.

A0006.3$, Reason for creation of woman. Ref.: |A2901.1$, Jinn, like humans, were created solely to worship God. Ref.: MITON.

A0006.3.0.1$, Women were created solely for men. Link: |A1275, Creation of first man's (woman's) mate. |C0160.0.1$, Celibacy (rahbanah, abstention from sex): makrûh (`disliked, almost-tabu, merely tolerated')--not the way for Moslems. |W0256.6.0.1$, Females stereotyped--general. Ref.: Ibn-Cāsīm no. 305; MITON.

A0006.3.1$, Eve created to relieve Adam's loneliness. Type: cf. 318. Link: |H1573.0.3.1.1$, Angels test Adam's knowledge of Eve (before becoming mortal). |T0100.0.9.2$, Marriage as treatment (cure) for unhappiness (immaturity). Ref.: Tha Clabî 18; TAWT 23 n. 40.

A0006.3.1.1$, Mate (house-companion, wife, etc.) molded for hero so that he would not live alone. (The gods grant Batu female companionship). Type: 318. Link: |A1278.4.1.1S, Deity (Khnum) molds beautiful mate for unjustly treated man (Batu/Bata). Ref.: Maspero 12 no. 1; Simpson 100-101; DOTTI 140 148 278 338 584/|lit. |.

A0006.3.3$, Eve created so that she would find serenity with Adam and he with her. Type: cf. 123CS. Link: |F0766.1$, Deserted (abandoned) city repopulated (when danger has passed). |F0913.3$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village). Ref.: Ions 37; DOTTI 50.

A0006.6$, Mankind was created as source of pride for Earth (planet). Type: cf. 293AS. Ref.: Kisāʾī 21-22/(Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36; DOTTI 95/|lit. |.

A0006.8$, Reason for creation of certain animals. Link: |A0156.7.2.1$, Lion as 'god's dog'. |A1811.2, Creation of cat: sneezed from lion's nostrils. |A1831.1, Dog created as watch-dog for Jesus. |A1871.0.2$, Creation of pig (hog): discharged from elephant's anus. |A2228.1$, Cock (chanticleer) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.

A0006.8.1$, Camel created as riding animal for Eve (women). Link: |A0611.0.1.1S, Creator's command: "Bel!"--it becomes ("kîn!" "fa-yusūkūn"). |A1873.25, Camel created by God's Command: "Be!". Ref.: Kisāʾī 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.

A0010, Nature of the creator. Ref.: A0010.1S, Creator's nature is beyond human perception.

A0010.1.1$, 'Whatsoever notion may occur to your mind [about God/Allāh], He is unlike that! (killa'ī mà khatāra bi-bâlik, fa-huwa bi-khilâfi dhâlik!). Ref.: |A0102.5.0.1$, 'God's existence needs neither proof nor witnesses'. |H0045.1, God recognized by his supernatural powers. |V0003.9.2.1S, Required belief in God, His angels, His Books (scriptures), His Prophets, and the Day of Judgment. Ref.: RAFE 13.


A0011, Invisible creator. Type: cf. 827CS.

A0012, Hermaphroditic ([bisexual]) creator. The creator is half man and half woman or is thought of as both
male and female.

- Ref.: Ions 26/40/(Atum) 39/(bisexual); Maspéro *Histoire* 141.>
- A0012.9$, Other bisexual (hermaphroditic) deities.
  Ref.: Ions 39/(serpent-headed/frog-headed) 40/(Atum) 103/(Mut).>
- A0013, Animal as creator.>
- A0013.3, Insect as creator.
  Link: |V0001.11.8.4$, Idol in form of insect.>
- A0013.3.1, Spider as creator.
  Link: |A0522.3.1, Spider as culture-hero.>
- A0013.3.2, Beetle as creator.>
- A0013.3.3$, Scarab as creator--Khepri.
  Ref.: Ions 24 46/cf.>
- A0014$, eondary deity as creator.>
- A0014.1$, eesser deity as maker (modeler) of men--(Khnum). Type: 318.
  Link: |A0185.12, Deity provides man with soul. |A1242$, Deity fashions man on potter's wheel--(Khnum).>
- A0015, Human creator.>
- A0015.4, Artisan as creator.
  Link: |A0141, God as craftsman. |A0450.1, God "of many arts". |A0451, Artisan-god. |A0465, God of the arts.
  Ref.: Ions 105/(Ptah: "his oldest character as `Greatest of Craftsmen'")/cf.>
- A0015.4.1, Potter as creator.
  Link: |A0014.1$, Lesser deity as maker (modeler) of men--(Khnum). |A1242$, Deity fashions man on potter's wheel--(Khnum).>
- A0020, Origin of the creator.
- A0022, Creator comes out of chaos.
  Ref.: Ions 39/(Nun)/cf.>
- A0023, Creator offspring of dual powers of nature. (Male and female principles).
  Link: |F1089.1$, Creature with dual-sex (genitalia)--(hermaphroditic, androgynous).>
- A0030, Creator's companions.>
- A0037, Joint creators.>
- A0040, Creator's advisers.>
- A0050, Conflict of good and evil creators.
  Link: |A0106, Opposition of good and evil gods.>
- A0051, Creation of devil(s).
  Link: |A2920$, Creation of Eblis (the Satan). |Q0551.3.0.1.1$, Eblis (Lucifer) transformed form angel-form down to devil-form.
  A00303.1, Origin of the Devil and his companions.>
- A0052, Creation of angels.
  Link: |A0054.5$, Punishment of rebel angel.
  Ref.: Ibn-Kathîr I 40-49.>
- A0052.0.1, angels created to execute God's will.
  Link: |A00065, Reason for creation of man (and spirits: e.g., jinn, afrits, etc.).>
- A0052.0.1.1S, Savage-faced messengers' execute main deity's will.
  Link: |V0233.0.1.1.1S, +++"Savage-faced messenger" of death.
  Ref.: S. Hassan *Mawasūjah* 159 n. 1/(Ra-Harakhte); Ions 75/(Osiris); Simpson 124/(Osiris); Shamy (el)
  RAfE 46.>
- A0052.1, Creation of individual angels.>
- A0052.1.2, Angel Michael created from fire.
  Link: |V0231, Appearance of angel.>
- A0052.1.2.1S, Angel (named Ḥabīb) created from fire and ice.
  Link: |A0052.3, Material of which angels are created (fire, water, and snow). |A0052.3.4S, Angel emits fire. |V0231,
A. Mythological and Related Belief Motifs

Appearance of angel.
Ref.: Tha'labî 8-9: Shamy (el-) "Arab Mythology" no. 17.
A0052.2, Time of creation of angels.
Ref.: Tha'labî 9.
A0052.3, Material of which angels are created (fire, water, and snow).
Link: |A0052.1.2, Angel Michael created from fire.|
A0052.3.1S, Material of which angels are created is: pure light—(angels created from light).
Link: |V0230.0.2S, Angels do not have mortals' basic needs (e.g., sex, food, etc.). |V0247.1.1S, Military-like organization of angels (protocol). |
Ref.: Qazwînî II 170; Ibn-Kathîr I 55; Ibshîhî 494.
A0052.3.1S.1$, Material of which angels are created is: pure light—(angels created from light).
Link: |V0230.0.2S, Angels do not have mortals' basic needs (e.g., sex, food, etc.). |
Ref.: Tha Clabî 3: Shamy (el-) "Arab Mythology" no. 5.
A0052.3.3$, Angel created from fire and wind.
Ref.: Tha Clabî 8-9: Shamy (el-) "Arab Mythology" no. 17.
A0052.3.4S, Angel emits fire.
Link: |A0052.1.2, Angel Michael created from fire. |V0231, Appearance of angel.
Ref.: Tha'labî 3: Shamy (el-) "Arab Mythology" no. 5.
A0052.3.4.1$, Angel emits glowing embers from mouth (when praising God).
Ref.: Tha'labî 3: Shamy (el-) "Arab Mythology" no. 5.
A0052.4S, Physical constitution (description) of interrogative angels.
Link: |V0231, Appearance of angel.
Ref.: Khalîfah 166.
A0052.4.1S, Nâkir and Nakîr are blue-black in color, eyes like lightening or copper, voice like thunder, canines like cow's horns, and when they talk fire issues from mouths.
Link: |A0671.1.5S, zabâniyah: Hell's angels; they administer punishments (torture). |V0233.0.1.1.1S, "Savage-faced messenger" of death.
@Z0144.4S, Blue: inauspicious color.
Ref.: Khalîfah 166.
A0053S, Size and form of angels.
Link: |Q0551.3.0.1.1S, Ebhis (Lucifer) transformed form angel-form down to devil-form. |V0231, Appearance of angel.
Ref.: Tha Clabî 8-9; Basset Mille III 5-6 no. 2 521 no. 318.
A0053.0.1$, Angel as shape-shifter. Type: 332, 750D, 757.
Link: |A0494.0.1.1S, Angel of livelihoods intercedes with God on behalf of living beings whose form(s) he assumes (e.g., human's, animal's, bird's, etc.). |D0631.4.2, Angels change size at will. |F0234.0.2, Fairy as shape-shifter. |V0233.0.1.2S, Azrael assumes gentle features when dealing with believer.
Ref.: Jâhiz VI 214; Ibn-Kathîr I 41; DOTI 176 408 421.
A0053.1S, Astronomical size of angels.
Link: |Z0092.2S, Formulas of astronomical (celestial) distances (thousands of years walk or flight).
Ref.: Kisâ'î 12-13/(Thackston 12-15 no. 5); Shamy (el-) "Arab Mythology" no. 5-1; Tha'labî 8; Qazwînî I 96-98; Ibn-Kathîr I 41 43; Damîrî II 404; Basset Mille III 3-4 no. 1 171 no. 110; RAFe 50 n. 156; Scelles-Millie Maghreb 245-47 no. 28; Idwi (al-) 18-20.
A0053.1.1S, Angel so large that he can swallow universe (heavens and earth).
Link: |A0106.4.9.1.1S, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal. |A0156.7.1.1S, Universe-swallowing creature as god's animal. |A0174.2S, God commands one planet (star) to swallow another. |Z0092.8.3.1S, Immense: the size of heavens and Earth.
Ref.: Kisâ'î 13; Tha'labî 3: Shamy (el-) "Arab Mythology" no. 5.
A0054, Rebel angels.
Link: |A0106.3S, Created beings rebel against God. |A1217.1, Rebel angels oppose creation of man. |V0230.0.1S, Angels's infallibility (Cignah: immunity from errancy).
A0054.3S, Ebhis (Lucifer) as rebel angel.
Link: |V0236.3S, Satan (Eblis, Lucifer) as fallen angel.
Ref.: MITON; Tha'labî 16-17: Shamy (el-) "Arab Mythology" no. 40; Alf III 33/Burton V 319-20: Shamy (el-) "Arab Mythology" no. 38-1.
A0054.3.1S, Ebhis rejects Adam.
Motif Constituents of Arab-Islamic Folk Traditions

Ref.: Tha Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40.

A0054.3.1.1$, Eblish refuses to prostrate himself before Adam.

Link: |A1213.2$, God orders angels to prostrate themselves before Adam (as acknowledgment of his privileged status). |Q0551.3.0.1.1S, Eblish (Lucifer) transformed form angel-form down to devil-form. |W0029.8.3$, Eblish refuses redemption in return for prostrating himself before Adam's tomb: did not do so even when Adam was alive. |V0326.1S, Racist (sinner) renounces heaven because inferior made-from-clay Adamites are there, while superior made-from-fire Satan is in hell. |Z0179.1.2.1.1.0.1$ Sujûd as total submission (or veneration).

Ref.: Tha Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40; Ibn-Kathîr I 56 70 72; Alf III 33/Burton V 320: Shamy (el-) "Arab Mythology" no. 38-1; Burton I 13 n. 2; Cachia 145; MITON; RAFE 28 n. 79.

A0054.3.2$, Eblish as the general of a victorious angel-army: conceit causes him to rebel against God.

Link: |A2901.2$, Jinn on Earth became despotic and corrupt; armies of angels were sent to subdue them and they driven out to remote regions. |F0499.3.5.1.1S, Destructive (infidel) jinn driven to remote corner of earth. |P0506.3S, Rebellion against government. |Q0218.1S, Rebellion against ruler (king, sultan, chief, etc.) punished. |V0236.5$, Hârût and Mârût as fallen angels. |W0166$, Arrogance (conceit).


Ref.: MITON.

A0054.5$, Punishment of rebel angel.

Link: |A0052, Creation of angels. |A1737$, sakht maskh (devolution): creation of animals through degeneration to present forms.

Ref.: Tha Clabî 21/(10 things).

A0054.5.1S, Punishment of rebel angel by demotion (or transformation into lower form of creation).

Link: |A1737$, sakht maskh (devolution): creation of animals through degeneration to present forms. |Q0441.3S, Punishment: demotion, reduction in rank. |V0236.5S, Hârût and Mârût as fallen angels.

Ref.: Tha Clabî 21.

A0054.6S, Punishment of Eblish (Lucifer) for rebelling.

Link: |A0192.8S, Disempowerment of a deity (god, goddess).

Ref.: Tha Clabî 21.

A0054.6.1S, Punishment of Eblish: dismissal from the viceroyalty (vicarship, governorship) (Cazl min alwilâyah).

Ref.: Tha Clabî 21.

A0054.6.2S, Punishment of Eblish: cast out of God's company (jiwâr).

Link: |Q0440S, Punishment: expulsion (eviction, dismissal).

Ref.: Tha Clabî 21.

A0054.6.3S, Punishment of Eblish: deformity of image (maskh).

Link: |A0192.8.1.1S, Punishment of Isis: given an ox's head. |A1737$, sakht maskh (devolution): creation of animals through degeneration to present forms. |Q0551.3.0.1.15, Transformation to a lesser form (sakht/maskh) as punishment.

Ref.: Tha Clabî 21.

A0054.6.4S, Punishment of Eblish: change of name.

Link: |Q0440.4S, Punishment: deprivation of own name--given name revoked.

Ref.: Tha Clabî 21.

A0054.6.5S, Punishment of Eblish: made imân of the wretched ('ashqiyâ').

Ref.: Tha Clabî 21.

A0054.6.6S, Punishment of Eblish: cursed by God.

Link: |M0411.8, Saint's (prophet's) curse. |Q0556, Curse as punishment.

Ref.: Tha Clabî 21.

A0054.6.7S, Punishment of Eblish: stripped of all knowledge.

Link: |A0182.3.9.2S, God erases knowledge from mortal's mind--(naskh: abrogation). |D2000, Magic forgetfulness. |G0303.9.4.5.4.1S, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural). |J0164.1S, God's light (sacred knowledge, gnosis) is kept from sinners. |Q0551.11.1S, Deprivation of knowledge as punishment. |U0265, Memory diminished by time. Forgetting (what had been learned) due to passage of time. |Z0097.1.2S, nisá (women): nisyân (forgetting).
A. Mythological and Related Belief Motifs

Ref.: Tha Clabî 21.

A0054.6.8$, Punishment of Eblis: door of repentance (tawbah) shut for him.

Link: [A0061.0.1.1.3$, 'Door (Gate) of Atone¬ment' leads to gates of heaven. |V0315.0.1S, Repentance (al-tawbah) was created to countervail sinning.

Ref.: Tha Clabî 21.

A0054.6.9$, Punishment of Eblis: rendered empty of goodness (khayr).

Link: [Z0127.0.2$, Evil personified (as person, leech, or the like).

Ref.: Tha Clabî 21.

A0054.6.10$, Punishment of Eblis: made the preacher of Hell-bound crowd (khaṭîb 'ahl al-nâr).

Link: [P0426.0.2$, Cleric as preacher (orator, khaṭîb).

Ref.: Tha Clabî 21.

A0060, Marplot at creation.

Ref.: Simpson 191 n. 69; Tha Clabî 17/(Iblis's plot to ruin Adam)/cf.>

A0060.1$, Creator's children plan to make rebellion. He destroys them.

Link: [K2214.3, Treacherous son: leads revolt against his father to whom he owes all. |S0011.3.3, Father kills son, |S0021, Cruel son.

Ref.: Simpson 191.

A0060.95, Marplot at creation--miscellaneous.>

A0060.9.1$, Satan (Eblis) tries to destroy the world (universe) by causing it to fall off its support (Whale, tree, etc.).

Link: [A1099.5S, World (Earth) destroyed by falling off its support (pushed out of its orbit). |F0840.0.1.2.4.1S, Whale terrorized by insect.

Ref.: Tha Clabî 3: Shamy (el-) "Arab Mythology" no. 6.

A0063.5, Lucifer [(Eblis)] causes fall of man.

Ref.: Tha Clabî 17 19_21ft.: Shamy (el-) "Arab Mythology" no. 40; Chauvin VIII 164 no. 176/cf.

A0063.5.1, Satan seduces Adam to sin because he is jealous of him.

Link: [G0303.0.2$, Satan and mortals.

Ref.: Tha Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.

A0063.5.2$, Eblis discovers that Adam's pottery-figure laying on Paradise floor is hollow (by entering through its mouth and exiting out of its anus).

Link: [F0556.1.2.1S, Voice (ogre ss's) made smooth by having ants seeking sunlight travel from one end of body to the other (anus to mouth): they clear away impurities. |F0913.5.1$, Victim swallowed but slides out through swallow's other end (anus).

Ref.: Tha Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.

A0063.5.2S, Eblis discovers that Adam's pottery-figure laying in Paradise floor is hollow (by entering through its mouth and exiting out of its anus).

Ref.: Tha Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40; Cachia 147; RAFE 53/(corrupt) 135 n. 486 (destroy); TAWT 23 n. 40; Zubayr (al-) "Iblis al-laCîn/Cursed Iblis" 2ff.

A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve).

Link: [B0176.1.1, Serpent as deceiver in paradise. |F0401.3.8, Spirit in form of snake. |G0303.3.3.6.1, Devil in form of snake. |K2298.1.1S, Satan (Eblis) in form of colorful bird leads holy man to bathing woman. (Temptation follows). |Z0192.2.1S, Symbolism: viper--treacherous female.

Ref.: Hanauer 10; TAWT 24 n. 40.

A0064S, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds.

Link: [A0106.2.3S, Eblis (Satan) banished from heavens. |A0157.8.1S, Shooting star destroys satan (devil, demon) flying near (spying on) heavens. |A1480, Acquisition of wisdom and learning. |F0069$, Tour of sky-worlds. |J0016.0.1.1S, Devils keep on eavesdropping on heaven despite knowing that they will be burnt up by shooting stars. |K1164S, Secret learned by spying (eavesdropping).

Ref.: Jâhiz VI 265-68/(criticized) 271-73; DOTTI 255 467/(lit.); MITON.

A0064.1S, Satans climb on top of one another to first sky (heaven) so as to eavesdrop on angels' conversation.

Link: [J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall. |V0001.2.5.2S, Satan gives idol (oracle) scanty information learned from eavesdropping on angels in sky.

Ref.: S. 4A. Husayn Al-Ginn 31.

A0065S, Satan's waswasah (instigation) causes sinning.
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Ref.: MITON; Thā'labī 3: Shamy (el-) "Arab Mythology" no. 6, "Eg. Balladry": "Bahlûl and Samîrah" no. 3, "Armanyoas" 5 no. 62);

A0066S, Satan corrupts by blowing (breathing) into nostrils (of creature).

Link: |A0185.12.0.1S, God `breathes' soul into Adam's pottery figure. |G0303.9.4.0.5.1.1S, Eblis blows into a man's nostrils: the man becomes arrogant. |G0303.9.8.13S, Devil causes illness (pain). |T0519S, Conception from inhaling (breathing). |Z0188.5S, Symbolism: nose--pride (vanity).

Ref.: Thā'labī 90 105.

A0070, Creator--miscellaneous motifs.

A0100-A499, GODS

A0100-A199, The gods in general.

A0100, Deity.

A0100.1S, Monotheism: belief in one God.

Link: |V0001.1.1, Worship of one god.

Ref.: Simpson 292; Thā'labī 15: Shamy (el-) "Arab Mythology" no. 2; RAFE 297 n. 2; Tha Clabî 90 105.

A0100.1.1S, The One-God, no other deity but He--(Allah).

Type: 924A, 1847S.

Link: |A1480.1.2, God instructs Adam in required worship on Earth. |C0062.5S, Tabu: deification of a being other than The One-God--(‘a’snamah).

|V0001.1.2S, Worship of invulnerable (almighty) god. |Z0010.0.2S, Formula: affirmation of religious truth (e.g., 'Oneness of God, sacredness of prophet, etc.). |Z0199.1.1.1S, 'God is One, there is no second to Him'.

Ref.: Thā'labī 15: Shamy (el-) "Arab Mythology" no. 6, "Eg. Balladry": "Bahlûl and Samîrah" no. 3, "Armanyoas" 5 no. 62R.

A0100.3S, Trinity: 'The Father, the Son, and the Holy Ghost (Spirit)'.

Link: |A0109.1, God as a triad. |A0120.3, Incorporeal god.

Ref.: Budge/Spitta Romances 285 no. B-10/(passim/exorcising devil); Shamy (el-) "Eg. Balladry": "Armanyoas" 12 no 62.

A0100.3.1S, Origin of the Trinity belief.

Ref.: Qazwînî II 174.

A0100.5S, Polytheism: belief in multiple gods.

Link: |A0002, Multiple creators. |A0101, Supreme god. One god chief of all other gods. |C0062.3S, Tabu: polytheism. |C0062.5S, Tabu: deification of a being other than The One-God--(‘a’snamah).

A0100.5.1S, Groups of deities (gods, goddesses).

Link: |A0501.1.1S, Seven demigodgesses.

Ref.: Maspero lv 36 no. 2; Simpson 26 n. 16.

A0101, Supreme god. One chief god of all other gods.

Link: |A0161.2, King of the gods.

Ref.: Ions 24 128/(Ra); Ions 32-34ff./(Ptah); Ions 38ff./(Atum).

A0101.0.1S, Supreme goddess: all-powerful female deity.


Ref.: Ibn al-Kalbî 12 14/(Manâh/Manât) 16/(al-)Uzzâ).

A0101.1, Supreme god as creator [to the exclusion of other gods].

Link: |V0001.1.1, Worship of one god.

Ref.: Budge/Spitta Romances 111-12 no. A-06/(Râ); Ions 32-34ff./(Ptah); RAFE 298 n. 5.

A0102, Characteristics of deity.

Ref.: Maspero 174-75 no. 10/(Horus' praise names)/cf.; Wickett xxi 16/cf./(Prophet Mohammad).

A0102.0.1S, God's names (99 attributes). (God's beautiful names).

Link: |A0102.6.0.2S, God is the Beginning (absolutely nothing before Him). He is also the End. |A0138, God's ineffable name. |D1766.7.1S, Magic results produced in name of deity. |J1286.1S, Tyrant to advisor: 'Caliphs are given such formal titles as 'Rules by Allah's Command,' 'Adheres to Allah[‘s Path],' and so forth; what do you think my title should be?' Advisor: 'NaCûdhu bi Allah! ('We Seek Refuge in God [from You]!;' i.e., 'May heaven help us!'). |P0091S, Formal title (medal) bestowed by ruler (state). |V0001.0.1.1S, Praise (praise name) must be used when God or sacred personage is mentioned. |V0005, Miraculous power of prayer. |V0090S, Miraculous effects of invoking God's attributes (tasalma'ah, ġasbunah, ġawqalah, etc.). |Z0183.7S, Personal names formed from one of God's names (deus-nymes)--e.g., 'Abd-Allah, Ḥab-al-Karîm, 'Amatu-Allah etc.

Ref.: Jâḥîz IV 203-5/(poem) V 546; Burton III 182 n. 1/("Compassionating"/"Compassionate");
Gawhary (el-) 166-69; RAFE 297 n. 1; Shamy (el-) "Mental Health" 19; TAWT 398 n. 689; Zîr 68/(comment "for benefit of readers").

A0102.0.1.8, Opposite attributes of God (e.g., forgiver-vengeful, honorer-abaser, etc.).

Link: [00208, Opposites are ever present side by side: good-evil (honesty-fraud, truth-falsehood). [Z0183.0.15, Meaning of a name.

Ref.: MITON; RAFE 13 213 297 n. 1.>

A0102.0.2S, God likes to be worshipped (venerated).

Link: [00208, Thanking God rewarded (failure to do so punished). [0093.15, Ecstasy (trance) through religious dancing (dhîrâ, `zikr').

Ref.: Thâ`labî 15: Shamy (el-) "Arab Mythology" no. 2; RAFE 297 n. 2.>

A0102.0.2.1$, Mankind created to be dependent on (needy for) God.

Link: [U0311.0.1$, Biological drives (primary drives/ al-gharî'î) motivate everyone. (They are universal). [U0311.5$, Need to worship a higher being. [U0318$, Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc.).

Ref.: MITON.

A0102.0.3S, God likes to be thanked.

Link: [Q0020.3$. Thanking God for an affliction rewarded.

Ref.: RAFE 297 n. 2.>

A0102.1, Omniscient god. [All-knowing God].

Link: [D1810.0.1, Omniscience of a god. [U0263.0.1$, `Glory be to Him who never forgets' (i.e., only God does not forget). [Z0013.11$, Reporter of the truth expresses possibility that report may be untruthful (out of humility, or due to report's incredibility).

Ref.: Thâ`labî 15: Shamy (el-) "Arab Mythology" no. 2; RAFE 297 n. 2.>

A0102.1.1$, God's wisdom (providence, prudence). Type: 774P, 774Q.

Link: [A0461, God of wisdom. [Thoth]. [A2771.9, Why big trees have small fruit. [J2052.0.1$, Man wishes (tries) to adjust (alter) God's creation: shown shortsightedness of his wish (as compared to God's wisdom). [N0107.2.2$, What is unknown [and could have happened] must have been greater [calamity]. [N0190$, Fate's inexplicable inequalities (injustices). [V0540.0.1$, Providence (God's wisdom) is behind seemingly apparent injustice (i.e., 'The Lord moves in mysterious ways').

Ref.: DOTTI 432; Shawqi 297-98 [no. 25].

A0102.1.2$, Certain things only God knows.

Link: [H0802.1, Test of religious learning.

Ref.: MITON.

A0102.1.2.1$, Five things known only to God: Time of End of World (al-samâ`), when and where rain will occur, [gender of] what is in wombs, one's future earnings, place of one's death.

Link: [A0630.2.1$, Five things created before Creation: (water, dust/dirt, sleep, darkness, fruits). [H0830$, Riddles (riddling questions) about things known only to God.

Ref.: MITON.

A0102.2, All-seeing god. Type: 827CS.

Link: [T0314.4, No place secret enough for fornication. [U0232, No place secret enough for sin.

Ref.: DOTTI 452; RAFE 18 n. 46.

A0102.2.1S, 'God's sleepless eye'.

Link: [A0101.2$, Tabu: thinking of God in corporal, human-like terms; i.e., anthropomorphism (al-tajasîm/al-mushabbihâh).

Ref.: DOTTI 94/{lit.}; Haykal 150.

A0102.4, Omnipotent god. [Almighty God].

Link: [A01278, Vulnerable (weak) god.

Ref.: Thâ`labî 15 91/(al-Jabbâr): Shamy (el-) "Arab Mythology" no. 2; RAFE 297 n. 2, 298 n. 5.


Ref.: MITON; Burton VII 135 n. 1("Kudrat"/cf.: "our [western] vague Providence").

A0102.4.1$, God: Lord of His Prophets (Abraham, Moses, Jesus, Mohammed, etc.).

Ref.: Shamy (el-) "'Eg. Balladry": "Sabrî and the Pasha" no. 24.

A0102.4.2S, God: 'King of kings,' 'Lord of lords,' (or the like).

Link: [A0005.5.2$, Prophet Mohammed as "Lord of the two universes (sayyid el-kawnayn)". [A0137.10, God represented as king, world as his kingdom.

Ref.: MITON; Shamy (el-) "'Eg. Balladry": "Ablah and Mokhtâr" no. 19, "el-Badawi and Bint-Birri"
A0102.4.3$, Life-giving, death-giving god. Type: 1534, cf. 753A.
   Link: [Z0010.2.5$, Glorification of God formulas.]
   Ref.: Simpson 294; DOTTI 415 838; RAFE 298 n. 5.
A0102.4.3.1$, 'The Resurrector' (God). Type: 1534.
   Link: [L0403$, Tyrant acting as God nonplussed.
   Ref.: DOTTI 31 838 936/ [Egy].]
A0102.4.9$, God's omnipotence--miscellaneous.
A0102.4.9.1$, Enumeration of the manifestations of God's omnipotence. Type: cf. 774QS.
   Link: [A0706.1.1$, Boasting between celestial entities (e.g., sky-earth, moon-sun, paradise-hell, etc.).]
A0102.4.9.1.1$, God enumerates manifestations of His omnipotence (Creation).
   Ref.: Tha Clabî 91-92.
A0102.5, Omnipresent god. Type: 827A$, 827C$.
   Link: [A0102.9, Invisible god. |H0045.1, God recognized by his supernatural powers.
   Ref.: DOTTI 452; RAFE 18 n. 46.]
A0102.5.0.1$, 'God's existence needs neither proof nor witnesses'. Type: 827A$.
   Link: [A0005.1$, God created the universe so as to declare (publish, inform) of His Existence. A0010.1.1$, "Whatsoever notion may occur to your mind [about God/'Allâh], He is unlike that! (kâllât mî khâtar ba-bâlik, fa-huwa bi-khilâfi dhâlik!)."
   J1268.1$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qowalân concerning this [matter]."
   Ref.: DOTTI 452; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33.
A0102.5.1$, 'God [resides] in heaven (sky)'. Type: 841A$.
   Link: [A0211, God of heaven.
   Ref.: DOTTI 462.]
A0102.5.1.1$, God is in heaven (sky) and everywhere else. Type: 841A$.
   Ref.: RAFE 18 n. 46, 24.
A0102.6, Eternal god.
   Ref.: Simpson 290/"for ever and ever"].
   Ref.: MITON; Shamy (el-) "Character Transmutation" 263 n. 102.
A0102.6.0.1$, The One whose existence has no beginning and no end (al-Sarmadiyy, i.e., God).
   Link: [M0414.0.1$, Luck ('Time$, dice, etc.) cursed. Z0122.7$, Temporal forces (quasi powers of fate) personified: 'Time' (ed-Dahr, ez-Zamân/Zamàn, el-'Ayyâm).
   Ref.: MITON.
A0102.6.0.2$, God is the Beginning (absolutely nothing before Him). He is also the End.
   Link: [A0102.0.1$, God's names (99 attributes). (God's beautiful names). A0118, Self-created deity.
   Ref.: Ions 37/(Amon).]
A0102.6.0.3$, Only God remains after all His creatures have died.
   Link: [V0233.7.1$, Angel of death will be last creature to die--(he will be commanded to seize his own soul).
   Ref.: Kisâî 75/(Thackston 81-82 no. 35): Shamy (el-) "Arab Mythology" no. 70.
A0102.6.1.1$, "Dahr (Time) is 'God'" (i.e., they are one and the same: euphemistically).
   Ref.: MITON; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.
A0102.7, Holy god.
   Ref.: Jâhiz V 546.
A0102.8, Sleepless god.
   Link: [V0233.7.1$, Angel of death will be last creature to die--(he will be commanded to seize his own soul).
   Ref.: Kisâî 75/(Thackston 81-82 no. 35): Shamy (el-) "Arab Mythology" no. 70.
A0102.9, Invisible god. Type: 827C$.
   Link: [A0102.5, Omnipresent god.
   Ref.: Simpson 190/(hidden).]
A0102.9.1$, Invisible flesh of God (The Father).
   Link: [A2602.1.1$, Osiris as creator of cereal. A2685.6.2$, Wheat on earth grown of seeds mixed with God's invisible flesh.
   Ref.: Budge/Spitta Romances 207 no. B-02.]

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A0102.10, Unity of god.

Link: |J0285.1$, 'God likes work begun be completed (finished)'. |W0174.1$, Perfection is God's alone.
Ref.: Ions 24/(Atum/complete); Simpson 290.

A0102.12, Perfect God.

Link: |J0285.1$, 'God likes work begun be completed (finished)'. |W0174.1$, Perfection is God's alone.
Ref.: MITON.

A0102.13, Loving kindness of God.

Link: |T0001.3.1$, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation.
Ref.: MITON.

A0102.13.1, God as shepherd of flock (of believers).

Link: |A0102.8, Sleepless god. |A0453, Shepherd-god. |P0500.0.3.1$, Ruler as shepherd. |V0008.9.2.1$, 'Each [member of the faith] is a shepherd (ruler), and is responsible for all his flock (subjects)'; |Z0194.1.6$, Sheep symbolism ('flock').
Ref.: Ions 38; Maspero 34 no. 2-3 n. 1; Simpson 123 n. 20.

A0102.13.2, Equanimity (hûlm) of God.

Link: |W0025.0.1$, Equanimity (rabât ja'sh, hûlm).
Ref.: MITON.

A0102.14, Goodness of God.

A0102.14.1, Mercy of God.

Link: |A0102.19, Conflict between God's justice and mercy. |A0483, God of mercy. |V0545.1$, God spares sinful people for the sake of innocent animals.
Ref.: MITON.

A0102.14.1.1, God is too merciful to punish creatures too severely.

Link: |U0080$, Value of one's own labor (creation).
Ref.: Tha'labî 144-45 231; DOTTI 677/{lit.}.

A0102.14.1.1.1, God rejects prophet's proposed punishment for disbelieving people: too harsh.

Link: |A0671.0.7$, Why punishment in hell. Originally Prophet pleaded with God not to use hell, but people became tyrannical and corrupt: Prophet asked for reinstatement of hell as punishment. |V0220.0.8.3$, Intercession by compassionate saint stops vengeful saint from carrying out extreme punishment.
Ref.: Tha'labî 144-45/(Elias/Tîyâs) 229-31/(Jonah).


Link: |A0102.19, Conflict between God's justice and mercy. |P0012.0.1.1$, Wrath of king when his pride is injured.
Ref.: Tha'labî 92.

A0102.14.2, Generosity of God. Type: 1301*.

Link: |Q0170.0.1$, God rewards a good-deed tenfold, punishes a sin but one (singly). |V0006$, Expiatory-deed (kaffîrah): negligence in religious exercise made-up for by additional good deeds.
Ref.: DOTTI 730; TAWT 398 n. 689.

A0102.14.3, Forgiveness of God. Type: 756C.

Link: |V0315.3$, Sincere repentance obliterates sins and brings redemption (forgiveness). |V0315.3.1$, 'He who is penitent is like him who is sinless'. |V0441, Forgiveness [as religious virtue]. |V0441.0.1$, God forgives all except partnerism (polytheism, shirk) and causing harm to people (fellow man). |V0545.2$, Person performs an act of benevolence: God forgives sins of sinners for the sake of that act.
Ref.: Ibshîhî 639; DOTTI 415; MITON.

A0102.14.3.1, Angels of forgiveness (ax-safîh).

Ref.: Ibshîhî 18-19 639.

A0102.14.3.1.1, Angels with forms of terrestrial creatures plead with God to forgive sins of living beings in their forms (e.g., human's, animal's, bird's, etc.).

Link: |A0483.1, Goddess of mercy. |A0494.0.1.1$, Angel of livelihoods intercedes with God on behalf of living beings whose form(s) he assumes (e.g., human's, animal's, bird's, etc.). |V0231.1, Angel in bird shape. |V0231.7.1$, Angel with lion-face |V0231.8$, Angel with human-face. |V0249.9$, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.
Ref.: MITON.

A0102.16, Justice of god. Type: 759.

Link: |M0400.2$, Covert curse: to invoke God as judge (advocate) of oneself against adversary's injustice (i.e., "God will justly punish you!"). |U0010.1.0.1$, 'Justice is the foundation of rule (kingship, legitimacy, government).
Ref.: DOTTI 423; MITON.
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A0102.16.0.1$, God's justice vindicated. Type: 759.

Link: [A0194.2.1$, 'God may give respite, but never neglect.' |J0225, Choice: apparent injustice over greater wrong. |Q0550.0.1$, 'Poetic justice'. |V0318.2$, "Only God is to be thanked for an affliction (makrûh: a disliked matter, seeming harm)."

Ref.: Qazwînî I 4-5; DOTTI 423 424/{lit.}; Shamy (el-) Egypt 259 no. 12, 121-22 no. 18.-

A0102.16.1$, 'istidrâj ('leading on'): God allows disbelievers powers so that they may have no excuse for their disbelief.

Link: [A1689.11, Why one people is superior in power to another. |F0772.1.3$, Pharaoh's Tower: intended to reach sky and look at God. |Q0296.3.1$, Respite from death as reward to Pharaoh for his accessibility and charity to all.

Ref.: Tha Clabî 108/(Pharoah's Tower); Nabhânî (al-) I 14-16 23-27; RAFE 147 n. 530.-

A0102.16.1.1$, God's light is not bestowed on a Câsin (sinner).

Link: [D2004.11$, Acts of disobedience to God (mu'âsî/sins) cause poor ability to learn (forgetfulness). |J0001.1$, Animal's knowledge from instinct: (innate, 'from God,' hidâyah). |V0220.0.2.1$, A true-believer sees by God's light (what is veiled).

Ref.: RAFE 177 n. 644.-

A0102.16.2$, Fairness of god.

Link: [E0724.1.1$, Eblis's progeny: for each descendant of Adam God promised to create a satan counterpart as descendant of Eblis. |N0190.0.1.1$, 'God grants whomsoever He pleases without limit'. |U0061, Dividing after God's fashion: little to poor, much to rich.-

A0102.16.3$, God hates injustice even to the most unjust (of all people).

Link: [W0005.1.8$, Kharîjite's asceticism: exaggeration of others's sins (disregarding the fact that God hates injustice even to the most unjust of all people). |W0035.5$, Justice learned (taught) by experiencing injustice. |Z0088.1.1$, Invention of injustice as a deity's 'grand' accomplishment.

Ref.: Jâhîz I 219.-

A0102.16.9S, Justice of God--miscellaneous.

A0102.16.9.1$, Truthfulness of God.

Link: [V0461.4.1, Truthfulness as clerical virtue.-

A0102.16.9.1.1$, God is the (absolute) Truth.

Link: [U0190.2$, The only absolute truth is the divine.-

A0102.17, Anger of God.

A0102.17.0.1$, Natural disasters (catastrophes) as expression of God's wrath. Type: 779ES.

Link: [A0165.2.4$, Powers of nature (son, moon, etc.) as God's messengers. |A1003, Calamity as punishment for sin. |Q0552, Prodigy as punishment. [Miraculous punishment through the elements]. |V0315.2.3.1$, Obliterating the sinful as means of placating natural disaster (prodigy, God's wrath).

Ref.: DOTTI 7 69/(Egy); Littmann Tigrè 93-94 no. 74; Shamy (el-) "Arab Mythology" no. 79; MITON; Shawqî 306 [no. 33].-

A0102.17.1S, God's curse (laCnah).

Link: [C0900.2$, The "Curse of Y" (someone or something). |G0303.2.5.1$, Eblis, as al-laCîn (The Cursed/Damned-one). |M0411.4.1, Curse by a god.-

A0102.18, Imperfect god, subject to death and rebirth.


Ref.: Ions 41/(Ra) 128/(Osiris).-

A0102.18.1S, Deity grows old: shows signs of senility. (Ra).

Link: [F0571.9.1S, Senility (zamânah): madness (diminished mental capacity) from old age.

Ref.: Ions 41.-

A0102.18.45$, Diety commits shameful (perfidious, sinful) act(s).

Link: [A0109.5S, Evil deity (Seth).

Ref.: S. Hassan Mawasûjah 153(/treacherously attacks Horus--his nephew) 154/(homosexual); Ions 75; Simpson 119.-

A0102.18.4.1$, Diety lies.

Ref.: S. Hassan Mawasûjah 153; Ions 75/(implicit); Simpson 119("falsely").-

A0102.19, Conflict between God's justice and mercy.

Link: [A0102.14.1.2$, God's Mercy precedes His Anger (Wrath).-.

A0103, Father-god.
A. Mythological and Related Belief Motifs

Ref.: Ions 33/(Ptah) 39/(Nun) 41/(Ra) 48/(Geb).

A0104.1, Living person becomes god.

A0105$S$, Source of the power (energy) of gods.

Link: |A0154, Drink of the gods. |Z0125, Virtue personified.>

A0105.1$S$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa").

Link: |A0154.1, Magic drink gives immortality to gods. |A0175.1, God supplies reproductive energy to all things. |D1242.0.1$S$, Magic elixir (nectar). D1635$S$, Statue animated by spiritual component (double') from the entity (deity, person) it represents. |D1707.5$S$, Blessed foods and drinks. |F0162.6.3$S$, Reservoir of nectar of energy (vitality) in otherworld.

Ref.: Maspero 178 no. 10 n. 1.$S$

A0106, Opposition of good and evil gods. Type: cf. 613B$S$-[Osiris-Set].

Link: |A0050, Conflict of good and evil creators. |U0020$, Opposite s are ever present side by side: good-evil (honesty-fraud, truth-falsehood). |U0280$, Balance between merits and demerits, advantages and disadvantages, good and evil.

Ref.: DOTTI 347; Shamy (el-) "Mythological Constituents of Alf laylah" 39.$S$

A0106.2.2, Satan's fall from heaven.

A0106.2.3$S$, Eblis (Satan) banished from heavens.

Link: |E0722.2.8.0.1$, Why soul unwilling to leave body at death: it entered first man (Adam) by coercion and subsequently was forced to leave.

Ref.: Tha Clabî 16-17: Shamy (el-) "Arab Mythology" no. 41.$S$

A0106.4.6$S$, Celestial boy (planet, star) disobeys deity.$S$

A0106.4.9$S$, Created being disobeys (resists) God--miscellaneous.$S$

A0106.4.9.1$S$, Punishment of disobedient celestial being (planet, star, sky, etc.).

Link: |A0053.1.1$, Angel so large that he can swallow universe (heavens and earth). |A0192.8.1.1$, Punishment of Isis: given an ox's head. |A0671.2.5$S$, Celestial being prohibited from doing certain things. |A2870.1$, Punishment of earth for sin (impius act). |D1551.0.2$, Turbulent river dries up so that holy personage can cross (navigate) it. |Q0221.5, Disobedience to God punished.

Ref.: Tha Clabî 8: Shamy (el-) "Arab Mythology" no. 16; Damîrî I 181.$S$

A0106.4.9.1.1$, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal.

Link: |A0192.8.1.1$, Punishment of Isis: given an ox's head. |A0671.2.5$, Celestial being prohibited from doing certain things. |A2870.1$, Punishment of earth for sin (impius act). |D1551.0.2$, Turbulent river dries up so that holy personage can cross (navigate) it. |Q0221.5, Disobedience to God punished.

Ref.: Tha Clabî 8: Shamy (el-) "Arab Mythology" no. 16; Ibshîhî 35.$S$

A0107, Gods of darkness and light. Darkness is thought of as evil, light as good.$S$

A0107.15$, God of darkness. (Seker).

Link: |A0260.2$, Angel of light. |A0260.4.1$, Angel of nighttime ushers in night by spreading darkness on Earth (with his wings).

Ref.: Ions 116.$S$

A0108.1, God of the dead.

Link: |A0310, God of the world of the dead.

Ref.: Ions 128-29/(Osiris"king of Y")/cf.

A0109, Deity--miscellaneous motifs.$S$

A0109.1, God as a triad.

Link: |A0062.8.1$, Ogdoad. Four divine couples as creators: Nun and Naunet, Huh and Hauhet, Kuk and Kauket and Amon and Amaunet. |A0100.3$, Trinity: 'The Father, the Son, and the Holy Ghost (Spirit)'.
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Link: A0102.6, Eternal god. E0711, Soul kept in object. E0717, Multiple souls: a being with more than one soul. Ref.: Maspero 175 no. 10 n. 3/(Horus).
A0109.3.1$, Deity with seven souls. Ref.: Maspero 105 no. 5 n. 1/(Ra).
A0109.5$, Evil deity (Set). Link: A0102.18.4$, Diety commits shameful (perfidious, sinful) act(s). A0488.1$, Set: god of sterility (drought, desert, etc.). Ref.: Ions 61 66 134 93/(Maka/serpent).

A0110, Origin of the gods.

A0111, Parents of the gods.

A0111.0.1$, God begets not, nor is God begotten. Link: A0512.3.1$, Christ as son of God. V0230.0.2.1$, Angels do not procreate (marry). V0312.0.1$, Counter-belief: Miraculous Conception (immaculate conception) through God's command. Ref.: Shamy (el-) Egypt 130 no. 21/cf.
A0111.1.0.1$, Motherhood among gods. Link: A0168, Family of gods. B0534.1$, Motherhood among animals. F1041.8.10.15.1.1S, Son decapitates his mother for betraying him. (Horus beheads Isis). P0231.3.1.1.1S, Isis forgives Horus who had decapitated her. Z0130.0.2S, Motherhood personified.
Ref.: Ions 82-83/(Hathor) 63 72 138/(Isis/Horus/Harpokrates) 110/cf. (Hapi/Osiris) 113/ (Renenet/Renenuet).

A0111.1, Mother of the gods. Ref.: Ions 34/(Nut) 103/(Neith).
A0111.1.1S, Isis as mother of god (Horus). Link: A0476, Goddess of chastity. P0253.3.2.1S, Isis sides (temporarily) with her brother Set against her son (Horus). T048.1.1S, "Horus son of Isis". Ref.: Budge Gods II 194; S. Hassan Mawsit ah 148; Budge/Spitta Romances 127 no. A-07; Ions 38 82 82/cf. (Hathor) 109/(Heket); Maspero 194; Simpson 111 119 122 244.

A0111.1.1$., Isis harpoons her brother (Set) during his fight underwater with her son (Horus). Link: P0253.3.2.1S, Isis sides (temporarily) with her brother Set against her son (Horus).
Ref.: Hassan Mawsit ah 152/(her shiq/fish-hook); Simpson 108, 118; Shamy (el-) Egypt 248 no. 6; Wickett 88/cf.

A0111.1.2$, Mary as mother of "Son of God" (Jesus). Link: A0512.3.1$, Christ as son of God. T0148.1.6S, "Jesus son of Mary". Ref.: Shamy (el-) Egypt 169 no. 39.

A0111.2, Father of the gods. Ref.: Budge Gods I 357/(Khepri); Budge/Spitta Romances 206 no. B-02 n. 1; Ions 39/(Nun) 41/(Ra) 48/(Geb) 109/(Hapi).

A0111.2.1S, Osiris as father of Horus. Link: J0151.0.1S, Wisdom from father: he instructs his child (usually son). Ref.: Budge Gods II 193; Ions 72/(art of warfare).

A0111.3, Ancestor of the gods.

A0111.3.0.1, God of double sex carries within him seed of gods. Link: A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female.

A0112, Birth of gods. Link: A0111.0.1S, God begets not, nor is God begotten. T0586.5.0.1.1S, Five babies born during five successive days.
A0112.0.1S, Deity conceived (by his mother) after his father's death. Link: A0511.3.3$, Immaculate conception of culture-hero. A0511.1.6, Culture hero a posthumous child. H0829S, Riddle (riddling question): could there be plant without seed, tree without rainfall (ghayth), birth without male? [Y]. T0466, Necrophilism: sexual intercourse with dead human body. T0531, Conception from casual contact with man. T0510.1S, Procreation without male element (semen). V0312.0.1S, Counter-belief: Miraculous Conception (immaculate conception) through God's command. Ref.: Ions 59.

A0112.0.1S, Horus conceived by Isis after Osiris's death. Ref.: Ions 59.
A0112.0.2S, Birthplace of the god(s).

A0112.0.2.1S, Osiris born on (at) "Mountains of Sunrise and Sunset"--(or Thebes).
A. Mythological and Related Belief Motifs

Link: |F0709.5.2.2.3$, "Mountains of Sunrise and Sunset".
Ref.: Ions 47 38/(Thebes).

A0112.1, God from incestuous union.

A0112.1.2S, Deity from brother-sister incest.

A0112.1.2.1S, Anubis born from brother-sister incest—unsuspecting brother—(Osiris tricked by Nephthys).
Type: 932AS, 933AS.

Link: |A0511.1.3.2.1S, Culture-hero son of sister by her brother. |L0111.5.1.1S, Boy born of brother-sister incest as hero (e.g., Aziz-son-of-Abu-Zaid, Luqaym-son-of-Luqmân) as hero. |K1390.1S, Man deceived into impregnating woman (fathering a child). |T0415.8S, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.
Ref.: Ions 67 83.

A0112.1.1.1, God from father-daughter incest.

Link: |A0465.2.2.1S, Ihy born of father-daughter marriage of the gods.
Ref.: Ions 74.

A0112.6, God as son of supreme god.

Link: |A0511.1.3.3, Immaculate conception of culture-hero. |V0312.0.1.1S, Jesus as materialization of "God's word (kalimatu Allâh)".

A0112.7, God born from peculiar part of parent's body.

Link: |T0541, Birth from unusual part of person's body.

A0112.7.5S, Deity born from mother's side.

Link: |A0511.1.1, Culture hero snatched from mother's side. |T0584.1, Birth through the mother's side—[(Caesarean)]. |T0584.7, Hero is born by splitting mother's womb.
Ref.: Budge Gods II 187.

A0112.7.5.1S, Set forces his own birth by splitting mother's womb and issues out of her side.

Link: |T0148.1.2S, "Set son of Nut". |W0251.5.4S, Caesarean birth (from mother's side) as source of pride for child (usually culture-hero).
Ref.: Budge Gods II 187.

A0112.7.6S, Deity born from parent's mouth (spat out or vomited up).
Type: cf. 1739A*.

Link: |A1792, Animal vomited up by creator. |J2321.2, Man thinks he has given birth to a child by letting wind. |T0541.8, Birth from secretions of the body.
Ref.: Ions 26/(Shu/Tefnut/vomit); Ritter I.2 520-57 no. 75/(ogre/letting wind)/cf.

A0112.8, God from adulterous union.

Link: |A0164.1, Brother-sister marriage of the gods. |A0164.5.1S, Gods (goddesses) sired by different fathers born in one pregnancy.

A0112.9, Gods born by human woman.

Link: |A0514S, Culture hero (heroine) a hybrid.

A0113, Totemistic gods. Gods which have animal associations; e.g., Athena with the owl, Venus with the sparrow.

Link: |A0131, God with animal features. |B0811.3.2, Sacred bull. |C0092.1.1.1S, Tabu: killing ibis (Thot's bird). |E0610, Reincarnation as animal.
Ref.: Ions 120-122(cf./animals that have god associations) 123(cf./(Apis-Osiris) 123/(Ibis-Thoth) 118/126/(Atum/ichneumon).

A0115, Emergence of deity.

A0115.1, First deity grows out of primordial chaos.

Link: |A0605, Primeval chaos.
Ref.: Ions 26/(Atum) 39/(Nun).

A0116, Twin gods.

A0116.2, Twin goddesses (or trinity of goddesses).

A0118, Self-created deity.

Link: |A0102.6.0.2S, God is the Beginning (absolutely nothing before Him). He is also the End.
Ref.: Ions 26 40/(Atum) 37/(Amon).

A0118.1S, Deity self-generated from own substance.

A0118.1.1S, Khepri (dungbeetle) self-generated from own substance.

Link: |A0013.3.3S, Scarab as creator—Khepri.
Ref.: Budge Gods I 355-58; Ions 46.

A0120, Nature and appearance of the gods.
A0120.1, God as shape-shifter. [(With ability to shift one's form)].
  Link: |D0615.6S, Transformation combat (contest) between deities. |D0631.1.5S, Saint as shape-shifter (changes shape at will).
  |D0698, Gods have power to transform themselves.
  Ref.: Ions 45-(Ra) 96.>
A0120.1.0.1S, Goddess as shape-shifter.
  Link: |A0125, Deity in human form.
  Ref.: Ions 67/(Nephtys & Isis); Simpson 115-16.>
A0120.1.0.1.1S, Goddess assumes series of forms: old-woman, young maiden, bird (kite), etc.
  Ref.: Simpson 115-16.>
A0120.3, Incorporeal god.
  Link: |A0010.1.2S, Tabu: thinking of God in corporeal, human-like terms; i.e., anthropomorphism (al-tajasîm/al-mushabbihàh).
  |A100.3S, Trinity: 'The Father, the Son, and the Holy Ghost (Spirit)'.
A0120.5S, Deity with ability to disintegrate into infinite number of secondary forms.
  Link: |A0139.10, God with myriad natures. |D0631.1.5S, Saint as shape-shifter (changes shape at will).
  Ref.: Maspero 11 no. 1 n. 2; Simpson 294.>
A0123, Monstrous gods.>
A0123.1, God monstrous as to body.>
A0123.1.2, God with two joined bodies.
  Link: |B0015.7.19S, Animal with double chests (busts, torso).>
A0123.2, God unusual as to face.>
A0123.2.5S, God (goddess) unusual as to face color.>
  Ref.: Ions 91/(Buto) 110/(Hapi) 135/(Osiris).>
A0123.4.1, God with many heads.>
A0123.4.1.4S, Two-headed deity.
  Link: |A0131.3.6S, Deity with bull's head. |B0015.1.2.1.1, Two-headed serpent. One head in front and one at rear.>
A0123.7.2, Black god(dess).
  Ref.: Ibn al-Kalbî 16-25/(al-)Uzzâ); Aalûcî II 204; Shamy (el-) Egypt 55/(Abyssinian).>
A0124, Luminous god.
  Link: |H0069.1.1S, Luminous face and limbs from ablation.>
A0124.0.1, God with luminous countenance.
  Ref.: Simpson 125/(Horus).>
A0124.0.2S, God's radiance (light) as the source of knowledge.
  Link: |A0182.3.8.1S, Fields of inquiry (topics, spheres) where human knowledge does not reach. |A1183S, Creation of al-`Ujâb (The Veil): determination of the Divine realm (of timelessness, infinitude, clairvoyance, etc.) and that of mortals (Adamites, jinn). |D1645.12S, Book emits light. |D1810.0.3, Magic knowledge of saints and holy men. |J0164.1S, Wisdom (knowledge) is from God's light. |V0220.0.2S, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess.
  Ref.: Nabhânî (al-) I 87; RAFE 177.>
A0124.0.3S, God's radiance as the first light in universe.
  Link: |A0260.2S, Angel of light. |A0790.2S, Heavenly lights originate from God's face. |A1171.5S, Origin of day: result of creation of the sun.
  Ref.: Ibn-al-Athîr I 8-9/(8): Shamy (el-) "Arab Mythology" no. 22.>
A0124.0.3.1S, Seeing (perceiving) through light (radiance) of God.
  Link: |J0001S, Capacity to know (knowledge) from instinct: (innate, 'from God'), `ilhâm, hidâyah, tawfîq. |V0220.0.2.1S, A true-believer sees by God's light (what is veiled). |W0251.1S, Physiognomy (firâsah): the judging of character.
  Ref.: Qazwînî II 98/(firâsah).>
A0124.4, God's radiance upon Moses's face.>
A0124.4.1S, God's radiance upon a prophet's face.
  Link: |V0210.0.2.0.2.1S, "The light of prophethood/nûr al-nubuwâwah". (Luminous face of prophet or his parents).>
A0125, Deity in human form.
  Link: |A0131, Gods with animal features. |A0182.0.3.1S, God reveals himself in human form to mortal. |F0401.6, Spirit in human form. |V0231.9.1S, Angel in human form (shape)--general.>
A0125.0.1S, Deity with human face (head).
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Ref.: Ions 45 47/(Anhur/Onuris).>

A0125.4, Beautiful goddess.

Link: |A0120.1.0.1.1S, Goddess assumes series of forms: old-woman, young maiden, bird (kite), etc. |A0462.1, Goddess of beauty.

Ref.: Ions 75/cf./(Isis) 109/cf./(Hatshepsut).>

A0125.6S, Deity disguised as human.

Link: |F0401.6, Spirit in human form.

Ref.: Ions 45-(Ra)/cf.; Maspero 36 no. 2-4.>

A0126S, God's regard (stare, glance).

Link: |D1707.2.3.1.1S, Glance from eye of sacred person bestows blessedness. |D1820.1, Magic sight of saints. |V0221.0.1.4$, Glance (nazar) from saint's eye heals (bestows power).

Ref.: Tha Clabî 10: Shamy (el-) "Arab Mythology" no. 3-1/(var.).>

A0126.1S, God's stare melts gem, mountain, etc.

Link: |A0182.0.1, God does not reveal himself; men unable to endure his glory.

Ref.: Tha Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Qazwînî I 17.>

A0126.2S, God's stare shatters mountain (rock).

Link: |A0139.5.1, God's voice shatters mountain.

Ref.: Tha Clabî 10: Shamy (el-) "Arab Mythology" no. 3-1/(var.); Tha Clabî 114/(mountain sinks into earth).>

A0127S, Vulnerable (weak) god.

Link: |A0102.4, Omnipotent god. [Almighty God]. |A0102.18, Imperfect god, subject to death and rebirth. |V0381, Heathen beats his god [idol] because of misfortune.-

A0127.0.1S, Deity born prematurely: seems frail. (Horus/Harpokrates).

Link: |T0573.2$, Premature birth. |V0211.0.3.1S, Christ the only 'child of eight' [months of pregnancy] that survived. |Z0353.1S, Only one 'child of eight [months of pregnancy and premature birth] ever survived.

Ref.: S. Hassan Mawastiyyah XVII 146 n. 3; Simpson 112 n. 7.>

A0127.1S, Deity dismembered (cut-up). (Osiris).

Link: |V0463, Religious martyrdom. |Z0071.5.0.1.2.1S, Corpse cut-up into fourteen portions (two sevens).

Ref.: Ions 128-33.>

A0127.2S, Demigod (culture-hero, saint, etc.) dismembered (cut-up). Type: cf. 315.

Link: |E0001.1, Saint cut into pieces or decapitated comes back to life.

Ref.: Shamy (el-) "Egyptian Balladry": "Armanyos" no. 62R/(Jacob the dismembered) 24 31; Zîr 89-92.>

A0127.3S, Deity threatened.

Link: |A0595.3S, Arch-saint threatens to render heaven and hell inoperative.

Ref.: S. Hassan Mawastiyyah XVII 129/(after Grapow and Gardiner).>

A0128, Mutilated god.

Link: |A0102.18, Imperfect god, subject to death and rebirth.

Ref.: W.M. Müller 92ff.>

A0128.2, One-eyed god. Odin.

Ref.: Ions 27 41; RAPE 208 n. 730; Shamy (el-) "Arab Mythology" no. 62R/(Jacob the dismembered) 24 31; Zîr 89-92.

A0128.2.1S, God with Evil Eye.

Link: |A0194.2.3S, Vengeful deity. |D2071.1.6S, Evil Eye mollified.

Ref.: Ions 27 41; RAPE 208 n. 730; Shamy (el-) "Egypr" 286 no. 45.>

A0128.5, Lame god.

Link: |A0137.6.1S, Squatted infant with his finger in his mouth (Harpocrates).

Ref.: Budge Gods II 194.

A0128.5.2S, God lame in his lower limbs. Harpocrates (the child Horus).

Link: |A0137.6.1S, Squatted infant with his finger in his mouth (Harpocrates).

Ref.: Ions 106.>

A0128.9S, Deformed (handicapped) deity—miscellaneous.

A0128.9.1S, Deformed child(ren) of deity.

Link: |D1716.1, Magic power of the idiot. |L0122.3, Deformed child as hero. |T0550.2, Abnormally born child has unusual powers. |T0553.1S, Talbah: abnormal child (Thumbling, or the like) born in answer to prayer.

Ref.: Ions 106.>

A0128.9.1.1S, Patakoi: deformed offspring of Ptah (Hephaestus/Hephaistos). They are friendly to men.

Ref.: Ions 106.-
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A0131, Gods with animal features.


Ref.: Ions 2/"qualities"); W.M. Müller 15ff.-

A0131.3, Deity with animal's head.-

A0131.3.1, Deity with cat's head.

Ref.: Ions 126/(Mafdet).-

A0131.3.0.1$, Deity in form of cat ("cat-goddess").

Link: |B0811.3.4, Sacred cat. |V0001.12S, Cat worship.

Ref.: Ions 126/(Mafdet); RAFE 115 n. 392.-

A0131.3.1.1$, Bast: goddess with cat's head.

Link: |C0841.11, Tabu: killing a cat.

Ref.: Ions 45 94 103 119 126; Burton III 149 n.; RAFE 115 n. 392.-

A0131.3.1.2$, Goddess with lioness' head.

Ref.: Ions 47/(Tefnut) 78-79 106/(Sekhmet); Maspero 78 no. 4 n. 1 113 no. 6 n. 1/(Sekhmet/Sokhût).-

A0131.3.3, God with ram's head.


Ref.: Ions 60/(Amon in form of ram) 63/(ram-headed Horus) 72/cf.; W.M. Müller 135 405.-

A0131.3.5, Deity with serpent's head.

Link: |V0001.11.8.3.2$, Idol in form of serpent (viper). |Z0194.2.4$, Serpent, male-snake (ḥanash, thuʿbân)--treacherous (evil) male.

Ref.: Ions 39.-

A0131.3.5.1$, Goddess with viper's (serpent's) head.

Link: |A0310.1, Goddess of the world of the dead. |B0244.1.1.1S, Queen of vipers. |F0150.2.2.1S, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess). |Z0192.2.1S, Symbolism: viper--treacherous female.

Ref.: Ions 35 37 39; Maspero 127-28 no. 7 n. 4/(Maruïtsakro).-

A0131.3.5.1$, Goddess in viper (female serpent) form. Beset.

Link: |B0011.2.11.0.1S, Fire-spitting viper.

Ref.: Ions 111.-

A0131.3.6$, Deity with bull's head.


Ref.: Ions 124/(Apis).-

A0131.3.6.1$, Deity with double bull's head.

Link: |A0123.4.1.4$, Two-headed deity.-

A0131.6, Horned god.

Link: |D0992.1, Magic horns (grow on person's forehead). |F0511.3, Person with horns.

Ref.: Ions 96; W.M. Müller 38/(Hathors); RAFE 143 n. 519.-

A0132, God in animal form.

Link: |V0001.11.8.2$, Veneration of idol in animal (quadrupeds) form.

Ref.: W.M. Müller 15ff.-

A0132.1.2$, Deity in form of snake (serpent, viper).

Link: |A0131.3.5.5, Deity with serpent's head. |A0416.2S, Patron saint of city or district (guardian-genius, or Agathodaemon). |V0001.11.8.3.2S, Idol in form of serpent (viper).

Ref.: Ions 32/(Buto, Edjo); RAFE 110 n. 367.-

A0132.2, Monkey as god.-

A0132.2.1$, Deity in form of baboon. (Thoth).

Ref.: Ions 24 54.-

A0132.3.3, Ass-god. [Set (formerly-'Seth')].-A0132.6, Bird deity.

Link: |B0815S, Sacred bird.-

A0132.6.1, Bird-god.

Link: |A0522.2, Bird as culture hero. |V0001.11.8.1S, Veneration of idol in bird's form.-

A0132.6.2, Goddess in form of bird. Type: cf. 705A$, 753A, 1442*/1442$.

Ref.: F0234.1.15, Fairy in form of bird.

Ref.: DOTTI 375 415 807 810.-
A0132.6.2.1$, Goddess assumes form of small bird (swallow, starling, she-sparrow, etc.). Isis. Type: 1442/1442$, cf. 591A$.

Link: |D0151.1, Transformation: man to swallow.
Ref.: Budge Gods II 190; Ions 126; DOTTI 341 807 810/{lit.}.>

A0132.6.2.2$, Goddess in form of vulture (kite, she-eagle, etc.). (Nekhbet). Type: cf. 705A$.

Link: |B0455.5, Helpful kite (bird, [vulture]).
Ref.: Ions 59/(Isis) 63 67/(Isis and Nephthys) 90 99/(Mut); DOTTI 158 268 375 427 428/{Egy}.>

A0132.6.6$, Deity in form of ibis. Thoth.

Link: |A0132.2.1$, Deity in form of baboon. (Thoth). |C0092.1.1.1$, Tabu: killing ibis (Thot’s bird).
Ref.: Ions 24 34 85 87.>

A0132.6.7$, Deity in form of falcon (hawk). Horus.

Link: |C0092.1.1.2$, Tabu: killing falcon (Horus’s bird).
Ref.: Ions 40.-

A0132.6.8$, Deity in form of crane.

Ref.: Damirî II 181-82: Shamy (el-) ”Arab Mythology” no. 112.-

A0132.7, Swine-god.

Ref.: Ions 65/(Set).>

A0132.8, Dog (wolf)-god.

Link: |A0522.1.1, Dog as culture hero. |V0001.8.3, Dog worship.
Ref.: Ions 126.-

A0132.9, Bull-god.

Link: |A0131.3.6$, Deity with bull’s head. |B0811.3.0.1$, Sacred calf. |B0811.3.2, Sacred bull. |D0133.4.1, God assumes form of calf. |V0001.11.8.2.3$, Idol in form of bull.>

A0132.9.1, Cow as god.

Ref.: A0132.9.2$, Goddess in form of cow (Nut, Hathor). Type: cf. 511A.

Ref.: Ions 41-42 50 56-57 78 82-83; DOTTI 265.>

A0132.9.9$, Cow goddess with bull's head.

Ref.: Ions 60-61 94.-

A0132.16$, Crocodile-deity (Sebek).

Link: |A1546.7.1, Origin of crocodile worship. |A2541.5.1$, Crocodile serves (helps) deity: becomes sacred. |B0875.2.1$, Sacrifice to crocodile. |B0843.1.0.1$, Immortal reptile (viper, serpent, snake, crocodile, etc.). |V0001.11.8.3.1$, Idol in form of
crocodile.
Ref.: Ions 93; Shamy (el-) Egypt 187 no. 47/cf.>
A0132.17S, Frog-deity.>
A0132.17.1S, Goddess in form of frog. (Heket).
Link: |A0477.3.1S, Goddess presides over births of kings and queens. (Heket).
Ref.: Maspero 37 no. 2-4 n. 3; TAWT 25 n. 44.>
A0132.18S, Hippopotamus-deity.
Link: |V0001.11.8.2.4S, Idol in form of hippopotamus.>
A0132.18.0.1S, Goddess in form of hippopotamus. (Taueret).
Ref.: Ions 104-5.>
A0132.19S, Dolphin-deity.>
A0132.19.0.1S, Dolphin goddess--(Hat-mehit).
Ref.: Ions 124.>
A0135, Man-eating god (goddess).>
A0134, Dwarf god [(midget)].
A0134.1S, Dwarf (midget) as deity (culture-hero).
Link: |X0142.0.1S, Humor concerning dwarf deity (culture-hero, arch-saint).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(height equals his fools' cap).>
A0135.1S, Sekhmet as blood-thirsty (man-eating) goddess.
Link: |A1005.4.1S, Bloodthirsty creature about to annihilate mankind stopped (by ruse: diverting). |A0194.2.3.1S, Deity's excessive revenge. |G0036.2, Human blood (flesh) accidentally tasted: brings desire for human flesh.
Ref.: Budge Romances 71 no. A-03; Ions 82.>
A0136, God with unusual transportation.>
A0136.1.4, Deity rides a lion.
Link: |B0557.5.1S, Saint carried by lion (or some other ferocious man-eater).>
A0137, Pictorial representations of gods.
Link: |A0131, Gods with animal features.
Ref.: Ions 16-17.>
A0137.3, God with wheel.>
A0137.3.1, Wheel symbol.>
A0137.3.1.1S, Potter's wheel symbol.
Ref.: Ions 38, 109.>
A0137.6, Squatted god.>
A0137.6.1S, Squatted infant with his finger in his mouth (Harpocrates).
Link: |A0128.5.2S, God lame in his lower limbs. Harpocrates (the child Horus).
A0137.10, God represented as king, world as his kingdom.
Link: |V0211.9.3S, Christ as king (in "Kingdom of Heaven").>
A0137.11, God represented in cloud.>
A0137.11.1S, God speaks to mortal from cloud.
Link: |A0182.3.0.1, God speaks to Moses from bush.
Ref.: Tha)abî 91.>
A0138, God's ineffable name.
Link: |C0051.3, Tabu: revealing name of god.
Ref.: Budge Romances 111 no. A-06.>
A0139, Nature and appearance of the gods--miscellaneous.>
A0139.5, God's voice.>
A0139.5.1, God's voice shatters mountain.
Link: |A0126.2S, God's stare shatters mountain (rock).>
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A0139.10, God with myriad natures.

A0140, Gods as workmen.

A0141, God as craftsman.

A0140.0.1, God makes automata and vivifies them.

A0142, Smith of the gods.

A0150, Daily life of the gods.

A0151, Home of the gods.

A0151.3.2, Home of gods on island.

A0151.7.1, Deity resides in tree.

A0151.7.2, Goddess ( Hathor) dwells in sycamore tree.

A0151.9, God originally resident among men.
A0152.0.1$, Universe as replica of God's throne: throne contains the model (mithâl: prototype, archetype, mold) for every one of His creations.

- Link: |A0600.1$, Universe created in the likeness of a model. [20062.9.1.15]. In proverbial comparison, the 'compared to' (mushabbah bihi) is superior to what is being 'compared'.

- Ref.: Kisâî 7/(Thackston 6-7 no. 3/cf): Shamy (el-) "Arab Mythology" no. 24; Thâ'labi 3: "Arab Mythology" no. 5; Thâ'labi 8-9: "Arab Mythology" no. 25.

A0152.3.1$, Legs of God's throne.

- Link: |A0152.7.1$, Eight (four) bearers of God's throne.

- Ref.: Thâ'labi 8-9: Shamy (el-) "Arab Mythology" no. 25.

A0152.4$, Attendants of God's throne.

- Link: |A0152.7.1$, eight (four) bearers of God's throne.

A0152.4.1$, (formerly, A0156.6.1$), God's throne surrounded by serpent (viper) so as to stabilize it.

- Link: |A0650.1.2$, The world is suspended within the universe by a celestial viper (named Falaq).

- Ref.: Thâ'labi 9-10; Hanauer 5.

A0152.7, Bearers of God's throne.

- Link: |V0247.0.1.1$, Isrâfîl is the angel closest to God.

- Ref.: Badawî Herodot 139 n. 2; Ibn-Kathîr I 10 45/(Isrâfîl); Farrân (al-) and Son "Al-Fann al-14/(ballad).

A0152.7.1$, Eight (four) bearers of God's throne.

- Link: |A0002.8.1$, Ogdoad. Four divine couples as creators: Nun and Naunet, Huh and Hauhet, Kuk and Kauket and Amon and Amaunet. |A0152.3.1$, Legs of God's throne. |A0165, Attendants and servants of the gods. |A0665.2.1.1, Four gods at world-quarters support the sky.

- Ref.: Badawî Herodot 139 n. 2/(Ed.: "reminded of verse in Koran"); Kisâî 7/(Thackston 6-7 no. 2; Qazwîn II 394-95/(four).

A0153, Food of the gods.

- Ref.: Ions 132-33.

A0153.2, Magic food gives immortality to gods.

- Link: |Q0553.3.8$, Loss of immortality as punishment.

- Ref.: Ions 132-33.

A0153.2.2$, Fruit of "Tree of Heaven" as food of the gods.

- Link: |A0652.3.0.1$, "Tree of Heaven". Its fruits are the foods of the gods and give them immortality.

- Ref.: Ions 132-33.

A0153.2.2.1$, Magic fruit gives immortality to gods.

- Link: |D1346.6, Fruit of immortality.

- Ref.: Ions 132-33.

A0153.8, Cannibal gods.

- Link: |G0011.0.1, Cannibalistic god.

A0154, Drink of the gods.

- Link: |A0154.1, Magic drink gives immortality to gods.

- Ref.: Maspero 178 no. 10 n. 1/cf.

A0155, Animals of the gods.

- Ref.: Ions 132-33.

A0155.3, Birds of the gods.

A0155.9$, Animals of the gods--miscellaneous.

A0155.9.1$, Sethian animals (associated with the ancient Egyptian Seth).


- Ref.: Shamy (el-) Egypt 221, 225 no. 61/(ass, hyena, jackal); Ions 122-23/(black pig, crocodile, hippopotamus, Nile crab).

A0156, Precious properties of the gods.

- Link: |A0165.6.1$, Accountant (secretary, bookkeeper) of the gods. |P0013.9.3$, Royal regalia (symbols of power).

- Ref.: Ions 85.

A0156.4, God's seal.
Link: |Z0189.2.1$, Symbolism: 'With God's seal'--virgin. >
A0156.7, God's animal(s).
A0156.7.1, Celestial (supernatural) being as god's animal.
A0156.7.1.1, Universe-swallowing creature as god's animal.
Link: |A0053.1.1$, Angel so large that he can swallow universe (heavens and earth). |A0106.4.9.1.1$, What would have happened had heavens and earth failed to obey God's command? They would have been swallowed by God's animal.
A0721.2.1.1, Darkness due to whale swallowing sun. |A0737.1.1.5, Eclipse caused by serpent (Apep) swallowing solar barque.
F0911.6, Death by swallowing monster.
Ref.: Thālātabī 8: Shamy (el-) "Arab Mythology" no. 16.
A0156.7.2, Predator (mammal) as god's animal.
Ref.: Budge Gods II 189.
A0156.7.2.1, Lion as 'god's dog'.
Link: |A0006.8$, Reason for creation of certain animals. |A0522.1.1.2$, Deity serves as watch-dog for the gods. (Anubis).
Ref.: Jahiz II 181-82; Damîrî I 4 II 15.
A0156.7.4, Bird as god's animal.
A0156.7.4.1, Cock (rooster) as God's bird (animal).
Link: |A0669.5.3$, Cosmological cock. |A2421.6, Why cocks crow.
Ref.: Damîrî I 344-45; Ibshihi 471; RAIFE RAFE 111 n. 374.
A0157, Weapons of the gods.
A0157.1, Thunderbolt as god's weapon.
Link: |A0064$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. |Q0552.1.0.1$, Death by shooting star as punishment.
Ref.: Jâhiz VI 271-73 266 496-502; DOTTI 255 467; MITON RAFE 37 n. 113.
A0157.2, God's arrow.
A0157.8, Shooting star (shahâb) as god's weapon.
Link: |A0157.1.1, Thunderbolt as god's weapon. |A0788.75, Shooting star as guard of heavens against Satan. |Q0016.0.1.15$, Devils keep on eavesdropping on heaven despite knowing that they will be burnt up by shooting stars.
Ref.: RAIFE RAFE 37 n. 113.
A0157.8.1, Shooting star destroys satan (devil, demon) flying near (spying on) heavens.
Link: |A0064, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. |Q0552.1.0.1$, Death by shooting star as punishment.
Ref.: Jâhiz VI 271-73 266 496-502; DOTTI 255 467; MITON RAFE 37 n. 113.
A0157.95, Weapons of the gods--miscellaneous.
A0157.9.1, Awesome all-annihilating shout (Great Cry$, Great-Howl) as god's weapon. (al-gayyâh).
Link: |F0688.0.1$, Awe-inspiring voice. |F0688.5$, Strong-man's mighty shout: kills. |F0966, Voices from heaven (or from the air). [hâtif/`munâdî']. |G0303.3.5.6$, Demon with ability to utter a shout that can kill every living creature when heard.
Q0552.265, Death by annihilating shout (al-gayyâh) as punishment.
Ref.: Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24; Ibshihi 505-6; Burton IV 117-18/"mighty rushing sound from the Heavens").
A0160, Mutual relations of the gods.
A0161, Hierarchy of gods.
Link: |V0220.0.15, Hierarchy (stratification) of saints.
Ref.: Ions 40-118.
A0161.0.1, Son is to succeed father as deity.
Link: |L0410.5.2$, Heir to throne-lost reinstated as king. |P0017.0.2$, Son succeeds father as king. |V0211.9.35, Christ as king in "Kingdom of Heaven".
Ref.: Ions 47/(Shu) 51/(Osiris); Simpson 125/(Horus).
A0161.1, Division of control of universe among gods.
Ref.: Ions 65/(of Egypt).
A0161.2, King of the gods.
Link: |A0101, Supreme god. One god chief of all other gods.
Ref.: Ions 87 96/(Amon).
A0161.3, Queen of the gods.
Link: |A0101.0.15, Supreme goddess: all-powerful female deity.
Ref.: Ions 90/(Mut).
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A0161.3.1$, Isis as "queen of the gods".
  Link: |A0169.1, Judge and tribunal of the gods. [Ennmead].
  Ref.: Budge/Romances 117 no. A-06; Ions 65; Maspero 286-87 no. 22.-

A0162, Conflicts of the gods. Type: cf. 318, 613.
  Link: |A0169.1.0.1$, Supreme goddess: all-powerful female deity.
  Ref.: Budge/Romances 117 no. A-06; Ions 65; Maspero 286-87 no. 34.-

A0162.1.0.1, Recurrent battle (everlasting fight [between gods]). Type: 613BS.
  Link: |F0102.1.1$, The long war.
  Ref.: Ions 42/("daily"); DOTTI 347; Shamy (el-) Egypt 248 no. 6, 261-62 no. 14.-

A0162.2, Combat between god of light and dragon of ocean.
  Ref.: W.M. Müller 104.-

A0162.5, God reborn of human woman to avenge self on giant.
  Link: |A0162.9.1$, Deity as avenger (vendettist).-

A0162.9, Conflicts of the gods--miscellaneous.

A0162.9.1, Recurrent battle (everlasting fight [between gods]). Type: 613B$.
  Link: |F1012.2.1$, The long war.
  Ref.: Ions 42/("daily"); DOTTI 347; Shamy (el-) Egypt 248 no. 6, 261-62 no. 14.-

A0162.2, Combat between god of light and dragon of ocean.
  Ref.: W.M. Müller 104.-

A0162.6, God reborn of human woman to avenge self on giant.
  Link: |A0162.9.1, Deity as avenger (vendettist).

A0162.9.2, One deity replaces another (in performing certain function).
  Link: |A0165.2.3, Angels as God's messengers. [K1687, The easier job. [Men exchange jobs]. [L0423.15, Arch-saints ('aqqâb) exchange duties: tiresome bargain. [P9016.3.5$, King forced to abdicate or is dethroned.
  Ref.: Ions 41-42/(Sun-god abdicates).-

A0162.9.1.1$, Horus the avenger. Type: 613BS.
  Link: |P0233.6, Son avenges father. [P0525.5.25, Funerary (burial) rituals not applicable until murdered person has been avenged.
  Ref.: Budge Gods I 119; Ions 133; DOTTI 347 592/{lit.}.-

A0163, Contests among the gods.
  Link: |V0220.0.9$, Contest (competition) among saints.
  Ref.: DOTTI 702/{lit.}.-

A0163.1, Game between gods.
  Ref.: R.L. Green 24-25.

A0163.1.2$, Gods play draughts (checkers).

A0163.1.3$, Sports contest between two deities. (Race, rowing, or the like). Type: 1087A$.
  Link: [K0014.2.1$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived. [P0801S, Competitive game: physical activity--(mainly outdoors).
  Ref.: Ions 94/(hiding); Simpson 122 no. 9/(sailing/race); DOTTI 702.

A0163.5$, Gambling game among gods.
  Link: [N0002.3.9.1$, Moon (god) wagers part of his light. [N0003.1, Gambling with a god.

A0163.8$, Deity who loses contest appeased (reconciled) with lesser award.
  Link: [P0795.0.2$, Consolation prize: loser of contest reconciled (appeased) with some (lesser) award.
  Ref.: Simpson 125.-

A0163.8.1S, Set loses contest with Horus for kingship: reconciled with the office of "god of thunder" (and becomes feared).
  Link: |A0284, God of thunder [and storms]. [Sct]. [A1382.2S, Why man is fearful when it thunders.
  Ref.: Simpson 125.-

A0164, Marriage or liaison of the gods.

A0164.1, Brother-sister marriage of the gods. Type: 758CS, cf. 932S, 932AS.
  Link: |A0112.8, God from adulterous union. [A0511.1.3.2, Demigod son of king's unmarried sister by her brother. [A2921.1S, Eblis: born as one of the fourteen children of Khalîl and Mâlît. He disobeyed his father by refusing to marry one of his seven twin-sisters, and was transformed into a worm (which became Eblis). [L0111.5.15, Child born of 'brother-sister incest as hero: 'Son of own maternal-uncle'. [P0264.0.1.3$, Sisters as salâyât (sisters-in-law). [Q0242.6S, Brother-sister incest punished. [T0415, Brother-sister incest. [T0415.5, Brother-sister marriage.
  Ref.: Ions 46-67; Maspero 120 no. 7 n. 3; A/H III 33/Burton V 319/cf: Shamy (el-) "Arab Mythology" no. 38-1; Aalûcî III 212-13; DOTTI 98 124 131 422 630 631 632/{Lbn, lit.}; Shamy (el-) Beyond Oedipus 9-
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11/cf./(martyr/demi-god).

A0164.1.0.1$, Twin sister and brother in love even when in mother's womb. Type: Cf. 707.

Ref.: Budge *Gods II* 187; Ions 50-51 (Osiris-Isis); *DOTTI* 149 150/ {lit.}.

A0164.1.1, Mother-son marriage of the gods.

Ref.: Maspero 174 no. 10/(Horus) 174 no. 10/(Harmakhis).

A0164.1.1.1$, Deity re-born as his own son via intercourse with own mother. Type: 931, cf. 932A$.

Ref.: Ions 41 (Ra); *DOTTI* 626 631.

A0164.1.2$, Father-daughter marriage of the gods (demigods, defied humans, etc.).

Ref.: Ions 78/(Ra-Hathor).

A0164.2, Adultery among the gods.

Ref.: Ions 67/(Nephthys) 94.

A0164.3, Polygamy among the gods.

Ref.: Ions 47 48/(Shu) 75 86/(Seth).

A0164.8.1$, Incestuous jealousy among gods (culture heroes).

Ref.: Ions 46/(Shu's).

A0164.8.2$, Deity guilty (accused) of rape. Type: 931, cf. 932A$.

Ref.: Ions 38 82, 109.

A0164.9$, Marriage or liaison of the gods--miscellaneous.

Ref.: Ions 38 82, 109.

A0164.9.1$, Deity's concubine(s).

Ref.: Ions 38 82, 109.

A0164.9.1.1$, Priestess as deity's concubine.

Ref.: Ions 18.

A0164.9.2$, Deity impregnates mortal woman.
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A0164.9.2.1S, Deity assumes the form of a mortal woman's husband and impregnates her.
Ref.: Ions 45/(Ra and priest's wife).
Link: |A0182.0.3.1$, God reveals himself in human form to mortal. |A0514.1$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god'). |K1311, Seduction by masking as woman's husband. |K1843.5$, Sister masks as her brother's wife and sleeps with him.
Ref.: Ions 45/(Ra and priest's wife).

A0164.9.2.2S, Deity as son of god--(all pharaohs are sons of god).
Ref.: Ions 45.

A0165, Attendants and servants of the gods.
Ref.: Ions 111/(Bes).

A0165.2, Messenger of the gods.
Ref.: RAFE 304 n. 37.

A0165.2.3, Angels as God's messengers.
Ref.: Ions 111/(Bes).

A0165.2.3.1S, Archangel Gibrîl (Gabriel) as God's messenger.
Ref.: V0247.0.1$, Hierarchy of God's human emissaries: rusul (Messengers of God/Apostles) and 'anbiyâ' (prophets).
Ref.: RAFE 304 n. 37.

A0165.2.3.1.1$, Archangel Gibrîl (Gabriel) as the 'spirit trusted by God' (al-rûh al-'amîn).
Ref.: Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 28, 199; RAFE 47 n. 145.

A0165.2.3.2$, Angel carries message from heaven to creature (man).
Ref.: V0219.0.1$, Voices from heaven (or from the air). [hâtif/'munâdî'].

A0165.2.3.3$, One angel is replaced by another (in executing assignment).
Ref.: Tha Clabî 16.>
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A0166.6$, Musician of the gods.
Link: |A0465.2, God of music.
Ref.: Ions 111/(Bes).

A0166.7$, Singer (chanter) of the gods.
Link: |P0427.7.5, Bard. [Minstrel, (shār-rabâbah): performer of siyar (heroic epics and romances)].
Ref.: Maspero 137 no. 7 n. 2.

A0167, Assembly of gods.

A0167.1, Council of the gods. Type: 613B$, 875B4.
Link: |A0169.1, Judge and tribunal of the gods. [Ennead]. |P0510.0.1$, Council of (panel) judges at law court.
Ref.: Ions 65; Simpson 109; DOTTI 347; RAFE 169 n. 624; Shamy (el-) Egypt 152/278 no. 30 261 no. 14: Shamy (el-) "Arab Mythology" no. 109-5.

A0167.1.1$, Council of the nine gods. Type: 613B$, 875B4.
Link: |P0112.0.1.1$, "Council of Thirty " governors (noblemen)--advises Pharaoh.
Ref.: S. Hassan Mawasû)ah 137-61/((tâsû)); R.L. Green 51/(Nine gods of Memphis)/cf.; Maspero 11 no. 1 n. 2; DOTTI 348.

A0167.25, dîwân: council of deified humans (arch-saints, culture-heroes).
Link: |A0161.1, Division of control of universe among gods. |A0503$, Human being deified (Adamite as a god). |A0595.0.1.1$, Imam Ali (ibn Abi Tâlib) as culture-hero (demigod). |C0062.5$, Tabu: deification of a being other than The One-God--(agnamah). |P0507.1.1$, Government by arch-saints (deified humans). |P0510.0.1$, Council of (panel) judges at law court.
Ref.: DOTTI 436/{Egy}; RAFe 169 n. 624; Shamy (el-) Egypt 151-53/278 no. 30: "Arab Mythology" no. 109-5, "Eg. Balladry" "Karîm and Karîmah" no. 9.

A0168, Family of gods.
Link: |A0111, Parents of the gods. |A0164, Marriage or liaison of the gods.

A0168.1$, Nuclear family of gods.

A0168.2$, Child(ren) of the gods.

A0168.2.1$, Son of the gods.
Link: |H0795.1$, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother).
Ref.: Ions 83-85; Jâhiz (al-Bayân) I 103/cf.: Shamy (el-) "Arab Mythology" no. 62; Aalûcî III 212-13; DOTTI 349 631.

A0168.5.1$, A deity's (culture-hero's) uncles.
Link: |P0293, Uncle.
Ref.: Simpson 108-27.

A0168.5.1.1$, Deity's paternal-maternal uncle at once (being a father's and mother's brother simultaneously). Type: cf. 932A5.
Link: |A0164.1.1.1$, Deity reborn as his own son via intercourse with own mother. |H0795.1, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother).
Ref.: Ions 83-85; Jâhiz (al-Bayân) I 103/cf.: Shamy (el-) "Arab Mythology" no. 62; Aalûcî III 212-13; DOTTI 349 631.

A0168.5.1.1S, Set as paternal-maternal uncle of Horus and Anubis. Type: 613B2S.
Ref.: Ions 85; DOTTI 349.

A0168.6$, A deity's (culture-hero's) aunts.
Link: |P0294, Aunt.
Ref.: Ions 69/(Nepthys).

A0168.6.1$, Deity's paternal-maternal aunt at once (being a father's and mother's sister simultaneously). Type: cf. 932A5.
Link: |H0795.1, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother).
Ref.: Ions 69/(Nepthys) 83-85; Jâhiz (al-Bayân) I 103/cf.: Shamy (el-) "Arab Mythology" no. 62; Aalûcî III 212-13; DOTTI 631; Shamy (el-) "Eg. Balladry": "Armanyos" no. 62R/(title).
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Ref.: Ions 67.
A0168.6.1.2$, Nephthys as paternal-maternal aunt to Horus.
Ref.: Ions 69 83/cf.
A0169.1, Judge and tribunal of the gods. [Ennead]. Type: 613B$.
Link: |A0162, Conflicts of the gods. |A0167.1, Council of the gods. |F1012.3.1$, Long tribunal: lasts for many years (centuries, millennia, aeons of time).
Ref.: Ions 75; Simpson 109; DOTTI 348 957/\{lit.\}; RAFe 169 n. 624; Shamy (el-) Egypt 152, 261 no. 30.
A0169.2$, Bringing suit (complaint) to law court of the gods. Type: 613B$.
Link: |P0523, Bringing suit in law court.
Ref.: Maspero 129 no. 7/(Râ) 286-87 no. 22; DOTTI 348 957/\{lit.\}.
A0170, Deeds of the gods.
Ref.: Simpson 291-95.
A0170.1, Miracle. Supernatural deed or manifestation by God.
Link: |A0174.3$, God uses celestial body (sun, moon, star, sky, etc.) to manifest His power (and test creature). |D0001S, sîr (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |D1719.1.1.1$, Magician(s) declare(s) that holy man' miracles are not magic. |V0003.9.2.2$, Required belief in miracles (by God). |V0210.0.2$, Miracles manifested (by God) at hands of His Messengers (and Prophets).
(muṣîrat/muṣîjâh).
Ref.: Maspero 146 no. 8; Tha'labi 12-13: Shamy (el-) "Arab Mythology" no. 30; RAFe 4 n. 16.
A0171, Gods ride through air.
A0171.2, God flies in bird plumage.
Link: |V0211.9.2$, Christ granted in Heaven angels' physical attributes (plumage, light's constitution, etc.): he becomes 'human-angel' (terrestrial-celestial). |V0231.1.0.2$, Wings of angel.
A0171.4$, God answers questions. (Dialogue between God and a creature, usually a sacred person). Type: 460A, 460B, 461, cf. 759.
Link: |A0182.3, God (angel) speaks to mortal. |B0258$, Animal (bird) seeks answer to question: awaits reply (usually from supernatural source). |E0755.2.8, Dialogue between Christ and the souls in hell. |H1291, Questions asked on way to other world. |V0211.7.2, Dialogue (debate) between Christ and Satan (at the harrowing of hell). |V0240$, Angel, or angel-like being, answers questions. (Sacred being other than God: e.g., Prophet, arch-saint, spirit).
Ref.: Tha'labi 4 21-22: Shamy (el-) "Arab Mythology" no. 10, 92 93-94; DOTTI 229 230 231 423/\{Irq\}; MITON.
A0172, God intervenes in battle.
A0174$, God dealing with the celestial elements (universe).
Link: |A0195.1, God dealing with his angels. |A0197, Deity controls elements.
Ref.: Tha'labi 8: Shamy (el-) "Arab Mythology" no. 16.
A0174.1, Celestial body punished.
Link: |A0106.4.9.1$, Punishment of disobedient celestial being (planet, star, sky, etc.). |Q0221.5, Disobedience to God punished. |V0310.1$, Religious universe (all of God's creation, animate and inanimate, worship).
Ref.: Tha'labi 8: Shamy (el-) "Arab Mythology" no. 16.
A0174.2$, God commands one planet (star) to swallow another.
Ref.: Tha'labi 8: Shamy (el-) "Arab Mythology" no. 16.
A0174.3$, God uses celestial body (sun, moon, star, sky, etc.) to manifest His power (and test creature).
Link: |A0170.15$, Miracle. Supernatural deed or manifestation by God.
Ref.: Tha'labi 12-13: Shamy (el-) "Arab Mythology" no. 30.
A0175, God reduces the elements to order.
Link: |A0735.8.1$, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing. |A2291.1S, Animal's size reduced in order to allow for boarding the ark.
Ref.: Simpson 291-95.
A0175.1, God supplies reproductive energy to all things.
Link: |A0105.1S, Deity's energy derives from mystical fluid (elixir, nectar)--("su"). |D1705S, barakah (blessedness):
supernatural [positive] power residing in object, act, or person.

Ref.: Maspero 178/("innate virtue or power of the gods")/cf.-
A0177, [A] god as thief.>
A0177.1, [A] god as dupe or trickster. [Set].
  Link: |J1116, Foolish person becomes [i.e., (proves to be)] clever. |J1117, Animal as trickster. |K0309.2$, Contradictory acts of trickster (good-evil, honesty-fraud, etc.).
  Ref.: Shamy (el-) *Egypt* 221.>
A0179, Deeds of the gods--miscellaneous.>
A0179.5, Deity reincarnated. Type: cf. 318.
  Link: |J0511.1.3, Culture-hero incarnated through birth from virgin. |E0670.2$, Repeated reincarnation: person (woman, mother) becomes cow, then tree, then fruit, etc.
  Ref.: *DOTTI* 146.>

**A0180, Gods in relation to mortals.**
A0181, God serves as menial on earth.>
A0181.0.1S, Goddess serves as nurse maid to mortal (man). Type: 318BS.
  Link: |E0192.1.1S, Wife retrieves (buys) husband's corpse in exchange for service as menial. (Isis retrieves Osiris's body).
  |E0192.2S, Sister retrieves (buys) brother's corpse.
  Ref.: Ions 58-59; *DOTTI* 149.>
A0182, God reveals himself to mortals.>
A0182.0.1, God does not reveal himself; men unable to endure his glory.
  Link: |A0126.1S, God's stare melts gem, mountain, etc.-
A0182.0.2, Human intellect unable to conceive God's essence. Type: 827A$.
  Link: |A0102.5.1S, 'God [resides] in heaven (sky)'.
  Ref.: *DOTTI* 452.>
A0182.0.3S, God reveals himself in certain form(s) to mortals.-
  Link: |A0125.6S, Deity disguised as human. |A0164.9.2.1S, Deity assumes the form of a mortal woman's husband and impregnates her. |A0514.1S, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god').
  |A0188.3S, Deity marries mortal.
  Ref.: Ions 45-(Ra); Maspero 140 no. 7 n. 3.-
A0182.1, God reveals secrets (mysteries) to mortals.
  Link: |J0164, Wisdom from God. |[\'ilhâm]].
A0182.1.1S, Deity reveals criminal (thief).
  Link: |D1311.15.3S, Magic oracular vessel (jar, bottle or the like used for divination).
  Ref.: *RAFE* 73/(Romer).>
A0182.1.1.1S, Deity's replica (statue, insignia or the like) used as divination rod.
  Link: |D1636S, Statue animated by spiritual component ('double') from the entity (deity, person) it represents.
  Ref.: *RAFE* 301 n. 20/cf.-
A0182.3, God (angel) speaks to mortal.
  Link: |A0171.4S, God answers questions. (Dialogue between God and a creature, usually a sacred person). |N0246.4.2S, Angel as mortal's companion (advisor).
  Ref.: Thā'labî 27 205-7: Shamy (el-) "Arab Mythology" no. 64; Damīrī II 23/(Ruqyā'll)): "Arab Mythology" no. 105; *Egypt* 137-38 271-72 no. 23: "Arab Mythology" no. 109.-
A0182.3.0.1, God speaks to Moses from bush.
  Link: |A0137.11.1S, God speaks to mortal from cloud.
  Ref.: Thā'labî 102-3; *RAFE* 142 n. 516.>
A0182.3.0.1.2S, God speaks from heaven to Moses (at the bush).
  Ref.: *MITON*; Thā'labî 102-3; Ibshīhî 331/cf. 641/cf.; *RAFE* 142 n. 516.>
A0182.3.0.1.3S, God speaks from heaven to one of His Messengers (Moses, Jesus, Mohammed). Type: 460B, 759.
  Ref.: Ibshīhî 152-53/(Moses).>
A0182.3.0.2S, God speaks to Adam.
  Ref.: Thā'labî 24-25: Shamy (el-) "Arab Mythology" no. 57.-
A0182.3.1, God consoles mortal.
  Ref.: Thā'labî 32: Shamy (el-) "Arab Mythology" no. 28.-
A0182.3.2, God rebukes mortal.
Link: |A1650.5.1.1S, Punishment of Adam: God's reconciliatory-reprimand (Citâb). |A0182.3.7S, God interrogates mortal. |V0232.11S, Angel rebukes (reproaches) mortal.
Ref.: Thâ'labî 19/(Citâb/reconciliatory-reprimand) 91/cf., 27: Shaymy el-) "Arab Mythology" no. 64., "Job the Afflicted" 202.-
A0182.3.3, God blesses mortal.
A0182.3.4, God makes promises to mortal.
Ref.: Thâ'labî 201-203: Shaymy el-) "Arab Mythology" no. 107.-
A0182.3.5, God advises mortals.
Link: |D1810.9, Magic knowledge from God.
A0182.3.5.1S, Premonition from God ("ilhâm).
Ref.: Thâ'labî 201-203, 27: Shamy (el-) "Arab Mythology" no. 107.>
A0182.3.5.2S, God's proclamation (instruction) perceived as supernatural voice--("munâdî, hâtîf.
Link: |D1810.9, Magic knowledge from God. |F0966, Voices from heaven (or from the air). ["hâtîf/`munâdî"].
Ref.: Thâ'labî 201-203, 27: Shaymy el-) "Arab Mythology" no. 64.; Thâ'labî 91/(Job)/cf.
A0182.3.7S, God interrogates mortal.
Link: |A0182.3.2, God rebukes mortal. |Q0494.4S, Reprimand (censure, rebuke, denounce, etc.) as punishment--usually, public.
Ref.: Thâ'labî 201-203, 27: Shaymy el-) "Arab Mythology" no. 64.; Thâ'labî 91/(Job)/cf.
A0182.3.8S, Limits of human knowledge (gnosis).
Link: |V0220.0.2S, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess.
Ref.: Damîrî I 180-81: Shaymy el-) "Arab Mythology" no. 12.-
A0182.3.8.1$S, Fields of inquiry (topics, spheres) where human knowledge does not reach.
Link: |A0124.0.2S, God's radiance (light) as the source of knowledge.
Ref.: Damîrî I 180-81: Shaymy el-) "Arab Mythology" no. 12.-
A0182.3.9S, Revelation from God--other aspects.
Ref.: MITON.
A0182.3.9.1S, God causes knowledge to evade mortal--("tâms).
Ref.: MITON.
A0182.3.9.2S, God erases knowledge from mortal's mind--("naskh: abrogation.
Link: |A0054.6.7S, Punishment of Eblis: stripped of all knowledge. |D1741.7.2S, Saint causes loss of knowledge--(it is erased from mind). |D2000, Magic forgetfulness. |J0164.1.1S, God's light (sacred knowledge, gnosic) is kept from sinners. |Q0551.11.1S, Deprivation of knowledge as punishment.
Ref.: MITON; Thâ'labî 178; Damîrî II 181-82: Shaymy el-) "Arab Mythology" no. 112; Damîrî II 190-91/cf.; Ibshîhî 213-15 441.-
A0182.3.9.5S, Animal (bird, insect) receives divine revelation ("ilhâm, wâhîf). Type: 967.
Link: |J0001S, Capacity to know (knowledge) from instinct: (innate, 'from God$,
Ref.: Damîrî II 340-41/(bee).
Ref.: A0183.9.
A0183.0.1S, Seeking refuge in God from sinning or encountering evil (al-`îyâdhu bi-Ilâh).
Ref.: Thâ'labî 22-23/(Thackston 22 no. 8): Shaymy el-) "Arab Mythology" no. 37; Thâ'labî 16-17: "Arab Mythology" no. 40; Burton V 212 n. 6(also, "have recourse to God").
A0184, God as founder and protector of certain peoples (nations). Type: 802D$.
Ref.: DOTTI 445.-
A0184.0.1S, God's favorite people (nation). Type: 802D.
Link: |A1618, Origin of inequalities among men. |V0293.0.1S, The afflicted (the weak, the persecuted, the orphaned, etc.) as
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God's favorite. [V0317, The chosen people.]
Ref.: DOTTI 445.>

A0184.0.1.1S, Noah's blessing: prophets and noblemen form Shem's descendants. Type: 758DS.
Link: [A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. ]P0251.5.6, Man's descendants shall serve those of his brother.
Ref.: [Thackston 105 no. 43]: Shamy (el-) "Arab Mythology" no. 81; DOTTI 423.>

A0184.0.1.2S, Noah's blessing: mighty rulers and conquerors form Japheth's descendants. Type: 758DS.
Ref.: [DOTTI 423/lit.].>

A0184.0.2S, Deity as protector of certain category of a population (nation).>

A0184.0.2.1S, Goddess as protectress of women—especially pregnant ones.
Link: [V0250.0.1.1S, as-sayyidah Zaynab as "'Omm el-'awâgiz (Mother of the disabled, Protectress of dispossessed)."
Ref.: Ions 82 90, 104 111.>

A0184.0.2.1.1S, Goddess venerated by all women.
Ref.: Ions 82/ (Hathor/"from queen to lowliest woman").>

A0184.0.2.2S, Goddess as protectress of children.
Ref.: Ions 63/(Isis).>

A0184.0.5S, Males (men) as God's favorite.
Ref.: [DOTTI 572/lit.].>

A0185, Deity cares for favorite individuals.
Link: [M0201.0.6.3S, God promises mortal His protection. ]N0817, Deity as helper.>

A0185.1, God helps mortal in battle.
Link: [N0485.1S, Natural phenomenon destroys army's weapons (equipment). ]V0232.1, Angel as helper in battle.
Ref.: Budge/Romances 190-91 no. A-12; Maspero 170-71 no. 9.>

A0185.2, Deity protects mortal.
Link: [R0165.9.1S, Rescue by deity.
Ref.: Shamy (el-) "Eg. Balladry": "Maryam" no. 52 7.>

A0185.2.5S, God suspends bodily functions of mortal.
Link: [J0232.2S, Kingdom (power, riches, etc.) not worth loss of a bodily function (e.g., ability to urinate, break wind, or the like).>

A0185.2.5.1S, God suspends a man's urination: he is thus saved from execution.
Ref.: Tha'labi 188/(Daniel's); DOTTI 572/lit.].>

A0185.2.6S, God suspends senses (sight, hearing, taste, etc.) of mortal.>

A0185.2.6.1S, Only persons possessing certain qualities (fitting description) would perceive a stimulus (e.g., sound, sign, sensation); others made supernaturally incapable of perceiving it.
Link: [V0510.2, Only man without sin can see God.
Ref.: Damûrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5.>

A0185.3, Deity teaches mortal.
Ref.: Tha'labi 21-22 24-25: Shamy (el-) "Arab Mythology" no. 43; Tha'labî 17.>

A0185.3.1S, God teaches vivified head of Adam to utter first words.
Link: [A0185.12.0.1.2S, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words. ]A1480.1S, God instructs Adam—while still a clay image, before 'breathing soul' into him—of man's mission and worthiness. ]J0001.1S, Animal's knowledge from instinct: (innate, 'from God$, hidâyah).
Ref.: Tha'labi 17: Shamy (el-) "Arab Mythology" no. 41; Burton IX 220 no. 3.>

A0185.3.1S, First words uttered by Adam: "Thank God the Lord of the Universe."
Link: [A0604.2.1.1.1S, First predestination: 'In the name of God the Merciful, the Compassionate!">

A0185.4S, Deity particular friend to one mortal.

A0185.9, Covenant between God and mortal.
Link: [M0201.0.1, Bargain with God (by holy man [prophet]). ]M0201.0.6S, Kinds (types) of covenants between God and mortal.
Ref.: Shamy (el-) "Eg. Balladry": "Maryam" no. 52 7/cf.

A0185.9.1S, Adam violated his covenant with God.
Link: [A1331, Paradise lost. Original happy state forfeited because of one sin. ]M0205.9S, Breakers of their 'word' (i.e., bargains, promises). ]W0154.29.0.1S, 'Adamites as ungrateful by nature'.>
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Ref.: MITON.
A0185.11. God rewards mortal for pious act. Type: 1735, cf. 779.
Link: Q0020, Piety rewarded.
Ref.: Damirî II 180/cf.-
Ref.: Ions 109/(Khnum for Hatshepsut); Maspero 12 no. 1 n. 1; Tha Clabî 17: Shamy (el-) "Arab Mythology" no. 41; DOTTI 146.-
A0185.12.0.1. Soul breathes soul into Adam's pottery figure.
Link: A0066$, Satan corrupts by blowing (breathing) into nostrils (of creature); A1873.3S, Camel created from God's breath.
E0178, Resurrection at Judgment Day. E0700.2.1S, nafî (self) is constituted of nafîsx (breath, breeze, air, etc.). E0709.3S, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities. E0726.0.1S, Soul enters body through mouth. T0519.1S, Impregnation by 'blowing' (breathing) into pocket of (woman's) coat. Z0111.9.4S, Death: God retrieves His breath (deposit). Z0198.3S, Blowing (with machine)--sexual intercourse (foreplay).
Ref.: Tha Clabî 17: Shamy (el-) "Arab Mythology" no. 41; Wickett 113.-
A0185.12.0.1.1S, Soul breathed first into Adam's cranium (top-of-skull) it eventually seeps down to other organs.-
A0185.12.0.2S, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words.
Link: A0185.3.1S, God teaches vivified head of Adam to utter first words. E0714.1S, Soul in nose (nostrils)--temporarily. F0850.9.1S, Sneezing as promoter of good health.
Ref.: Tha Clabî 17: Shamy (el-) "Arab Mythology" no. 41; Burton VIII 237 n. 1/(poem).-
A0185.12.1, God resuscitates man. (Resuscitation by deity).
Link: D2161.5.3, Cure by deity. E0121.5, Resuscitation by holy man (priest, etc.). E0178, Resurrection at Judgment Day.
Ref.: Ibn-Áaâimin no. 517/cf.; Tha Clabî 243/(Girgîs); Basset Mille III 171 no. 110.-
A0185.13, God puts mortal to test. Type: 750$, 817*.
Link: H1573.9S, Test of religious faith (in God, God's powers, etc.)--miscellaneous. N0193S, 'A true believer is [always] afflicted [(tested)].' V0330.2S, Mortal puts deity (idol) to test.
Ref.: DOTTI 411 449; MITON; Shamy (el-) "Eng. Balladry": "Ayyûb": "Ayûb": no. 53-b.-
A0185.14, God controls mortals' sinning.
Link: A0065$, Satan's waswasah (instigation) causes sinning. A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. A0514.1S, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god'). T0111.1, Marriage of mortal and god.
Ref.: Ions 41/(Ra)/cf.-
A0188, Gods and goddesses in love with men [mortals].
Link: T0111.1, Marriage of mortal and god.-
A0188.1, Philandering god.-
A0188.2, Gods as ancestors of mankind.
Ref.: Ions 41/(Ra)/cf.-
A0188.3S, Deity marries mortal.
Link: A0182.0.3.1S, God reveals himself in human form to mortal. A0514.1S, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god'). T0111.1, Marriage of mortal and god.
Ref.: Ions 45-46/(Ra-Priest's wife) 90/(Amon-Akmet).-
A0189, Gods in relation to mortals--miscellaneous.
A0189.1, Mortal as ally of gods.
Link: A0182.3.5.1.1S, God's revelation of truth (message) to His Messenger (chosen mortal)--(wa'dy/ihâm).
A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead.
Link: A0463, God of fate. A0471, God of prophecy. A0604.2.1S, (formerly, A0604.2S), The Pen recorded fate on the Tablet of destiny. A0652.3.2S, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). M0302.2, Man's fate written on his skull. N0100.0.1S, 'Luck' as non-sacred entity: e.g., bakht, ûzûz (luck), zuhûr (dice), zaman (Time). N0101.0.2S, 'What is written on the forehead will [inevitably] be witnessed by the eye'. N0121, Fate decided before birth.
Ref.: Budge/Spitta Romances 103 no. A-05/(Thoth--drawing); Ions 113-14; Tha Clabî 18/cf.: Shamy (el-)
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"Arab Mythology" no. 44-2; DOTTI 434 626/Tns; Zîr 27/(poem).

A0189.7.0.1S, Goddess of human destiny. (Maskhonuît/Meshkent).

Ref.: Ions 87/(Seshat) 113/(Meshkent); Maspero 38 no. 2-4 n. 3 36 no. 2-4 n. 1/(Meshkent).

A0189.7.0.1S, Goddess records (inscribes) destiny of leaves of 'Tree of Life'. (Seshat). Type: cf. 801AS/740CS.

Ref.: Ions 87-.

A0189.7.0.2S, God(s) of destiny.

Ref.: A0463, God of fate. N0111.5, Giant is clerk to God of Destiny and measures out mortals' spans of existence.

A0189.7.0.2.1S, Khnum, Amon and Ptah as "Lords of destiny".

Ref.: Ions 109-.

A0189.7.1S, 'God forgets no one': every creature gets a predestined livelihood. Type: 86S, 1645B*.

Ref.: Ibshîhî 103-4; Ibn-CArabshâh 63/cf./(slit mouth); DOTTI 34 893; MITON.

A0189.7.2S, Angel (deity) ascertains destiny of female infant as "Weakling" at her birth.

Ref.: Tha Clabî 18: Shamy (el-) "Arab Mythology" no. 44-2/(blond angels).

A0189.7.3S, New life comes with its livelihood. Type: 707, 832.

Ref.: DOTTI 66 244 385 657 821 846/Egy, lit.; MITON; Shamy (el-) Egypt 63, 65 no. 9; Taymûr no. 293/cf.

A0189.7.4S, A guest comes along with (predestined) livelihood (hospitality-food). Type: cf. 750*.

Ref.: DOTTI 230 412 892/Egy.

A0189.8, Accountants of god keep lists of good and bad acts of human beings.

Ref.: A0679S, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial.

A0189.8.1S, Angel-keepers (habāzah) of a mortal. They also act as accountants of deeds.

Ref.: C0044, Tabu: offending guardian spirits. V0238, Guardian angel. Z0129.0.1S, Person's religious faith (îmân) personified.

Ref.: Qazwînî II 410-11; Ibn-Kathîr I 50-51; RAFE 51 n. 160 298 n. 8-.

A0189.8.1.0.1S, Angel-keepers abandon mortal during commission of sin.

Ref.: D1847, Loss of invulnerability. G0303.9.13.3.1S, Devil enters into a person when that person yawns (through open mouth). V0238.0.1S, Guardian angel abandons mortal (under certain circumstances). V0515.1.6.1S, Vision in which one's own religious faith abandons him during commission of sin.

Ref.: RAFE 51 n. 163-.

A0189.8.1.1S, 'Angel of the Right' registers mortal's good deeds, 'Angel of the Left' registers mortal's sins. Type: cf. 1718S.

Ref.: J1740.1.1S, 'Angel of the Left' punished (reprimanded) for being betrayer of secrets: he reports mortal's sins to God—(but 'Angel of the Right' praised: he reports good deeds). Z0179.3.1S, Right side is good (blessed); left sides is evil (cursed).

Ref.: DOTTI 921 922/Egy; RAFE 298 n. 8, 51 n. 161-.

A0189.8.2S, Deity as accountant of record of mortal's deeds.

Ref.: A0165.6.1S, Accountant (secretary, bookkeeper) of the gods. A0463, God of fate. N0111.5, Giant is clerk to God of Destiny and measures out mortals' spans of existence.
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Ref.: Ions 116/(Shai), 133/(Meshkent).> A0189.11, Mortal adopted son by god.
Ref.: Simpson 285.> A0189.11.1S, Deity addresses mortal as own child (son, daughter). Type: cf. 506**/760BS.
Ref.: R.L. Green 60 no. 6; Ions 71.> A0189.14, God's enemies.> A0189.18$, God's favorite animal(s).
Link: |B0840.1S, Donkey (ass) as unfortunate animal (though valuable).
Ref.: Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1.> A0189.18.1S, Deity's favored beast of burden.
Ref.: Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1.> A0189.18.1.1S, Horse as God's favored beast of burden.
Link: |I0211.1S, Adam given choice of any object in Paradise, chooses the horse: told "You have selected loftiness (glory) for yourself and your descendants!".
Ref.: Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1.> A0189.18.2S, Horses (winged) grow on tree in paradise.
Link: |B0041.2, Flying horse.
Link: |P0016.3.4S, Pharaoh put to death after certain period (28 years)--(an abandoned ritual).
Ref.: Ions 83/cf.- A0192.1.3S, Deity slain by holy man.
Link: |A0583S, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like).
Ref.: Ibn al-Kalbî 13-14 21-22 49/(al-)Uzzâ/Manâh/Wadd); Aalûcî II 204; Shamy (el-) Egypt 55.> A0192.2, Departure of gods.> A0192.2.1, Deity departs for heaven (skies).
Link: |A0151.9, God originally resident among men.> A0192.8S, Disempowerment of a deity (god, goddess).
Link: |A0054.6S, Punishment of Eblis (Lucifer) for rebelling. |P0013.5.2.2.1S, Insignia of royalty (divinity) stripped off fallen king (sacred character).
Ref.: Budge Gods II 194-95.> A0192.8.1.1S, Punishment of Isis: given an ox's head.
Link: |A0054.6.3S, Punishment of Eblis: deformity of image (maskh). |A0106.4.9.1S, Punishment of disobedient celestial being (planet, star, sky, etc.).
Link: |J0225, Choice: apparent injustice over greater wrong.
Ref.: Simpson 189; DOTTI 423.> A0194.2.1S, 'God may give respite, but never neglect'. Type: 759.
Link: |A0102.16.0.1S, God's justice vindicated. |J0211.0.1, God revenges murder after thirty years. |Q0550.0.1S, 'Poetic justice'. |Q0550.0.3S, Murderer is himself (inevitably) murdered.
Ref.: DOTTI 423; MITON; RAFE 20 n. 52; Shamy (el-) Egypt 122 no. 18.> A0194.2.3S, Vengeful deity.
Link: |A0128.2.1.1S, Eye of deity becomes vengeful and evil (the Evil Eye). |V0220.0.8S, Vengeful saint.
Ref.: Budge Romances 71 no. A-03/(Sekhmet); Ions 82/(Sekhmet).> A0194.2.3.1S, Deity's excessive revenge.
Link: |A0135.1S, Sekhmet as blood-thirsty (man-eating) goddess. |G0036.2, Human blood (flesh) accidentally tasted: brings
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A0194.2.3.1.1$, Intervention by concerned deity stops vengeful deity from carrying out extreme measures.

Link: |V0220.0.8.3$, Intercession by compassionate saint stops vengeful saint from carrying out extreme punishment.

Ref.: Ions 82/(Ra-Sekhmet).>

A0194.3$, God's jealousy.

Link: |A0164.8.1$, Incestuous jealousy among gods (culture heroes).>

A0194.4$, God's joy [(tribûl/contentment)].>

A0195$, Divinity's companions.

Link: |A0164.9.1$, Sacred concubinage (prostitution).>

A0195.1$, God dealing with his angels.

Ref.: Tha'labî 4: Shamy (el-) "Arab Mythology" no. 10; DOTTI 967/{lit.}.>

A0195.1.1$, God puts angel(s) to test. Type: 759FS.

Link: |A0185.13, God puts mortal to test. |H1573.9.1$, God puts non-human forms of life (animal, bird, insect, etc.) to test.

Ref.: DOTTI 425; 1Idwî (al-) 24.>

A0195.1.1.1$, Angel characteristics (functions) as result of test.

Link: |H1598.1, Contest between man and angel. |V0233, Angel of death. |V0249.6.3$, Angel fails to carry out God's command(s) promptly.

Ref.: 1Idwî (al-) 24.>

A0195.1.1.1.1$, Angel showing no mercy chosen to be angel of death. Azrael does not heed earth's repeated pleading for mercy: must obey God; he is chosen for the unpleasant task.

Link: |A0165.2.3.3$, One angel is replaced by another (in executing assignment). |A0483.0.1, Angel of mercy.

Ref.: Kisâ'î 22-23/(Thackston 22 no. 8); Shamy (el-) "Arab Mythology" no. 37; Thâlabî 16; CIdwî (al-) 24.>

A0195.2$, Wisdom as God's companion.

Link: |A1210.2S, Human brain as God's favorite creation.>

A0196$, Deity's limitations.

Link: |A0106.3, Created beings rebel against God.>

A0196.1$, Fate controls gods.

Link: |A0102.6.1.1$, "Dahr (Time)' is 'God' (i.e., they are one and the same: euphemistically.).>

A0196.2$, Decree of gods irrevocable.

Link: |A1005.4S, Deity stops calamitous event (penal measure) upon realizing that the result will be total destruction of mankind. |N0130.1$, Attempts to alter fate: futile. |V0318.1.2.1.1$, "Wit (resourcefulness) does not overcome predestination (fate)": (al-îlah là taruddu al-qa'dâ' wa al-qadar).> Ref.: Ibshîhî 635 289/cf./(predestined); Shamy (el-) "Arab Mythology" no. 37; Thâlabî 16; CIdwî (el-) 24.>

A0196.2.1$, Deity changes decision.

Link: |V0318.1.1$, Suppliant pleads "not that God revoke His prejudgment but only that He lighten its impact".>

A0196.4S, Deity errs (makes mistake).

Link: |A1618.3S, Inequalities among nations from deity's misunderstanding.>

A0196.4.1$, Deity renders unjust decision (judgment, verdict). Type: 613BS, cf. 774M2S.

Link: |P0519S, Judging in error by law court: unfair verdict due to ignorance of the law or insufficient knowledge of the case--("absence of malice").

Ref.: DOTTI 348.>

A0196.5S, Deity deceived (cheated).

Link: |K2020.1S, Elbis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.

Ref.: Budge/Romances 111 no. A-06.>

A0196.5.1S, Deity's secret name learned by trick.

Link: |K2371, Tabu: revealing name of god. |K2371, Deceiving the higher powers (God, the saints, fate).

Ref.: Budge/Romances 111-12 no. A-06.>

A0197$, Deity controls elements.

Link: |A0174S, God dealing with the celestial elements (universe).>

A0198S, Infant deity (saint) performs as adult as soon as he is born.

Link: |A0511, Birth and rearing of culture-hero (demigod). |H0045.0.1S, Recognition of future holy person (or culture-hero). |T0585, Precocious infant.>

A0198.1S, Deity joins (directs) war as soon as he issues from mother's womb.
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A0199, God's day is one thousand years.
Ref.: Kisâ'î 22-23/(Thackston 22 no. 8); Shamy (el-) "Arab Mythology" no. 37; Ibn-al-Athîr I 8: "Arab Mythology" no. 20-2; Basset Mille III 552 no. 337; DOTTI 371 659/{lit.}.>

A0199.5.1, For a deity (Ra, Râ) aeons of time are like years (to mortals).
Ref.: [20122.9.15, Formulas signifying passage of time (moments, nights, days, years, etc.).>

A0199.8, Deity with character flaws (inconsistencies).
Ref.: [A0102.18, Imperfect god, subject to death and rebirth. [W0110, Unfavorable traits of character—personal.>

A0199.8.1$, For a deity (Ra, Râ) aeons of time are like years (to mortals).
Ref.: [Z0122.9.1$, Formulas signifying passage of time (moments, nights, days, years, etc.).>

A0199.8.2$, Deity with contradictory functions or roles (e.g., peace-war, love-hate, etc.).
Ref.: [A0102, Characteristics of deity.>

A0200-A299, Gods of the upper world.
A0210, Sky-god.
Ref.: [Ions 14/15/21/67/(Horus), 110/(Min).>

A0210.1, Sky-goddess.
Ref.: [A0132.7.4$, Goddess in form of sow. (Nut).
Ref.: [Ions 24 48/(Nut) 78/(Hathor); W.M. Müller 37/(Hathor and others) 41/(Nut).>

A0211, God of heaven.
Ref.: [A0102.5.1$, 'God [resides] in heaven (sky)'. [A0210, Sky-god.>

A0211.15, 'Kingdom of Heaven'.
Ref.: [A0102.4.2$, God: 'King of kings,' 'Lord of lords,' (or the like). [V0211.9.3$, Christ as king (in "Kingdom of Heaven").
Ref.: [Budge Gods I 196 198 294.>

A0216, God of the air.
Ref.: [Ions 24 48/(Nut) 78/(Hathor); W.M. Müller 37/(Hathor and others) 41/(Nut).>

A0220, Sun-god.
Ref.: [Ions 137/"Amon-Ra" 33/"Horus: ancient sun-god" 14 21 26 41 61 94/"Ra") 135/"Ra-Harakhte">W.M. Müller 24ff. 129/(Amon).>

A0222, Sun-god bitten by snake, leaves earth for heaven.
Ref.: [A0151.9, God originally resident among men. [A0192.2.1, Deity departs for heaven (skies).
Ref.: [W.M. Müller 80ff.>

A0225, Son of the sun.
Ref.: [A0168.2.1$, Son of the gods. [A1216. 0.1$, Mankind as children of creator.
Ref.: [Maspero lx 84 134 n. 6 174 175 n. 3.>

A0225.0.1S, Daughter of the sun. Type: cf. 898.
Ref.: [A0168.2.2S, Daughter of the gods.
Ref.: [DOTTI 554.>

Ref.: [Ions 50-(Nut) 78/(Nut/Hathor) 90/(Nekhebet) 103/(Neith) 109/(Satis) 115/(Mayet).>

A0227.2, One sun-god for night; another for day (Osiris, Horus).
Ref.: [W.M. Müller 113.>

A0240, Moon-god.
Ref.: [F1041.8.14.1S, Moonstruck: madness from gazing at the moon. [V0001.4.3, Worship of the moon.
Ref.: [Ions 33-34/41/85-87/(Thoth) 103/(Kons/Khons); Simpson 143 202/(Kons/Khons); W.M. Müller 32 33.>

A0250, Star-god.
Ref.: [A0107, Gods of darkness and light. Darkness is thought of as evil, light as good. [A0726.5.1S, God of the horizons of
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sunrise and sunset.

Ref.: Ions 46/(Shu) 67/(Haroeris) 70/(Harakhte); Tha Clabî 13/cf.

A0260.1, Goddess of light.

A0260.2S, Angel of light.

Link: |A0107.1S, God of darkness. (Seker). |A0124.0.3S, God's radiance as the first light in universe.

Ref.: Tha Clabî 13/cf.; RAFe 211 n. 743/(Nûryâ'îl).

A0260.4S, Angel of nighttime (darkness).

Ref.: Tha Clabî 13.

A0260.4.1S, Angel of nighttime ushers in night by spreading darkness on Earth (with his wings).

Link: |A0107.1S, God of darkness. (Seker). |V0231.1.0.2S, Wings of angel.

Ref.: Tha Clabî 13.

A0265S, Angel (god) of shade.

Ref.: Tha Clabî 46.

A0265.1S, Angel of shade.

Ref.: Tha Clabî 13/cf.

A0270, God of dawn.

A0270.3S, Angel of dawn.

Ref.: Tha Clabî 13/cf.

A0280, Weather-god.

Link: |V0249.9S, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.

A0281, Storm-god.

Link: |A0284, God of thunder [and storms]. [Set].

Ref.: Maspero 211 no. 15/(Sutekhu), 271 no. 19.

A0282.0.2, Wind-angel.

Link: |A1128.3S, Angels control (bride, reign) winds (storm).

Ref.: Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1; Tha Clabî 8.

A0283.1, Cloud-angel.

Ref.: Tha Clabî 8.

A0284, God of thunder [and storms]. [Set].

Link: |A0281, Storm-god. |A1382.2S, Why man is fearful when it thunders.

Ref.: Ions 66 75; Simpson 125; W.M. Müller 103.

A0284.0.1, Angel of thunder.

Ref.: Tha Clabî 8-9: Shamy (el-) "Arab Mythology" no. 17; Ibn-Kathîr I 39.

A0287, Rain-god.

Ref.: Ions 110/(Min).

A0287.3S, Archangel Mikâ'îl (Michael) as angel of rain and livelihoods.


Ref.: Tha Clabî 64-65/(Thackston 69 no. 29): Shamy (el-) "Arab Mythology" no. 54; Tha Clabî 199.

A0300-A399, Gods of the underworld.

A0300, God of the underworld.

Link: |A0491.5S, God of minerals ('riches beneath the earth').

Ref.: Budge/Romances 173 no. A-11/(Osiris, Thoth); Ions 123/(Apis)/cf.

A0300.1, Goddess of underworld.

Ref.: Ions 116/(Selket)/cf.

A0300.2S, Goddess administers punishment in the underworld.

Link: |A0671.1.5S, zabâniyah: Hell's angels; they administer punishments (torture).


A0302, Angel of hell.

Link: |A0302.2S, Goddess administers punishment in the underworld. |A0671.1.5S, zabâniyah: Hell's angels; they administer punishments (torture).

A0310, God of the world of the dead.

Link: |A0108.1, God of the dead.

Ref.: Ions 128-29/(Osiris/"king of"); W.M. Müller 97/(Osiris).

A0310.1, Goddess of the world of the dead.

Ref.: Maspero 83 no. 4 n. 5.
A0310.1.1$, Goddess as guardian to the entrance of the world of the dead (crypt, tomb).

Link: |F0150.2.15$, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess). |F0150.2.4$, Entrance to world of the dead guarded by vipers (serpents).

Ref.: Maspero 127-28 no. 7 n. 4/(Marutsakro).>

A0311, Conductor of the dead.

Ref.: Ions 85/(Anubis/of soul); W.M. Müller 111.-

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A0400, God of earth.

Ref.: Ions 48/cf./(Geb); W.M. Müller 42.-

A0400.1, Goddess of the earth.-

Ref.: Damîrî II 23/(Ruqîyâ':l): Shamy (el-) "Arab Mythology" no. 105.-

A0400.2.1$, Angel of earth will roll up earth on Doomsday.

Link: |A1002.0.2$, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (al-sâhirah). |A0883$, Edge of earth (Extremity of planet earth).

Ref.: Damîrî II 23/(Ruqîyâ':l): Shamy (el-) "Arab Mythology" no. 105.-

A0401, Mother earth. The earth is conceived of as the mother of all things.

Link: |A0431.1, Goddess of fertility. |J0090.1$, Burial in ground or cremating? Former shown to be the correct (God's) way. |P0801.4.1$, "The Mother is Earth" game: player safe when sitting or lying on ground, vulnerable if standing up. |T0604.1.1$, One's safety (security) is with mother. |V0061.8.2$, Moslem buried into earth (in shroud) without coffin. |Z0067.4.1$, Aggrandizement: being 'the mother-of-all Y'.

Ref.: Thâ'labî 6/(parable).>

A0410, Local gods.-

A0412, City-gods.

Link: |A0416.2$, Patron saint of city or district (guardian-genius, or Agathodaemon).

Ref.:

A0413, God of roads (streets).

Link: |A0491, God of travelers.-

A0413.1, God of cross-roads.

Link: |A0491, God of travelers.

A0413.2$, al-Khidr: at all cross-roads at once. Type: 774R$.

Link: |A0432, God of agriculture.

Ref.:

A0415, God of clans or nations.-

A0416$, Deity (spirit, arch-saint, etc.) with specific domain. Type: 776S.

Link: |A0841.5$, al-'aqtâb: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ'î, el-Jilani‘el-Kilânî, ed-Disûqî). |F0969.8.25, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (al-barzakh), or the like. |V0220.0.13$, A saint's domain: geographic (physical).

Ref.:

A0416.1$, mudarrak-axis: arch-saint with assigned darak ('precinct,' post--also referred to as barzakh).


Ref.: |DOTTI 282 429/[Egypt, Sdn]; RAFE 41 n. 131; Shamy (el-) Egypt 141 n. 26/(isthmus)/Carqûb), 150 no. 29; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.-

A0416.25, Patron saint of city or district (guardian-genius, or Agathodaemon).

Link: |A0184.0.15, God's favorite people (nation). |A0412, City-gods. |D1380.0.1, Magic object protects a city. |F0480.2, Serpent as house-spirit.

Ref.: R.L. Green 51/(Nine gods of Memphis)/cf.; DOTTI 436/[Tns]; Lane 226; RAFe 60 n. 197.-

A0417, Gods of the Quarters. 774D.

Link: |A0841.5$, al-'aqtâb: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ'î, el-Jilani‘el-Kilânî, ed-Disûqî).

Ref.: DOTTI 429; Shamy (el-) Egypt 150 no. 29; "Arab Mythology" no. 109-4, Egypt 277 no. 29; HE-S: Izbat-Bilâl 70-1 no. 4.-
A0418, Deity of particular mountain.
A0418.1, Angel of mountains.
A0418.2, Angel of particular mountain. (He has control of the Mountain in his grip).
   Link: |A0965.3, Origin of Qâf mountain chain. |A1145.5, Earthquakes from movements of Qâf mountains. |F0709.5.2.1S, Qâf Mountains: faraway.
   Ref.: MİTON.

A0420, God of water.
A0421, Sea-god.
A0425, River-god.
   Link: |Z0118.3, River personified.
   Ref.: Ions 99/(Hapi); W.M. Müller 45ff.
A0425.0.1, Angel of rivers.
   Ref.: Tha‘labî 46/cf.
A0425.1, River goddess.
A0425.1.1, Stream is wife of deity.

A0430, God of vegetation.
   Link: |A0541.2, Culture-hero as god of agriculture.
   Ref.: Ions 50/(Osiris).
A0431, God of fertility.
   Link: |A0123.2.5.1S, God with green face. |P0960.1S, Fertility (rebirth, spring, etc.) celebration. |T0402S, Group sexual intercourse (‘pagan’, ‘sex orgy’).
   Ref.: Ions 92 116/(Hersaphes) 93/(Sebek), 109-10/(Hapi), 110/(Min), 127-28ff./(Osiris).
A0431.0.1S, Osiris as god of fertility.
   Link: |A0437, Fertility from corpse of sacred entity (deity, saint, prophet). |F0440, Vegetation spirits.
   Ref.: Ions 103 127-28ff.
A0431.0.2S, Min as god of fertility (and bestower of sexual powers).
   Link: |P0981.1S, Wheat festival. (Min’s grain-festival).
   Ref.: Ions 110; Amîn 288/cf./(CAlî Kâkâ).
A0431.0.7.1S, God of fertility in form of goat.
   Link: |Z0194.1.5.4S, Kid (gãdy), or goat--satyriasis.
   Ref.: Ions 17.
A0431.1, Goddess of fertility.
   Link: |A0401, Mother earth. The earth is conceived of as the mother of all things.
   Ref.: Ions 82/(Isis) 90 (Nekhebet) 94 (Bast) 109 (Anuket/Satis).
A0432, God of agriculture.
   Link: |A0413.2S, al-Khidr: at all cross-roads at once.
A0432.1S, Goddess of agriculture.
A0432.25S, Goddess of harvest.
   Link: |A0473.1.1S, Renenet as goddess of fortune (wealth).
   Ref.: Ions 113.
A0437S, Fertility from corpse of sacred entity (deity, saint, prophet).
   Ref.: Ions 59/(Osiris); Ibn al-Kalbî 44/(Adam's corpse); Tha‘labî 83/(Joseph’s).

A0437.1S, Fertility distributed among different regions by burial of organ (body part) in a region. (Osiris).
   Link: |V0515.1.2.2S, Woman sees a celestial body (moon, star) issue out of her vagina and scatters into various parts of nation (Egypt). Signifies that first savant would come from Egypt, and his knowledge will spread to most countries. |Z0102.1S, Animal as symbol of fertility.
   Ref.: Ions 59/(Osiris).
A0437.2S, Fertility distributed among different regions by burial in common water source (Nile). (Joseph).
   Ref.: Tha‘labî 83.
A0440, God of animals.
A0450, God of trades and professions.
A0450.1, God "of many arts".
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Link: |A0015.4, Artisan as creator. | Ref.: Ions 105/(Ptah).>

A0451, Artisan-god.

Link: |V0223.10S, Holy men (saints, prophets) as workmen (craftsmen, tradesmen, laborers). | Ref.: Ions 105/(Ptah).>

A0451.1, God of smith-work. | Ref.: Ions 105/(Ptah).>

A0451.2, God of carpenters. | Ref.: Ions 105/(Ptah).>

A0451.2.2S, God of ship-building. | Ref.: Ions 105/(Ptah).>

A0451.3, God of handicrafts.>

A0453, Shepherd-god.>

A0454, God of healing.

Link: |V0221, Miraculous healing by saints. | V0256, Miraculous healing by Virgin Mary. | Ref.: DOTTI 411.>

A0454.0.1, Angel of healing (Raphael).>

A0454.1, Goddess of healing.>

A0454.3S, Miraculous healing by deity. Type: 750JS. | Ref.: DOTTI 449.>

A0454.3.1S, Deity heals from spirit-possession. Type: 817*. | Link: |V0090.0.2.1S, God's word (holy text) cures disease. (Koran, Bible, etc., as medicine). | Ref.: Maspero 178 no. 10; DOTTI 449.>

A0460, Gods of abstractions.>

A0461, God of wisdom. [Thoth].

Link: |A0465.3, God of eloquence and learning. [Thoth]. | Ref.: R.L. Green 24 89 164/(Thoth); Ions 85-87 114; Simpson 202 n. 6.>

A0461.1, Goddess of wisdom.>

A0462, God of beauty.>

A0462.1, Goddess of beauty. | Link: |A0125.4, Beautiful goddess.>

A0462.3S, 'God is beautiful and likes beauty'. | Ref.: MITON; RAFE 13 n. 27.>

A0463, God of fate.

Link: |A0189.7.0.2S, God(s) of destiny. |A0189.8.2S, Deity as accountant of record of mortal's deeds. |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |N0110, Luck and fate personified. |Z0122.7S, Temporal forces (quasi powers of fate) personified: 'Time' (ed-Dahr, ez-Zamân/Zamân, el-'Ayyâm).

Ref.: Ions 113/(Shai); Simpson 249 n. 25/(Shay); W.M. Müller 52.>

A0464, God of justice.

Link: |Z0121.5S, Justice personified. | Ref.: Shamy (el-) Egypt 281 no. 36.>

A0464.1, Goddess of justice. [Mayet, Maat].

Link: |A1100.1S, 'Balance and harmony as well as truth': The Maat/Mayet-principle of world order. |Z0121.5S, Justice personified as young woman with insignia of impartiality (e.g., blindfold, scales, feather, etc.). | Ref.: Ions 97, 115-16.>

A0464.5S, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.). Type: 802A*.

Link: |A0595.3.1S, Arch-saint threatens to suspend 'the balance' (scales of Judgment Day). |A0661.0.5.1, Soul-bridge: easy for righteous to cross, more difficult for others. |E0410.5S, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb. |E0751.1, Souls weighed at Judgment Day. |V0004.1, Religious exercise weighed in balance. [Priest's words outweigh money willed to him]. |W0004.3S, Pious (just) person motivated by thought of standing before (answering to) God at Judgment Day. |Z0139.1S, Balance (scales) as symbol of justice.

Ref.: Ions 107 134-36; Maspero 150 no. 8; Tha‘labí 188; Ibshîhî 18-19; BASSET Mille 1 177 no. 49/, cf.; DOTTI 444; Lane 66; RAFE 33 n. 98; Shamy (el-) "Eg. Balladry": 'Armanyosas' 22 no. 62R; Ídîwî (al-) 264-65.>
A0465, God of the arts.
Link: |A0015.4, Artisan as creator.
Ref.: Ions 51/(Thot) 92 105/(Ptah).

A0465.1, God of poetry.
Link: |A0465.1.0.1S, Demon (satan) of poetry.
Ref.: Shamy (el-) "Eg. Balladry": "Gamîl and Khâlid" no. 12-c/(passim).

A0465.0.1, The Nine Muses, patronesses of the arts.
Link: |A1464, Origin of literary arts. |E0724.1.2S, Spirit that inspires artistic creativity (Muse). |F0451.6.3.3.1, Dwarf musician (poet).

A0465.1.0.1S, Demon (satan) of poetry.
Link: |A0465.1, God of poetry. |E0724.1.2.1S, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's 'satan$, 'ähib' ('follower'), etc. |G0303.0.1S, Other entities labeled 'satan'. |Z0117, Poetry personified.
Ref.: Amin 141.

A0465.2, God of music.
Link: |A0166.6S, Musician of the gods. |Z0117.5S, Music personified.
Ref.: Ions 78/(Ihy), 110-11.

A0465.2.2S, Ihy as god of music.
Ref.: Ions 74.

A0465.2.2.1S, Ihy born of father-daughter marriage of the gods.
Link: |A0112.1.1, God from father-daughter incest. |A0164.1.2S, Father-daughter marriage of the gods (demigods, defied humans, etc.).
Ref.: Ions 74.

A0465.3, God of eloquence and learning. [Thoth].
Link: |A0165.6, Scribe of the gods. |A0461, God of wisdom. [Thoth].
Ref.: Ions 85-87 114.

A0465.3.0.2S, Learned person (architect, craftsman, scientist, etc.) as deity -- (e.g., Imhotep, Amenhotep).
Ref.: Ions 113 119-20.

A0465.3.0.3S, Culture hero (deity) as architect (e.g., Amenhotep son of Hapu, Imhotep, Seshat, Alexander, etc.).
Link: |A0465.3.1S, Goddess of eloquence and learning.
Ref.: Ions 87.

A0465.3.1.1S, Seven (nine) Hathors prophecy for mortal. Type: 318, cf. 410.
Ref.: Budge/Romances 118 no. A-07 46 no. A-01/cf.; Maspero lvi lv n. 6, 12 no. 1 38 no. 2/cf. 186 no. 13; Simpson 86 n. 1/(determine fate at birth); DOT771 146 198 636.

A0473.0.1, Angel of poverty.
Ref.: Amin 1/cf.; M.I. Hassan 27-29.

A0473.0.2S, Angel of wealth (fortune).
Ref.: Amin 1/cf.; M.I. Hassan 27-29 no. 7.

A0473.0.3S, 'Bursar of [God's] Omnipotence' --dispenses money that seems to be acquired mysteriously.
money received via mystical means (instructive dream/vision, hâtif, mysterious agent, etc.).
Ref.: Nabhânî (al-) I 267 304; RAFe 176 n. 640.

A0473.1, Goddess of wealth.
Ref.: Ions 113.

A0473.1.1S, Renenet as goddess of fortune (wealth).
Link: A0432.2S, Goddess of harvest.
Ref.: Ions 113.

A0475, God of love.
Link: T0001.3.1S, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation.

A0475.1, Goddess of love.

A0475.3S, Deity (demon, satan) of sexual power (lust).
Link: A1273.1, Incestuous first parents. Z0127.2, Lust personified.
Ref.: Ions 110/(Min); Walker-Ismâ'Cîl, 97.

A0475.3.1S, Orgiastic cult (ceremony, ritual).
Link: F0385.2.3S, Body of person possessed by zâr-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit). F0950.4, Sickness (madness) cured by coition. V0001.10.2S, Veneration of replicas of sex organs (fertility idols). V0001.2.1.1S, zâr rituals as veneration (worship) of jinn.
Ref.: Ions 109/(Anukêt's) 110/(Min's); RAFe 101.
A0475.3.0.1S, Anuket as goddess of lust.
Ref.: Ions 109.

A0476, Goddess of chastity.
Link: A0111.1.1S, Isis as mother of god (Horus).
Ref.: Ions 58-63.

A0476.1S, Goddess remains chaste and faithful to her deceased husband. (Isis).
Link: T0316S, Widow with children is expected to remain chaste and unwed (celibrate) for the rest of her life.

A0477, Goddess of childbirth.
Link: T0584.0.4.1S, Childbirth assisted by deity (god, goddess).
Ref.: Ions 110-11; Simpson 26 n. 16/(four).

A0477.1, Goddess of cradle.

A0477.3S, Goddess as midwife: presides at childbirth. (Taurut).
Link: A0132.18.0.1S, Goddess in form of hippopotamus. (Taueret). A0471.1.1S, Seven (nine) Hathors prophecy for mortal. T0584.0.4, Childbirth assisted by angel.
Ref.: Budge/Romances 45-47 no. A-01; Ions 113/(Meshkent); Maspero 37 no. 2-4; Ibshîhî 449cf./'(Omm Kulthûm).

A0477.3.1S, Goddess presides over births of kings and queens. (Heket).
Link: A0132.17.1S, Goddess in form of frog. (Heket).
Ref.: Ions 109; Maspero 37 no. 2-4 n. 3.

A0478, God of disease.

A0478.1, Goddess of pestilence.
Ref.: Budge/Romances 71 n. 1 no. A-03/(Sekhmret); Simpson 61 n. 10. (Sekhmret).

A0481, God of intoxication (or of wine).
Ref.: Ions 110-11.

A0483, God of mercy.
Ref.: A0102.14.1S, Mercy of God.

A0483.0.1, Angel of mercy.
Link: A0102.14.3.1S, Angels of forgiveness (ár-argef). A0195.1.1.1.1S, Angel showing no mercy chosen to be angel of death. Azrael does not heed earth's repeated pleading for mercy: must obey God; he is chosen for the unpleasant task.

A0483.1, Goddess of mercy.

A0483.1.1S, "Lady of Heaven" as goddess of clemency.
Ref.: Maspero 94 no. 4 n. 1.

A0485, God of war.
Ref.: A0198.1S, Deity joins (directs) war as soon as he issues from mother's womb. Z0132, War personified.
Ref.: Ions 110-11; Maspero 274 no. 19.

A0485.0.1S, Set as god of war.
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Link: |A1599.11.1.1$, Adam's son (Seth) as first war-wager.
Ref.: Ions 65.>

A0485.0.1.1S, Warlike Set hates peaceful means.
Link: |L0353, Mild brother triumphs over warlike. Survives him and inherits property.
Ref.: Ions 65.>

A0485.0.2S, Bes as god of war.
Ref.: Ions 110-11; RAFE 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawi and Bint-Birri" no. 56 4.>

A0485.0.3S, Montu (Mont) as god of war.
Ref.: Ions 92; Maspero Ivi n. 4 81 no. 4/(thanked for victory) 81 no. 4 n. 1/(Apollo) 82 91 no. 4 174-75 no. 10/(Horus) 274 no. 19.>

A0485.1, Goddess of war.
Ref.: Ions 106/(Sekhmet).>

A0485.7S, War deity thanked for victory.
Ref.: Maspero 82 91 no. 4 274 no. 19.>

A0485.8S, Characteristic behavior of war deity.>

A0485.8.1S, War deity's love for violence (combat). Type: cf. 2031ES.>
Ref.: DOTTI 969/[Egy].>

A0485.8.1.1S, God (goddess) of war displeased with use of peaceful (non-violent) means to settling disputes (peaceful conquest).
Link: |J0573$, Futility of war. |L0350, Mildness triumphs over violence.
Ref.: Ions 65/(Set).>

A0487, God of death.
Ref.: Ions 75; Simpson 33 n. 7; RAFE 46 n. 141.>

A0487.2S, Azrael (ʿIzrzāl), ʿAzrāʾîl, ʿCUzrāʾîn$, etc.): angel of death. Type: 332, 332G*, 759F$, 1199.
Link: |E0722.0.2S, Azrael uses his right hand to extract a believer's souls (gently), his left for unbeliever's (severely). |V0233, Angel of death. |V0247.0.1S, Archangels are the chiefs of angels (al-ruʿasā').
Ref.: Qazwînî I 98; Ibshîhî 650; Basset Mille III 171 no. 110; Idwi (al-) 18-20; DOTTI 176 178 425 652 714/[lit.]; RAFE 46 n. 141.>

A0488, God of destruction.>
A0488.1S, Set: god of sterility (drought, desert, etc.).
Link: |A0109.5S, Evil deity (Set). |Z0103.3.1S, Set (deity): symbol of sterility. |Z0141.3.1S, Red as symbol of evil (danger, drought, etc.).
Ref.: Ions 63 67; Burton IV 136 n. 1/cf./Set as "Typhon".>

A0489, Gods of abstractions--miscellaneous.>
A0489.1, Goddess of protection.>
A0489.1.1S, Selket (Serket) as goddess of protection.
Ref.: Ions 116.>

A0489.4, God of laughter.>
A0489.4.1S, Bes as god of good humor and merriment.
Ref.: Budge Gods II 287-90; Ions 111; RAFE 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawi and Bint-Birri" no. 56 4.>

A0490, Miscellaneous gods of the earth.>
A0491, God of travelers.
Link: |A0413, God of roads (streets).
Ref.: Maspero 207 no. 15/cf.>

A0492, God of metals.>
A0492.1S, God of minerals (‘riches beneath the earth’).
Link: |A0300, God of the underworld.
Ref.: Ions 123/(Apis).>

A0493, God of fire.
Link: |T0535.2S, Conception from kindling fire.>

A0494, Food-goddess.>
A0494.0.1S, Angel(s) of livelihoods (sustenance).
Link: |A0287.3S, Archangel Mikrâʾîl (Michael) as angel of rain and livelihoods. |N0117S, Livelihood personified.
Ref.: Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24; Thâlabî 199/(Malik).
A0494.0.1.1$, Angel of livelihoods intercedes with God on behalf of living beings whose form(s) he assumes (e.g., human's, animal's, bird's, etc.).
  Link: |A0053.0.1$, Angel as shape-shifter. |V0232, Angel as helper.
Ref.: MITON; Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24.
A0497, Echo.
  Link: |E0473.1$, gadâ: ghost of murdered person in bird-form that cries at the hâmah for revenge. |F0963.7$, Wind blowing against stone images (idols) causes them to howl.
A0498, Deity of stone.
  Ref.: MITON.
A0499, Other deities.
A0499.8$, Scorpion-goddess. (Selket).
  Link: |V0001.11.8.4.1$, Idol in form of scorpion.
  Ref.: Ions 116.
A0499.95, God (lord) of the desert. (Min/Minn).
  Ref.: Ions 110; Maspero 88 no. 4 n. 5.
A0499.10$, God of foreigners. (Set).
  Ref.: Ions 66.

A0500-A599, Demigods and culture-heroes.

A0500, Demigods and culture-heroes.
  Ref.: RAFe 161 n. 591.
A0501, Groups of demigods.
  Link: |A0841.5S, al-'aqâlîb: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ'î, al-Jîlanî/`el-Kîlânî, ed-Disûqî). |F0200.7.3.0.1S, Clique of jinn. Usually labeled: line (yoff), household, a number of jinn and their servant or slave.
A0501.1, Seven demigods.
A0501.1.1$, Seven demigoddesses. Type: 318, cf. 318A.
  Link: |A0100.5.1S, Groups of deities (gods, goddesses).
  Ref.: Maspero lv/cf./(goddesses) 36 no. 2/cf./(goddesses); DOTTI 146 148.
A0501.25, Four demigods.
  Link: |A0841.5S, al-'aqâlîb: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ'î, al-Jîlanî/`el-Kîlânî, ed-Disûqî). |V0220.0.1.2$, Limited number of cardinal saints may exist at one time or era: one, four, seven, forty, or the like. E.g., four 'aqlâb (Axes), four 'awtâd (Pegs), seven 'abdâl (Substitutes), etc.
  Ref.: RAFe 162 n. 594.
A0503S, Human being deified (Adamite as a god).
  Link: |A0167.2S, dîwân: council of deified humans (arch-saints, culture-heroes). |A0465.3.0.2S, Learned person (architect, craftsman, scientist, etc.) as deity — (e.g., Imhotep, Amenhotep). |A0510.1, Culture hero as god. |C0062.5$, Tabu: deification of a being other than The One-God—(`aasnâm). |L0401$, Person (Pharaoh, Nimrod, etc.) sets self up as God: fails. |L0420.0.1, Overweening ambition punished. Man sets self up as God.
  Ref.: Ions 113 119-20; Shamy (el-) Egypt 149 151-52 no. 30: "Arab Mythology" no. 109-3 109-5.
A0503.15, King as god (deity, divine king).
  Link: |C0011.0.1S, Divine king as cannibal. He hunts and eats other deities. |V0205, Royal family as sacred.
  Ref.: Ions 120; Simpson 269-73/cf.
A0504, Male virgin demigod.
  Link: |F0566.5.1S, Person (saint) dies virgin ("a boy").
A0507S, Culture-heroinoe: female as culture-hero. Type: cf. 519.
  Link: |C0181.0.1S, Tabu: female (queen) heading government (female as sovereign). |P0551.10.1S, Woman as military leader (army general) — (e.g., Zonobia/al-Zabbsî, Ghazâlah, 'The Pearl-Tree,' etc. |T0303S, The heroically faithful (chaste) female (wife, girl, she-lover, etc.)— (formerly: "The chaste wife"). |V0250.0.1S, as-sayyidah Zaynab: supreme saint (culture-heroinoe, 'The Lady'), 'The Chieftainess,' Dhât al-Himmah, al-Jâziyah, etc.
  Ref.: DOTTI 289; Shamy (el-) Egypt 151-52 no. 30: "Arab Mythology" no. 109-5.
A0510, Origin of the culture-hero (demigod).
A0510.1, Culture hero as god.
  Link: |A0510.3S, Culture hero (demigod) comes into being (pre-exists) before he is born.
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A0510.2, Culture hero reborn. Type: cf. 318.

Link: |A0164.1.1.1S, Deity reborn as his own son via intercourse with own mother. |E0600, Reincarnation.

Ref.: DOTTI 146.>

A0510.3S, Culture hero (demigod) comes into being (pre-exists) before he is born.

Link: |T0502.2S, Person preexists as 'water' (semen, sperm) in father's lions.

Ref.: Budge Gods II 194; Shamy (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" no. 56/cf.>

A0511, Birth and rearing of culture-hero (demigod).

Link: |A0198$, Infant deity (saint) performs as adult as soon as he is born. |A0595$, Arch-saint as deity--mystically.

Ref.: H0045.0.1$, Recognition of future holy person (or culture-hero).>

A0511.0.1S, Infancy and childhood of culture-hero (arch-saint).

Ref.: Littmann "il-Bedawi" 69.2ff.>

A0511.1, Birth of culture hero.

Link: |M0311.0.4.2S, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.).>

A0511.1.1, Culture hero snatched from mother's side.

Link: |A0121.7.5S, Deity born from mother's side. |T0584.1, Birth through the mother's side--[(Caesarean)].>

A0511.1.0.1S, Culture hero (deity, saint) born fully grown up (ready to rule, do battle, or the like).>

A0511.1.2, Culture-hero speaks before birth.>

A0511.1.3, Culture-hero incarnated through birth from virgin.

Link: |A0179.5, Deity reincarnated.

Ref.: RAFe 167 n. 618, 302 n. 24.>

A0511.1.3.2, Demigod son of king's unmarried sister by her brother. Type: 857$, 932A$, 933.

Link: |A0164.1, Brother-sister marriage of the gods.

Ref.: DOTTI 476 631 633; TAWT 455.>

A0511.1.3.2.1S, Culture-hero son of sister by her brother. Type: 932A$, 933.

Link: |A0112.1.2.1S, Anubis born from brother-sister incest--unsuspecting brother--(Osiris tricked by Nephthys). |L0111.5.1S, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'. |T0415.8S, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.


A0511.1.3.3, Immaculate conception of culture-hero.

Link: |A0112.0.1S, Deity conceived (by his mother) after his father's death. |A0112.6, God as son of supreme god. |A0512.3.1S, Christ as son of God. |T0510.1S, Procreation without male element (semen). |V0312.0.1S, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: Ions 59, 138/(Isis-Horus/Harpocrates)/(implicit); Cachia 173/170-81; Shamy (el-) "Mythological Constituents of Alf laylah" 44-45; RAFe 167 n. 618.>

A0511.1.3.3.1S, Immaculate conception of culture-heroine.

Link: |A0507S, Culture-heroine: female as culture-hero.

Ref.: Ions 109/(Hatshepsut's).>

A0511.1.5, Culture hero son of mortal (half-mortal) father.

Link: |A014S, Culture hero (heroine) a hybrid.>

A0511.1.6, Culture hero a posthumous child.

Link: |A0112.0.1S, Deity conceived (by his mother) after his father's death. |L0111.4, Orphan hero. |T0682, Hero a posthumous son.

Ref.: Ions 61/(Horus)/cf.>

A0511.2.3, Culture-hero is hidden in order to escape enemies.

Link: |R0172S, Rescue of helpless person from danger (enemies) by setting him adrift in box (or the like). (Usually infant or wounded hero). |R0311.1.2S, Infant hidden in reeds (thorn-hedge).

Ref.: Ions 61, 67/(Horus, Anubis).>

A0511.3, Education of culture-hero.

A0511.3.2, Culture-hero reared (educated) by extraordinary (supernatural) personages.

Ref.: Ions 61, 67/(by Isis).>

A0511.4.1, Miraculous growth of culture-hero.

Ref.: |P007OS, Sherifs: descendants of Prophet Mohammed (ashrâf, sâdah). |V0220.0.11S, Saint's genealogy (lineage). |Z0167.0.1S, Family-tree (genealogy).>
A0512.3, Culture-hero as son of god.
Link: |A0164.9.2.2$, Pharaoh as son of god--(all pharaohs are sons of god. |A0189.11.1S, Deity addresses mortal as own child (son, daughter).>

A0512.3.1$, Christ as son of God.
Link: |A0111.0.1$, God begets not, nor is God begotten. |A0510.1, Culture hero as god. |V0312.0.1$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.
Ref.: MITON; Shamy (el-) Egypt 130 no. 21/cf.

A0512.3.2$, Horus as son of god (Ra).
Link: |T0148.1.4$, "Horus, son of Nut".
Ref.: Ions 61.>

A0512.3.2.1$, Pharaoh as son of Osiris.
Ref.: Ions 45/(Ra) 67/(Osiris) 92/(Osiris) 123/(Atum/Ra).

A0512.3.4$, Mortal as child of god.
Link: |A0514.1$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god').
Ref.: Ions 45-(Ra).>

A0512.3.4.1$, Mortal pharaoh as son (daughter) of immortal god (Ra).
Link: |V0211.0.1.1S, Christ as 'Son of God'. |P0507.3$, Divine king (ruler).
Ref.: Ions 45-46.>

A0512.3.4.2$, Alexander the Great as son god (Amon-Ra).
Ref.: Ions 96.>

A0512.3.4.3$, Hatshepsut as daughter of god (Amon-Ra).
Ref.: Ions 90 109.>

A0513, Coming of culture hero (demigod).
Link: |M0311.7S, Certain person will become nation's savior (deliverer).>

A0513.1, Demigods descend from heaven.
Link: |V0211.11$, Second Coming of Christ (The ' Awaited-Messiah--al-mahdi al-muntazâr').>

A0514S, Culture hero (heroine) a hybrid.
Ref.: Jâhi I 187.>

A0514.1S, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god').
Link: |A0164.9.2.1S, Deity assumes the form of a mortal woman's husband and impregnates her. |A0512.3.4S, Mortal as child of god.
Ref.: Ions 45, 60/(Imhotep); Maspero 36 no. 2-4.>

A0514.2S, Culture hero (heroine) from jinn (demon) parent.
Link: |A0188.3S, Deity marries mortal.
Ref.: Tha' lâbi 174-75: Shamy (el-) "Arab Mythology" no. 121; Damîrî II 21.>

A0514.2.1S, Bilqis (Queen of Sheba) as offspring of marriage between human father and female jinn-mother.
Ref.: Tha' lâbi 174-75: Shamy (el-) "Arab Mythology" no. 121; Damîrî II 21.>

A0514.4.1$, Alexander (the 'dual-horned') as offspring of marriage between fallen angel (jinni) and human mother.
Link: |V0236.4S, Fallen angels become men.
Ref.: Jâhi I 188; Damîrî II 21.>

A0514.4.2S, Jurhum as offspring of marriage between fallen angel (jinni) and human mother.
Ref.: Jâhi I 187.>

A0515, Pair of culture-heroes.
A0515.1, Twin culture-heroes.
A0515.1.1, Twin culture-heroes sired by two fathers.
Link: |A0164.5.1S, Gods (and goddesses) sired by different fathers born in one pregnancy.

A0516, Expulsion and return of culture-hero.>
A0517$, Culture-hero as ruler of the entire world (cosmocrator)--(Alexander, Solomon, etc.).
Link: |D1335.5.2.0.1$, Magic ring gives power to rule (`ring of kingship'). |P0019.6$, King (ruler) as conqueror.
Ref.: Maspero 302 no. 23; Thā’ labī 200; Shamy (el-) “Arab Mythology” no. 104, MITON; Zîr 4-12.>

A0520, Nature of the culture-hero (demigod).>
A0521, Culture-hero as dupe or trickster.
Link: |V0220.0.6.2.1$, Saint as trickster (has ability to camouflage, deceive, shift shape, etc.).>
A0522, Animal as culture hero.>
A0522.1, Beast as culture hero.>
A0522.1.1, Dog as culture hero.
Link: |A0132.8, Dog (wolf)-god. |V0001.8.3, Dog worship. >
A0522.1.1.2$, Deity serves as watch-dog for the gods. (Anubis).
Link: |A0156.7.2.15$, Lion as ‘god's dog’.
Ref.: Budge Gods II 189.>
A0522.2, Bird as culture hero.
Link: |A0132.6.1, Bird-god.>
A0522.2.2, Raven as culture-hero.
Link: |J1117.7.15$, Crow (raven) as trickster.>
A0522.2.3, Hawk as culture-hero.
Ref.: Ions 12y/cf.>
A0522.3, Other animals as culture hero.>
A0522.3.1, Spider as culture-hero.
Link: |A0013.3.1, Spider as creator. |J1117.8.1$, Spider as trickster.
Ref.: Légey 247-48 no. 69.>
A0525.2, Culture-hero (god) slays his grandfather.>
A0526.6, Culture-hero, when angry, subject to contortions.
Link: |F0873.0.1, Battle rage. Makes army unconquerable. |F1041.16, Extraordinary physical reaction to anger.>
A0527, Special powers of culture-hero.>
A0527.1, Culture-hero precocious.
Link: |V0223.0.3$, Infant (child) saint has prodigious knowledge.
Ref.: Maspero 174-75 no. 10/(Horus).>
A0530, Culture-hero establishes law and order.
Link: |P0710.1.18, First to unify nation--(first to rule over all regions of nation). 
Ref.: Shamy (el-) Egypt 157-58 279 no. 33.>
A0530.1.18, Culture-hero maintains law and order among animals.
Link: |A1101.1.1, Reign of peace and justice (under certain king). |A1105S, Peace established among the animals.
Ref.: Basset Mille III 26 no. 20; Shamy (el-) Egypt 157-58 279 no. 33.>
A0531, Culture-hero (demigod) overcomes monster.
Link: |B0011.11.0.15, Dragon slain in fight (by dragon-slayer hero).
Ref.: Shamy (el-) Egypt 159-60 no. 34.>
A0535, Culture-hero swallowed and recovered from animal.
Link: |C0908.3.1.2.18, Whale forbidden to digest prophet (Yûnus/Jonah). |F0911.4, Jonah [(Yûnus)]. Fish ([whale], or water monster) swallows a man. |F0913, Victims rescued from swallow'er's belly.
Ref.: Thā’ labī 230.>
A0541, Culture-hero teaches arts and crafts.
Link: |A0542.1S, Gabriel teaches Adam (and Eve) how to live on Earth. |A1406S, Culture taught by angel (to Adam and Eve).
|P0779.1.0.1S, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown.
Ref.: Ions 51/(Osiris)/cf.>
A0541.2, Culture-hero as god of agriculture.
Link: |A0430, God of vegetation.>
A0542$, Angel teaches man arts and crafts (culture, how to live on Earth).
Link: |V0232, Angel as helper.
A0542.1S, Gabriel teaches Adam (and Eve) how to live on Earth.
Link: |A0541, Culture-hero teaches arts and crafts. |A1228S, Man remodeled to provide for terrestrial (earthly) life needs.
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| A1414.4.1$, Acquisition of fire: fetched from hell by Gabriel for Adam. | A1455.3.1$, Bread-production process learned: from planting to eating. | A1480.1$, God instructs Adam--while still a clay image, before `breathing soul' into him--of man's mission and worthiness. | V0246.4$, Angel teaches mortal a lesson. | Ref.: Tha'labî 23-24.>

A0545, Culture-hero establishes customs.>
A0546, Culture-hero establishes social system.>
Ref.: Ions 51/(Osiris civilizes people of First Time).>

A0560, Culture-hero's (demigod's) departure.>
A0564, Remarkable longevity of culture-heroes
Link: | A1323, Long span of life for first man. | D1857.3$, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.). | F0610.0.6.1$, Longevity due to wholesome living. | V0211.9.1$, Christ is alive in Heaven (“The Living-Christ”). | V0544.1$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved. |Ref.: Tha'labî 39/(Luqmân); Shamy (el-) “Arab Mythology” no. 110/110-1/ε; Scelles-Millie algériennes 293-95 no. 27.>

A0565, Dying culture hero. The culture hero teaches people how to die by dying himself.
Link: | A1335, Origin of death.>

A0566, Culture hero returns to upper world.
Link: | V0075, Easter.>

A0570, Culture hero still lives.
Link: | V0001.1.3.2.1$, Veneration of martyred mortal (prophet, saint). (E.g., ɂisâ/Jesus, al-Husayn, etc.). | V0075, Easter.>

A0571, Culture-hero [(imam)] asleep in mountain.
Ref.: Qazwînî I 265/(Imam).>

A0573$, Divinity (holy man, prophet, etc.) lives in Heaven (Paradise).
Link: | A0595$, Arch-saint as deity--mystically. | V0211.11$, Second Coming of Christ (The ' Awaited-Messiah--al-mahdi al-muntazar'). | V0544.1$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved. | Ref.: Ions 20-21/(Osiris) 46; Damîrî I 245.>

A0573.1$, 'Men of the unknown' (rijâl al-ghayb): clique (community) of deceased deified humans believed to be alive in Paradise.
Link: | A0416.1$, mudarrak-axis: arch-saint with assigned darak ('precinct,' post--also referred to as barzakh). | P0507.1.1$, Government by arch-saints (deified humans). | V0001.1.2.2$, Person worshipped (venerated)--deified human. | Ref.: MITON.>

A0580, Culture-hero's (divinity's, [imam's]) expected return.
Link: | V0001.1.3.2.1$, Veneration of martyred mortal (prophet, saint). (E.g., ɂisâ/Jesus, al-Husayn, etc.). | V0211.11$, Second Coming of Christ (The ' Awaited-Messiah--al-mahdi al-muntazar'). | V0544.1$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved. | Ref.: Damîrî I 245/(Hallâj); Laoust Maroc 299-300 no. 143.>

A0581, Culture-hero (divinity) returns.

A0581.1, Culture-hero returns and assists mortals.
A0581.2, Culture-hero returns and aids followers in battle.

A0583$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like). Type: 300.
Ref.: Ions 42/(Set slays Apep/Apophis); MITON; RAIFE 302 n. 24; Shamy (el-) Egypt 279-81 no. 34.>

A0590, Demigods and culture-heroes--miscellaneous.

A0592, Culture-heroes and descendants.
Link: | L0111.5.1$, Child born of brother-sister incest as hero: ‘Son of own maternal-uncle’. | P0291.2$, “Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not”. | T0589.5.1$, New-born child divine compensation (Cawād/İwād) for recently deceased relative. | U0005$, Successor unlike predecessor. | U0006$, Successor surpasses predecessor.>
Ref.: Jâhîz I 21-22; DOTTI 630 631 634; Hein-Müller Mehrî-Hadramî: SAE IX 109-11 no. 41; Prym-Socin 170-75 no. 42; RAIFE 159 n. 587; Rhodokanakis Zfar: SAE VIII 121-22 no. 104.>

A0595$, Arch-saint as deity--mystically.
Link: | A0573$, Divinity (holy man, prophet, etc.) lives in Heaven (Paradise). | A0511, Birth and rearing of culture-hero (demigod). | V0001.1.2.1$, Veneration of invulnerable culture-hero (saint, arch-saint). (e.g., es-Sayyid el-Badawi, ‘Afi, etc.). | V0001.3.3.1$, Saint as “Little god”. | Ref.: DOTTI 429/(Egy); Shamy (el-) Egypt 149: Shamy (el-) "Arab Mythology" no. 109-3.-
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A0595.0.1$, Holy man (saint) as culture-hero (demigod).
Link: |Z0205$, Heroines of siyar (CUnaytirah/`Inaitrah, Dhât al-Himmah, al-Jâziyah, etc.).>

A0595.0.1.1$, Imam Ali (ibn Abi Tâlib) as culture-hero (demigod).
Ref.: Burton II n. 278("pocket Hercules"); RAFE 144 n. 522; Shamy (el-) Egypt 153-58.>

A0595.1$, Arch-saint proclaims himself a divinity: "I am God".
Link: |V0462.8.0.2$, shaçth: philosophical unorthodoxy due to ascetic immersion.
Ref.: RAFE 21 n. 55, 305 n. 42; HE-S: Suhâj/Doha 86-5 1-2-12.>

A0595.1.1$, Arch-saint proclaims his fusion (immersion) with the divine: "I am the Throne, the Tablet, the Pen, [etc.]".
Ref.: RAFE 305 n. 42.>

A0596$, Arch-saint larger than the world (life).
Link: |Z0113.1$, Life (the world) personified as a beautiful young woman.
Ref.: DOTTI 429/{Egy}; Littmann "il-Bedawî" 108.288.>

A0596.0.1$, Arch-saint holds ad-dunyâ ("the world", life) in his hand, under his foot, tied to his hair, or the like.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14.>

A0596.1$, Belly of arch-saint contains another world (towns, shops, etc.)-(`kirsh es-Sayyid' [el-Badawî]). Type: cf. 425L.
Link: |F0133.6$, Otherworld inside body of a person. |F0133.7$, Otherworld inside body of supernatural being. |F0521.3.5S, Man with padlock and key on his chest (thigh, or other parts of the body). |F0559.6, Extraordinary stomach. |F0632, Mighty eater. Eats whole ox at time, or the like. |F0911.6, All-swallowing monster.
Ref.: DOTTI 207.>

A0596.2$, Living quarters or gardens and parks on other parts of arch-saint's body (shoulder, back, etc.).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 6.>

A0600-A899, COSMOGONY AND COSMOLOGY.-
A0600-A699, The universe.-
A0600-A649, CREATION OF THE UNIVERSE.-

A0600, Creation of the universe.
Link: |A0005.1.1S, News of beginning of Creation (Genesis) announced.
Ref.: Thâlìabi 3-5.-

A0600.1$, Universe created in the likeness of a model.
Link: |A0152.0.1$, Universe as replica of God's throne: throne contains the model (mithâl: prototype, archetype, mold) for every one of His creations.
Ref.: Thâlìabi 9/c/("al-)arsh is timthâl for all creation").

A0600.1.1$, The model-world ("Câlam al-mithâl"): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness.
Link: |A0152.0.1$, Universe as replica of God's throne: throne contains the model (mithâl: prototype, archetype, mold) for every one of His creations. |B0001.1, Angels of animals. Each kind of animal has its angel in heaven.
Ref.: Thâlìabi 3 8-9: Shamy (el-) "Arab Mythology" no. 5; Nabhânî (al-) II 26-27.-

A0601, Universe created in specified time and order.
Link: |A0631.0.1S, Pre-existing God without universe (world).
Ref.: Thâlìabi 5 9/c/: Shamy (el-) "Arab Mythology" no. 20; Ibn-al-Athîr I 8: "Arab Mythology" no. 20-2.-

A0601.0.1$, Days (hours) of creation.
Link: |M0300.6.1S, Commencing or avoiding major activities (e.g., marrying, travelling, building etc.) timed to correspond to certain day of Creation or first occurrence of the activity concerned.
Ref.: Thālābî 5: Shamy (el-) "Arab Mythology" 9 no. 20/cf. 20-1; Ibn-al-Athîr I 9/cf./(euphemistic); Boqarî 154.>

A0601.0.1.1$, Creation begun on Saturday.

Ref.: Thālābî 5 9/cf.: Shamy (el-) "Arab Mythology" no. 20.>

A0601.0.1.2$, Creation begun on Sunday.

Ref.: Thālābî 9: Shamy (el-) "Arab Mythology" no. 20-1.>

A0601.2, Universe created in six days.>

A0601.3S, Universe created in seven days.

Link: |A0610.3$, Creation of universe in sequence: one entity created on certain day or hour, then another. Ref.: Thālābî 9/cf.: Shamy (el-) "Arab Mythology" no. 20.>

A0602$, Creation of the letters of the alphabet (Arabic), and of numerals.


A0602.1$, The letter ’alif ("A") as the first created letter.


A0602.25, Assignment of supernatural beings (angels and jinn) as servants (khuddâm) of each letter of the alphabet, number, and time period.

Link: |A0729.0.1$, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage. |D1420.0.1$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). Ref.: Ṭabarî I 66.>

A0602.2.1$, 'Science of letters' (Cilm al-ḥurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names.

Link: |A0185.3.1$, God teaches vivified head of Adam to utter first words. |D1266.1, Magic writings (gramarye [gramarye], runes). |D1273.6, Magic alphabet. |D1766, Magic results produced by religious ceremony. [sihr nūrât, ’ulwî (upper magic, theurgy)]. |F0883.6$, Mysterious writing (non-magical). |M0302.8.1$, Prophesying by opening holy book. (Bibliomancy; faḫ al-kitâb). |V0235.0.3$, Angel invoked by properties of letters of the alphabet and numbers--('magic'). |Z0119.0.2$, Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view]). Ref.: Lane 260-62; RAFE 14 n. 29.>

A0603$, Time of creation of the Universe (age of the universe).

Ref.: Basset Mille III 76 no. 54.>

A0604$, Creation of destiny (al-qadar, al-ʾaqdâr: determination of fate).

Link: |M0300.6.1S, Commencing or avoiding major activities (e.g., marrying, travelling, building etc.) timed to correspond to certain day of Creation or first occurrence of the activity concerned. |N0190$, Fate's inexplicable inequalities (injustices). |V0318.0.1.5$, Fate was written as an expression of God's Knowledge not His Will. Consequently man has freewill. @V0318.1$, Submission to fate (God's prejudgment:  qaḍâ, qadar) a mark of true faith. Ref.: Thālābî 9-10: Shamy (el-) "Arab Mythology" no. 3-1/(var.); RAFE 25 n. 67.>

A0604.1, Tablet of destiny (fate).

Link: |A1417, Theft of tablets of fate. From heaven by bird Zu. Ref.: Thālābî 3 10: Shamy (el-) "Arab Mythology" no. 3-1/(var.) 5; Ibn-Kathîr I 14; Basset Nouveaux 70-71 no. 95; Galley Badr 258-62 no. 7; Hanauer 3; RAFE 25 n. 67.>

A0604.1.0.1S, Attributes of the Tablet of destiny (size, substance from which it is made, etc.). Ref.: Thālābî 3: Shamy (el-) "Arab Mythology" no. 5; RAFE 25 n. 67; 297 n. 3.>

A0604.1.1S, Tablet of destiny "filled" after fate has been determined at creation.

Link: |N0101, Inexorable fate. [qaḍâ/qadar]. Ref.: Kisâî 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; RAFE 25 n. 67; 297 n. 3.>

A0604.25, The Pen of destiny.

Ref.: Thālābî 3: Shamy (el-) "Arab Mythology" no. 3-1/(var.) 5; Hanauer 3; RAFE 25 n. 67; Shamy (el-) "Mental Health" 26-27.>

A0604.2.0.1S, Attributes of the Pen of destiny (size, substance from which it is made, etc.). Ref.: Thālābî 3: Shamy (el-) "Arab Mythology" no. 5; RAFE 25 n. 67.>

A0604.2.1S, (formerly, A0604.2S), The Pen recorded fate on the Tablet of destiny. Type: cf. 934D. Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |V0318S, Fatalism. Belief in
A. Mythological and Related Belief Motifs

predestination, not free-will.

A0604.2.1.1$, First predestination (‘written’) thing.

A0604.2.1.1.1$, First predestination: ‘In the name of God the Merciful, the Compassionate!’.

Ref.: Tha’labî 10: Shamy (el-) "Arab Mythology" no. 3-1.

A0604.2.2$, Pen of destiny runs dry after fate has been determined at creation.

Link: |N0100.0.1.5, ‘The pen has [already] run with His Judgment’.

Ref.: Kisâ’î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; RAFE 297 n. 3.

A0604.2.3$, Pen of destiny writes (instead of ink produces--produces luminous writing, words, letters, etc.).


Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |T0100.0.1.3, “Marriage is qismah and nasîb (i.e., predestined). |N0100.0.1.1, ‘Destiny cannot be erased (altered, escaped)’. |U0169.3, You reap what you sow, ‘Time’ (fate) not to be blamed.

Ref.: Budge/Romances 103 no. A-05/(Thoth--drawing); Maspero 191 no. 13; Kisâ’î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3-1.

A0604.3.0.1$, God’s Commands issued in written form (recorded by Pen of Destiny on Tablet of Destiny) and transmitted down to appropriate agent (angel) for execution.

Link: |V0247.1.2, Chain of command among angels. |V0249.9, Angels with specific assignments: ‘Angel of such and such’.

Ref.: Kisâ’î 12-13/(Thackston 12-15 no. 5): Shamy (el-) "Arab Mythology" no. 5-1.

A0604.3.1$, Origin of sinning (depravity).


Ref.: Tha Clabî 24; Damîrî II 117.

A0604.3.1.0.1$, Iblis (Satan) as the first sinner.

Link: |A0054.3.3, Arrogance (conceit) caused angel Eblis to become Satan.

Ref.: MITON.

A0604.3.1.1$, Sinning (disobedience to God) preordained at creation.

Link: |N0101.5.1, ‘Caution does not prevent [alter] fate’. |U0230.0.3, Sinning is preordained (predestined).

Ref.: Tha’labî 21-22/(21): Shamy (el-) "Arab Mythology" no. 43.

A0604.3.1.1.1$, Of the Earth clay from which mankind is to be fashioned, God deposits half in Paradise and half in Hell.

Link: |A1241.5.2, Man made from clay brought by Azrael (Death).

Ref.: Kisâ’î 22-23/(Thackston 23 no. 8): Shamy (el-) "Arab Mythology" no. 37.

A0604.3.1.2$, Creation from Adam’s loins of future peoples predestined for paradise, or predestined for hell.


Ref.: Kisâ’î 75/(Thackston 81-82 no. 35): Shamy (el-) "Arab Mythology" no. 70; Tha’labî 24; Damîrî II 117.

A0604.5$, Creation of accompaniments of destiny: mostly Adamite-bound (also jinn-bound).

Link: |A1200, Creation of man. |V0002.1S, Jinn and humans are required to worship God.

Ref.: Tha’labî 9.

A0604.5.1$, Creation of life spans. Type: 828.

Link: |A1323S, Long span of life for first man. |A1337.0.1.2S, Diseases as cause of death created by God so as to protect angel of death (Azrael) from being hated by humans.

Ref.: Tha’labî 9.

A0604.5.0.1S, “Every soul must taste death”--(Divine decree). Type: 332.

Link: |U0250.0.1S, Death is inevitable.
Ref.: Burton V 166, cf. Al'f I 129/Burton II 9 n. 1.

A0604.5.1.1S, A creature does not live a day (an hour) more or less than predestined lifespan. Type: 828.

Link: [V0540.1S, New lifespan willed ('written') by God for mortal (creature)].

A0604.5.1.1S, "Child destined to live for two days does not live for three".

Ref.: 'Taymûr no. 33.

A0604.5.2S, Creation of livelihoods.

Link: [A0819.7.1S, 'God forgets no one': every creature gets a predestined livelihood. [N0100.1.1.1S, Livelihoods are not earned according to a creature's actions—(they are preordained). [N0194, Good fortune interrupted (by deity) due to misunderstanding (mistake).

Ref.: MITON; ThaClabî 9.

A0604.5.2.1S, Livelihoods created before 'things' (creatures).

Link: [E0190.5S, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). [J2068.3S, Acquiring livelihood (making a living) requires action.

Ref.: MITON; Thâliabbit 9: Shamy (el-) "Arab Mythology" no. 20-1.

A0604.5.2.2S, Lifespan tied to predestined livelihood: creature dies when preordained livelihood has been exhausted. Type: 792S.

Link: [A0661.0.1.1.4S, 'Door of Livelihood': from heavens to Earth. A creature's preordained sustenance is sent down from heaven via that door; it is shut when that creature's lifetime expires. [E0190.5S, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). [Q0553.5, Punishment: small catch of fish for child-murderers. [Parents kill their child to have more fish for themselves. Their catch is miraculously reduced].

Ref.: DOTTI 444; MITON.

A0604.5.2.3S, Creation of livelihoods for certain creatures.

A0604.5.2.3.1S, Livelihoods for creatures of the sea created on fourth day of Creation.

Ref.: Kisâ'î 9/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 14.

A0605, Primeval chaos.

Link: [A0810, Primeval water: In the beginning everything is covered with water.

Ref.: Ions 39 104 115; W.M. Müller 47.

A0608S, Determination of al-abbâl (the licit, legitimate) and of al-ârâm (the illicit, sinful) for man.

Link: [A1410.0.2S, Humans may use other creatures only for purposes permitted by God (legitimate purposes). [C0001.1$, al-ârâm: sacred (religious) taboo. 'The illegitimate' (illicit, 'not permitted')—opposite of: al-abbâl (the licit or legitimate, permitted by God). [J0235$, Choice between licit and illicit objects or acts—former little (difficult), latter large (easy). [V0002.1$, Jinn and humans are required to worship God.

Ref.: Boqarî 60 105; MITON; RAFE 14 n. 31; Shamy (el-) Egypt 82-03 no. 11/cf.

A0610, Creation of universe by creator. The creator is existing before all things.

Ref.: Simpson 191; Basset Mille II 460-62 no. 165; Farrân (al-) and Son "Al-Fann al-Câzîm Y" 14/(ballad).

A0610.2, Creation of heavens, earth, and hell.


A0610.2.1S, Creation of Paradise (heavens).

Link: [A0664.1S, Paradise is located in the sky. [A0671.0.2, Creation of hell.


A0610.3S, Creation of universe in sequence: one entity created on certain day or hour, then another.

Link: [A0601.3S, Universe created in seven days.

Ref.: Thâliabbit 5; Thâliabbit 9: Shamy (el-) "Arab Mythology" no. 20-1.

A0610.4S, Earth emerges gradually out of celestial sea (primeval waters).

Link: [A0651.4S, Celestial jet-stream: sea revolving between the sky and Earth.

Ref.: Thâliabbit 3: Shamy (el-) "Arab Mythology" no. 5; Wickett 100/cf.

A0611, Fiat creation. Universe created at command of creator.

Link: [V0008.1S, Obedience to God (deity): unquestioning compliance with divine commandments.

Ref.: Ions 42/"authoritative utterance"—"command and y divine (or royal) decree").

A0611.0.1.1S, Creator's command: "Be!"—it becomes ("kàn!" fà-yàkân).

Link: [A1873.2S, Camel created by God's Command: "Be!". [A1877.0.1.1S, Ox created on Earth by God's command: "Be!". [D1273.6.1.1S, The power of the letter "Kàf" (k) and the letter "Nûn" (n); i.e., "Kon" ("Be"). [V0312.0.1S, Counter-belief: Miraculous Conception ( immaculate conception) through God's command. [Z0019.0.2S, Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view]). [Z0183.2.1.1S, Child named "Predestined: Thus-it-Became"
A. Mythological and Related Belief Motifs

("Qudiya-fa-kân"), "What-was-has-Been" ("Kâna-mâ-kân").

Ref.: Ions 42 114/(Hu's: "Authoritative Utterance", "motive force behind creation"); Kisâ'î 33-34/(Thackston 32-33 no. 15): Shamy (el-) "Arab Mythology" no. 57-5; Thâ'labî 3; "Arab Mythology" no. 5, Thâ'labî 242 214/(creation of Christ); Damîrî 1 244 148/cf.; Burton III 317 n. 2("borrowed from Egyptians"); MITON; RAFE 175; Shamy (el-) "Mythological Constituents of Alif laylah" 28 45.>

A0611.0.1.1.1$, Christ (Jesus) as "The Word of God".

Link: |A1214.1S, The perfected embryo: conception of Hatshepsut. Fetus created (formed, fashioned, designed) apriori, and then implanted into woman's womb for completion of pregnancy. |T0148.1.6$, "Jesus son of Mary". |V0211, Christ. |V0312.0.1.1S, Jesus as materialization of "God's word (kalimatu Allah)".

Ref.: Burton V 238 n. 3/(Jesus).>

A0611.0.2$, Creation by 'The Hand of Omnipotence (yad al-Qudrah)'. (God created certain things via this divine entity).

Link: |A1002.4.0.1S, The Hand of Omnipotence (yad al-Qudrah).

Ref.: MITON.>

A0611.0.3S, Creator's proportionate creation (in definite measurements).

Link: |A1300.0.1S, God made a reason (cause) for everything.<>

A0611.0.4S, God--though omnipotent--creates one thing from another.

Link: |A1440.5.1S, Craftsman's (artist's) creativity is no innovation (creation).

Ref.: MITON.>

A0612, Creation: materialization of creator's thinking.

Ref.: Budge/Romances 150 no. A-11; Ions 105/(Ptah's speculation).>

A0613, Creation: from creator's tears.

Link: |A1211.4, Man made from creator's eye.

Ref.: Ions 37.>

A0613.1S, Mankind from creator's tears.

Link: |A1212, Man created in creator's image. |A1271.3, First parents children of god.

Ref.: Ions 32 37 41 106; Wickett 220.>

A0615, Universe as offspring of creator.

A0615.1, Universe from creator's masturbation [Y].

Link: |A2925S, Generation (creation) of devils (satan's) from Satan's masturbation (intercourse with self).

Ref.: Ions 26; Wickett 113/cf.(/spittle).>

A0616S, Universe created from molten gem, (and from smoke and steam rising therefrom).

Link: |A0654.1.25, Origin of water. |A0701.5S, Sky created from smoke. |A0704.0.25, Materials of which the seven skies are created: each made from different material. |A0834S, Earth created from fumes of boiling water.

Ref.: Kisâ'î 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Thâ'labî 3; "Arab Mythology" no. 5; Qazwînî I 17.

A0618, Universe created by various activities of creator.

A0618.2, Universe created by [creator's] spitting.

Ref.: Wickett 113.>

A0620, Spontaneous creation of universe.

A0620.2, Raising of the sky.

Link: |A0151.9, God originally resident among men. |A0665.1, God of space upholds sky. |Shu. |M0169.1S, Threat to collapse sky (heaven) on Earth.

Ref.: Ions 46-47 48; W.M. Müller 30; Thâ'labî 3; Shamy (el-) "Arab Mythology" no. 5.>

A0620.2.1.1S, Heaven and earth originally layers of one mass: ripped (peeled) apart by deity.

Link: |A0626.1S, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |A0701.0.1.1S, Firmament (and earth surface) formed when sky was separated from earth.

Ref.: Ions 46/cf.; Kisâ'î 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Thâ'labî 3: "Arab Mythology" no. 5; Qazwînî I 17; RAFE 27 n. 76.>

A0620.2.5, After sky is lifted, plants and shrubs begin to grow.

Link: |A0164.8.1S, Incestuous jealousy among gods (culture heroes).

Ref.: Ions 46/cf.>

A0626S, Sky-sister, earth-brother.

Link: |P0253, Sister and brother.

Ref.: Ions 46-47.>
A0626.1S, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere).

Link: A0164.8.1S, Incestuous jealousy among gods (culture heroes). A0216, God of the air. A0665.1, God of space upholds sky. [Shu]. A0625.2.1.1S, Heaven and earth originally layers of one mass: ripped (peeled) apart by deity. A0702.5.1S, Marriage of brother Earth and sister Sky (Geb and Nut). A1225.1, First couple organically united. Like Siamese twins. A1297.1S, Cain killed Abel in order not to lose own twin sister as wife. T0587.0.1S, Twin brother and sister. Z0186.9.4.1S, Sky on top. Earth at bottom = female on top, male underneath (during coition).

Ref.: Ions 46-47.

A0630, Series of creations. The present universe is the last of a succession of creations.

Link: A0610.3S, Creation of universe in sequence: one entity created on certain day or hour, then another.

A0630.1S, Chain (cycle) of derivative creations.

Link: A1275.1, Creation of first woman from man's rib. [Adam's rib]. Z0040.1S, Life-death cycle: from grain, to flour, to dough, to bread, to excreta (human's and animal's), to plant eaten by animals, to milk and butter, to flesh and blood.

A0630.1.1S, Adam created from clay (mud), mud from foam (zabad), foam from sea, sea from darkness, darkness from bull, bull from whale, whale from rock, rock from ruby (gem), ruby from water, water from [God's] Omnipotence (al-Qudrah).

Link: A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [whale], vast sea, air, fire, and serpent. A2810.1S, Plant from paradise eaten by animal on Earth: animal's excreta become beneficial goods (products).

Ref.: MITON; Shamy (el-) "Eg. Balladry": "Hâger and IsmâCîl" no. 51 3/cf. (Creator of Eve from mud).

A0630.25S, Things God created prior to creating man (creatures, al-khalq).

Link: H0502.1, Test of religious learning.

Ref.: MITON.

A0630.2.1S, Five things created before Creation: (water, dust/dirt, sleep, darkness, fruits).

Link: A0102.1.2.1S, Five things known only to God: Time of End of world (al-sâCah), when and where rain will occur, [gender of] what is in wombs, one's future earnings, place of one's death.

Ref.: MITON.

A0631, Pre-existing world of gods above. Such a world is assumed before the real creation of the universe.

Ref.: Ibn-al-Athîr 1 8cf.: Shamy (el-) "Arab Mythology" no. 20-2.

A0631.0.1S, Pre-existing God without universe (world).

Link: A0691, Universe created in specified time and order.

Ref.: Tha Clabî 5 9cf.: Shamy (el-) "Arab Mythology" no. 20; Ibn-al-Athîr 1 8; Ibn-al-Athîr 1 8: Shamy (el-) "Arab Mythology" no. 20-2.

A0633, Earlier universe opposite of present. Everything in the earlier world was the reverse of the present world.

Link: A0855, Opposite of present. Everything on the earth--courses of rivers, height of mountains, human reproduction, etc.--are at first the reverse of the present condition.

A0640, Other means of creating the universe.

A0641, Cosmic egg. The universe brought forth from an egg.

Ref.: Ions 24 37 46 48 85 94.

A0647, Universe from cosmic fowl.

Ref.: Ions 24 37.

A0647.1S, Universe from egg of cosmic goose: "The Great Cackler".

Link: A0814.9.1S, World (universe) from scarab's egg.

Ref.: Ions 24 37 46 48 85 94.

A0650-A699, NATURE OF THE UNIVERSE.

A0650, The universe as a whole.

A0650.0.1S, God's Power (Will, Volition, etc.) supports the universe (and regulates its functions).

Link: A0102.4, Omnipotent god. [Almighty God]. A0840, Support of the earth. V0318.1.2S, Believing that nothing occurs without God's Will.

Ref.: Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24; RAFE 298 n. 5.

A0650.1S, The suspension (support) of the universe.

Link: A0840, Support of the earth.
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Ref.: *Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1.*

A0650.1.1$, The world is suspended within the universe by the movement of a celestial animal (whale, serpent).

Link: |A1082.3.2$, End of world comes when Leviathan (Whale) encircling the world catches its tail. (Earth's movement would stop). |A1099.5$, World (Earth) destroyed by falling off its support (pushed out of its orbit).

Ref.: Thâ’labî 3: Shamy (el-) "Arab Mythology" no. 5; *Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; RAFe 26 n. 74.*

A0650.1.2$, The world is suspended within the universe by a celestial viper (named Falaq).

Link: |A0152.4.1$_{(formerly, A0156.6.1$), God's throne surrounded by serpent (viper) so as to stabilize it. |A0671.0.1.1.4$, Hell is presently located inside the belly of celestial reptile (viper, Midgard Serpent, or the like). |B0843.1.0.1.1$, Vipers live one thousand years.

Ref.: Tha Clabî 3: Shamy (el-) "Arab Mythology" no. 35-1; RAFe 26 n. 7; RAFe 49 n. 155.*

A0651, Hierarchy of worlds. [Cosmological stratification].

Ref.: W.M. Müller 366 n. 7; RAFe 49 n. 155.*

A0651.1.4, Seven heavens.

Link: |A0704$, Seven strata of sky, (seven skies').

Ref.: *MITON*;

A0651.2, Series of lower worlds.

Link: |A0874$, Seven strata of earth. |Z0071.5.2.5$, Series (combinations) of seven topographical features of earth (seven mountains, seven valleys, seven seas, etc.).

Ref.: Thâ’labî 4-5: Shamy (el-) "Arab Mythology" no. 11.

A0651.3, Worlds above and below.

Ref.: *MITON*.

A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [(whale)], vast sea, air, fire, and serpent.

Link: |A0842.3$, Angel supports Earth on his shoulders. (He was created for that task).

Ref.: Kisâ’î 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Thâ’labî 3: "Arab Mythology" no. 5; Damûrî I Damûrî I 180: "Arab Mythology" no. 12; Ibshîhî 460-61; Amin 220 (passim); Chauvin VII 58 no. 77 n. 1; Hanauer 6; RAFe 26 n. 74.*

A0651.45, Celestial jet-stream: sea revolving between the sky and Earth.

Link: |A0610.4$, Earth emerges gradually out of celestial sea (primeval waters). |A0720.3$, Intensity of sun's heat reduced to enable development of life on Earth. |A0726.0.2$, Sun traverses sky ocean in barque (boat). |A0737.12$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Ref.: Thâ’labî 12.

A0651.40.1$, Celestial ocean (sea). ("Nun").

Link: |A0669.5.1.1$, "Nûn": the cosmological whale. |A0726.0.2$, Sun traverses sky ocean in barque (boat).

Ref.: Ions 24 50 99.*

A0651.41$, Celestial sea filters intensity of sun's and moon's brightness.

Link: |A0965.5.1.8$, Mountain of ice shields earth from heat of hell's fire.

Ref.: Thâ’labî 12.

A0651.7$, Celestial reservoir ('barrier') of darkness.

Link: |A1174.5$, Night-darkness from celestial reservoir of darkness.

Ref.: Thâ’labî 13 201-202: Shamy (el-) "Arab Mythology" nos. 32 107; Damûrî I 180-81/cf.: Shamy (el-) "Arab Mythology" no. 12.

A0652, World-tree. Tree extending from lowest to highest world.

Ref.: RAFe 43 n. 135.*

A0652.3, Tree in upper world.

Ref.: Ions 132-33; RAFe 43 n. 135.*

A0652.3.0.1$, "Tree of Heaven". Its fruits are the foods of the gods and give them immortality.

Link: |A0153.2.2$, Fruit of Tree of Heaven as food of the gods.

Ref.: Ions 114 132-33; RAFe 43 n. 135.*

A0652.3.1$, Sidrat-al-Muntahâ: the Lote-tree of the Extremity of the universe. (Zizyphus lotus).

Ref.: Kisâ’î 73/(Thackston 78 no. 33): Shamy (el-) "Arab Mythology" no. 66; Thâ’labî 10; Ibn-Kathîr I
41; Damîrî II 206; Burton V 393 n. 2; Lane 471 513; MITON; RAFE 43 n. 135.> A0652.3.2$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). Type: cf. 801AS/470CS.

Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |A0189.7.0.1.15, Goddess records (inscribes) destiny of leaves of 'Tree of Life'. (Seshat). |A0878, Earth-tree [of life-spans]. Tree of life or fate. |E0765.3.3, Life bound up with tree. |F0162.3.1, Tree of life in otherworld. Nourishes mankind. |V0233.0.1.1.2.25, Azrael has as many eyes as there are living creature. (When he seizes the soul of one the corresponding eye is blinded).

Ref.: Ions 87; Lane 471: Shamy (el-) "Arab Mythology" no. 19; RAFE 43 n. 135.> A0652.4, Sky as overshadowing tree. Shadowing earth.


Ref.: Tha Clabî 19: Shamy (el-) "Arab Mythology" no. 42; DOTTI 432.>

A0654, Primary elements of universe. (Earth, air, fire, water, etc.).

Link: |A0910, Origin of water features--general. |A0910.0.1$, Water selected as the primary element of life because of its piety.

Ref.: Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.

A0654.1$, Water as the primary element of life.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.

A0654.1.1$, Water created from molten gem.

Link: |A0616$, Universe created from molten gem, (and from smoke and steam rising therefrom). |A0654, Primary elements of universe. (Earth, air, fire, water, etc.).

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.

A0654.2$, Air (atmosphere) as primary element of life.

A0654.2.1$, Origin of air (atmosphere) as primary element of life.

A0654.2.1.1$, Air (atmosphere) created to separate earth from sky.

Ref.: |A0626.1S, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere).

Ref.: Ions 46.>

A0658, Size and distances of the universe.

Link: |A0661.0.5.2.25, Traversing the Soul-path (ṣirāt) requires 3000 years descending, 1000 years ascending, and 1000 years of leveled travel. |Z0092.2S, Formulas of astronomical (celestial) distances (thousands of years walk or flight).>

A0658.2, Five hundred years travel across the universe.

A0659, The universe as a whole--miscellaneous.

A0659.3, River's source where sky and earth meet.

Ref.: |A0934, Various origins of rivers.

A0659.3.1S, River's source in heaven. (Nile).

Link: |A1114.S, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.

Ref.: Ions 21; Maspero 9 no. 1 n. 1; Ibshîhî 591; Shamy (el-) "Mythological Constituents of Alf laylah" 45.>

A0660, Nature of the upper world.

A0661, Heaven. A blissful upper world.

Link: |A0610.2, Creation of heavens, earth, and hell.

Ref.: W.M. Müller 176.>

A0661.0.1, Gate of heaven.

Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44.

A0661.0.1.0.1S, Doors (gates) of the sky. (They open at certain happenings). Type: 555.

Link: |A0798S, Origin of ǧīqat al-qudr ('Light-Halo of Power'). |V0059.0.1S, Prayers answered especially when gates of sky
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Ref.: A0671.1.1.8, Archangel Mâlik: porter (guardian) of hell. |P0416.3.4, Doorkeeper as guardian (controls admission and exit). |V0247.0.1, Archangels are the chiefs of angels (al-ru'asâ').

Ref.: Tha Clabî 19: Shamy (el-) "Arab Mythology" no. 42; Damîrî I 224/cf. (al-Khidr); DOTTI 215 445/{Jrd, Qtr}; Duwayk (al-) I 211-12; Gh. al-Hasan "Al-'Urdunî @ 271-76 no. 50; Hadî (el) 'Fann al-insâniyyah' 3-4 [no. 2]; MITON; RAFE 298 n. 6; Râsî (al-) khabâyâ 121; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.

A0661.0.5.1, Bridge of heaven.

Ref.: Ions 135/cf.; Ibshîhî 136/cf.; Lane 66; MITON; RAFe 32 n. 97.

A0661.0.5.2$; Soul-path (aq-girât al-mustaqîm): sharper than razor's edge, thinner than a hair. Type: cf. 758A.

Ref.: Ions 135/cf.; Ibshîhî 136/cf.; Lane 66; MITON; RAFE 32 n. 96; Shamy (el-) Egypt 295-96 no. 51; T. al-Hakîm Yawmîyât 31/(passim).

A0661.0.5.2.1$, Soul-path spans over Hell and leads to Paradise: sinners will fall off before reaching Paradise.

Ref.: RAFE 32 n. 96.

A0661.0.5.2.2$, Traversing the Soul-path (girât) requires 3000 years descending, 1000 years ascending, and 1000 years of leveled travel.

Ref.: MITON; RAFE 32 n. 96.
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A0661.0, Windows in heaven: sixty-six (seventy-two) windows in firmament.

A0661.0.9, Heaven surrounded by seven walls.

A0661.1, Inhabitants of heaven divided into companies.

A0661.1.1, Inhabitants of Paradise divided into strata.

Ref.: Basset Mille III 74 no. 52; DOTTI 87 352 444 445{[lit.]; ëIdwi (al-) 301-3; MITON; TAWT 383 n. 417.>

A0664, Location of Paradise (Heaven).

A0664.1, Paradise is located in the sky. Type: 806$.

Ref.: Kisâ'î 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 27; RAPE 298 n. 6; Shamy (el-) "Eq. Balladry"; "Ibrâhîm el-Disûqi" no. 59.>

A0664.1.1, Paradise is located beyond Hell, in the sky.

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7); Shamy (el-) "Arab Mythology" no. 27; RAPE 298 n. 6; Shamy (el-) "Eq. Balladry"; "Ibrâhîm el-Disûqi" no. 59.>

A0664.5, Al-'ACrâf: Partition wall between heaven and Hell. It holds "men who do not deserve reward in Heaven or punishment in Hell".

A0665, Support for the sky.

A0665.0.2, God's omnipotence supports the sky 'without columns'.

Ref.: Burton: V 217 n. 5.>

A0665.1, God of space upholds sky. [Shu].

Ref.: Burton: V 217 n. 5.>

A0665.1.1, Four sky-columns. Four columns support the sky.

Ref.: Burton: V 217 n. 5.>

A0665.2, Four gods at world-quarters support the sky.

Ref.: Burton: V 217 n. 5.>

A0665.2.1, Four sky-columns. Four columns support the sky.

Ref.: Burton: V 217 n. 5.>

A0665.2.1.1, Four gods at world-quarters support the sky.

Ref.: Burton: V 217 n. 5.>

A0665.3, Mountain supports sky.

Ref.: Burton: V 217 n. 5.>

A0665.3.1, Four mountains support sky.

Ref.: Burton: V 217 n. 5.>

A0665.3.2, Mountains surrounding earth support sky.

Ref.: Burton: V 217 n. 5.>
A0667, Language of heaven.

Link: |A1482.1, Hebrew as language of heaven. |A1482.2S, Arabic as language of heaven.>

A0669.5, Cosmological animals and birds.

Link: |A0796, Origin of the signs of the zodiac. |A0881, Zones of earth corresponding to Zodiac.>

A0669.5.1, Cosmological whale.

Ref.: Thāʾlābiti 3/cf.: Shamy (el-) "Arab Mythology" no. 6.>

A0669.5.2, Cosmological serpent.

Ref.: Ions 65/(Apep/Apophis).>

A0670, Nature of the lower world.

A0671, Hell. Lower world of torment. Type: cf. 475, 806AS.

Link: |Q0560, Punishments in hell.>

Ref.: Budge/Romances 173 no. A-11; W.M. Müller 179; Shamy (el-) Egypt 259.

A0671.0.1, Other locations for hell.

Ref.: A0664.1S, Paradise is located beyond Hell, in the sky.

Ref.: Kisâ’î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; DOTTI 445; RAFF 29 n. 28; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.

A0671.0.1.1, Hell is located in the seventh (uppermost) sky--next to Paradise.

Ref.: Kisâ’î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27.

A0671.0.1.3, Hell is located in the seventh earth.

Ref.: Thaʾlābiti 4-5(5): Shamy (el-) "Arab Mythology" no. 11; Šidwi 24; RAFF 29 n. 82.

A0671.0.1.4S, Hell is presently located inside the belly of celestial reptile (viper, Midgard Serpent, or the like).

Ref.: A0650.1S, The word is suspended within the universe by a celestial viper (named Falaq).

Ref.: MITON.>

A0671.0.2, Creation of hell.

Ref.: A0610.2.1S, Creation of Paradise (heavens).

Ref.: Kisâ’î 17-18/(Thackston 16-18 no. 7): Shamy (el-) "Arab Mythology" no. 27; Thaʾlābiti 32/(described); RAFF 35 n. 106.

A0671.0.2.1, Fire in hell. [Hell was cold, Christ created fire from his own blood].

Ref.: A0661.0.1S, Size and arrangements of hell.

Ref.: A0672.4.1S, Seven strata of hell's fires. [20071.1.20S, The three insatiates. (Hell, Earth, vagina).

Ref.: Kisâ’î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Basset Mille III 171 no. 110; RAFF 35 n. 106.

A0671.0.5.1, Hell has seven doors (gates).

Ref.: A0661.0.1.2S, Paradise has several gates. (Usually seven). |A0694.3.0.1S, Paradise consists of several gardens. (Seven).

Ref.: MITON; Kisâ’î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Thaʾlābiti 7/(passim); RAFF 35 n. 106.

A0671.0.7S, Why punishment in hell. Originally Prophet pleaded with God not to use hell, but people became tyrannical and corrupt: Prophet asked for reinstatement of hell as punishment.

Ref.: A0102.14.1.1.1S, God rejects prophet's proposed punishment for disbeliefing people: too harsh. |Q0560, Punishments in hell. [V0318.0.1.3S, If sinning is predestined (preordained), then why the punishment?.]

A0671.0.7.1S, Atrocities committed by man vindicate creation of hell by (God).

Ref.: S0102S, Murder to prevent victim from having offspring (descendants).
A0671.1, Doorkeeper of hell.

Link: |A0165.5, Doorkeeper of the gods. |A1413.7.2, Doorkeeper of the Straight of 'Majma' al-Bahrāyin.>

A0671.1.1S, Archangel Mālik: porter (guardian) of hell.

Link: |A0661.0.1.3.1, Archangel Rūdwan as porter of heaven. |V0247.0.1, Archangels are the chiefs of angels (al-ru'asā').

Ref.: Ibn-Kathîr I 50; Damîrî II 23/(passim); Hâdîrī (el-) Fann al-insâniyyah 3-4 [no. 2]; Khalîfah 182-83; MITON; RAFE 31 n. 94, 47 n. 148, 298 n. 6; Râsî (al-) khabāyî 121; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59, "Unjustly-treated Orphan" no. 63 4.>

A0671.1.5S, zabâniyûh: Hell's angels; they administer punishments (torture).

Link: |A0052.4.1, Nâkir and Nakîr are blue-black in color, eyes like lightning or copper, voice like thunder, canines like cow's horns, and when they talk fire issues from mouths. |A0302, Angel of hell. |A0300.2, Goddess administers punishment in the underworld. |E0752.1.2.1, Demons amuse themselves by plaguing souls in hell. |E0756.1.1, Hell's angels (zabâniyûh) and angels of Paradise contest for a person.

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Ibn-Kathîr I 50; Khalîfah 197-200 pt. 9; RAFE 31 n. 93, 299 n. 10; Shamy (el-) Egypt 229-30 no. 65, 125 no. 19/cf.>

A0671.2, Horrible sights in hell.

A0671.2.1, Serpents in hell.

Link: |A0671.2.9, Scorpions in hell. |Z0120.4.0.1, Hell's fire personified.

Ref.: Alf III 33/Burton V 319; Shamy (el-) "Arab Mythology" nos. 11, 27, 38-1.>

A0671.2.3, Tree in hell made of living heads of the dead.

A0671.2.3.1S, Tree in hell with zaqqûm (devils' heads) as fruit.

Link: |A0684, Food and drink in hell. |A0698.3, Foods of paradise. |F0811.8, Tree with fruits like human heads. Attached by hair.

Ref.: Jâhiz VI 211; Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Damîrî II 193/(passim); Basset Mille III 171 no. 110; Dhabâhî (al-) 57; DOTTI 652/{lit.}.> A0671.2.4, The fires of hell.

Link: |A0056.0.2S, Contrasting punishments in hell (e.g., hot-cold, wet-dry, etc.). |S0112.8, Torture by fire (burning). |E0755.0.4.3.2.1, "Red Valley" as residence of souls of wretched (sinners). |F0756.1, Valley of fire. |Z0120.4.0.1, Hell's fire personified.


A0671.2.4.1.1, Fiery columns in hell.

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; RAFE 35 n. 106.>

A0671.2.4.1.4S, Seven strata of hell's fires.

Link: |A0671.0.5, Size and arrangements of hell. |E0755.2.8.1, Series of hells.

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Basset Mille III 171 no. 110; DOTTI 652/{lit.}; MITON; RAFE 35 n. 106, 298 n. 6; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59/cf.>

A0671.2.4.1.7S, Seven chambers (compartment) of hell's fires.

Ref.: RAFE 298 n. 6; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.

A0671.2.4.1.4.2S, Names given Hell's fires (strata).

Link: |E0755.0.4.3.2.1S, "Red Valley" as residence of souls of wretched (sinners). |F0756.1, Valley of fire. |Z0120.4.0.1S, Hell's fire personified.

Ref.: Kisâ'î 18-19.

A0671.2.5S, Celestial being prohibited from doing certain things.

Link: |A0165.4.9.1S, Punishment of disobedient celestial being (planet, star, sky, etc.). |A0671.2.5.1S, Hell prohibited from touching certain persons. Punishing with Hell's fire is taboo.

Link: |C0908.1.2.1.1S, Pilgrimage to Mecca seven times renders a person "sinful for Hell fires to touch" (i.e., gives immunity from Hell). |Z0120.4.0.1S, Hell's fire personified.

Ref.: RAFE 18 n. 44 236 no. 14; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 9.>

A0671.2.9, Scorpions in hell.

Link: |A0671.2.1.2S, Vipers in hell. |A2145.7.1S, Hell's vipers (and scorpions) are the offspring of Khalît and Malît (mythical hybrids's first pregnancy).

Ref.: MITON; Alf III 33/Burton V 319: Shamy (el-) "Arab Mythology" no. 38-1.

A0671.3, Frigidity of hell.

Link: |A0056.0.2S, Contrasting punishments in hell (e.g., hot-cold, wet-dry, etc.).

Ref.: Jâhiz V 66-71/{lit.}.

A0672, Stygian river. River in lower world.
A0672.1, Ferryman on river [Styx, (hate)] in lower world (Charon).

Link: |P0413, Ferryman.

Ref.: Ions 74/(Anty./ferryman) 120; W.M. Müller 176.>

A0672.1.1, Charon exacts fee to ferry souls across styx.

Link: |P0613, Charon's fee: putting coin in dead person's mouth to pay for ferry across Styx.>

A0675, Judges in the lower world.>

A0679$, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial.

Link: |A0189.8, Accountants of god keep lists of good and bad acts of human beings. |J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nâkir and Nakîr]. |T0039.1.1$, Girl would enter dead sweetheart's corpse (in grave) so that she my answer interrogative angels (correctly) in his behalf. |V0066.0.1$, Instructing the dead before burial as to how to answer interrogative angels (talqîn, 'prompting').

Ref.: Jâhîz VI 214/(passim: "Munkir and Nakîr"); Ibn-Kathîr I 49; Basset Mille III 171 no. 110; Boqârî 198; Burton V 111 n. 2; DOTTI 178 652 920/(lit., Syr); Khalîfah 151, 163-64, 167-68, 327-28; MITON; RAFe 52 n. 164, 298 n. 7; Schmidt-Kahle I 12-13 no. 8.>

A0684S, Food and drink in hell.

Link: |A0689.3, Hunger in hell.>

A0684.1$, Devilish fruit (zaqqûm) as food in hell.

Link: |A0671.2.3.1$, Tree in hell with zaqqûm (devils' heads) as fruit.

Ref.: MITON; Damîrî II 193.>

A0684.2$, Drinks in hell.

Link: |A0698.1$, Drinks of paradise.>

A0684.2.1$, Pus and boiling water as drinks in hell (ghassâq/ghislîn, ūamîm/ghislîn).

Ref.: MITON; Kisâ'î 18-19/(Thackston 18-19 no. 7); Shamy (el-) "Arab Mythology" no. 27.>

A0689, Nature of the lower world [(hell)]--miscellaneous.

A0689.3, Hunger in hell.

Link: |A0684S, Food and drink in hell.>

A0690, Miscellaneous worlds.>

A0691$, al-barzakh (Isthmus, [Purgatory]): intermediate world between heavens and earth.

Link: |A0693, Intermediate future world. Residence for those whose good and evil deeds exactly counterbalance.

@A0664.5S, Al- Instituto: Partition wall between heaven and Hell. It holds "men who do not deserve reward in Heaven or punishment in Hell".

@E0755.0.4.1S, al-barzakh (Isthmus) as the abode of humans' souls.

Ref.: Burton II 325 n. 2; RAFe 41 n. 126.>

A0692, Island of the blest.

Link: |A0672.2S, River (sea) that leads to the land (island) of the dead. |F0129.4.4, Voyage to island of the dead.>

A0692.2S, River marks border to land of afterlife in the west. (Nile).


Ref.: Ions 74.>

A0693, Intermediate future world. Residence for those whose good and evil deeds exactly counterbalance.

Link: |A0691S, al-barzakh (Isthmus, [Purgatory]): intermediate world between heavens and earth.>

A0694, Christian paradise.

A0694.0.1S, Paradise.

A0694.0.2S, Paradise in Islam. Type: 806S.

Link: |A0664.1.1S, Paradise is located beyond Hell, in the sky.

Ref.: DOTTI 445; MITON; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0694.3S, Paradise as garden (Garden of Eden).

Link: |A0671.0.5.1S, Hell has seven doors (gates). |F0818, Extraordinary garden.

Ref.: MITON; Alf II 304/Burton V 192/(poem); Shamy (el-) "Mythological Constituents of Alf laylah" 28.>

A0694.3.0.1S, Paradise consists of several gardens. (Seven).

Link: |A0661.0.1.0.2S, Paradise has several gates. (Usually seven). |A0671.0.5.1S, Hell has seven doors (gates). |Kisâ’î 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 26.>
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A0694.3.1$, Plants (trees) in paradise.
Link: |A0652.5$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality).>

A0694.3.2$, Rivers in paradise.
Link: |A0698.1.2.1$, Paradise's liquor (wine) non-intoxicating. |F0162.2, Rivers in otherworld.
Ref.: Tha'i labî 16-17: Shamy (el-) "Arab Mythology" no. 40.-

A0694.3.3$, Springs (fountains) in paradise.
Link: |D1346.2, Fountain of immortality.>

A0694.4$, Creation water in paradise.
Link: |F0080.0.1$, Drop of water from paradise resuscitates.>

A0694.4.1$, Waters of different tastes in paradise: bitter, sweet, and salty.
Link: |A0694.3.2$, Rivers in paradise. |A1241.5.1$, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created. |F0162.1.2.1, Sweet and bitter fountain in otherworld garden. |H0589.1$, One `source' but different `waters': salty, bitter, sweet--(man: eyes's, ears's, mouth's).
Ref.: Tha'i labî 16-17: Shamy (el-) "Arab Mythology" no. 40.-

A0694.4.1.1$, Holy water of paradise used in creation of prophet ("tasnim-water").
Link: |A0694.3.2$, Rivers in paradise. |F0178.0.4$, Resurrection at Judgment Day by water of life that flows from under God's Throne. ("mâ' al-hyawân"). |F0162.1.2.1, Sweet and bitter fountain in otherworld garden.
Ref.: Tha'i labî 16-17: Shamy (el-) "Arab Mythology" no. 40; Burton II 100 n.-

A0698$, Nature of things of interest for humans in Paradise.
Link: |F0160, Nature of the otherworld.>

A0698.1$, Drinks of paradise.

A0698.1.1$, Water drunk in paradise.
Ref.: Tha'i labî 16-17/cf.: Shamy (el-) "Arab Mythology" no. 40.-

A0698.1.2$, Liquor in paradise.
Ref.: Jâhiz III 86.-

A0698.3$, Foods of paradise.
Link: |A0671.2.3.1$, Tree in hell with zaqqûm (devils' heads) as fruit. |F0183, Foods in otherworld.>

A0698.6$, Social organization in paradise. Type: 756D$, 802C*, cf. 801.
Ref.: DOTTI 417 444.-

A0698.6.1$, Social stratification in paradise.
Link: |A0661.1.1.1$, Inhabitants of Paradise divided into strata. |B0242.1.7.1S, Peacock king of birds in paradise.-

A0698.6.1.1$, The highest strata in paradise are those closest to God.
Link: |F0632.6$, Customs concerning seating in formal social gatherings. |V0463.0.2.1S, Highest ranks of martyrs are situated closest to God.
Ref.: Budge/Romances 175 no. A-11; Maspero 150-51 no. 8/(to Osiris); RAFE 35 n. 105.-

A0698.7S, Family life in paradise.
Ref.: Tha'i labî 26-27/(26): Shamy (el-) "Arab Mythology" no. 61.-

A0698.8$, Coition in paradise.
Link: |A1238$, First coition on Earth. |A1352.4$, Why a woman may not `top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |C0119.5S, Tabu: exposed sexual intercourse. (Or, intercourse in public place). |T0290$, Conjugal pleasures are to be had in private.
Ref.: Kisâ'î 34-35/(Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 57-3; Tha'i labî 26-27/(26): "Arab Mythology" no. 60.-

A0698.8.1$, First intercourse in Paradise between Adam and Eve.
Link: |A1275.1.2S, Adam's first mate was created independently of him: she rebelled. |A1381S, On Earth, Adam does not touch Eve for one hundred years. |T0160, Consummation of marriage. (["dukhlah", i.e., entering, penetration, etc.]).
Ref.: Kisâ'î 34-35/(Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.-
A0699.9$, Nature of things of interest for humans in Paradise--miscellaneous.>
A0699.9.1$, Parturition (childbirth) in paradise.
Link: [T0583, Accompaniments of childbirth. T0584, Parturition. [The act of childbirth].
Ref.: Tha‘labí 26-27: Shamy (el-) "Arab Mythology" no. 60.>

A0700-A799, The heavens.>

A0700, Creation of the heavenly bodies.>
A0701, Creation of the sky.
Ref.: Tha‘labí 3: Shamy (el-) "Arab Mythology" no. 5; Ibn-Kathîr I 15-18, 29-38.>
A0701.0.1, Creation of firmament.
Ref.: Tha‘labí 3: Shamy (el-) "Arab Mythology" no. 5.>
A0701.0.1.1$, Firmament (and earth surface) formed when sky was separated from earth.
Link: [A0625.2.1.1$, Heaven and earth originally layers of one mass: ripped (peeled) apart by deity.
Ref.: Tha‘labí 3 8-9: Shamy (el-) "Arab Mythology" no. 5.>
A0701.5$, Sky created from smoke.
Link: [A0616$, Universe created from molten gem, (and from smoke and steam rising therefrom). |A0704.0.2.1$, Skies made of gas-like substance (smoke, steam). |A0834$, Earth created from fumes of boiling water.
Ref.: Tha‘labí 3 8-9: Shamy (el-) "Arab Mythology" no. 5.>
A0701.7$, Sky created from smoke.
Link: [A0616$, Universe created from molten gem, (and from smoke and steam rising therefrom). |A0704.0.2.1$, Skies made of gas-like substance (smoke, steam). |A0834$, Earth created from fumes of boiling water.
Ref.: Tha‘labí 3 8-9: Shamy (el-) "Arab Mythology" no. 5.>
A0702, Nature of the sky.
Ref.: Tha‘labí 3: Shamy (el-) "Arab Mythology" no. 5.>
A0702.1, Sky of water. The sky consists of water.
Ref.: W.M. Müller 34f.>
A0702.3.1, Celestial bodies attached to a wheel.
Link: [V0232.5.1, Angel guides chariot.
Ref.: Ions 27; Tha‘labí 12.>
A0702.5, Marriage of earth and sky.
Ref.: Ions 46-68 (Geb and Nut).>
A0702.5.1$, Marriage of brother Earth and sister Sky (Geb and Nut).
Link: [A0164.1, Brother-sister marriage of the gods. |A0626.1$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |A1552.4$, Pairs of twin brother-sister children of first parents marry each other. |T0415, Brother-sister incest.
Ref.: Ions 46-48 (Geb and Nut).>
A0704$, Seven strata of sky, (seven skies').
Link: [A0651.1.4, Seven heavens.
Ref.: Kisi`î 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha‘labí 7-9: "Arab Mythology" no. 17; Qazwînî I 17; RAFE 49 n. 155; Shamy (el-) "Egypt. Balladry": "Sa’d and Farag-Illâh" no. 23.
A0704.0.1$, First sky is 'lowest': closest to Earth.
Ref.: MITON.>
A0704.0.2$, Materials of which the seven skies are created: each made from different material.
Link: |A0616$, Universe created from molten gem, (and from smoke and steam rising therefrom).
Ref.: Kisi`î 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha‘labí 8-9: "Arab Mythology" no. 17.>
A0704.0.2.1$, Skies made of gas-like substance (smoke, steam).
Link: |A0701.5$, Sky created from smoke.
Ref.: Tha‘labí 3: Shamy (el-) "Arab Mythology" no. 5.>
A0704.0.2.2$, Sky made of precious stone (ruby, emerald, pearl, etc.).
Ref.: Kisi`î 11-12/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha‘labí 8-9: "Arab Mythology" no. 17.>
A0704.0.2.3$, Sky made of precious metal (gold, silver, etc.).
Ref.: Kisi`î 11-12/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha‘labí 8-9: "Arab Mythology" no. 17.>
A0704.0.2.4$, Sky made of base metal (copper, iron, etc.).
Ref.: Tha‘labí 8-9/er: Shamy (el-) "Arab Mythology" no. 17.>
A0704.0.3$, Colors of the seven skies: each created in a different color.
Ref.: Kisâ’il 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha‘labî 8-9: "Arab Mythology" no. 17.

A0704.1S, Inhabitants (angels) of the seven skies.

Ref.: Kisâ’il 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha‘labî 8-9: "Arab Mythology" no. 17.

A0706S, Heavenly (celestial) bodies in social relations.

Link: |A0751.5.2.1, Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face. |A0755.8.2S, Sun puts out an eye of her brother moon: made dim. |A0787, Relation of planets to human life. |Z0159.0.1S, Celestial body (sun, moon, star, planet, etc.) personified.

Ref.: DOTTI 807; Ghajeb 46-47: Shamy (el-) "Arab Mythology" no. 91; Littmann Tigré 60-61 nos. 44-46; Littmann 60-61 no. "Arab Mythology" no. 92.

A0706.1S, Celestial bodies as rivals. (Including the planet Earth). Type: 1387S, 1442S.

Ref.: Kisâ’il 21-22/(Thackston 20): Shamy (el-) "Arab Mythology" no. 36; DOTTI 807; Littmann 61-63 nos. 45 46: "Arab Mythology" nos. 93 94.

A0706.1.1S, Boasting between celestial entities (e.g., sky-earth, moon-sun, paradise-hell, etc.). Type: 293AS, 1860A.

Link: |A0006.3S, Reason for creation of woman. |A0102.4.9.1S, Enumeration of the manifestations of God's omnipotence. |P0422.1, Lawyer punished in hell. |X0321.1S, Hell, quarreling with Paradise, fears no police action and boasts: "All police officers are 'mine'!".

Ref.: Kisâ’il 21-22/(Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36; DOTTI 95 807 937/{Egy, lit.}.

A0707S, Supernatural distance between heavenly (celestial) bodies.

Ref.: Tha‘labî 8.

A0708S, Supernatural weight of heavenly (celestial) bodies.

Link: |D1654.0.1, Magic immovability of saints (or their possessions). |F0809.10.1S, Extraordinarily heavy rock (stone). |V0231.1.0.3.1S, Feather of angel is of cosmological size and weight.

Ref.: Tha‘labî 8.

A0710-A739, The sun.

A0710, Creation of the sun.

Ref.: Tha‘labî 11.

A0712.1, Moon from light, sun from fire.

Link: |A0735.8.0.1S, Moon derives his light from the sun.

Ref.: Qazwînî I 10.

A0712.2S, Creation of the sun from divine flame.

Ref.: Tha‘labî 11.

A0714.7, Sun and moon as eyes of Rama which he tore out after his brother's death.

A0714.7.0.1S, Sun and moon as eyes of horus.

Ref.: Ions 67.

A0715, Sun born of first couple.

A0715.7S, Sun born of sky (goddess).

Link: |A0797.1S, Red color at dawn (dusk) from blood of celestial being (e.g., sky, planet, etc.). |Z0141, Symbolic color: red.

Ref.: Ions 49/(Nut).

A0715.7.1S, Sun reborn every day.

Link: |A0722.0.1S, Sun's night journey: into the sky and then back over Earth.

Ref.: Ions 42.

A0719, Creation of the sun—miscellaneous.

A0719.3, Sun created on fourth day of creation.

A0720, Nature and condition of the sun.

Ref.: Tha‘labî 11; Qazwînî I 10/(size/speed).

A0720.1.1S, Formerly two suns.

Ref.: Tha‘labî 12.

A0720.2, Formerly great heat of sun causes distress to mankind.

Ref.: Tha‘labî 12.

A0720.3S, Intensity of sun's heat reduced to enable development of life on Earth.
Link: |A0651.4.1S, Celestial sea filters intensity of sun's and moon's brightness. |A0755.8S, Originally moon had more light (heat): made dim. |
Ref.: |Thâlûbî 12.>
A0721, Sun kept in box.>
A0721.1, Theft of sun. [Y].
Link: |A0721.7S, Sun incarcerated (imprisoned) during nighttime (under God's throne).>
A0721.2, Sun swallowed and spit out. In theft of sun, the raven (or devil) thus succeeds.>
Ref.: |Artnil 149-56 no. 12, Shamy (el-) 'Brother and Sister' (1979) 78-79/93 n. 80/cf./(sub-Saharan).>
A0721.2.1S, Darkness due to whale swallowing sun.
Link: |A0156.7.1.1S, Universe-swallowing creature as god's animal. |A0737.1.1S, Eclipse caused by serpent (Apep) swallowing solar barque. |A0876.1, The leviathan ([whale]) that surrounds the globe. |
Ref.: |DOTTI 108 148 269 358/ {Syr}.>
A0721.2.1.2S, Darkness due to goddess (Nut, sky) swallowing sun.
Link: |A1170.1S, Night and day caused by the daily swallowing and rebirth of the sun. |
Ref.: |Ions 24 44; Maspero 19 no. 1 n. 2.>
A0721.5, Sun falls but is lifted back to sky and tied to it.
Link: |A0737.12S, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea. |
Ref.: |Thâlûbî 12-13: Shamy (el-) "Arab Mythology" no. 30.>
A0721.6S, Sun-barque stands still: darkness (lifeless existence) follows.
Link: |A0723, Boat of the sun. |A0737.1, Eclipse caused by monster devouring sun or moon. |A1411.2 Theft of light by being swallowed and reborn. |Q0552.0.4S, Universe (the world, life) stands still as punishment for injustice. |
Ref.: |Ions 61.>
A0721.7S, Sun incarcerated (imprisoned) during nighttime (under God's throne).
Link: |A0721.1, Theft of sun. [Y]. |
Ref.: |Thâlûbî 13-14: Shamy (el-) "Arab Mythology" nos. 31 33.>
A0722, Sun's night journey. Around or under the earth.>
A0722.0.1S, Sun's night journey: into the sky and then back over Earth.
Link: |A0715.7.1S, Sun reborn every day. |A0726.6S, Shafts (holes, passages) for sunrise and sunset. (They lead from Earth to sky, for sun or moon to traverse). |A1170.1S, Night and day caused by the daily swallowing and rebirth of the sun. |
Ref.: |Thâlûbî 13: Shamy (el-) "Arab Mythology" no. 31.>
A0722.3, Sun's night journey: in land of dead.
Ref.: |Ions 42/(hours of darkness) 46/cf.; W.M. Müller 27, 84.>
A0722.3.1S, Sun's night journey: in lower world ("Lower Hemisphere").
Ref.: |Maspero lx n. 3.>
A0723, Boat of the sun.
Link: |A0721.6S, Sun-barque stands still: darkness (lifeless existence) follows. |
Ref.: |Ions 24; W.M. Müller 26.>
A0725, Man controls rising and setting of sun.
Link: |F0961.1.5.3.1, Sunset delayed many hours. |
Ref.: |DOTTI 103 106 144 156 275 477 663/ {Syr}; Ritter I.3 250-305 no. 96; TAWT 456.>
A0725.1, Sun does not set for a year through power of saint.>
A0726, Daily course of sun across sky.
Link: |A0722, Sun's night journey. Around or under the earth. |
Ref.: |Thâlûbî 11.>
A0726.0.1S, Sun drawn (pulled) across sky by supernatural beings (angels, deities, etc.).
Link: |V0230.6.1.1S, Supernatural (miraculous) speed of angel's flight. |V0249.9S, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc. |
Ref.: |Ions 26-27; Thâlûbî 11-12: RAFE 36 n. 111.>
A0726.0.2S, Sun traverses sky ocean in barque (boat).
Link: |A0651.4.0.1S, Celestial ocean (sea). ("Num"). |A0723, Boat of the sun. |E0481.2.2, Boat to land of dead. |
Ref.: |Ions 24 39 50/(or river).>
A0726.1, Sun and moon make daily tour under direct orders of God.
Link: |A0725, Man controls rising and setting of sun.>
A0726.1.1S, Sun (moon) alters course (schedule) under direct orders from God. 
Link: |A1002.2, Signs before the Day of Judgment. |A1052.2.3$, Sun rising from west as sign of Doomsday. |F0961.1.5.3.1, Sunset delayed many hours.>

A0726.1.1.1$, Sunrise (dawn, daybreak) fails to arrive on time: delayed by order from God (or holy man).

Link: |A2489.3$, All cocks fail to crow at dawn (daybreak): under direct order from God (or holy man). |K1886.3, Mock sunrise. Contract is to be fulfilled at dawn. Wolf makes fire as mock sunrise. Is caught.

Ref.: Damîrî I 300-301, 235: Shamy (el-) "Arab Mythology" no. 57-5.>

A0726.2, Wings of sun.>

A0726.2.1$, Winged sun disk.

Ref.: Ions 24 26.>

A0726.3$, Sun's wheel (chariot).

Ref.: Thaîlabî 11-12.>

A0726.3.1$, Sun drawn across sky seated on wheel.

Link: |A0729$, Progression of time (reckoned in terms of sun's journey). |A0737.12$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Ref.: Thaîlabî 11-12; RAFE 36 n. 112.>

A0726.3.2$, Sun drawn across sky by belt.

Ref.: Ions 26-27.>

A0726.5$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset).

Link: |A0726.6$, Shafts (holes, passages) for sunrise and sunset. (They lead from Earth to sky, for sun or moon to traverse). |A0883$, Edge of earth (Extremity of planet earth). |A1179.2.2, Dawn formed of rays of sun escaping from sun's sunrise shaft. |F0709.5S, Faraway locations (countries, sites, regions). |H1284.1, Quest to place where sun sets. |Q0568$, Punishments by heat at (sunrise-) sunset-point.

Ref.: Budge/Romances 112 n. no. A-06; Ions 41 47/(Manu-mountain) 92 124; Maspero 276 no. 20/cf.; Kisâ'I 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73; Thaîlabî 203.>

A0726.5.1$, God of the horizons of sunrise and sunset.

Ref.: Ions 70/(Harakhte).>

A0726.6$, Shafts (holes, passages) for sunrise and sunset. (They lead from Earth to sky, for sun or moon to traverse).

Link: |A0722.0.1$, Sun's night journey: into the sky and then back over Earth. |A0726.5$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |A1179.2.2$, Dawn formed of rays of sun escaping from sun's sunrise shaft.

Ref.: Maspero lx n. 2; Thaîlabî 13: Shamy (el-) "Arab Mythology" no. 31; Thaîlabî 11.>

A0727, Raising of the sun. [Y].>

A0727.0.1S, Sun as force of destruction.

Ref.: Ions 15 135/(Ra).>

A0727.1, Sun originally so hot that it threatens all life.

Ref.: Thaîlabî 11.>

A0727.2S, People who come too close to sunrise point are burnt by sun's heat.

Ref.: Thaîlabî 203.>

A0729S, Progression of time (reckoned in terms of sun's journey).

Link: |A0726.3.1S, Sun drawn across sky seated on wheel. |F0898S, Time-reckoning (time-keeping) device-(e.g., calendar, clock, hour-glass, sundial). |I0260, Passage of time. |Z0122, Time personified.>

A0729.0.1S, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage.

Link: |A0602.2S, Assignment of supernatural beings (angels and jinn) as servants (khuddîm) of each letter of the alphabet, number, and time period. |D1420.0.1S, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object-- ('servant' controlled by object's owner). |F0403.2.2.2, Angels as familiar spirits. [Angel as khâdim-ulwî (upper servant)].

Ref.: Ions 26; Thaîlabî 11-12.>

A0729.1S, Gods (angels) of the hours.

Ref.: Ions 26; Tabârî I 66; Thaîlabî 11-12.>

A0729.1.0.1S, Goddess of the hours.

Ref.: Ions 42.>

A0733, Heat and light of the sun.

Ref.: Thaîlabî 13-14: Shamy (el-) "Arab Mythology" no. 33.>

A0733.1, Why sunlight is so much stronger than moonlight.

Link: |A0755.8.1S, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing.>
A0733.6$, Light of the sun from 'her' flames.
Ref.: Thā'lābi 13-14: Shamy (el-) "Arab Mythology" no. 33.-
A0736, Sun as human being.
Ref.: Ions 24.-
A0736.0.1$, Gender of sun and moon (which is male and which is female?). Type: cf. 898.
Link: Z0108.1$, Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, etc.).
Ref.: Maspero 118 no. 7; Burton II 45 n. V 228; RAFE 72 n. 239.-
A0736.1, Sun and moon as man and woman.
Ref.: Maspero 118 no. 7; RAFE 72 n. 239/(tr./error).-
A0736.2, Sun as woman [female]. Type: 898.
Link: A0733.3.5$, Moon as sun's brother. A0755.8.2$, Sun puts out an eye of her brother moon: made dim.-
A0736.2.1$, Sun as woman (female) and moon as man (male). Type: 898.
Link: A0755.8.2$, Sun puts out an eye of her brother moon: made dim.
Ref.: RAFE 72 n. 239; Shākir H. Ghadab Turāth III:10 47; TAWT 155-56.-
A0736.3, Sun and moon as brothers.
Ref.: Ions 24.-
A0737, Causes of eclipses (sun or moon).
Ref.: Thā'lābi 12-13: Shamy (el-) "Arab Mythology" no. 30; Qazwînî I 10 40-43/(rational explanation).-
A0737.1, Eclipse caused by monster devouring sun or moon.
Ref.: Hanauer 7; Rāsî (al-) khabâyâ 217-18.-
A0737.1.1$, Eclipse caused by serpent (Apep) swallowing solar barque.
Link: A0669.5.2$, Cosmological serpent. A0721.2.1.1$, Darkness due to whale swallowing sun. A0755.8.5$, Moon's waning (or eclipse) caused by attack by supernatural adversary (deity, demon). Z0194.2.4$, Serpent, male-snake (gamash, thu' bân)---treacherous (evil) male.
Ref.: Ions 42.-
A0737.1.2$, Eclipse of moon due capture (imprisonment) by supernatural being.
Ref.: RAFE 30 n. 88.-
A0737.1.2.1$, Houris (nymphs of Paradise) capture moon, thus causing eclipse.
Link: R0009.1.2, Sun and moon captured by creditors, thus causing eclipse.
Ref.: RAFE 30 n. 88.-
A0737.1.3$, Eclipse of moon due to being attacked (by deity or other supernatural entity).
Link: A0714.7.0.1$, Sun and moon as eyes of horus. A0755, Causes of moon's phases.
Ref.: Ions 65/(by set).-
A0737.6, Eclipses caused by animal hiding sun behind his body.
Link: A1046.2$, Eclipse ended by removal of creature (object) that blocks sun.-
A0737.9, Eclipse as punishment by deity.
Ref.: Thā'lābi 12-13(12): Shamy (el-) "Arab Mythology" no. 30.-
A0737.12$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.
Link: A0651.4$, Celestial jet-stream: sea revolving between the sky and Earth. A0721.5, Sun falls but is lifted back to sky and tied to it. A0726.3.1$, Sun drawn across sky seated on wheel. A0739.10.1$, Black rings around the sun from the sun falling into Celestial Sea. (As in case of hot iron dipped in water). A1147.2$, Storms from sky slipping off its base. A1174.6$, Night-darkness from sky-deity's absence (descending to earth). Nut visits Geb (Earth).
Ref.: Thā'lābi 12-13(12/cf.): Shamy (el-) "Arab Mythology" no. 30.-
A0738, Attributes of sun.
Link: V0310.1$, Religious universe (all of God's creation, animate and inanimate, worship).-
A0739, Nature and condition of the sun--miscellaneous.
A0739.5, Why the sun is red.
A0739.10S, Why there are black rings around the sun after eclipse.
Ref.: Thā'lābi 12-13: Shamy (el-) "Arab Mythology" no. 30.-
A0739.10.1$, Black rings around the sun from the sun falling into Celestial Sea. (As in case of hot iron dipped in water).
Link: A0737.12S, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.
Ref.: Thā'lābi 12-13: Shamy (el-) "Arab Mythology" no. 30.-
**A0740-A759, The moon.**

**A0740, Creation of the moon.**

A0745.4$, Moon born of male deity (Set).

Link: |T0148.1.5$, Moon, son of Nut (sky). |T0578, Pregnant man.

Ref.: Ions 86/cf.

**A0750, Nature and condition of the moon.**

Ref.: Littmann Tigré 69 no. 52 (dies sometimes).

A0751, Man in the moon. [ ] Various explanations.

Ref.: Basset RTP XXIII 220.

A0751.5.2.1, Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face.

Link: |A0736.1.2, Sun-brother and moon-sister. |T0415.2.1$, Sister repels incestuous brother.

A0753, Moon as a person.

Link: |Z0159.0.1$, Celestial body (sun, moon, star, planet, etc.) personified.

A0753.3, Moon as a person--miscellaneous.


Ref.: Ions 24 32.

A0755, Causes of moon's phases.

Ref.: DOTTI 601/{Sdn}.

A0755.8$, Originally moon had more light (heat): made dim.

Link: |A0651.4.1$, Celestial sea filters intensity of sun's and moon's brightness. |A0720.3$, Intensity of sun's heat reduced to enable development of life on Earth.

A0755.8.0.1$, Moon derives his light from the sun.

Link: |A0712.1, Moon from light, sun from fire.

Ref.: Qazwînî I 10.

A0755.8.1$, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing.

Link: |A0175, God reduces the elements to order. |A0733.1, Why sunlight is so much stronger than moonlight. |A2291.1$, Animal's size reduced in order to allow for boarding the ark.

Ref.: Tha Clabî 11; RAFE 36 n. 109.

A0755.8.2$, Sun puts out an eye of her brother moon: made dim.

Link: |A0736.2.1, Sun as woman (female) and moon as man (male). |T0415.2.1$, Sister repels incestuous brother.

Ref.: RAFE 36 n. 110; Shâkir H. Ghabab Turâth III:10 47.

A0755.8.3$, Creation of more days from moon's light: moon becomes dim.

Link: |A0163.1, Game between gods. |A1161, February's shortage of days. Days stolen by January and March. |A1162, Origin of the intercalary thirteenth month (intercalary five days beyond three hundred and sixty days divided evenly among twelve months).

Ref.: R.L. Green 24-25.

A0755.8.5$, Moon's waning (or eclipse) caused by attack by supernatural adversary (deity, demon).

Link: |A0737.1.1S, Eclipse caused by serpent (Apep) swallowing solar barque.

Ref.: Ions 65/{Set}.

A0755.9$, Moon gets old, takes pieces of stars so as to rejuvenate self.

Ref.: DOTTI 601/{Sdn}.

A0756, Moon as sun's representative at night.

Ref.: W.M. Müller 84.

**A0760-A789, The stars.**

**A0760, Creation and condition of the stars.**

Ref.: Prym-Socin 219 no. 55.1.

A0761, Ascent to stars [i.e., into becoming a star].

Link: |D0293, Transformation: man to star. |R0321.3$, Woman turned into star (planet) as an act of divine mercy.

Ref.: Chimenti 35-47 117-19.

A0761.2, Ascent to stars [i.e., into becoming a star].

A0761.3, Stars as transformed lovers.

Link: |F1041.1.1, Death from a broken heart. |R0321, Escape to the stars. Fugitives rise in the air and become stars. |T0081.2,
Death from unrequited love.

A0761.6, Stars thought of as living beings.

A0762.2, Mortal marries star-girl.

Ref.: Maspero 104 no. 5.

A0763, Stars from objects thrown into sky.

Ref.: Frobenius *Kabylen: Atlantis* I 85.

A0763.2, Stars hung by God in heavens to decorate it.

Link: |A0768.4S, Types and functions of the stars.

Ref.: Tha Clabî 8-9: Shamy (el-) "Arab Mythology" no. 23.

A0768$, Rising and setting of stars.

Link: |A0726.5S, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |F0897.1.1S, Finding direction by star(s).

Ref.: Simpson 124 no. 9.

A0768.15, Stars' setting place.

Link: |A0726.5S, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |N0081$, Wager: sun to travel from west to east (to rise in west and to set in east).

Ref.: Simpson 124 no. 9.

A0768.1.1S, Stars ordered (by deity) to set in west.

Link: |E0741.1, Soul in form of star. |E0755.0.4.3S, Souls reside with God (in the sky).

Ref.: Simpson 124 no. 9.

A0769.3, Stars supervised by angels.

A0768.4S, Types and functions of the stars.

Link: |A0157.8S, Shooting star (shahâb) as god's weapon. |A0763.2, Stars hung by God in heavens to decorate it. |A0790, The heavenly lights.

Ref.: MITON.

A0768.4.1S, Stars anchored to the lowest sky like lanterns--they illuminate Earth.

Ref.: MITON.

A0768.4.2S, Stars with which satans (devils) are shot if they eavesdrop on heavens.

Link: |A0157.8.1S, Shooting star destroys satan (devil, demon) flying near (spying on) heavens. |F1021.2.4S, Flight so high that voices of angels in heavens are heard.

Ref.: MITON.

A0768.4.3S, Stars suspended in the air (space)--they illuminate the seas and their contents.

Ref.: MITON.

A0770, Origin of particular stars.

A0771, Origin of the Great Bear (Ursa Major).

Ref.: W.M. Müller 59; Basset *RTP* XXVIII 112.

A0772, Origin of Orion.

Ref.: W.M. Müller 57.

A0773, Origin of Pleiades [al-Thurayyâ].

Ref.: Basset *RTP* XXIII 396 {Maghreb}.

A0773.3, Pleiades girls who died of grief. Type: 1442S.

Ref.: DOTTI 807; Ghaâb 46-47: Shamy (el-) "Arab Mythology" no. 91; Ali Haydar Sâlih Turâth III:5/6 46; Shamy (el-) "Belief and Non-belief" 15.

A0774, Origin of the North Star.

Ref.: Basset *RTP* XXII 355.

A0777, Origin of constellation Scorpio.

A0777.15, Origin of constellation Scorpio (al-`Aqrab): transformed human woman (co-wife) who died of grief.

Link: |G0072.2.1S, Pleiades deceives Scorpio into eating her own children. |K0944.1S, Deceptive agreement to eat own children; one co-wife (Pleiades) deceives another (Scorpio) by hiding her own.

Ref.: Ali Haydar Sâlih Turâth III:5/6 46; Shamy (el-) "Belief and Non-belief" 15.

A0778, Origin of the Milky Way.


A0780, The planets (comets, etc.).
Ref.: Shâkir H. Ghaḍab Turâth III:10 47-70.

A0781, Origin of Venus (planet).

Ref.: Basset RTP XVII 227; S.M. Č Abd-Allâh Al-Sukkût 245.

Link: I0051.3.5.0.1$, Punishment: transformation into star or planet. W0181.6, Jealousy of Venus in the love of Psyche and Cupid.

Ref.: DOTTI 807; Ghaḍab 46-47: Shamy (el-) "Arab Mythology" no. 91; Č Ali Haydar Sâlih Turâth III:5/6 46; Shamy (el-) "Belief and Non-belief" 15.
A0781.0.1.1$, (formerly, A0781.1.1$), Origin of Venus (az-Zahrah, planet)--punishment: transformed human woman who seduced angels.

Link: D1725, Magic power obtained from angels [sih r Culwî (upper magic)]. V0236.5$, Hârût and Mârût as fallen angels. V0249.6.1$, Angel teaches mortal woman witchcraft. Z0183.0.1$, Meaning of a name.

Ref.: Jâhiz 1 187/(passim); Tha’labî 30-31: Shamy (el-) "Arab Mythology" no. 89/(also see no. 77-1); Ibn-Kathîr I 48 (simile); Chauvin VIII 131 no. 123; DOTTI 461/{lit.}; Scelles-Millie Maghreb 271-72 no. 32.

A0782, Origin of Jupiter (planet).

A0785$, 'Residence' (location) of major planets within the seven skies.

Ref.: MITON; RAFe 37 n. 114.
A0785.1$, Saturn (Zuţal) resides in the Seventh Sky.

Ref.: MITON; RAFe 37 n. 114.
A0785.2$, Jupiter (al-Mushtarî/Mushturâ) resides in the Sixth Sky.

Ref.: MITON; RAFe 37 n. 114.
A0785.3$, Mars (al-Marîrîk/Mirrîkh) resides in the Fifth Sky.

Ref.: MITON; RAFe 37 n. 114.
A0785.4$, Sun (al-Shams) resides in the Fourth Sky.

Ref.: MITON; RAFe 37 n. 114.
A0785.5$, Venus (al-Zahrah) resides in the Third Sky.

Ref.: MITON; RAFe 37 n. 114.
A0785.6$, Mercury (‘Ujârid) resides in the Second Sky.

Ref.: MITON; RAFe 37 n. 114.
A0785.7$, Moon (al-Qamar) resides in the First Sky.

Ref.: MITON; RAFe 37 n. 114.

A0787, Relation of planets to human life.

Ref.: MITON; Littmann 61-63 no. 46/cf.: Shamy (el-) "Arab Mythology" no. 94; RAFe 37 n. 114.
A0787.5$, Character (nature) of the twelve signs of the Zodiac.

Ref.: MITON; RAFe 37 n. 114.
A0787.5.1$, Three signs correspond to (four) personality types.

Ref.: M0302.4.3S, Sign of the Zodiac indicates (determines) future. Z0159.4S, Sign of the Zodiac indicates (determines) future.
Ref.: MITON; RAFe 37 n. 114.

A0788, Origin of meteors.

Ref.: MITON, Littmann 61-63 no. 46/cf.: Shamy (el-) "Arab Mythology" no. 94; RAFe 37 n. 114.

A0788.6$, Shooting star is a star falling due to death of angel carrying it.

Ref.: E0741.1.1, Shooting star signifies that someone is dying. V0231.2, Shooting star as angel. V0233.7.0.1$, Angels do not die (before the Day of Judgment).
Ref.: Ţabarî, I 66; RAFe 37 n. 113.

A0788.7$, Shooting star as guard of heavens against Satan.

Ref.: Jâhiz VI 271-73 496-502; Ibn-Kathîr I 31 66 96; Willmore 372 no. 40.

A0789$, The planets (comets, etc.)--miscellaneous.

Ref.: MITON; RAFe 37 n. 114.

A0789.15$, Birth and death of celestial body (planet, star, etc.).

Ref.: A0106.4.9.1.1S, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal.
Ref.: A0181.5.1.5.2.1S, Red or pale moon as omen of approaching death. (Usually of exalted personage). Z0159S, Celestial
(astronomical) symbolism.

Ref.: Littmann 69 no. 52: Shamy (el-) "Arab Mythology" no. 98.
A0789.2S, Relations of planets (stars) to times (days, hours, etc.).
Ref.: MITON.
A0789.2.1S, Certain day controls certain planet.
Ref.: MITON; RAFE 28 n. 80, 37 n. 114.
A0789.2.1.1S, Sun controlled ("owned") by Sunday.
Ref.: MITON; RAFE 37 n. 114.
A0789.2.1.2S, Moon controlled ("owned") by Monday.
Ref.: MITON.
A0789.2.1.3S, Mars (al-Marrîkh) controlled ("owned") by Tuesday.
Ref.: MITON.
A0789.2.1.4S, Mercury (CU Utârid) controlled ("owned") by Wednesday.
Ref.: MITON.
A0789.2.1.5S, Jupiter (Mushtari/Mushturâ) controlled ("owned") by Thursday.
Ref.: MITON.
A0789.2.1.6S, Venus (al-Zahrah) controlled ("owned") by Friday.
Ref.: MITON.
A0789.2.1.7S, Saturn (Zuhal) controlled ("owned") by Saturday.
Ref.: MITON.

A0790, The heavenly lights.
A0790.2S, Heavenly lights originate from God's face.
Ref.: Ibn-al-Athîr I 8-9/(8): Shamy (el-) "Arab Mythology" no. 22.
A0791, Origin of the Rainbow.
A0796, Origin of the signs of the zodiac.
Ref.: Amin 84/cf.
A0797, Origin of colors at sunrise and sunset.
Ref.: Tha Clabî 13-38.
A0797.1S, Red color at dawn (dusk) from blood of celestial being (e.g., sky, planet, etc.).
Ref.: A0715.7S, Sun born of sky (goddess). Z0141, Symbolic color: red.
Ref.: Ibn-al-Athîr I 8-9/(8); Shamy (el-) "Arab Mythology" no. 22.
Ref.: Tha Clabî 13/cf.
A0800-A899, The earth.
A0800-A839, Creation of the earth.
A0800, Creation of the earth.
Ref.: Tha'labi 3-7.
A0810, Primeval water: In the beginning everything is covered with water.
Ref.: A0605, Primeval chaos.
A0811, Earth brought up from bottom of primeval water.
Ref.: Tha'labi 3: Shamy (el-) "Arab Mythology" no. 5; Ibn-Kathîr I 4 (earth), 8 (God's throne); Hanauer 4.
A0812, Devil as Earth Diver. [Y].
Motivic Constituents of Arab-Islamic Folk Traditions

A0814.3, Earth from decayed matter on primeval water.
Ref.: Ions 94/cf.
A0814.9, Earth from egg breaking on primeval water.
Ref.: Ions 94/cf.
A0814.9.1, World (universe) from scarab's egg.
Ref.: A0647.1, Universe from egg of cosmic goose: "The Great Cackler".
A0816, Earth rises from sea.
Ref.: A0811, Earth brought up from bottom of primeval water.

A0840-A899, The earth--other features.

A0820, Other means of creation of earth.
Ref.: Tha Clabî 3-7; Hanauer 5.

A0834, Earth created from fumes of boiling water.
Ref.: Kisâ'î 8-9/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 7; Tha'labî 3: "Arab Mythology" no. 5; RAFe 298 n. 4.
A0840, Support of the earth. Type: 774D.
Ref.: A0650.1, The suspension (support) of the universe.
A0841, World-columns. Four (two, etc.) columns or supports sustain the earth.
Ref.: Shamy (el-) Egypt 277 no. 29.
A0841.5, al-`aqīb: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-RifâCî, al-Jîlanî/`el-Kiânî, ed-Disûqî). Type: 774D.
Ref.: Damîrî I 180-81/cf.: Shamy (el-) "Arab Mythology" no. 12.
A0842, Atlas. A man supports the earth on his shoulders.
Ref.: Damîrî I 180-81/cf.: Shamy (el-) "Arab Mythology" no. 12.
A0842.3, Angel supports Earth on his shoulders. (He was created for that task).
Ref.: A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [(whale)], vast sea, air, fire, and serpent. A0844.5, Earth rests on the horns of a bull, who rests upon a fish [(whale)]. V0249.9, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.
Ref.: Damîrî I 180-81: Shamy (el-) "Arab Mythology" no. 12.
A0844, Earth rests on animal's back.
A0844.2, Earth supported by bull.
Ref.: A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [(whale)], vast sea, air, fire, and serpent. A0844.5, Earth rests on the horns of a bull, who rests upon a fish [(whale)]. V0249.9, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.
Ref.: Damîrî I 180-81: Shamy (el-) "Arab Mythology" no. 12.
Mythological and Related Belief Motifs

Mythology” no. 5; Ibshîhî 461/(named Kiyûthâ).> A0844.3, Earth supported by fish.

A0844.3.1, Earth supported by whale. (His name is Lûtiyyâ).
Ref.: MITON; Kisâ’î 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology” no. 13; ThaClabî 3: "Arab Mythology” no. 5.

A0844.5, Earth rests on the horns of a bull, who rests upon a fish [whale].
Link: |A0842.3, Angel supports Earth on his shoulders. (He was created for that task). |A1145.6, Earthquakes from bull shifting earth from one horn to the other.
Ref.: Jâhîz 109-10; Kisâ’î 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology” no. 13; ThaClabî 3: Shamy (el-) "Arab Mythology” no. 6; Damîrî I 180-81: "Arab Mythology” no. 12; Amîn 220.

A0847, Earth rests on tree top (trunk).
Ref.: Shamy (el-) Egypt 273 no. 24.

A0849, Support of the earth--miscellaneous.

A0850, Changes in the earth.

A0870, Nature and condition of the earth.

A0871, Earth square with four quarters. Type: 774R.

A0871.4, Earth supported by mountain(s).
Ref.: Kisâ’î 8-9: (Thackston 8-9 no. 4) : Shamy (el-) "Arab Mythology” no. 7; ThaClabî 3-4: "Arab Mythology” no. 10; RAFe 298 n. 4.

A0872, River that flows around the world.
Ref.: Maspero 12 no. 1 n. 4 124 no. 7 n. 3; Simpson 55 n. 3/"The great green").>
A0872.1, Seven seas encircle the world.

Ref.: Kisâ'î 9 (Thackston 8-9 no. 4); Shamy (el-) "Arab Mythology" no. 14; Hanauer 6; MITON; Shamy (el-) "Eg. Balladry": "SaCd and Farag-Illâh" no. 23.

A0872.1.0.1$, Tour (crossing) of the seven seas.

Ref.: MITON.

A0872.2$, River (sea) that leads to the land (island) of the dead.

Ref.: Maspero lxxii-lxxiv 100 no. 5 n. 2.

A0874$, Seven strata of earth.

Ref.: MITON; ThaClabî 4-5: Shamy (el-) "Arab Mythology" no. 11; Ibn-Kathîr I 18-22.

A0874.1$, Characteristics of the seven strata of earth. [Earth stratigraphy].

Ref.: A2870.1$, Punishment of earth for sin (impious act).

A0874.1.1$, Names given the 'Seven earths' (al'arâdîn al-sâbîn).

Ref.: Kisâ'î 8-9; ThaClabî 4-5.

A0874.1.1.1$, First earth: Ramakah (inhabited by al-Muwashshim).

Ref.: ThaClabî 5.

A0874.1.1.2$, Second earth: Khaladah (inhabited by al-Tamîs).

Ref.: ThaClabî 5.

A0874.1.1.3$, Third earth: CAraqah (inhabited by al-Qays).

Ref.: ThaClabî 5.


Ref.: ThaClabî 5.

A0874.1.1.5$, Fifth earth: Malthâm (inhabited by al-Hajlah).

Ref.: ThaClabî 5.

A0874.1.1.6$, Sixth earth: Sijjîn (inhabited by al-Qaṭâ).

Ref.: ThaClabî 5.

A0874.1.1.7$, Seventh earth; CAjîbah (inhabited by al-Khaṣûm).

Ref.: ThaClabî 5.

A0875.1, Navel of the earth.

Ref.: Z0188.3$, Symbolism: navel--'the center'.
A. Mythological and Related Belief Motifs

Ref.: W.M. Müller 36; Lane 471: Shamy (el-) "Arab Mythology" no. 19.
A0881, Zones of earth corresponding to Zodiac.
A0883S, Edge of earth (Extremity of planet earth). Type: 774RS.
    Link: |A1002.0.2S, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (al-sâhirah). |F0709.5.1.2S, Nation(s) at edge of Earth. |H1371.1.1, Quest for place where sun comes up. |Q0438.3S, Punishment: abandonment in uninhabited part of earth.
    Ref.: 'Thâlabî 201-7/Alexander's quest; DOTTI 432; Hanauer 5.
A0883.1S, Celestial abyss (al-sâhirah): space between edge of earth and the sky.
    Link: |A1002.0.2S, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (al-sâhirah).
    Ref.: Damîrî II 23/(Ruqyâ'îl): Shamy (el-) "Arab Mythology" no. 105.

A0900-A999, Topographical features of the earth.

A0900, Topography—general considerations.
    Link: |F0709.6S, Country (nation, kingdom) with remarkable physical features (topography).
A0901, Topographical features caused by experiences of primitive [primeval] hero (demigod, deity).
    Ref.: Basset RTP XXIV 299.

A0910-A949, Water features.

A0910, Origin of water features—general.
A0910.1, Waters created on first day of creation.
    Ref.: Kisâ'i 6-7; (Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.
A0910.4, Bodies of water remnants of flood.
    Link: |A1010, Deluge. Inundation of whole world or section.
    Ref.: 'Thâlabî 35/136-37: Shamy (el-) "Arab Mythology" no. 75.
A0911, Bodies of water from tears.
A0913, Origin of tides.
    Ref.: 'Thâlabî 3: Shamy (el-) "Arab Mythology" no. 5.
A0913.2.1S, Ebb-tide caused by breathing of bull.
    Ref.: 'Thâlabî 3: Shamy (el-) "Arab Mythology" no. 5; Basset Mille III 136 no. 86.

A0920, Origin of the seas.
    Ref.: 'Thâlabî 35/136-37: Shamy (el-) "Arab Mythology" no. 75.
A0924, Miscellaneous origins of the ocean.
A0924.4, Sea from earth excavation.
    Link: |A0910.4, Bodies of water remnants of flood.

A0930, Origin of streams.
    Ref.: Ibn-Kathîr I 26-27 (Nile, Euphrates, etc.); Ibshîhî 501.
A0933.0.1, River from fluids of the body.
    Ref.: Ions 110.
A0933.1, River from urine of goddess (giantess).
A0933.3S, River from the sweat (tears) of deity.
    Link: |A1012.1.3S, Flood from the tears of deity. |F0715.1.6S, River flows from deity's (man's) hands.
    Ref.: Ions 110.
A0934, Various origins of rivers.
    Link: |A0659.3.1S, River's source in heaven. (Nile). |A1015.4S, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean). |A1114.1S, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.
A0934.14S, River(s) dug by holy man at God's command.
    Ref.: Ibshîhî 501/(Tigris and Euphrates).

A0940, Origin of other bodies of water.

A0941, Origin of springs.
    Ref.: 'Thâlabî 47; Qazwînî I 306-307/(Zamzam); Littmann "Hagar und Ismael" 152.41; Shamy (el-) "Eg. Balladry": "Häger und Ismâ'il" no. 51 5.
A0941.2, Springs originate from tears.
A0941.4.2, Spring breaks forth at primitive [primeval] hero's need.
Motific Constituents of Arab-Islamic Folk Traditions

Ref.: Tha'labi 49/cf.; Qazwînî I 306-307; Anonymous "Hâger and Isma'il" 5 no. 51; Littmann "Hagar und Ismael" 152.41; Shamy (el-) "Marriage of the Prophet" no. 44 112/cf.

A0941.5, Spring breaks forth through power of saint (prophet).
A0941.5.1, Spring breaks forth where saint smites rock.
A0942.2, Origin of salt springs.

A0941.5, Spring breaks forth where saint smites rock.

A0941.5.1, Spring breaks forth where saint smites rock.

A0941.5.2, Origin of salt springs.

A0941.5.2.1, Origin of salt springs.

A0942.2, Origin of salt springs.

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A. Mythological and Related Belief Motifs

Ref.: Thâ'labî 22-23(22): Shamy (el-) "Arab Mythology" no. 55.
A0975.2.2.1$, Fire is in state of latency (kumûn) in rock.
Ref.: Ibshîhî 530.
A0977.5, Origin of particular rock.
A0977.5.3, Stone column is membrum virile of ancient hero.
Link: [V0001.10.2$, Veneration of replicas of sex organs (fertility idols)].
A0977.5.5$, Origin of shape (form) of certain rock.
A0977.5.5.1$, Why certain rock has shape of certain creature.
Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.
A0977.5.5.1.1$, Rock in shape of animal (man) is that animal (man) petrified.
Link: [D0230, Transformation: man to mineral form.]
A0978, Origin of minerals.
A0978.0.1$, Origin of a certain metal or mineral.
Ref.: Tha Clabî 204.
A0978.0.1.1$, Origin of "al-sâhûn" (the mightiest mineral).
Link: [F0840.0.2.1$, Diamond as hardest substance.]
Ref.: Tha Clabî 204.
A0979, Origin of particular places.
Ref.: Ahmad Mu‘ârib al-Tufayrî Turâth I:7 79ff. no. 105.
A0983, Origin of valleys or hollows.
A0990, Other land features.
A0992, Origin of sacred places.
A0992.4$, Sacred well: ground bursts open and water gushes from it.
Link: [A0941.4.2, Spring breaks forth at primitive [primeval] hero's need.]
A0995, Origin of cities.
A0996, Origin of settlements (places later to be settled). Type: 123CS.
Ref.: DOTTI 50.
A0996.1$, First settlers of region (area).
Link: [A0514.4.2$] Jurhum as offspring of marriage between fallen angel (jinni) and human mother.
Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ Cîl" no. 51 5/(traveling merchants).
A0997, Origin of boundaries.

A1000-A1099, World calamities.

A1000, World catastrophes.
Link: [N0301$, Communal disaster. Tragic accident (fire, drowning, etc.) with many deaths.
A1001, Series of catastrophes.
A1002.0.1$, Doomsday: Day of End of World (‘Qiyâmah’--to be followed by Resurrection Day, and then Judgment Day).
Link: [V0522.1$, Sinner repents upon seeing signs of Day of End of World (‘Qiyâmah).]
Ref.: RAFE 26 n. 74.
A1002.0.2$, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (al-sâhirah).
Link: [A0400.2.1$, Angel of earth will roll up earth on Doomsday.]
A0883.1$, Celestial abyss (al-sâhirah): space between edge of earth and the sky.
Ref.: Damirî II 23.
A1002.0.3$, On Doomsday sky will rupture, planets will scatter out of orbits, oceans will boil over, Y, and the female infant buried alive will be asked for what sin was she murdered. Type: cf. 705AS.
Link: [C0869.2$, Tabu: abortion--(aborting fetus with soul).]
Q0560.5.1$, Perpetual punishment in hell's fires for murder.
S0302.5$, Newborn daughters buried alive (wa‘d).]
T0645.2.1, "Kill it if it is a girl."
A1002.2, Signs before the Day of Judgment.

Ref.: Tha'ilabi 227; Damiri II 193; Basset Mille III 460-61 no. 278; RAFE 39 n. 122; Tahlä Husayn 53 (passim); Zir 25-26/(poem).

A1002.2.0.1$, Latter Days ("Aakhir al-Zamân").

Ref.: MITON; Damiri I 195: Shamy (el-) "Arab Mythology" no. 87; RAFE 39 n. 122.

A1002.2.4, Unusual migration of birds as sign of Doomsday.

Ref.: RAFE 39 n. 122.

A1002.2.4.0.1$, Change in habitual behavior of animals (birds, insects) as sign of Doomsday.

Ref.: A2470, Animal's habitual bodily movements. F0898.7$, Behavior of animals (birds) as time-reckoning device.

Ref.: RAFE 39 n. 122.

A1002.2.4.1$, Extinction (disappearance) of creature as sign of Doomsday.

Link: C0868.1$, Tabu: spoiling earth (i.e., damaging environment: land, natural resources, atmosphere, etc.).

Ref.: RAFE 39 n. 122.

A1002.2.4.1.1$, Failure of locusts to appear as sign of Doomsday.

Ref.: Damiri I 188: Shamy (el-) "Arab Mythology" no. 111; RAFE 39 n. 122.

A1002.2.4.3$, Talking animal as sign of Doomsday.

Ref.: RAFE 39 n. 122.

A1002.2.6$, Abandonment of "God's ways" (violation of sacred tabus) as sign of Doomsday.

Link: C0001.1$, al-harâm: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: al-halâl (the licit or legitimate, permitted by God).

Ref.: Tha'ilabi 205-7/(206): Shamy (el-) "Arab Mythology" no. 108; RAFE 39 n. 122.

A1002.2.7, Coming of the 'Seal of Prophets' as sign of Doomsday.

Link: M0363.5$, Coming of Prophet Mohammed (Islam) prophesied.

Ref.: Tha'ilabi 227; Damiri I 195: Shamy (el-) "Arab Mythology" no. 87; Burton VI 11 n. 2; RAFE 39 n. 122.

A1002.2.7.1$, Appearance of the False-Messiah (Antichrist, "al-Masîkh, al-Daggâl") as sign of Doomsday.

Ref.: Tha'ilabi 30-31: Shamy (el-) "Arab Mythology" no. 89; Tha'ilabi 227; RAFE 39 n. 122.

A1002.2.7.2$, Return to Earth of the Messiah (al-Mahdî) as sign of Doomsday.

Link: V0211.118, Second Coming of Christ (The ' Awaited-Messiah--al-mahdî al-muntaza`r').

Ref.: Tha'ilabi 227; Damiri I 195: Shamy (el-) "Arab Mythology" no. 87; RAFE 39 n. 122.

A1002.2.8$, Excessive adornment of Earth (high civilization, luxurious development) as sign of Doomsday.

Ref.: Tha'ilabi 205-7/(206): Shamy (el-) "Arab Mythology" no. 108; RAFE 39 n. 122; Taymûr no. 1917.

A1003, Calamity as punishment for sin. Type: 779ES.

Link: A0102.17.0.1S, Natural disasters (catastrophes) as expression of God's wrath. Q0552, Prodigy as punishment. [Miraculous punishment through the elements]. N0545S, The guilty are spared for the sake of the innocent.

Ref.: Ishihli 641; Littmann 93-94 no. 74: Shamy (el-) "Arab Mythology" no. 79.

A1005, Preservation of life during world calamity.

Ref.: Z0356, Unique survivor. Only one person left from destruction of his community.

Ref.: Ions 82.

A1005.4S, Deity stops calamitous event (penal measure) upon realizing that the result will be total destruction of mankind.

Link: A0196.2, Decree of gods irrevocable. A1348.2S, Arch-saints bear trouble instead of man. V0004.7.1S, World saved from destruction due to exercise of religious ritual. Z0356, Unique survivor. Only one person left from destruction of his community.

Ref.: Ions 82/(Hathor).

A1005.4.1S, Bloodthirsty creature about to annihilate mankind stopped (by ruse: diverting).

Link: A0135.1S, Sekhmet as blood-thirsty (man-eating) goddess. U0283.1.1.1.1.1S, Planned violence (murder, war, etc.) abandoned upon becoming drunk.

Ref.: Ions 82/(Hathor).
A1010, Deluge. Inundation of whole world or section.

Ref.: W.M. Müller 75f.

A1011, Local deluges.

A1012, Flood from fluids of the body.

Ref.: Shamy (el-) Egypt 3 no. 1("Dmeerah")/cf.

A1012.1, Flood from tears.

A1012.1.1, Flood from Adam's tears of repentance.

A1012.1.3$, Nile inundation from tears of mourning Isis.

Link: |A0933.3$, River from the sweat (tears) of deity. |

Ref.: Ions 110.

A1015, Flood caused by gods or other superior beings.

A1015.4$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean).

Ref.: Budge/Spitta Romances 205 no. B-2 n. 1.

A1018, Flood as punishment. Type: 774M3$.

Ref.: DOTTI 7 69 431/{Egy}; Shawqî 306 [no. 33].

A1020, Escape from deluge.

A1021, Deluge: escape in boat (ark).

Ref.: Tha Clabî 32-36.

A1021.1, Pairs of animals in ark. Seed of all beings put into ark to escape destruction.

A1021.2, Bird scouts sent from ark.

Ref.: Tha Clabî 35.

A1021.4$, Enemy animals in ark.

Link: |A1105$, Peace established among the animals. |J1421, Peace among the animals. (Peace fable). [Miraculous punishment through the elements].

Ref.: Shawqî 302 [no. 29].

A1022, Escape from deluge on mountain.

A1022.1S, Attempted escape from deluge on mountain fails.

Ref.: Tha Clabî 34-35/(mother tries to save son)/136-37: Shamy (el-) "Arab Mythology" no. 75; DOTTI 735/{Egy}; Shawqî 305 [no. 32].

A1030, World fire.

A1040, Continuous winter destroys the race.

A1046, Continuous world-eclipse.

A1046.2S, Eclipse ended by removal of creature (object) that blocks sun.

Ref.: Tha Clabî 13-14: Shamy (el-) "Arab Mythology" no. 33; Ibn-Kathîr I 32; Dwyer 59 no. 9; D.H.
Müller *Sogotri: SAE VI* 106-7 no. 23; **Zîr 25**/(poem).

**A1060, Earth-disturbances at end of world.**

A1062, Mountains fall together at end of the world.

A1063, Extraordinary wind at end of the world.

Ref.: *RAFE* 39 n. 122.

**A1070, Fettered monster's escape at end of world.** [The are responsible for causing earthquakes].

Ref.: *Shamy (el-)* *Egypt* 137 no. 24.

A1070.1, Birth of monster as sign at end of world.

A1070.2S, Speaking-monster ('*dâbbat al-'ard*') as sign at end of world.


A1072, Form, of fettered monster.

A1074, Fettered monster's captivity.

Ref.: Ions 129, 116/cf.

A1074.9S, Walled in monsters corrode iron wall with their tongues: wall regrows. Type: cf. 774S.

Ref.: [D1603.1S, Eroded wall (stone) regrows.]

@G302.4.9.2.2S, Demon with abrasive (file-like) tongue.

Ref.: Ibshihi 488; *DOTTI* 433 434/{Egy}; *Shamy (el-)* *Egypt* 139, 272-73 no. 24.

A1075, End of world heralded by coming of Antichrist.

Ref.: Tha Clabî 227; Hanauer 54; Lane 65.

A1076S, End of world heralded by escape of Gog and Magog. Type: cf. 774S.

Ref.: [A1303.2S, Gog and Magog as giant races.]

A1080, Battle at end of world. Armageddon.

Ref.: [V0357S, Holy war (crusade, jihâd-muqaddas, etc.).]

Ref.: *RAFE* 39 n. 123.

A1082, Battle of gods and monsters and monster at end of world.

A1082.3.1, End of world to come at disease and death of snake encircling the world.

A1082.3.2S, End of world comes when Leviathan (Whale) encircling the world catches its tail. (Earth's movement would stop).

Ref.: [A0650.1.1S, The world is suspended within the universe by the movement of a celestial animal (whale, serpent).]

@A0876.1, The leviathan [[whale]] that surrounds the globe.

Ref.: Thâ'labi 3: *Shamy (el-)* "*Arab Mythology*" no. 6; *RAFE* 26 n. 74.

A1088S, Black ('*Abyssinians*) and white races kill each other at end of world.

Ref.: [M0356.1.5S, Prophecy: destruction of holy shrine (temple).]

Ref.: Damîrî II 173; *RAFE* 39 n. 123; Willmore 358 no. 18.

**A1090, World calamities—miscellaneous motifs.**

A1091, Natural laws inoperative at end of world.

A1093, End of world announced by trumpet.

Ref.: [D1221, Magic trumpet.]

Ref.: Thâ'labi 13-14: *Shamy (el-)* "*Arab Mythology*" no. 33; Ibn-Kathîr I 45; Ibrahim *Assaulting with Words* 75; Khalîfah 341-43; *RAFE* 46 n. 138.

A1093.1S, Archangel Isrâfîl will blow the trumpet, announcing commencement of End of World.

Ref.: [D1346.5.1.1S, Herb extends life till End of World (blowing of trumpet).]

Ref.: [V0231.8.1S, Isrâfîl as the angel with human face.]

Ref.: Thâ'labi 205-7: *Shamy (el-)* "*Arab Mythology*" no. 108; Qazwînî I 95; Burton V 310 n. 3; *DOTTI* 413 417/{Mrc}; *MITON*; *RAFE* 46 n. 138.

A1099, World calamities—additional motifs.

A1099.5S, World (Earth) destroyed by falling off its support (pushed out of its orbit).

Ref.: [A0609.9.1S, Satan (Eblis) tries to destroy the world (universe) by causing it to fall off its support (Whale, tree, etc.).]

Ref.: [A0650.1.1S, The world is suspended within the universe by the movement of a celestial animal (whale, serpent).]

Ref.: [A0847S, Earth rests on tree top (trunk).]
A. Mythological and Related Belief Motifs

Ref.: Tha\'l\'abi 3: Shamy (el- ) "Arab Mythology" no. 6; Shamy (el- ) Egypt 273 no. 24.-
A1099.5.1$, Demons try to destroy world by destroying its support.
Ref.: Shamy (el- ) Egypt 273 no. 24 (kalikanzaroi/Greek-Eg.).-

A1100-A1199, Establishment of natural order.-

A1100, Establishment of natural order.-
A1100.1$, "Balance and harmony as well as truth": The Maat/Mayet-principle of world order.
Ref.: Simpson 127 no. 9; DOTTI 348/{lit.}.>
A1100.25, Creation of opposites (`udd\'ād).
Ref.: MITON.-

A1101, The four ages of the world. A development of the present order through four stages or periods, the golden, silver, bronze, and iron ages, or the like.-

A1101.1, Golden age. A former age of perfection.
Link: |J0318.1$, Better things in the past (golden times, 'good old days,' etc.). |M0324, Prophecy: future Golden Age. |U0010.4.1$, Injustice ignored (not punished) because the truly just are gone (not to be found).
Ref.: Ions 24.-

A1101.2, Reversal of nature in former age.
Link: |Z0010.1.2$, Beginning formula: reversal of nature in former age (e.g., "When animals could talk", "When the rocks were still soft", etc.).>
A1101.2.3, Formerly men dumb: birds and animals talked.-

A1101.2.3.0.1$, Formerly all things (creatures) talked.
Link: |V0310.1.2$, Objects praise or worship God.
Ref.: Jâhiz IV 196.-

A1101.2.3.1$, Formerly animals talked (before creation of Adam).
Link: |B0210, Speaking animals. |Z0010.1.2$, Beginning formula: reversal of nature in former age (e.g., "When animals could talk", "When the rocks were still soft", etc.).
Ref.: Tha\'l\'abi 17-18; Basset Mille III 15 no. 11; F.). Mu\'ammad Ta\'l\'yahshah 315-77 no. 2.-
A1101.2.4S, Formerly animals of earth were extraordinarily large.
Link: |A2291.1$, Animal's size reduced in order to allow for boarding the ark.
Ref.: Kis\'ā\'ī 93; Tha\'l\'abi 34: Shamy (el-) "Arab Mythology" no. 81-1.-
A1101.2.5$, Formerly fruits of earth were extraordinarily large (heavy).
Link: |F0813.0.3, Extraordinarily large fruit. |Q0552. 3, Failure of crops during reign of wicked king.
Ref.: Tha\'l\'abi 36; Kis\'ā\'ī 93; Tha\'l\'abi 34: Shamy (el-) "Arab Mythology" no. 81-1.-
A1101.2.5.1$, Formerly wheat grain as large as ostrich egg.
Ref.: Tha\'l\'abi 22: Shamy (el-) "Arab Mythology" no. 55.-
A1101.2.5.1$, Formerly wheat grain as large as ostrich egg.
Ref.: Tha\'l\'abi 22: Shamy (el-) "Arab Mythology" no. 55; Ibshîhî 487.-
A1105S, Peace established among the animals.
Link: |A0530.1.1S, Culture-hero maintains law and order among animals. |J1421, Peace among the animals. (Peace fable). [;] Dogs have not heard of the new law.
Ref.: Tha\'l\'abi 36, 227; MITON; Shamy (el-) Egypt 157-58 279 no. 33.-
A1105.1$, Temporary peace among enemy animals in ark (until danger has passed).
Link: |A1021.4$, Enemy animals in ark. |J0425, Weak fear company of strong. |J1421, Peace among the animals. (Peace fable). [;] Dogs have not heard of the new law. |P0795.1$, Accommodation (musilalamah) among animals that are enemies by nature.
Ref.: Shawqî 302 [no. 29] 307 [no. 34].>

A1110, Establishment of present order: waters.-
A1111, Impounded water. [Hero defeats the monster responsible and releases water]. Type: 300.
Link: |A1015.4S, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean). |F0932.6.5$, Blockage (obstacle, barrier) causes river to cease flowing. |S0263.3, Person sacrificed to water spirit to secure water supply.
Ref.: Qazwînî I 291; Chauvin VI 3 no. 187 VII 132 no. 399; DOTTI 97.-
A1113, God promises never again to destroy world by water.>
Ref.: Simpson 191.-
A1114S, Origin (source) of world waters.
Link: |F0715.1, Extraordinary source of river.
Ref.: MITON; Ibshihi 501; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.-
A1114.1S, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.
Link: |A0659.3.1S, River's source in heaven. (Ni[le]). |A0934, Various origins of rivers. |A1015.4S, Nile inundation caused by deity (Oaîrs) lifting his feet off opening under his throne through which water flows (from great world ocean).
Ref.: MITON; Ibshihi 501/cf.; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.-
A1114.1.1S, All sweet water stems from under the rock in Jerusalem (Bayt al-Maqdis).
Ref.: Tha Clabî 47.-
A1115, Why the sea is salt.
Ref.: Stumme Zerwalt 191 no. 32.-
A1115.2, Why the sea is salt: magic salt mill. Type: 565.
Ref.: Aswad (al-) 139-41; DOTTI 322 324 368/{Egy, Syr}; CFMC: Sawâm)ah 71-71 10-2-no. 5/cf.-
A1120, Establishment of present order: winds.
A1122, Cave of winds. Winds originally confined in caves.
A1122.1, Hole of winds: stopper destroyed. The hole is stopped with a wooden stopper, which is destroyed. The country dries up.
A1122.5S, Abode of winds in certain earth stratum (layer). Winds emanate from it.
Ref.: Kísâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1; Tha'labî 4-5/(4): Shamy (el-) "Arab Mythology" no. 11.-
A1124S, Wind given wings (on which wind travels).
Link: |Z0115, Wind personified.
Ref.: Kísâ'î 103-10/(Thackston 109 no. 46): Shamy (el-) "Arab Mythology" no. 110-1/(var.).
A1127, Winds of four quarters established.
A1127.0.1S, Four winds of the cardinal directions: North, South, East, West.
Link: |Z0071.2.1, Formula: north, south, east, west. (The cardinal directions).
Ref.: Tha'labî 4-5/cf.: Shamy (el-) "Arab Mythology" no. 11.-
A1128, Regulation of winds.
A1128.1, Angels's wings protect earth from winds.
Link: |V0231.1.0.2S, Wings of angel.
A1128.3S, Angels control (bridle, reign) winds (storm).
Link: |A0282.0.2, Wind angel.
Ref.: Kísâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.-
A1129, Establishment of present order: winds-miscellaneous.
A1129.1, Colors of winds.
Link: |Z0140, Color symbolism.
Ref.: Kísâ'î 103-10/(Thackston 109 no. 46/cf.): Shamy (el-) "Arab Mythology" no. 110-1/(var.).
A1129.1.2S, Colors of wind indicates its (destructive) power.
Link: |Z0115, Wind personified. |Q0552.14, Storm as punishment.
Ref.: Kísâ'î 103-10/(Thackston 109 no. 46): Shamy (el-) "Arab Mythology" no. 110-1/(var.).
A1130, Establishment of present order: weather phenomena.
A1130.1, Angels set over clouds, winds, and rains.
Link: |A0287.3S, Archangel Mikâ'îl (Michael) as angel of rain and livelihoods.
Ref.: Tha'labî 8.-
A1131, Origin of rain.
A1131.0.1, Regulation of rains.
A1131.0.3S, Rain (inundation, flood) heralded by "The Drop" from heaven.
Link: |V0222.1.0.2, "Fair Drop" from heaven falls upon infant saint.
Ref.: Amin 399; Lane 489.-
A1131.1, Rain from tears.
Ref.: Thâ 'labî 3: Shamy (el-) "Arab Mythology" no. 5; Ibn-Kathîr I 39.

A1142, Origin of thunder.
Ref.: Ions 66 96/(Amon-Ra's),

A1142.10$, Thunder from trembling of clouds due to fearing God.
Link: |A0139.5.2, God's voice causes thunder. |F1006.3, Mountain trembles.
Ref.: Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; Thâ 'labî 3: "Arab Mythology" no. 5; Hanauer 4; RAFL 297 n. 3.

A1145, Cause of earthquakes.
Ref.: W.M. Müller 104.

A1145.5S, Earthquakes from movements of Qâf mountains.
Link: |A0418.2.1S, Angel of Qâf mountain chain. (He has control of the Mountain in his grip). |A0965.5S, Function of mountain(s). QO552.25, Earthquake as punishment.
Ref.: Thâ 'labî 4: Shamy (el-) "Arab Mythology" no. 8; Lane 221, 222; MITON RAFL 38 n. 118.

A1145.6S, Earthquakes from bull shifting earth from one horn to the other.
Link: |A0844.5, Earth rests on the horns of a bull, who rests upon a fish (whale).
Ref.: Amin 220.

A1147, Origin of stormy sky.

A1147.2S, Storms from sky slipping off its base.
Link: |A1174.6S, Night-darkness from sky-deity's absence (descending to earth). Nut visits Geb (Earth).
Ref.: Ions 48/(Nut).

A1147.2S, Storms from temporary victory of power(s) of chaos.
Link: |QO552.0.2S, Violent weather changes (storms, darkness) as result of commission of sexual crime (incest, rape).
Ref.: Ions 42/(Apep/Aphophis).

A1150, Determination of seasons.

A1160, Determination of the months.

A1160.1S, Beginning (origin) of the solar calendar (twelve months).
Link: |F1098.1S.2S, Solar calendar time reckoned according to sun (seasonal).
Ref.: Burton I 53 n. 2/(Egypt).

A1161, February's shortage of days. Days stolen by January and March.
Link: |A0755.8.3S, Creation of more days from moon's light: moon becomes dim.

A1162S, Origin of the intercalary thirteenth month (intercalary five days beyond three hundred and sixty days divided evenly among twelve months).
Link: |A0755.8.3S, Creation of more days from moon's light: moon becomes dim. |F1098.0.2.1S, Intercalary days. Thirteenth month of five days (Nasiri). |NO135, Thirteen as unlucky number.

A1162.1S, New time-period originated to circumvent curse (linked to certain months).
Link: |D1707.7S, Blessed time-period (year, day, hour, etc.). |M0428, Curse mitigated by deity when superhuman task is performed.

A1162.1.1S, Intercalary period originated to allow for birth of deity (deities).
Link: |T0856.5.0.1.1S, Five babies born during five successive days. |M0424S, Curse removed when certain matter is brought to pass. |T0856.5.0.1.1S, Five babies born during five successive days.

A1170, Origin of night and day.
Ref.: Ibn-Kathîr I 32; Basset Mille III 7 no. 3; MITON.

A1170.0.1S, Reason(s) for creation of day and night.
Ref.: Simpson 191.

A1170.0.1.1S, Daytime created for regulating living matters (e.g., business, family, worship, etc.), nighttime for resting.
Ref.: Simpson 191; Thâ 'labî 11.
A1170.1S, Night and day caused by the daily swallowing and rebirth of the sun.
  Link: |A0721.2.1S, Darkness due to goddess (Nut, sky) swallowing sun. |A0722.0.1S, Sun's night journey: into the sky and then back over Earth. |T0604.1.3.1S, Mother swallows her young so as to keep them safe in her belly (mouth). |Z0159.1.2.1S, Sky gives birth to heavenly bodies (sun, moon, stars). Nut.
  Ref.: Ions 24 44; Maspero 19 no. 1 n. 2.

A1171, Origin of day.
  Ref.: Ibn-al-Athîr I 8-9: Shamy (el-) "Arab Mythology" no. 22.

A1171.5S, Origin of day: result of creation of the sun.
  Link: |A0124.0.3S, God's radiance as the first light in universe.
  Ref.: Ibn-al-Athîr I 8-9: Shamy (el-) "Arab Mythology" no. 22.

A1174, Origin of night.
  Ref.: Ibn-al-Athîr I 8-9: Shamy (el-) "Arab Mythology" no. 22.

A1174.5S, Night-darkness from celestial reservoir of darkness.
  Link: |A0651.7S, Celestial reservoir (barrier') of darkness. |F0709.5.3.3S, The Dark Quarter of earth: faraway.
  Ref.: Tha Clabî 13-14: Shamy (el-) "Arab Mythology" no. 33.

A1174.6S, Night-darkness from sky-deity's absence (descending to earth). Nut visits Geb (Earth).
  Link: |A0737.12S, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea. |A1147.2S, Storms from sky slipping off its base.
  Ref.: Ions 48.

A1174.7S, Angel of night and day.
  Link: |A0260.4S, Angel of nighttime. |A0726.5S, Sun's wheel (chariot). |A0729.0.1S, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage.
  Ref.: MITON.

A1179, Origin of night and day--miscellaneous.
  Ref.: Tha ālabî 13: Shamy (el-) "Arab Mythology" no. 31.

A1179.1, Origin of twilight.
  Ref.: Tha ālabî 13: Shamy (el-) "Arab Mythology" no. 31.

A1179.2, Origin of dawn.
  Ref.: Tha ālabî 13: Shamy (el-) "Arab Mythology" no. 31.

A1179.2.2S, Dawn formed of rays of sun escaping from sun's sunrise shaft.
  Link: |A0726.5S, Place (location) where sun rises and sets. (The horizons of sunrise and sunset).
  Ref.: Tha ālabî 13.

A1179.3S, A day is created of a nighttime followed by daylight time. (Night labeled: "Eve of y").
  Ref.: MITON.

A1179.4S, A day began at dawn and ended at sunset (for ancient Egyptians).
  Link: |F0898.2.1S, Time reckoned in relation to sunrise and sunset. |F0898.3.1S, Watches (clocks) reset to zero (12:00) at time believed a new day begins.
  Ref.: Simpson 97 n. 7.

A1180, Establishment of present order--miscellaneous motifs.
  A1182, Determination of world quarters.

A1183S, Creation of al-āhījāb ("The Veil"): determination of the Divine realm (of timelessness, infinitude, clairvoyance, etc.) and that of mortals (Adamites, jinn).
  Link: |A0124.0.2S, God's radiance (light) as the source of knowledge. |D1825, Kinds of magic sight. |F0172, No time, no birth, no death in otherworld. |V0223, Saints have miraculous knowledge. |V0223.0.1.1S, Prophets and saints can read destiny on Tablet of destiny (in heavens). 'The Veil lifted off' for them.

A1200-A1699, CREATION AND ORDERING OF HUMAN LIFE.

A1200-A1299, Creation of man.
  Ref.: Tha ālabî 9 15ff; Basset RTP XVIII 524.

A1210, Creation of man by creator.
  Ref.: D.H. Müller Sogārī: SÆ VI 106-7 no. 23.

A1210.1S, Creation of the human brain (intellect, mind, reason, etc.) by creator.
  Link: |J0001.0.1S, Types of brain (capacity to know): inherited or acquired (mawhûb-maksûb/muktasab). |J0002S, Mind (reason) must curb desires (urges of the body).
A. Mythological and Related Belief Motifs

Ref.: Kisâ'î 11/(Thackston 10): Shamy (el-) "Arab Mythology" no. 15; RAFe 138 n. 502.

A1210.28, Human brain as God's favorite creation.

Link: |A0195.2, Wisdom as God's companion. |Q0177.1S, At Day of Judgment, the rationality (knowledge) of the learned will be elevated (rewarded) above the prayer and fasting of the pious. |V0318.0.1S, Counter-belief: free-will. Man is responsible for own action by virtue of rationality--the Mutazilites (Mu'tazilah) doctrine. |Z0128, Wisdom personified.

Ref.: Kisâ'î 11/(Thackston 10): Shamy (el-) "Arab Mythology" no. 15; RAFe 138 n. 502.

A1211.4, Man made from creator's eye.

Link: |A0613, Creation: from creator's tears.

Ref.: W.M. Müller 70ff.

A1212, Man created in creator's image.

Link: |A0613.1S, Mankind from creator's tears.

Ref.: Simpson 191; Râsî (al-) khabâyâ 41.

A1213S, Man created in the best possible constitution (‘ahsani taqwîm). Type: 613B3S, cf. 918S.

Link: |J0040.1S, Inferences as to who is more beautiful: man (Adamite) or heavenly body (moon, star, etc.). |Z0062.2, "Bridegroom like the sun and bride like the moon". |Z0062.5.1S, Celestial beauty (to be like moon, sun, star, dawn, etc.).

Ref.: DOTTI 349 350 584 585/(Egy); Shamy (el-) "Eq. Balladry": "Ulama and sîdî Ibrâhîm" no. 60.

A1213.1S, Adamites given preference (superiority) over all of God's creatures (e.g., angels, jinn, etc.).

Link: |A1410.0.2S, Humans may use other creatures only for purposes permitted by God (legitimate purposes). |A1421.1, Man given dominion over beasts.

Ref.: Tha Clabî 16; Ibshîhî 490; MITON.

A1213.2S, God orders angels to prostrate themselves before Adam (as acknowledgment of his privileged status).

Link: |A0054.3.1.1S, Eblis refuses to prostrate himself before Adam.

Ref.: MITON; RAFe 28 n. 79.

A1214S, Creation of a certain more perfect terrestrial being (usually a culture-hero or demigod).

Link: |A1241.6S, Prophets made from more pure class of clay (heart of earth) brought by Gabriel.

A1214.1S, The perfected embryo: conception of Hatshepsut. Fetus created (formed, fashioned, designed) apriori, and then implanted into woman's womb for completion of pregnancy.

Link: |A0611.0.1.1.1S, Christ (Jesus) as "The Word of God". |B0754.7.5S, Interrupted pregnancy: birth in installments (newborn goes back into womb). |T0576, Prenatal influence [on embryo in womb]. |V0210.0.1.1.1S, "Opening-of-the-Chest (shaq al-adrad)"; angel(s) open(s) chest of child destined to be God's Messenger and remove evil-prone part ("black drop/seed", leech) from heart. |V0312.0.1S, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: Ions 109/(Hatshepsut).

A1216, Man as offspring of creator.

Link: |A1271.3, First parents children of god.

A1216.0.1S, Mankind as children of creator.

Link: |A0225, Son of the sun.

Ref.: Ions 98/(Aten).

A1217.1, Rebel angels oppose creation of man.

Link: |A0034, Rebel angels.

Ref.: Thâlabî 16-17: Shamy (el-) "Arab Mythology" no. 40.

A1220, Creation of man through evolution.

A1220.1, Progressive degeneration to present race of men. [Devolution].

Link: |A1301, Men at first as large as giants.

Ref.: Thâlabî 21.

A1224, Descent of man from animals.

Link: |B0002, Animal totems.

A1224.0.3S, Kinship ties between men and animals—(they share common ancestry, blood relations).


Ref.: Littmann 85 no. 68: Shamy (el-) "Arab Mythology" no. 115.

A1224.3, Woman created from dog's tail.

Link: |A1371.5S, Deviant women from Adam's 'crooked rib'. |U0129.0.2.1S, A dog's tail cannot be made straight.

A1225, First men undeveloped. Rudimentary and amorphous, gradually assume present shape.

Link: |A1228S, Man remodeled to provide for terrestrial (earthly) life needs.
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A1225.1. First couple organically united. Like Siamese twins.

Link: |A0626.1$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |A1273, Twin first parents. |A1275.2, First man split in two to form mate. |F0523, Two persons with bodies joined. Siamese twins. |F0668.9.3$, Surgery to amputate one twin conjoined from the waist down with another. |T0685.3, Twins who look exactly alike.

Ref.: Hanauer 9/cf.>

A1225.3$, First man hermaphroditic: one side male, the other female.

Link: |A0012, Hermaphroditic ([bisexual]) creator. The creator is half man and half woman or is thought of as both male and female. |A1275.1.2$, Adam's first mate was created independently of him: she rebelled. |A1277.5$, Daughter as the first child for Adam and Eve: Ṣun‘āq. |E0724$, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-eg-2abîyân, etc.).

Ref.: Hanauer 9/(Adam/El-Karînah/Lilith).>

A1228$, Man remodeled to provide for terrestrial (earthly) life needs. Type: 758CS.

Link: |A0542.1$, Gabriel teaches Adam (and Eve) how to live on Earth. |A1278.1$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |J0801$, Adapting to changed environment (social or physical). |U0310$, Attending primary (biological) needs.

Ref.: Tha Clabî 24; DOTTI 422; RAFE 30 n. 90.>

A1228.1$, Adam remodeled: body orifices (for urination and defecation) added.

Link: |A1314.1$, Adam's 'front' and 'rear' slit by an angel (on God's command) so as to relieve his discomfort caused by earth food: thus urinary track and rectum. |A1332.1$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete). |A1337.9.1$, Illness (stomachache) from eating earth's foods before creation of outlets (orifices) for waste (urine and feces) in human body.

Ref.: Tha Clabî 24; RAFE 30 n. 90.>

A1230, Emergence or descent of first man to earth.

Ref.: Ions 37; Hanauer 11-12.

A1231, First man descends from sky.

A1231.3$, Adam and Eve descend from sky.

Ref.: Tha Clabî 21-23; Cachia 151; TAWT 24 n. 40.

A1231.3.1$, Adam's progeny on earth: children born to Adam and Eve after their descent.

Link: |A0604.3.1.2$, Creation from Adam's loins of future peoples destined for paradise, or destined for hell. |A1650.6.1$, 'Children of Paradise' and 'Children of Earth': Eve's child born in Paradise holds self superior to sibling born (to Eve) on Earth. |F1099.8, Man meets his future descendants and is instructed by them. |T0502.1$, Conception begins with ejaculation from man's (father's) loins into woman's (mother's) womb. |Z0063.5.1$, 'Eve is fertile', 'A womb brings forth': formulas signifying futility of concupiscence.

Ref.: Tha Clabî 26: Shamý (el-) "Arab Mythology" no. 58.

A1234, Mankind emerges from ground.

A1234.5S, Mankind emerges from mud (clay) of certain site.

Link: |A1241, Man made from clay (earth).

A1234.5.1$, Mankind emerges from sun-dried mud of Nile.

Ref.: Ions 38.

A1235S, Origin of humans (mankind).

A1235.15$, Humans are offspring of mu'minîn (true believing) jinn on Earth prior to the eviction of Eblis from Paradise.

Link: |A1241, Man made from clay (earth). |A1278.1.1.1S, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment).

Ref.: Alfi III 33; Burton V 320/(n. 2 "folk-lore"/Rabbinical).>

A1236.2, Tribes emerge from melon.

Link: |Z0166S, Fruit (vegetable) symbolism.

A1237S, Meeting on earth of first man and first woman.

Link: |A1278.1S, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.).

Ref.: Tha Clabî 22-23(22): Shamý (el-) "Arab Mythology" no. 47.

A1237.1S, Adam and Eve met first at a location that was later named Ḍarafât ('Getting-to-know').

Link: |Z0183.0.1$, Meaning of a name.

Ref.: Tha Clabî 22-23(22): Shamý (el-) "Arab Mythology" no. 47.
A1238$, First coition on Earth.

Ref.: Tha[lî] labi 21-22/(22): Shamy (el-) "Arab Mythology" no. 43.-

A1238.1$, On Earth, Adam does not touch Eve for one hundred years.

Ref.: Tha[lî] labi 21-22/22: Shamy (el-) "Arab Mythology" no. 43.-

A1240, Man made from mineral substance

A1241, Man made from clay (earth).

Ref.: A0014.1$, Lesser deity as maker (modeler) of men--(Khnum). |A1234.5$, Mankind emerges from mud (clay) of certain site. |A1235.15$, Humans are offspring of mu'minîn (true believing) jinn on Earth prior to the eviction of Eblis from Paradise. |J0090.1$, Burial in ground or cremating? Former shown to be the correct (God's) way.

Ref.: Tha Clabî 21-22/(22): Shamy (el-) "Arab Mythology" no. 43.

A1241.0.1$, Adam made from clay brought from earth crust ('adîm al-'ar)'.

Ref.: A1241.6S, Prophets made from more pure class of clay (heart of earth) brought by Gabriel. |A1260.1.1.1S, Adam made from water, mud (dirt), fire, and air. Z0183.0.1S, Meaning of a name.

Ref.: MITON; RAFE 53 n. 167.

A1241.3, Man made from clay image and vivified.

Ref.: A0141.2.1S, Isis makes viper (serpent) and vivifies it. |E0078, Vivification: life (soul) given to inanimate object (statue).

Ref.: MITON.

A1241.5, Man made from earth brought from four different places.

Ref.: Tha[lî] labi 16-17/(17): Shamy (el-) "Arab Mythology" no. 40; RAFE 134 n. 480; Ritter I.1 344-47 no. 34.

A1241.5.1S, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created.

Ref.: Tha[lî] labi 16-17(16): Shamy (el-) "Arab Mythology" no. 40; RAFE 134 n. 480.

A1241.5.2S, Man made from clay brought by Azrael (Death).

Ref.: A0604.3.1S, Sinning (disobedience to God) preordained at creation. |A1335, Origin of death. |V0061.8.2S, Moslem buried into earth (in shroud) without coffin. |Z0111.9.3S, Returning to earth whence man (one) came--death.

Ref.: Kisâ'î 22-23/(Thackston 22): Shamy (el-) "Arab Mythology" no. 37; Tha[lî] labi 16-17/(16): Shamy (el-) "Arab Mythology" no. 40; Cachia 141.

A1241.6S, Prophets made from more pure class of clay (heart of earth) brought by Gabriel.

Ref.: A1214S, Creation of a certain more perfect terrestrial being (usually a culture-hero or demigod). |A1241.0.15$, Adam made from clay brought from earth crust ('adîm al-'ar'). |A1241.3.1S, Clay ("tînah") with which God created Adam was fermented for forty days.

Ref.: Tha[lî] labi 16-17(16): Shamy (el-) "Arab Mythology" no. 40; RAFE 134 n. 480.

A1241.75S, Demonic race made (created) from altered earth (clay).

Ref.: W0256.5.1S, Stereotyping: treacherous race.

A1241.7.1S, Gog and Magog constituted from mixture of earth and semen--(Adam's wet dream).

Ref.: A2905.2S, Jinn: a hybrid. |T0474.0.1S, God's Prophets do not experience nocturnal emission ("wet dream"). |T0512.6, Conception from drinking sperm. |Z0063.8.2S, 'Clay other than the clay' [is that a person (object) is made of].

Ref.: Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29; Ibshîhî7 488.

A1242S, Deity fashions man on potter's wheel--(Khnum). Type: 318.

Ref.: A0014.1S, Lesser deity as maker (modeler) of men--(Khnum). |A0015.4.1, Potter as creator. |A0137.3.1S, Potter's
wheel symbol. |A0185.12, Deity provides man with soul. |A1278.4.1.1S, Deity (Khnum) molds beautiful mate for unjustly treated man (Batu/Bata). |W0223.10.3S, Saint as potter (potter-saint).

Ref.: Budge/Romances 102-103 no. A-05; Ions 38 109; Maspero 12 no. 1 n. 1 39 no. 2-4; Simpson 100-1 26 n. 16(as childbirth deity); RAFE 134 n. 478.

**A1250, Man made from vegetable substance.**

**A1260, Mankind made from miscellaneous materials.**

**A1263.1.1, Man created from blood-clot.**

**A1260.1.1S, Adam made from water, mud (dirt), fire, and air.**

Link: |A1241.0.1S, Adam made from clay brought from earth crust ('adîm al-'ar). |W0250.1$, Basic types of personality reckoned according to the elements.

Ref.: Budge/Romances 102-103 no. A-05; Ions 38 109; Maspero 12 no. 1 n. 1 39 no. 2-4; Simpson 100-1 26 n. 16(as childbirth deity); RAFE 134 n. 478.

**Ref.: MITON.**

**A1270, Primeval human pair.**

**A1271, Origin of first parents.**

**A1271.3, First parents children of god.**

Link: |A0613.1S, Mankind from creator's tears. |A1216, Man as offspring of creator.

Ref.: Ions 37 41/(of Ra)/cf.

**A1273, Twin first parents.**

Link: |A1225.1, First couple organically united. Like Siamese twins; |T0587.0.1S, Twin brother and sister.

**A1273.1, Incestuous first parents.**

Link: |A0164.8S, Sexual deviance among the gods.

**A1274S, Twin children of first parents.**

Link: |T0587.0.1S, Twin brother and sister.

Ref.: Ions 46, (first divine couple).

**A1274.1S, Twin brother-and-sister as children of first parents.**

Ref.: Ions 46, (first divine couple); Tha'labî 26: Shamy (el-) "Arab Mythology" no. 58.

**A1274.1.1S, Scores of twin brother-and-sister as children of first parents--(twenty, one hundred and twenty, etc.).**

Link: |T0101.1.3.2.1S, Bride quality: fertility; |Z0063.5.1$, 'Eve is fertileS, 'A womb brings forth': formulas signifying futility of conceit.


**A1274.4S, Score of brothers and sisters born in same pregnancy.**

Link: |A0164.5.1S, Gods (and goddesses) sired by different fathers born in one pregnancy.

Ref.: Budge Gods II 187/Oris/Isis/Set/Nephtys, etc.

**A1274.4.1S, Fourteen brothers and sisters born to first hybrid demons (Khâlît and Mâlît).**

Link: |A1552.5S, Scores of twin brothers and sisters children of first demonic parents marry each other.

Ref.: MITON; Alf/III 33/Burton V 319: Shamy (el-) "Arab Mythology" no. 38-1.

**A1275, Creation of first man's (woman's) mate.**

Link: |A0063.3.0.1S, Women were created solely for men.

**A1275.1, Creation of first woman from man's rib. [Adam's rib].**

Link: |H0816S, Riddles about creation of man.

Ref.: Jâhîj IV 197-99; Tha'labî 18; RAFE 136 n. 488; TAWT 23 n. 40.

**A1275.1.2S, Adam's first mate was created independently of him: she rebelled.**

Link: |A0698.8.1S, First intercourse in Paradise between Adam and Eve. |A1225.3S, First man hermaphroditic: one side male, the other female.

Ref.: Hanauer 9-10.

**A1275.2, First man split in two to form mate.**

Link: |A1225.1, First couple organically united. Like Siamese twins.

**A1275.8, Why Eve was not made at first along with Adam.**

**A1275.9, First man descends on earth, falls in love with and marries a fairy.**

Link: |A1278.1.1.1S, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment).

**A1277, Offspring of first parents.**

Ref.: Hanauer 12.

**A1277.5S, Daughter as the first child for Adam and Eve: 'Unâq.**

Link: |A1225.3S, First man hermaphroditic: one side male, the other female.
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Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; Ibshîhî 491.>

A1275.5.1$, Unâq was the first to commit baghy (wickedness, tyranny) on earth; God caused her to be killed.

Link: |A1388.2$, Hatred begins when a daughter of Adam and Eve (Unâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with other brother-sister twins.

Ref.: Tha'labî 26-27/(27) 136-37; Shamy (el-) "Arab Mythology" nos. 60 61 76; Ibshîhî 491.>

A1278S, Deity provides single man with mate.>

A1278.1S, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). Type: 758CS.

Link: |A1228S, Man remodeled to provide for terrestrial (earthly) life needs. |A1237$, Meeting on earth of first man and first woman. |A1297.9, First man descends on earth, falls in love with and marries a fairy. |A1389$, Origin of sibling rivalry (hated among siblings). |F0300, Marriage or liaison with fairy. |F0302, Fairy mistress. Mortal man marries or lives with fairy woman. |L0041, Younger brother given birthright of elder. |N0190.1S, One sibling protests the favoring of the other(s). |T0116.5, Marriage of human being and jinni (fairy).

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422.>

A1278.1.1S, Remodeled female-jinni (fairy). Type: 758CS.

Ref.: Tha'labî 26-27/(27); DOTTI 422.>

A1278.1.1.1S, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). Type: 758CS.

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422.>

A1278.1.2S, Remodeled angel: given physical and emotional attributes suited for life as member of mankind (on earth). Type: 758CS.

Link: |V0230.0.2$, Angels do not have mortals' basic needs (e.g., sex, food, etc.). |A2942.0.1$, Remodeled fallen angel (Eblis). |F0499.2.1$, Marriage to ĥûriyyât as reward. |L0041, Younger brother given birthright of elder. |T0116.6, Marriage of mortal and angel. |U0010, Justice and injustice.

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422; RAFE 30 n. 90.>

A1278.1.2.1S, Remodeled houri: given physical and emotional attributes of human female. Type: 758CS.

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422; RAFE 30 n. 90.>

A1278.4S, Creation of woman for man on earth. Type: 758CS.

Ref.: |A1275, Creation of first man's (woman's) mate. |A1553.1, Origin of exogamy. |A1278.1S, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). Type: 758CS.

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422.>

A1278.4.1S, Deity fashions a woman for man (hero). Type: 318, 758CS.

Ref.: DOTTI 146 422.>

A1278.4.1.1S, Deity (Khnum) molds beautiful mate for unjustly treated man (Batu/Bata). Type: 318.

Link: |A006S.3.1S, Mate (house-companion, wife, etc.) molded for hero so that he would not live alone. (The gods grant Batu female companionship). |A1242S, Deity fashions man on potter's wheel--(Khnum).

Ref.: Maspero 12 no. 1 n. 1; DOTTI 146.>

A1278.2S, The mother of men [(gods)].

Link: |J1256.2.1.1S, Woman who is mother of boys (umm eq-qubyan) declares her gained privileges: "I am a mother of male-children!". |P0231.0.1S, Mother of a son more valuable. |P0380.5.1S, A boy (son) is preferred to a girl (daughter).>

A1290, Creation of man--other motifs.

A1297, First human being killed by jealous brothers (reptiles and insects). Type: 758CS.

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422.>

A1297.1S, Cain killed Abel in order not to lose own twin sister as wife. Type: 758CS.

Link: |A1275.5.1$, Unâq was the first to commit baghy (wickedness, tyranny) on earth; God caused her to be killed.

Ref.: Tha'labî 26-27/(27) 136-37; Shamy (el-) "Arab Mythology" nos. 60 61 76; Ibshîhî 491.>

A1278S, Deity provides single man with mate.>

A1278.1S, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). Type: 758CS.

Ref.: Tha'labî 26-27/(27); Shamy (el-) "Arab Mythology" no. 61; DOTTI 422.>
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1. C0162.5.1$, Tabu: brother-sister marriage. |P0251.5.3.1$, Cain and Abel as hostile brothers. |S0073.1.4, Fratricide motivated by love-jealousy. |W0195.9.2$, Brother envies brother's beautiful wife (wives).

Ref.: Tha Clabî 26-27: Shamy (el-) "Arab Mythology" no. 61; Ibn-Kathîr I 93; Chauvin VIII 174 no. 199; DOTI 422 631/Egy, lit.; Hanauer 11, 69-70 n. 1; Khalîfah 149-50; Shamy (el-) "Character Transmutation" 255 n. 70, "Mythological Constituents of Alf laylah" 32.

A1297.2$, Cain killed Abel because of Abel being favored by Adam (God)--Abel given better wife. Type: 758CS.

Link: A1278.1.2.1$, Remodeled houri: given physical and emotional attributes of human female. |A1389$, Origin of sibling rivalry (hatred among siblings). |L0041, Younger brother given birthright of elder. |P0527.1$, Legal will deprives heir of birthright (inheritance).

Ref.: Tha Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; DOTI 422.


A1300.0.1$, God made a reason (cause) for everything.

Link: A0611.0.3$, Creator's proportionate creation (in definite measurements).

Ref.: MITON.

A1301, Men at first as large as giants.

Link: A1220.1, Progressive degeneration to present race of men. [Devolution].

Ref.: Hanauer 12.

A1302, At first Adam's head reached clouds (sky).

Link: A1340, Origin of baldness: Adam's head rubbing against (touching) clouds (sky). |F0531.0.1, Biblical worthy as giant.

Ref.: Tha Clabî 21-22/(21) 23: Shamy (el-) "Arab Mythology" no. 43; DOTI 446 711/Sdn.

A1302.1$, At first Adam was able to hear sounds (chants, hymns, prayers, etc.) of inhabitants of heavens.

Ref.: Tha Clabî 23.

A1303, Giants of mythic measurements--(other than Adam).


Ref.: Tha Clabî 35/(4 Awj); Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29.

A1303.15, Awj ibn CUnuq (Og) as giant of mythic measurements--(head in clouds, feet on sea bottom, etc.).

Link: A1659.1.25, Monstrous giants (Fomorians) descended from first female cast out of paradise (4 Unâq). |G0128$, Size of giant (Fomorian).

Ref.: Tha Clabî 35 136-37: Shamy (el-) "Arab Mythology" no. 75; Qazwînî II 378-79; Ibshîhî 490.

A1303.25, Gog and Magog as giant races.


Ref.: Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29; Ibshîhî 488; RAFE 106 n. 351.

A13055, At first the aged and the youthful looked alike.

Link: A1101.1, Golden age. A former age of perfection. |A1329.1.15, Hair grayness was begun as means of distinguishing the aged from the youthful.

3. A1310, Arrangement of man's bodily attributes.

A1310.3$, Why men are clothed in skin.

A1311, Origin of hands and feet.

A1311.3, Origin of fingernails.

Link: F0552.1.3, Extraordinary fingernails.

A1311.3.1$, Previously Adam's body covered with hard shell: only residuals of it remains as fingernails.

Link: F0558, Man covered with horn.

Ref.: Tha Clabî 17: Shamy (el-) "Arab Mythology" no. 41.

A1310.55, Why women's beauty decreases with age while men's increases. Eve was created from a rib ('flesh') which deteriorates, Adam from clay (pottery) which appreciates.

Link: A1241.3.15, Clay ('tûnh') with which God created Adam was fermented for forty days. |A2853, Why sexes differ in form and temperament.

Ref.: Tha Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.

A1313, Origin of sex-organs.

Link: A1314, Origin of body orifices: anal and urinary functions.

A1313.0.1, Origin of eunuchs.

Ref.: Jâhîz I 124.
A1313.0.1.1$, Rûm (Romans, Christians) as the first people to practice castration of monks.

Link: |V0469.4$, Ritual castration (so as to qualify for serving at temple, church, etc.).

Ref.: Jâhiz I 124-25.

A1313.2, Origin of female sex-organs.

A1314$, Origin of body orifices: anal and urinary functions.

Link: |V0469.4$, Ritual castration (so as to qualify for serving at temple, church, etc.).

Ref.: Jâhiz I 124-25.

A1319.1, Origin of Adam's apple. Forbidden fruit sticks in Adam's throat.

Ref.: Prym-Socin 219 no. 55.3; Wickett 103.

A1320$, Determination of span of life.


Ref.: DOTTI 430.

A1323, Long span of life for first man.

Link: |A0564, Remarkable longevity of culture-heroes.

Ref.: Tha Clabî 28-29; Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 68.

A1323.15, Adam lived for 1000 years.

Ref.: Tha Clabî 29.

A1324$, Longer life-span than man's for first woman.

Link: |A1650.5$, Origin of differentiation between male and female (punishments).

Ref.: Tha Clabî 29.

A1324.15, Eve outlived (survived) Adam by 100 years.

Link: |F0571.7, Person hundreds of years old.

Ref.: Tha Clabî 29.

A1327$, Adjustment of life-span granted by God.

Link: |D1855.7$, One person's life-span extended by grant (bestowal) received from another's. |N0003.1.1$, God gives man choices of unknown consequences.

Ref.: Kisâ'î 73-74/(Thackston 79 no. 34): Shamy (el-) "Arab Mythology" no. 69; Tha Clabî 28-29; Ibn-al-Athîr I 18-19: "Arab Mythology" no. 68.

A1329S$, Determination of span of life--miscellaneous.

A1329.15, Creation of indicators of old age (approach of end of lifespan). Type: cf. 921, 921A, 921C.

Link: |A1338, Origin of physical defects. Wicked people entering heaven on rope fall off and are injured. |A1597.5$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete). |J0801$, Adapting to changed environment (social or physical).

Ref.: Tha Clabî 24: Shamy (el-) "Arab Mythology" no. 68.

A1329.1.1$, Hair grayness was begun as means of distinguishing the aged from the youthful.


A1330, Beginnings of trouble for man.

Ref.: Jâhiz IV 197-99.

A1331, Paradise lost. Original happy state forfeited because of one sin.

Link: |A0185.9.1$, Adam violated his covenant with God. |J0225.0.2, God punishes many men because of one sinner, like a man who kills hive of bees for stinging of one. |Q0178$, Loss of privilege of admission to Paradise.

Ref.: Jâhiz IV 197-99; Tha Clabî 201.

A1331.1, Paradise lost because of forbidden fruit (drink).

Ref.: Tha Clabî 19: Shamy (el-) "Arab Mythology" no. 42; Cachia 149.
A1331.1.1, Paradise lost because of forbidden food.

A1331.2, Paradise lost because of brother-sister incest.

A1331.3, Paradise lost because of woman's (Eve's) temptation.

A1332, Accompaniments of Paradise lost.

A1332.1, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete).

A1332.4, The forbidden paradise food (drink).

A1332.8, Animal (bird) in Paradise foretells future events.

A1333, Confusion of tongues [due to sin]. Originally all men speak same language.
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| 104. A. Mythological and Related Belief Motifs |

1. **Clay brought by Azrael (Death).** Ref.:
   - DOtti 430; Littmann 89 no. 72: Shamy (el-)'Arab Mythology' no. 72-1.
   - Link: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

2. **Origin of death from falsified message.**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

3. **Wrong messenger goes to God.** Ref.:
   - DOtti 430; Shamy (el-)'Egypt 276 no. 28; TAWT 58 n. 97.

4. **Origin of death: unwise choice.**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

5. **Origin of death: serpent given immortality instead of man.**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

6. **Punishment for scorning deity.**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

7. **Death because world is overpopulated.**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

8. **God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

9. **Origin of murder.**
   - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

10. **Murder as first cause of death.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

11. **Fratricide as first murder.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

12. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

13. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

14. **Death because world is overpopulated.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

15. **God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

16. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

17. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

18. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

19. **Death because world is overpopulated.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

20. **God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

21. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

22. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

23. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

24. **Death because world is overpopulated.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

25. **God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

26. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

27. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

28. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

29. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

30. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

31. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

32. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

33. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

34. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

35. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

36. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

37. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

38. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

39. **One deity murders his (her) sibling.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].

40. **Punishment for scorning deity.**
    - Ref.: [A1689.1.4S, Power (riches) to disbelievers from substituted fate (falsified message)].
A1337.0.7, Origin of sickness and misfortune: monstrous birth from brother-sister incestuous union.

A1337.3, Origin of epilepsy.

A1337.3.1S, Origin of epilepsy: from jinn.

- Link: A2909S, Origin of jinn: generated by hallucination caused by sensory deprivation. J2065.1.1S, Epilepsy from possession by jinn. | M0452.1.1S, Curse: epilepsy (mental disturbance, khwarz). | Z0186.4.3.4S, Symbolism: spirit-possession (being 'epileptic', worn or ridden by spirit)—sexual desire (lust).

A1337.4, Origin of fever.

- Link: A2211.16.1S, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle. Ref.: Damîrî I 10.

A1337.8, Origin of illness from fire and cold.

A1337.8.1S, Why Adamites have trouble handling fire.

- Link: A0975.2.2S, Fire producing elements (rock and iron) result from imprisoning reluctant fire spark in rock. | A1413.1.1S, Fire (from hell) at first reluctant to be used by man on earth, escapes to sea (seven times): thus heat reduced. Ref.: Tha Clabî 22: Shamy (el-) "Arab Mythology" no. 55.

A1337.8.1.1S, First fire on earth informs Adam that it ('she') will not obey him: hence, trouble with fire. Ref.: Thaî labî 22: Shamy (el-) "Arab Mythology" no. 55.

A1337.9S, Origin of digestive illness.

- Link: A1228.1S, Adam remodeled: body orifices (for urination and defecation) added. | A1314S, Origin of body orifices: anal and urinary functions. | A1332.1S, Violation of food tabu in paradise results in need to defecate; assimilation of forbidden food is incomplete.

Ref.: Tha Clabî 22: Shamy (el-) "Arab Mythology" no. 55; Tha Clabî 24.

A1338, Origin of physical defects. Wicked people entering heaven on rope fall off and are injured. Type: 758A.

- Link: A1329.1S, Creation of indicators of old age (approach of end of lifespan). | H0761.2S, Enigmatic statement: "The two have become three." (Walking with a stick.)

A1339S, Origin of eye ailments.

- Link: H0761.3S, Enigmatic statement: "That which used to be 'far' is now 'near'." (Eyesight).

A1339.1, Origin of blindness.

A1340S, Origin of baldness: Adam's head rubbing against (touching) clouds (sky).

- Link: A1302S, At first Adam's head reached clouds (sky). | A1329.1S, Hair grayness was begun as means of distinguishing the aged from the youthful. | A1305S, At first the aged and the youthful looked alike. Ref.: Thaî labî 21-22/(21): Shamy (el-) "Arab Mythology" no. 43.

A1341, Origin of war among men.

- Link: P0713S, Hostile nations. | V0357.1S, First holy war.

A1341.1, Origin of battle shouting [(war-cry)].

- Link: P0558.3S, Battle-cry: sister's name.

A1341.7S, How (reason) war and similar open conflicts originated.

- Link: V0357S, Holy war (crusade, jihâd-mugaddas, etc.).

A1341.7.1S, Strife (wars) over control of food supply (territory, raw materials, etc.).

- Link: A1420, Acquisition of food supply.

Ref.: Thaî labî 23/(Gabriel's prediction).

A1342, Origin of quarrelling.

A1343, Origin of lying.

Ref.: Dwyer 45 no. 1.

A1346, Man to earn bread by sweat of his brow.

- Link: A1650.5.1S, God's (ten) afflictions on mankind ('Adam and his children').

Ref.: Thaî labî 20.

A1346.1, Man must work as punishment for theft of fire.

- Link: A1650.5.1.10S, Punishment of Adam: toiling and misery: the first to have his brow sweat from labor fatigue.

A1347S, Origin of trouble from altered message from deity (original falsified, confused, garbled). Type:
A. Mythological and Related Belief Motifs

200C$, 774M, 774M1$, cf. 285C*.

Ref.: DOTTI 75 430.>
A1348, Mankind escapes from trouble. Type: 774D.
Ref.: DOTTI 429; Shamy (el-) Egypt 150 227 no. 29: Shamy (el-) "Arab Mythology" no. 109-4.
A1348.2$, Arch-saints bear trouble instead of man. Type: 774D.
Link: |A0841.5$, al-'aqâb: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâî, al-Jîlanî/`el-Kílanî, ed-Disûqî). |A0665.2.1.1.1S, Horus, Set, Thoth and Sopdu stabilize the shaky legs of Nut (sky). |A1005.4S, Deity stops calamitous event (penal measure) upon realizing that the result will be total destruction of mankind.
Ref.: Amîn 183; DOTTI 429; Shamy (el-) Egypt 150 277 no. 29: Shamy (el-) "Arab Mythology" no. 109-4.>

A1350, Origin of sex functions.>
A1350.1S, Origin of male's love (affection) for female.
Link: |A1372.11.1S, God bestows mercy (kindness) on Eve as recompense for afflictions He meted out to her. |A1570.1.1S, Painless acquisition of first mate. Adam was put to sleep before rib was taken out of him for creating Eve: had pain been felt, no man would have felt affection for a woman. |P0529.0.1.4S, Wife is to be `retained with kindness (ma'rûf), or released (divorced) with kindness'. |T0005, Sexual attractiveness (sex-appeal) is relative.
Ref.: Tha Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>
A1351, Origin of childbirth.>
A1351.1, Origin of childbirth pains.
Link: |A1650.5.2.3S, Punishment of Eve: labor pains and childbirth pains. |Q0553.3.6, Painful birth of children as punishment.>
A1351.2, Origin of abortion.
Link: |T0572.2, Abortion. [Means of terminating pregnancy].>
A1351.3S, First abortion.
Link: |T0572.5S, Miscarry (or stillbirth).
Ref.: Kisâî 67-68/(Thackston 72 no. 31): Shamy (el-) "Arab Mythology" no. 59.>
A1352, Origin of sexual intercourse.
A1352.4$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate.
Link: |A0698.8S, Coition in paradise. |A1372.9, Why women are subservient to men. |A1650.5.2.8.1S, Punishment of Eve: female being "below" male during coition. |C0019.3S, Tabu: abnormal sexual intercourse (deviant posture, oral sex, etc.). |C0181.0.1S, Tabu: female (queen) heading government (female as sovereign). |T0187.2S, Female tops male during coition. |Z0186.9.4.1S, Sky on top, Earth at bottom = female on top, male underneath (during coition).
Ref.: Tha'labî 21; Burton III 304 n. 1; Hanauer 9-10; RAFe 137 n. 495.>
A1354S, Harmful effects of menstruous female (human or animal). Type: 655A, 923C$.
Link: |A1337.0.4, Disease caused by menstrual blood. |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit. |B0754.9.1S, Menstruating animals. |C0140, Tabu connected with menses. |V0131.0.1S, Robes of ritual purity (tûhr): required for performances of religious services.
Ref.: Ibn al-Kalbî 28; Kisâî 63; Damîrî II 62; DOTTI 362 605.>
A1355, Origin of menstruation.>
A1355.1, Origin of menstruation--Eve and the serpent.
Ref.: D.H. Müller Sogoti: SAE VI 106-7 no. 23.>
A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit.
Link: |A1650.5.2.1S, Punishment of Eve: menstruation.
Ref.: Tha'labî 21.>
A1355.3, Previously men menstruated.>
A1356S, Origin of pregnancy term.
A1358, Origin of sterility among women.>
A1360, Man's growth and maturity.>
A1370, Origin of mental and moral characteristics.
A1370.1S, God establishes moral (ethical) order.
Link: |C0001.1S, al-ğârim: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: al-ğalîl (the licit or legitimate, permitted by God). |A1384.3S, Being sin-prone is part of human nature (being an Adamite). |U0102.1S, 'The psyche (self) is ever an instigator of evil [inclinations]'. |U0230.0.2S, Cardinal sins (kabâ'ir), and minor sins (saghâ'îr). |V0008S, Divine commandments (as prescribed in formal religious dogma).>
A1370.1.1$, Pthah (of Memphis) as creator of moral (ethical) order.
Ref.: Ions 32 33 34/(Pthah).-

A1371, Why women are bad.
Link: |W0229.1$, Heroine becomes villainess: commits dishonorable acts.
Ref.: DOTTI 712.>

A1371.2, Bad women combination of nine different animals. Type: 758BS.
Ref.: DOTTI 421.>

A1371.3, Bad women from transformed hog, [she-ass], and goose. [The `daughters of Noah (Eve)']. Type: 758BS.
Ref.: DOTTI 421 422 587/[Lbn, Plst]; Noy Israel 133 no. 52.>

A1371.5$, Deviant women from Adam's `crooked rib'.
Link: |A1224.3, Woman created from dog's tail. |A1275.1, Creation of first woman from man's rib. [Adam's rib].
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1372, Origin of other special characteristics of women.-

A1372.9, Why women are subservient to men.
Link: |A1352.4$, Why a woman may not `top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |A1557, Why woman is master of husband.
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1372.11$, Origin of good moral characteristics among women.
Link: |A1374$, Origin of character defects among humans. Type: cf. 758.
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1372.11.1$, In their wedding procession, Adam rides his horse in front of she-camel carrying Eve.
Link: |T0136.8$, Bridal procession. |T0133.4, Bridegroom and his men come for the bride. |T0137.5, Bride (and party) fetched by groom and party after wedding. [esh-shailah].
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1372.11.2$, God bestows pleasantness of companionship ('uns) on Eve as recompense for afflictions He meted out to her.
Link: |T0136.8$, Bridal procession. |T0133.4, Bridegroom and his men come for the bride. |T0137.5, Bride (and party) fetched by groom and party after wedding. [esh-shailah].
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1373, Why women attract men.
Link: |F1041.21, Reactions to excessive grief. |P0681.1.1.2$, Mourning: physical manifestations.
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1373.11$, Origin of character defects among humans. Type: cf. 758.
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1374, Origin of dishonesty (cheating) as part of human nature.-
Ref.: DOTTI 421 422 587/{Lbn, Plst}; Noy Israel 133 no. 52.>

A1374.1.1$, Adam claimed to Angel of Death that his lifespan was longer than what he had agreed to: thus dishonesty became part of Adamites's nature. Type: cf. 332.
Link: |A1378$, Origin of self-interest (selfishness). Adam and angel mark bounds for humans on earth; Adam gains more by moving marker (cheating). Hence, private property and development (civilization). |A1379$, Origin of perjury (reneging on a promise). |W0129.0.1$, Insistence on incorrectness of the other's viewpoint (without claiming correctness of one's own) out of spite (mukābarah/`mikābrah').

Ref.: Tha Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68; Ibn al-Athîr I 18-19.-

A1375, Origin of jealousy and selfishness.

Link: |A1374$, Origin of character defects among humans.-

A1376, Why man excels woman.-

A1378$, Origin of self-interest (selfishness). Adam and angel marks bounds for humans on earth; Adam gains more by moving marker (cheating). Hence, private property and development (civilization).

Ref.: Dwyer 45 no. 2/cf.; HE-S: CIzbat-Bilâl 70-1 no. 23a.-

A1379$, Origin of perjury (or reneging on a promise).

Link: |A1374.1.1$, Adam claimed to Angel of Death that his lifespan was longer than what he had agreed to: thus dishonesty became part of Adamite's nature.

Ref.: Tha Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68; Ibn-al-Athîr I 9-10; Ibn-al-Athîr I 18-19.-

A1379.1S, Adam tries to gain additional years of life by denying existence of agreement (contract).

Link: |P0520, Perjury at court of law. |P0525, Contracts.

Ref.: Ibn-al-Athîr I 9-10 18-19; Tha Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68.-

A1382, Origin of fear.

A1382.2S, Why man is fearful when it thunders.

Link: |A0163.8.1$, Set loses contest with Horus for kingship: reconciled with the office of "god of thunder" (and becomes feared). |A0284, God of thunder [and storms]. [Set].

Ref.: Simpson 125.>

A1383, Origin of shame from nakedness.

Link: |Q0495, Punishment: unseemly exposure of body.

Ref.: Tha Clabî 22-3/(221): Shamy (el-) "Arab Mythology" no. 53.-

A1383.2S, Origin of veiling women's faces.


Ref.: Tha Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.-

A1383.2.1S, Veil as one of the first costumes woven by Adam for Eve: hence custom of veiling women.

Ref.: Kisâ'î 60; Tha Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.-

A1383.3S, Origin of garment (attire) that preserves women's modesty.

Link: |P0625.2$, Customs connected with clothing styles.>

A1383.3.2S, Origin of first [garment] tail dragged on earth: Hajar's due to bashfulness (hayâ') toward Sarah.

Link: |I0640.1S, Most noble trait of character: al-hayâ' (proper bashfulness--may also be labeled "Ciffah, sharaf" (chastity, honor). |P0268.1$, Bad relations between co-wives (one dâruh and another). |W0044S, Proper bashfulness ( SQâyâ/Bkafar, kusâf/khujafl). A person's modesty (social sensitiveness, shyness, or decency).

Ref.: MITON.-

A1384, Origin of evil inclinations. Type: 758.

Link: |A1374S, Origin of character defects among humans.

Ref.: DOTTI 421.-

A1384.3S, Being sin-prone is part of human nature (being an Adamite).

Link: |Z0063.2.1.1S, Satan runs within an Adamite as if blood (in veins)--inseparable.

Ref.: MITON; RAFFE 53; Wickett 167.-

A1385S, Origin of sorrow (regret, suffering).

Ref.: Tha Clabî 17: Shamy (el-) "Arab Mythology" no. 41.-

A1385.1S, Why happiness (joy) is scarce, and sadness (misery, unhappiness) abundant.

Link: |U0065S, Scarcity of happiness (joy), abundance of sadness (misery, unhappiness).

Ref.: Tha Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.-

A1385.1.1S, Adam's pottery-figure was exposed to 'rain of misery' for forty years, then he experience 'rain of joy' for only one.

Ref.: Tha Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.-

A1385.2S, Why Adamites cry out: "â-â-â-h" to express sorrow (regret).

Link: |Z0071.1.17.1S, Three (seven) cries of pain--(poetic). "The first is: "â-â-â-h for :", "The second is: "â-â-â-h for :", etc.
Ref.: Tha'labî 17: Shamy (el-) "Arab Mythology" no. 41.> A1386, Origin of drunkenness.> A1386.1S, Adam as the first drunken man.> A1386.1.1S, Eve serves Adam liquor till drunk (he obeys her sinful instigation).> Link: |A1332.9.1.1S, Eve makes Adam drunk in Paradise by giving him liquor. |K1381, Seduction by intoxication (or narcotic). |N0190.2S, Adam rewarded with Paradise for 'nothing'-done, then punished eternally for a single mistake. |U0283.1.3.1S, Liquor leads to commission of crimes (sins). |W0199.3S, Projection: attributing to others one's own shortcomings (defects).> Ref.: Ions 67/cf./(Nephthys makes Osiris drunk); Tha'labî 19: Shamy (el-) "Arab Mythology" no. 42; TAWT 24 n. 40.> A1388, Origin of hatred. Type: 758.> Ref.: DOTTI 421.> A1388.1, Hatred released among mankind. Type: 758.> Ref.: DOTTI 421.> A1388.2S, Hatred begins when a daughter of Adam and Eve (Unâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with other brother-sister twins. Type: 758CS.> Link: |A1552.4S, Pairs of twin brother-sister children of first parents marry each other. |A1599.10.1S, Origin of witchcraft due to hatred. |T0142.1S, Brother and sister marry sister and brother.> Ref.: Ibsihi 491; DOTTI 422/{Egy}; RAFe 85 n. 279; Shamy (el-) "Belief Characters" 22.> A1389S, Origin of sibling rivalry (hatred among siblings). Type: 758CS.> Link: |A1278.1.1.1S, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). |A1297.2S, Cain killed Abel because of Abel being favored by Adam (God)--Abel given better wife. |A1336.1.1.1.2S, Seth murdered Osiris in order to gain Isis (Osiris' twin sister and wife) for himself. |P0251.5.3.1S, Cain and Abel as hostile brothers. |P0798.1.0.5S, Triads revolving around brother and sister as unbalanced (Sethian Syndrome). >S0073.1.4, Fratricide motivated by love-jealousy.> A1390, Ordaining of human life--miscellaneous.> Link: |M0300.6.1S, Commencing or avoiding major activities (e.g., marrying, travelling, building etc.) timed to correspond to certain day of Creation or first occurrence of the activity concerned.> A1395S, Why a limb (body organs) acquires certain characteristics.> Link: |J0069.8.1S, Organ (limb) acquires certain characteristics through usage.> A1396S, Why a limb (body organs) acts in a certain manner.> Link: |A0182.3.5.1S, Premotion from God (ilâhâm). |F1042S, Mania: compulsion--uncontrollable (involuntary) behavior. |V0318.1.2.2S, God casts urges (drives, motivation) upon creatures to cause them to act in a certain manner (i.e., falling in love, experiencing sexual desire, etc.).> Ref.: MITON.> A1396.1S, Limb (organs) acts in obedience to God's Will (Command).> Ref.: MITON.> A1399, Ordaining of human life--additional motifs.> A1399.1, Origin of laughter.> A1399.2, Origin of dreams.> Link: |E0721.1, Soul wanders from body in sleep. Dreams explained as experiences of the soul on these wanderings. |J0157.8.2S, Physiological state of sleeper as cause of misleading dream (e.g., full stomach, being cold, or the like).> A1399.2.1, Origin of sleep.> A1400-A1499, Acquisition of culture.> A1400, Acquisition of human culture.> A1404, Gods teach people all they know.> Link: |A1555.0.1.1S, Marriage was instituted by goddess (Isis) as part of mission to civilize humankind. |A1597.5.1.1, Deity (goddess) teaches women how to dress hair.> Ref.: Ions 34 (Ptah, Osiris).> A1406S, Culture taught by angel (to Adam and Eve).> Link: |A0541, Culture-hero teaches arts and crafts. |A1440, Acquisition of crafts. |J0801S, Adapting to changed environment (social or physical).> Ref.: Tha'labî 21-25; Ibn-Kathîr I 71; Basset Mille III 17 no. 13; Cachia 153.> A1410, Acquisition of livable environment.> A1410.0.1S, Humans, for their survival, are given dominion over all creatures.
A1410.0.2$, Humans may use other creatures only for purposes permitted by God (legitimate purposes).

A1411.2$, Theft of light by being swallowed and reborn.

A1413.1$, Harnessing (domestication) of the elements (fire, wind, water, etc.).

A1413.4$, Harnessing of wind power.

A1413.6$, Harnessing (channeling) of water power.

A1413.7$, Control of flow of waters from (celestial) sources.

A1414, Origin of fire.

Ref.: Tha Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.-

A1414.4.1$, Acquisition of fire: fetched from hell by Gabriel for Adam.

Ref.: Tha Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.-

A1414.7, Repository of fire.

Ref.: Tha Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.-

A1414.7.0.1$, Belief ('theory') of latency of fire in certain elements.

Ref.: Jâhiz V 18-25; Damirî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.-

A1414.7.2.1$, Rock and iron as repository of fire.

Ref.: Tha Clabî 22 23/(23): Shamy (el-) "Arab Mythology" no. 55; Damirî II 130-34; Aalûcî II 181-83/(lacks elabor.): "Arab Mythology" no. 122.-

A1414.7.5S, Animal as repository of fire.
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A1414.7.5.1S, Tortoise as repository of fire.
Ref.: DOTTI 809/{Sdn}.>
A1414.7.5.1.1S, Fire from tortoise when it is accidentally trampled (stepped on by animal or ogre).
Ref.: DOTTI 809/{Sdn}.>
A1415, Theft of fire. Mankind is without fire. A culture-hero steals it from the owner.
Ref.: Artin Soudan 44 (dog brings fire); Laoust Maroc 46-47 no. 40/cf.; A1415.0.2, Original fire property of one person (animal).
Link: |A1414.7.5S, Animal as repository of fire.>
A1417, Theft of tablets of fate. From heaven by bird Zu.
Link: |A0694.1S, Tablet of destiny (fate).>
A1418S, Effects of environment (bi'ah) on physical constitution and character (tribaC).
Link: |J0801$, Adapting to changed environment (social or physical). |W0251.2.8$, Natural environment ('geography') as basis for judging character.
Ref.: Jahiz IV 70-74 V 326-78/(on faith).>
A1420, Acquisition of food supply.
Link: |A1341.7.1S, Strife (wars) over control of food supply (territory, raw materials, etc.). |U0310.1.1$, Hunger as overpowering need (drive, motivation).
Ref.: Tha Clabî 22-24: Shamy (el-) "Arab Mythology" no. 51.>
A1421.1, Man given dominion over beasts.
Link: |A1213.1S, Adaminis given preference (superiority) over all of God's creatures (e.g., angels, jinn, etc.). |A1410.0.1S, Humans, for their survival, are given dominion over all creatures. |V0443.3.1S, Prayer over animal (bird) before slaughtering it: "May God give you patience [...]."
Ref.: Jahiz IV 5.>
A1422, Assignment of edible animals. Certain animals may be eaten by man.
Link: |C0203$, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). |C0220, Tabu: eating certain things.>
A1423, Acquisition of vegetables and cereals.
A1430, Acquisition of other necessities.>
A1432, Acquisition of metals.
Link: |A0978.0.1S, Origin of a certain metal or mineral.>
A1432.1, Origin of (acquisition) of iron.
Ref.: Tha'labi 204.>
A1432.4, Acquisition of copper.
Ref.: Tha'labi 204.>
A1432.2, Acquisition of gold.
Link: |D0475.1, Transformation: objects to gold. |F0880.4S, Gold manufactured.
Ref.: Tha'labi 24: Shamy (el-) "Arab Mythology" no. 56; Al' III 29/cf.; Burton V 315/(from Elixir).>
A1432.2.2S, Gold came from Paradise.
Ref.: Tha'labi 24: Shamy (el-) "Arab Mythology" no. 56.>
A1432.2.3S, Gold comes from elixir constituted of sun-dried flowers.
Ref.: MITON.>
A1433, Acquisition of money.
Ref.: Tha'labi 24: Shamy (el-) "Arab Mythology" no. 56; Noy Moroccan 132 no. 51.>
A1433.0.2S, Coins minted by Adam (to facilitate 'living').
Link: |J0977SS, Money-based economy.
Ref.: Tha'labi 24: Shamy (el-) "Arab Mythology" no. 56.>
A1437, Acquisition of clothing.
Ref.: Tha'labi 22-23: Shamy (el-) "Arab Mythology" no. 53.>
A1440, Acquisition of crafts.
Link: |A1406S, Culture taught by angel (to Adam and Eve). |J0801S, Adapting to changed environment (social or physical). |A1440.5.1S, Craftsmen's (artist's) creativity is no innovation (creation).|
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Link: |A0611.0.4$, God--though omnipotent--creates one thing from another. |A0600.1.1$. The model-world ("Çâlam almithâl"): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness. |F0888.0.1$. Innovation ("from own brains," following no model or pattern, etc.). |F1042.6$. Compulsion to creatively compose (story, poem, song, music, drawing, or the like). |H0504.1$. Contest in lifelike painting. |P0440$. Artisans (craftsmen). |Z0119.0.1$. Language creates artistic forms--(a belief). (Compare "Super-organic theory/"einfache Formen").

Ref.: DOTTI 521/[lit.]; MITON; Shamy (el-)
Character Transmutation 258.

A1441, Acquisition of agriculture.
Ref.: Basset Mille III 17 no. 13.

A1442, Origin of milling.
Ref.: |A1446.5.3$, Origin of the grindstone. |A1455.3$. Introduction of baking (bread processing).

A1443, Origin of domestication of animals.
Ref.: ThaÇâlabî 22-23: Shamy (el-)
"Arab Mythology" no. 55.

A1443.0.1$, First domesticated animal (bird).

A1443.0.1.1$, Cock as first domesticated creature (animal).
Ref.: ThaÇâlabî 24-25/(25): Shamy (el-)
"Arab Mythology" no. 57; RAFE 111 n. 374.

A1445.1, Origin of boat-building.

A1445.1.1$, Noah's ark (jidâl) as first ship built.
Ref.: P0456.0.18$, Boat-builder (shipbuilder). |V0223.10.1$, Noah as shipbuilder.

A1446, Acquisition of tools.
Ref.: ThaÇâlabî 23.

A1446.5.3$, Origin of the grindstone.
Ref.: |A1442$, Origin of milling.

A1447, Origin of metal-working.
Ref.: ThaÇâlabî 23.

A1447.2, Origin of blacksmith work.

A1447.2.1$, Blacksmiting taught by angel.
Link: |A0142.0.1$, God as blacksmith.

A1447.2.2$, Blacksmith tools (anvil, bellows, etc.) brought to Earth by angel.

A1447.4, Origin of smelting.
Ref.: ThaÇâlabî 24.

A1448, Origin of mining.
Ref.: P0488$,$ Miner.

A1450$, Origin of glass (crystal).
Ref.: A.A. Maqdisî (al-)
LaTa'if wa al-zaearlyf' 86.

A1450.1$, Solomon disturbed by seeing demons' grimacing faces at bottom of metal drinking cups: God teaches him glass-making so as to escape seeing them.
Ref.: 1791.7.2$, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid). |X0137$, Humor of ugliness.

A1451, Origin of pottery.
Ref.: A.A. Maqdisî (al-)
LaTa'if wa al-zaearlyf' 86.

A1453, Origin of cloth-making.
Ref.: ThaÇâlabî 22-23.

A1453.0.1$, Cloth-making (tailoring) is a profession required for the living as well as the dead.
Ref.: P0441$, Tailor. |V0068.4.2$, Dead wrapped in shrouds.

A1453.1, Origin of spinning.
Ref.: Ions 58/(taught by Isis); ThaÇâlabî 22-23: Shamy (el-)
"Arab Mythology" no. 53.

A1453.1.1$, Eve as the first spinner.
Ref.: ThaÇâlabî 22-23: Shamy (el-)
"Arab Mythology" no. 53.

A1453.2, Origin of weaving.

Link: |P0445.3$, Cloth-making (weaving, tailoring) is a profession required for the living as well as the dead.
Ref.: Tha’labi 22-23: Shamy (el-) "Arab Mythology" no. 53.>
A1453.2.1S, Adam as the first weaver.
Ref.: Tha’labi 22-23: Shamy (el-) "Arab Mythology" no. 53.>
A1453.3, Origin of dyeing.
Ref.: Tha’labi 22-23.>
A1453.8S, Origin of sewing.
Link: |P0441, Tailor.
A1453.8.1S, Adam as the first tailor.
Ref.: Tha’labi 22-23.>
A1453.8.2S, Sarah as the first seamstress.
Link: |A2412.5.1.1S, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.>
A1453.9S, Origin of cloth-making--miscellaneous.>
A1453.9.1S, Eblis (Satan) shows Europeans an economic way to fashion cloth: hence (tight) 'Frank' trousers.
Link: |A1683, Tribal characteristics--dress. |C0852$, Tabu: miserliness (stinginess). |P0625.2.1S, Wearing shirt-like gown (thawb, gilbâb/'galabiyyah'), compared to wearing trousers (pants). |X0501.1.1S, Countryman wearing western-style trousers told he will have trouble in latrine--(no outlets).>
A1455, Origin of cooking.
Link: |A1414, Origin of fire.
Ref.: Tha’labi 23.>
A1455.1, Origin of the domestic hearth.>
A1455.2S, First men used sun's heat (rays) for cooking. Type: cf. 1262.
Link: |J1813.12.2S, Cooking with sun's heat: food spoils.
Ref.: Tha’labi 35/136-37/(136): Shamy (el-) "Arab Mythology" no. 75.>
A1455.3S, Introduction of baking (bread processing).
Link: |A1442, Origin of milling. |Z0055$, Process ascends (escalated) to its natural or logical climax (conclusion).
Ref.: Ions 58/(taught by Isis); Tha’labi 23.>
A1455.3.1S, Bread-production process learned: from planting to eating.
Link: |A0542.1S, Gabriel teaches Adam (and Eve) how to live on Earth. |D1935.3.2.1S, Phases of food production process accomplished by merely wishing: (sowing, harvesting, winnowing, milling, baking, cooking, serving, etc.). |Z0055$, Process ascends (escalated) to its natural or logical climax (conclusion).
Ref.: Tha’labi 23.>
A1459, Acquisition of crafts: miscellaneous.>
A1459.2, Acquisition of seamanship (sailing, etc.).
Link: |A1413.4S, Harnessing of wind power.>
A1453.4, Origin of leaf-dress.>
A1453.4.1S, Fig leaf as first dress (attire) for Adam and Eve.
Link: |A2711.7.1S, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed [Y].
Ref.: Tha’labi 230.>
A1453.4.3S, Castor (yauqîn/kharva’) leaves protect naked Yûnus (Jonah) from flies after being disgorged by whale.
Link: |F0914.5S, Whale disgorges victim it had swallowed (Yûnus/Jonah).
Ref.: Tha’labi, 230.>
A1460, Acquisition of arts.>
A1461, Acquisition of music.
Link: |A1461.9.1S, Music acquired from Iblis (Satan).
Ref.: Tha’labi 154/(from Dâwûd/David and devils); Yâfi)î 154/cf.>
A1461.0.1S, Acquisition of musical instrument(s).
A1461.2.3S, Origin of lute.
Ref.: Basset Mille II 220 no. 8.>
A1461.9S, Acquisition of music--miscellaneous.>
A1461.9.1$, Music acquired from Iblis (Satan).

Ref.: Tha Clabî 32-34/(32) 154: Shamy (el-) "Arab Mythology" no. 77.

A1462$, Origin of dancing.

Ref.: [V0001.8.1.2$, Su fi singing and dancing (dhikr ritual) originated as consequence of bull worship by Hebrews.]

A1464$, Origin of literary arts.

Ref.: [A0465.0.1, The Nine Muses, patronesses of the arts. |P0807.1$, Literature and other artistic verbal activities as amusements.]

A1464.1$, Acquisition of poetry.

Ref.: [A1597.0.1$, Origin of customs connected with personal appearance (beautification, cosmetics).]

A1465.1, Origin of tattooing.

Ref.: [C0005.5$, Satan's books (writings): tattoos. |C0728.1$, Tabu: altering one's natural features for vanity--(tattooing, cosmetic surgery, etc.). |F0553.0.2$, Tattooing (usually green in color: for beauty).]

A1468, Origin of games of skill (indoors).

Ref.: Basset Mille II 412 no. 132/cf.

A1471$, Origin of commerce.

Ref.: [A1650.5.1.10$, Punishment of Adam: toiling and misery: the first to have his brow sweat from labor fatigue. |J2431, Man undertakes to do his wife's work: all goes wrong. |P0204.1$, "A man is to 'bring' [(provide)], a woman is to manage [the entire household].]

A1473, Origin of slavery.

Ref.: [A1657, Origin of slaves. |P0251.5.6, Man's descendants shall serve those of his brother.

Ref.: Kisâ’î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.

A1473.1, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's.

Ref.: Kissâ’î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.

A1473.1.1$, God wills that Seth (son of Adam) enslave descendants of his brother Cain.

Ref.: Kisâ’î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.

A1473.1.2$, Noah asks God to punish his son Ham by making his descendants slaves of his other sons (Ham's brothers). Type: 758DS.
A1480. Acquisition of wisdom and learning.

A1480.1S, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness.

Link: |A0185.3.1$, God teaches vivified head of Adam to utter first words. |A0542.1$, Gabriel teaches Adam (and Eve) how to live on Earth. |A1241.3, Man made from clay image and vivified. |A1406$, Culture taught by angel (to Adam and Eve). |D1810.9, Magic knowledge from God. |E0703.1$, Soul created in Adam from God's breath. |J0164, Wisdom from God. [('ilhâm)].

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 2.>

A1480.1.1S, God's first instructions to Adam: power of the word, honor, hope, love.

Link: |A1482.0.1S, God bestows language upon man (the capacity for speech, "dexterity of tongue"). |W0047.4.1$, 'The pen is mightier than the sword'.

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 2.>

A1480.1.2S, God instructs Adam in required worship on Earth.

Link: |A0100.1.1$, The One-God, no other deity but He--(Allah).

Ref.: Tha Clabî 24-25: Shamy (el-) "Arab Mythology" no. 57.>

A1481, Origin of human wisdom. It is kept hidden by monster and is later stolen. It escapes and spreads through the world.

A1482, Origin of language.

Link: |A0667, Creation of the letters of the alphabet (Arabic), and of numerals. |A1480.1.1S, God's first instructions to Adam: power of the word, honor, hope, love.

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 2; Wickett 177.>

A1482.1, Hebrew as language of heaven.

Link: |A0667, Language of heaven. |V0249. 2.1, Hebrew as language of angels.

Ref.: RAFE 141 n. 513.>

A1482.2S, Arabic as language of heaven.

Link: |A0667, Language of heaven.

Ref.: RAFE 141 n. 513.-

A1487, Origin of sciences.

A1487.1, Origin of astronomy.

A1487.1.1, Origin of astrology.

A1490, Acquisition of culture--miscellaneous.

A1495, Origin of outdoor games.

Link: |P0801$, Competitive game: physical activity--(mainly outdoors).

A1500-A1599, Origin of customs.

A1510, Origin of eating customs.

A1512, Origin of custom of not eating in the dark: devil eats from plates.

A1513S, Why God's name must be mentioned before eating: devil would eat along (thus, food unblessed).

Link: |C0005.10S, Satan's sustenance (nourishment): unblessed food (consumed without mentioning God's name). |N0385.3S, Demon possesses person who fails to mention God's name. |V0035.5.1S, Satan eats along with eater(s) if meal is unblessed (God's name not mentioned).

Ref.: DOTTI 2 4 9 12 13 25 29 86 731/{Mrc}.>

A1517, Origin of eating tabus.

A1520, Origin of hunting and fishing customs.

A1530, Origin of social ceremonials.

A1535, Origin of secular feasts.

Ref.: Tha'labi 32-33{(devil's)}.

A1535.2, Origin of games and fairs.

Ref.: Budge Gods II 193/cf.

A1535.7S, Origin of annual merrymaking feasts.

A1535.7.1S, Secular festivals began in order to listen to music.
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Link: |F0262.0.1$, Humans (Adamites) attracted by magic music. Ref.: Tha Clabî 32.>

A1535.7.1.5$, Origin of depravity (debauchery, merrymaking) in secular festivals. Link: |A1461.9.1$, Music acquired from Iblis (Satan). Ref.: Tha 1 labî 28 33-34(32-33): Shamy (el-) "Arab Mythology" no. 77.>


A1540, Origin of religious ceremonials.>

A1541, Origin of religious feasts and fasts. Link: |P0950-P999$, FESTIVALS, CELEBRATIONS, ND COMMEMORATIONS.>

A1541.4, Origin of Sabbath.>

A1541.4.1$, Origin of the day of rest for Moslems (Friday). Link: |A1541.4, Origin of Sabbath. Ref.: Kisâî 16/(Thackston 16-17): Shamy (el-) "Arab Mythology" no. 21.>

A1541.8.1$, Why Friday is the `chieftainess' of the days [of the week]. Link: |N0127.4, Friday as auspicious day. Z0122.8$, Certain day personified. Ref.: Kisâî 16/(Thackston 16-17); Kisâî 16; Ibshihi 486 cf.; RAPE 26 n. 72.>

A1544, Origin of religious images (idols).>

A1544.1$, Origin of idol worship. Link: |V0001.11, Worship of idols.>


A1544.2.1$, Cain as the first maker of idols. Link: |A1546.6.1, Cain as the first fire worshipper. Ref.: Ibn al-Kalbî 44.>

A1545, Origin of sacrifices [(qarâbîn, qurbân)]. Type: 758CS. Ref.: DOTTI 422.>

A1545.1, Regulations for sacrifice. Type: 758CS. Link: |F0406, Spirit propitiated. V0019.25, Disappearance of offering (sacrifice) indicates that it was accepted. V0301.1.1S, Cain's sacrificial offering rejected because he harbored evil intentions. Ref.: Tha 1 labî 26-27(27): Shamy (el-) "Arab Mythology" nos. 60 61; DOTTI 422.>

A1545.2, Animal substituted for human sacrifice. Link: |V0544$, God furnishes substitute (ram) for human sacrifice. (fidâ').>

A1545.5, Origin of human sacrifice.>

A1545.5.2$, Origin of human sacrifice to water source (monster). Type: cf. 300. Link: |S0262, Periodic sacrifice to a monster. Ref.: DOTTI 78 201 290 404 483/|lit. |.>

A1546, Origin of worship.>

A1546.0.1, Origin of symbols of worship.>

A1546.0.2, Origin of prayers. Link: |V0093.0.1S, dâkor'zikr as Sufi worship (involving dance and chant). Ref.: Tha 1 labî 24-25: Shamy (el-) "Arab Mythology" no. 57.>

A1546.0.2.1$, First prayers performed on Earth. Ref.: Kisâî 66.>

A1546.0.2.1.1$, Noon prayers as first performed on Earth. Ref.: Kisâî 66.>

A1546.0.4S, Origin of the niche (altar, miğrâb) at churches and mosques. Link: |Z0186.7.2S, Symbolism: prayer niche (miğrâb) or pulpit--vagina.>

A1546.0.4.1$, Niche (altar, miğrâb) began as shrine for ancient deity (Egyptian).
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A1546.3, Origin of Christian worship.

A1546.3.3$, Origin of Christianity among the Romans (rüm).

Ref.: Burton I 166 n.-

A1546.6, Origin of fire worship.

Ref.: Tha'labi 28: Shamy (el-) "Arab Mythology" no. 74.-

A1546.4, Origin of Jewish worship.

Link: |V0001.6.3, Worship of fire.

A1546.6.1$, Cain as the first fire worshipper.

Ref.: Tha'labi 28: Shamy (el-) "Arab Mythology" no. 74.-

A1546.4.3$, Origin of Christianity among the Romans (rüm).

Ref.: Ions 138/cf.; Tha'labi 226.-

A1546.3, Origin of Jewish worship.

Link: |V0001.6.3, Worship of fire.

Ref.: Tha'labi 28: Shamy (el-) "Arab Mythology" no. 74.-

A1546.6.1$, Cain as the first fire worshipper.

Ref.: Ions 138/cf.; Tha'labi 226.-

A1546.7, Origin of animal worship.

A1546.6.2$, Origin of ram worship (veneration).

Link: |V0001.8, Worship of animals. [Zoolatry].

A1546.7.1$, Origin of crocodile worship.

Ref.: Ions 115.-

A1546.7.2$, Origin of lamentations for the dead.

Ref.: Ions 59.-

A1547, Origin of funeral customs.

Ref.: Ions 85/(introduced by Anubis); Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.-

A1547.3, Origin of commemorative religious meal (to memorialize death or actions of ancestor or holy person).

Ref.: Ions 85/(introduced by Anubis); Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.-

A1547.3.1$, Origin of wailing (over the dead).

Ref.: Ions 59.-

A1549, Origin of religious ceremonials--miscellaneous.

Ref.: Ions 85/(introduced by Anubis); Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.-

A1549.1, Origin of commemorative religious meal (to memorialize death or actions of ancestor or holy person).

Ref.: Ions 85/(introduced by Anubis); Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.-

A1549.4, Origin of penance for sin.

Ref.: A0661.0.1.1.3$, 'Door (Gate) of Atonement' leads to gates of heaven. [Q0520, Penances].

A1550, Origin of customs of courtship and marriage.

A1552, Marriage between close relatives.

Ref.: A1564.1, Brother-sister marriage of the gods. [C0162.5.1S, Tabu: brother-sister marriage.

Ref.: R.L. Green 25; Ibn-Kathîr I 92-95; Chauvin VIII 174 no. 193; DOTTI 422 631/[Egy, lit.]; Shamy (el-) "Character Transmutation" 225.

A1552.4S, Pairs of twin brother-sister children of first parents marry each other. Type: 758CS.

Ref.: A0702.5.1$, Marriage of brother Earth and sister Sky (Geb and Nat). [A1388.2S, Hatred begins when a daughter of Adam and Eve (Unâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with
other brother-sister twins. |A1553.5$, Parent(s) and children as the entire world population: 'incestuous' marriage a must.

Ref.: Ions 32/(Geb and his four brothers and sisters responsible for the "multitudes in the land"); Kisâî 67-68/(Thackston 72 no. 31): Shamy (el-) "Arab Mythology" no. 59; Alf III 33/(Burton V 319/cf.): "Arab Mythology" no. 38-1; DOTTI 422 631.>

A1552.5$, Scores of twin brothers and sisters children of first demonic parents marry each other. Type: cf. 613C*, 758C$.

Link: |A1274.4.1$, Fourteen brothers and sisters born to first hybrid demons (Khûlît and Mâlîh). |A2922.3$, Iblîs's children (descendants).>

Ref.: MÎTON, Alf III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1.>

A1553, Origin of exogamy and endogamy.>

A1553.1, Origin of endogamy.

Link: |A0164, Marriage or liaison of the gods. |A1278.1$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.).>

A1553.4$, Origin of endogamy.>

Link: |A0164.1, Brother-sister marriage of the gods. |A0164.1.1, Mother-son marriage of the gods. |C0162.4$, Tabu: endogamy (marrying within own group). |T0131.0.2$_(formerly, T0131.5.0.1$), Endogamy. Marriage (only) within the group.>

A1553.5$, Parent(s) and children as the entire world population: 'incestuous' marriage a must. Type: 758C$.

Link: |A0164, Marriage or liaison of the gods. |A1278.1$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |A1297.1$, Cain killed Abel in order not to lose own twin sister as wife.

Ref.: Ions 32/(Geb and his four brothers and sisters responsible for the "multitudes in the land"); DOTTI 422 637 803/{lit.}; Wehr 183 no. 7.>

A1555, Origin of marriage.

Ref.: Ions 58/(Isis's).>

A1555.0.1$, Marriage began at deity's command.>

A1555.0.1.1$, Marriage was instituted by goddess (Isis) as part of mission to civilize humankind.

Link: |A1404, Gods teach people all they know.>

Ref.: Ions 58/(Isis's).>

A1555.0.1.2$, Marriage began when God inspired a revelation to Adam to wed his daughters to his sons (their brothers).

Link: |A1552.4$, Pairs of twin brother-sister children of first parents marry each other.

Ref.: 'Thâ'âlîbî 27; RAFE 30 n. 90 138 nn. 499-500.>

A1556, Origin of sexual restrictions.

Link: |A0604.3.1S, Origin of sinning (depravity).>

A1556.2, Origin of custom of purchasing wife.

Link: |A1556.6S, Origin of requiring bride-gift (mahr).>

A1556.3, Origin of adultery. It occurs in the primeval human family.

Ref.: 'Thâ'âlîbî 28.>

A1556.5S, Reason for custom of praying before sexual intercourse. Type: 332.

Link: |C0003.1S, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.). |C0119.4S, Tabu: conjugal intercourse without mentioning (thanking) God.

Ref.: 'Thâ'âlîbî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1556.5.1S, Failure to mention God before intercourse allows Satan to partake in it: child born of such union will be 'half satanic'.

Link: |C0003.1S, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.).

Ref.: Zubayr (al-) "Iblîs al-laCîn/Cursed Iblîs" 5 12.>

A1556.6S, Origin of requiring bride-gift (mahr).

Link: |A1556.2, Origin of custom of purchasing wife. |P0529.0.2.3.1S, gâddâq, 'mahr' (marriage-present, bride-wealth, "bride-price," etc.).

Ref.: 'Thâ'âlîbî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1556.6.1S, Adam prevented by angels from touching Eve until he has delivered her bride-gift (mahr), thus instating the practice.

Ref.: 'Thâ'âlîbî 18: Shamy (el-) "Arab Mythology" no. 44-1.-
A1557, Why woman is master of husband.


A1557.1S, Women's frailty (vulnerability) gives them power over men.


A1557.3S, Why men walk ahead of women.

Link: |A1372.9.1S, Adam walks into Paradise in front of Eve.>

A1557.3.1S, Men walk ahead of women so as not to violate their modesty.


Ref.: MITON.>

A1557.3.1.1S, Moses walks ahead of female guide so as not to observe her posterior (body); she directs (by non-vocal signs).

Ref.: Kisâ'î 222; TAWT 375 n. 266.>

A1558, Origin of divorce. Type: cf. 670.

Link: |J0217.3S, Divorce preferred to death. |Q0432.0.1S, Divorce as punishment.>

Ref.: DOTTI 365/1Er; Littmann 95 no. 76: Shamy (el-) "Arab Mythology" no. 126; Littmann, Tigre 96 no. 76.>

A1560, Origin of customs connected with birth.

A1567, Origin of circumcision.

Link: |V0082.0.1S, Circumcision is required for cleanliness (of male or female).>

A1567.2S, Circumcision was begun as a means of distinguishing corps of one side from others fallen in battle.

A1568S, Origin of clitoridectomy.


Ref.: Ibn-Kathîr I 154; Burton V 279 n. 2; Hanauer 33-34, 72-73n.>

A1568.1S, Clitoridectomy was begun as lesser punishment of maiming penalty motivated by irrevocable vow (oath).

Link: |V0207S, Vows of sacred persons (prophets, saints) irrevocable.>

A1568.1.1S, Sarah vows (swears) to soak her hands in Hagar's blood; Abraham proposes clitoridectomy: hence the practice becoming a preferred way (sunnah).

Link: |A1597.3S, Origin of the pierced-ear as a women's practice. |M0012.1S, Irrevocable sentence carried out figuratively when innocence is proved. |M0170.8S, Vow (oath) to maim certain person (animal). |S0176.4S, Mutilation: female infibulation (sterilization). |S0322.3.4S, Jealous wife demands mutilation of co-wife. |V0004.3S, al-sunnah: the preferred way for Moslems, as set by the Prophet.>

Ref.: Burton V 279 n. 2.>

A1570, Origin of regulations within the family.

A1570.1S, Why men feel compassion (kindness) towards women.

Link: |A1350.1S, Origin of male's love (affection) for female. |A1557.1S, Women's frailty (vulnerability) gives them power over men. |

Ref.: Tha'â labâb 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1570.1.1S, Painless acquisition of first mate. Adam was put to sleep before rib was taken out of him for creating Eve; had pain been felt, no man would have felt affection for a woman.

Ref.: Tha'â labâb 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1570.2S, Why men assume the upkeep (supporting, taking care of) women.

Link: |A0189.7.2S, Angel (deity) ascertains destiny of female infant as "Weakling" at her birth.

Ref.: Tha'â labâb 18: Shamy (el-) "Arab Mythology" no. 44-3.>

A1571, Origin of code of conduct between husband and wife.

Link: |A1650.5S, Origin of differentiation between male and female (punishments).>

A1574S, Origin of children's power over their parents.

Link: |B0534S, Parenting among animals. |P0230.0.3.2S, 'He who begets [children] loses'.

Ref.: Littmann 94-95 no. 75: Shamy (el-) "Arab Mythology" no. 58-1.>
A1574.1S, God gives children choices: they choose to 'rule' over their parents.
Link: |J0226, Difficult choices between relatives.
Ref.: Littmann 94-95 no. 75: Shamy (el-) "Arab Mythology" no. 58-1.

A1575, Origin of relation of mother and children.
Link: |P0230, Parents and children.

A1577, Origin of personal names.

A1578.4S, Origin of culture-hero's (saint's) nickname.
A1578.4.1S, Why arch-saint ed-Disûqî is labelled "Abu-al-CInain" (Abu-al-CAynayn--"The-One-with-Eyes").
A1578.5S, Origin of clan's name (nickname). Type: 655A.
Link: |P0715.9.2$, Greco-Romans (al-Rûm/"Banû al-'Afar/Children of the Yellow-One"). |Z0183.0.1$, Meaning of a name.
Ref.: Damîrî II 244-45: Shamy (el-) "Arab Mythology" no. 125; DOTTI 362 363/\{lit.\}.

A1580, Origin of laws.
A1580.1, Origin of justice.
Ref.: Ions 15/cf.; Simpson 259.
A1580.1.0.1S, Justice as gift from God.
Ref.: Simpson 259.

A1580.2, Laws given directly by deity.
Link: |P0522.0.2$, Religious laws: jurisprudence based on sacred dogma (sharia, sharî’ah). |P0522.0.2.3$, God's law (ordinance) is the only viable law.
Ref.: Simpson 162.

A1585, Origin of laws: division of property in a family.
Link: |A0542.1S, Gabriel teaches Adam (and Eve) how to live on Earth.
Ref.: Tha Clabî 23.
A1585.1S, Origin of laws: male's share twice a female's.
Link: |A1650.5.2.6S, Punishment of Eve: inheriting half of a man's share. |P0526.4S, Legal principles concerning property.
|P0761.0.2.1S, A male inherits twice the share of a female.
Ref.: Tha Clabî 21 23.
A1585.1.1S, Dividing three grains of wheat (fetched from Paradise) between Adam and Eve (Adam receives two: hence, the law). Type: cf. 1533BS, 1663.
Link: |J1241.0.1S, Dividing even-wise, and odd-wise. "Even-wise: you, your two sons, and one chicken make four; I and three chickens make four": "Odd-wise: you, your wife, your two sons, and one chicken make five; I and four chickens make five".
|P0761.0.2.1S, A male inherits twice the share of a female.
Ref.: Tha Clabî 23; DOTTI 837 903.

A1586, First surety.

A1587, Origin of tabus.
Link: |A0604.3.1S, Origin of sinning (depravity).

A1587.1, Tabus instituted by God or creator.
A1587.2, Tabus instituted by culture-hero.
A1588S, Origin of recorded (written) contracts.
Link: |P0525, Contracts.
A1588S.0.1S, Origin of requiring witnesses to legal agreements.
Link: |A1374.1.1S, Adam claimed to Angel of Death that his lifespan was longer than what he had agreed to: thus dishonesty became part of Adamite's nature.
Ref.: Tha Clabî 28-29; "Arab Mythology" no. 68; Ibn-al-Athîr I 9-010 18-19, Tha Clabî.

A1589, Origin of laws--miscellaneous.
A1589.1, Why women are disqualified as witness in court.
A1589.2S, Why two women are required (as one) witness in court.
Link: |A1650.5.2.5.1S, Woman's testimony is worth half of man's, and thus deficient in reason. |Z0097.1.2S, nisâ (women): nisyân (forgetting).
Ref.: Tha Clabî 21.

A1590, Origin of other customs.
A1591, Origin of burial.

Link: |A1547, Origin of funeral customs.

Ref.: Khalîfah 109-13.-

A1591.1, Burial learned from watching raven bury its dead.

Link: |B0257.9.1$, Animal buries self or buries another at death. |J0133.0.1$, Animal behavior copied (imitated) by man.-

Ref.: Jâhiz III 410-11; Thaâlabi 26-27/(27): Shamy (el-) "Arab Mythology" nos. 60 61; Ibn-Kathîr I 92; Basset Mille III 20 no. 16; Khalîfah 148; RAFE 178 n. 650.-

A1591.4, Origin of burial customs (accompaniments of burial).

Link: |T0039.1.1$, Girl would enter dead sweetheart's corpse (in grave) so that she my answer interrogative angels (correctly) in his behalf: |V0066.0.1$, Instructing the dead before burial as to how to answer interrogative angels (talqîn, 'prompting').

Ref.: Simpson 124; Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71; Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 67.-

A1591.4.0.1, Angels bury Adam in certain manner and, thus, show way of burial of all his descendants.

Link: |P0715.1, Jews.

Ref.: Tha Clabî 83.-

A1591.4.2, Origin of embalming (mummification).

Link: |E0181.3$, Resuscitation learned from watching animal (bird, insect) revive its dead.

Ref.: Jâhiz III 410-11; Thaâlabi 26-27/(27): Shamy (el-) "Arab Mythology" nos. 60 61; Ibn-Kathîr I 92; Basset Mille III 20 no. 16; Khalîfah 148; RAFE 178 n. 650.-

A1591.4.3, Why certain groups are unwelcome at funerals.

Link: |P0681.1.1.1$, Mourning: verbal expressions (wailing, dirge, elegy/rithâ$, Câdîd, nadb).

Ref.: Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 67.-

A1591.5, Why Death (Azrael) is not seen.

Link: |A1337.0.1.2$, Diseases as cause of death created by God so as to protect angel of death (Azrael) from being hated by humans; |V0233.0.1.1$, Horror-evoking features of angel of death.

Ref.: Ciawi (al-) 22/(people complained to God); Massenbach (Von) Nubische pt. A.III 92 no. 40; CFMC: N-Nubia 69-10A 5-1-no. 27.-

A1597, Origin of customs of wearing a beard.

Link: |A1465, Origin of decorative art. |P0717.1$, Characteristic national appearance--personal.
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Ref.: Thā'labī 105-(tattooing).>
A1597.2, Origin of custom of shaving.>
A1597.2.1S, Origin of women's practice of removing body-hair.
A1597.2.1S, Satan helps Bliqis (Queen of Sheba) camouflage her hairy legs; hence: women's beautician, the bathhouse, wax (for removal of body hair).
Ref.: Damīrī II 124; Basset Mille III 107 no. 75.>
A1597.3S, Origin of the pierced-ear as a women's practice.
Link: |F0517.0.3.1S, Woman with hairy legs.
A1597.3.1S, Sarah vows (swears) to cut off part of Hagar's body: Abraham proposes ear-piercing (-boring): hence the beauty practice.
Ref.: Thā'labī 30-31: Shamy (el-) "Arab Mythology" no. 89.>
A1599, Origin of additional customs.>
A1599.8, Inequalities of fortune among men, otherwise the work of the world will not go on.
Ref.: A1618, Origin of inequalities among men. N0190S, Fate's inexplicable inequalities (injustices). N0194S, Good fortune interrupted (by deity) due to misunderstanding (mistake).>
A1599.10, Origin of witchcraft.>
A1599.10.1S, Origin of witchcraft due to hatred: Či'Unāq (Lilith) as the first witch.
Ref.: Ibshîhî 491; RAFE 85 n. 280; Shamy (el-) "Belief Characters" 22.>
A1599.10.2S, Origin of witchcraft: taught to mortal woman by angels.
Ref.: Thā'labī 30-31: Shamy (el-) "Arab Mythology" no. 89.>
A1599.11.1, Origin of war.>
A1599.11.1.1S, Adam's son (Seth) as first war-wager.
Ref.: A1473.1S, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's. W0186.1S, Warlike nation (tribe).
Ref.: Kisâ'î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.>

A1600-A1699, Distribution and differentiation of peoples--general.

A1600, Distribution and differentiation of peoples--general.
Ref.: P0750.0.1S, Basis for social differentiation and stratification.>
A1601, Number of nations of the world (70, 72, 140).
Link: |B0020.2, Beast-men in lower world. F0709.5S, Faraway locations (countries, sites, regions).
Ref.: Ibshîhî 490/(twenty-eight/extinct).>
A1602S, Inhabitants of the lower strata of earth. (Usually cannibals or beast-men).
Link: |B0020.2, Beast-men in lower world. F0709.5S, Faraway locations (countries, sites, regions).
Ref.: Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1; Thā'labī 4-5: "Arab Mythology" no. 11.>
A1602.1S, Mythical race: al-Muwashshim, upon whom is everlasting torment, but they are due for a
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[divine] reward (in Ramakah).

Link: |A0874.1.1.1S, First earth: Ramakah (inhabited by al-Muwashshim).
Ref.: Thaṭ labī 4-5.-

A1602.2$, Mythical race: al-Tamīs—they eat own flesh and drink own blood (in Khaladhah).

Link: |A0874.1.1.2S, Second earth: Khaladhah (inhabited by al-Tamīs).
Ref.: Thaṭ labī 4-5.-

A1602.3$, Mythical race: al-Qays, their food is dirt (dust) and their drink is thaddā' (in CAraqah).

Link: |A0874.1.1.3S, Third earth: CAraqah (inhabited by al-Qays).
Ref.: Thaṭ labī 4-5.-

A1602.4$, Mythical race: al-Jillah, they have no eyes (in al-Harbā).

Ref.: Thaṭ labī 4-5.-

A1602.5$, Mythical race: al-Hajlah, they are cannibals, many of them eat one another (in Malthâm).

Link: |A0874.1.1.5S, Fifth earth: Malthâm (inhabited by al-Hajlah). |F0561.9$, People who live on their own flesh and blood (as their regular diet). |G0011.18, Cannibal tribe.
Ref.: Thaṭ labī 4-5.-

A1602.6$, Mythical race: al-Qaṭat, they have the form of birds (in Sijjīn).

Link: |A0874.1.1.6S, Sixth earth: Sijjīn (inhabited by al-Qaṭat). |B0050.1$, Men-like creatures in bird form in lower world.
Ref.: Thaṭ labī 4-5.-

A1602.7$, Mythical race: al-Khaṣûm, they have claws like beasts; the destruction of Gog-Magog will be at their hands (in CAjībah).

Link: |A0874.1.1.7S, Seventh earth: CAjībah (inhabited by al-Khaṣûm). |A1303.2$, Gog and Magog as giant races.
Ref.: Thaṭ labī 4-5.-

A1610, Origin of various tribes.

A1611, Origin of particular tribes.

Ref.: Thaṭ labī 28.-

A1611.2, Origin of Gypsies.

Ref.: Zîr 140.-

A1611.6, Origin of various Near Eastern peoples.

Ref.: Shamy (el-) Egypt 139 273-74/(272) no. 24: Shamy (el-) "Arab Mythology" no. 29-1.-

A1611.7S, Origin of Turks: a subdivision of Gog and Magog who escaped being walled in. Type: 758D$.

Link: |D2177.4, Evil spirits kept out by stone wall. |F0777.2.1S, Wall that surrounds an entire country (nation). |P0727.1S, Characteristic behavior of Turks (Sarkassians, 'Amā'âq, etc.). |R0002.1S, Captive demonic race: Gog and Magog.
Ref.: DOTTI 433; Shamy (el-) Egypt 139, 273-74 no. 24: Shamy (el-) "Arab Mythology" no. 29-1.-

A1611.8S, Origin of Kurds: people who fled from king's tyranny to mountains. Type: 816A$.

Ref.: Basset Mille II 283 no. 45; DOTTI 449/[lit.].-

A1613S, Origin of the three races: Caucasoid (white), Negroid (black), and Mongoloid. Type: 758D$.

Link: |A1614, Origin of white and colored races. |A0184.0.1.1S, Noah's blessing: prophets and noblemen form Shem's descendants.
Ref.: Kisâ'î 98-99/(Thackston 105 no. 43): Shamy (el-) "Arab Mythology" no. 81; Thaṭ labī 34; DOTTI 423; RAFE 138 n. 501.-

A1613.1S, Caucasoids, Negroids, and Mongoloids are descendants of Noah's three sons: Shem, Ham, and Japheth. Type: 758D$.

Link: |A1473.1S, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's.
Ref.: Kisâ'î 98-99/(Thackston 105 no. 43): Shamy (el-) "Arab Mythology" no. 81; Thaṭ labī 34; Alf III 137/(sons of Ham); Burton VI 119/(lineage of Ham); DOTTI 423; RAFE 138 n. 501.-

A1613.1.1S, Whites as sons of Shem.

A1613.1.2S, Blacks as sons of Ham.

Link: |A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. |A1621.1S, Reasons for ethnic and racial differences in populations in different regions of earth.
Ref.: MITON.-

A1613.1.3S, Orientals (Chinese) as sons of Japheth.

A1614, Origin of white and colored races.
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Link: |A1618.3$, Inequalities among nations from deity's misunderstanding. Ref.: [Ions 2y/cf. (location); Busset Mille III 29 no. 23.]

A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. Type: 758D$, 872$.

Link: |A0184.0.1$, Noah's blessing: prophets and noblemen form Shem's descendants. |A1473.1$, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's. |A1613.1.2$, Blacks as sons of Ham. |H0495.4$, Mother test: woman's own (biological) son will refuse to look at her while she is nude (naked). |P0251.5.6, Man's descendants shall serve those of his brother. |T0016.6$, Passion (hawâ) aroused due to nakedness or body exposure caused by gust of wind (air: hawâ). |T0405.1$, Father's nakedness or exposure. |T0405.9.4$, Exposure (of privates) caused by gust of wind (lifting up tail of dress, robe, shirt, gown, etc.). |V0384. 1.2$, Extreme religious interpretations concerning human races. |X0052, Ridiculous nakedness or exposure.

Ref.: [Kisâ'î 98-99/(Thackston 105 no. 43); Shamy (el-) "Arab Mythology" no. 81; DOTTI 423/ [lit.].]

A1614.1.0.1$, Negroes (blackness) as curse on Ham for breaking nuptial tabu while on ark. Type: cf. 758D$.

Link: |C0117.2$, Tabu: sexual intercourse while on the ark. |Z0143.3.2$, 'Black face': inauspicious person.

Ref.: [Tha Clabî 36; ThaClabî 34: Shamy (el-) "Arab Mythology" no. 81-1; DOTTI 423.]

A1614.1.0.2$, Negroes (blackness) as curse on Ham for ignoring father's (Noah's) call. Type: cf. 758D$.

Link: |Q0327.2.1$, Failure (refusal) to respond to parent's call punished.

Ref.: DOTTI 423.

A1614.6, Origin of light and dark skin color.

A1614.6.1$, Burned (over-baked) and underbaked races (hot and cool wombs: like ovens do with bread). Type: cf. 1110S$.


Ref.: [Jâhiz III 244-45; Damîrî II 173; DOTTI 703/ [Mrc].]

A1617, Origin of place-name. Type: 613/980$*

Link: |A1577, Origin of personal names. |P0590.1$, City (town) founded. |Z0183.0.1$, Meaning of a name.

Ref.: [DOTTI 3 121 159 404 516 674 682 683 684/[Alg, Egy, lit., Sdn]; MITON; Shamy (el-) "Mythological Constituents of Alf laylah" 39(Abu-Qîr); TAWT 388 n. 510/[Sdn].]

A1617.15, Origin of a mountain-name.

Link: [A0965, Origin of mountain chain.]

A1617.1.15, Why mountain is called "Thakklä Mountain" (Mother bereft of children).

Ref.: [MITON].

A1618, Origin of inequalities among men.

Link: |A0184.0.1$, God's favorite people (nation). |A1599.8, Inequalities of fortune among men, otherwise the work of the world will not go on. |N0190.0.1$, Inexplicable inequality in possessions (wealth, power, etc.).

Ref.: [Thâ̄labì 15: Shamay (el-) "Arab Mythology" no. 2; RAFE 297 n. 2.]

A1618.15, Inequalities among social groups established at creation.

Link: [A1241.5.1$, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created.]

Ref.: [Kisâ'î 6/(Thackston 5 no. 1): Shamay (el-) "Arab Mythology" no. 3; Thâ̄labì 15: "Arab Mythology" no. 2; RAFE 297-98 nn. 2/3.]

A1618.1.5, Inequalities among social groups (nations) from deity's act favoring a certain group (segment of population).

Link: |N0190.1.1.1$, Cain complains against the favoring of Abell. |N0194s, Good fortune interrupted (by deity) due to misunderstanding (mistake).

Ref.: [Thâ̄labì 26-27: Shamay (el-) "Arab Mythology" no. 60; RAFE 297 n. 2.]

A1618.2.5, Origin of inequality in division of property. Type: cf. 655, 655A$*

A1618.2.15, Why a male inherits twice a female's share.

Link: |A1650.5.2.6$, Punishment of Eve: inheriting half of a man's share.

Ref.: [Thâ̄labì 23.]

A1618.35, Inequalities among nations from deity's misunderstanding. Type: 774M$, 774M3$.

Link: [A0196.4$, Deity errs (makes mistake). |A1614, Origin of white and colored races.]

A1620, Distribution of tribes.

Ref.: [Kisâ'î 98/(Thackston 105 no. 42): Shamay (el-) "Arab Mythology" no. 82.]

A1621, Reasons for difference in population sizes in different areas.
A1621.1S, Reasons for ethnic and racial differences in populations in different regions of earth.

Link: |A1613.1.2$, Blacks as sons of Ham.
Ref.: Ions 24/(dark-light); Kisâ‘î 98/(Thackston 105 no. 42): Shamy (el-) "Arab Mythology" no. 82.>

A1622S, Reasons for presence of people (tribe) at a certain location.

Link: |A1613.1.2$, Blacks as sons of Ham.
Ref.: Ions 24/(colors); Kisâ‘î 98/(Thackston 105 no. 42/cf.): Shamy (el-) "Arab Mythology" no. 82.>

A1622.1S, People rescued from monster form a community (village, town, etc.) on the spot of their deliverance. Type: 123C.

Link: |F0913.3$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).
Ref.: DOTTI 50 179; TAWT 72 no. 1-2.>

A1630, Wandering of tribes.

Link: |D2188.5$, Tribe vanishes.
A1631, Emergence of tribe from lower world.

Link: |A1622.15, People rescued from monster form a community (village, town, etc.) on the spot of their deliverance.>

A1635S, Banî-Hilâl as wandering tribe.

Link: |M0463.1S, Curse on tribe: perpetual wandering.
Ref.: Zîr 151.>

A1640, Origin of tribal subdivisions.

A1645S, Origin of Arab tribal subdivisions.

Ref.: Zîr 2.>

A1650, Origin of different classes—social and professional.

A1650.1, The various children of Eve. [Some hidden from God during visit and do not receive blessing: become less fortunate]. Type: 758.

Ref.: DOTTI 421/{Mrç}; Dwyer 45-46 no. 3; Rosenhouse 224-27 no. 4-9.

A1650.2, Custom of differentiating social classes by color of dress introduced.

Link: |H0529.1$, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just form the tyrant, etc. |P0625, Customs connected with clothing.
A1650.2.1S, Custom of differentiating religious groups by color of dress introduced.

Link: |D0692, City's Inhabitants transformed to fish. Different classes [(religious denominations)] to different colored fish. |P0722.3, Religion (religious denominations) as factor in population analyses. |V0131.3S, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood).
Ref.: MITON.>

A1650.5S, Origin of differentiation between male and female (punishments).

Link: |A1352.4S, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit.
Ref.: Tha Clabî 19-20.

A1650.5.1.1S, God's (ten) afflictions on mankind ('Adam and his children').

Link: |A1346, Man to earn bread by sweat of his brow.
Ref.: Tha'labî 19-20.

A1650.5.1.1$, Punishment of Adam: God's reconciliatory-reprindam (Citâb).

Link: |A0182.3.2, God rebukes mortal. |P0795.0.1.1S, Reconciliatory-reprindam (Citâb) among friends and lovers. (Complaining and seeking redress without offending). |V0232.11S, Angel rebukes (reproaches) mortal.
Ref.: Tha’labî 12-13; Shamy (el-) "Arab Mythology" 19 no. 30; Tha’labî 19: "Arab Mythology" no. 42; RAFE 136 n. 493; TAWT 24 n. 40.

A1650.5.1.2S, Punishment of Adam: infamy, disgrace.
Ref.: Tha’labî 20; RAFE 136 n. 493.

A1650.5.1.3S, Punishment of Adam: thin skin.
Ref.: Tha’labî 20; RAFE 136 n. 493.

A1650.5.1.4$, Punishment of Adam: banishment from God's realm.
Ref.: Tha’labî 20; RAFE 136 n. 493.

A1650.5.1.5$, Punishment of Adam: long separation from Eve—(100 years).
Ref.: Tha’labî 20; RAFE 136 n. 493.

A1650.5.1.6S, Punishment of Adam: strife (enmity toward one another).
Ref.: Tha’labî 20; RAFE 136 n. 493.

A1650.5.1.7S, Punishment of Adam: branded as rebellious.
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Link: |Q0218.1$, Rebellion against ruler (king, sultan, chief, etc.) punished.
Ref.: Tha Clabî 20; RAFE 136 n. 493.-

A1650.5.1.8$, Punishment of Adam: setting enemy against his descendants (becoming prey).
Ref.: Tha Clabî 20; RAFE 136 n. 493.-

A1650.5.1.9$, Punishment of Adam: being earth-bound (prisoner in ad-dunyâ), and suffering the elements.
Link: |F0499.3.4$, Jinn (depending on race, class, and capabilities) can go anywhere in the universe except sky-worlds (heavens). |V0230.5.2$, Angels (regardless of class) can go anywhere in the universe.
Ref.: Tha Clabî 20; RAFE 136 n. 493.-

A1650.5.1.10$, Punishment of Adam: toiling and misery: the first to have his brow sweat from labor fatigue.
Link: |A1346.1, Man must work as punishment for theft of fire. |A1472, Beginning of division of labor.
Ref.: Tha Clabî 20; RAFE 136 n. 493; TAWT 24 n. 40.-

A1650.5.2$, God's (fifteen) additional afflictions on women ('Eve and her daughters').
Link: |A1372.11.1$, God bestows mercy (kindness) on Eve as recompense for afflictions He meted out to her. |U0281.2$, Merits and demerits of gender (female, male). |W0230.5.2$, Stereotyping: gender (sex) traits.
Ref.: Jâhiz IV 199; Tha Clabî 20; RAFE 137 n. 494; TAWT 24 n. 40.-

A1650.5.2.0.1$, Eve blamed for Adamites's troubles on earth--(due to eviction from paradise). Usually blame extended to 'her daughters'.
Link: |W0256.6$, Stereotyping: gender (sex) traits.
Ref.: MITON; Kisâ'î 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; Ibn-al-Athîr I 18-19: "Arab Mythology" no. 67; RAFE 137 n. 494.-

A1650.5.2.1$, Punishment of Eve: menstruation.
Link: |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit. |A1650.5.2.4.1$, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion. |C0147$, Tabu: animals that menstruate.
Ref.: Tha Clabî 20; RAFE 137 n. 494; TAWT 24 n. 40.-

A1650.5.2.1.1$, Tree in paradise bleeds: avenges self on Eve.
Link: |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit. |A2766, Why certain tree bleeds. |D1659.3$, Angry plant inflicts its bad attribute(s) upon unkind person.
Ref.: RAFE 137 n. 494.-

A1650.5.2.2$, Punishment of Eve: heaviness of pregnancy.
Ref.: Jâhiz IV 199; Tha Clabî 21; RAFE 137 n. 494.-

A1650.5.2.3$, Punishment of Eve: labor pains and childbirth pains.
Link: |A1351.1, Origin of childbirth pains. |A1650.5.2.16$, Punishment of eve: suffering defloration pains. |Q0553.3.6, Painful birth of children as punishment.
Ref.: Jâhiz IV 199; Tha Clabî 21; MITON Intro. 10 n. 57; RAFE 137 n. 494; TAWT 24 n. 40.-

A1650.5.2.3.1$, Punishment of Eve: craving during pregnancy.
Link: |H0936, Task assigned because of longings of pregnant woman [(craving)]. |T0570.1$, Pregnant woman's wish (craving).
Ref.: Jâhiz IV 199; RAFE 137 n. 494.-

A1650.5.2.4$, Punishment of Eve: deficiency in religion (faith).
Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha Clabî 21; MITON Intro. 19 n. 57; RAFE 137 n. 494; TAWT 24 n. 40.-

A1650.5.2.4.1$, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion.
Link: |A1650.5.2.1$, Punishment of Eve: menstruation. |C0140, Tabu connected with menses. |V0003.0.1$, Observing required religious services is obligatory after puberty: sin al-taklîf (age of obligation).
Ref.: Tha Clabî 21; MITON Intro. 10 n. 57; RAFE 137 n. 494.-

A1650.5.2.5$, Punishment of Eve: deficiency in reason (mind).
Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha Clabî 21; MITON Intro. 10 n. 57; RAFE 137 n. 494; TAWT 24 n. 40.-

A1650.5.2.5.1$, Woman's testimony is worth half of man's, and thus deficient in reason.
Link: |A1589.2$, Why two women are required (as one) witness in court.
Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha Clabî 21; RAFE 137 n. 494.-

A1650.5.2.6$, Punishment of Eve: inheriting half of a man's share.
Link: |A1618.2.1$, Why a male inherits twice a female's share.
Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.7$, Punishment of Eve: imposition of Ciddah (waiting period before remarriage) on women only.

Link: P0529.5S, Ciddah: required waiting period before a woman may remarry. P0529.5.1S, Woman's failure to observe required waiting period before remarrying (Ciddah) is sinful (illegitimate, fornication).

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.8$, Punishment of Eve: being "under" men's hands.

Ref.: Jâhiz IV 199; Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.8.1$, Punishment of Eve: female being "below" male during coition.

Link: A1352.4$, Why a woman may not `top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. C0119.3.1$, Tabu: woman `topping' man during coition.

Ref.: Jâhiz IV 199; RAFE 137 n. 494.

A1650.5.2.9$, Punishment of Eve: having no right (power) to divorce spouse.

Link: P0529.0.1S, Only husband has right to instant divorce (by mere oath).

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.10$, Punishment of Eve: being exempt from partaking in holy-wars (struggles).

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.11$, Punishment of Eve: no prophet chosen from among women (Eve's female descendants).

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.12$, Punishment of Eve: no sultan nor ruler from among women (Eve's female descendants).

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.13$, Punishment of Eve: woman may not travel except when accompanied by a mahram (sacrosanct, unmarriageable male, usually a close-relative).

Link: C0193.4S, A woman (adult female) may be alone with a man (adult male) only if he is a mahram (marriage between them would constitute incest). P0529.6.3S, Nonsexual marriage so that man and woman may be together.

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.14$, Punishment of Eve: Friday Prayer-service (at mosque) may not be held with only women (lâ tanah qid bihinna--i.e., they would not constitute a legitimate congregation).

Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Thâ'labi 21; MITON Intro. 10 n. 57; RAFE 137 n. 494.

A1650.5.2.15$, Punishment of Eve: women may not be greeted [with the typical greeting], 'peace-be-upon'--(lâ yusallamu ʾalayhin).

Link: P0611.2S, Women's ways of greeting. P0682.4.1S, Greeting according to social status: age, gender, rank, ethnic identity.

Ref.: Thâ'labi 21; RAFE 137 n. 494.

A1650.5.2.16$, Punishment of eve: suffering defloration pains.

Link: A1650.5.2.3S, Punishment of Eve: labor pains and childbirth pains.

Ref.: Jâhiz IV 199("first punishment"); Thâ'labi 21; RAFE 137 n. 494; TAWT 24 n. 40.

A1650.6, Custom of differentiating social classes by place of birth.

A1650.6.1S, 'Children of Paradise' and 'Children of Earth': Eve's child born in Paradise holds self superior to sibling born (to Eve) on Earth. Type: 758CS.

Link: A1231.3.1S, Adam's progeny on earth: children born to Adam and Eve after their descent. A1650.1, The various children of Eve. [Some hidden from God during visit and do not receive blessing: become less fortunate]. T0131.11S, Lower social class as obstacle to marriage.

Ref.: Thâ'labi 26-27/(26): Shamy (el-) "Arab Mythology" nos. 60 61; DOTTI 422 630.

A1657, Origin of slaves.

Link: A1473, Origin of slavery.

A1657.1, Origin of subject tribes (aithech-thuatha).

A1659, Origin of different classes--miscellaneous.

A1659.1, Origin of the Fomorians (giants).


Ref.: Thâ'labi 136-37: Shamy (el-) "Arab Mythology" no. 76; Damirî II 405-46: "Arab Mythology" no. 29.
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A1659.1.2$, Monstrous giants (Fomorians) descended from first female cast out of paradise (CUnâq).
Link: |A1277.5$, Daughter as the first child for Adam and Eve: CUnâq. |A1303.1$, CAwj ibn CUnuq (Og) as giant of mythic measurements--(head in clouds, feet on sea bottom, etc.). |F0531.0.5$, Giant race. |F0531.6.1.9, Giants as descendants of Cain.
Ref.: Tha'labî 35 _136-37/(136): Shamy (el-) "Arab Mythology" no. 75.-

A1660, Characteristics of various peoples--in personal appearance.
Link: |P0717$, Characteristic external treatment of body--national appearance.
Ref.: Amîn 93.-

A1661, Hair and beard of various peoples.

A1661.4$, Why Sons of Ham have short (kinky) hair. (Noah's curse).
Link: |H0076S, Black woman turned white supernaturally is recognized: she still has kinky hair.
Ref.: Tha'labî 36/(not exceed ears).-

A1662, Peculiar smell of body.
Link: |F0687.2.1$, Woman with indelible bad body odor.-

A1667, Intelligence of various people[s].-

A1667.1, Why Europeans know more than natives. Type: cf. 774M2S.
Link: |A1689.11.3$, Disbelievers more powerful (rich) than believers since former have the here-and-now, but not the hereafter. |A1698$, European theories about inability of non-Europeans to think logically ('savage mind,' 'pre-logical mentality,' etc.). |P0191.1$, Characteristic behavior of foreigners (strangers). |U0118.3$, Foreign goods (expertness) preferred (the khawâgah-complex). |W0256.1$, Stereotyping: ethnic and national traits.
Ref.: DOTTI 431; TAWT 28 n. 65.-

A1670, Characteristics of various peoples--in industry and warfare.
Ref.: Mouliéras-Lacoste 348 no. 54.-

A1671, Tribal characteristics--labor.

A1671.9S, Tribal characteristics concerning labor--miscellaneous.

A1671.9.1S, People who work by night and rest by day.
Link: |P0408.3$, Laboring (working) at night, selling by day. |T0482, Day husband: night husband. [Woman has two husbands: a robber and a juggler].
Ref.: Tha'labî 203.-

A1673, Tribal characteristics--industry.
Ref.: Jâhîz III 161.-

A1674, Tribal characteristics--stealing.
Link: |P0736.1S, Characteristic behavior of Gypsies.
@T0450.9.1.1$, khalâq (lasciviousness, licentiousness) as characteristic of prostitutes.
Ref.: Zîr 140.-

A1675, Tribal characteristics--warfare.
Link: |W0186.1$, Warlike nation (tribe).-

A1676, Tribal characteristics--bravery or cowardice.

A1677S, Tribal characteristics--leadership.
Link: |H11567, Test of leadership.
Ref.: Jâhîz II 353-54.-

A1680, Characteristics of various peoples--in habits.

A1681, Tribal characteristics--eating.

A1683, Tribal characteristics--dress.
Link: |P0625.2S, Customs connected with clothing styles.-

A1683.8S, Reason for use of (tribal) dress-accessory (decoration).
Link: |A1687, Tribal characteristics--decorations [(bodily)].-

A1683.8.1S, Why Jews have thread hanging at tail of garment.
Link: |A1650.2, Custom of differentiating social classes by color of dress introduced. |P0601.2S, Customs practiced without knowledge of reason--("cultural survival").
Ref.: Tha'labî 213.-

A1687, Tribal characteristics--decorations [(bodily)].
Link: |A1683.8S, Reason for use of (tribal) dress-accessory (decoration). |F0531.0.5S, Giant race. |H0052S, Recognition by scarification marks (tashlîkh).-
A1687.2S, Why certain people mark their bodies.
Link: |H0052.1S, Scarification pattern indicates tribal affiliation (identity). |
A1687.2.1S, Why Nubians (Sudanese) scar their faces.
Link: |F0553.0.1S, tashlîkh (scarification, slashing skin). |
A1689.11, Why one people is superior in power to another. Type: 774M2S.
Ref.: |DOTTI 431; |
A1689.11.3S, Disbelievers more powerful (rich) than believers since former have the here-and-now, but not the hereafter. Type: 774M2S.
Link: |Q0172.0.2.1S, Rewards in heaven: whatsoever one may wish. |V0371.1S, Pity for the poor (peniless) of the Jews: "Neither the here-and-now, nor the hereafter." |
Ref.: |DOTTI 431; |MITON; |RAFE 31 n. 91; |
A1698S, European theories about inability of non-Europeans to think logically ("savage mind," "pre-logical mentality," etc.).
Link: |P0191.1S, Characteristic behavior of foreigners (strangers). |P0715.9.1S, The uncivilized (barbarians, cannibals, savages, etc.). |W0256.1S, Stereotyping: ethnic and national traits. |W0251.6S, Environmental conditions as basis for judging character. |
A1698.1S, The Yorkshire Syndrome, only Europeans can properly process raw materials from Third World countries (e.g., cotton, ore, myths, tales, etc.).
Link: |A1667.1, Why Europeans know more than natives. |U0118.3S, Foreign goods (expertness) preferred (the khawâgah-complex). |
Ref.: |TAWT 28 n. 65 29 n. 73; |
A1700-A2199, CREATION OF ANIMAL LIFE. |
A1700-A1799, Creation of animal life—general. |
A1701, Creation of animals by God.
A1705, Animals from transformed man.
Link: |A0054.5.1S, Punishment of rebel angel by demotion (or transformation into lower form of creation). |A1737S, sakht maskh (devolution): creation of animals through degeneration to present forms. |
A1710, Creation of animals through transformation.
A1730, Creation of animals as punishment.
A1737S, sakht maskh (devolution): creation of animals through degeneration to present forms.
Link: |A0054.5.1S, Punishment of rebel angel by demotion (or transformation into lower form of creation). |A0054.6.3S, Punishment of Eblis: deformity of image (maskh). |A1220.1, Progressive degeneration to present race of men. [Devolution]. |
A1705, Animals from transformed man. |A1861.0.1S, Creation of monkeys through devolution (sakht): punishment. |Q0551.3.0.1S, Transformation to a lesser form (sakht/maskh) as punishment. |Q0551.5.1, Reincarnation into degraded form as punishment. |U0155.1S, Monkey told (threatened): "You will be devolved [into lower form of life]!" He answered: "[Down] to what! A Gazelle!" |
Ref.: |Jâhîz I 297-99; Qazwînî I 279/(inferred); Ibshîhî 481; Basset Mille II 408 no. 129 III 498-99 no. 301; Boqari 160-61; RAFE 187 n. 673; Schmidt-Kahle 194 no. 34; |
A1750, Animals created through opposition of devil to god.
A1751.1, Mouse created by Lucifer; cat by Michael to destroy mouse.
A1770, Creation of animals from unusual primeval mating.
Link: |A2905.2.1S, Jinn a hybrid of viper and scorpion (she-wolf and lion) from hell. |B0099.9S, Newly generated creatures. Man-made being—original or hybrid (mutant). |
A1790, Creation of animals—other motifs.
A1791, Giant ox ancestor of all animals.
Link: |X1237.3S, Lies about a giant bull (steer): mythical (fantastic) size and qualities. |
A1792, Animal vomited up by creator.
Link: |A0112.7.6S, Deity born from parent's mouth ( spat out or vomited up). |T0541.8, Birth from secretions of the body. |
A1800-A1899, Creation of mammals. |
A1810-A1839, Creation of carnivora.
A1810, Creation of felidae.
A1811, Creation of cat.
Ref.: Jâhiz IV 298-300.
A1811.2, Creation of cat: sneezed from lion's nostrils.
  Link: [A0006.8$, Reason for creation of certain animals. |A1853.1$, Creation of mouse: sneezed from pig's nostrils. |A1871.0.2$, Creation of pig (hog): discharged from elephant's anus. |A2246$, Animal characteristics: creation in another's image. |A2494.1.1, Enmity between cat and mouse.
  Ref.: Jâhiz V 271-72 347-48/(za)m/claim with Cawâm and some 'quâsâs'); Thâ'âlabî 35: Shamy (el-) "Arab Mythology" no. 100; Qazwînî 232; Damîrî II 36; Ibshîhî 453; Basset Mille III 27 no. 21; Basset Contes pop. berh. 25-26 no. 12; Duwayk (al-) I 165; RAFe 114 n. 389.
A1811.2.1$, "Cats' Adam and Eve": all ordinary cats are their progeny.
  Link: [B0001, Animal elders. Mythical ancestors of the present animals. |J0039$, Knowledge acquired from inferences from proverb--how proverbs (parables) work.
  Ref.: Jâhiz I 146; Thâ'âlabî 35/cf.: Shamy (el-) "Arab Mythology" no. 100.
A1811.3, Cat of divine origin; is really praying when it purrs.
  Link: [B0251.4.3$, Cat prays when it purrs.
A1820, Creation of mustelidae.
A1830, Creation of canidae and other carnivora.
A1831, Creation of dog.
Ref.: Basset Mille III 12 no. 8/cf.
A1831.1, Dog created as watch-dog for Jesus.
  Link: [A0006.8$, Reason for creation of certain animals. |B0292.1.2, Dog as shepherd for man.
A1831.1.1$, Dog created as watch-dog for Noah.
  Ref.: Basset Mille III 24 no. 18.
A1831.1.2$, Wild dog blessed by Gabriel thus becoming watch dog for Adam and his descendants.
  Ref.: Ibshîhî 483-84.
A1840, Creation of rodentia.
A1853, Creation of mouse.
A1853.1S, Creation of mouse: sneezed from pig's nostrils.
  Link: [A1811.2, Creation of cat: sneezed from lion's nostrils.
  Ref.: Ibshîhî 453.
A1854, Creation of rat.
Ref.: Jâhiz IV 298-300.
A1858, Creation of porcupine.
Ref.: Stumme Tîżerbâlât 194 no. 34.
A1860, Creation of primata.
A1861.0.1$, Creation of monkeys through devolution (sâkhâ): punishment.
  Link: [A1220.1, Progressive degeneration to present race of men. [Devolution]. |A1737$, sâkhâ, maskh (devolution): creation of animals through degeneration to present forms. |Q0551.5.1, Reincarnation into degraded form as punishment.
  Ref.: Littmann Tigrî 85 no. 69.
A1861.1, Monkeys from children hidden by Eve when God visited her. Type: 758.
  Ref.: DOTTI 421.
A1862, Creation of ape.
  Ref.: Schmidt-Kahle I 240-43 no. 59/cf.
A1870, Creation of ungulata.
A1871, Creation of hog (pig).
A1871.0.2S, Creation of pig (hog): discharged from elephant's anus.
  Ref.: Jâhiz I 146("The Adam and Eve of cats") V 347-48/(with Cawâm/coommoners and some 'quâsâs/narrators); Thâ'âlabî 35: Shamy (el-) "Arab Mythology" no. 100; Damîrî II 199; Duwayk (al-) I 165; RAFe 114 n. 389.
A1871.1, Origin of wild boar.
A1873, Creation of camel.
  Ref.: Kisâî 33-34/(Thackston 34-35 no. 15); Shamy (el-) "Arab Mythology" no. 57-5.
A1873.1$, Camel created from satan's reigns (‘aC nân).
   Ref.: Jähzig 1 297.-
A1873.2$, Camel created by God's Command: "Be!".
   Link: |A0006.8.1S, Camel created as riding animal for Eve (women).
   Ref.: Kisâlî 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.-
A1873.3$, Camel created from God's breath.
   Link: |A0185.12.0.1S, God 'breathes' soul into Adam's pottery figure.
   Ref.: Ibshîhî 453.-
A1877, Creation of cow [cattle].
A1877.0.1S, Origin of ox.
   Link: |A2515.1, Why ox is draft animal.
A1877.0.1.1S, Ox brought from heavens (paradise) to help Adam.
   Ref.: Kisâlî 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; Kisâlî 64.-
A1877.0.1.2S, Ox created on Earth by God's command: "Be!".
   Link: |A0611.0.1.1S, Creator's command: "Be!"--it becomes ("kûn!" fa-yakûn).
   Ref.: Ibn Idrîs 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3; Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1; Basset Mille II 308 no. 62.
A1881, Creation of horse.
A1881.1$, Horse created from wind.
   Ref.: Damîrî I 310: Shamy (el-) "Arab Mythology" no. 57-1; Basset Mille II 308 no. 62.
A1881.2$, Horse constituted of precious stones and perfumes.
   Link: |B0041.3S, al-Burâq: angel-horse [(she-mule)].
   Ref.: Kisâlî 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3; Damîrî I 116-17.-
A1895, Creation of bat.
   Ref.: Thâlîbî 220.-
A1895.1S, Bat created by Jesus.
   Link: |A2287.3S, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature. |C0841.12S, Tabu: killing bat.
   Ref.: MITON; Thâlîbî 220; Ibshîhî 468; Burton V 85 n. 1; Qazwînî II 264.-
A1900-A1999, Creation of birds.
A1910, Creation of passeriformes.
A1930, Creation of falconiformes.
A1940, Creation of charidriiformes.
A1950, Creation of ciconiiformes.
A1960, Creation of coraciiformes.
A1970, Creation of miscellaneous birds.
A2000-A2099, Creation of insects.
A2010, Creation of hymenoptera.
A2020, Creation of coleoptera.
A2030, Creation of diptera.
A2040, Creation of lepidoptera.
A2050, Creation of hemiptera.
A2060, Creation of orthoptera.
A2062, Origin of locust.
A2062.3S, Locusts from sea spray (breathing) by whale.
   Link: |A2145.6.1S, Vipers from ebb-tide (breathing) of Hell.
   Ref.: Thâlîbî 109; Damîrî I 189.-
A2062.4$, Locusts made of clay left-over from creating Adam.
Ref.: Kisâ’î 58; Damîrî I 188: Shamy (el-) "Arab Mythology” no. 111.>

A2070, Creation of miscellaneous insects.>

A2100-A2199, Creation of fish and other animals.>

A2110, Creation of particular fishes.>

A2140, Creation of reptiles.>
A2144$, Origin of dragon.
Ref.: Ibshîhî 462.>

A2144.1$, Dragon begins life as rebellious viper.
Ref.: Ibshîhî 462.>

A2144.1.1$, From viper to dragon: rebellious viper torments earth animals exiled to sea; there she torments sea creatures; then she is cast into Hell where she becomes a dragon to torment disbelievers.
Ref.: Ibshîhî 462.>

A2145, Creation of snake (serpent).>
A2145.6$, Origin of vipers.
Link: |A2371.3.1.1S, Why viper has no legs--at first camel-like.
Ref.: MITON.>

A2145.6.1$, Vipers from ebb-tide (breathing) of Hell.
Link: |A2062.3S, Locusts from sea spray (breathing) by whale.
Ref.: MITON.>

A2145.7$, Origin of hell’s vipers.
Link: |B0011.2.1.0.1S, Fire-spitting viper. |B0091, Mythical serpent.
Ref.: Alf III 33/(Burton V 319): Shamy (el-) "Arab Mythology” no. 38-1.>
A2145.7.1$, Hell’s vipers (and scorpions) are the offspring of Khalît and Malît (mythical hybrid's first pregnancy).
Link: |A0671.2.1.2S, Vipers in hell. |A0671.2.9, Scorpions in hell. |B0041.6S, Khâlît mythical animal created in the image (form) of lion with tail in form of male viper. The length of the tail is worth twenty years of travel. |B0014.6S, Mâlît: mythical animal created in the image (form) of wolf, with tail of female of ‘ablq-color, in form of tortoise.
Ref.: MITON; Alf III 33/(Burton V 319): Shamy (el-) "Arab Mythology” no. 38-1.>

A2160-A2199, Origin of amphibians and other animal forms.>

A2160, Origin of amphibia.>
A2170, Origin of miscellaneous animal forms.>
A2199S, Other reasons for creation of animal forms--miscellaneous.
Link: |A0005, Reason for creation.>
A2199.1$, Creation of animal for specific function (task).
Link: |A2291, Animal characteristics obtained during deluge.>
A2199.1.1$, Cat created to rid ark of destructive mice: attacks mice.
Ref.: Damîrî II 199.>
A2199.1.2S, Pig created to clean ark: eats filth (excreta).>

A2200-A2599, NIMAL CHARACTERISTICS.>

A2210, Animal characteristics: change in ancient animal.
Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology” no. 114.>
A2211, Animal characteristics: accidental action of ancient animal.>
A2211.16$, How lions acquire their sluggish (lazy) appearance.
Link: |A2234.5.1S, Dog breaks sex tabu on the ark: cursed by Noah to being 'lefty/impaired (Casir’a’/sar). |A2291, Animal characteristics obtained during deluge.
Ref.: Kisâ’î 93/cf.; Thâ’lабî 34: Shamy (el-) "Arab Mythology” no. 81-1.>
A2211.16.1S, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle.
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A221. Animal characteristics as reward.

Ref.: Jâhiz V 537/(bat fire in Jerusalem).>
A221.2. Animal blessed for services to persecuted (tortured) holy person--miscellaneous.

Ref.: Damîrî II 86 122; Ibshîhî 476.>
A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

Ref.: Jâhiz V 537/(bat fire in Jerusalem).>
A221.2.9.1.1$, Frog helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122; Ibshîhî 476.>
A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122.>
A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

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A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

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A221.2.9.1.1$, Frog helps put out fire around Abraham--blessed.

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A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

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A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

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A221.2.9.1.1$, Frog helps put out fire around Abraham--blessed.

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A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

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A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

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A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

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A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

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A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

Ref.: Jâhiz V 537/(bat fire in Jerusalem).>
A221.2.9.1.1$, Frog helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122; Ibshîhî 476.>
A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122.>
A221.2.9.1$, Animal (bird) blessed for helping put out fire around holy man.

Ref.: Jâhiz V 537/(bat fire in Jerusalem).>
A221.2.9.1.1$, Frog helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122; Ibshîhî 476.>
A221.2.9.1.3$, Bird helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122.>
A. Mythological and Related Belief Motifs

Link: |B0481.6$, Helpful mite (ṣûsah). |Z0167.2.2.1$, Symbolism: carob tree--decay. |Z0189.1.2$, Symbolism: unpierced and pierced gem (pearl)--virgin and non-virgin.

Ref.: Tha Clabî 176-77.

A2223.10$, Worm helps holy man thread gem: may eat fruit.

Link: |H0506.4, Test of resourcefulness: putting thread through coils of snail shell. Thread tied to ant who pulls it through. |K0649.10.1$, Prisoner escapes by means of ant: thread tied to ant who pulls it up to cell in tower. Ant lured upward by food held in front of it. |Z0186, Symbolism: needle and thread--sexual intercourse.

Ref.: Tha Clabî 176-77.

A2223.1.1$, Cat kills viper, saves Prophet's life: blessed.


A2223.7, Ravens show Adam how to bury dead: are born with white feathers.

A2228$, Animal (bird) from heavens (blessed).

Link: |A2711.9$, Tree from Paradise--blessed. |

A2228.1$, Cock (chanticleer) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.

Link: |A0006.8$, Reason for creation of certain animals. |A0669.5.3$, Cosmological cock. |A1174, Origin of night. |A1443.0.1.1$, Cock as first domesticated creature (animal). |A2421.6, Why cocks crow. |A2489.2$, Cock (chanticleer) as (dawn) prayer-crier. |F0898, Time-reckoning (time-keeping) device--(e.g., calendar, clock, hour-glass, sundial). |F0898.2.2$, Time reckoned in relation to required daily prayers. |F0898.7.2$, Bird's (animal's) call indicates time. |I.0265.1S, Prayer-times as timing devices (they mark times of day).

Ref.: Tha Clabî 24-25/(25): Shamy (el-) "Arab Mythology" no. 57; Damîrî I 345; RAFE 111 n. 374.

A2228.1.1$, Cock crows when he sees an angel.

Ref.: Damîrî I 344; RAFE 111 n. 374.

A2230, Animal characteristics as punishment.

Link: |A2324.3$, Why camel has split lip. |C0433.3$, Animals committing offense against deity (holy man) not to be named.

Ref.: DOTTI 453/{Irq}.

A2231, Animal characteristics: punishment for impiety. Type: cf. 830, 830C, 836.

Link: |A2275.7S, Animal habit a reminiscence of former punishment. |A2344.4.1S, Why viper (serpent) has split tongue. |A2561.1, Why mule is sterile. |M0411.8.4, Animal cursed by saint [(prophet)].

Ref.: Chimenti 149-50; DOTTI 453; K. Sa C d-al-Dîn Tûrûth III:10 21/(bird); Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.

A2231.1, Animal characteristics: punishment for discourteous answer to God (saint). Type: cf. 752C*.

Ref.: DOTTI 414.

A2231.2, Animal characteristics: punishment for hostility at crucifixion.

Link: |A2221.2, Animals blessed for good services at crucifixion. |M0341.2.23.1S, Prophecy: death by crucifixion. |Q0462, Crucifixion as punishment.

A2231.7, Animal harmful to holy person cursed.

Link: |A0155.9.1S, Sethian animals (associated with the ancient Egyptian Seth). |Q0286.1, Uncharitableness to holy person punished.

A2231.7.1, Animal cursed for betraying holy fugitive.

Link: |M0411.8.4, Animal cursed by saint [(prophet)].

A2231.7.4$, Animal (bird) assisting in persecution (torture) of holy person cursed.

Link: |A2221.2.9$, Animal blessed for services to persecuted (tortured) holy person--miscellaneous.

Ref.: Damîrî II 122.

A2231.7.4.1S, Animal (bird) partaking in attempted burning of prophet punished: negative characteristics.

Link: |D1841.3.2, Fire does not injure a saint. |V0222.8.1S, Fire miraculously harmless to prophet (Abraham).

Ref.: Damîrî II 122.

A2231.7.4.1.1S, Mule is sterile because it willingly carried firewood to burn holy man (Abraham).

Link: |A2561.1, Why mule is sterile. |Z0103.2.1S, He-mule: sterility (barrenness). |Z0192.1.4S, She-mule-bad female (barren, stubborn, etc.).

Ref.: Damîrî II 142.

A2231.14$, Origin of goat's exposed posterior: punishment for refusing to shelter sacred (holy) fugitive.

Link: |A2221.5.3S, Why sheep's posterior is covered. Reward for helping shelter sacred (holy) fugitive. |A2365.2.0.1, Why goat's and cat's members are as they are. |Q0495, Punishment: unseemly exposure of body. |Q0496S, Shame and disgrace as punishment.
A2231.15S, Animal characteristics: punishment for disbelief. Type: 930F$.>  
Ref.: Thâ'îlabî 165-68.>  
A2231.15.1S, Animal opposing predestination as punishment for opposing predestination (advocating free-will).  
Link: |N0062S, Wager that predestination is the ultimate winner against free-will. |V0318S, Fatalism. Belief in predestination, not free-will.>  
Ref.: Thâ'îlabî 168.>
A2231.15.1.1S, Raven (crow) opposes predestination: punished with awkward gait ('as if shackled').>  
A2231.15.1.2S, Owl opposes predestination: punished with blindness during daytime. Type: 930F$, cf. 774SS.>  
Link: |A2332.6.6, Why owl is blind by day. |A2482.5$, Why al-Anqâ' (Phoenix) lives in remote areas and is seen only every five-hundred years. Because of her shame over rejecting predestination. |A2491.2.1S, Why owl lives in the ruins and is not seen during daytime. Because of her shame over rejecting predestination.>  
Ref.: Thâ'îlabî 165-68/(168): Shamy (el-) "Arab Mythology" no. 101; DOTTI 312 373 437 480 481 625 626 ([lit., Mrc, Plst]; RAFe 198 n. 695.>
A2232, Animal characteristics: punishment for immoderate request.>
A2232.1, Camel asks for horns: punishment, short ears.>  
Link: |A2325.4, Why camel has short ears.>  
Ref.: Chauvin II 110 no. 76, 118 no. 102 (ass.).>  
A2232.2, Bees pray for sting: punishment, first sting suicidal. Type: cf. 774M1$.>  
Link: |A2346.1, Why bees die after they sting. |A2346.4$, Bee is to asks God that every person she stings dies, but she missespeak asking that every bee that stings dies. |Q0597.3, Bees sting honey thieves.>  
Ref.: DOTTI 430.>
A2232.10, Raven attempts to imitate dove: punished with awkward gait. Type: 215$.>  
Ref.: Jâhiz IV 325/(imitates sparrow); Damîrî II 172/(poem); DOTTI 82 312 373 433 481 626/|Jrd, Plst|; Stephan "Fables" 180 no. 11.>
A2232.12S, Ostrich (at first, camel-like) asks for horns: punished with removal of ears.>  
A2234, Animal characteristics: punishment for disobedience.>
Ref.: Chimenti 64-65.>
A2234.1.1, Raven does not return to ark in obedience to Noah: black color is resulting punishment. Type: 200CS, 774M3$.>  
Ref.: Jâhiz II 322-26/(poem); Thâ'îlabî 35: Shamy (el-) "Arab Mythology" no. 100; Ibshîhî 480; DOTTI 75 431/.[lit.].>  
A2234.1.2S, Raven (crow) does not return to ark: cursed with suspiciousness (lack of trust). Type: 774M3$.>  
Link: |B0795.2.1$, Raven (crow) as distrustful bird. |W0189$, Suspiciousness (lack of trust, absence of peacefulness).>  
Ref.: Thâ'îlabî 35: Shamy (el-) "Arab Mythology" no. 100; DOTTI 431.>
A2234.5S, Animal punished for breaking tabu on the ark.>  
A2234.5.1S, Dog breaks sex tabu on the ark: cursed by Noah to being 'lefty' /impaired (Casir/aCSar).>  
Ref.: Thâ'îlabî 34: Shamy (el-) "Arab Mythology" no. 81.1.-  
A2234.5.2S, Donkey (ass) enters ark with devil clinging to his tail: cursed by Noah (hence ugly voice).>  
Link: |A2236.2.2, Peacock has snake carry devil into paradise: cursed with ugly voice and feet. |A2421, How animal got voice. |F0576.4S, Extraordinarily ugly voice (sound).>  
Ref.: Burton III 117 n. 2.>
A2235, Animal characteristics caused by animal's lateness at distribution of qualities.>  
Link: |A2531.1.1S, Why certain desert (sand) vipers are not venomous.>  
A2235.1S, Sand viper was absent when venom was distributed among animals. She got none.>  
A2531.1.1S, Why certain desert (sand) vipers are not venomous.>  
A2236.2, Animal characteristics: punishment for carrying devil into paradise.>  
Ref.: Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Thâ'îlabî 19: "Arab Mythology" no. 42.>
A2236.2.0.1S, Animal involved in smuggling Eblis into paradise rendered poisonous as punishment.
Ref.: Kisâ'î 50/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.

A2236.2.1, Snake carries devil into paradise: loses feet.

A2236.2.1.1$, Viper smuggles devil into paradise: loses feet. Link: |A2371.3.1, Snake has no legs. |A2352.1.1, Origin of viper's elongated trunk (body). (Caused by being dragged by angels to receive punishment.) |A2532.1.1, Why viper's venom potent. (Satan sat between her fangs when she smuggled him into paradise). B0176.1.1, Serpent as deceiver in paradise. F1035.6S, Body orifice as hiding place. G0303.23.2S, Devil gets into the ark by hiding inside donkey. |K0319, Entry into forbidden ground (domain) by bribing the guard.

Ref.: Jâhiba IV 164 197-199/(lost camel's form) 200 VI 74; Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Thâ'labî 19 21: "Arab Mythology" no. 45; Cachia 148-49; RAFFE 136 n. 492.

A2236.2.1.1.1$, Punishment of viper: loss of wings (ability to fly).

Ref.: Jâhiba IV 200; Thâ'labî 21; RAFFE 136 n. 492.

A2236.2.1.1.2$, Punishment of viper: loss of legs (must creep on stomach).

Link: |A2275.7.1$, Viper (snake), when feels threatened, shows split tongue as proof of having already been punished (for original sin in paradise).

Ref.: Jâhiba IV 200; Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Thâ'labî 21; RAFFE 136 n. 492.

A2236.2.1.1.3$, Punishment of viper: nakedness.

Ref.: Jâhiba IV 200; RAFFE 136 n. 492.

A2236.2.1.1.4$, Punishment of viper: split tongue.

Ref.: Jâhiba IV 200; RAFFE 136 n. 492.

A2236.2.1.1.5$, Punishment of viper: enmity (hate, fear) of people.

Ref.: Jâhiba IV 200; Thâ'labî 21; RAFFE 136 n. 492.

A2236.2.1.1.5.1$, Punishment of viper: may be killed inside sacred shrines and during holy periods (or prayers).

Link: |C0051.1.0.1.1$, Tabu: violating safety of creature within holy sanctuary (by hunting, capturing, killing, etc.).

Ref.: Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Thâ'labî 21; RAFFE 136 n. 492.

A2236.2.1.1.6$, Punishment of viper: being unjust (aggressor).

Ref.: Jâhiba IV 200; RAFFE 136 n. 492.

A2236.2.2, Peacock has snake carry devil into paradise: cursed with ugly voice and feet.

Link: |A2234.5.2$, Donkey (ass) enters ark with devil clinging to his tail: cursed by Noah (hence ugly voice). F0576.4S, Extraordinarily ugly voice (sound). W0128.4, Peacock dissatisfied with his voice.

Ref.: Thâ'labî 19: Shamy (el-) "Arab Mythology" no. 46; Ibshîhî 476/(passim).

A2239, Animal characteristics from miscellaneous punishments.

Link: |A2342.3$, Why camel's lip is split.

A2239.3, Ass betrays deity's secret: hence his ugly bray.

Link: |A2423.1.4.1S, Ass (donkey) brays when he sees satan. F0576.4S, Donkey's (ass') braying ugliest.

Ref.: Burton III 117 n. 2/cf.

A2240, Animal characteristics: obtaining another's qualities.

A2246$, Animal characteristics: creation in another's image.

Link: |A1811.2, Creation of cat: sneezed from lion's nostrils.

A2246.1S, Cat created in lion's image.

Link: |A1871.0.2S, Creation of pig (hog): discharged from elephant's anus.

Ref.: Jâhiba V 271-72; Thâ'labî 35: Shamy (el-) "Arab Mythology" no. 100.

A2249S, Animal characteristics: obtaining another's qualities--miscellaneous.

A2249.1S, Animal characteristics: failure to obtain another's qualities.

Link: |A2221.5.4S, Why certain varieties of deer have musk glands: blessed by holy man (Adam).

A2249.1.1S, Jealous animal seeking to receive another's good quality fails (is denied coveted quality).

Link: |I.0218.1S, Venture proves successful because of goodness (legitimacy) of intent. V0301.1S, "Deeds are [judged] according to intent (niyyât)".
Ref.: Damîrî II 107.-

**A2250, Animal characteristics: result of contest.**
Ref.: Jâhîz VI 125-27-(gen.).

A2251, Animal characteristics from contest in carrying.
A2251.1, Ant carries load as heavy as herself [(herself)]. [Characteristic won in contest]. Type: 280.
Ref.: Taymûr no. 1546/cf.-

A2259, Animal characteristics: result of contest--miscellaneous.
A2259.1, Animal characteristics from endurance contest.
Link: |H1500, Tests of endurance.
A2259.1.1, Lizard wins contest with frog (toad) in enduring thirst: wins frog's tail.
Ref.: Jâhîz V 528.-

**A2260, Animal characteristics from transformation.**
A2262, Animal characteristics from transformation of implement (or other object).
Link: |A2412.5.1.1, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.

**A2270, Animal characteristics from miscellaneous causes.**
A2275, Animal habit a reminiscence of former experience.
A2275.7, Animal habit a reminiscence of former punishment.
Ref.: Jâhîz IV 200.-

A2281, Enmity between animals from original quarrel.
Ref.: Delheure 332-33; DOTTI 74.-

A2287, Jesus causes animal characteristics.
Link: |A2221, Animal characteristics reward for pious act. |A2231, Animal characteristics: punishment for impiety.
A2287.3, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.
Link: |A1895.1, Bat created by Jesus. |C0841.12, Tabu: killing bat. |V0210.0.2.2, Miracles by Christ. |Z0302, The one defect (in the presumed perfect or complete).
Ref.: Tha Clabî 220; Qazwînî II 246; Burton 5 85 n. 1.

A2291, Animal characteristics obtained during deluge.
Ref.: Tha 'labi 220; Qazwînî II 246; Burton 5 85 n. 1.-

A2300-A2399, Causes of animal characteristics: body.

**A2310, Origin of animal characteristics: body covering.**
A2312.1, Origin of tortoise shell.
A2312.1.1, Origin of cracks in tortoise's shell.
Link: |A2412.5.1.1, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.

**A2320, Origin of animal characteristics: head.**
A2321, Origin of bird crests.
A2321.12$, Origin of bird's bald head.
Ref.: Duwayk (al-) I 102; Juhaymân (al-) IV 217-30/cf.; Stephan "Fables" 187-88 no. 17.
A2321.12.1, Falcon's (eagle's) bald head: stroked (blessed) by prophet (Solomon).
Link: |B0242.1.1, Eagle king of birds.
A2321.2, Origin of hoopoe's crest.
A. Mythological and Related Belief Motifs

Link: |A2221.6.2.1S, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest).
Ref.: Jâhiz III 510.>

A2324, Origin and nature of animal's lips.
A2324.3S, Why camel has split lip.
Link: |A2339, Animal characteristics from miscellaneous punishments. |A2342.3S, Why camel's lip is split.
Ref.: DOTTI 673/{Ymm}; Duwayk (al-) I 168; Laoust *Maroc* 23 no. 21; Shahâb 162-67; TAWT 354-55
456 no. 49; Shamy (el-) "Arab Mythology" no. 113-1.>

A2325.1, Why rabbit has long ears. Type: 136B*.
A2325.4, Why camel has short ears.>

A2330, Origin of animal characteristics: face.
A2332.6.6, Why owl is blind by day.
Link: |A2231.15.1.2$, Owl opposes predestination: punished with blindness during daytime. |A2275.7.1$, Viper (snake), when feels threatened, shows split tongue as proof of having already been punished (for original sin in paradise).
Ref.: Jâhiz IV 200.>

A2342, Origin and nature of animal's lips.
A2342.1, Why hare's lip is split.
A2342.3S, Why camel's lip is split.
Link: |A2324.3$, Why camel has split lip.
Ref.: TAWT 407 n. 827 no. 49.>

A2335.4, Origin and nature of animal's snout (muzzle).
A2335.4.7$, Why donkey's muzzle is white.
A2344, Origin and nature of animal's tongue.
A2344.45, Cause of shape of animal's tongue.
A2344.4.1$, Why viper (serpent) has split tongue.
Link: |A2231, Animal characteristics: punishment for impiety. |A2275.7.1$, Viper (snake), when feels threatened, shows split tongue as proof of having already been punished (for original sin in paradise).
Ref.: Tha Clabî 168/cf.; DOTTI 312 373 374 433 480 481 626/{lit., Mrc, Plst}.>

A2346, Origin and nature of insect's sting.
A2346.1, Why bees die after they sting. Type: cf. 774K, 774M1S.
Ref.: DOTTI 429 430 431/{Mrc}.

A2346.45, Bee is to asks God that every person she stings dies, but she misspeaks asking that every bee that stings dies. Type: 774M1S, cf. 774K.
Ref.: DOTTI 429 430 431/{Mrc}.

A2350, Origin of animal characteristics: trunk.
A2352S, Origin of animal's trunk.
A2352.1S, Why reptiles have long trunk.
A2352.1.1S, Origin of viper's elongated trunk (body). (Caused by being dragged by angels to receive punishment).
Link: |A2236.2.1.1S, Viper smuggles devil into paradise in her mouth: she is cursed. |A2371.3.1.1.1S, Viper's legs (feet) deformed when dragged by angels to receive punishment (in Paradise).
Ref.: Kisâlî 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45.>

A2355, Origin and nature of animal's waist.
A2355.1, Why animal has small waist.
A2355.1.1, Why spider has small waist.
A2355.1.2, Why ant has small waist.
A2355.1.3S, Why wasp (hornet) has small waist.
Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>

A2362, Origin and nature of animal's buttocks.
A2362.1, Why monkey's ([baboon's]) buttocks are red.
A2362.1.1S, Why monkey (baboon) got red posterior (rear)--punishment: was woman who abused bread (wiping child's feces with it).
Link: CO851.1.1, Tabu: wiping children with bread.
Ref.: Bushnaq 227; Littmann *Tigré* 85-87 no. 69; *RAFE* 187 n. 673; Schmidt-Kahle 240-43 no. 59, I 232-35 no. 56/cf.

A2363, Origin and nature of animal's teats.
A2365, Origin and nature of animal's genitals.
A2365.2.0.1, Why goat's and cat's members are as they are.

**A2370, Animal characteristics: extremities.**

A2371.3, Why animal no legs.
A2371.3.1, Why snake has no legs.

Ref.: Jâhiz I 297 IV 197-99.

A2371.3.1.1$, Why viper has no legs--at first camel-like.


Ref.: Jâhiz IV 197-99.

A2371.3.1.1.1$, Viper's legs (feet) deformed when drugged by angels to receive punishment (in Paradise).

Link: |A2352.1.1$, Origin of viper's elongated trunk (body). (Caused by being drugged by angels to receive punishment).

Ref.: Jâhiz IV 297-99 (Thackston 46 no. 21); Shamy (el-) "Arab Mythology" no. 45.

A2375.2, Nature of animal's feet.

A2375.2.1, Why partridge has pretty feet. Exchanged with peacock.

A2378, Origin and nature of animal's tail.


A2378.1.3.1$, Where lizard got tail. From frog.

Link: |A2259.1.1$, Lizard wins contest with frog (toad) in enduring thirst: wins frog's tail. |A2378.2.7, ow toad lost tail.

Ref.: Jâhiz V 528.

A2378.1.8, How monkey ([baboon]) got its tail.

A2378.2.7, How toad lost tail.


Ref.: Jâhiz V 528 VI 125-27.

**A2380, Animal characteristics: other bodily features.**

A2382, Why animal is hybrid.

Link: |B0015.7.18$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale.

A2382.1, Magpie is a hybrid of dove and raven; was not baptized by water of flood in Noah's time.

A2385, Excrements of animals.

A2385.3, Honey as excrement of bees.

Link: |A2813, Origin of honey. |F0950.0.4.1.1$, Honey as medicine (cures all).

A2385.4, Why cat hides its excreta.

Link: |U0085.1$, 'Cat told, "Your feces is medicine": she dug a hole and concealed it'.

Ref.: Qazwini2 232; Ibshihî 473.

**A2400-A2499, Causes of animal characteristics: appearance and habits.**

**A2400, Animal characteristics: general appearance.**

A2401, Cause of animal's beauty.

A2402, Cause of animal's ugliness.

A2402.1.1$, Cause of viper's ugliness.

Ref.: Thâbi'labi 19 21: Shamy (el-) "Arab Mythology" no. 42.

A2402.2, How ostrich lost beautiful feathers.

A2402.3$, How ostrich lost camel-like features (ears).

Link: |A2232.12$, Ostrich (at first, camel-like) asks for horns: punished with removal of ears. |A2371.3.1.1$, Why viper has no legs--at first camel-like.

Ref.: Thâbi'labi 19 21: Shamy (el-) "Arab Mythology" no. 42.

A2402.2, How ostrich lost beautiful feathers.

Ref.: Jâhiz IV 323-24; Qazwini2 292/cf.

**A2410, Animal characteristics: color and smell.**

A2411, Origin of color of animal.
A. Mythological and Related Belief Motifs

1. Animal characteristics as reward. Q0149.1, Color of animal as reward for pious act.
   A2411.2.1.5, Color of raven. Type: 200C$.
   Ref.: Basset Contes pop. berb. 21 no. 11; DOTTI 75 430 431/{Alg}.

2. Color of reptiles and other animal forms.
   A2411.5.6, Color of chameleon.
   Link: |Z0053S, Color shifting symbolism. |

   Link: |Jhâjîz I 297; Chimenti 131-32; Holding 48-57 no. 5; AUC: 10 no. 7. |

4. Animal characteristics: voice and hearing.
   A2420, How animal got voice.
   Link: |A2236.2.2, Peacock has snake carry devil into paradise: cursed with ugly voice and feet. |

5. Why animals bray.
   Ref.: Damîrî I 344. |

6. Cries of birds.
   A2426.2.6, Cawing of crow.
   A2426.2.7, Croaking of raven.
   A2426.2.8, Why the dove coos.
   A2426.2.19, Why the golden oriole (sâfir) cries.
   Ref.: Damîrî II 58: Shamy (el-) "Arab Mythology" no. 118; DOTTI 969. |

   Link: |E0473.2$, hâmah: ghost of murdered person in owl-form that cries for revenge. |

   A2435, Food of animal.
   A2435.3.14, Food of pig.
   A2435.3.14.1, Why pigs feed on excreta.
   Ref.: [A1871.0.2$, Creation of pig (hog): discharged from elephant's anus. B0780.18, Animals that feed on excreta.]

   A2440, Animal's gait or walk. ||
A2441.1.3, Cause of dog's walk.

Link: |A2234.5.15$, Dog breaks sex tabu on the ark: cursed by Noah to being 'lefty/impaired (Casir\u0161\u015f sar).>

A2450, Animal's daily work.

A2455, Animal's occupation: stealing.

A2455.3, Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast.

A2460, Animal characteristics: attack and defense.

A2470, Animal's habitual bodily movements.

A2471, Why animals continually seek something.

A2471.1.1, Why dogs sniff at one another. Type: 200B.

A2471.108, Why donkeys sniff at one another. Type: 200CS.

A2473, Why animals lift their legs.

A2473.1, Why dogs lift their legs.

Ref.: DOTTI 75/{Ert}.>

A2473, Why animals lift their legs.

A2479, Animal's periodic habits--miscellaneous.

A2482.5S, Why al-Anqa\u0161 (Phoenix) lives in remote areas and is seen only every five-hundred years. Because of her shame over rejecting predestination. Type: 930FS, 774SS.

Link: |A2231.15.1.2S, Owl opposes predestination: punished with blindness during daytime. |B0032.0.1.1S, Bennu bird is seen once every five hundred years.

Ref.: Tha\u015f Clabî 165-68/(168): Shamy (el-) "Arab Mythology" no. 101; Ibshîhî 479; DOTTI 372 433 434 481 625 626/{Eg., Jrd, lit., Plst, Tns}.>

A2489, Animal's periodic habits--miscellaneous.

A2489.1, Why cock wakes man in morning.

A2489.25, Cock (chanticleer) as (dawn) prayer-crier.

A2489.3, All cocks fail to crow at dawn (daybreak): under direct order from God (or holy man).

Ref.: Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5; Schmidt-Kahle I 240-43 no. 59/cf.

A2490, Other habits of animals.

A2491.1, Why bat flies by night.

A2491.2, Why owl avoids daylight.

A2491.2.1S, Why owl lives in the ruins and is not seen during daytime. Because of her shame over rejecting predestination. Type: 930FS, cf. 774S.

Link: |A2231.15.1.2S, Owl opposes predestination: punished with blindness during daytime.

Ref.: Tha\u015f Clabî 165-68/(168): Shamy (el-) "Arab Mythology" no. 101; DOTTI 372 433 625; RAFE 111 n. 372.>

A2491.2.2S, Owl hides during daylight to avoid the evil eye (being envied for her beauty).

Link: |D2071.1.3S, Avoiding display of one's assets (health, fortune, etc.) averts Evil Eye. |W0195.2S, Physical attributes (beauty) envied.

Ref.: Damîrî I 160; Ibshîhî 461; DOTTI 567/{lit.}; RAFE 111 n. 372.>

A2493, Friendship between the animals. Type: 2028S.

Link: |B0267, Animal allies [{of one another]?

Ref.: DOTTI 964.>

A2494, Why certain animals are enemies.

Ref.: Delheure 332-33.

A2494.1.1, Enmity between cat and mouse. Type: 217.
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Ref.: DOTTI 40 43/{Sdn}; RAFE 114 n. 389.

A2494.1.1.1S, Cat created to attack mice.
Link: |A1811.2, Creation of cat: sneezed from lion's nostrils.
Ref.: Tha'lîfî 35: Shamy (el-) "Arab Mythology" no. 100; RAFE 114 n. 389.

A2494.1.2, Enmity between cat and dog.
Ref.: Destaing Cheluts 56-60 (148) no. 28.

A2494.7.3, Enmity between lion and man. Type: cf. 157.
A2494.13.2, Enmity between kite and crow. Type: 774M1S.
Ref.: DOTTI 430; Shamy (el-) Egypt 276 no. 28.

A2494.15, The fish's enemies.
Link: |B0066.1S, Human flesh (if eaten) and human voice (if heard) fatal to monstrous fish.

A2496, Sexual intercourse of animals.

A2496.1, Why dogs get stuck in copulation.
Link: |F0547.1.3S, Animal with mighty vaginal squeeze.

A2496.4S, Why certain animals (birds) shriek during copulation.
Link: |B0271.3.1S, Animal (bird) seeks justice from ruler (king). |P0529.0.2.3.2.1S, Witnesses to marriage (signed contract) recommended as precaution against one party denying it took place.
Ref.: Damîrî I 229.

A2497, Monogamy among animals.
Ref.: DOTTI 285/{Mrc}.

A2497.1, Monogamous life of dove.
Link: |B0280.0.1S, Monogamous life practiced only by some two-legged animals (birds, humans). |B0282, Bird wedding.
|B0754, Sexual habits of animals. |T0316, Widow with children is expected to remain chaste and unwed (celibate) for the rest of her life. |W0029.2.1, She-turtledove (qimriyyah) remains celibate after death of her mate and mourns him until she dies.
Ref.: Jâhîz VII 69; Ibshîhî 275/(qimriyyah).

A2497.2, Monogamous Vulture.
Ref.: Damîrî I 368/(rakhnah/vulture).

A2498S, Jealousy over mate(s) among animals.
Link: |T0024.9.0.1S, Lover's "jealousy over (ghîrah 'ala)" the beloved: immoderate protection and selfishness. |T0144S, Monogamy.
Ref.: Jâhîz IV 98.

A2499, Other habits of animals: miscellaneous.

A2499.2S, Why animal has certain eating habits.

A2499.2.1S, Why animal eats constantly (is a glutton).
Link: |A1877.0.1.1S, Ox created on Earth by God's command: "Be!".
Ref.: Jâhîz 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52.

A2500-A2599, Animal characteristics--miscellaneous.

A2501S, Origin of animal-name (bird-name, etc.).
Link: |A2571, How animals received their names.

A2501.1S, Why male ostrich is called "galim (the unjustly-treated)".
Link: |A2232.12S, Ostrich (at first, camel-like) asks for horns: punished with removal of ears. |Z0183.0.1S, Meaning of a name.
Ref.: Jâhîz IV 323-24.

A2510, Utility of animals.
Link: |Z0040.3S, Utility cycle of animal (bird): one use when young, another when mature, another when less vigorous, finally discarded or killed and organs processed into goods.

A2513, Why certain animals serve men.
Ref.: Kisâ'î 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52.

A2513.1, Origin of dog's service. Dog must serve and obey man for meager recompense.
A2515, Animal useful for bearing burdens.

A2515.1, Why ox is draft animal.
Link: |A1877.0.1.1S, Ox created on Earth by God's command: "Be!".
Ref.: Kisâ'î 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54.
A2517S, Why certain animals do not serve men (cannot be domesticated).
A2517.1S, Why kite cannot be domesticated.
A2517.1.1S, Kite was part of holy man's (Solomon's) 'kingship': hence may not serve another (i.e., retired as servant of man).

Ref.: Damîrî I 229.>

A2520, Disposition of animals.>
A2521, Why animal is sad.>
A2522, Why animal is disliked.>
A2522.7, Why fly is hated.>
A2531, Why animal is harmless.>
A2531.1, Why water serpents are not venomous.

Link: |A2532.1, Why snakes are venomous.>
A2531.1.1S, Why certain desert (sand) vipers are not venomous.

Link: |A2235.1S, Sand viper was absent when venom was distributed among animals. She got none.
Ref.: Aalûcî II 360-61/"wazaghah").>
A2532, Why animals are venomous.

Ref.: Kisiůi 50/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.>
A2532.1, Why snakes are venomous.

Ref.: Kisâ’î 50/Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1; RAFE 136 n. 491.>
A2532.7S, Why insects are venomous.>
A2532.7.1S, Why scorpions are venomous.

Ref.: Kisiůi 50/Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.
A2532.7.2S, Why wasps (hornets) are venomous.

Ref.: Kisiůi 50/Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.>
A2540, Other animal characteristics.>
A2541, Why animal is sacred.>
A2541.1, Why bee is sacred.>
A2541.5$, Why crocodile is sacred.

Link: |A1546.7.1, Origin of crocodile worship. |V0001.11.8.3.1S, Idol in form of crocodile.
Ref.: Ions 93.>
A2541.5.1S, Crocodile serves (helps) deity: becomes sacred.

Link: |A0132.16$, Crocodile-deity (Sebek). |A2221, Animal characteristics reward for pious act. |B0551.3, Crocodile carries man across river (ocean). |R0245.1.1S, Crocodile ferry. Fugitives are carried across the water on crocodile back.>
A2541.5.1.1$, Crocodile (Sobek) carries corpse of Osiris from bottom of river to surface: rewarded (receives recognition). Type: cf. 318B$.
Ref.: DOTTI 149.>
A2541.5.2S, Why crocodiles do not attack boats on Nile. They think boats still carry Osiris's body.
Ref.: R.L. Green 35.>
A2541.6S, Why ram is sacred.

Link: |A1546.7.2S, Origin of ram worship (veneration).>
A2541.6.1S, Ram sacred because deity assumed its form (once).

Link: |V0065.0.6.1.1S, Ram sacrificed in commemoration of substitute sacrifice (Clid al-Adîb).
Ref.: Ions 94/(Amon in ram skin/head).>
A2542, Why animal is cursed.

Link: |M0443, Curse: privation.
Ref.: TAWT 354-55 no. 49: Shamy (el-) "Arab Mythology" no. 113-1 407 n. 827 no. 49.>
A2561, Why certain animals are sterile.>
A2561.1, Why mule is sterile.

Link: |A2231.7.4.1.1S, Mule is sterile because it willingly carried firewood to burn holy man (Abraham).
A2571, How animals received their names.

Link: |A2501S, Origin of animal-name (bird-name, etc.).>
A2571.0.1, Adam gives name to all animals.
A2571.0.2, Adam names male animals, Eve, female.

A2578, Why animal has long life.

Link: |B0841.0.1S, Female animals with longer life-spans than males. |T0182.2S, Shortness of sparrow's life is due to its sexual temperance (excesses); mule's (elephant's) longevity is due to its sexual temperance.

A2579S, Why a certain mortal has become immortal. Type: 774R$.

Link: |B0843.1.0.1S, Vipers live one thousand years.

Ref.: DOTTI 60 61{lit.}.

A2579.1, Why certain animal is immortal. Type: 774R$.

Link: |B0843.1.0.1S, Vipers live one thousand years.

Ref.: DOTTI 60 61{lit.}.

A2579.2, Why (how) a certain person gained immortality. Type: 774R$.

Link: |N0486S, Secret (agent, object) of immortality accidentally learned (acquired). |T0570.3.1S, Conception at appearance of certain star ensures birth of hero (“rising star”).

Ref.: Damîrî II 21-22: Shamy (el-) ”Arab Mythology” no. 106; DOTTI 432; Shamy (el-) Egypt 138 no. 23.

A2585.1, Origin of enmity between serpent [(viper)] and man.

Ref.: Tha Clabî 19 21/(19): Shamy (el-) ”Arab Mythology” no. 42.

A2600, Origin of plants

A2600.0.1S, Creation of plants by deity.

Link: |H0829S, Riddle (riddling question): could there be plant without seed, tree without rainfall (ghayth), birth without male?
|H1049.2.2S, Task: bringing pregnant virgins. Countertask: bringing a ‘male radish’ grown in rock. |V0312.0.2S, “As God created plants without seeds and caused them to grow without water, so was Christ’s Conception and Birth”, said The Virgin to her critics. |Z0198.1.2S, Planting (seeding, sowing)—sexual intercourse (impregnation).

Ref.: Tha’labî 19 21/(19): Shamy (el-) ”Arab Mythology” no. 42.

A2602, Planting the earth.

Link: |A2685.6S, Origin of wheat.

Ref.: Ions 47.

A2602.1.1S, Osiris as creator of cereal.

Link: |A2685.6.2S, Wheat on earth grown of seeds mixed with God’s invisible flesh.
|S. Hassan Mawasiyah158; Ions 75; Simpson 123-24.

A2610, Creation of plants by transformation.

A2611, Plants from body of slain person or animal. Type: 545HS, 720.


Ref.: DOTTI 50 179 265 300 396{Alg}; TAWT 414.

A2611.0.1, Plants from grave of dead person or animal. Type: 545HS, 720, 780C, 970.

Ref.: DOTTI 300 396 441 673.

A2612, Plants from tears.

Link: |A1591.4.2.2S, Herbs used in embalming grew from tears shed by gods at the death of Osiris.

Ref.: Ions 47.

A2612.1, Tears of Adam and Eve leaving paradise become trees.

Link: |A2681, Origin of trees.

Ref.: Kisâ’î 51/(Adam’s&Eve’s).

Ref.: Ions 47.

A2612.4S, Deity’s tears become incense-bearing plants—(Tefnut’s).

Link: |A2666.9.1S, Origin of incense plants.

Ref.: Ions 47.
A2612.5$, Plants from tears of oxen from Paradise brought down to earth to help Adam.

Link: |A1870.1.2$, Ox brought from heavens (paradise) to help Adam. |A2685.0.1S, Cereals from first oxen’s excreta—tears, urine, dung.
Ref.: Tha Clabî 23.>

A2613, Plant from spittle. Type: 774L, 774L1S.

Link: |E0631.0.3, Plant from blood of slain person.>
A2613.1, Mushroom from spittle of deity. Type: 774L.>
A2613.2$, Tobacco from spittle of holy man. Type: 774L1S.
Ref.: DOTTI 430.>

A2620, Plants originate from experience of holy person.

A2621, Plants from tread of holy person.>
A2623, St. Peter's grass. Created by saint as medicine for snake bite.
Link: |A2626, Origin of tobacco: plant from mixture of snake poison and prophet's (Mohammad's) spittle.>
A2626$, Origin of tobacco: plant from mixture of snake poison and prophet's (Mohammad's) spittle. Type: 774L1S.

Link: |A2612.5$, Plants from tears of oxen from Paradise brought down to earth to help Adam. |A2810.1$, Plant from paradise eaten by animals on Earth: animals’s excreta become beneficial (goods, products). |F0850.0.1.1S, Food (dish) that resembles excreta (human's, animal's, bird's). |W0154.23.1S, Eating someone’s food, then defecating in (i.e., fertilizing) his neighbor's field.
Ref.: Tha Clabî 23.>

A2626.4, Origin of barley.
Ref.: Ions 75; Simpson 123-24; Tha Clabî 23.>

A2685.4, Origin of barley.
Ref.: Ions 75; Simpson 123-24; Tha Clabî 23.>

A2685.6$, Origin of wheat.
Link: |A2602.1.1S, Cereal (barley, corn, emmer/wheat, etc.) created by deity.
Ref.: Tha Clabî 22: "Arab Mythology" no. 55.
A2685.6.1$, Wheat on earth grown of seeds sent from paradise.
Ref.: Kisâ'î 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; Thâlabî 22: Shamy (el-) "Arab Mythology" no. 55.

A2685.6.2$, Wheat on earth grown of seeds mixed with God's invisible flesh.
Link: |A0102.9.1$, Invisible flesh of God (The Father). |A2602.1.1.1$, Osiris as creator of cereal.
Ref.: Budge/Spitta Romances 207 no. B-02.

A2685.7$, Origin of chick-peas.
Ref.: Thâlabî 22: Shamy (el-) "Arab Mythology" no. 55.

A2685.7.1$, Chick-peas from urine of oxen from paradise.
Link: |F0950.0.4.7$, Animal (bird) excreta aids in processing food (e.g., fermenting, pickling, etc.).
Ref.: Thâlabî 23: Shamy (el-) "Arab Mythology" no. 55.

A2691.1, Origin of coffee.
Ref.: Hanauer 290-96.

A2700-A2799, Origin of plant characteristics.
A2743, Plant characteristic because plant belongs to the devil. Type: 839.
A2743.2S, Satan pours (shed) blood of different animals on plant: it acquires characteristics of animal to which blood belonged. Type: 839.
Link: |A2851, The four characteristics of wine. [Peacock: brilliant color; ape: jokes; lion: boldness; hog: drunkenness].
Ref.: Ishihî 476.

A2701$, Origin of plant-name.
Link: |A1617, Origin of place-name. |A2324.3$, Why camel has split lip. |F0950.0.5.1.1$, Marvelous herb: "blood of the two brothers" (dragon's blood). |Z0183.0.1$, Meaning of a name.
Ref.: DOTTI 584 675 676/{Egy}; TAWT 456.

A2710, Plant characteristics as reward.
A2711, Plant blessed for pious act.
Link: |A2732.1$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.
Ref.: AUC: 27 no. 11/(palm-date).

A2711.7.1$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly).
Link: |A1332.1S, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete). |A1453.4.1$, Fig leaf as first dress (attire) for Adam and Eve. |A2810S, Earthly goods from residuals of plant from Paradise. |B0251.6.1$, Animal refuses to take part in sinful (sacrilegious) act. |H0812.1$, Riddle: with what did Adam and Eve cover their genitals on Earth? (Fig leaves). |V0310.1.4$, Object (earth, tree, knife, etc.) refuses to take part in sinful act.
Ref.: Thâlabî 20.

A2711.9$, Tree from Paradise--blessed.
Link: |A2810S, Earthly goods from residuals of plant from Paradise.
Ref.: Thâlabî 22-23: Shamy (el-) "Arab Mythology" no. 48; Basset Mille III 11 no. 7.

A2711.9.1$, Why olive tree is beautiful (has emerald leaves) and is worth its weight in gold. Tree had advised Adam and Eve against listening to (heeding) Satan.
Link: |A2732.1S, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.
Ref.: Chimenti 72-73.

A2711.9.1.1$, Olive tree from paradise cures all human ailments--(except boredom).
Link: |F0950.0.5.3S, Marvelous plant: tree.
Ref.: Thâlabî 22-23: Shamy (el-) "Arab Mythology" no. 48.

A2711.9.2S, Palm-tree from paradise: blessed.
Ref.: Tha‘labî 24.>

A2711.9.2.1S, Palm dates (dried) cure their eaters and pray for redemption of their sins.

Link: [F0361.1S, People who live on milk (of camels) and palm-dates. F0950.0.5.3S, Marvelous tree: tree. V0007.0.1S, Object as supplicant for God's redemption (forgiveness) on behalf of mortal. V0310.1.2S, Objects praise or worship God.

Ref.: Tha‘labî 24 214.>

A2720, Plant characteristics as punishment.

Link: [C0908.4S, Tabu imposed on plants.>

A2721, Plant cursed for impious act.

Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>

A2721.2, Plant cursed for disservice at crucifixion.

Link: [A2732.1S, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.>

A2721.4, Plant cursed for betraying holy fugitive.

A2721.8, Barren trees as punishment of earth for disobedience at man's fall.

Link: [A2870.1.1S, Punishment of earth: thorny plants.>

A2727$, Plant punished for stealing (theft).>

A2730, Miscellaneous reasons for plant characteristics.

A2732, Indentions on plants from biting.

Link: [A2711, Plant blessed for pious act. A2721.2.2, Indentations on plants from Christ's biting them at crucifixion. D0495.1$, Hard metal (e.g., iron, copper, etc.) becomes soft (malleable). Ref.: AUC: 9 no. 1. ->

A2750-A2799, Origin of various plant characteristics.

A2750, Interior and bark of plant.

A2760, Leaves of plant.

A2766, Why certain tree bleeds.

Link: [A1650.5.2.1.1S, Tree in paradise bleeds: avenges self on Eve. Ref.: AUC: 9 no. 6.>

A2770, Other plant characteristics.

A2771.9, Why big trees have small fruit. Type: 774QS, cf. 774P.

Link: [A0102.1.1S, God's wisdom (providence, prudence). J2052.1S, Nut from tall tree falls on man: he is thus shown why melons grow on vines on the ground. (It is God's mercy). J2571, "Thank fortune it wasn't a melon." [Nut from tree falls on man: he thus learns why melons should not grow on tall trees].

Ref.: DOTTI 432/[Sml]; Shalabi 89.>

A2777, Why certain plants (trees) are blessed.

A2777.4S, Why the palm-tree is the chieftainess of trees. (Mentioned in the Koran, worshiped constantly, etc.).

Link: [D1707.4.1S, Blessed palm-tree branch. Ref.: Tha‘labî 24 215/[cf.; HE-S Kafr El-Zaytnûn 69-4/('she' always has a branch stirring and worshipping God even on most breezeless days); HE-S Sudi Arabia elie informant.>

A2791.11, Why fruit of date palm looks like breasts of old woman.

A2800-A2899, Miscellaneous explanations.

A2800, Miscellaneous explanations: origins.

A2810S, Earthly goods from residuals of plant from Paradise.

Link: [A2711.7.1S, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly). A2711.9S, Tree from Paradise--blessed. Ref.: MITON.>

A2810.1S, Plant from paradise eaten by animals on Earth: animals's excreta become beneficial (goods, products).

Link: [A2685.0.1S, Cereals from first oxen's excreta--tears, urine, dung. J20040.1S, Life-death cycle: from grain, to flour, to dough, to bread, to excreta (human's and animal's), to plant eaten by animals, to milk and butter, to flesh and blood. Ref.: MITON.>

A2811, Origin of silk.

Link: [A2666.9.1.1S, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away.
when on Earth.

Ref.: Tha'labî 22; Chauvin VII 59 no. 77 n. 1; MITON.

A2812, Origin of musk.

Link: |A2221.5.4$, Why certain varieties of deer have musk glands: blessed by holy man (Adam). |A2866.9.1.5$, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away when on Earth. |F0559.9.2.1$, Perfume (musk) from animal's secretions.

Ref.: Tha'labî 22; Ibshîhî 360/cf.; Chauvin VII 59 no. 77 n. 1; MITON.

A2813, Origin of honey.

Link: |A2385.3, Honey as excrement of bees.

Ref.: Chauvin VII 59 no. 77 n. 1; MITON.

A2814, Origin of spices.

Ref.: Chauvin VII 59 no. 77 n. 1; MITON.

A2815, The four characteristics of wine. [Peacock: brilliant color; ape: jokes; lion: boldness; hog: drunkenness]. Type: cf. 839.

Link: |A2743.2$, Satan pours (shed) blood of different animals on plant: it acquires characteristics of animal to which blood belonged. |J0485.0.1$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. |U0283.1$, Merits and demerits of liquor. |Z0165.1.1$, Handling grapes--making wine (drunkenness). |Z0166.1.4$, Grapes--female's nipples. (Especially elongated variety: "Nanny-goat Nipples").

Ref.: Damîrî I 7; Ibshîhî 476; Basset Mille III 31 no. 24; DOTTI 460.

A2853, Why sexes differ in form and temperament.

Link: |A1310.5$, Why women's beauty decreases with age while men's increases. Eve was created from a rib ("flesh") which deteriorates, Adam from clay (pottery) which appreciates.

A2854, Why men like tobacco, but spit when smoking. Adam in paradise spat upon the tobacco plant.

A2854.1$, Why tobacco has bitter-sweet taste. Plant contains snake's poison and prophet's saliva. Type: 774L1.

Ref.: DOTTI 430.

A2869$, Characteristics of all bodies of water.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.

A2869.1$, All bodies of water vibrate perpetually.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.

A2870$, Characteristics of earth as punishment.

Ref.: Jâhiz IV 201.
A2721.8, Barren trees as punishment of earth for disobedience at man's fall.
Ref.: Jâhiz IV 201.

A2870.1.2S, Punishment of earth: deserts.
Ref.: Jâhiz IV 201.

A2870.1.3S, Punishment of earth: scooping seas out of it.
Ref.: Jâhiz IV 201.

A2870.1.4S, Punishment of earth: salty waters (mostly).
Ref.: Jâhiz IV 201.

A2870.1.4.1S, Punishment of earth: salty tasting (for earth 'herself').
Ref.: Jâhiz IV 201.

A2870.1.5S, Punishment of earth: populated by predators and creepers.
Ref.: Jâhiz IV 201.

A2870.1.5.1S, Why large predators have few offspring.
Ref.: Qazwînî II 213.

A2870.1.5.1.1S, Predatory beasts have few offspring: God deprived them of blessedness to keep numbers down as an act of compassion toward smaller prey.
Link: M0440.1$, Curse: absence of blessedness (barakah).
Ref.: Qazwînî II 213.

A2870.1.6S, Punishment of earth: abode for Eblis and sinners.
Ref.: Jâhiz IV 201.

A2870.1.7S, Punishment of earth: hell located in it.
Link: A0671.0.1.1.3S, Hell is located in the seventh earth.
Ref.: Jâhiz IV 201.

A2870.1.8S, Punishment of earth: trees yield fruit only during heat (seasons).
Ref.: Jâhiz IV 201.

A2870.1.9S, Punishment of earth: trodden with slippers, hooves, claws, and feet.
Ref.: Jâhiz IV 201.

A2900S-A2999S, CREATION OF JINN.

A2900S, Creation of jinn--general.
Link: F0251, Origin of fairies.
Ref.: Thâ'âlabî 197; Ibshîhî 494-95.

A2901S, Reason for creation of jinn.
Ref.: A0006.1S, Humans ('ince), like jinn, were created solely to worship God. V0001.1.1, Worship of one god. V0002.1S, Jinn and humans are required to worship God. V0248.2S, Angels worship God constantly (perpetually).
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Damîrî I 212: "Arab Mythology" no. 38; Ibn-al-Atlîr I 9-10; Khalîfah 177.

A2901.1S, Jinn, like humans, were created solely to worship God.
Link: A0006.1S, Humans ('ince), like jinn, were created solely to worship God. V0001.1.1, Worship of one god. V0002.1S, Jinn and humans are required to worship God. V0248.2S, Angels worship God constantly (perpetually).
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Damîrî I 212: "Arab Mythology" no. 38; Ibn-al-Atlîr I 9-10; Khalîfah 177.

A2901.2S, Jinn on Earth became despotic and corrupt; armies of angels were sent to subdue them and they driven out to remote regions.
Link: A0054.3.2S, Eblis as the general of a victorious angel-army: conceit causes him to rebel against God.
Ref.: Qazwînî II 171; Ibshîhî 494.

A2902S, Time of creation of jinn.
Ref.: Ibshîhî 494.

A2902.1S, Jinn were created before humans and populated the planet Earth before Adamites did.
Ref.: Ibshîhî 494.

A2905.1.1S, Satans (evil jinn) created from smoke.
Link: G0303.0.1S, Other entities labeled 'satan'.
Ref.: Ibshîhî 494.

A2905S, Material from which jinn are created.
Ref.: Ibshîhî 494.

A2905.1S, Jinn created from fire.
Link: G0303.1.3S, Satan created from hell fire.
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Qazwînî II 170; Ibn-Kathîr I 55 56 69 72; Ibshîhî 494; RAFe 53 n. 167.

A2905.2S, Jinn: a hybrid.
A. Mythological and Related Belief Motifs

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A2905.2.1$, Jinn a hybrid of viper and scorpion (she-wolf and lion) from hell.

Ref.: Tha Clabî 197.

A2909S, Origin of jinn--miscellaneous.

A2909.15 (formerly, A2909S), Counter belief: jinn are generated by hallucination caused by sensory deprivation.

Ref.: Tha Clabî 197.

A2910$, Creation of individual jinn.

Ref.: Tha Clabî 197.

A2911S, First created jinn pair (male and female jinn).

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.

A2912S, Same gender births for first jinn couple.

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.

A2918S, A jinn's given name.

Ref.: Tha Clabî 26-27/(Cain's spouse): Shamy (el-) "Arab Mythology" no. 60.

A2918.1S, First created jinn pair (male and female jinn).

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.

A2920$, Creation of Eblis (the Satan).

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.

A2921.1S, Eblis: born as one of the fourteen children of Khâlît and Mâlît. He disobeyed his father by refusing to marry one of his seven twin-sisters, and was transformed into a worm (which became Eblis). Type: cf. 613C*, 758CS.


A2922S, Origins of Iblis.

Ref.: MIRON.

Typically, Eblis was born as one of the fourteen children of Khâlît and Mâlît. He disobeyed his father by refusing to marry one of his seven twin-sisters, and was transformed into a worm (which became Eblis).

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 38-1; Shamy (el-) "Mythological Constituents of Alf laylah" 31.

A2922.1S, Iblis's family (relatives).

Ref.: Tha Clabî 25.

A2922.1.1S, Iblis's wife created out of spark of fire (from God's anger).

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.

A2922.1.2S, Iblis marries the Viper that smuggled him into Paradise and sires devils by her.

Ref.: Tha Clabî 25.
A2922.3$, Iblis's children (descendants). Type: cf. 613C*.

Link: [A1552.5$, Scores of twin brothers and sisters children of first demonic parents marry each other. {Z0127, Sin personified. [Z0186.9.2.3.15}, 'The One-eyed': name of Iblis's son instigating fornication (zinâ). Ref.: Qazwînî II 171/(five).]

A2924$, Hermaphroditic Eblis (Satan) begets he-satans and she-satans.

Link: [A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female. (B0754.4.0.1S, Male animal gives birth (reproduces). F0547.2, Hermaphroditic. Person with both male and female sexual organs. T0578.9S, Other reproducing (pregnant) males.]

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39; RAFe 54 n. 175.

A2924.0.1S$, Remodeled fallen angel (Eblis).

Link: [A1278.1$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). A1278.1.2S, Remodeled angel: given physical and emotional attributes suited for life as member of mankind (on Earth).]

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.

A2924.0.1.1S$, Sex-organs added to Eblis: penis on the right thigh, and vagina in the left thigh.

Link: [D1708.1S, Use of right side blessed. T0380.5S, A male's privileges.]

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.

A2924.1S$, Offspring from Eblis's sexual intercourse with himself.

Link: [A2922.1.2$, Iblis marries the Viper that smuggled him into Paradise and sires devils by her. G0303.11.2.0.1S, The devil's descendants (offspring).]

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.

A2924.2S$, Eblis lays eggs.

Link: [T0578.9.2S, Bull-animal lays egg.]

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.

A2924.2.1S$, Satans are Eblis's offspring hatched from eggs laid by him.

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.

A2924.3S$, Eblis (as jinni) marries a woman from another jinn tribe ("the Jânn").

Link: [A2927S, Eblis interpreted as 'jinni' (rather than fallen angel). C0162.3, Tabu: marrying outside of group (or caste). (Esogamy).]

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.

A2925S$, Generation (creation) of devils (satans) from Satan's masturbation (intercourse with self).

Link: [A0615.1, Universe from creator's masturbation [Y]. A1241.7.1S, Gog and Magog constituted from mixture of earth and semen--(Adam's wet dream). G0303.1.1.2S, Devil originates from God's spittle. G0303.1.4S, The devil ([Satan]) creates other devils.]

Ref.: Tha Clabî 25.

A2926S$, Devils (satans): a hybrid.

Ref.: Thâ'i labî 25.

A2926.1S$, Devils offspring from marriage between Eblis and 'the Viper' (‘into whom he had entered').

Link: [A2236.2.1.1S, Viper smuggles devil into paradise in her mouth: she is cursed. A2922.1.2S, Iblis marries the Viper that smuggled him into Paradise and sires devils by her. B0003S, Viper (gâyyah, 'afâ/female serpent)–as animal central to supernatural beliefs (religious records). G0303.11.2.0.1S, The devil's descendants (offspring). Z0186.4.3.1S, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse.]

Ref.: Thâ'i labî 25.

A2927S$, Eblis interpreted as ‘jinni’ (rather than fallen angel).

Link: [A2905.1S, Jinn created from fire. A2924.3S, Eblis (as jinni) marries a woman from another jinn tribe ("al-Jânn"). F0200.9.2S, Evil jinni labeled: "satan" (shağûn, "devil," "Eblis"). V0236.3S, Satan (Eblis, Lucifer) as fallen angel. Z0094.5.2.1S, Troublemaker labeled: aflit, jinni, devil, satan, Eblis, etc.]

Ref.: Jâhîz VI 170 V 322; Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Tabârî I 88; Ibn-al-Athîr I 9-10; Damîrî I 209: Shamy (el-) "Arab Mythology" no. 38.
B. ANIMALS

**B0000, Mythical animals.**
Ref.: Ibshîhî 452-89/(gen.).>

B0001, Animal elders. Mythical ancestors of the present animals.
Link: |A1811.2.1S, "Cats' Adam and Eve": all ordinary cats are their progeny.>

B0001.1, Angels of animals. Each kind of animal has its angel in heaven.
Link: |A0600.1.1S, The model-world ("Câlam al-mithâl"): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness.>

B0001.4S, Descendants (progeny) of certain ancestral animal (bird). They constitute one branch (family, tribe, etc.) of that animal's population.
Link: |A2221, Animal characteristics reward for pious act.
Ref.: Damîrî I 259; DOTTI 671/{lit.}.>

B0002, Animal totems.>

B0002.2S, Fox (jackal) as totem.
Link: |A1224, Descent of man from animals.
Ref.: Littmann 85 no. 68: Shamy (el-) "Arab Mythology" no. 115.>

B0003$, Viper (ḥayyah, 'afâ/female serpent)--as animal central to supernatural beliefs (religious records).
Link: |A0063.6, Devil in serpent [[viper]] form tempts first woman (Satan and Eve). |A2236.2.1.1S, Viper smuggles devil into paradise in her mouth: she is cursed. |D1707.3S, Blessed animals. |M0205.9.7.1S, Viper as breaker of her word (promise). |T0172.4S, Serpent (scorpion) residing in bride's genitals kills bridegrooms. |Z0192.2.1S, Symbolism: viper--treacherous female.
Ref.: Jâhîz IV 155; Thâlâtî 8-9: Shamy (el-) "Arab Mythology" no. 25; Damîrî I 276; Contineau 112/"dragon"/see: Shamy (el-) Egypt 280 no. 34); MITON; RAFE 26 n. 71.>

B0003.1S, Viper with human face.
Ref.: MITON.>

B0003.2S, Fire-breathing viper.
Link: |B0011.2.11, Fire-breathing dragon. |N0582.1S, Viper guards treasure.
Ref.: MITON.>

B0003.3S, Winged reptile can fly--(snake, serpent, viper, or the like).
Ref.: Shamy (el-) Egypt 4 no. 1-(daf).>

B0003.3.1S, Winged viper.>

B0003.3.2S, Winged serpent ("af“).
Link: |B0843.1.1S, Wings grow on serpent (viper) when it becomes aged. |F0911.3.2, Winged serpent as boat: passengers within.
Ref.: Shamy (el-) Egypt 4 no. 1-(daf).>

**B0010, Mythical beasts and hybrids.**

B0011, Dragon.
Ref.: Damîrî I 165.>

B0011.1, Origin of dragon.

B0011.1.5S, Dragon from evil viper.
Ref.: Damîrî I 165.>

B0011.2, Form of dragon.
Ref.: Damîrî I 165.>

B0011.2.1, Dragon as compound animal.
Ref.: Damîrî I 165.>

B0011.2.3.1, Seven-headed dragon.
Ref.: Jâhîz IV 155.>

B0011.2.6, Wings of dragon.
Ref.: Damîrî I 165.>

B0011.2.8, Tail of dragon.
Ref.: DOTTI 950/\{Lbn\}.>

B0011.2.11, Fire-breathing dragon.
Link: |B0003.2S, Fire-breathing viper.
Ref.: Thâlâtî 106/cf.>

B0011.2.11.0.1S, Fire-spitting viper.
Link: |A0131.3.5.1S, Goddess in viper (female serpent) form. Beset. |A2145.7S, Origin of hell's vipers.
Ref.: Ions 111/"female serpent"/Beset.>
B0011.2.12, Dragon of enormous size.
   Link: \[X1397S\], Lie: the great dragon.
   Ref.: Jâhiz IV 154-55; Damîrî I 165; DOTTI 950/\{Lbn\}; Khatibah 155-58.

B0011.4.6S, Sea dragon.
   Ref.: Qazwînî I 227.

B0011.5.5, Self-returning dragon's head. Type: 300.
   Link: \[E0789.3\], Severed organ rejoins body.
   Ref.: DOTTI 97.

B0011.6.2, Dragon guards treasure. Type: 1645D$.
   Link: \[E0422.9.1.1\], Living corpse guards treasure (tomb). \[N0581.2.1\], Dragon statue guards treasure.

B0011.7, Dragon as rain-spirit.

B0011.7.1, Dragon controls water supply. Type: 300.
   Ref.: Jâhiz IV 154-55; Damîrî I 165; DOTTI 950/\{Lbn\}; Khatibah 155-58.

B0011.10, Sacrifice of a human being to dragon. Type: 300.
   Ref.: Tha Clabî 243; DOTTI 97; Hurreiz 85 (139) no. 9; Shamy (el-) Egypt 279 no. 34.

B0011.11, Fight with dragon. Type: 300.
   Ref.: W.M. Müller 127; Burton I 172/[sic]: actually: a snake/viper]; DOTTI 97.

B0011.11.0.1$, Dragon slain in fight (by dragon-slayer hero). Type: 300.
   Link: \[A0531\], Culture hero (demigod) overcomes monsters. \[A0583\], Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like).

B0011.11.7, Woman as dragon-slayer.

B0013, Unicorn.

B0014, Other hybrid animals.

B0014.1, Chimera. Combination of lion, dragon and goat. Breathes fire.
   Ref.: Jâhiz I 181-85.

B0014.1.1S, Ammut (Amenm). Combination of lion, hippopotamus, and crocodile. Devours hearts of sinners.
   Link: \[E0752.9.1\], Souls of wicked devoured by monstrous creature. \[V0001.11.8.2.4\], I dol in form of hippopotamus.
   Ref.: Ions 136; Maspero 150 no. 8/\"Amaît\".

   Ref.: Ions 104-5.

B0014.5$, Ghoul (ogre) as hybrid of jinniyyah and hyena.
   Link: \[A2905.2.1\], Jinn a hybrid of viper and scorpion (she-wolf and lion) from hell. \[G0001\], Origin of ogres. (Where ogres come from).
   Ref.: J0015.7.17S, "dâbbat al-'arwâ": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints \(mif alayn\). \[G0020\], Ghouls: Persons eat corpses.
   Ref.: RAFFE 104 n. 339; Râsî (al-) khabâyî 298.

B0014.6S, Khâlît mythical animal created in the image (form) of lion with tail in form of male viper. The length of the tail is worth twenty years of travel.
   Link: \[B0091\], Mythical serpent.
   Ref.: MITON; Alf III 33/(Burton V 319): Shamy (el-) \"Arab Mythology\" no. 38-1.

B0014.7S, Mâlît: mythical animal created in the image (form) of wolf, with tail of female of \'ulq-color, in form of tortoise.
   Ref.: Alf III 33/(Burton V 319): Shamy (el-) \"Arab Mythology\" no. 38-1; MITON.

B0014.8S, Natural hybrids.
   Link: \[B0099.9S\], Newly generated creatures. Man-made being--original or hybrid (mutant). \[B0754.9.5S\], Sexual intercourse between different species (of animals). \[T0465.0.1S\], Animal, receptive to (or seeks) man's sexual advances.

B0014.8.0.1S, Attributes of natural hybrids--(strengths and weaknesses).
   Link: \[U0281S\], Merits and demerits of physical attributes. \[Z0061.1.7.1S\], When a she-mule gives birth (i.e., Never).
   Ref.: Jâhiz I 103; Qazwînî II 292.
B0014.8.1$, Mule: natural hybrid of ass (donkey) and mare (horse). Type: 48$.

Link: [B0754.9.2.1$, Hybrids with insatiable sexual appetite. ] [F 0547.3.0.1.1$, Mule's penis. ] [J0954.1.1$, Mule boasts of 'his' maternal-uncle, the horse. ] [L0465, The mule's double ancestry. [When well fed: mother is thoroughbred horse; hard work: father was a miserable ass].

Ref.: Jâhiz I 103; DOTTI 16.$

B0015, Animals with unusual limbs or members.$

B0015.1.2, Many-headed animals.

Ref.: Basset Mille I 171 no. 44.$

B0015.1.2.1.1, Two-headed serpent. One head in front and one at rear.

Link: [A0123.4.1.4$, Two-headed deity. ] [Jâhiz IV 156; TAWT 26 n. 47.$

B0015.1.2.1.5$, Two-headed calf (bull).

Link: [B0015.7.19.1$, Bull with double-torso (bust, chest). (Also double-headed). ] [D0133.4.1, God assumes form of calf.]

Ref.: Maspero xxii-xxiii xxiii no. 1 n. 2 3 n. 3 11 n. 4 15-16 n. 3.$

B0015.1.2.6.1, Seven-headed serpent.

Ref.: Jâhiz IV 155; DOTTI 100 250 285 402/{Mrc}; TAWT 25 n. 45.$

B0015.1.2.8.1, Hydra: nine-headed monster.

Link: [F1041.5, Poison of hydra corrodes the skin.$

B0015.2, Many-mouthed animal.$

B0015.2.1, Six-mouthed serpent.

Ref.: Jâhiz IV 155; TAWT 25 n. 45.$

B0015.4.2, Beasts with fiery eyes.$

B0015.7, Other animals with unusual limbs or members.

Link: [F0547.3.0.1.1$, Mule's penis.$

B0015.7.11.0.1$, Multi-bodied animal.$

B0015.7.11.0.1.1$, Viper (serpent) with several bodies and one head.

Ref.: Ibshîhî 498.$

B0015.7.17$, "dâbbat al-'arâq": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints (mif'allayn).

Link: [A1070.2$, Speaking-monster ('dâbbat al-'arâq) as sign at end of world. ] [B0014.5$, Ghoul (ogre) as hybrid of jinniyah and hyena. ] [B0099.2, Mythical worm.

Ref.: Ions 26/(human head, jackal-headed tail, four human legs and winged sun disk)/cf., 136/(Ammut/"the Devourer"); Damîrî I 323; Ibshîhî 470; RAFE 39 n. 122.$

B0015.7.18$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale.

Link: [A2382, Why animal is hybrid. ] [B0016.6, Devastating insects. ] [B0268.8.2.1$, Locusts: army of God. ] [H0843.3$, Riddle about locust. ] [I0071.5.6.17S, Seven mighty creatures (animals).]

Ref.: MITON; Damîrî I 188: Shamy (el-) "Arab Mythology" no. 111; Ibshîhî 463.$

B0015.7.19$, Animal with double chests (busts, torso).

Link: [A0123.1.2, God with two joined bodies.$

B0015.7.19.1$, Bull with double-torso (bust, chest). (Also double-headed.

Link: [B0015.1.2.1.5$, Two-headed calf (bull).]

Ref.: Maspero xxii no. 1 n. 2.$

B0016, Devastating animals.$

B0016.0.2, Tormenting beast in man's stomach.$

B0016.0.2.1$, Viper in man's stomach torments him. Type: 155.

Link: [B0016.5.1.2.1, Serpent sucks man's breath (blood).]

Ref.: DOTTI 60 61/\{lit.\}.$

B0016.0.1, Beasts that destroy vineyards and steal fruit.$

B0016.1, Monster cat devastes country.$

B0016.5.1, Giant devastating serpent. Type: 300.
Ref.: MITON; Shamy (el-) "Character Transmutation" 260 n. 91.

B0016.5.1.2, Devastating (man-eating) sea-monster (serpent).
Link: |G0308.2, Sea-monster. |G0346, Devastating monster.|

B0016.5.1.2.1, Serpent sucks man's breath (blood).
Link: |E0251.3.4, Ghost sucks people's breath.|

B0016.6, Devastating insects.
Link: |B07798, Deadly insects ('bugs'): infectious, poisonous.|

B0016.6.3, Destructive locusts (with wings of iron) eat wheat crop.
Link: |G0346, Devastating monster. |

B0016.6.3.1, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale. |B07798, Deadly insects ('bugs'): infectious, poisonous.|

B0017, Hostile animals.
Link: |B0766, Fanctful dangers from animals. |B0766.6S, Danger from aggressive (quarrelsome) household animals.|

B0017.1, Hostile beasts.

B0017.1.1, Ferocious animals loosed against attackers. Type: 315A.
Ref.: DOTTI 142.|

B0017.1.2, Hostile dog (hound).
Link: |B0766.6.3.1S, Aggressive dog; |B0268.2.1, War-dogs.|

B0017.1.5, Hostile cat.
Ref.: DOTTI 977/|Alg.|

B0017.1.5.1S, Hostile (mischievous) cat extinguishes fire by urinating on it. Type: 312A-D, 327, 709.
Link: |G0412.4S, Person falls into ogre's (ogress's) power when he goes to the predator's dwelling seeking help (usually to borrow household article: fire, salt, sieve, etc.). |Q0281.3.1S, Woman eats cat's share; as revenge, cat urinates on fire and puts it out.
Ref.: Abu-el-Layl 259-61 |no. 43|gazelle; Belamri douleur 65-70; DOTTI 120 121 123 124 125 156 158 159 171 181 182 193 194 198 223 225 226 227 228 234 289 390 392 393 495 501 537 547 624 707/|Alg, Egy, Lib, Mrc, Plst, Sdn|; Grim 22-32; Kronenberg Nubische 93 no. 20; Laoust Maroc 263-64 no. 125[.1]; Pétigny (de) 24-38; Savignac 80-88 no. 6; TAWT 421 no. 8 454 no. 47; Massenbach (Von) Nubische pt. A.II 48 no. 26, 52 no. 27; &A. al-|Jayyib Al-|Alkāji 24-33 no. 3/cf.; CFMC: N-Nubia 69-10C 10-2-no. 27.|

B0017.1.4, Hostile horse.
Link: |B0299.1.3S, Horse takes revenge on abusive (cruel) rider.
Ref.: Zir 116-17.|

B0017.1.4.1, Infuritated horses kill driver.

B0017.2, Other hostile animals.

B0017.2.1, Hostile sea-beasts. Type: cf. 936A$.
Ref.: DOTTI 638.|

B0017.2.3, Hostile raven.
Link: |B0766.7.1S, Bird pecks on person: accidental injury (usually to eye).
Ref.: Qazwīnī II 280-81.|

B0017.2.4, Hostile scorpion. Type: cf. 133*.
Ref.: DOTTI 54.|

B0017.2.5S, Hostile snake (serpent, viper). Type: cf. 155.
Link: |B0017.9.1.1S, Viper, by nature, practices deception (camouflage) and injustice (zulm).|

B0017.9S, Hostile animals--miscellaneous.

B0017.9.1S, One animal (bird) usurps another's home. Type: cf. 1615B$.
Link: |B0213, Escape from home. |U0124, Scorpion, in spite of himself, stings the turtle carrying him across the stream. Is drowned. |W0154.29S, Ingratitude due to nature.
Ref.: Shawqī 264 |no. 5|.

B0017.9.1.1S, Viper, by nature, practices deception (camouflage) and injustice (zulm). Type: cf. 155.
Link: |B0128.1S, Animal uses strategy. |K1822, Animal disguised as human being. |K1872.9.3.1S, Viper (snake) poses as bracelet--so as to deceive prey. |M0205.9.7S, Viper as breaker of her word (promise). |U0010.3S, Injustice committed due to nature (of the unjust). |W0154.29S, Ingratitude due to nature. |W0198.1.1S, Tyranny by nature (full-time).
Ref.: Jāhīz I 220 247-53; Ibn-|Arabshāh 173; DOTTI 60. |
B0017.9.1.1.1$, Viper usurps homes of other animals.
Ref.: Jahih IV 149; Qazwini II 375-76; Ibshihi 455.

B0017.9.1.1.2$, Kite usurps homes of other birds.
Ref.: Taymûr no. 1036.

B0017.9.2$, One animal (bird, insect) forces another to provide for (serve) him. Type: 56E*.
Ref.: DOTTI 22.

B0020, Beast-men. Combination of bestial and human form.
Ref.: Z0194S, Animal symbolism—male's character and personality attributes (habits).

B0020.2, Beast-men in lower world.
Ref.: A1602$_{(formerly A0874.7)}$, Inhabitants of the lower strata of earth. (Usually cannibals or beast-men).

B0021, Centaur: man-horse. Trunk and head of man, body of horse.
Ref.: Ibshihi 499.

Ref.: Chauvin VII 82 no. 373bis n. 1.

B0023.1, Minotaur. Body of man, head of bull.
Ref.: V0001.11.8.2.3S, Idol in form of bull.

B0025.1, Man with dog's head.
Ref.: Chauvin VII 77 no. 121; DOTTI 344 642/{lit.}.

B0025.1.2, Dog-headed people.
Ref.: Ibshihi 499.

B0027, Man-lion. Man with lion's head.
Ref.: Chauvin VII 87 no. 373bis n. 3.

B0029, Other combinations of beast and man.

B0029.1, Lamia. Face of woman body of serpent (or body of sow, and legs of horse).

B0029.2, Echidna. Half woman half serpent.

B0029.2.1, Serpent with human head.
Ref.: B0244.1.1.1S, Queen of vipers.

B0029.5, Man-wolf. [(Diyâb)].
Ref.: DOTTI 638; MITON; RAFe 112 n. 375; Wehr 150 no. 7, cf. 84 no. 4.2.

B0030, Mythical birds.

B0031.1, Roc. A giant bird which carries off men in its claws. Type: 936A$.
Ref.: Basset Mille I 157 no. 35; Burton I 154 n. 1 VI 16 n./(Roc); Chauvin VI 3 no. 181 n. 3; DOTTI 344 638 640/{Plst}; MITON; RAFe 112 n. 375; Wehr 150 no. 7, cf. 84 no. 4.2.

B0031.1.1, Roc's egg. Type: 936A$.
Ref.: F0988.8.2.2.1S, Roc's enormous feather.

B0031.1.2, Roc drops rock on ship. Rock is so large that it destroys ship. Type: 936A$.

B0031.1.3, Eating flesh of roc rejuvenates.
Ref.: Damiri I 368; Ibshihi 472; Alf III 107; Chauvin VI 93 no. 256 VII 10 no. 373B; DOTTI 638; MITON.

B0031.1.3.1, Eating flesh of roc rejuvenates. (misses target);
Ref.: Ibshihi 472.

B0031.1.4, Roc's flesh restores youthfulness.
Ref.: Damiri I 368.
B0031.4, Giant bat.
Ref.: Chauvin VII n. 9.-

B0031.5, Simorg: giant bird.
Link: |B0872, Giant birds.
Ref.: Chauvin VII 12.-

B0032, Phoenix. [(al-)Aanqâ'/Uqâb]. Type: 554B*, 705AS, 774S$, 930F$.
Link: |B0037, Immortal bird. |B0200, Animals with human traits.
Ref.: Badawî Herodot 178-79; Ions 124; Jâhiz VII 121; Thaâlabî 165-68; Shamy (el-) "Arab Mythology" no. 101; Basset Mille I 163 no. 39, 165 no. 40, 193 no. 59; DOTTI 312 373 375 433 481 625/{lit.}; RAFe 112 n. 377; TAWT 416 no. 5.-

B0032.0.1S, Bennu bird. ("Called Phoenix by the Greeks").
Link: |A0005.1.1.1S, Bennu bird heralded the good tidings of creation.
Ref.: Ions 26 41 45 48 124; Burton I 154 n. 1; Green 38 114; Green, 38, 114; RAFe 112 n. 377; Shamy (el-) RAFe 112 n. 377.-

B0032.0.1.1S, Bennu bird is seen once every five hundred years.
Link: |A2482.5S, Why al- CAnqâ' (Phoenix) lives in remote areas and is seen only every five-hundred years. Because of her shame over rejecting predestination.
Ref.: Ions 124.-

B0032.2.2S, Bennu bird carries body of its deceased father in an egg.
Ref.: Ions 124.-

B0032.1, Phoenix renews [her own] youth.
Link: |D1338.7.1S, Rejuvenation by eating roc's flesh.
Ref.: W.M. Müller 165f; Damîrî I 127/cf.-

B0032.1.1S, al-CAnqâ' (Phoenix) lives for hundreds (thousands) of years.
Ref.: Ibshîhî 479.-

B0037, Immortal bird.
Link: |B0032, Phoenix. [(al-)Aanqâ']|.>

B0038S, Extraordinary bird.-

B0038.1S, Bird of base metal (metal beak, wing, etc.).
Link: |B0101, Animals [birds] with members of precious metal (jewels).
Ref.: Juhaymân (al-) IV 332-40.-

B0039, Other mythical birds.>

B0039.1, Bird from paradise.
Link: |A1881.2S, Horse (in paradise) constituted of precious stones and perfumes.
Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3/cf.-

B0040, Bird-beasts.-

B0041, Bird-horse.-

B0041.1, Pegasus. Winged horse.
Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15/ cf.): Shamy (el-) "Arab Mythology" no. 57-3/cf.-

B0041.2, Flying horse. Type: 314.
Ref.: Burton I 160 V 246 n. VI 8 VII 46 53 S II 85; Chauvin V 228 no. 130; DOTTI 134 136 151 241 305/{Bhrn, lit.}; MITON; AGSFC: BHR 86-4 9-x-x.-

B0041.2.1, Angel[']s horse. Horse draws angels' chariot.

B0041.3S, al-Burâq: angel-horse [(she-mule)]. Type: 433A.
Link: |A1881.2S, Horse (in paradise) constituted of precious stones and perfumes.
Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-5; Qazwînî I 116-17; Bahjat, al-Burâq; Basset Mille II 308 no. 62; Lîdwî (al-) 217; DOTTI 214 215 899/{Egy}; Lane 468-69 482; Littmann "Hagar und Ismael" 150.31; RAFe 106 n. 353; Shamy (el-) Egypt 126 no. 20 269 no. 20, "Eq. Balladry": "Häger und Ismā'īl" no. 51.4.-

B0041.3.1S, al-Burâq as riding-animal with the speed of lightening (barq).
Link: |B0184.1.1S, Horse (mule) with magic speed. |B0184.1.3.1S, al-Maymûn: supernatural hybrid stallion whose movements are controlled by rider's thoughts (hoof lands where rider's eyesight aims). |B0184.1.10, Magic horse makes prodigious jumps.
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F0007, Journey to otherworld with angel. Z0183.0.1$, Meaning of a name.
Ref.: Kisâ’î 33-34/(Thackston 34-35 no. 15); Shamî (el-)'Arab Mythology' no. 57-3; Damîrî I 116-17; Ibshîhî 458; RAFE 106 n. 353; Shamî (el-)'Enaw Balladry:' "Hâger and Ismâ’îl" no. 51 4-5/(described).

B0042, Griffin. Half lion, half eagle.
Ref.: Chauvin VII no. 313B.

B0043, Winged bull.

B0043.2$, Flying bull (ox). Type: 953A$.

B0050, Bird-men.

B0050.1$, Men-like creatures in bird form in lower world.
Ref.: Kisâ’î 9-10/(Thackston 8-9 no. 4); Shamî (el-)'Arab Mythology' no. 11-1.

B0051, Sphinx.

B0055, Man with bird's head.
Ref.: Chauvin VII 77 no. 121.

B0056, Garuda-bird. Lower part man, upper part bird.
Ref.: Chauvin V 228 VII 12.

B0060, Mythical fish.

B0061, Leviathan. Giant fish.

B0066$, Monstrous fish: (ad-Dandân).

B0066.1$, Human flesh (if eaten) and human voice (if heard) fatal to monstrous fish.
Link: |A2494.15, The fish's enemies.

B0070, Fish-beasts.

B0071, Sea horse. Horse living in sea.
Ref.: Ibshîhî 499; Chauvin VII 7 no. 373a n. 1; MITON; Prym-Socin 164-70 no. 41; Massenbach (Von) Nubische pt. B.VII 140 no. 32.

B0080, Fish-men.

B0080.0.1$, Fish-man (merman, mermaid) as helper. Type: 470FS, cf. 510.
Ref.: B00470, Helpful fish.

B0080.9$, Miscellaneous characteristics of mermen.

B0080.9.1$, Fire-breathing mermen (when angry).
Link: |F1041.16.1.2$, Man's nostrils flash sparks when enraged.
Ref.: MITON.

B0081, Mermaid.

B0081.0.1.1$, Mermaid dies when taken out of water.
Ref.: DOTTI 192 243 257 261/{lit.}.

B0081.2, Sexual intercourse between man (fisher) and mermaid.
Ref.: IB III 249; DOTTI 105 244 248 455/{Egy}; MITON; CFMC: Aswan 70-12B 11-1-

B0081.2.0.1$, Mermaid marries man.
Ref.: MITON.

B0081.2.2, Mermaid appears at midnight, entices people into water.
Ref.: Ibshîhî 491; Al’F III 249; DOTTI 730 731 895/{lit.}; MITON.

B0081.3, Mermaid leads people astray.

B0081.3.1, Mermaid appears at midnight, entices people into water.
Link: |F0420.1.4.11S, Muzayyarah: water-spirit with iron breasts which squirt fire. |F0491.10S, en-Naddâhah ('the she-Caller'): female spirit who calls people by name and then leads them astray.

B0081.9.1, Mermaid's hair reaches her waist.
Link: |F0420.1.4.10, Water-spirit with extraordinarily long hair.
B0081.9.2, Mermaid has large breasts.
Ref.: Shamy (el-) Egypt 180-81 286 no. 44.
B0081.13, Miscellaneous actions of mermaid.
B0081.13.11, Mermaid captured.
Link: [F0387.1.1S, Girl from water world captured by a human and sold as slave.
Ref.: MITON; Ibshihî 492.]
B0082, Merman. Type: 470FS.
Link: [F0401.3.15S, Spirits in form of water-animal (e.g., crocodile, fish, frog, whale, etc.).
Ref.: Damîrî I 43; Burton V 215 VII 254 264 270 IX 169 n. 179 182ff.; Chauvin V 7 no. 3;
DOTTI 66 243 244/lit.]; Duwayk (al-) I 72; MITON; Shamy (el-) "Sailor" 84 no. 9 ("B81.0.2.1.").
B0082.1, Merman marries man.
Ref.: Damîrî I 43; Ibshihî 492.
B0082.6, Merman caught by fisherman (released). Type: 470FS.
Ref.: DOTTI 243; MITON.
B0083, Fish with human face.
Ref.: Chauvin VIII no. 373A n. 2.
B0088$, Fish-men's ways (lifestyle).
Link: [F0200.7.1S, Jinn societies mirror those of humans. [F0560, Unusual manner of life [(life-style)].
B0088.1S, Fish-men's manner of eating.
Link: [P0634.0.1.2S, Table manners and eating styles.]
B0088.1.1$, Merman (mermaid) gnaws food at edges--as fish do.
Link: [F0304.4.2S, Mermaids gnaw edges (extremities: ears, nose, lips, genitals) of man who attempted to ravish one of them.]
B0090, Other mythical animals.
B0091, Mythical serpent.
Link: [A2145.7S, Origin of hell's vipers. [B0014.6S, Khâlît mythical animal created in the image (form) of lion with tail in form of male viper. The length of the tail is worth twenty years of travel.
Ref.: Ions 26/(human head, jackal-headed tail, four human legs and winged sun disk)/cf.; Mouliéras-Lacoste 349 no. 55.
B0091.2, Plumed serpent.
Ref.: [B0843.1.1S, Wings grow on serpent (viper) when it becomes aged.
Ref.: Ions 22ff; RAJE 110 n. 369; Shamy (el-) Egypt 4 no. 1.
B0091.5, Sea-serpent. Type: 936A$.
Link: [X1396.1, Lie: seaserpent.
Ref.: DOTTI 638.
B0091.7, Serpent is immortal.
Link: [B0843.1, Immortal serpent.
B0099, Mythical animals--miscellaneous.
B0099.2, Mythical worm.
Link: [B0015.7.1S, "dâbbat al-'ar": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints (mif galan).]
Ref.: RAJE 108 n. 362.
B0099.5S, Animals of base metal (iron, brass).
B0099.5.1S, Rat (mouse) with iron claws and teeth.
Ref.: [F0840.0.1.1.3S, Dam destroyed by mouse (rat). [F0840.0.1.2.4.2S, Cat freighted away by mouse (mole).
Ref.: Damîrî I 298/cf.: Shamy (el-) "Arab Mythology" no. 123; Ibshihî 478/(implicit/poem); Bashmî 'Arkhibîl 104-5 no. 48.
B0099.9S, Newly generated creatures. Man-made being--original or hybrid (mutant).
Link: [A1770, Creation of animals from unusual primeval mating. [B0014.8S, Natural hybrids.
B0099.9.1S, Newly generated creatures: malevolent.
B0099.9.1.1S, Newly generated killer germ (virus, etc.) immune to medicine.
Link: [B0779.1.1S, Poisonous mosquitoes immune to poison.
B0099.9.3S, Newly generated creatures: benevolent.

B0100-B199, Magic animals.

B0100, Treasure animals--general.
B0100-B119, Treasure animals

B0101, Animals [(birds)] with members of precious metal (jewels).


B0101.7, Serpent with jewel in its head. Type: cf. 672.

Ref.: B0103.4.2, Serpent with jewel in his mouth. B0112, Treasure-producing serpent's crown.

B0102, Animal of precious metal (jewels).

Ref.: Kisâ’î 33-34 (Thackston 34-35 no. 15); Shamy (el-) "Arab Mythology" no. 57-3.

B0102.1, Golden bird with golden feathers. Type: 513C; 550.

Ref.: F0988.8.2.15, Gold feather.

B0102.1.1, Golden hawk.

Ref.: Ions 124.

B0102.1.3, Golden goose. Type: 571.

Ref.: DOTTI 333/ [Egy].

B0103, Treasure-producing animals.

Link: G0113, Ogre's (cannibal's) riches (treasure).

B0103.0.4, Gold-producing serpent.

Ref.: B0103.0.4.1, Grateful snake [(viper)] gives gold piece daily. Type: 285D.

B0103.0.6, Gold-producing lion.

Ref.: B0103.0.6.1$, Treasure-giving lion. Type: 159B.

B0103.1, Treasure-dropping animals.

Link: B0103.1.1, Treasure-dropping ass. Droppings of gold. Type: 563, cf. 1539CS.

B0103.1.7$, Gold-dropping cat. Type: 287$, 545E*, 898.

B0103.2, Treasure-laying animals.

Link: B0103.2.1, Treasure-laying bird. Type: 567, 898.

Ref.: DOTTI 95 324 327 554/ [Mrc]; TAWT 426 no. 14.

B0103.2.1.1S, Treasure-laying chicken (hen). Type: 554/ [Sdn]; TAWT 426 no. 14.

B0103.2.2S, Treasure laying male bird.

Ref.: B0754.4.2.1S, Cock (rooster) lays an egg.

B0103.2.2.1S, Treasure-laying cock (rooster).

Ref.: DOTTI 148 322/ [Syr].

B0103.4.2, Serpent with jewel in his mouth.

Ref.: Maspero 125 no. 7 n. 3; DOTTI 250 894; TAWT 441 no. 32.
B0108.5$, She-mule bearing treasure.
   Link: |F0401.3.1.1S, Spirit in form of mule. |
   Ref.: Amin 91-92; Lane 427; Walker-Ismâ’il 84-85.>

**B0110, Treasure-producing parts of animals.**
   Link: |D1338.7S, Rejuvenation by eating bird's (animal's) flesh.>

B0112, Treasure-producing serpent's crown.
   Link: |B0101.7, Serpent with jewel in its head. |
   Ref.: DOTTI 250; Sengo "Kiswahili" 425-51 no. 8; TAWT 441 no. 32.>

B0113.1, Treasure-producing bird-heart. Brings riches when eaten. Type: 567, 567A.
   Link: |F0851.2$, Extraordinary bird's flesh eaten. |
   Ref.: DOTTI 327.>

B0113.4$, Treasure-producing bird-gizzard. Type: 567.
   Ref.: DOTTI 327.>

B0115, Animal with horn of plenty. Type: 511A.
   Ref.: DOTTI 265; TAWT 440 no. 33/Eg. 445 no. 36/Eg.>

B0115.1, Ear-cornucopia. Animal furnishes treasure or supplies from its ear (horn). Type: 511A.
   Ref.: DOTTI 265.>

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**B0120-B169, Animals with magic wisdom.**

**B0120, Wise animals.**
   Link: |X0010S, Bird (animal) as medium for expressing humor.>

B0120.0.1, Animals have second sight.
   Link: |D1825.1, Second sight. Power to see future happenings.>

B0121, Beasts with magic wisdom.

B0121.3, Cat with magic wisdom.
   Ref.: DOTTI 66.>

B0121.6, Lion with magic wisdom. Type: 159B.
   Ref.: DOTTI 367; MITON.>

B0122, Bird with magic wisdom.
   Ref.: Thâlabî 205-7: Shamy (el-) "Arab Mythology" no. 108.>

B0122.0.3, Wise owl. Type: 908S, cf. 554B*, 813*, 860A*. 
   Ref.: DOTTI 317 312 317 448 480 565/Plst.>

   Ref.: DOTTI 312 480.>

B0122.0.6S, Wise falcon (hawk).
   Link: |A2321.12.1S, Falcon's (eagle's) bald head: stroked (blessed) by prophet (Solomon). |B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.>

B0122.0.7S, Wise hoopoe. Type: 238AS.
   Ref.: Thâlabî 173; DOTTI 31 88 89 566 635/Plst.; Hanauer 254, 258-60; Shawqi 263 [no. 4].>

B0122.0.8S, Wise ibis.
   Link: |K1634.1S, Advice by bird (crane, crow, ibis, etc.) about fox's inability to climb trees proves disastrous to adviser.>

B0122.1, Bird as adviser. Type: 56A.
   Ref.: DOTTI 20 75 409 490 519 520/Sdn, Tns.; Frobenius Kordofan: Atlantis IV 56; Frobenius Kabylen: Atlantis III 244.>

B0122.1.1, Birds tell a secret.
   Link: |Z0061.5.1S, "The she-sparrow told me." (Through the grape-vine). |
   Ref.: Chauvin II 107.>

B0122.2, Birds as reporters of sights and sounds. Sit on Odin's shoulder and report what they see and hear.>

B0122.2.1S, Hoopoe reports wondrous sights (to Solomon).
   Link: |B0152, Animals with unusual limbs or members. |
   Ref.: Jahiz III 518-19; Thâlabî 173-73; Ibshîhî 487 478/implicit/poem; DOTTI 817/Plst.>

B0122.3, Bird can recite sacred writings.
Ref.: Hurreiz 77 no. 4.

B0123, Wise reptile.

B0123.1, Wise serpent.

Link: |B0161, Wisdom from serpent.

Ref.: Burton III 145 V 305 328 390.

B0123.5$, Wise lizard.

B0127$, Educable animals (that can be taught, trained). Type: 217, 1750, cf. 165C$.

Link: |B0749.2$, Marvelously intelligent (educable) animal. |J0020$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0068.2.1S, Experiment to determine whether animal's nature can be changed. |J0070$, Teaching (training) by cruel example. |J1882, Foolish attempts to educate animals.

Ref.: Jâhîz II 179 III 280-81 VI 315-16; DOTTI 70 83 928/\{lit.\}.

B0128$, Clever animal (bird, insect): intelligent, resourceful. Type: 232D*, cf. 80.

Link: |J0001$, Capacity to know (knowledge) from instinct: (innate, 'from God, 'ilhâm, hidâyah, tawfîq). |U0124.0.2$, Deviant character (wiliness) due to nature (from God, by "casting/'ilqâ' upon"). |W0217$, Resourcefulness.

Ref.: Jâhîz II 126 147-48 VI 44/\{(dâbîh)/lizard\} VII 23; DOTTI 34 88.

B0128.1S, Animal uses strategy. Type: 1, 1*, 41AS, 50, 64AS, 223, 248BS, cf. 63.

Link: |B0017.9.1.1S, Viper, by nature, practices deception (camouflage) and injustice (qâdlm). |K0340.2.2S, Fox steals a chicken from dinners in the desert; later they see the fox leaving the chicken a short distance from where they sat and they hurry to retrieve it, but it proves to be a dummy (straw shaped like bird). They return to their food but find it gone (stolen by the fox). |K0830S, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him. |K0921, Fox rids himself of fleas. He lets himself sink in water. |K1872, Camouflage.

Ref.: Qazwînî II 214-15; DOTTI 1 2 12 17 28 85 90; MITON.

B0128.2S, Animal uses limbs (tail) as tool (weapon).

B0128.2.1S, Animal uses tail as tool.

Link: |W0217$, Resourcefulness.

B0128.2.1.1S, Mouse uses tail to reach into tight containers. Type: 2034, cf. 560.

Link: |K0431.1S, Mouse's tail in nostrils of sleeping thief causes him to sneeze out magic ring, which he kept in mouth when asleep.

Ref.: Jâhîz V 249; Qazwînî II 341-42; Damîrî II 199; DOTTI 314 970.

B0128.2.1.2S, Animal uses own secretion as weapon.

Ref.: P0553.1.2S, Victim overcome by fumigation (odor, broken wind, smoke, gas).

B0128.3S, Animal (bird) uses tool.

B0128.3.1S, Bird uses rock as tool (weapon). Type: 232D*.

Link: |B0031.1.2, Roc drops rock on ship. Rock is so large that it destroys ship. |P0553.3S, Flying device (airplane, air-ship, 'wind-carpet') as weapons. Air force.

Ref.: Thâlîlîb 251; Damîrî II 173; DOTTI 88; RAFE 112 n. 380.

B0128.9S, Resourceful animal uses clever devices--miscellaneous. Type: 105*, 105A*.

Link: |J1662, The cat's only trick. [Saves her self by climbing up tree; but fox is captured].

Ref.: DOTTI 38.

B0128.9.1S, Animal uses bad odor to its advantage.

Ref.: Jâhîz VI 468/cf.; Ibn-‘Aâsîm no. 478.

B0128.9.2S, Animal forces victim out of hole (den, shell, etc.) by befouling it. Type: 80.

Ref.: Jâhîz I 247-53; Ibn-‘Aâsîm no. 478; Damîrî II 175/\{fox overpowers porcupine\}; DOTTI 34.

B0129.2.1S, Breaking wind into hole so as to force occupant out. Type: cf. 124.

Link: |P0553.1.2S, Victim overcome by fumigation (odor, broken wind, smoke, gas). |F0559.9.1.5S, Broken wind (fart) used as social device (weapon). |J0081, Blowing the house in.

Ref.: Jâhîz VI 48; DOTTI 51.

B0130, Truth-telling animals.

Ref.: N0458S, Overheard animal's (bird's) chant reveals commission of crime (deception).

B0130.1S, Animal (bird) warns of sinful act.

B0130.1.1S, Animal (bird) warns that insect is about to be committed. Type: 674, cf. 872BS, 931CS.

Link: |B0143.1, Bird gives warning. |B0521, Animal warns of mortal danger.

Ref.: DOTTI 296 366 389 484 494 629 630/\{lit.\}.

B0131, Bird of truth. Type: 707.
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Link: [D0631.4.5$, Bird indicates state of national virtu: inflates self at prevalence of vice (sin), deflates self at persistence of virtu. [N0451, Secrets overheard from animal (demon) conversation.
Ref.: Burton S V 245; DOTTI 274 385.>

B0131.1, Bird reveals murder. Type: 720, 781.
Ref.: DOTTI 396.>

Ref.: DOTTI 248 265 385 817/{Plst}.>

B0131.3, Bird betrays woman's infidelity. Type: cf. 1422.
Link: [B0130.1.1$, Animal (bird) warns that incest is about to be committed. [J0134.5$, Behavior of household animals (birds) reveals family secret.
Ref.: MITON.>

B0132, Truth-speaking cow. Type: 318, 511A.
Ref.: [B0211.1.5, Speaking cow.
Ref.: DOTTI 265; Galley Badr 258-62 no. 7; TAWT 445 no. 36.>

B0132.1$, Cow speaks to orphans. Type: 511A.
Ref.: Ions 56-67; DOTTI 265; TAWT 444 no. 36.>

B0133, Truth-speaking horse. Type: 314, 531.
Ref.: DOTTI 134 293; Hurreiz 80 (135) no. 7.>

B0133.1, Horse warns hero of danger. Type: 314.
Ref.: Shamy (el-) Egypt 29-30 no. 4.>

B0133.1.1$, Horse (mare) gives wise counsel. Type: cf. 1422.
Ref.: [DOTTI 134 270 272 275 335/{Alg}.>

B0133.3, Speaking horse-head. The helpful horse is killed. Type: 533.
Ref.: DOTTI 294.>

B0134.2, Dog betrays murder. Type: 201E*.
Ref.: Qazwînî II 248; Damîrî II 280-81; DOTTI 62 76/{Kwt, lit., Sdi}; Kamâl 430-31.>

B0134.3, Dog as animal of warning.
Link: [B0143.1.7$, Dove warns dog, dog warns dove in gratitude--(non-prophetic).>

B0137$. Truth-speaking camel (miraculous).
Ref.: Shamy (el-) "Egypt. Balladry": "The Bedouin" no. 48.>

B0137.18, Stolen camel speaks and reveals real owner. Type: cf. 779J$.
Link: [Q0552.4.1, Stolen animal cries out from stomach of thief.
Ref.: Cachia 188-207, 208-23; DOTTI 438; Shamy (el-) "Egypt. Balladry": "The Bedouin" no. 48.>

B0140, Prophetic animals.

B0140.1$, Animal foretells future (of its kind).
Link: [A1332.8$, Eagle predicts that his own downfall and the Whale's eviction from Paradise will be brought about by creation of Adam.
Ref.: Tha`labi 17-18.>

B0143.1, Bird gives warning.
Link: [A1332.8$, Eagle predicts that his own downfall and the Whale's eviction from Paradise will be brought about by creation of Adam. [B0130.1.1$, Animal (bird) warns that incest is about to be committed. [N0458$, Overheard animal's (bird's) chant reveals commission of crime (deception).
Ref.: DOTTI 75 409 490 519 520/{Sdn, Tns}.>

B0143.1.1, Warning crow. Type: cf. 425L.
Ref.: DOTTI 207.>

Ref.: DOTTI 296 366 389 630 799/{Sdn}; MITON.>

B0143.1.4, Falcon saves master from drinking poisoned water. Type: 178C$.
Ref.: DOTTI 73; MITON.>

B0143.1.5, Golden cock warns against attack.>

B0143.1.5.0.1S, Warning rooster (cock).
Link: [N0458.2S, Rooster's chant betrays substitution of bride.
Ref.: DOTTI 118 168 296/{Alg}.>
B0143.1.7$, Dove warns dog, dog warns dove in gratitude—(non-prophetic).


Ref.: DOTTI 89/{Egy}; Shawqî 317 [no. 42].>

B0143.3, Dog as animal of warning.

Link: |B0521.1.4$, Dog prevents master from eating poisoned food (drinking poisoned water). >

B0143.3.1, Dog warns of coming.

Link: |B0270.2S, Hider's own animal (dog, horse, etc.) betrays his presence.

Ref.: Maspero 192 no. 13.-

B0147, Animals furnish omens.

Ref.: Amîn 52, 124; Kamâl 175. >

B0147.1.1, Beasts of good-omen.

Link: |R0270.2$, Hider's own animal ( dog, horse, etc.) betrays his presence.

Ref.: Maspero 192 no. 13. >

B0147, Animals furnish omens.

Ref.: Amîn 52, 124; Kamâl 175. >

B0147.1.2, Beasts of ill-omen.

Ref.: |D1812.5.0.2, Omens from flight of birds.

B0147.2.1, Bird of good-omen.

Ref.: Simpson 237; T M. al- Tayyib al-Humrân 20 ("Khiddârî").

B0147.2.1.0.1S, 'Green bird' as bird of good-omen (auspicious bird).

Link: |B0171.2.1.1S, Green bird selects person for task (honor, office, prominence, etc.). |N0135, Object effects change of luck.

Ref.: Yânfî 200-1.-

B0147.2.1.1, Raven as bird of good omen.

Link: |B0147.2.2.1, Crow as bird of ill-omen.

Ref.: Jâhîz III 457.-

B0147.2.1.3S, Second cowing (crowing) of raven is good omen.

Ref.: |Jâhîz III 457; IRG 111 n. 371.-

B0147.2.1.4S, Dove (pigeon) as bird of good omen.

Link: |B0147.2.2.1, Crow as bird of ill-omen.

Ref.: |B0147.2.2.1, Crow as bird of ill-omen.

Type: 425L, 774M1$. 

Ref.: Jâhîz II 316; Damîrî II 173; ibshîhî 480 540-41; Amîn 297; Basset Mille III 208 no. 122/cf.; DOTTI 189 207 217 430 546/{Syr}; MITON, RAFE 111 n. 371, 198; Shawqî 281 [no. 15]; TAWT 433 no. 23; AUC: 11 no. 3.

B0147.2.2, Bird of ill-omen.

Ref.: |Jâhîz II 100; T M. al- Tayyib al-Humrân 20 ("Ab-Tku").

B0147.2.2.1, Crow as bird of ill-omen. Type: 425L, 774M1S.

Ref.: Jâhîz II 316 III 431 443; Damîrî II 173; ibshîhî 480 540-41; Amîn 297; Basset Mille III 208 no. 122/cf.; DOTTI 189 207 217 430 546/{Syr}; MITON, RAFE 111 n. 371, 198; Shawqî 281 [no. 15]; TAWT 433 no. 23; AUC: 11 no. 3.

B0147.2.2.3, Raven as bird of ill-omen.

Ref.: |Jâhîz II 316; Damîrî II 173; Ibshîhî 480; RAFE 111 n. 371, 198.-

B0147.2.2.4, Owl as bird of ill-omen. Type: 908AS.

Link: |D1812.5.1.27.1, Hooting of owl a bad omen. |J1811.0.1S, Owl's hoot interpreted.

Ref.: Ibshîhî 461; DOTTI 566; MITON, RAFE 111 n. 371, 198; Shamy (el-) "Eg. Balladry": "Khâdrrah al-sharifah" no. 57; Shawqî 263 [no. 4]; Taymûr no. 49; Walker-Ismâîl 47.-

B0147.2.2.7, Peacock as bird of ill-omen.

Link: |A2236.2.3S, Peacock has viper carry devil into paradise: cursed with lame wings (inability to fly).

Ref.: Kisâ'î 44/(Thackston 46 53 no. 20): Shamy (el-) "Arab Mythology" no. 46; Ibshîhî 476.-

B0147.3.1, Other animals furnish good omens.

B0147.3.1.0.1S, Insect furnishes good omen.

B0147.3.1.4S, Beetle (dungbeetle) furnishes good omen.

Ref.: Jâhîz III 341.-

B0147.3.2, Other animals furnish bad omens.

B0147.3.2.0.1S, Insect furnishes bad omen.

B0150, Oracular animals.

B0151, Animal determines road to be taken.

B0153, Dog indicates hidden treasure.

B0153.1.0.1S, Dog indicates other hidden objects.
B0153.1.15, Dog's barking leads to (indicates) buried person (master). Type: 201E*.
Link: |R0270.2.15, Dog's barking betrays presence of hiders and brings about their destruction by enemy.
Ref.: Jahiz II 122-23; Qazwini II 248; Damiri II 281; Ishihii 464 483-84; DOTTI 76/{lit.}.
B0155, Location determined by halting of animal.

B0160, Wisdom-giving animals.
B0161, Wisdom from serpent.

B0161.3, Wisdom from eating serpent.
Link: |D0105.3, Magic flesh of snake (viper). |F0950.0.4.4.15, Viper flesh improves health (cures).
Ref.: Chauvin V 255ff. no. 152; MITON.

B0161.4, Power of seeing whether dead go to heaven or hell is gained from serpent.
Link: |D1825.3.1, Magic power of seeing death at head or foot of bed and thus forecasting progress of sickness.

B0163.1, Wisdom from fox. Type: 150.
Ref.: MITON.

B0164, Wisdom (knowledge) from bird. Type: 670, 908$, cf. 150.
Ref.: DOTTI 365 565.

B0164.1S, Wisdom from hoopoe.
Link: |B0122.0.7, Wise hoopoe.
Ref.: DOTTI 783/{lit.}.

B0164.2S, Wisdom from owl. Type: 908$, 908A$, cf. 86$.
Link: |B0122.0.3, Wise owl.
Ref.: DOTTI 34 565.

B0170-B189, Other magic animals.

B0170, Magic birds, fish, reptiles, etc.
B0171, Magic chicken (hen, cock). Type: 715.
Ref.: Basset Mille I 89 no. 19; DOTTI 395.
B0171.1, Demi-coq. Type: 715.
Ref.: DOTTI 395.
B0171.1.0.1, Magic cock carries great loads in his ear.
B0171.1.0.2S, Magic cock with field (trees) grown on its back. Type: 1889C1$, cf. 465.
Link: |X1271.1, Lie: rooster (cock) used as beast of burden.
Ref.: DOTTI 235 944.

B0171.1.1, Demi-coq crows in king's body, when the king eats him. Type: 715.
Ref.: DOTTI 395 396/{Mrc, Tns}; Laoust Chenoua 194 no. 23; Shamy (el-) Around the World
164/{Tunisia}.

B0172, Magic bird.
B0172.1, Magic bird petrifies those who approach. Type: 707.
Ref.: Chauvin VI 8 no. 273 n. 1; DOTTI 302 385/{lit.}.

B0176, Magic reptile.
Ref.: Maspero 125 no. 7 n. 3; DOTTI 274 638 894.

B0176.1.1, Serpent as deceiver in paradise.
Link: |A0063.6, Devil in serpent [viper] form tempts first woman (Satan and Eve). |A2236.2.1.1S, Viper smuggles devil into paradise in her mouth: she is cursed.
Ref.: Tha'labi 19: Shamy (el-) "Arab Mythology" no. 42.
B0177.4S, Magic crocodile.
Ref.: DOTTI 187 237/{Syr}.

B0180, Magic quadrupeds.

B0182, Magic quadrupeds--canidae.
B0182.1, Magic dog.
Ref.: DOTTI 318/{Egy}.

B0182.1.0.2, Magic dog transformed person. Type: 449, 1511, 545FS, 545H$.
Ref.: DOTTI 218 299 300 817; TAWT 420 no. 7.

B0185, Magic fish.
B0195, Magic water.
B0184, Magic quadrupeds--ungulata.

B0184.0.1S, Marvelous (magic) camel--as riding animal.

Link: [B0749.1S, Marvelous riding-animal (horse, camel, mule) with remarkable speed, strength, endurance, etc.]

Ref.: Thaīlābi 205-7; Shamy (el-) "Arab Mythology" no. 108; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.

B0184.1, Magic horse. Type: 314, 550.

Link: [H1331.4, Quest for marvelous horse.]

Ref.: Burton V 1ff.; DOTTI 134 238 272302/{Alg}; Shamy (el-) Egypt 245 no. 4, 254 no. 9.

B0184.1.1, Horse (mule) with magic speed.

Link: [B0041.3S, al-Burâq: angel-horse ([she-mule]).]

Ref.: Chauvin V 259 no. 154 n. 1; MITON.

B0184.1.3, Magic horse from water world.

Link: [B0077, Sea horse. Horse living in sea.]

Ref.: Chauvin VII 7; Shamy (el-) Egypt 153-54; Shamy (el-) "Arab Mythology" no. 109-6; Zîr 96.

B0184.1.3.1S, Magic horse from water world mates with ordinary mare: hybrid offspring with marvelous qualities.

Link: [B0754.9.5S, Sexual intercourse between different species (of animals).] [P0774.2.5.2.2S, Exorbitant (unbelievable) price for rare colt (horse)].

Ref.: MITON; Zîr 96.

B0184.1.3.1.1S, al-Maymûn: supernatural hybrid stallion whose movements are controlled by rider's thoughts (hoof lands where rider's eyesight aims).

Link: [B0041.3.1S, al-Burâq as riding-animal with the speed of lightening (barq).] [B0184.1.10, Magic horse makes prodigious jumps.]

Ref.: Kisaṭ 79-80/(Thackston 87-88 no. 37/cf.): Shamy (el-) "Arab Mythology" no. 73; Thaīlābi 18; RAFe 107 n. 357; Shamy (el-) Egypt 154.

B0184.1.9, Magic horse mysteriously recognized by everyone.

Ref.: Damîrî II 130.

B0184.1.9.1S, Marvelous horse (mare) recognized by everyone--rider recognized by no one.

Ref.: Damîrî II 130.

B0184.1.10, Magic horse makes prodigious jumps.

Link: [B0041.3S, al-Burâq: angel-horse ([she-mule]).] [B0184.1.3.1.1S, al-Maymûn: supernatural hybrid stallion whose movements are controlled by rider's thoughts (hoof lands where rider's eyesight aims)].

Ref.: Shamy (el-) Egypt 154; Shamy (el-) Egypt 153-54; Shamy (el-) "Arab Mythology" no. 109-6.

B0184.2.2, Magic ox.

B0184.2.3, Magic bull. Type: 750D1S.

Link: [F0401.3.2, Ox demon.]

Ref.: Burton VIII 120 n. 121, XVII 366f.; DOTTI 409.

B0184.5, Magic goat.

Link: [B0041.3S, Helpful goat. G0241.1.2, Witch rides on goat.]

Ref.: DOTTI 163 167/{Plst.}

B0184.5.1S, Magic (marvelous) goat with whistle in its anus as hero's riding-animal. Type: 314B*, 327B*, 328B*.

Link: [D0674, Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil.] [H1331.5, Quest for marvelous goat.]

Ref.: Aswad (al-) 165-7; DOTTI 161 163 175 705/{Egy, Syr}; Mursî "Fayyûm" 146-48 no. 28, 219-20 no. 51; CFMC: ĪUKH-I no. 184.

B0187, Magic dog. Type: 511A.

Link: [G0241.1.3, Witch rides on dog.]

Ref.: DOTTI 265 267/{Qtr.}

B0190, Magic animals: miscellaneous motifs.

B0192, Magic animal killed. Type: 285D, 287S.

Link: [B0331, Helpful animal killed through misunderstanding.]

Ref.: DOTTI 94 95.

B0196S, Magic flying animal. Type: 314.

Link: [B0041.2, Flying horse. B0043.2S, Flying bull (ox).]
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Ref.: Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90.

**B0200-B299, Animals with human traits.>>

**B0200, Animals with human traits.>>

B0201$, Human-like animal. (Has all the traits of mankind except some distinguishing animal qualities).>

B0201.1$, al-\(^\text{c}\)Anqâ': human-like bird. Giant female bird (falconiform) with human face, breasts, and speech.

Link: |B0032, Phoenix. [(al-)Aanqâ'])].
Ref.: Ibn-\(^\text{c}\)Aa\(^\text{c}\)sim no. 318; Qazwînî II 280/(her male/mate); Ibshîhî 479; Burton I 154 n. 1/("Anka");
_DOTTI_ 373 375 433 625; _RAFE_ 112 n. 377.

B0201.1.1$, al-\(^\text{c}\)Anqâ' adopts human infant and raises it. (Usually by abduction). Type: 705A$, 774S$, 930FS, cf. 701.

Link: *(G0443.2$, Ogre abducts woman's children, raises them and then returns them to their mother. R0013.3.3$, Phoenix (al-\(^\text{c}\)Anqâ') carries off child (girl).)
Ref.: _DOTTI_ 373 375 433 625.

**B0210, Speaking animals.>>

Link: |A1101.2.3.1$, Formerly animals talked (before creation of Adam).
Ref.: Hurreiz 112 no. 31.>

B0210.2, Talking animal refuses to talk on demand. Discoverer is unable to prove his claim: is beaten. Type: 565BS.

Link: |B0214.1.1.4$, Singing monkey. |E0261.1.4.1$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed).
Ref.: _DOTTI_ 325.>

B0211, Animal uses human speech.
Ref.: Chauvin VIII 126 no. 113; _MITON_.

B0211.0.5$, Differences among animals (birds) in their speaking abilities.>

B0211.1, Speaking beasts--domestic.

B0211.1.3, Speaking horse. Type: 314, 531, 532.
Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3/(in Paradise);
_DOTTI_ 293.

B0211.1.3.1$, Speaking ox.
Ref.: Kisâ'î 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52.

B0211.2, Speaking beasts--wild.

B0211.2.4, Speaking wolf.
Ref.: Tha\(^\text{c}\)labî 68; Damîrî II 362.

B0211.2.4.1$, Wolf denies having eaten person (prey).
Ref.: B0215.7.3.1$, Name of "Joseph's Wolf". |J1263.1.5$, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name.
Ref.: Tha\(^\text{c}\)labî 68.

B0211.3.2, Speaking mule.
Ref.: Frobenius _Kordofan: Atlantis_ IV 53ff. no. 6; Schmidt-Kahle 8-11 no. 6.

B0211.3.2, Speaking camel.
Ref.: Burton III 126 n., 129ff., S V 300.

B0211.3.2, Speaking cock. Type: 425E, 480, 511A, 715.
Ref.: _DOTTI_ 204 248 265 395.

B0211.3.2.3$, Singing rooster. Type: 425E.
Link: |B0214.1, Singing animal.
Ref.: _DOTTI_ 204.

B0211.3.4, Speaking parrot.
Ref.: Jâhiz V 289; Shawqi 318 [no. 43].

B0211.4.1, Speaking ant.
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Ref.: Thabâ li 164; Scelles-Millie *Paraboles* 133-34 no. 14.

B0211.6, Speaking reptile.

Ref.: Budge/Romances 91 no. A-4; Maspero 103 no. 5; MITON; Shamy (el-)'*Eg. Balladry*: "Snake in Cave" no. 46.

B0211.6.3S, Speaking lizard (dabb)--miraculous.

Ref.: Ishshîhî 475-76; Basset Mille III 235 no. 138; DOTTI 334 358 360 439 483/{Egy, Tns}; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.

B0214.1, Singing animal. Type: 425E, 565BS.

Ref.: DOTTI 204 325.

B0214.1.1S, Singing monkey. Type: 565BS.

Link: B0210.2, Talking animal refuses to talk on demand. Discoverer is unable to prove his claim: is beaten. E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.

Ref.: DOTTI 325/{Egy, Mrc}; Y. Shâkir I 244-54; CFMC: Sawâmâh 71-1 3-1 no. 1.

B0214.1.3, Singing cat.

B0214.3, Laughing animal.

Ref.: X0010S, Bird (animal) as medium for expressing humor.

B0215, Animal languages. [Of their own]. Type: 517, 670, 671.

Ref.: Jáhîz IV 21-23; Chauvin V 180 296; DOTTI 285 365; Lane 246.

B0215.0.2S, Animal 'language' is simple due to having only basic (primary, biological) needs.

Ref.: Jáhîz IV 21-23.

B0215.1, Bird language. Type: 671.

Ref.: DOTTI 285 366/{Mrc}; Lane 246.

B0215.5, Serpent language.

Ref.: MITON.

B0215.6.1, Ant language.

Ref.: Jáhîz IV 7-9.

B0215.7S, An animal's (bird's, insect's) given (personal) name.

Ref.: X02918S, A jinni's given name. J1880, Animals or objects treated as if human--miscellaneous. W0142.1.2S, Answers to every question provided (regardless of truthfulness).

B0215.7.1S, Insect's, personal name.

Ref.: Thâlabî 164.

B0215.7.3S, Animal's, personal name.

Ref.: J1969.5.1S, Person pretends to know language of animals (birds, insects, etc.).

Ref.: Thâlabî 164.

B0215.9S, Animal language--miscellaneous.

B0215.9.1S, Animals communicate by gesture. Type: cf. 1213*.

Ref.: J1811, Animal cries misunderstood.

B0215.9.1.1S, Human transformed to animal communicates by gesture (nodding). Type: 449/1511.

Ref.: Ibn.Aagim no. 280: Shamy (el-)'*Arab Mythology* no. 1; DOTTI 218; MITON.

B0216, Knowledge of animal language. Type: 318, 670, 671, 672, 673, cf. 238AS, 908AS.

Ref.: Maspero 5 no. 1 n. 1 6 no. 1; DOTTI 31 89 146 365 401 566 635/{lit., Mrc}; Légey 56-58 no. 11;

Y. Shâkir I 291-95.

B0216.1S, Knowledge of animal language as gift from deity.

Ref.: DOTTI 31 88 89 365 635/{lit.}; Littmann 95 no. 76: Shamy (el-) 'Arab Mythology" no. 126; MITON.

B0217, Animal language learned. Type: 670.

Ref.: K1969.5.1S, Person pretends to know language of animals (birds, insects, etc.).

Ref.: Chauvin VIII 49 no. 17; Hurreiz 114 no. 39; MITON.

B0217.0.1S, Animal language learned from eating certain food. Type: 670.
Link: |B0216.1$, Knowledge of animal language as gift from deity. |D1794.1.1$, Skill magically acquired from kissing animal.  
Ref.: DOTTI 365.>
B0217.1, Animal language learned from eating animal.>
B0217.1.1, Animal language learned from eating serpent. Type: cf. 670.  
Ref.: DOTTI 365.>
B0217.9S, Animal (bird) languages learned--miscellaneous.>
B0217.9.1$, Magic book (formula) teaches animal languages.  
Link: |D1301, Magic object teaches animal languages.  
Ref.: Budge/Romances 153 no. A-11; Maspero 117 no. 7/(by Thoth).>
B0220, Animal kingdom (community). Type: 159CS.  
Link: |B0256.0.2$, Obedience of members of animal kingdom to saint's commands.  
Ref.: DOTTI 67.>
B0220.1S, Social meeting of animals--(as mlis). Type: 312FS, 613.  
Link: |B0235, Secrets discussed in animal meeting. |P0610.1.1S, Men meet at communal parlor (mlis, dawwâr, etc.).  
Ref.: DOTTI 127 344; MITON 67.>
B0221, Animal kingdom--quadruped.>
B0221.1, Kingdom of monkeys. Type: 159CS.  
Ref.: Chauvin VII 40 no. 153; DOTTI 67 68 114 591/{Egy}; MITON; HE-S: Cizbat-Bilâl 70-1 no. 19.>
B0221.1.1S, Community of monkeys (apes, etc.).  
Ref.: MITON.>
B0221.4, Land of elephants. Type: 936AS.  
Link: |B0257.9.1.1S, Elephants's cemetery (graveyard)--they go there to die. |F0127.2, Journey to land of elephants.  
Ref.: Chauvin VII 26 no. 373G/(in Lang's); DOTTI 638.>
B0222, Kingdom (land) of birds.  
Ref.: Burton VIII 91.>
B0224.1, Kingdom of ants.  
Ref.: Chauvin VII 40 no. 153 n. 3.>
B0224.1.1S, King (shaihk) of ants.  
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" no. 56 156.>
B0225.1, Kingdom of serpents.  
Ref.: Chauvin V 256f. no. 152; MITON 11 n. 63 B0225.1.>
B0225.1.2S, Island ruled by serpent as its king. Type: 936AS.  
Ref.: Budge/Romances 91-94 no. A-4; Maspero 103 no. 5; DOTTI 638.>
B0225.3S, Kingdom of vipers: all females.  
Link: |F0112, Journey to Land of Women. Island of women, land of maidens, country of the Amazons, etc. |F0112.0.3S, Community of mermaidens (water spirits): all females. |F0127.1, Journey to serpent kingdom. |F0756.6S, Valley of vipers. |P0722.1S, Gender as factor in population analyses.  
Ref.: MITON; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.>
B0230, Parliament of animals.>
B0235, Secrets discussed in animal meeting. Type: 312FS, 613.  
Link: |B0220.1S, Social meeting of animals--(as mlis). |B0517S, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure.  
Ref.: DOTTI 344.>
B0236, Animal parliament elects king. Type: 221.  
Ref.: DOTTI 84.>
B0236.0.2S, Animal ruler appointed as result of selection.  
Link: |J2055S, Shortsighted choice of ruler (government). |P0011.7S, Ruler (king) chosen by mass pledge of allegiance (bay'âh).  
Ref.: DOTTI 84/{{lit.}}; MITON.>
B0236.0.3.1S, Man selected ruler of animals (birds).  
Link: |B0241.3, Wild man as king of animals.  
Ref.: MITON.>
B0237, Drinking-bout assembly of animals.
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Ref. MITON; Alf III 28-9.

B0240, King of animals.

B0240.0.1S, Social stratification among animals.
Link: P0013.9.3.5S, Royal animals (bird); P0750S, Social classes and social stratification.

B0240.4, Lion as king of animals.
Link: Z0194.2.1.2S, Lion—power (chiefainship, kingship).
Ref.: DOTTI 937; MITON; Shawqi 313 [no. 39].

B0241, King of beasts (quadrapeds).
Ref.: DOTTI 33 44 58 59 64 507 712; Sdn.

B0241.2.1, King of lions. Type: cf. 152A*, 157.
Ref.: DOTTI 33 44 58 59 64 507 712; Sdn.

B0241.2.2, King of monkeys. Type: 159CS, 893A$.
Ref.: DOTTI 67 68 114 544 591; MITON; HE-S; Izbak-Bilal 70-1 no. 19.

B0241.2.3.1S, shaikh of cats. Type: 222CS.
Link: X1211.3S, Lie: cat as chief of profession.
Ref.: DOTTI 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.

B0241.2.5, King of mice.
Ref.: DOTTI 42 250 251 350 455; Jrd.

B0241.2.5.1S, shaikh of mice. Type: 222CS.
Ref.: DOTTI 39 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.

B0241.2.15, shaikh of camels.
Ref.: Hanauer 244-46.

B0241.3, Wild man as king of animals.
Link: B0236.0.3.1S, Man selected ruler of animals (birds).

B0242, King of birds.
Ref.: Bushnaq 228; MITON.

B0242.1.1, Eagle king of birds.
Link: A2321.12S, Origin of bird’s bald head.
Ref.: Tha’labi 173; Ibshihi 486; Prym-Socin 170-75 no. 42; Shâkir H. Ghâdab Turâth III:10 50.

B0242.1.7, Peacock king of birds.
Ref.: MITON; Tha’labi 19 (in Paradise); Shawqi 297-98 [no. 25].

B0242.1.7.1S, Peacock king of birds in paradise.
Link: A0698.6.1S, Social stratification in paradise; P0016.3.5S, King forced to abdicate or is dethroned.
Ref.: Kisâ’î 44 (Thackston 46 53 no. 20): Shamy (el-) "Arab Mythology" no. 46; Tha’labi 19: Shamy (el-) "Arab Mythology" no. 42.

B0242.2, King of the various kinds of birds.

B0242.2.1, King of crows.
Ref.: DOTTI 84; lit.; MITON.

B0242.3S, Noble birds.

B0242.3.1S, Hawk (falcon) as noble bird. Type: 178CS, cf. 705A$.
Link: B0102.1.1, Golden hawk.

B0242.3.1.1S, Hawk would rather die of hunger than alight on corpse.
Ref.: Taymûr no. 1599.

B0242.5S, Ignoble (base, vile) birds.

B0242.5.1S, Three ignoble birds: owl, crow, and vulture (rakhmah).
Ref.: Damiri I 368.

B0243, King of fishes.
Ref.: Shamy (el-) "Sailor" 84 no. 9.

B0244, King of reptiles.

B0244.1, King of serpents (snakes). Type: 672.
Ref.: Budge/Romances 91-92 no. A-4; Maspero 103 no. 5.

B0244.1.1S, Queen of vipers.
Link: A0131.3.5.1S, Goddess with vipers (serpent's) head. B0029.2.1, Serpent with human head. F0252.2, Fairy queen.
F0756.6S, Valley of vipers.
Ref.: MITON.
B0249$, Animal king--miscellaneous.>
B0249.1$, Animals that follow a leader (chief, emir, ruler, etc.)--miscellaneous.>
B0249.1.1$, Safety (efficiency) with following a leader (guardian).
Ref.: Damîrî II 181; Damîrî II 181-82: Shamy (el-) "Arab Mythology" no. 112.>
B0249.3$, Animals without leader (chief).
Link: |B0270, Animals in legal relations |P0741.2$, Consequences of lack of proper command (chief, emir, foreman, etc.).
Ref.: Jâhîz V 419-21; Shamy (el-) Egypt 250 no. 31.>
B0249.3.1$, Insects without ruler.
Ref.: Jâhîz III 328-29.>
B0249.3.1.1$, Flies as hoards without chief.
Ref.: Jâhîz V 419-21.>
B0249.3.2$, Mammals without leader (leader).>
B0249.3.2.1$, Sheep have no leader.
Ref.: Jâhîz V 421.>
B0250, Religious animals.>
B0250.1$, Animal's religion (with denominational association).
Link: |V0310.1$, Religious universe (all of God's creation, animate and inanimate, worship).
Ref.: Jâhîz VI 476-7.>
B0250.1.1$, Animal of Jewish faith.
Ref.: Jâhîz VI 477.>
B0250.1.1.1$, Jewish leopard.
Ref.: Jâhîz VI 477.>
B0250.1.1.2$, Jewish she-mouse.
Ref.: Jâhîz VI 477; Damîrî II 199; Ibshihi 481.>
B0250.1.1.3$, Jewish lizard (dâbâb).
Ref.: Jâhîz VI 477.>
B0250.1.1.4$, Jewish mite ('araqâh).
Ref.: Jâhîz VI 477.>
B0250.1.98$, Animals of other faiths--miscellaneous.
B0250.1.9.1$, Magian chameleon.
Link: |V0001.4.2.1$, Chameleon as sun worshipper (Magian).
Ref.: Ibshihi 465.>
B0250.2$, Animal's (bird's, insect's) faith in god tested.
Link: |H0258$, Riddle: what does a bird say?. |H0887.3$, Riddle: what does an animal say?. |V0002.1$, Jinn and humans are required to worship God. |V0310.1$, Religious universe (all of God's creation, animate and inanimate, worship).
Ref.: Jâhîz V 537; Damîrî I 321: Shamy (el-) "Arab Mythology" no. 57-4; Ibshihi 488; Shamy (el-) "el-Badawi and Bint-Birri" 154.>
B0251, Animals praise or worship.
Link: |H0887.2$, Riddle: what does a bird say?. H0887.3$, Riddle: what does an animal say?. |V0002.1$, Jinn and humans are required to worship God. |V0310.1$, Religious universe (all of God's creation, animate and inanimate, worship).
Ref.: Jâhîz V 537; Damîrî I 321: Shamy (el-) "Arab Mythology" no. 57-4; Ibshihi 488; Shamy (el-) "el-Badawi and Bint-Birri" 154.>
B0251.4, Animals pray.>
B0251.4.1.1$, Wild beast seeks protection of saint ([prophet]) against hunters. Type: 7791J$, 7791J2$. 
Link: |B0367$, Animal grateful for having been given refuge from pursuer. |W0037.2.2$, Gazelle (doe, deer) keeps promise to return to Prophet (acting as surety for her): she is delivered from hunter.
Ref.: DOTTI 438; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45, "Camel and Gazelle" no. 50.>
B0251.4.1.2$, Animal (bird) seeks aid (intercession) of prophet (saint) in restoring its captured young. Type: 779J$.
Link: |V0443.3.4$, Reuniting animal's (bird's) young with parent (mother).
Ref.: Thâlî'âbî 164, DOTTI 438/[lit.]; Shawqî 308 [no. 35].>
B0251.4.2S, What animal (bird) says when it prays.
Ref.: MITON.>
B0251.4.3S, Cat prays when it purrs.
Link: |A1811.3, Cat of divine origin; is really praying when it purrs.
Ref.: RAFFE 114 n. 390.>
B0251.4.4$, Frog prays when it croaks.
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Ref.: Jâhiz V 537; Ibshîhî 476.

B0251.4.5$, Bird prays (glorifies God) when it sings.
Link: |H0887.2$, Riddle: what does a bird say?.

B0251.6, Animals keep religious precepts.

B0251.6.1S, Animal refuses to take part in sinful (sacriligious) act.
Link: |A2221, Animal characteristics reward for pious act.
Ref.: Jâhiz I 1211-17.

B0251.6.1.1$, Elephant refuses to take part in attacking holy shrine.
Link: |B0443.3, Helpful elephant.
Ref.: Thâ'labî 251.

B0251.7, Animal makes religious oath.
Link: |M0119.0.1.8, Swearing by God.
Ref.: Jâhiz I 211-17.

B0251.11$, Animal (bird) converts from one religion to another. Type: 779J1, 779J2.
Link: |V0331, Conversion to Christianity. |V0333.1.1$, Animal converts to Islam through miracle. |V0336, Conversion to Judaism.
Ref.: DOTTI 438 439/[lit.]; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.

B0252, Animal churchmen.

B0252.1, Animal monks.

B0252.1.1$, Animal (bird) as hermit (ascetic, anchorite).
Ref.: MITON.

B0252.4$, Animal as messenger of God (prophet).
Link: |F0890.9.1$, Letter (object) sent in a bottle thrown into the sea.

B0252.4.1$, Bee as messenger of God (prophet).
Ref.: Jâhiz V 424/[claim by "ignorant Sufis"].

B0256, Animal as servant of saint. Type: cf. 1910.
Link: |B0292, Animal as servant to man. |B0299.9.2$, Self-herding animals. |V0223.5.3$, Saint puts ferocious beast (predator) to labor.
Ref.: DOTTI 438 439/[lit.].

B0256.1.1, Birds perch on hands and head of saint.
Link: |J0566.1.1S, Man at prayer is motionless (still) for so long that birds mistake him for object and perch (alight) on him.

B0256.0.2S, Obedience of members of animal kingdom to saint's commands.
Link: |B0220, Animal kingdom (community). |B0256.5, obedience of the feathered creatures to the commands of saint.
|D2176.2.1S, Saint commands an army of ants to exterminate lice. |V0223.5.4S, Domestic animal (camel, horse, donkey, etc.) obeys saint's command.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 10-11.

B0256.4, Domesticated wolves.
Link: |B0279.1, Saint makes covenant with wolves. |J1908.4S, Predator to be made domestic. |X1216.1, [Lie:] the wolf [(lion)] is harnessed. Eats the horses, is harnessed and runs in the harness.
Ref.: MITON.

B0256.4.0.1S, Wolf as honest shepherd. Type: 779DS.
Link: |K0934, Fox as shepherd. [Treacherous].
Ref.: Basset Mille III 470 no. 286; MITON.

B0256.5, Obedience of the feathered creatures to the commands of saint.
Link: |B0256.0.2S, Obedience of members of animal kingdom to saint's commands.
Ref.: MITON.

B0256.5.1, Birds protect saint and serve him.

B0256.5.1.1S, Flock of birds attack saint's adversary (at saint's command).
Link: |P0553.5S, Animal(s) used as weapon in battle.
Ref.: RAIF 120 n. 414.

B0256.5.2S, Flock of birds fly over person and shield him from son. Type: 908S.
Link: |D2147.3.1S, A cloud miraculously appears to protect (shade) holy man.
Ref.: DOTTI 565.

Link: |B0292.2.3, Lion as domestic servant. |B0557.5.1S, Saint carried by lion (or some other ferocious man-eater). |X1216.1, [Lie:] the wolf [(lion)] is harnessed. Eats the horses, is harnessed and runs in the harness.
Ref.: Jâhiz V 537; Ibshîhî 476.
beast (predator) to labor.
Ref.: DOTTI 948/{Egy}; Nabhânî (al-) II 470 494; Shamy (el-) "el-Badawî and Bint-Birrî" 143.>
B0256.14.1S, Lion (tiger) protects (guards) saint.
Ref.: Qazwînî I 256.>
B0256.15S, Animal (bird) as executor of saint's judgment.>
B0256.15.1S, Serpent coils around (torments) person who had refused saint's request. Stops at saint's command.
Ref.: Basset Mille III 377 no. 225.>
B0257.9S, Other animal death customs (rituals)--miscellaneous.>
Link: |A1591.1, Burial learned from watching raven bury its dead.>
B0257.9.1S, Animal buries self or buries another at death.
Ref.: Chauvin VII 26 no. 373G/(in Lang's); DOTTI 638.>
Link: |A0171.4, God answers questions. (Dialogue between God and a creature, usually a sacred person). |A2471.10, Why donkeys sniff at one another. |H1292.4.4S, Question (propounded on quest): How can lion (wolf) be cured? Answer: Must eat brains (liver) of foolish man.>
B0260, Animal warfare.
Ref.: Stummne Tzerwalt 180-82 no. 27.>
B0261, War of birds and quadrupeds. Type: 222.
Ref.: DOTTI 84/{Mrc}; Loubignac Pt. I 269 no. 19.>
B0262, War between domestic and wild animals. Type: 104, cf. 222C$.
Ref.: DOTTI 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War"/cf. no. 40.>
B0262.1S, War between cats and mice. Type: 222C$.
Link: |B0264.6S, Battle between ants and lice.>
Ref.: DOTTI 85.>
B0263.2, War between elephants and ants.>
B0263.3, War between crows and owls. Type: cf. 954AS.
Link: |K2040.1.1S, Partisan (patriot, spy, soldier, etc.) leads enemy to believe that he is switching sides: enemy betrayed and defeated.
Ref.: Maspero 109-14 no. 6/cf.; Chauvin II 48 95; DOTTI 661.>
B0263.6, War between monkeys and grasshoppers.>
B0263.6.1S, War between monkeys (apes) and ants.
Link: |B00873.4, Giant ant.>
Ref.: MITON.>
B0263.6.2S, War between monkeys and ogres.
Ref.: MITON.>
B0264, Single combat between animals. Type: 222C$.
Ref.: DOTTI 85.>
B0264.6S, Battle between ants and lice.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 156.>
B0266, Animals fight.
Ref.: Jâhîz II 164 V 246-48.>
B0266.1, Thirsty cattle fight over well.>
B0266.2S, Animals fight people over land.
Link: |F0535.5.1, War of pygmies and cranes. |U0086S, Scarcity renders the common valuable, abundance renders the valuable common (mundane).
Ref.: MITON.>
B0266.2.1S, War (battles) of men and monkeys over city.
Link: |F0766.2.1S, City occupied by people during daytime, and by monkeys during tight.
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Ref.: MITON.
B0267, Animal allies [(of one another)].
   Link: |A2493, Friendships between the animals. |J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall.>
B0268, Animal soldiers.
   Ref.: DOTTI 40 84/\{Ymn\}; Noy Jefet 26-27 no. 3.
   Link: |G0369.0.1S, Dog-like cannibals.
   Ref.: Chauvin VII 40 no. 153.>
B0268.2, War-dogs.
   Link: |P0553.5.3S, Canine (dog) used as weapon in war.>
B0268.3, War-elephants.
   Link: |P0553.5.1S, Elephant used as weapon.
   Ref.: RAFe 112 n. 380.>
B0268.5, Army of birds.
   Ref.: DOTTI 285/\{Mrc\}.>
B0268.6, Army of mice.
   Link: |K0632.1, Army of mice save kingdom from enemy invading force by gnawing their provisions, ammunition, etc., to shreds.
   Ref.: Badawî Herodot 272.>
B0268.8, Army of insects.>
B0268.8.2, Army of locusts.>
B0268.8.2.1S, Locusts: army of God.
   Link: |A1002.2.4.1.1S, Failure of locusts to appear as sign of Doomsday. |B0015.7.18S, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale. |B0817S, Sacred insect. |Q0415.8.1S, Disbeliever tortured by insect (or like creature-- e.g., mosquito, gnat, worm, etc.).
   Ref.: Tha Clabî 109-10; Damîrî II 187-88; Ibshihi 464; DOTTI 33 85 88 436/\{Alg\}.>
B0268.8.4S, Army of lice.
   Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" no. 56 156.>
B0268.8.5S, Army of ants.
   Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" no. 56 156.>
B0270, Animals in legal relations.
   Link: |B0299.2, Animals dispute.
   Ref.: DOTTI 335/\{Mrc\}; Stevens 12-13 no. 4/cf.>
B0271.3, Animals ring bell and demand justice. Type: 207C.
   Ref.: Damîrî I 282/cf.; Damîrî I 278/cf.; Shamy (el-) "Arab Mythology" no. 49; Basset Mille II 266 no. 38 n.; DOTTI 78 401/\{lit., Mrc\}; Y. Shâkir I 291-95.>
B0271.3.1S, Animal (bird) seeks justice from ruler (king). Type: 207C.
   Ref.: Damîrî I 229 278: Shamy (el-) "Arab Mythology" nos. 49 113/(viper); Damîrî I 229; DOTTI 78.>
B0272, Animals as defendants in court.
   Ref.: DOTTI 285/\{Mrc\}; Hurreiz 112 no. 31/cf.; Shâkir H. Ghaḍab Turâth III:10 50.>
B0272.2, Animal tried for crime.
   Ref.: Nabhânî (al-) I 127.>
B0274, Animal as judge.
   Ref.: Ibshihi 454-55; DOTTI 613/\{Mrc\}; Hurreiz 112 no. 31; Lègey 238-39 no. 65; Shamy (el-) Egypt 296 no. 52/hedgehog/cf.>
B0274.0.1S, Animal as umpire in dispute. Type: 51***, 155, 613AS, cf. 51B, 518*. 
   Link: |J1172.3.2, Animals render unjust decisions against man since man has always been unjust to them.>
B0274.1S, Animal as umpire (muḍakkim) in dispute. Type: 51***, 155, 613AS, cf. 210A$, 518, 518*.
   Ref.: Ibshihi 454-55.>
B0274.1.1S, Lion as umpire (judge). Type: cf. 51, 92.>
   Ref.: Ibshihi 454-55.>
B0274.1.3S, Fox as umpire (judge). Type: 51, 51A, 155.>
B0274.1.4$, Wolf as umpire (judge). Type: 51.>
B0274.1.5$, Monkey as umpire (judge). Type: 51***.>
B0274.1.6$, Ram as umpire (judge).
Ref.: Ions 124/(Ram/Banebdetet).>
B0274.1.7$, Hedgehog as umpire (judge). Type: 210A$.
Ref.: Ibn-CAa
Egypt
296 no. 52.>
B0275, Animal punished.
Link: |J1868$, Consenting beast: animal involved in bestiality punished.
Ref.: Wesselski
Hodscha I 208 no. 11 II 186 no. 356.>
B0275.1, Animal executed for crime.>
B0275.1.3, Wolf executed for thefts.>
B0275.1.3.1, Man hangs wolf who has eaten sheep left in his charge. Type: cf. 165CS.
Ref.: DOTTI 70.>
B0275.1.4$, Animal (bird) executed for murdering another (of its kind).
Ref.: B0275.4$, Animal executed for killing man.
Ref.: MITON.>
B0275.2, Excommunication of animal.
Link: |V0084, Excommunication.
Ref.: Damiri II 198/cf.((she-mouse is funwaysiqah).>
B0275.3, Animals eating corpse of holy man die.>
B0275.4$, Animal executed for killing man.
Link: |J1866, Man avenges self on animal by wholesale slaughter ([mass-killing]); Q0211.6, Killing an animal revenged.
Q0589.5, Killer animal killed (for revenge).>
B0275.4.1$, Lion executed for devouring person. Type: 971S.
Link: |J1866.35, Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible.
Ref.: DOTTI 674/{lit.}; MITON.>
B0275.5$, Animal sentenced to pay damages.
Ref.: DOTTI 948/{lit.}.>
B0275.5.1$, Lion (wolf) who killed mill ox (ass, mule, etc.) must be harnessed in its stead as restitution. Type: 1910.
Link: |B0256.14S, Domesticated lion. |U0026.15, Lion who ate saint's ox due to hunger is sentenced to lighter punishment.
[X1216.1, L: the wolf [lion] is harnessed. Eats the horses, is harnessed and runs in the harness.
Ref.: Damiri II 15; DOTTI 948/{lit.}; Shamy (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" no. 56
143.>
B0277$, Possessions of animals (birds, etc.): an animal's own property (field, crop, home, treasure, etc.).
Link: |B0294, Animals in business relations. |B0299.9, Animals cultivate crops. J0556.4S, Honesty concerning animal's (bird's, insect's, jinni's) property. W0193.5S, Ascending amount of ransom demanded due to high value of captive.
Ref.: Jahiz
10; Qazwini II 342 343/(pays with gold coin); Ibshihî 480; Basset Mille II 222-23 no.
10; DOTTI 7 15 51 53 56 71 90 171 702 901/{Alg}; TAWT 25 n. 46.>
B0278, Captured animal ransoms self. Type: 159.
Link: |M0244.2, Captured bird promises to deliver fifteen birds in exchange for freedom.
Ref.: Chauvin VI 147 no. 304, VIII 148 no. 146 n. 1; DOTTI 66.>
B0278.1$, Captured bird ransoms self. Type: cf. 150.
Link: |B0103.2.1, Treasure-laying bird. |M0244.2, Captured bird promises to deliver fifteen birds in exchange for freedom.
Ref.: DOTTI 57 268 329/{lit., Sdn.}>
B0278.5$, One animal ransoms another.
Ref.: Qazwini II 343/(mouse/wife); Ibshihî 480/("ibn-jurce/Ichneumon/son); Basset Mille II 222-23 no.
10 (mouse/friend).>
B0279, Covenant with animals.>
B0279.1, Saint makes covenant with wolves.
Link: |B0256.4, Domesticated wolves.>
B0279.2, Attitudes of animals toward oath.>
B0279.2.1$, Animal (bird, fish) true to covenant in spite of great difficulties.
Link: |E0168.2S, Fishes in frying pan come to life (speak). |M0202, Fulfilling of bargain or promise. W0037.2, Man keeps
promise to return to be eaten by tiger: let go without harm.
Ref.: MITON.

B0279.4S, Animal (bird) acts as surety (security). Type: 774S$, cf. 779J2S.
Link: |P0524.5S, Surety (security) by proxy (surrogate): person acts as surety for another person (or animal, bird, etc.).
Ref.: DOTTI 433 438; Shamy (el-) "Camel and Gazelle"/cf. no. 50.-

B0279.4.1S, Owl acts as surety. Type: 930FS.
Ref.: Thâlabi 165-68: Shamy (el-) "Arab Mythology" no. 101; DOTTI 625.-

B0279.4.2S, Crow (raven) acts as surety. Type: 930FS.
Ref.: Thâlabi 165-68: Shamy (el-) "Arab Mythology" no. 101; DOTTI 433 625 626/{Jrd}.-

Ref.: DOTTI 37 964.-

Link: |A2497, Monogamy among animals. |B0754, Sexual habits of animals.
Ref.: DOTTI 86 962 963/{Irq}.-

B0280.0.1S, Monogamous life practiced only by some two-legged animals (birds, humans).
Link: |A2497.1, Monogamous life of dove.
Ref.: Jâhiz VII 69.-

B0281.2, Wedding of mouse. Type: 2028BS.
Ref.: DOTTI 964.-

B0281.2.2, Wedding of mouse and cockroach. Type: 2028BS, 2023.
Ref.: DOTTI 964.-

B0281.2.2.1S, Wedding of mouse and beetle. Type: 2028BS, 2023.
Ref.: DOTTI 962 963 964/{Irq}.-

Ref.: DOTTI 964.-

B0282, Bird wedding.

B0282.4.1, Wedding of owl and another bird. Type: 224AS.
Ref.: DOTTI 964.-

Ref.: DOTTI 964.-

Ref.: DOTTI 964.-

Ref.: DOTTI 964.-

Ref.: DOTTI 962.-

Ref.: DOTTI 962 963/{Irq}.-

B0286, Plant wedding.

B0286.1, Wedding of garlic and onion.-

B0290, Other animals with human traits.-

B0291, Animal as messenger. Type: 200CS.
Ref.: DOTTI 75.-

B0291.1, Bird as messenger.

B0291.1.0.1, Bird as letter carrier.
Link: |K0131, Animal sold as messenger.

B0291.1.0.1.1S, Pigeon as letter carrier.
Link: |P0014.22.3S, King keeps pigeons as pets (letter carriers) and pigeon-trainer (keeper) at his palace.
Ref.: DOTTI 67 83 290 644 647 828 830 842 847/{Alg, lit.}; MITON.-

B0291.1.1, Raven as messenger.

B0291.1.2, Crow as messenger. Type: 774MIS.
Ref.: DOTTI 430; Shamy (el-) Egypt 276 no. 28.-

B0291.1.3, Dove as messenger.
Ref.: DOTTI 431.-

B0291.1.12, Pigeon (dove) as messenger. Type: 200CS, 774M3S.
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Link: |A2221.7, Dove returns to ark in obedience to Noah: receives sheen of raven [as reward]. |B0291.1.3, Dove as messenger.

Ref.: Jâhiz III 264-66; DOTTI 75 431.

B0291.2, Domestic beast as messenger. Type: 200C$.
Ref.: DOTTI 75.

B0291.2.1.1S, Donkey as messenger. Type: 200C$.
Ref.: DOTTI 75/{Ert}.

B0291.2.2, Dog as messenger.

B0291.3, Wild beast as messenger.
Ref.: DOTTI 78 201 290 404 483/{lit.}; Wehr 480 no. 18.

Link: |B0256, Animal as servant of saint.
Ref.: DOTTI 75/{Ert}.

B0292.2, Lion as servant of man. Type: 1910.
Link: |B0256.14$, Domesticated lion. |P0014.22, King keeps lions as pets and a lion-tamer at his palace. |V0223.5.3S, Saint puts ferocious beast (predator) to labor.
Ref.: Maspero 31 no. 1/cf./(follows man); DOTTI 948.

B0292.2.3, Lion as domestic servant. Type: 1910.
Link: |B0292.2.3.1$, Lions guard master's field (garden).
Ref.: Thâlabî 103.

B0292.8, Dog as guardian of treasure.
Ref.: DOTTI 318/{Egy}.

B0294, Animals in business relations.
Link: |B0277S, Possessions of animals (birds, etc.): an animal’s own property (field, crop, home, treasure, etc.). |B0299.9.1$, Animals raise (shepherd) own herd.
Ref.: Qazwînî II 343/(ransoms wife); Ibshîhî 480/(ransoms son); Basset Mille II 222-23 no. 10 (ransoms fried).

B0295.1, Mouse makes boat of bread crust. Type: 135*.
Ref.: DOTTI 54.

Ref.: DOTTI 79.

B0296.0.1S, Animals go on pilgrimage (or perform prayers, etc.). Type: 20D*, cf. 162A*.
Link: |B0712S, Prey lured into predator's power by flattery or promise of reward.
Ref.: DOTTI 6 769/{Egy}; Shawqi 306 [no. 33].

B0297, Musical animals. Type: cf. 130, 565B$.
Ref.: DOTTI 53 325.

B0299, Other animals with human traits [i.e., other human traits of animals]--miscellaneous.

B0299.0.1S, Vengeful animals or birds (they hold grudge). Type: cf. 300B.
Link: |B0350, Grateful animals. |B0754.9.4.2.2S, Animal (camel) kills owner upon discovering that it was deceived into copulation with its mother. |B0766.6S, Danger from aggressive (quarrelsome) household animals. |D1659S, Vengeful objects. |F0361.0.1S, Vengeful fairy (jinn). |K2400S, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |P0525.5S, Blood inevitably will be avenged. |W0189.1S, Presumption of ill-will (jealousy, lying, trickery, vindictiveness, etc.) on the part of others--‘black-heartedness’.
Ref.: Ibshîhî 176/(camel); DOTTI 100.

B0299.0.1.1S, Animal (bird) takes revenge on another animal (bird). Type: cf. 248, 248B$.
Link: |K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings.
|K0811.8S, Victim trapped and his enemies led to him. |N0261, Train of troubles from sparrow's vengeance. |V0223.5.3S, Saint puts ferocious beast (predator) to labor.
Ref.: DOTTI 90/{Egy}; MITON.

B0299.1, Animal takes revenge on man. Type: 285A*.
Link: |K2201.1S, Secret betrayed out of spite (or for revenge). |Q0597.1.1S, Viper poisons drinking water to avenge killing of its young (mate).
Ref.: DOTTI 92; TAWT 420 no. 7.
B0299.1.2$, Camel takes revenge on cruel driver.

B0299.1.2.0.1$, Camel as the most grudge-bearing (vengeful) of animals.

Ref.: Damîrî I 15.

B0299.1.3$, Horse takes revenge on abusive (cruel) rider.

Ref.: Zîr (kicks rider: causes him to break wind).

B0299.1.3.1$, Magic (flying) horse ridden: damages rider's eye. Type: 470C1$.

Ref.: DOTTI 151 241/[lit.]; MITON.

B0299.1.4$, Elephant takes revenge on abusive man.

Ref.: Jâhîz VII 228-29.

B0299.1.8$, Animal (bird) in competition with man (as man's rival). Type: 898.

Ref.: DOTTI 64.

B0299.2, Animals dispute. Type: 136A*, 207C.

Ref.: DOTTI 56 78.

B0299.5, Sympathetic animals. Type: 451A, 2021*.

Ref.: DOTTI 73 76 218/[lit.].

B0299.9, Animals cultivate crops. Type: 9B, 9D$, 1136A*, 1030.

Ref.: DOTTI 3 4 56 698; Shamy (el-) Egypt 192-96 no. 49, 201-3 no. 51.

B0299.9.1$, Animals raise (shepherd) own herd. Type: 37A$, cf. 327L$.

Ref.: DOTTI 10 171; Frobenius Kabylen: Atlantis III 37-42 no. 15.

B0299.9.2$, Self-herding animals.

Ref.: DOTTI 3 4 56 698; Shamy (el-) Emirates 192-96 no. 49, 201-3 no. 51.

B0300, Helpful animal.

B0301, Faithful animal.

B0301.0.1$, Faithful dog. Type: 101, 201E*, 449.

Ref.: DOTTI 3 4 56 698; Shamy (el-) Emirates 192-96 no. 49, 201-3 no. 51.

B0300-B599, FRIENDLY ANIMALS.

B0300-B349, Helpful animals--general.
B0301.0.2$, Faithful horse.
Link: |B0401, Helpful horse.>

B0301.0.3$, Faithful ass.
Link: |B0402, Helpful ass.
Ref.: Basset *Mille III* 225 no. 131.>

B0301.1, Faithful animal at master's grave dies of hunger. Type: 75*.
Link: |S0481.2$, Animal cruelly deprived of food (starved).>
Ref.: Basset *Mille III* 225 no. 131.>

B0301.3, Faithful animal plans suicide when it thinks master dead.
Link: |S0110.0.2$, Suicide intended (attempted).>

B0301.4, Faithful horse follows master to grave.>

B0301.9$, Faithful ass follows master to grave.
Link: |B0773.2.1$, Ass pines away with grief upon his master's grave.
Ref.: Damîrî II 251; Basset *Mille III* 225 no. 131.>

B0302$, Animal (bird) spies for man (master, mistress): conveys useful information. Type: 511A, 545, 1422.
Link: |B0570, Animals serve men.
Ref.: DOTTI 265 297 455 530 608 799/{Egy}; MITON.>

B0303$, Animal spies for supernatural being (demon).
Link: |G0225.3, Cat as servant of witch.
Ref.: Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87.>

B0303.1$, al-Jassâsah: sea animal (island animal) that will spy for the Antichrist.
Link: |A0064$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. |A1070.2$, Speaking-monster ("dâbbat al-'arq") as sign at end of world. |B0302$, Animal (bird) spies for man (master, mistress): conveys useful information.
Ref.: Qazwînî I 211; Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87.>

B0304$, Taming of wild animal.


B0304.2$, Wild animal tamed with force (punishment).
Link: |J0071$, Monkey taught (learns) to perform tricks through making him watch slow-learning animal (goat) being punished (killed).
Ref.: Zîr 42/(lion).>

B0307$, Cooperation among animals. Animals join their activities so as to build, plant, help, hunt (hunting pack), or the like. Type: 210A$, 223, 130. 560, 1074, cf. 51, 86$.
Ref.: Qazwînî II 214-15/(ichneumon and wife/mate).>

B0310, Acquisition of helpful animal.
Ref.: Hurreiz 75 (132) no. 2.>

B0311, Congenital helpful animal. Born at same time as master and (usually) by same magic means. Type: 300, 303.
Link: |P0311.1.4, Friends born at the same moment. |T0587.5.25, Quasi twin brothers: born at the same time to same father from different mothers.
Ref.: DOTTI 97 107 162 270 272 285 293 637/{Mrc}.>

B0312.3, Helpful animal bequeathed to hero.
Link: |N0411.1.1, Cat as sole inheritance.>

B0312.4, Helpful animal purchased. Type: 565A$.
Ref.: DOTTI 324; MITON.>

B0312.6$, Helpful animal (bird) as sole inheritance. Type: cf. 1650.
Link: |N0411.1.1, Cat as sole inheritance.>

B0312.6.1$, Hen (chicken) as sole inheritance. Type: 898.
Link: |L0215.1$, Unpromising object (item) in inheritance division proves best. |P0761.1S, Division of inheritance causes conflict.
Ref.: DOTTI 554; TAWT 426 no. 14.>

B0313, Helpful animal an enchanted person.
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Ref.: *DOTTI* 218 254 257 265; *TAWT* 446.

**B0313.1**, Helpful animal reincarnation of parent. The dead mother appears to the heroine in the form of an animal. Type: 511A.
Ref.: *DOTTI* 265 334 358 360 483; *TAWT* 286 no. 36 444.

**B0313.3S**, Helpful cow out of mother's grave. Type: 511A.
Ref.: *DOTTI* 265; *TAWT* 444 no. 36.

**B0313.5S**, Helpful animal(s) bewitched relative of sorcerer (sorceress).
Link: |*B0772*, Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water. |*N0349.6S*, Animal's actions misunderstood—helpful animal condemned.

**B0313.5.1S**, Helpful animal(s) bewitched former paramour(s) of sorceress.
Link: |*B0772*, Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water. |*N0349.6S*, Animal's actions misunderstood—helpful animal condemned.
Ref.: *MITON*.

**B0313.5.2S**, Helpful horse (mare) bewitched sibling of sorceress.
Link: |*N0703S*, Animal encountered proves to be an enchanted (bewitched, transformed) person.

**B0314**, Helpful animal brothers-in-law. Type: 513, 537, 552, 552A.
Link: |*P0263.4.1S*, (formerly, *P263.4S*), Supernatural (eccentric) brother-in-law helps wife's brother.
Ref.: *DOTTI* 153 269 297 309 310 311 316 334 357 359 803; *Juhaymâن (al-)* II 11-34.

**B0314.3S**, Helpful animal sons-in-law. Type: cf. 433A, 552.
Link: |*N0703S*, Animal encountered proves to be an enchanted (bewitched, transformed) person.

**B0320**, Reward of helpful animal.

**B0322.1**, Hero feeds own flesh to helpful animal. Type: 301.
Ref.: Chauvin VI 3 no. 181 n. 3; *DOTTI* 100; *Juhaymâن (al-)* I 267-75 no. 18.

**B0325.1**, Animal bribed with food. Type: 531, 551.
Link: |*B0304.1S*, Wild animal tamed (appeased, domesticated) with food. |*K0318.1S*, Watchdog bribed with food (meat, bone).
Ref.: Chauvin VI 6 no. 182; *DOTTI* 292 305; *MITON*.

**B0326S**, Animal paid for service(s). Type: 313H*.
Link: |*P0771.3.1S*, Food for a service (e.g., ear of corn for a shave, an egg for knife sharpening, and the like).
Ref.: *DOTTI* 132.

**B0326.1S**, Predator paid for service with a prey. Type: 58AS, 313H*.
Link: |*P0771.3.1S*, Food for a service (e.g., ear of corn for a shave, an egg for knife sharpening, and the like).
Ref.: *DOTTI* 23 132.

**B0330**, Death of helpful animal.

**B0331**, Helpful animal killed through misunderstanding. Type: 178A, 178CS.
Link: |*B0192*, Magic animal killed.
Ref.: *DOTTI* 73.

**B0331.1**, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake. Type: 178CS, 916:II(c).
Link: |*B0521.1.2*, Animal warns man against drinking.
Ref.: Chauvin II 122 no. 115 V 289 no. 173; *DOTTI* 73 74 287 334 359 533 582 583 658; *Irq, lit.*, *Syr*; *MITON*; Ritter I 2.82-123 no. 62; *‘Abd-al-Bârî ‘A*. al-Najm *Turāth* I:12 87-94.

**B0331.1.1**, Faithful horse killed through misunderstanding. Type: 178CS, 582; *Tns*; *Hourî-Pasotti* 68-69 no. 23.

**B0331.2**, Llewellyn and his dog. Dog has saved child from serpent. Father sees bloody mouth, thinks the dog has eaten the child, and kills the dog. Type: 178A.
Ref.: *DOTTI* 73 /[lit.].

**B0331.2.1**, Woman slays faithful mongoose which has saved her child. Type: 178A.
Ref.: *DOTTI* 73.

**B0331.3S**, Truth-speaking parrot hastily killed. Type: 1422.
Ref.: *DOTTI* 799; *MITON*.

**B0332**, Too watchful dog killed. Type: 327K$.
Link: |*B0335.3.1S*, Enemy (ogre) persuades children to kill helpful animal (dog).
Ref.: *DOTTI* 170.

**B0335**, Helpful animal killed by hero's enemy.
B0335.1, Man attempts to kill faithful serpent at wife's instigation. Loses everything. Type: 561A$.
Ref.: DOTTI 319.$

B0335.2, Life of helpful animal demanded as cure for feigned sickness. Type: 314, 511A.
Link: |K2091.2S, Illness feigned in order to gain pity (sympathy). |S0403S, Demand that enchanted person in form of animal be killed.
Ref.: DOTTI 49 134 136 265 267/{Sdi, Ymn}; Shamy (el-) Egypt 245 no. 4; TAWT 440 no. 36 445 _446 no. 38.$

B0335.3, Unsuccessful attempt by enemy to kill helpful animal. Type: cf. 285D.
Link: |S0110.9.1.1S, Attempt to kill (helpful) animal fails (victim-to-be escapes).
Ref.: DOTTI 94.$

B0335.3.1S, Enemy (ogre) persuades children to kill helpful animal (dog). Type: 327, 327K$.
Ref.: DOTTI 156 170.$

B0335.3.2S, Predator (crocodile) tries in vain to get hero to kill his human (giant) helper.
Ref.: Maspero 192 no. 13.$

B0335.4, Wife demands magic parrot who has accused her. Type: 1422.$

B0335.4.1S, Wife demands life of parrot who has accused her (as price for reconciliation). Type: 1422.
Ref.: DOTTI 799; MITON.$

B0336, Helpful animal killed (threatened) by ungrateful hero. Type: 545FS.
Link: |B0567.2S, Helpful animal rebukes ungrateful man (for ingratitude). |W0154.4.1S, Wife is still grateful to helpful animal when it becomes sick, husband ungrateful: animal does not retaliate against husband.
Ref.: DOTTI 299.$

B0337S, Faithful animal (bird) dies serving master. Type: 178C$.
Link: |W0028, Self-sacrifice.
Ref.: DOTTI 73.$

B0337.1S, Faithful dog dies defending master. Type: 201E*.
Link: |B0544.2S, Horse (mare) carries captive master to safety. |R0215.4S, Escape from enemy (captive) on marvelous wind-swift horse.
Ref.: DOTTI 76 380 642/{lit.}.$

B0337.1.1S, Faithful dog kills master's faithless wife and her paramour. Type: cf. 449/1511.
Ref.: Ibshîhî 483-84.$

B0337.2S, Faithful horse (mare) dies of exhaustion carrying master to safety.
Link: |B0544.2S, Horse (mare) carries captive master to safety. |R0215.4S, Escape from enemy (captivity) on marvelous wind-swift horse.$

B0340, Treatment of helpful animal--miscellaneous.$

B0341, Helpful animal's injunctions disobeyed. Disaster follows. Type: 531.
Ref.: DOTTI 292.$

B0350-B399, Grateful animals.$

B0350, Grateful animals. Type: 329, 480, 531, 554, 559, 560.
Link: |W0010.9.5S, Kindness (mercy) to animals. |W0027, Gratitude.
Ref.: Burton S V 326; Chauvin II 107 no. 71; DOTTI 68 175 248 292 311 313 314/{lit.}; Juhaymân (al-) III 31-39.$

B0360, Animals grateful for rescue from peril of death. Type: 240A*, 531, 554, 559, 560.
Ref.: Chauvin II 109 no. 73; DOTTI 89 292 311 313 314/{Egy}; Hureiz 117 no. 48.$

B0361, Animals grateful for rescue from pit. Type: 160.
Ref.: Chauvin II 106 no. 71; DOTTI 68; Hureiz 117 no. 48.$

B0362, Animal grateful for rescue from drowning. Type: 240A*.
Ref.: DOTTI 89.$

B0363, Animal grateful for rescue from net. Type: 75.
Link: |N0887.6.1S, Mouse helps lion.
Ref.: DOTTI 33.$

B0364, Animal grateful for other rescues.$

B0364.4, Bird grateful for being saved from attacking serpent.
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Link: |B0365.0.2$, Roc (eagle) grateful for rescue of its young.

Ref.: Damîrî I 228/cf.; DOTTI 74 92 99 316/{Lbn, Syr}; Khawam 120-32; Ritter I.3 610-73 no. 115.

B0365.0.1, Bird grateful for rescue of its young. Type: 178D$, 507C.
Ref.: DOTTI 74 221 246 256 358/{Irq}; Jâsir CA. S. al-Jabbûrî Turâth V:8 97-100; Ritter I.3 661 no. 114.

B0365.0.2$, Roc (eagle) grateful for rescue of its young. Type: 472$, 726**.
Ref.: DOTTI 98 102 245 306 312 709/{Irq, Plst}; Ghatrân CAbd-Allâh Muḥammad Turâth X:8 189-94.

B0365.1, Animal grateful for rescue of its mate. Type: 507C.
Ref.: DOTTI 256.

B0366S, Animal grateful for having been given refuge from pursuer. Type: 779J1$, 7779J2$, cf. 155, 560.
Link: |F0401.3.15.1$, Jinni (afrit) in form of fish.
Ref.: Basset Mille III 330 no. 199; DOTTI 192 254 255 257 258 261 288 312 334 357 358 359 709 957/{Egy, Irq, Jrđ, lit., Mrc, Plst}; Elder 28-29 no. III-13; Shamy (el-) Egypt 246 no. 5; TAWT 443 no. 34-1.

B0367.1, Lion spares mouse: mouse grateful. Type: 75, 157A.
Ref.: DOTTI 33 65.

B0367.3, Bird released: grateful.
Ref.: Chauvin II 117 no. 97.

B0381.1.5$, Wolf grateful for food.
Ref.: Juhaymân (al-) III 31-39/cf.

B0392.1, Animals grateful for removal of bone lodged in its throat. Type: 76.
Ref.: DOTTI 33.

B0397$, Animals grateful for being helped do their own work.
Ref.: DOTTI 69 315 334 572 690 891/{Egy}; CFMC: Sawâm)ah 71-1 12-1-no. 1.

B0400-B499, Kinds of helpful animals.

B0400-B449, Helpful beasts.

B0401, Helpful horse. Type: 314, 502, 531, 532.
Link: |B0301.0.2S, Faithful horse.
Ref.: Belanri douleur 87-99; DOTTI 118 134 292 293 484/{Alg}; Hurieez 80 (135) no. 7; Shamy (el-) Egypt 29-23 no. 4.
B0402, Helpful ass.
Link: |B0301.0.3S, Faithful ass.
B0403, Helpful mule.
Ref.: *DOTTI* 272/[Alg]; Savignac 127-30 no. 16.>

B0405, Helpful camel.>

B0411, Helpful cow. Type: 318, 327KS, 511A.
Link: |B0411.4, Helpful buffalo.>

B0412, Helpful sheep. Type: 511A.
Ref.: *DOTTI* 265.>

B0412.1$, Helpful ram. Type: 511A.
Ref.: *DOTTI* 265/[Qtr].>

B0413, Helpful goat.
Link: |B0184.5, Magic goat.>

B0414, Helpful hog [(pig)].>
B0414.1, Helpful boar.>

B0421, Helpful dog. Type: 201D*, 201E*, 327KS, 449, 545HS, 560.
Link: |B0301.0.1$, Faithful dog. [H0248.6.1s, Dog detects the dead (the living)].>

B0422, Helpful cat. Type: 545, 545B, 560, 1651.
Ref.: Burton III 149 n./("Sinnaur"); *DOTTI* 140 149 250 278 279 297 298 299 301 314 350 455 530 608 629 896/[Egy, Egy, Irq, Jrd, Omn]; Ritter I.2, 520-57 no. 75; Stevens 246-52 no. 43; *TAWT* 420 435.>

B0422.1$, Cat as snake killer.
Link: |B0433.3.1$, Domesticated ichneumon (nimce'--in Egypt) as snake killer.>
Ref.: Jâhîz IV 120-21; Damîrî II 365; Ibshîhî 463; Burton III 147 n. 1; *RAFE* 114-15.>

B0430, Helpful wild beasts.>

B0431, Helpful wild beasts--felidae.>
B0431.1, Helpful leopard.
Link: |P0013.9.3.5.28, Leopard as royal animal.>

B0431.2, Helpful lion. Type: 156, 590.
Link: |B0549.1, Girl saved by lion from ravishment.>
Ref.: *DOTTI* 62 160 336 490/[Sdn]; *MITON*; C.A. A. Ibrâhîm "Rubâqâb" [no. 3].>

B0433.3, Helpful ichneumon.>
B0433.3.1S, Domesticated ichneumon (nimce'--in Egypt) as snake killer. Link: |B0422.1$, Cat as snake killer.>
Ref.: Jâhîz IV 120-21; Damîrî II 365; Ibshîhî 463; Burton III 147 n. 1; *RAFE* 114 n. 387; Shamy (el-) *Egypt* 39 no. 6.>

B0433.4, Helpful mongoose.
Link: |B0331.2.1, Woman slays faithful mongoose which has saved her child.>
Ref.: Chauvin II 100 no. 59; *DOTTI* 73/[lit.]; Shamy (el-) *Egypt* 39, 45.>

B0434S, Helpful animal cast away (abandoned) when it becomes aged (sick). Type: 130, 201E*, cf. 560.
Link: |B0842, Faithful old dog to be killed [(cast off)]. [W0154.4, Hunter beats dog which has grown old in his service.]
Ref.: *DOTTI* 53 76 314 439/[Egy, Qtr]; AGSFC: TQR 87-3 672-x-no. 5; AUC: 31A no. 24.>

B0435.1, Helpful fox. Type: 155, 545, 545FS.>
Ref.: *DOTTI* 60 124 126 159 267 297 299 301 706/[Ymn, Ymn]; Hurreiz 117 no. 48; Noy *Jefet* 84-86 no. 26; *TAWT* 419.>

B0435.2, Helpful jackal.>
Ref.: Basset *Mille* III 468 no. 284; Belamri *douleur* 87-99; *DOTTI* 118 299 484/[Alg]; *TAWT* 420.
B0435.3, Helpful wolf.
Ref.: DOTTI 209 104 303/{Mrc}; Juhaymân (al-) III 31-39/cf.-

B0437.2, Helpful mouse. Type: 75, 560.
Link: |G0225.7.3$, Rat (mouse) as witch's familiar (assistant). |N0887.6.1$, Mouse helps lion.
Ref.: Maspero 171 no. 9/cf.; Basset Mille III 535 no. 325; DOTTI 33 310 314/{Mrc}.>

B0437.4, Helpful rabbit (hare). Type: 312F$. 
Ref.: DOTTI 127.>

B0441, Helpful wild beast--primata.

B0441.1, Helpful monkey. Type: 545F$, 565A$.
Link: |B0544.1.1$, Monkey releases imprisoned master.
Ref.: Qazwînî II 241; DOTTI 224 297 299 324 325 492/{Kwt, lit., Sdn}; Hurreiz 116 no. 44; Kamâl 398-403; MITON; Shahi-Moore 71 no. 7; TAWT 420 447; Wehr 296 no. 11.>

B0441.1.1, Helpful ape. Type: cf. 565A$.
Ref.: DOTTI 324; MITON; Rochemonteix 48ff. no. 4, 55ff. no. 5.>

B0443, Helpful wild beast--ungulata. Type: 312F$.
Ref.: DOTTI 127.>

B0443.1, Helpful deer (stag, doe). Type: 312F$.
Ref.: DOTTI 127/{Sdn}.>

B0443.3, Helpful elephant.
Ref.: B0251.6.1.1S, Elephant refuses to take part in attacking holy shrine.
Ref.: DOTTI 436/{Egy}.>

B0443.4, Helpful gazelle.
Ref.: DOTTI 194 378/{Mrc}; TAWT 417.-

B0449.1, Helpful hedgehog. Type: 155.
Ref.: DOTTI 60 62/{Alg}; Laoust Maroc 39-40 no. 34[.1]; Lévi-Provençal, l'Ouargha, 142-43.-

B0450, Helpful birds. Type: 248A, 781.
Ref.: Basset Mille III 295 no. 177 (crow); Chauvin II 109 no. 73 V 242 no. 142; DOTTI 128 143/{Mrc}; Rhodokanakis Zfar: SAE VIII 36 no. 9.

B0450.1S, Bird guides person to town.
Link: |B0056.1.3, Birds show man treasure. Doves saved by monk from death show him where to dig for treasure.
Ref.: MITON.>

B0451, Helpful birds--passeriformes. Type: 510.
Ref.: DOTTI 257.-

B0451.1, Helpful lark. Type: 707.
Ref.: DOTTI 385.-

B0451.2, Helpful nightingale.
Ref.: Chauvin II 117 no. 97.-

B0451.4, Helpful crow. Type: 510, cf. 480.
Ref.: Basset Mille III 295 no. 177; DOTTI 33 85 88 190 192 257 271 272 298 325 436 488/{Alg, Kwt, lit., Mrc}; TAWT 444; HE-S: Saudia Fall-90; Ja'a far (al-) no. 7.-

B0451.5, Helpful raven. Type: 480.
Ref.: DOTTI 132 248 272 298 325 383 395/{Alg, Mrc}; Hurreiz 117 no. 48; TAWT 453.-

B0451.7, Helpful sparrow. Type: 510.
Ref.: DOTTI 257.-

B0451.8S, Partridge as helper. Type: 510.
Ref.: DOTTI 257 259/{Sdi}.>

B0451.8S1S, Sand grouse (qâdîh) as helper. Type: 510.
Link: |H0887.2.6S, Riddle: what does a sand-grouse (qâdîh) say?.
Ref.: Juhaymân (al-) I 31-55 no. 2.>

B0455, Helpful birds--falconiformes. Type: 510.
Ref.: DOTTI 257.-

B0455.1, Helpful vulture. Type: 705A$.
Ref.: DOTTI 375.-

B0455.2, Helpful falcon. Type: 178CS, 705A$. 
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Link: |B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake. | B0455.4, elfish hawk. | P0806.7.1S, Hunting with help of animals or birds (dogs, leopards, falcons, etc.).

Ref.: DOTTI 73 375; MITON.

B0455.3, Helpful eagle. Type: 301.
Ref.: DOTTI 101 175 285/{Alg}.

B0455.4, Helpful hawk.
Link: |B0455.2, Helpful falcon. |

B0455.5, Helpful kite (bird, {vulture}). Type: 705A$.
Link: |A0132.6.2.2S, Goddess in form of vulture (kite, she-eagle, etc.). (Nekhbet). | B0017.9.1.1.2S, Kite usurps homes of other birds. | B0535.0.5.2S, Abandoned infant girl raised by she-kite in nest.
Ref.: DOTTI 158 268 427 428/{Egy}; MITON.

B0455.6S, Helpful roc. Type: 449, 1511.
Ref.: DOTTI 218 817.

B0457, Helpful birds—charidriiformes. Type: 510.
Ref.: DOTTI 257.

B0457.1, Helpful dove. Type: 510.
Ref.: DOTTI 257.

B0457.2, Helpful pigeon. Type: 510.
Ref.: DOTTI 257.

B0461, Helpful birds—coraciiformes. Type: 480, 510.
Ref.: DOTTI 248 257.

B0457.3S, Helpful hoopoe.
Link: |N0619.2.1.4S, Spot of sunlight showing through an umbrella (shield) formed by birds betrays absence of one (hoopoe).
Ref.: Tha Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.

B0463, Helpful birds—ciconiiformes. Type: 480, 510.
Ref.: DOTTI 248 257.

B0463.1, Helpful sea-bird. Type: 554*.
Link: |R0138, Rescue from shipwreck.
Ref.: DOTTI 424.

B0470, Helpful fish. Type: 505A$, 510.
Link: |B0080.0.1S, Fish-man (merman, mermaid) as helper.

B0470.1, Small fish as helper. Type: 510.
Ref.: DOTTI 257; TAWT 442 no. 34-1/{Qatar}.

B0473, Helpful dolphin.
Ref.: Chauvin V 4 no. 2; MITON.

B0473.1S, Dolphin saves drowning person.
Ref.: MITON; Jâhîz VII 130.

B0480, Helpful insects.

B0481.1, Helpful ant. Type: 513.
Link: |H1091.1, Task: sorting grains: performed by helpful ants.
Ref.: DOTTI 269.

B0481.6S, Helpful mite (sûsah).
Link: |A2223.9S, Mite helps holy man perforate gem: may eat wood.
Ref.: Damîrî I 321: Shamy (el-) "Arab Mythology" no. 103.

B0483.1, Helpful fly.
Ref.: DOTTI 182 197 297 484/{Mrc}.

B0483.1.1S, Fly gives advice (reports news). Type: cf. 313E*.
Ref.: DOTTI 130 132 182 197 297 484/{Alg}.

B0483.2, Helpful flea.
Ref.: Chauvin II 197 no. 29.

B0486.1, Helpful locusts.
Ref.: Tha 1lâbi 109; Burton S VI 9; Lane 417.

B0486.1.1S, Swarm of locusts protects exposed newborn infant.
Link: |N0100.1.3.2$, Orphaned infant left in the wilderness survives and becomes successful (by intervention of Providence).
Ref.: Lane 417; TAWT 395 n. 616.>

B0486.3$, Helpful beetle (scarab).

B0490, Other helpful animals.>
B0491, Helpful reptiles.>

B0491.1, Helpful serpent ([snake]). Type: 160, 612, 670, 672, 673.
Ref.: Budge/Romances 91-92 no. A-4; Maspero 103 no. 5; Basset Mille II 310 no. 63, 318 no. 69; Chauvin II 106 no. 71 VII 25 no. 373F n. 5; DOTTI 68 192 343 365 772/{Egy, lit.}; Hurreiz 116 no. 44; TAWT 444.>

B0491.1.1$, Helpful viper.>
B0491.2, Helpful lizard.
Ref.: DOTTI 334 358 360 483/{Tns}.>

B0491.3, Helpful crocodile.>

B0500-B599, Services of helpful animals.>

B0500, Magic power from animal.>
B0510, Healing by animal.>
B0511, Animal as healer.>

B0511.1, Snake as healer. Type: 706.
Ref.: Chauvin VII 25 no. 373F n. 5; DOTTI 379.>

B0512, Medicine shown by animal. Type: 160, 303, 315, 590, 612.
Ref.: Chauvin II 106 no. 71; DOTTI 68 107 138 336 343/{lit.}.>

B0512.1$, Animal treats self with natural medicine.
Link: |F0950, Marvelous cures.>
Ref.: Jâhiz VII 33.>

B0513, Remedy learned from overhearing animal meeting. Type: 613.
Link: |B0517S, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure. |N0452, Secret remedy overheard in conversation of animals (witches).
Ref.: DOTTI 344 347/{Alg}.>

B0515, Resuscitation by animals. Type: 300, 315A, 665.
Ref.: DOTTI 97 128 140 142 143 149 278 279/{Mrc, Omn}; TAWT 435.>

B0517S, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure. Type: 432.
Link: |B0235, Secrets discussed in animal meeting. |B0513, Remedy learned from overhearing animal meeting. |H0013.1.5$, Recognition by overheard conversation with bird(s). |N0452, Secret remedy overheard in conversation of animals (witches).
Ref.: DOTTI 192 211/{Tns}; TAWT 442 no. 33/{Egy}.>

B0520, Animals save person's life. Type: 160, 315.
Ref.: DOTTI 5 68 128 172/{Mrc}; Laoust Chenoua 171-73 no. 12.>

B0521, Animal warns of mortal danger. Type: 150A$, 314, 318, 511A.
Link: |B0130.1.1$, Animal (bird) warns that incest is about to be committed.
Ref.: Maspero 4-5 no. 1; DOTTI 58 134 266.>

B0521.1, Animal warns against poison. Type: 314.
Ref.: Damîrî II 280; DOTTI 134 136/{Ymn}; Shamy (el-) Egypt 245 no. 4.>

B0521.1.2, Animal warns man against drinking. Type: cf. 178CS.
Link: |B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.
Ref.: DOTTI 73.>

B0521.1.3$, Bird prevents man from drinking poisoned water. Type: 178CS.
Ref.: Damîrî II 63; DOTTI 73 74/{lit.}.>

B0521.1.4$, Dog prevents man from eating poisoned food (drinking poisoned water). Type: 201E*, cf. 178.
Link: |B0143.3, Dog as animal of warning.
Ref.: Damîrî II 280; DOTTI 72 76.>

B0521.3, Animal warns against attack. Type: 318.>
B0521.3.3, Flea's bite alarms king [to robbers' plan]. Type: 276**, 282C*.
Ref.: Chauvin II 197 no. 29; DOTTI 91 92.>
B0521.3.4, Dog warns of pursuit.>
B0521.3.4.1, Blood of slain faithful dog warns children of danger. Type: 327K.
Ref.: DOTTI 170; Galley Rad about 207-25 no. 6.>
B0521.3.6, Cow warns against attack (murder). Type: 318.
Link: |N0659.6.1, Would-be killer's plan accidentally foiled (interrupted).
Ref.: Maspero 4-5 no. 1; DOTTI 146.>
B0522.1, Serpent shows condemned man how to save prince's life. Type: 160.
Ref.: Chauvin II 106 no. 71; DOTTI 68.>
B0523, Animal saves man from pursuers.
Link: |F0337.3, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. |V0217, Miracles during sacred flight()>

B0523.1, Spider-web over hole saves fugitive. Type: 967.
Ref.: Qazwînî II 335-36; DOTTI 440 671/[Egy]; RAFL 283 n. 773; AUC: 31A no. 23.>
B0523.1.1, Bird-nest—(usually dove's)—at entrance of cave saves fugitive. Type: 967.
Link: |F0989.14.15, Bird (dove, pigeon) lays egg on narrow wedge.
Ref.: DOTTI 671; RAFL 283 n. 773.>
B0524, Animal overcomes man's adversary. Type: 449, cf. 315A.
Ref.: DOTTI 142 218; Shamy (al-) "Sailor" 62 no. 5.>
B0524.1.2, Dogs rescue fleeing master from tree refuge. Type: 315A.
Link: |B0524.1.13, Wild beasts (lions, tigers, etc.) rescue fleeing master from tree refuge.
Ref.: DOTTI 142; Hasan (al-) 229-30 no. 42.>
B0524.1.2.1, Dogs break bonds and kill master's attacker. Type: 327.
Ref.: DOTTI 76 125 142 156 835/[Alg].>
B0524.1.4.1, Dog defends master's child against animal assailant. Type: cf. 201E*.
Ref.: DOTTI 76.>
B0524.1.135, Wild beasts (lions, tigers, etc.) rescue fleeing master from tree refuge. Type: 315A.
Link: |B0524.1.2, Dogs rescue fleeing master from tree refuge.
Ref.: DOTTI 88 99 141 142 165 172 179 287 338 347/[Egy, Jrd, Mrc]; Gh. al-Hasan"Al-'Urdunî @
229-30 no. 42; Laoust Maroc 191-92 no. 108; Muhawi-Kanaana no. 8; CFMC: Siwa 71-10 5-2-no. 2; CFMC: "UKH-I no. 63, N-Nubia 69-10A 1-1-no. 10.>
B0524.1.13.15, Pet lion (tiger, leopard, etc.) kills master's (mistress') attacker. Type: 315A, cf. 101, 201E*.
Ref.: DOTTI 76 141 142 156 196 515 542/[Alg, Sdn].>
B0529, Animal saves person's life—miscellaneous.>
B0529.1, Animals (sow, bitch, mare) hide boy in their belly to protect him.
Link: |T0604.15, Mother protects infant (child). |T0604.1.3.15, Mother swallows her young so as to keep them safe in her belly (mouth).>

B0530, Animals nourish men.>
B0531, Animals [birds] provide food for men.
Ref.: Basset Mille III 295 no. 177.>
B0534S, Parenting among animals. Type: cf. 926L.$
Ref.: DOTTI 617.>
Link: |B0575.2.1S, Cat protects own young (kittens) by devouring them—out of love. |J0989.8.1S, Cow (mare, etc.) made to cross rive by placing her calf ahead of her. |J0495.5S, Judging by testing degree of dependence: young will seek its mother for food (safety, etc.). |J0133, Animal gives wise example to man. |P0231.3.0.1S, Motherhood. Mother's love for child: self-sacrifice, self-denial, self-abnegation, etc. |P0272, Foster mother. |T0604.1S, Mother protects infant (child). |W0010.9.5.1.4S, Captured bird returned to her chicks (brood). |Z0130.0.2S, Motherhood personified.
Ref.: Jahiz II 158 V 345; DOTTI 48 74 92 617; Shawqî 260-62 [no. 3] 281 [no. 15] 293 [no. 22].>
B0534.1.0.1S, Bird (animal) mother joins her brood (young) in captivity—refuses liberty without them.
Link: |J0451.S, Lark (singing bird) prefers freedom to captivity in golden cage. |P0230.0.5S, "A mother draws in, a father drives out". |U0310.0.1S, Freedom (liberty) above all.
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Ref.: Damîrî II 207.

B0534.1.0.2S, Pregnant animals fear (avoid) butting.
Ref.: Taymûr no. 1896.

B0534.1.1S, Gentle ways (care) of animal mother.

B0534.1.1.1S, Gradual weaning of animal's young.
Link: |T0604.7.1S, Gradual weaning of child--(Like animals do).
Ref.: Jâhîz II 198-99.

B0534.1.2S, Cruel ways (care) of animal mother.
Link: |S0012, Cruel Mother.

B0534.1.2.1S, Crow (raven) mother evicts chicks from nest because they are ugly.
Ref.: Damîrî II 173.

B0534.1.2.2S, Mother drives away calf from her nipple if it suckles in excess.
Link: |J2501.2, Excesses (immoderation, intemperance) reprimanded.
Ref.: Ibshîhî 162.

B0534.1.5S, Definite term of parental care among animals (birds).
Link: |J1030.1S, Maturity (growing up, independence, 'individuation') gained by leaving home. |W0027.2S, Person (child) grateful for paternal care (instructions). |W0040S, Self-reliance as trait of character.

B0534.1.5.1S, Animal (bird) cares for young only till able to be on their own. Type: 2012C.

B0534.1.5.1.1S, Gazelle as nurse for child (helpless person). Type: 705AS.
Ref.: DOTTI 127 194 375 381 389 390 630/\{Lbn, Mrc, Sdn\}; TAWT 417 no. 5; Wehr 454 no. 18.

B0535, Animal nurse. Type: 511A, 705AS.
Link: |S0301.1S, Foundling (laqiṭ)---abandoned infant found by person (or animal). |X1207, Lie: predator cares for (nurses) prey.
Ref.: Basset Mille II 489 no. 187; DOTTI 35.

B0535.0.1, Cow as nurse cares for children. Type: 511A.
Ref.: DOTTI 49 266 267/\{Sdi\}; TAWT 445.

B0535.0.1.2S, Wild cow (buffalo) as nurse for child.
Ref.: DOTTI 93 357/\{Alg\}.

B0535.0.3.1S, Gazelle as nurse for helpless person. Type: 705AS.
Ref.: DOTTI 194 266 296 366 375 378 381 389 630/\{Lbn, Mrc, Sdn\}; TAWT 417 no. 5; Wehr 454 no. 18.

B0535.0.4, Dog as nurse for child.
Ref.: Jâhîz II 155-56/a; Ibshîhî 423/\{infant\}; Basset Mille II 489 no. 187; DOTTI 35.

B0535.0.5, Abandoned prince grows up in eagle's nest. Type: 709A, 860A*.
Link: |K1399.1, Taming the wild prince. |Feral child captured and tamed by a servant girl.
Ref.: DOTTI 392 480.

B0535.0.5.1S, Abandoned infant girl raised by falcon in nest. Type: 705AS, 709A, 860A*, 860CS.
Ref.: DOTTI 375 392 480 482; TAWT 417 no. 5/\{Sdn\}.

B0535.0.5.2S, Abandoned infant girl raised by she-kite in nest. Type: 705AS.
Link: |B0455.5, Helpful kite (bird, \[vulture\]).
Ref.: DOTTI 375.

B0535.0.7.1, Stork as nurse for child. Type: 705AS, 709A, 860A*.
Ref.: DOTTI 375 392 480.

B0535.0.7.3S, Falcon (hawk) as nurse for child. Type: 705AS, 709A, 860A*.
Link: |K0443.1.1S, Ogre kills pregnant woman, spares fetus and adopts it.
Ref.: DOTTI 375 392 480; TAWT 417.

B0535.0.15S, Lioness as nurse for child.

B0536, Helpful animal cares for wounded (sick) master.

B0539S, Healthy animal (cat), or bird (falcon, owl), cares for disabled (sick, old, blind) one. Type: 86S, 1645B*.
Link: |J0133.9S, Kindness learned from example of animal's (bird's) kind behavior: imitated. |J2418S, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.
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Ref.: Damîrî II 252; Basset Mille II 297 no. 53; DOTTI 34 35 427 893 894/{lit., Qtr}; AGSFC: QTR 87-3 713-x-no. 2.

B0540. Animal rescuer or retriever. Rescue[s] person or retrieve[s] lost object.

B0541.1. Escape from sea on fish's back.
Ref.: Chauvin V 4 no. 2.

B0542. Animal carries man through air to safety.

B0542.1.1. Eagle carries man to safety. Type: 301, cf. 936A$.
Ref.: DOTTI 101 638.

Ref.: DOTTI 101 638; MITON.

B0542.2. Escape on flying horse. Type: 516E$.

Link: |B0542.2, Escape on flying horse. |K0500, Escape from death or danger by deception.

Ref.: DOTTI 105/{lit.}; MITON.

B0544. Animal rescues captive.

B0544.1. Animals help imprisoned master.

B0544.1.1$. Monkey releases imprisoned master. Type: 565A$.
Link: |B0441.1, Helpful monkey.
Ref.: DOTTI 324; MITON.

B0544.2$. Horse (mare) carries captive master to safety.


B0545. Animal rescues from trap (net). Type: 75, cf. 31*.

Link: |B0599.5S, One animal (bird) helps another.
Ref.: DOTTI 8 33.

B0548.1. Animals recover lost wishing ring. Type: 560.
Ref.: DOTTI 314.

B0548.2.1. Fish recovers ring from sea. Type: 554, 736A.
Ref.: Chauvin V 17; DOTTI 311 403.

B0549.1. Girl saved by lion from ravishment.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birî" no. 56 143/(ed-Disûqî's mother).

B0549.3. Abandoned child rescued by dog. Type: 201E*.
Ref.: DOTTI 76/{Qtr}; AGSFC: QTR 87-3 672-x-no. 5.

B0550. Animals carry men.

B0551.2. Aquatic bird carries man across water.
Link: |B0599.2.1S, Aquatic (or amphibious) animal ferries land animal across water.

B0551.3. Crocodile carries man across river (ocean). Type: 58A$, 313E*, 313H*.
Link: |A2541.5.1S, Crocodile serves (helps) deity: becomes sacred. |R0245.1.1S, Crocodile ferry. Fugitives are carried across the water on crocodile back.
Ref.: DOTTI 23 130 132.

B0552. Man carried by bird. Type: 470DS, 936A$.
Link: |B0552.1.1S, Man (Sindbad) fastens himself to giant bird (roc) and is carried by it. Type: 936A$.
Ref.: Tha Clabî.

B0552.1.2S, Man (Sindbad) fastens himself to giant bird (roc) and is carried by it. Type: 936A$.
Link: |B0542.2, Escape on flying horse. |K0500, Escape from death or danger by deception.
Ref.: DOTTI 105/{lit.}; MITON.

B0556. Sea-beast allows voyager to land upon his back. Type: 936A$.
Link: |J1761.1, Whale thought to be island.
B. Animals

Ref.: DOTTI 638.>

B0557, Unusual animal as riding-horse.

Link: |B0558, Unusual draft-animal. |G0241.1, Witch rides on unusual animal.

Ref.: Tha'labî 110/(locust); DOTTI 98 111 163 167 188 809/{Jrd, Plst, Sdn}; Laoust Maroc 191-92 no. 108; Stumme Tierzvérlt 180-82 no. 27; C.A. Ibrahim "Rubâjab" [no. 17].

B0557.5.1S, Saint carried by lion (or some other ferocious man-eater).

Link: |A0136.1.4, Deity rides a lion. |B0256.14$, Domesticated lion. |D2121.5, Magic journey: man carried by spirit or devil. |X1004.1, Lie: man rides unusual riding animal (lion, deer, etc.).

Ref.: Damîrî II 15; Basset Mille III 455 no. 275; Elder 32 no. III-16; Nabhânî (al-) I 412 II 3 10; Shamy (el-) "el-Badawi and Bint-Birrî" 143-46.

B0557.16S, Man carried by dog (usually black).

Link: |G0241.1.3, Witch rides on dog.

Ref.: Tha'labî 32.

B0557.17S, Demon (afrit, evil jinni, devil, etc.) carried by ostrich (usually male).

Link: |F0234.1.15.5$, Fairy in form of male ostrich (qâlim).

Ref.: Qazwînî II 186-87.

B0558, Unusual draft-animal.

Link: |B0557, Unusual animal as riding-horse. |X1251.1$, Lie: bird used as beast of burden (loaded with rocks, crops, or the like). |X1271.1S, Lie: rooster (cock) used as beast of burden. |X1342.5S, Lie: frog carries a ship. |X1284.1.1$, Tick used as beast of burden.

Ref.: DOTTI 956/{Egy}.

B0558.2, Swans harnessed to chariot.

Ref.: Chauvin V 230 no. 130.

B0560, Animals advise men.

B0562.1, Animal shows man treasure.

Ref.: Chauvin II 109 no. 73, 117 no. 97; Ghûl (al-) 28-34.

B0562.1.0.1, Helpful animal discovers jewel. Type: 565A$.

Ref.: DOTTI 324; MITON.

B0562.1.3, Birds show man treasure. Doves saved by monk from death show him where to dig for treasure.

Link: |B0450.1$, Bird guides person to town. |N0534.1.1$, Treasure discovered by following an animal.

B0562.1.3.1S, Bird (wild) leads man treasure.

Ref.: Damîrî II 63.

B0563, Animals direct man on journey. "Type: 400".

B0563.1.0.1S, Lion shows lover road taken by beloved.

Ref.: DOTTI 281/{lit.}; MITON.

B0563.4, Animal leads cleric to holy place.

B0566$, Bird (animal) teaches man a lesson. Type: 150, 908$, cf. 246AS, 670.

Link: |J0130, Wisdom (knowledge) acquired from animals. |J0133, Animal gives wise example to man. |J0135, Departing animal [(bird)] gives man counsels. |J1535S, Absurdity tactfully rebuked by answering the question, "What are you thinking?" Answer raises a philosophical issue (riddle)—(e.g., I am wondering whether there are more women than men). |K0604, The three teachings of the bird (fox). |T0252.2, Cock shows browbeaten husband how to rule wife.

Ref.: DOTTI 57 89 365 565.

B0566.1S, Owl teaches man (king) necessity of resisting wife's excessive demands. Type: 908$.

Ref.: DOTTI 565.

B0566.2S, Cock (husband of fifty hens) advises man as to how to control wife (by force, beating). Type: 670.

Link: |T0145.6.2S, Cock treats his hens equally. |T0205.1S, Wife-beating. |Z0194.3.1.1S, Cock: ruler of hens.

Ref.: MITON.

B0567S, Animals rebuke (reproach, taunt) men.

B0567.1S, OX rebukes Adam for bringing toil upon them.

Link: |A1877.0.1S, Ox brought from heavens (paradise) to help Adam.

Ref.: Kisâ'î 65/(Thackston 69-70); Shamy (el-) "Arab Mythology" no. 52.

B0567.2S, Helpful animal rebukes ungrateful man (for ingratitude). Type: 545FS.

Link: |W0154.4.1S, Wife is still grateful to helpful animal when it becomes sick, husband ungrateful: animal does not retaliate
against husband. B0336, Helpful animal killed (threatened) by ungrateful hero.
Ref.: DOTTI 299.>
B0567.3S, Animal complains of abuse (hard labor). Type: 671.
Link: [F0989.25.1.1S, Camels find hardhearted master guilty of the sin of making donkey (on which he rides) their leader.
Ref.: DOTTI 365.>
B0569, Animals advise men--miscellaneous.
Ref.: DOTTI 5 128 172/[Mrc].>
B0569.4S, Viper (serpent) advises men.>
B0569.4.1S, Viper advises saint not to aid certain pious person.
Link: [V0220.0.5.0.1S, 'God is jealous over his saints' [i.e., He alone protects them].
Ref.: Yâfi)î 173.>
B0570, Animals serve men.
Link: [B0302, Animal (bird) spies for man (master, mistress): conveys useful information.>
B0571, Animals perform task for man.
Ref.: Burton S VI 9-11; DOTTI 132.>
B0572.0.1S, Animals as artisans (craftsmen).>
B0572, Animals as carpenter (builder). Type: 130A.
Ref.: DOTTI 53.>
B0572.3S, Monkey as artisan. Type: cf. 565B$.>
Link: [P0440, Artisans ([craftsmen]).
Ref.: Qazwînî II 241/(tailor/goldsmith); Burton I 128/cf./(clerk/bewitched human).>
B0574, Animals as domestic servants. Type: 217, cf. 545$.>
B0575, Animal as constant attendant of man.>
B0575.1, Wild animals kept as dogs. Type: 315A.
Ref.: Qazwînî I 265/(lion/tigher).>
B0576, Animal as guard.>
B0576.1, Animal as guard of person's house.
Ref.: Chauvin VI 6 no. 182.>
B0576.5, Animal as guard of shop.
Ref.: Qazwînî II 241/(monkey); Azov-Phillot JPASB II 403.>
B0579.5, Serpent acts as rope to collect wood for man. Type: cf. 327J1$.>
Link: [F0847.1S, Extraordinary rope of animal or bird intestines (guts).
Ref.: DOTTI 170.>
B0580, Animals help men to wealth and greatness.
Ref.: DOTTI 95 297 319 554; Shamy (el-) "Sailor" 85 no. 9.>
B0582.1.1, Animal wins wife for his master (Puss in Boots). Type: 545, 545B.
Ref.: DOTTI 297 298.>
B0582.1.2, Animal wins husband for mistress. Type: 545A.>
B0582.2.1, Hero carried by bird to mistress' chamber.
Link: [N0723.1S, Drunken man lies down in basket he sees by the side of road: he is drawn up to female's apartment.
Ref.: Chauvin V 242 no. 142; DOTTI 254 281 297 487 628/[Omn].>
B0587, Animal wins contest for man.
B0587.2, Fly helps loathly suitor pass suitor test.
Ref.: DOTTI 182 197 297 484/[Mrc].>
B0590, Miscellaneous services of helpful animals.>
B0593.1, Snake as house-spirit.
B0594.1, Bird rejuvenates person.
Link: [D1338.7S, Rejuvenation by eating bird's (animal's) flesh.
Ref.: Chauvin VI 73f. no. 239.>
B0595S, Animal (bird, insect) as confederate in crime. Type: 223.
Link: [P0526.0.5.1S, Mitigating circumstance: commission of crime with partner.
Ref.: DOTTI 85.>
B0595.1S, Flea as mouse's confederate: bites man thus diverting his attention.
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Link: |K0330, Means of hoodwinking the guardian or owner |K0641.0.1$, One animal (bird) saves another by luring attacking enemy away.
Ref.: MITON.

B0599, Other services of helpful animals.

B0599.55$, One animal (bird) helps another. Type: 31*, 86$, 223.
Ref.: DOTTI 8 35 85/{lit.}; MITON.

B0599.5.1$, One animal (bird) invites another to its home. Type: 60, 112, cf. 282C*.
Ref.: DOTTI 25 41 42 92/{lit.}.

B0599.5.2$, One animal (bird) transports (carries) another. Type: 58, 91, 133*, 225.
Ref.: DOTTI 35 54 86.

B0599.5.2.1$, Aquatic (or amphibious) animal ferries land animal across water. Type: 91, 133*.
Ref.: DOTTI 35 54.

B0599.5.2.1.1$, Tortoise ferries monkey across water. Type: 91.
Ref.: DOTTI 35.

B0599.5.2.1.2$, Tortoise ferries scorpion across water. Type: 133*.
Ref.: DOTTI 54 424/{Alg, lit., Mrc}.

B0599.5.2.1.3$, Frog ferries scorpion across water. Type: 759D$.
Ref.: Damîrî II 130-34; Ibshîhî 477-48; Aalûcî II 181-83/(lacks elabor.); DOTTI 425/{lit.}.

B0599.5.2.4$, Bird (flying animal) carries land animal. Type: 225.
Ref.: DOTTI 86.

B0599.5.2.4.1$, Aquatic bird carries man across water.
Ref.: DOTTI 35.

B0600-B699, Marriage of person to animal.

B0600, Marriage of person to animal.
Link: |T0131.12.4.25, Marriage between Adamite and animal opposed.
Ref.: Chauvin V 177f. no. 101.

B0601, Marriage of person to beast. Type: 402, 409B5.
Ref.: DOTTI 186 196.

B0601.1, Marriage to bear.
Link: |B0611.1, Bear paramour. |T0465.9.3$, Sexual intercourse with bear.
Ref.: DOTTI 186 187/{Syr}; Shamy (el-) "Folkloric Behavior" 207/passim; TAWT 455 no. 48/{Sdn}.

B0601.16.1$, Marriage to wild dog (male). Type: 409B$, 409C$.
Ref.: DOTTI 190 196 197 202 206 210 215 486/{Tns}.

B0601.16.2$, Marriage to wild bitch. Type: 409B$.
Ref.: DOTTI 196.

B0604.2, Marriage to tortoise. Type: 402.
Link: |B0601.7.25, (formerly, B0601.7.1S), Man marries female monkey. Type: 402.
Ref.: DOTTI 186; TAWT 455.

B0601.16.1S, Marriage to wild dog (male). Type: 409B$, 409C$.
Ref.: DOTTI 190 196 197 202 206 210 215 486/{Tns}.

B0601.16.2S, Marriage to wild bitch. Type: 409B$.
Ref.: DOTTI 196.

B0604.2, Marriage to tortoise. Type: 402.
Link: |B0601.7.25, (formerly, B0601.7.1S), Man marries female monkey.
Ref.: DOTTI 186 187; Shamy (el-) "Folkloric Behavior" 207/passim; TAWT 455.

B0604.1, Marriage to snake. Type: 432, 433A, 433C.
Ref.: DOTTI 144 168 211 214 216 696 706/{Alg}; Shamy (el-) Egypt 126 no. 20.

B0604.2.1, Marriage to turtle.

B0604.2.2$, Man marries female-tortoise. Type: 402.
Ref.: DOTTI 186.>

**B0610, Animal paramour.**

B0611.1, Bear paramour.


Ref.: MITON.>

B0611.6, Monkey [(ape)] paramour.

Ref.: Campbell Town and Tribe 24-30/cf.; Chauvin V 178 nos. 102-3; DOTTI 144 355 696/{Sdn}; Kronenberg Nubische 223 no. 46; MITON.>

B0613.2, Crocodile paramour.

Ref.: DOTTI 145 353/{Sdn}; Kronenberg Nubische 89 no. 18.>

**B0620, Animal suitor.**

B0621, Beast as suitor.

- Link: B0601.1, Marriage to bear. B0611.1, Bear paramour.>

B0621.2, Lion as suitor. Type: cf. 552B.

Ref.: Légey 240-41 no. 66.>

B0621.3, Tiger as suitor. Type: cf. 552B.

Ref.: Légey 240-41 no. 66.>

B0621.4, Rat [(mouse)] as suitor. Type: cf. 103A1$, 2028B$.

Ref.: DOTTI 37 964; Légey 240-41 no. 66.>

B0621.7, Horse as suitor. Type: cf. 313KS, 313K1$, 510D$.

Ref.: DOTTI 133 264.>

B0621.9$, Fox as suitor.

Ref.: DOTTI 124 126 159 267 706/{Ymn}.>

B0622, Reptile as wooer. Type: cf. 433.

Ref.: DOTTI 214.>

B0622.1, Serpent as wooer. Type: 433A.

Ref.: DOTTI 211 214 310; Shamy (el-) Egypt 126-28 no. 20.>

B0622.2, Crocodile as wooer.>

**B0630, Offspring of marriage to animal.**

B0631, Human offspring from marriage to animal. Type: 650A.

Ref.: DOTTI 353.>

B0635, Human foster-child with animal qualities.>

B0635.1, The Bear's Son. Human son of woman who marries a bear acquires bear characteristics. Type: 301.

- Link: B0636, Offspring of human and animal intercourse. T0465.9.3S, Sexual intercourse with bear.

Ref.: DOTTI 101; Prym-Socin 255-59 no. 63.>

B0636, Offspring of human and animal intercourse. Type: 315A1$, 650D$.

Ref.: T0465, Bestiality. Intercourse of a human being and an animal.

Ref.: DOTTI 143.>


- Link: B0635.1, The Bear's Son. Human son of woman who marries a bear acquires bear characteristics. T0465.9.2S, Sexual intercourse with donkey (mule), T0554.6.1S, Woman gives birth to ass (donkey).

Ref.: DOTTI 100 126 143 144 355/{Sdn}.>


Ref.: T0512.2, Conception from drinking urine.

Ref.: DOTTI 101 103 126 143 173 214 270 355/{Alg}.>


- Link: T0465.9.1S, Sexual intercourse with monkey (ape).

Ref.: DOTTI 143.>


Ref.: DOTTI 101 143 144 168 696 706/{Alg}.>

**B0640, Marriage to person in animal form.**
B0640.1, Marriage to beast by day and man by night. Type: 425, 432, 433A.
Ref.: *DOTTI* 134 199 201 211 214 496/\{Qtr\}; Duwayk (al-) II 164-6; Shamy (el-) *Egypt* 269 no. 20;
*TAWT* 442 no. 33/\{Egy\}; Wehr 466 no. 18.

B0641, Marriage to person in beast form.

B0641.1, Marriage to person in dog form. Type: 425A.
Ref.: *DOTTI* 190 201 202 206 215 486.

B0641.4, Marriage to person in ass form. Type: 430, 425A.
Ref.: *DOTTI* 201 209.

B0641.6, Marriage to person in horse form. Type: 430, 425A.
Ref.: *DOTTI* 201 209.

B0641.7, Marriage to person in monkey form. Type: 402.
Ref.: *DOTTI* 186; *TAWT* 454 no. 48/\{Sdn-Egy\}.

B0641.9.1, Marriage to person in camel form. Type: 430, 425A.
Link: |T0554.6.2, Woman gives birth to camel.
Ref.: *DOTTI* 129 201 202 203 204 209 330 663/\{Egy, Irq, Syr\}.

B0650, Marriage to animal in human form.

B0652.1, Marriage to swan-maiden. Type: 400, 400*, cf. 465A.
Ref.: [D0361.1, Swan Maiden.

Ref.: *DOTTI* 183; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah" 41.

B0710, Fanciful origin of animals.

B0710.2, Clever and swift horse of fanciful origin. Type: 314, 936AS.
Ref.: *DOTTI* 134 638; *Zîr* 96.

B0712, Barnacle goose. Goose born from barnacles.
Ref.: Chauvin VII 18 no. 373C.

B0712, Fanciful origin of animals.

B0720-B749, Fanciful physical traits of animals.

B0720, Fanciful bodily members of animals.
Link: |B0152, Animals with unusual limbs or members. |D1010, Magic bodily members--animal.

B0721, Cat's luminous eye.
Link: |F0541.1.1.S, Eyes emit sparks.
Link: |G0302.4.7.0.1.S, Demons have cat's eyes.
Ref.: Qazwînî II 177/cf./(poem/ogres's).

B0722, Magic stone in animal's head.

B0722.3, Luminous jewel in animal's head.
Link: |F0826.6, Luminous jewel.

B0727S, Animal with luminous body or face.
Ref.: *MITON*.

B0730, Fanciful color, smell, etc., of animals.

B0731, Fanciful color of animals.

B0731.4, Cow with changing colors, [Y].

B0731.4.0.1.S, Cow of multiple colors ("spotted cow").

B0731.4.0.1.1.S, Red and white cow.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14.

B0731.11, Blue serpent.

Ref.: *MITON*.

B0733.0.1.S, Animals perceive supernatural beings (spirits) and supernatural acts. Type: 314, 511A.
Ref.: *DOTTI* 134 266; *TAWT* 445.

B0736, Animal sheds tears.
B0740, **Fanciful marvelous strength of animals.**

B0741.2, Neighing of stallion in Assyria impregnates mares in Egypt.

B0741.4, Bellow of bull heard over entire land.

B0742, Animal breathes fire.

B0744, Animal travels extraordinary distance.

B0744.1S, Camel travels extraordinary distance without drinking.

Link: [Z0194.1.1.1S, Camel--patience, strength, reliability].

B0749S, Animals with marvelous qualities--miscellaneous.

B0749.1S, Marvelous riding-animal (horse, camel, mule) with remarkable speed, strength, endurance, etc.

Link: [B0184.0.1S, Marvelous (magic) camel--as riding animal].

B0740, Fanciful marvelous strength of animals. [F0989.1,

Horse jumps over high wall. [F0989.17, Marvelously swift horse.

Ref.: Tha'labî 205-7: Shamy (el-) "Arab Mythology" no. 108; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.

B0749.1.1S, Marvelous (thoroughbred) horse. Type: 969S, cf. 314.

Ref.: DOTTI 134 671.

B0749.1.2S, Marvelous (thoroughbred) camel.

Link: [F0989.17, Marvelously swift horse.

Ref.: MITON; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.

B0749.1.2.1S, Marvelous swift (thoroughbred) camel as riding animal.

Ref.: MITON; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.

B0749.1.3S, Marvelous mule.

B0749.2S, Marvelously intelligent (educable) animal.

Link: [B0127S, Educable animals (that can be taught, trained). [J0020.3S, Nature (habit) changed by consistent punishments and rewards (direct reinforcement). [J1908.5S, Lowly animal to be made noble.

B0749.2.1.1S, Marvelously educable dog.

Link: [K0145.1S, Valuable animal (dog, horse) sold repeatedly; always escapes to join original master (owner). [K0366, Theft by trickster's trained animal.

B0749.2.1.1S, Dog trained to hold lighted candles (lantern) on its head (moves only at owner's command). Type: cf. 217.

Link: [J0020.3.2.1S, Dog trained to hold up light (candle, lamp). [J1908.1, The cat and the candle. [Cat drops lighted candle to chase mouse.

Ref.: Jähiz 179; DOTTI 83/[lit.].

B0749.3S, Marvelous strength of elephant.

Link: [K2351.5.0.1S, Alexander's brass horsemen (cavalry): dummies with fire lighted inside burn elephants' trunks and are thus backed into enemy's ranks.

Ref.: Ibshihi 482.

B0749.3.1S, Powerful elephant(s) fear cat(s).

Link: [K2351.3.1S, Cat let loose puts elephant to flight.

Ref.: Qazwînî II 232; Ibshihi 482.

**B0750, Fanciful habits of animals.**

B0751, Animal's fanciful treatment of their young.

B0751.1, Snake swallows young to protect them.

B0751.1.0.1S, Animal (bird) swallows (devours) own young.

B0751.2S, "A cat does not eat her young".

Ref.: Taymûr no. 2986.

B0751.2.1S, Cat protects own young (kittens) by devouring them--out of love.

Link: [B0534.1S, Motherhood among animals]. [B0759.S, Cannibal animals (eat their own kind).

Ref.: Jähiz 197 V 317-18.

B0751.3S, Male cat devours female cat's kitten(s).

Link: [G0099S, Cannibalism among animals (eating flesh of own kind).

Ref.: Jähiz V 635-36 n. 318/(Ed. note).

B0751.3.1S, Mother cat devours own young due to postpartum hunger.

Ref.: Qazwînî II 232.

B0751.4S, Lizard (dabb) devours own young--due to cannibal nature (gluttony/greed).

Link: [F0989.27.1S, Lizard (dabb) as animal that follows the sun.

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Ref.: Jâhiz I 196-197.

B0751.5, Animal neglects its young.

B0751.7, Ichneumon gives birth only on stolen jewelry (gold, silver).
Ref.: Willmore 352 no. XIV.

B0754, Sexual habits of animals.

Link: |F0547.1.3S, Animal with mighty vaginal squeeze.
Ref.: MITON.

B0754.1, Animal changes sex periodically.
Ref.: Damîrî II 229; Ibshîhî 465/cf.

B0754.3, Lions do not mate with their fellows, but prefer leopards.
Ref.: B0754.9.5, Sexual intercourse between different species (of animals).

B0754.4, Male rabbit bears young.

B0754.4.0.1S, Male animal gives birth (reproduces).
Link: |A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female.
|D0010.0.1.1S, Male animal (bird) caused to reproduce (lay egg, give birth).
|F0987, Animal controls sex of offspring.
|F1089S, Flukes of nature involving reproduction (parturition).
|T0540, Miraculous birth.
|T0550, Monstrous births.
|T0578, Pregnant man.
|X1238.1S, Lie: Male animal (bird) gives birth.
|Z0103.2.0.1S, Male cannot give birth.

B0754.4.1S, Bird gives birth.

Ref.: A2287.5S, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.

B0754.4.2S, Male bird lays an egg.
Link: |B0103.2.2.1S, Treasure-laying cock (rooster).

B0754.4.2.1S, Cock (rooster) lays an egg.
Ref.: Jâhiz II 343; Boqarî 125.

B0754.4.4S, Mammal (quadruped) lays egg.
Ref.: Jâhiz II 343; Boqarî 125.

B0754.4.4.1S, Camel lays egg.
Ref.: DOTTT 129 203 330/Syr.

B0754.7, Unusual parturition of animal.

Ref.: Jâhiz VII 124-25-(rhinoceros); Ibshîhî 483.

B0754.7.5S, Interrupted pregnancy: birth in installments (newborn goes back into womb).

Ref.: Jâhiz VII 124-25-(rhinoceros); Ibshîhî 483.

B0754.8, Homosexuality among animals (birds).

Ref.: Jâhiz III 186 IV 51-52/(pigs/donkeys) V 316-17/(cats); Qazwînî II 260/(pigeons/lesbianism).

B0754.8.1S, Animal that practice sodomy.
Ref.: Ibshîhî 489.

B0754.8.1.1S, Monkey as sodomist.
Ref.: Ibshîhî 483 489.

B0754.8.1.2S, Pig as sodomist.
Ref.: Ibshîhî 483.

B0754.8.1.3S, Donkey as sodomist.
Ref.: Ibshîhî 489.

B0754.8.1.4S, Cat as sodomist.
Ref.: Jâhiz V 316-17/(cats); Ibshîhî 489.

B0754.9S, Animals' sexuality--miscellaneous.
Ref.: Ibshîhî 483.

B0754.9.1S, Menstruating animals.

Ref.: A1354S, Harmful effects of menstruous female (human or animal).
|B0200, Animals with human traits.
|C0147S, Tabu: animals that menstruate.
B0754.9.2$, Animal(s) with unusual sexual appetite.

Link: [T0468s, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. [T0469s, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. Z0084.4.5s, Insult: nymphomania ("Lioness") i.e., whore).

Ref.: MITON; Jahiz I 103.>

B0754.9.2.1$, Hybrids with insatiable sexual appetite.

Link: [B0014.8.1s, Mule: natural hybrid of ass (donkey) and mare (horse). Z0194.1.3.2.1s, He-mule--sexual stamina.

Ref.: Jahiz I 103.>

B0754.9.3$, Necrophilia among animals.

Link: [E0474, Cohabitation of living person and ghost.

Ref.: Jahiz V 117-18.

B0754.9.3.1$, Hyena (female) has sexual intercourse with erect penis of swollen human corpse.

Link: [W0154.29.3s, Hyena ("Unm-`Aamir") kills man who had given her refuge.

Ref.: Jahiz V 117-18 VI 48.

B0754.9.4$, Incestuous copulation (among animals).

Link: [T0410, Incest.

B0754.9.4.0.1$, Incestuous copulating of animal produces the most "thoroughbred". Type: cf. 932A.

Link: [J0111.5.1s, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'. T0415.8s, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.

Ref.: Damiri I 15; DOTTI 631.

B0754.9.4.1$, Animal's aversion to incestuous copulation (among animals).

Link: [H0175.7s, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'.

B0754.1, Animal changes sex periodically.

B0754.1.1, Hyena changes sex yearly.

B0754.1.2, Hare changes sex periodically.

B0754.1.2.1$, Rabbit changes sex yearly.

B0754.1.6$, Kite changes sex yearly.

Ref.: Damiri II 134; Ibshihi 465.

B0754.9.4.2$, Violent reaction by animal upon discovering that it copulated with its mother.

Link: [Q0242, Incest punished. T0412, Mother-son incest.

Ref.: Damiri I 15.

B0754.9.4.2.1$, Animal (camel) cuts own penis upon discovering that it was deceived into copulation with its mother.

Link: [B0299.0.1s, Vengeful animals or birds (they hold grudge). N0335.8s, Person crushed when animal rolls over him.

Ref.: Damiri I 15; Ibshihi 454.

B0754.9.4.2.2$, Animal (camel) kills owner upon discovering that it was deceived into copulation with its mother.

Link: [F0981.9.1s, Animal kills self (commits suicide).

Ref.: Damiri I 15; Ibshihi 454.

B0754.9.4.5$, Sexual intercourse between different species (of animals).

Link: [B0014.8s, Natural hybrids. B0081.2s, Sexual intercourse between man (fisher) and mermaid. B0184.1.3.1s, Magic horse from water world mates with ordinary mare: hybrid offspring with marvelous qualities. B0754.3, Lions do not mate with their fellows, but prefer leopards. T0465.0.1s, Animal, receptive to (or seeks) man's sexual advances.

Ref.: MITON; Jahiz I 145.

B0754.9.6$, Marriage among animals. Type: 65, 91B*, 103A, 224, 224*, 282*, 2023, 2028B.


Ref.: Ibshihi 602.

B0755, Animal calls the dawn.

B0755.1$, Cock calls the dawn.

Link: [A1443.0.1.1s, Cock as first domesticated creature (animal).

B0756, Gold-digging ants.

Ref.: Chauvin VII 87 no. 373bis.

B0757, Rats leave sinking ship.
B0759$, Feeding (hunting) habits of animals.>
B0759.1$, Predator toys with prey, before eating it.
   Link: |Q0501.2, Punishment of Tantalus.
   Ref.: Jâhiz V 252.>
B0759.1.1$, Cat toys with mouse before eating it.
   Ref.: Jâhiz V 252; Qazwînî II 232.>
B0759.2$, Cannibal animals (eat their own kind).
   Link: |B0751.2.1, Cat protects own young (kittens) by devouring them—out of love. |G0010, Cannibalism. |U0044.1, 'Like fish: the large eat the small.'
   Ref.: DOTTI 32/{Irq}.>
B0759.3$, Predator stalks prey.>
B0759.3.1$, Whales (sharks) circle prey.
   Ref.: MITON.>
B0760$, Sleeping (resting) habits of animals.>
B0760.1$, Bird sleeps (rests) standing up.
   Link: |J1391.11, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird—(a goose asleep standing on one leg)—before slaughtering it—hence the missing leg. |K0402.1, The goose without a leg. [Eater of stolen food maintains his innocence].
   Ref.: DOTTI 443.>
B0760.2$, Animal sleeps with eye(s) open.
B0760.2.1$, Wolf sleeps with one eye open.
   Link: |B0760S, Sleeping (resting) habits of animals. |G0634.3.1, Open eyes as indication of ogre's deep sleep.
   Ref.: Jâhiz VI 467.>
B0762, Monkeys attack by throwing coconuts. Type: 936AS.
   Link: |B0786, Monkeys always copy men. |J0060.1.1, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. |J1115.7.1, Clever merchant profits by being robbed. Monkeys steal his caps. Traps monkeys and sells them.
   Ref.: Chauvin VII 22 n. 3; DOTTI 638; MITON.>
B0763$, Animal attracted to objects.>
B0763.1$, Snake attracted to certain foods.
   Link: |K1027.1, Animal caught by coaxing it into cage containing food.>
B0763.1.1$, Snake attracted to milk. Type: 285.
   Link: |B0784.2.1, Snake (frog) in human body enticed out by milk (water). |Z0170.1.3.0.1.1, "To have one's hand in milk"—pleasure (usually sexual).
   Ref.: Maspero 191 no. 13 n. 1/cf.; MITON.>
B0763.1.2$, Snake attracted to watermelon. Type: 285B*.
   Ref.: Jâhiz IV 119-10; DOTTI 92.>
B0765, Fanciful qualities of snakes.>
B0765.18, Snake avoids object.>
B0765.18.4$, Snake avoids shîh (variety of wormwood).
   Ref.: Jâhiz IV 119-10.>
B0765.20, Snake kills man who had killed snake's mate.>
B0765.23, Snake with legs.
   Link: |D1693.3, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes).
   Ref.: Tha'labî 106.>
B0766, Fanciful dangers from animals.
   Link: |B0017, Hostile animals.>
B0766.1, Cat mutilates corpses.
   Link: |B0766.5.1, Dog eats (mutilates) human corpses.>
B0766.2, Cat sucks sleeping child's breath.
   Link: |E0251.3.4, Ghost sucks people's breath.>
B0766.5$, Fanciful danger from dogs.>
B0766.5.1$, Dog eats (mutilates) human corpses.
   Link: |B0766.1, Cat mutilates corpses.
   Ref.: Jâhiz I 222.>
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B0766.6$, Danger from aggressive (quarrelsome) household animals.

- Link: |B0017, Hostile animals. |B0299.0.1$, Vengeful animals or birds (they hold grudge). |B0857, Animal avenges injury. |F0171.4, Fighting animals seen in otherworld. |K1161, Animals hidden in various parts of a house attack owner with their characteristic powers and kill him when he enters. |P0807.5.1$, Watching fights of trained animals (cocks, dogs, rams, etc.).>

B0766.6.0.1$, Animal (bird) injures man. Type: 130, 210A$.

Ref.: |DOTTI 53 79.>

B0766.6.1$, Aggressive riding-animal (donkey, mule, camel): it kicks, bites.>

B0766.6.2$, Aggressive horned animal: it butts ('rams').>

- Link: |Z0194.1.5.2$, Goat: quarrelsomeness.>

B0766.6.2.1$, Aggressive goat (kid).>

- Link: |F0171.4, Fighting animals seen in otherworld. |K1161, Animals hidden in various parts of a house attack owner with their characteristic powers and kill him when he enters. |P0807.5.1$, Watching fights of trained animals (cocks, dogs, rams, etc.).>

B0766.6.2.2$, Aggressive ram.>

- Link: |F0102.5$, Hero 'rammed' into lower world by one of two fighting rams (black and white) when he tried to separate them.>

B0766.6.2.3$, Aggressive bull (ox).>

B0766.6.3$, Aggressive pet animal: it bites, scratches.>

- Link: |B0017.1.2, Hostile dog (hound).>

B0766.6.3.1$, Aggressive dog.>

- Link: |B0017.1.5, Hostile cat.>

B0766.6.3.2$, Aggressive cat.>

- Link: |B0017.1.5, Hostile cat.>

B0766.6.4$, Aggressive domestic bird: it pecks (bites, etc.).>

- Link: |B0766.7.1.1$, Ostrich pecks (injures) person. |B0778.5.3$, Ostrich as thief. |

Ref.: |Jähzi 1375-76 IV 333-34.>

B0766.6.4.1$, Aggressive cock.>

- Link: |Z0194.3.1.2$, Cock: quarrelsomeness. |

Ref.: |RAFE 154 n. 570.>

B0766.6.4.1.1$, Cock that fights larger animals (e.g., dogs).>

B0766.6.4.1.2$, Cock attacks person.>

B0766.6.4.1.2.1$, Cock pecks child's eye out.>

- Link: |S0165.2.1$, Bird pecks out person's eyes. |

Ref.: |Jähzi 1375-76.>

B0766.6.4.3$, Aggressive goose.>

B0766.6.7$, Danger from bird's habitual pecking.>

B0766.7.1$, Bird pecks on person: accidental injury (usually to eye).>

- Link: |B0017.2.3, Hostile raven. |

Ref.: |Damiri II 181.>

B0766.7.1.1$, Ostrich pecks (injures) person.>

- Link: |B0766.6.4$, Aggressive domestic bird: it pecks (bites, etc.). |B0778.5.3$, Ostrich as thief. |

Ref.: |Ishihil 487.>

B0766.7.2$, Bird pecks on object (or swallows it).>

- Link: |S0165.2.1$, Bird pecks out person's eyes.>

B0766.7.2.1$, Bird (ostrich, goose) swallows gem. Type: 1641.>

- Ref.: |Jähzi IV 333-34; |DOTTI 886.>

B0767, Animals attracted by music. Type: 285D.>

Ref.: |DOTTI 94.>

B0767.2$, Snakes (vipers) enjoy music. Type: 285D.>

Ref.: |DOTTI 94.>

B0770, Other fanciful traits of animals.>

B0771, Wild animal miraculously tamed.>

B0771.1, Animal tamed by maiden's beauty.>

B0771.2, Animal tamed by holiness of saint.>

- Link: |V0223.5.4$, Domestic animal (camel, horse, donkey, etc.) obeys saint's command. |

Ref.: |Basset Mille III 380 no. 227.>

B0771.2.2, Animal tamed by saint's prayer.>

- Link: |V0059.3.1$, Prayer causes predator (ogre, wolf, etc.) to spare life of would-be prey (victim).>

B0771.2.5$, Predator (lion) tamed by pleading with him in God's name (prayer).
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Ref.: Yâfi)î 26 143.
B0771.2.6$, Wild animals console disabled pious person (saint).
Ref.: Yâfi)î 173-74.
B0771.2.6.1$, Viper (snake) presents dying saint with bouquet of narcissus.
Link: |Z0169.0.1.1.3.1$, Narcissus as a symbol of melancholy (sadness).|
B0771.3, Wild animal will not attack royal person.
B0772, Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water.
Ref.: Chauvin V 149 no. 73 n. 2; MITON.
B0773, Animals with human emotions.
B0773.2, Animal (lion) pines away with grief upon his friend's grave.
Link: |B0301.9$, Faithful ass follows master to grave.
Ref.: Basset Mille III 225 no. 131.
B0773.3, Lion (wolf) protects the saint's body.
B0774$, Animal excited (crazed) by maiden's beauty. Type: 313K$, 510D$.
Link: |T0381.0.3$_(formerly, T0381.2$), Virgin imprisoned to prevent riding-animal from desiring (falling in love with) her.
Ref.: DOTTI 133 264.
Link: |K0366, Theft by trickster's trained animal. |N0352, Bird carries off ring which lover has taken from sleeping mistress's finger.
Ref.: DOTTI 68 205 216 298 341 886.
B0778.1$, Thieving animal.
Ref.: Jâhiz VI 479.
B0778.1.1$, Ichneumon (weasel, mongoose) as thief.
Ref.: MITON; Ibshihi 480/cf.; Willmore 352 no. XIV.
B0778.1.2$, Mouse (rat) as thief. Type: cf. 560.
Ref.: Jâhiz V 301-3; DOTTI 314; MITON; TAWT 25 n. 46.
B0778.1.2.1$, Mouse frightens woman so that she may drop object he is seeking to steal. Type: 560.
Link: |F0840.0.1.2.3.1$, Courageous person (warrior) horrified by unexpected sight of small animal (mouse, rat, bird, etc.). |N0384.1, Mouse frightens man to death.
Ref.: DOTTI 314.
B0778.1.3$, Rabbit (hare) as thief. Type: 175.
B0778.5$, Thieving bird.
Link: |B0766.7.1.18, Ostrich pecks (injures) person.
Ref.: Jâhiz IV 457-60; DOTTI 384 886/\{lit.\}.
B0779$, Deadly insects ('bugs'): infectious, poisonous.
Link: |B0016.6, Devastating insects. |F 1041.1.14.1$, Death from pain caused by insect (mosquito) inside brain: death of Nimrod. |J2117.2.1$, Hitting head (violently) as remedy for headache--(thought to kill insect inside head causing pain).
Ref.: Jâhiz V 393-6.
B0779.1$, Poisonous mosquitoes.
Ref.: Jâhiz V 393-6.
B0779.1.1$, Poisonous mosquitoes immune to poison.
Link: |B0099.9.1.18, Newly generated killer germ (virus, etc.) immune to medicine. |H0802, Riddle: one killed none and yet killed twelve. (Horse is poisoned; raven eats of him and dies; twelve robbers eat raven and die).
Ref.: Jâhiz V 393-6.
B0779.2$, Insect as bearer of rare disease (infection).
B0779.2.1$, Mosquito's bite infects with deadly disease.
Ref.: Jâhiz V 393-6.
B0784, Animal lives in person's stomach. Type: 285B*.
Link: |J2286$, Absurd theories about the body and illness.
Ref.: DOTTI 92 393 492/|Egy|.
B0784.1, How animal gets into person's stomach (or body) (various methods). Type: 285B*, 872S.
Link: |B0789.1.1.5$, Bat releases victim upon hearing certain sound.
Ref.: DOTTI 92 488.>
B0784.2.1$, Patient fed salt: animal comes out for water. Type: 285B*, 872A1S.
Link: |T0172.4S, Serpent (scorpion) residing in bride's genitals kills bridegrooms.
Ref.: DOTTI 92 492; Shamy (el-) Brother and Sister 22ff. 62; TAWT 448 no. 40/|Alg|.
B0784.2.1.1$, Snake (frog) in human body enticed out by milk (water). Type: 285B*, 872S.
Link: |B0763.1.1S, Snake attracted to milk. |N0332.3.3S, Drinking milk from which a viper (serpent) had drunk kills drinker(s).
|Z0170.1.3.0.1.1S, "To have one's hand in milk"--pleasure (usually sexual).
Ref.: DOTTI 92 488.>
B0784.2.1.2$, Catfish (eel, snake) enticed out of a man's anus by watermelon. Type: 285B*.
Link: |F0406.4, Demon of gluttony coaxed from man's stomach with bits of food. |X0783$, Jokes on "gays'" extreme (desperate) measures.
|Z0193.2.1.1S, Snake going through hole (chamber, tunnel, etc.)--sexual intercourse.
Ref.: DOTTI 92 183 353 548/|Sdn|.
B0784.2.1.3$, Snake (serpent) enticed out of woman's vagina by watermelon. Type: 507C, cf. 872A1S.
Link: |F0779.5.1S, Woman sees knight (horseman) issue out of her (vagina) while urinating. |H0664.1S, What is redder than a ripe watermelon (tomato, etc.). Answer: vagina. |Z0193.2.1.1S, Snake going through hole (chamber, tunnel, etc.)--sexual intercourse.
Ref.: DOTTI 93 256 492 257/|Egy|.
B0784.2.1.4$, Worms (parasites) driven out by fumigation.
Link: |F0950, Marvelous cures.
B0784.2.1.4.1S, Worms driven out of woman's vagina by fumigation.
Link: |F0950.0.5.0.1S, Marvellous cure from fumigation (burning herb, incense).
Ref.: MITON.
B0784.5$, Šufar: viper in man's stomach (intestines) causes hunger.
Link: |F0496, Demon of gluttony. |G0328.1, Serpent inside man's body eats all his food.
Ref.: Damîrî II 64; Ibshîhî 433; RAIFE 110 n. 370.
B0780$S, Animal's unusual food (diet).
B0780.1$, Animals that feed on excreta.
Ref.: Jâhiz I 235/(eats shit) IV 49-50-(early riser).
B0783, Giant ant.
B0785, Animal wards off spirits.
B0785.1$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn.
Link: |F0405.5.2S, Snake wards off evil spirits. |F0480.2, Serpent as house-spirit. |U0191.1.1S, Types (cases) of unverifiable beliefs.
Ref.: Ions 118-9; Jâhiz I 377; Willmore 352-53 no. 16, 368 no. 22, cf. 351 no. 12.
B0786, Monkeys always copy men. Type: 23*, 936A$, 1066BS.
Link: |B0786, Monkeys attack by throwing coconuts. |J0060.1S, Learning through induced imitation (of model). |J1115.7.1.1S, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. |J2413.4.3, Monkey cuts his throat, thinking that he is imitating the cobbler (barber).
Ref.: Artin Soudan 25; DOTTI 6 638 701/|Ert|; Littmann Tigré 13-14 no. 12; MITON.
B0789$S, Bats and men (humans).
B0789.1$, Bat bite.
Link: |E0251, Vampire. |F1041.17, Extraordinary result of fear.
B0789.0.1S, Bat fastens self with its 'fangs' (canine teeth) to victim's face.
Ref.: *TAWT* 25 n. 44.

B0789.1.1S, Remedy (treatment) for bat bite.
Link: |D1515.5, Remedy for mad dog bite. |

B0789.1.1.1S, Bat releases victim upon hearing certain sound.
Link: |B0784.1, How animal gets into person's stomach (or body) (various methods). |

B0789.1.1.1.1S, Bat releases victim upon hearing sound of another animal.

B0789.1.1.1.1.1S, Bat releases victim upon hearing zebra's braying.
Ref.: *TAWT* 25 n. 44.

B0789.1.1.3S, Bat releases victim upon hearing music.

B0789.1.1.3.1S, Bat releases victim only upon hearing country-style drumming.
Ref.: *TAWT* 25 n. 44.

B0790S, Fanciful death of animal.

B0790.1S, Animal dies upon hearing human voice.
Link: |F0688.5.3S, Man's shout kills predator (animal). |

B0792, Why certain animals are thought of as good or bad.

B0792.1S, Why an animal is thought of as bad.

B0792.1.1S, Why pig is thought of as bad.
Ref.: Jâhizi 235/(eats feces) IV 49-50/(early riser). |

B0795S, Distrustful (cautious) animals (birds, fish, etc.). Type: cf. 72D$.
Ref.: Jâhizi V 224/(sparrow); *DOTTI* 32/{Irq}. |

B0795.1S, Distrustful (cautious) animal (quadruped).
Link: |B0760.2.1S, Wolf sleeps with one eye open. |

B0795.1.3S, Lizard as distrustful animal.
Ref.: Jâhizi IV 165 VI 132-33; *DOTTI* 32/{lit.}. |

B0795.2S, Distrustful (cautious) bird. Type: 72D$.
Ref.: *DOTTI* 32.

B0795.2.1S, Raven (crow) as distrustful bird.
Link: |A2231.15.1.1S, Raven (crow) opposes predestination: punished with awkward gait ('as if shackled'). |A2234.1.2S, Raven (crow) does not return to ark: cursed with suspiciousness (lack of trust). J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man].
Ref.: Damîrî II 173; *DOTTI* 32/{Egy, lit.}. |

B0795.2.2S, Sparrow as distrustful bird.
Link: |J0013, Young sparrows ([crows]) have learned to avoid men.
Ref.: Jâhizi II 329 V 224/(sparrow); *DOTTI* 32/{lit.}. |

B0795.2.4S, Crane as cautious bird.
Ref.: Damîrî II 181; Damîrî II 181-82: *Arab Mythology* no. 112.

B0795.3S, Distrustful (cautious) fish.

B0795.4S, Distrustful (cautious) insect.

B0796S, Fanciful traits of lion.
Ref.: Ibshîhî 452 453.

B0796.1S, Lion's bad breath. Type: 159B.
Link: |A2211.16.1S, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle.
Ref.: Ibshîhî 452.

B0796.2S, Lion does not come near woman (especially if she is menstruous).
Link: |C0141, Tabu: going forth during menses. |C0147S, Tabu: animals that menstruate.
Ref.: Qazwînî II 217-18; Ibshîhî 453.

B0796.3S, Lion frightened by cock's crowing and cat's meowing.
Ref.: Ibshîhî 452.

B0796.4S, Lion lives for 1000 years.
Ref.: Ibshîhî 453.
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B0796.5$, Lion's roar kills crocodiles.
  Ref.: Ibshîhî 453.>

B0796.6$, Lions do not hurt holy men (or eat their flesh). Type: cf. 156.
  Link: [C0908.3.1.1$, Lions forbidden to devour a sharîf];[H0257.2S, Test of a true sharîf];[J0026.1$, Predator (lion, ogre, etc.)
  won over by kindness.
  Ref.: Ibn-\(\text{C}^{\text{c}}\) Aasim no. 517; Ibshîhî 453/(Daniel).>

B0800-B899, Miscellaneous animal motifs.>

B0800, Miscellaneous animal motifs.>

B0811, Sacred animals.
  Link: [V0001.8, Worship of animals. [Zoolatry].
  Ref.: Ions 120-6; W.M. Müller 159ff; RAFe 57 n. 185.>

B0811.3, Sacred animal: cow.
  Link: [B0731.4.0.1.1$, Red and white cow. ];[Z0191.1.1$, Symbolism: Cow--“\(\text{ad-dumy}a\)” (“the world”, “life”).
  Ref.: Ions 122/(‘deification’ by throwing into the holy Nile); Damîrî II 112-14; DOTTI 444/{lit.}.>

B0811.3.0.1$, Sacred calf.
  Ref.: Ions 123, 138/(Apis); Lane 215.>

B0811.3.2, Sacred bull.
  Link: [A0113, Totemistic gods. Gods which have animal associations. ];[A0132.9, Bull-god. ];V0001.8.1.1, Bull worship.
  Ref.: Ions 45/(Kamephis) 114 115 122 123/(Mnevis) 124 138.>

B0811.3.2.1$, Sacred bull with special markings: Apis.
  Link: [H0051.2$, Recognition of supernatural (sacred) animal by its markings (physical attributes). ];[P0681.0.1.2.1$, Sacred bull
  mourned for sixty days. (Apis).
  Ref.: Ions 138; Maspero 15-016 no. 1 n. 3/(after Mariette).>

B0811.3.4, Sacred cat.
  Link: [A0131.3.0.1$, Deity in form of cat (“cat-goddess”). ];[V0001.12$, Cat worship.
  Ref.: Budge/Romances 34 n. no. A-01/“of Persea Tree”); Ions 122 119; Maspero xix.>

B0811.3.5$, Sacred camel.
  Link: [C0902.1.7S, Tabu: killing sacred she-camel (prophet's \(\text{nāqah}\)). ];[K2313.5, Treasure-animal introduced into family's flock
  in order to stir up dissension and enmity. ];[N0361, Sacred animal unwittingly killed.
  Ref.: Tha\(\text{i}^{\text{a}}\) Clabî 40-41; Basset \(\text{Mille} III 37 no. 28;\) Littmann \(\text{Tigré} 85-87 no. 69:\) Shamy (el-) ”Arab
  Mythology” no. 114; MITON; RAFe 57 n. 185; Schmidt-Kahle 2-5 no. 2; Zîr 51/(passim).>

B0811.3.6$, Sacred ram.
  Link: [V0001.11.8.2.2S, Idol in form of ram.>

B0811.7$, Sacred wolf.
  Ref.: MITON.>

B0811.8$, Sacred dog.
  Ref.: MITON.>

B0811.9$, Sacred donkey (ass).
  Ref.: MITON.>

B0811.10S, Sacred mule.
  Ref.: MITON.>

B0811.10.1$, Sacred she-mule.
  Ref.: MITON.>

B0811.12$, Sacred crocodile.
  Link: [V0463.7.5.1$, Martyrdom: being killed (devoured) by sacred animal.
  Ref.: Ions 124.>

B0815S$, Sacred bird.
  Link: [A0132.6.6$, Deity in form of ibis Thoth.
  Ref.: Ions 86-87/cf.>

B0817S$, Sacred insect.
  Link: [B0268.8.2.1$, Locusts: army of God.>

B0817.1$, Sacred beetle.>

B0817.1.1$, Sacred scarab.
B. Animals

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Ref.: Ions 24 26 27 39 46 50 63 65 116 123 126 131.

B0820, Man-eating animals.

B0820.0.1S, Man-eating animal attacks (steals, devours, etc.) person. Type: 123C$, 333D$, 333, cf. 123.
Link: [F]9013, Victims rescued from swallow'er's belly. [R]013.1.5, Wolf abducts a child. [R]0174S, Rescue from jaws (claws) of animal (man-eater, predator, etc.).
Ref.: DOTTI 45 50 178 180 419/{lit.}.

B0820.1S, Wolf as man-eating animal.
Ref.: DOTTI 419/{lit.}.

B0820.2S, Hyena as man-eating animal.

B0820.3S, Tiger as man-eating animal.

B0820.8S, Sea creature as man-eating animal.

B0840, Unfortunate animal.
Link: [A]0189.18$, God's favorite animal(s).

B0840.1S, Donkey (ass) as unfortunate animal (though valuable).
Ref.: Damîrî I 238.

B0840.1.0.1S, Donkey (ass) as most stupid (ignorant) animal. Type: cf. 52, 207A, 214, 214-A-214C.
Link: [J]1117.2S, Ass as trickster. [J]1706.2S, Ass as stupid animal.
Ref.: Jahîz II 258.

B0840.1.1S, Donkey's drooping "long-ears" and posture: unfortunate (ugly).
Link: [F]0547.3.0.1S, Donkey's penis. [Z]0194.1.4.1S, Donkey: stupidity.
Ref.: Damîrî I 238; Ibshîhî 466.

B0840.1.2S, Donkey-riding: indicator of rider's low (humble) social rank.
Link: [P]0005.3.5S, Means of transportation (airplane, automobile, carriage, horse, mule, etc.) as indicators of social status. [Z]0194.1.4.4.1.5S, Donkey's ears: drooping.
Ref.: Damîrî I 238; Ibshîhî 466.

B0840.1.3S, Talking of donkeys: unseemly (belittles speaker).
Link: [P]0785$, 'ṣaghranah (unseemly behavior): committing acts that reduce one's communal standing (worth).
Ref.: Damîrî I 238.

B0841, Long-lived animals.
Link: [D]1807.3S, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.).
Ref.: Jahîz V 207-8; Qazwînî II 312/(viper/1000 years).

B0841.0.1S, Female animals have longer life-spans than males.
Link: [A]1324.1S, Eve outlived (survived) Adam by 100 years.
Ref.: Jahîz V 208.

B0841.1, Animals debate as to which is the elder. Type: 80A*, cf. 47F$.
Ref.: DOTTI 34.

B0842, Faithful old dog to be killed ([cast off]). Type: 101, cf. 201E*.
Link: [B]0434S, Helpful animal cast away (abandoned) when it becomes aged (sick).
Ref.: DOTTI 76.

B0842.0.1S, Faithful animal (domestic) becomes useless. Type: 101, 130, 779J1S.
Link: [B]0434S, Helpful animal cast away (abandoned) when it becomes aged (sick).
Ref.: DOTTI 53 43B; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.

B0842.3S, Faithful old camel to be killed (cast off). Type: 779J1S.
Ref.: DOTTI 43B; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.

B0843, Immortal animals.

B0843.1, Immortal serpent.
Link: [B]0917.7, Serpent is immortal.
Ref.: Ions 26; Maspero 125 no. 7 n. 4/(in Nile).
B0843.1.0.1$, Immortal reptile (viper, serpent, snake, crocodile, etc.).>
Link: |A0132.16$, Crocodile-deity (Sebek).>
B0843.1.0.1.1$, Vipers live one thousand years.
Link: |A0650.1.2$, The world is suspended within the universe by a celestial viper (named Falaq). |A2579.1.1$, Why the viper (snake, serpent) is immortal.
Ref.: Qazwînî II 312.>
B0843.1.1$, Wings grow on serpent (viper) when it becomes aged.
Link: |B0003.3.2$, Winged serpent ("af").
Ref.: Badawî Herodot 180 n. 2, cf. 179 n. 2.; RAFE 110 n. 369; Sayce Folk-Lore XI:4 380; Shamy (el-) Egypt 4.>
B0843.2, Immortal donkey.>
B0844$, Animal's power of survival.
Link: |H1500, Tests of endurance.>
B0844.1$, 'Cat has seven souls (lives').
Link: |E0717$, Multiple souls: a being with more than one soul. |N0204.1$, 'Like a cat: has seven souls.'.
Ref.: DOTTI 843 876/{Mrc}; RAFE 114 n. 388; Shamy (el-) Egypt 20 no. 2.>
B0845, Wild animals herded. Type: 570.
Ref.: DOTTI 331 468/{Plst}.>
B0846.1$, Animals (monkeys) form chain which serves as bridge.>
B0857, Animal avenges injury. Type: 285A*, 285D.
Link: |B0299.0.1S, Vengeful animals or birds (they hold grudge). |B0766.6S, Danger from aggressive (quarrelsome) household animals. |D1659, Vengeful objects. |N0261, Train of troubles from sparrow's vengeance. [Avenges self on Elephant who destroyed her nest].
Ref.: DOTTI 92 94.>
B0858$, Harm (disease, illness) from animal.
B0858.1$, Disease from dog.
Link: |C0221.1.1.4, Tabu: eating dog.>
B0858.1.1$, Illness from mad dog's bite.
Link: |D1515.5, Remedy for mad dog bite.
Ref.: Jâhilîg II 12-15.>
B0858.2$, Disease from pig.
Link: |C0221.1.1.5, Tabu: eating pork.>
B0870, Giant animals.>
B0871, Giant beasts. Type: 936A$.>  
Ref.: DOTTI 638.>
B0871.1.1.1, Giant ox.>
B0871.1.7, Giant dog (hound). Type: 315A.
Link: |B0017.1.2, Hostile dog (hound);@B0871.1.7, Giant dog (hound).
Ref.: DOTTI 125 142 835/{Alg}.>
B0871.2.2, Giant tiger.
Ref.: Chauvin VII 86 n. 7.>
B0871.2.3, Giant panther.
Ref.: Chauvin VII 86 n. 6.>
B0871.2.4, Giant hippopotamus.
Ref.: Chauvin VII 86 n. 5.>
B0871.2.10S, Giant rhinoceros.
Ref.: MITON.>
B0873.2.10.1S, Giant rhinoceros carries (impales) elephant on its horn.
Ref.: MITON.>
B0872, Giant birds. Type: 936A$.>  
Link: |B0031.1, Roc. A giant bird which carries off men in its claws.
Ref.: DOTTI 638.>
B0873.1, Giant louse. Type: 621.
   Ref.: DOTTI 352.>
B0873.2, Giant scorpion.
   Ref.: Chauvin VII 86 no. 373bis.>
B0873.3, Giant spider.
   Ref.: DOTTI 125 181 226 537/{Alg}.>
B0873.4, Giant ant.
   Link: B0263.6.1S, War between monkeys (apes) and ants.
   Ref.: MITON.>
B0874, Giant fish. Type: 936A$. 
   Ref.: Ibshîhî 458/(bâlah); Chauvin VII "8" no. 373A n. 2; DOTTI 638.>
B0874.3, Giant whale. Type: 936A$.
   Ref.: DOTTI 638; MITON.>
B0875.1, Giant serpent. Type: 936A$.
   Ref.: Chauvin VII 10 no. 373B n. 2; DOTTI 638.>
B0875.1.0.1S, Giant viper--(female). Type: 936A$.
   Ref.: DOTTI 638; MITON.>
B0875.2, Giant crocodile.
   Ref.: Ibshîhî 506/cf.; Chauvin VII 86 no. 373bis n. 8; MITON.>
B0875.2.1S, Sacrifice to crocodile. Type: 300.
   Ref.: DOTTI 97 99 107 112 288 303 475 664/{Egy}.>
B0875.3, Giant turtle.
   Ref.: Chauvin VII 16 no. 373C n. 2.>
B0875.4, Giant tortoise.
   Ref.: Basset Mille 466 no. 167.>
B0876.2.1, Giant crab.
   Ref.: Chauvin VIII 83 no. 373bis n. 1.>
B0877.1.1, Giant water monster attacks man [(sailor)]. Type: 936A$.
   Link: F0420.1.4.9.1S, 'Abu-Duryâh: old man of the sea.
   Ref.: Basset Mille 466 no. 167; DOTTI 638; Duwayk (al-) I 25 48.>
C. TABU

C0-C99, Tabu connected with supernatural beings.

C0000, Tabu: contact with supernatural.

C0001S, Tabu: supernatural prohibition, if violated, brings supernatural punishment.

C0001.1S, al-ḥarâm: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')—opposite of: al-ḥalâl

C00000, Tabu: contact with supernatural.

C00001$, Tabu: supernatural prohibition, if violated, brings supernatural punishment.

C0001.1$, al-ḥarâm: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')—opposite of: al-ḥalâl (the licit or legitimate, permitted by God).

Ref.: Maspero 60 no. 3 n. 2; Tha Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30; DOTTI 910/|lit.|

MITION.

C0001.1.1$, The profane (najiss/najass/'nagâsah'): the opposite of the pure/immaculate (tâhir/tuhr). Type: cf. 851.

Ref.: Maspero lxviii/(sea impure); Burton IX 337; MITON; RAFE 14 n. 30, 202 n. 712; Shamy (el-) "Character Transmutation" 268 n. 116.

C0001.2$, Non-sacred tabu (magical, satanic, mechanical associational, etc.). Type: 675A$.

Ref.: DOTTI 367/{Egy}.

C0003$, al-makrûh ('the disfavored', 'the disliked' [by God]): almost-tabu, merely tolerated—not the preferred way (for Moslems).

Ref.: DOTTI 453; MITON; RAFE 14 no. 17; Zubayr (al-) "Iblîs al-lâ'în/Cursed Iblis" 5.

C0003.2$, Near-tabu: divorce.

Ref.: Jâhiz V 572.

C0003.3$, Near-tabu: immersion in oneself (narcissism).

Ref.: Jâhiz V 572; Ibshîhî 646.
C0003.4$, Near-tabu: laughing too long (hard: 'immersion in laughter').

Link: |C0761, Tabu: doing thing too long. |D1812.5.1.33S, Too much laughter (happiness) a bad omen.

Ref.: Jâhiz V 572; Ibshîhî 646/(deadens heart)-

C0003.4.1S, Near-tabu: immersion in fun (frolic, worldly amusements). Type: 910K1$.

Link: |C0761, Tabu: doing thing too long. |D1812.5.1.33$, Too much laughter (happiness) a bad omen.

Ref.: Boqarî 169-70,-

C0003.5S, Near-tabu: excesses. (Intemperance in consumption, expression, punishment, etc.).

Link: |C0206.1S, Eating (ostentatiously) in public invites envy (Evil Eye). |J2501.2$, Excesses (immoderation, intemperance) reprimanded.-

C0003.6S, Near-tabu: yawning in public (during assembly).

Link: |G0303.9.13.3.15$, Devil enters into a person when that person yawns (through open mouth).

Ref.: Burton IX 220 n.-

C0005S, Tabu: Satan's ways (the left, etc.).

Link: |C0293S, Tabu: eating with left hand. |C0548.1S, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine. |N0122.1.6.1S, The left (north) as unlucky (inauspicious) direction.

Ref.: Thiûlabi 4/cf.: Shamy (el-) "Arab Mythology" no. 10; Ibn-Kathîr I 61ff.-

C0005.1S, Satan's means. Type: 810.

Ref.: Thaâlabi 25; DOTTI 448.-

C0005.2S, Satan's voice (caller of Satan, summoner of Satan): pipe (music).

Link: |E0724.1.4S, Echo (sadâ) as a person's counter-spirit. |F0262.7, Fairies whistle. |U0286.3.1$, Listening to melody evokes sexual desire.

Ref.: Thaâlabi 25; Ibshîhî 494.>

C0005.3S, Satan's utterances (parlance): lying.

Ref.: Thaâlabi 25.-

C0005.4S, Satan's recitation (reading): poetry.

Link: |E0724.1.2.15S, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's 'satanî, tâbiC (`follower'), etc.

Ref.: Thaâlabi 25.-

C0005.4.1S, Tabu: a messenger of God (prophet) handling poetry.

Link: |C0487S, Tabu: lying. |C0559S, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine. |M0301.18, Poet as prophet. |P0427.4, Poet (druid) as satirist. |P0807.1.3.1S, The most appealing (sweetest) of poetry is that with the most flagrant lies.

Ref.: Thaâlabi 27-28: Shamy (el-) "Arab Mythology" no. 65.-

C0005.5S, Satan's books (writings): tattoos.

Link: |A1465.1.1S, Tattooing was inspired by satan as rejuvenating device.

Ref.: Thaâlabi 25.-

C0005.6S, Satan's messengers: kâhin (oracles, idol's priests, prognosticators).

Link: |D1712, Soothsayer (diviner, oracle, etc.). |[kâhin and the craft of kihânah]. |G0302.9.10.1S, Demon army.

Ref.: Thaâlabi 25.-

C0005.7S, Satan's snares: women.

Link: |G0303.10.5, Where the devil can't reach, he sends an old woman. |W0256.6.3.25, Women are satans.

Ref.: Thaâlabi 25; Ibshîhî 494.-

C0005.8S, Satan's home (place of residence): bathhouse.

Link: |C0729S, Tabu: tabarrug (wearing paint, cosmetics). |T0409.2.1S, Bathhouse as stage for illicit sexual relations.

Ref.: Thaâlabi 25.-

C0005.9S, Satan's temple (place of worship): marketplace.


Ref.: Thaâlabi 25; Ibshîhî 494.-

C0005.10S, Satan's sustenance (nourishment): unblessed food (consumed without mentioning God's name).

Link: |A1513S, Why God's name must be mentioned before eating: devil would eat along (thus, food unblessed). |V0035.5.1S, Satan eats along with eater(s) if meal is unblessed (God's name not mentioned).

Ref.: Thaâlabi 25; Ibshîhî 494.-

C0005.11S, Satan's drink: whatsoever alters consciousness.

Ref.: Thaâlabi 25; Ibshîhî 494.-
C0005.12$, Satan's sleep posture: on stomach.
@Z0179.1.2.1$, Male laid on his stomach--submission.
Ref.: MITON.-

C0010, Tabu: profanely calling up spirit (devil, etc.).
Link: |C0053.5 (formerly, C0051.9), Tabu: ordaining the future.>

C0010.1, Druidism forbidden.-

C0010.25, Tabu: nether magic (sorcery, witchcraft, black-magic).
Link: |D0001$, sihr (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |F0403.2.2.5, Demon as familiar spirit. |khâdim-suflî (nether servant)]. |G0303.22.5.2., shabshabah: sorceress beats own vulva with slipper so as to please devil. |Q0225.3$, Practice of nether magic (sorcery, witchcraft) punished as kufr (disbelief). |U0020.3$, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable. |V0001.2.2.1$, sihr shaygîni/bi-es-suflî rituals as veneration (worship) of devil.
Ref.: Littmann 309-10 no. 113: Shamy (el-) "Arab Mythology" no. 120; RAFE 304 n. 35.-

C0010.2.1$, Magical craft is to be learned, but not applied.
Link: |D1711.1, Biblical worthy as magician.
Ref.: Taymûr no. 55. >

C0012, Devil invoked: appears unexpectedly.

C0012.5.1, Noah's curse admits devil to ark. Devil persuades Noah's wife to stay out of ark till Noah shall call devil in. Noah at last loses patience and calls out, "The devil! Come in!" The devil comes in and turns himself into a mouse.
Link: |D0117.1, Transformation: man to mouse.>

C0014, "Adversity" summoned: [ appears]. Type: 894.
Link: |N0112.2$, Bad luck (misfortune, misery) purchased. |Z0112.3.2$, Grief (misery, chagrin, etc.) personified.
Ref.: DOTTI 544.>

C0020, Tabu: calling on ogre or destructive animal.-
C0021, "Ah me!": ogre's name uttered. He appears.

C0022$, "Pearls on their Vine!": jinni's name uttered. He appears.
Link: |C0432.1$, Person unknowingly utters (asks for) supernatural creature by name: no one replies. |N0112.2$, Bad luck (misfortune, misery) purchased.
Ref.: TAWT 265 375 n. 273 396 n. 647.>

C0030, Tabu: offending supernatural relative.-
C0031, Tabu: offending supernatural wife.-
C0031.1, Tabu: looking at supernatural wife.-
C0031.2, Tabu: mentioning origin of supernatural wife.-
C0031.4, Tabu: blaming supernatural wife.
Ref.: Chauvin VI 182 no. 343.>

C0031.9, Tabu: revealing secrets of supernatural wife.
Link: |C0423.7$, Tabu: revealing secret source of supernatural supplies (food, drink, etc.). Supplies disappear when tabu broken. |C0645$, The one forbidden thing: revealing secret of being married to fairy (jinniyah, jinni).>

C0031.10, Tabu: giving garment back to supernatural (divine) wife.-
C0032.1, Tabu: looking at supernatural husband. Type: 425L.
Link: |T0258.2, Wife insists upon knowing husband's secret.
Ref.: DOTTI 199.>

C0032, Tabu: offending supernatural husband.-

C0040, Tabu: offending spirits of water, mountain, etc.-
C0041, Tabu: rescuing drowning man.-

C0043.2, Tabu: cutting certain trees lest tree-spirits be offended.
C0044, Tabu: offending guardian spirits.
Link: |A0189.8.1$, Angel-keepers (hâfâzah) of a mortal. They also act as accountants of deeds.>

C0046, Tabu: offending fairy.-

C0047$, Tabu: failing to submit to supernatural being (phantom).
Ref.: DOTTI 317 321/[lit.]; MITON.-
C0048$, Tabu: trespassing (disturbing) jinni's habitat.
Link: |C0093, Tabu: trespassing sacred precinct. |F0361.4, Fairies take revenge on trespassers on ground they claim as theirs.
Ref.: Jâhj VI 217, Willmore 368 no. 34.>

C0048.1$, Tabu: trespassing sacred precinct.
Ref.: Jâhj VI 217; Willmore 368 no. 34.

C0050, Tabu: offending the gods.

C0051, Tabu: touching possessions of god.
Link: |C0790$, Tabus connected with property. |V0112.8.2$, Property of temple (shrine, idol, deity, etc.).>

C0051.1, Tabu: profaning shrine.
Link: |P0760.2.2.1$, Hunting (fishing, etc.) on national reservation (king's park) forbidden.
Ref.: MITON.

C0051.1.0.1$, Violating holy sanctuary (shrine) tabu.
Link: |P0760.2.2.1$, Hunting (fishing, etc.) on national reservation (king's park) forbidden. |W0043.1.1$, Peacefulness felt while within sanctuary.
Ref.: Jâhj III 192-5-(pigeons/gazelles of Mecca); Damîrî II 106-7.

C0051.1.0.2$, Tabu: praying at shrine for aid with an act that constitutes a sin.
Ref.: MITON.

C0053, Tabu: refusing credit to god. Type: 830.

C0053.2, Tabu: arrogance toward deity.
Link: |C0770.0.1$, Tabu: arrogance (conceit, display of pride). |W0166$, Arrogance (conceit).
Ref.: Damîrî II 61/cf.(/Moses's arrogance); DOTTI 424/.[lit.].>

C0053.5$, Tabu: ordaining the future.
Link: |C0010, Tabu: profanely calling up spirit (devil, etc.). |M0302.4.1, Astrology forbidden [(tabu)].
Ref.: Shamy (el-) Egypt 156-57 no. 32.>

C0053.5.1$, Tabu: planning for the future without saying, "in-shâ'-Allâh (If God wills)". Type: 830C, 1696BS, cf. 1450.
Link: |N0385.5$, Person refuses to tell dream because listener did not say, "Good, if God wills". |V0090$, Miraculous effects of invoking God's attributes (basmalah, gisbanah, gawqalah, etc.).
Ref.: Maspero 157-58 no. 8-II/cf.([If it pleased Amon]); Jâhj III 534/(Editor adds: [If God wills]);
DOTTI 186 453 804 916; RAFE 180 n. 653; TAWT 25 n. 44.>

C0053.5.2$, Tabu: dealing with omens (dreams) without saying, "Good, if God wills". Type: 725.
Ref.: DOTTI 400; RAFE 180 n. 653; TAWT 390 n. 524.>

C0051.1.15, Tabu: wearing shoes at shrine.

C0051.2, Tabu: Stealing from god or saint.
Link: |Q0212.6$, Theft from holy person (saint) punished.
Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.

C0051.3, Tabu: revealing name of god.
Link: |A0138, God's ineffable name. |A0196.5.1$, Deity's secret name learned by trick.
Ref.: Budge/Romances 111 no. A-06; Ions 61; W.M. Müller 109.

C0051.3.1, Tabu: desecration of God's name.
Link: |M0105.1$, Use of "in-shâ'-Allâh (If God wills)" evasively.
Ref.: Damîrî II 46/cf.>

C0051.3.1.1$, Tabu: mention of God's name during magic ritual (sorcery).
Link: |D1745.4$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power. |F0382.3, Use of God's name nullifies fairies' powers. |G0303.16.8, Devil leaves at mention of God's name. |V0001.2.2.15, šür shayâgîni/bi-es-suflî rituals as veneration (worship) of devil.
Ref.: MITON; Ibshîhî 502.>

C0051.5, Tabu: imitating god.
Link: |C0051.6, Tabu: falsely claiming the powers of a god. |C0054, Tabu: rivaling the gods.>

C0051.5.1$, Tabu: imitating God=s creation. By painting or sculpting an 'image' (picture, statue) of creature
with soul (life). Type: cf. 653CS, 945II/953CS.
Ref.: *DOTTI* 358; *MITON*.

C0051.5.1.1S, Tabu: photography.
Link: [D0435.2.1, Picture [of person] comes to life.
Ref.: *Boqarî* 102.

C0051.6, Tabu: falsely claiming the powers of a god. Type: 841, 947BS.
Ref.: *DOTTI* 461 651; *Shamy* (el-*)

C0059$, Tabu: ritual uncleanliness while before God (performing religious duties: prayers, etc.). Type: cf. 227.
Link: [C0001.1$,

C0060$, Tabu: violators of ablution-state (wu'dû': being ritually clean)--ritual contaminants (nagâsah): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. Type: 1874B1S.
Link: [C0001.1S, al-*gharîm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: al-*galâl* (the licit or legitimate, permitted by God).]C0677S3, Compulsion: ritual impurity during performing neither magic-ritual (is required).

C0060.1$, Ritual polluter: erotic touch (e.g., physical contact with member of opposite sex, or the like). Type: 1874B1S.
Link: [C0110, Tabu: sexual intercourse. C0500, Tabu: touching. D1741.6.2S, Magic (supernatural) power lost through erotic activity. J2521.2.1S, Preserving ablution (ritual cleanliness) during handshake with member of opposite sex: by wrapping hand with tail of garment worn, person exposes privates (body).]T0336, Sight or touch of woman as source of sin.
Ref.: *DOTTI* 942; *MITON*.

C0060.1.1S, Ritual polluter: involuntary emission (autoerotic ejaculation, 'wet dream'). Type: cf. 1543C1S.
Link: [T0474.0.1S, Nocturnal emission (‘i*hîlâm*, involuntary emission, 'wet dream').]Ref.: *MITON*.

C0060.2S, Ritual polluter: touching unclean being (creature).
Link: [C0001.1.1S, The profane (najiss/najass/nagâsah): the opposite of the pure/immaculate (gîhir/gahr).]Ref.: *DOTTI* 748*/Egy*.

C0062.1.2S, Ritual polluter: touching unclean animal (dog, pig).
Link: [U0021.6S, "They said, 'O master judge, the wall has been urinated on (defiled) by dog!' He replied, 'It must be torn down and then rebuilt seven times [so as to be cleansed]'! They said, 'It is the wall that separates your house from hours.' He replied, 'The least amount of water will render it pure!'". Ref.: *Boqarî* 55/(dog); *DOTTI* 845*/Sml*; *MITON*.

C0062.2.2S, Ritual polluter: touching unclean person (idolator).
Link: [C0551, Untouchables. Certain castes whose touch is considered a pollution.]
C0060.3$, Ritual polluter: contact with unclean substance or object (urine, blood, liquor, etc.).
Ref.: RAFe 303 n. 34.

C0060.4$, Ritual polluter: issuing body-substances (e.g., letting wind, urinating, ejaculating--in wet dream, vomiting).

C0061, Tabu: disbelief in religious teachings [(kufr)].
Ref.: Dotti 82/{Sdn}.

C0062, Tabu: idolatry [(wathaniyyah)].
Link: V0001.3.3$, Veneration (worship) of saints (deified humans).

C0066, Tabu: murmuring against deity.
Ref.: Ibn-Kathîr I 60.

C0070, Tabu: offending other sacred beings.
Ref.: Ibn-Kathîr I 60.

C0071, Tabu: disobeying the king. Man dies as result of failure to obey.
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C0073, Tabu: offending sacred persons.

C0073.1, Tabu: slighting prophet's companions.

C0090, Other tabus in connection with sacred beings.

C0092, Tabu: killing sacred beings.

Ref.: Tha Clabî 40-41.

C0092.1, Tabu: killing sacred animals.

Ref.: Ions 123.

C0092.1.0.2, Tabu: human sacrifice.

Ref.: A1545.5.2, Origin of human sacrifice to water source (monster). C0073.2, Tabu: use of a human being for a cruel test, experiment, or demonstration. S0260.1, Human sacrifice. S0264.1, Man thrown overboard to placate the storm.

Ref.: DOTTI 201 290 404 483 ('lit.); Qazwînî I 290-291; Shamy (el-) Egypt 159 no. 34.

C0092.1.1.1, Tabu: killing ibis (Thot's bird).

Ref.: A0113, Totemistic gods. Gods which have animal associations. A0132.6.6S, Deity in form of ibis. Thoth.

Ref.: Ions 123.

C0092.1.1.2, Tabu: killing falcon (Horus's bird).

Ref.: A0132.6.7S, Deity in form of falcon (hawk). Horus.

Ref.: Ions 123.

C0092.1.2, Tabu: killing sacred calf.

C0092.1.6, Tabu: killing other sacred bird.

C0092.1.8, Tabu: killing sacred insect (ant, bee, mantis, etc.).

Ref.: Qazwînî II 367/(ant/bee/hoope/"Abu-Dâwûd") II 372/(ant); RAFE 93 n. 307; Shamy (el-) "Arab Mythology" no. 114.

C0092.1.0.1, Tabu: killing animals for sacrifice.

Ref.: Damîrî II 213; RAFE 93 n. 307; Shamy (el-) "Mental Health" 22.

C0092.1.0.1.1, Tabu: slaughtering animal as offering for jinn.

Ref.: Tha Clabî 40-41; DOTTI 7 56 69 580/('lit.); Shawqî 306 [no. 33].

C0093, Tabu: trespassing sacred precinct.

Ref.: C0048S, Tabu: trespassing (disturbing) jinn's habitat.

C0094, Tabu: rudeness to sacred person or thing.

Ref.: W0187.1S, Lack of good manners (qillat 'adab).

C0094.2, Tabu: false and profane swearing of oath. Type: cf. 136A*, cf. 912S.

Ref.: J0021.8.2S, "Do not take an oath". M0108.0.1S, Treacherous violator of sacred oath.

Ref.: Basset Mille II 163 no. 74; DOTTI 7 56 69 580/('Egy); Shawqi 306 [no. 33].

C0099, Other tabus in connection with sacred beings-miscellaneous.

C0099.1, Tabu: facing the sun (sun-god) while urinating.

Ref.: D1779.1.1S, Magic result from urinating on fire. V0011.9.2S, Sacrifice to fire (fire-god).

C0099.1.1, Tabu: urinating on fire (fire-god).

Ref.: T0187.0.2S, Female's coition posture compared to supplication posture (pleading with God). V0061.12.1S, Burial (death) with face toward the Qiblah (Mecca). Z0138.5.2.1S, Vagina as infidel: faces wrong direction during prayers (turns away from Qiblah at bowing or prostration).
Ref.: Bâzargân (al-) 231 no. 17; DOTTI 716/{Irq}; Meissner 31 no. 17; Zubayr (al-) "'Iblîs al-laCîn/Cursed Iblis" 6.>

C0100-C199, Sex tabu.>

C0100, Sex tabu.>

C0102S, Tabu: masturbation (autoeroticism).

Link: [K2052.3.1S, Husband wants to "typewrite" a letter with wife, but she pleads a broken-down machine; when she changes her mind, he has already "handwritten" it (by masturbation).] [T0474S, Masturbation (autoeroticism).] [Z20199.3.1S, Symbolic number 31 (thirty plus one)–masturbation.

Ref.: Azraqî (al-) 116; Boqarî 60.>

C0105S, Tabu: nakedness (nudity).

Link: [Q0243.8S, Nakedness (nudity) punished.]

C0105.1S, Tabu: exposing private parts of body (Cawrah).

Link: [L00106S, Tabu: woman going (seen) unveiled in public--(sufûr).] [P0783.2.3.1S, Exposing genitals in public: disgraceful.

Ref.: DOTTO 942/{Egy}; MITON.>

C0105.2S, Tabu: observing body of member of opposite sex.

Link: [Q0451.7.0.2.6S, Miraculous blindness as result of watching woman's genitals--(blindness `of eye and mind').]

C0105.3S, Tabu: viewing private parts of body.

Link: [T0481.0.2.1S, Accusation: fornication committed with the eye.

C0105.3.1S, Tabu: looking at privates of corpse of member of opposite sex.

Link: [T0011.8S, Falling in love with beautiful voice.]

C0105.4S, Tabu: dancing (exhibiting or exposing body, especially in public).

Link: [C0481, Tabu: singing.] [U0121.0.1.1S, When the head of the house is a tambourine beater, dancing is the characteristic trait of the household.]

Ref.: Damîrî II 112.>

C0105.4.1S, Dancing is a [moral] failing (near-tabu).

Link: [P0807.3.3S, Watching rhythmic body-movements (sport-dancing, cf. cheerleading) as recreation.

Ref.: Taymûr no. 1328; Zubayr (al-) "'Iblîs al-laCîn/Cursed Iblis" 6.>

C0106S, Tabu: woman going (seen) unveiled in public--(sufûr). Type: cf. 756C.

Link: [L0089.1S, Tabu: indignities to corpse (beating, cremation, etc.).]

C0106.1S, Tabu: woman going (seen) with `naked' head in public (hair uncovered). Type: cf. 1469AS, 1874BS.

Link: [J2521.2, Rebuke for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body.

Ref.: Thâ Clabî 34.>

C0106.2S, Tabu: woman's voice audible (heard) in public.

Link: [A1557.3.1S, Men walk ahead of women so as not to violate their modesty.

Ref.: Thâ Clabî 100/{girl is to communicate by sign}.

C0106.2.1S, Young woman is to speak with false (unfeminine) voice in public.

Link: [X0052, Ridiculous nakedness or exposure.

Ref.: DOTTO 228 815 942/{Alg}; MITON; TAWT 454.>

C0106.1S, Tabu: woman going (seen) with 'naked' head in public (hair uncovered). Type: 1469AS, 1874BS.

Link: [J2521.2, Rebuke for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body.

Ref.: Thâ Clabî 228 815 942/{Alg}; MITON; Shamy (el-) Egypt 82-3 no. 11.

C0106.2S, Tabu: woman's voice audible (heard) in public.

Link: [A1557.3.1S, Men walk ahead of women so as not to violate their modesty.

Ref.: Thâ Clabî 34.>

C0110, Tabu: sexual intercourse.

Link: [Q0556, Remarkable voice.]

Ref.: Thâ Clabî 34.
C0112, Tabu: sexual intercourse with unearthly [(supernatural)] being.

C0113, Tabu: sodomy. Type: 1664$.

Ref.: DOTTI 903; MITON.

C0113.0.1S, Tabu: homosexuality.

Link: [Q0253.2, Homosexuality punished.]

Ref.: Simpson 171 n. 60/cf.-

C0113.0.1S.1, Homosexuality (male or female) is most abhorred by God, most beloved by Satan.

Link: [C0005S, Tabu: Satan's ways (the left, etc.).]

Ref.: Tha‘labî 25.

C0114, Tabu: incest.

Link: [Q0552.0.2S, Violent weather changes (storms, darkness) as result of commission of sexual crime (incest, rape).]

C0115, Tabu: adultery.

Link: [J2202.1S, Man prays that God grant him sexual liaison with married woman.]

C0116, Tabu: sexual intercourse in sacred precinct.

Link: [C0051.1.0.2S, Tabu: praying at shrine for aid with an act that constitutes a sin. C0194.2S, Tabu: erotic activities at ground of saint's shrine.

Q0551.3.1, Punishment: transformation of lovers into lion and lioness for desecrating temple. [They had sexual intercourse Y].

Ref.: Shamy (el-) Egypt 152-53.

C0116.1S, Tabu: sexual intercourse while wearing sacred object (writing).

Ref.: MITON; Tha‘labî 179.

C0117, Nuptial tabu. Man and wife forbidden intercourse for definite time.

Link: [A1614.1.0.1S, Negroes (blacks) as curse on Ham for breaking nuptial taboo while on ark. P0529.6S, Nuptial prohibition (nonsexual marriage): legal device by which sexual intercourse between `married couple' is prohibited. T0600.1S, Restrictions on practices thought to harm pregnancy (fetus).]

C0117.2S, Tabu: sexual intercourse while on the ark.

Ref.: Tha‘labî 34: Shamy (el-) "Arab Mythology" no. 81-1; DOTTI 423/\{lit.\}.

C0118, Tabu: violating woman [(rape)].

Link: [C0164, Tabu: forcing wife [to sexual intercourse]. Q0552.0.2S, Violent weather changes (storms, darkness) as result of commission of sexual crime (incest, rape).]

C0119, Miscellaneous tabus concerning sexual intercourse.

Link: [T0000, SEX: [ITS ACCOMPANIMENTS AND CONSEQUENCES].]

C0119.1, Tabu: sexual intercourse at certain time.

C0119.1.5, Tabu: intercourse before worship.

C0119.3S, Tabu: abnormal sexual intercourse (deviant posture, oral sex, etc.).


C0119.3.1S, Tabu: woman ‘topping’ man during coition.

Link: [A1352.4S, Why a woman may not ‘top’ a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. A1650.5.2.8.1S, Punishment of Eve: female being "below" male during coition. C0113, Tabu: sodomy. C0181.0.1S, Tabu: female (queen) heading government (female as sovereign). T0187.0.1S, Female’s ‘correct’ coition posture: laying on back, legs raised upwards (with man on top). T0187.2S, Female tops male during coition. Z0186.9.4.1S, Sky on top, Earth at bottom = female on top, male underneath (during coition).

Ref.: Tha‘labî 21; Burton III 304 n. 1; Hanauer 9-10; RAFE 137 n. 495.

C0119.4S, Tabu: conjugal intercourse without mentioning (thankign) God. Type: cf. 332.

Link: [C0003.1S, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.). V0057.4S, Thanks-prayer (acknowledges man's gratitude to God for His gifts).

Ref.: MITON; Shamy (el-) Egypt 120-21, 152-53.

C0119.5S, Tabu: exposed sexual intercourse. (Or, intercourse in public place).

Link: [C0194.2S, Tabu: erotic activities at ground of saint's shrine. M0149.4S, Vow (oath) to commit fornication publicly. J0134.2.2S, Dog's street copulation outrageous. P0605S, Living (sleeping) arrangements within the household. T0160.2.3S, Defloration in presence of others. T0187.3S, Child interrupts adults' (parents') sexual intercourse. T0290S, Conjugal pleasures are to be had in private. T0405S, Casual (accidental) illicit exposure of body of one relative to another.

Ref.: MITON; Alf IV 85/cf./\{expression of love\}.

C0120, Tabu: kissing.
C0121, Tabu: kissing supernatural husband. Type: 425.
Ref.: DOTTI 199.>

C0130, Tabu connected with puberty.>

C0135$, Tabu: neglecting religious duties (services) after reaching puberty.
Link: |P0529.6.3$, Nonsexual marriage so that man and woman may be together. |P0548.1S, Legal aspects of being an adult. |T0380.2S, Girl secluded (veiled) at puberty.
Ref.: MITON.>

C0136$, Tabu: use of religious duty (deceptively) as excuse.
Link: |K0490S, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |P0503.3$, Procrastinating bureaucrats.>

C0140, Tabu connected with menses.
Link: |A1354$, Harmful effects of menstruous female (human or animal). |A1650.5.2.4.1S, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion.
Ref.: Ibn al-Kalbî 28; Damîrî II 62; TAWT 370 n. 160.>

C0141, Tabu: going forth during menses.
Link: |B0796.2S, Lion does not come near woman (especially if she is menstruous). |C0153, Tabu: contact with woman at childbirth. |T0610.2.1.2S, Menstruous female isolated (as profane).
Ref.: Tha ĩlabî 48; Qazwînî II 166.>

C0141.1, Tabu: menstruous woman not to go near any cultivated field or crop will be ruined. [mushâhrah].
Link: |D1714.1S, Crop of purity: must be harvested by virgin(s) lest benefit fails. |T0591.0.1S, mushâhrah: supernaturally induced barrenness. |V0131.0.1S, Robes of ritual purity (guhr): required for performances of religious services.

C0142, Tabu: sexual intercourse during menses. Type: 1664S.
Link: |C0141, Tabu: going forth during menses. |C0163.9.1$, Tabu: denying husband conjugal relations (except for legitimate reason). |K0523.0.4.1S, Menses as excuse to escape unwelcome coition (sexual intercourse).
Ref.: Kisâ'î 63; Tha ĩlabî 180; Qazwînî II 166/cf./ (loss of vigor); Azraqî (al-) 117/cf.; DOTTI 903; RAFE 203 n. 713.>

C0144, Ground defiled by menstrual blood.>

C0145, Tabu: [touching] certain things during menses. [mushâhrah].

C0147S, Tabu: animals that menstruate.
Link: |A1354$, Harmful effects of menstruous female (human or animal). |A1650.5.2.4.1S, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion. |B0754.9.1S, Menstruating animals. |B0796.2S, Lion does not come near woman (especially if she is menstruous).>

C0147.1S, Why rabbit (hare) is not a jinni’s animal--(its female menstruates).
Ref.: Jâhîz VI 357.>

C0150, Tabu connected with childbirth.

C0150.0.1S, Tabu: birth-control (prevention of pregnancy by artificial means).
Link: |T0504S, Birth-control.
Ref.: Shamý (el-) ”Psych. Criteria” 240.>

C0152, Tabus during pregnancy.
Link: |T0600.1S, Restrictions on practices thought to harm pregnancy (fetus).
Ref.: Littmann Tigré 106-8 no. 82A.>

C0153, Tabu: contact with woman at childbirth.
Link: |C0141, Tabu: going forth during menses.>

C0154, Tabus following childbirth.
Link: |T0591.0.1S, mushâhrah: supernaturally induced barrenness.
Ref.: Littmann Tigré 114-21 no. 82C.>

C0160, Tabu connected with marriage.

C0160.0.1S, Celibacy (rahbanah, abstention from sex): makrâh (’disliked$, almost-tabu, merely tolerated)—not the way for Moslems.
Link: |A0006.3S, Reason for creation of woman. |C0867.2.1S, Tabu: castration (emasculaion). |T0009.0.2S, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification). |T0100.0.2S, Celibacy discouraged (inadvisable). |T0131.11.1.2.1S, Bilqîs (Queen of Sheba) objects to marrying: but if she must, she will marry only a king. |T0316S, Widow with children is expected to remain chaste and unwed (celibate) for the rest of her life.
C0162. Tabu: marriage with a certain person.

Ref.: Al-Laqlîf wa al-zarrîf 67; MITON.

Link: M0369.7.4, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.

C0162.3. Tabu: marrying outside of group (or caste). [Exogamy].

Ref.: A2924, Thâlabî 128-29; Burton V 216 n.; DOTTI 184 640/\(\text{lit.}\); A.A. Maqdisî (al-) Aalûcî III 212-13; DOTTI 631 632 633.

Link: C014, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.4S. Tabu: endogamy (marrying within own group).

Ref.: A1552.3, Shamy (el-) "Arab Mythology" no. 60; DOTTI 631 632 633.

Link: C0114.3, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5S. Tabu: incestuous marriage (marrying a certain relative).

Ref.: Thâlabî 103; Aalûcî III 212-13; DOTTI 631 632 633.

Link: C0162.5, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).


Ref.: Thâlabî 103; Aalûcî III 212-13; DOTTI 631 632 633.

Link: A0164.1, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.1.1. Tabu: twin brother-sister marriage. Type: 758CS.

Ref.: Thâlabî 26-27; Shamy (el-) "Arab Mythology" no. 60; DOTTI 422.

Link: A0164.1.2, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.1.2. Tabu: foster brother-sister marriage. Type: cf. 885**.

Ref.: DOTTI 261 629.

Link: A0164.2.2S, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.2. Tabu: parent-child marriage. Type: 931, cf. 510B.

Ref.: DOTTI 375 484 626.

Link: A0164.1.1, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.4. Tabu: marrying own uncle or aunt (paternal or maternal). Type: cf. 931.

Ref.: Thâlabî 212; DOTTI 465 627 643/\(\text{Plst.}\).

Link: A0164.1.2, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.4.1S. Tabu: marriage between paternal-uncle and his niece (brother's daughter). Type: cf. 931.

Ref.: Thâlabî 212.

Link: A0164.1.2, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.4.2S. Tabu: marriage between maternal-uncle and his niece (sister's daughter).

Ref.: Thâlabî 212.

Link: A0164.1.2, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.6. Tabu: father marrying son's former wife (widow, divorcee). Type: 516HS.

Ref.: Thâlabî 212; DOTTI 283.

Link: Th0092.9.4S, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0162.5.7S. Tabu: son marrying father's wife (widow, divorcee).

Ref.: Thâlabî II 10-11; DOTTI 283.

Link: Th0092.9.4S, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0163. Tabu: neglecting sexual relations in marriage.

Ref.: P0529.4.4S, Husband is to attend to wife's sexual needs. \(\text{lit.}\); A.A. Maqdisî (al-) Al-Laqlîf wa al-zarrîf 67; MITON.

Link: P0529.0.6S, Husband's failure to honor legitimate marital obligations. \(\text{lit.}\); A.A. Maqdisî (al-) Al-Laqlîf wa al-zarrîf 67; MITON.

Ref.: Thâlabî II 10-11; DOTTI 283.

Link: Th0092.9.4S, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.\(\text{lit.}\).

C0163.9S. Tabu: neglecting sexual relations in marriage--miscellaneous.

Ref.: Thâlabî II 10-11; DOTTI 283.

Link: P0529.4.4S, Husband is to attend to wife's sexual needs. \(\text{lit.}\); A.A. Maqdisî (al-) Al-Laqlîf wa al-zarrîf 67; MITON.

Ref.: Thâlabî II 10-11; DOTTI 283.

Link: P0529.0.6S, Husband's failure to honor legitimate marital obligations. \(\text{lit.}\); A.A. Maqdisî (al-) Al-Laqlîf wa al-zarrîf 67; MITON.

Ref.: Thâlabî II 10-11; DOTTI 283.

Link: P0529.4.4S, Husband is to attend to wife's sexual needs. \(\text{lit.}\); A.A. Maqdisî (al-) Al-Laqlîf wa al-zarrîf 67; MITON.
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C0164, Tabu: forcing wife [to sexual intercourse]. Type: cf. 904$.

Link: |C0118, Tabu: violating woman [(rape)]. |C0182, Tabu confined to men. |K0523.0.4.1$, Menses as excuse to escape unwelcome coition (sexual intercourse). |P0529.0.1.4$, Wife is to be ‘retained with kindness (marûf), or released (divorced) with kindness’. |Q0257, Refusal of conjugal relations punished. |T0183$, Wife (woman) tired of coition. |T0289$, Marital rape: husband has sex with his wife by forces.

Ref.: DOTTI 565/{Egy}.>

C0166$, Tabus concerning polygamous marriages.

Link: |P0529$, Legal aspects of marriage and divorce. |T0145, Polygamous marriage.>

C0166.1S, Tabu: polyandry (multiple husbands). Type: 1525Q.

Link: |T0146, Polyandry. Woman with two husbands.

Ref.: DOTTI 827, MITON.

C0166.3S, Tabu: polygyny (multiple wives).

Link: |T0145.0.1, Polygyny.>

C0166.3.1S, Tabu: being married to more than certain number of wives (e.g., four).

Link: |T0145.1.0.1.1S, Keeping only four wives at a time.>

C0166.3.1.1S, Tabu: sororal polygyny. Type: cf. 707.

Link: |T0144.4S, Serial sororal marriages: marrying one sister after another (from a group of sisters).

Ref.: DOTTI 385.>

C0169, Tabu connected with marriage--miscellaneous.

C0169.2, Tabu: giving younger daughter in marriage before elder.

Link: |T0131.2, Younger child may not marry before elder.

Ref.: Shamy (el-) "Maḥfûz’s Trilogy" 58/cf.>

C0170, Tabu connected with husband's or wife's relatives.

C0171, Mother-in-law tabu. Mother-in-law and son-in-law must not have anything to do with each other.

Link: |T0405.9.1.3S, Mother-in-law inadvertently observes privates of her daughter's husband.

Ref.: Littmann 60-61 no. 44: Shamy (el-) "Arab Mythology" no. 92; J.M. al-Ṭayyib al-Ḥumrán 22-23.>

C0172, Sister-in-law tabu: older brother must avoid younger brother's wife.


C0172.0.1S, Brother's wife tabu: brother and his brother's wife should avoid each other. Type: cf. 318.

Link: |K2212.2, Treacherous sister-in-law. |P0264.6S, Sister-in-law and her husband's brother (brother-in-law). |T0380.3.3S, Husband's adult brother (father) should not visit brother's (son's) wife during her husband's absence. |T0405.3.3S, Nakedness or exposure of those who are brother-sister-like. |T0427S, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).>

Ref.: DOTTI 146.>

C0173, Daughter-in-law tabu.

Link: |P0266S, Daughter-in-law.>

C0173.1S, Father-in-law and his son's wife should avoid each other. Type: 1455, cf. 303DS, 516HS.

Link: |P0261.5S, Father-in-law and son's wife (daughter-in-law). |T0380.3S, Modesty displayed only toward a worthy male. |T0380.3.3S, Husband's adult brother (father) should not visit brother's (son's) wife during her husband's absence. |T0405.2.4S, Nakedness or exposure of parent-like person (teacher, instructor, etc.).

Ref.: DOTTI 283 811; Shamy (el-) "Eg. Balladry": "Ḫāger and Isma’īl" no. 51 7/(implicit).>

C0174S, Brother-in-law tabu: a sister must avoid her sister's husband.

Link: |C0172, Sister-in-law tabu: older brother must avoid younger brother's wife. |T0425.5S, Husband in love with his wife's sister (his sister-in-law).


C0180, Tabu confined to one sex.

C0181, Tabu confined to women.
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C0181.0.1$, Tabu: female (queen) heading government (female as sovereign). Type: 461A.
Ref.: Ions 65/(Isis); DOTTI 232.>

C0181.10.1$, Tabu: woman riding war-horse (sign before Doomsday).
Link: |A1002.2, Signs before the Day of Judgment. |C0181.0.1$, Tabu: female (queen) heading government (female as sovereign).
Ref.: HE-S: CIzbat-Bilâl 70-71.>

C0181.13$, Tabus concerning women's vulnerability to supernaturally induced barrenness (mushâhrah).
Link: |T0591.0.1$, mushâhrah: supernaturally induced barrenness. |Z0310, Unique vulnerability.
Ref.: Amîn 79; Duwayk (al-) I 223-24 no. 38 39 41 43 49; Walker-Isma'îl 22 45; HE-S: Qulali/Nubia 69-3A no. 1.>

C0182, Tabu confined to men.
Link: |C0164, Tabu: denying husband conjugal relations (except for legitimate reason).

C0190, Sex tabu--miscellaneous.
Link: |C0197$, Tabu: erotic activities at ground of saint's shrine.

Link: |C0051.1.0.2$, Tabu: praying at shrine for aid with an act that constitutes a sin. |C0827$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion. |J1798$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual. |T0380.6.1.15, Respecting woman's privacy. |T0481.0.15, Adulterous desire (desire to commit fornication).
Ref.: Damîrî II 208-9; DOTTI 930.>
C0200, Tabu: eating (general).
Link: |A1332.4$, The forbidden paradise food (drink).
Ref.: BASSEET III 359 no. 212.-
C0203$, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). Type: 655, 851.
Link: |H1573.9.2$, One's religion (denomination, sect) detected by food (drink)--tabu food refused (avoided). |T0548.1.4$, Child born as result of parent's consumption of sinful (stolen) food is "child of (from) sin".
Ref.: DOTTI 360 362 470 540 569/|Egy|.
C0205, Tabu: eating one's fill.
Link: |F0956.7.3$, Hunger (austere diet, fasting) promotes good health.>
C0206$, Tabu: eating in front of another (hungry) person (waiter, servant) or animal. (Fear of tantalizing).
Link: |C0559$, Tabu: ostentatious display (publication) of assets--miscellaneous. |C0852$, Tabu: miserliness (stinginess). |P0634.0.2$, Eating is to be done in privacy (not publicly).
Ref.: Jâhzî II 131-32.
C0206.1$, Eating (ostentatiously) in public invites envy (Evil Eye).
Link: |C0003.5$, Near-tabu: excesses. (Intemperance in consumption, expression, punishment, etc.). |W0160.1$, Eating from market (at restaurant) reduces one's moral worth. |W0195.4.2$, Food (fine) envied.
Ref.: Jâhzî II 131-32.
C0206.2$, 'He who eats alone chokes'.
C0206.2.1$, Envied food stops in throat of eater. Type: cf. 511A.
Link: |F0668.9.2.1$, Patient healed (revived) by extracting object blocking throat. |N0339.12.0.1$, Death from accidental choking on food (bone, fruit, seed, kernel, etc., stuck in throat). |Q0551.6.0.3.1$, Ill-gotten food stops in thief's (usurper's) throat (cannot be swallowed).
Ref.: Boqarî 201/(majṣûb).
C0210, Tabu: eating in certain place.
C0217$, Tabu: eating in place of worship (mosque, church, etc.). Type: 1691C$.
Link: J2254.1$, Man reproved (by nudge, gesture) for eating at prayers thinks he is being asked to share food.
Ref.: DOTTI 913.
C0220, Tabu: eating certain things.
C0221, Tabu: eating meat.
Link: |C0235.1S$, Tabu: eating flesh during mourning period (60 days). Vegetarian diet required.>
C0221.1, Tabu: eating flesh of certain animal.
C0221.1.1.4$, Tabu: eating dog. Type: 655, 655A.
Link: |F0851.1.1.1$, Dog's flesh eaten. 
Ref.: DOTTI 360 362.>
C0221.1.1.5$, Tabu: eating pork.
Ref.: Jâhzî I 234 4 41-42; Lane 94.-
C0221.1.3.1$, Tabu: eating certain fish.
Ref.: Maspero 9-010 no. 1 n. 2/cf.>
C0221.1.3.2.1$, Tabu: eating catfish.
Link: |C0433.3.1$, Tabu: mention of catfish: it ate Osiris's phallus. 
Ref.: Burton VIII 185 n./010 (ancient Eg.); HE-S: Qulali/Nubia 69-3A.>
C0221.1.3.2.1.1$, Tabu: eating crab.
Ref.: Ions 59, 123/cf.>
C0221.3., Tabu: eating certain part of animal.
C0221.3.7$, Tabu: eating (cooked) blood or blood-like part of animal--(except 'liver and spleen').
Link: |C0275S$, Tabu: drinking blood.>
C0221.5$, Tabu: eating live animals or live parts of them.
C0222$, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)--("Christians's fasting").
Link: |C0235S, Tabu: eating at wedding time. |C0677.2.1$, Abstinence from eating or drinking whatever comes from a creature-with-soul (e.g., milk, eggs, meats, etc.) during preparation for magic-ritual (is required). |V0371$, Moslem traditions about al-kitâbiyyîn ("People-of-the-Book": Jews and Christians. Also called dhimmiiyyîn/'ahl al-dhimmah). |X0591.3$, Moslem fasting (Ramadan) contrasted with Christian fasting (Lent).
Ref.: Maspero 135 n. 2/(magic); RAFe 73 n. 242.-
C0223$, Tabu: breaking fast (by eating, drinking, smoking, etc.) before prescribed time (sunset, end of Ramadan, etc.). Type: 1848B.
   Link: (C0222, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)--("Christian's fasting"). [X0591.3S, Moslem fasting (Ramadan) contrasted with Christian fasting (Lent)].
   Ref.: DOTI 936.>

C0224, Tabu: eating certain vegetable.

C0225, Tabu: eating certain fruit.

C0227, Tabu: eating human flesh [(cannibalism)].
   Link: ([G0010, Cannibalism].

C0229, Tabu: eating certain things--miscellaneous.
C0229.5, Tabu: eating meat with fish.
   Link: (C0271.1S, Tabu: starting (breaking) fast on milk. [C0949.1S, Insanity for breaking tabu. [D1367.7.1S, Insanity from milk and fish mixture. [J1919.6.1S, Simpleton (fool) advises his mother not to eat a certain aphrodisiac food (gargîr/jirjîr--waterress) because it causes penis-erection. [Z0186.4.1S, Semen--`milk (laban), 'krîmah (cream)'.
   Ref.: Jâhid I 26/(practiced by Jâhid/Ed. note).

C0229.7S (formerly, C0229.6S), Tabu: eating flesh of dead animal (bird). Type: 851, 1339FS.
   Link: [H1792.0.1S, Riddle of the legitimate and sinful meat. (Unborn animal taken alive out of its dead mother--a gazelle). [J2215.3, Man honored above God: the dead hen. [Dead chicken found, cooked and served: killed by God not men]. [P0339.1S, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat.
   Ref.: DOTI 743 470.

C0229.7.1S (formerly, C0229.6.1S), Tabu: eating flesh of animal killed without mentioning God's name. Type: 1358C, cf. 851.
   Link: (C0841.0.2S, Tabu: wounding animal; must be killed outright.
   Ref.: DOTI 757; Lane 94-95; TA'WT 397 n. 656 407 n. 838 458 no. 50/{Egy}.

C0230, Tabu: eating at certain time.
C0233S, Tabu: eating at wedding time.
C0233.1S, Tabu: bride eating at groom's home on wedding night.
   Ref.: DOTI 718 739 749 781 813 834 861 918/{Egy}.

C0235, Tabu: eating at certain place.

C0240, Tabu: eating food of certain person.
   Link: [M0151.4.1S, Vow not to take another person's food or drink until revenge is accomplished.
   Ref.: Littmann Tigré 30-31 no. 22; MITON.

C0246, Tabu: eating with person of certain caste.
   Ref.: Ions 123.

C0250-C279, Drinking tabus.
C0250, Tabu: drinking.
   Link: [A1332.4S, The forbidden paradise food (drink).]

C0261, Tabu: drinking from certain fountain.

C0264S, Tabu: drinking from certain well. Type: 953AS.
   Link: [G0615, Forbidden body of water. [F0378.4.1S, Tabu: drinking from certain well in fairyland. Person does, finds himself transformed to different sex.
   Ref.: DOTI 273 379 658/{lit}.

C0260, Tabu: drinking at certain place.

C0270, Tabu: drinking certain things.
C0271, Tabu: drinking milk.
C0271.1S, Tabu: starting (or breaking) fast with milk.
   Link: (C0229.5.1S, Tabu: mixing certain foods together (e.g., milk and fish). [D1367.7.1S, Insanity from milk and fish mixture.
   Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4/{nagâsah}.

C0272, Tabu: drinking wine [(liquor, alcoholic beverages)]. Type: 839, 933AS, 1313A*, 1340AS, 1750CS.
Link: J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow.
Ref.: Tha'labî 19: Shamy (el-) "Arab Mythology" no. 42; DOTTI 460 628 634 743 929; Lane 94; Scelles-Millie Maghreb 294-96 no. 37; Shamy (el-) "Eg. Balladry": "Karîm and Karîmah" no. 9.
C0272.0.1S, Tabu: having to do with wine (as to its production, distribution, consumption).
Ref.: [K0289.9.3.1S, Religious prohibition of having to do with liquor deceptively evaded.
Ref.: MITON; Musawi (Al-)/Islamic Context 169-70.
C0275S, Tabu: drinking blood.
Ref.: [K0221.3.7S, Tabu: eating (cooked) blood or blood-like part of animal—(except 'liver and spleen'). C0893, Tabu: making use of blood. F0385.2.3S, Body of person possessed by zîr-jîn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit). G0090.5S, Hate to be quenched by drinking blood of hated person.
Ref.: RAFe 101.
C0280, Miscellaneous eating and drinking tabus.
C0283, Tabu: eating without giving thanks.
C0284, Tabu: eating alone.
C0289S, Tabu: eating with left hand.
Ref.: [K0005S, Tabu: Satan's ways (the left, etc.). C0548.1S, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine. Z0179.3.1S, Right side is good (blessed); left sides is evil (cursed).
Ref.: MITON; Ibn-Kathîr I 61.
C0300-C399, Looking tabu.
C0300, Looking tabu.
C0310, Tabu: looking at certain person or thing.
C0310.1S, Tabu: looking during certain time.
Ref.: [K0350S, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.). C0311, Tabu: seeing the supernatural.
C0311.1.8, Tabu: looking at deity.
C0311.2, Tabu: looking at holy objects.
C0312, Tabu: man looking at woman.
Ref.: DOTTI 183.
C0312.1, Tabu: man looking at nude woman.
Ref.: [V0301.3.1S, "First (unintentional) glance is blameless, intentional second is sinful"—(usually at a female).
Ref.: Tha’labî 157.
C0312.2.1, Tabu: looking at princess on public appearance.
Ref.: [P0096.1S, Looking at royal (noble) person is forbidden (by law).
Ref.: Chauvin V 61 no. 19; DOTTI 816/(lit.); MITON.
C0313, Tabu: woman looking at man.
C0313.1, Tabu: woman seeing nude man.
Ref.: Tha’labî 157.
C0315, Tabu: looking at certain object.
C0315.2, Tabu: looking at heavenly body.
C0315.2.4S, Tabu: looking at certain star (planet).
Ref.: Littmann 60-61 no. 44: Shamy (el-) "Arab Mythology" no. 92; Littmann,Tigré 61.
C0315.2.4.1S, Tabu: looking at Pleiades (al-Thuryyâ). Type: cf. 1442S.
Ref.: Littmann,Tigré 61/(Pleiades).
C0320, Tabu: looking into certain receptacle.
Ref.: [K0350S, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.).
C0321, Tabu: looking into box (Pandora). Type: 537.
Ref.: DOTTI 297.
C0322.2, Tabu: opening bag too soon.
C0324, Tabu: looking into jug. Woman does so and finds mouse in it. Type: cf. 1416.
Ref.: H1554.1, Test of curiosity: mouse in jug.
C0330, Tabu: looking in certain direction.
C0331, Tabu: looking back.
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C0400, Speaking tabu.

Link: |C0961.1, Transformation to pillar of salt for breaking tabu. |Ref.: Jâhiz IV 107 n. 2; Chauvin VII 98 no. 375.>

C0400-C499, Speaking tabu.

C0401, Tabu: speaking during certain time.

Link: |K0350$, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.). |Ref.: MITON.>

C0401.2, Tabu: speaking during seven days of danger.

Ref.: Chauvin VIII 34 no. 1 n. 1; \textit{TAWT} 426 no. 14.>

C0401.3, Tabu: speaking while searching for treasure.

Ref.: Leigrain 97; MITON.>

C0403$, Tabu: speaking to certain person. Type: 898.

Link: |Q0442$, Punishment: shunning (boycotting). |Ref.: DOTTI 554.>

C0406$, Tabu: answering (responding to) call or question.

Ref.: DOTTI 385 536 554; \textit{TAWT} 426 427 no. 14.>

C0407$, Tabu: answering magic bird (animal, plant). Type: 707.

Link: |C0811.2.1$, Tabu: heeding talking bird's complaint. |C0961.2, Transformation to stone for breaking tabu. |Ref.: DOTTI 385; Shamy (el-) \textit{Egypt} 69-70 no. 8.>

C0410, Tabu: asking questions. Type: 470C$S$, 832$^*$.  

Ref.: Chauvin V 251 296, VIII no. 15 n. 1; \textit{DOTTI} 238 240 377 381 453 571 693/\{Egy, lit.\}; \textit{Sâ}i) 396-98 no. 94+[1]; \textit{AUC}: 39 no. 19.

C0411, Tabu: asking about marvels which one sees.

Link: |C0816$, Tabu: interfering (meddling). |J0021.6, “Do not ask questions about extraordinary things.” \{\[\] Those who ask questions killed. |Ref.: Chauvin V 251 no. 148; MITON; Shamy (el-) "Sailor" 34 no. 2.>

C0411.1, Tabu: asking for reason of an unusual action. Type: 470C$, 785.

Link: |C0651, The one compulsory question. Percival must ask the meaning of the strange sights he sees; else the Fisher King will not be healed. |Q0340.1$, Meddling in prohibited (non-tabu) matters punished. |Ref.: \textit{DOTTI} 238 443; Khalîfah 182-83; \textit{MITON}; \textit{RAFE} 306 n. 50; Shamy (el-) \textit{Egypt} 258 no. 12.>

C0411.1.1S$, Tabu: asking for reason of inexplicable self-punishment (face-slapping, weeping, wailing). Type: 470C$S$.  

Link: |Q0522.0.1S, Self-punishment as penance. |Ref.: MITON.>

C0412$, Tabu: asking about the source of fortune. Type: 832$^*$.  

Link: |C0776, Tabu: counting possessions. |Ref.: \textit{DOTTI} 454.

C0414$, Tabu: curiosity.

Link: |C0816$, Tabu: interfering (meddling).>

C0414.1S$, Tabu: curiosity concerning the divine secrets.>

C0414.1.1S$, Tabu: asking God for (about) something of unknown consequence.

Ref.: MITON.>

C0420, Tabu: uttering secrets.

Link: |U0197.0.2$, “People are secrets” (i.e., everyone has aspects of own life not to be known by outsiders). |Ref.: Shamy (el-) \textit{Egypt} 260 no. 13.>

C0421, Tabu: revealing secret of supernatural husband. Type: 425A.

Ref.: \textit{DOTTI} 134 201 496/\{Qtr\}; Duwayk (al-) II 164-66.>

C0423, Tabu: speaking of extraordinary sight.

Ref.: MITON.
C0423.3, Tabu: revealing experiences in otherworld. Type: 806A$.
Ref.: Maspero 153 no. 8; Tha`labi 30: Shamy (el-) "Arab Mythology" no. 84; DOTTI 446.$>
C0423.5, Tabu: revealing sacred mysteries. Type: 806A$.
Ref.: Maspero 153 no. 8; Tha`labi 30: Shamy (el-) "Arab Mythology" no. 84; DOTTI 446.$>
C0423.7$, Tabu: revealing secret source of supernatural supplies (food, drink, etc.). Supplies disappear when tabu broken.
Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |C0031.9, Tabu: revealing secret s
C0425, Tabu: revealing knowledge of animal languages. Type: 670.
Ref.: DOTTI 365; Littmann 95 no. 76: Shamy (el-) "Arab Mythology" no. 126.$>
C0430, Name tabu: prohibition against uttering the name of a person or thing. Type: 400, 500, cf. 898.
Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |C0031.9, Tabu: revealing secrets of supernatural wife.
Ref.: Qazwînî II 179/(from "satanic agent"?"al-Mdhhb"[??]).>
C0431, Tabu: uttering the name of god (or gods).
Ref.: Chauvin VI 106 no. 270; DOTTI 183 206 218 252 367 554/{Egy, Tns}.>
C0431.1$, Person obnoxious for his sins spoken of as "the other" ["distant-one"].
Ref.:
C0431.2, Dangerous animals not to be named.
Link: |C0434.2.1$, Illness is referred to euphemistically. |
C0431.3$, Animals committing offense against deity (holy man) not to be named.
Ref.: Maspero 9-010 no. 1 n. 2.$>
C0433, Tabu: uttering name of malevolent creature (Eumenides, ([the gracious])). To avoid the evil results of naming these creatures other names are substituted. Type: 929A.
Ref.: DOTTI 620; RAFE 210 n. 737; Schmidt-Kahle 155 no. 114.$>
C0433.1, Person obnoxious for his sins spoken of as "the other" ["distant-one"]).
Ref.: MITON.$>
C0433.2, Dangerous animals not to be named.
Link: |C0434.2.1.2.1$, Illness is referred to euphemistically.$>
C0433.3$, Animals committing offense against deity (holy man) not to be named.
Ref.: A2230, Animal characteristics as punishment.
Ref.: Maspero 9-010 no. 1 n. 2.$>
C0433.3.1$, Tabu: mention of catfish: it ate Osiris's phallus.
Link: |C0221.1.3.2.1$, Tabu: eating catfish. |
Ref.: Maspero 9-010 no. 1 n. 2.$>
C0434$, Names of dangerous things (animal, disease, murder, etc.) are not to be uttered at a person without use of precautionary measures (e.g., "Distant one," "Away from you"). Type: 929A, cf. 925.
Link: |D1420.4.1, Supernatural being summoned by mere mentioning of his name. |N0122.1.4S, Inauspicious words (sayings). |
|N0385.5S, Person refuses to tell dream because listener did not say, "Good, if God wills". |V009S, Miraculous effects of invoking God's attributes (basmalah, ḥasbannah, ḥawqalah, etc.). |W0197.1, Being maladroit with words. |Z0013.9, Tale-teller takes precautionary measures toward listener. |Z0095.0.2S, Euphemisms.$>
Ref.: Burton I 41 n. IV 90 n. 2/(["Far-off one: 'Euphemistic for thou shall die'"); DOTTI 611 620; MITON; RAFE 210 n. 737; Shamy (el-) "Sailor" 12, Egypt lii lv; TAWT 363 n. 40 373 n. 219 373 n. 380 n. 342.$>
C0434.1$, Effect of spoken evil words averted by spitting.
Link: |D2071.1.1, Evil Eye averted by spitting. |
Ref.: Hanauer 245/cf.; TAWT 442 no. 33.$>
C0434.2$, Tabu: mention of evil entity or thing lest it materializes.
Link: |N0120.2S, Name (word, statement, etc.) harbinger of evil. |
Ref.: MITON; Ibshihî 529.$>
C0434.2.1$, Illness is referred to euphemistically.
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C0434.2.2, Mental illness is referred to as forbearance or mercy from God (lutf).

Ref.: Boqarî 111 n. 757.>

C0434.3, Scandal (defamation, infamy) must not be spoken of (spread).

Ref.: Burton III 102 n. 1("Brother-sister incest"); Shamy (el-) "Eg. Balladry": "Gamîl and Khâlid" no. 12-a(intro.); TAWT 370 n. 172 no. 9.>

C0435, Tabu: uttering relative's name.

Ref.: DOTTI 207.>

C0435.1, Tabu: uttering spouse's name. Type: cf. 425L.

Ref.: DOTTI 554.>

C0435.2, Tabu: uttering name of other close relations [(relatives)]. Type: cf. 425L.

Ref.: DOTTI 207.>

C0436, Tabu: disclosing own identity. A supernatural person must not tell who he is.


C0438, Wrong (inappropriate) name tabu. Type: 675A$, 898.

Ref.: DOTTI 367 554.>

C0438.1, Tabu: responding unless addressed by correct name (title). Type: 898.


C0440, Origin tabu.

Ref.: Jâhîz V 572.>

C0463, Tabu: laughing at sight of animals.

Ref.: Jâhîz V 572.>

C0463.1, Tabu: laughing at sight of mourning mice in funeral procession of their own.
C. Tabu

C0465$, Tabu: laughing at sight of the disabled.
Ref.: DOTTI 425.-

C0480, Tabu: other vocal expressions.

C0480.1, Whistling tabu.
Ref.: (C0483, Tabu: whistling.)

C0481, Tabu: singing.
Ref.: (C0483, Tabu: whistling.)

C0481.0.1S, Tabu: *dhikr/zikr* as Sufi worship involving dance and chant.
Ref.: (V0001.8.1.1.2$, Tabu: dancing (exhibiting or exposing body, especially in public).)

C0483, Tabu: whistling.
Ref.: Burton V 333 n. 1.-

C0483.3S, Tabu: whistling at night.
Ref.: (C0483, Tabu: whistling.)

C0486S, Tabu: backbiting (evil-speaking).
Ref.: (W0045.3.2$, "A secret is trust-deposit (‘amânah)").

C0487, Tabu: lying.
Ref.: (P0807.1.2S, Listening to stories (tales) as hobby (for relaxation).)

C0487.1S, Tabu: telling tales that are untruths (lies: e.g., fairytales, myths, etc.).
Ref.: Ibshîhî 143-44.-

C0488S, Tabu: withholding truth (‘suppression of testimony,’ refusal to testify).
Ref.: (P0520.0.1.1S, Suppressor of testimony vis-a-vis injustice is ‘a dumb satan (shaytân ‘akhraṣ).’)

C0490, Other speaking tabus.

C0494, Tabu: cursing.
Ref.: MITON.

Ref.: (A0102.6.1.1S, ‘Dahr (Time)’ is ‘God’ (i.e., they are one and the same: euphemistically).)

C0495, Tabu: using any except one certain phrase.
Ref.: DOTTI 151; Shamy (el-) Egypt 43 no. 6.-
C0496, Tabu: using obscene language ([words, names]).
   Link: [K1872.9.5.4S, Statement intended to generate erotic mental image deceptively camouflaged to seem decent (The pseudo-erotic).] [X0757S, Properly raised (polite) girl trained to think of obscene words as conveying decent things (e.g., vagina--eye, penis--arm, etc.): absurdly obscene conversation with suitor.] [X1918.2.1S, Pseudo-erotic pronunciation: inviting initial sexual impression based on first syllable in word; e.g., zîb:îb (penis:Y/rais:in), kuss:barah (vagina:Y/cour:lander).] [Z0138.0.3S, One body organ used to refer to another.
   Ref.: Simpson 113 n. 11/cf.>

C0500, Tabu: touching.

C0510, Tabu: touching tree (plant).
C0518, Tabu: cutting down tree.
C0518.3S, Attempts to cut down sacred tree futile (disastrous to cutter).
   Link: [V0113.5S, Attempts to move saint's shrine futile (disastrous to mover).
   Ref.: AUC: 9 no. 6, 18 no. 3; HE-S: Maadi 69-4A no. 1.>

C0520, Tabu: touching ground.
C0521, Tabu: dismounting from horse.
   Ref.: MITON.>

C0530, Tabu: touching (miscellaneous).
C0535, Tabu: stepping on bread (or otherwise misusing it).
   Ref.: Basset Mille III 227 no. 133.>
C0537, Tabu: touching certain animals.
   Ref.: Lane 284-87.>
C0537.5S, Tabu: touching dog. Type: 655, 655A.
   Link: [I1197.1S, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property.
   Ref.: DOTTI 360 362 748 845/ [Egy, Sml]; Lane 284-87; Nabhânî (al-) I 591.>
C0538S, Tabu: riding or harnessing certain animal.
   Ref.: Hujelân 211 no. 4-4/(she-camel).>
C0541, Tabu: contact with the dead.
C0541.6, Tabu: embalming.
   Link: [V0068.0.1S, Dead embalmed (mummified).>
C0547S, Tabu: touching part of a person's body (e.g., hand, hair, etc.).
   Link: [C0190, Sex tabu--miscellaneous.
   Ref.: DOTTI 117/[Sml]; HE-S: Somalia/Qatar 1974 no. 2.>
C0548S, Tabu: use of certain parts (organs) of human body.
C0548.1S, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine.
   Link: [C0005S, Tabu: Satan's ways (the left, etc.).] [C0289S, Tabu: eating with left hand. ]U0284.2.1S, Hand used in cleaning privates preferred (by paramour, aspiring seducer).
   Ref.: MITON; Zubayr (al-) "Iblis al-laCîn/Cursed Iblis" 6.>
C0549, Tabu: touching (miscellaneous).
C0549.1, Tabu: [imposed on] tiger and lion [Y].
   Link: [C0908S, Tabus imposed on non-humans (animals, objects, abstracts, etc.).>

C0550, Class tabu.

C0551, Untouchables. Certain castes whose touch is considered a pollution.
   Link: [C0062.2S, Ritual polluter: touching unclean person (idolator).>
C0559S, Tabu: ostentatious display (publication) of assets--miscellaneous.
for a supposedly anonymous act of philanthropy to be publicized is hypocrisy (and tabu). [W0166.2$, Bragging: false self-aggrandizement (boasting).]

Ref.:

\textit{MITON}.

\textbf{C0560}, Tabu: things not to be done by certain class.$^\ast$

\textbf{C0563}, Tabus of kings.

Link: [C0181.0.1$, Tabu: female (queen) heading government (female as sovereign).] [P0020.5$, Queen as head of government. (Female as sovereign).$^\ast$

\textbf{C0565}, Tabus of bearded men.

Link: [P0753.1.1$, Bearded men: notables.]

\textbf{C0600-C649}, Unique prohibitions and compulsions.$^\ast$

\textbf{C0600}, Unique prohibition.$^\ast$

\textbf{C0610}, The one forbidden place.$^\ast$

\textbf{C0611}, Forbidden chamber. Person allowed to enter all chambers of house except one. Type: 325, 433A, 516, 550A, 710, 898.

Ref.:

Chauvin V 203 no. 117; \textit{DOTTI} 107 109 151 214 221 240 241 242 243 247 274 279 304 393 475 554/{Alg., lit., Plst}; \textit{MITON}; Ritter I.3 346-53 no. 99; Shamy (el-) \textit{Egypt} 247 no. 6, 269 no. 20, \textit{Around the World} 154; \textit{TAWT} 426 no. 14/{Egypt}.$^\ast$

\textbf{C0611.1}, Forbiddn door. All doors may be entered [(opened)] except one. Type: cf. 470D$^\ast$

Ref.:

Chauvin V 203 no. 117; \textit{DOTTI} 240/{lit.}; \textit{MITON}.$^\ast$

\textbf{C0611.1.0.1$^\ast$, Tabu: all persons forbidden to open door (gate) except one designated (supernatural) agent. Type: cf. 433A.$^\ast$

Link: [A1413.7.2$, Doorkeeper of the Straight of `Majma` al-Balqarnayy'.] [Z0350, Other unique exceptions.]

Ref.:

\textit{DOTTI} 215; \textit{MITON}; Shamy (el-) \textit{Egypt} 128 no. 20.$^\ast$

\textbf{C0611.1.2$^\ast$, Forbidden building (castle, palace, house, temple, etc.).}

Ref.:

\textit{MITON}.$^\ast$

\textbf{C0612}, Forbidden forest.

Ref.:

P0760.2.2$, National parks and property (game preserves, government buildings, etc.).$^\ast$

\textbf{C0615}, Forbidden body of water. Type: 953A$^\ast$

Ref.:

C0264$, Tabu: drinking from certain well. [P0760.2.2$, National parks and property (game preserves, government buildings, etc.).]

Ref.:

\textit{DOTTI} 658.$^\ast$

\textbf{C0620}, Tabu: partaking of the one forbidden object.$^\ast$

\textbf{C0621}, Forbidden tree. Fruit of all trees may be eaten, except one.

Ref.:

\textit{Tha`labi} 18-19.$^\ast$

\textbf{C0621.1}, Tree of knowledge forbidden.

Ref.:

\textit{Tha`labi} 18.$^\ast$

\textbf{C0630}, Tabu: the one forbidden time.$^\ast$

\textbf{C0631.0.1$^\ast$, Tabu: working on holy-day (sabbath).

Ref.:

\textit{C0787}, Tabus concerning business arrangements and economy.

Ref.:

Stumme \textit{Tzerwalt} 194 no. 34.$^\ast$

\textbf{C0637}$^\ast$, Tabu: certain acts on unlucky day ("cross-day").

Ref.:

\textit{N0128}, Unlucky days ("cross-days").

Ref.:

Budge \textit{Gods} II 187.$^\ast$

\textbf{C0637.18}, Tabu: business transaction on unlucky day.

Ref.:

Budge \textit{Gods} II 187.$^\ast$

\textbf{C0640}, Unique prohibition--miscellaneous.$^\ast$

\textbf{C0641}, Tabu: making war against certain tribe.

Ref.:

\textit{C0845.4$^\ast$, Tabu: war-making (killing) during sacred period (time).}$^\ast$

\textbf{C0644}, The one forbidden thing: returning to home country after marrying fairy.

Ref.:

\textit{C0031.9}, Tabu: revealing secrets of supernatural wife. [F0300.0.1$^\ast$, Secrecy required for keeping marriage or liaison with fairy.]

\textbf{C0645}$^\ast$, The one forbidden thing: revealing secret of being married to fairy (jinniyyah, jinni).

Ref.:

\textit{C0031.9}, Tabu: revealing secrets of supernatural wife. [F0300.0.1$, Secrecy required for keeping marriage or liaison with fairy.]

\textit{F0347.5.1}, Mortal not to betray secret of fairies' gift.
[U0197.0.2$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).

Ref.: RAFE 299 n. 12; Shamy (el-) Egypt 180-81; TAWT 397 n. 653.-]

C0650-C699, THE ONE COMPULSORY THING.

C0650, The one compulsory thing.

C0651, The one compulsory question. Percival must ask the meaning of the strange sights he sees; else the Fisher King will not be healed. Type: cf. 470CS.

Ref.: DOTTI 239.-

C0664, Injunction: to marry first woman met.

Ref.: DOTTI 239.

C0664.0.2$, Injunction: to marry first person (of opposite sex) met.

Ref.: DOTTI 239.

C0664.1$, Injunction: maiden (woman) required to marry first man met. Type: 332.

Ref.: Shamy (el-) Egypt 119-20 no. 17.

C0664.1.1$, Injunction: the only surviving female required to marry first male met.

Ref.: Shamy (el-) Egypt 119-20 no. 17.

C0664.1.1.1$, Injunction: the only surviving female required to marry first male met.

Ref.: Damîrî I 244-45.

C0665, Only one certain gift must be accepted.

Ref.: DOTTI 846.

C0677$, Compulsions during performing magic-ritual (is required).

Ref.: Maspero 135 no. 7 n. 2 (magic); RAFE 74 n. 243, 304 no. 34.

C0677.1$, Compulsion: silence during magic-ritual (is required).

Ref.: DOTTI 846.

C0677.2$, Compulsion: fasting during magic-ritual (is required).

Ref.: DOTTI 846.

C0680, Other compulsions.

C0684, Compulsion to perform certain task yearly. Type: 1538AS.

Ref.: DOTTI 846.

C0700-C899, Miscellaneous tabus.

C0700, Miscellaneous tabus.

C0710, Tabus connected with other-world journeys.

C0711, Tabu: going into bath on return from serpent kingdom.

Ref.: Chauvin V 257 no. 152; MITON.

C0720, Tabu: attending toilet needs.

C0721, Tabu: bathing.

Ref.: MITON, Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-)
"Mythological Constituents of Alf laylah" 33.

C0722, Tabu: cutting hair.

C0725, Tabu: attending call of nature at certain time.

C0725.1, Tabu: use of water after attending call of nature.

C0728, Tabu: Vanity.

Link: |W0116, Vanity.>

C0728.1, Tabu: vanity.

C0728.1.1, Tabu: altering one's natural features for vanity—(tattooing, cosmetic surgery, etc.).

Link: |A1465.1.1S, Tattooing was inspired by satan as rejuvenating device. |A1597.0.1S, Origin of customs connected with personal appearance (beautification, cosmetics). |C0867.2.1S, Tabu: castration (emasculaton). |U0287S, Merits and demerits of enhancing personal appearance (cosmetics, toilet, tattoo, clothes, etc.).

Ref.: Tha'labî 105.

C0728.1.1S, Tabu: hair-dying.

Link: |P0717.1.3S, People with characteristic hair-style: hairdos, wigs, hair-tufts, shaven-head, etc.).

Ref.: Tha'labî 105.

C0729S, Tabu: tabarrug (wearing paint, cosmetics).

Link: |C0770, Tabu: overweening pride. |Q0331.2.1, Woman's vain display [(tabarrug)] punished.

Ref.: Shamy (el-) "Maḥfûz's Trilogy" 61.

C0730, Tabu: resting.

C0735, Tabu: sleeping.

C0740, Tabu: doing deed of mercy or courtesy.

Link: |J0021.58, "Be merciful".

C0742, Tabu: striking monster twice. Type: 300, 302.

Link: |E0011.1, Second blow resuscitates. First kills. |G0127.1S, Ogre dies from one blow, resuscitated by second (or more).

Ref.: Chauvin VII 69 no. 348 n. 2; DOTTI 97 98 102 120 330/|Qtr, Syr|; Duwayk (al-) II 148-50; Sârîs (al-) 225-8; Shamy (el-) Egypt 9 no. 1, 21 no. 2; TAWT 439 no. 30/|Syr|.

C0745S, Tabu: heeding a relative's plea for mercy or courtesy.

Link: |D1767.1.1.1.1S, Disrobing parent (mother) as magic ritual.

Ref.: MITON.

C0748S, Tabu: separating fighting animals (birds) in other world. Type: 301.

Link: |F0102.5, Hero 'rammed' into lower world by one of two fighting rams (black and white) when he tried to separate them.

Ref.: DOTTI 101; Nacib 33-37 no. 3.

C0750, Time tabus.

C0751, Tabu: doing thing at certain time.

C0751.1, Tabu: lighting fire at a certain time.

Ref.: Chauvin VII 116 no. 385.

C0751.9S, Tabu: doing thing at certain time—miscellaneous.

C0751.9.1S, Tabu: killing during certain (sacred) period.

Link: |C0841.7, Tabu: killing totem animal. |C0845.4S, Tabu: war-making (killing) during sacred period (time).

Ref.: Ibn-Asîm no. 116; Ḥuṣajn 319 no. 7-5.

C0752, Tabu: doing thing after certain time.

C0755, Tabu: doing thing during certain time.

C0755.2, [Tabu:] telling tales except at certain time of year (or day).

Ref.: Artin Nîl 15-16; BURTON VIII 150; CHAUVIN IV 9-10; Shamy (el-) Egypt xlvi-xlviii.

C0755.2.1S, Tabu: telling 'fantasy tales' (for entertainment) in daytime.

Link: |C0487S, Tabu: lying.

C0756, Tabu: doing thing before certain time.

C0758.1, Monster born because of hasty (inconsiderate) wish of parents. Type: 425A, 430, 432.

Ref.: DOTTI 201 209 211.

C0761, Tabu: doing thing too long.

Link: |C0003.3S, Near-tabu: immersion in oneself (narcissism). |J1074.3.1.1S, Deficiency of expatiation (long-windedness/'ishâb).

C0762, Tabu: doing thing too often.

C0762.2, Tabu: too much weeping for dead. Type: 433A, 470FS.

Link: |C0898.1.1S, Tabu: wailing for the dead [(as indignity to corpse)]. |P9617, People weep when child is born. They sing and laugh at burial.
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Ref.: DOTTI 215 243 244 371/{Kwt, Mrc, Tns}; Dwyer 125 no. 28; Kamâl 238-50; Laroui 77-85; RAFE 306 n. 48.

C0770, Tabu: overweening pride

Link: |C0729$, Tabu: tabarrug (wearing paint, cosmetics).

Ref.: Alf III 8.

C0770.0.1S, Tabu: arrogance (conceit, display of pride).


Ref.: MITON; Tholâbi 156; Nabâhînî (al-) II 171; Taymûr no. 2303/cf.-

C0770.1, Tabu: overweening pride in good fortune forbidden. [Arrogant man swallowed by earth].

Link: |Q0052.2.1.1S, Punishment of Qurûn: sinking of Palace, appearance of Lake Qurûn.

Ref.: MITON.

C0770.2S, Tabu: arrogant public display (walk).

Link: |W0166S, Arrogance (conceit).

Ref.: MITON.

C0771, Tabu: building too large a structure.-

C0771.1, Tabu: building too high a tower. (Tower of Babel).

Link: |F0772.1, Tower of Babel: remarkably tall tower designed to reach sky.

Ref.: Tholâbi 56-57.

C0771.2, Tabu: piling up mountains to reach heaven.

Link: |F0772.1.3S, Pharaoh's Tower: intended to reach sky and look at God.

Ref.: Tholâbi 108/(Pharoah's Tower)/cf.-

C0773, Tabu: aspiring to too much power.-

C0773.1, Tabu: making unreasonable requests [(greed)]. Type: 561AS.

Ref.: DOTTI 319.-

C0776, Tabu: counting possessions. Type: cf. 832*.


Ref.: DOTTI 454.-

C0777S, Tabus concerning business arrangements and economy.

C0777.1, Tabu: usurious lending or borrowing--(any interest on loaned money: ribâ/fâyiż).

Type: 890.

Link: |P0435.0.2S, Banker as usurious money lender. |Q 0273, Usury punished. |V0402S, Charitable banking: money lent, borrowed, or deposited without interest ('Islamic-banking,' 'Christian-banking').

Ref.: DOTTI 463/Iraq; MITON.

C0777.3, Tabu: hoarding. Type: 470D$.

Link: |P0760.5.2.2S, Owner of scarce necessities must make surplus (beyond personal need) available to community.

Ref.: DOTTI 538; Lane 95 n. 2.

C0778S, Tabus concerning business arrangements and economy.

C0778.1S, Tabu: usuruous lending or borrowing--(any interest on loaned money: ribâ/fâyiż).

Type: 890.

Link: |P0435.0.2S, Banker as usurious money lender. |Q 0273, Usury punished. |V0402S, Charitable banking: money lent, borrowed, or deposited without interest ('Islamic-banking;' 'Christian-banking').

Ref.: DOTTI 463/Iraq; MITON.

C0778.5S, Tabu: hoarding. Type: 470D$.

Link: |P0760.5.2.2S, Owner of scarce necessities must make surplus (beyond personal need) available to community.

Ref.: DOTTI 241.-

C0780, Tabu: buying, selling, etc.-

C0785, Tabu: trying to save provisions for another day. Type: 470D$, 785.

Ref.: DOTTI 241 242 443/Egy, Tns; Laroui 53-61; Shamâ (el-) Egypt 156-57 279 no. 32, Around the World 149.

C0787S, Tabus concerning business arrangements and economy.

C0787.1, Tabu: usuurious lending or borrowing--(any interest on loaned money: ribâ/fâyiż).

Type: 890.

Link: |P0435.0.2S, Banker as usurious money lender. |Q 0273, Usury punished. |V0402S, Charitable banking: money lent, borrowed, or deposited without interest ('Islamic-banking;' 'Christian-banking').

Ref.: DOTTI 463/Iraq; MITON.

C0787.5, Tabu: hoarding. Type: 470D$.

Link: |P0760.5.2.2S, Owner of scarce necessities must make surplus (beyond personal need) available to community.

Ref.: DOTTI 241.-

C0787.6S, Tabu: purchasing by coercion.
Link: |P0774.9.3$, Sale (purchase) by coercion or threat: "Either accept my offer or I take the article by force".>
C0787.6.1$, "What is taken by 'the sword of bashfulness' is sinful".>
C0788$, Work (labor) tabu.
Link: |C0631.0.1$, Tabu: working on holy-day (sabbath).>
C0788.1$, Tabu: work at certain time.
Link: |N0128, Unlucky days ("cross-days").>
C0788.1.1$, Tabu: handling needle (sewing implement) at night.
Link: |P0408.3$, Laboring (working) at night, selling by day.
Ref.: Amîn 1.>
C0790$, Tabus connected with property.
Link: |C0051, Tabu: touching possessions of god. |P0174.2.1$, 'Whatever belongs to the master is sinful for the slave [to enjoy without permission]'. |P0760$, Property.>
Link: |Q0451.1.1, Hands cut off as punishment for theft. |V0008$, Divine commandments (as prescribed in formal religious dogma). |W0038.1$, Property rights protected.>
C0792$, Tabu: use of others' possessions without permission.
Link: |P0174.2.1$, 'Whatever belongs to the master is sinful for the slave [to enjoy without permission]'.
Ref.: MITON.>
C0810, Tabu: heeding persuasive person or thing. Type: 707.
Ref.: DOTTI 385.>
C0811.2.1$, Tabu: heeding talking bird's complaint. Type: 707.
Ref.: DOTTI 385; Shamy (el-) Egypt 70 no. 8.>
Link: |C0401, Tabu: asking about marvels which one sees. J0021.6, "Do not ask questions about extraordinary things." [...] Those who ask questions killed.
Ref.: DOTTI 101 239 720; RAFE 306 n. 50; Shamy (el-) "Egypt. Balladry": "Unjustly-treated Orphan" no. 63.>
C0820, Tabu: finding certain secret.>
C0820.1$, Tabu: spying.
Link: |P0305.1$, The rights of neighbor. |P0526.0.2.1$, Evidence acquired by sinful means (e.g., violating suspect's privacy at home, torture, etc.) inadmissible. |Q0243.9$, Pleasure-spying on member(s) of opposite sex (for erotic gratification) punished. |Q0345$, Spying punished. |T0380.6.1.1$, Respecting woman's privacy.>
C0825, Tabu: studying occult books.>
C0826$, Tabu: fortune-telling.
Link: |D1812.3, Means of learning fortune.>
C0826.1$, Tabu: astrology.
Link: |M0302.4.1, Astrology forbidden [tabu].
Ref.: Damîrî I 14/cf. II 183: Shamy (el-) "Arab Mythology" no. 109-2.>
C0827$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion.
Link: |C0197S, Tabu: erotic fantasy (illicit sexual act via imagination). |C0885.4S, Tabu: listening to slander (scandal). |K2059.2S, Excuse: innocent person sins merely to justify undeserved condemnation (by adversaries, censurers, etc.). |K2100, False accusations. |Q0297, Slander punished. |T0481.0.1S, Adulterous desire (desire to commit fornication). |V0301.1S, "Deeds are [judged] according to intent (niyyât)".
Ref.: MITON; Tha'labi 26-27/(Cain): Shamy (el-) "Arab Mythology" no. 61; Taymûr no. 1829.>
C0830-C899, Unclassified tabus.>
C0830, Unclassified tabus.>
C0833, Tabus for journeys.>
C0835, Tabus concerning fighting.>
C0835.4, Tabu: fighting certain person.>
C0837, Tabu: losing bridle in selling man transformed to a horse. Disenchantment follows. Type: 325.
Ref.: DOTTI 151; MITON; Shamy (el-) Egypt 247 no. 6.>
C0841, Tabu: killing certain animals.
Ref.: Damîrî II 63.>
C0841.0.2, Tabu: wounding animal; must be killed outright.
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Link: [C0229.7.1$,(formerly, C0229.6.1$), Tabu: eating flesh of animal killed without mentioning God's name. |C0867.3S, Tabu: cruelty to animals.]

C0841.0.3, Tabu: killing animal which takes refuge with one.

Link: [B0367S, Animal grateful for having been given refuge from pursuer. |C0051.1.0.1.1S, Tabu: violating safety of creature within holy sanctuary (by hunting, capturing, killing, etc.). |P0760.2.2.1$S, Hunting (fishing, etc.) on national reservation (king's park) forbidden.]

C0841.7, Tabu: killing totem animal.

Link: [C0092.1, Tabu: killing sacred animals. |C0751.9.1$S, Tabu: killing during certain (sacred) period.]

Ref.: Basset Mille II 333 no. 80 (eagle); DOTTI 97/[lit.].

C0841.11, Tabu: killing a cat.

Link: [A0131.3.1.1$, Bast: goddess with cat's head.]

C0841.12S, Tabu: killing bat.

Link: [B0251.4.4$, Frog prays when it croaks.]

Ref.: Jâhiz V 537.

C0841.13S, Tabu: killing frog.

Link: [B0251.4.4$, Frog prays when it croaks.]

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C0841.11, Tabu: killing a cat.

Link: [A0131.3.1.1$, Bast: goddess with cat's head.]

C0841.12S, Tabu: killing bat.

Link: [A0287.3$, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.]

Ref.: Jâhiz V 537.

C0841.13S, Tabu: killing frog.

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C0841.12S, Tabu: killing bat.

Link: [A0287.3$, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.]

Ref.: Jâhiz V 537.

C0841.13S, Tabu: killing frog.

Link: [B0251.4.4$, Frog prays when it croaks.]

Ref.: Jâhiz V 537.
Ref.: Ibshîhî 467.>

C0865.1.1S, Tabu: racing falcons.

Link: |C0864.1S, Tabu: 'playing with' animal or bird (as instrument of sport, fun). |J0014.22.2S, King keeps falcons as pets (hunting aids) and falcon-tamer at his palace.>

C0865.2S, Tabu: running a cruel animal fight (game: bull-fight and the like).

Link: |C0092.1.0.1, Tabu: killing animal for sacrifice.

Ref.: Damîrî I 345.>

C0866S, Tabu: gambling and wagers.

Link: |C0864.1$, Tabu: `playing with' animal or bird (as instrument of sport, fun). |P0014.22.2$, King keeps falcons as pets (hunting aids) and falcon-tamer at his palace.>

C0867, Tabu: unusual cruelty.>

C0867.2$, Tabu: cruelty to a human being.

Ref.: MITON.>

C0867.2.1S, Tabu: castration (emasculaion).

Link: |C0160.0.1S, Celibacy (rahhânah, abstention from sex): makrûh (‘disliked, almost-tabu, merely tolerated)—not the way for Moslems. |C0728.1S, Tabu: altering one's natural features for vanity—(tattooing, cosmetic surgery, etc.). |S0176, Mutilation: sex organs cut off.


C0867.2.1.1S, Tabu: keeping (making use) of eunuch(s).

Link: |F0565S, Community of eunuchs. |P0170.0.3.1S, Characteristic behavior (and physical traits) of eunuchs. |J0245.2S, "Eunuch aroused (sexually) from his master's penis".>

C0867.2.2S, Tabu: use of a human being for a cruel test, experiment, or demonstration.

Link: |C0092.1.0.2S, Tabu: human sacrifice. |S0260.3S, Use of a human being for experimentation (test).>

C0867.2.2.1S, "Let it not be a human being (that is used for the cruel demonstration)!". Type: 325A$.>

Link: |C0867.2S, Tabu: cruelty to a human being. |R 0052$, Considerate treatment of captives (prisoners).

Ref.: Budge/Romances 43 no. A-01; Maspero xiv 33-34 no. 2-4; DOTTI 154.>

C0867.2.3S, Tabu: ridiculing physical deformity (ugliness).

Link: |C0486.1S, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (tahakkum/`naqwazah'). |J1542.3S, Taunts between couples concerning physical handicap. |S0189.3.1S, Handicapped person ridiculed (mimicked). |X0144S, Humor of being hunchbacked.

Ref.: S. Hassan Mawasû)ah 258 no. 9/(advice) 273 no. 24.>

C0867.2.4S, Tabu: cruel and unusual punishment (treatment).

Link: |J0571.4.4S, Avoid excessive punishment. |Q0450, Cruel punishments.>

C0867.2.4.1S, Dragging man by rope is tabu (sinful).

Link: |S0117, Death by dragging behind horse. |S0186.1.2S, Man dragged by his privates (testicles).

Ref.: MITON.>

C0867.3S, Tabu: cruelty to animals. Type: 130, 560.


Ref.: Budge/Romances 43 no. A-01; Maspero xix/(cat); Maspero 33-34 no. 2-4/(noble cattle); DOTTI 53 314.>

C0867.3.1S, Tabu: overloading (overworking) beast of burden (riding animal). Type: 1215.

Link: |W0155.1.2S, Man overloads and starves camel.

Ref.: Damîrî I 320-21; DOTTI 716.>

C0867.5S, Tabu: reproach concerning an affliction (deformity).

Link: |Q0284S, Reproach concerning physical deformity (blemish) punished. |Q0583.0.1S, Reproach concerning an affliction (physical, social, personal, etc.) punished by its like.

Ref.: Ḥâdār (el-) A′Fann al-`insâniyyah" 5-6 [no. 4]/(proto-ballad); Shamy (el-) "Eg. Balladry": "Hasan and Na`imah" no. 22d; Taymûr no. 2846/cf./ (taunter).>

C0868, Tabu: leaving land entirely unoccupied.

C0868.1S, Tabu: spoiling earth (i.e., damaging environment: land, natural resources, atmosphere, etc.).

Link: |A1002.2.4.1S, Extinction (disappearance) of creature as sign of Doomsday.
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Ref.: MITON; Thacliabi 205-7(205): Shamy (el-) "Arab Mythology" no. 108.

C0868.1.1S, Tabu: tampering with unknown facets of Earth (without ensuring safety of outcome). Type: 774R.

Ref.: Thacliabi 205-7(205): Shamy (el-) "Arab Mythology" no. 108; DOTTI 432.

C0868.2S, Tabu: vandalism.

Link: |K2369.14S, Destroying natural resources to deprive enemy of their yield. |V0100.1S, God protects religious edifices and objects (temples, statues, scriptures, etc.). |W0180.1.4S, Either I become part of it, or I raze it [and pierce the eyes of its maker].|

C0869S, Tabu: murder.

Link: |Q0560.5S, Eternal life in hell for certain cardinal sins (e.g., disbelief, murder, etc.). |V0310.6S, 'Dire necessities justify (legitimize) commission of the prohibited (sinful)'/Y.

C0869.1S, Tabu: suicide.

Link: |Q0211.5, Suicide punished.

Ref.: MITON.

C0869.2S, Tabu: abortion--(aborting fetus with soul).

Link: |C0869.2.1S, When a fetus (or newborn) is reasonably expected not to survive his life may be legitimately terminated. Type: cf. 1645B*.

Link: |A1002.0.3S, On Doomsday sky will rupture, planets will scatter out of orbits, oceans will boil over, Y, and the female infant buried alive will be asked for what sin was she murdered. |F0726.1.1S, Soul received at trimester of pregnancy. |S0302, Children murdered [(infanticide)]. |T0572.2, Abortion. |W0180.1.4S, Either I become part of it, or I raze it [and pierce the eyes of its maker]. |

Ref.: Qazwini II 180(implied).

C0869.3S, Tabu: mercy killing.

Link: |J0227.9.1S, Death-wish: person in misery wishes to die. |P0072$, Restrictions on personal conduct in interacting with a sharif (Hashemite).

Ref.: MITON.

C0877S, Tabu concerning precious metals, stones, and jewelry.

C0877.1S, Tabu: gold.

Ref.: Simpson 116.

C0877.1.1S, Tabu: men wearing gold ornaments.

Link: |C0877.1.1S, Tabu confined to men. |C0878.2, Tabu: wearing silk.

C0878, Tabu concerning clothing.

Ref.: Shamy (el-) "Belief Characters" 17 18.

C0878.0.1S, Tabu: luxurious (ostentatious) clothing.

Link: |C0206.1S, Eating (ostentatiously) in public invites envy (Evil Eye). |P0072S, Restrictions on personal conduct in interacting with a sharif (Hashemite).

Ref.: MITON.

C0878.2, Tabu: wearing silk.

Link: |C0877.1.1S, Tabu: men wearing gold ornaments.

Ref.: Jâhiz V 327; Kisâlî 63; Shamy (el-) "Belief Characters" 17.

C0885, Tabu: hearing or listening.

C0885.4S, Tabu: listening to slander (scandal).

Link: |C0275$, Tabu: drinking blood. |F0385.2.3S, Body of person possessed by zâr-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit).

Ref.: RAFE 101.

C0891, Tabu: uncleanness.

Link: |C0890S, Tabu: violators of ablation-state (wu'dû': being ritually clean)--ritual contaminants (nagâsah): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals.

C0893, Tabu: making use of blood.

Link: |C0893S, Tabu: drinking blood. |F0385.2.3S, Body of person possessed by zâr-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit).

Ref.: RAFE 101.

C0897, Tabus concerning counting.

C0898, Tabus connected with mourning [(death)]. Type: 470F.$

Ref.: Amin 139-40; DOTTI 243.
C0898.1, Tabu: indignities to corpse (beating, cremation, etc.). Type: 505.
Link: |E0190.6$, Corpse cannot feel pain (inflicted by the living). |E0721.2.3.2S, Body cremated so soul cannot return to it.
J0090.1S, Burial in ground or cremating? Former shown to be the correct (God's) way. J1066S, Futility of 'addressing the lifeless'. |T0466.3$, Violation of modesty of female corpse punished. |V0061.0.2.2S, Grave (tomb) violated (vandalized, robbed, etc.). |V0061.2S, Dead burned on pyre. (Cremation).
Ref.: Maspero 199 no. 14 n. 1; Tha'labi 5/(cremation) 6/(cremation); DOTTI 253; RAFe 38 n. 120; Taymûr no. 1761.

C0898.1.1S, Tabu: wailing for the dead [(as indignity to corpse)]. Type: 470FS.
Link: |C0762.2S, Tabu: too much weeping for dead. |H0583.4.0.1.1S, Mother 'fights God' (wails over dead, visits cemetery). |P0681, Mourning customs. |W0202.1.1.4S, Indicator of femininity: excessive emotionalism. |Z0111.9.4S, Death: God retrieves His breath (deposit).
Ref.: DOTTI 66 229 243 244 248 455/[Egy, lit.]; Khalîfah 96-100; MITON; RAFe 306 n. 48.

C0898.1.2S, Tabu: publication of slaying (execution). Public display of corpse or part thereof.
Link: |P0555.2.1.1S, "Publication of slaying." Heads of slain enemies displayed.
Ref.: Maspero 198 n. 1 no. 14.

C0898.2S, Tabu: visiting a dead person (a tomb).
Link: |H0583.4.0.1.1S, Mother 'fights God' (wails over dead, visits cemetery). |V0065.7S, Visiting the dead. |V0311.5S, Visiting graveyards--as reminder of death and the life to come--is recommended.
Ref.: Khalîfah 295-303.

C0898.3S, Tabu: being seen during mourning.
Link: |K1864.2S, False tidings of a death as cause for long mourning-period.
Ref.: DOTTI 624/[Tns].

C0900-C999, Punishment for breaking tabu.-

C0900.1S, Tabu: wailing for the dead [(as indignity to corpse)]. Type: 470FS. 

C0900.2S, The "Curse of Y" (someone or something) for breaking tabu.
Link: |A0102.17.1S, God's curse (laCcnah). |M0400, Curses.
Ref.: Maspero 116-144 no. 7 132 n. 3 143 n. 3/(book).

C0900.2.1S, The Curse of the Pharaohs (laCnat al-farâCinah): persistent misfortune (ill-fate, bad luck) for violator of pharaonic tabu.
Link: |M0405$, Curse of total ruin for violator(s) of object or site ('curse of the Pharaohs').
Ref.: RAFe 135 n. 482.

C0901, Tabu imposed.

C0901.0.1S, Tabu: feigning disability (sickness, blindness, etc.).
Link: |K1370.3S, Feigning physical disability so as to spy on woman. |Q0591.0.1S, Feigning a disability causes its materialization.
Ref.: MITON; Nabhânî (al-) I 458.

C0901.1, Tabu imposed by certain person.
Link: |M0297$, Vow of abstinence from exercising certain legitimate activity (e.g., enjoying, marrying, celebrating, eating certain food, or the like--("deeming sinful to oneself").

C0901.1.1, Tabu imposed on son by father before death.

C0901.1.3, Tabu imposed by lover.

C0901.1.3.0.1S, Tabu imposed by spouse (wife, husband). Type: 470CS, 470C1S.
Ref.: MITON.

C0901.1.6, Tabu imposed by saint.

C0908S, Tabus imposed on non-humans (animals, objects, abstracts, etc.).
Link: |C0549.1, Tabu: [imposed on] tiger and lion [Y]. |E0183S, Body of a prophet does not decay after his death: earth may not corrode it. |V0310.1S, Religious universe (all of God's creation, animate and inanimate, worship).

C0908.1S, Tabu imposed on celestial body (planet, sky, star, etc.).

C0908.1.1S, Tabu imposed on earth (of Earth).
Ref.: RAFe 135 n. 482.

C0908.1.1.1S, Earth forbidden to corrode ('devour') corpse of prophet (saint).
Link: |E0183, Body of a prophet does not decay after his death: earth may not corrode it.
Ref.: Tha'labi 221; RAFe 135 n. 482.

C0908.1.1.2S, Earth forbidden to absorb blood.
C0908.1.2$, Tabu imposed on fire.
Ref.: Thaʿlabī 26-27 (27): "Shany (el-) "Arab Mythology" no. 61.
C0908.1.2.1$, Tabu imposed on Hell (fires of Hell).
Ref.: Shamy (el-) "Eg. Balladry”: "el-Badawī and Three Axes" no. 58 9 (belivers).
C0908.1.2.1.1$, Pilgrimage to Mecca seven times renders a person "sinful for Hell fires to touch" (i.e., gives immunity from Hell).
Link: "A0671.2.5.1$, Hell prohibited from touching certain persons. Punishing with Hell's fire is tabu. V0004.5.6$, Pilgrimage and Cunrah as intercessor(s). V0220.0.8.45, Intercession by deceased pious person delivers entombed neighbors from Hell fires of the grave. V0532, Pilgrimage to Mecca. Z0071.5, Formulistic number: seven.
Ref.: RA0816 n. 44 236 no. 14.
C0908.2$, Tabu imposed on angel.
C0908.3$, Tabu imposed on animal (bird, fish, etc.).
Link: "B0771.2, Animal tamed by holiness of saint.
C0908.3.1$, Wild beasts forbidden to devour certain person.
C0908.3.1.1$, Lions forbidden to devour a sharīf.
Link: "B0796.6$, Lions do not hurt holy men (or eat their flesh). H0257.2, Test of a true sharīf.
C0908.3.1.2$, Whale (Fish) forbidden to devour holy person.
C0908.3.1.2.1$, Whale forbidden to digest prophet (Yūnus/Jonah).
Link: C0908.3.1.2.1$, Whale forbidden to digest prophet (Yūnus/Jonah). F0911.4, Jonah [(Yūnus)]. Fish [(whale], or water monster) swallows a man.
Ref.: Thaʿlabī 230.
C0908.4$, Tabu imposed on plants.
Link: "A2720, Plant characteristics as punishment.
C0908.4.1$, Plant (fruit) forbidden to harm holy person.
Link: "A2732.1$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.
C0910, Permanent sign of disobedience for breaking tabu.
Ref.: RA0816 16 n. 39.
C0910.1$, Physical (bodily) changes as a result of breaking tabu.
Link: C0911, Golden finger as sign of opening forbidden chamber. C0912, Hair turns to gold as punishment in forbidden chamber.
Ref.: MITON.
C0911, Golden finger as sign of opening forbidden chamber. Type: 710, cf. 898.
Ref.: DOTTI 393 554; Ritter L2 520-57 no. 75.
C0911.1$, Silver finger as sign of opening forbidden chamber. Type: 710, cf. 898.
Ref.: DOTTI 169 197 295 393 556/{Plst}; TAWT 426 no. 14.
C0912, Hair turns to gold as punishment in forbidden chamber.
C0913, Bloody key as sign of disobedience.
C0915, Contents of forbidden receptacle are released.
C0916, Continuous action started by breaking tabu.
C0916.3, Magic porridge pot [(food-mill)] keeps cooking. [Against command ¢]. Type: 565.
C0920, Death for breaking tabu.
C0927, Burning as punishment for breaking tabu.
C0927.2, Turning to ashes as punishment for breaking tabu.
C0927.3, Burning and drowning as punishment for breaking tabu.
Link: |F0901.2, Extraordinary twofold death: burning, drowning.
Ref.: DOTTI 94 247 319 454.
C0931, Building falls for breaking tabu.
C0932, Loss of wife (husband) for breaking tabu.
C0934, Food supply fails because of broken tabu.
C0934.2, Land made sterile because of broken tabu.
C0936, War lost because of breaking tabu.
Ref.: MITON.
C0936.1, Nation conquered because of breaking tabu.
Ref.: MITON.
C0937, God's favor lost because of breaking tabu.

**C0940, Sickness or weakness for breaking tabu.**

C0941, Particular disease caused by breaking tabu.

Link: (Q0220.0.1, Breaking tabu punished.)
C0941.2, Swelling of limbs for breaking tabu.
Ref.: Ibshîhî 479-80/cf.
C0943.2, Loss of one eye for breaking tabu. Type: 470C1$.
Ref.: DOTTI 241.>
C0944, Dumbness as punishment for breaking tabu.

Link: (Q0451.3, Loss of speech as punishment.)
C0945, Magic forgetfulness for breaking tabu. Type: cf. 759" 
Link: (D2004.11, Acts of disobedience to God (ma‘âsî/sins) cause poor ability to learn (forgetfulness).)
C0949, Sickness or weakness for breaking tabu--miscellaneous.

C0949.1, Insanity for breaking tabu.

Link: (C0229.5.1, Tabu: mixing certain foods together (e.g., milk and fish).)
C0949.1.1S, Insanity (death) from consuming tabu substance.

Link: (G0091, Cannibalism brings madness.)
C0949.1.1.1S, Insanity (death) from drinking urine.

Link: (F1041.8, Extraordinary madness.)
C0950, Person carried to other world for breaking tabu.
C0952, Immediate return to other world because of broken tabu. Type: 470CS-ES$, 801AS-DS$.
Ref.: DOTTI 239; MITON; RAFE 306 n. 50.
C0955, Banishment from heaven for breaking tabu.

**C0960, Transformation for breaking tabu.**

Ref.: Chauvin VII 146 no. 425/cf.; DOTTI 117/[Sml]; HE-S: Somalia/Qatar 1974 no. 2.
C0961, Transformation to object for breaking tabu. Type: 705B$.
Ref.: DOTTI 378.>
C0961.1, Transformation to pillar of salt for breaking tabu.

Link: (C0331, Tabu: looking back. Q0551.3.4.4.1S, Lot's wife breaks tabu: petrified as punishment (becomes pillar of salt).)
Ref.: Jâhiz IV 107 n. 2.
C0961.2, Transformation to stone for breaking tabu. Type: 516, 707.

Link: (C0407, Tabu: answering magic bird (animal, plant). C0811.2.1S, Tabu: heeding talking bird's complaint. Q0551.3.4.4S, Person breaks tabu: petrified as punishment.
Ref.: Basset Mille III 202 no. 119; Chauvin VII 98 no. 375; DOTTI 274 385; Shamy (el-) Egypt 70 no. 8.
C0963, Person returns to original form when tabu is broken. Type: 705B$.
Ref.: DOTTI 378.>
C0964$, Transformation to person of different sex for breaking tabu. Type: 705B$.
Ref.: DOTTI 378.>

**C0980, Miscellaneous punishments for breaking tabu.**

C0981S, Regret (sorrow) because of breaking tabu. Type: 470CS-470ES$.

Link: (F0956.7.2S, Venting frustration (expressing sorrow) by causing pain to oneself (hitting own head, slapping own face, biting own finger, or the like).)
Ref.: MITON; Shamy (el-) Egypt 93 no. 12.
C0984, Disaster because of broken tabu.

Ref.: Thâtabi 40-41: Shamy (el-) "Arab Mythology" no. 110.
D. MAGIC
[AND SIMILAR SUPERNATURAL OCCURRENCES]

D0000-D699, TRANSFORMATION

D0000, Transformation (general).
Ref.: Burton VIII 270 /emedy} IV 329.-

D0001S, šihr (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers.
Link: |A0170.1S, Miracle. Supernatural deed or manifestation by God. |C0010.2S, Tabu: nether magic (sorcery, witchcraft, black-magic). |D1420.0.1S, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--(`servant' controlled by object's owner). |D1783.7.1S, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za'zīî"). |D2198, Magic control over spirits (angels). |G0583, Demons coerced by tabus of druid.
Ref.: MITON; RAFe 303 n. 34.-

D0005, Enchanted person. [Y]. A bewitched or enchanted person may, however, retain his original physical form, but may be affected mentally or morally. Type: 400.
Link: |D0000-D699, Transformation (general).
Ref.: DOTTI 183.-

D0005.1, Enchanted person cannot move.
Link: |D2072.0.5, Person paralyzed.>

D0005.3S, Enchanted (bewitched) being loses all willpower (rendered powerless).
Link: |K0815.15.1S, Musician (philosopher) lures mice out of city with music. |P0523.2.1, Fool [(the insane)] not to be punished for his crime. |W0253, Foundations of sanity (reason): four 'abrâg (‘towers$, sign of Zodiac) in man's mind stabilize it.
Ref.: DOTTI 819/|Lib|.

D0005.3.1S, Enchanted (bewitched) person involuntarily follows enchanter.
Link: |F1042, Mania: compulsion--uncontrollable (involuntary) behavior.
Ref.: DOTTI 106 124 153 466 643 929/|Plst|.>

D0005.4S, Enchanted (bewitched) person commits crime (sin).

D0005.4.1S, Rape (attempted rape) by enchanted (bewitched) person.
Ref.: MITON.-

D0005.5S, Tokens from an enchantment. Person displays objects (animals) encountered during a magical experience (event). Type: 312, cf. 449, 705BS, 953AS.
Link: |F1068.1, Tokens from a dream. Man brings objects received during a dream.
Ref.: DOTTI 122 129 203 218 330 378 658/|Syr|.-

D0006, Enchanted castle (building).

D0008S, Enchanted kingdom (cities, mountains, people, etc.).
Link: |F0768.1, City of petrified people.
Ref.: DOTTI 818/|Lit|; MITON.-

D0010-D99, Transformation of man to different man.-

D0010, Transformation to person of different sex. Type: 325AS, 705BS, cf. 681.
Ref.: Chauvin VIII 43 no. 11; Prym-Socin 218-19 no. 54; Shamy (el-) Egypt 246 no. 5; DOTTI 154 370 378; MITON.-

D0010.0.1S, Transformation: change of sex-bound functions (characteristics). Type: cf. 681, 953BS.
Ref.: DOTTI 370 659.-

D0010.0.1.1S, Male animal (bird) caused to reproduce (lay egg, give birth).
Link: |V0223.6.5S, Sex of fetus changes in accordance with saint's prognostications.
Ref.: DOTTI 895/|Tns|.-

D0010.0.2S, Transformation to person of opposite sex and back to former sex. Type: 705BS.
Ref.: DOTTI 378.-

D0011, Transformation: woman to man. Type: 705BS.
Ref.: Ibn-ṣim no. 280; ʿalī far (al-) no. 10; AGSFC: QTR 87-3 700-2-no. 3; DOTTI 149 220 273 370 378 379 408 558 587 659/|Kwt, Lib, Lit., Qtr|; TAWT 435.-

D0011.2, Woman transforms herself into a bird and lends her female organ to a boy. He fails to return it and she becomes a man when she resumes human form.-

D0012, Transformation: man to woman. Type: 705BS, cf. 750D1S.
Link: |D0659.8, Transformation to test fidelity.
Ref.: Maspero 141 no. 7 n. 1; Ibn-ṣim no. 280; ʿalī far (al-) no. 10; DOTTI 149 220 255 273 370 371 372
D0020. Transformation to person of different social class.

Link: [D0405$, Rich (high) becomes poor (low)].

D0022. Transformation: common man to exalted personage.

Link: [P0001.3$, Achieved social status].


Link: [D1810, Magic knowledge]. [D1825.3.1, Magic power of seeing death at head or foot of bed and thus forecasting progress of sickness.

Ref.: [DOTTI 304 408].

D0022.4$, Transformation: poor person to rich. Type: 550A, 750D.

Link: [D2100, Magic wealth].

Ref.: [DOTTI 304 408].

D0024, Transformation to humble person. Type: 757, 836, 938B.

Ref.: [Shamy (el-) Egypt 130 no. 21; DOTTI 421 644].

D0024.1, Transformation: king to menial.

Ref.: [Shamy (el-) Egypt 103 no. 15].


Link: [D0022.3$, Transformation: ignorant person to savant.

Ref.: [Shamy (el-) Egypt 129 no. 21; DOTTI 408].


Link: [N0206$, Wish for change in physical characteristics realized.

Ref.: [CFMC: Aswan 70-12A 5-1-no. 12; DOTTI 226 475 621 623 625 649 650/{Egy}; TAWT 454 no. 47/{Alg}].

D0031, Transformation: white person to negro. Type: 451A, 930, 930B.

Ref.: [Chauvin II 183 no. 23; DOTTI 227 621 624; TAWT 454 no. 47/{Alg}].


Ref.: [Basset Mille III 205 no. 121; Littmann al-Quds 181-92 (Arabische 282-99); DOTTI 227 284 621 624 625/{Plst}; TAWT 454 no. 47/{Alg}].

D0040, Transformation to likeness of another person. Type: 363, 894A$.

Ref.: [DOTTI 181 547].

D0040.2, Transformation to likeness of another woman.

Link: [H0492.4$, Wife tests her husband's faithfulness (fidelity)].

Ref.: [Légey 19-23 no. 3; DOTTI 190 261 268; TAWT 445 no. 36].

D0040.3$, Transformation to likeness of a relative (aunt, uncle, mother, etc.). Type: 363, 894A$.

Ref.: [DOTTI 181 547].

D0042.2, Spirit takes shape of man.

Ref.: [HE-S: 1 Izbat-Bilâl 70-1 no. 23; DOTTI 413 435/{Egy}].

D0042.2.1$, Spirit dressed in official uniform.

Ref.: [Shamy (el-) Egypt 161-62, 281 no. 35].

D0045, Persons exchange forms.

Ref.: [DOTTI 631].

D0050, Magic changes in man himself.

D0052, Magic change to different appearance ([facial features]).

Link: [D0631.1.1, Person changes appearance at will].

D0055.2.5, Transformation: adult to child.

D0056, Magic change in person's age.

D0056.1, Transformation to older person.

Ref.: [Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3.]

D0057.2, Black man's color altered to white. Type: 930A.

Ref.: [DOTTI 623].

D0057.4, Transformation to black man. Type: 930A.

Link: [K0252.4$, Person painted black and sold (kept) as slave].
Ref.: Basset *Mille* III 205 no. 121; *DOTTI* 623.

**D0090, Transformation: man to different man--miscellaneous.**

Ref.: *DOTTI* 624/‘{Tns}.

**D0094, Transformation: man to ogre.**

Link: ‘G0038S, Abused person becomes ogre-like.

**D0100-D199, Transformation: man to animal.**

**D0110-D149, Transformation: man to mammal.**

Ref.: Basset *Mille* III 205 no. 121; *DOTTI* 625.>

**D0110-D149, Transformation: man to animal.** Type: 325, 449, 1511.

Link: ‘G0263.1, Witch transforms person to animal. N0703S, Animal encountered proves to be an enchanted (bewitched, transformed) person.

Ref.: Burton I 28 35 97 126 173, VII 83 290 296 301, IX 310, S IV 329 336, Chauvin VI 199 no. 371; *DOTTI* 151 218 817.

Ref.: Artin *Nil* 157-62 no. 13; *DOTTI* 194 282/‘{Egy}.

D0112.1, Transformation: man to lion.>

D0112.1.2S, Wer-lion.>

D0112.1.2.1S, Woman becomes lioness by night.>

D0113.1, Transformation: man to wolf.>

D0113.1.1, Werewolf. A man changes periodically into the form of a wolf.

Link: ‘B0029.5, Man-wolf. [(Diyâb)].>

D0113.2, Transformation: man to bear. [Y].

Ref.: *MITON*.

D0113.3.3S, Transformation: woman to sow (female pig). Type: 555.

Ref.: *DOTTI* 312 313/‘{Tns}.>

D0113.4, Transformation: man to jackal.

Ref.: *DOTTI* 132 224 263 395/‘{Mrc}; *TAWT* 453 no. 46.>

D0114.1, Transformation: man to deer. Type: 450.

Ref.: Noy *Jefer* 121-24 no. 39; *DOTTI* 190 221 223 224 262 265 708 384/‘{Tns, Ymn}; *TAWT* 423 no. 10/(lacking) 446 no. 38/‘{Lib}.>

D0114.3, Transformation: man to sow (wild).>

D0115, Transformation: man to equine [(horse-like)] animal (wild).>

Ref.: *DOTTI* 221.>

D0115.4S, Transformation: supernatural being (deity) to hippopotamus.

Link: ‘V0001.11.8.2.4S, Idol in form of hippopotamus.

Ref.: Simpson 117.>

D0117, Transformation: man to rodent.>

D0117.1, Transformation: man to mouse. Type: cf. 545B.

Link: ‘C0012.5.1, Noah's curse admits devil to ark. Devil persuades Noah's wife to stay out of ark till Noah shall call devil in. Noah at last loses patience and calls out, "The devil! Come in!" The devil comes in and turns himself into a mouse. K0722, Giant tricked into becoming mouse. Cat eats him up.>

D0118, Transformation: man to simian.>

D0118.1, Transformation: man to ape.>

D0118.2, Transformation: man (woman) to monkey.

Link: ‘H0062.1.5S, Person transformed to animal recognized by member of opposite sex.

Ref.: *DOTTI* 123 235 352 414 664/‘{Egy, Lit.}; *MITON*.

**D0130, Transformation: man to domestic beast (mammal).**

Ref.: *DOTTI* 134 218 228 458 866/‘{Qtr}; Ibn-*)šim no. 280: Shamy (el-) "Arab Mythology" no. 1.

D0131.2S, Transformation: woman to mare. Type: 314, 325, 449.

Link: ‘D0332.2.1S, Transformation: mare to woman. Q0493.1, Adulteress transformed to mare and stipped. Q0493.1.2S, Adulteress mother transformed to mare and ridden by son.

Ref.: *DOTTI* 218 220 379 659 819 946/‘{lit.}; Ibn-*)šim no. 280: Shamy (el-) "Arab Mythology" no. 1.

D0132, Transformation: man to ass (mule, jennet, etc.). Type: 449.
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Ref.: AUC: 7 no. 18; DOTTI 218; MITON.

Ref.: Chauvin II 183 no. 23; Shamy (el-) "Sailor" 45 62 no. 5; DOTTI 218; MITON.

D0132.2. Transformation: man to mule. Type: 449.
Ref.: DOTTI 218 355/{Jrd}.

D0132.2.1. Transformation: woman to she-mule. Type: 449.
Ref.: Wehr 142 no. 6; DOTTI 218; MITON.

Ref.: DOTTI 146 151 235/{lit., Tns}; MITON.

Ref.: E0611.2, Reincarnation as cow.

Ref.: DOTTI 193 223 224 225 227/{Plst}; TAWT 454 no. 47-1/{Lib}.

Ref.: DOTTI 220 235 659/{lit.}.

Ref.: A0132.9, Bull-god.

D0134. Transformation: man to goat (he-goat, she-goat, kid, etc.). Type: 450.
Ref.: DOTTI 396/{lit.}; TAWT 446 no. 38 447 no. 38/(he-goat).

D0134.1. Transformation: man to he-goat. Type: 450.
Ref.: DOTTI 221 223/{Egy}.

D0134.2. Transformation: man to she-goat.

D0134.3. Transformation: man to kid. Type: 450.
Ref.: DOTTI 221.

D0135.1. Transformation: man to lamb.
Ref.: Juhaymân (al-) V 173-85 no. 13.

D0136. Transformation: man to swine [(pig)]. Type: cf. 620A.$
Ref.: DOTTI 351 352 414/{lit.}; ThaClabî 218.

Ref.: Chauvin V 3 no. 2, V 5 no. 443; Sâjî 221-29 no. 52[+1]; Sâjî 221-29 no. 52[+1], Ritter 1.3 362-67 no. 100; Adî Irâhîm no. 9; DOTTI 218 221 308 817 895/{Egy, Lit.}; MITON.

Ref.: Shamy (el-) "Sailor" 44 no. 5; DOTTI 218 308 817 819; MITON.

D0142. Transformation: man to cat.
Ref.: Nabkhânî (al-) II 48 (one-eyed saint).

D0142.0.1. Transformation: woman to cat. Type: cf. 402.
Ref.: DOTTI 182 186 197 297 484/{Mrc}.

D0142.0.2. Person transforms self intermittently to cat.
Ref.: DOTTI 182 197 297 484/{Mrc}.

Ref.: Chauvin V 87 no. 27; Noy Jeft 81-83 no. 24; HE-S: Nablus 69-63 no. 1; Shamy (el-) Egypt 251 no. 8; Hureiz 104 (152) no. 19; DOTTI 115 117 153 189 193 211 259 624/{Plst, Tns, Ymn}; MITON; TAWT 443 no. 34-1; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 16/cf.

D0150.0.1. Transformation: man to colorful (beautiful) bird.
Ref.: MITON.

Ref.: DOTTI 115.

D0151.1. Transformation: man to swallow. Type: cf. 1442S.
Ref.: A0132.6.2.1S, Goddess assumes form of small bird (swallow, starling, she-sparrow, etc.). Isis.
Ref.: DOTTI 807.

D0151.3. Transformation: man to nightingale. Type: 310.
Ref.: \textit{DOTTI} 115.

D0151.3.1, Transformation: man to lark. Type: 310.
Ref.: \textit{DOTTI} 115.

Ref.: \textit{DOTTI} 224.

Ref.: \textit{DOTTI} 224.

D0152, Transformation: man to bird--falconiform.

D0152.1, Transformation: man to hawk. Type: 325.
Link: |D0352.1, Transformation: hawk to person.
Ref.: \textit{DOTTI} 151.

D0152.1.1, Transformation: god to hawk.
Link: |E0613.3, Reincarnation as hawk.

D0153, Transformation: man to bird--coraciiform.

D0154, Transformation: man to bird--charadriiform. Type: 403.
Ref.: \textit{DOTTI} 188.

D0154.1, Transformation: man to dove. Type: 403.
Ref.: AGSFC: QTR 87-3 683-x-no. 3; \textit{DOTTI} 160 189 193 213 217 223 224 225 227 281 707 /\{Egy, Mrc, Plst, Qtr\}; \textit{TAWT} 454 no. 47-1; Shamy (el-) "Eg. Balladry": "Khadrâh al-sharîfah" no. 57.

D0154.2, Transformation: man to pigeon.
Ref.: \textit{DOTTI} 192 261 /\{Mrc\}; Shamy (el-) "Eg. Balladry": "Khadrâh al-sharîfah" no. 57.

D0157, Transformation: man to parrot.
Ref.: \textit{MITON}.

Link: |D0536.1, Transformation to swans by taking chains off neck.
Ref.: Chauvin VIII 206 no. 248; \textit{DOTTI} 224.

\textbf{D0170, Transformation: man to fish.} Type: 449, 1511, 555, 665.
Ref.: Chauvin 57 no. 222 n. 3; ādîl Ibrâhîm no. 9; \textit{DOTTI} 218 221 312 /\{Egy\}.

D0170.1S, Transformation: man to colored fish. Type: 449, 1511.
Link: |D0692, City's Inhabitants transformed to fish. Different classes [religious denominations] to different colored fish.
|V0131.3S, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood). |Z0140, Color symbolism.
Ref.: \textit{DOTTI} 218; \textit{MITON}.

\textbf{D0180, Transformation: man to insect.}

D0185.2, Transformation: man to flea.
Ref.: Mouliéras-Lacoste 185-227 212 no. 23; \textit{DOTTI} 130 /\{Alg\}.

\textbf{D0190, Transformation: man to reptiles and miscellaneous animals.}

Ref.: \textit{DOTTI} 214.

D0191.0.1S, Transformation: man (female) to viper. Type: 507C.
Ref.: Kh. ābd-al-Amîr \textit{Turâth} 1:5 82-86; \textit{DOTTI} 93 256 /\{Irt\}.

D0193, Transformation: man to tortoise (turtle).
Ref.: \textit{AUC}: 10 no. 7.

D0194, Transformation: man to crocodile.
Ref.: Wehr 501 no. 18; \textit{DOTTI} 78 201 290 404 483 /\{lit\}.

D0194.0.1, Wer-crocodile.
Link: |H0062.0.2, Recognition of man transformed to crocodile.
Ref.: \textit{AUC}: 18 no. 14; Ibrâhîm \textit{Assaulting with Words} 54-55; \textit{DOTTI} 145 353 /\{Sdn\}.

\textbf{D0200-D299, Transformation: man to object.}

D0200, Transformation: man to object.

\textbf{D0210, Transformation: man to vegetable form.}

D0211, Transformation: man to fruit.
D0211.1, Transformation: man (woman) to orange. Type: 408.
Ref.: \textit{DOTTI} 195.
D0211.2, Transformation: man (woman) to pomegranate. Type: 325.
Ref.: DOTTI 151; TAWT 439 no. 30.

D0211.7S, Transformation: man (woman) to watermelon. Type: 313.
Ref.: DOTTI 118 128 129 130 133 696/{Alg, Egy}.

D0213, Transformation: man to plant. Type: 313.
Link: |D0963$, Field conjured up--with land, river, crop, etc.
Ref.: DOTTI 128.

D0213.0.1S, Transformation: woman (man) to planted field. Type: 313.
Link: |D0963$, Field conjured up--with land, river, crop, etc.
Ref.: DOTTI 128.

D0213.4, Transformation: man to vine. Type: 313.
Link: |D0963$, Field conjured up--with land, river, crop, etc.
Ref.: DOTTI 128.

D0213.4.1S, Transformation: person to cucumber-vine. Type: 313.
Link: |D0963$, Field conjured up--with land, river, crop, etc.
Ref.: DOTTI 128.

D0230, Transformation: man to mineral form.
Link: |A0977.5.5.1.1S, Rock in shape of animal (man) is that animal (man) petrified.

Link: |F0768.1, City of petrified people. |Q0551.3.4, Transformation into stone [petrification] as punishment.
Ref.: Chauvin VI no. 273, 58 no. 222, VII 83 no. 373bis n. 1, 98 no. 375; Qazwînî I 279; Abd-al-Jabbar Ş. al-Tikrî, Turâth XII:12 197-200; Shamy (el-) Egypt 239 no. 1, Shamy (el-) "Sailor" 62 no. 5; DOTTI 100 101 107 110 244 274 385 624/{Irq, Tns}; MITON.

D0232S, Limbs (physical organs) turned to stone.
Ref.: DOTTI 818/{lit.}.

D0234S, Transformation: man to glass-substance.
Ref.: Shahi-Moore 63 no. 2; DOTTI 214/{Sdn}.

D0250, Transformation: man to manufactured object. Type: 310.
Ref.: DOTTI 115.

D0251, Transformation: man to dish.
D0253, Transformation: man to needle.
D0253.1S, Transformation: man (male) to pin. Type: 310.
Ref.: Shamy (el-) Egypt 60 no. 8; DOTTI 115.

D0263, Transformation: man to ornament.

D0270, Transformation: man to object--miscellaneous.
D0291, Transformation: man to mountain.
D0293, Transformation: man to star.
Link: |A0761, Ascent to stars [i.e., into becoming a star]. |R0321.3S, Woman turned into star (planet) as an act of divine mercy.

D0300-D399, Transformation: animal to person.
D0310-D349, Transformation: mammal to person.

D0310, Transformation: wild beast (mammal) to person.
D0312, Transformation: feline to person.
D0313, Transformation: canine animal to person.
D0314, Transformation: ungulate animal (wild) to person.
Ref.: DOTTI 281 533 678/{Egy}.
D0314.1.4, Transformation: gazelle to person.

D0330, Transformation: domestic beast (mammal) to person.
D0332, Transformation: equine animal (domestic) to person.
D0332.1, Transformation: ass (donkey) to person. Type: 449, 1511.
Ref.: DOTTI 218 817.
D0332.2, Transformation: horse to person.
Ref.: DOTTI 162 270 272 285 293 637 817/{Mrc}; Ibn-)'sim no. 280.
D0341, Transformation: dog to person.
Ref.: DOTTI 170 190 197 202 206 210 215 486/{Tns}.
D0342, Transformation: cat to person. Type: 871A.
Ref.: K. Sa'd-d-al-Din Cirâqiyyah 148–49 no. 14; DOTTI 210 485 486 803/{Irq}.
D0350, Transformation: bird to person.
Ref.: DOTTI 170 190 197 202 206 210 215 486/{Tns}.
D0351, Transformation: dog to handsome youth (prince). Type: 327J1$, 409C$.
Ref.: DOTTI 170 190 197 202 206 210 215 486/{Tns}.
D0361, Transformation: swan to person. Type: 313, 400, 400*, 465A.
D0361.1, Swan Maiden finds her wings and resumes her form. Type: 400.
Ref.: DOTTI 183; MITON; Alf III 55.
D0370, Transformation: fish to man. Type: cf. 449, 1511.
Ref.: DOTTI 218 817.
D0370.1, Fish cleaned by girl becomes man.
D0380, Transformation: insect to person.
D0390, Transformation: reptiles and miscellaneous animals to persons.
D0400-D499, Other forms of transformation.
D0410, Transformation: one animal to another.
D0411, Transformation: mammal (wild) to another animal.
D0411.6, Transformation: mouse to another animal.
D0411.6.1, Transformation: mouse to horse. Type: 510.
Ref.: DOTTI 257.
D0420, Transformation: animal to object.
D0422, Transformation: mammal (domestic) to object.
D0422.2.1, Transformation: dead dog to money ([jewels]). Type: 545F$, 545H$.
Ref.: DOTTI 299 300; TAWT 420 no. 7-2.
D0423, Transformation: bird (fowl) to object.
D0430, Transformation: object to person.
Link: E0078$, Vivification: life (soul) given to inanimate object (statue).
D0431, Transformation: image to person.
Ref.: Thâ'labi 244.
D0435, Transformation: manufactured object to person.
Ref.: E0078$, Vivification: life (soul) given to inanimate object (statue).
D0435.1, Transformation: statue to person.
Link: A0141.1, God makes automata and vivifies them. D1627.1, Instrument's ornamental figures climb down and run about as
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harper plays. |D1629$, Entertainment automata: musicians, dancers, and singers come out of magic object (box) and perform.
|E0078$, Vivification: life (soul) given to inanimate object (statue). |V0067.7$, Statues of persons (ushabtis, shawabtis) buried with the dead: they come to life and perform manual work for the deceased in the afterlife (hereafter).

Ref.: Shamy (el-) Egypt 248 no. 6; DOTTI 358 370 647 894.>

D0435.2.1, Picture [of person] comes to life.

Link: |C0051.5.1.1$, Tabu: photography.
Ref.: Chauvin VII 101 no. 376. >

D0440, Transformation: object to animal.

D0441, Transformation: vegetable form to animal. Type: 325.
Ref.: DOTTI 151.>

D0441.7.1, Transformation: rod to serpent. Type: cf. 325A$.

Link: |D1693.3$, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes).
Ref.: DOTTI 154; ThaClabî 106.>

D0445, Transformation: image of animal vivified.

Link: |D0435, Transformation: image to person. |D0445.5$, transformation: statue of animal (bird) comes to life.

D0445.5S, Transformation: statue of animal (bird) comes to life. Type: 325A$, 1645DS.

Ref.: DOTTI 154 894.>

D0445.5.1S, Transformation: statue of crocodile comes to life. Type: cf. 325A$.
Ref.: Budge Romances 37 no. A-01, Maspero 25 no. 2-1; DOTTI 154.>

D0445.5.1.1S, Statue of crocodile comes to life and kills person.

Link: |D0651.1.1, Transformation of magic object to animal which kills enemy. |D1402.19.1, Magic statue of animal kills.
Ref.: Budge Romances 37 no. A-01, Maspero 26 no. 2-1-1.>

D0447, Transformation: parts of animal or human body to animal.

D0447.3, Transformation: blood to animal.

D0447.8, Transformation: bone to dog.

D0447.8.1S, Transformation: bone to cat.
Ref.: DOTTI 251 267/|Egy|; TAWT 441 no. 32 445 no. 36.>

D0449, Transformation: miscellaneous objects to animals.

D0449.9S, Transformation: objects combining animate and inanimate components.

Ref.: Budge Romances 155 no. A-11.>

D0449.9.1S, Statue of ship (and its sailors, passengers) comes to life.

Link: |F0585.2, Magic phantom army.

D0450-D499, Transformation: object to object.

D0450, Transformation: object to another object.

D0452, Transformation of mineral form.

D0452.1, Transformation: rock or (stone) to other object.

D0452.1.2, Transformation: stone to mountain.

D0452.1.2.1S, Transformation: island to mountain. Type: 449/1511.
Ref.: MITON.>

D0452.1.8, Transformation: stone to island.

D0452.1.10, Transformation: rock to water.

D0452.1.13S, Transformation: worthless rock to precious stone.

D0454, Transformation of manufactured object.

D0454.1.3S, Transformation: box (chest) to island (land, etc.).
Ref.: DOTTI 132 378 382 692/|Sdn|; TAWT 453 no. 46-3.>

D0454.7.1, Transformation: comb to mountain. Type: 310.
Ref.: DOTTI 115.>
D0457.1.1, Transformation: blood to rubies. Turns to rubies as it drops.
Link: |D1766.2.3, Magic power from shedding blood. |D2101.0.1S, Blood opens treasure. |N0533.7S, Treasure opens by shedding (sprinkling) of blood. |S0062.8S, Husband offers his wife as sacrifice.
Ref.: DOTTI 238 272/{Alg}.>

D0454.7.2S, Transformation: comb to a wilderness (field of reeds, thicket, thorny hedge, marsh, or the like). Type: 310A.$
Link: |Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
|Z0196.4.1$, Symbolism: comb (ornamental: usually squarish, cursive shaped)--vagina.>

D0451.6, Transformation: stick (log) to other object.>
D0451.6.3, Transformation: stick to weapon. Type: 563.
Link: |D1601.5, Automatic cudgel. |D1400.1.7.2$, Magic palm-tree branch defeats enemies.
Ref.: Tha Clabî 105/cf.>

D0469.5, Transformation: furnace of fire to garden.
Link: |V0222.8.1S, Fire miraculously harmless to prophet (Abraham).
Ref.: Tha Clabî 46; al3-Nabhânî II 144; Hanauer 26.>

D0470, Transformation: material of object changed.-
D0473, Transformation: object to wood.>
Ref.: Chauvin V 173 no. 96 n. 1; DOTTI 439 619 926.>

D0475, Transformation: object to treasure (or vice versa). Type: 156A*, 476*, 620A$, 834A, 1358C.
Link: |K1966.2.1S, Alchemist secures payment from investor for his "equipment". |N0182, Snakes turn to gold in answer to dream.
Ref.: DOTTI 247 351 454 757; Ibshîhî 384.>

D0475.1, Transformation: objects to gold.
Link: |A1432.2, Acquisition of gold. |F0880.4$, Gold manufactured.>

D0475.1.1.1, Transformation: ashes to gold.
Link: |N0182, Snakes turn to gold in answer to dream.
Ref.: DOTTI 248 351 455/{Sdn}.>

D0475.1.3, Transformation: dead leaves to gold.
Link: |N0182.2$, Seemingly worthless objects (onion skin, garlic skin, etc.) turn into gold.>

D0476, Food transformation.-
D0477, Transformation: object becomes wine (or vice versa).
Link: |F1074.1.1S, Liquor (wine) becomes sweet punch, water, or the like.
Ref.: Basset Mille III 258 no. 153, 429 no. 256.>

D0477.0.1.1, Wine becomes blood.
D0477.0.1.2, Wine becomes honey.
Ref.: RA F E 148 n. 538.>

D0477.1, Transformation: water becomes wine.
Link: |F1074.1.1S, Illicit (sinful) food becomes licit (legitimate).>

D0478, Water changed to other substances (or vice versa).>
D0479, Transformation: miscellaneous objects change material.-

D0480, Size of object transformed.-
D0481S, Supernatural stretching and contraction of an object (tree, cliff, etc.). Type: 313E*.
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Link: |D1648.1, Tree bends to certain person.
Ref.: DOTTI 130; TAWT 414 no. 1-2/{Sdn} 447 no. 39/{Ymn} 452 no. 46-1/{Egy}.

D0481.1S, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach. Type: 313E*.
Link: |D1393.1, Treeopens and conceals fugitive. |F0942.1.1, Ground opens and hides fugitives. |Z0166.3.2.4.1S, Finger (pinky): small penis.
Ref.: Gh. al-Hasan "Al-'Urdunî @ 22-25 no. 5; Shamy (el-) "Mental Health" 16, CFMC: Sawâm)ah 71-1 8-2-no. 3; al-Zayn al-Musabba)ât 85-88; DOTTI 51 121 125 130 165 197 263 377 395 873/{Egy, Jrd, Sdn}; TAWT 414 no. 1 452 no. 46/{Sdn}.

D0482.1, Stretching objects.

D0482.1, Transformation: stretching tree. A tree magically shoots upward. Type: 313E*.
Link: |D0481.1S, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach.
Ref.: TAWT 414 no. 1-2.

D0482.3, Magic stretching lance.

D0486.1, Demon becomes larger.

D0491, Compressible objects.

D0491.2, Compressible magic objects.

D0491.2.1.1, Compressible magic box containing many people and objects. Type: 572S.
Ref.: Shamy (el-) Egypt 48 no. 7; Frobenius Kordofan: Atlantis IV 134ff. no. 13; DOTTI 333.

D0492, Color of object changed.
Link: |Z0140.1S, Color shifting symbolism.

D0492.2, Blood turns black.

D0492.4S, White stone turns black.
Link: |V0001.6.4.1.1S, 'The Black Stone': enshrined within Kaaba in Mecca.
Ref.: Damîrî II 62.

D0495S, Constitution of object changed.

D0495.1S, Hard metal (e.g., iron, copper, etc.) becomes soft (malleable).
Link: |A2732.1S, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions. |V0223.10.4S, Prophet (saint) as blacksmith.
Ref.: Tha Clabî 156; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 2.

D0500-D599, Means of transformation.

D0510, Transformation by breaking tabu. Type: 325, 707, 705B$.
Ref.: DOTTI 151 378 385.

D0513, Transformation by violation of looking tabu.
Link: |C0300, Looking tabu.

D0513.1, Man looks at copulating snakes: transformed to woman. Type: cf. 705B$.
Link: |D0012, Transformation: man to woman.
Ref.: DOTTI 378.

D0517, Transformation because of disobedience. Type: cf. 480, 705B$.
Ref.: DOTTI 248 378.

D0520, Transformation through power of the word.

D0522, Transformation through magic word (charm). Type: 449, 1511.
Link: |D2075S, Bewitching by means of magic formula and sprinkling enchanting substance (e.g., water, dust, or the like).
Ref.: Shamy (el-) "Sailor" 45 no. 4B; DOTTI 218 817.

Ref.: DOTTI 115 118 122 170 819/{Lib}.

D0530, Transformation by putting on skin, clothing, etc. Type: 400.
Ref.: DOTTI 183.

D0531, Transformation by putting on skin ([feathers]). Type: 400.
Link: |K1941, Disguised flayer. An imposter dresses in the skin of his victim.
Ref.: DOTTI 119 129 183 891/{Alg}.

D0536.1, Transformation to swans by taking chains off neck.
Link: |D0161.1, Transformation: man to swan.
Ref.: Chauvin VIII 206 no. 248.

D0550, Transformation by eating or drinking. Type: 567, 567A.
Ref.: DOTTI 327 328,
D0551, Transformation by eating.
D0551.1, Transformation by eating fruit.
D0551.1.1, Transformation by eating apple.
Ref.: DOTTI 193 225 227/{Qtr}.
D0555, Transformation by drinking. Type: 450, 705BS.
Ref.: DOTTI 221 379 658; MITON, Ibn-\textit{\textit{j}}\textsuperscript{sim} no. 280/cf.: Shamy (el-) "Arab Mythology" no. 1; TAWT 446 no. 38/{Lib}.
D0555.3S, Transformation by drinking from well (spring). Type: 450, 705BS, cf. 953A$S$.
Link: |D0591, Transformation by immersing in magic well.
Ref.: DOTTI 132 221 224 263 273 379 395 658/{lit., Mrc}; TAWT 446 no. 38 453 no. 46.
D0555.4S, Transformation by drinking magic potion (brew). Type: 449.
Link: |D1242.2, Magic potion.
Ref.: DOTTI 220 379 659 819 946/{lit.}; Ibn-\textit{\textit{j}}\textsuperscript{sim} no. 280: Shamy (el-) "Arab Mythology" no. 1.

D0560, Transformation by various means.
D0562, Transformation by bathing. Type: 681.
Ref.: Chauvin V 4 no. 2, VIII 43f. no. 11; DOTTI 370,
D0562.1, Transformation by application of water. Type: 449, 1511.
Link: |D0766.1.1, Disenchantment by water and command.
D0575, Transformation by fumigations. Burning of magic perfume ([incense]) transforms. Type: cf. 681.
Link: |D1295.1$, Supernatural results from burning incense (ritual fumigation). |D1787, Magic results from burning. |D2176.6, Exorcising invisible man by flailing air with peach branch.
Ref.: Chauvin V 87 no. 27; DOTTI 370.
D0581, Petrification by glance.
D0582, Transformation by sticking magic pin into head. Type: 310, 403.
Ref.: Noy \textit{Jefet} 81-83 no. 24; Shamy (el-) \textit{Egypt} 251 no. 8; DOTTI 115 188 189 192 259 261/{Mrc, Ymm}; TAWT 421 no. 8 442 no. 34-1.
D0583, Transformation by lousing.
Link: |K0874, Deception by pretended lousing.
Link: |D0555.3S, Transformation by drinking from well (spring). |D0766.1, Disenchantment by bathing (immersing) in water.
|D0926, Magic well. |D1337.0.1$, Magic well makes beautiful or hideous.
Ref.: DOTTI 224 227 248 625; TAWT 454 no. 47.
D0591.1S, Transformation by bathing in magic well (spring). Type: cf. 451, 930B1$S$, 681.
Link: |D0562, Transformation by bathing.
Ref.: DOTTI 224 255 370 371 379 625/{Egy}; MITON.

D0600-D699, Miscellaneous transformation incidents.
D0610, Repeated transformation. Type: 325, cf. 894.
Ref.: Chauvin II 183, V 199; Frobenius \textit{Kabylen: Atlantis} II 38ff, III 116ff; DOTTI 151 544.
D0610.3S, Self-transformation by saint (magician, holy man, etc.). Type: 318, 325.
Ref.: Maspero 15-016 no. 1; DOTTI 146 151; Shamy (el-) "\textit{\textit{Eg. Balladry}}": "\textit{Kha\textsuperscript{d}rah al-shar\textsuperscript{i}fah}" no. 57, "el-Badaw\textsuperscript{i} and Three Axes" no. 58 16.
D0610.3.1S, Saint assumes disguises; series of self-transformations.
D0612, Protean sale: man sells youth in successive transformations. Type: 325:III.
Link: |K0139.1, Animals made by magic exchanged for real ones.
Ref.: Campbell \textit{Town and Tribe} 81-89, cf. Wehr 143 no. 6; Shamy (el-) \textit{\textit{Eg. Balladry}}: "\textit{Kh\textsuperscript{d}rah al-shar\textsuperscript{i}fah}" no. 57, "el-Badaw\textsuperscript{i} and Three Axes" no. 58 16.
D0612.1, Illusory transformation of animals in order to sell and cheat. Type: 325.
Link: |K1870, Illusions.
Ref.: Shamy (el-) \textit{\textit{Eg}} 43-44 no. 6.
D0612.2S, Animal sold (given) proves to be enchanted (transformed). Type: cf. 325, 462A1$S$.
Link: |N0703S, Animal encountered proves to be an enchanted (bewitched, transformed) person.
Ref.: Maspero 15-016 no. 1.
D0613.1$, Illusory gold (coin) turns into worthless substance (e.g., glass, dirt, etc.). Type: 318, 325, 449.
Ref.: DOTTI 146 151 218.$

D0615, Transformation combat. Fight between contestants who strive to outdo each other in successive transformations. Type: 325.
Link: D0630.4, Deity has power of self-transformation.
Ref.: W.M. Müller 126 (Horus and Set); Chauvin V 2 no. 2, 5 no. 443, 199 no. 116, VI 86 no. 252, 110 no. 274; Shamy (el-) Egypt 39 44-46 248 no. 6; DOTTI 129 151 448 450 693 803/{lit.;}; MITON.$

D0615.1, Transformation contest between magicians. Type: 325A$.
Ref.: DOTTI 154.$

D0615.2, Transformation contest between master and pupil. Type: 325.
Ref.: DOTTI 151.$

D0615.5, Transformation combat between saints. Type: 776$.
Link: D0631.1.5$, Saint as shape-shifter (changes shape at will).
Ref.: DOTTI 434.$

D0615.6$, Transformation combat (contest) between deities.
Link: A0120.1, God as shape-shifter. [(With ability to shift one's form)]. D0698, Gods have power to transform themselves.
Ref.: Simpson 117-18.$

D0615.7$, Transformation combat between person (magician, saint, sorceress, etc.) and demon.
Ref.: MITON.$

D0620, Periodic transformation. Person or thing is transformed at definite intervals.$

D0621, Daily transformation.$

D0621.1, Animal by day, man by night. Type: 425, 552A.
Ref.: DOTTI 199 204 205 310/{Irq}.$

D0625$, Monthly transformation.
Ref.: MITON.$

D0625.18, Ordinary person becomes winged demon monthly.
Link: F0402.3.1$, City where men grow wings and fly periodically. V0230.6.3$, Mortal granted angels’ flying capabilities (plumage, wings).
Ref.: MITON.$

D0630, Transformation and disenchantment at will. [Self-transformation].
Ref.: Burton I 134ff., 220f., III 126f., 236, VII 76 300, IX 331, X 30, S II 86, 105, S V 88, S VII 239; Chauvin VII 83 no. 373bis n. 1.$

D0630.0.1S, Person transformed at own request (or with own consent). Type: 310.
Ref.: Ritter I.3 362-37 no. 100; Kronenberg Nubische 99-105 no. 22; DOTTI 115 118 129/{Sdn}.$

D0630.4, Deity has power of self-transformation.
Link: D0615, Transformation combat. Fight between contestants who strive to outdo each other in successive transformations. E0783.6.1$, Headless body (of deity) transforms self to headless statue.
Ref.: Simpson 117.$

D0631, Size changed at will. Type: 313E*.
Ref.: DOTTI 130.$

D0631.1.1, Person changes appearance at will.
Link: D0052, Magic change to different appearance ([facial features]).$

D0631.1.3S, Saint changes size at will.
Ref.: Nabâhî (al-) II 202 216.$

D0631.1.5S, Saint as shape-shifter (changes shape at will).
Link: A0120.1, God as shape-shifter. [(With ability to shift one's form)]. A0120.5$, Deity with ability to disintegrate into infinite number of secondary forms. D0615.5, Transformation combat between saints.
Ref.: Nabâhî (al-) II 10 23 46 383; RAFe 149 n. 546; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 5 16/cf.$

D0631.3.2, Compressible tent. Large or small at will.
Link: F0845, Extraordinary tent. [(In vol. 6-only: "Magic tent")].
Ref.: Chauvin VI 135 no. 286 n. 1.$

D0631.3.3, Sword large or small at will.
Ref.: Sayce Folk-Lore 31:3 203; RAFe 107 n. 358; Shamy (el-) Egypt 153-54: Shamy (el-) "Arab Mythology" no. 109-6.
D0631.3.3.1$, Sword's strikes controlled by eyesight (thoughts) of striker.
Ref.: RAFE 107 n. 358.-

D0631.4, Supernatural creatures change size at will.
Link: [D0682.6$, Partial transformation--size changed. |F0234.0.2, Fairy as shape-shifter. |G0307.2.1, Jinn can take any human form he chooses.
Ref.: Amin 353 ("mârid").]

D0631.4.2, Angels change size at will.
Link: [A0053.0.1$, Angel as shape-shifter.]

D0631.4.3, Demons change size at will.
Link: [D0682.6$, Partial transformation--size changed.
Ref.: Tha'labî 205-7/cf.: Shamy (el-) "Arab Mythology" no. 108.]

D0631.4.5$, Bird indicates state of national virtu: inflates self at prevalence of vice (sin), deflates self at persistence of virtu.
Ref.: Tha'labî 205-7: Shamy (el-) "Arab Mythology" no. 108.]

D0640, Reasons for voluntary transformation.

D0641, Transformation to reach difficult places. Type: 310, 432.
D0641.1, Lover as bird visits mistress. Type: 310, 432.
Ref.: Muhawi-Kanaana no. 12; Shamy (el-) Egypt 62 no. 8; DOTTI 115 204 205 211/.[Irrq].
D0641.1.0.1$, Lover as snake visits mistress. Type: 432.
Ref.: DOTTI 202 206 212 213/.[Egy, Mrc]; TAWT 442 no. 33/.[Egy].
D0641.1.1, Girl as bird visits lover. Type: 405.
Ref.: DOTTI 193.-
D0641.1.2, Transformation to be able to woo maiden. Type: 310, 681.
Ref.: DOTTI 115 370.-
D0641.2, Transformation to gain access to enemy's camp (fortress).
Link: [D0651.5, Transformation to spy enemy's camp.
Ref.: Simpson 115; Shamy (el-) "Eg. Balladry": "Khadrâh al-sharîfah" no. 57 10.-
D0651, Transformation to defeat enemies.
Link: [D0615, Transformation combat. Fight between contestants who strive to outdo each other in successive transformations.-
D0651.1, Transformation to kill enemy.
Link: [F0401.3.8, Spirit in form of snake.
Ref.: Ions 61/.[Set].]
D0651.1.1, Transformation of magic object to animal which kills enemy.
Link: [D0445.5.1.1S, Statue of crocodile comes to life and kills person.
Ref.: Budge Romances 37 no. A-01, Maspero 25 no. 2-1.-
D0651.5, Transformation to spy enemy's camp.
Link: [D0641.2, Transformation to gain access to enemy's camp (fortress).
Ref.: Simpson 115.-
D0651.5.1S, Man transforms self to bird (dove) to fly to enemy's country and gather information. Type: cf. 516ES.
Link: [K1817.4.1.2S, Disguise as peddler so as to gather news (usually of escaped or missing person).
Ref.: DOTTI 280 281/.[Egy].]
D0651.6, Transformation to protect hero from enemy. Type: 310, 313.
Link: [D0253.1S, Transformation: man (male) to pin. |D0263, Transformation: man to ornament.
Ref.: Shamy (el-) Egypt 60 no. 8; DOTTI 115 128.-
D0658, Transformation to seduce.
Link: [D0661.1, Transformation as revenge for repulsing amorous advances.-
D0658.3, Transformation of sex to seduce.
D0658.3.2, Transformation of animal to woman to seduce man.
D0658.3.4S, Woman (queen) transforms self to bird (animal) in order to copulate with men she had bewitched into birds (animals).
Link: [T033.1S, Faithless woman transforms lovers (husbands) to animals (birds) and keeps them as pets.
Ref.: MITON.-
D0659, Miscellaneous reasons for voluntary transformation.
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D0659.8, Transformation to test fidelity. Type: cf. 750D1$, cf. 1469S.
Ref.: Maspero 141 no. 7 n. 1; DOTTI 409 814.-

D0659.15S, Transformation to bird to escape lover (suitor).
Link: |T0321, Escape from undesired lover by miracle.
Ref.: DOTTI 105.>

D0659.15.1S, Maiden (woman) transforms self to bird and flies away from suitor. Type: 301E$, cf. 400.
Ref.: DOTTI 105 813; MITON.>

D0660, Motive for transformation of others.

D0661, Transformation as punishment. Type: 449, 1511.
Link: |D0691, Daily beating of men transformed to dogs [as preventive measure]. Necessary unless hero himself is to be transformed.
Ref.: DOTTI 218 308 817 820 834/{lit.}; MITON.-

D0661.1, Transformation as revenge for repulsing amorous advances.
Link: |D0661.5S, Transformation as sort of imprisonment (abduction): the enchanted is unrecognized by relatives. |R0016.3, Woman abducted by (transformed) fairy.-
Ref.: DOTTI 218 817.>

D0661.2, Transformation as punishment for denouncing saint.
Ref.: Q0227.0.1$, Disbelief in saint punished.-

D0661.5$, Transformation as sort of imprisonment (abduction): the enchanted is unrecognized by relatives.
Link: |D0661.1, Transformation as revenge for repulsing amorous advances. |F0657.5.1$, Ascetic imprisonment (spiritual incarceration: in 'prison without walls or window bars'). |F1035.6.2.1S, Girl would conceal her sweetheart in her own eye (under eyelid)' and cover him with kohl (formulaic). |K1800, Deception by disguise or illusion. |K1872, Camouflage.
Ref.: MITON.-

D0661.6$, Transformation as punishment for infidelity (faithlessness).
Ref.: P0187.1$, Wife humiliated by husband's sexual liaison with slave-woman. |Q0241.1, Desire to commit adultery punished.
Ref.: MITON.-

D0662, Transformation to cure inconstant husband.
Ref.: Chauvin II 183 no. 23.-

D0665, Transformation of enemy to be rid of him. Type: 449, 1511.
Ref.: DOTTI 218 817.-

D0665.1, Transformation of rival in love (marriage) to be rid of him. Type: 449, 1511, cf. 450.
Ref.: DOTTI 218 222 817.-

D0665.2, Transformation of stepchild to be rid of him. Type: 462A1$, cf. 450.
Ref.: DOTTI 220 222 235 659/{lit.}; MITON.-

D0665.3, Jealous co-wife transforms the other. Type: 405, cf. 705A$.
Link: |K2222, Treacherous co-wife (concubine).
Ref.: DOTTI 190 193 194 224 235 265 375 378 708/{Alg, Lit., Tns}; MITON.-

D0666, Transformation to save a person. Type: 310, 313.
Ref.: DOTTI 115 128.-

D0670, Magic flight.

D0671, Transformation flight. Fugitives transform themselves in order to escape detection by pursuer. Type: 313, 325.
Ref.: Burton V 353; Shamy (el-) Egypt 247 no. 6; DOTTI 128 151; MITON.-

D0671.0.3S, Fugitives transforms self to different animals. Type: 325.
Ref.: DOTTI 151; MITON.-

D0672, Obstacle flight. Fugitives throw objects behind them which magically become obstacles in pursuer's path. Type: 310.
Link: |R0231, Obstacle flight--Atalanta type. |V0059.3.2S, Natural barrier (e.g., lake, mountain, etc.) appears in answer to prayer: it blocks pursuer's way.
Ref.: AUC: 14 no. 7; Shamy (el-) Egypt xi n. 251, Farag 243-45; Frobenius Kordofan: Atlantis IV 220, Hurreiz 79 (135) no. 6, A. al-Tayyib Al-Dājijī 75-88 no. 10 (S. Jahn 61 no. 10); DOTTI 115 118 122 124 125 154 169 201 529 548 661 821 873/{Egy, Kwt, Sdn, Tns}.>

D0672.1, Magic objects as decoy for pursuer. Date palms are dropped which are transformed into animals which the pursuer stops to pick up.-
D0673, Reversed obstacle flight. Magic obstacles raised in front of fugitive. Type: 450.
Link: [V0059.3.2$, Natural barrier (e.g., lake, mountain, etc.) appears in answer to prayer: it blocks pursuer's way.
Ref.: A. Jahn Mehri: SAE III 125 no. 28; Légey 112-17 no. 25; DOTTI 119 161 170 222 892/{Jrd, Mrc}]

D0673.1$, Retarding obstacle: object that handicaps fugitive; can be removed (treated) only with pursuer's (ogre's, ogress's) help. Type: 313H*, 327B.
Ref.: DOTTI 132 160 161/{Jrd}]

D0674, Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil. Type: cf. 314B*, 328B*.
Link: [B0184.5.1$, Magic (marvelous) goat with whistle in its anus as hero's riding-animal.]

D0680, Miscellaneous circumstances of transformation.

D0682.4, Partial transformation--color changed.
Link: [D0232S, Limbs (physical organs) turned to stone. F0521.3, Men of metal.]

D0682.5S, Partial transformation--physical constitution (attributes) changed.
Link: [D0232S, Limbs (physical organs) turned to stone.]
Ref.: DOTTI 218 817 818/{lit.}.

D0682.5.1$, Transformation: lower half of body turned into stone. Type: 449, 1511.
Link: [D1610.18.1S, Speaking statue. K1535.1, Adullteress transforms man to stone up to the waist.
Ref.: DOTTI 218 817 818/{lit.}; MITON.]

D0682.6S, Partial transformation--size changed.
Link: [D0631.4.3, Demons change size at will.
Ref.: Tha‘labi 205-7: Shamy (el-) ”Arab Mythology” no. 108.]

D0683.1, Transformers. Demigods who transform things at will so that they assume present form.

D0683.4, Transformation by saint.

D0691, Daily beating of men transformed to dogs [as preventive measure]. Necessary unless hero himself is to be transformed. Type: 449, 992, 992A.
Link: [Q0458.1, Daily beatings as punishment. F0232.3.1S, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour.
Ref.: Chauvin V 3 no. 2, 5 no. 443; Sâji 221-29 no. 52[+1]; DOTTI 218 308 309 692 895/{lit.}; MITON.]

D0692, City's Inhabitants transformed to fish. Different classes [religious denominations] to different colored fish. Type: 449, 1426.
Link: [D0170.1S, Transformation: man to colored fish. F0401.3.15.1S, Jinni (afrit) in form of fish. V0131.3, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood).
Ref.: Chauvin VI 57 no. 222 n. 3; DOTTI 218 202 802 818/{lit.}; MITON.]

D0695, Man transformed to woman has children. Type: 705BS, 953A$.
Ref.: DOTTI 379 658.

D0698, Gods have power to transform themselves.
Link: [A0120.1, God as shape-shifter. [With ability to shift one's form]. D0615.6S, Transformation combat (contest) between deities.]

D0699, Daily beating of men transformed to dogs [as preventive measure]. Necessary unless hero himself is to be transformed. Type: 449, 992, 992A.
Link: [Q0458.1, Daily beatings as punishment. F0232.3.1S, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour.
Ref.: Chauvin V 3 no. 2, 5 no. 443; Sâji 221-29 no. 52[+1]; DOTTI 218 308 309 692 895/{lit.}; MITON.]

D0692, City's Inhabitants transformed to fish. Different classes [religious denominations] to different colored fish. Type: 449, 1426.
Link: [D0170.1S, Transformation: man to colored fish. F0401.3.15.1S, Jinni (afrit) in form of fish. V0131.3, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood).
Ref.: Chauvin VI 57 no. 222 n. 3; DOTTI 218 202 802 818/{lit.}; MITON.]

D0695, Man transformed to woman has children. Type: 705BS, 953A$.
Ref.: DOTTI 379 658.

D0698, Gods have power to transform themselves.
Link: [A0120.1, God as shape-shifter. [With ability to shift one's form]. D0615.6S, Transformation combat (contest) between deities.]

D0700-D799, Disenchantment.

Ref.: DOTTI 134 186 194 202 209 215 219 817; TAWT 455 no. 48/{Sdn}.]

D0700.1S, Petrified person (community) disenchanted. Type: 302, 707.
Link: [R0159, Sister disenchants bewitched (transformed) brother(s).
Ref.: Shamy (el-) Egypt 9-10 no. 1, 69 no. 9; DOTTI 302 385 388/{Egy}.

D0701, Gradual disenchantment.

D0702, Partial disenchantment.

D0702.11, Cat's paw cut off: woman's hand missing.
Link: [E0721.0.1, Mark inflicted on wandering soul seen on body after soul's return.

D0710, Disenchantment by rough treatment.

D0712, Disenchantment by violence.
Link: [F0405.14, Evil spirit laid after it is tormented by exorciser.]

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D0712.5, Disenchantment by beating.
Ref.: DOTTI 169 197 295 393 556/{Plst}; TAWT 426 no. 14.>

D0720, Disenchantment by removing (destroying) covering of enchanted person.>
D0721.2, Disenchantment by hiding skin (covering). Type: 400.
Link: |D1532.6.1$, Magic feather-dress bears person aloft.
Ref.: MITON.>

D0721.3, Disenchantment by destroying skin (covering). Type: 400*, 401, 402, 425, 432, 440, 441.
Ref.: Chauvin VII no. 212B; 2'Abd-Allâh A. Aghâ Turâth XII:12 193-96, Qasîr Falsafah 156-9; Frobenius Kordofan: Atlantis IV 69, 287; DOTTI 186 187 197 199 212 341/{Irq}.>

D0721.3.1$, Disenchantment by burning (hiding) feather coat (covering). Type: 400, 400*.
Ref.: DOTTI 183 186 188 809/{Sdn}.>

D0721.5, Disenchantment from fruit (flower) by opening it. Type: 408.
Ref.: DOTTI 195.>

D0722, Disenchantment by taking off bridle. Man transformed to horse (ass) thus releases. Type: 325.
Ref.: Chauvin V 150 no. 73; DOTTI 151.>

D0730, Disenchantment by submission.
Link: |F0385.2$, Jinni (fairy) placated. >
D0731, Disenchantment by obedience and kindness. Type: 431.
Ref.: DOTTI 211; MITON.>

D0732, Loathly lady. Man disenchant loathsome woman by embracing her.
Ref.: AUC: 40 no. 3; DOTTI 187/{Sdi}.>

D0733, Loathly bridegroom. [Disenchanted by woman's embrace].>
D0733.1, Hairy anchorite. [Disenchanted by woman's love].>
D0733.2.0.1$, Animal bridegroom. Type: 425A,-433, 433A.
Ref.: DOTTI 201 214 215.>

D0733.2.0.1.1$, Dog bridegroom. Type: 425A.
Link: |B0601.16.15, Marriage to wild dog (male). |D0341. 2$, Transformation: dog to handsome youth (prince).
Ref.: DOTTI 201.>

D0733.2.0.1.3$, Snake (serpent) bridegroom. Type: 432, 433A.
Ref.: DOTTI 201 212 215.>

D0735, Disenchantment by kiss. Type: 410.
Ref.: Frobenius Kabylen: Atlantis I 108; DOTTI 198.>

D0735.1, Beauty and the beast. Disenchantment of animal by being kissed by woman (man).>
D0743, Disenchantment by sexual intercourse.
Link: |J2214.13.15, Wife feigning death to avoid coition moves when her gasshâsh husband sleeps with her (as corpse) anyway. Meanwhile, messenger at door informs husband of his father's death. Husband suggests same treatment to revive father. |T0466.0.15, “Farewell Intercourse”: one more sexual intercourse with deceased wife.>

D0746$, Countermagic by submission.>

D0746.1S, Phantom (ghost) defeated by submission.
Ref.: DOTTI 317 321/{lit.}; MITON.>

D0750, Disenchantment by faithfulness of others.>
D0753, Disenchantment by accomplishment of task.>
D0753.2, Disenchantment of another by weeping jug of tears.
Ref.: DOTTI 206 218/{Tns}.>

D0755, Disenchantment of long absent spouse by faithfulness of partner.>
D0759.3, Disenchantment by naked virgin undergoing frightful journey at midnight.
D0759.3.1S, halb en-nugûm (milking the stars): magic ritual performed by naked virgin at dawn.
Link: |D1710.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |G0303.22.5.2S, shabshabah: sorceress beats own vulva with slipper so as to please devil.
Ref.: Amin 175, Walker-Ismâ'il 96-98, A.R. Sâlih 124-26; RAFE 75 n. 246.>

D0760, Disenchantment by miscellaneous means.>
D0763, Disenchantment by destroying enchanter.
Ref.: Chauvin VI 88 no. 252; cf. Artin Nil 157-62 no. 13; DOTTI 100 194 282/{Egy, Irq}.>
D0765, Disenchantment by reversing (undoing) enchantment.
   Link: |D0744, Magic object gives invulnerability. |P0774.2.6.1S, Double fee for a service: first for performing it, second for reversing (undoing) it.>

D0765.1, Disenchantment by removing cause of enchantment.

Ref.: **MITON.**

D0765.1.2, Disenchantment by removal of enchanting pin (thorn). Type: 310, 405.
   Ref.: Gh. al-Hasan "Al-'Urdunî 227-28 no. 41; Shamy (el-) Egypt 251 no. 8; DOTTI 115 150 193 194 228 378 392 397 490/Jrd, Lib, Mrc; TAWT 417 no. 5 421 no. 8 446 no. 37 454 no. 47-1.>

D0765.1.3$, Disenchantment by removal of enchanting medicine. Type: 681.
   Link: |D0765, Disenchantment by reversing (undoing) enchantment. |F0657.5.2$, Person deprived of his [mystic]-`drink' (kâs) -- (i.e., becomes 'captive spiritually'). |P0774.2.6.1$, Double fee for a service: first for performing it, second for reversing (undoing) it.

Ref.: Shamy (el-) Egypt 34-35 no. 5.>

D0766, Disenchantment by liquid.>

D0766.1, Disenchantment by bathing (immersing) in water. Type: 433B, 451, 451A.
   Link: |D0591, Transformation by immersing in magic well.

Ref.: **DOTTI 224 227; TAWT 454 no. 47.**

D0766.1.1, Disenchantment by water and command. Type: 449, 1511.
   Link: |D0562.1, Transformation by application of water.

Ref.: Shamy (el-) "Sailor" 46 no. 4B; DOTTI 219 817; MITON.>

D0766.1.1.1$, Disenchantment by sprinkling water (on the bewitched) and command. Type: 449, 1511.
   Link: |D2075$, Bewitching by means of magic formula and sprinkling enchanting substance (e.g., water, dust, or the like).

Ref.: **MITON.**

D0771, Disenchantment by use of magic object.>

D0771.3, Disenchantment by using [(magic)] powder.
   Ref.: Chauvin VI 8 no. 273.>

D0771.6, Disenchantment by medicine.
   Ref.: **DOTTI 458 866/Qt.**

D0778, Disenchantment by blowing on victim.
   Ref.: Chauvin V 236 no. 134; Qazwînî II 187-88/cf./(healing).

D0781, Disenchantment by prayer (mass) of Pope.
   Link: |V0050, Prayer.

D0781.1, Disenchantment by blessing.
   Link: |D0705S, barakah (blessedness): supernatural [positive] power residing in object, act, or person.>

D0782, Disenchantment by physical contact.>

D0782.1, Disenchantment by touch of holy man.
   Link: |D0706S, A person's barakah (mabrûk-person, blessed person).>

D0788, Disenchantment by sign of cross.>

D0788.0.1S, Disenchantment by religious means (prayer, holy book, etc.).
   Link: |D0781, Disenchantment by prayer (mass) of Pope.

Ref.: CFMC: Oases 71-3 1-1-no. [4]; DOTTI 118/Py.>

D0789.6, Disenchantment by repeating magic formula.>

**D0790, Attendant circumstances of disenchantment.**

D0791, Disenchantment possible under unique conditions. Only one combination of time place and person will serve.>

D0791.1, Disenchantment after end of specified time.
   Ref.: **MITON.**

D0791.1.1, Disenchantment at end of seven years. Type: 432, 938B.
   Link: |F1012.1.0.1S, Years (seven, forty, etc.) of searching or wandering.

Ref.: Shamy (el-) Egypt 264 no. 15; DOTTI 212 644; TAWT 442 no. 33.>

D0791.1.2S, Disenchantment at end of ten years.
   Ref.: **MITON.**
D0791.2, Disenchantment by only one person.
Ref.: Shamy (el-) Egypt 178-79 no. 42.>

D0791.2.0.1S, Disenchantment by only the enchanter.
Link: |D2161.5, Magic cure by certain person. JH1398.1s, Quest for the enchanter (bewitcher, deliverer of magic spell).
Ref.: MITON.>

D0791.2.2.1, Disenchantment promised if girl may marry transformed man.>
D0791.2.2.1.1, Maiden will disenchant man only if she may marry him and transform his enchanter.
Link: |Q0584, Transformation as fitting punishment.
Ref.: MITON.>

D0791.2.3S, Voluntary disenchantment by the enchanter.
Ref.: DOTTI 308 895/ [lit.].>

D0794, Enchanted person attracts attention of rescuer.
Link: |H0062, Recognition of transformed person (animal). N0324.2, Transformed person unknowingly slaughtered (killed).>

D0794.2S, Enchanted person attracts attention by crying (weeping). Type: 449, 1511.>

D0800-D1699, MAGIC OBJECTS.>
D0800-D899, Ownership of magic objects.>

D0800, Magic object.
Link: |D1710.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities.>

D0802, Growing rocks.>

D0802.5S, Rock multiplies--by self-dividing (miraculous).
Link: Z0103.1.1, Rock (stone, bad earth): barrenness (sterility).
Ref.: DOTTI 435.>

D0810-D859, Acquisition of magic object.>

D0810, Magic object a gift.
Ref.: Hurreiz 108 (156) no. 25.>

D0811, Magic object received from God (a god).>

D0811.2, Magic object falls down from heaven.
Link: |F0962.12, Holy object falls from heaven.>

D0812, Magic object received from supernatural being.>
D0812.4, Magic object received from ghost. Type: cf. 561BS.
Ref.: Chauvin V 78 no. 22 n. 1; DOTTI 319.>

D0812.5, Magic object received from genie. Type: 561.
Ref.: DOTTI 316 321 323.>

D0812.5.1s, Magic object demanded by hero from jinni-king upon the advice of another jinni (usually king's daughter). Type: 560, 563, 564.
Link: |F0337.3S, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. F0369.9.1S, Jinni (afrit) offers help to wailing person so as to get him to be quiet.
Ref.: DOTTI 314 316 321 322 323 329/ [Egy].>

D0812.11, Magic object received from giant.>

D0813, Magic object received from fairy.
Link: |D0812.5, Magic object received from genie.>

D0813.1, Magic object received from river-nymph.
Ref.: DOTTI 194 330/ [Tns].>

D0813.1.2, Magic cauldron received from lake spirit. Type: 563.
Link: |D1171.2, Magic cauldron.>

D0813.1.2.1S, Magic food-providing vessel received from afrit (jinni) living in well. Type: 563, 564.
Ref.: DOTTI 321 323.>

D0813.2, Magic object received from grateful fairy. Hero has cured sick fairy.
Ref.: DOTTI 194 330/ [Tns].>
D0817, Magic object received from grateful person. Type: 560.
Ref.: *DOTTI* 314.

D0817.1, Magic object received from man in return for rescue of child. Type: 560, 611.
Ref.: *DOTTI* 194 314 330/{Trns}.

D0818.1, Magic object received from magician. Type: 561.
Ref.: *DOTTI* 316; *MITON*.

D0821, Magic object received from old woman.
Ref.: Muhawi-Kanaana 175-77 no. 19; *DOTTI* 121 181/{Plst}.

D0822, Magic object received from old man.

D0826, Magic object received from monster.

D0826.2$, Magic object received from ogress (ogre). Type: 310, 480.
Ref.: *DOTTI* 115 248.

D0827, Magic object received through particular intermediaries. Only one person can help secure it. Type: cf. 776AS.
Link: |N0207$, Person (animal, bird) with certain qualities fated to perform task. |N0543, Certain person to find treasure.
Z0358.1$, Only one person can produce miraculous occurrence.
Ref.: Chauvin V 59 no. 19 n. 1; *DOTTI* 435.

D0830, Magic object acquired by trickery.
Ref.: Chauvin VII 38 no. 212B.

D0830.1, Attempt to learn about magic object by spying. Type: 511, 560, 563, 564.
Ref.: *DOTTI* 265 314 321 323; *TAWT* 445 no. 36.

D0832, Magic object acquired by acting as umpire for fighting heirs. Type: 518.
Ref.: Shamy (el-) *Egypt* 5 no. 1; Frobenius *Kabylen: Atlantis* II 113 175, III 336 IV 110; *DOTTI* 288; *MITON*.

D0833, Magic object acquired by tricking giants. Type: 518.
Ref.: *DOTTI* 288.

D0838, Magic object acquired by stealing. Type: 518.

D0840, Magic object found.

D0841, Magic object accidentally found. Type: 561.

D0842, Magic object found on grave. Type: 561.
Ref.: Basset *Mille* III 330 no. 199.

D0845, Magic object found in underground room. Type: 561.
Ref.: *DOTTI* 316 317 480/{lit}.

D0849, Magic object found--miscellaneous.

D0849.5, Magic object found in fish. Type: 560.
Link: [D0849.10S, Magic object found inside animal (bird)].

D0849.10S, Magic object found inside animal (bird). Type: 560.
Link: [D0849.5, Magic object found in fish].
Ref.: *DOTTI* 314.

D0849.10.1S, Magic object found in cock (rooster). Type: 560.
Ref.: *DOTTI* 314 315/{Egy}.

D0850, Magic object otherwise obtained.

D0851, Magic object acquired by exchange.

D0851.1, Magic object purchased.

D0856, Magic object acquired by gaining love of owner.

D0860, Loss of magic object.
Ref.: Meissner 101 no. 54.

D0861, Magic object stolen.
Ref.: Wehr 478 no. 18.

D0861.2, Magic object stolen by neighbor. Type: 563.
Ref.: *DOTTI* 321 323/{Alg}.

D0861.4, Magic object stolen by rival for wife. Type: 560, 561.
Ref.: *DOTTI* 314 316.
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D0861.5, Magic object stolen by hero's wife. Type: 560.
Ref.: DOTTI 99 310 314 318/[Eg.].>

D0862, Magic object taken away by force.
Ref.: MITON.>

D0865, Magic jewel carried off by bird.
Ref.: Chauvin V 211 no. 120; MITON.>

D0866, Magic object destroyed. Type: 561, 563.
Link: [J0889.3.1S, Flying mechanical horse. (Controlled by lawlab/mechanical device).] [J0328.1S, New invention (machine, medicine, etc.) destroyed (suppressed) for fear of its consequences.
Ref.: DOTTI 281 316 317 321/[lit.]; MITON.>

D0866.0.1S, Magic automatic object destroyed (rendered ineffective). Type: 1645G5.
Ref.: MITON.>

D0866.3S, Magic object destroyed because of its evil social consequences. Type: 575.
Link: [J0328.1S, New invention (machine, medicine, etc.) destroyed (suppressed) for fear of its consequences. ] [N0131, Acts performed for changing luck. ][N0135, Object effects change of luck. ][N0139.1S, Magic objects brings bad luck.
Ref.: Budge Romances 160 no. A-11/(book drowned); MITON.>

D0871, Magic object traded away.
Ref.: DOTTI 153 311 316 803/[Sdn].>

D0871.1, Magic object exchanged for worthless. Type: 561.
Link: [K0266, New bags for old! [Recovery of valuable old bag given away by stupid wife].
Ref.: DOTTI 316.>

D0871.2S, Magic object given away to kind helper.
Ref.: MITON.>

D0876, Magic treasure animal killed. (Goose that laid the golden egg). Type: 287G5, 567.
Link: [N0515, Treasure found in goose's stomach [gizzard].
Ref.: cf. HE-S: Minya 70-77 no. 3; DOTTI 95 148 221 240 247 322 327 457/[Egy, Syr].>

D0877, Magic object loses power by overuse.
Ref.: Chauvin V 11 no. 7.>

D0880, Recovery of magic object.
Ref.: DOTTI 316.>

D0881, Magic object recovered by use of another magic object. Type: 561.
Ref.: DOTTI 316.>

D0881.1, Recovery of magic object by use of magic apples ([palm-dates, etc.]). These apples cause horns to grow. Type: 566.
Link: [D0992.1, Magic horns (grow on person's forehead).
Ref.: DOTTI 326.>

D0881.2, Recovery of magic object by use of magic cudgel. Type: 563.
Ref.: DOTTI 321 324/[Mrc].>

D0881.3S, Magic object recovered by use of magic ring. Type: 561.
Ref.: DOTTI 316; MITON.>

D0882, Magic object stolen back.

D0882.1, Stolen magic object stolen back by helpful animals. Type: 560.
Ref.: DOTTI 314.>

D0882.1.1, Stolen magic object stolen back by helpful cat and dog. They steal the ring from the thief's mouth. Type: 560.
Link: [K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object. ][K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring.
Ref.: DOTTI 314 315/[Egy, Lit.].>

D0882.5S, Stolen magic object stolen back by hero's wife. Type: 859G5.
Ref.: DOTTI 317 479 480/[lit.]; MITON.>

D0895, Magic object returned in payment for removal of magic horns. Type: 566.
Ref.: DOTTI 326.>

D0896S, Magic object lost and voluntarily returned to owner by finder.
Link: [D0849.5, Magic object found in fish.
Ref.: MITON.>
D0900-D1299, Kinds of magic objects.


D0900.0.1, Prognostications from weather phenomena.>


D0902. Magic rain. Type: 707. Ref.: Basset RTP XXXIII 167f., cf. Nabhânî (al-) II 47; Shamy (el-) Egypt 254 no. 9; DOTTI 385.>

D0905. Magic storm. Type: 707, 425G1$. Ref.: DOTTI 206 385; MITON.>

D0906. Magic wind.>

D0908. Magic darkness. Type: 325. Link: |D1109.1$, Magic darkness as weapon. |K1889.5.1S, Mock darkness: nighttime extended by extraordinary or deceptive means. Ref.: Shamy (el-) Egypt 248 no. 6; DOTTI 151; Thā'labī 202-3.>

D0909$. Magic thunder, lightning, and rain accompany arrival of supernatural (meteorological) husband (lover). Type: 425G, 425G1$. Link: |F1013$, Sudden temporary changes in physical surroundings (atmosphere, ground, buildings, etc.) as indicators of change in a situation. Ref.: DOTTI 205 206.>

D0910. Magic body of water.

D0915.4. Intermittent river. River flows at stated intervals. Ref.: Chauvin VII 44 no. 153.>

D0915.4.1, Sabbatical river. Dry on Sabbath. Ref.: Chauvin VII 44 no. 153; MITON.>

D0921. Magic lake (pond).>

D0921.3.38, Magic lake under which treasure is buried. Ref.: DOTTI 316 317/{lit.}.>

D0921.3.3.1S, Lake Qârûn (Korah): treasure lake. Ref.: DOTTI 316 317/{lit.}; MITON.>


D0927.5, Spring runs dry (as result of fratricide). Link: |F0960.0.1.1S, Extraordinary sympathetic nature phenomena at occurrence of injustice (crime). |Q0211.9, Fratricide punished. Ref.: Thā'labī 27-28/cf.: Shamy (el-) "Arab Mythology" no. 65.>

D0927.6S, Spring runs dry (as result of brother's cruelty to sister). Type: 872$. Link: |F0932.6.2, River dries up its waters out of sympathy. |Q0551.4.4.1S, Punishment, animals will not give milk. |Q0552.3.0.5S, Failure of crops and milk as punishment for cruelty to relatives (sister). Ref.: DOTTI 488.>

D0930. Magic land features.>

D0931. Magic rock (stone). Ref.: Hanauer 53-54; Amin 155, Walker-Ismâ'īl 22; Hurreiz 75 no. 2.>
D0932, Magic mountain. Ref.: Wehr 434 no. 17.

D0935.4, Magic brick. Link: |D1500.1.6.3$, Objects from grave (dust, dirt, brick, etc.) as remedy.|


D0940, Magic forests.|

D0941.1, Forest produced by magic. Ref.: Hurreiz 79 (135) no. 6.|

D0950, Magic tree. Type: 561A$, 720. Ref.: Chauvin VII 95 no. 375; DOTTI 319 396; TAWT 446 no. 37/{Egy}.|

D0950.2, Magic oak tree. Type: 577. Ref.: DOTTI 335.|

D0950.5, Magic pear tree. Type: 1423. Ref.: DOTTI 799.|

D0950.18, Magic cedar tree. Type: cf. 1387*/1442$. Link: |D0950.21$, Magic tamarisk tree (shrub). Ref.: DOTTI 807.|

D0950.19, Magic palm tree.|

D0950.20$, Magic sycamore tree. Type: 470CS. Link: |A0151.7.1, Deity resides in tree. |A 0652.3.2$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). |A0878, Earth-tree [of life-spans]. Tree of life or fate. |D1393.1.2$, Tree grows around object (person) and encloses it (him). |V0001.7.1.6$, Sacred sycamore-tree. Ref.: Ions 82; DOTTI 239.|


D0954, Magic bough. Ref.: Chauvin V 229 no. 130.|

D0960, Magic gardens and plants.|


D0961.1, Garden produced by magic. Link: |D2178, Objects produced by magic. Ref.: MITON.|

D0963$, Field conjured up--with land, river, crop, etc. Type: 313, 449, 1511. Link: |D1605.1.1S, Magic theiving pot steals penis: pot broken. |D2157.6, Field cultivated and sowed by magic. |G0269.29$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.). Ref.: DOTTI 128 219 817; MITON; Ibn-.ylim no. 280/cf.: Shamy (el-) "Arab Mythology" no. 1.|

D0964, Magic bush.|

D0965, Magic plant. Ref.: Chauvin II 193 no. 12, V 14 no. 9, VI 73f. no. 239.|


D0965.12, Magic grass.|

D0971, Magic seed. Ref.: DOTTI 316/{Alg}.|

D0975, Magic flower. Ref.: Basset Mille I 143 no. 27.|

D0980, Magic fruits and vegetables.|

D0981, Magic fruit. Type: 566. Ref.: Basset Mille I 143 no. 27, Chauvin VI 74 no. 329; DOTTI 326.
   Ref.: Burton S IV 434ff., Chauvin VI 74 no. 239, 133 no. 286; DOTTI 139 174 336 375 390.>
D0981.3, Magic orange. Type: 408.
   Ref.: DOTTI 195.>
D0981.3.1$, Magic ‘sweet lemon’. Type: 408.
   Ref.: DOTTI 195.>
D0981.8, Magic grape. Type: 705A$.
   Ref.: DOTTI 375.>
D0983.5, Magic egg-plant [(eggplant)].
   Link: [D1367.1.5$, Insanity (idiocy, lunacy, etc.) from eating eggplant.
   Ref.: Walker-Ismâ‘îl 45-46.>]
D0985, Magic nut.>
D0986$, Magic shell (nut, fruit: orange, lemon, almond, etc.) contains people or objects. Type: 408.
   Link: [D0491.2.1.1, Compressible magic box containing many people and objects.
   Ref.: DOTTI 195.>
D0986.1$, Person comes out of a nutshell. Type: 408.
   Link: [D0211.1, Transformation: man (woman) to orange.
   Ref.: DOTTI 195 201 481 754 771 885/{Alg}.>]
D0986.5$, Object comes out of a nutshell. Type: 408.
   Link: [D1450, Magic object furnishes treasure.
   Ref.: DOTTI 195 201 481 754 771 885/{Alg}.>]
D0990-D1029, Magic bodily members.>
D0990, Magic bodily members--human.
   Link: [D1707.2$, Blessed bodily organ (limb).>]
D0992, Magic head.
   Link: [D1610.5, Speaking head. [E0783, Vital head. Retains life after being cut off.-
D0991, Magic hair.
   Ref.: Chauvin V 230 no. 130.>
D0992.1, Magic horns (grow on person’s forehead). Type: 566.
   Link: [A0131.6, Horned god. [D0881.1, Recovery of magic object by use of magic apples [{palm-dates, etc.}]. These apples cause horns to grow. F0511.3, Person with horns.
   Ref.: Juhaymân (al-) I 227-35 no. 14; DOTTI 326.>
D0993, Magic eye.
   Link: [D2071, Evil Eye. Bewitching by means of a glance.>
D0996, Magic hand.>
D0996.28, Supernaturally blessed (compassionate) hand.
   Link: [D1705S, barakah (blessedness): supernatural [positive] power residing in object, act, or person.>
D1001, Magic spittle. Type: 550A, 750D.
   Link: [D1611.5, Magic spittle impersonates fugitives.
   Ref.: Shamy (el-) Egypt 269 no. 21; DOTTI 304 408; TAWT 454 no. 48.>
D1002, Magic excrements. Type: 510.
   Ref.: DOTTI 257; TAWT 443 no. 34/{Omn}.>
D1002.0.1$, Excrements of ‘holy man’ works wonders (‘holy shit’).
   Link: [D1846.5.3$, Inviolability through saint’s excreta (urine). [V0141.3$, Healing power of sacred relic (shirt, cloak, etc.).
   Ref.: MITON.>]
D1003, Magic blood--human.
   Link: [D1500.1.7.3$, Carnal love charm: made from human menstrual blood, pubic hair, milk, semen, etc.
   Ref.: Ibshîhî 280-81.>
D1008, Magic human flesh.
   Link: [D1297S, Charm (annulet) of flesh. Made of human or animal flesh.>
D1010, Magic bodily members--animal.
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Link: |B0152, Animals with unusual limbs or members. |B0720, Fanciful bodily members of animals.>
D1015, Magic internal organs of animal.>
D1015.1, Magic heart of animal.>
D1015.1.1, Magic bird heart. Type: 567.
Link: |D1561.1.1, Magic bird-heart (when eaten) brings man to kingship.>
D1015.6$, Magic animal placenta (afterbirth).
Ref.: RAFE 115 n. 391.>
D1015.6.1$, Cat=s placenta has supernatural effects.
Link: |D1279$, Charm (amulet) of flesh. Made of human or animal flesh. |T0588, Motifs associated with the placenta.
Ref.: RAFE 93 n. 307; Qazwînî I 261/(goat).>
D1016, Magic blood of animal.>
D1016.1$, Magic ritual requires slaughtering of certain animal (bird).
Link: |D1710.1$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |F0385.2.2$, Possessing zâr-jinn (asyâd) placated by sacrifice.
Ref.: RAFE 93 n. 307; Qazwînî I 261/(goat).>
D1016.1.1$, Magic ritual requires slaughtering of white cock.
Link: |D2101.1, Treasure found by sprinkling ground with blood of white cock.
Ref.: MITON.>
D1017, Magic flesh of animal.>
D1017.3$, Magic flesh of snake (viper).
Link: |B0161.3, Wisdom from eating serpent. |F0950.0.4.4.1$, Viper flesh improves health (cures). |T0188.1$, Eating flesh of (male) snake or serpent ensures birth of sons.
Ref.: MITON.>
D1018, Magic milk of animal.>
D1030, Magic food.>
D1030.1, Food supplied by magic. Type: 563, 564.
Link: |F0849.0.1.1$, Food (drink) so delicious, as if from otherworld.
Ref.: Nabḥânî (al-) II 5/cf.; Shamy (el-) Egypt 174 no. 40; DOTTI 321 323; MITON.>
D1030.1.1, Food supplied by means of prayer.
Ref.: Basset Mille III 295 no. 177/cf.>
D1030.2, Magic banquet.>
D1031, Magic pastry (bread, cake, etc.).>
D1031.0.1, Manna. Food from skies in basket each morning.
Link: |F08495, Remarkably delicious (liked) dishes—(ordinary foods).
Ref.: Basset Mille III 323 no. 195.>
D1032, Magic meat.>
D1032.2, Flesh of cat when chewed has magic results.
Ref.: Jâhiz V 341.>
D1032.5$, Meat produced (generated) supernaturally (in dream) by jinn causes magic illness.
Link: |F1069.1$, 'Insanity' from a vision (story).
Ref.: RAFE 299 n. 12 300 n. 15.>
D1037, Magic honey.>
D1040, Magic drink.>
Ref.: Hurreiz 122 no. 67.>
D1040.1, Drink supplied by magic.>
D1041, Blood as magic drink.>
D1045, Magic beer.
Link: |E0761.6.4, Life token: beer foams.>
**D1050, Magic clothes.**

D1052, Magic garment (robe, tunic).

- Link: |D1388.0.4, Magic garment protects from drowning. |

D1052.1, Magic uniform.

D1052.2S, Garment of certain color cures (prevents) disease.

- Link: |F0956.7S, Preventive diagnoses (and practices) that reduce potential for illness (promoters of good health). |

D1052.2.1S, Red garment cures (prevents) measles, (and warns of the malady's presence).

- Link: |Z0141.3.1S, Red as symbol of evil (danger, drought, etc.). |

D1053, Magic mantle (cloak).

- Type: 328, 400, 566.

- Link: |D1329.1, Putting head under saint's cloak ([mantle]) reveals rewards of heaven. |

- F0962.12.2.1S, Garment falls from heaven. |

- V0220.0.15.1S, Saint's *dilq* (cloak or mantle). |

- V0229.8.4S, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

- Ref.: Chauvin V 230; Shamy (el-) "Bint-Birry" 146; DOTTI 173 183 326; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 7-8 15-16. |

D1056, Magic shirt.

- Link: |D1344.9.1, Magic shirt gives invulnerability. |

D1061, Magic veil.

D1063, Magic garter.

- Ref.: Chauvin V 230 no. 130. |

D1064, Magic pocket.

- Ref.: Chauvin VI 104 no. 270 n. 2. |

D1065.2, Magic shoes.

- Ref.: Chauvin V 229 no. 130. |

D1067, Magic head-wear.

- Ref.: DOTTI 67 83 644 647/{Alg}. |

- D1067.2, Magic cap. Type: 328, 518, 566.

- Ref.: Chauvin V 229 no. 130; DOTTI 173 288 326. |

**D1070, Magic ornaments.**

- Ref.: Duwayk (al-) I 213. |

D1071, Magic jewel (jewels).

- Link: |D1380.11, Magic jewel protects. |

- Ref.: Chauvin V 293 no. 443; MITON. |

D1074, Magic bracelet.

- Ref.: Chauvin VI 107 no. 272 n. 4. |

D1076, Magic ring. Type: 400, 554*, 560, 665.

- Link: |D1402.12, Magic ring kills. |

- D1470.1.15, Magic wishing-ring. [Solomon's Ring].

- Ref.: Bduge, *Mummy* 162/(bestows power on the dead); Burton VI 243, VII 283, X 28ff., S III 51 72 136ff., S V 245; Chauvin V 229 no. 130; VI 108 no. 272 273; CFMC: *Sawâm)*ah 71-1 16-2-no. 2; DOTTI 125 181 183 226 230 272 232 346 537/{Alg, Egy}. |

D1079, Magic ornaments--miscellaneous.

- Ref.: Chauvin VI 230. |

D1079.1, Magic crown. |

**D1080, Magic weapons.**

- Link: |D1311.17, Divination by magic weapon. |

- P0553, Weapons. |

- V0140.0.1.2S, Weapon (sword, dagger, etc.) as sacred relic. |

D1081, Magic sword. Type: 159C$, 328, 611, 665.

- Link: |V0152.1S, Sacred sword. |

- Ref.: Burton IV 176, VI 221f. 230, VII 41 44, S VI 221f. 426, S VII 257, Chauvin VI 66 no. 233; Meissner 101 no. 54; DOTTI 67 105 173/{lit.}. |

D1082, Magic saber.

- Ref.: Chauvin V 230 no. 130; 259 no. 154 n. 1. |

D1083.1, Magic poignard (dagger).

- Ref.: Basset *Mille* I 143 no. 27. |

D1084, Magic spear.

- Link: |D1601.4.3.1S, Automatic harpoon (barb, hook) obeys commands of owner. |

D1092, Magic arrow.

- Link: |D1311.17.2, Divination by magic arrow. |
Ref.: Chauvin V 230 no. 130.>
D1101, Magic armor.
  Link: |V0140.0.1.3$, Armor (shield, cuirass, etc.) as sacred relic.>
D1101.0.1S, Armor endowed with animal's magic (totemistic) characteristics (e.g., bull's, lion's, eagle's, etc.).
  Link: |Z0194$, Animal symbolism--male's character and personality attributes (habits).
Ref.: Maspero 249 no. 17 n. 1.>
D1101.1, Magic shield.>
D1101.2, Magic cuirass.
  Link: |S0116.0.1S, Murder with poisoned cuirass. Flesh (skin) of wearer falls off.
Ref.: Maspero 219 no. 16/cf. (talisman).>
D1101.4, Magic helmet.
Ref.: Maspero 249 no. 17 n. 1/cf.>
D1109S, Magic weapons--miscellaneous.>
D1109.1S, Magic darkness as weapon.
  Link: |D0908, Magic darkness. |P0553.1.2$, Gas as weapon.
Ref.: Tha'labi 202-3.>
D1109.1.1S, Enemy frightened (overawed) with magic darkness.
  Link: |K1889.5, Illusory night (darkness).
Ref.: Tha'labi 202-3.>

D1110, Magic conveyances.>
D1111, Magic carriage.
Ref.: Chauvin V 229 no. 130.>
D1114, Magic chariot.
Ref.: Chauvin V 229.>
D1118, Magic airship. Type: 325.
Ref.: Shamy (el-) Egypt 248 no. 6; DOTTI 151.>
D1121, Magic boat.
Ref.: Burton I 242f.>
D1123, Magic ship.
  Link: |D1533, Magic amphibian vehicle.
Ref.: Chauvin V 201 no. 117 n. 1.>

D1130, Magic buildings and parts.>
D1131, Magic castle.>
D1131.1, Castle produced by magic. Type: 462, 560, 561, 707.
  Ref.: DOTTI 233 316 385.>
D1132, Magic palace.>
D1132.1, Palace produced by magic. Type: 462, 560, 561, 707.
  Ref.: Chauvin V 63 no. 19; DOTTI 177 233 314 316 317 385/{lit.}; MITON.>
D1138, Magic tent.
  Link: |F0845, Extraordinary tent. [In vol. 6-only: "Magic tent"]').
Ref.: Chauvin VI 135 no. 286 n. 1.>
D1142S, Magic bathroom (bath furnishings).>
D1142.1S, Magic bathtub (artificial pool). Type: 681.
  Link: |F0779, Extraordinary bathhouse (or steam bath: 'sauna'/ 'mûrah'). K1886.85, Illusory bathtub (pool).
Ref.: Shamy (el-) Egypt 37 no. 5.>

D1150, Magic furniture.
  Link: |F0779, Extraordinary live accessories (humans, animals, birds, etc.) for palace.>
D1151.2, Magic chair.
  Link: |D1156, Magic throne.
Ref.: Chauvin V 229 no. 130; Damîrî I 221-22.>
D1153, Magic table. Type: 563, 564.
Ref.: Chauvin V 272 no. 154; DOTTI 321 323.>
D1154.2, Magic sofa.
Ref.: Chauvin V 230 no. 130.>
D1155, Magic carpet. Type: 653A.
Link: |D1520.19, Magic transportation by carpet.
Ref.: Chauvin V 230 no. 130; DOTTI 357.>

D1156, Magic throne.
Link: |D1151.2, Magic chair.
Ref.: Chauvin V 230 no. 130; Damîrî I 221-22.>

D1157, Magic platform.
Ref.: Chauvin V 230 no. 130.

D1162.1, Magic lamp. Type: 561.
Ref.: DOTTI 316 317/{lit.}.>

D1163, Magic mirror. Type: 653A, 709.
Ref.: Chauvin VIII 191 no. 228; Shamy (el-) Egypt 249 no. 7; DOTTI 357 390.>

D1170, Magic utensils and implements.
Ref.: D1170.1S, Magical practice require utensil (implement) that is virgin (ghashîm, lit.: inexperienced, heretofore unused).
Link: |P0553.9.1S, 'Virgin' weapon--unused.>

D1171.2, Magic cauldron. Type: 563.
Ref.: DOTTI 321.>

D1171.4, Magic pitcher. Type: 898.
Ref.: Chauvin V 230 no. 130; DOTTI 554; TAWT 426 no. 14/{Egy}.>

D1171.6, Magic cup.
Link: |D1470.1.18, Magic wishing-cup.>

D1171.7, Magic vase.
Ref.: Chauvin V 259 no. 154.>

D1171.8, Magic bottle.
Link: |D1601.35, Magic water bottle brings water.>

D1172.2, Magic bowl.

D1172.4S, Magic dough-bowl (kneading-tub). Type: 310.
Link: |Z0139.9.3S(formerly, Z0139.7.3S), Pot (jar, water-bottle) as symbol of female--(general).
Ref.: DOTTI 115.>

D1174, Magic box. Type: 537, 561.
Ref.: Chauvin V 230 no. 130; DOTTI 297 316 318/{Egy}.>

D1174.2S, Magic box containing cloud which turns into a woman. Type: 537.
Ref.: Juhaymân (al-) II 11-34; DOTTI 297 334 357 359/{Sdn}.>

D1174.7, Magic vase.
Ref.: Chauvin V 230 no. 154.>

D1182, Magic pin. Type: 310, 400, 403.
Ref.: Basset Mille I 143 no. 27; DOTTI 116 183 188.>

D1183, Magic scissors (shears). Type: 325, 705AS.
Link: |D2021.2S, Dumbness caused by magic scissors cutting off tongue.
Ref.: Shamy (el-) Around the World (ed. Dorson) 159-63; DOTTI 151 375; TAWT 417 no. 5/{Sdn}.>

D1183.1S, Magic scissors (shears) kill monster. Type: 313KS, 510DS.
Ref.: DOTTI 133 264; TAWT 423 no. 11/{Bhrn}.>

D1183.2S, Magic scissors (shears), when closed cause maiden suspended in air to be released. Type: 325.
Ref.: Shamy (el-) Egypt 39 41-42 no. 6; DOTTI 151.>

D1192, Magic bridle. Type: 325.
Ref.: Burton I 215; DOTTI 323 326 336.>

D1193, Magic bag (sack). Type: 330, 563, 564.
Ref.: Chauvin V 272 no. 154; DOTTI 321 323 975 976/{lit.}.>

D1209.1, Magic bridle. Type: 325.
Ref.: DOTTI 151.>

D1209.5, Magic fish-hook.
Link: |D1601.4.3.1S, Automatic harpoon (barb, hook) obeys commands of owner.>

D1209.8, Magic broom.
Link: |D1601.9.1, Automatic broom.>
D1210, Magic musical instruments

D1211, Magic drum.
  Ref.: Hurreiz 130 no. 95.

D1211.15, Magic drum supplies riding-animals (transportation).
  Ref.: MITON.

D1211.25, Magic drum calls for help. Type: 310A$.
  Ref.: DOTTI 116.

D1221, Magic trumpet.
  Ref.: RAFe 46 n. 138.

D1223.1, Magic flute.
  Link: A1093, End of world announced by trumpet.

D1224, Magic pipe (musical). Type: 515$.
  Link: G0303.10.12, Devil owns reeds.

D1233, Magic violin (fiddle). Type: 559, 577, 592, 851, 853.
  Ref.: Basset RTP XXVI 266; DOTTI 313 335 342 470 474.

D1240, Magic waters and medicines.
  Ref.: Burton I 124, III 259, V 394, IX 204, VI 328.

D1241, Magic medicine (= charm).
  Link: DOTI 273.

D1242, Magic fluid.
  Link: A1095.1S, Deity's energy derives from mystical fluid (elixir, nectar).--("sa").

D1242.0.1, Magic elixir (nectar).
  Link: D0475.1.9, Transformation: copper to gold.

D1242.0.1.1, Magic elixir transforms one metal to another.
  Ref.: Ibn-)ism no. 280: Shamy (el-) "Arab Mythology" no. 1.

D1243, Magic pill.
  Link: D1500.1.6, Ghoulish magic object cures disease.

  Ref.: Burton S VI 213; Chauvin V 41 no. 388, 146 no. 72; DOTTI 456.

D1245, Magic perfume.
  Ref.: Chauvin VI 8 no. 273.

D1248, Human liver as medicine. Type: 50, 837A$, 980H$.
  Link: DOTI 17 458 681; TAWT 415 no. 3/{Egy}.

D1250, Miscellaneous magic objects.

D1254, Magic staff.
  Link: D1472.2.12S, Magic staff (cane, rod) supplies food. D1673, Magic staff blossoms. V0220.0.15S, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.

D1254.2, Magic rod.
  Link: D1470.1.25, Magic wishing-rod.

D1254.3, Magic pestle.
  Ref.: Shamy (el-) "Egypt" (1971) no. 53.
D1254.3.1$, Magic mortar and pestle: audible from great distance. Type: 432.

Ref.: DOTTI 212/ {Egy}; TAWT 442 no. 33/ {Egy}.>

D1255, Magic tube.

Ref.: Chauvin VI 133 no. 286 n. 2.>

D1256, Magic ball.

Ref.: Chauvin V 87 no. 27 n. 2, VII 98 no. 375 n. 3.>

D1258, Magic mill. Type: 565.

Ref.: DOTTI 324.>

D1264, Magic sphere.

Ref.: Chauvin V 259 no. 154; DOTTI 201 481 754 771 885/ {Alg}.>

D1265, Magic book. Type: 611.

Ref.: Maspero 123 no. 7; Chauvin V 135 262 295; Gawhary (el-) 16 n. 1, 17ff; DOTTI 88 208 895/ {lit., Mrc}; MITON; TAWT 433 no. 23.>

D1266.0.1$, Multiple supernatural powers acquired from reciting formulas from sacred (magic) book.

Ref.: Budge Romances 156-158 no. A-11.>

D1266.1, Magic writings (gramarye [gramarye], runes).

Ref.: Maspero 135 n. 2 no. 7; AUC: 18 no. 11, Gawhary (el-) 133ff., Lane 263-64, cf. Amin 82; Hanauer 99-100; MITON; RAFE 70 n. 230, 299 n. 11.>

D1266.2, Magic picture.

Ref.: Basset RTP XXVI 22.>

D1268, Magic statue (doll).

Ref.: Basset RTP XXVI 22.>

D1272, Magic circle. Type: 810, 815.

Ref.: Chauvin VII 104 no. 378; DOTTI 448; MITON.>

D1273, Magic formula (charm). Type: 676, 677.

Ref.: F0052, Resuscitation by magic charm.

Ref.: Maspero 266 no. 18; Chauvin V 10 no. 7, 60 no. 19 n. 1; DOTTI 367; Jâhiz IV 184-86.>

D1273.0.1, Charm written in blood has magic power.

Ref.: Maspero 266 no. 18; Chauvin V 10 no. 7, 60 no. 19 n. 1; DOTTI 367; Jâhiz IV 184-86.>

D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers.

Ref.: Chauvin V 10 no. 7, 60 no. 19 n. 1; DOTTI 367; Jâhiz IV 184-86.>

D1273.3, Bible [holy] text as magic spell. [D1711.1, Biblical worthy as magician. [D1766, Magic results produced by religious ceremony. [sâr mûri, `ulvi (upper magic, theurgy)]. F0382.3.15, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.>

Ref.: Hanauer 99-100 (Jewish)/cf.->
D1273.0.5, Charm containing name of God.

D1273.0.6$, ‘raqwah’/ruqwah: charm containing sacred words renders invulnerable (protects).

Link: |F0382.3.1$, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.

Ref.: Maspero 266 no. 18; Amîn 212; MITON; RAFE 93 n. 306, 306 n. 45.>

D1273.1, Magic numbers.

D1273.3, Bible [(holy) text as magic spell.

Link: |D1273.0.2, Magic spell mixed with Christian [(sacred, holy) prayers. |D1500.1.8, Magic amulet cures disease. |D1711.1, Biblical worthy as magician. |D1766, Magic results produced by religious ceremony. ]sih nûrânî, C Ulwî (upper magic, theurgy). |V0090$, Miraculous effects of invoking God's attributes (basmalah, ḥasbanah, ḥawqalah, etc.). |V0090.0.2.1$, God's word (holy text) cures disease. (Koran, Bible, etc., as medicine).

Ref.: Wehr 305 no. 11; Shamy (el-) Egypt 34, 169; MITON.>

D1273.3.1$, Reading holy text (scripture) at someone as punitive spell.

Link: |M0400.1$, Supplication (prayer that begs) for God's punishment (da‘wah 'ala). |M0430, Curses on persons.

|M0400.1.2$, Yâ-Sîn Surah powerful when 'recited at' tyrant (offender, thief, unjust, etc.). Then, labeled: "Ciddiyat Yâ-Sîn". |D2077$, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird). |W0047.1$, The power of the spoken word. |Z0119.1$, Letters of the alphabet personified.

Ref.: Basset Mille III 355 no. 210/CF; AGSFC: BHR 86-4 15-x-x; Amîn 284, Shamy (el-) Egypt 163 no. 36/(Kursî surah), HE-S: Kafr El-Zaytûn 69-64 no. 5.>

D1273.5, Magic oath. Type: 136A.

Link: |H0252, Act of truth. [Consequence to an oath].

Ref.: DOTTI 56.>

D1273.6, Magic alphabet.

Link: |A0602.1$, The letter 'alif' ("A") as the first created letter. |A0602.2.1$, 'Science of letters' (Cilm al-ḥurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. |V0235.0.3$, Angel invoked by properties of letters of the alphabet and numbers--(magic).

D1273.6.1$, 'Supernatural power (right) of a letter (of the alphabet).'

Ref.: MITON.>

D1273.6.1.1$, The power of the letter "Kâf" (k) and the letter "Nûn" (n); i.e., "Kôn" ("Be").

Link: |A0602.2.1$, 'Science of letters' (Cilm al-ḥurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. |A0611.0.1.1$, Creator's command: "Be!"--it becomes ("kùn!" fa-yakûn). |D2077$, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird). |W0047.1$, The power of the spoken word. |Z0119.1$, Letters of the alphabet personified.

Ref.: RAFE 305 no. 41.>

D1273.8$, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion.


D1279$, Charm (amulet) of flesh. Made of human or animal flesh.

Link: |D1008, Magic human flesh. |D1015, Magic internal organs of animal.

Ref.: RAFE 115 n. 391/(placenta).>

D1274, Magic fetish. [Amulet].

Link: |F0827.9.1$, Extraordinary glazed-earthenware ornament (amulet). |T0461.0.1$, Erotic fetishism.

Ref.: Amin 25.>

D1275, Magic song. Type: 425E.

Link: |D1422.1S, Possessing-spirit responds to musical 'call' (nidâ).

Ref.: DOTTI 204.>

D1275.1, Magic music.

Ref.: Boqarî 42.>

D1275.2, Magic melody.

Link: |F0262, Fairies make music. |P0760.5.3.4.0.1.1S$, Ownership of a melody.


D1275.3, Magic hymn.

Link: |D1380.14.1, Magic hymn protects.>

D1275.4, Magic poems (satire).

Link: |D1380.14, Magic poems protect. |P0427.4, Poet (druid) as satirist.>

D1278, Ghoulish charm. Charm made from parts of corpse or things associated with corpse.

Link: |D1273.0.1, Charm written in blood has magic power.
Motif Constituents of Arab-Islamic Folk Traditions

Ref.: Amîn 286, Lane 257-58/(blood of decapitaed man), CFMC: Oases 71-3 2-1-no. [1b]. Walker-Ismâ’îl 21 106.>

D1278.35, Sorcerer uses brick from grave.
Ref.: RAFe 303 n. 34.>

D1282.1, Magic knot.
D1282.1.1, Druid's knot: magic defense.
Link: |D1784.15, Magic results from breathing into a knot.>

D1288, Magic coin.
Link: |D1602.11, Self-returning magic coin. Keeps coming back.>

D1288.15, Vanishing magic coin: disappears or turns to worthless object after it has been spent.
Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |F0451.5.1.4, Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold.
Ref.: MIton.>

D1291, Heavenly body as magic object.
Link: |D1311.6, Divination by heavenly bodies.>

D1291.1, Sun as magic object.
Link: |D1311.6.3, Sun answers questions.>

D1291.2, Star as magic object.
Link: |D1761.1.1, Wishing by shooting star.
Ref.: Littman 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1295, Magic incense.

D1296, Sacred relic as magic object.
Link: |V0140, Sacred relics.>

D1300-D1599, Function of magic objects.

D1300-D1379, Magic objects effect changes in persons.

D1300, Magic object gives supernatural wisdom. Type: 433A, 550A, 750D.
Ref.: Shamy (el-) Egypt 269 no. 21; DOTTI 215 304 408.>

D1300.2, Cap gives magic wisdom. Type: 328.
Ref.: DOTTI 173.>

D1300.6, Charm gives magic wisdom.
Link: |D1310.6, Magic charm gives knowledge.>

D1300.95, Spittle (from sacred person) gives supernatural wisdom. Type: 550A, 750D.
Link: |V0221.0.1.2.1S, The water used by saint for ablution has miracle-like (healing) powers.
Ref.: Shamy (el-) Egypt 128, 129 no. 21; DOTTI 304 408.>

D1301, Magic object teaches animal languages. Type: 670, 671.
Ref.: DOTTI 365.>

D1310, Magic object gives supernatural information.

D1310.6, Magic charm gives knowledge. Type: 451A.
Link: |D1300.6, Charm gives magic wisdom. |D1312.5S, Magic bead gives advice (provides information). Ref.: DOTTI 227.>

D1311, Magic object used for divination.

D1311.2, Mirror answers questions. Type: 709.
Link: |T0011.5.1.1S, Falling in love with one's own reflection in mirror.
Ref.: DOTTI 390; TAWT 420 no. 8/{Alg}.>

D1311.3, Oracular well.

D1311.3.2S, Oracular echo from well (deep pit).>
D1311.3.2.1$, Echo from well answers questions.

D1311.4, Oracular tree.

Link: |V0001.7, Worship (veneration) of trees and plants.

D1311.6.1, Moon (stars) answer(s) questions. Type: 709.

Ref.: DOTTI 390; TAWT 420 no. 8/{Alg}.


Ref.: DOTTI 231 232 390/{Alg}.

D1311.6.4, Divination by stars.

Link: |F0897.1.1$, Finding direction by star(s). |M0302.4, Horoscope taken by means of stars. [Astrology].

Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.

D1311.6.5$, Magic incantation (‘fix’) linked to star(s).

Ref.: Shamy (el-) Egypt 178 no. 42; MITON.

D1311.6.6$, Medical recipe linked to stars. (Treatment that is mixture of the scientific and the magical).

Ref.: MITON.

D1311.10, Divination by part of animal’s body.

Ref.: DOTTI 624/{Tns}.

D1311.10.4S, Divination from animal’s stomach (entrails, intestines).

Ref.: DOTTI 238 272/{Alg}.

D1311.13, Plant used for divination.

Link: |P0483.3.1$, Snake charmer as a cheat.

Ref.: Jâhîz IV 191.

D1311.15, Magic rod used for divination.

Ref.: MITON.

D1311.15.3S, Magic oracular vessel (jar, bottle or the like used for divination).

Link: |A0182.1.1S, Deity reveals criminal (thief). |D1810.0.4.1.1S, mandal (`magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.

Ref.: RAFe 301 n. 20.

D1311.17, Divination by magic weapon.

Link: |D1080, Magic weapons.

D1311.17.2, Divination by magic arrow.

Ref.: Ibn al-Kalbî 23 24 30 37/(sacred arrows).

D1312, Magic object gives advice. Type: 451, 451A.

Ref.: DOTTI 224 227 no. 47-1/{Alg}.

D1312.1.1, Excrements as adviser.

Ref.: D1002, Magic excrements.

D1312.5S, Magic bead gives advice (provides information). Type: 451A, 774R$.

Link: |D1310.6, Magic charm gives knowledge.

Ref.: DOTTI 227 432; Th’a’labî 205-7: Shamy (el-) "Arab Mythology" no. 108; TAWT 453 no. 47/{Lib}.

D1312.5.1SC(formerly, D1312.5S), Magic bead gives advice from mother. Type: 451A.

Link: |D1310.6, Magic charm gives knowledge.

Ref.: DOTTI 227.

D1313, Magic object points out road. Type: 310, cf. 774R$.

Ref.: DOTTI 116 125 181 226 432 537/{Alg}.

D1313.1, Magic ball indicates road. Rolls ahead. Type: 310.

Ref.: N0122.0.2S, The choice of roads: Road of Safety, Road of Sorrow, or Road of No-return.

Ref.: Chauvin V 87 no. 27 n. 2, VII 98 no. 375 n. 3; Shamy (el-) Egypt 58 no. 5; DOTTI 116.

D1313.1.3S, Magic ball when struck with magic racket indicates road. Rolls ahead. Type: 310.

Ref.: Shamy (el-) Egypt 58 no. 8 79 no. 9; DOTTI 117 380/{Egy}.

D1313.3, Copper horseman indicates road. Type: 1645DS.

Ref.: Chauvin V 33 no. 16; DOTTI 894; MITON.

D1313.12, Magic cake indicates road. Type: 310.
Ref.: Shamy (el-) Egypt 251 no. 8; DOTTI 116>.
D1314, Magic object indicates desired place.
D1314.1, Magic arrow indicates desired place.
Ref.: Hanauer 80-81.>
D1314.1.3, Magic arrow shot to determine where to seek bride. Type: 402.
Ref.: DOTTI 186>.
D1314.2, Magic wand (twig) locates hidden treasure.>
D1314.2.2, Divining rod (twig) locates underground water supply.>
D1314.2.3, Divining rod points to house of thief.
Link: |A0182.1.1$, Deity reveals criminal (thief). D1817.5$, Detection of crime through `magic liquid-mirror' (manad). Ref.: MITON>.
D1315, Magic object locates lost person.
Link: |V0220.0.10.15, Saint with supernatural ability to locate (guide) the lost.>
D1316, Magic object reveals truth. Type: 159C$.
Ref.: Ritter I.3 378-91 no. 102; DOTTI 67 499 569 784{/lit., Syr}.>
D1316.4, Magic ring permits owner to learn person's secret thoughts.
Ref.: Chauvin VI 108 no. 272.>
D1316.5, Magic speaking reed (tree) betrays secret. [Secret whispered into hole in ground]. Type: 782.
Ref.: Basset Mille II 258 no. 34; DOTTI 442>.
D1316.5.0.1$, Flute: "Alexander has horns!". Type: 782.
Ref: |D1610.34.1, Speaking flute. Ref.: Basset Mille II 258 no. 34; DOTTI 442>.
D1316.11, Sword turns upon owner when untruth is uttered. [Sword of truth]. Type: 159C$.
Ref.: DOTTI 67 68 544 591{/Egy}>.
D1316.11.15, Sword turns upon owner when innocent is to be executed.
Link: |D16608, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person.
Ref.: DOTTI 238 272\{Alg}\.>
D1317, Magic object warns of danger.
Ref.: Chauvin VIII 188 no. 228; Zîr 19.>
D1317.4, Magic bracelet warns of poison.
Ref.: Chauvin VI 107 no. 272 n. 4.>
D1317.9, Statue gives warning.>
D1317.9.1, Brass (copper) statue at city gates blows on trumpet at stranger's approach.
Link: |F0891$, Marvelous detection of covert activities (intentions) by machine.
Ref.: Chauvin V 30 no. 13 n. 1, 265 no. 154; Ibshîhî 493.>
D1317.9.28, Magic chain detects evil intentions--(`tubba$ Hassân's chain').
Ref: |Zîr 19.>
D1317.9.2.15, Magic horn detects evil intentions and sounds alarm.>
D1318, Magic object reveals guilt.>
D1318.0.1, Magic object picks out guilty man.
Ref.: Basset RTP VII 621.>
D1318.1.1, Stone bursts as sign of unjust judgment. Type: 894.
Link: |F0994.38, Stone bursts out of pity for persecuted heroine.
Ref.: DOTTI 544; TAWT 425 no. 13{/Egy}.>
D1318.2.1, Laughing fish reveals unjust judgment. Type: 875D.
Ref.: DOTTI 286 509{/lit.}.>
D1318.2.28, Laughing fish reveals wife's (daughter's) adultery. Type: 517A$, 875D.
Link: |D1639.4, Statue laughs and reveals crime. N0456, Enigmatical smile (laugh) reveals secret knowledge.
Ref.: Basset Mille I 310-12 no. 44; DOTTI 286 287 509{/Qtr}.>
D1318.5, Blood indicates guilt or innocence.
Link: |H0175.7S, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'.
Ref.: DOTTI 286 509{/Qtr}.>
D1318.5.6, Blood bubbles at place of murder.>
D1318.6.15, Drop of murdered person's blood boils until revenge has been accomplished.
Link: |E0451.9, Ghost laid when revenge is accomplished.
D. Magic and Similar Supernatural Occurrences

Ref.: Tha'labi 212.>
D1318.7, Flesh reveals guilt.>
D1318.7.0.1, Speaking flesh reveals murder.
Ref.: DOTTI 396/ [lit.].>
D1318.7.1, Flesh of animal reveals guilt.>
D1318.7.1.1, Flesh of stolen animal cannot be cooked (turns putrid). Type: 511A.
Ref.: DOTTI 266.>
D1318.7.1.3$, Flesh of stolen animal petrified (turned to stone).
Link: [A0977.5.5.1.1S, Rock in shape of animal (man) is that animal (man) petrified].
Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>
D1318.7.3$, Animal's flesh obeys only owner's commands. Type: 511A.
Link: |D1649.6, Objects rebel against their owners. |D1651, Magic object obeys master alone. [Serves owner only]. |F1009.5S, Inanimate object disobey's command.
Ref.: Shamy (el-) "Folkloric Behavior" 192; DOTTI 266; TAWT 445 no. 36.>
D1318.7.4$, Flesh of poisoned animal (dead) speaks: warns eater. Type: 511A.
Link: [D1619.2, Eaten object speaks from inside person's body].
Ref.: DOTTI 266; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.>
D1318.10.1, Ship refuses to move with guilty man aboard. Type: 432, 973.
Link: [S0264.1, Man thrown overboard to placate the storm].
Ref.: Basset Mille III 399 no. 239; Wehr 296 no. 11; DOTTI 212 677/ [lit.]; TAWT 442 no. 33/ [Egy].>
D1323, Magic object gives clairvoyance.>
D1323.1, Magic clairvoyant mirror. Type: 425, 653, 653A.
Ref.: Chauvin VIII 191 no. 228; Wehr 478 no. 18; Shamy (el-) Egypt 50 no. 6; DOTTI 199 357; MITON; Ibshihi 493.>
D1323.2, Magic clairvoyant vase.
Ref.: Chauvin V 259 no. 154.>
D1323.4, Magic clairvoyant sphere [(part of ball)]. Shows all that passes on earth by looking at that part of globe.
Link: [D1264, Magic sphere].
Ref.: Chauvin V 259 no. 154; MITON.>
D1323.5, Magic salve gives clairvoyance.
Ref.: Chauvin V 146 no. 72, Nabhabâ (al-) II 145; DOTTI 177 317/ [lit.].>
D1323.5.1S, Kohl (powder) when worn gives clairvoyance for buried treasures. Type: 472S, cf. 726*. 
Link: [D1331.3.2, Powder (kohl) causes supernatural sight and blindness. |D1388.0.7.2S, Kohl when applied to eyes protects from drowning. |F0889.4S, Marvelous machine allows looking into opaque objects. (X-ray). |F0897.1S, Finding direction by celestial means (nature phenomena). |J0166.4.1S, Book gives accounts of all hidden treasures.
Ref.: MITON.>
D1323.9, Clairvoyant tube.
Ref.: Chauvin VI 133 no. 286.>
D1323.18, Clairvoyance from prayer.
Link: [D1820.0.1S, Clairvoyance (raf/kashf al-ujab): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.). |V0223.3, Saint can perceive thoughts of another man and reveal hidden sins.]
D1329.1, Putting head under saint's cloak [(mantle)] reveals rewards of heaven.
Link: [D1053, Magic mantle (cloak)].>
D1330, Magic object works physical change.
Ref.: Shamy (el-) "Mythological Constituents of Alf laylah" 41.>
D1331.3, Magic object causes both supernatural sight and blindness. Type: 472S, 726*. 
Ref.: DOTTI 245.>
D1331.3.1, Salve causes magic sight and blindness.
Link: [D1331.3.1, Salve causes magic sight and blindness. |D1323.5, Magic salve gives clairvoyance.
Ref.: Burton II 103 n. 2/ [kohl, Chauvin V 146 no. 72.>
D1331.3.2, Powder [(kohl)] causes supernatural sight and blindness. Type: 472S, 726*.
Ref.: Nabhabâ (al-) II 145/; Wehr 176 no. 7; Hanauer 210-12/; DOTTI 245 63 248 455/ [Emrt, Plst]; MITON.>
D1331.4, Magic object causes sight-shifting.
   Link: |Z0140.1$, Color shifting symbolism.>

D1335.5, Magic ring gives strength.
   Ref.: Josef Tômâ al-Fârisî
   Turâth X:10 177-79; DOTTI 102 106 199/{Irq}.>

D1335.5.2.0.1S, Magic ring gives power to rule ('ring of kingship').
   Link: |A0517$, Culture-hero as ruler of the entire world (cosmocurator)--(Alexander, Solomon, etc.). |D1470.1.15, Magic wishing-ring. [Solomon's Ring].
   Ref.: MITON.>

D1337, Magic object makes beautiful or hideous. Type: 480.
   Ref.: DOTTI 248.>

D1337.0.1S, Magic well makes beautiful or hideous. Type: 480.
   Link: |D0591, Transformation by immersing in magic well.
   Ref.: DOTTI 248.>

D1337.1, Magic object beautifies. Type: 480.
   Link: |F0959.9$, Marvelous beauty-aids (cosmetics, `paint,' etc.).
   Ref.: DOTTI 248.>

D1337.1.8, Magic liquid gives beauty.>

D1337.2, Magic object makes hideous. Type: 480.
   Ref.: DOTTI 248.>

D1338, Magic object rejuvenates.
   Link: |D1880, Magic rejuvenation. |U0260.3$, Effects of aging are irreversible.>

D1338.1.1, Fountain [(spring)] of youth. Type: 774R.$
   Link: |D1346.2, Fountain of immortality. |F0162.6.3$, Reservoir of nectar of energy (vitality) in otherworld. |H1321.3, Quest for the water of youth. |H1376.7, Quest for immortality.
   Ref.: Amîn 193; Shamy (el-) Egypt 137-38 no. 23, HE-S: Cizbat-Bilâl 70-1 no. 13, Lane 231 n. 1; Thaîlabî 205-7; Shamý (el-) "Arab Mythology" no. 108.-

D1338.1.2, Water of youth. Type: 551, 774R.$
   Ref.: Thaîlabî 205-7; Shamý (el-) "Arab Mythology" no. 108/cf./immortality; Chauvin VI 73f. Nos. 239, 202; Shamý (el-) Egypt 271 no. 23; DOTTI 305.-

D1338.2, Rejuvenation by plant. Type: cf. 774R.$
   Ref.: Chauvin VI 74 no. 239; DOTTI 73 432 582 657/{Irq}.>

D1338.3.1, Rejuvenation by apple. Type: cf. 653A.
   Ref.: Chauvin VI 74 no. 239; Bashîr Cmir Turâth V:4 185-92; DOTTI 73 357 582 657/{Irq}.>

D1338.3.3, Rejuvenation by fruit.
   Ref.: Chauvin VI 74 no. 239.-

D1338.7S, Rejuvenation by eating bird's (animal's) flesh.
   Link: |B0110, Treasure-producing parts of animals. |B0394.1, Bird rejuvenates person.-

D1338.7.1S, Rejuvenation by eating roc's flesh.
   Ref.: Damîrî I 368.-

D1344, Magic object gives invulnerability.
   Link: |D0765, Disenchantment by reversing (undoing) enchantment. |D1380.0.2.1S, Removal of magic protecting agent renders vulnerable.
   Ref.: Walker-Ismâ'il 37-40 43; MITON.>

D1344.3, Amulet renders invulnerable.
   Link: |D1274, Magic fetish. [Amulet]. |F0827.9.1S, Extraordinary glazed-earthenware ornament (amulet).
   Ref.: Maspero lix; Nabhânî (al-) I 481; al-Duwayk I 213; RAFE 70 n. 231.-

D1344.4, Charm (written) renders invulnerable.

D1344.9.1, Magic shirt gives invulnerability.
   Link: |D1056, Magic shirt.
   Ref.: DOTTI 275/{Syr}.>

D1345, Magic object gives longevity.
D1346, Magic object gives immortality. Type: 774R$.
Link: |A0652.5$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality). |V0220.0.10.2$, Saint with supernatural ability to bestow longevity.
Ref.: DOTTI 432.>

D1346.2, Fountain of immortality. Type: 774R$.
Link: |A0694.3.3$, Springs (fountains) in paradise. |D1338.1.1, Fountain [(spring)] of youth. |E0081$, Fountain (spring) of water of life. Its water resuscitates the dead.
Ref.: R.L. Green 52-53; "Fountain of life"; Shamy (el-) "Arab Mythology" no. 108.>

D1346.5, Plant of immortality. Type: 774R$.
Link: |D1524.1.1, Medicine on feet permits man to walk on water. |H1333.2.1, Quest for plant of immortality.
Ref.: Shamyl (el-) |Egy| 272 no. 23; Shamyl (el-) "Mythological Constituents of Alf laylah" 41.>

D1346.5.1$, Herb of immortality.
Ref.: Shamy (el-) |Egy| 271-72 no. 23; Shamy (el-) "Mythological Constituents of Alf laylah" 41.>

D1346.5.1.1$, Herb extends life till End of World (blowing of trumpet).
Link: |A1093.1$, Archangel Isrâîl will blow the trumpet, announcing commencement of End of World.
Ref.: MITON; Shamy (el-) "Mythological Constituents of Alf laylah" 41.>

D1346.6, Fruit of immortality.
Link: |H1321.1, Quest for Water of Life (which will resuscitate).
Ref.: DOTTI 101 107 116 151 160 163 188 340 375 390.>

D1346.10, Magic water (sprinkled) gives immortality.
Link: |H1321.1, Quest for Water of Life (which will resuscitate).>

D1346.10.1$, Water of immortality: makes one immortal when drunk. Type: 774R$.
Ref.: DOTTI 432; MITON; Shamyl (el-) "Mythological Constituents of Alf laylah" 41.>

D1347, Magic object produces fecundity [(fertility)]. Type: 301, 303, 310, 325, 327B, 327B*, 403, 591, 705A$.
Ref.: MITON; |Egy| 101 107 116 151 160 163 188 340 375 390.>

D1347.1, Magic apple produces fecundity.
Link: |D0981.1, Magic apple.>

D1347.2, Blood as remedy for barrenness in woman.
Link: |D1003, Magic blood--human.>

D1347.3, Magic medicine makes sterile fertile.
Link: |D1241, Magic medicine (= charm).
Ref.: MITON.>

D1347.3.1, Magic pills insure birth of twin sons.
Link: |D1243, Magic pill. |T0188$; Practices believed to ensure birth of sons (male offspring).>

D1347.4, Magic statue gives fecundity.
Link: |D1268, Magic statue (doll).>

D1347.5, Magic fish (eaten) causes fecundity. Type: 303, cf. 705A$.
Ref.: DOTTI 107 375.>

D1347.75, Magic serpent (eaten) causes fecundity.
Link: |T0188.15$; Eating flesh of (male) snake or serpent ensures birth of sons.
Ref.: MITON.>

D1349.1, Magic object produces immunity from hunger and thirst.
Ref.: MITON.>

D1349.1.6, Tiny amount of food magically satisfies.
Link: |D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people.
Ref.: Shamyl (el-) "Eg. Balladry"; "el-Badawî and Three Axes" no. 58 3.>

D1350, Magic object changes persons disposition.
Link: |H0065$, Indicators (signs) of change in mood (disposition).>
D1351, Magic object makes person peaceful.

D1353, Magic object makes person foolish.

Link: [D1367.7.1$, Insanity from milk and fish mixture. |G 0082.3$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened.]

D1355, Love-producing (aphrodisiac) magic object.

Link: [D2064.0.1, Magic love-sickness. |F0951$, Cures for impotence and frigidity.]

Ref.: Hurreiz 122 no. 67.

D1355.2, Magic love-philtre. Type: 872A$.

Ref.: DOTTI 490.

D1355.2.2, Blood as love-philtre.

D1355.2.3, Semen in love-philtre. Type: 872A$.

Link: [K2178$, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used. |T0531.2$, Conception from 'wearing' semen-stained clothing item. |T0591.5.1.1S, 'gāfāḥ', inseminating agent placed on ball of wool (cotton or the like) and 'worn' by woman (i.e., placed in vagina as love-philtre). Typically, it contains human semen.

Ref.: DOTTI 490.

D1355.3, Love charm.

Link: [D1909$, Familial amity induced by magic.

Ref.: Duwayk (al-) I 212, 214.

D1355.3.0.1$, Carnal love charm: made from human menstrual blood, pubic hair, milk, semen, etc.

Link: [D1003.1.1$, Charm written in menstrual blood has magic power. |D1789$, Contagious magic. Magic results obtained by contact or touch.

Ref.: Schmidt-Kahle 74-77 no. 31; Amîn 153; RAFE 76 n. 248.

D1356, Magic object represses lust.

Link: [T0317, Repression of lust.]

D1358, Magic object makes person courageous.

Link: [D1793.1, Characteristics of animal acquired by eating it. |Z0194.2.1.1S, 'Lion-hearted' male (courageous).

D1359, Magic object changes person's disposition—miscellaneous.

D1359.3, Magic object causes joy.

Link: [D1275.1, Magic music. |F0689$, Marvelous music (melody, song). |F0959.7$, Music as therapy: marvelous cure (healing) by music. |U0286.1.1S, Listening to music gives maximum pleasure at minimum effort.

D1359.4, Magic food causes intoxication and sobriety.

D1359.4.1S, Bewitched food causes gluttony. Type: 327.


Ref.: DOTTI 156; TAWT 369 n. 150/(store-bought bread).

D1360, Magic object effects temporary change in person.

D1361, Magic object renders invisible. Type: 681.

Link: [V0238.5S, Angels shield saintly mortal from other's view.

Ref.: DOTTI 370.

D1361.1, Magic mist of invisibility.

Link: [V0229.8, Saints create magic concealing mist.

D1361.12, Magic cloak of invisibility.

Link: [D1980, Magic invisibility. |V0229.8.4$, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

Ref.: Damîrî II 14/(saint's).

D1361.15, Magic cap renders invisible: tamkappe ([cap of invisibility]). Type: 518.

Ref.: Shamy (el-) Egypt 5 no. 1; DOTTI 106 153 288 929/[Plst]; MITON.

D1361.18, Magic sword renders invisible.

Link: [D1561.2.4, Charm gives invisibility and power of moving everywhere.

Ref.: Chauvin VI 66 no. 223; MITON.

D1361.23, Magic charm renders invisible.

Link: [D1561.2.4, Charm gives invisibility and power of moving everywhere.

D1361.26, Magic formula renders invisible.

Link: [D1985.3.1$, Invisibility by applying magic kohl to eye(s).

Ref.: Shamy (el-) Egypt 34-35 no. 5.

Ref.: DOTTI 370.>

D1364, Object cause magic sleep.

Ref.: D1266.1, Magic writings (gramercy [gramarye], runes). D2189S, Person made to supernaturally disappear.

Ref.: Basset Mille I 143 no. 27.>


Ref.: Shamy (el-) "Sailor" 44 no. 4B; DOTTI 115 219 804 817.>

D1364.10, Dagger causes magic sleep.

Ref.: Basset Mille I 143 no. 27.>

D1365.5, Ring causes forgetfulness. Type: 313C, 425.

Ref.: Moulières-Lacoste 185-227 206 no. 23; DOTTI 130 199/\{Alg}.>
D1379, Magic object produces miscellaneous temporary changes in persons, animals, or objects.

D1379.5, "Milk-medicine" causes milk to appear in woman's breast.

Link: |T0592.3$, Nursing mother regains milk flow (supply) after it has gone dry. |
Ref.: Kilânî Bîlād al-Shâm/(non-magical) 96.>

**D1380, Magic object protects.**

**D1380.0.1, Magic object protects a city.**

Ref.: Chauvin VIII 191 no. 228; MITON.>

**D1380.0.2S, Protection as long as magic protecting agent remains.**

Ref.: MITON.>

**D1380.0.2.1S, Removal of magic protecting agent renders vulnerable. Type: 565AS.**

Link: |D0765.1, Disenchantment by removing cause of enchantment. |E0021, Resuscitation by withdrawal of wounding instrument. |
Ref.: MITON.>

**D1380.0.2.1.1S, Destruction of magic protecting agent allows evil spirit to gain access to previously protected person (or site).**

Ref.: MITON.>

**D1380.0.2.2S, Site (mountain, city) impenetrable as long as magic statue of horseman remains mounted on horse.**

Ref.: MITON.>

**D1380.11, Magic jewel protects.**

Link: |D1071, Magic jewel (jewels). |
Ref.: MITON.>

**D1380.14, Magic poems protect.**

Link: |D1275.4, Magic poems (satire). |

**D1380.14.1, Magic hymn protects.**

Link: |D1275.3, Magic hymn. |D1382.7.1, Magic hymn protects from fire. |D1383.4.1, Magic hymn protects against poison. |
D1385.16, Magic hymn protects against demons and vices.>

**D1380.20, Runes protect.**

Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D1380.28S, Sacred (magic) book protects.>

**D1380.20.1S, Magic runes protect against evil spirit (jinni, afrit, etc.).**

Ref.: MITON.>

**D1380.22, Magic feather protects.**

Link: |D1021, Magic feather. |

**D1380.22.1S, Feather of ibis protects against predator (crocodile).**

Ref.: Maspero xlviii.>

**D1380.27, Talisman protects.**

**D1380.27.1S, Talisman expels (protects from) scorpions and snakes.**

Link: |B0785.1S, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn. |D1383.2, Charm protects from poison. |D1771.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. [(el-RifâC/iyyah)]. |
Ref.: Al-Mâhîz IV 396-97.>

**D1380.27.2S, Rabbit's foot talisman protects from spirits.**

Ref.: Al-Mâhîz VI 357 358.>

**D1380.28S, Sacred (magic) book protects.**

Link: |D1380.20, Runes protect. |D1745.4S, Use of sacred 'objects' (God's name, holy verse) nullifies magic power. |
V0067.3.2S, Precious book (scroll) buried with dead cleric (monk, scribe, author, etc.). |
Ref.: Maspero 132 n. 2 no. 7.>

**D1381, Magic object protects from attack.**

**D1381.2, Saint's spittle protects fugitive from attack.**

Link: |D1001, Magic spittle. |

**D1381.2.1S, Cleric's (holy man's) excrements (urine) protect from attack.**

Ref.: MITON.>

**D1381.11, Magic circle protects from devil. Type: 810, 815.**

Link: |D1272, Magic circle. |
Ref.: DOTTI 448, Qazwini II 186-87/(evil efrit).>
D1381.16, Magic letters (amulets) guard against attack.

D1381.20, Sacred relics protect against attack.

Link: |D1296, Sacred relic as magic object.

Ref.: MITON; Thā'labī 67/cf.

D1382, Magic object protects against cold or burning.

D1382.6.1, Magic garment protects from fire.

Link: |S0122.6, Murder by roasting alive in oven (furnace).

D1382.7, Song protects from fire.

Ref.: Maspero lxx/(incantation/amulet/passim)/cf.

D1383.2, Charm protects from poison.

Link: |D1380.27.1$, Talisman expels (protects from) scorpions and snakes.

D1385, Magic object protects from evil spirits.

Link: |D1745.4$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power.

D1385.5, Metal as defense against spirits.

D1385.7, Magic circle averts sorcery.

Ref.: Chauvin VII 104 no. 378.

D1386, Magic object protects from unwelcome lover.

D1386.3, Magic writings keeps off demon lover.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes).

D1387.1, Amulet preserves chastity.

D1388, Magic object protects from drowning.

Link: |D1052, Magic garment (robe, tunic).

D1388.0.4, Magic garment protects from drowning.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes).

Ref.: DOTTI 243.

D1388.0.7$, Salve protects from drowning.

D1388.0.7.1$, Oil from liver of certain fish gives (magic) ability to live underwater--("Dandân-fish salve").

Type: 470FS.

Ref.: MITON.

D1389, Magic object rescues person.

D1393, Magic object helps fugitive.

D1391.1, Miraculous rain extinguishes fire used at stake.

Ref.: Basset RTP XXIII 167.

D1393.1, Tree opens and conceals fugitive.

Link: |D0481.1S, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach.

Ref.: Ions 82; Thā'labī 213.

D1393.1.2$, Tree grows around object (person) and encloses it (him).

Link: |D0950.20$, Magic sycamore tree. |D2157.4, Miraculous speedy growth of a tree.

Ref.: Budge Gods II 189, Ions 58 82; TAWT 366 n. 93.

D1393.4, Tree points way to fugitive but misdirects enemy.

D1400-D1439, Magic object gives power over other persons.

D1400, Magic object overcomes person.

D1400.1, Magic object conquers enemies.

Ref.: Chauvin 5 259 no. 154 n. 1; MITON.

D1400.1.4.2, Magic saber conquers enemy. Type: 576.

Ref.: Chauvin 5 259 no. 154 n. 1; MITON.

D1400.1.5, Magic jewel conquers enemy.

D1400.1.7, Magic staff defeats enemies.

Link: |D0451.6.3, Transformation: stick to weapon.

Ref.: Thā'labī 105.

D1400.1.7.1, Magic club (stick) defeats enemies.

Ref.: Thā'labī 105.

D1400-D1439, Magic object gives power over other persons.
D1400.1.7.2$, Magic palm-tree branch defeats enemies.

Ref.: Shamy (el-) "Bint-Birry" 159, "Eg. Balladry": "el-Badawi and Bint-Birri" no. 56.

D1401, Magic object cudgels [(whips)] person.

Ref.: Qasr 'Insân 94-98 no. 7; DOTTI 160 321 323/[Irq].

D1402.5, Nessus-shirt. Magic shirt burns wearer up.

D1402.12, Magic ring kills.

Ref.: Chauvin V 259 no. 154; MITON.

D1407.1, Magic ring helps gambler win.

Ref.: Chauvin V 176 no. 28; DOTTI 154.

D1410, Magic object renders person helpless.

D1412, Magic object pulls person into it.

Ref.: Hurreiz 75 132 no. 2; DOTTI 195 340 341 514; TAWT 418 no. 6/{Plst}.

D1413, Magic object holds person fast. Type: 571.

Ref.: DOTTI 333.

D1415, Magic object compels person to dance. Type: 360.

Ref.: Stevens 287-92 no. 48; DOTTI 180.

D1415.2.3, Magic flute causes dancing. Type: 360.

Ref.: Stevens 287-92 no. 48; Sâjî "Lâdhiqiyah" 1970 58 no. A-12; DOTTI 180 342 695 898/{Alg, Irq, Syr}.

D1415.2.5, Magic fiddle causes dancing. Type: 559, 592, 594**, 853.

Ref.: Basset RTP XXVI 266; DOTTI 313 342 474.

D1419, Magic object renders person helpless--miscellaneous.

Ref.: MITON.

D1419.3, Magic object prevents ship from moving. Type: 936AS.

Ref.: DOTTI 638.

D1420, Magic object draws person (thing) to it.

Ref.: Stevens 2079.0.1S, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). Type: 560, 561, 565AS, 569AS, cf. 563, 564, 566, 567, 569, 570A, 653A.

Ref.: D2074.2.1, Person summoned by thinking of him.

Ref.: D2074.2.1, Person summoned by calling his name.

Ref.: D2074.2.1, Person summoned by calling his name.

Ref.: C0434, Names of dangerous things (animal, disease, murder, etc.) are not to be uttered at a person without use of
precautionary measures (e.g., "Distant one," "Away from you"). [V0090.0.1$, Miraculous power of uttering (mentioning) God's name. [Z0013.9.1$, Speaker wards off evil effects of own speech (words).

Ref.: *DOTTI* 212; *RAFE* 301 n. 22/cf.>

D1421, Magic object summons helper.

Link: |D1273.8$, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion.>

D1421.0.3, Magic hair when thrown in fire summons supernatural helper.

Link: |D1421.1.9, Magic hair summons demon. |D0991, Magic hair.

Ref.: Sârîs (al-) 343-45; *DOTTI* 282 290 318 947 954/{Egy}; *MITON*.>

D1421.1.3, Magic book summons genie.

Ref.: Chauvin V 262 no. 154; *Alf* III 182/cf.>

D1421.1.3.1$, Magic writings summon genie (when touched).

Link: |D1266.1, Magic writings (gramerye [gramarye], runes).

Ref.: *MITON*.>

D1421.1.6, Magic ring summons genie. Type: 331, 560, 705A$, 706, 859FS.

Link: |D1470.1.15, Magic wishing-ring. [Solomon's Ring].

Ref.: *DOTTI* 175 314 315 375 379 479/{Egy}; *MITON*.>

D1421.1.7, Magic incense (when burned) summons genie. Type: 561.

Link: |D1295.1S, Supernatural results from burning incense (ritual fumigation).

Ref.: *MITON*; *RAFE* 301 n. 19/cf.>

D1421.1.9, Magic hair summons demon.

Link: |D1421.0.3, Magic hair when thrown in fire summons supernatural helper. |D0991, Magic hair.

Ref.: *MITON*.>

D1421.4.1, Magic hairs summons giant.

Link: |D0991, Magic hair. |D1421.0.3, Magic hair when thrown in fire summons supernatural helper. |D1421.1.9, Magic hair summons demon. |N0804$, Supernatural being (jinni, demon, flying horse, etc.) gives hero (heroine) a hair which will summon him.

Ref.: Shamý (el-) *Egypt* 32 no. 4; *DOTTI* 99 310 318/{Egy}.>

D1422$, Magic melody ('beat') summons jinni (fairy).

Link: |F0262.0.1$, Humans (Adamites) attracted by magic music.

Ref.: Shamý (el-) *Egypt* 177 no. 41.>

D1422.1S, Possessing-spirit responds to musical 'call' (nidâ).

Link: |B0767, Animals attracted by music. |D1275, Magic song. |D1275.2.1$, Magic melody learned from jinn. |F0269.3.1$, Man joins a religious ritual (dance, hymn) and then discovers that participants are jinn. |F0262, Fairies make music. |F0385.2.1$, Possessing jinn placated by supplications (song, dance). |F0959.75, Music as therapy: marvelous cure (healing) by music. |V0001.2.1.1$, zâr rituals as veneration (worship) of jinn. |V0093.1$, Ecstasy (trance) through religious dancing (dhikr, 'zikr').

Ref.: Shamý (el-) *Egypt* 177-78 no. 41; Littmann 310-11 no. 114: Shamý (el-) "Arab Mythology" no. 119.>

D1425, Magic object draws lover (husband) to woman.>

D1425.1.5, Magic lamp summons genie. Type: 331, 560, 561.

Ref.: *DOTTI* 175 314 316.>

D1425.2, Magic hair summons [(draws)] husband.>

D1426, Magic object draws woman to man. Type: 562.

Ref.: *DOTTI* 321.>

D1427, Magic object compels one to follow.>

D1427.1, Magic pipe compels one to follow. Pied Piper of Hamelin.

Link: |D1224, Magic pipe (musical). |P0419.1S, Fisher employs music to attract fish to net (trap).

Ref.: Chauvin VIII 155 no. 157.>

D1427.3, Magic horsehairs (when rubbed) compel horse to follow. Type: 314.

Link: |D1023, Magic hair of animal.

Ref.: Shamý (el-) *Egypt* 30 no. 3; *SUDAN*, Frobenius *Kordofan: Atlantis* IV 134ff. no. 13; *DOTTI* 134.>

D1427.6S, Magic rod compels people to follow orders.

Link: |D1601.4.3.1S, Automatic harpoon (barb, hook) obeys commands of owner. |D1651, Magic object obeys master alone. [Serves owner only].

Ref.: *MITON*.>
D1430, Magic object pursues or captures.
D1438, Magic weapon pursues victim.
D1441, Magic object calls animals together.
  Link: [D1223.1, Magic flute.]
  Ref.: DOTTI 331.
D1441.1.1, Magic flute calls animals together. Type: 570.
  Ref.: DOTTI 321 332 336; Littmann 64-65 no. 49. Shamy (el-)
  "Arab Mythology" no. 96.
D1441.1.2, Magic pipe calls animals together. Type: 570.
D1447.1, Charm protects against wild animals.
D1450, Magic object furnishes treasure.
D1451, Inexhaustible purse furnishes money. Type: 563, 570A, 580*.
  Link: [D2179S, Money supernaturally produced (by saint).]
  Ref.: DOTTI 331 468/{Plst}.
D1453.1, Gem inside animal's body. Type: 278S.
  Ref.: DOTTI 331 333 488/{Alg}.
D1454.2, Treasure falls from mouth. Type: 403, 403A, 403D$.
  Link: [W0197.1, Being maladroit with words.]
  Ref.: DOTTI 188 190 191 194 366 389 630/{Sdn}; TAWT 444 no. 35/{Irk}.
D1454.2.1, Flowers fall from lips. Type: 403D$.
  Link: [F0544.1, Beautiful colorful lips: (rose-red, ruby-red, green, etc.]
  Ref.: DOTTI 191; TAWT 444 no. 35/{Irk}.
D1454.4, Treasure from tears.
  Link: [F0971.1.3, Roses (flowers) grow overnight from drops of a person's sweat (tears).]
D1454.5, Treasure from excrements. Type: 510, 834.
  Link: [D1002, Magic excrements.]
  Ref.: DOTTI 257 454; TAWT 444 no. 34/{Omn}.
  Ref.: DOTTI 189 193 213 265 319 485/{Irk, Plst}.
D1470, Magic object as provider. Type: 433A.
  Ref.: Shamy (el-) Egypt 269 no. 21; DOTTI 215.
  Link: [D1076, Magic ring.]
  Ref.: DOTTI 177 308 314 315 317 320 321 333 375 379 385 501
  645/{Alg, Egy, Lit., Mrc, Omn, Syr}; MITON; TAWT 424 no. 12/{Syrr}.
D1470.1, Magic wishing-object. Object causes wishes to be fulfilled. Type: 560, 561, 562, 563, 564, 565, 566, 567, 569.
  Ref.: Chauvin VI 136 no. 286; DOTTI 314 316 321 323 324 326 327 329.
D1470.1.5, Magic wishing-apple.
  Ref.: DOTTI 176/{Qur}.
  Link: [D1266.2, Solomon's Seal (Star).]
  Ref.: Around the World (ed. Dorson) 161; DOTTI 177 308 314 315 317 320 321 333 375 379 385 501
  645/{Alg, Egy, Lit., Mrc, Omn, Syr}; MITON; TAWT 424 no. 12/{Syrr}.
  Ref.: DOTTI 316.
D1470.1.18, Magic wishing-cup.
  Link: [D1171.6, Magic cup.
  Ref.: DOTTI 318 333 488 500/{Alg}.]
D1470.1.25, Magic wishing-rod.
  Link: |D1254.2, Magic rod.
  Ref.: MITON.
D1470.1.35, Magic wishing-well. Type: 480.
  Ref.: Shamy (el-) "Folkloric Behavior" 188-94; DOTTI 248; TAWT 440 no. 32/ {Egy}.
D1470.1.42, Magic wishing-jewel.
  Ref.: MITON.
D1470.2.6, Supplies from bull's belly. Type: 511A.
  Ref.: DOTTI 266.
D1470.2.6.1S, Supplies from cow's belly or horns.
D1470.2.6.2S, Supplies from cow's udder (teats). Type: 511, 511A.
  Ref.: DOTTI 190 224 265 266 708/ {Alg}.
D1470.2.10S, Magic saddlebags supply food and treasure. Type: 563, 564.
  Link: |D1472.1.22, Magic bag (sack) supplies food.
  Ref.: DOTTI 316 317 321 323/ {lit.}; MITON.
D1472.1.3, Magic tree supplies food. Type: 511A.
  Ref.: DOTTI 266; TAWT 445 no. 36.
D1472.1.7, Magic table supplies food and drink. Type: 563, 564, 569.
  Ref.: Chauvin V 259 272 no. 154; DOTTI 321 323 329.
D1472.1.11, Magic cauldron supplies food. Type: 563.
  Ref.: DOTTI 321.
D1472.1.16, Magic glass supplies drink.
  Link: |D1652.2, Inexhaustible drink.
D1472.2.22, Magic bag (sack) supplies food. Type: 563, 564.
  Link: |D1470.2.10S, Magic saddlebags supply food and treasure.
  Ref.: Chauvin V 259 272 no. 154; DOTTI 316 317 321 323/ {lit.}; MITON.
D1472.2, Magic object causes food and drink to be furnished.
  Link: |D1652.2, Inexhaustible drink.
D1472.2.4, Charm prepares feast.
D1472.2.12S, Magic staff (cane, rod) supplies food.
  Link: |D1254.2, Magic rod. |V0220. 0.15.3.1S, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane). |V0222.12.2S, Holy man's staff, when planted, blossoms overnight.
  Ref.: MITON.
D1472.2.12.1S, Various types food furnished by magic staff (cane, rod).
  Ref.: Alf III 67.
D1475, Magic object furnishes soldiers. Type: cf. 561.
  Link: |F0252.3, Fairy army.
  Ref.: DOTTI 316; MITON.
D1475.8S, Magic engraving (drawing) of horse and man furnishes horseman (warrior).
  Link: |D1620.1.2, Automatic statue of a horseman.
  Ref.: MITON.
D1476, Magic object furnishes slaves (subjects). Type: cf. 545B, 561.
  Link: |P0173.6S, Slaves acquired by abduction (kidnapping, raiding).
  Ref.: DOTTI 298 316.
D1476.55S, Demon-servant (genie, afrit, etc.) of magic object furnishes slaves. Type: cf. 561.
  Link: |A0602.2.1S, 'Science of letters' (Cilm al-šurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. |N0813, Helpful genie (spirit).
  Ref.: DOTTI 316; MITON.
D1476.5.1S, Demon-servant of magic object abducts persons to become slaves. Type: cf. 561.
  Link: |F0320, Fairies carry people away to fairyland. |P0475.0.4S, Slave-raider (abductor of persons in order to sell them—"bringer: gallâb"). |R0011.1.3S, Abduction by monster (afrit, jinni, etc.) serving human master (possessing magic object).
  Ref.: DOTTI 316.
D1500, Magic object controls disease.
  Link: |V0009S, Religious faith conquers adversity (sickness, despair, poverty, etc.).
D1500.1, Magic object heals diseases.
D1500.1.1, Magic healing fountain [(well)].
  Ref.: Thâ'labî 94.>
D1500.1.2, Sacred healing stone.>
D1500.1.2.1S, Magic healing precious stone (gem).
  Ref.: MITON.>
D1500.1.4, Magic healing plant. Type: 612.
  Ref.: DOTTI 343.>
D1500.1.4.3, Magic healing herb. Type: 315, 551, 590, 750JS.
  Link: D1610.3.5$, Speaking fleabane (Ra'CraC-"Ayyûb"/"Job's tears").
  Ref.: Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>
D1500.1.4.3.1$, Magic healing fleabane (Ra'CraC-"Ayyûb"/"Job's tears"). Type: 750JS.
  Link: D1500.1.3, Human liver as medicine.
  Ref.: Jâhiz IV 227; Sâ'd 89-91 no. 11[+1]; Amîn 182/(fever)/cf.>
D1500.1.6, Ghoulish magic object cures disease.
  Link: D1248, Human liver as medicine.
  Ref.: Jâhiz IV 227; Sâ'd 89-91 no. 11[+1]; Amîn 182/(fever)/cf.>
D1500.1.6.1, Corpse's hand as remedy.
  Link: E0323.2.4$, Only the hand of dead mothers is to be used to punish her children.>
D1500.1.6.3$, Objects from grave (dust, dirt, brick, etc.) as remedy.
  Link: D0935.4, Magic brick.>
D1500.1.7, Parts or products of human body cure disease.
  Ref.: DOTTI 279/(Lbn); Amîn 182/(bone of dead disbeliever fever).>
D1500.1.7.0.1S, Human flesh (organs) as remedy. Type: 837AS, cf. 52, 91, 1741.
  Link: K1720$, Bluff: pretended cannibalism--unwanted person frightened away.
  Ref.: DOTTI 19 35 458 849 927/(Egy).>
D1500.1.7.1, Powdered skull as remedy.
  Link: T0532.1.4.2S, Conception from tasting (licking) bonedust (powdered skull).>
D1500.1.7.2, Magic healing spittle.
  Link: D1505.2, Spittle restores sight.
  Ref.: Kilânî Bilâd al-Shâm 97.>
D1500.1.7.2.1, Healing power of saint's spittle. Type: 550A, 750D.
  Link: V0221.0.1.2.1S, The water used by saint for ablution has miracle-like (healing) powers. V0256.1, Healing spittle of Virgin Mary.
  Ref.: Shamy (el-) "Bint-Birry" 145, 160; DOTTI 304 408; Thâ'labî 103 245/(Girigîs).>
D1500.1.7.3, Magic healing blood.
  Link: D1003, Magic blood--human.>
D1500.1.7.3.1, Blood of executed man as remedy.>
D1500.1.7.3.1.1S, Blood of murdered man as remedy.>
D1500.1.7.3.2, Blood of saint as cure.
  Link: D1500.1.7.3.4, Bath in blood of king as remedy.
  Ref.: Jâhiz II 310.>
D1500.1.7.3.4, Bath in blood of king as remedy.
  Link: D1500.1.7.3.4.1S, Blood of royalty (nobility) as remedy.>
D1500.1.8, Magic amulet cures disease.
  Link: D1273.3, Bible [(holy)] text as magic spell. V0090.0.2.1S, God's word (holy text) cures disease. (Koran, Bible, etc., as medicine).
  Ref.: Amîn 181-82/(fever) 239, Boqarî 202/cf.>
D1500.1.11.3, Saint's possessions cure disease.
  Link: D1707S, Blessed objects. V0221, Miraculous healing by saints.>
D1500.1.18, Magic healing water. Type: 315, 590.
  Link: D1242.1, Magic water. V0221.0.1.2.1S, The water used by saint for ablution has miracle-like (healing) powers.
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Ref.: Burton S VI 213; DOTTI 139 336.

D1500.1.18.4.1S, Magic healing well (spring). Type: cf. 613, 750JS.
Ref.: Qazwînî I 305 ("Bâ\dah"-Well).

D1500.1.18.6, Magic healing river. Type: 750JS.
Ref.: Qazwînî I 287 (Euphrates).

D1500.1.29, Magic healing honey.
Link: |D1037, Magic honey. |F0950.0.4.1.1$, Honey as medicine (cures all).
Ref.: Jalâlîz V 426-28.

D1500.1.33, Parts or products of animal cure disease.
Link: |F0950, Marvelous cures.

D1500.1.33.1, Magic healing milk.
Ref.: DOTTI 289 303 305 307 (Egy); Zîr 38-40.

D1500.1.33.1.2, Magic healing milk of lioness. Type: 551.
Ref.: Ions 75, Simpson 119; DOTTI 188-191 305 344.

D1500.1.33.3, Magic animal dung.

D1500.1.33.3.1, Magic bird dung cures.

D1500.1.34, Magic writings heal.
Link: |D1266.1, Magic writings (gramerye [gramarye], runes).
Ref.: MITON.

D1500.1.37, Urine used in medicine.
Link: |F0950.0.4.2S, Excrements (dung, urine) as medicine.

D1500.3, Magic object transfers disease to another person or thing.

D1500.3.1, Charm shifts diseases to another person. Type: cf. 817*.
Link: |D1273, Magic formula (charm). |D2177.5$, Charm shifts diseases to another person.
Ref.: DOTTI 449 450 (Kwt); RAFe 202 n. 711.

D1501, Magic object assists woman in child bearing.
Ref.: T0591, Barrenness or impotence induced by magic.

D1501.1, Charms prevent barrenness or miscarriage.
Ref.: T0572.5S, Miscarriage (or stillbirth).
Ref.: Shamy (el-) "Belief Characters" 25.

D1501.2, Charms make childbirth easy.
Ref.: Ions 111-(Bes).

D1502, Magic object cures particular disease.

D1502.4.2, Blood as cure for leprosy.
Ref.: Chauvin VIII 195 no. 235 n. 1.

D1505, Magic object cures blindness.
Link: |F0952, Blindness miraculously cured.

D1505.1, Herbs restore sight. Type: 551, 613.
Link: |F0952.7.1S, Eyes restored by plant growing in well (spring).
Ref.: Chauvin II 193 no. 12, V 14 no. 9; Ritter 12.4 408-43 no. 70; Hurreiz 118 no. 49; DOTTI 111 271 305 344 (Syr).

D1505.2, Spittle restores sight.
Link: |D1500.1.7.2, Magic healing spittle. |D1349.1.6, Tiny amount of food magically satisfies. |D1505.20S, Sweat of holy man cures blindness (restores sight).
Ref.: Kîlânî Bilâd al-Shâm 97 (not-magical).

D1505.13, Animal excreta cures blindness.
Ref.: F0950, Marvelous cures. |F0952.5, Blindness cured by application of chicken dung. |U0085.1, Cat told, "Your feces is medicine": she dug a hole and concealed it.

D1505.14, Animal liver cures blindness.
Ref.: Khemir 107-20; DOTTI 285 628 (Alg); TAWT 439 no. 30.

D1505.18, Tree restores sight.

D1505.20S, Sweat of holy man cures blindness (restores sight).
Link: |D1505.2, Spittle restores sight. |V0141.3$, Healing power of sacred relic (shirt, cloak, etc.).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.>
D1514, Magic object relieves pain. Type: 816A$.> 
D1515, Magic antidote for poison. Type: cf. 1568$.> 
Link: |F0959.6.2, Immunity to poison by eating poisons.
Ref.: DOTTI 863.$> 
D1515.5, Remedy for mad dog bite. 
Link: |F1041.9.4$, Extraordinary physical symptoms of illness. 
Ref.: Qazwînî II 246-47/cf./(gen.).> 
D1519, Magic object controls disease--miscellaneous.>
D1519.2$, Magic bowl treats effects of fright (shock). (gâsit el-khaddahun). 
Ref.: Walker-Ismâ`îl 69$.>
D1520, Magic object affords miraculous transportation. 
Link: |N0722$, Runaway machine carries youth to maiden (or vice versa) when it stops. 
Ref.: Chauvin V 230 no. 130; Shamy (el-) "Mythological Constituents of Alf laylah" 41.>
D1520.1, Magic transportation by bough. 
Link: |G0242.1.2.1$, Witch rides tree-trunk and causes it to fly. 
Ref.: Chauvin V 229 no. 130.>
D1520.2, Magic transportation by cloud. 
Ref.: Chauvin V 230 no. 130; Noy Jefet 98-99 no. 30; DOTTI 318/{Ymn}.>
D1520.10, Magic transportation by shoes. 
Ref.: Chauvin V 229 no. 130.>
D1520.11, Magic transportation by cap (hat). 
Ref.: Chauvin V 230 no. 130.>
D1520.12, Magic transportation by ring. 
Ref.: Chauvin V 230 no. 130.>
D1520.13, Magic transportation by arrow. 
Ref.: Chauvin V 230 no. 130.>
D1520.14, Transportation in magic carriage. Type: 510. 
Link: |D1111, Magic carriage. 
Ref.: Chauvin V 229 no. 130; DOTTI 257.$> 
Link: |K1334.1S, Woman invited into flying device and then abducted. 
Ref.: DOTTI 201 481 754 771 885/{Alg}.>
D1520.16, Magic transportation by chair. 
Ref.: Chauvin V 230 no. 130.>
D1520.17, Magic transportation by sofa. 
Ref.: Chauvin V 230 no. 130; MİTON.$> 
D1520.19, Magic transportation by carpet. Type: 653A. 
Link: |D1155, Magic carpet. 
Ref.: Chauvin V 230 no. 130; Shamy (el-) Egypt 142 no. 26; DOTTI 281 357/{Egypt}; Shamy (el-) "Eg. Balladry": "Khadrah al-sharîfah" no. 57 15.$> 
D1520.20, Transportation by magic throne. 
Ref.: Chauvin V 230 no. 130.>
D1520.21, Transportation by magic platform. 
Ref.: Chauvin V 230 no. 130.$> 
D1520.22, Transportation by magic pitcher. 
Ref.: Chauvin V 230 no. 130.$> 
D1520.24, Transportation by magic box. 
Ref.: Chauvin V 230 no. 130.$> 
D1520.3, Magic transportation by hairs. 
Ref.: Chauvin V 230 no. 130.$> 
D1520.5.1, Magic transportation by skin of fish. 
Ref.: Chauvin V 230 no. 130.$> 
D1520.6, Magic transportation by cloak (cape).
Ref.: Chauvin V 230 no. 130.
D1520.8, Magic transportation by saber.
Ref.: Chauvin V 230 no. 130.
D1520.9, Magic transportation by garter.
Ref.: Chauvin V 230 no. 130.
D1521, Miraculous speed from magic object.
Link: |V0220.0.15$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.
Ref.: Nabhânî (al-) II 70 (palm-tree branch).
D1521.1, Seven-league boots. Boots with miraculous speed. Type: 328.
Ref.: DOTTI 173.
D1524, Magic object enables person to cross water.
Ref.: |D2125, Magic journey over water ["Magic power to walk on water"]. |V0228.5.1S, Saint walks upon water.
D1524.1, Magic object permits man to walk on water.
Ref.: MITEH; Shamy (el-) "Mythological Constituents of Alf laylah" 41.
D1524.1.1, Medicine on feet permits man to walk on water.
Link: |D1241, Magic medicine (= charm).
Ref.: MITEH; Shamy (el-) "Mythological Constituents of Alf laylah" 41.
D1532, Magic object bears person aloft.
D1532.6, Magic robe bears person aloft.
D1532.6.1$, Magic feather-dress bears person aloft. Type: 400.
Link: |P0553.3$, Flying device (airplane, air-ship) as weapons. Air force.
Ref.: Wehr 478 no. 18; Shamy (el-) Egypt 50 no. 7, 142 no. 26; DOTTI 357.
D1533, Magic amphibian vehicle.
Link: |D1123, Magic ship.
D1533.1.1, Magic land and water ship. Type: 513B.
D1540, Magic object controls the elements.
D1541, Magic object controls storms.
D1542, Magic object controls rain.
D1542.2, Magic object causes drought.
D1542.3, Magic object causes stream to dry up.
D1545, Magic object controls sea.
Link: |D1551, Waters magically divide and close. [Parting of the sea]. |D1816.7S, Jewel (ornament) retrieved from bottom of lake (river) supernaturally (by magic).
D1549, Magic object controls elements: miscellaneous.
D1549.3.7, Written charm causes river to flow quietly.
Link: |F1009.1S, Inanimate object obeys command.
D1549.3.7.1$, Holy man's letter (writings) causes dry river to flow.
Link: |Z0118.3, River personified.
Ref.: Shamy (el) Egypt 159 no. 34; Qazwînî I 291/(Nile); Nabhânî (al-) I 158.
D1550, Magic object miraculously [supernaturally] opens and closes.
D1551, Waters magically divide and close. [Parting of the sea]. Type: cf. 313, 561, 1645DS.
Link: |F0946S, Underwater abode (hiding place). |R0328S, River (lake, sea) parts its waters so as to allow fugitives to cross.
\( V0059.3.3S, \) Passage through natural barrier (e.g., mountain, sea, etc.) appears in answer to prayer: it permits' fugitive's escape.
\( V0210.2.1.1S, Moses's miracles are mostly 'magic-like' (transformation of matter). \( V0217S, \) Miracles during sacred flight(s).
Ref.: Maspero 29 no. 2-2; DOTTI 128 316 894; Tha'labi 112-13; Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5; RAFFI 148 n. 537.
D1551.0.2S, Turbulent river dries up so that holy personage can cross (navigate) it.
Link: |A0106.4.9.1S, Punishment of disobedient celestial being (planet, star, sky, etc.). |A0126.1S, God's stare melts gem, mountain, etc. |J1869.1S, The elements absurdly punished. |Q0286.1, Uncharitableness to holy person punished.
Ref.: Budge Gods II 191.
D1551.2, Magic rod causes waters to divide and close.
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Ref.: Frobenius *Kabylen: Atlantis* II 111-15 no. 12; *DOTTI* 107 289 298/{Alg}.> 
D1551.6, Magic stick causes waters to divide. 
Link: [D0956, Magic stick of wood].> 
D1551.9, Magic formula causes sea to open up.> 
D1551.9.1$, Magic formula causes waters to divide (part). Type: cf. 313, 561, 1645D$. 
Ref.: Budge *Romances* 156 no. A-11, Maspero 29 no. 2-2 119 no. 7; *DOTTI* 128 316 894; *MITON*.> 
D1552, Mountains or rocks open and close. Type: 953B$, cf. 676. 
Ref.: *DOTTI* 367 659.> 
D1552.0.1, Door opens in mountain.> 
D1552.2, Mountain opens to magic formula (Open Sesame). Type: 676. 
Link: [D1555.5$, Magic formula (charm) causes ground (earth) to open. D1557, Magic charm causes door to open, N0455.3, Secret formula for opening treasure mountain overheard from robbers (Open Sesame)].> 
Ref.: *DOTTI* 316 367.> 
D1552.3, Mountain pass magically closes. 
Link: [V0059.3.3$, Passage through natural barrier (e.g., mountain, sea, etc.) appears in answer to prayer: it permit's fugitive's escape].> 
D1552.8, Hill opens and closes to let fugitives pass. 
Link: [R0328S, River (lake, sea) parts its waters so as to allow fugitives to cross].> 
D1552.8.1$, Hill (mountain) opens to let fugitive(s) pass, then closes to block pursuer's way.> 
D1552.8.1.1$, Hill (mountain) opens to let fugitive(s) pass, then closes on pursuer(s).> 
D1555, Underground passage magically opens.> 
D1555.5$, Magic formula (charm) causes ground (earth) to open. Type: 561, cf. 676. 
Link: [D1552.2, Mountain opens to magic formula (Open Sesame)].> 
Ref.: Maspero 119 no. 7; *DOTTI* 316 367.> 
D1557, Magic charm causes door to open. Type: 676. 
Link: [D1273, Magic formula (charm). D1552.2, Mountain opens to magic formula (Open Sesame)].> 
Ref.: Rochemonteix 112ff. no. 11; *DOTTI* 367.> 

**D1560, Magic object performs other services for owner**.> 
D1561, Magic object confers miraculous powers (luck).> 
D1561.1, Magic object brings luck. 
Link: [N0135, Object effects change of luck].> 
D1561.1.1, Magic bird-heart (when eaten) brings man to kingship. Type: 567. 
Link: [D1015.1.1, Magic bird heart. B0113.1, Treasure-producing bird-heart. Brings riches when eaten].> 
Ref.: *DOTTI* 327.> 
D1561.1.4$, Rabbit's foot brings good luck. 
Ref.: Jâhîj VI 357 358; Ibshîhî 234 455.> 
D1561.2.4, Charm gives invisibility and power of moving everywhere. Type: 681. 
Link: [D1361.18, Magic sword renders invisible. D1361.23, Magic charm renders invisible].> 
Ref.: *DOTTI* 370; *MITON*.> 
D1563, Magic object controls condition of soil.> 
D1565, Magic object causes things to seek their proper place. ["As you were before"].> 
D1565.3, Magic song causes plowed ground to become unplowed. Type: 591A$. 
Ref.: *DOTTI* 341; *TAWT* 418 no. 6-1/{Egy}.> 
D1567, Magic object produces fountain.> 
D1567.6, Stroke of staff brings water from rock. 
Link: [V0220.0.15.3.1$, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane)].> 
Ref.: Thâ'labi 101 162.> 
D1576.1, Magic song causes tree to rise to sky. Type: 313E*. 
Link: [D1393.1.2$, Tree grows around object (person) and encloses it (him). D2157.4, Miraculous speedy growth of a tree].> 
Ref.: *DOTTI* 130; *TAWT* 452 no. 46-1/{Egy}.> 
D1577.2, Charm renders amulet efficacious.> 
D1581, Tasks performed by use of magic object. Type: 576, 577. 
Link: [N0207S, Person (animal, bird) with certain qualities fated to perform task].> 
D1584, Magic object induces dreams.> 
D1584.1, Charm induces dreams.>
D. Magic and Similar Supernatural Occurrences

Link: [D1812.3.3.3, Prophetic dream induced by incantation ['istikhârah]]. [M0302.0.3S, 'istikhârah: prophesying by asking God to indicate right choice (through: dream, opening Holy Book, rosary).]

D1594, Magic object vitalizes.
Link: [D1707S, Blessed objects.]
D1594.2, God's blood vitalizes image.

D1600-D1699, Characteristics of magic objects.
D1600-D1649, Automatic magic objects.

D1600, Automatic object.
Ref.: Shâkir I 102-12; DOTTI 201/{Mrc}.
D1601, Object labors automatically. Type: 425G.
Ref.: DOTTI 205.
D1601.4, Automatic weapon.
D1601.4.2, Automatic spear.
D1601.4.3, Automatic harpoon.
D1601.4.3.1$, Automatic harpoon (barb, hook) obeys commands of owner.
Link: A0111.1.1.1S, Isis harpoons her brother (Set) during his fight underwater with her son (Horus). D1084, Magic spear. D1209.5, Magic fish-hook. D1427.6S, Magic rod compels people to follow orders.
Ref.: Simpson 118.

D1601.5, Automatic cudgel. Type: 563.
Link: D0451.6.3, Transformation: stick to weapon.
Ref.: DOTTI 321.

D1601.9, Household articles act at command.
D1601.9.1, Automatic broom.
Link: A1209.8, Magic broom.
Link: D1601.35, Magic water bottle brings water.
Ref.: DOTTI 186 209 324 554.

Ref.: DOTTI 324.

Link: D1634S, Animal processes self supernaturally (milks self, shears self, slaughters self, etc.).
Ref.: DOTTI 186 209 266 324 554; Thâ' labi 32: Shamy (el-)."Arab Mythology" no. 90.

D1601.25.1, Self-cooking fowls. Type: cf. 449.
Ref.: DOTTI 219.

D1601.25.2, Self-cooking fish. Type: cf. 449.
Link: E0168.2S, Fishes in frying pan come to life (speak).
Ref.: DOTTI 219 957/{Egy}.

D1601.25.3S, Self-cooking animal. Type: cf. 511A.
Link: B0299.9.2S, Self-herding animals. D1634.2S, Self-slaughtering animal.
Ref.: DOTTI 266.

D1601.25.3.1S, Cow cooks self. Type: 511A.
Ref.: DOTTI 266; TAWT 445 no. 36.

D1601.35, Magic water bottle brings water.
Link: D1171S, Magic bottle.

D1602, Self-returning magic object.
D1602.2, Felled tree raises itself again.
Link: D1603.2S, Tree trunk being cut (sawn, gnawed) regrows before tree falls.

D1602.11, Self-returning magic coin. Keeps coming back. Type: 745.
Link: D1288, Magic coin.
Ref.: Basset Mille I 228 no. 76; DOTTI 406.

D1603S, Self-healing magic object. Type: 774SS.
Ref.: DOTTI 433 434/{Egy}.

D1603.1S, Eroded wall (stone) regrows.
Link: A1074.9S, Walled in monsters corrode iron wall with their tongues: wall regrows.
Ref.: Shamy (el-) *Egypt* 272-73.
D1603.2$, Tree trunk being cut (sawn, gnawed) regrows before tree falls.
   Link: [D1602.2], Felled tree raises itself again.
   Ref.: Shamy (el-) *Egypt* 273.
D1605, Magic thieving object.
D1605.1, Magic thieving pot. Type: 591.
   Ref.: *DOTTI* 340; *TAWT* 417 no. 6.
D1605.1.1$, Magic thieving pot steals penis: pot broken. Type: 591.
   Ref.: AGSFC: Doha 85-84 10-x-no. xx, Duwayk (al-) 1 80-81; *DOTTI* 340/{Qtr}; *TAWT* 418 no. 6/{Plst}.
D1607$, Self-performing chore: (cooking, cleaning, etc.) gets itself done. Type: 425G.
   Link: [D1935.3.2.1$, Phases of food production process accomplished by merely wishing: (sowing, harvesting, winnowing, milling, baking, cooking, serving, etc.).
   Ref.: *DOTTI* 186 204 205 484 554 807/{Alg}; *MITON*; ThaClabî 32: Shamy (el-) "Arab Mythology" no. 90; *TAWT* 426 no. 14; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91.
D1610, Magic speaking objects. Type: 430B$, 898.
D1610.2, Speaking tree.
   Ref.: Damîrî I 322.
D1610.2.3$, Speaking carob tree.
   Link: [Z0167.2.2.1$, Symbolism: carob tree--decay.
   Ref.: Thaîlabî 181; Damîrî I 322: Shamy (el-) "Arab Mythology" no. 103.
D1610.3, Speaking plant.
D1610.3.0.1$, Plant (herb) tells of its attributes.
   Ref.: *MITON*.
D1610.3.5$, Speaking fleabane (RaCraC-"Ayyûb"/"Job's tears"). Type: 750J$.
   Link: [D1500.1.4.3.1$, Magic healing fleabane (RaCraC-"Ayyûb"/"Job's tears").
   Ref.: Burton IV 221 n. 2; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.
D1610.5, Speaking head.
   Link: [D0992, Magic head. |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc. |E0783.5.1$, Severed head speaks.
   Ref.: *MITON*.
D1610.5.0.1$, Speaking skull. Type: 318, 511A, cf. 670.
   Ref.: Ibshîhî 669.
D1610.5.1, Magic speaking tongue. Type: 886A$.
   Ref.: *DOTTI* 536; *TAWT* 428 no. 16/{Syr}.
D1610.6, Speaking privates.
D1610.6.1, Speaking vulva. Type: 1391, 1539**.
   Link: [D1610.6.5$, Speaking semen.
   Ref.: *DOTTI* 784 850.
D1610.6.4, Speaking excrements.
   Link: [D1611.5.1$, Magic feces (excrements) impersonates fugitive(s).
   Ref.: *DOTTI* 124 126 159 267 706/{Ymn}; Noy Jefet 60-63 no. 17; *TAWT* 445 no. 36.
D1610.6.5$, Speaking semen.
   Link: [D1610.6.1, Speaking vulva.
   Ref.: S. Hassan *Mawasîtah*; Simpson 121.
D1610.6.5.1$, Truth-speaking semen. (When interrogated, tells of its source and how it entered body. Type: cf. 872AS.
   Link: [H0451, Talking private parts betray unchastity. |K1874.1$, Truth-telling and lying agents give testimony (simultaneously).
   Ref.: S. Hassan *Mawasîtah*; Simpson 121.
D1610.6.5.1.1$, Impregnating agent (semen, magic egg, etc.) ordered to exit from a certain part of body. Type: 872AS.
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Link: F0362.4.1$, Spirit possessing person refuses to exit (depart) except via wound. F0415.1$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. T0547.1$, Virginity supernaturally preserved: childbirth by Caesarian section, or from unusual organ.

Ref.: S. Hassan Mawasû)ah 155; Simoson 120-21.>

D1610.13.2, Speaking jar.>


Ref.: DOTTI 333; Shamy (el-) Egypt no. 7/cf.

D1610.13.4$, Speaking tub (basin). Type: cf. 310, 313.

Ref.: DOTTI 116 128.>

D1610.13.4.1$, Speaking kneading tub (tray). Type: cf. 310, 313.

Link: D1255, Magic tube.

Ref.: DOTTI 116 128.>

D1610.14, Speaking implement. Type: cf. 310, 313.

Ref.: DOTTI 116 128.>


Ref.: Chauvin V 13 no. 8; DOTTI 170 651.>

D1610.16.1, Speaking blood drops. Type: 327K$. Ref.: DOTTI 171.>

D1610.17, Speaking bed. Type: 622, 674A$, 872B$. Link: N0454.1, Speaking bed-legs overheard.

Ref.: Kisâ'î 34-35: (Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 44-2/(sarîr/dais in Paradise "cried out"); DOTTI 494/ Ymn}; Noy. Jefet 129-31 no. 41; TAWT 447 448 no. 39/ Ymn}.>

D1610.18, Speaking rock (stone). Type: cf. 779I$. Link: D0931, Magic rock (stone).

Ref.: Thu'labi 151-52; Ibshîhî 670/(brick); DOTTI 438 439/ Egy; Shamy (el-) "EG. Balladry": "Lizard and Stone" no. 45.>


D1610.19, Earth speaks.>

D1610.19.3$, Grave (tomb) speaks.

Link: E0410.5$, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb. Z0111, Death personified.

Ref.: Damîrî I 165.>

D1610.19.3.1$, Grave expresses welcome upon arrival of corpse of pious (believer).

Ref.: Damîrî I 165.>

D1610.19.3.2$, Grave expresses unwelcome upon arrival of corpse of impious (sinner, unbeliever).

Ref.: Damîrî I 165.>

D1610.21.1, Image of the Virgin Mary speaks.

Link: V0128, Motions of various types attributed to images.

Ref.: Shamy (el-) Egypt 283 no. 39.>

D1610.34, Speaking musical instrument.>

D1610.34.1, Speaking flute. Type: 782. Link: D1316.5.0.15$, Flute: "Alexander has horns!"

Ref.: DOTTI 442.>

D1611, Magic object answers for fugitive. Left behind to impersonate fugitive and delay pursuit. Type: 310, 313, 313F*.

Link: J2071.1.7.15$, Amulet (speaking for enviable object) instructs glancer to consider owner's cost (sacrifices) in acquiring that object (e.g., automobile, boat, etc.).
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Ref.: *DOTTI* 116 128; Shamy (el-) *Egypt* 251 no. 8.>

D1611.5, Magic spittle impersonates fugitives.  
Link: |D1001, Magic spittle.>

D1611.5.1S, Magic feces (excrements) impersonates fugitive(s).  
Link: |D1610.6.4, Speaking excrements.>

D1611.6, Magic blood-drops impersonate fugitive.>

D1611.9, Magic household articles answer for fugitive. Type: 310, 313, 313F*.  
Link: |F0778S, Extraordinary live accessories (humans, animals, birds, etc.) for palace. |Z0354.2S, Only one article escapes (effects of) bewitchment.>

Ref.: *DOTTI* 116 128.>

D1611.9.1S, Household articles (bed, kneading tub, etc.) lie so as to protect eloping couple. Type: 310, 310AS, 313F*.  
Link: |D2079.3.1S, Bewitching by means of tinting with henna.>

Ref.: *DOTTI* 116 117/|Egy}.>

D1612, Tell-tale magic objects. [Betray fugitive, thief]. Type: 310, 313.  
Ref.: *DOTTI* 116 128.>

D1612.1, Magic objects betray fugitive. Give alarm when fugitive escapes.>

D1612.1.3, Fetish betrays fugitive. Type: 310.  
Ref.: *DOTTI* 116.>

D1612.1.3.4$, Musical instrument (tambourine) betrays fugitive. Type: 310/310A$.  
Link: |D2079.3.1S, Bewitching by means of tinting with henna. |Z0354.2S, Only a musical instrument (tambourine) escapes bewitchment and betrays fugitives.>

Ref.: *DOTTI* 116; Shamy (el-) *Egypt* 61 no. 8.>

D1612.3, Hiding place speaks and betrays hider. Type: 327.  
Ref.: *DOTTI* 156.>

D1612.5, Magic object raises alarm when it is stolen. Type: 707.  
Ref.: *DOTTI* 385.>

D1615, Magic singing object. Type: 425E, 707.  
Ref.: *DOTTI* 204 385.>

D1615.1, Magic singing tree. Type: 707.  
Ref.: Chauvin VII 98 no. 375; *DOTTI* 385.>

D1619.2, Eaten object speaks from inside person's body. Type: 715.  
Ref.: *DOTTI* 395/|lit.}.>

D1619.2.2, Eaten goat bleats from eater's stomach.  
Link: |D1032, Magic meat.>

Ref.: *DOTTI* 395/|lit.}.>

D1619.2.3$, Eaten bird (sparrow) speaks from inside king's belly (stomach). Type: 715.  
Link: |Q0552.4.1, Stolen animal cries out from stomach of thief.>

Ref.: *DOTTI* 396/|Tuns}; Shamy (el-) *Around the World* 164-65.>

D1619.3, Fruits that laugh or cry.  
Ref.: Chauvin VII 56 77.>

D1620, Magic automata. Statues or images that act as if alive. Type: 898, 1645D$.  

Ref.: *TAWT* 426 no. 14; Wehr no. 4.2.>

D1620.0.1, Automatic doll.  
Link: |F0855.6S, Lifelike doll (statue). |J1809.4S, Statue mistaken for living thing (person animal, plant, etc.).>  
Ref.: *MITON*.>

D1620.1.2, Automatic statue of a horseman.  
Ref.: Chauvin V 200 no. 117; *MITON*.>

D1620.2, Automatic statue of animal.  
Link: |D1402.19, Magic statue.>

D1620.2.1, Automatic statue of horse.  
Link: |D1626.1, Artificial flying horse. |F0889.3.1S, Flying mechanical horse. (Controlled by lawlab/mechanical device).>

Ref.: Basset *Nouveaux* 108-10 no. 105; Chauvin V 200 no. 117; *DOTTI* 151 241 247 281 282 317 318
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403 636 641/{Egy, lit., Mrc}; MITON; Šābāk el-Khair no. 515.

D1620.2.4, Automatic statue of lion.

D1621, Image renders judgments.

Ref.: Chauvin VIII 191 no. 229.

D1621.1S, Statue of deity renders judgments vocally or by movement.

Link: |D1610.18.1S, Speaking statue.

Ref.: Maspero 177 no. 10 n. 1.

D1625, Statue weeps.

D1626.1, Artificial flying horse. Type: 516E$.

Link: |B0041.2, Flying horse. |D1620.2.1, Automatic statue of horse. |F0889.3.1$, Flying mechanical horse. (Controlled by lawlab/mechanical device).

Ref.: Basset Nouveaux 108-10 no. 105; DOTTI 151 241 247 281 282 317 318 403 636 641/{Egy, lit., Mrc}; MITON.

D1627, Dancing automata. Type: 569A$, 653A.

Ref.: Ions 113/cf.; DOTTI 194 330 357/{Egy, Tns}; Farag 118-20; Shamy (el-) Egypt 53 no. 7.

D1627.1, Instrument's ornamental figures climb down and run about as harper plays.


D1629S, Entertainment automata: musicians, dancers, and singers come out of magic object (box) and perform. Type: 569A$.

Link: |D1627.1, Instrument's ornamental figures climb down and run about as harper plays. |D1651.15.1S, Beautiful maidens come out for hero from his magic box (candlestick) and dance; black giants for others and whip them.

Ref.: DOTTI 129 194 203 303 316 330 334 358 359/{Egy, Sdn, Syr, Tns}; MITON.

D1634S, Animal processes self supernaturally (milks self, shears self, slaughters self, etc.). Type: 511A.

Link: |D1601.25, Self-cooking food.

Ref.: DOTTI 5 128 172 266/{Alg, Mrc}.

D1634.1S, Self-milking animal. Type: 511A.

Ref.: DOTTI 266.

D1634.2S, Self-slaughtering animal. Type: 511A.

Link: |D1601.25.3S, Self-cooking animal.

Ref.: DOTTI 266.

D1634.4S, Self-pasturing animals (cattle, sheep, etc.). Type: 511A, cf. 1137.

Ref.: DOTTI 266 708.

D1635, Golem. Automatic statue animated by insertion of written magic formula into an opening.

Link: |D0449.9S, Transformation: objects combining animate and inanimate components.

D1636S, Statue animated by spiritual component ('double') from the entity (deity, person) it represents.

Link: |A0182.1.1S, Deity's replica (statue, insignia or the like) used as divination rod. |A0105.1S, Deity's energy derives from mystical fluid (elixir, nectar) (= "sa"). |D1311.15.3S, Magic oracular vessel (jar, bottle or the like used for divination).

Ref.: Maspero 176-77 no. 10 n. 4.

D1636.1S, Jinni (fairy) enters oracular object and animates it.

Link: |V0001.2.5S, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.

Ref.: RAJE 301 n. 20.

D1639, Automata: other motifs.

D1639.1, Automata as door-keepers.

D1639.4, Statue laughs and reveals crime. Type: 517A$.

Link: |D1318.2.2S, Laughing fish reveals wife's (daughter's) adultery.

Ref.: DOTTI 286.


Ref.: DOTTI 199 205 211 554.

D1641.12, Lake removes itself [[magically]]. Type: 123C$.

Ref.: DOTTI 51.

D1641.12.1, Lake is drunk dry [[magically]]. Type: cf. 123C$.

Link: |J1791.3.1, Wolf tries to drink well dry to get cheese.
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Ref.: DOTTI 51; TAWT 414 no. 1-2.
D1641.13, Coffin moves itself.
Ref.: Amin 74; Shamy (el-) Egypt 283 no. 38.
D1645, Self-luminous objects.
D1645.1, Incandescent jewel.
Ref.: Chauvin V 4 no. 443.
D1645.12S, Book emits light.
Link: |A0124.0.2S, God's radiance (light) as the source of knowledge.
Ref.: Maspero 119 no. 7.
D1646, Magic dancing object.
D1646.5S, Magic dancing bamboo (reed). Type: 707.
Link: |X1408S, Lie: singing-dancing plants.
Ref.: DOTTI 385 954\{Tns\}.
D1648.1, Tree bends to certain person.
Link: |D0481, Supernatural stretching and contraction of an object (tree, cliff, etc.). |R0311.4, Stretching tree refuge for fugitive.
Ref.: DOTTI 130 488; TAWT 447 no. 39.
D1648.2.3S, Palm-tree bends for Prophet Mohammed.
Link: |H0071.10.1, Tree bows before prince. |V0310.1.3.1S, Tree prostrates self before Prophet Mohammed.
Ref.: Shamy (el-) "el-Badawi and Bint-Birri" no. 56 146/cf.
D1649, Miscellaneous automatic objects.
D1649.6, Objects rebel against their owners. Type: cf. 569AS.
Link: |D1660S, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person. |D1651.15S, Magic object works properly for owner, but adversely for others (or usurper). |V0310.1.4S, Object (earth, tree, knife, etc.) refuses to take part in sinful act.
Ref.: DOTTI 330; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ'îl" no. 51 10/cf.(knife bends).
D1650, Other characteristics of magic objects.
D1651, Magic object obeys master alone. [Serves owner only]. Type: 565.
Link: |D1318.7.3S, Animal's flesh obeys only owner's commands. |D1427.6S, Magic rod compels people to follow orders.
Ref.: DOTTI 324.
D1651.7.1, Magic musical instrument plays only for owner.
D1651.15.2S, Self-processing object (animal) refuses to obey usurper. Type: 327LS.
Link: |D1634S, Animal processes self supernaturally (milks self, shears self, slaughters self, etc.).
Ref.: DOTTI 5 128 171 172\{Mrc\}.
D1652, Inexhaustible object. Keeps magically renewing itself or expanding.
Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.
D1652.1, Inexhaustible food.
Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.
D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people.
Link: |D1349.1.6, Tiny amount of food magically satisfies. |D1705S, barakah (blessedness): supernatural [positive] power residing in object, act, or person. |D2105.8S, Pretended provision (food, drink, etc.) supernaturally materialize. |V0220.0.5.2S, Saints are endowed with blessedness (barakah).
Ref.: Shamy (el-) "Eg. Balladry": "Khâdrah al-shari'ah" no. 57.
D1652.1.1, Inexhaustible bread.
Ref.: Shamy (el-) "Eg. Balladry": "Khâdrah al-shari'ah" no. 57.
D1652.1.8, Magic pill on which one feeds self for years.
Ref.: Chauvin VII 133 no. 120.
D1652.10, Inexhaustible fuel.
D1652.10.3S, Industrial processes supernaturally extended.
Link: |D2084, Industrial processes magically interrupted.
D1652.10.3S, Motor (machine, airplane, automobile) keeps running without fuel.
D1651.15S, Magic object works properly for owner, but adversely for others (or usurper). Type: 569AS.
Link: |D1649.6, Objects rebel against their owners.
Ref.: DOTTI 194 330\{Tns\}.
D1651.15S, Beautiful maidens come out for hero from his magic box (candlestick) and dance; black giants
for others and whip them. Type: 569A$.

Ref.: DOTTI 194 324 330 369/Egy, Tns]; Shamy (el-) Egypt 53 no. 7.

D1651.16S, Magic vessel can be filled only with one substance.
Link: [D1652.5.1.1S, Egg-shell (used as cup) cannot be filled. |H1023.22.1S, Task: filling container (flask) with sunshine (sunbeams). |Z0350, Other unique exceptions.
Ref.: DOTTI 556/Egy]; TAWT 427 no. 14.

D1652.2, Inexhaustible drink.
Link: [D1040, Magic drink. |D1472.1.1S, Magic glass supplies drink.
Ref.: Nabahâni (al-) I 469; Shamy (el-) "Eg. Balladry": "Khâdhrâ al-sharîfah" no. 57 12.

D1652.5, Inexhaustible vessel. Type: 563, 564.
Link: [V0224, Miraculous replacement of objects (animals) for saint. [Items consumed replaces supernaturally].
Ref.: DOTTI 321 323.

D1652.5.1, Magic goblet (cup) cannot be filled.
Link: [H1220, Quest voluntarily undertaken.

D1652.5.1.1S, Egg-shell (used as cup) cannot be filled.
Link: [D1651.16S, Magic vessel can be filled only with one substance.
Ref.: DOTTI 556/Egy]; TAWT 427 no. 14.

D1652.5.4, Inexhaustible pitcher.

D1652.5.6, Inexhaustible bowl.

D1652.6, Ever-burning lamp.
Ref.: Chauvin V 4 no. 443.

D1654, Immovable object.

D1654.0.1, Magic immovability of saints (or their possessions).
Link: [A0708S, Supernatural weight of heavenly (celestial) bodies. |E0406S, Immovable corpse.

D1654.7, Statues that cannot be removed.
Link: [D1268, Magic statue (doll).
Ref.: Basset RTP XXVI 22.

D1654.9.1, Corpse cannot be moved.
Link: [E0406S, Immoveable corpse. |Q0559.3, Body of murdered man cannot be moved [:]. Leads to exposure of murderer.
Ref.: DOTTI 669/Egy]; MITON; RAFE 73 n. 241; Shamy (el-) Egypt 166-67 283 no. 38.

D1658, Grateful objects.

D1658.1, Objects repay kindness. Type: 480, 510, cf. 403D5.
Ref.: DOTTI 191 248 257; TAWT 440 no. 32.

D1658.2.3, Grateful plant. Type: 480.
Link: [F0819, Sympathetic plant(s).
Ref.: DOTTI 248.

D1658.4S, Grateful object bestows its own good attribute(s) upon helper. Type: 480.
Ref.: DOTTI 248 252 261/Alg]; TAWT 440 no. 32/Egy.

D1659S, Vengeful objects.
Link: [B0299.0.1S, Vengeful animals or birds (they hold grudge). |B0299.1.2.0.1S, Camel as the most grudge-bearing (vengeful) of animals. |F0361.0.1S, Vengeful fairy (jinni).

D1659.3S, Angry plant inflicts its bad attribute(s) upon unkind person. Type: 480.
Ref.: DOTTI 249 252 261/Alg]; TAWT 440 no. 32/Egy.

D1660S, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person. Type: 425D, 425E, 894.
Link: [D1316.11.1S, Sword turns upon owner when innocent is to be executed. |D1649.6, Objects rebel against their owners.
|D1770, Magic utensils and implements. |F0819S, Sympathetic plant(s). |F0994.4S, Weapon (knife, sword, gun, etc.) expresses sorrow for victim to be.
Ref.: DOTTI 203 204 205 484 545/Alg]; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ'îl" no. 51 10/knife.

D1662, Magic object works by being stroked.

D1662.1, Magic ring works by being stroked [(rubbed)]. Type: 560.
Link: [D1470.1.1S, Magic wishing-ring. |Solomon's Ring]. |D1734, Magic power from rubbing.
Ref.: DOTTI 314 317 480/|lit.]; MITON; Shamy (el-) Around the World 161.

D1662.2, Magic lamp works by being stroked. Type: 561.
Ref.: DOTTI 316.>
D1664, Summer garden and winter garden. Garden which blooms in winter. Type: 705A$. 
Ref.: DOTTI 375; Shamy (el-) Around the World 161; TAWT 417 no. 5/{Sa}.>
D1673, Magic staff blossoms. Type: 756C1$.
Link: |D1254, Magic staff. |V0220.0.15.3.1$, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane).
Ref.: DOTTI 417.>
D1681, Charm incorrectly uttered will not work. Type: 563, 564, 676.
Ref.: DOTTI 321 323 367.>
D1682, Magic jewel which outweighs many heavy objects in the scale[s].>
D1682.1$, Saint's ring outweighs many heavy objects in the scales.
Link: |A0708S, Supernatural weight of heavenly (celestial) bodies.
Ref.: Shamy (el-) "Ek. Balladry": "Ring of ŠA'l" no. 55.>
D1682.3$, Saint's cloak (mantle): supernaturally heavy.
Link: |D1053, Magic mantle (cloak). |D1692, Cloak (and shirt) fit person of any size.
Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 146; Shamy (el-) "Ek. Balladry": "Prophet's Shirt" no. 47.
D1687, Object magically becomes heavy.>
D1691, Magic suspension of weight.>
D1691.2$, Magic (miraculous) suspension of object (rock, bomb, etc.) which was falling on a target (person, village, etc.).
Link: |N0331.1.5$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing.
Ref.: DOTTI 419/Alg, Egy, Mrc}.>
D1691.2.1$, Falling projectile (bomb) held back (by saint's power).
Link: |P0553.2$, Projectiles as weapons (e.g., catapult-hurled rock or flame, bomb, missile, etc.).>
D1692, Cloak (and shirt) fit person of any size.
Ref.: |D1682.3$, Saint's cloak (mantle): supernaturally heavy.>
D1693, Magic rod swallows other rods.
Ref.: RAFE 211 n. 742.>
D1693.3$, Moses's staff becomes serpent [[viper]] and swallows magicians' rods (snakes). Type: cf. 776$. 
Link: |B0765.23, Snake with legs. |H8023, Riddle: what is the tree that became flesh? (Moses's staff). |H8024, Riddle: what is that which has drunk water for its sustenance and eaten after its death? (Moses's staff which became a serpent).
Ref.: Tha'labî 106; Burton V 238 n. 1/(Aaron's Rod); DOTTI 343 936/{Sy}; MITON, RAFE 211 n. 742.>
D1695S, Magic object that cannot be destroyed (broken, burned, etc.).
Ref.: Shamy (el-) "Ek. Balladry": "Ring of ŠA'l" no. 55.>

D1700-D2199, MAGIC POWERS AND MANIFESTATIONS.>

D1705S, barakah (blessedness): supernatural [positive] power residing in object, act, or person.
Link: |A0105.1S, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |A0175.1, God supplies reproductive energy to all things. |D0781.1, Disenchantment by blessing. |D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people. |D1707.7S, Blessed relic (building, garment, rosary, or the like). |M0440.1$, Curse: absence of blessedness (barakah). |Q0140.0.1$, Blessedness (barakah) from God as reward. |V0141, Possession of relic brings prosperity, its loss sickness.
Ref.: Maspero 178 no. 10 n. 1/"innate virtue or power of the gods")/cf.; Ibshîhî 147/(in cow); DOTTI 63 248/{Lib}; Laoust Maroc 278-79 no. 130, 287-88 no. 135, 298 no. 142 (conferred); MITON; RAFE 18 n. 43, 183 n. 660, 301 n. 21, 305 n. 40; Shamy (el-) Egypt 129-32 no. 21 (conferred), cf. Webber 6 no. 4. |Shamy (el-) "Samaw'al" 7 n. 6.
D1706S, A person's barakah (mabrûk-person, blessed person).
Ref.: MITON; RAFE 145 n. 525, 301 n. 21, 305 n. 40; Shamy (el-) "Samaw'al" 7 n. 6.
Link: |A0105.1S, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |D1500.1.13, Saint's possessions cure disease. |D1594, Magic object vitalizes. |V0141, Possession of relic brings prosperity, its loss sickness. |V0141.3S, Healing
power of sacred relic (shirt, cloak, etc.). |V0144, Belief in miraculous powers of sacred relics. |V0220.0.15$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.

Ref.: Maspero 178 no. 10 n. 1; DOTTI 304 408 440; MITON; RAFA 183 n. 660; Shamy (el-) Egypt 129-30 no. 21/(coin, spittle).

D1707.1S, Blessed name (and words).>

D1707.1.1S, God's name blessed.

Link: |V0090.0.1S, Miraculous power of uttering (mentioning) God's name.>

D1707.1.1.1S, Name containing God's attribute ('CAbd-ized' name) blessed.

Link: |A0102.0.1S, God's names (99 attributes). (God's beautiful names). |Z0183.7$, Personal names formed from one of God's names (deus-nymics)--e.g., 'Abd-Allâh, 'Abd-al-Karîm, 'Amatu-Allâh etc.

Ref.: Simpson 27 n. 19/ef/(anc. Eg.); Boqarî 19 217.>

D1707.1.2S, Prophet's name blessed.>

D1707.1.2.1S, Name derived from la-mada (praise-[God], thank-[God]) blessed--('mu[j]-hamm-ad-ized' name).

Ref.: Jâhiz III 27; Boqarî 19 217.>

D1707.1.2.2S, Personal name matching sacred person's name revered (e.g., Fâţimah, Čisâ, Mûsâ, etc.).

Link: |Z0183.7$, Personal names formed from one of God's names (deus-nymics)--e.g., 'Abd-Allâh, 'Abd-al-Karîm, 'Amatu-Allâh etc.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

D1707.1.3S, Blessed thought (intent).

Link: |Z0183.7$, Personal names formed from one of God's names (deus-nymics)--e.g., CAbd-Allâh, CAbd-al-Karîm, 'Amatu-Allâh etc.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

D1707.1.5S, Blessed words.

Link: |D0520, Transformation through power of the word. |D1715, Magic power of dying man's words.>

D1707.1.5.1S, Sacred words (from holy book) blessed.

Ref.: MITON; RAFA 93 n. 360.>

D1707.1.5.2S, Parents' prayer blessed.

Link: |P0230.9.1S, Sorrow from not heeding parent's advice. |P0245$, Parent's prayer (blessing or curse) always answered.>

D1707.2S, Blessed bodily organ (limb).

Link: |D0990, Magic bodily members--human. |Z0138$, Body organ (member) personified.

Ref.: MITON; Shamy (el-) "Samaw'al" 7 n. 6.>

D1707.2.1S, Blessed hand (arm).

Link: |F0668, Skillful surgeon.

Ref.: Shamy (el-) "Samaw'al" 7 n. 6.>

D1707.2.3S, Blessed eye.


D1707.2.3.1S, Glance from eye of sacred person bestows blessedness.

Link: |D1820.1, Magic sight of saints. |V0200, Sacred persons. |V0221.0.1.4S, Glance (nazrah) from saint's eye heals (bestows power).

Ref.: RAFA 302 n. 28.>

D1707.3S, Blessed animals.

Link: |A2220, Animal characteristics as reward. |B0003S, Viper (doûyûh, female serpent) as animal central to supernatural beliefs (religious records).

Ref.: MITON.>

D1707.3.1S, Blessed farm animals. Type: cf. 511A.

Ref.: Kisâ'î 64-65/(Thackston 69); Shamy (el-) "Arab Mythology" no. 54; DOTTI 266.>

D1707.4S, Blessed plants.

Link: |A2711.9S, Tree from Paradise—blessed.>

D1707.4.1S, Blessed palm-tree branch.

Link: |A2777.4S, Why the palm-tree is the chieftainess of trees. (Mentioned in the Koran, worships constantly, etc.). |V0220.0.15.0.1S, Es-Sayyid el-Badawî's special possessions: rosary, pitcher, and palm-tree reed (branch).

D1707.4.1.1S, Blessed palm-tree branch performs supernatural deeds (e.g., resuscitation, worshiping, shepherding, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 146 151 155 159, "el-Badawî and
Three Axes” no. 58 7.>
D1707.55, Blessed foods and drinks.

Link: |A0105.1S, Deity's energy derives from mystical fluid (elixir, nectar)–("sa").>

D1707.75, Blessed time-period (year, day, hour, etc.).

Link: |A116.1S, New time-period originated to circumvent curse (linked to certain months). |M0119.11.1S, Oath by the ‘right’ of certain time (day, month, year). |N0120.1.1S, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen. |N0127, The auspicious (lucky) day (days).

Ref.: Thaʿlabi 49.>

D1707.85, Blessed places.

Link: |A0992, Origin of sacred places. |D2157.1, Land made magically fertile. |M0119.11.2S, Oath by the ‘right’ of a certain place. |N0122.5.3.1S, Right side as lucky direction.

Ref.: MITON.>

D1707.8.1S, Blessed country.

Link: |F0769.5S, City of remarkably good living: ‘fair-city’. |V0061.12.1S, Burial (death) with face toward the Qiblah (Mecca).>

Ref.: RAFe 183 n. 660; Shamy (el-) Egypt 128-32 no. 21.>

D1707.75, Blessed relic (building, garment, rosary, or the like).

Ref.: RAFe 183 n. 660; Shamy (el-) Egypt 128-32 no. 21.>

D1708$, Blessed acts (deeds, occurrences).

Ref.: RAFe 183 n. 660; Shamy (el-) Egypt 128-32 no. 21.>

D1708.1$, Use of right side blessed.

Link: |C0005$, Tabu: Satan’s ways (the left, etc.). |C0289$, Tabu: eating with left hand. |N0122.1.6.1S, The left (north) as unlucky (inauspicious) direction. |N0131.2, Turning right-handwise in certain place brings luck.

Ref.: MITON; RAFe 34 n. 102.>

D1708.45, Certain happening (occurrence) blessed (e.g., arrival or departure of someone, or the like). 

Ref.: MITON.>

D1709$, Miscellaneous blessed persons, objects, acts.>

D1709.1S, Blessed profession(s).

Link: |A1471.8.1S, Being a merchant (buying and selling): an occupation blessed by God. |D1707.13S, Blessed thought (intent). |D2172, Continuing magic acts. |N0127.9S, Auspicious-(sa’d)-time (day, hour, moment, etc.)–miscellaneous. |P0963.1.1S, Boys circumcised during a wedding ceremony (on bride’s lap).

Ref.: MITON.>

D1710.15, Right of use side blessed.

Link: |C0005S, Tabu: Satan’s ways (the left, etc.). |C0289S, Tabu: eating with left hand. |N0122.1.6.1S, The left (north) as unlucky (inauspicious) direction. |N0131.2, Turning right-handwise in certain place brings luck.

Ref.: MITON; RAFe 34 n. 102.>

D1708.45, Certain happening (occurrence) blessed (e.g., arrival or departure of someone, or the like). 

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Ref.: MITON.>

D1709S, Miscellaneous blessed persons, objects, acts.>

D1709.1S, Blessed profession(s).

Link: |A1471.8.1S, Being a merchant (buying and selling): an occupation blessed by God. 

Ref.: Thaʿlabi 23 218-19.>

D1709.1S, Farming (agriculture) as blessed occupation. 

Ref.: Kisâ’î 64-65/(Thackston 69): Shamy (el-) ”Arab Mythology” no. 54.>

D1710-D1799, Possession and means of employment of magic powers.

D1710, Possession of magic powers.

D1710.0.1S, Ritual(s) undertaken so as to acquire the power of sâghir (magician, sorcerer).

Link: |G0303.22.5.1S, Desecration of holy objects so as to please devil (sâghir-sulfî).

Ref.: Qazwinî I 261/goat sacrificed in Hawdaqûr Cave, etc.).

D1710.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. Type: 325, 936. 

Link: |D0800, Magic object. |D0759.3.1S, ḥâlî et-magîm (milking the stars): magic ritual performed by naked virgin at dawn. |D1016.1S, Magic ritual requires slaughtering of certain animal (bird). |D1714.0.1S, Medium in benevolent magic ritual must be
person without sin. D1714.1.2$, Magic healing by chaste virgin (woman $^5$; D1766.8.1, Fasting a part of magic ritual. D1767$, Magic result from a sacrilege (breaking sacred tabu), or from committing an immoral act. D1783.7.1$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za'zu'$^2$.") D2161.5.7, Cure by seventh son of seventh daughter. H1379$, Fool's quests (errands). N0543, Certain person to find treasure. V0052, Miraculous power of prayer.

Ref.: MITON; Qazwînî I 261/(fatherless-motherless).

D1711, Magician.

Ref.: P0480$, Fortune-teller ("psychic", etc.). P0483, Juggler, (conjurer, [âwî, 'magician']).

Ref.: Campbell Market Place 73-79; Gawhary (el-) 14-26 292-314, 315ff.

D1711.0.1, Magician's apprentice. Type: 325.

Ref.: Tha'îlabi 247; DOTTI 151; Shamy (el-) Egypt 247 no. 6.

D1711.0.1.1$, Magician's apprentice (assistant) is a relative.


D1711.1, Biblical worthy as magician.

Link: D2198, Magic control over spirits (angels). F0200.0.1.1$, Solomon puts jinn to industrious work (forced labor).

Ref.: Gawhary (el-) 42-44; RAFE 58 n. 190, 306 n. 44.

D1711.1.4$, Jew as magician. Type: 561.

Ref.: MITON.

D1711.5, Fairy as magician.

D1711.6, God or demigod as magician.

D1711.6.0.1$, Goddess as sorceress (witch, magician).

Ref.: Ions 75/(Isis) 103/(Mut) 104/(Neith).

D1711.7, King as magician.

Ref.: Ibrahim Assauling with Words 52-55.

D1711.10, People of certain place as magicians.

Ref.: Boqarî 202/(Shiqaiq); DOTTI 124 317 466 643/[lit., Plst]; MITON; TAWT 357 407 n. 840/(Maghreb).

D1711.10.8.1$, Sudanese as magicians. Type: 836F*.

Ref.: DOTTI 151 317 370 456; Shamy (el-) Egypt 33 no. 5.

D1711.5, Fairy as magician.

D1711.6, God or demigod as magician.

D1711.6.0.1$, Goddess as sorceress (witch, magician).

Ref.: Ions 75/(Isis) 103/(Mut) 104/(Neith).

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D1711.10, People of certain place as magicians.

Ref.: Boqarî 202/(Shiqaiq); DOTTI 124 317 466 643/[lit., Plst]; MITON; TAWT 357 407 n. 840/(Maghreb).

D1711.10.8.1$, Sudanese as magicians. Type: 836F*.

Ref.: DOTTI 151 317 370 456; Shamy (el-) Egypt 33 no. 5.
anywhere. [(er-RifâCiyyah)].

Link: [D1380.27.1$, Talisman expels (protects from) scorpions and snakes. |D2156.5.0.1$, Snake charmer (qâwî, ‘Rifâî’t). |V0229.3, Saint banishes snakes.]

D1712. Soothsayer (diviner, oracle, etc.). [(kâhîn and the craft of kihañnà)].

Link: [C0005.6$, Satan's messengers: kâhanh (oracles, idol's priests, prognosticators). |P0427.0.3, Women druids [(kâhinât)].]

Ref.: Qazwînî I 18; Ibshîhî 435-44.

D1712.0.1, Astrologer-magician.

Link: [P0481, Astrologer.]


D1712.0.2$, King (caliph) as augurer (oracle, soothsayer).

Link: [D1711.7, King as magician.

Ref.: MÎTON.]

D1712.0.3$, Deformed person as augurer (oracle, soothsayer).

Link: [D1716, Magic power of the infirm. |D1812.5.1.7.3$, Encountering (meeting) a deformed person as bad omen.]

D1712.0.3.1$, Shiq and Suqaih as augurers as (oracles, soothsayers).

Link: [F0525, Person with half a body. [(shiq)].

Ref.: Qazwînî II 102-102 178-79; Ibshîhî 435.]

D1712.1, Soothsayer at work by various methods of divination.

Ref.: Damîrî I 218-20.

D1712.1.1$, Efficacy of augurer (soothsayer) tested. Type: cf. 1641, 1641B1$.

Ref.: Ibshîhî 436.

D1712.2, Blind man as soothsayer.

D1712.2.1$, Woman (maiden) as oracle (augurer).

D1712.2.1.1$, Beautiful maiden (woman) as oracle.

Link: [G0229.5, Beautiful witch.

Ref.: Damîrî I 218-20; DOTTI 511/{lit.}.]

D1712.3, Interpreter of dreams [(by magic means)]. Type: 725BS$.

Link: [M0302.7, Prophesy through dreams. |P0479S, Dream-interpreter.

Ref.: Tha Clabî 73.]

D1713, Magic power of hermit (saint, yogi). Type: 681.

Link: [D1705S, barakah (blessedness): supernatural [positive] power residing in object, act, or person. |V0220.0.6S, Miracle-like manifestation by saint (karâmah). |V0220.0.7.0.1.1S, "The revolving (turning, twirling) of a saint's crescent-moon" (i.e., the manifesting of saintly power).

Ref.: DOTTI 370; MÎTON.]

D1714, Magic power of person without sin.

Link: [W0251S, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: Ions 118.]

D1714.0.1S, Medium in benevolent magic ritual must be person without sin. Type: cf. 325, 561, 1168.

Link: [D1710.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |H0050.1S, Recognition of supernatural animal (person) by certain physical attributes (color, size, biological parentage, etc.). |N0543.3, Treasure to be found by man who married original owner's daughter. |W0250.1.1S, Personality type: hawâ‘î (’aerial, whimsical, impressionable). |W0251.1S, Physiognomy (fírasah): the judging of character.

Ref.: Amin 189-90 381-82; DOTTI 151 316 711; RAPE 301 n. 19; AUC: 2 no. 14.]

D1714.1, Magic power of chaste woman.

Link: [F1012.1.1S, Long search for a chaste woman (girl).]

D1714.1.1, Chaste maiden at prayer vanishes from would-be ravisher's embrace.

Link: [D2072.7.1S, Would-be ravisher (rapist) rendered still. |P0481.1, Maid pledged to celibacy is given, at her prayer, a beard.]

D1714.1.2$, Magic healing by chaste virgin (woman). Type: 844CS, 872ES$.

Link: [D1710.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |H0413.7S, Special powers of chaste woman: healing the sick. |F1012.1.1S, Long search for a chaste woman (girl).

Ref.: Maspero xlviii; DOTTI 466; MÎTON.]

D1714.1.3$, Crop of purity: must be harvested by virgin(s) lest benefit fails.

Link: [C0141.1, Tabu: menstruous woman not to go near any cultivated field or crop will be ruined. [mushâhrah].]
D. Magic and Similar Supernatural Occurrences

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|0131.0.1.1$, Robes of purity: spun by virgins, not touched by menstruous woman.
Ref.: Burton I 1219/(saffron flower).>

D1715, Magic power of dying man’s words. Type: 960.
Ref.: DOTTI 667.>

D1716, Magic power of the infirm. Type: 675AS.

Link: |D1712.0.3$, Deformed person as augurer (oracle, soothsayer). |U0174$, Virility of the blind. |V0293, Lepers as sacred persons. |W0256.8.1$, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).
Ref.: Amin 48/cf.; DOTTI 667/{Egy}; TAWT 395 n. 626.>

D1716.1, Magic power of the idiot. Type: 675A$.
Link: |A0128.5.2$, God lame in his lower limbs. Harpocrates (the child Horus). |C0434.2.2$, Mental illness is referred to as forbearance or mercy from God (luft). |V0232.0.2$, Clairvoyance of madmen (fools, the insane, magâdhib).
Ref.: Boqarî 111ff; DOTTI 667/{Egy}; Lane 227; MITON.>

D1719.1, Contest in magic. Type: 325, 325AS.
Ref.: Tha Clabî 243; DOTTI 151 154; Ibrahim Assaulting with Words 174-75 no. 4.1; Shamay (el-) Egypt 248.>

D1719.1.1, Contest in magic between druid and saint. Type: 751D*, 776$.
Ref.: Tha Clabî 243; DOTTI 231 413 434 435/{Egy, lit.}; Laoust Maroc 293 no. 139/cf.; Shamay (el-) Egypt 274 no. 26 (HE-S: CIzbat-Bilâl 70-1 no. 21.).

D1719.1.1.1$, Magician(s) declare(s) that holy man’s miracles are not magic.
Link: |A0170.1$, Miracle. Supernatural deed or manifestation by God. |V0210.0.2$, Miracles manifested (by God) at hands of His Messengers (and Prophets). (muCjizât/muCjizah).
Ref.: Ibn-a’Aqim no. 517; ThaClabî 106.>

D1719.1.5$, Contest in magic between (master) magicians. Type: 325, 325AS.
Ref.: Maspero 157-58 no. 8-II/cf./(promises); DOTTI 151 154 243 293 371 379 946 947/{Egy}; Shamay (el-) Egypt 141 no. 26/cf./saint vs. kâhin), 248 no. 6.>

D1719.1.5.1$, Contest in magic writing between scribes (magicians).
Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D1735.5$, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew. |H0779.1.1$, Riddle: of minute size (’add/qadd en-nimnimah) but would bring horses [fully] stirruped. (Answer: writing). |W0047.4$, The power (authority) of the written word.
Ref.: Maspero 133 no. 1 no. 7.>

D1719.5, Magic power of fairy ([jinni]).>

D1719.9, Magic power at a certain time.

D1719.9.3$, Saintly power only during a certain month yearly (’er-Ragabiyyîn).
Ref.: Nabhânî (al-) I 71; RAFE 150 n. 553.>

D1719.10, Magic power under certain conditions.
Link: |D1982.6.1$, Building (palace, castle) visible only when owner is inside.>

D1720, Acquisition of magic powers.

D1720.0.1$, Means of learning magic.
Ref.: Maspero 31 no. 2-4 n. 2.>

D1720.0.1.1$, Magic learned from books.
Link: |J0166, Wisdom from books.
Ref.: Maspero 31 no. 2-4 n. 2.>

D1721, Magic power from magician. Type: 325.
Ref.: Chauvin II 151 no. 11; DOTTI 151.>

D1721.1, Magic power from devil.

D1722, Magic power from saint. Type: 751D*.
Ref.: DOTTI 413.>

D1722.1, Magic power from prophet. Type: 751D*.
Ref.: DOTTI 413.>

D1723, Magic power from fairy. Type: 403.
Ref.: DOTTI 188.>

D1724, Magic immunity from fatigue.
D1725, Magic power obtained from angels \([s\text{i}g\text{r} \text{\c{c}ulwî (upper magic)}]\). Type: 751D*.
Link: [A0781.0.1.1S (formerly, A0781.1.1S), Origin of Venus (az-Zahrah, planet)--punishment: transformed human woman who seduced angels.  D1766, Magic results produced by religious ceremony.  [s\text{i}g\text{r} m\text{àr\text{'}înî, \text{\c{c}ulwî (upper magic)}].  D1810.0.6, Magic knowledge of angels.  V0220.0.8.2S, Harmful saint: uses his supernatural powers to cause mischief.  V0462.13, Evil ascetic misuses magic powers obtained through religious meditation.  Ref.: DOTTI 413; Gawhary (el-) 198-211; RAFE 69 91.]

D1726, Magic power from deity.
Link: [D0931, Magic rock (stone).]

D1726.2, Magic power from stone idol.
Link: [D0931, Magic rock (stone).]

D1727, Magic power learned from giant [(or ogre)] (as foster-father). Type: 898.
Ref.: DOTTI 554.

D1731, Magic power received in dream.
Link: [D1668.8, Magic results from fasting.  P0623, Fasting (as a means of distraint///(h-agz)].

D1733, Acts producing magic power.
Link: [D1766.8, Magic results from fasting.  P0623, Fasting (as a means of distraint///(h-agz)].

D1734, Magic power from rubbing.
Link: [D1662, Magic object works by being stroked.]

D1734.1, Magic power by rubbing talisman. Type: 561.
Ref.: DOTTI 317.

D1735, Magic power from swallowing.
Link: [D1793, Magic results from eating or drinking.]

D1735.5S, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew.
Link: [D1266.1, Magic writings (gramere [gramarye], runes).  D1720.0.1S, Means of learning magic.  F1034.5.2.1S, Magic formula swallowed so as to protect (hide) it.  W0047.4S, The power (authority) of the written word.  Z0070.8.0.1S, Useless 'word' or document: 'To be soaked [in water] and its brew drunk'.  Ref.: Budge/Romances 158 no. A-11; Maspero Ixiii n. 3; Boqari 72 202.]

D1737, Magic power inherited.
Link: [D1752S, barakah (blessedness) passes from body to body.]

D1740, Loss of magic powers.

D1741, Magic power lost. Type: 751D*.
Ref.: DOTTI 413.

D1741.4, Magic powers fail because of lack of faith in them.

D1741.6, Loss of magic power through incest.

D1741.6.1S, Magic (supernatural) power lost through sin.
Link: [V0236.5S, Hârût and Mârût as fallen angels.  Ref.: Tha Clabî 30-31/(angels'): Shamy (el-) "Arab Mythology" no. 89.]

D1741.6.2S, Magic (supernatural) power lost through erotic activity.
Link: [C0060.1S, Ritual polluter: erotic touch (e.g., physical contact with member of opposite sex, or the like).  Ref.: Maspero 141 no. 7 n. 1.]

D1741.7, Saint causes loss of magic power. Type: 776S.
Ref.: Nabhânî (al-) II 423-24.

D1741.7.1S, Saint causes loss of sainthood power.
Link: [A1737S, sak\text{h} mas\text{h} (devolution): creation of animals through degeneration to present forms.  Ref.: Nabhânî (al-) I 551 551 II 423-24.]

D1741.7.2S, Saint causes loss of knowledge--(it is erased from mind).
Link: [A0182.3.9.2S, God erases knowledge from mortal's mind--(naskh: abrogation).  G0303.9.4.5.4S, Satan causes forgetfulness, Q0551.11, Magic forgetfulness as punishment.]

D1742S, Lost power magically regained (restored). Type: 313C, cf. 776S.

D1742.1S, Lost memory (knowledge) magically regained (restored).
Link: [D1741.7.2S, Saint causes loss of knowledge--(it is erased from mind).  J03132, Spontaneous recovery: old extinguished memories (habits) suddenly re-appear (remembered).  Z0128.0.1S, Person's wisdom (knowledge) stored in container (pot, hole,
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Ref.: Nabhânî (al-) II 423-24.-
D1745, Magic power rendered ineffective.-

D1745.4S, Use of sacred 'objects' (God's name, holy verse) nullifies magic power.
Link: |C0051.3.1.8$, Tabû: mention of God's name during magic ritual (sorcery). |D1380.28$, Sacred (magic) book protects. |D1385, Magic object protects from evil spirits. |F0382.3, Use of God's name nullifies fairy's powers. |G0303.16.8, Devil leaves at mention of God's name. |V0065.8.1.2S, Yâ-Sîn Surah recited 'over the soul of deceased'. |Z0018.5$, Ogre to man: "Had your greeting not preceded your speaking I would have crunched your bones before devouring your flesh!".
Ref.: RAPE 301 n. 18, Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13.-
D1745.5S, Magician's power ineffective when asleep.
Ref.: Tha Clabî 105.-
D1745.6S, Magic ineffective across body of water ("cannot cross water").
Link: |G0273.4, Witch powerless to cross stream.
Ref.: Taymûr no. 74.-

D1750, Other characteristics of magic power.-

D1752S, barakah (blessedness) passes from body to body. Type: 751D*.
Link: |D1707.7S$, Blessed relic (building, garment, rosary, or the like). |M0440.1$, Curse: absence of blessedness (barakah).
Ref.: Maspero 178/("Satapu-sa": "innate virtue or power of the gods")/cf.; DOTTI 413; Farag 118-20; MITON, RAPE 183 n. 660; Shamy (el-) Egypt 53 no. 7.-

D1760, Means of producing magic power.-

D1761, Magic results produced by wishing. Type: 555, 750A.
Link: |D1935.3$, Magic ability to perform any task.
Ref.: Tha Clabî 32; DOTTI 312 407; Frobenius Kabylen: Atlantis I 176-78 no. 33; MITON.-
D1761.0.1, Wishes granted without limit. Type: 675.
Ref.: Tha[â]lîbi 32; DOTTI 312 407; Frobenius Kabylen: Atlantis I 176-78 no. 33; MITON.-

D1761.0.2, Limited number of wishes granted. Type: 403A, 550A, 555, 750A, 750D.
Ref.: DOTTI 190 304 312 407 408; MITON.-
D1761.0.2.2, One wish granted. Type: 550A.
Link: |M0223, Blind promise (rash boon). Person grants wish before hearing it.
Ref.: Tha[â]lîbi 39: Shamy (el-) "Arab Mythology" no. 110; DOTTI 304.-
D1761.1, Wishing by stars.
Link: |T0570.3.1$, Conception at appearance of certain star ensures birth of hero ("rising star").
D1761.1.1, Wishing by shooting star.
Link: |D1291.2.0.1$, Fallen star as magic object.-
D1761.3S, Wishing by other astronomical (celestial) phenomena.
Link: |V0001.4.3, Worship of the moon.
Ref.: Littmann 65-67 no. 50: Shamy (el-) "Arab Mythology" no. 97.-
D1763S, Wishing by the sun.-
D1763.15, Wishing that sun takes ugly tooth and replaces it with pretty tooth. (Sun as 'tooth fairy').
Ref.: Ishbîlî 234; Amin 252.-
D1766, Magic results produced by religious ceremony. [sihr nîrâmî, ālîwî (upper magic, theurgy)].
Link: |A0602.2.1S, 'Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. |D1273.0.2, Magic spell mixed with Christian [sacred, holy] prayers. |D1273.3, Bible [holy] text as magic spell. |D1711.1, Biblical worthy as magician. |D1725, Magic power obtained from angels [sihr  ālîwî (upper magic)]. |D1810.5, Magic knowledge from angel. [sihr nîrâmî/ ālîwî (upper magic, theurgy)].
Ref.: Burton I 305 n. 1 V 307-8/(white magic/Simyâ); III; John D. Martin "Theurgy" 21; Lane 263-64;
MITON; RAFE 71 n. 236, 299 n. 11.

D1766.1, Magic results produced by prayer. Type: 550A.
Link: [P0245S, Parent's prayer (blessing or curse) always answered.
Ref.: DOTTI 304.]

D1766.1.3, Garment produced by prayer. Type: 750J$.
Link: [F0962.12.2.1S, Garment falls from heaven.
Ref.: Tha'ilabi 93 (cf. "dressed"); DOTTI 411; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.]

D1766.1.7, Saint opens prison door by prayer. Type: cf. 681.
Link: [R0121.6, Rescue from prison by saint, who enters and breaks fetters.
Ref.: DOTTI 370.]

D1766.1.98S, Memory (remembering, recall) aided by prayer (supplication).
Link: [D1766.1, Magic results produced by prayer.
J0148.2.1.2S, Lead word helps recalling.
Ref.: Shamy (el-) "Eg. Balladry": "el-Adham" no. 33-b 245 (cf.; TAWT 396 n. 641 402 n. 763.)

D1766.1.9.1S, Sacred formula (from scripture) aids memory (e.g., K-H-Y-C-
Ain-Sâd").
Link: [J0148.2.0.1S, Mnemonic device aids memorization (recall).
Ref.: Damîrî II 233; RAFE 211 n. 740; Yâfi'î 141.]

D1766.2, Magic results produced by sacrifice.
Ref.: MITON.

D1766.2.2, Magic power from religious-sacrificing a cock.
Link: [D2101.1, Treasure found by sprinkling ground with blood of white cock.
D2101.2.3, Magic power from shedding blood.
Link: [N0533.7S, Treasure opens by shedding (sprinkling) of blood.
S0062.8S, Husband offers his wife as sacrifice.
D1766.6, Magic results from sign of the cross.
Link: [G0303.16.3.4, Devil made to disappear by making sign of the cross.
Ref.: Budge/Spitta Romances 283 no. B-10.]

D1766.7, Magic results from uttering powerful name.

D1766.7.1, Magic results produced in name of deity. Type: cf. 736A, 830C.
Link: [G0303.16.2.1S, Devil's power counterbalanced by reciting holy scripture.
V0052, Miraculous power of prayer.
V0092.0.1S, Miraculous power of uttering (mentioning) God's name.
Ref.: DOTTI 403 449 453.]

D1766.7.1.1, Evil spirit conjured away in name of deity.
Link: [F0405, Means of combating spirits.
D1766.8, Magic results from fasting.
Link: [D1710.1S, Requirements for performance of magic rituals.
J0565S, Intemperance in fasting.
D1766.8.1, Fasting a part of magic ritual.
Link: [J0170.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities.
D1766.8.2S, 'Fasting from' whatever has a soul and whatever comes thereof (e.g., eggs, milk, cheese, etc.).
D1767S, Magic result from a sacrilege (breaking sacred tabu), or from committing an immoral act.
Link: [J0170.1S, Requirements for performance of magic rituals.
D1721.1, & Desecration of holy objects so as to please devil (siya-sufil).
D1767.1S, Magic result from erotic ritual.
Link: [D0759.3.1S, halb en-nugûm (milking the stars): magic ritual performed by naked virgin at dawn.
F0405.14.3S, Possessing spirit leaves when it is violated sexually (disgraced, humiliated).
G0303.22.5.2S, shahshahab: sorceress beats own vulva with slipper so as to please devil.
D1767.1.1S, Magic result from incestuous ritual.
Link: [H0846.4S, Test of paternity: reaction to an incestuous offer.
D1767.1.1.1S, Magic result from parent-child incestuous act.
D1767.1.1.1S, Disrobing parent (mother) as magic ritual.
Link: [C0745S, Tabu: heeding a relative's plea for mercy or courtesy.
D1767.1.2S, Magic result from incestuous act against a sibling (brother, sister).
D1767.2S, Magic result from fornication.
D1767.2.1S, Magician (sorcerer) required to sleep with client (as part of ritual).
Link: [F0950.4, Sickness (madness) cured by coition.
K1315.6.7S, Seduction upon promise of producing (sham) miracle.
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[T0429.1.1$, Faith-healer (exorcist, etc.) seduces (seeks to seduce) client.
Ref.:  DOTTI 895/\{Tns\}.>

D1767.4S, Magic result from defilement (desecration) of sacred objects and names.
Link: |D1779S, Magic results from performing toilet functions (urinating, defecating).
Ref.:  RA FE 74 228.>

D1767.7S, Magic result from idolatrous act.-
D1767.7.1$, Magic result from veneration of heavenly bodies (sun, stars, planets, etc.).
Link: |V0001.4, Worship of heavenly bodies.>
D1776, Magic results from spitting.-
D1778, Magic results from contact with earth.-
D1778.1S, Magic results from striking earth with magic rod.
Ref.:  MITON.>

D1779, Magic results from performing toilet functions (urinating, defecating). Type: 510A.
Link: |D1767.4S, Magic result from defilement (desecration) of sacred objects and names. |F0559.3.2$, Jewels as extraordinary excrements. |F0779.5S, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating).
Ref.:  RA FE 303 n. 34.>

D1779.1S, Magic result from urinating.-
D1779.1.1$, Magic result from urinating on fire. Type: cf. 449, 1511.
Link: |C0099.1.1, Tabu: urinating on fire (fire-god). |D1787, Magic results from burning.
Ref.:  Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90; DOTTI 219.-
D1782, Sympathetic magic. Magic results obtained by imitating desired action.
Ref.:  Maspero 13 no. 1 n. 2 103 no. 2/cf.; Simpson 27 n. 18("untied knot"); Campbell Market Place 73-79; RA FE 71 n. 232, 306 n. 45; Walker-Ismâñl 96 n. 3.-

D1782.0.1$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).
Link: |A0141.2.1, Isis makes viper (serpent) and vivifies it. |D2071.1.4.4.1S, Alum used in magical ritual to reveal source of Evil Eye). |E0053, Resuscitation by fetish.
Ref.:  RA FE 71 n. 232.>
D1782.3, Magic result from loosening knots.
Link: |E0053, Resuscitation by fetish.
Ref.:  Simpson 27 n. 18.>

D1783, Reverse magic. Magic results obtained by imitating reverse of desired results.
D1783.1, Magic results of reversing a spell. Formula said backward will sometimes undo the work performed by the formula. Type: 325*.

D1784, Magic results from breathing.
D1784.1$, Magic result from breathing into a knot.
Ref.:  D2082.1.1, Druid's knot: magic defense.>

D1785, Magic telepathy. Influence at a distance.
Link: |D1789$, Contagious magic. Magic results obtained by contact or touch.>
D1787, Magic results from breathing.

D1787.1S, Magic results from contact with fire.
Link: |D1779.1.1S, Magic result from urinating on fire.
Ref. RAFE 303 n. 34.
D1787.1.1S, Jinni (demon) summoned by contact with fire (fire-place, fire-pit, furnace, etc.).
Link: [D1779.1.1S, Magic result from urinating on fire.
Ref. RAFE 303 n. 34.
D1788, Magic results from bathing. Type: 681, 705BS, 953AS.
Link: [D0555.3S, Transformation by drinking from well (spring).] [F0779.1S, Extraordinary experiences while bathing--(usually illusory, hallucinatory).
Ref. DOTTI 370 379 658.
D1788.1, Magic results from contact with water.
D1789S, Contagious magic. Magic results obtained by contact or touch.
Link: [A2666.9.1.1S, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away when on Earth. D1785, Magic telepathy. Influence at a distance.
Ref. Maspero 13 no. 1 n. 2, RAFE 71 n. 232; Walker-Ismâ'îl 40 n. 1.
D1789.0.1S, 'aṭhar (“trace”) object carrying identifying residuals of target for magic ritual.
Link: Budge/Romances 113 no. A-06(saliva); Ions 61-2(saliva); Maspero 13 no. 1 n. 2; Shamy (el-) Egypt 174 no. 40.
D1789.0.1S, "Trace-measuring": magic diagnosis from a person's residuals.
Ref. F0956, Extraordinary diagnosis.
Ref. Amin 329; RAFE 71 n. 232; Shamy (el-) Egypt 177 no. 41.
D1789.0.1S, Magic identification of unknown person from his residuals (e.g., hair, nail clippings, etc.).
Type: 318.
Link: D1311.15.3S, Magic oracular vessel (jar, bottle or the like used for divination). D1817.5S, Detection of crime through 'magic liquid-mirror' (mandal). H0075, Identification by hair.
Ref. DOTTI 146.
D1789.1S, Illness caused by contagious magic. Type: 871.
Ref. DOTTI 485.
D1789.2S, Person or object carried from one place to another by contagious magic.
Link: D2121.5, Magic journey: man carried by spirit or devil. K1281.3S, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she gives her one from pelt (goat's); when magic is applied, it draws the pelt.
D1791, Magic power by circumambulation. [gawāf].
Link: D1272, Magic circle. V0058.3, Repeated circumambulations with prayer.
D1793, Magic results from eating or drinking.
Link: D1367, Magic object causes insanity. D1735, Magic power from swallowing.
D1793.1, Characteristics of animal acquired by eating it.
Link: D0735.1, Beauty and the beast. D1358, Magic object makes person courageous. D0194.2.1.1S, 'Lion-hearted' male (courageous).
D1794, Magic results from kissing.
D1794.1S, Magic results from kissing animal.
Link: D0217.0.1S, Animal language learned from eating certain food.
D1794.1.1S, Skill magically acquired from kissing animal.
Link: P0790.1.2.1S, Trellis (ululation) of joy (zaghhrūḥah/zaghhrūdah) magically acquired from kissing (licking) frog's belly.
Link: TAWT 25 n. 44.
Ref. D1800-D2199, Manifestations of magic power.
D1800-D1949, Lasting magic qualities.

D1810, Magic knowledge.
Link: D0022.3S, Transformation: ignorant person to savant.
D1810.0.1, Omnipotence of a god.
Link: A0102.1, Omniscient god. [All-knowing God].
D1810.0.2, Magic knowledge of magician.
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Ref.: Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90.
D1810.0.2.2$, Magician rebukes person seeking to learn magic.
Ref.: Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90.
D1810.0.3, Magic knowledge of saints and holy men. Type: 550A, 750D.
Link: |A0124.0.2$, God's radiance (light) as the source of knowledge. |V0223, Saints have miraculous knowledge.
Ref.: Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90.
D1810.0.3.3$, Prodigious child has supernatural knowledge--(Horus, ed-Disûqî, etc.). Type: 517A$, 613B3$, 918$.
Link: |T0615.3, Precocious wisdom. |V0223.0.3$, Infant (child) saint has prodigious knowledge.
Ref.: Tha Clabî 217/(Christ when a baby); DOTTI 286 349 350 445 584 585/{Egy}; Hurreiz 116 no. 43; Lane 263-64; RAFe 66 74 n. 254 78 228 299.
D1810.0.4, Magic knowledge of fairies.
Link: |M0301.6, Fairies as prophe ts [i.e., having prophetic knowledge].>
D1810.0.4.1$, Supernatural knowledge of jinn (fairies, demons, Satan).
Link: |F0254.2.1$, Jinn not omniscient: they have no knowledge of future (destiny). |R0181.3$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.
D1810.0.4.1.1$, mandal ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.
Link: |D1311.15.3$, Magic oracular vessel (jar, bottle or the like used for divination). |D1816.2, Lost object discovered by magic.
Ref.: Amin 381-82; DOTTI 327 949 954/{Sdn}; Hanauer 234; Lane 268-75; RAFe 72 n. 240, 301 n. 19.
D1810.0.10, Magic [supernatural] knowledge (wisdom) of Solomon.
Ref.: Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90.
D1810.0.11, Magic knowledge of poet.
Link: |M0301.18, Poet as prophet.>
D1810.0.6, Magic knowledge of angels.
Link: |D1725, Magic power obtained from angels [sihr 'ulwi (upper magic)]. |D1810.5, Magic knowledge from angel. [sihr- nûrânî/ulwi (upper magic, theurgy)].>
D1810.2, Magic knowledge from devil. [sihr-shayqânî/sulfî (satanic magic, sorcery/witchcraft].
Link: |G0303.22.5, Devil exhibits benevolence to impious people (to people who make alliance with him: gives them riches, helps them in need). |J0176, Wisdom from evil spirits. |V0055, Man worships devil's image in order to secure advancement.
Ref.: Hurreiz 116 no. 43; Lane 263-64; RAFe 66 74 n. 254 78 228 299.
D1810.5, Magic knowledge from angel. [sihr-nûrânî/ulwi (upper magic)]. Type: 751D*.
Link: |D1725, Magic power obtained from angels [sihr 'ulwi (upper magic)]. |D1766, Magic results produced by religious ceremony. [sihr nûrânî, 'ulwi (upper magic, theurgy)]. |D1810.0.6, Magic knowledge of angels.
Ref.: DOTTI 413; RAFe 69 91.
D1810.8, Magic knowledge from dream.
Link: |J0157, Wisdom (knowledge) from dream. [Instructive dream]. |V0575, Instructive sleeper's-vision or dream (ru'yah, manâm).
D1810.8.1, Truth given in vision.
Ref.: Shamy (el-) "Eg. Balladry": "el-Wardânî" no. 29.
Link: |E0721, The dead 'come to' (communicate with the living in dreams (visions)).
Ref.: "Obituary for M.A.D." no. 37; Basset Mille II 77 no. 30 III 382 no. 229; DOTTI 286 319 393 455 894; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a, "Belief Characters" 32-33 n.; Spitta Grammatik 462-63.
D1810.8.2.3, Murder made known in a dream.
Link: |D1810.8.2.3.1, Planned crime (bewitching, murder, theft, etc.) made known in a dream--(crime averted). |J0176, Wisdom from evil spirits. |V0055, Man worships devil's image in order to secure advancement.
Ref.: Ibn-Asim no. 280/cf.: Shamy (el-) "Arab Mythology" no. 1; Ibshîhî 152-53; Shamy (el-) "Eg. Balladry": "Shafaqah and Mitwallî" no. 1-e 13/cf.
Ref.: DOTTI 366 494 628 644 866; Shamy (el-) "Eg. Balladry" no. 15.
D1810.8.3.1, Warning in dream fulfilled.
Link: |J0781, The watchman's (night-guard's) dream saves his employer's life: guard rewarded and dismissed from his job.
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Why? (For instructive dream, and sleeping during vigil).
Ref.: DOTTI 308 645/{Alg}; Hujelân 131-32 no. 20-2; AUC: 18 no. 18.
D1810.8.3.1.1, Dream warns of illness or injury. The dream is fulfilled.
Ref.: Hujelân 131-32 no. 20-2.
D1810.8.3.2, Dream warns of danger which will happen in near future. Because of advance knowledge, the danger is averted.
Ref.: Ibn-ĆAa im no. 280: Shamy (el-) "Arab Mythology" no. 1.
D1810.8.3.2.1S, Planned crime (bewitching, murder, theft, etc.) made known in a dream--(crime averted).
Link: D1810.8.2, Information received through dream.
Ref.: Ibn-ĆAa im no. 280: Shamy (el-) "Arab Mythology" no. 1; DOTTI 220 379 659 819 946/{lit.}.
D1810.8.4, Solution to problem is discovered in dream.
D1810.9, Magic knowledge from God.
Link: A0182.3.5.2S, God's proclamation (instruction) perceived as supernatural 'voice'--(munâdî, hâtîf). |A1480.1S, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness. |J0001S, Capacity to know (knowledge) from instinct: (innate, 'from God', tilhâm, hidâyah, tawfîq).
D1810.12, Magic knowledge from guardian spirit.
Link: E0724, A person's counter-spirits (Qarînah, Qurin, 'Ukht, 'Akhkh, 'Umm-e-Śubyân, etc.).
D1810.13, Magic knowledge from the dead.
Ref.: Budge/Romances 150 no. A-11.
D1812, Magic power of prophecy.
D1812.0.1, Foreknowledge of hour of death.
D1812.0.1.2, Foreknowledge of means of death.
Link: M0341.0.6S, Person knows place of own death.
D1812.1, Power of prophecy a gift.
D1812.1.2, Power of prophecy from God.
D1812.0.2, Saints have foreknowledge of coming of guests.
Link: V0223, Saints have miraculous knowledge.
D1812.0.2.2, Hero has foreknowledge of coming of guests.
D1812.0.2.3, Fakir has foreknowledge of coming of guests.
Link: D1812.4, Future revealed by presentiment: "knowledge within". |F0657S, Mystical knowledge (intuition, presentiment).
Ref.: Yâfi)î 173 174.
D1812.3, Means of learning fortune.
Link: C0826, Tabu: fortune-telling. |D1720.0.1S, Means of learning magic. |M0302.4, Horoscope taken by means of stars. |{Astrology}.
D1812.3.2, Fortune told by cutting sand. [raml/rammâl]. Type: 1641, cf. 938B.
Link: J1141.9.1S, Culprit led to believe detective knows truth by supernatural means (e.g., cutting sand, familiar spirit, or the like): confesses.
Ref.: Ibshiîhî 437-38; Amin 269; DOTTI 465 627 643 886/{Plst}; Hurreiz 96 (147) no. 17; MITON; Shamy (el-) Egypt 102 no. 15, "Mythological Constituents of Alf laylah" 28; Wehr 235 no. 9; Zîr 18 19 32 103 133; Wickett 168.
D1812.3.2.1S, Fortune told by reading sea-shells (wadaC).
Ref.: Amin 268; Boqari 33; T4WT 407 n. 841; Walker-IsmaCîl 35-36.
D1812.3.2.2S, Fortune told by reading coffee (tea) residuals in cup.
Ref.: Maspero xlv-l; Amin 311.
D1812.3.2.3S, Fortune told by cutting (reading) cards.
D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams]. Type: 517A$, 725, 930.
Link: J0157, Wisdom (knowledge) from dream. [Instructive dream]. |J0157.8S, Dream as source of misleading information (misinformation) (фиqîh, ʿağlâm). |V0517S, Instructive sleeper's-vision or dream (raʿyah, manâm).
Ref.: Ibshiîhî 435-44; DOTTI 400 621; MITON; RAFE 179 n. 651.
D1812.3.3.0.1, Druid interprets prophetic dream.
Ref.: Shamy (el-) Egypt 102 no. 15.
D1812.3.3.1, Truest dreams at daybreak.
Ref.: MITON.
D1812.3.3.1.2$, Truest dream (vision) recurrent (three, seven, etc., times). Type: 517, 517A$, 834B$, 938B, 1645C$.

Link: |F1069$, Dream (vision, tale) provides model for real experience. |H0250$, Test of dream (vision). |V0513, Saints have miraculous visions.

Ref.: DOTTI 285 286 308 334 358 360 455 483 644 645 894/{Alg, Tns}.>

D1812.3.3.3, Prophetic dream induced by incantation [(i)stikhârah].

Link: |D1584.1, Charm induces dreams. |M0302.0.3$, i'stikhârah: prophesying by asking God to indicate right choice (through: dream, opening Holy Book, rosary). |M0302.7, Prophesy through dreams. |P0208.7.0.1$, Child's name received from supernatural source--by means of prophetic dream (or the like).

Ref.: Maspero 286 no. 22; Lane 260-61; RAFE 179 n. 651.>

D1812.3.3.5, Prophetic dream allegorical.

Link: |V0515, Allegorical visions.>

D1812.3.3.5.1, Allegorical dream: ripe and unripe ears, fat and lean kine.

Link: |F0171.1, Fat and lean kine [(cattle, cows)] in otherworld. |V0515.1.2.1$, Joseph's vision of future greatness: sun, moon, and eleven stars kneeling before him.

Ref.: Tha Clabî 73-75.>

D1812.3.3.5.3$, Allegorical dreams: squeezing grapes, feeding birds from bread tray carried on top of head (becoming liquor-server, crucifixion and being eaten by vultures).

Link: |V0515.1, Allegorical visions--religious.

Ref.: Tha labî 73-75.>

D1812.3.3.9, Future husband (wife) revealed in dream. Type: 430B$, 930G$.

Link: |H1229.3, Quest for marvelous thing seen in dream.>

D1812.3.3.10, Dream interpreted by opposites.

Link: |M0302.7.1$, Dream brought to pass (fulfilled) only if interpreted.

Ref.: DOTTI 710{lit.}; MITON; RAFE 179 n. 651.>

D1812.3.3.1.1$, Shared dream (vision) comes true (or is brought to pass). Type: cf. 1645.

Link: |F1067$, Shared dream: two or more person have the same dream. (Usually at once). |M0302.7.1$, Dream brought to pass (fulfilled) only if interpreted.>

D1812.3.3.2, Fortune-telling dream induced by sleeping in extraordinary place (position).

Link: |M0302.7, Prophecy through dreams.

Ref.: RAFE 300 n. 14.-

D1812.4, Future revealed by presentiment: "knowledge within".

Link: |D1812.0.2.3.1$, Coming of saint (holy man) is foreknown to the pious. |W0254.6.1$, Intelligence resides in the heart (and tongue).

Ref.: RAFE 178 n. 647.-

D1812.4.2$, The unknown revealed by presentiment: "knowledge within".

Link: |F0657$, Mystical knowledge (intuition, presentiment).

Ref.: MİTON; Kisâlî 78-79/(Thackston 84-85 no. 36-1): Shamy (el-) "Arab Mythology" no. 72; RAFE 178 n. 647.-

D1812.5, Future learned through omens.

Link: |N0120.1.1$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen.

Ref.: Maspero liii-lvii; Ibshîhî 437-38; S.M. CAbd-Allâh Al-Sukkût 97-100; Amîn 293/cf.; Boqarî 116; RAFE 188 n. 675; Zir 18 19 32 74 103 133.>

D1812.5.0.1, Omens from sneezing.

Link: |D1812.5.0.19$, Omens furnished by bodily changes (human). |E0714.14$, Soul in nose (nostrils)--temporarily.

Ref.: Burton IX 220 n. 3.-

D1812.5.0.2, Omens from flight of birds.

Link: |B0147.2, Birds furnish omens. |Z0179.4S, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted. |Z0194.9.4S, Bird flying overhead--fleeting matter.


D1812.5.0.2.1, Omens from direction bird (animal) travels (sawwînîh, and bawwûrîh).

Link: |M0302.0.1S, Prophesying by reading animal or bird behavior. |Z0194.9.4.1$, 'A dream is like a fleeting bird [up in the air], becomes actual only if interpreted (caught)'.

Ref.: Ibshihi 435-44 437-38-
D1812.5.0.5, Haruspices: divination by condition of animal's liver. [Hepatoscopy].
Link: |M0302.0.2S, Prophesying by reading animal intestines.>

D1812.5.0.7, Divination from first person (thing) met. Type: cf. 1874D1S.
Link: |N0134, Persons effect change of luck.>
Ref.: Amîn 410/(crescent moon/one's own face).>

D1812.5.0.7.4S, Aroused expectation (divination) from first occurrence of a day. ('istifâh, 'istibâh/a morning's first happening). Type: cf. 1874D1S.
Link: |N0119.3, Ill-omened face of king; harbinger of evil. |N0120.1.1$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen. |N0128.0.2$, Time-period (hour, day, year) when tragic event occurred is auspicious.
Ref.: Burton I 333 n."especially the first thing in the morning and when setting out on any errand");
Taymûr no. 2734/(inauspicious first customer).>

D1812.5.0.8, Divination from animal fight.>

D1812.5.0.8.1, Auguries from movement of animals.>

D1812.5.0.8.9$, Divination from animal behavior--miscellaneous.
Link: |A1002.2.4.0.1S, Change in habitual behavior of animals (birds, insects) as sign of Doomsday. |F0898.7$, Behavior of animals (birds) as time-reckoning device.>

D1812.5.0.8.9.1S, Divination from how animal eats.
Link: |Z0063.10$, Formulas for undesirable.>

D1812.5.0.9, Divination from howling of dog.
Link: |D1812.5.1.12.1, Howling of dog as bad omen.
Ref.: Willmore 372.>

D1812.5.0.19S, Omens furnished by bodily changes (human).
Link: |D1812.5.0.1, Omens from sneezing. |M0302, Means of prophsiying.
Ref.: Amîn 128.>

D1812.5.0.19.1S, Throbbing (fluttering/pulsating) of eye as omen.
Link: |D1812.5.2.1, Throbbing of right eye as favorable omen.
Ref.: Amîn 128; Littmann, Tigré 323 no. 5; RAFE 198.>

D1812.5.0.19.2S, Itching of hand as omen.

D1812.5.0.19.3S, Crossing over a tool (fishing rod, bow, or the like) will cause it fail.

D1812.5.0.20S, Omens from actions (words, movements, etc.) of certain persons.
Link: |M0301.9, Half-wit [idiots 'ablah"'ahbal"] as prophet. |M0369.7.4S, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.>

D1812.5.0.20.1S, Omens from children's play.
Link: |J0125.3, Children at play unwittingly betray secret (local history).
Ref.: Budge Gods II 189.>

D1812.5.0.20.2S, Omens from idiot (half-wit).
Link: |P0192.10S, magâdhâb: half-wit, 'village-idiot'.>

D1812.5.0.20.4S, Standing with the fingers of one hand fitted into the fingers of the other hand and with palms of hand rested on one's head is a bad omen.

D1812.5.0.20.9S, Omens--miscellaneous.

D1812.5.0.20.9.1S, Omen: braking water jug behind undesirable visitor after his departure ensures that he (she) never returns.
Link: |Z0063.10S, Formulas for undesirable.
Ref.: Lane 256; RAFE 198.>

D1812.5.0.20.9.2S, Omen: one brick set on another will keep a quarrel going.
Ref.: RAFE 198; Taymûr no. 1807.>

D1812.5.0.20.9.3S, Omen: sweeping floor by night causes unhappiness.
Ref.: RAFE 198.>

D1812.5.0.20.9.4S, Omen: opening an umbrella inside a house invites bad luck.
Ref.: RAFE 198.>

D1812.5.0.20.9.5S, Omen: begging for a newborn ensures long life for him (her).
Ref.: Lane 256-57; RAFE 198.>
D1812.5.0.20.9.6$, Omen: bird's dropping falling on one's clothes signifies receiving new clothes.
Ref.: RAFe 198.-

D1812.5.0.20.9.7$, Omen: turned over slipper (footwear) brings unhappiness.
Ref.: RAFe 198.-

D1812.5.1, Bad omens.
Ref.: [N0120.1.1$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen.

D1812.5.1.1, Prodigy as evil omen. [Signs of death].
Ref.: Basset MilLe III 147 no. 92.>

D1812.5.1.2, Bad dream as evil omen.
Ref.: Zir 75, 139.-

D1812.5.1.3, Breaking mirror as evil omen.-

D1812.5.1.5, Moon furnishes omen.-

D1812.5.1.5.2, Red or pale moon as evil omen.
Ref.: [A0789.1.1$, Death of the moon.]

D1812.5.1.5.2.1$, Red or pale moon as omen of approaching death. (Usually of exalted personage).
Ref.: [A0789.1.1$, Death of the moon.]

D1812.5.1.6, Stars furnish omens.>

D1812.5.1.6.1, Sirius as bad omen.

D1812.5.1.7, Meeting certain persons (animals) a bad omen.
Ref.: [N0134.1, Persons bring bad luck.]

D1812.5.1.7.3$, Meeting a widow as bad omen.
Ref.: [D1812.5.0.9, Divination from howling of dog.

D1812.5.1.12.1, Howling of dog for certain period omen of approaching death.
Ref.: Boqari 14; Willmore 372.-

D1812.5.1.12.1.1$, Howling of dog for certain period omen of approaching death.
Ref.: Boqari 14.-

D1812.5.1.1.22, Bad omen: seeing unusual sight on road home.-

D1812.5.1.1.22.1$, Bad omen: seeing a funeral procession.-

D1812.5.1.1.22.2$, Bad omen: meeting (seeing, hearing) a person grieving.
Ref.: [K0455.2.2$, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen.
Ref.: Ibn-CAaisim no. 157 (al-Basûs) no. 258; Ibshihi 439-40; Amîn 52 124 293; Basset MilLe III 208 no. 122; DOTTi 915/ [Alg].>

D1812.5.1.22.1$, Bad omen: seeing a funeral procession.
Ref.: Ibn-CAaisim no. 157 (al-Basûs) no. 258; Ibshihi 439-40; Amîn 52 124 293; Basset MilLe III 208 no. 122; DOTTi 915/ [Alg].>

D1812.5.1.27, Croaking of raven as bad omen. Type: 200CS, 425L, 774M1S.
Ref.: DOTTi 75 207 430; MItoN, RAFe 111 198; Shamy (el-) "Arab Mythology" no. 98.-

D1812.5.1.33$, Too much laughter (happiness) a bad omen.
Ref.: [C0003.4.1$, Near-tabu: immersion in fun (frolic, worldly amusements).]

D1812.5.1.34$, Certain substance as bad omen.-
D1812.5.1.34.1$s, Certain metal as bad omen.>  
Ref.: Burton II 316 n.  
D1812.5.1.35$s, Birth as omen.>  
D1812.5.1.35.1$s, Birth of deformed person (animal) as bad omen.  
Link: [D1812.5.1.7.3$s, Encountering (meeting) a deformed person (animal) as bad omen. Type: cf. 1874D1$.]  
D1812.5.2, Favorable omens.  
Link: [F0989.14.1$s, Bird (dove, pigeon) lays egg on narrow wedge.>  
D1812.5.2.1, Throbbing of right eye as favorable omen.  
Ref.: Amîn 128.>  
D1812.5.2.2, Meeting certain person (animal) a good omen.  
Ref.: Lane 262.>  
D1813, Magic knowledge of events in distant place.>  
D1813.1, Dream shows events in distant place.  
Link: [D1810.8, Magic knowledge from dream. [D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams].] D1812.5.1.2, Bad dream as evil omen.>  
D1813.1.0.1$s, Dream warns of sexual misconduct (dishonor).  
D1813.1.1, Dream warns emperor of wife's unfaithfulness. Type: 517A$.  
Ref.: Shamy (El-) "Egypt. Balladry": "Shafiqah and Mitwallî" no. 1.>  
D1813.1.1.1$s, Dream warns brother of sister's unchastity.  
D1813.1.2, Dream warns king of error in judgment.  
Ref.: Ibshîhî 422; Spitta Grammatik 462-63.>  
D1813.1.6, Dream shows others in danger.  
Link: [H0781$, The watchman's (night-guard's) dream saves his employer's life: guard rewarded and dismissed from his job. Why? (For instructive dream, and sleeping during vigil).]  
Ref.: Wehr 273 no. 10; AUC: 15 no. 6.>  
D1814.1, Advice from magician (fortune-teller, etc.); Link: [M0005$, No one knows the future.>  
D1814.3, Advice from God (or gods).>  
D1814.45, Advice from supernatural spirit or being (e.g., al-Khiḍr, St. George, etc.).  
Link: [N0815.3$s, al-Khiḍr as helper.]  
Ref.: MITON.>  
D1815.5$s, Advice from ogress (or ogre). Type: 310A1$s, 707.  
Link: [H1233.1$, Supernatural creature as helper on quest. N0812, Giant or ogre as helper.]  
Ref.: MITON.>  
D1815, Magic knowledge of strange tongues.  
Link: [V0223.5.0.1$s, Saint knows all systems of communication (languages of animals, of jinn, of objects, etc.).]  
Ref.: Nabhâni (Al-) I 398.>  
D1815.2, Magic knowledge of language of animals. Type: 670.  
D1815.3, Magic knowledge of demon language.>  
D1815.4, Magic knowledge of tree language. Type: 875.  
Ref.: DOTTI 503.>  
D1815.5, Magic knowledge of vegetable language.>  
D1815.6, Magic knowledge of language of the valleys. Type: 875.  
Ref.: DOTTI 503.>  
D1815.7$s, Magic knowledge of language of water. Type: 875.  
Link: [H0887.1.1$s, formerly, H0887$s, Riddle: what does water say?.]  
Ref.: DOTTI 503.>  
D1816, Magic discovery of desired place.>
D1816.2, Lost object discovered by magic. Type: cf. 561.
   Link: |D1810.0.4.1.1S, mandal (‘magic liquid-mirror’): knowledge from jinn shown on surface of ink (or oil) in cup.>
D1816.7S, Jewel (ornament) retrieved from bottom of lake (river) supernaturally (by magic). Type: cf. 325A, 736A.
   Link: |D1551, Waters magically divide and close. [Parting of the sea]. |H1132.1.8S, Task: recovering lost ornament (jewel) from river (lake, sea, etc.).
   Ref.: Budge/Romances 40 no. A-01; Maspero 28-29 no. 2-2; DOTTI 154 403.>
D1817, Magic detection of crime.>
D1817.0.1, Magic detection of theft.
   Ref.: Basset Milie III 605 no. 370.>
D1817.0.5, Magic detection of sin. Type: 759.
   Link: |V0223.2.1S, Saint detects unclean (tabu) food.
   Ref.: DOTTI xii n. 16 423.>
D1817.0.1.3, Wizard compels thief to return stolen property.
   Link: |K0258, Stolen property sold to its owner. |N0884.4S, Robber returns stolen goods to owner.
   Ref.: Schmidt-Kahle 11-17 no. 10; Shamy (el-) Egypt 164 no. 36/cf.>
D1817.0.1.4, Wizard shows form or shadow or picture of thief.
   Link: |D1323.1, Magic clairvoyant mirror.>
D1817.0.1.6, Wizard detects thief by a trance. Type: cf. 1641.
   Ref.: DOTTI 886; RAFE 301 n. 21.>
D1817.2, Saints magically detect crime. Type: 759.>
D1817.2.1, Dream reveals sin to saint.
   Ref.: RAFe 301 n. 19.>
D1817.5S, Detection of crime through ‘magic liquid-mirror’ (mandal).
   Link: |C0770.0.1S, Tabu: arrogance (conceit, display of pride). |D1311.13.4S, Twig (reed) used for divining where vipers hide (by scent). |D1789.0.1.2S, Magic identification of unknown person from his residuals (e.g., hair, nail clippings, etc.). |D1810.0.4.1.1S, mandal (‘magic-liquid-mirror’): knowledge from jinn shown on surface of ink (or oil) in cup.
   Ref.: RAFE 301 n. 19.>
D1817.7S, Supernatural ability to detect criminals (sinners). Type: 759.
   Ref.: DOTTI xii n. 16 423.>
D1818.8, Magic remedy learned by magic. Type: 516.
   Ref.: DOTTI 274; Shamy (el-) Egypt 174-75 no. 40.>
D1819.1, Magic knowledge of another's thoughts. Type: 927DS.
   Link: |F0648, Extraordinary sympathy (telepathic) with wild animals. |H0524, Test: guessing person's thoughts.
   Ref.: Damîrî I 182-83: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; DOTTI 240 446 619 620/ (Egy, lit.).>  
D1819.3, Magic knowledge enables man to identify headless body.
D1819.3.1S, Presentiment (knowledge within) enables mother to identity headless body of son.
   Link: |J1140.3S, Mysterious murder solved: murderer detected.
   Ref.: *Abd-al-Hakîm Fallâhîn 131; Cachia 343; Shamy (el-) "Eg. Balladry": "Hasan and Najîmah" no. 22.>
D1819.7, Man is able to tell king dream which king himself does not remember.
   Link: |F1039.3S, Fright from dream. |H0524.1, "What am I thinking"?. |H0561.1, Clever peasant girl asked riddles by king. |H0561.1.0.2S, Clever Bedouin (peasant) boy asked riddles by patriarch (chief, father, king, etc.). |H1217.3S, Quest for a forgotten dream (vision).
   Ref.: Damîrî I 218-20.>
D1820, Magic sight and hearing.
D1820.0.1S, Clairvoyance (raf' / kashf al-hijâb): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.).
   Ref.: Tha'labî 47; DOTTI 374 434 481 626/ (Egy); TAWT 401 n. 758.>
D1820.1, Magic sight of saints.
   Link: |A0126S, God's regard (stare, glance). |V0221.0.1.4S, Glance (nagruh) from saint's eye heals (bestows power).>
D1820.1.1, Magic sight of blind holy man.
D1820.4.5$, Magic sight certain animals (birds).>
D1820.4.1.S, Magic sight of hoopoe.>
D1820.4.1.S$, Hoopoe can see water reservoirs hidden under earth. Type: cf. 68C$.
  Ref.: Ibshîhî 638; DOTTI 31 89 635/{lit.}.>
D1825, Kinds of magic sight.
  Link: |D1820.0.1.S, Clairvoyance (raf‘/kashf al-‘ijâb): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.).
  Ref.: Hurreiz 130 no. 95.>
D1825.1, Second sight. Power to see future happenings.
  Link: |D1820.0.1.S, Clairvoyance (raf‘/kashf al-‘ijâb): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.). |F0657$, Mystical knowledge (intuition, presentiment).
  Ref.: Chauvin V 90 no. 28 n. 2; MITON.>
D1825.2, Magic power to see distant objects.
  Link: |F0642.8, Person sees enormous distance.>
D1825.3.1, Magic power of seeing death at head or foot of bed and thus forecasting progress of sickness.
  Type: 332.
  Link: |D0161.4, Power of seeing whether dead go to heaven or hell is gained from serpent. |D0022.3S, Transformation: ignorant person to savant.
  Ref.: Ions 67; DOTTI 176; Shamy (el-) Egypt 267 no. 17.>
D1825.3.5.S, Ability to read future events on Tablet of destiny.
  Link: |D1820.0.1.S, Clairvoyance (raf‘/kashf al-‘ijâb): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.). |V0223.6.3.5, Saint can foresee (knows) what the future holds.
  Ref.: Nabhânî (al-) I 403.>
D1825.3.6$, Magic power to learn contents of sealed containers (vessels). Type: cf. 1641.
  Link: |H0515, Guessing contest between kings. |H0518, Test: guessing the contents of sealed containers. |V0223.6.5$, Sex of fetus changes in accordance with saint's prognostications.
  Ref.: DOTTI 886.>
  Ref.: Maspero 155 no. 8; DOTTI 400 434.>
D1827, Magic hearing.
D1827.2, Person hears call for aid from great distance.
  Link: |V0229.31.15, Holy man (saint, prophet, etc.) hears pleading for help from great distance.>
D1830, Magic strength.
D1831, Magic strength resides in hair. Type: 315, 590A.
  Ref.: Tha’labî 246(‘Samson’s); Damîrî I 249-50; Bustâni 219-26; DOTTI 139 338; Shamy (el-) "Sailor" 65 no. 5; Socin Maroko 171 no. 2.>
D1840, Magic invulnerability.
D1840.1, Magic invulnerability of saints.
  Ref.: Hurreiz 124 no. 74.>
D1840.1.2, Saint invulnerable to poison.
  Ref.: RAFE 149 n. 547.>
D1840.3, Magic invulnerability of ogres.
  Link: |G0641.1S, Ogre as magician (with ability to perform magical acts).>
D1841.3, Burning magically evaded.
  Ref.: Chauvin VI 189 no. 356.>
D1841.3.2, Fire does not injure a saint.
  Link: |V0222.8, Holy man passes through fire for his faith. Only his clothes burn.
  Ref.: Basset Mille III 219 no. 126; DOTTI 810/{lit.}; Nabâhânî (al-) II 144; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 9.>
D1841.4.3, Walking upon water without wetting the soles or garments.
D1845, Invulnerability for a limited time.

Link: [D2176.6.1$, Exorcising invisible man with smoke--his eyes become tearful, thus, magic kohl washed away.]

D1846, Attainment of invulnerability.

D1846.5, Invulnerability bestowed by saint.

Ref.: [V0220, Saints.]

D1846.5.3$, Invulnerability through saint's excreta (urine).

Link: [D1381.2.1$, Cleric's (holy man's) excrements (urine) protect from attack. |D1381.20, Sacred relics protect against attack.]

Ref.: [MITON, Alf I 232.]

D1847, Loss of invulnerability.

Link: [A0189.8.1.0.1$, Angel-keepers abandon mortal during commission of sin. |V0238.0.1$, Guardian angel abandons mortal (under certain circumstances).]

D1847.3$, Man becomes vulnerable to supernatural beings (forces) under certain circumstances.

Link: [G0303.9.8.13.3.1$, Devil enters into a person when that person yawns (through open mouth).]

Ref.: [Burton IX 220 n.]

D1850, Immortality.

D1851.1, Immortality by burning. Type: 1442$, cf. 753.

Link: [D1787, Magic results from burning. |D1886, Rejuvenation by burning. |E0015, Resuscitation by burning.]

Ref.: [Budge Gods II 190; Ions 58-59; DOTTI 414 807 810/lit.; Ghabab 46-47: Shamy (el-) "Arab Mythology" no. 91.]

D1851.3, Immortality bestowed by saint.

D1851.4, Immortality bestowed by Christ.

Ref.: [V0211, Christ.]

D1851.5, Immortality bestowed by deity.

Link: [E0121.1, Resuscitation by a god.

Ref.: [Ions 58-59.]

D1851.5.1$, Isis bestows immortality on mortal. Type: cf. 1387*/1442$.

Ref.: [Ions 58-59.]

D1853, Immortality exchanged. [Incurable immortal gives away immortality so as to be able to die.]

Link: [J0210, Choice between evils.

D1855, Time of death postponed. [Life-span extended].

Link: [V0233.3.1$, Mortal asks Angel of Death (Azrael) for respite. |V0540.1$, New lifespan willed ('written') by God for mortal (creature).

Ref.: [Tha Clabî 182; Hanauer 244-46.]

D1855.2, Death postponed if substitute can be found.

Link: [W0028.6$, One spouse sacrifices for the other.

D1855.6, Death postponed for three generations.

D1855.7$, One person's life-span extended by grant (bestowal) received from another's. Type: cf. 332.

Link: [A1327$, Adjustment of life-span granted by God. |M0201.0.6.2S, God promises mortal longevity. |T0211.1.8$, One spouse surrenders portion of own life so that the other may live longer. (Usually this is done through prayer). |W0028.6$, One spouse sacrifices for the other.

Ref.: [Kisâ'i 73-74(Thackston 79 no. 34): Shamy (el-) "Arab Mythology" no. 69; Tha Clabî 28-29; Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 68; DOTTI 176.]

D1856, Death evaded. Person enters on the next life without dying. Type: cf. 806A$.

Link: [F0011.2, Man goes to heaven without dying. |K0354.3.1$, Mortal on tour of paradise (sky world) tries to escape eviction by clinging to tree branches--(must be dragged away).

Ref.: [Tha Clabî 30: Shamy (el-) "Arab Mythology" no. 84; DOTTI 446.

D1856.1, Hero (saint) taken to Paradise (Heaven) alive. Type: 806AS.

Ref.: [Tha Clabî 30: Shamy (el-) "Arab Mythology" no. 84; DOTTI 446.

D1856.1.1, "The Two Sorrows of the Kingdom of Heaven": Elijah and Enoch pass to otherworld without dying.

Ref.: [Tha Clabî 30: Shamy (el-) "Arab Mythology" no. 84.]

D1857, Magic longevity.

Link: [A0652.5$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality). |F0610.0.6.1$, Longevity due to wholesome
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living. [M0321, Prophecy: long life; V0229.2.12, Extraordinary longevity of saints.
Ref.: DOTTI 73 74 177 334 359 533/[Kwt, Syr]; Ritter L2 82-123 no. 62.>

D1857.3S, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.).
Link: [A0564, Remarkable longevity of culture-heroes. [B0841, Long-lived animals. [E0765.2.15, Person to live as long as a certain eagle lives: (Labad: the seventh of seven eagles, or the third of three eagles). [F0571.8, Man lives for nine generations.
Ref.: Ibn-Ca aqim 82-84 no. 145; Thâlābi 39: Shamy (el-) "Arab Mythology" no. 110.>

D1857.4S, Longevity for as many years as the number of hairs that can be covered by palm of hand.
Ref.: [F0571.7, Person hundreds of years old. [K0185.7, Deceptive land purchase: as much land as can be surrounded in a certain time.
Ref.: Thâlābi 139/(Moses); RA FE 123 n. 427.>

D1858S, Time prolonged or shortened supernaturally (days become years, years become moments, or the like). Type: 681.
Link: [D2012.1, King in the bath; years of experience in a moment.
Ref.: RA FE 148 n. 541.>

D1860, Magic beautification. Type: 480.
Ref.: DOTTI 249; Shamy (el-) "Folkloric Behavior" 188-94; TAWT 440 no. 32/[Egy].>

D1865.1, Beautification by decapitation and replacement of head.
Ref.: DOTTI 181 216 249 304/[Egy]; TAWT 441 no. 32/[Egy].>

D1870, Magic hideousness. Type: 480, 550A.
Ref.: DOTTI 293 512 751 752/[Egy].

D1871, Girl magically made hideous.
Ref.: Thâlābi 156.

D1873, Rejuvenation by boiling.
Ref.: [E0015, Resuscitation by burning.>

D1880, Magic rejuvenation. Type: 877.
Link: [D1338, Magic object rejuvenates. [U0260.3$, Effects of aging are irreversible.
Ref.: DOTTI 293 512 751 752/[Egy].>

D1882, Rejuvenation by supernatural person.
Link: [E0121, Resuscitation by a supernatural person.
Ref.: Basset Mil le III 389 no. 234.>

D1883.1S, Rejuvenation by prophet.
Link: [D1925.5S, Rejuvenation by prayer: youthfulness restored.
Ref.: Ibshîhî 156.>

D1885, Rejuvenation by boiling.
Ref.: [E0015, Resuscitation by burning.>

D1886, Rejuvenation by burning.
Link: [D1851.1, Immortality by burning. [E0015, Resuscitation by burning.>

D1887, Rejuvenation by bathing.

D1889.6, Rejuvenation by changing skin. Type: 877.
Ref.: DOTTI 512.>

D1890, Magic aging. Type: 431.
Link: [Q0551.12, Premature aging as punishment.
Ref.: DOTTI 211.>

D1891, Transformation to old man to escape recognition.

D1892S, Transformation to old woman to escape recognition.
Link: [K1821.8.0.1.1S, Disguise as old woman.
Ref.: Simpson 115.>

D1900, Love induced by magic.
Ref.: Duwayk (al-) 1 212.>

D1905.3, Love by curse. Type: 310.
Link: [M0301.2.1, Enraged old woman prophesies for youth.
Ref.: DOTTI 107 116 117 118 122 129 196 624/[Egy, Egy, Irq, Tns]; MITON.>

D1908, Love lost by magic.
Link: [T0177, Bridegroom magically impelled to leave his bride.>

D1908.1, Husband's love magically turns to hate.

D1909S, Familial amity induced by magic.
Link: [D1355.3, Love charm. [T0177, Bridegroom magically impelled to leave his bride.
D. Magic and Similar Supernatural Occurrences

D1909.1$, Magic to prevent familial amity from eroding.>
D1910, Magic memory.>
D1911, Person remembers all he has ever learned.
  Link: |F0692, Person with remarkable memory. |H1595.1, Test of memory: Solomon asks Marchus question, receives answer fourteen months later [:].>

D1920, Other permanent magic characteristics.>
D1921, Magic carrying power of voice.>
D1922, Magic power of hearing.
  Link: |F0641, Person of remarkable hearing. >

D1925, Fecundity [(fertility)] magically induced. Type: 301, 303, 310, 325, 327B, 327B*, 403, 591, 700, 705AS, 709.
  Link: |D1347, Magic object produces fecundity [(fertility)]. |D2161.3.11, Barrenness magically cured. |T0591.5S, Pregnancy induced by abnormal means (magic, philtre, potion, etc.).
  Ref.: DOTTI 101 107 116 151 160 163 188 340 372 375 390; RAFE 75 n. 245.>
D1925.1, Barrenness removed by eating or drinking. Type: 301, 303, 705AS.
  Ref.: DOTTI 101 107 334 358 360 375 483/{Tns}; MITON.>
D1925.2, Barrenness removed by bathing.>
D1925.3, Barrenness removed by prayer. Type: 403, 591, 700, 709.
  Ref.: DOTTI 188 340 372 390.>
D1925.4, Barrenness removed by saint's blessing. Type: 310, 325.
  Ref.: DOTTI 116 151.>
D1925.4.1$, Barrenness removed by rough treatment.
  Ref.: DOTTI 334 358 360 483/{Tns}.>
D1925.5$, Rejuvenation by prayer: youthfulness restored.
  Link: |D1882.1.1$, Rejuvenation by prophet.>
  Ref.: Ibshîhî 156.>

D1926, Craftsmanship magically bestowed by saint. Type: 751D*.
  Ref.: DOTTI 413.>

D1927, Appetite magically diminished.
  Link: |K2025.3$, Host offers hospitality when certain that guest is unable to accept it.>

D1931, Hate induced by magic.
  Link: |D1908, Love lost by magic.>

D1932, Druids can pass through trees.
  Link: |F0694, Saint passes through closed doors.>

D1932.0.1$, Magic power to pass through solid barriers (walls, trees, etc.).
  Link: |F0401.0.1.1$, Spirits are etherial. |E0572, Ghost walks through solid substance.>
D1932.15, Wall opens to let in a being with supernatural power (afrit, ogre, magician, etc.) and then closes after he exits. Type: 894, 910K1$.
  Ref.: DOTTI 154 529 545 575 661 821/{Tns}; MITON; Nabhânî (al-) I 547; RAFE 154 n. 570, 307 n. 52; TAWT 425 no. 13 435 no. 26.>

D1934S, Earth diver: supernatural being with the ability to dive into earth.
  Link: |A0812.1, Devil as Earth Diver. [Y]. |F0450.0.2$, Jinn live underground. (Also a category labelled: Ground-jinn/'ar-`aridhyyah). |V0229.30S, Saint can dive into earth.
  Ref.: MITON; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9 10 12.>

D1935, Any work touched automatically done.

D1935.3$, Magic ability to perform any task. Type: 402, 898, 1442$.
  Ref.: DOTTI 186 554; TAWT 426 no. 14 439 no. 31 455 no. 48.>

D1935.3.1$, Task(s) accomplished with magic speed.
  Ref.: Thâl`abî 32: Shamy (el-) "Arab Mythology" no. 90.>
D1935.3.2$, Task (act) accomplished by merely wishing it. Type: cf. 675AS.
  Ref.: DOTTI 367.>
D1935.3.2.1$, Phases of food production process accomplished by merely wishing: (sowing, harvesting,
winnowing, milling, baking, cooking, serving, etc.).

Link: [A1455.3.1$, Bread-production process learned: from planting to eating. |D1607$, Self-performing chore: (cooking, cleaning, etc.) gets itself done.

Ref.: Ibn. ġAāsim no. 280/cf.; Tha‘labī 32; DOTTI 219 220 379 659 819 946/{lit.}.>

**D1950-D2049, Temporary magic characteristics.>**

**D1960, Magic sleep.** Type: 410.

Ref.: Campbell Town and Tribe 58-72; DOTTI 109 198 269 309/{Muscat}; MITON.>

D1960.1, Seven sleepers. (Rip Van Winkle). Magic sleep extending over many years. Type: 766.

Link: [F0564.3.2.1$, Person sleeps for seven days and nights (a week). ("Abbūd's sleep"). |R0315.3$, Believers fall asleep for (seven) years in cave where they take refuge from heathen(s).

Ref.: Jāhiz III 44/{passim}; Qazwīnī I266-67; Chauvin VII 102 no. 376; DOTTI 428 439/{lit.}.>

D1960.1.1, Magic sleeper.

Link: [F0564.3.2.1$, Person sleeps for seven days and nights (a week).

Ref.: Ibn. ġAāsim 135-36 no. 239.>

D1962.4, Magic sleep by hypnotic suggestion.

Link: [K0331.2.1.3$, Thief induces guard to sleep by yawning (hypnotic suggestion). |K0776.4$, Drug-induced hypnotic suggestion (while victim is under the influence of drugs or narcotics). |N0396.1$, Captor(s) fall(s) asleep: captives escape.>

D1964, Magic sleep induced by certain person.

Link: [K0331.2.1.3$, Thief induces guard to sleep by yawning (hypnotic suggestion).> 

D1972, Lover's magic sleep at rendezvous. Type: 516A, 861.

Link: [T0035.0.2.1$, Lover falls asleep and misses rendezvous.

Ref.: Chauvin V 145 no. 71 n. 1; DOTTI 275; T4WT 438 no. 29/{Egy}.>


Link: [F1070$, Waking from realistic dream.

Ref.:


Link: [D1361.12, Magic cloak of invisibility. |V0229.8.4$, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

Ref.: Chauvin VII 39 no. 212B, 103 no. 377; DOTTI 115 370.>

D1981, Certain persons invisible.

Link: [D1983, Invisibility conferred on person.>

D1981.1, Magic invisibility of gods.>

D1981.1.1$, Goddess makes herself invisible to all deities (persons) except one. (Isis visible only to Set).

Link: [Z0354$, Unique exception from bewitchment (magic charm).

Ref.: Simpson 116 no. 9.>

D1981.2, Magic invisibility of saints.

Link: [V0229.8.3$, Saint's (holy man's) shadow causes supernatural concealment (invisibility).

Ref.: MITON.>

D1982, Certain objects invisible.

Ref.: MITON.>

D1982.1, Magic door invisible to women.

Ref.: Chauvin VI 134 no. 286 n. 2.>

D1982.6S, Building (palace, castle) rendered invisible-visible by magic.

Link: [D0006, Enchanted castle (building).

Ref.: MITON.>

D1982.6.1$, Building (palace, castle) visible only when owner is inside.

Link: [D1719.10, Magic power under certain conditions.

Ref.: MITON.>

D1983, Invisibility conferred on person. Type: cf. 681, 967.

Link: [D1981, Certain persons invisible.

Ref.: DOTTI 370 671.>

D1983.1, Invisibility conferred by a god.>


Link: [D1723, Magic power from fairy.>
D1983.3$, Invisibility conferred by holy man (prophet, saint, ascetic, etc.). Type: 681.
Link: |D1981.2, Magic invisibility of saints.
Ref.: MITON; Shamy (el-) Egypt 34-35 no. 5.-

D1983.3.1$, Saint's shadow renders person (object) invisible.
Link: |V0229.8.3$, Saint's (holy man's) shadow causes supernatural concealment (invisibility).
Ref.: MITON.-

D1983.3.1.1$, Only two persons may be concealed simultaneously by saint's shadow.
Ref.: MITON.-

D1985, Means of acquiring invisibility.>

D1985.3$, Invisibility by magic medicine.
Link: |D1241, Magic medicine (= charm). >

D1985.3.1$, Invisibility by applying magic kohl to eye(s). Type: 681.
Link: |D1361.26, Magic formula renders invisible.
Ref.: Shamy (el-) Egypt 34-35 no. 5.>

D2000, Magic forgetfulness.
Link: |A0054.6.7$, Punishment of Eblis: stripped of all knowledge. |A0182.3.9.2$, God erases knowledge from mortal's mind—(nashī: abrogation). |F0230.0.3.1$, Parent (father parent) forgets child(ren). |I0064.2$, Forgetting due to immersion in (preoccupation with) concerns of life (afflictions, problems). Ref.: DOTTI 475 484/{Alg}; Nabâhîn (al-) II 423-24.-

D2003, Forgotten fiancée—((supernaturally)). Type: 313C, 425.
Link: |U0064.2$, Forgetfulness due to immersion in (preoccupation with) concerns of life (afflictions, problems). Ref.: DOTTI 130 199; Mouliéras-Lacoste 185-227 208 no. 23.-

D2004, Means of bringing about magic forgetfulness.
Link: |A1334.1$, Beginning of mental forgetfulness (inability to recall). |G0303.9.4.5.4.1$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural).> that causes the forgetting of memorized holy text (scriptural).>

D2004.9.1, Forgetting caused by Tower of Babel.
Link: |A1333.3$, ba'llulah ('babbling'): confusion of tongues from horror caused by collapse of Tower of Babel. |F0772.1, Tower of Babel: remarkably tall tower designed to reach sky.>

D2004.11$, Acts of disobedience to God (ma'âšî/sins) cause poor ability to learn (forgetfulness).
Link: |A0102.16.1.1$, God's light is not bestowed on a Câsî-in (sinner). |C0945, Magic forgetfulness for breaking tabu. |G0303.9.4.5.4$, Satan causes forgetfulness.
Ref.: Imâm al-Shâfiî, Shamy (el-) personal knowledge from childhood.>

D2006, Magic reawakening of memory.
Link: |D1360, Magic object effects temporary change in person. |D1910, Magic memory. |F0692, Person with remarkable memory. |I0085.5$, Remembered only when needed. |U0263, Memory diminished by time. Forgetting (what had been learned) due to passage of time.-

D2006.2, Sight of old home reawakens memory and brings about return from other world. Type: 400, cf. 325.
Link: |J0148.2.1$, One word (phrase, sentence, idea) evokes another associated with it. ("Principle of polarity": stability of syntax, word sequence, word order). |J2036, Magic homesickness.
Ref.: Jâhiz 1 186; DOTTI 151 183.-

D2012, Moments thought years. In a moment a person seems to experience events of many years. Type: 681, cf. 705BS.
Ref.: DOTTI 370 379.-

D2012.1, King in the bath; years of experience in a moment. Type: 681.
Link: |D1858$, Time prolonged or shortened supernaturally (days become years, years become moments, or the like). Ref.: Basset Mille III 552 no. 337; Chauvin VII 106 no. 94; DOTTI 155 243 293 371 379 659 946 947/{Egy, lit.}.>

D2012.2, Wizard gives man the illusion that he has been away twenty (forty) years.-

D2012.3$, Person given the illusion that he (she) has undergone a tragic life experience (e.g., family destroyed, children murdered, or the like). Type: cf. 681.
Link: |F0950.0.2.15$, Drug-induced illusion (hallucination).
Ref.: Maspero 141 no. 7; DOTTI 371.-

D2012, Magic dumbness.
Link: |D2040$, Magic deafness (inability to hear).>
D2021.2$, Dumbness caused by magic scissors cutting off tongue. Type: 705A$.
   Ref.: [D1183, Magic scissors (shears)].

D2021.3$, Dumbness caused by magic object (ring, bone, etc.) in throat. Type: 410, 872B1$.
   Ref.: [DOTTI 198 495].

D2025, Magic recovery of speech. Type: 886A$.
   Ref.: [DOTTI 536].

D2025.4, Dumbness magically cured by astonishment.
   Link: [F0950.5.1$, Shock-therapy].

D2030, Other temporary magic characteristics.

D2031, Magic illusion.
   Link: [D0612.1, Illusory transformation of animals in order to sell and cheat].
   Ref.: [MITON].

D2031.0.2, Fairies cause illusions.
   Link: [A2909$, Origin of jinn: generated by hallucination caused by sensory deprivation].

D2031.1, Magician makes people lift their garments to avoid wetting in imaginary river.
   Link: [K1294.1$, Queen of Sheba (Bilqis) tricked into exposing her ugly legs; K1889.6, Palace appears to be floating on water--actually glass].
   Ref.: [Tha Clabî 178/cf].

D2031.5, Man magically made to believe himself bishop, archbishop, and pope. [Shown reality when he refuses to pay].
   Link: [J1325.1$, A guest of lowly descent (slave, eunuch) is served wine; he hallucinates about his identity in a spiraling manner. Host stops serving: "I'm afraid you will reach the point of thinking you are the Prophet!"]; [X0830$, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.)].
   Ref.: [Chauvin II 151 no. 11].

D2031.18, Person appears to be in several places at once.
   Link: [V0225, Saint in several places at once. [min 'ahl-al-khawâjah, min al-'abdâl]].

D2031.20$, One animal made to look like another.

D2031.20.1$, Meat hanging in butcher shop made to look as if human corpse.
   Link: [D1032.5$, Meat produced (generated) supernaturally (in dream) by jinn causes magic illness].
   Ref.: [DOTTI 833 899/{lit.}; MITON].

D2031.21$, Illusion: animation--still object seems to be moving.
   Link: [D0449.9$, Transformation: objects combining animate and inanimate components; U0002$, Human perception tends to be animated (i.e., inanimate objects perceived in animate terms)].

D2031.21.1$, Illusion: geometric figure (e.g., game board, grid) becomes city--with streets, shops, etc. Type: 1889R$.
   Link: [F0809.2, Extraordinary game-board; Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object].
   Ref.: [DOTTI 155 243 293 371 379 946 947/{Egy}].

D2035, Magic heaviness.
   Link: [F0809.10.1$, Extraordinarily heavy rock (stone)].

D2036, Magic homesickness.
   Link: [D2006.2, Sight of old home reawakens memory and brings about return from other world; F1041.15, Inordinate longing; P0712$, Homesickness: yearning for homeland].

D2040S, Magic deafness (inability to hear).
   Link: [D2020, Magic dumbness].
   Ref.: [Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5].

D2050-D2099, DESTRUCTIVE MAGIC POWERS.

D2050, Destructive magic power.

D2060, Death or bodily injury by magic.

D2061, Magic murder.
   Link: [K920S$, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge (‘revenge from the grave’)].

D2061.1.1, Person magically reduced to ashes.
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Link: |Q0552.1, Death by thunderbolt as punishment.
Ref.: Chauvin V 16 n. 2, 293.>

D2061.1.2, Persons magically caused to dance selves to death.
Ref.: DOTTI 342/\{Alg\}.> 

D2061.2.1, Death-giving glance.
Ref.: Chauvin V 16 n. 2, 293.>

D2061.2.4, Death by cursing. Type: 751D*.
Link: |M0451, Curse: death. \(\text{V0909.1, Unintentional curse: accidental calling on God's name destroys tyrant (devil, etc.)}.\) \(\text{V0316, Efficacy of prayer.}\)
Ref.: Ibshîhî 491; Basset Mille III 355 no. 210, 441 no. 266; DOTTI 413 255 467/\{lit.\}; Shamy (el-) Egypt 274 no. 26.>

D2063, Magic discomfort.>

D2063.1, Tormenting by magic. Type: 425G, 425G1S, 437, 871.
Link: |D2065.4, Insanity of princess depends on height of fire.
Ref.: DOTTI 205 206 217 485; RAQE 303 n. 34.>

D2063.1.1, Tormenting by sympathetic magic. Person (usually witch) tormented by abusing an animal or object. The usual methods of abuse are burning or sticking with pins.
Link: |G0271.4, Exorcism by use of sympathetic magic.>

D2063.1.2S, Tormenting by contagious magic. Person tormented by using a 'trace' from him.
Link: |D1789.0.1S, 'athar ("trace") object carrying identifying residuals of target for magic ritual. \(\text{G0271.4, Exorcism by use of sympathetic magic.}\)
Ref.: Budge/Romances 113 no. A-06/(saliva); Ions 61-2/(saliva).>

D2064, Magic sickness. Type: cf. 620A$.
Link: |F1041.9, Extraordinary illness. \(\text{Q0551.6.2, Magic sickness as punishment for opposition to holy person.}\)
Ref.: DOTTI 351; Hurreiz 119 no. 55; AUC: 23 no. 6.>

D2064.0.1, Magic love-sickness.
Link: |D1355, Love-producing \(\text{\([aphrodisiac]\) magic object.}\) \(\text{T0024.1, Love-sickness.}\)

D2064.3, Sickness transferred to animal.
Link: |D1500.3, Magic object transfers disease to another person or thing. \(\text{D2177.5S, Exorcism by transferring spirit to another person (or to an animal).}\)

D2064.4, Magic sickness because of Evil Eye.
Link: |D2065.5, Insanity because of Evil Eye.>

D2064.5, Magic sickness from curse.
Link: |M0424S, Curse removed when certain matter is brought to pass.
Ref.: DOTTI 132 383 395/\{Alg\}; TAWT 453 no. 46-3.>

D2065, Magic insanity.>

D2065.1, Madness from demonic possession. Type: cf. 425G@.
Link: |D2065.4, Insanity of princess depends on height of fire; |J2117.3.1S, Physical disease said to be caused by possession by jinn (fairies, demons, etc.).
Ref.: Maspero 178 no. 10/cf.; Dickson Kuwait 442-48; Duwayk (al-) II 257; Juhaymân (al-) III 115-18; Littmann Tigré 310 no. 114; Rhodokanakis Zür: SAE VIII 113-14 no. 89; Shahâb 135-42; AGSFC: BHR 86-4 2-1-288.>

D2065.1.1S, Epilepsy from possession by jinn.
Link: |A1337.3.1S, Origin of epilepsy: from jinn. \(\text{F0304.7, Jinni violates human woman (girl).}\) \(\text{F0362.2, Fairies cause insanity.}\) \(\text{M0452.1.1S, Curse: epilepsy (mental disturbance, khawat).}\) \(\text{Z0097.3.5S, 'akhi/sakhkhi (sister/brother): khawat (epilepsy, mental disturbance caused by counterspirit).}\)
Ref.: Maspero 267 no. 18/cf.; Jâhîz VI 259-60; DOTTI 814/\{Iraq\}; MITON; Rhodokanakis Zür: SAE VIII 113-14 no. 89.>

D2065.4, Insanity of princess depends on height of fire. Type: 425G, 425G1S, 437, 871.
Link: |D2063.1, Tormenting by magic. \(\text{K2125.1, Girl said to be possessed by demons: suitors frightened away.}\)
Ref.: DOTTI 205 206 207 208 217 359 485 625/\{Iraq, Sdi\}; Bakr \(\text{F. A. Farhân [pseudonym for \(\text{\([U. al-Tâlib]\) Tîrûbî X}: \text{183-88}; Juhaymân (al-) III 147-73}.\)

D2065.5, Insanity because of Evil Eye.
Link: |D2064.4, Magic sickness because of Evil Eye. \(\text{D2071, Evil Eye. Bewitching by means of a glance.}\)

D2065.7, Insanity from curse.>
D2070, Bewitching.
Ref.: DOTTI 273 379; Ibrahim Assaulting with Words 85ff; MITON.

Link: [W0146.1.18, Belief that one is target for Evil Eye promotes self-esteem. [W0195, Envy. (["Jealousy of/from" (ghirah min: envy of Y)], [W0199.3.3.18, Blaming the Evil Eye for misfortune (misdeed), Z0138.4, Eye personified.
Ref.: [Jâhiz II 132-37 141-42; Ibn- Aasim no. 320; Qazwînî I 19; Amîn 167-69 293 319; Azraqî (al-) 312-15; Boqarî 71 200-201; Chauvin V 161 no. 84, VIII 143 no. 144 n. 1; Duwayk (al-) I 176-9; Lane 57-59 249; MITON; RAFE 306 n. 47; Shamy (el-) Egypt 183 286-87 no. 46; Willmore 366-68 nos. 24 26 28 30-31; AUC: 1 no. 6.]

D2071.0.1, Evil eye covered with seven veils.
Link: [N0124, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, mushâhrah, etc.).
Ref.: Shamy (el-) Egypt 286 no. 45; AUC: 9 no. 3.]

D2071.1, Averting Evil Eye.
Link: [F0541.12.2, Eyes with irresistible glances--causes beholder to fall in love.
Ref.: Amîn 189-90 195; Azraqî (al-) 312-15; RAFE 206 n. 726; Schmidt-Kahle II 133-35 no. 106; Shamy (el-) Egypt 182 286 no. 45; Walker-Ismâîl 78 80 n. 1 81 101-4.]

D2071.1.1, Evil Eye averted by spitting.
Link: [C0434.1, Effect of spoken evil words averted by spitting.
Ref.: Hanauer 245.]

D2071.1.1.1, Evil Eye averted by spraying water (from mouth) on presumed target of the Eye.
Ref.: Boqarî 143.

D2071.1.3, Simulated change of sex to baffle Evil Eye.
Link: [T0606, Infant mortality.
Ref.: Lane 58.]

D2071.1.3.1, Avoiding display of one's assets (health, fortune, etc.) averts Evil Eye.
Link: [A2491.2.2, Owl hides during daylight to avoid the evil eye (being envied for her beauty). [C0451, Tabu: boasting of wealth. [C0452, Tabu: boasting of children (Niobe). [D2073, Bewitching by means of a spoken word (naqq, qarr).
Ref.: Shamy (el-) "Eg. Balladry": "Khaḍrah al-sharîfah" no. 57; Wickett 169.]

D2071.1.3.1.1, Child's faces dirtied so as to avert Evil Eye.
Ref.: Shamy (el-) "Eg. Balladry": "Khaḍrah al-sharîfah" no. 57.

D2071.1.3.1.2, Child hidden so as to avert Evil Eye.
Ref.: J0147, Child confined to keep him in ignorance of life. Useless. [J0674.4, Child raised in sealed (windowless, underground, etc.) quarters to protect him from danger.
Ref.: MITON; RAFE 306 n. 47; Shamy (el-) Egypt 182 no. 45.

D2071.1.3.1.2.1, Beautiful maiden (woman) hidden so as to avert Evil Eye.
Ref.: Shamy (el-) "Eg. Balladry": "Khaḍrah al-sharîfah" no. 57.

D2071.1.3.1.3, Ugly person (object) presented with handsome one to avert Evil Eye.
Ref.: MITON; Alîf 71-72.

D2071.1.3.1.5, (formerly, D2071.1.2.1), Evil Eye averted by distracting glancer's attention.

D2071.1.4, Black as guard against Evil Eye.

D2071.1.4.0.1, Amulet guards against Evil Eye.
Link: [D1274, Magic fetish. [Amulet.
Ref.: Tha'labî 67; DOTTI 38 769; RAFE 70 n. 231.

D2071.1.4.0.2, Holy verse (text) guards against Evil Eye (raqwah).
Link: [V0065.8.1.2, Ya-Sîn Surah recited 'over the soul of deceased'. [V0090, Miraculous effects of invoking God's attributes (basmalah, gâsbanah, gâmqalah, etc.).
Ref.: MITON; RAFE 206 n. 726, 306 n. 44.

D2071.1.4.1, Blue as guard against Evil Eye.
Ref.: RAFE 70 n. 231.

D2071.1.4.2, Palm of hand (with fingers fully parted) as guard against Evil Eye.

D2071.1.4.3, Salt as guard against Evil Eye.
Link: [M0494, Curse: wishing that object (pebble of salt, offensive appellation or word, or the like) be "in offender's eye". [Z0170.9.1, Symbolism of salt.
Ref.: Lane 505 n. 3; Littmann 65-67 no. 50; Shamy (el-) "Arab Mythology" no. 97; MITON.
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D2071.1.4.4$, Alum (shabbah) as guard against Evil Eye.
Ref.: Lane 256/(used as charm).

D2071.1.4.4.1$, Alum used in magical ritual to reveal source of Evil Eye.
Link: D1782.0.1$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).
Ref.: Lane 250; RAFE 289.

D2071.1.4.4.2$, Prophet's name (emblem) as guard against Evil Eye.
Ref.: Lane 256/(used as charm).

D2071.1.4.5$, Prophet's name (emblem) as guard against Evil Eye.
Ref.: RAFE 306 n. 44.

D2071.1.4.6$, Old (infant's) shoe as guard against Evil Eye.

D2071.1.4.7$, Piercing (gouging) a bull-camel's eye as guard against envy when flock number reaches one thousand. If more than a thousand the other eye is also gouged (tafqi'ah/tâ'miyah).
Ref.: Ishihili 432.

D2071.1.5, Countermagic against Evil Eye: returning glance of Evil Eye blights the original glancer.
Ref.: Amîn 415; Ibrahim Assaulting with Words 95-98, 99; Lane 249 505 n. 3; A.R. Sâlih 121; Walker-Ismâ'il 80.

D2071.1.5.1$, Image of eye pierced by arrow (bullet) as counter measure against Evil Eye.
Ref.: RAFE 306 n. 45.

D2071.1.6$, Evil Eye mollified.
Link: A0128.2.1.1$, Eye of deity becomes vengeful and evil (the Evil Eye). D0993, Magic eye. F0384.5.1$, Imprisoned supernatural being cannot escape container (flask, bottle, box, etc.) sealed with lead.
Ref.: RAFE 306 n. 44.

D2071.2, Person kills with Evil Eye.
Ref.: Qazwînî I 19/â'in/muhlik.

D2071.2.1, Person kills animal with glance of evil Eye.
Ref.: Damîrî I 201; Shamy (el-) Egypt 286 no. 45; Walker-Ismâ'il 79.

D2071.2.2$, Person breaks (destroys) solid object with glance of Evil Eye.
Ref.: RAFE 306 n. 47.

D2071.3$, Death (illness) from Evil Eye.
Ref.: Qazwînî I 19/(jâ'în/muhlik); RAFE 306 n. 45.

D2071.3.1$, Most of the dead ('inhabitants of graves') [are there] because of 'al-ayn (the Evil Eye).
Link: V0061.0.2.1S, Inhabitants of graves ('âbî' al-qubûr; the dead in graveyards, cemeteries).
Ref.: MITON.

D2072, Magic paralysis. Person or thing rendered helpless. Type: 712, 952.
Ref.: F1041.9.9.2$, Paralysis from shock (chagrin, sorrow). Q0551.6.0.4S, Supernatural paralysis (adhesion of limb to body) as punishment.
Ref.: Qazwînî II 187-88; Chauvin V 16 n. 2; DOTTI 393; Shamy (el-) "Egypt" (1971) no. 54, "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; AUC: 18 no. 11.
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D2072.3, Magic paralysis caused by saint.
   Link: |Q0222.5.6, Hand stuck for beating an idol. |Q0205.1$, Limb (hand, foot, tongue, etc.) involved in offense cut off.
   |V0220.7.1.1.1S, Intended victim appeals to saint for help: attacker suffers instant calamity (stung by scorpion, killed by thunderbolt or the like). |V0221, Miraculous healing by saints.
   Ref.: RAFe 304 n. 38; Shamy (el-) "el-Badawi and Bint-Birri" 148, "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; AUC: 9 no. 13, 18 nos. 12 12a; HE-S: Minya 69-4 no. 17.>

D2072.3.1$, Robber-proof saint's property: thieves paralyzed.
   Link: |Q0551.6.0.4$, Supernatural paralysis (adhesion of limb to body) as punishment.
   Ref.: DOTTI 436/{Tns}; Nabhânî (al-) I 268, 286; Reinisch Somali: SAE I 193 no. 59; Schmidt-Kahle 8-9 no. 5; AUC: 18 no. 11.>

D2072.3.2$, Magic paralysis caused by magician (sorcerer).
   Ref.: MITON.>

D2072.4, Magic prevention of performance of task.
   Link: |H0970, Help in performing tasks. |T0405.3.0.2$, Groom experiences mystical paralysis at defloration of bride: they prove to be brother and sister.>

D2072.6, Paralysis by singing magic song. Type: 591AS.
   Ref.: DOTTI 341; Sâli 82-84 no. 8[+1]/cf.; TAWT 418 no. 6-1.>

D2072.7S, Would-be sinner rendered immovable--(supernaturally stilled).
   Link: |D2072.4, Magic prevention of performance of task.
   Ref.: Shamy (el-) Egypt 153 no. 30.>

D2072.7.1S, Would-be ravisher (rapist) rendered still.
   Link: |D1714.1.1, Chaste maiden at prayer vanishes from would-be ravisher's embrace. |D2072.3, Magic paralysis caused by saint. |F1040.7.1$, Aversion to sexual intercourse (coition). |T0301.1$, Woman (girl) unable to go through with unchaste act.
   Ref.: Thâlîabi 47.>

D2072.6.1S, Magic song (formula) causes man to be turned upside down. Type: 591AS.
   Ref.: DOTTI 195 341.514/{Egy, Plst}; Shamy (el-) "Belief and Non-belief" 16; Spitta Grammatik 478-81 no. 9; TAWT 418 no. 6-1.>

D2073S, Bewitching by means of a spoken word (naqq, qarr).
   Ref.: Amin 319; Ibrahim Assaulting with Words 92ff. (saqṛah); RAFe 306 n. 46, 206 n. 726.>

D2074, Attracting by magic.
   Link: |K1281, Woman draws a pelt to her instead of her husband. [:].

D2074.2.1, Person summoned by thinking of him.
   Link: |D1420.4, Helper summoned by calling his name.
   Ref.: Chauvin V 5 n. 3.>

D2074.2.2, Summoning by burning of hair.
   Ref.: Chauvin V 5 n. 3; MITON; Shamy (el-) Egypt 8 no. 1.>

D2074.2.4, Genie called by writing his name on papers then burning them.
   Link: |D1420.0.1S, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by owner's object).
   Ref.: Chauvin V 244 no. 143.>

D2075S, Bewitching by means of magic formula and sprinkling enchanting substance (e.g., water, dust, or the like). Type: 449, 1511.
   Link: |D0522, Transformation through magic word (charm). |D0766.1.1.1S, Disenchantment by sprinkling water (on the bewitched) and command.
   Ref.: MITON.>

D2077S, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird).
   Link: |D1273.6.1.1S, The power of the letter "Kāf" (k) and the letter "Nūn" (n); i.e., "Kon" ("Be"). |K1872.3.5S, Magical incantation ('fix') written on catfish which is released back into water.
   Ref.: RAFe 304 n. 36.>

D2079, Other forms of bewitching...

D2079.1, Magic compulsion to break wind under certain conditions. Type: 675AS.
   Ref.: DOTTI 367/{Egy}.>

D2079.3S, Bewitching (enchanting) by means of plant.
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Link: F0950.0.5.1.3$, Marvelous herb (plant): aloe. >

D2079.3.1$, Bewitching by means of tinting with henna. Type: 310/310A$. Link: D1338.2, Rejuvenation by plant. | D1611.9.1S, Household articles (bed, kneading tub, etc.) lie so as to protect eloping couple. | D1612.1.3.4S, Musical instrument (tambourine) betrays fugitive.>

D2080, Magic used against property.>

D2081, Land made magically sterile. Type: cf. 872$, 779D$. Link: F0975, Garden becomes wilderness. Ref.: DOTTI 436 437 488/{lit.}.>

D2083, Magic used against property.>

D2084, Industrial processes magically interrupted. Link: D1652.10.3S, Industrial processes supernaturally extended.>

D2084.5S, Saint causes motor (machine) to stop.>

D2086, Weapons magically dulled.>

D2089, Other destructive magic powers.>

D2091, Magic attack against enemy. Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" 157 no. 56.>

D2091.2, Magic plague of frogs drawn down on foe. Link: F0962.6.5$, Rain of live animals (fish, frogs, chickens, etc.). Ref.: Jâhiz V 526-27.>

D2100-D2149, Other manifestations of magic power.>

D2100, Magic wealth. Link: D0022.4S$, Transformation: poor person to rich.>

D2100.2, Coin multiplies itself.> D2101, Treasure magically discovered.>

D2101.0.1S, Blood opens treasure. Link: D1766.2.3, Magic power from shedding blood. | F0405.14.1S, Possessing spirit leaves body of possessed person via wound (made by exorciser). | N0533.7S, Treasure opens by shedding (sprinkling) of blood. | S0062.8$, Husband offers his wife as sacrifice. Ref.: Delheure 12-17; DOTTI 320 609 792/{Alg, Egy, Lib, Plst}; Ghûl (al-) 54-63; RAFE 307 n. 52; Shamy (el-) "Demographic Factor" 98-99; TAWT 415 no. 2; AUC: 15 no. 4.>

D2101.1, Treasure found by sprinkling ground with blood of white cock. Ref.: Chauvin V 13f. no. 9.>

D2105, Provisions magically furnished. Link: D1470, Magic object as provider. | V0224, Miraculous replacement of objects (animals) for saint. [Items consumed replaces supernaturally].>

D2105.1, Provisions provided in answer to prayer. [Supernaturally]. Ref.: Shamy (el-) Egypt 174 no. 40.>

D2105.3.1, Trash magically becomes food. Link: D2105.9S, Watermelon rind transformed into different foods (through power of saint).>

D2105.4, Drink magically furnished.>

D2105.8S, Pretended provision (food, drink, etc.) supernaturally materialize. Type: 620A$, 750B. Link: D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people. | Q0194S, Reward: lie (benevolent) becomes truth. | V0224.2, Food (animals) eaten by saint miraculously replaced. Ref.: DOTTI 351 407 445/{lit.}.>

D2105.9S, Watermelon rind transformed into different foods (through power of saint). Link: D2105.3.1, Trash magically becomes food. Ref.: RAFE 305 n. 41; Shamy (el-) "Eg. Balladry": "Ulama and sîdî Ibârîm" no. 60.>

D2106, Magic multiplication of objects.>


D2106.1.4, Multiplication of the corpse of saint when different communities claim the body. Link: A0437.1S, Fertility distributed among different regions by burial of organ (body part) in a region. (Osiris).>

D2106.1.5, Multiplication of food by saint. Link: D1652.1, Inexhaustible food.>

D2120, Magic transportation. Type: 400, 566, 859FS, 871, 871B$.
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Link: |N0722$, Runaway machine carries youth to maiden (or vice versa) when it stops.
Ref.: Chauvin V 231 no. 130 n. 1; DOTTI 183 326 479 485 486.

D2121.2, Magic journey with [(i.e., requiring)] closed eyes.
Ref.: Chauvin VII 59 no. 376, VIII 148 no. 146; MITON.

D2121.3, Magic journey through power of imagination.
Ref.: Chauvin V 230f. no. 130.

D2121.4, Magic journey by making distance vanish. The road is contracted or the earth folded up.
Ref.: Chauvin V 230 no. 130; RAFÉ 148 n. 539.

D2121.4.1S, Earth (distance) folds itself for saint (distant places become near).

D2121.5, Magic journey: man carried by spirit or devil. Type: 859F$, 871B$.
Ref.: Chauvin VII 59 no. 376, VIII 148 no. 146; MITON.

D2121.5.1, Magic journey: man carried by spirit or devil. Type: 859F$, 871B$.
Link: |B0557.5.1$, Saint carried by lion (or some other ferocious man-eater).
Ref.: Basset Mille III 355 no. 210; DOTTI 255 273 314 317 379 467 479 486/\{lit.\}; MITON; Shamy (el-)
Egypt 20 241 no. 2; Wehr 286 no. 10.

D2121.5.1S, Demon (afrit, jinni, magician, etc.) flies man to destination--usually by carrying him on his back. Type: 325, 561, 859F$, cf. 871B$.
Link: |D2135, Magic air journey. |F0414.1, Lover transported to girl's apartment in fortress by spirit. |F0531.5.3.1$, Toy for the
CAnqâ's (Phoenix's) foster daughter--(youth hiding inside animal hide).
Ref.: \textit{DOTTI} 151 317 479 486; MITON; Shamy (el-) "Mythological Constituents of \textit{Alf laylah}" 28.

D2121.5.1.1$, Jinn woman (female-jinni) carries man on her back and flies him to destination. Type: cf. 400.
Ref.: \textit{DOTTI} 183; MITON.

D2121.5.1.2$, Army carried to destination by jinn helpers.

D2121.5.1.3$, Saint carries house with inhabitant(s) to destination. Usually, holy place.
Ref.: |F069.1S, Saint takes person (mother) on tour of paradise and hell.

D2121.7, Magic journey in cloud.
Ref.: |R0122.2, Prisoner carried off in cloud.

D2122, Journey with magic speed. Type: 325, 859F$, 871A-B$, 905A$.
Link: |F0411.0.1, Spirit travels with extraordinary speed.
Ref.: \textit{DOTTI} 151 479 485 486; Shamy (el-) \textit{Egypt} 20 no. 2, 248 no. 6; Shamy (el-) "Sailor" 104-105/\textit{Fadûn/\textit{résumé}}; Shamy (el-) "\textit{Eg. Balladry}"; "el-Badawî and Three Axes" no. 58 5-6.

D2122.3, Magic journey as swift as thought.

D2122.3.1$, Magic journey swifter than the blink of an eye.
Ref.: \textit{Tha'labi} 177; Ibshîhî 213-15.

D2122.4, Journey with speed of angels.
Link: |V0230.6.1.1S, Supernatural (miraculous) speed of angel's flight.

D2122.5, Journey with magic speed by saint.
Link: |V0225, Saint in several places at once. \textit{[min \textit{ahl-al-khu\textit{t}}wah, min \textit{al-\textit{abdâl}]}. |V0229.30.15, Saint travels with supernatural speed under earth (ground).
Ref.: Damîrî I 224/(carried by Ru\textit{d}wân); Basset Mille III 576-77 no. 353; Littmann "il-Bedawî" 78.86-90, 84.151; MITON; Shamy (el-) "el-Badawî and Bint-Birri" 149; Shamy (el-) "\textit{Eg. Balladry}"; "el-Badawî and Bint-Birri" no. 56.

D2122.3, Magic journey as swift as thought.

D2122.3.1S, Magic journey swifter than the blink of an eye.
Ref.: \textit{Tha'labi} 177; Ibshîhî 213-15.

D2123, Magic journey over water ("Magic power to walk on water").
Ref.: |D1524, Magic object enables person to cross water. |V0228.5.1S, Saint walks upon water.

D2131, Magic underground journey.

D2131.5, Magic air journey. Type: 306, 325.
Link: |B0552, Man carried by bird. |F0174.2S, Hero (prayer-crier) carried off to otherworld by bird.
Ref.: Basset Mille III 355 no. 210; DOTTI 115 152 255 467/\{lit.\}; MITON; Shamy (el-) \textit{Egypt} 248 no. 6.

D2135.0.1, Levitation. Person able to raise self in the air. Type: 751D*, 776$.
Ref.: |V0229.29S, Saint can fly in the air ("flying-saint").
Ref.: \textit{DOTTI} 273 379 413 434/\{lit.\}; Shamy (el-) \textit{Egypt} 274 no. 26.

D2136.2, Castle magically transported. Type: 462.
Ref.: \textit{Abd-al-Hâdî} 54-60 no. 15; \textit{DOTTI} 99 106 233 306 310 314 317 318/\{Egy, Plst\}; Shamy (el-)
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Brother and Sister 8; TAWT 439 no. 30/{Syr}.>
D2136.2.1, Mosque turns around in order to face in the true direction of Mecca after prayers of two saints.>
D2136.3, Mountains (hills) magically transported.>
D2136.3.1, Mountain moved by prayer. Type: 776AS.

Link: |F0755.6, Moving mountain. |F1006.2, Mountain moves to person.>
Ref.: Amin 74-75; DOTTI 435 659/{Egy}; Shamy (el-) Egypt 167-69 283-84 no. 39.>

D2136.4, Lake magically transported.>

D2136.4.3S, All water in lake (well) supernaturally put into small container (water skin). Type: 123CS, 333.

Link: |D0491, Compressible objects.>
Ref.: DOTTI 51 178; TAWT 414 no. 1-2.>

D2136.10, Objects magically sent to certain place.

Link: |K1281.3S, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she gives her one from pelt (goat's); when magic is applied, it draws the pelt.>
D2137S, Contrasting magical illusions: pleasant and unpleasant experiences. Type: 325AS.

Ref.: DOTTI 154 155 243 293 371 379 946 947/{Egy}.>

D2140, Magic control of the elements.>

D2140.1, Control of weather by saint's prayers.

Link: |V0220, Saints.>
D2142, Winds controlled by magic.>
D2142.0.2.1S, Prophet controls wind.>
D2142.0.2.1.1S, Solomon as supreme ruler of wind.

Link: |F0963.1, Wind serves Solomon as horse and carries him everywhere.>

D2143.1.3, Rain produced by prayer.

Link: |D1391.1, Miraculous rain extinguishes fire used at stake. |V0057.1.1S, Prayer for rain ('istsiqâ').>
Ref.: Nabhânî (al-) II 47 47/ef.>

D2143.2, Drought produced by magic. Type: 325, cf. 779.

Ref.: DOTTI 152 435; Shamy (el-) Egypt 248 no. 6.>
D2144.4, Burning by magic.>
D2144.4.1, Person burned through magic wishing (curse).>
D2144.4.2S, Person attempting to steal magic object (ring, book) burned up (by magic or curse).

Link: |N0139.1S, Magic objects brings bad luck. |M0405S, Curse of total ruin for violator(s) of object or site ('curse of the Pharaohs'). |N0591, Curse on treasure. Finder or owner to have bad luck. |Q0552.13, Fire from heaven as punishment.
Ref.: MITON.>

D2146, Magic control of day and night.

Link: |A0725, Man controls rising and setting of sun. |F0961.1.5.3.1, Sunset delayed many hours.>
Ref.: DOTTI 103 106 144 156 275 477 663/{Syr}; Ritter I.3 250-305 no. 96; TAWT 456 no. 49.>

D2147, Magic control of clouds.

D2147.1, Cloud magically made to cover sun.>
D2147.3, A cloud evoked by a saint.>
D2147.3.1S, A cloud miraculously appears to protect (shade) holy man.

Link: |R0122.2, Prisoner carried off in cloud.>
Ref.: Ibshîhî 211; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 4; Wickett 180.>

D2149.3, Saint causes sun to come down and cook for him.

Ref.: DOTTI 869 907/{Sdn}.>

D2150-D2199, Miscellaneous magical manifestations.>

D2151, Magic control of waters.>
D2151.4, Magic calming of whirlpool.

Link: |F0931, Extraordinary occurrence connected with sea.>
Ref.: Qazwînî I 195-96/cf./(technical/marvelous/non-magical).>

D2152, Magic control of mountains.>
D2152.1, Magic leveling of mountain.>
D2156, Magic control over animals.>
D2156.3, Saint forces a beast (leopard, wolf) to bring back stolen child (domestic animal) to his mother.
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Ref.: Budge/Spitta *Romance* 283-284 no. B-10 (crocodile); Nabhâni (al-) I 398 II 322 (crocodile) 444 (wolf).

D2156.5. Vicious snakes easily controlled by saint.

Link: |D1711.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. ([er-Rifâ'â' Brotherhood].) |P0483.35, Snake charmer (âwî, 'Rifâ'î). |V0229.3, Saint banishes snakes.

Ref.: Lane 383-84; Laoust *Maroc* 291 no. 137; *RAFE* 37 n. 116.

D2156.5.1, Saint orders a serpent which had bitten a man to withdraw its venom. Type: 779K.

Link: |D1711.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. ([er-Rifâ'â' Brotherhood].) |F0959.6.4, Snake's venom sucked out of wound of bitten person (animal). |V0229.1, Saint commands return from dead with supernatural information.

Ref.: DOTTI 440; Shamy (el-) "Arab Mythology" no. 46; HE-S: Suhâj/Doha 86-5 1-2-12 (Prophet--"Snake in Cave").

D2157, Magic control of soil and crops.

D2157.1, Land made magically fertile.

Link: |D1707.8, Blessed places.

Ref.: DOTTI 423/[lit.].

D2157.4, Miraculous speedy growth of a tree. Type: 313E*, 318, 720.

Link: |D1393.1.2S, Tree grows around object (person) and encloses it (him). |D1716.1, Magic song causes tree to rise to sky.

Ref.: Budge *Gods* II 189; Maspero 18 no. 1; DOTTI 146 396.

D2157.6, Field cultivated and sowed by magic. Type: 449, 1511.

Link: |D0963, Field conjured up--with land, river, crop, etc. |G0269.29, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.).

Ref.: Ibn-CAa sim no. 280: Shamy (el-) "Arab Mythology" no. 1; DOTTI 220 379 659 819 946/[lit.]; *MITON*.

D2161, Magic healing power. Type: 712.

Link: |V0098, Religious faith conquers adversity (sickness, despair, poverty, etc.).

Ref.: DOTTI 393; Shamy (el-) "EG. Balladry": "Sâlih and Sâlihah" no. 4-a, "Armanyoas" 44 no. 62R.

D2161.0.5, Power of healing a gift.

Ref.: *MITON*.

D2161.0.5.1, Power of healing from supernatural being (demon).

Ref.: "Abd-al-Hâdî 160-62 no. 38; Gh. al-Hasan "Al-l'Urdunî @ 173-75 no. 30.

D2161.1, Magic cure for specific disease.

D2161.3.1, Blindness magically cured. Type: 844CS.

Ref.: Maspero xlvi; DOTTI 466.

D2161.3.1.1, Eyes torn out magically replaced. Type: 321, 403DS, 613.

Link: |E0631.8.18, Flower from buried eyes.

Ref.: DOTTI 191 347 344/[Alg]; *TAWT* 439 no. 30 444 no. 35/[Irq].

D2161.3.2, Magic restoration of severed hand. Type: 706.

Link: |V0229.10.2, Holy man (saint) restores cut-off hands and feet.

Ref.: Basset *Mille* III 220 no. 127, 260 no. 155; DOTTI 379; Shamy (el-) "EG. Balladry": "Sâlih and Sâlihah" no. 4-a, "Ring of CIî" no. 55; Wehr 22 no. 1.

D2161.3.2.4S, Severed penis supernaturally restored. Type: 318AS.

Link: |E0782.6S, Severed genitals replaced. |V0059.2.18, Severed organ restored in answer to prayer.

Ref.: Ions 59; DOTTI 148; *TAWT* 435 no. 25/[Egy].

D2161.3.8, Insanity magically cured.

Ref.: *MITON*.

D2161.3.8.1, Remedy for epilepsy.

Ref.: DOTTI 318.8.1S, Epilepsy cured by coition.

Link: |F0304.7, Jinni violates human woman (girl). |F0405.14, Possessing spirit leaves when it is violated sexually (disgraced, humiliated). |F0950.4, Sickness (madness) cured by coition.

Ref.: Nabhâni (al-) II 164.
D2161.3.9, Bad breath magically cured.

D2161.3.11, Barrenness magically cured.

Ref.: RAFe 75 n. 245.

D2161.4, Methods of magic cure.

D2161.4.0.1, Cure after following instructions received from saint in dream.
Ref.: Shamy (el-) Egypt 4 no. 1.

D2161.4.1, Cure by transferring disease to animal.

Link: D2177.5S, Exorcism by transferring spirit to another person (or to an animal).

D2161.4.2, Disease transferred to object.

D2161.4.13, Eating of human hearts as cure for insomnia.
Ref.: Chauvin VI 61 no. 229.

D2161.4.14, Magic cure by bathing. Type: 750JS.

Link: D1788, Magic results from bathing. F0779.1.1S, Steam-bathing compared to experiences in paradise and hell.
Ref.: DOTTI 411.

D2161.4.14.4S, Magic cure by bathing in herb-water. Type: 750JS.

Link: D1500.1.4.3, Magic healing herb.
Ref.: DOTTI 411.

D2161.4.16.1, Magic healing by passing hand over affected parts.

Link: D1705S, barakah (blessedness): supernatural [positive] power residing in object, act, or person.

D2161.5, Magic cure by certain person.

Link: D0791.2.0.1S, Disenchantment by only the enchanter.

D2161.5.1, Cure by holy man (person).

Ref.: V0221, Miraculous healing by saints.
Ref.: DOTTI 440 671/S; RAFe 148 n. 540.

D2161.5.3, Cure by deity. Type: 750JS.

Link: A0185.12.1, God resuscitates man. [Resuscitation by deity].
Ref.: Tha Clabî 247/cf./(miraculous/Samson).
Ref.: Qazwîní I 261/cf.; RAFe 159 n. 587.

D2163, Magic defense in battle.

D2163.2, Magic reinforcements. Hero's followers magically multiply, or whole army conjured up.

Link: P0551.0.3.15S, Army of dervishes.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 150-51.

D2163.2.1, Heavenly help in battle.
Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 150-51.

D2163.2.4S, Helpers (aids, workers, etc.) conjured up by magic formula.

Link: D0435, Transformation: image to person.
Ref.: Maspero 126-27 no. 7.

D2163.5, Saint's prayer wins battle.

D2167, Corpse magically saved from corruption. [Corpse preserved].

Link: E0183S, Body of a prophet does not decay after his death: earth may not corrode it. 1V029.2.8, Saint's body remains unspoiled in the earth for a long time.

D2168, Magic used against poison.

Link: F0959.5, Cure for deadly snake bite.

D2168.2S, Poison supernaturally extracted ('exorcised') from victim's body.

Link: D2176, Exorcising by magic. F0959.5, Cure for deadly snake bite.
Ref.: Budge/Romances 116 no. A-06; Ions 61.

D2171, Magic adhesion. Type: 571.

Ref.: DOTTI 333/S; Hurreiz 75 no. 2; AUC: 39 no. 13; HE-S: IUFTL:N.Y. 61-66, Tape 122 no. 2.

D2171.1.3, Person magically sticks to floor (ground, ceiling).
Ref.: G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.
Ref.: Basset *Mille*** 1 190f.>

D2172, Continuing magic acts.>

D2172.1, Magic repetition. Person must keep on doing or saying thing until released. Type: 593.>
Ref.: *DOTTI* 204.>

D2173, Magic singing. Type: 425E.>
Ref.: *DOTTI* 115.>

D2176, Exorcising by magic. Type: 1168.>
Ref.: *DOTTI* 711; *RAFE* 303 n. 29; Shamy (el-) *Egypt* 284 no. 41.>

D2176.2, Lice banned by magic.>
Ref.: *DOTTI* 255 410/411; Jamalî 78; Jamali 99-105; Shamy (el-) *Egypt* 246 no. 25.>

D2176.3, Evil spirit exorcised by saint.>
Ref.: Hanauer 54-55; Shamy (el-) *Egypt* 158-59.>

D2176.3.1.1, Evil spirit exorcised by burning medicine [(drug)].>
Ref.: Hanauer 54-55; Shamy (el-) *Egypt* 158-59.>

D2176.3.2, Evil spirit exorcised by religious ceremony.>
Ref.: Chauvin VIII 41 nos. 4-6; Nabhânî (al-) I 474-75/(holy text); Shamy (el-) *Egypt* 158-59.>

D2176.3.3, Evil spirit exorcised by deity.>
Ref.: Maspero 178 no. 10.>

D2176.3.6.1, Evil spirit exorcised by imprisonment (threat of imprisonment).>
Ref.: *MITION*; *RAFE* 234 237/cf.>

D2176.5, Burning cut hair to prevent witchcraft.>

D2176.6, Exorcising invisible man by flailing air with peach branch. Type: 681.>
Ref.: *DOTTI* 255 371/(Lbn); Jamalî 99-105; Shamy (el-) *Egypt* 246 no. 5.>

D2176.6.1S, Exorcising invisible man with smoke--his eyes become tearful, thus, magic kohl washed away.>
Ref.: *DOTTI* 372/[Mrc].>

D2177, Imprisonment by magic.
Ref.: *F0365.6, Fairy imprisoned as punishment. *F0657.5.1S, Asetic imprisonment (spiritual incarceration: in 'prison without walls or window bars').>
Ref.: *RAFE* 303 n. 34.>

D2177.1, Demon enclosed in bottle. Type: 155, 331.>
Ref.: *DOTTI* 176 450 751/(Alg); *MITION*.>

D2177.1.1, Demon imprisoned by magic.>
Ref.: *RAFE* 303 n. 29; *MITON*.>

D2177.1.2S, Demon (jinni, afrit) imprisoned by his own kind.>
Ref.: *MITION*.>

D2177.1.3S, Demon (jinni, afrit) exiled.>
Ref.: *R0048, Captivity in (exile to) remote corner of Earth--(e.g., Empty, Ruined, or Dark Quarter).>
Ref.: Budge/Spitta *Romances* 286 no. B-10/(to Babylon/Chaldeans).>

D2177.3, Evil spirits imprisoned in stone.
D2177.3.1$, Afrit (jinni) imprisoned in stone column.  
Ref.: MITON.

D2177.4$, Evil spirits kept out by stone wall.  
Link: |A1611.7$, Origin of Turks: a subdivision of Gog and Magog who escaped being walled in. |F0777.2.1$, Wall that surrounds an entire country (nation). |R0002.1$, Captive demonic race: Gog and Magog.

D2177.5$, Exorcism by transferring spirit to another person (or to an animal). Type: cf. 817*.
Link: |D1500.3, Magic object transfers disease to another person or thing. |D2064.3, Sickness transferred to animal. |D2161.4.1, Cure by transferring disease to animal. |E0595, Cures by transferring disease to dead. Ghoulish charm used for this purpose. |M0422, Curse transferred to another person or thing.
Ref.: Dickson Kuwait 442-48; DOTTI 449 450/\{Kwt\}; RAFe 202 n. 711.

D2178$, Objects produced by magic.

D2178.1.1$, Inhabited city generated magically.  
Ref.: DOTTI 318 333 488 500/\{Mrc\}.

D2178.6$, Ceremonial presents produced by magic.

D2179$, Money supernaturally produced (by saint).  
Link: |A0473.0.3$, `Bursar of [God's] Omnipotence'--dispenses money that seems to be acquired mysteriously. |D1451, Inexhaustible purse furnishes money. |N0214, Needed money received via mystical means or instructions (dream/vision, hâtif, mysterious agent, etc.).
Ref.: Basset Mille III 538 no. 328; Nabhâní (al-) I 267 304; RAFe 176 n. 640.

D2183$, Magic spinning. Usually performed by a supernatural helper. Type: 500, 501.
Link: |F0346.4$, Fairy helps mortal (Adamite) with household chores (cooking, spinning, laundering, etc.). |H1092.1, Helpful animal performs spinning task.
Ref.: Fakhro 10-11 no. 1/(by jinn women in form of cats).

D2185$, Magician carries woman in glass coffin.  
Ref.: Chauvin V 190 no. 11.

D2188$, Magic disappearance. Type: cf. 325A$.
Ref.: DOTTI 154; Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 8 12 16.

D2188.1$, Ability to disappear or appear at will.
Ref.: Cachia 245 (saint); Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 8 12 16.

D2188.1.2$, Sudden disappearance (from sight) only to appear (surface) elsewhere.
Link: |E0405.1$, Vanishing (elusive) corpse. (Repeated disappearances). |F0940, Extraordinary underground (underwater) disappearances. |F0969.8$, Extraordinary disappearance in the atmosphere (in 'thin air', space). |V0225, Saint in several places at once. [min 'ahl-al-khuw, min al-'abdâl].
Ref.: Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 8 12 16.

D2188.2$, Person vanishes.
Ref.: Delheure 384-85 (saint); Shamy (el-) "Eq. Balladry": "Armanyoaas" no. 62 23.

D2188.3$, Village vanishes.
Ref.: Maspero Lxxii 105 no. 5 n. 4.

D2188.5$, Tribe vanishes.  
Link: |A1630, Wandering of tribes. |H1385.9.1$, Quest for vanished tribe. |M0463.1S, Curse on tribe: perpetual wandering. |P0730.1.1S, Nomadic tribe sought at usual camp site (homestead): not found.

D2189$, Person made to supernaturally disappear. Type: cf. 681.
Ref.: D1361.23, Magic charm renders invisible.

D2192.2$, Place of worship (church, mosque, etc.) facing destruction supernaturally vanishes.
Ref.: Delheure 384-85 (saint); Shamy (el-) "Eq. Balladry": "Armanyoaas" no. 62 23.

D2197$, Magic dominance over animals.
Ref.: F0403.2.2.2, Angels as familiar spirits. [Angel as khâdim-`ulwî (upper servant)]. |D1420.0.1S, Supernatural being (spirit,
genie, angel, etc.) assigned as 'servant' of magic object--(‘servant’ controlled by object's owner). [V0235.0.3$, Angel invoked by properties of letters of the alphabet and numbers--(‘magic’).

Ref.: Amin 84; Gawhary (el-) 198-211; RAFE 62; Shamy (el-) "Mental Health" 21.

D2198.1S, Spirits (‘aC wân/khuddâm) put to do a human's bidding--(saint's, magician's).

Link: [A0602.2.1S, 'Science of letters' (Cilm al-ğurar): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. [D1420.0.1S, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--(‘servant’ controlled by object's owner). [F0346.0.1, Fairy serves mortal. [G0583, Demons coerced by tabus of druid. [N0813, Helpful genie (spirit).

Ref.: Amin 84; Gawhary (el-) 198-211; MITON; Shamy (el-) "Mental Health" 21, RAFE 62.

D2198.2S, Jinni brings Bilqis's (Queen of Sheba's) throne to Solomon.

Ref.: ThaC labi 177.

D2198.5S, Spirits (jinn) give man a beating.

Link: [Q0458.1, Daily beatings as punishment.

Ref.: MITON.

D2198.6S, Insanity (illness) or death from trafficking with spirits (jinn).

Link: [G0097S, Other ghoulish traffic with corpses. [H1424S, Fear test: fearless traffic with jinn (fairies, elves, etc.). [P0465.7.1S, Unskilled exorciser summons jinni but fails to dismiss him (her). [D1783.1, Magic results of reversing a spell. Formula said backward will sometimes undo the work performed by the formula.

Ref.: JâCîz IV 185-86; RAFE 236-37 No, 15/(death).

D2198.7S, Dismissing summoned spirit(s): after performing assigned task, or the like--(garf al-‘aC wân).

Type: cf. 325*, 565A$.

Link: [D1273.8S, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion. [D1420.0.1S, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--(‘servant’ controlled by object's owner). [D1783.1, Magic results of reversing a spell. Formula said backward will sometimes undo the work performed by the formula.

Ref.: DOTTI 324.

D2198.7.1S, Failure at dismissing summoned spirit: harmful consequences. (Summoner injured, possessed, or otherwise attacked). Type: 331, cf. 565A$.

Link: [P0465.7.1S, Unskilled exorciser summons jinni but fails to dismiss him (her).

Ref.: Afl I 15, 16/cf.; ANE 183-84 no. 8; Burton I 42/cf. (Ifrît/accidentally released)/Chauvin VI 26 no. 197; DOTTI 325/(lit.); RAFE 272 no. 34/cf. (bedevils/yyâfrat).
E. THE DEAD
E0-E199, Resuscitation

E0000, Resuscitation.

E0001, Person comes to life.
Link: [S0263.2.1.3S, Sacrificed child resuscitated.]

E0001.1, Saint cut into pieces or decapitated comes back to life.
Link: [A0127.2S, Demigod (culture-hero, saint, etc.) dismembered (cut-up).]
Ref.: Ions 59/cL/(Osiris).>

E0001.2, Dead man re-enters body and speaks of experience in heaven.
Link: [E0177, Resuscitated man relates visions of beyond. |E0417, Dead person speaks from grave.]

E0001.3$, Lifeless corpse regains life (soul) without resuscitation (after dismemberment, cutting-up, etc.).
Type: cf. 720, 792$.
Link: [E0063, Resuscitation by prayer.]
Ref.: Tha Clabî 243; DOTTI 396.>

E0001.3.1$, Murdered (dismembered) woman comes back to life--(supernaturally).
Ref.: [DOTTI 132 378 382 692/{Sdn}; TAWT 453 no. 46-3.]

E0002, Dead tree comes to life.

E0002.1$, Dead trees in garden come to life. Type: 706, 712, cf. 620A$.
Link: [D1664, Summer garden and winter garden. Garden which blooms in winter. |F0971.1, Dry rod blossoms.]
Ref.: [DOTTI 351 379 393.]

E0003, Dead animal comes to life. Type: cf. 715A.
Link: [E0168, Cooked animal comes to life.]
Ref.: Damîrî II 243-44/(ass); Damîrî I 61; DOTTI 396 424/{lit.}.>


E0011, Resuscitation by beating.

E0011.1, Second blow resuscitates. First kills. Type: 300-II, 301, 301A, 302.
Link: [C0742, Tabu: striking monster twice. |G0127.1S, Ogre dies from one blow, resuscitated by second (or more).]
Ref.: Jâhîz VI 233; Qazwînî II 177; Ishbîhî 433/(viper); Amin 299/{Egy}; DOTTI 97 98 101 102 104 105 124 129 136 150 169 193 223 225 227 306 334 359 368 529 661/{Egy, Irq, Plst, Qtr, Ymn}; Duwayk (al-) II 172-13 148-50; MITON; Mursî "Fayyûm" 168-74 no. 35; Qâqîr Falsafah 41-51; Shamy (el-) Egypt 9 no. 1, 21 no. 2; TAWT 439 no. 30/{Sy} 454 no. 47-1.>

E0012, Resuscitation by decapitation. Type: 531.
Ref.: [DOTTI 106 292/{Kwt}; Ja’far (al-) no. 8.]

E0015, Resuscitation by burning. Type: 753, cf. 1442$, 1442*.
Link: [D1851.1, Immortality by burning. |D1886, Rejuvenation by burning.]
Ref.: [DOTTI 414 807 810.]

E0021, Resuscitation by withdrawal of wounding instrument. Type: 403, 709.
Link: [D0765.1, Disenchantment by removing cause of enchantment. |D1380.0.2.1S, Removal of magic protecting agent renders vulnerable. |K0979S, Cause of invulnerability treacherously nullified.]
Ref.: [DOTTI 150 188 193 390 397 490/{Jrd}; TAWT 421 no. 8/{Alg} 446 no. 37/{Egy}.]

E0026, Resuscitation by shouting at dead. Type: 2031ES, cf. 792S.
Link: [E0059S, Resuscitation by calling deceased by name.]
Ref.: [DOTTI 969/{Irq}; Meissner 55-57 no. 31; Shamy (el-) Egypt 278 no. 31.]

E0030, Resuscitation by arrangement of members.
Ref.: [W.M. Müller 114/(Osiris); RAFFE 148 n. 535; Shamy (el-) Egypt 23 no. 2.]

E0031, Limbs of dead voluntarily reassemble and revive.

E0032, Resuscitated eaten animal.
Ref.: [DOTTI 396/{lit.}.]

E0034, Resuscitation with misplaced head. Type: 774A, 1169.
Link: [M0221, Beheading bargain. Giant allows hero to cut off his head; he will cut off hero's later.]
Ref.: [DOTTI 429 712.]

E0043, Resuscitation by dust (from earth).

E0043.1S, Resuscitation by dust blessed by saint.
Link: [E0121.4, Resuscitation by saint.]
Ref.: Budge/Spitta Romances 285 no. B-10/(dust from /Apa Aaron's home).>

E0050, Resuscitation by magic.
Ref.: [DOTTI 102/{Sy} 1; Hanauer 99-100; Sâjî 229-43 no. 53[+1].]
E0052, Resuscitation by magic charm.
   Link: [D1273, Magic formula (charm)]. [E0063, Resuscitation by prayer].
   Ref.: Maspero 34 no. 2-3.

E0053, Resuscitation by fetish.
   Link: [D1782.0.1$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll)].

E0055, Resuscitation by music. Type: cf. 753A, 1535:I.
   Link: [D1223.1, Magic flute].

E0055.3, Resuscitation by blowing trumpet.
   Link: [A1093.1$, Archangel Isrâîl will blow the trumpet, announcing commencement of End of World]. [E0178.0.3$, Resurrection at Judgment Day involves both the body and its soul (or vice versa)].

E0058, Resuscitation by weeping (tears).
   Link: [E0080.1, Resuscitation by bathing].
   Ref.: Amrouche 107-9 no. 11.

E0059$, Resuscitation by calling deceased by name. Type: 792S.
   Link: [D0062, Resuscitation by shouting at dead]. [E0063.3$, Resuscitation by citing God's name(s)].

E0063, Resuscitation by prayer. Type: 516, 612, 885A, cf. 653C, 945:II.
   Link: [E0001.3$, Lifeless corpse regains life (soul) without resuscitation (after disembemnerement, cutting-up, etc.)]. [E0052, Resuscitation by magic charm]. [E0121.1, Resuscitation by a god].
   Ref.: Muhammad I. Ābd-al-Hamîd Turâth IV:7 113-14 no. 3; Basset Mille II 471 no. 172; DOTTI 56 274 343 397 534 808/1; RAFE 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa’d and Farag-Ilâh" no. 23, "el-Badawî and Three Axes" no. 58 14; TAWT 446 no. 37.

E0063.3, Resuscitation by citing God's name(s).
   Link: [E0059$, Resuscitation by calling deceased by name]. [E0075, Resuscitation by writing deity's name].
   Ref.: Tha Clabî 221.

E0063.3.1$, Resuscitation by mentioning God's attribute(s) of eternalness.
   Ref.: Tha Clabî 221/("Hayy-Qayyûm").

E0064, Resuscitation by magic object.
   Ref.: DOTTI 102/1.

E0064.13, Resuscitation by ring.
   Ref.: DOTTI 102/1.

E0068, Apparently dead persons revived when certain thing happens. Proper prince appears, or the like.
   Type: 872B1$, 990, 1537.
   Link: [F0668.9.2.1$, Patient healed (revived) by extracting object blocking throat].
   Ref.: Chauvin V 263 no. 154; DOTTI 495 524 525 534 624 691/1; MITON.

E0075, Resuscitation by writing deity's name.
   Link: [E0059$, Resuscitation by calling deceased by name]. [E0063.3$, Resuscitation by citing God's name(s)].

E0078$, Vivification: life (soul) given to inanimate object (statue). Type: 653C, 945:II.
   Link: [A0141.2.1$, Isis makes viper (serpent) and vivifies it]. [A1241.3, Man made from clay image and vivified]. [D0435.1.1, Transformation: statue [of person] comes to life].
   Ref.: DOTTI 358.

E0079, Resuscitation by magic--miscellaneous.

   Ref.: Tha īlabi 123; Burton S VI 213ff. 221; Chauvin VI 73ff.; DOTTI 139 302 305 654/1; Shamy (el-) Egypt 23, 241 no. 2; TAWT 395 n. 621 439 no. 30.

E0080.0.1$, Drop of water from paradise resuscitates.
   Link: [A0698.4$, Creation water in paradise]. [E0178.0.4$, Resurrection at Judgment Day by water of life that flows from under God's Throne. ("mîl al-ğawwâr").
   Ref.: Damîrî II 61 119; DOTTI 424/1.

E0080.1, Resuscitation by bathing.
   Link: [E0058, Resuscitation by weeping (tears)].
   Ref.: DOTTI 292 312 501/1; Sârîs (al-) 394-97.

E0080.1.1, Resuscitation by bathing in milk. Type: cf. 315.
   Link: [F0950.0.4.1.2$, Milk as medicine--(non-magical)].

E0080.4.2$, Resuscitation by water in which vital organ of the deceased has been soaked.
   Link: [E0102, Resuscitation by magic liquid].
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E0080.4.2.1$, Resuscitation by drinking water in which the heart of the deceased has been soaked. Type: 318.

Link: |E0102, Resuscitation by magic liquid.
Ref.: Hollis 12
Maspero 15; Simpson 104.-

E0081$, Fountain (spring) of water of life. Its water resuscitates the dead. Type: 774R$.

Link: |D1346.2, Fountain of immortality. |E0168.3$, Preserved (pickled, dried, etc.) fish comes to life and swims away.
Ref.: Tha Clabî 123/("nahr al-zayt/Oil-River"); Damîrî I 270-71; Wickett 95/(see: "Buto" in el-Shamy Egypt 271 no. 23).>

E0090, Tree of Life. Resuscitation by touching its branches.

Ref.: Hollis 168 no. 11/cf.

E0100, Resuscitation by medicines. Type: 653.
Ref.: DOTTI 357.>

E0102, Resuscitation by magic liquid.

Link: |E0080.4.2$, Resuscitation by water in which vital organ of the deceased has been soaked.>

E0105, Resuscitation by herbs (leaves). Type: 612, cf. 315.
Ref.: DOTTI 100 109 139 343/{Alg}.>

E0106, Resuscitation by magic apple. Type: 653.
Ref.: DOTTI 357; Shamy (el-) Egypt 249 no. 7.>

E0106.0.1S, Resuscitation by magic fruit. Type: 653A.>

E0106.0.1.1S, Resuscitation by magic lemon (orange). Type: 653A.>

E0108, Resuscitation by magic powder.>

E0108.1, Resuscitation by magic powder blown into nose.
Ref.: Frobenius Kordofan: Atlantis IV 101ff. no. 11.>

E0120, Other means of resuscitation.>

E0121, Resuscitation by a supernatural person. Type: cf. 612A.

Link: |D1882, Rejuvenation by supernatural person.
Ref.: DOTTI 343.>

E0121.0.1S, Resuscitation as proof of holiness. Type: 927DS.

Link: |H0257.3$, Claim of a false prophet tested: asked to show a miracle.
Ref.: DOTTI 619.-

E0121.0.3S, Resuscitation acclaims prophet.

E0121.0.4S, Resuscitation acclaims saint.
Ref.: Spoer-Haddad 165-66.-

E0121.1, Resuscitation by a god.

Ref.: Tha Clabî 191 244/("Girgis/George"); Damîrî I 243-44.-

E0121.2, Resuscitation by Christ. Type: 785, 1510.

Link: |E0121.5.3, Resuscitation by prophet. |T0261.2$, The ungrateful corpse: wife miraculously resuscitated in response of prayers of her loving husband, but she immediately forsakes him for another.
Ref.: Tha Clabî 220-21; DOTTI 343 427 443 747 816 817/{Alg, lit., Mrc}; Laoust Maroc 292-93 no. 138; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 14.-

E0121.4, Resuscitation by saint.

Link: |E0043.15, Resuscitation by dust blessed by saint.
Ref.: Basset Mille III 375 no. 223, 376 no. 224; Budge/Spitta Romances 284-285 no. B-10/newborn/ass); DOTTI 444/("Egy"); Hurreiz 129 no. 93; Laoust Maroc 293 no. 139; Nablâni (al-) II 203; RAPE 148 n. 535; Shamy (el-) "el-Badawi and Bint-Birri" 151, "Eg. Balladry": "el-Badawi and Three Axes" no. 58 14; Spoer-Haddad 165-6; AUC: 15 no. 2.-

E0121.5, Resuscitation by holy man (priest, etc.).

Link: |A0185.12.1, God resuscitates man. |(Resuscitation by deity).
Ref.: Budge/Spitta Romances 285 no. B-10/(by/Apa Aaron); Hanauer 99-100.-

E0121.5.3, Resuscitation by prophet.
Ref.: Bushnaq 291-92; DOTTI 352 407/{Alg}; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45 5.-

E0121.6, Resuscitation by demon.
E0121.6.0.1$, Resuscitation by Satan.
Ref.: Chauvin VIII 165 no. 176.>
E0125, Resuscitation by relative.>
E0125.1S, Resuscitation by son.
Ref.: Ions 133.>
E0125.1.1S, Horus resuscitates Osiris (his father).
Ref.: Ions 133.>
E0125.2, Resuscitation by sister(s). Type: 315, cf. 720.
Ref.: DOTTI 139 396; Zîr 89.>
E0125.2.0.1S, Resuscitation by stepsister.-
E0125.2.1S, Sister(s) resuscitate(s) brother. Type: 315, cf. 720.
Ref.: Ions 65/(brother-husband); DOTTI 150/\{lit.\}.>
E0125.2.2S, Sister(s) nurse(s) back to health seemingly dead brother. Type: 312E$, 315.
Ref.: DOTTI 127/\{Sdn\}; MITON; Zîr 91.>
E0125.3, Resuscitation by brother. Type: 318.
E0125.3.0.1S, Resuscitation by stepbrother. Type: 462.
Ref.: DOTTI 233; TAWT 439 no. 30.>
E0125.3.1S, Brother resuscitates brother. Type: 318.
Ref.: Maspero 15 no. 1; DOTTI 146.>
E0125.3.2S, Brother resuscitates sister.
Ref.: DOTTI 970/\{Omn\}.>
E0127, Resuscitation by friend. Type: 516C.>
E0128S, Resuscitation by sweetheart. Type: 315, 590, 885A.
Ref.: DOTTI 139 336 534; RAFE 298 n. 5; Shamy (el-) "Eg. Balladry": "SaCi d and Farag-Ilîlâh" no. 23.>
E0150, Circumstances of resuscitation.>
E0155, Repeated resuscitation.
Link: |E0418S, Dead person is 'alive' in grave.>
E0155.1, Slain warriors revive nightly. Continue fighting the next day.
Ref.: KNotes93, Goddess arouses hero's jealousy and eternal fighting.>
E0155.1.3S, Dead warrior revived and asked to join battle (war). Type: 2031ES.
Ref.: E0155.1, Slain warriors revive nightly. Continue fighting the next day. |E0551A, Hero drives retreating warriors back into battle.
Ref.: DOTTI 969/\{Egy, Irq\}; Meissner 55-57 no. 31; Shamy (el-) Egypt 154-56 278-79 no. 31.>
Ref.: E0670.2S, Repeated reincarnation: person (woman, mother) becomes cow, then tree, then fruit, etc.>
E0165, Resuscitation of wife by husband giving up half his remaining life. (Sometimes vice versa). Type: 612.
Ref.: Chauvin VIII 120 no. 104; DOTTI 343.>
E0165.4S, Resuscitated sweetheart (girl) still in shroud: suspicious of lover's intentions. Type: 885A.
Ref.: DOTTI 534 535/\{Egy\}; RAFE 298 n. 5; Shamy (el-) "Eg. Balladry": "SaCi d and Farag-Ilîlâh" no. 23.>
E0168, Cooked animal comes to life. Type: cf. 511A, 715, 785.
Ref.: E0003, Dead animal comes to life. |E0081S, Fountain (spring) of water of life. Its water resuscitates the dead.
Ref.: DOTTI 266 396 443.>
E0168.1, Roast cock comes to life and crows. Type: 715.
Ref.: DOTTI 396.>
E0168.2S, Fishes in frying pan come to life (speak). Type: 449, 1511.
Ref.: D1601.25.2, Self-cooking fish.
Ref.: DOTTI 219 817; MITON.>
E0168.3S, Preserved (pickled, dried, etc.) fish comes to life and swims away. Type: 759.
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Link: |E0081$, Fountain (spring) of water of life. Its water resuscitates the dead.
Ref.: Tha Clabî 123/(salted ĥüt/whale); Qazwînî I 223/(ĥût/whale); Damîrî I 270-71/(ĥût) II 119.>

E0175, Death thought sleep. Type: 766, 885A.
Ref.: DOTTI 428 534; RAFE 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa’d and Farag-Illâh" no. 23.>

E0176.0.1$, Resuscitation for certain purpose.
E0176, Resuscitation in order to baptize.
Ref.: DOTTI 428 534; RAFE 298 n. 5; Shamy (el-) "Eg. Balladry": "SaCd and Farag-Illâh" no. 23.>

E0176.1$, Resuscitation in order to beg forgiveness.
Link: |V0021.7.1$, Sinner must obtain victim's pardon before God's forgiveness is attained.>

E0176.2$, Resuscitation in order to get answers to perplexing questions. Type: 792$.
Link: |E0177.1$, Resuscitated man relates eyewitness account of past event(s). |J0169.0.2$, Truth revealed through personal experience account (eye witness). |V0229.1, Saint commands return from dead with supernatural information.
Ref.: Tha īlabi 35 244.>

E0177, Resuscitated man relates visions of beyond.
Link: |E0001.2, Dead man re-enters body and speaks of experience in heaven. |E0417, Dead person speaks from grave. |V0511, Visions of the other world.
Ref.: Basset Mille III 171-77 no. 110(speaking skull).>

E0177.1$, Resuscitated man relates eyewitness account of past event(s). Type: 792$.
Link: |E0190.5$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). |E0176.2$, Resuscitation in order to get answers to perplexing questions. |E0231.1.1$, Resuscitated person points out murderer. |E0387.3, Ghost summoned for purpose of necromancy. |E0545.22, Conversation between God and Adam's corpse. |J1195S, Evidence of crime preserved (presented at trial). |V0023.1, Unshriven man restored to life in order to confess. |V0229.1, Saint commands return from dead with supernatural information.
Ref.: Tha īlabi 35: "Arab Mythology" no. 100; Basset Mille III 171 no. 110; DOTTI 444 652/(Egy, lit., Plst); RAFE 143 n. 517.>

E0177.2$, Resuscitated person relates own experience (life-history) when alive. Type: 792$.
Ref.: Budge/Romances 150 no. A-11/(Ahura); Kisâî 237-38/(Thackston 256 no. 70): Shamy (el-) "Arab Mythology" no. 88; Tha īlabi 35: "Arab Mythology" no. 100, 138; Damîrî II 112-14; DOTTI 444/(lit.); RAFE 143 n. 517; Wickett 133.>

E0178, Resurrection at Judgment Day.
Link: |A0185.12.1, God resuscitates man. ([Resuscitation by deity]). |Q0407.1.1S, Body destroyed so that soul cannot return to it: resurrection impossible. |V0003.9.2.3S, Required belief in resurrection on Judgment Day. |W0004.3S, Pious (just) person motivated by thought of standing before (answering to) God at Judgment Day.
Ref.: DOTTI 31 936/(Egy); Khalîfah 170-71 344-46, cf. Littmann /spten/ pt. II 110 no. 44.>

E0178.0.1$, Resurrection at Judgment Day when horn (trumpet) is sounded.
Ref.: A1093.1$, Archangel Isrâfîl will blow the trumpet, announcing commencement of End of World. |E0055.3, Resuscitation by blowing trumpet.
Ref.: Damîrî II 300; RAFE 46 n. 140.>

E0178.0.2$, Certain part of dead body remains eternally vital.
Link: |E0632.1, Speaking bones of murdered person reveal murder. |E0780.4S, Vital bone (speaks, moves, etc.). |
E0178.0.2.1S, Tail-bone of human corpse retains life (and identity of owner) till Resurrection.
Link: |E0055.3, Resuscitation by blowing trumpet. |E0726, Soul enters body and animates it.
E0178.0.4S, Resurrection at Judgment Day by water of life that flows from under God's Throne. ("mâ‘ al-ḥyawân").
Link: |A0698.4.1.1S, Holy water of paradise used in creation of prophet ("tasnîm-water"). |E0080.0.1S, Drop of water from paradise resuscitates.
Ref.: RAFE 46 n. 140.>

E0178.1$, Resurrection of both Jinn and Humans at Judgment Day.
Link: |F0499.3.0.1S, Jinn, like humans, are born, marry, and die. |V0002.1S, Jinn and humans are required to worship God.
Ref.: Khalîfah 177-78.>

E0178.1.1$, Certain animals will be resurrected at Judgment Day (exceptional cases: e.g., dog, ass). Type: cf. 1637AS, 1810.
Link: |Q0172.0.4S, Animal admitted to heaven. |V0003.9.2.3S, Required belief in resurrection on Judgment Day.
Ref.: DOTTI 882 883 932/(Egy); MITON.>

E0178.2S, Resurrection prior to Judgment Day--exceptional cases.
E0178.2.1$, Life (soul) restored to mortal in Heaven (Paradise) prior to Resurrection Day. Type: 806A$.
Ref.: |I'dwî (al-) 21/(Idrîs/Enoch).

E0178.2.2$, Incomplete (partial) resurrection (resuscitation): only certain organ(s) become alive.
Link: |E0780, Vital bodily members. They possess life independent of the rest of the body.
Ref.: |Dâmirî II 243.

E0178.2.3$, Gradual resurrection (resuscitation): scattered bones gather and form skeleton, flesh grows on bones, skin covers flesh, blood runs in veins, and then soul 'blown' into body (via nostrils)--thus creature is brought back to life.
Ref.: |Dâmirî I 243.

E0178.2.4$, Resurrection in order to fulfill 'what was written' (predestined). (Usually temporary). Type: 612A.
Ref.: |Tây murky no. 1802.

E0178.3$, Reunion of families (chaste lovers, friends, etc.) on Resurrection Day (in the hereafter).
Link: |E0193.1$, Corpse(s) buried away brought 'home' and reunited with other deceased members of family (in same grave). P0203, (formerly, P0200.1.4$), Blood relatives (family) deliberately reunited. Q0087.5$, Chaste lovers united in Paradise. (Unfulfilled love fulfilled). Q0202.1$, Depriving of funeral (burial) rites as punishment for impurity. Q0440.1.1$, Punishment: exclusion from family reunion. T0251.13$, Widower on deathbed fears what follows death: resurrection, and then reunion with deceased (overbearing) wife. T0334.3$, Chaste person prefers reunion with the beloved in heaven. V0511.3., Visions of reunion of families (chaste lovers, friends, etc.) in purgatory.
Ref.: |MITON; Shâmi (al-) "Eg. Balladry": "Hâger and Ismâ'Cîl" no. 51 5\(/(Abraham's promise to Háger).-

E0178.3.1$, Pious brother and sister reunited in Paradise (heaven). (Seen in vision). Type: cf. 971C$.
Link: |P0250.0.1.3$, Brother and sister undergo similar experiences. V0511.3.3$, Visions of rewards in heaven (paradise).
Ref.: |Yâfi)û 175.

E0178.4$, Victim of injustice (cruelty) faces his (her) unjust persecutor on Judgment (Resurrection) Day.
Link: |S0302.5$, Newborn daughters buried alive (\(waw'd\)).
Ref.: |MITON.

E0179$, Preservation of corpse (embalming).
Link: |V0061, Various ways of disposing of dead. V0068, Preparations for burial.

E0179.1$, Mummification so that soul may find body at resurrection.
Link: |A1591.4.2$, Origin of embalming (mummification).

E0180$, Life-like mummy.
Link: |N0581.2$, Treasure guarded by magic automata.
Ref.: |MITON.

E0180.1$, Mummy thought to be living person. Type: 1645DS.
Ref.: |Chauvin V 34 no. 16; DOTTI 895; MITON.

E0180.2$, Mummy with moving eyes (mounted on mercury).
Ref.: |MITON.

E0181$, Means of resuscitation learned.

E0181.3$, Resuscitation learned from watching animal (bird, insect) revive its dead. Type: 303.
Link: |A1591.1.1$, Ravens (crows) show Cain how to bury Abel.
Ref.: |DOTTI 100 107 109/[Alq].

E0182$, Dead body (corpse) incorruptible. Beard and fingernails continue to grow.
Link: |C0908, Tabus imposed on non-humans (animals, objects, abstract, etc.). D2167, Corpse magically saved from corruption. (Corpse preserved). V0229.2.8, Saint's body remains unspoiled in the earth for a long time.
Ref.: |Thal'â labî 221; |I'dwî (al-) 218; Khalîfah 213-16; RAFe 135 n. 482.

E0186, Failure at resuscitation. Type: 1442*.
Link: |J2412.95, Failure at healing--miscellaneous.
Ref.: |DOTTI 810/[lit.].

E0187$, Failure at bestowing immortality--(attempt to bestow immortality on mortal unsuccessful). Type: 1442*.
Link: |H1376.7.1S, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.).
E. The Dead

Ref.: Ions 58-59; \textit{DOTTI} 810.

**E0190S. The corpse (cadaver, skeleton, etc.) after death.**

- Ref.: [E0000, \textit{Resuscitation}]. [E0179S, Preservation of corpse (embalming)]. [E0720, \textit{Soul leaves or enters the body}]. [V0060, \textit{Funeral rites}]. [V0068, Preparations for burial].

**E0190.1S. Resurrection: soul re-enters corpse (body) permanently.**

- Link: [E0178, \textit{Resurrection at Judgment Day}].
- Ref.: Tha Clabî 35: Shamy (el-) "Arab Mythology" no. 100; \textit{DOTTI} 444; \textit{RAFE} 143 n. 517.

**E0190.2S. Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self.**

- Type: 792S.
- Ref.: Tha Clabî 35: Shamy (el-) "Arab Mythology" no. 100; \textit{RAFE} 143 n. 517.

**E0190.3S. Corpse accepts only its own soul for resurrection.**

- Link: [E0545, \textit{The dead speak}]. [E0722.2.8.1, \textit{Soul lingers in body at death}].

**E0190.5S. Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime).**

- Type: 792S.
- Link: [A0189.7.3, \textit{New life comes with its livelihood}]. [A0604.5.2.25, \textit{Life span tied to predestined livelihood: creature dies when preordained livelihood has been exhausted}]. [A0661.0.1.1.4S, \textit{Door of Livelihood}: from heavens to Earth]. A creature's preordained sustenance is sent down from heaven via that door; it is shut when that creature's lifetime expires. [E0177.1S, \textit{Resuscitated man relates eyewitness account of past event(s)}]. [E0387.3, Ghost summoned for purpose of necromancy]. [N0100.1S, \textit{Predestined income (financial gains and losses)}]. [Q0553.5, \textit{Punishment: small catch of fish for child-murderers}]. [Parents kill their child to have more fish for themselves. Their catch is miraculously reduced].

**E0190.6S. Corpse cannot feel pain (inflicted by the living).**

- Link: [C0898.1S, \textit{Tabu: indignities to corpse (beating, cremation, etc.)}]. [E0410.5.3S, \textit{Hell-like conditions inside tomb for the deceased--a punishment}]. [E0478.1S, \textit{Indignities to corpse (by living person)}]. [J1066.1S, "You will be heard if addressing the living, but those you are calling [now] are lifeless"].

Ref.: (Lit., Mutanabbî's Poem: "wounding the dead", 'Asmâ' Bintu Abî-Bakr's advice to Son who fears mutilation after being killed: "skinning the slaughtered sheep"); HE-S:/(common knowledge among the schooled).}

**E0191S. Death in foreign land.**

- Link: [P0711.8, \textit{Aversion to burial in foreign soil}].

**E0191.1S. Stranger (foreigner) should return home lest he die in foreign land.**

- Link: [P0320.0.2S, \textit{Hospitality to the stranger(s)}]. [P0711.8.1S, \textit{Desire to be buried (when dead) in one's own homeland (village, town, etc.)}].

**E0192S. Lost corpse recovered (brought home).**


- Link: [E0341.1S, \textit{Dead grateful for having [his] corpse ransomed}]. [F9913, Victims rescued from swallowing's belly]. [F9914, Person swallowed and disgorged]. [V0060.0.1S, \textit{Necessity of burial}].

- Ref.: Ions 58-59.

**E0192.1S. Wife recovers husband's corpse.**

- Type: 875C, cf. 590A.

- Ref.: \textit{DOTTI} 150.

**E0192.1.1S. Wife retrieves (buys) husband's corpse in exchange for service as menial.**

- Isis retrieves Osiris's body. Type: 318BS, cf. 875C.

- Link: [A0181.0.1S, \textit{Goddess serves as nurse maid to mortal (man)}]. [E0478.1S, \textit{Indignities to corpse (by living person)}]. [J1545.4, The exiled wife's dearest possession. [Her husband is]]. [P0771.3S, Goods for services]. [V0063, Bones of dismembered person assembled and buried].

- Ref.: Ions 58-59.

**E0192.2S. Sister retrieves (buys) brother's corpse.**

- Type: 315, 720, cf. 318BS.

- Link: [A0181.0.1S, \textit{Goddess serves as nurse maid to mortal (man)}]. [E0478.1S, \textit{Indignities to corpse (by living person)}]. [R0159S, \textit{Sister disenchants bewitched (transformed) brother(s)}].

- Ref.: Ions 58-59; \textit{DOTTI} 139 150 396/\{lit.\}; Zir 89/\{poem\}.

**E0192.6S. Corpse finds its way home (mystically, or by chance).**

- Link: [E0200, \textit{Malevolent return from the dead}]. [E0300, \textit{Friendly return from the dead}]. [P0711.8.1S, \textit{Desire to be buried (when dead) in one's own homeland (village, town, etc.)}].

**E0192.6.1S. Corpse thrown into sea (river) drifts to its home.**

- Ref.: \textit{MITON}; Shamy (el-) "Mythological Constituents of \textit{Alf laylah}" 39; Shamy (el-) "Eg. Balladry": "Hasan and Najîmah" no. 22.
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E0193S, Family (nuclear) buried in on grave (cemetery plot).
Link: |P0203.1$, Family reunited in full (father, mother, and all children). |P0253.11.5$, Brother and sister buried together. |V0061.0.2.1S, Inhabitants of graves (‘ahl al-qubûr; the dead in graveyards, cemeteries). |V0061.0.3S, A family's burial-yard (gaoush) in cemetery.>

E0193.0.1S, Togetherness in death: burial in same grave ensures that souls remain together.
Link: |E0178.3$, Reunion of families (chaste lovers, friends, etc.) on Resurrection Day (in the hereafter). |P0226$, Husband and wife buried together (in same grave). |T0086, Lovers buried in same grave. |Ref.: Maspero 142 no. 7 n. 2 ("doubles").>

E0193.1S, Corpse(s) buried away brought 'home' and reunited with other deceased members of family (in same grave).
Link: |P0203.1$, Family reunited in full (father, mother, and all children). |V0061.0.3$, A family's burial-yard (gaoush) in cemetery. |V0061.11.1S, Aversion to burial away from other family members. |Ref.: Budge/Romances 169 no. A-11; Maspero 142 no. 7.>

E0200, Malevolent return from the dead.
Link: |E0200, Malevolent return from the dead. |E0230, Return from dead to inflict punishment. |E0418$, Dead person is 'alive' in grave. |Ref.: Maspero 143 no. 7 n. 3; RAFE 120 n. 413; CFMC: N-Nubia 69-10C 10-2-06.>

E0210, Dead lover's malevolent return.
E0214, Dead lover haunts faithless sweetheart.
E0220, Dead relative's malevolent return.
E0221, Dead spouse's malevolent return.
E0221.1, Dead wife haunts husband on second marriage.
E0221.3, Dead husband returns to reprove wife's second husband (lover).
E0221.3.1S, Dead husband returns to stop his widow's remarriage. He torments bride and groom. |Ref.: Nabhânî (al-) I 284.

E0222, Dead mother's malevolent return. Type: 545HS.
Ref.: DOTTI 300; TAWT 419 no. 7/[Egy].

E0222.0.1, Mother haunts daughter. Type: 545HS.
Link: |S0012.8S, A mother's cruel nagging, drives child insane. |Ref.: DOTTI 300; TAWT 419 no. 7/[Egy].>

E0230, Return from dead to inflict punishment.
Link: |E0200, Malevolent return from the dead. |E0230, Return from dead to inflict punishment. |E0418$, Dead person is 'alive' in grave. |Ref.: Maspero 143 no. 7 n. 3; RAFE 120 n. 413; CFMC: N-Nubia 69-10C 10-2-06.>

E0231, Return from dead to reveal murder.
E0231.1, Ghost tells name of murderer.
E0231.1.1S, Resuscitated person points out murderer.
Link: |E0177.1S, Resuscitated man relates eyewitness account of past event(s). |N0229.1, Saint commands return from dead with supernatural information. |Ref.: DOTTI 669/[Mrc]; Hanauer 99-100; AUC: 15 no. 2.>

E0232, Return from the dead to slay wicked person. Type: 720.
Ref.: DOTTI 396.

E0232.1, Return from dead to slay own murderer. Type: 720.
Link: |K0920S, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ('revenge from the grave'). |Ref.: DOTTI 396; TAWT 446 no. 37/[Egy].>

E0235, Return from dead to punish indignities to corpse, or ghost. Type: 366A$.
Link: |T0466.2S, Corpse protects itself against sexual assault. |V0060.0.1.2S, 'Bestowing dignity upon the deceased (corpse) is by burying him (it)'. |Ref.: DOTTI 183.>

E0235.2, Ghost returns to demand proper burial. Type: 506**, 760$.
Link: |E0419.1, Soul wanders and demands that a temple be built for him. |E0750.0.2S, Destroying tomb deprives the deceased of burial rituals and angers the soul (double). |Ref.: Maspero 143 no. 7 n. 3/cf.>
E0235.4, Return from dead to punish theft of part of corpse. Type: 366A$.
Ref.: Maspero lixiv 135 no. 7; DOTTI 183.$

E0235.4.4, Return from dead to punish theft of liver from man on gallows. Type: 366A$.
Ref.: DOTTI 183.$

E0235.4.4.1$, Return from dead to demand return of stolen liver (and lung) from corpse. Type: 366A$.
Ref.: DOTTI 183/[Egy].$

E0235.6, Return from dead to punish disturber of grave. Type: cf. 1645D$.
Ref.: Maspero lixiv 135 no. 7; DOTTI 895.$

E0236, Return from dead to demand stolen property. Type: cf. 1645D$.
Link: |D1817.0.1.3, Wizard compels thief to return stolen property. |N0884.4$, Robber returns stolen goods to owner.
Ref.: Maspero lixiv 135 no. 7; DOTTI 895.$

E0236.1, Return from dead to demand clothing stolen from grave.$
E0236.9$, Return from dead to demand magic book (scroll, formula, charm, etc.) stolen from grave. Type: 1645DS, cf. 792S.
Ref.: Maspero lixiv 135 no. 7 n. 3; DOTTI 895.$

E0250, Bloodthirsty revenants.$
E0251, Vampire. Type: 307, 363.
Link: |B0789$, Bats and men (humans).
Ref.: DOTTI 181.$

E0251.3.3, Vampire sucks blood. Type: 363.
Link: |G0332.1, Ogre sucks victim's finger and drinks all his blood.
Ref.: DOTTI 181 106 121 125 169 182 226 392 537/{Alg, Irq, Mrc}; Rimôn Bahri Turâth V:6/7 197-200 no. 2 (ogre)/cf.$

E0251.3.4, Ghost sucks people's breath.
Link: |B0016.5.1.2.1, Serpent t sucks man's breath (blood).$

E0260, Other malevolent revenants.$
E0261, Wandering ghost makes attack. Unprovoked and usually unmotivated.
Link: |E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them. |E0728.0.1S, Soul (double) possesses living person.
Ref.: Maspero 143 no. 7 n. 3/cf./(motivated).$

E0261.1, Wandering skull pursues man.$
E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.
Ref.: Ibshîhî 669; Basset Mille III 171 no. 110; DOTTI 652/{lit.}.$

E0261.1.4$, Speaking skull tricks man.$
E0261.1.4.1$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed). Type: 565B$.
Link: |B0210.2, Talking animal refuses to talk on demand. Disc overer is unable to prove his claim: is beaten. |J1074.3$, Silence saves, talkativeness brings about trouble (is regretted).
Ref.: DOTTI 325.$

E0275, Ghost haunts place of great accident or misfortune.$
E0275.3S, Murder scene haunted by ghost of murdered person. Type: 512B*.
Ref.: DOTTI 269; Khalîfah 326/cf.; Sayce Folk-Lore XI:4 388-89; Schmidt-Kahle 10-11 no. 7; Shamy (el-) "Folkloric Behavior" 214-17/in U.S.$

E0280, Ghosts haunt buildings.$
E0290, Malevolent return from the dead--miscellaneous.$
E0291, Ghosts protect hidden treasure.$
Link: |E0422.9.1.1S, Living corpse guards treasure (tomb).$

E0291.2, Form of treasure-guarding ghost.
Link: |E0422.9.1.1S, Living corpse guards treasure (tomb).$

E0291.2.1$, Ghost in human form guards treasure.
Link: |E0422.9.1.1S, Living corpse guards treasure (tomb).$

E0291.2.1.1$, Ghost of dead treasure owner protects contents of own tomb (treasure). Type: cf. 561.
Ref.: MITON.$
E0291.2.2, Ghost animal guards treasure.
Link: |E0422.9.1.1$, Living corpse guards treasure (tomb).
Ref.: MITON.$

E0299.6S, Ghost demands revenge. Type: 512B*.
Link: |E0473.2S, hâmah: ghost of murdered person in owl-form that cries for revenge.
Ref.: DOTTI 269; AUC: 2 no. 13.$

E0300-E399, Friendly return from the dead.$

E0300, Friendly return from the dead.
Link: |E0418S, Dead person is ‘alive’ in grave. |V0463.0.2.2.1$, Martyrs make their presence felt (beating drums, chanting, or
the like).$

E0310, Dead lover's friendly return.$
Link: |P0681.1.1.5$, Mourning: becoming averse to belongings (personal property) of the deceased (clothes, watch, room, bed,
etc.). |T0041.8$, Love tokens.$

E0320, Dead relative's friendly return.
Ref.: DOTTI 321 330/{Egy, Sdn}; Kronenberg Nubische 206 no. 43.$
E0323, Dead mother's friendly return. Type: 720A$.
Ref.: DOTTI 399; Noy Jefet 60-63 no. 17; TAWT 445 no. 36.$
E0323.1.1, Dead mother returns for suckling child. Type: 511A.
Link: |T0584.2.2$, Child born of dead mother and suckles her breast.
Ref.: DOTTI 266; AUC: 18 no. 5/cf.$
E0323.2, Dead mother returns to aid persecuted children. Type: 510A, 511.
Ref.: DOTTI 124 126 159 260 265 267 706/{Ymn}.$
E0323.2.1, Dead mother (in animal [(cow)] form) returns to aid persecuted children. Type: 511A.
Ref.: DOTTI 266; TAWT 444 no. 36.$
E0323.2.4$, Only the hand of dead mothers is to be used to punish her children. Type: 480, 511A.
Link: |D1500.1.6.1, Corpse's hand as remedy. |E0782.1.2.1$, Vital mother's hand: firm but compassionate.
Ref.: Aswad (al-) 29-34; DOTTI 249 251 266/{Syr}; Hein-Müller Mehri-Hadramî: SAE IX 126-29 no. 47; Willmore 364
no. 24.$
E0323.4, Advice from dead mother. Type: 720A$.
Ref.: DOTTI 188 237 399/{Syr}$.$
E0323.4.1S, Voice of dead mother gives advice (informs of crime). Type: 720A$.
Ref.: DOTTI 399/{Qtr}; Duwayk (al-) II 278.$
E0324, Dead child's friendly return to parents. Frequently to stop weeping.$
E0324.0.1S, Dead son's friendly return to parent(s).
Ref.: Shamy (el-) Beyond Oedipus 9-11/(to mother and sister).$
E0324.1.1S, Voice of child buried alive heard from underground. Type: 720B, 780B.
Link: |E0401, Voices of dead heard from graveyard.
Ref.: DOTTI 399 441 673/{Ymn}; Hein-Müller Mehri-Hadramî: SAE IX 126-29 no. 47; Willmore 364
no. 24.$
E0325, Dead sister's friendly return. Type: 872B$.
Ref.: DOTTI 494.$
E0326, Dead brother's friendly return. Type: 720.$
Ref.: DOTTI 396; Shamy (el-) Beyond Oedipus 9-11/(to sister); TAWT 446 no. 37/{Egy}.$
E0327, Dead father's friendly return. Type: cf. 561B$, 1645C$.
Ref.: DOTTI 319 894.$

E0330, Locations haunted by non-malevolent dead.$
E0332, Non-malevolent road ghosts.$
E0332.3, Ghost on road asks traveler for ride.$
E0332.3.1, Ghost rides horseback with rider.
Link: |G0417.1S, Ogress poses as stranded (lost) woman and asks for a ride.$
E0332.3.3, Ghost asks for ride in automobile.$
E0332.3.3.1, The vanishing hitchhiker.$
E0334, Non-malevolent ghost haunts scene of former misfortune, crime, or tragedy.
Ref.: Sayce Folk-Lore XI:4 388-89.$

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E0334.2.1, Ghost of murdered person haunts burial spot.
E0334.2.3, Ghost of tragic lover haunts scene of tragedy.
E0334.4, Ghost of suicide seen at death spot or near by.
E0337, Ghost reenacts scene from own lifetime.

Link: |V0065.9.1.1$, Sacred-drama: commemoration of death of holy personage by re-enactment of tragic scene--"Passion Play".|

E0340, Return from dead to repay obligations.
E0341, The grateful dead.
Ref.: |DOTTI 93 137 254 257 317 458 505 517C.|
E0341.1, Dead grateful for having [his] corpse ransomed. Type: 505, 507C.
Ref.: |DOTTI 253 256.|
E0341.1.1, Dead grateful for having been spared indignity to corpse.
Ref.: Shamy (el-) "Egypt" (1971) no. 6.
E0350S, Dead returns to ensure that guests receive hospitality. Type: cf. 756K$.

Link: |E0508S, Hospitable phantom (ghost). |E0780.4.1$, Bone in grave would express owner's feeling when alive. |
Parent(s) 'come(s) to' child (son, daughter) in vision.
Ref.: |DOTTI 420| [lit.]; M I T O N.|
E0350.1$, Dead hospitable person causes guest's animal to be slaughtered for food and then compensates guest for slaughtered animal (usually by providing a substitute). Type: 756K$.

Link: |P0356.0.1$, He finds for his enemy's hospitality. He kills his only asset (horse) and serves it to his guests; they had intended to test host's hospitality by asking for his beloved animal for their king.
Ref.: M I T O N.|
E0352, Dead returns to restore stolen goods.
E0360, Other reasons for friendly return from the dead. Type: 510.
Ref.: |DOTTI 257.|
E0366, Return from the dead to give counsel.
E0366.1, Laughing skull advises hero. Type: 517AS.

Link: |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.
Ref.: Basset Mille III 171 no. 110/cf.; |DOTTI 286.|
E0367, Return from dead to preach repentance.

Link: |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.
E0373.1, Money received from ghost as reward for bravery. Type: 512B$.

Ref.: Chauvin V 78 no. 22 n. 1; |DOTTI 269.|
E0380, Ghost summoned.
E0380.1S, Summoning the soul of the dead.

Link: |E0721.1.0.1S, The dead 'come to' (communicate with) the living in dreams (visions). |
Ref.: Amîn 381-82; Khalîfah 256-57; RAPE 72-73 130-30.|
E0387, Reasons for summoning of ghost.
E0387.1, Ghost summoned in order to talk to it.
E0387.3, Ghost summoned for purpose of necromancy. Type: cf. 792S.$

Link: |E0177.1S, Resuscitated man relates eyewitness account of past event(s). |
Ref.: Tha Clabî 35/cf.: Shamy (el-) "Arab Mythology" no. 100; Amîn 35-36 189-90; Barghûthî (al-) 162-66 no. 41; Khalîfah 256-57.|
E0390, Friendly return from the dead--miscellaneous.

E0400-ES99, Ghosts and revenants--miscellaneous.

E0400, Ghosts and revenants--miscellaneous.

Ref.: Campbell Arab Tribes 56-69; |DOTTI 718 734{|Irq.}.
E0401, Voices of dead heard from graveyard. Type: 780B.
Ref.: |DOTTI 441.|
E0404S, Corpse vanishes (mysterically).

Link: |D2188.2, Person vanishes. |V0241.1.3S, Angel buries deceased mortal (angel-assisted burial).
Ref.: Yâfi)î 173.|

E0400-E599, Ghosts and revenants--miscellaneous.
E0405$, Uncontrollable corpse ('flying bier'): bearers compelled as to speed and route.

Link: [E0340, Return from dead to repay obligations; E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them; E0422, The living corpse. [Has attributes of a living person]; E0545.19.1.8, The dead cannot speak back, but communicate with the living through other means. E0722.8.3.5, Soul lingers in body until certain need is met (e.g., receiving news, seeing someone, or the like)]. Q0559.3, Body of murdered man cannot be moved [;]. Leads to exposure of murderer.

Ref.: Romer 102-3; Amîn 192; 'Abd-al-Hâdî 180-83 no. 42; DOTTI 414 416 677/[Egy, Plst]; Khoalî (el-) 334-40; Nahhâni (al-) I 386 416 540; RAFE 73 n. 241, 127 n. 450; Shamy (el-) Egypt 166 no. 38; TAWT 450 no. 43/[Egy].

E0405.1S, Vanishing (elusive) corpse. (Repeated disappearances).

Link: [D2188.1.2, Sudden disappearance (from sight) only to appear (surface) elsewhere; E0419.6, Lovers buried apart found in one grave each morning.]

Ref.: RAFE 304 n. 39; TAWT 450 no. 43.>

E0406$, Immovable corpse.

Link: [D1654.0.1, Magic immovability of saints (or their possessions); D1654.9.1, Corpse cannot be moved. Q0559.3, Body of murdered man cannot be moved [;]. Leads to exposure of murderer.]

Ref.: MITON; Shamy (el-) Egypt 166 no. 38.>

E0406.1S, Corpse can be moved only when certain thing happens (condition met).

Link: [E0068, Apparently dead persons revived when certain thing happens. Proper prince appears, or the like; E0451, Ghost finds rest when certain thing happens.]

Ref.: MITON; RAFE 127 n. 450.>

E0407$, Earth (tomb) ejects corpse (coffin).

Link: [E0419.4, Dead move when cemetery is moved.]

Ref.: Shamy (el-) Egypt 167 no. 38/cf.>

E0407.1S, Corpse mystically moved from one cemetery (burial site, land) to another. (Usually by angels, God's Will or the like).

Link: [E0410.3, Grave (tomb) moves with corpse from one site to another.]

Ref.: RAFE 128 n. 452, 300 n. 14.>

E0410, The unquiet grave.

E0410.3S, Grave (tomb) moves with corpse from one site to another.

Link: [E0407.1S, Corpse mystically moved from one cemetery (burial site, land) to another. (Usually by angels, God's Will or the like); E0419.6, Lovers buried apart found in one grave each morning.]

Ref.: DOTTI 279 673/[lit.].>

E0410.5S, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb. Type: 809*.

Link: [A0464.5S, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.); D1610.19.3S, Grave (tomb) speaks. E0755.3, Souls in purgatory. Q0172.0.5S, Admission to Paradise without judgment (for prophets, martyrs, children, the insane, etc.); V0220.0.8.4S, Intercession by deceased pious person delivers entombed neighbors from Hell fires of the grave; V0311, Belief in the life to come [thereafter]; V0313, Last judgment.]

Ref.: Damîrî I 165; Basset Mille III 439 no. 264; DOTTI 188 237 447 448/[Egy, Syr]; Khalîfah 152-163 177-78 181-85 194-96; Schmidt-Kahle 12-13 no. 8; Shamy (el-) Egypt 123-25 268-69 no. 19.>

E0410.5.1S, Paradise-like conditions inside tomb for the deceased--a reward.

Ref.: Damîrî I 165; DOTTI 535 676/[Egy]; Khalîfah 170-71 181-91 193-94; Shamy (el-) Egypt 124-25 no. 19.>

E0410.5.3S, Hell-like conditions inside tomb for the deceased--a punishment. Type: 1388AS, cf. 835A*.

Link: [E0190.6S, Corpse cannot feel pain (inflicted by the living). E0411, Dead cannot rest because of sin. J2483, A house without food or drink. [Life in the grave (house) for the dead, "Must be like life in our's"].

Ref.: Damîrî I 165; DOTTI 456 782; Shamy (el-) Egypt 125 no. 19.>

E0410.7S, 'Grave's hug (dammât- / dâghat- al-qabr)’: tomb embraces corpse gently for the virtuous or tightly for the sinner as it closes on it.

Ref.: Burton V 111 n. 2; Khalîfah 186-90.>

E0411, Dead cannot rest because of sin. Type: 809*.

Ref.: DOTTI 447; Shamy (el-) Egypt 268 no. 19.>

E0411.0.3.1, Dead body cannot be moved from where it lies.

Link: [E0406S, Earth rejects buried body. Type: 751.]
E0411.1, Murderer cannot rest in grave. Type: 760.>
E0417, Dead person speaks from grave.

**Link:** |E0001.2, Dead man re-enters body and speaks of experience in heaven. |E0177, Resuscitated man relates visions of beyond.>

**E0418S**, Dead person is 'alive' in grave.

**Link:** |E0155, Repeated resuscitation. |E0200, *Malevolent return from the dead*. |E0422, The living corpse. [Has attributes of a living person]. |N0769.1S, Person(s) given up for dead found alive. |V0463.0.1S, Martyrs are alive (in heavens).>

**E0418.1S**, Dead woman (mother, wife) seen 'alive' in grave.

**Link:** |E0233.1.1, Dead mother returns for suckling child. |T0584.2.2S, Child born of dead mother and suckles her breast. |T0611.1.1, Child nourished by suckling its own fingers [[thumb]].

**Ref.:** Damîrî II 180.>
E0418.2S, Child born of dead woman in grave found (miraculously) alive in the grave (years later).

**Ref.:** Damîrî II 180.>

**E0419, Other restless dead.**>

**E0419.1, Soul wanders and demands that a temple be built for him. Type: 506**, 760$.$

**Link:** |E0235.2, Ghost returns to demand proper burial. |E0419.13.2S, Dead demands that tomb be made into shrine (or that shrine be built). |E0721.1.0.1S, The dead 'come to' (communicate with) the living in dreams (visions). |V0005.4S, Negligence in building (maintaining) houses of worship (temples). |V0113.0.1.1S, Shrine built (repaired) at demand of (dead) saint.

**Ref.:** Maspero 276 no. 20; *DOTTI* 426/{lit.}; *RAFE* 304 n. 38/ef.>
E0419.4, Dead move when cemetery is moved.

**Link:** |E0405.1S, Vanishing (elusive) corpse. (Repeated disappearances).>

**E0419.6, Lovers buried apart found in one grave each morning. Type: cf. 970.**

**Link:** |E0631.0.1, Twining branches grow from graves of lovers.

**Ref.:** *DOTTI* 673.>
E0419.6.1S, Graves of friends buried apart move closer to each other. Type: 516C, cf. 980*/613A1S.$

**Link:** |E0477, Body in coffin moves so as to make room for his recently deceased friend. |*DOTTI* 279 673/{lit.}.>

**E0419.7, Person with missing bodily member cannot rest in grave. Type: 366A$.$

**Ref.:** *DOTTI* 183.>

**E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them.**

**Link:** |E0261, Wandering ghost makes attack. Unprovoked and usually unmotivated. |K0451.6S, Confederate hidden in grave answers for the deceased.

**Ref.:** Maspero 143 no. 7 n. 3; Tāhâ Husayn 124-26.>
E0419.10, Concerns of ghost about belongings of its lifetime.

**Link:** |E0419.13S, Concerns of dead about own burial site.>

**E0419.13S., Concerns of dead about own burial site.**

**Link:** |E0419.10, Concerns of ghost about belongings of its lifetime. |J0760.0.1S, Living person prepares for own burial.>

**E0419.13.1S, Dead demands that tomb (grave, pyramid, etc.) be maintained.**

**Ref.:** R.L. Green 60 no. 6/ef.>
E0419.13.2S, Dead demands that tomb be made into shrine (or that shrine be built).

**Link:** |E0419.1, Soul wanders and demands that a temple be built for him. |V0220.0.3S, Attainment of sainthood (sainthood).>

**E0420, Appearance of revenant.**>
E0422, The living corpse. [Has attributes of a living person]. Type: 317B$, 456S.$

**Link:** |E0418S, Dead person is 'alive' in grave.

**Ref.:** Campbell *Town and Tribe* 58-72; *DOTTI* 109 124 145 228 269 309/{Muscat, Omn}; D.H. Müller *Sogogn*: *SAE* VI 124-26 no. 38.>
E0422.1.1, Headless revenant.

**Link:** |F0511.0.1, Headless person.>
E0422.9S, The living corpse--miscellaneous.
E0422.9.1S, Living corpse as phantom guard.

**Link:** |E0500, *Phantom hosts*.>
E0422.9.1.1S, Living corpse guards treasure (tomb). Type: 561, cf. 561C$.>

**Link:** |B0011.6.2, Dragon guards treasure. |E0291.2, Form of treasure-guarding ghost. |N0581.2S, Treasure guarded by magic
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automata. [N0581.3.1S, Mechanical statue of armed human guards treasure.  
Ref.: DOTTI 317/ [lit.]; MITON.>

E0422.9.2S, Series of living corpses as phantom guards.  
Ref.: MITON.>

E0422.9.2.1S, Treasure (tomb) protected by series of phantom guards. Type: 561, cf. 561CS.  
Link: [H1423, Fear test: fighting with spirits ([demons]).] Z0071.5.13S, Seven hazards (ordeals, tribulations, etc.).  
Ref.: DOTTI 317 320/[lit.]; TAWT 415 no. 3 453 no. 46-3.>

E0423.1.2, Revenant as cat.  
E0422.1.10, Dismembered corpse. Type: 980HS, cf. 990*.  
Link: [S0118.5S, Cut up corpse found (in chest, sack, etc.).]  
Ref.: Ions 59/cf./(Osiris); DOTTI 132 378 382 681 691 692/[Sdn]; TAWT 346 367 655 660.>

E0422.1.10.1, Dismembered corpse assembled. Type: 315.>

E0422.1.10.1.1S, Dismembered corpse assembled and the resuscitated. Type: 315.  
Ref.: Ions 59,cf./(Osiris); Ibn- āAsim no. 517.>

E0422.1.10.2S, Cut up corpse sewed together (for burial, or resuscitation). Type: 315/590, 676/954, 950.  
Link: [K0414, Quartered thief's body sewed together to escape detection.  
Ref.: DOTTI 139 336 367 655 660.>

E0422.1.10.2.1S, Cut up corpse sewed together by cobbler. Type: 676/954.  
Link: [Z0071.5.0.1.2.1S, Corpse cut-up into fourteen portions (two sevens).]  
Ref.: DOTTI 367 660.>

E0423.3, Revenant as bird.  
Link: [E0732, Soul in form of bird.>

E0423.3.5, Revenant as owl.>

E0423.7, Revenant as fly.>

E0425, Revenant in human form.  
Link: [E0427S, The Ba/Bâ as human-headed revenant (bird).]  
E0427S, The Ba/Bâ as human-headed revenant (bird).  
Link: [E0425, Revenant in human form. E0473S, Revenant seeking revenge at the hands of the living. E0732.9.0.1S, Soul in form of hawk or falcon. (The Ba/Bâ).]  
Ref.: Ions 133.>

E0430, Defense against ghosts and the dead.>

E0431, Precautions at funeral against revenant.  
Ref.: Khalîfah 327-28.>

E0431.5, Limbs of dead fettered to prevent return.  
Link: [E0798.8.1S, Sand (dirt, or the like) placed between severed limbs prevents them from rejoining.  
Ref.: Frobeni us Kabyl en: Atlantis I 15F.>

E0431.7.2, Decapitating in order to prevent return [of dead].>

E0431.7.2.1, Head of beheaded man separated from body (by walking between them) to prevent return.  
Link: [E0798.8.1S, Sand (dirt, or the like) placed between severed limbs prevents them from rejoining.>

E0431.9, Ashes of dead thrown on water to prevent return.  
Link: [E0721.1.2.3.2S, Body cremated so soul cannot return to it. Q0414.3, Punishment: burning and scattering ashes.>

E0431.11, Coin placed in mouth of dead to prevent return.  
Link: [P0613, Charon's fee: putting coin in dead person's mouth to pay for ferry across Styx.>

E0433, Ghosts placated by sacrifices.  
Link: [C0092.1.0.1.1S, Tabu: slaughtering animal as offering for jinn.  
Ref.: Shamy (el-) Egypt 284 no. 41/cf.>

E0436, Ghost detected.>

E0437, Revenants banished.>

E0440, Walking ghosts "laid".>

E0441.2, Ghost laid by placing stones in throat of the corpse.  
Link: [G0373.1.1S, Ogre as a bead lodged in person's throat: must be enticed out (extracted).>  
E0451, Ghost finds rest when certain thing happens.>

E0451.9, Ghost laid when revenge is accomplished.  
Link: [D1318.5.6.1S, Drop of murdered person's blood boils until revenge has been accomplished.>  
E0451.9.1S, The hâmah ceases to appear when revenge is accomplished.>
Link: |E0473.2$, hâmah: ghost of murdered person in owl-form that cries for revenge. |S0260.2.1.1S, Human sacrifice so as to still boiling blood—(usually martyr's).
Ref.: Damîrî II 160; Khalîfah 326; MITON, RAFE 113 n. 386.-
E0456, Man raises corpses and gets their shrouds, then "lays" them again.-

E0460, Revenants in conflict.-
E0465, Revenant rewards its conqueror.-

E0470, Intimate relations of dead and living.-
E0473S, Revenant seeking revenge at the hands of the living.
Link: |E0423.3, Revenant as bird. |E0427$, The Ba/Bâ as human-headed revenant (bird). |P0255.3.1.1S, Plea to vendettist-to-be. Relative(s) of murdered person wail(s) for vengeance. (Usually showing evidence of crime: corpse, bloody garment, or the like). (S0260.2.1.1S, Human sacrifice so as to still boiling blood—(usually martyr's).
Ref.: Maspero lxiv/cf.>
E0473.1$, sadâ: ghost of murdered person in bird-form that cries at the hâmah for revenge.
Link: |A0497, Echo. |E0693, Reincarnation for revenge. |E0724.1.2S, Spirit that inspires artistic creativity (Muse). |E0724.1.4S, Echo (sadâ) as a person's counter-spirit.
Ref.: Damîrî I 160 II 59: Shamy (el-) "Arab Mythology" no. 117; RAFE 113 n. 386.-

E0473.2S, hâmah: ghost of murdered person in owl-form that cries for revenge.
Link: |A2426.2.17, Origin of owl's cries. |E0275.3$, Murder scene haunted by ghost of murdered person. |E0451.9.1S, hâmah ceases to appear when revenge is accomplished. |E0732.10S, Soul in form of owl. |E0780.3.1S, Blood of murdered person cries out for revenge (justice).
Ref.: Ib shîhî 432; Khalîfah 326; Littmann 308-9 no. 112: Shamy (el-) "Arab Mythology" no. 116; MITON; RAFE 113 n. 386.-
E0474, Cohabitation of living person and ghost.
Link: |B0754.9.3.1$, Hyena (female) has sexual intercourse with erect penis of swollen human corpse. |T0466, Necrophilism: sexual intercourse with dead human body.-

E0474.1, Offspring of living and dead person.
Link: |T0540, Miraculous birth.-

E0476S, Corpse covers its privates out of modesty. (Privates were inadvertently exposed).
Link: |T0466.2$, Corpse protects itself against sexual assault. |W0044S, Proper bashfulness (qayd/khafar, kusûf/khajal). A person's modesty (social sensitiveness, shyness, or decency).
Ref.: Nabhânî (al-) II 379.>
E0477, Body in coffin moves so as to make room for his recently deceased friend.
Link: |E0419.6.1S, Graves of friends buried apart move closer to each other.-

E0478S, Living person's traffic with the dead.
Ref.: RAFE 303 n. 34/cf.-

E0478.1S, Indignities to corpse (by living person). Type: 505,-508, 920C.
Ref.: Ions 59/cf./(Set dismembers Osiris); DOTTI 253 588; Taymûr no. 1761.-
Link: |C0097.1S, Theft from corpse (cadaver). Corpse's organs (limbs) stolen. |Ref.: DOTTI 183.-

E0480, Abode of the dead.-
E0480.1, Abode of animal souls.-
E0481, Land of the dead.-
E0481.1, Land of the dead in lower world.-
E0481.2, Land of dead across water.
Link: |A0692.2S, River marks border to land of afterlife in the west. (Nile). |E0755.0.4.4S, Souls reside in aquatic environment.-
E0481.2.2, Boat to land of dead.
  Link: |A0726.0.2$, Sun traverses sky ocean in barque (boat). |V0061.1, Dead placed on boat.>
E0481.2.2.1S, Barque (barge) to land of dead.
  Link: |V0061.1.1S, Dead placed on funerary boat (‘sun-boat’).
  Ref.: Ions 130.>
E0481.8.3, Venus as land of dead.
  Link: |E0755.0.4.1S, al-harzakh (Isthmus) as the abode of humans’ souls.>
E0481.8.6S, Abode of the dead in trees.
  Link: |E0755.0.4S, Abode of humans’ souls.>
E0481.8.6.1S, Abode of dead saints in certain trees (Lotus-tree).
  Link: |A0151.7.1, Deity resides in tree. |V0001.7.1, Sacred tree.>
E0490, Meetings of the dead.
  Ref.: Khalîfah, 248-49.
E0490.1S, Souls of the dead and the living meet.
  Ref.: Khalîfah, 249/cf. (souls of dead meet souls of living).>
E0498S, Visit to the land (world) of the dead. Type: 466B$, cf. 806S, 806AS.
  Link: |F0081, Descent to lower world of dead (Hell, Hades).
  Ref.: Tha Clabî 30: Shamy (el-) “Arab Mythology” no. 84; DOTTI 188 237 238 445 446/Alg, Syr; Shamy (el-) "Eg. Balladry": "Ilbâhîm el-Disûqî” no. 59.
E0500, Phantom hosts.
E0508S, Hospitable phantom (ghost). Type: cf. 756KS.
  Link: |E0350, Dead returns to ensure that guests receive hospitality. |P0336.0.1$, Hâtim aTâ’î’s hospitality. He kills his only asset (horse) and serves it to his guests; they had intended to test host's hospitality by asking for his beloved animal for their king.
  Ref.: DOTTI 420/[lit.]; MITON.
E0510, Phantom sailors.
E0511, The Flying Dutchman. [Phantom ship sailed eternally].
  Link: |Q0503, Wandering after death as punishment.>
E0520, Animal ghosts.
E0521, Ghosts of domestic beasts.
E0530, Ghosts of objects.
E0530.1, Ghost-like lights.
E0540, Miscellaneous actions of revenants.
E0540.1S, Souls of the dead participate in grave-side activities by the living (e.g., meals, games, singing, and the like, at tomb).
  Link: |E0478.1S, Indignities to corpse (by living person). |E0577, Dead persons play games. |V0065.8S, Deeds done (at grave-side) on behalf of the deceased—(‘mercy-soliciting’ deeds/rituals)).
  Ref.: Ions 137.
E0541, Revenants eat.
  Link: |E0478S, Living person's traffic with the dead.>
E0541.1, Food placed out for returning souls of dead.
  Link: |E0478S, Living person's traffic with the dead. |V0065.7S, Visiting the dead.
  Ref.: Ions 137/cf.>
E0541.6S, Fields of the dead: land next to burial grounds dedicated to providing the deceased with food. ("Fields of the funerary domain").
  Link: |E0541.1, Food placed out for returning souls of dead. |V0061.0.3.0.1S, Accessories of a family's burial yard (tomb garden, attendant's living quarters, etc.). |V0067.9.1S, Property of the dead: certain objects buried with the corpse. |V0401S, Charitable endowment (waqf/’awqâf): property whose income is to be used for maintaining philanthropic institution (e.g., school, hospital, orphanage, etc.).
  Ref.: Hollis 168 no. 10; Maspero 97 no. 4 n. 1.>
E0545, The dead speak.
  Link: |E0190.2$, Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self.
  Ref.: Tha’labî 158.>
E0545.1, Conversation between the dead.
  Ref.: Khalîfah 245-47; RAFE 119 n. 408.
E0545.2, Dead predict death.
   Link: |E0545.16, Dead predict calamity or disaster. |M0341, Death prophesied.>

E0545.2.1$, Dead appears in dream and predicts a death.
   Ref.: AUC: 9 no. 8a-8b.>

E0545.7, Holy man converses with entombed dead.
   Link: |E0380.1$, Summoning the soul of the dead. |
   Ref.: Tha'labî 158/(David); Nabhânî (al-) II 149; RAFe 148 n. 536.>

E0545.9.0.1$, Corpse reprimands its assailant. Type: cf. 756C.
   Link: |E0478.1$, Indignities to corpse (by living person). |T0466.2$, Corpse protects itself against sexual assault.
   Ref.: Yâfîjî 109.>

E0545.13, Man converses with dead.
   Ref.: Tha'labî 158; Shamy (el-) Egypt 156-57 no. 31.>

E0545.16, Dead predict calamity or disaster. Type: cf. 1645D.
   Ref.: Budge/Romances 159-63 no. A-11; DOTTI 895.>

E0545.19, Addressing the dead.
   Link: |K0451.6$, Confederate hidden in grave answers for the deceased. |T0039.1$, Girl would enter dead sweetheart's corpse (in grave) so that she my answer interrogative angels (correctly) in his behalf. |V0066.0.1$, Instructing the dead before burial as to how to answer interrogative angels (taqîn, 'prompting').
   Ref.: Iṣbîhi 671; Khalîfah 142; RAFe 119 n. 410.>

E0545.19.1.1$, The dead cannot speak back, but communicate with the living through other means.
   Link: |E0404S, Uncontrollable corpse ('flying bier'): bearers compelled as to speed and route. |E0406S, Immovable corpse. |
   Ref.: E0721.1.0.1$, The dead 'come to' (communicate with) the living in dreams (visions). |V0463.0.2.2.1$, Martyrs make their presence felt (beating drums, chanting, or the like).
   Ref.: Basset Mille III 341 no. 204, 382 no. 229; Khalîfah 250.>

E0545.19.3$, Addressing the dead by means of letter (written message).
   Ref.: S. Hassan MawsûCah 201; Simpson 123; RAFe 163 n. 599; Shamy (el-) Egypt 162-64 281-82 no. 36.>

E0545.19.4$, The dead communicate with the living by means of letter.
   Link: |E0721.1.0.1$, The dead 'come to' (communicate with) the living in dreams (visions). |
   Ref.: S. Hassan MawsûCah 201 ("likely an ancient forgery").>

E0545.22, Conversation between God and Adam's corpse.
   Link: |E0177.1$, Resuscitated man relates eyewitness account of past event(s).>

E0547, The dead wail.>
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E0581.0.1.1S, Dead man's riding animal left to die next to grave so that he would ride it when resurrected. (ratîmah).

Ref.: Ishihî 432.

E0585, Dead person visits earth periodically.

Ref.: T0024.9.1.2.1S, Lover falls asleep only in hope of being visited by the phantom (γαλ/khayâl) of the beloved.

E0595, Cures by transferring disease to dead. Ghoulish charm used for this purpose.

Ref.: D2177.5S, Exorcism by transferring spirit to another person (or to an animal).

E0600-E699, Reincarnation.

E0600, Reincarnation. Type: 318BS, 425G1S, 720, 872BS, cf. 437.

Ref.: Badawi Herodot 247; DOTTI 150 190 206 217 396 494 631/{Qtr}; Duwayk (al-) II 182; Khalîfah 265-68, TAWT 448 no. 39/{Ymn}.

E0605, Reincarnation in another human form.

E0605.7, Man reincarnated as child.

Ref.: E0607.2, Person transforms self, is swallowed and reborn in new form.

E0606, Reason for reincarnation.

E0606.2, Reincarnation to complete unfinished work.

Ref.: E0235, Return from dead to punish indignities to corpse, or ghost.

E0607, Method of reincarnation. Type: 561BS.

Ref.: DOTTI 319.

E0607.1, Bones of dead collected and buried. Return in another form directly from grave. Type: 318BS, 425G1S, 561BS, 720.

Ref.: DOTTI 124 150 169 191 206 260 265 319 396/{Mrc, Ymn}; Sulaymân 155-56 no. V-2, TAWT 446 no. 37/{Egy}.

E0607.2, Person transforms self, is swallowed and reborn in new form.

Ref.: E0605.7, Man reincarnated as child. D0610, Repeated transformation.

E0607.5, Cauldron of regeneration (reincarnation). Type: 318BS, 720.

Ref.: DOTTI 150 396.

E0607.7S, Dead visits (returns) to world of living in any form he chooses.

Ref.: Maspero 136 no. 7.

E0610, Reincarnation as animal. Type: 318BS, 720.

Ref.: A0113, Totemistic gods. Gods which have animal associations; e.g., Athena with the owl, Venus with the sparrow.

Ref.: DOTTI 150 396.

E0611, Reincarnation as domestic animal.

E0610.1, Reincarnation: man to animal to man. Type: 318BS, 720.

Ref.: Daum 55-69 no. 5; DOTTI 124 150 169 396/{Ymn}.

E0611.2, Reincarnation as cow. Type: 510, 511.

Ref.: Maspero 18 no. 1; DOTTI 146.

E0611.2.0.1, Divinity reincarnated as cow.

Ref.: A0132.9,2S, Goddess in form of cow (Nut, Hathor).

E0611.2.1, Reincarnation as bull. Type: 318.

Ref.: Maspero 18 no. 1; DOTTI 146.

E0611.2.1.0.1, Divinity reincarnated as bull.

Ref.: A0132.9, Bull-god.

Ref.: Ions 92, 122/(Osiris/Apis).

E0611.5, Man reincarnated as cat.


E0611.5.1, God reincarnated as cat. [(Bes)].

Ref.: Ions 119.
E0612, Reincarnation as wild animal.
Ref.: Ions 118, 126/(Atum/ichneumon).
E0616, Reincarnation as insect.
Link: /Z0194.9.1.1S, Scarab--rebirth.
Ref.: Ions 126/(Khepri).
E0613.0.1, Reincarnation of murdered child as bird. Type: 318B$, 720.
Ref.: DOTTI 150 396; TAWT 446 no. 37/{Egy}.
E0613.3, Reincarnation as hawk.
Link: |D0152.1.1, Transformation: god to hawk.
E0630, Reincarnation in object. Type: 720.
Ref.: DOTTI 397.
E0631, Reincarnation in plant (tree) growing from grave. Type: 318, 511A, 545HS, 720, 780A, 780C, 872BS.
Ref.: Maspero 18 no. 1; Chimeni 5-6; DOTTI 146 266 300 385 397 441 494/{Mrc}; Shamy (el-) Egypt 282 no. 37; TAWT 419 no. 7/{Egy} 446 no. 37/{Lib} 447 no. 39/{Ymn}.
E0631.0.1, Twining branches grow from graves of lovers. Type: 970.
Link: |E0419.6, Lovers buried apart found in one grave each morning. |T0086.0.1$, Lovers buried in side by side graves.
Ref.: Chauvin V 107 no. 37; DOTTI 584 673 674 675 676/{Egy, lit., Ymn}; Shahâb 162-67; TAWT 354-55 456 no. 49: Shamy (el-) "Arab Mythology" no. 113-1.
E0631.0.1.2, Tablets made of trees from lovers' graves magically unite.
E0631.0.3, Plant from blood of slain person. Type: 780C, cf. 971$.
Link: |A2613, Plant from spittle.
Ref.: Chauvin V 107 no. 37; DOTTI 441 674; Frobenius Kordofan: Atlantis IV 225f; Shamy (el-) Egypt 164-5.
E0631.0.3.1, Red plant from blood of slain person. Type: 780C.
E0631.0.3.1.1S, Watermelon (red inside) plant from blood of slain person. Type: 780C.
Link: |Z0141.4.1$, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside). |Z0186.2.1$, Symbolism: diving into watermelon after cutting it with knife--sexual intercourse.
Ref.: DOTTI 441; Shamy (el-) Egypt 165 no. 37.
E0631.0.4, Speaking and bleeding trees. Type: 872BS.
Link: |F0811.20, Bleeding tree. Blood drops when tree is cut.
Ref.: DOTTI 494; TAWT 447 no. 39/{Ymn}; AUC: 9 no. 6.
E0631.0.5, Tree from innocent man's blood. Type: 561BS, 780C, 872BS.
Ref.: DOTTI 319 441 494; TAWT 447 no. 39/{Ymn}.
E0631.0.7$, Tree (plant) from blood of slain animal. Type: 318.
Ref.: Maspero 18 no. 1; DOTTI 146.
E0631.1, Flower from grave. Type: 780.
Ref.: DOTTI 440.
E0631.1.8S, Flower from certain (buried) body organs.
E0631.1.8.1S, Flower from buried eyes. Type: cf. 403DS.
Link: |D2161.3.1.1, Eyes torn out magically replaced.
Ref.: DOTTI 191.
E0631.1.8.1.1$, Lotus flowers from buried eyes.
Link: |D0479.9.1S, Transformation: eyes to stars.
Ref.: S. Hassan Mawasîjah 153; Ions 75; Simpson 119.
E0631.5, Reincarnation as plant.
E0631.6, Reincarnation as tree from grave. Type: 511A.
Ref.: DOTTI 266; Shamy (el-) "Folkloric Behavior" 192.
E0631.9S, Reincarnation in plant--miscellaneous.
E0631.9.1$, Corpse enclosed (incorporated) in tree (trunk) retrieved and then resuscitated (reincarnated)--(Osiris's). Type: 318BS, 1442*.
Link: |A0151.7.1, Deity resides in tree. |D0950.20S, Magic sycamore tree. |D1393.1.2S, Tree grows around object (person) and encloses it (him). |E0067.2.1, Person is swallowed and then reborn. |F0913, Victims rescued from swallowers' belly. |R0311.4,
Stretching tree refuge for fugitive.
Ref.: Budge *Gods* II 190; Ions 59; *DOTTI* 810.-

E0632, Reincarnation as musical instrument. The singing bone [reveals murder]. Type: 315, 780.
Ref.: *DOTTI* 139 440.-

E0632.1, Speaking bones of murdered person reveal murder.
Link: |E0178.0.2$, Certain part of dead body remains eternally vital. |E0780.4$, Vital bone (speaks, moves, etc.).-

E0632.1.1$, Harp (fiddle, rebec, psaltery, etc.) made of murdered person's bones speaks. Type: 315A, 590, 780.
Link: |S0139.2.0.15$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).
Ref.: *DOTTI* 124 126 141 142 143 165 303 336 366 440 441 517/1|Erc, Mrc|; Juhaymân (al-) II 309-21; Qaşîr *Falsafah* 138-46.-

E0632.1.2$, Dialogue of ghoulish trophies (usually musical): instruments made of murdered persons' bones converse (or assign blame). Type: 315A.
Ref.: *DOTTI* 141 142 165/|Sdn|.-

E0650, Reincarnation: other forms.-

E0654$, Drop of blood becomes a living creature (animal, man, ogre, etc.). Type: 363, cf. 325.
Link: |D0447.3, Transformation: blood to animal.
Ref.: *DOTTI* 93 125 129 152 169 170 181/|Sdn|.-

E0670, Repeated reincarnation.
Ref.: *DOTTI* 148 150 190 192 226 322/1|Alg, Sdn, Sjr|; *TAWT* 444 no. 35.-

E0670.2$, Repeated reincarnation: person (woman, mother) becomes cow, then tree, then fruit, etc. Type: 511A, 872BS, cf. 318.
Link: |A0179.5, Deity reincarnated. |E0156, Gradual resuscitation--one organ at a time.
Ref.: *DOTTI* 146 266 494; *TAWT* 445 no. 36/1|Egy| 447 no. 39/1|Ymn|.-

E0671, Reincarnation: man--object--object.
Link: |E0704$, Ecology: life-chain (cycle) of matter. Matter becomes living organism and vice versa.-

E0690, Reincarnation: miscellaneous.-

E0693, Reincarnation for revenge. Type: 318.
Link: |S0401, Unsuccessful attempts to kill person in successive reincarnations (transformations).
Ref.: *DOTTI* 146.-

E0700-E799, The soul.-

E0700, The soul [(ar-rûḥ)].
Link: |E0190S, The corpse (cadaver, skeleton, etc.) after death.
Ref.: Lane 525 526; Khalîfah 217-31.-

E0700.1, Names given the soul.-

E0700.1.0.1$, Soul labeled "The divine secret".
Ref.: 1|Idwî (al-| 18.-

E0700.1.1$, Other entities called: "rûḥ (soul)".
Ref.: Khalîfah 219-21.-

E0700.2, Composition of the nafs (self, psyche, 'soul'/'life,' etc.).
Link: |U0102.1S, 'The psyche (self) is ever an instigator of the-sinful [al-sûä', wick. |W0251S, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.
Ref.: Jâhîz V 111-18; Ibshîhî 432.-

E0700.2.1$, nafs (self) is constituted of nafs (breath, breeze, air, etc.).
Link: |A0185.12.0.15$, God 'breathes' soul into Adam's pottery figure. |E0703.1S, Soul created in Adam from God's breath. |T0016.6S, Passion (hawâ) aroused due to nakedness or body exposure caused by gust of wind (air: hawâ). |Z0108S, Sound (name) symbolism: association based on sound similarities (homophony). |Z0158.1.4S, Symbolism: breeze ('air')--gentleness.
Ref.: Jâhîz V 111-18; Ibshîhî 432.-

E0700.2.1.1$, It is possible to kill a nafs (self, person), but not possible to kill a rûḥ (soul).
Link: |E0700.3S, The soul is eternal.
Ref.: Jâhîz V 111-18.-

E0700.3$, The soul is eternal.
Link: |E0700.2.1.15$, It is possible to kill a nafs (self, person), but not possible to kill a rûḥ (soul).
Ref.: Badawî *Herodot* 247; Khalîfah 217-18 224; Nabhânî (al-) I 121.-
E0700.4$, When the mind is diminished, the soul's (spiritual) capabilities are expanded.
Link: [C0434.2.2$, Mental illness is referred to as forbearance or mercy from God (lut)]. [E0709.3$, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities. [U0240, Power of mind over body. [V0223.0.2.1$, Saintly powers of the idiot (fools, the insane, the magâdhîb).]

E0701, Soul of object.

E0701.9S, Other motifs concerning souls of objects--miscellaneous.

E0701.9.1$, Inanimate objects (gamâdât) have no souls.
Link: [C0222$, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)--("Christian's fasting"). [Z0010, Formulistic framework for tales.

E0702, Composition of the soul.
Link: [E0572, Ghost walks through solid substance. [F0401.0.1$, Composition of spirits (angels, souls, afrîts, jinn, etc.).
Ref.: [Nabhânî (al-) I 21.]

E0702.1S, The soul is ethereal.
Link: [F0401.0.1.1$, Spirits are ethereal.
Ref.: [Khalîfah 217; RAFE 118 n. 403.]

E0702.2S, A human's soul is eternal; it does not perish with death.
Link: [E0709.1S, Resurrection: soul re-enters corpse (body) permanently. [E0709.3$, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities. [E0730.1.1$, Souls of animals perish after death.
Ref.: [RAFE 16.]

E0702.2.1S, Human's soul is constituted of sacred entities (substances).
Link: [A0185.12.0.1S, God 'breathes' soul into Adam's pottery figure.
Ref.: [Nabhânî (al-) I 21.]

E0703, Creation of soul.
Link: [E0700.2.1$, nafs (self) is constituted of nafass (breath, breeze, air, etc.).
Ref.: [Thâ'labî 17-18; Anonymous "Aghânî Anwar el-Askari" 3.

Link: [A0814.3, Earth from decayed matter on primeval water. [A1006, Renewal of world after world calamity. [A1710, Creation of animals through transformation. [A2611, Plants from body of slain person or animal. [E0600, Reincarnation. [E0671, Reincarnation: man--object--object. [L0406.1S, Food-chain among animals: one predator eaten as prey by another. [T0589.5.1S, New-born child divine compensation (Cawa/Ciwa) for recently deceased relative. [Z0040.1, Life-death cycle: from grain, to flour, to dough, to bread, to excreta (human's and animal's), to plant eaten by animals, to milk and butter, to flesh and blood.
Ref.: [Jâhiz V 14.

E0706, Abode of unborn souls.
Link: [E0755.0.4S, Abode of humans' souls.

E0709S, Relations between soul and body.
Link: [E0720, Soul leaves or enters the body.

E0709.1S, Conflict between soul and body.
Link: [F042S, Mania: compulsion--uncontrollable (involuntary) behavior.
Ref.: [Khalîfah 211; RAFE 207 n. 727.

E0709.3S, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities.
Link: [A0185.12.0.1S, God 'breathes' soul into Adam's pottery figure. [E0700.4$, When the mind is diminished, the soul's (spiritual) capabilities are expanded. [E0702.2S, A human's soul is eternal; it does not perish with death.
Ref.: [RAFE 41 121 128; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3.

E0710, External soul.
Type: 302, cf. 318.
Ref.: [Chauvin II 193 no. 12 V 176 no. 100; DOTTI 105 154; MITON; Shamy (el-) Egypt 8 no. 1.
E0711, Soul kept in object. Type: 302.
Link: [A0109.3S, Deity with multiple souls. [E0765.4.8S, Supernatural being will die if certain thing happens.
Ref.: [DOTTI 105.
E0711.1, Soul in egg. Type: 302.
Ref.: DOTTI 99 105 107 112 288 303 664/{Egy}.>

E0711.2.4, Soul in pomegranate. Type: cf. 325.
Ref.: DOTTI 152.>

E0711.2.4.1S, Soul in pomegranate seed (section). Type: 325.
Ref.: Chauvin I 136; DOTTI 152 153/{Egy}.>

E0711.3, Soul in jewel.>

E0711.4, Soul in necklace. Type: 412.
Ref.: DOTTI 198 199/{Egy}.>

E0712, Hidden soul (life).>

E0712.1, Soul hidden in tree. Type: 318.
Link: E0714.4, Soul (life) in the heart.
Ref.: DOTTI 146.>

E0712.4, Soul hidden in box. Type: 412, cf. 302.

E0712.8S, Soul hidden in heavenly body (star, planet).
Link: F0969.8.2S, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (al-barzakh), or the like.
Ref.: Ions 65/(Osiris' in moon); Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 9/cf.>

E0713, Soul hidden in a series of coverings. Type: 302.
Ref.: DOTTI 105; MITON.>

E0714, Soul (or life) kept in special part of the body.

E0714.1, Soul hidden in hair.
Link: D1831, Magic strength resides in hair.>

E0714.12, Soul in hair.
Link: D1831, Magic strength resides in hair.>

E0714.14S, Soul in nose (nostrils) -- temporarily.
Link: A0185.12.0.1.2S, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words. D1812.5.0.1, Omens from sneezing. F0950.0.9.1S, Sneezing as promoter of good health. G0303.9.13.3.1S, Devil enters into a person when that person yawns (through open mouth).
Ref.: Burton IX 220 n. 3.>

E0714.15S, Soul in tongue.>

E0715, Separable soul kept in animal. Type: 302.
Ref.: DOTTI 105.>

E0715.1, Separable soul in bird. Type: 302.
Ref.: DOTTI 105.>

E0715.4.4S, Separable soul in crocodile. Type: 302.
Ref.: DOTTI 99 105 107 112 118 122 288 303 664/{Egy}; Shamy (el-) Egypt 8 no. 2.>

E0716S, Special part of the body containing soul (life) hidden in object. Type: 318.
Link: E0712, Hidden soul (life). E0714, Soul (or life) kept in special part of the body.
Ref.: DOTTI 146.>

E0717S, Multiple souls: a being with more than one soul.
Link: A0109.3S, Deity with multiple souls. B0844.1S, 'Cat has seven souls (lives)'.
Ref.: Maspero 105 no. 5.>

E0720, Soul leaves or enters the body.
Link: E0190S, The corpse (cadaver, skeleton, etc.) after death. E0709S, Relations between soul and body.>

E0721, Soul journeys from body.
Ref.: K. Sa’d-al-Din Turâth III:10 121; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 3.>

E0721.0.1, Mark inflicted on wandering soul seen on body after soul's return.
Link: D0702.1.1, Cat's paw cut off: woman's hand missing.
Ref.: Nabhâni (al-) II 48 (one-eyed saint)/cf.; Sha’râwî 8-19.>
E0721.1. Soul wanders from body in sleep. Dreams explained as experiences of the soul on these wanderings.

Link: | [A1399.2, Origin of dreams.

Ref.: | [RAFE 40/cf. 179.]

E0721.1.0.1S, The dead 'come to' (communicate with) the living in dreams (visions). Type: 760BS, 561BS, 1645CS, cf. 506**.

Link: | [D1810.8.2, Information received through dream. | E0380.1$, Summoning the soul of the dead. | E0419.1, Soul wanders and demands that a temple be built for him. | E0545.19.1.1$, The dead cannot speak back, but communicate with the living through other means. | E0545.19.3S, Addressing the dead by means of letter (written message). | J0157.0.1, Deity appears in dream and gives instructions or advice. | J0157.8.1S, Satan misleads in dreams (and similar experiences, such as communication with the dead). | P0230.15S, Parent(s) 'come(s) to' child (son, daughter) in vision. | V0113.0.1.1S, Shrine built (repaired) at demand of (dead) saint. | V0510.1, God speaks in vision to devotee.

Ref.: | Budge Gods II 193/"Osiris appeared to his son"); Maspero 277 no. 20/(ghost); DOTTI 319 426 894; RAFE 304 n. 38, 306 n. 48; Shamy (el-) Beyond Oedipus 9-11, "Eg. Balladry": "Obituary for M.A.D." no. 37; Tâhâ Husayn 124-26.

E0721.1.2, Soul of sleeper prevented from returning to his body.

E0721.1.2.3.1S, Body dismembered so soul cannot return.

E0721.1.2.3.2$, Body cremated so soul cannot return to it.

Link: | C0898.1$, Tabu: indignities to corpse (beating, cremation, etc.). | E0431.9, Ashes of dead thrown on water to prevent return. | E0753.1S, Homeless soul: soul without the body to which it belonged. | Q0407.1.1S, Body destroyed so that soul cannot return to it: resurrection impossible. | Q0414.0.2, Burning as punishment for adultery. | Q0414.3, Punishment: burning and scattering ashes.

Ref.: Maspero 26-27 no. 2-1-1 n. 1.

E0722, Soul leaves body at death.

Ref.: | Shamy (el-) "Eg. Balladry": "Death of Sa'âd Zaghlûl" no. 30.

E0722.0.1S, Gasping (shahqah) accompanies soul's departure from body at death.

Ref.: | MITON; Ibshîhî 208 209 213 540-41; RAFE 122 n. 423; TAWT 186/384 n. 447 no. 19 354 no. 49.

E0722.0.2S, Soul struggles (contends) to remain in the body--(munâzâ'ah).

E0722.0.2.1$, Soul being extracted out of body emits scraping sound of excruciating pain (hashrajah/sakarât al-mawt).

Ref.: | MITON; RAFE 122 n. 423.

E0722.0.2.2S, Azrael uses his right hand to extract a believer's souls (gently), his left for unbeliever's (severely).

Link: | [A0487.2S, Azrael (Izrâ'îl, `Azrâ'îl, `Uzrâ'în$, etc.): angel of death. | Z0179.3.1S, Right side is good (blessed); left sides is evil (cursed).

Ref.: Qazwînî I 99-100/cf.

E0722.0.3S, Soul makes a declaration as it leaves the body.

Link: | V0028.0.1S, tashahhud (uttering the testimony: "No god but God, and Mohammed is His Messenger"): dying Moslem's last rite.

Ref.: | Shamy (el-) "Arab Mythology" no. 41.

E0722.1, Form of soul as it leaves body at death.

Ref.: | [E0722.1.4S, Soul leaves the body in form of bird.

Link: | E0722, Soul in form of bird.

E0722.1.4.1S, Soul out of its body in form of colored bird.

E0722.1.4.1.1S, Soul out of its body in form of green bird.

Link: | Z0145.2S, Green: auspicious color.

Ref.: | Ibshîhî 287; RAFE 121 n. 421.

E0722.1.4.1.1S, Souls of martyrs are inside gizzards of green birds in Paradise.

Link: | V0463.0.1S, Martyrs are alive (in heavens).

Ref.: | Thâlîbî 17: Shamy (el-) "Arab Mythology" no. 41.

E0722.2S, Soul reluctant to leave body.

Link: | [A0106.4.2S, Soul fails to obey God: refuses to enter into Adam. Compelled to comply.

Ref.: | Thâlîbî 17: Shamy (el-) "Arab Mythology" no. 41.

E0722.2.8.1S, Soul lingers in body at death.
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E0722.2.8.3, Soul lingers in body until certain need is met (e.g., receiving news, seeing someone, or the like). Type: 971A.$.

Ref.: DOTTI 675, Yâfi'î 173.>
E0722.2.8.3.1, Dying person clings to life until beloved arrives (death follows). Type: 971A.$.

Ref.: DOTTI 675.>
E0722.2.8.3.4, Soul lingering in body (corpse) after death squeezed out (by hand).

Link: D2176.3, Evil spirit exorcised. E0728.1, Evil spirit [(revenant)] cast out of person.

Ref.: RAFE 124 n. 438.>
E0722.2.10, Soul taken away by God (angel). Type: 332.

Link: A0487.2, Azrael (CIzrâ'îl, 'CAzrâ'în, etc.): angel of death. V0233, Angel of death.

Ref.: DOTTI 676.>
E0722.3, Circumstances of soul on leaving dead body.

E0722.3.1.1, Soul remains about dead body.

Ref.: Amîn 140; Lane 525; Willmore 372 no. 39.>
E0722.3.3.1, Soul visits dead body in grave at certain times.

Link: V0065.7, Visiting the dead.>
E0722.4, Soul remains in touch with dead body.

Link: E0190.2, Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self. E0722.4.1, Soul connected with its dead body (corpse) via invisible light-like beam.

Ref.: RAFE 126 n. 444.>
E0723, Wraith of person separate from body. [A living person's ghost].

Link: E0724, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-e-Subyân, etc.).

Ref.: RAFE 51 n. 163.>
E0723.4.3, Wraith of debtor tries to find his creditor at time of death.

Link: P0776.0.2, Debts (being debtor). V0021.7.2, On Judgment Day, debtor must obtain release (forgiveness) from creditor.

Ref.: Amîn 324; Ibn-Kathîr I 67 (prophet's); Hanauer 9, 69 n.; D.H. Müller Scoot: SAE VI 64-65 no. 5, cf. 65 no. 6; Nabhlâni (al-) I 403/('abîl'); RAFe 301 n. 18; Stevens 108-11 no. 25; Walker-Ismâ'il 46-47.>
E0724.1.1$, The Ka/Kâ as a person's counter-spirit ('Double').

Link: E0427$, The Ba/Bâ as human-headed revenant (bird).

Ref.: Budge/Romances 42 no. A-01 110 no. A-05 189 no. A-11; Ions 109 131 133; Maspero 103 no. 5 n. 1 120 no. 7 142 no. 7 n. 2; Simpson 23 n. 11; RAFe 80 n. 258; Wickett 107.>
E0724.1.4.3, Actions of wraith.

E0724.1, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-es-Subyân, etc.).

Ref.: Taymûr no. 2418.>
E0724.1.0.1$, Every one has his own Satan (urying misdeeds).

Ref.: Amîn 324; Ibn-Kathîr I 67 (prophet's); Hanauer 9, 69 n.; D.H. Müller Scoot: SAE VI 64-65 no. 5, cf. 65 no. 6; Nabhlâni (al-) I 403/('abîl'); RAFe 301 n. 18; Stevens 108-11 no. 25; Walker-Ismâ'il 46-47.>
E0724.1.1$, Eblis's progeny: for each descendant of Adam God promised to create a satan counterpart as descendant of Eblis.

Link: A0063.5.1, Satan seduces Adam to sin because he is jealous of him. A0102.16.2, Fairness of god. G0303.9.0.3.1, Satan's misdeeds motivated by envy (jealousy). K2020.1S, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.

Ref.: Damîrî I 209.>
E0724.1.2.8, Spirit that inspires artistic creativity (Muse).

Link: A0465.0.1, The Nine Muses, patronesses of the arts. C0672, Compulsion to tell stories. F0451.6.3.3.1, Dwarf musician
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Ref.: Boqarı 124/cf.-

E0724.1.2.1$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's 'satan$, tābi'C ('follower'), etc. Type: cf. 971AS.

Link: |A0065.1.0.1$, Demon (satan) of poetry. |C0005.4S, Satan's recitation (reading): poetry. |F0142.6$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like). |G0225, Witch's familiar spirit ([tābी]). |G0303.0.1$, Other entities labeled 'satan'. |Z0117, Poetry personified.

Ref.: Boqarı 124; DOTTI 675; RAFE 83 n. 270.-

E0724.1.4$, Echo (qāddā) as a person's counter-spirit.


Ref.: Damîrî II 59-60: Shamy (el-) "Arab Mythology" no. 117.-

E0724.3$, Actions of the counter-spirit.

Link: |F0403.2.3, Deeds of familiar spirit. |

E0724.3.0.1$, Counter-spirit forces its human-counterpart to express its will--(person acts involuntarily, and is not responsible for own actions).

Link: |F0381.0.1$, Fairy (jinni, spirit) possesses man. |F0415.1$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |P0526.3.1$, Conditions that render a person not responsible for consequences of own actions (e.g., being a minor, insanity, drunkenness, etc.). |W0199, Self-deception (rationalization, regression, projection, etc.).

Ref.: DOTTI 565/{Egy}; RAFE 79 n. 256, 300 n. 17.-

E0724.3.1$, Benevolent (helpful) counter-spirit.

Link: |D1810.12, Magic knowledge from guardian spirit. |

Ref.: Walker-Ismâ‘il 46-47.-

E0724.3.1.1$, Counter-spirit protects human counterpart.

E0724.3.1.1.1$, ASUkht (Sister) protects her human brother.

Ref.: RAFE 86 n. 286, 300 n. 17.-

E0724.3.1.1.2$, ASAkhkh (Brother) protects his human sister.

Ref.: RAFE 86 n. 286, 300 n. 17.

E0724.3.5$, Malevolent (harmful) counter-spirit.

Link: |A1599.10.1$, Origin of witchcraft due to hatred: CUnâq (Lilith) as the first witch. |F0304.7.1$, Jinni counter-spirit violates woman with whom he is associated.

Ref.: Barghûthî (al-) 131-35 no. 21; Shamy (el-) "Belief Characters" 23-25.

E0724.3.5.1$, Counter-spirit harms human counterpart.


Ref.: RAFE 82 n. 268, 300 n. 17.-

E0724.3.5.1.1$, ASUkht (Sister) injures her human sister.

Ref.: RAFE 86 n. 286.-

E0724.3.5.1.2$, ASAkhkh (Brother) protects his human sister.-

E0724.3.5.2.1$, Counter-spirit causes death to human children.

Link: |F0499.4$, Jinni (fairy) kills human. |N0199.1.1$, A parent's male children die, female survive (live).

Ref.: RAFE 82 n. 268, 301 n. 18.

E0724.3.5.2.1.1$, "SIDS" (Sudden Infant Death Syndrome, 'khunmaq) caused by suffocation by malevolent counter-spirit (Qarînah, 'Ukht, or the like).

Ref.: RAFE 82 n. 267 268.-

E0725, Soul leaves one body and enters another. Type: 678.

Ref.: DOTTI 370.-

E0726, Soul enters body and animates it.

Link: |E0178.0.3$, Resurrection at Judgment Day involves both the body and its soul (or vice versa). |V0001.2.5S, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.

Ref.: Chauvin V 287 no. 171; Khalîfah 222-24.-

E0726.0.1$, Soul enters body through mouth.

Link: |A0185.12.0.1$, God 'breathes' soul into Adam's pottery figure. |C0869.2S, Tabu: abortion--(aborting fetus with soul).
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T0572.2, Abortion. [Means of terminating pregnancy].
Ref.: Ions 71; Thā' labī 16-17/(17): Shamy (el-) "Arab Mythology" no. 41.

E0726.1, Soul received at birth.
E0726.1.1S, Soul received at trimester of pregnancy.
Link: [C0869.28, Tabu: aborting fetus with soul].
E0727, Relation of body to soul.
Ref.: Khalîfah 241.
E0727.1, Debate of body and soul [as to the relative merits of each. [Y]. Type: cf. 293A$.
Link: [J0461.1, The belly and the members. Debate as to their usefulness. |U0282.0.1S, Debate with oneself over merits of living or dying (committing suicide).
Ref.: DOTTI 95.
E0727.2, Soul as vital principle.
Link: [E0780, Vital bodily members. They possess life independent of the rest of the body].
E0728, Evil spirit [(revenant)] possesses person.
Link: [F0381.0.1S, Fairy (jinni, spirit) possesses man. |G0303.9.8.13.3S, Satan (The Devil) possesses person (animal).
|G0303.16.14, The devil exorcised. |K2385, Demon enters person and refuses to leave until wishes have been fulfilled.
Ref.: Basset Mille 1 59 no. 4; DOTTI 83 342 450/{Tns}; RAFe 303 n. 29; Shamy (el-) Egypt 284 no. 41/ef.]
E0728.0.1S, Soul (double) possesses living person.
Link: [E0261, Wandering ghost makes attack. Unprovoked and usually unmotivated.
Ref.: Maspero 143 no. 7 n. 3.
E0728.1, Evil spirit [(revenant)] cast out of person.
Link: [D2176.3, Evil spirit exorcised. |D2176.3.4, Devil cast out of possessed man's body. |E0722.2.8.3.4S, Soul lingering in body (corps) after death squeezed out (by hand). |F0382, Exorcising fairies].
E0730, Soul in animal form.
Link: [F0234.1, Fairy in form of an animal. |F0401.3, Spirit in animal form.
Ref.: Schmidt-Kahle 10-11 no. 7.
E0730.1, Souls of animals.
Ref.: Khalîfah 271.
E0730.1.1S, Souls of animals perish after death.
Link: [E0702.2S, A human's soul is eternal; it does not perish with death.
Ref.: Khalîfah 271.
E0731, Soul in form of mammal.
E0731.2, Soul in form of cat.
Link: [F0401.3.6.1S, Spirit (afrit, jinni) in the form of cat.
Ref.: DOTTI 125 129 169/{Sdn}.
E0731.10, Soul in form of fox.
Ref.: DOTTI 153/{Egy}; CFMC: Sawâm)ah 71-1 14-1-no. 1.
E0731.15S, Soul (ghost) in form of sheep.
Ref.: Schmidt-Kahle 10-11 no. 7.
E0732, Soul in form of bird. Type: cf. 505, 505A$,
Link: [E0722.1.4, Soul leaves the body in form of bird. |F0234.1.15, Fairy in form of bird.
Ref.: Ions 109; Simpson 209 n. 35; W.M. Müller 174; DOTTI 253 254 397; Littmann Tigré 308-9 no. 112; MITON; RAFe 80 n. 258, 121 n. 421; Shahâb 86-88; Shamy (el-) "Egypt" (1971) no. 6.
E0732.9, Soul in form of hawk or falcon, seen in dream.
E0732.9.0.1S, Soul in form of hawk or falcon. (The Ba/Bâ).
E0732.10S, Soul in form of owl.
Link: [A2426.2.17, Origin of owl's cries. |E0473.2S, hámah: ghost of murdered person in owl-form that cries for revenge.
Ref.: Ions 134/(picture /cf.; Damiří I 160; Damiří II 59: Shamy (el-) "Arab Mythology" no. 117;
Littmann 308-9 no. 112: Shamy (el-) "Arab Mythology" no. 116; RAFe 113 no. 386.
E0733, Soul in form of reptile.
E0733.1, Soul in form of serpent [(snake)].
Link: [F0401.3.8, Spirit in form of snake].
E0734, Soul in the form of insect.
E0734.1, Soul in the form of butterfly.
Ref.: K. Sa’d-al-Din Turâš II:10 21.>

E0734.7, Soul in the form of fly.
Ref.: RAFe 121 n. 421.>

E0734.7.1$, Soul in the form of blue (green) fly.
Ref.: RAFe 121 n. 421.>

E0740, Other forms of the soul.>

E0741, Soul in form of heavenly body.>

E0741.1, Soul in form of star.
Link: |E0712.8$, Soul hidden in heavenly body (star, planet).
Ref.: Ions 24, 42.>

E0741.1.1, Shooting star signifies that someone is dying.
Link: |A0788.6$, Shooting star is a star falling due to death of angel carrying it.
Ref.: RAFe 36.>

E0741.1.1.1, New star for each birth.>

E0741.1.1.2, Star as sign of birth of hero.
Link: |M0302.4, Horoscope taken by means of stars. [Astrology]. |M0311.0.4.2$, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.). |T0054, Choosing bride by horoscope. |T0570.3.1$, Conception at appearance of certain star ensures birth of hero ("rising star").>

E0742, Soul as light.>

E0750, Perils of the soul.>

E0750.0.1, Soul cannot enter heaven till body is buried.
Link: |E0235.2, Ghost returns to demand proper burial.

E0750.0.2$, Destroying tomb deprives the deceased of burial rituals and angers the soul (double).
Link: |E0235.2, Ghost returns to demand proper burial.
Ref.: Maspero 143 no. 7 n. 3.>

E0750.2, Perilous path for soul to world of dead.>

E0751, Souls at Judgment Day.>

E0751.0.1, There are to be two resurrections.

E0751.0.3$, Tomb-judgment: by interrogative angels. It precedes resurrection.
Link: |A0679$, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial. |J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nâkir and Nakîr].

E0751.1, Souls weighed at Judgment Day.
Link: |A0464.5$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.).
Ref.: Simpson 183/cf.

E0752, Lost souls.>

E0752.1.2.1, Demons amuse themselves by plaguing souls in hell.
Link: |A0671.1.5$, zabâniyah: Hell's angels; they administer punishments (torture).

E0752.8, Souls of dead eaten by sky-spirits.

E0752.9, Souls of wicked eaten by deity.
Link: |B0014.1.1S, Ammut (Ament). Combination of lion, hippopotamus, and crocodile. Devours hearts of sinners.

E0753$, Homeless soul (or 'double').
Ref.: Maspero 26-272 no. 2-1-1 n. 1 143 n. 3 no. 7.>

E0753.1$, Homeless soul: soul without the body to which it belonged.
Link: |E0511, The Flying Dutchman. [Phantom ship sailed eternally]. |E0721.2.3.2$, Body cremated so soul cannot return to it. |Q0407.1.1S, Body destroyed so that soul cannot return to it: resurrection impossible.
Ref.: Maspero 26-027 no. 2-1 n. 1.>

E0753.2$, Homeless soul: soul without tomb for burial of body to which it belonged.
Link: |E0478.1$, Indignities to corpse (by living person). |V0060.0.1S, Necessity of burial.
Ref.: Maspero 143 no. 7 n. 3.>

E0754, Saved souls.>

E0754.1, Condemned soul recovered [(saved)]. Type: cf. 760*.
Ref.: DOTTI 426.
E0754.3, Burial in certain ground assures going to heaven.
Link: [V0085.6.1.1S, Desiring death (and burial) in "Holy Land".]
Ref.: Basset, Mille I 509 no. 200/cf.; RAFe 300 n. 14; Shamy (el-) "Belief Characters" 32-33 n.-
E0754.9S, Corpse (coffin) ascends to heaven.
Link: [E0405S, Uncontrollable corpse (‘flying bier’): bearers compelled as to speed and route.]
Ref.: Basset, Mille III 423 no. 253; Shamy (el-) "Belief Characters" 22/(implicit) no. 62R.-
E0755, Destination of the soul.
Link: [E0581, Dead person rides.]
E0755.0.4S, Abode of humans' souls.
Link: [E0481.8.6S, Abode of the dead in trees. E0481.8.3, Venus as land of dead. E0706, Abode of unborn souls.]
E0755.0.4.1S, al-barzakh (Isthmus) as the abode of humans' souls.
Link: [A0691S, al-barzakh (Isthmus, [Purgatory]): intermediate world between heavens and earth. E0755.3, Souls in purgatory.]
Ref.: Khalîfah 242-44 258-65; Lane 525-26 n. 7; MITON; HE-S: Kafr El-Zaytûn 69-4 no. 7.-
E0755.0.4.3S, Souls reside with God (in the sky).-
E0755.0.4.3.1S, Souls reside with deity in west.
Link: [A0768.1.1S, Stars ordered (by deity) to set in west. E0741.1, Soul in form of star. H1257, Quest for location of paradise.]
Ref.: Maspero, Ixxi-Ixxiv/cf.; Simpson 124.-
E0755.0.4.3.2S, Souls reside in valley.
Link: [A0671.2.4.14.2S, Names given Hell's fires (strata). F0756.1, Valley of fire. Z0141.3.1S, Red as symbol of evil (danger, drought, etc.).]
Ref.: Ishbihî 53; Zîr 19.-
E0755.0.4.4S, Souls reside in aquatic environment.-
E0755.0.4.4.1S, Souls reside on an island.
Link: [A0872.2S, River (sea) that leads to the land (island) of the dead. E0481.2, Land of dead across water. F0129.4.4, Voyage to island of the dead.]
E0755.0.4.4.1.1S, "The Island of the Double" (Island of the Ka/Kâ) as the abode of humans' souls.
Link: Maspero, Ixxii-Ixxxiv no. 5.-
E0755.0.4.4.2S, Souls reside in well.
Link: [D0926, Magic well. F0402.6.3, Demons live in well.]
Ref.: Khalîfah 350.-
E0755.0.4.4.2.1S, Souls of believers reside in sacred well (e.g., Zamzam-well, Jerusalem-well, etc.).
Link: [V0134.5S, Zamzam as a sacred well.]
Ref.: RAFe 125 n. 439.-
E0755.0.4.4.2.2S, Souls of disbelievers confined in torturous (condemned, bottomless, etc.) well (e.g., Barahût/Barhût). Ref.: Tal’i labi 101; Qazwini 1 304; Ishbihî 502; Khalîfah 350; RAFe 125 n. 439.-
E0755.1.1, Heavenly hierarchy.
Link: [V0220.0.1S, Hierarchy (stratification) of saints. V0463.0.2.2S, Community of martyrs.]
Ref.: Lane 525-26 n. 3.-
E0755.2, Souls in hell (Hades).-
E0755.2.5, Icy hell.
Link: [Q0567, Punishments by cold in hell.]
Ref.: Jâhiz V 66-71-(lit.).-
E0755.2.8, Dialogue between Christ and the souls in hell.
Link: [A0171.4S, God answers questions. (Dialogue between God and a creature, usually a sacred person.)]
Ref.: Basset, Mille III 171 no. 110.-
E0755.2.8.[1], Series of hells.
Link: [A0671.2.4.14S, Seven strata of hell's fires.]
Ref.: MITON.-
E0755.3, Souls in purgatory. Type: 769*.
Link: [E0755.0.4.1S, al-barzakh (Isthmus) as the abode of humans' souls. V0511.3, Visions of purgatory ([al-barzakh]).]
E0756, Contest over souls. Type: 808, 808A.
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Ref.: DOTTI 446.

E0756.1, Devils and angels contest for man's soul. Type: 808.
Ref.: Ions 136 cf.; DOTTI 416 446 [lit.].

E0756.1.1, Hell's angels (zabâniyah) and angels of Paradise contest for a person. Type: 808.

Link: [A0671.1.5, zabâniyah: Hell's angels; they administer punishments (torture).]

Ref.: Ibshîhî 18-19 639; Basset Mille III 247 no. 146, 530 no. 322; DOTTI 446; Shamy (el-) Egypt 229 no. 65.

E0760, Life index. Object or animal has mystic connection with person. Changes in one correspond to changes in the other.

Link: [E0761.3, Life-token: tree (flower) fades.]

Ref.: Kisâ'î 75-77 (Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.

E0761, Life token. Type: 301A, 303, 318, 707.
Ref.: Ibshîhî 18-19 639; Basset Mille III 247 no. 146, 530 no. 322; DOTTI 446; Shamy (el-) Egypt xi n.; Slyomovics 69.

E0761.1.7.2, Life token: scissors (razor, knife) drip blood.
Ref.: Chauvin VII 198.

E0761.3, Life-token: tree (flower) fades.
Ref.: Chauvin VII 198.

E0761.4.4.1, Life token: ring tightens around finger. Type: 707.
Ref.: DOTTI 110; Shamy (el-) Egypt 239 no. 1.

E0761.4.4.1.1, Life token: ring tightens around finger. Type: 707.
Link: [Z0186.9.1.1, Symbolism: ring--vagina, anus.]
Ref.: DOTTI 100 126 144 355 385 [Sdn].

E0761.5, Life token: object breaks (bursts).

Ref.: Chauvin VII 198.

E0761.5.7, Life token: organic object ages or withers.
Link: [E0760, Life index. Object or animal has mystic connection with person. Changes in one correspond to changes in the other.]

Ref.: DOTTI 100 109 519 751 [Alg, Plst]; Littmann al-Quds 255-59 (Arabische 396-402).

E0761.6, Life token: troubled liquid.
Ref.: Clark 1045, Magic beer.
Ref.: Hollis 27; Maspero 10 no. 1; DOTTI 146.

E0761.7, Life token: miscellaneous.

Ref.: DOTTI 176; RAFE 126 n. 444.

E0761.2, Life bound up with that of an animal. Person to live as long as animal lives.

E0761.2.1, Person to live as long as a certain eagle lives: (Lubad: the seventh of seven eagles, or the third of three eagles).
Ref.: D1857.3, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.). J0234.35, Longevity chosen above all else.
Ref.: Tha'âlabî 39: Shamy (el-) "Arab Mythology" no. 110; Burton X 118 n.; RAFE 114 n. 388.

E0761.3.0.1, Life bound up with magic object. When magic object is lost, person dies.
E0761.3.3, Life bound up with tree. Type: 613.
Link: |A0652.3.2$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies).
Ref.: Chauvin II 193 no. 12; DOTTI 344 345/(lit.); Lane 471/cf.: Shamy (el-) "Arab Mythology" no. 19; Shahâb 86-88.-
E0765.3.6$, Life bound up with idol.
Ref.: DOTTI 106 289/{Egy}.
E0765.4, Life bound up with external event. Death to come when certain thing happens.
Link: |T0859.5.1S, New-born child divine compensation (Cawa/d/Ciwa/d) for recently deceased relative.>
E0765.4.3$, Father will die when daughter bears son.
Link: |T0859.5.1S, New-born child divine compensation (Cawa/d/Ciwa/d) for recently deceased relative.>
E0765.4.3.3$, Man (father) will die upon birth of own son. Type: 937A*.
Link: |E0765.4, Life bound up with external event. Death to come when certain thing happens. |M0343, Parricide prophecy. |Oedipus. |M0343.0.1.1S, Prophecy: father's death at hands of son (son will kill father). |N0260.1S, Childless person dies before birth of long awaited child.>
E0765.4.3.3.1$, Father will die if he sees own his child. Type: 937A*.-
E0765.4.8$, Supernatural being will die if certain thing happens.
E0765.4.8.1$, Queen of vipers will die when man (hero) bathes.
Link: |C0721, Tabu: bathing.
Ref.: MITON; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.-
E0765.4.9$, Life bound up with external event--miscellaneous.
E0765.4.9.1S, Person will die if he sees the sun. Type: 937S.
Link: |E0765.1, Life bound up with light (flame).
Ref.: DOTTI 641.-
E0765.5, One person's life dependent on another's.
Ref.: Nabhânî (al-) II 42.-
E0767.1, Affinity of person to object. [Empathy with an object].
Link: |U0245$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".
Ref.: D.H. Müller Shauri: SAE VII 132 no. 40.-
E0768$, Affinity of person to animal or bird.
E0768.1S, Person's wellbeing (fortunes) bound up with that of a horse.
Link: |E0765.2, Life bound up with that of an animal. Person to live as long as animal lives.
Ref.: Zir 75.-
E0769$, Affinity (sympathy, empathy)--miscellaneous.
E0769.1S, Affinity of one body member (part) to another--(non-biological).
Link: |P0302.1S, Cohesion among members of small group (esprit de corps).
Ref.: Maspero 13 no. 1 n. 2.-
E0770, Vital objects. Objects that have life in them.
E0771, Ring with life in it.--
E0780, Vital bodily members. They possess life independent of the rest of the body.
Link: |E0178.2.2$, Incomplete (partial) resurrection (resuscitation): only certain organ(s) become alive. |E0727.2, Soul as vital principle.>
E0780.2, Animal bodily [member] transferred to person or other animal retains animal powers and habits. Type: 660, 1862DS.
Link: |E0781, Eyes successfully replaced. |E0782, Limbs successfully replaced. |E0789.2S, Organ from animal used in man. Ref.: DOTTI 939.-
Link: |F1036.1$, Dead man's blood forms supernatural message (from God). Ref.: DOTTI 146 171.-
E0780.3.1S, Blood of murdered person cries out for revenge (justice).
Link: |E0299.6S, Ghost demands revenge. |E0473.2S, hâmah: ghost of murdered person in owl-form that cries for revenge.
Ref.: Thâ'labî 26-27/(27): Shamy (el-) "Arab Mythology" no. 60 61.-
E0780.4S, Vital bone (speaks, moves, etc.).
Link: |E0178.0.2S, Certain part of dead body remains eternally vital. |E0632.1, Speaking bones of murdered person reveal
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malign. |E0789.2.1.1$, Only pig's bone compatible with man's.
Ref.: DOTTI 171/\{Tns\}.

E0780.4.1$, Bone in grave would express owner's feeling when alive.
Link: |E0350$, Dead returns to ensure that guests receive hospitality.
Ref.: MITON.

E0780.5$, Transplanted organ retains original characteristics. Type: 318A\$, cf. 1862D$.
Link: \{X0372.7.3$, Animal bodily members substituted for human's; patient acquires animal's habits.
Ref.: DOTTI 148 149 220 379 \{Egy, Kwt, lit.\}; TA|W|T 435 no. 25.>

E0781, Eyes successfully replaced. Type: 403D$.
Ref.: DOTTI 153 163 191 226/\{Sdn\}.

E0781.2, Eyes bought back and replaced. Type: 403D$.
Ref.: DOTTI 189 191 262/\{Plst, Sdn\}; TA|W|T 423 no. 10/\{Egy\} 439 no. 30/\{Syr\} 444 no. 35/\{Irq\}.

E0782, Limbs successfully replaced. Type: 318A, 403D, 706.
Link: |D2161, Magic healing power.
Ref.: Jâh\i\z\i II 14; DOTTI 148 191 379; TAWT 444 no. 35/\{Irq\}.

E0782.1, Hands restored. Type: 706.
Ref.: DOTTI 379; Shamy (el-) "Eg. Balladry": "Ring of CAlî" no. 55.

Ref.: DOTTI 189 191 262/\{Plst, Sdn\}; TA|W|T 418 181-87; CFMC: "UKH-I no. 531.

E0782.6$, Severed genitals replaced. Type: 318A$.
Link: |V0059.2.1$, Severed organ restored in answer to prayer.
Ref.: Ions 59; DOTTI 148 149 220 379/\{Kwt, lit.\}.

E0782.6.1$, Severed penis (phallus) replaced. Type: 318A$.
Ref.: Budge Gods II 192-93; Ions 59; DOTTI 150/\{lit.\}; TA|W|T 435 no. 25/\{Egy\}; JaCfar (al-) no. 10.

E0782.6.1.1$, Pitcher's spout substituted for man's severed penis (by saint).
Ref.: CFMC: Cairo 69-9B (comment: personal communication to Shamy (el-)).

E0783, Vital head. Retains life after being cut off.
Ref.: D0992, Magic head. |E0789.3.1$, Severed head rejoins body. |F0511, Person unusual as to his head.
Ref.: DOTTI 945 947/\{Sdn\}.

E0783.1, Head cut off and successfully replaced. Type: 325A\$, 1930.
Ref.: DOTTI 154 953.

E0783.5, Vital head speaks. Type: 980H$.
Ref.: DOTTI 681; Hanauer 31 (forty heads); TA|W|T 415 no. 3.

E0783.5.1$, Severed head speaks.
Ref.: MITON.

E0783.6, Headless body vital.
Ref.: DOTTI 154 953.

E0783.6.1$, Headless body (of deity) transforms self to headless statue.
Ref.: D0630.4, Deity has power of self-transformation. X1726.2, Man cuts off own head, picks it up and replaces it.
Ref.: Simpson 118.

E0786, Heart successfully replaced. Type: 660.
Ref.: D0668.1, Skillful surgeon removes and replaces vital organs.

E0786.1$, Severed heart (liver) speaks. Type: 980H$.
Ref.: DOTTI 681; TA|W|T 415 no. 3/\{Egy\}.

E0788, Severed pap [(breast)] regrows when woman bears child.

E0789, Vital bodily members--miscellaneous.

E0789.1, Organs exchanged with those of animal.
Ref.: DOTTI 171/\{Tns\}.

E0789.2.1$, Only pig's bone compatible with man's.
Ref.: DOTTI 171/\{Tns\}.
Link: |F0668.1, Skillful surgeon removes and replaces vital organs. |E0780.2, Animal bodily [\ldots] transferred to person or other animal retains animal powers and habits.>

E0789.2.1S, Only certain animals’ organs are compatible with man’s.

Link: |E0780.2, Animal bodily \ldots transferred to person or other animal retains animal powers and habits. |E0780.4S, Vital bone (speaks, moves, etc.).

Ref.: Jâhiz IV 95.-

E0789.3S, Severed organ rejoins body.-

E0789.3.1S, Severed head rejoins body. Type: 325AS, 1930.

Link: |B0011.5.5, Self-returning dragon’s head. |E0783, Vital head. Retains life after being cut off. |G0635.1, Monster’s returning head. Joins body after it has been severed.


E0789.3.2S, Body cut through (cut-up) rejoins.

Ref.: Budge/Romances 154 no. A-11; Tha’labi 243/(Girgis’s/miraculous).-

E0789.3.2.1S, Serpent cut through, parts rejoin.

Ref.: Budge/Romances 154 no. A-11.-

E0789.4S, Severed organ refuses to rejoin body. Type: 1930.

Ref.: DOTTI 953.-

E0789.4.1S, Severed head refuses to rejoin body. Type: 1930.

Ref.: DOTTI 114 945 947 953/{Egy}.-

E0789.8S, Severed limb prevented from rejoining body.

Link: |E0431, Precautions at funeral against revenant.-

E0789.8.1S, Sand (dirt, or the like) placed between severed limbs prevents them from rejoining.

Link: |E0431.7.2.1, Head of beheaded man separated from body (by walking between them) to prevent return. |G0635.1, Monster’s returning head. Joins body after it has been severed.

Ref.: Budge/Romances 156 no. A-11.-

E0790, The soul--miscellaneous.-
F. MARVELS

F0-F199, Otherworld Journeys

F0000, Journey to otherworld.
Ref.: Burton VIII 70, IX 181ff., S II 85ff., S IV 443ff.
F0000.1, Names for otherworld.
F0001, Journey to otherworld as dream or vision.
Link: |J1798$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)–or the imaginary is mistaken for actual.)
F0002, Translation to otherworld without dying. Type: cf. 806S-806A.$
Link: |F0011.2, Man goes to heaven without dying. |F008, Descent to lower world of dead (Hell, Hades).
Ref.: Tha Clabî 30: cf. Shamy (el-) "Arab Mythology" no. 84; DOTTI 445 446/{Egy}.
F0007, Journey to otherworld with angel. Type: cf. 806.$
Link: |B0041.3S, al-Burâq: angel-horse (she-mule). |F0063.2, Mortal taken to heaven by angel.
Ref.: Damîrî II 182-3: cf. Shamy (el-) "Arab Mythology" nos. 109-1 109-2; DOTTI 240 445 446/{lit.}.
F0009S, Utopian otherworld. Type: 470CS, 470DS, 470FS.
Link: |F0011.2, Land of the blessed. Everything as it should be. |H1376.11$, Quest for equitable people (the just nation, tribe, etc.). |V0298.1S, Pious community.
Ref.: Damîrî II 182-3: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; Bassett Mille III 569 no. 348; DOTTI 239 240 241 243 446/{lit.}; RAFE 38 n. 121, 306 n. 50.

F0010-F79, The upper world.

F0010, Journey to upper world. Type: 800-809.
Ref.: Chauvin VII 54ff. no. 77.
F0011, Journey to heaven (upper-world paradise). Type: 800-809.
Link: |F0069S, Tour of sky-worlds.
Ref.: Burton II 197n.; Lane 468-69 482.
F0011.1, Journey to heaven in trance.
F0011.2, Man goes to heaven without dying.
Link: |D1856, Death evaded. Person enters on the next life without dying. |F0002, Translation to otherworld without dying. |K0354.3.1S, Mortal on tour of paradise (sky world) tries to escape eviction by clinging to tree branches–(must be dragged away).
Ref.: Tha Clabî 30: cf. Shamy (el-) "Arab Mythology" no. 84; DOTTI 106 108 446/{Plst}.
F0012, Journey to see deity. Usually to the upper world. Type: 460A, cf. 759DS.
Ref.: DOTTI 229 425.
F0015, Visit to star-world.
F0018S, Person is abducted from earth by inhabitants of another planet (world).
Link: |K0419.12.1S, Blame for missing person fastened on jinn (fairies).

F0030, Inhabitant of upper world visits earth.

F0034, Temptress sent from upper world by deity (Pandora).
Link: |T0370S, Satanic (diabolic) beauty: an utterly wicked (evil) person with extraordinary good looks.
Ref.: Maspero xvii n. y/cf.
F0037S, Inhabitants of another planet (extra-terrestrial) visit earth.
F0038S, Inhabitants of another planet communicate with earth creature(s).

F0050, Access to upper world.

F0052, Ladder to upper world.
Link: |Z0139.7, Ladder as symbol of upward progress.
Ref.: Ions 78/("ladder of the sky"); W.M. Müller 176.
F0054, Tree to upper world. Type: 1960G.
Ref.: W.M. Müller 176.
F0055, Mountain reaches to sky.
Ref.: W.M. Müller 176.
F0055.3S, Mountain so high that no clouds can reach its peak. Type: 936*.
Ref.: MITON; Qazîwnî I 262.
F0056, Sky-window. An opening into the sky gives access to upper world.
Link: |A0661.0.1.1.3S, 'Door (Gate) of Atonement' leads to gates of heaven.
F0057, Road to heaven. Type: 806S, 806A.$
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Ref.: Tha Clabî 30: Shamy (el-) "Arab Mythology" no. 84; DOTTI 445 446.

**F0060, Transportation to or from upper world.**

F0062, Bird carries person to or from upper world. Type: cf. 470DS, 470ES.
Ref.: DOTTI 241 242; Shamy (el-) "Sailor" 48 no. 4C.

F0062.1, Birds carry person to upper world.
Ref.: Chauvin VII 84 no. 373bis n. 2.

F0063, Person carried to upper world by deity (spirit).
Ref.: Damîrî II 182-83/cf.: Shamy (el-) "Arab Mythology" no. 109-1; DOTTI 240 446/{lit.}.

F0063.6S, Person carried to skies by saint.

F0066, Ascent to upper world on horseback.
Ref.: [V0215.5S, Prophet Mohammad's ascent to Heavens via Jerusalem and return to earth (al-`Iṣra` wa al-Mi`râj).]

F0069S, Tour of sky-worlds. Type: 806S, cf. 979S, 801.
Ref.: F0011, Journey to heaven (upper-world paradise).
Ref.: Budge/Spitta Romances 204-212 no. B-02; DOTTI 445 446/{Egy}; MITON; Shamy (el-) "Eg. Balladry": "Ibrāhîm el-Disûqi" no. 59.

F0069.1S, Saint takes person (mother) on tour of paradise and hell. Type: 806S.
Ref.: [J2121.5.1.3S, Saint carries house with inhabitant(s) to destination. Usually, holy place. J2133.5.1, Wife carried up tree to sky in bag in husband's teeth. She asks questions and he drops her when he answers. J0240.3S, Mother's spiraling demands: price for her heart's contentment. J0172.8, Mother of saint admitted to heaven.
Ref.: Maspero 148-53 no. 8/cf. (to Amentît/the other world).; DOTTI 445 446/{Egy}; RAFE 298 n. 6; Shamy (el-) "Egypt" 259 no. 12; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqi" no. 59.

F0069.3S, Search in the sky-world: looking for something (someone) in paradise (hell). Type: 806S.
Ref.: F0069.8.2S, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (al-barzakh), or the like. F1012.1S, The long search: looking for something (someone) for unusually long time (years).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.

F0070S, Ascent to other planets (worlds) by space ship (flying saucer).

F0071S, Ascent to other planets (worlds) by 'UFO'.
Ref.: F0282.4S, Jinn (fairies) came to earth on falling star.
Ref.: F0282.4S, Jinn (fairies) came to earth on falling star.
Ref.: F0282.4S, Jinn (fairies) came to earth on falling star.

F0080-F109, The lower world.

**F0080, Journey to lower world.** Type: 301, 650A.
Ref.: DOTTI 101 353.

F0081, Descent to lower world of dead (Hell, Hades). Type: 806A.
Ref.: E0498S, Visit to the land (world) of the dead. F0002, Translation to otherworld without dying.
Ref.: Maspero 151-53 no. 8; Tha Clabî 30/cf.: Shamy (el-) "Arab Mythology" no. 84; DOTTI 446.

F0081.1, Orpheus. Journey to land of dead to bring back person from the dead.

**F0090, Access to lower world.**

F0092, Pit entrance to lower world. Entrance through pit, hole, spring, or cavern. Type: 301, 953A, cf. 470CS-ES.
Ref.: F0158, Pit entrance to otherworld.
Ref.: DOTTI 101 239 242 658.

F0093.1, River entrance to lower world.
Ref.: W.M. Müller 176.

**F0100, Visit to lower world--miscellaneous motifs.**

F0101.3, Return from lower world on eagle. Type: 301.
Ref.: F0174.3S, Person carried back from otherworld by bird.
Ref.: DOTTI 101.

F0102, Accidental arrival in lower world. Type: 301.
Ref.: DOTTI 101.
F. Marvels

F0102.5$, Hero 'rammed' into lower world by one of two fighting rams (black and white) when he tried to separate them. Type: 301, 1643A$.

Ref.: DOTTI 101 891.>

F0110-F199, Miscellaneous otherworlds.>

F0110, Journey to terrestrial otherworlds.>

F0110.1, Wonder voyages. Type: 936A$, 1645D$.

Ref.: Chauvin V 32-35 no. 16 VII [lit.]; DOTTI 578 638 640 895/{lit.}.>

F0110.2, Wonder journey to the bottom of the sea. Type: 470F$.

Ref.: H1371.2, Quest for the bottom of the sea.>

F0110.3, Perilous sea-voyage. Type: 432, 936A$, 1689A.

Ref.: Maspero 102-103 no. 5 205 no. 15; Damîrî II 181; DOTTI 179 180 212 308 344 633 638 640 895 911/{lit., Mrc}; MITON; Sâji 221-29 no. 52[+1].>

F0110.3.1, Sindbad's sea-voyages. Type: 936A$.

Ref.: Chauvin VII nos. 373A-H 7-29; DOTTI 638; MITON.>


Ref.: Bustâni (al-) 276-82; DOTTI 221 239 240 241 242 243 246 247 456 457 638 693/{lit., Mrc, Plst}; Laroui 53-61; Littmann Egypten pt. I 31-35 no. 4; Littmann al-Quds 26-36 {Arabische 43-58}; Schmidt-Kahle I 190-99 no. 50; Shamy (el-) "Sailor" 57 no. 4C Around the World 149; Socin "Möslul und Maerdîn" 270-76 no. b-9; Spitta Grammatik 444-8.>

F0112, Journey to Land of Women. Island of women, land of maidens, country of the Amazons, etc. Type: cf. 470ES, 801ES.

Ref.: Chauvin VII nos. 373A-H 7-29; DOTTI 638; MITON.>

F0112.0.1.1, Journey to island inhabited by only one (beautiful) woman.

Ref.: MITON.>

F0112.0.1.2$, Community (nation, tribe, etc.) of females. They give birth to only females (no males).

Ref.: Ibshîhî 492.>

F0112.0.3$, Community of mermaids (water spirits): all females.

Ref.: Chauvin VII nos. 373A-H 7-29; DOTTI 638; MITON.>

F0112.1, Man on Island of Fair Women overcome by loving women.

Ref.: MITON.>

F0112.2, City of women. Type: cf. 470ES.

Ref.: P0722.1.1S, Community of only females (no men).

Ref.: Ibshîhî 500.>

F0112.4S, In the land of women where females govern (rule) the state, males perform domestic and menial chores.

Ref.: P0225.38, Kingdom of vipers: all females. J0420.0.2S, Jinn live under water. J0499.3.5S, Habitat of the jinn.

Ref.: MITON; RAFE 63 64 n.>

F0112.1.1, Journey to island inhabited by only one (beautiful) woman.

Ref.: MITON.>

F0112.2, City of women. Type: cf. 470ES.

Ref.: P0722.1.1S, Community of only females (no men).

Ref.: MITON; Ibshîhî 500.>

F0116.1, Voyage to the Land of Youth. Type: 470*.

Ref.: P0225.2S, Age as factor in population analyses.>

F0123, Journey to land of little men (pygmies).

Ref.: Damîrî II 181; DOTTI 285 402 709/{lit.}.>

F0127, Journey to animal kingdom. Usually underground. Type: 159C$.

Ref.: DOTTI 67.>

F0127.1, Journey to serpent kingdom.

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Link: B0221.4, Land of elephants. B0257.9.1.1.1S, Elephants's cemetery (graveyard)--they go there to die. F0731.7S, Island of ivory.
Ref.: Chauvin VII 26 no. 373G/(in Lang's); DOTTI 638.
F0127.4S, Journey to monkey kingdom. Type: 159CS.
Ref.: DOTTI 67.
F0129, Miscellaneous otherworlds.
Ref.: Link: W0030.5.2S, A clique of sorrowers bewail their misfortune: a number of persons (small group) united by regret for having lost.
Ref.: Link: X1505.3S, Land where everyone speaks obscenely.
Ref.: Ibshihi 617; DOTTI 679 956/{Egy}.
F0129.4, Journey to otherworld island.
Ref.: F0129.2, Voyage to Isle [[City, Land]] of Truth. People cannot lie. Type: 859FS, cf. 470DS.
Ref.: Link: F0701.2.1S, Land where everyone knows (and accepts) own social status and economic worth (value of earnings, purchasing power). F0701.4S, Land of Truth (Justice): no one lies, no one distrusts, no one refuses to help.
Ref.: Damirî II 182-83: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; DOTTI 240 446 479/{lit.}; MITON.
F0129.4.4, Voyage to island of the dead.
Ref.: Link: A0692, Island of the blest. A0872.2S, River (sea) that leads to the land (island) of the dead. F0755.0.4.4.1S, Souls reside on an island.
Ref.: Maspero lxxii no. 5/cf.
F0129.4.5, Voyage to Island of Darkness. Type: 774RS.
Ref.: Link: F0706, Land of darkness.
Ref.: DOTTI 432.
F0129.4.7S, Journey to isle (land) of one-eyed people.
Ref.: Link: F0535.5.1, War of pygmies and cranes.
Ref.: Qazwînî II 379-80/(passim); Damirî II 181: Shamy (el-) "Arab Mythology" no. 112-1.
F0129.4.9S, Journey to otherworld island--miscellaneous.
Ref.: Link: F0709.5.3S, Uninhabited Quarter(s) of earth: faraway.
Ref.: MITON.
F0129.4.9.2S, Journey to island (land) of cannibals. Type: 936AS.
Ref.: Link: A1602S (formerly A0874.7S), Inhabitants of the lower strata of earth. (Usually cannibals or beast-men). G0019.1S, Cannibals live on island (island of cannibals). G0407S, Lost ship (boat) lands on shores of land of ogres (cannibals).
Ref.: DOTTI 638; MITON.
F0129.5, Voyage to land of no return.
Ref.: Link: F0709.8.1S, Deadly site: "To enter is to die ('perish'), to exit is to live ('be reborn')." N0122.0.2S, The choice of roads: Road of Safety, Road of Sorrow, or Road of No-return.
Ref.: F0129.5.2S, Land from which no traveler has ever returned.
Ref.: Link: F0130.5.1S, 'Wâq-el-Wâq'. (Indonesia, Japan, etc.).
Ref.: MITON.
F0129.7, Journey to land of naked people.
Ref.: Link: P0715.9.1S, The uncivilized (barbarians, cannibals, savages, etc.).
Ref.: MITON; Ibshihi 499.
F0129.8S, Journey to land of strange customs (habits). Type: 470CS$-470FS, 936AS.
Ref.: Link: A1681, Tribal characteristics--eating. P0634.0.2.1S, People(s) who eat in public (streets, marketplaces, etc.). P0717S, Characteristic external treatment of body--national appearance. P0717.1.4S, People who remove their body hair (armpit, pubic, etc.). X1505, Topsy-turvy land. Land where all is opposite from the usual.
Ref.: DOTTI 239 638.
F0130, Location of otherworld.
Ref.: Link: A0671.0.1.1.1S, Hell is located in the sky.
F0130.1, Land of India (Greece) as otherworld. Type: 303BS, 936AS.
Ref.: DOTTI 110 638.
F0130.5S, Lands of the Far-East (China, Japan, etc.) as otherworld. Type: 303BS, 936AS.
Ref.: DOTTI 110 638.
F0130.5.1$, `Wâq-el-Wâq': (Indonesia, Japan, etc.).
  Link: |F0129.5.2$, Land from which no traveler has ever returned.
  Ref.: Ibshîhî 500; MITON; Shamy (el-) Egypt 3 9 no. 1 21 no. 2.–

F0130.9$, Location of otherworld--miscellaneous.

F0131, Otherworld in hollow mountain.
  Ref.: DOTTI 188 237/{Syr}.–

F0132, Otherworld on lofty mountain.>
  Link: |F0111, Journey to earthly paradise.
  Ref.: MITON.>

F0133, Submarine otherworld. Type: 470FS, 1889H.
  Ref.: Chauvin V 151 no. 73; DOTTI 66 243 244/{lit.}; MITON; Shamy (el-) "Sailor" 33 no. 2; TAWT 433 no. 23.–

F0133.1, Marine counterpart to land. Type: 470FS.
  Link: |F0724$, Wonders of the sea world.
  Ref.: Chauvin VII no. 241B n. 1; DOTTI 243; MITON; Wehr 124ff. no. 6.–

F0133.5, Otherworld at bottom of well. Type: 470CS, 480, cf. 563, 564.
  Ref.: DOTTI 239 249 321 323.–

F0133.6S, Otherworld inside body of a person. Type: 425L.
  Ref.: DOTTI 207; TAWT 433 no. 23/{Egy}.–

F0133.7S, Otherworld inside body of supernatural being. Type: 123, 333.
  Ref.: DOTTI 48 178.–

F0133.8S, Otherworld inside a watermelon. Type: 465, 1889QS, 1930.
  Ref.: DOTTI 155 235 243 293 371 379 946 947 953/{Egy}.–

F0140, Bounds of the otherworld.

F0141, Water barrier to otherworld.>
  F0141.1, River as barrier to otherworld.
  Link: |A0692.2$, River marks border to land of afterlife in the west. (Nile). |F0162.2, Rivers in otherworld.–

F0148, Wall around otherworld.
  Link: |A0661.0.9, Heaven surrounded by seven walls. |F0777$, Extraordinary wall (fence).>

F0150, Access to otherworld. Type: 470-470FS.–
  F0150.2, Entrance to other world guarded by monsters (or animals).–
  F0150.2.2, Entrance to other world guarded by spirits.>

F0150.2.2.1$, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess).
  Link: |A0310.1.1S, Goddess as guardian to the entrance of the world of the dead (crypt, tomb). |F0768.2.1S, City of the mummiified (the dead).
  Ref.: Maspero 127-28 no. 7 n. 4/(Maruitsakro).–

F0150.2.4S, Entrance to world of the dead guarded by vipers (serpents).
  Link: |A0313.5.5.1S, Goddess with viper's (serpent's) head. |N0582, Serpent guards treasure.–

F0151, Road to otherworld.–
  F0151.1, Perilous path to otherworld.>

F0151.1.1, Fertile valley [on way to otherworld].
  Link: |F0756.2.3S, Fertile valley (mountain, plain, pasture) where pasturing is prohibited--it is owned by monster (ogre, serpent, witch, etc.).–

F0152, Bridge to otherworld. Type: 471.
  Ref.: DOTTI 244.–

F0156, Door [(gate)] to otherworld. Type: 471.
  Ref.: DOTTI 244.–

F0158, Pit entrance to otherworld. Type: 470CS-ES.
  Link: |F0092, Pit entrance to lower world. Entrance through pit, hole, spring, or cavern. |F0764, Underground city.
  Ref.: DOTTI 239.–

F0158.1S, Cave entrance to otherworld. Type: 470CS, 801AS.
  Ref.: DOTTI 239.–
F0160, Nature of the otherworld.
  Link: F0130.95, Location of otherworld--miscellaneous.

F0162, Landscape of otherworld.
  Link: J077.25, Traveling allows enjoyment of different landscapes, (‘wonders of the worlds’, scenes, etc.). (Nature tourism).
F0162.1.2, Contrasting qualities found in otherworld garden.
  Link: A0698.4.1S, Waters of different tastes in paradise: bitter, sweet, and salty.

F0162.2, Rivers in otherworld.
  Link: A0694.5.2S, Rivers in paradise. F0141.1, River as barrier to otherworld.
F0162.2.1, The four [(three)] rivers of Paradise.
  Link: A0698.1.2.1S, Paradise's liquor (wine) non-intoxicating. A1332.9.1.1S, Eve makes Adam drunk in Paradise by giving him liquor.
F0162.2.3, Rivers of honey in otherworld.
F0162.2.3.1S, Rivers of milk in otherworld.
F0162.2.6, Rivers of oil, milk, wine, and honey in otherworld.
F0162.2.6.1S, Rivers of milk, wine, and honey in otherworld.
  Link: A0694.3S, Paradise as garden (Garden of Eden). A0698.1.2.1S, Paradise's liquor (wine) non-intoxicating. A1332.9.1.1S, Tree of life or fate. E0765.3.3, Life bound up with tree.
  Ref.: Lane 471: Shamy (el-) "Arab Mythology" no. 19.
F0162.3, Wishing-tree in otherworld.
  Ref.: DOTTI 773.

F0162.6, Lakes in otherworld.
F0162.6.2, Lake with water of life in otherworld.
  Type: 774R$. Link: D1338.1.1, Fountain [(spring)] of youth. F0162.8, Magic fountain in otherworld.
F0162.6.3, Reservoir of nectar of energy (vitality) in otherworld.
  Link: A0105.1S, Deity’s energy derives from mystical fluid (elixir, nectar) ("sa"). A0154.1, Magic drink gives immortality to gods. D1338.1.1, Fountain [(spring)] of youth. F0162.8, Magic fountain in otherworld.
  Ref.: Maspero 178 no. 10 n. 1.

F0162.8, Magic fountain in otherworld.
  Link: F0162.6.3S, Reservoir of nectar of energy (vitality) in otherworld.

F0169.3, Ship of glass in otherworld.
  Type: 470CS. Link: F0171.6.4.1S, People in otherworld pull luminous houseboat (crystal ship) against each other (in opposite directions). Conflict over worldly possessions.
  Ref.: DOTTI 239; Shamy (el-) "Sailor" 32 no. 2, Egypt 93 no. 12.

F0167, Inhabitants of otherworld.
F0167.10, No carnal sin in otherworld [(Paradise)].
F0167.10.1S, Beautiful maidens as man’s sisters in utopian otherworld.
  Type: 470ES.
  Link: F0302.0.3S, Jinn-‘mikhawiyyah (’bebrothering’): jinniyah (fairy, jinn-woman) as a man's foster-sister.
  Ref.: DOTTI 95 102 184 204 242 243 246 288 641 646/’Irq, Ymn].

F0167.14, Otherworld inhabitants segregated.
  Link: A0661.1.1S, Inhabitants of Paradise divided into strata. F0180.1S, Social stratification in otherworld.

F0167.14.1, Portion of otherworld for women [(harem)].
  Link: T0380.0.1S, Harem: place of female seclusion.

F0170, Otherworld--miscellaneous motifs.
F0171, Extraordinary sights in otherworld.
  Type: 301, 470CS.
  Ref.: DOTTI 101 239 242/’Iraq.

F0171.0.1, Enigmatic happenings in otherworld which are later explained.
  Type: 470CS, 471, cf. 313.
  Link: H0614, Explanation of enigmatic phenomenon. L0119.8.2.1S, Number (social rank) of mourners in funeral procession doesn't indicate reward (or punishment) the deceased will receive in the hereafter.
  Ref.: Maspero 151 no. 8; Basset Mille II 308 no. 62; DOTTI 128 215 239 240 244 245 362 371 444/’Igy, Iq, Kwt, lit.}; RAFE 306 n. 50; Shamy (el-) Egypt 258 no. 12.>
F0171.1, Fat and lean kine [(cattle, cows)] in otherworld. Type: 470BS/$801BS.
   Link: |D1812.3.3.5.1, Allegorical dream: ripe and unripe ears, fat and lean kine. |V0516.1$, Vision of future abundance (prosperity) followed by drought. (Pharaoh's dream).
   Ref.: |DOTTI 242.>
F0171.1.1S, Strong (fat) animal and weak (lean) animal amidst plenty of food in other world (land). Type: 471BS.
   Link: |U0061.0.2.1S, A poor person remains poor, even when he has money.
   Ref.: |DOTTI 217 245 511 569/Alg, Glf/gen.; Shamy (el-) Egypt 259 no. 12.>
F0171.2, Broad and narrow road in otherworld. Type: 301.
   Ref.: |DOTTI 101.>
F0171.4, Fighting animals seen in otherworld. Type: 301, 313.
   Link: |B0766.6$, Danger from aggressive (quarrelsome) household animals.
   Ref.: |DOTTI 101 128; Nacib 33-37 no. 3.>
F0171.6, Mysterious punishments in otherworld. Type: 840.
   Ref.: |DOTTI 461.>
F0171.6.0.1S, Futile behavior (efforts) in otherworld. Type: 470CS, 471BS.
   Ref.: |Maspero 151-52 no. 8; DOTTI 239 245; RAFE 306 n. 50; Shamy (el-) Egypt 259-60 no. 12.>
F0171.6.0.1.1S, Men working hard but their earnings are consumed by animals (asses) in other world. Type: 471BS.
   Link: |W0131.4$, Wasteful wife (woman). |W0256.6.5$, Wastefulness of women--(as compared to men).
   Ref.: |DOTTI 245/Alg, Glf/gen.; Shamy (el-) Egypt 259 no. 12.>
F0171.6.0.1.1.1S, Men cannot reach food hanging over their heads because others are digging holes under their feet. Type: 471BS.
   Ref.: |DOTTI 245/Alg, Glf/gen.; Shamy (el-) Egypt 259-60 no. 12.>
F0171.6.0.1.2S, Ram (goat) butting rock(s) with his horns in other world. Type: 471BS.
   Link: |Z0145.0.3S, Polygyny brings misery (trouble). |Z0194.1.5$, Goat (kid) symbolism.
   Ref.: |DOTTI 217 245 511 569/Alg, Glf/gen.; Shamy (el-) Egypt 259 no. 12.>
F0171.6.0.1.3S, Serpent leaves hole but cannot reenter (due to swelling of his body) in other world. Type: 471BS.
   Ref.: |W0047.1.0.2S, Word uttered (said) cannot be taken back (unsaid) no matter how hard one may try.
   Ref.: |DOTTI 217 245 511 569/Alg, Glf/gen.; Shamy (el-) Egypt 259 no. 12.>
F0171.6.2, People in otherworld pour water into tub full of holes. Type: 470CS.
   Ref.: |DOTTI 239.>
F0171.6.2.1S, Water for irrigation in otherworld is drawn from river in varying amounts, but is immediately poured back into it. (All earnings are eventually lost to others). Type: 470CS/801.
   Ref.: |DOTTI 239; Shamy (el-) "Sailor" 32 no. 2, Egypt 258 no. 12.>
F0171.6.2.4S, Spring (fountain, well) suddenly dries up (or its water sinks and cannot be reached) in other world. Type: 471BS.
   Link: |Z0139.9.3.2S, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice). |Z0168.0.1S, Water source symbolism (well, spring, fountain, etc.)--woman.
   Ref.: |DOTTI 217 245 511 569/Alg, Glf/gen.; Shamy (el-) Egypt 259 no. 12.>
F0171.6.4, People in otherworld with horses both before and behind wagon. They pull against each other.
   Ref.: |DOTTI 722.>
F0171.6.4.1S, People in otherworld pull luminous houseboat (crystal ship) against each other (in opposite directions). Conflict over worldly possessions.
   Link: |F0169.3, Ship of glass in otherworld.
   Ref.: |Shamy (el-) "Sailor" 32 no. 2, Egypt 93 no. 12.>
F0171.9S, Ripe and unripe fruit simultaneously harvested (by old man) in otherworld. (The young die as well as the old).
   Link: |U0251, The bad customs of the world [i.e., nature of life]: the young die as well as the old. Hence youth enters monastery.
   Ref.: |Shamy (el-) "Sailor" 32 no. 2, Egypt 93 no. 12.>
F0172, No time, no birth, no death in otherworld.
F0172.1, No gloom, no envy, etc., in otherworld.
F0173, Otherworld land of happiness.
F0173.4$, No wailing or sorrow over the dead in utopian otherworld. Type: 470FS.
   Ref.: DOTTI 243; MITON.
F0174, Hero carried off to otherworld by his supernatural wives.
F0174.2S, Hero (prayer-crier) carried off to otherworld by bird. Type: 470DS.
   Link: [J0552. Man carried by bird. J2135, Magic air journey.
   Ref.: MITON.
F0174.3$, Person carried back from otherworld by bird. Type: 470DS, cf. 301.
   Link: [J0322.1, Hero feeds own flesh to helpful animal. [F0101.3, Return from lower world on eagle. [N0794S, Adventure from opening forbidden chamber (door).
   Ref.: DOTTI 105 241; MITON.
F0177, "Heavenly Academy" in otherworld.
F0177.2S, Wise woman (wife) in otherworld teaches hero (husband) secrets of utopian life.
   Ref.: Shamy (el-) Around the World 158-59.
F0178.2, Green as otherworld color.
   Ref.: Wehr 125 no. 6.
F0179, Piety (religious exercise) as a system of earnings (economic) in utopian otherworld. Type: 470CS, cf. 470DS.
   Ref.: DOTTI 239; MITON; RAFE 306 n. 50.
F0179.1S, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. Type: 470CS.
   Link: [F0769.1, Town where everything is sold at one price. |L0212.5S, Blessings accepted in lieu of payment prove more valuable. |P0775.0.1S, Unusual monetary system.
   Ref.: Tha'labi 18: Shamy (el-) "Arab Mythology" no. 44-1; DOTTI 239; Shamy (el-) Around the World 157-58.
F0180S, Nature of social life in utopian otherworld. Type: 470CS.
   Link: [A0698.6S, Social organization in paradise. |V0298.1S, Pious community.
   Ref.: Damiri II 183: Shamy (el-) "Arab Mythology" no. 109-2; DOTTI 239.
F0180.1S, Social stratification in otherworld.
   Link: [A0661.1.1.1S, Inhabitants of Paradise divided into strata. [F0167.14, Otherworld inhabitants segregated.
   Ref.: Khalifah 240/(souls).
F0180.2S, Each person is fully aware of purchasing power of his earnings in utopian otherworld. Type: 470CS.
   Link: [J0709S, Wisdom of living within one's means.
   Ref.: DOTTI 239; Shamy (el-) Around the World 157.
F0181, Lovemaking in otherworld.
   Link: [T0099.0.2S, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification).
F0181.1S, Choosing a wife in utopian otherworld. Type: 470CS.
   Link: [T0101S, Qualities required in a spouse.
   Ref.: DOTTI 239; Shamy (el-) Around the World 156.
F0181.2S, Marriage in utopian otherworld is only between equals.
   Ref.: Shamy (el-) Around the World 156.
F0183, Foods in otherworld. Type: 470DS.
   Link: [A0998.3S, Foods of paradise.
   Ref.: DOTTI 241.
F0183.1, Automatic service in otherworld: any sort of food desired furnished.
F0184, Otherworld king.
F0185, Otherworld queen.
F0200-F699, MARVELOUS CREATURES.
F0200-F399, Fairies and elves.

F0200, Fairies (elves).
Ref.: Ibhishîhî 1748/(implicit/poem).

F0200.0.1S, Solomon as supreme ruler of all jinn and similar beings (afrits, dwarfs, elves, etc.).
Link: |J0171.1.1, Solomon as master of magicians. |F0252, Government of fairies (jinn). |F0402.2, Government of demons. |F0451.4.5.1, Dwarfs are ruled by a king. |R0181.3S, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.
Ref.: MITON; Qazwîni II 180-83; RAFE 58 n. 190.

F0200.0.1S.1S, Solomon puts jinn to industrious work (forced labor).
Link: |F0387.1S, Supernatural being (fairy, Jinni, etc.) enslaved. |R0181.3S, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.
Ref.: Ibhishîhî 495-96; RAFE 56.

F0200.7S, Social organization of jinn societies.
Link: |F0252.1.0.3S, Sultan of asyâd ez-zâr (possessing-jinn).

F0200.7.1S, Jinn societies mirror those of humans.
Link: |B0088.1S, Fish-men's manner of eating. |F0200.7.3.1S, Pairs of blood related zâr-jinn (brother and sister, parent and child).

F0200.7.2S, Social stratification in jinn societies.
Ref.: MITON; Jâhîz VI 190.

F0200.7.2.1S, Hierarchy in jinn societies: military-like.
Link: |V0247.1.1S, Military-like organization of angels (protocol).
Ref.: MITON.

F0200.7.3S, Family of jinn.
Ref.: RAPE 302 n. 25.

F0200.7.3.0.1S, Clique of jinn. Usually labeled: line (gaff), household, a number of jinn and their servant or slave.
Link: |A0501, Groups of demigods. |F0381.0.4S, Possession by a clique of jinn (gaff 'asyâd).
Ref.: RAPE 302 n. 25.

F0200.7.3.0.2S, Pantheon of zâr-spirits: stratified community of zâr-jinn with a "sultan" at the peak and slaves at the bottom.
Link: |F0252.1.0.3S, Sultan of asyâd ez-zâr (possessing-jinn).
Ref.: RAPE 90, 95-103, 258-60.

F0200.7.3.1S, Pairs of blood related zâr-jinn (brother and sister, parent and child).
Link: |F0200.7.1S, Jinn societies mirror those of humans. |F0381.0.4S, Possession by a clique of jinn (gaff 'asyâd). |Z0112.3.1, Possessing spirits ("asyâd-ez-zâr", jinn, etc.) personified.
Ref.: RAPE 302 n. 25; Shamy (el-) "Belîf Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1.
F0200.9S, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.). Type: cf. 817*.
Link: |Z0094.4.5.2.1S, "Khanzah": name of satan (devil) that causes the forgetting of memorized holy text (scriptural). |Z0094.4.5.1S, Resourceful (clever, naughty, etc.) person or animal labeled: 'afrit,' 'jinni,' 'devil,' 'satan,' (or the like).
Ref.: DOTTI 449 450/{Kwt}.

F0200.9.1S, Powerful jinni labeled: "afrit" (usually "afrit from the jinni").
Link: |F0480.6S, Jinni as house-spirit (a place's Câmir). |Z0094.5.2.1S, Troublemaker labeled: afrit, jinni, devil, satan, Eblis, etc.
Ref.: MITON; Jâhîz I 301; Thalî labî 177.

F0200.9.2S, Evil jinni labeled: "satan" (shaygûn, "devil," "Eblis"). Type: 817*.
Link: |A2927, Eblis interpreted as 'jinni' (rather than fallen angel). |F0360, Malevolent or destructive fairies (pixies). |J1786, Man thought to be a devil or ghost.
Ref.: Jâhîz I 291; DOTTI 449 450/{Kwt}; MITON.

F0210, Fairyland.

F0211.1.1, Door to fairyland opens once a year.
F0212.0.1, Water fairies.
F0212.1, Fairyland entered through well.
F0211.2, Fairyland entrance under stone.
F0211.3, Fairies live under earth.
  Link: [K1872.9.1$, Passage to treasury (tomb) covered with movable stone.>
  Ref.: RAFE 50 62 80.>
F0215, Fairies live in star-world.
  Ref.: Maspero 104 no. 5/cf.>
F0217, Congregating places of fairies.
  Link: [V0220.0.14S, Congregating places for saints.>
F0220, Dwelling of fairies.
  Link: [F0499.3.5S, Habitat of the jinn.>
F0221, House of fairy.
F0230, Appearance of fairies.
  Link: [F0531.1, Appearance of giant.
  Ref.: MITON; RAFE 299 n. 11.>
F0230.1S, Head of jinni (fairy).
  Ref.: RAFE 299 n. 11.>
F0230.1.1S, Shape of jinni's head.
  Ref.: RAFE 299 n. 11.>
F0230.1.1S$, Jinni has square head.
  Ref.: RAFE 299 n. 11.>
F0230.2S, Size of jinni's head.>
F0230.2.1S, Jinni has small head.>
F0230.2.1.1S, Jinni has head the size of a potato.>
F0230.3S, Face of jinni (fairy).
  Link: [F0234.2.2, Fairy in hideous form.>
F0231, Fairy's limbs.>
F0231.1, Fairy's arms.>
F0231.1.2$, Jinni has thin arms.>
F0231.3S, Fairy's (jinni's) wings.>
F0231.3.1S, Flying jinn have bird's wings and plumage. ("Flyers"/al-ṭayyārah).
  Link: [F0450.0.2S, Jinn live underground. (Also a category labelled: Ground-jinn/ginn-ʿargīyyah). [F0458S, Air spirits. |V0229.29S, Saint can fly in the air ('flying-saint'). [V0231.1.0.3S, Plumage (feathers) of angel.
  Ref.: MITON.>
F0232, Body of fairy.>
F0233, Color of fairy.>
F0233.0.1S, Color of jinni (fairy) is one of its racial (ethnic) attributes.
  Ref.: MITON; RAFE 57 n. 187.>
F0233.1, Green fairy.>
F0233.1.1S, Blue fairy.
  Ref.: MITON.>
F0233.3, Red fairy.>
F0233.3.1, Fairy has red eyes.
  Link: [G0120, Physical characteristics of giant ogres. [J0815.1.1S, Nobody would dare say to an ogress, "Your eye is red!".>
F0234, Transformed fairy.>
F0234.0.1, Fairy transforms self.>
F0234.0.2, Fairy as shape-shifter. Type: cf. 331, 750D1$.>
  Link: [D0631.4, Supernaturals change size at will. [F0401.0.1.1.1S, Afrit (jinni) assumes form of wind or smoke. [G0640.1$, Ogre (ogress, demon) as shape-shifter.
  Ref.: Amin 355 ("mārid")/cf.; DOTTI 487/{lit.}; MITON.>
F0234.0.2.1S, Jinni (afrit) as shape-shifter.
  Link: [H0890.5$, Grows tall (long) and grows short, but is not an afrit; carries saddlebags, but is not spice-vendor; overed with fleece, but is not a ram. (Answer: penis).>
F0234.0.3S, If a jinni self-transforms into another shape (e.g., animal's) and dies he retains that assumed shape (as corpse).>
F0234.0.3.1S, Dead animal proves to be jinni's corpse.
  Link: [F0339.4.1S, Man comes across dead viper and spares it indignities; it proves to be a jinni: jinni's relatives are grateful.
Ref.: Damîrî I 207.>

F0234.0.4$, Fairy (spirit) assumes human form and substitutes for man.

Link: |F0402.1.4, Demons assume human forms in order to deceive. |F0405.7.1$, Jiniiyah in human form leaves when report is made of the illness of her brother. |F1141.1.7, Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. |N0813, Helpful genie (spirit). |

|V0231.9.1$, Angel in human form (shape)--general.>

F0234.0.4.1$, Jinni (fairy) assumes the form of person so as to enable that person to escape.

Link: |R0164, Rescue by giant. |

Ref.:

F0234.1, Fairy in form of an animal. Type: cf. 545B.


Ref.: DOTTI 298.>

F0234.1.1, Fairy in form of cow (bull). Type: cf. 511, 511A, 511A*.

Ref.: DOTTI 261 267/[Egypt]; TAWT 445 no. 36.>

F0234.1.6, Fairy in form of frog. Type: 156B*, 476*.

Ref.: DOTTI 63 244 247 455/[Egypt, Emrt].>

F0234.1.7, Fairy in form of worm (snake, serpent). Type: 156B*, 476*.

Ref.: DOTTI 63.>

F0234.1.8, Fairy in form of horse. Type: cf. 314.

Ref.: DOTTI 134 272 275 335/[Alg].>

F0234.1.9, Fairy in form of dog.

Ref.: Taymûr no. 1511/cf.>

F0234.1.9.7$, Fairy in form of cat. Type: 545B.

Ref.: Shamy (el-) Egypt no. 40, 175.>

F0234.1.9.8$, Fairy in form of mouse.

Link: |G0225.7.3$, Rat (mouse) as witch's familiar (assistant). |

Ref.: MITON.>

F0234.1.15, Fairy in form of bird. Type: 400.

Link: |A0132.6.2, Goddess in form of bird. |E0732, Soul in form of bird. |

Ref.: DOTTI 105 183; Shamy (el-) "Mythological Constituents of Alf laylah" 41.>

F0234.1.15.1, Fairy as swan. Type: 400.

Ref.: DOTTI 183.>

F0234.1.15.5$, Fairy in form of male ostrich (zulîm).

Link: |R0557.17S, Demon (afrit, evil jinni, devil, etc.) carried by ostrich (usually male). |

Ref.: Ibn.ÇAasim no. 343.>

F0234.1.16, Fairy in form of insect.>

F0234.1.16.4$, Fairy in form of flea. Fairy in form of flea.

Ref.: MITON.>

F0234.2.2, Fairy in hideous form. Type: 331.

Link: |F030.38, Face of jinni (fairy). |F0531.1.0.2, Hideous giant. |G0303.4.5.10S, Devil (afrit, ogre) has goat's (ass's) hooves (legs). |

Ref.: DOTTI 175.>

F0234.2.5, Fairy in form of beautiful young woman. Type: 750D1S.

Ref.: DOTTI 183 409.>

F0234.2.6, Fairy as messenger from fairyland.

Ref.: Tâhâ Husayn 140-41.>

F0234.3, Fairy in form of object.>

F0234.3.5$, Fairy (jinni) in form of old shoe.

Ref.: Amin 142.>

F0235, Visibility of fairies.

Link: |F0401.0.1S, Composition of spirits (angels, souls, afrits, jinn, etc.).> |

F0235.1, Fairies invisible.>

F0238, Fairies are naked.

Link: |F0420.1.6.7, Water-spirits are nude. |

Ref.: DOTTI 98 109 111 288/[Yemen]; Noy Jefet 349 no. 22 n.
F0240, Possessions of fairies.
  Link: [G0110, Possessions of giant ogres].
F0241, Fairies' animals.
F0241.6, Fairy dogs.
F0241.7, Fairies have sheep.
F0241.8, Fairies have poultry.
F0241.9S, Fairies' animals—miscellaneous.
F0241.9S.1, Deer (gazelle) as jinn's (fairies') cattle.
F0242, Fairies' conveyances.
F0242.0.1S, Jinn's (fairies's) riding-animals (mašāyā al-gīn).
  Link: [Jâhiz VI 46 237].
F0243, Fairies' food.
F0245, Other characteristics of fairies.
  Link: [A2900S, Creation of jinn—general].
F0251.5, Fairies as spirits who have been given immortality.
  Link: [F0499.3.0.1S, Jinn, like humans, are born, marry, and die].
  Ref.: Shamy (el-) Egypt 271: Shamy (el-) "Arab Mythology" no. 109.
F0251.6, Fairies as fallen angels.
  Link: [V0236, Fallen angels].
  Ref.: Bashmi 'Arkhibil 120 no. 55; RAFE 62 n. 205.
F0251.0.1.1S, (formerly, F0251.0.1S), King of the jinn.
  Link: [F0402.2.1, King of demons (Asmondes)]. [F0451.4.5.1, Dwarfs are ruled by a king. [Z0100.2S, Awe-evoking names of powerful jinn.
  Ref.: MITON; RAFE 300 n. 13; Walker-Ismâ'Cîl 38 n. 1/(Shamhûrish).]
F0251.0.1.2S, Jinn prince. Type: 432.
  Link: [W0030.1, King's sons called kings].
  Ref.: MITON.
F0251.0.1.3S, Jinn princess. Type: 400.
  Link: [W0040, Princesses].
  Ref.: MITON.
F0252, Government of fairies [(jinn)].
  Ref.: Bashmi 'Arkhibil 120 no. 55; RAFE 62 n. 205.
F0252.1.0.1S, Sultan of asyâd ez-zâr (possessing-jinn).
  Link: [F0200.7.3.0.2S, Pantheon of zâr-spirits: stratified community of zâr-jinn with a "sultan" at the peak and slaves at the bottom. [F0200.7.3.1S, Pairs of blood related zâr-jinn (brother and sister, parent and child). [F0381.0.4S, Possession by a clique of jinn (γαφ' asyâd)]. [Z0112.3.1S, Possessing spirits ("asyâd-ez-zâr", jinn, etc.) personified.
  Ref.: RAFE 302 n. 26; Shamy (el-) "Belief Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1; Shamy (el-) "Belief Characters" 26-29.
F0252.2, Fairy queen.
  Link: [B0244.1.1S, Queen of vipers].
F0252.3, Fairy army.
  Link: [D1475, Magic object furnishes soldiers. [D1778.1S, Magic results from striking earth with magic rod. [F0873.1, Troops of black, white, and red soldiers. One-third of an army of each. [G0302.9.10.1S, Demon army.
  Ref.: MITON.
F0252.3.2S, Jinn armies clash (in battle).
  Link: [W0550.1S, War].
  Ref.: MITON.
F0252.4, Fairies banished from fairyland.
F0252.4.1, Fairy banished for adultery.

F0253, Extraordinary powers of fairies.

F0254, Mortal characteristics of fairies.

F0254.2, Fairies not omniscient.

F0254.2.1$, Jinn not omniscient: they have no knowledge of future (destiny).

Ref.: Tha‘labî 181; RAFe 57 n. 189.

F0255, Peculiar limitations of fairies.

F0256, Fairies read men's thoughts.

F0259, Characteristics of fairies--miscellaneous.

F0259.1, Mortality of fairies.

F0260, Behavior of fairies.

F0261, Fairies dance. Type: 503.

Ref.: DOTI 253.

F0262, Fairies make music.

Link: |D1275.2.1$, Magic melody learned from jinn.

Ref.: Bashmî 'Arkhîbîl 15-16 no. 6.

F0262.0.1$, Humans (Adamites) attracted by magic music.

Link: |A1461.9.1$, Music acquired from Iblis (Satan). |A1535, Origin of secular feasts. |D1422$, Magic melody ('beat') summons jinni (fairy).

Ref.: Tha‘labî 32-34/(32/Iblis's): Shamy (el-) "Arab Mythology" no. 77.

F0262.3, Fairy Minstrel.

Link: |P0427.7.5, Bard. [Minstrel, (shâC ir-rabâbah): performer of siyar (heroic epics and romances)].

F0262.4, Fairy music compared to music of Heaven.

F0262.7, Fairies whistle.

Link: |C0005.2$, Satan's voice (caller of Satan, summoner of Satan): pipe (music).

Ref.: Boqarî 43; Burton V 333.

F0269, Jinn (fairies) worship.

Ref.: Kisâ’î 22-23/(Thackston 22); Shamy (el-) "Arab Mythology" no. 37.

F0269.1$, (formerly, F0251.0.8$), Jinn profess faith in certain religions.

Ref.: V0210.1.1$, God's messenger(s) to jinn. |V0331.8, Fairies convert to Christianity. |V0333$, Conversion to Islam.

Ref.: MITON.

F0269.2$, (formerly, F0251.0.9$), Jinn observe religious exercise (services, ritual).


F0269.3, Man joins jinn's religious exercise.

Link: |G0242.7, Person flying with witches makes mistake and falls.

Ref.: Tha‘labî 169 176 181.

F0271, Fairies as laborers.

Link: |F0254.2.1$, Jinn not omniscient: they have no knowledge of future (destiny).

Ref.: Kisâ’î 306; Tha‘labî 170: Shamy (el-) "Arab Mythology" no. 102.

F0271.1.2.1$, Solomon's flying war-rug woven by 'demons' (devilish jinn).

Link: |F0200.9$, Other names used to refer to a jinni (e.g., devil, satan, afrît, demon, 'dweller,' etc.).

Ref.: Tha‘labî 163-64.

F0271.1.2.2$, Magic feather-dress that gives power of flying manufactured by magician of the jinn.

Link: |D1532.6.1$, Magic feather-dress bears person aloft.

Ref.: MITON.

F0271.2, Fairies as builders.

F0271.2.0.1, Fairies build great structures in one night. Type: 560, 561, 707.
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Ref.: DOTTI 314 317 385.-
F0272S, Jinn (fairies) as builders of great structures (monuments).
Link: F0531.6.6, Giants as builders of great structures. F0770.1S, Marvelous building technique (architecture).
Ref.: Jâhiz VI 186; Damîrî I 321.-
F0272.1S, Jinn build great cities (factories) in certain land.
Ref.: Thâlabî 178; Damîrî I 321: Shamy (el-) "Arab Mythology" no. 103.-
F0274, Fairy physician.-
F0274.1S, Healing by fairy (jinni, afrit, etc.).
Ref.: DOTTI 68/\{lit.\}.-
F0282, Fairies travel through air.-
F0282.4S, Jinn (fairies) came to earth on falling star.
Link: A2909, Origin of jinn: generated by hallucination caused by sensory deprivation. F0072, Beings (creatures) from other planets 'descend' to earth on flying object (space ship, meteor, falling star, etc.). F0961.2.10, Star falls to earth: shooting (falling) star.
Ref.: Maspero 104 no. 5 n. 2.-
F0286S, Truth-telling fairy (jinni--man or woman). Type: 707.
Link: B0131, Bird of truth. D1810.0.4.1.1, mandal ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.
Ref.: DOTTI 385 388 389/{Alg, Egy}.-
F0300-F399, Fairies and mortals.-
F0300, Marriage or liaison with fairy. Type: 400, 465A.
Link: A1278.1.1.1S, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). F0420.6.1, Marriage or liaison of mortals and water-spirits. T0131.12.4.1S, Marriage between jinni (fairy) and Adamite opposed.
Ref.: Jâhiz I 185-86 188 VI 161-64 196-98 235; Damîrî I 23 212ff.; Basset Mille I 153 no. 32; DOTTI 183 184 238/{Irq}; MITON; RAFe 89 n. 298; Stevens 105-7 no. 24.-
F0300.1S, Secrecy required for keeping marriage or liaison with fairy. Type: 425.
Link: C0645S, The one forbidden thing: revealing secret of being married to fairy (jinniyah, jinni).
Ref.: RAFe 299 n. 11 12; TAWT 397 n. 653.-
F0300.2S, Fairy (jinni) and human as rivals in love. Type: cf. 871.
Ref.: DOTTI 485; RAFe 109 n. 364.-
F0301, Fairy lover.
Link: F0301.1S, Summoning fairy lover.-
Ref.: Thamy (el-) "Demographic Factor" 98-99; TAWT 415 no. 2; Wehr no. 11.-
F0301.2, Fairy lover entices mortal girl. Type: cf. 425M.
Link: T0111.5.1.1S, Girl (woman) marries jinni-man.
Ref.: DOTTI 208.-
F0301.2.2S, Jinni-man produces love-longing (lullaby) by addressing (sympathetic) objects. Type: 425D, 425F.
Link: D1660S, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person.
Ref.: DOTTI 203 204 205 484/{Alg}.-
F0301.6, Fairy lover abducts fairy wife of mortal.
Link: F0324, Girl abducted by fairy.
Ref.: MITON.-
Link: A1278.1.1.1S, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). T0111.5.1S, Marriage of human being and jinni (fairy).
Ref.: Damîrî I 213; Basset Contes pop. berb. 63 no. 30; Chimeni 37-40; DOTTI 183 233 238 287 308 446 711/{lit., Pslt, Sdn}; MITON; Nabhâni (al-) I 266/cf.; Nabhâni (al-) II 524; Sârîs (al-) 174-6; Shamy (el-) "Mythological Constituents of Alf laylah" 41; Wehr 124 no. 6, 289 no. 10; Adî Ibrâhîm no. 7.-
F0302.0.3S, Jinn-‘mikhawiyyah’ ('bebrothering'): jinniyah (fairy, jinn-woman) as a man's foster-sister.
Link: |F0167.10.1$, Beautiful maidens as man's sisters in utopian otherworld. |F0302.0.4$, Jinni as woman's foster-brother. |F0403.2.2.5.1$, Jinni as familiar spirit. |F0451.5.1.2, Dwarfs adopt girl as sister. |J0229.16.2$, Choice: becoming ogre's son, brother, daughter, or wife, etc. |P0250.0.5.1$, Lovers address each other as "Brother" and "Sister". |P0311.0.2$, Man and woman become sworn brethren. |T0042.2.1$, Lovers address each other as "Brother" and "Sister". |T0300.1$_(formerly, T0301.0.1$), `Bebrothering' between man and woman: chaste, brother-sister-like. |Z0097.3.5$, 'ukht/'akhkh (sister/brother): khawat (epilepsy, mental disturbance caused by counterspirit).

Ref.: HE-S: Minya 69-63 no. 15; Alf IV 16; DOTTI 145 184 210 308 486 640 895/{Egy, lit.}; MITON; RAFAE 299 n. 11, 301 n. 22; Shamy (el-) Egypt 173 175 no. 40, "Eg. Balladry": "el-Badawi and Three Axes" no. 58 3/cf; Walker-Ismâ'il 32-34.-

F0302.0.3.1$, Jinniyyah gives man choice: "You may have me either as wife or as sister". Type: 470ES, 801BS.

Link: |F0302.3.2, Fairy offers gifts to man to be her paramour. |F0302.5.4, Fairy mistress demands that man send his mortal wife away. |J0229.16$, Ogre (ogress) gives captive choices. |J0348$, Having a jinniyyah (fairy) as wife rather than sister proves ruinous to a man.

Ref.: DOTTI 242.-

F0302.0.3.1.1$, Love between jinni foster sister and human foster brother. Type: 400, 551A.$

Link: |P0274.1, Love between foster sister and foster brother.

Ref.: Maspero 125 n. 3/"schene"/Ptolmic period; Alf IV 16.-

F0302.0.3.3$, Jinni foster sister helps her human foster brother. Type: 400, 551A.$

Link: |N0815.1.1$, Fairy-woman (female-genie) as helper.

Ref.: MITON.-

F0302.0.4$, Jinni as woman's foster-brother.

Link: |F0302.5.4, Fairy mistress demands that man send his mortal wife away.

Ref.:

F0302.0.4.1$, Woman (girl) marries jinni foster-brother.

Link: |T0111.5.1.1S, Girl (woman) marries jinni-man.

Ref.:

F0302.1, Man goes to fairyland and marries fairy.

Link: |T0111.5.1.2S, Man marries jinni-woman.

Ref.:

F0302.2, Man marries fairy and takes her to his home. Type: 400, 465.

Ref.:

F0302.3, Fairy woees mortal man.

Ref.: Hurreiz 125 no. 79; Shamy (el-) "Belief Characters" 17.

F0302.3.1.3, Man is carried to fairyland by fairy and marries her.

Ref.:

F0302.3.2, Fairy offers gifts to man to be her paramour.

Link: |F0302.0.3.1S, Jinniyyah gives man choice: "You may have me either as wife or as sister".

F0302.3.3.1, Fairy avenges herself on inconstant lover (husband).

Link: |F0302.0.3.1S, Jinniyyah gives man choice: "You may have me either as wife or as sister".

F0302.3.3.3.1, Fairy avenges herself on inconstant lover (husband).

Link: |F0361.17.10$, Jinniyyah (fairy) takes revenge on man who slights her love.

F0302.4.2.1, Fairy comes into man's power when he steals her clothes. Type: 400.

Ref.:

F0302.5, Fairy mistress and mortal [i.e., mortal's] wife.

Ref.:

F0302.5.2, Fairy mistress transforms man's human wife.

Ref.:

F0302.5.4, Fairy mistress demands that man send his mortal wife away.

Link: |F0302.0.3.1S, Jinniyyah gives man choice: "You may have me either as wife or as sister".

F0302.6, Fairy mistress leaves man when he breaks tabu.

Link: C0645S, The one forbidden thing: revealing secret of being married to fairy (jinniyyah). jinni.

F0302.7.7S, Supernatural foster-sibling and relations of human sibling.

Link: |B0314, Helpful animal brothers-in-law.-

F0302.7.1S, Supernatural foster-sister as sister-in-law.

F0302.7.1.1S, Jinni foster-sister kind to human brother's family.

Ref.: MITON.-

F0302.7.2S, Supernatural foster-brother as brother-in-law. Type: 522C.$
F0302.12$, Fairy (jinn) wife quarrels with human husband.
Link: |F0361.17.10$, Jinniyah (fairy) takes revenge on man who slights her love. |T0205$, The abusive spouse.>

F0302.12.1$, Fairy (jinn) wife strikes human husband during dispute.
Link: |T0252.9.1$, Wife beats her timid husband.
Ref.: Damîrî I 213.>

F0302.11, Prince married to a she-monkey (really queen of the fairies). Type: 402.
Link: |T0202.2$, Happy cross-species marriage or sexual liaison (supernatural wife, husband, lover, etc.).
Ref.: DOTTI 186.>

F0303, Wedding of mortal and fairy. Type: cf. 301ES, 400, 425, 652A.
Ref.: DOTTI 105 183 200 355.>

F0304, Sexual relations with fairy.
F0304.4, Mortal violates fairy woman.
Link: |T0471, Rape.>

F0304.4.1, Fairy ravished by mortal strikes flesh from his ear.
Link: |F0361.9.1$, Fairy (mermaid) takes revenge on man who tried to rape her. |Q0451.6.0.1, Girl (fairy) bites off ear of ravisher.>

F0304.4.2$, Mermaids gnaw edges (extremities: ears, nose, lips, genitals) of man who attempted to ravish one of them.
Link: |B0088.1.1S, Merman (mermaid) gnaws food at edges--as fish do.>

F0304.7$, Jinni violates human woman (girl).
Link: |D2161.3.8.1.1$, Epilepsy cured by coition. |F0324, Girl abducted by fairy.>

F0304.7.1$, Jinni counter-spirit violates woman with whom he is associated.
Link: |F0361.17.11$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves. |F0403.2.3.7S, Jealousy of familiar spirit. |E0724.3.5$, Malevolent (harmful) counter-spirit.
Ref.: Damîrî I 207; Damîrî I 207/tâbiC.>

F0305, [Characteristics of] offspring of fairy and mortal.
Link: |F0420.6.1.6, Offspring of marriage between mortal and water-spirit.
Ref.: Qazwînî I 205; Damîrî II 21; Basset Contes pop. berb. 63 no. 30.>

F0305.2, Offspring of fairy and mortal extraordinarily beautiful.
Ref.: MITON.>

F0305.5$, Offspring of fairy and human is adroit (dexterous).
Ref.: Qazwînî I 205.>

F0306$, Offspring of fairy and mortal (a human) belong to their mother.
Ref.: Ibshîhî 492.>

F0306.15, Fairy wife carries off children by her human husband when she leaves him. Type: 400.
Ref.: Basset Mille I 209 no. 68; DOTTI 183.>

F0306.1.1S, Mermaid wife carries off children by her human husband and returns with them to the sea.
Ref.: Ibshîhî 492.>

F0306.25, Fairy wife leaves behind child(ren) by her human husband when she leaves him.
Ref.: Jâhîz 185-86.>

F0307S, Relations between fairy (jinn) spouse and human in-laws.
F0307.1, Amicable relations between fairy wife and her husband's mother and sister. Type: 400.
Ref.: DOTTI 184; MITON.>

F0310, Fairies and human children.
F0311, Fairies adopt human child. Type: 709.
Ref.: DOTTI 390 557 809/{Alg}.>

F0311.1, Fairy godmother. Attendant good fairy.
Link: |A0471.1.1S, Seven (nine) Hathors prophecy for mortal.
Ref.: Maspero lv lv 12 no. 1 n. 3 186 no. 8.>

F0312, Fairy presides at child's birth. Type: 410.
Link: |A0471.1.1S, Seven (nine) Hathors prophecy for mortal.
Ref.: DOTTI 198 556/{Syr}.>

F0312.1, Fairies bestow supernatural gift at birth of child. Type: 403D$.
Ref.: DOTTI 191.>
F. Marvels

F0318$, Fairy animal adopts a child. Type: 898.
Ref.: DOTTI 554 557 809/{Alg}.>

**F0320. Fairies carry people away to fairyland.**

Link: |R0020$, Abduction by extra-terrestrial beings. >

F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child.

Link: |G0261, Witch steals children. |F0329.4, Fairies who stay with mortals.
Ref.: Amin 324; Shamy (el-) Egypt 179-80 285 no. 43; TAWT 57 n. 82; Walker-Ismā'īl 48.>

F0321.0.1, Child sold to fairies. [(Or bartered, promised].
Link: |S0211, Child sold (promised) to devil (ogre). |S0221, Child sold (promised) for money.>

F0321.1.1.7, Whipping causes changeling to betray his nature.
Link: |H1586.5$, Test of species: observing for required religious services.
Ref.: Amin 324; Shamy (el-) Egypt 179-80 285 no. 43; Walker-Ismā'īl 48.>

F0321.1.2, Characteristics of changeling.>

F0321.1.2.2, Changeling is always hungry, demands food all the time.
Link: |F0496, Demon of gluttony.
Ref.: Shamy (el-) Egypt 285 no. 43.>

F0321.1.2.3, Changeling is sickly.
Ref.: Shamy (el-) Egypt 285 no. 43.>

F0321.1.2.4$, Changeling has all his teeth.
Link: |T0585.5, Child born with all his teeth.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 1/cf.>

F0321.1.4.6, Changeling beaten and left outside; the mortal child is returned.
Ref.: Shamy (el-) Egypt 285 no. 43.>

F0321.1.4.7, Mortal mother pays no attention to changeling; the mortal child is returned.
Link: |T0606.2.1$, Fear of arousing jinn's interest causes mothers to quickly try to stop children's crying.>

F0324, Girl abducted by fairy.
Link: |F0301.6, Fairy lover abducts fairy wife of mortal. |F0304.7$, Jinni violates human woman (gīrl). |K0419.12$, Blame for crime fastened on supernatural being (jinni, ogre, etc.). |R0016.3, Woman abducted by (transformed) fairy.
Ref.: Qazwînî I 205/{mermen}; Damîrî I 213; Ibshîhî 495; DOTI 129/{Egy}; MITON.>

F0324.3, Youth abducted by fairy.>

F0324.4$, Boy abducted by fairies (jinn).
Ref.: Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.>

F0324.5$, Man abducted by fairies (jinn).
Link: |F0324.3, Youth abducted by fairy. |R0113$, Captives in fairyland (jinn-land) ransomed. (Khurâfah).
Ref.: MITON; Ibn-CAa sim no. 343.>

F0326, Fairy father carries off child of mortal mother.

F0326.28, Jinni father abducts his fairy-son who married human girl. Type: 425M.
Link: |F0324.5$, Man abducted by fairies (jinn). |T0197.2$, Father abducts his married daughter.
Ref.: DOTI 208/{Alg}.>

F0329, Other fairy abductions.>

F0329.4, Fairies who stay with mortals.
Link: |F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child. |R0113.5, Fairy (jinni, mermaid, etc.) captured by Adamite(s) ransomed by own kind.>

F0329.4.3, Fairy captured by mortal escapes.>

**F0330. Grateful fairies.**

Link: |V0249.7$, Grateful angel--(to mortal).
Ref.: DOTI 68/{lit.}.>

F0330.0.15, Fairy (jinni) repays a kindness.
Ref.: MITON.>

F0332, Fairy grateful for hospitality.>

F0332.0.1, Fairy grateful to mortal for daily food.
Ref.: DOTI 63 248/{Lib}.>

F0332.15, Spirit grateful for offering (gift: food, drink).
F0333, Fairy grateful to human midwife. Type: 476*, cf. 156B*, 834A.
Link: (F0372.1, Fairies take human midwife to attend fairy woman. P0424.7S, Midwife (dâyah, qâbilah).
Ref.: DOTTI 63 247 248 454/{Alg}; Taymûr no. 1511/cf.-)
F0334, Fairy grateful to mortal for healing.
Ref.: DOTTI 331 468/{Plst}.
F0337, Fairy grateful to mortal for saving his life.
Ref.: DOTTI 194 330/{Tns}.
F0337.1, Fairy grateful to mortal for saving children's life.
Link: (W0027.4$, Gratitude for rescue (deliverance).)
F0337.2S, Fairy grateful to mortal (person) for saving a relative from danger.
Ref.: MITON.
F0337.3S, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. Type: 560, 563.
Link: (B0367S, Animal grateful for having been given refuge from pursuer. B0523, Animal saves man from pursuers.
Ref.: Ihsîhî 456/cf.; DOTTI 98 111 174 308 309 314 315 316 321 322 324 325 329 895/{Egy, Jrd, lit., Sdn}; MITON; RAFe 59 n. 196, 110 n. 366; Sâ)î 221-29 no. 52[+1]; Sulaymân 71-73 no. 1-10.)
F0337.3.1S, Jinni-maiden (woman) grateful for protection from sexual assault (recusing her sexual honor or modesty).
Link: (F0361.9.1S, Fairy (mermaid) takes revenge on man who tried to rape her.
Ref.: MITON; RAFe 59 n. 196.-)
F0337.3.1.1S, White viper (actually jinni-maiden in viper form) grateful for rescue from black one (who is usually unwanted male).
Link: (B0731.11.1S, White viper. C0092.1.0.1.1S, Tabu: slaughtering animal as offering for jinn. D1016, Magic blood of animal. F0385.2.8.1S, Initiation sacrifice (for site): animal (bird) slaughtered as offering to jinn-dwellers (Cummâr).
Ref.: MITON.
F0339, Other grateful fairies.-
F0339.0.1S, Fairy (jinni) repays a kindness.-
F0339.4S, Jinni (fairy) grateful for burying a dead jinni.-
F0339.4.1S, Man comes across dead viper and spares it indignities; it proves to be a jinni: jinni's relatives are grateful.
Link: (F0337.3S, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. F0401.3.8.1S, Spirit (jinni) in form of viper.
Ref.: Damîrî I 207.-)

F0340, Gifts from fairies.
Ref.: Stevens 112-13 no. 26.-
F0341, Fairies give fulfillment of wishes.
Link: (F0337.3S, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful.-
F0341.2, Fairy ransoms self with wish. Type: 331.
Link: (R0114.1S, Captive ransoms self.
Ref.: MITON.-
F0342, Fairy gives mortal money.
Ref.: Basset Contes pop. berb. 53-54 no. 25; DOTTI 63 248/{Lib}.
F0344, Fairies heal mortal.
Ref.: Ibn-.Aagim no. 343/cf.-
F0344.1, Fairies remove hunchback's hump (or replace it). Type: 503.
Ref.: DOTTI 253.-
F0344.5S, Fairy (jinni) prescribes medicine for human.-
F0346, Fairy helps mortal with labor. Type: 510, 510A.
Link: (F0403.2.2.5, Demon as familiar spirit. [khdâm-suflî (nether servant)].
Ref.: DOTTI 257 260.-
F0346.0.1, Fairy serves mortal.
Link: (D2198.1S, Spirits (s'wân/khuddâm) put to do a human's bidding--(saint's, magician's).
Ref.: Jâhîz VI 198.-
F0346.4S, Fairy helps mortal (Adamite) with household chores (cooking, spinning, laundering, etc.). Type: 156B*, 510A, cf. 500, 561"
Link: (D2183, Magic spinning. Usually performed by a supernatural helper.)
Ref.: Fakhro 10-11 no. 1.

F0348, Tabus connected with fairy gifts. Type: 470CS.
Ref.: DOTTI 239.

F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. Type: 476*, 832*.
Link: |C0423.7$, Tabu: revealing secret source of supernatural supplies (food, drink, etc.). Supplies disappear when tabu broken. |D0475.1.0.1.1$, Transformation: gold to ashes (smoke, straw, etc.). |F0451.5.1.4, Dwarf's gold. Seemingly worthless gift given by dwarf's turns to gold.

F0348.5.1, Mortal not to betray secret of fairies' gift. Type: 476*.
Link: |C0645$, The one forbidden thing: revealing secret of being married to fairy (jinniyah, jinni). |F0302.6, Fairy mistress leaves man when he breaks tabu.
Ref.: DOTTI 247.

F0348.7, Tabu: telling of fairy gifts: the gifts cease. Type: 476*.
Link: |F0342.1, Fairy gold. Fairies give coals (wood, earth) that turns to gold. |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |N0182.2$, Seemingly worthless objects (onion skin, garlic skin, etc.) turn into gold.
Ref.: DOTTI 247.

F0350, Theft from fairies.
F0359, Theft from fairies--miscellaneous.
F0359.1, Eggs stolen from fairies.
F0359.2, Theft of golden bird from fairies.
F0359.3S, Theft of clothing from jinni (fairy). Type: 400.
F0359.3.1S, Theft of cap (of invisibility) from jinni children. Type: 518.
Link: |D0832, Magic object acquired by acting as umpire for fighting heirs.
Ref.: DOTTI 288; MITON.

F0360, Malevolent or destructive fairies (pixies).
Link: |F0200.9.2S, Evil jinni labeled: "satan" (şayşân, "devil," "Eblis").
F0361, Fairy's revenge.
F0361.0.1S, Vengeful fairy (jinni). Type: cf. 750D1S.
Link: |B0299.0.1S, Vengeful animals or birds (they hold grudge).
Ref.: DOTTI 409; RAFF 300 n. 15.
F0361.1, Fairy takes revenge for being slighted.
F0361.1.3S, Spirit (jinni, counter-spirit, etc.) takes revenge (threatens revenge) if its demands are ignored.
Link: |F0385.2.4S, Possessing zûr-jinn placated by appeasing (mollifying) person whom they possess. |F0415.1S, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in.
Ref.: DOTTI 565/{Egy}.
F0361.4, Fairies take revenge on trespassers on ground they claim as theirs.
Link: |C0048S, Tabu: trespassing (disturbing) jinni's habitat. |F0499.3.5S, Habitat of the jinn.
F0361.5, Fairies punish girl who pours hot water into their spring.
Link: |J0180.3S, Interrupted sleep (disturbed quiet).
F0361.8, Fairy takes revenge for slaying of his relatives. Type: 953AS.
Link: |F0451.4.5.4S, The killing of a jinni or afrit by a human ('fairy-cide') taken to court.
Ref.: DOTTI 658; RAFF 300 n. 15.
F0361.9, Fairies take revenge for being dishonored.
F0361.9.1S, Fairy (mermaid) takes revenge on man who tried to rape her.
Link: |F0304.1, Fairy ravished by mortal strikes flesh from his ear. |F0337.3.1S, Jinni-maiden (woman) grateful for protection from sexual assault (recusing her sexual honor or modesty). |F0361.17.10S, Jinniyah (fairy) takes revenge on man who slights her love.
Ref.: DOTTI 121/41; Shamy (el-) "Belief Characters" 17; Wehr 288 no. 10.
F0361.17.11$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves. Type: 676AS.
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Link: F0300.0.2$, Fairy (jinni) and human as rivals in love. [F0301, Fairy lover. [F0363, Fairies cause death. [F0304.7.1$, Jinni counter-spirit violates woman with whom he is associated. [F0499.4.1$, Jinni (fairy) kills human. [S0160.3, Fairies [(jinn, etc.]) mutilate mortals. [T0092.15$, Man and demon (afrit, jinni, ogre, etc.) as rivals in love.  
Ref.: DOTTI 369; Shamy (el-) "Demographic Factor" 98-99; TAWT 415 no. 2.>

F0362, Fairies cause disease.  
Link: [J2117.3.1$, Physical disease said to be caused by possession by jinn (fairies, demons, etc.).>

F0362.0.1$, Fairies (jinn) cause sickness (illness).  
Ref.: RAFE 302 n. 23.>

F0362.0.1.1$, Jinni (fairy) in animal form bites person and makes him sick cause sick.  
Link: [F0401.3.15.1$, Jinni (afrit) in form of fish.  
Ref.: RAFE 302 n. 23.>

F0362.2, Fairies cause insanity.  
Link: [D2065.1.1$, Epilepsy from possession by jinn.  
Ref.: Maspero 267 no. 18/cf.>

F0362.4, Fairy causes mutilation (injury).  
Link: [F0407.3$, Departure of spirit through wound made on the body of possessed person.>

F0362.4.1$, Spirit possessing person refuses to exit (depart) except via wound. Type: cf. 1168.  
Link: [D1610.6.5.1.1$, Impregnating agent (semen, magic egg, etc.) ordered to exit from a certain part of body.  
@F0407.3$, Departure of spirit through wound made on the body of possessed person. [F0415.1$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. [F0950.10.6$, Amputation (of diseased limb) as cure.  
Ref.: S. Hassan Mawasû)ah 155/cf./(semen); Maspero 121/cf.; RAFE 300 n. 13 15.>

F0363, Fairies cause death.  
Link: [F0499.4.1$, Jinni (fairy) kills human.  
Ref.: RAFE 237 n. 15; TAWT 73-74 no. 2/{Sdi}.>

F0363.6, Fairies tickle mortals to death.>  
F0364, War between fairies and mortals.  
Ref.: DOTTI 732/{Egy}.>

F0364.2, Fairies wrestle with mortals. Type: cf. 1060-1114.  
Link: [G0317, Wrestling ogre. [F0531.5.11, Giant in contest with man.  
Ref.: Maspero 268 no. 18; Damîrî II 194-95; DOTTI 700.>

F0364.2.1$, Fairy wrestle with man for prize.  
Link: [N0001.8$, Betting between man and supernatural being (jinn, devil, ogre, etc.).  
Ref.: Maspero 268 no. 18.>

F0366.2, Fairies abuse livestock.>  
F0366.2.2, Fairy rides behind man on horse.>  
F0368, Human beings as game in fairy hunt. Type: cf. 953A$.  
Link: [G0082.2$, Cannibals raise (shepherd) own herd of humans.>

F0369.7, Fairies lead travelers astray.  
Link: [F0491.10S, en-Naddîkîh (`the she-Caller'): female spirit who calls people by name and then leads them astray.>

F0369.9S, Jinni (fairy, afrit) angered by noise (punishes disturbing person).>  
F0369.9.1$, Jinni (afrit) offers help to wailing person so as to get him to be quiet. Type: 563, 564, 1168B, cf. 859F.  
Link: [D0812.5, Magic object received from genie. [N0813, Helpful genie (spirit).  
Ref.: MITON.>

F0370, Visit to fairyland.>  
F0372.1, Fairies take human midwife to attend fairy woman. Type: 476*, 832*, 834A.  
Ref.: DOTTI 248 454/{Irq} ; Noy Israel 24-27 no. 12; C Adî İbrâhîm no. 7.>

F0372.1.1$, Woman from water world living in human world requires midwife of her own kind (species).  
Link: [J0081.0.2, Woman from water world. [F0569.9S, Lifestyles in conflict (rural-urban, nomadic-settler, modern-conventional/traditional, etc.)--each is unusual for the other(s).  
Ref.: MITON.>

F0373, Mortal abandons world to live in fairyland.>
F0374, Longing in fairyland to visit home. Type: 400.
Link: |T0294, Husband (wife) of supernatural being longs for old home and visits relatives.
Ref.: MITON.

F0375, Mortals as captives in fairyland. Type: 953A$.
Ref.: Ibn-\(\text{Aam}\) no. 280; Qazwînî II 187-88; DOTTI 221 658 659 693 732/{Egy, Egy}; Râsî (al-) khabâyâ 118-9; \(\text{Sabâh el-Khâr}\) no. 552; Shamy (el-) Egypt 246 no. 5; CFMC: Siwa 71-10 2-2-no. 2.

F0376, Mortal as servant in fairyland.

F0377, Supernatural lapse of time in fairyland. Type: 681.
Ref.: DOTTI 371; Shamy (el-) \text{Around the World} 154/cf.

F0377.1, Supernatural lapse of time in paradise. Type: cf. 681.
Ref.: DOTTI 371.

F0377.5$, Time is longer in jinn-land.
F0377.5.1$, Jinni's (fairy's) day is one year.
Link: |A0199.5, God's day is one thousand years.
Ref.: DOTTI 67 84 644 647/{Alg}.

F0378, Tabus connected with trip to fairyland. Type: 470C$.
Ref.: DOTTI 239.

F0378.0.1, Mortal expelled from fairyland for breaking tabu. Type: 470C$-470F$, cf. 953A$.
Ref.: DOTTI 239 658; Shamy (el-) \text{Around the World} 153 156-57, "Sailor" 34 no. 2.

F0378.4, Tabu: drinking from certain well in fairyland. Person does, finds himself alone on hillside.
F0378.4.1$, Tabu: drinking from certain well in fairyland. Person does, finds himself transformed to different sex. Type: cf. 953A$.
Link: |C0264$, Tabu: drinking from certain well.
Ref.: DOTTI 658.

F0379.3, Man lives with fairies seven years. Type: 705B$.
Ref.: DOTTI 379.

F0380, Defeating or ridding oneself of fairies.
F0380.1$, Vulnerability to malice by fairy (jinni).
Ref.: DOTTI 83 342 450/{Tns}; Duwayk (al-) II 257-8; MITON; RAFe 303 n. 30; Sayce \text{Folk-Lore} XI:4 390; Shamy (el-) "Eg. Balladry": "Ibrahîm el-Sannân'' no. 14, Egypt 175-78 284-85 no. 41; HE-S: Suhâg 69-63 no. 6.

F0380.0.2$, Fairy (jinni, spirit) possesses animal.
Ref.: Ibshîhî 432/(oxen); DOTTI 254/{Ert}; Littmann Tigré 318-20 no. 121.

F0380.0.4$, Fairy (jinni, spirit) possesses man.
Ref.: RAFE 300 n. 15.

F0381, Getting rid of fairies.
Link: |D2198.7$, Dismissing summoned spirit(s): after performing assigned task, or the like--(\(\text{zâd al-}'\text{a}f\)\(\wâ\)n). |F0959.8, Treatment for madness (insanity, possession). |F0959.8.1, Possession (insanity) treated by beating (the possessing spirit).
Ref.: RAFE 300 n. 15.

F0381.0.1$, Fairy (jinni, spirit) possesses man.
Ref.: F0200.7.3.0.1$, Clique of jinn. Usually labeled: line (\(\text{gaff}\) \(\text{as}y\ddot{\text{a}}\)), household, a number of jinn and their servant or slave.
Ref.: TAWT 55 n. 66.

F0381.0.5$, Fairy (jinni, spirit) possesses by \text{"riding'} (\text{"mounting,'} \text{"wearing') victim}.
Link: |Z0186.4.3.1$, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse.
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Ref.: MITON, RAFE 87 n. 290.

F0382, Exorcising fairies.
Ref.: Jähig IV 185-86; Hurreiz 125 no. 79.

F0382.1, Fairies fear the cross.

F0382.3, Use of God's name nullifies fairies' powers.
Link: [C0051.3.1.1S, Tabu: mention of God's name during magic ritual (sorcery).] [D1745.4S, Use of sacred 'objects' (God's name, holy verse) nullifies magic power.] [D1766.7, Magic results from uttering powerful name.] [G0303.16.8, Devil leaves at mention of God's name.] [P0682.1, Greeting in God's name.]
Ref.: RAFE 301 n. 18.

F0382.3.18, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.
Link: [D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers.] [D1273.0.6S, 'raqwah/ruqwah: charm containing sacred words renders invulnerable (protects).] [D2071.1.4.5S, Prophet's name (emblem) as guard against Evil Eye.]
Ref.: RAFE 301 n. 18.

F0382.3.2$, Certain prayer nullifies (protects against) jinn's power.
Link: [V0052, Miraculous power of prayer.]

Ref.: MITON.

F0382.3.4S, Mention of God's name causes demon (jinni/fairy, devil, etc.) to burn up (be reduced to ashes).
Ref.: MITON.

F0382.3.5S, Holy text burns evil demon (jinni/fairy, devil, etc.).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13.

F0382.5, Chanting song of St. Nicholas drives fairy away.

F0382.5.0.1S, Fairies (jinn) fear saints.
Link: [D2071.1.4.5S, Prophet's name (emblem) as guard against Evil Eye.] [V0229.5, Saint banishes demons [(fairies, jinn, etc.).]]

F0383, Fairy rendered powerless.
F0383.3, Fairy unable to cross running stream.
F0384, Magic objects powerful against fairies.
Ref.: MITON.

F0384.0.1S, Objects that have (magic) power against fairies.
Ref.: Burton II 316 n.; RAFE 107 n. 359.

F0384.1, Salt powerful against fairies.
F0384.3, Iron powerful against fairies.
Ref.: DOTTI 175.

F0384.3.1S, Driving iron needle into shoulders of jinni (afrit) assuming form of animal nullifies his power.
Ref.: RAFE 107 n. 359.

F0384.5S, Lead powerful against fairies.
Ref.: MITON.

F0384.5.1S, Imprisoned supernatural being cannot escape container (flask, bottle, box, etc.) sealed with lead.
Type: 331.
Link: [D2071.1.8.1S, Evil Eye imprisoned.
Ref.: Burton VI 84-85/Alf III 122; DOTTI 175.]

F0385, Means of averting fairy spells.
F0385.2S, Jinn (fairy) placated.
Link: [D0730, Disenchantment by submission.] [M0452.1S, Curse: spirit-possession (to be 'ridden' by demons.).] [V0001.2.1.1S, zâr rituals as veneration (worship) of jinn.
Ref.: RAFE 302 n. 23.

F0385.2.1S, Possessing jinn placated by supplications (song, dance).
Link: [F0956.7.2.1S, Curative effects of strenuous physical activity (till exhaustion).] [V0093.2S, Ecstasy (trance) through sacrilegious dancing (zâr-ritual).
Ref.: Boqarî 43; Littmann 310-11 no. 114; RAFE 302 n. 26; Shamy (el-) Egypt no. 176-78 41; Shamy (el-) "Belief Characters" 26-27: Shamy (el-) "Arab Mythology" nos. 119, 119-1.]

F0385.2.2S, Possessing zâr-jinn (asyâd) placated by sacrifice.
Link: [C0092.1.0.1S, Tabu: slaughtering animal as offering for jinn.] F0959.7S, Music as therapy: marvelous cure (healing) by music. [G0303.16.14, The devil exorcised.] [V0011.11S, Sacrifice to a spirit (jinni).] [W0131.0.1.1S, Three wasteful things torment (bankrupt) a household: a wedding, a funeral, and a zâr (ritual).]

F0385.2.3S, Possessing zâr-jinn (asyâd) placated by sacrifice.
etc.) personified.

Ref.: Maspero 179 no. 10/cf.; Amin 45-47 217-18; Littmann Geisterbeschwörungen pt.-12 21 92 pt.-7/cf. 18-19; RAFE 93 n. 307, 302 n. 26, 303 n. 30; Shamy (el-) "Mental Health" 20-21, "Belief Characters" 26-27; "Arab Mythology" no. 119-1; TAWT 369 n. 148; Walker-İsmâ'îl 62-67 66 n. 2; Wickett 221; AUC: 9 no. 21, 17 no. 9; CFMC: Aswan 70-12B 11-1-nos. 4.5; CFMC: Oases 71-3 3-1-no. [x], 1-1-no. [6a].

F0385.2.3$, Body of person possessed by zâr-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit).


Ref.: Littmann Geisterbeschwörungen 101; RAFE 101 93/cf.; Shamy (el-) "Belief Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1.

F0385.2.4$, Possessing zâr-jinn placated by appeasing (mollifying) person whom they possess.

Link: |F0361.1.3$, Spirit (jinni, counter-spirit, etc.) takes revenge (threatens revenge) if its demands are ignored. |F0415.1$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |K1997.1, Shamming spirit possession by feigning behavior of the possessed (insane). |K2092, Spirit possession feigned in order to gain pity (sympathy).

Ref.: Boqarî 42; DOTTI 285/{Alg}; Shamy (el-) "Belief Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1; TAWT 53 n. 67.

F0385.2.5$, Possessed person placates possessing spirit (zâr-jinni) by adopting the spirit's lifestyle (e.g., racial, ethnic and religious identity, gender, clothing, speech, jewelry, etc.). Psychodramatic role-playing.

Link: |F0415.1$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama.

Ref.: RAFE 303 n. 29.

F0385.2.8$, Household spirits (jinn) dwelling in a site occupied by humans placated.

Link: |F0480.6$, Jinni as house-spirit (a place's Câmir). |C0092.1.0.1.1$, Tabu: slaughtering animal as offering for jinn. |S0261, Foundation sacrifice. |S0263, Sacrifice to appease spirits (gods).

Ref.: Damîrî I 213; DOTTI 93 n. 307.

F0386, Fairy punished.

Ref.: F0386.1, Fairy imprisoned in tree.

Link: |F0386.5, Fairy imprisoned as punishment. |R0181.3$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.

Ref.: RAFE 300 n. 15.

F0386.5, Fairy imprisoned as punishment. Type: 331.

Link: |D2177, Imprisoning by magic.

Ref.: DOTTI 175; RAFE 300 n. 15; Shamy (el-) "Demographic Factor" 98-99; TAWT 415 no. 2.

F0387, Fairy captured.

Ref.: F0387.1.1, Girl from water world captured by a human and sold as slave.

Link: |B0081.13.11, Mermaid captured.

Ref.: MITON.

F0389.1, Fairies driven off with fire.

F0389.3, Fairy wounded by mortal.

Link: |F0499.4.1S, Jinni (fairy) kills human.

F0389.4, Fairy killed by mortal. Type: 953AS.

Link: |F0451.4.5.4S, The killing of a jinni or afrit by a human ('fairy-cide') taken to court. |N0331.1.5S, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing. |N0338.8.1S, Jinni in form of animal (bird) taken for game and killed.

Ref.: Jâhiç VI 46-47; Damîrî II 178; DOTTI 220 235 658 659/{lit.}; MITON.

F0390, Fairies—miscellaneous motifs.

Ref.: F0393, Fairy visits among mortals.

Ref.: Tâhâ Husayn 142-43.

F0394, Mortals help fairies.
F0394.2, Mortals aid fairies in war.>
F0394.3, Jinni learns from human teacher.>
F0394.3.1, Jinni as student of human cleric.>
Ref.: Nabhânî (al-) I 268 II 34.
F0398, Hair burned to summon fairies.
Link: |D1734, Magic power from rubbing. |D2074.2.2, Summoning by burning of hair.>
F0399, Other fairy motifs.>
F0399.4, Playful or troublesome fairies.>
F0399.4.1, Fairies sport [(frolic)] with mortal.>
F0399.5, Jinni (fairy) envious of human.
Link: |A0063.5.1, Satan seduces Adam to sin because he is jealous of him. |F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child. |W0195, Envy. [("Jealousy of/from" ghîrah min; envy of Y)].
Ref.: Jâhiz I 186; TAWT 415 no. 2.

F0400-F499, Spirits and demons.>

F0400, Spirits and demons (general).>
F0401, Appearance of spirits.
Link: |G0351, Domestic beast as ogre.>
F0401.0.1S, Composition of spirits (angels, souls, afrits, jinn, etc.).
Link: |F0235, Visibility of fairies.>
Ref.: Khalîfah 217.
F0401.0.1S.1, Spirits are etherial.
Link: |D1932.0.1S, Magic power to pass through solid barriers (walls, trees, etc.). |E0572, Ghost walks through solid substance. |E0702.1S, The soul is etherial. |F1013.1.1S, Cloud of dust indicates arrival or departure of weighty character (creature, force, etc.).
Ref.: Damîrî I 203.
F0401.0.1.1S, Afrit (jinni) assumes form of wind or smoke.
Link: |F0234.0.2, Fairy as shape-shifter. |F0559.9.1.2S, Whirlwind is "afrit's fart".
Ref.: MITON; RAFE 118 n. 404.
F0401.0.1.1.1S, Jinni named 'Whirlwind' ("Zawbacah").
Link: |Z0100.2S, Awe-evoking names of powerful jinn. |Z0108S, Sound (name) symbolism: association based on sound similarities (homophony). |Z0183.0.1S, Meaning of a name.
Ref.: Tha Clabî 178; Damîrî I 207; RAFE 83 n. 270.
F0401.2, Luminous spirits.
Link: |A0052.3.1S, Luminous angel. |A0052.3.4S, Angel emits fire.>
F0401.3, Spirit in animal form.
Ref.: Amin 141-43n; Duwayk (al-) II 282; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5/cf.>
F0401.3.0.1, Demons on animal feet.
Ref.: Jâhiz VI 214; AUC: 44 no. 5/ef.
F0401.3.1, Spirit in form of horse.>
F0401.3.1.1S, Spirit in form of mule. Type: 926A.
Link: |B0108.5S, She-mule bearing treasure. |G0303.3.3.1.8S, Devil in form of a donkey (mule).
Ref.: Amin 91-92; DOTTI 612; MITON; RAFE 107 n. 359.
F0401.3.1.3S, Spirit in form of camel.
F0401.3.2, Ox demon. Type: 750D1S.
Ref.: Ibn-\(^{C}\) Aasim no. 280; DOTTI 409/\{I\rg\}; \(^{C}\) Ali \(^{C}\) Husayn Turâth XI:1 155-58; Qa\(\)îr Falsafah 160-63.>
F0401.3.2.1S, Ox demon teaches man lesson. Type: 750D1S.
Ref.: DOTTI 409.
F0401.3.3, Spirit as black dog.
Ref.: Jâhiz 129; Amin 141-43; Bashmî Ḥikāyât 117-22; DOTTI 63 248/{Lib}; Ghâzî al- Abbâdî Turâth I:8 117-9; D.H. Müller Sogotrî: SAE VI 111-12 no. 27; AGSFC: QTR 87-3 747-x-no. 2.
F0401.3.6, Spirit in the form of hare.
F0401.3.6.1$, Spirit (afrit, jinni) in the form of cat.
Link: |F0420.1.3.6, Water-spirit as cat. |E0731.2, Soul in form of cat. |G0303.3.3.1.2, Devil in form of a cat.
Ref.: Amin 142/(causes illness when beaten) 189-90; DOTTI 252/{Mrc}; Duqaire 71; Fakhro 10-11 no. 1; Légey 61-62 no. 13; RAFE 301 n. 22, 302 n. 23; Shamy (el-) Egypt 173-75 284 no. 40; Sulaymân 155-56 no. V-2; AGSFC: Doha 85-4 5-x-no. 2X?, al-Duwayk I 100.
F0401.3.7, Spirit in form of a bird.
F0401.3.7.1, Spirit in form of crow.
F0401.3.7.5$, Spirit in form of cock.
Ref.: Basset Mille I 59 no. 4.
F0401.3.7.5.1$, The `rooster of the jinn'.
Ref.: RAFE 154 n. 570; Shamy (el-) Egypt 39 (passim).
F0401.3.8, Spirit in form of snake.
Link: |A0063.6, Devil in serpent [viper] form tempts first woman (Satan and Eve). |D0651.1, Transformation to kill enemy. |K0928.2S, Spirit (deity, demon, etc.) transforms self to snake and bites enemy.
Ref.: Ions 61/{Set}/cf.; DOTTI 63; RAFE 120 n. 414.
F0401.3.8.1$, Spirit (jinni) in form of viper. Type: cf. 561A$.
Link: |F0340.3S, If a jinni self-transforms into another shape (e.g., animal[s]) and dies that assumed shape (as corpse). |F0339.4.1S, Man comes across dead viper and spares it indignities; it proves to be a jinni: jinni's relatives are grateful.
Ref.: Damir II 178; DOTTI 319; MITON.
F0401.3.9, Spirit in form of monkey. Type: 565A$.
Ref.: DOTTI 324 325/{lit.}; Hurreiz 116 no. 44; MITON; Wehr 299 no. 11.
F0401.3.10$, Goat demon.
Ref.: AGSFC: QTR 87-3 674-x-no. 6.
F0401.3.11S, Sheep demon.
Ref.: Galley Badr 207-25 no. 6; D.H. Müller Sogotrî: SAE VI 112-13 no. 28; Sârîs (al-) 343-45.
F0401.3.15S, Spirits in form of water-animal (e.g., crocodile, fish, frog, whale, etc.).
Link: |B0081, Mermaid. |B0082, Mermaid. |B0083, Fish returned to water: grateful. |D0692, City's Inhabitants transformed to fish. Different classes [religious denominations] to different colored fish. |G0303.3.3.5, Devil in form of fish. |F0362.0.1.1S, Jinni (fairy) in animal form bites person and makes him sick cause sick.
Ref.: DOTTI 260 317/{lit.}; MITON.
F0401.6, Spirit in human form. Type: 507C, 750D1$, cf. 460C$.
Link: |A0125, Deity in human form. |A0125.6, Deity disguised as human. |F0402.1.4, Demons assume human forms in order to deceive. |V0231.9.1S, Angel in human form (shape)-general.
Ref.: Damîr II 178/(jinni); Kh. CAbd-al-Amîr Turâth I:5 82-86; DOTTI 93 230 256 304 409/1Irq; MITON; Shamy (el-) "Demographic Factor" 98-99/{Sid}; TAWT 415 no. 2.
F0401.7, Fire-breathing spirit.
F0402, Evil spirits. Demons.
F0402.1, Deeds of evil spirits.
Ref.: Duwayk (al-) I 74; Sârîs (al-) 339-41; Stevens 91-92 no. 19, Jâsim H. al-)Abbâdî Turâth I:9 99-103; AGSFC: QTR 87-3 701-1-no. 4.
F0402.1.3.1S, Spirits destroy crop, or steal food.
F0402.1.4, Demons assume human forms in order to deceive.
Link: |F0401.6, Spirit in human form. |F0234.0.4S, Fairy (spirit) assumes human form and substitutes for man. |G0303.3.5, Devil changes shape [as shape-shifter]. |G0415S, Ogre (predator) poses as relative of intended victim (prey).
F0402.1.4.1.1S, Demon in human form invites person to do work (do a chore) together.
Ref.: Kh. CAbd-al-Amîr Turâth I:1 87-90, A. CAbd-al-C Aziz Turâth II:2/3 158-60; Sârîs (al-) 341-43.
F0402.1.5, Demon causes disease.
F0402.1.6, Spirit causes weakness.
F0402.1.6.1$, Spirit keeps captives by licking their legs thin.

F0402.1.9, Spirit delivers false message.
Ref.: DOTTI 173 352.-

F0402.2, Government of demons.
Ref.: Bashmî 'Arkhibîl 120 no. 55.-

F0402.3, City of demons.
Ref.: DOTTI 125 129 169 321 323/[Sdn].>

F0402.6, Dwelling of demons.
Ref.: F0499.3.5$, Habitat of the jinn.>

F0402.6.1, Demon lives in tree. Type: 1168B.-

F0402.6.2, Demons live in waste-mound.>

F0402.6.3, Demons live in well. Type: 563, 564.
Ref.: DOTTI 321 323.-

F0403, Good spirit.
Ref.: Jâhîz VI 203; RAFe 299 n. 12.

F0403.2.1, Acquisition of familiar spirit.
Ref.: Jâhîz VI 203; RAFe 299 n. 12.

F0403.2.2.2, Angels as familiar spirits. [Angel as khâdim-ulwî (upper servant)].
Ref.: Amin 84; Gawhary (el-) 198-211; RAFe 62; Shamy (el-) "Mental Health" 21.

F0403.2.2.5, Demon as familiar spirit. [khâdim-suflî (nether servant)].
Ref.: Amin 84; MITON; D.H. Müller Sogotri: SAE VI 64-65 no. 5; Shamy (el-) "Mental Health" 21.

F0403.2.5.1S, Jinni as familiar spirit.
Ref.: F0302.0.3S, Jinn-`mikhawiyyah (`bebrothering'): jinniyyah (fairy, jinn-woman) as a man's foster-sister.>

F0403.2.3, Deeds of familiar spirit.
Ref.: E0724.3S, Actions of the counter-spirit.>

F0403.2.3.4, Familiar spirit brings news with magic speed.
Ref.: MITON.>

F0403.2.3.4.1S, Jinn carry news message.
Ref.: F0402.1.9, Spirit delivers false message. F0403.2.3.4, Familiar spirit brings news with magic speed. F0963.55, Wind carries news (message).>

F0403.2.3.6, Spirit gives counsel.
Ref.: RAFe 299 n. 12 301 n. 21.
F0403.2.3.7$, Jealousy of familiar spirit.
   Link: [F0724$, A person's counter-spirits (Qarinah, Qarin, 'Ukht, 'Akhh, 'Umm-e-Qubyan, etc.).] [F0304.7.1$, Jinni counter-spirit violates woman with whom he is associated.]

F0403.2.3.7.1$, Familiar spirit jealous of human counterpart's association with members of opposite sex (marriage or liaison forbidden or restricted).
   Ref.: [DOTTI 511/[lit.].]

F0404, Means of summoning spirits.
   Link: [E0724$, A person's counter-spirits (Qarinah, Qarin, 'Ukht, 'Akhh, 'Umm-e-Qubyan, etc.).] [F0304.7.1$, Jinni counter-spirit violates woman with whom he is associated.]

F0404.3$, Spirit must be asked to enter shaman's body (so as to be able to speak through him).
   Ref.: [RAFE 301 n. 21, 22.]

F0404.3.0.18$, Spirit's entry into human's body causes convulsions (contortions, fits) in the human.
   Link: [D2198.7$, Dismissing summoned spirit(s): after performing assigned task, or the like--(garf al-'âwân).]
   Ref.: [DOTTI 511; RAFE 301 n. 22.]

F0405, Means of combating spirits.
   Link: [D1766.7.1.1, Evil spirit conjured away in name of deity.]

F0405.5, Cat, dog, and mouse ward off evil spirits.
   Link: [U0191.1.1$, Types (cases) of unverifiable beliefs.]

F0405.5.2$, Snake wards off evil spirits.
   Link: [B0785.1$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn.
   Ref.: Willmore 351 no. 12.]

F0405.5.3$, Rooster wards off evil spirits.
   Ref.: [Jâhiz I 377 II 207.]

F0405.7, Spirit leaves when report is made of the death of one of his kind.

F0405.7.18, Jinnyiah in human form leaves when report is made of the illness of her brother.
   Link: [F0409.3.0.1.3$, Mysterious voice (hâtif) announces death of a jinni.
   Ref.: Basset Mille I 153 no. 32; Tâhâ Husayn 140-41; Taymûr no. 1511/cf.]

F0405.9, Spirit overcome by driving stake through body it inhabits.

F0405.12, Demons flee from fire.

F0405.14, Evil spirit laid after it is tormented by exorciser.
   Link: [D0712, Disenchantment by violence.
   Ref.: Jâhiz IV 185-86.]

F0405.14.18, Possessing spirit leaves body of possessed person via wound (made by exorciser).
   Link: [D2101.0.1$, Blood opens treasure.]

F0405.15$, Spirit leaves when exorciser threatens to resort to its government.
   Ref.: [J0829.2, Devil [(jinni)] decides to leave of own accord. [Before being exorcised by force].
   Ref.: RAFE 62 n. 205; Shamy (el-) "Belief Characters" 19.]

F0406, Spirit propitiated.
   Ref.: Littmann Tigré 310 no. 114; RAFE 302 n. 23.

F0406.2, Food left out for spirit at night.
   Ref.: [RAFE 302 n. 23.]

F0406.4, Demon of gluttony coaxed from man's stomach with bits of food. Type: cf. 285B*.
   Link: [B0784.2.1.2$, Catfish (eel, snake) enticed out of a man's anus by watermelon.
   Ref.: DOTTI 92.]

F0406.9$, Offering made to spirit--(miscellaneous).
   Ref.: Shamy (el-) Egypt 284 no. 40.

F0406.9.18$, Food thrown into river (as gift, present) for spirits: they are grateful.
   Link: [F0385.2.2$, Possessing zâr-jinn (asyâd) placated by sacrifice.]

Ref.: [DOTTI 355 388/Egy].
F0406.9.2S, Statue of person thrown into river for spirits: they reciprocate by giving back real person.
Ref.: *DOTTI* 356/[*Egy*].–

F0407, Departure of spirit.–

F0407.3S, Departure of spirit through wound made on the body of possessed person.
Link: F0362.4.1S, Spirit possessing person refuses to exit (depart) except via wound.
Ref.: Shamy (el-) "Belief Characters" 19.–

F0411, How spirits travel.–

F0411.0.1, Spirit travels with extraordinary speed.
Link: [D2122, Journey with magic speed.–]

F0411.1, Demon travels in whirlwind.
Link: F0401.0.1.1.1S, Afrit (jinni) assumes form of wind or smoke.
Ref.: Duwayk (al-) II 257-58; *RAFE* 83 n. 270.–

F0412, Visibility of spirits.–

F0412.1, Invisible spirit speaks.

F0414, Spirit carries people.
Link: [D2121.5, Magic journey: man carried by spirit or devil. V0232.2, Angel carries mortal.–]

F0414.1, Lover transported to girl's apartment in fortress by spirit. Type: 871B$, 905A*.
Link: K1336, Magic helper brings girl to hero's bed. N0722S, Runaway machine carries youth to maiden (or vice versa) when it stops.
Ref.: *DOTTI* 486 487 529/[*lit., Tns*]; *MITON*.–

F0415, Demon occupies oracular artificial head and gives responses to questions.
Link: K1971, Man behind statue (tree) speaks and pretends to be God (spirit). V0001.2.5S, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.
Ref.: *MITON*.–

F0415.1S, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama.
Link: D1610.6.5.1.1S, Impregnating agent (semen, magic egg, etc.) ordered to exit from a certain part of body. F0405.14.1S, Possessing spirit leaves body of possessed person via wound (made by exorciser). E0724.3.0.1S, Counter-spirit forces its human-counterpart to express its will--(person acts involuntarily, and is not responsible for own actions). F0361.1.3S, Spirit (jinni, counter-spirit, etc.) takes revenge (threatens revenge) if its demands are ignored. F0362.4.1S, Spirit possessing person refuses to exit (depart) except via wound. F0385.2.4S, Possessing zûr-jinn placated by appeasing (mollifying) person whom they possess. F0959.8.2S, Treating mental illness by reorganization (rearrangement) of communal expectations (social roles). Thus, patient is better adjusted for living in community. K2385, Demon enters person and refuses to leave until wishes have been fulfilled. P0236.3, Not daring to curse father directly, son does so indirectly. P0807.1.1S, Drama performed as pastime activity: enactment (imitation) of scenes from domestic social life (e.g., "House," "Bride-and-Groom," "Doctor," "King," "School," etc.). V0065.9.1.1S, Sacred-drama: commemoration of death of holy personage by re-enactment of tragic scene--"Passion Play".
Ref.: Maspero 178-79 no. 10; Jâhiz IV 185-86; Littmann 310-11 no. 114: Shamy (el-) "Arab Mythology" nos. 119 120; *RAFE* 99 n. 325, 300 nos. 13, 15; Shamy (el-) "Mental Health" 20-21, "Belief Characters" 16-19.–

F0418, Spirits (demons) hover in air shrieking over battle.
F0418.1, Spirits answer war cry. Type: 2031E$.
Link: E0155.1.3S, Dead warrior revived and asked to join battle (war).
Ref.: *DOTTI* 969; Shamy (el-) *Egypt* 156 no. 31cf.–

F0420, Water-spirits.
Ref.: S.M. Abd-Allâh Al-Sukkût 96-97; *MITON*; *RAFE* 302 n. 27A.–

F0420.0.1S, King-of-the-seas. Type: 470FS$, 652A, 613A1S, 980*.
Link: A0425.1.1, Stream is wife of deity. F0252.1.0.2, King of Land under Water.
Ref.: Thalâ labi 248; DOTTI 243 355 682; Kamâl 148-50.–

F0420.0.2S, Jinn live under water.
Ref.: *RAFE* 302 n. 27A.–

F0420.0.2.1S, Jinni as Water-diver (ghawwâs).
Link: D1934S, Earth diver: supernatural being with the ability to dive into earth. F0450.0.2S, Jinn live underground. (Also a category labelled: Ground-jinn/ginn-'ardîyyah).
Ref.: F0420.1.2, Water-spirit as woman (water-nymph, water-nix).
Ref.: Shamy (el-), *Egypt* 286 no. 44; AUC: 40 no. 4 ("Dujairah")/{Sdi}.>

F0420.1.3.3, Water-spirit as horse.>

F0420.1.3.6, Water-spirit as cat.

Link: @F0401.3.6.1$, Spirit (afrit, jinni) in the form of cat.>

F0420.1.4.1, Body of water-spirit is half human and half fish or snake.>

F0420.1.4.9, Water giant.

Ref.: Basset *Mille* I 58 no. 3/cf.; Légey 242-43 no. 67[.2]/cf.>

F0420.1.4.9.1S, 'Abu-Duryâh: old man of the sea.

Link: [B0877.1.1, Giant water monster attacks man [[sailor]].>

Ref.: Duwayk (al-) I 25 48.>

F0420.1.4.10, Water-spirit with extraordinarily long hair.

Link: [B0081.9.1, Mermaid's hair reaches her waist.>

Ref.: Maspero 265 no. 18/cf.; AUC: 2 no. 11.>

F0420.1.4.11S, Muzayyarah: water-spirit with iron breasts which squirt fire.

Link: |B0081.3.1, Mermaid appears at midnight, entices people into water. [F0546.5.1S, Woman with iron breasts (teats) which squirt fire.>

Ref.: Barghûthi (al-) 184-85 no. 57; Kamâl 337/cf.; Sayce *Folk-Lore* XI:4 387; Shamy (el-) *Egypt* 180-81 286 no. 44, Willmore 373 no. 41.>

F0420.1.6.7, Water-spirits are nude.

Link: [F0238, Fairies are naked.>

F0420.1.6.8$, Female water-spirit exhibits figure (appears in the nude).

Link: [T0055.6, Person (man, woman) exhibits figure.

Ref.: Maspero 266 no. 18.>

F0420.2, Home of water-spirits.>

F0420.1.2.1, Water-maidens are of unusual beauty.

Link: [F0499.2.0.1S, Angelic beauty of a houri (Farîysh).>

F0420.3, Social life among water-spirits.>

F0420.3.1, Water-spirits have family life under water.

Link: [F0402.7, Family of demons.>

F0420.5.1.7.2, Seemingly worthless gifts of water-spirits turn to gold.

Link: [F0451.5.1.4, Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold.>

F0420.5.1.7.4, Water-spirit returns to the woodchopper a silver axe in place of the one he has lost. Type: 729.

Link: [Q0003.1, Woodman and the gold axe.

Ref.: DOTTI 403/{Irq}.>

F0420.5.1.10, Water-spirits save man from drowning.>

F0420.5.2.1, Water-spirits lure mortal into water.>

F0420.5.2.1.1, Water-maiden enamors man and draws him under water.

Ref.: Maspero 267-68 no. 18/cf.

F0420.5.2.1.3, Hero drowned by water-spirits, who draw him down as he crosses ice.

Ref.: Sayce *Folk-Lore* XI:4 387-88/cf.

F0420.5.2.1.5, Water-spirit drags children into river.>

F0420.5.2.2, Water-spirits kidnap mortals and keep them under water.>

F0420.5.2.6.1, Water-spirits take revenge if yearly tribute is not given.>

F0420.5.2.7.3, Water-spirit wrecks ship. Type: 938.


Ref.: DOTTI 641; Duwayk (al-) I 25 48.>

F0420.5.2.10, Water-man sits on back of persons as heavy burden.

Link: [G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.>

Ref.: Duwayk (al-) I 25 48.>

F0420.5.2.10, Water-man sits on back of persons as heavy burden.

Link: [G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.>

Ref.: DOTTI 641; Duwayk (al-) I 25 48.>

F0420.5.2.10, Water-man sits on back of persons as heavy burden.

Link: [G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.>

Ref.: Duwayk (al-) I 25 48.>

F0420.6, Marriage of water-spirits.>

F0420.6.1, Marriage or liaison of mortals and water-spirits. Type: 465, 425L.

Link: [F0300, Marriage or liaison with fairy.


F0420.6.1.5, Water-maidens make conditions for lovers.
Link: |F0302.0.3.15, Jinniyah gives man choice: "You may have me either as wife or as sister". |F0405.14.1S, Possessing spirit leaves body of possessed person via wound (made by exorciser).

Ref.: Maspero 266 no. 18/cf.; MITON.

F0420.6.1.6, Offspring of marriage between mortal and water-spirit.

Ref.: [Characteristics of] offspring of fairy and mortal.

Ref.: Qazwîni I 205/(dexterous).

F0430, Weather-spirits.

F0432, Wind-spirit.

F0433, Storm-spirit.

F0440, Vegetation spirits.

F0440.1, Green vegetation spirit.

Ref.: Ions 91, 114.

F0440.1.1S, Grass grows where vegetation spirit (holy man) steps.

Ref.: al-Khidr (the Green-one): benevolent spirit associated with vegetation and water.

Link: |F0440.3$, al-Khidr (the Green-one): benevolent spirit associated with vegetation and water. Type: 774R.

Ref.: Ions 91, 114; Lane 231 n. 1; TAWT 406 n. 827; Wickett 95/(see Mot. E0081$/"Buto").

Link: |E0724.1.4$, Echo (sâdâ) as a person's counter-spirit.

Ref.: Damîrî II 59. >

F0443. Echo as wood-spirit.

F0450, Underground-spirits.

Ref.: Mittmann Tigre 306-8 no. 111; Damîrî I 271; Damîrî I 224/(as Ruwdân); Ibshîhî 670; Amin 193; DOTTI 432; Gawhary (el-) 59-61; Hanauer 51-61; K. Sa'd-al-Dîn Turâtî II:10 17/cf.; Lane 231 n. 1; RAFE 47 n. 149, 163 n. 600; Shamý (el-) Egypt 127-28 no. 21, 137-38 no. 23, 259 no. 12 n; TAWT 406 n. 827; Wickett 95/(see Mot. E0081$/"Buto").

Link: |F0252.1.0.1.1$_(formerly, F0252.1.0.1$), King of the jinn.

Ref.: MITON.

F0451.4.5.2$, Man (woman) tried in jinn-court.

Ref.: DOTTI 696/{Egy}.

F0451.4.5.4S, The killing of a jinni or afrit by a human ('fairy-cide') taken to court. Type: 953A.

Ref.: DOTTI 696/{Egy}.

F0451.4.5.4S, The killing of a jinni or afrit by a human ('fairy-cide') taken to court. Type: 953AS.

Link: |F0389.4, Fairy killed by mortal. |F0499.4.1S, Jinni (fairy) kills human. |N0331.1.5$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing.

Link: |F0216.2, Voice from heaven testifies to innocence of accused.
F. Marvels

Ref.: Damîrî II 178; DOTTI 220 235 658 659/{lit.}; MITON.
F0451.4.5.4.1S, Enormity of murdering a jinni (elf, dwarf, fairy, etc.).
Ref.: Jâhiz VI 46-47; Damîrî II 178.
F0451.5.1.2, Dwarfs adopt girl as sister. Type: 709.
Link: |F0302.0.3$, Jinn-`mikhawiyyah` (`bebrothering`): jinniyyah (fairy, jinn-woman) as a man's foster-sister. |P0250.0.5.1S, Inter-species milk-siblings—(jinn-ince).
Ref.: DOTTI 390 391 501/{Irq, Qtr}; Stevens 114-19 no. 27; TAWT 421 no. 8/{Alg}; AGSFC: QTR 87-3 700-2-no. 7.
F0451.5.1.4, Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold. Type: 503, 620, 834A.
Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken.
Ref.: DOTTI 185 253 350 454/{Egy}; CFMC: Sawâm)ah 71-1 7-2-no. 2.
F0451.5.1.6.1, Dwarfs' gifts cease when mortal betrays the source.
F0451.5.1.7, Dwarfs serve mortals.
F0455.6.10, People possessed by trolls.
F0458$, Air spirits.
Link: |F0231.3.1$, Flying jinn have bird's wings and plumage. ("Flyers"/al-gayyârah).
Ref.: MITON; D.H. Müller Sogqri; SAE VI 129 no. 41.
F0460, Mountain-spirits.
Ref.: Damîrî II 59.
F0460.0.1, Mountain-spirits as souls of dead.
Link: |F0443, Echo as wood-spirit. |E0724.1.4$, Echo (sâdâ) as a person's counter-spirit.
F0470, Night-spirits.
F0471, Dream demon.
Link: |J0157.8.3S, Sleeper's past experience as cause of misleading dream (or nightmare).
Ref.: Azraqî (al-) 288; Boqarî 71/cf./(bugs); Sayce Folk-Lore XI:4 388-94.
F0471.2, Incubus. A male demon who comes in sleep and has sexual intercourse with a woman.
Link: |T0332, Man tempted by fiend [(devil)] in woman's shape. (Or woman by fiend in man's shape).
Ref.: Nabhâni (al-) II 430/cf.
F0471.2.0.1, Demon lover. Type: 315, 315A1$, cf. 311C$.
Link: |F0300.0.2S, Fairy (jinni) and human as rivals in love. |G0302.7.1.1S, Sexual relationship between woman and demon (ogre, afrit, etc.).
Ref.: DOTTI 120 139 143.
F0471.2.1, Succubus. female incubus.
Link: |T0332, Man tempted by fiend [(devil)] in woman's shape. (Or woman by fiend in man's shape). |T0474.0.1S, Nocturnal emission ('Hgilâm, involuntary emission, 'wet dream').
Ref.: Maspero 140 no. 7 n. 1.
F0472, Hackauf. A goblin which jumps on one's back.
Link: |G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically. |Q0493.5S, Punishment: loser made to carry winner on shoulders.
F0473, Poltergeist. [Mischievous household spirit].
Ref.: Wilmore 372 no. 38/cf.
F0473.1, Poltergeist throws objects.
F0473.3, Poltergeist mistreats people.
Link: |F0499.4S, Echo throws objects.
F0473.4, Poltergeist mistreats animals.
Link: |F0366.2, Fairies abuse livestock.
F0473.6.4, Spirit eats food.
Link: |C0092.1.0.1.1S, Tabu: slaughtering animal as offering for jinn.
Ref.: Shamy (el-) Egypt 284 no. 40.
F0480, House-spirits. ['Dwellers' ("ummâr]).
Ref.: MITON; Shamy (el-) "Belief Characters" 13.
F0480.2, Serpent as house-spirit.
Link: |B0785.1S, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn.
Ref.: Lane 226.>
F0482.5.4, Helpful deed of brownie or other household spirit.
  Link: |B0785.1S, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn. |F0234.0.4S, Fairy (spirit) assumes human form and substitutes for man.>
F0480.6S, Jinni as house-spirit (a place’s Câmir).
  Link: |F0200.9S, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.).
Ref.: Jâhiz VI 168-69 171; DOTTI 799/ [lit.]; MITON.>
F0485, Ship-spirit.>
F0490, Other spirits and demons.>
F0491, Will-o'-the-Wisp. (Jack o’ Lantern). Light seen over marshy places.
  Link: |B0785.1$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn. |F0234.0.4$, Fairy (spirit) assumes human form and substitutes for man.>
F0491.10S, en-Naddâhah (‘the she-Caller’): female spirit who calls people by name and then leads them astray.
  Link: |F0369.7, Fairies lead travelers astray.
Ref.: Maspero 266 no. 18; Boqarî 39-40/cf./("Hawl al-Layl").>
F0494, Land spirit.
  Link: |F0632.0.1$, Ways of mighty eaters: gluttonous eating. |F1041.8.5, Madness from over eating. |M0416.1.1.1$, Curse: gluttony (being controlled by dictates of the stomach). |M0416.1.1.1.1, ‘He whom the Lord dislikes, will have his stomach set against him (by the Lord).’ |W0125, Gluttony. |Z0094.5.6.1$, Greedy hoarder labeled "ogre" (ghûl), "whale" (hût), or the like.>
F0496.1, Saint possessed by demon of gluttony.
  Link: |F0632, Mighty eater. Eats whole ox at time, or the like. |V0228.2.1.1$, Infant saint casts himself into oven-flames and devours all bread.
Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 152-53/(great eater)/cf.>
F0496.2$, Infant saint devours huge amount of food (meat) as newborn.
  Link: |V0228.2.1.1S, Infant saint casts himself into oven-flames and devours all bread.
Ref.: Shamy (el-) "El-Badawî and Three Axes" no. 58 2/(entire chicken).>
F0497, Fire-spirits.>
F0499, Sundry other spirits.>
F0499.2, Nymphs of Paradise (houris [hûriyyât]).
  Link: |F0499.9.1S, Serving-boys of Paradise (soldâm). |F0642.5, Man can see celestial nymphs [houris] dancing in divine world (Paradise). |V0230, Angels. |V0232, Angel as helper. |Z0062.5.1.5.1S, [As beautiful as] "a houri" (nymph of paradise).
Ref.: Ibshîhî 201; RAJE 158-59; RAJE 30 n. 88, 298 n. 6; Shamy (el-) Egypt 121 no. 17; Shamy (el-) "Egypt. Balladry": "Ibârîm el-Disûqî" no. 59.
F0499.2.0.1S, Angelic beauty of a houri (hûriyyah).
  Link: |F0420.1.2.1, Water-maidens are of unusual beauty. |F0574.1, Resplendent beauty. Woman's face lights up the dark.
F0499.2.1S, Form of hûriyyat.
  Link: |A1278.1.2.1S, Remodeled houri: given physical and emotional attributes of human female.
Ref.: Shamy (el-) Egypt 120 no. 17.
F0499.2.3S, Marriage to hûriyyât as reward.
  Link: |A1278.1.2.1.1S, Abel given remodeled houri (from paradise) as wife—(favoring treatment). |V0384.1.3S, Extreme religious interpretations concerning angels (and similar supernatural beings). |V0463.0.1.1S, Houris as reward for male martyrs (in Paradise).
Ref.: Ibshîhî 201 213-15; Burton I 90; Shamy (el-) "Egypt. Balladry": "Unjustly-treated Orphan" no. 63.
F0499.3, Jinn [i.e., Jinn].
  Link: |G0307, Jinn.
Ref.: Damirî II 203; Amin 141-43; Noy Jefet 142 no. 46; A.R. Sâlih 103-106; AGSFC: Doha 85-84 6-x-no. 27.
F0499.3.0.1S, Jinn, like humans, are born, marry, and die.
  Link: |F0178.1S, Resurrection of both Jinn and Humans at Judgment Day. |F0251.5, Fairies as spirits who have been given immortality. |V0002.1S, Jinn and humans are required to worship God.
Ref.: Ibn-Kathîr I 56.>  
F0499.3.0.1.1S, Longevity of jinn (hundreds, thousands of years).>  
F0499.3.0.1.2S, Jinn are mortal.  
Link: |F0389.4, Fairy killed by mortal. |F0451.4.5.4S, The killing of a jinni or afrit by a human ('fairy-cide') taken to court.  
Ref.: Jâhîz VI 202-3.>  
F0499.3.0.1.3S, Mysterious voice (hâtif) announces death of a jinni.  
Link: |F0405.7.1$, Jinniyyah in human form leaves when report is made of the illness of her brother. |V0542.0.1$, Life-saving instructions by supernatural (divine) voice (hâtif).  
Ref.: Jâhîz VI 188-89; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.>  
F0499.3.5.1$, Jinn dwell in remote uninhabited regions.  
Link: |F0709.5.3$, Uninhabited Quarter(s) of earth: faraway.  
Ref.: Kisâ’î 21-22: (Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36.>  
F0499.3.5.1.1S, Destructive (infiel) jinn driven to remote corner of earth.  
Link: |A0054.3.2$, Eblis as the general of a victorious angel-army: conceit causes him to rebel against God. |V0210.0.3.1$, God's messenger to pre-Adamite inhabitants of earth (i.e., jinn, jânn, etc.).  
Ref.: Jâhîz I 302; DOTTI 156 211 369/{Mrc}; RAFE 109 n. 36; TAWT 74 no. 2.>  
F0499.9$, Additional sundry spirits--Miscellaneous.>  
F0499.9.1$, Serving-boys of Paradise (wildân).  
Link: |F0499.2, Nymphs of Paradise (houris [hûriyyât]). |P0432.2$, Server of food or drink (waiter, waitress, flight-attendant, etc.). |V0230, Angels. |V0232, Angel as helper. |V0384.1.3S, Extreme religious interpretations concerning angels (and similar supernatural beings).  
Ref.: MITON; Musawi (Al-) Islamic Context 174; RAFE 30 n. 87.>  
F0499.9.1.1S, Beardless waiters of Paradise for serving foods and drinks only.  
Link: |J1288.3.1S, Homosexuality (sodomy) is a pleasure not found in the eternal life (hereafter); it is available only in the here-and-now.  
Ref.: MITON; Musawi (Al-) Islamic Context 174; RAFE 30 n. 87.>
F0500, Remarkable persons.

F0510, Monstrous persons.

F0510.1, Monstrous races.

Link: |W0256.5.1$, Stereotyping: treacherous race.

Ref.: Shamey (el-) *Egypt* 139 273-74 no. 24: Shamey (el-) "Arab Mythology" no. 29-1.

F0510.25, Gog and Magog as monstrous races. Type: 774S.


Ref.: Shamy (el-) *Egypt* 139 273-74 no. 24: Shamy (el-) "Arab Mythology" no. 29-1.

F0511, Person unusual as to his head.

Link: |E0422.1.1, Headless revenant. |F0525.7$, Person without body (only a head). |F1084.4.1S$, Heaps of flesh (corpses, organs) mark battle field.

Ref.: Chauvin VII 77 no. 121.

F0511.0.1, Headless person.

Link: |F0000, Journey to otherworld. |F0512.3, Person with eyes in stomach. |F0512.6$, People with eyes in their chests (breasts).

Ref.: Chauvin VII 87 no. 373 bis n. 2; MITON.

F0511.0.1.5$, Headless people (nation, tribe, etc.).

Ref.: Ibshîhî 492.

F0511.0.2.1, Two-headed person.

F0511.0.2.1.1, Twins conjoined from waist down.

Link: |F0544.1.1.1$, 'Lower lip [used] as mat; upper lip as cover' (waţâ and ghâţâ).

Ref.: Tha'labî 203; Qazwînî II 378; Ibshîhî 488; RAPE 104 n. 341.

F0511.3, Person with horns. Type: 782, cf. 566.

Link: |A0131.6, Horned god. |D0992.1, Magic horns (grow on person's forehead).

Ref.: DOTTI 326 442; RAPE 143 n. 519.

F0511.3.2$, Alexander, 'the dual-horned'. Type: 774SS, 782.

Ref.: Ions 96; Tha'labî 4: Shamey (el-) "Arab Mythology" no. 8; Tha'labî 200: "Arab Mythology" no. 104; Damîrî II 22; Ibshîhî 657; DOTTI 275 442/*Syr*; Prym-Socin 202-10 no. 50; RAPE 143 n. 519; Shamey (el-) *Egypt* 271-72 no. 23 n.

F0512, Person unusual as to his eyes.

Link: |F0545.2.2, Horns on forehead. |J0191.5S, Alexander as wise man.

Ref.: Ions 96; Tha'labî 4: Shamey (el-) "Arab Mythology" no. 8; Tha'labî 200: "Arab Mythology" no. 104; Damîrî II 22; Ibshîhî 657; DOTTI 275 442/*Syr*; Prym-Socin 202-10 no. 50; RAPE 143 n. 519; Shamey (el-) *Egypt* 271-72 no. 23 n.

F0512.1, One-eyed person.

F0512.2.1, Persons (animals) with four (six) eyes.

Ref.: Chauvin VII 82 no. 373bis.

F0512.2.1.1, Three-eyed person.

F0512.3, Person with eyes in stomach.
F0512.6S, People with eyes in their chests (breasts).
Ref.: Chauvin VI 66 no. 233.

F0512.7S, Pop-eyed person (jâhi, buhlug').
Ref.: DOTTI 741/{lit.}; TAWT 23 n. 39.

F0512.8S, Squint-eyed person ("birbish", aC mash). Type: 1572B*, cf. 1577A$.
Ref.: [X0120, Humor of bad eyesight.]

F0512.8.1S, Night-blind person (aC shâ/akhfash).
Ref.: Damîrî II 60.

F0513, Person unusual as to his mouth.
Ref.: [F0544, Remarkable mouth.]

F0513.0.1, Person with mouth in stomach.
Ref.: Chauvin VII 87 no. 373bis n. 2.

F0513.1, Person unusual as to his teeth.
Ref.: W0115.5S, Person with bad body (mouth) odor avoided.

F0513.1.5S, Person with teeth that resemble crude tools (wedges, blades, or the like).
Ref.:

F0514, Person unusual as to his nose.
Ref.: Thâ'labî 189.

F0514.7S, Pug-nosed person.

F0514.7.1S, khansâ': pug-nosed girl (woman).
Ref.: DOTTI 469/{lit.}.

F0515, Person unusual as to his hand.

F0515.1, Person with unusual fingers.
Ref.: DOTTI 767; MITON.

F0515.1.2S, Person with thumbs cut off (on hand and foot). Type: 1366$.
Ref.: DOTTI 767; MITON.

F0516, Person unusual as to his arms.
Ref.: Elder 29-30 no. III-14; RAFe 298 n. 6; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" 147 160 no. 56, "Ibrâhîm el-Disûqî" no. 59.

F0517, Persons unusual as to his legs.
Ref.: [J1990.6$, Claim that the wagtail (bird) mashes cream with his feet ("legs"): "Cream's effect should be evident [on his wiry black legs]."]

F0517.0.3S, Remarkably unattractive legs.
Ref.: [J1990.6, Claim that the wagtail (bird) mashes cream with his feet ("legs"): "Cream's effect should be evident [on his wiry black legs]."]

F0517.0.3.1S, Woman with hairy legs.
Ref.: A1597.2.1.1S, Satan helps Bilqis (Queen of Sheba) camouflage her hairy legs; hence: women's beautician, the bathhouse, wax (for removal of body hair).

F0517.1.3, Men with sponge feet.
Ref.: Thâ'labî 178; Damîrî II 124.

F0517.1.4S, Person with unusual feet.
Ref.: Chauvin VII 24 no. 373E n. 1.

F0518, Persons with tails.
Ref.: Chauvin V 7 no. 3; DOTTI 145 173 243/{Ymn}.

F0519S, Person unusual as to his back (posture).
Ref.: A1225.1, First couple organically united. Like Siamese twins. F0668.9.3S, Surgery to amputate one twin conjoined from
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the waist down with another. \cite{T0587, Birth of twins.}

**F0523.1S**, Cooperation between conjoined twins. Type: cf. 520A$\S$ 551**.

Link: \cite[F0668.9.3S, Surgery to amputate one twin conjoined from the waist down with another.]

Ref.: \cite[Ibshîhî 491.]

**F0521**, Person with unusual covering.-

**F0521.3**, Men of metal.-

**F0521.3.5S**, Man with padlock and key on his chest (thigh, or other parts of the body). Type: 425L.

Ref.: \cite[DOTTI 88 207 208/\{Mrc\}; TAWT 433 no. 23/\{Egy\}.

**F0522**, Person with half a body. \cite[\{shiq\]. Type: 327B*.

Link: \cite[D1712.0.3.1S, Shiq and Sutaih as augurers as (oracles, soothsayers). F0529.7.1S (formerly, F0528S), Sutaih: person without bones in body, a formless lump of flesh, T0551.1.1, Child born as formless lump of flesh.

Ref.: \cite[Jâhiz VII 45/(Ja'far the flyer).]

**F0525**, Person without body (only a head).

Ref.: \cite[DOTTI 325/\{lit.\}.

**F0526**, Person with compound body.-

**F0527**, Person of unusual color.-

**F0527.5**, Black man \cite[in (non-black population)].

Ref.: \cite[MITON.]

**F0529**, Other monstrous persons.-

**F0529.5**, Person with transparent body \cite[monstrous].

Link: \cite[F0574.5S, Prophet (Joseph) with transparent body (beautiful).]

Ref.: \cite[Damiri II 86/cf.]

**F0529.7**, Person without body (only a head).

Link: \cite[DOTTI 325/\{lit.\}.]

**F0526**, Person with compound body.-

**F0527**, Person of unusual color.-

**F0527.5**, Black man \cite[in (non-black population)].

Ref.: \cite[MITON.]

**F0529.5**, Person with transparent body \cite[monstrous].

Link: \cite[F0574.5S, Prophet (Joseph) with transparent body (beautiful).]

Ref.: \cite[Damiri II 86/cf.]

**F0529.7**, Boneless person.-

**F0529.7.1S** (formerly, F0528S), Sutaih: person without bones in body, a formless lump of flesh.

Link: \cite[F0529.7.1S, Ngu-Nguia (Halved): boy born as one side of evenly split person. Type: 327B*.

Link: \cite[F0529.7.1S, Ngu-Nguia (Halved): boy born as one side of evenly split person. Type: 327B*.

Ref.: \cite[Abu-el-Layl 141 \cite[no. 17]; DOTTI 55 162 163 294 308 702/\{Alg, Egy, lit.\}; Shamy (el-) "Folkloric Behavior" 194.]

**F0525.7S**, Person without body (only a head).

Ref.: \cite[DOTTI 325/\{lit.\}.

**F0526**, Person with compound body.-

**F0527**, Person of unusual color.-

**F0527.5**, Black man \cite[in (non-black population)].

Ref.: \cite[MITON.]

**F0529.5**, Person with transparent body \cite[monstrous].

Link: \cite[F0574.5S, Prophet (Joseph) with transparent body (beautiful).]

Ref.: \cite[Damiri II 86/cf.]

**F0529.7**, Boneless person.-

**F0529.7.1S** (formerly, F0528S), Sutaih: person without bones in body, a formless lump of flesh.

Link: \cite[F0529.7.1S, Ngu-Nguia (Halved): boy born as one side of evenly split person. Type: 327B*.

Ref.: \cite[Abu-el-Layl 141 \cite[no. 17]; DOTTI 55 162 163 294 308 702/\{Alg, Egy, lit.\}; Shamy (el-) "Folkloric Behavior" 194.]

**F0530**, Exceptionally large or small men.-

**F0531**, Giant. A person of enormous size. Type: 328C$\S$, 1640A$\S$, 516.

Link: \cite[A1659.1, Origin of the Fomorians (giants). \cite[N0812, Giant or ogre as helper.]

Ref.: \cite[Maspero 190 no. 13; Ibshîhî 490; Burton I 65 n. V 316 VI 24n. 84 265 n. 268ff. VII 84 n.; DOTTI 274 885; MITON.]

**F0531.0.1**, Biblical worthy as giant.

Link: \cite[A1302S, At first Adam's head reached clouds (sky).

Ref.: \cite[Thâlî'abi 136-37: Shamy (el-) "Arab Mythology" no. 76.]

**F0531.0.4**, Giant woman.

Ref.: \cite[Ibshîhî 490("/Jadîyah/ordinary [Adamite]").]

**F0531.0.4.5S**, Physical might of giant woman.

Link: \cite[F0610.0.1, Remarkably strong woman.

Ref.: \cite[Ibshîhî 490/(her hug crushes her husband).]

Ref.: \cite[A1303S, Giants of mythic measurements--(other than Adam). A1659.1.2S, Monstrous giants (Fomorians) descended
from first female cast out of paradise (CUnâq). F0533, Remarkably tall man.

Ref.: Ibn-CAa
im no. 145; ThaClabî 35/(CAwj) 136-37: Shamy (el-) "Arab Mythology" no. 79; Damîrî II 405-46; "Arab Mythology" no. 29; Amîn 291-92; Hanauer 15-16/cf.; Juhaymân (al-) IV 332-40; Littmann Tigrî 89-93 no. 78 93-94 no. 79: "Arab Mythology" no. 79; Shâkir H. Ghâqâb Turâth III:10 57.-

F0531.1, Appearance of giant.

Ref.: MITON; Ibshîhî 490.-

F0531.1.0.2, Hideous giant. Type: cf. 331.
Link: F0234.2.2, Fairy in hideous form.

Ref.: DOTTI 175.-

F0531.1.1.3, Blind giant.

Ref.: DOTTI 275/{Syr}.>

F0531.1.4, Lips of giant.>

F0531.1.4.1, Giant with upper lip reaching heaven; lower earth.>

F0531.1.5.1, Giantess (fairy, mountain woman, [ogress]) throws her breasts over her shoulders. Type: 310.
Link: (G0123, Giant ogress with breasts thrown over her shoulders.

Ref.: DOTTI 116; RAFE 104 n. 341; Shamy (el-) Egypt 55, 58 no. 8; TAWT 397 n. 667.>

F0531.1.7, Color of giant.>

F0531.1.7.2, Black giant.

Ref.: MITON.-

F0531.2, Size of giant.-

F0531.2.1, Extremely tall giant.
Link: F0533, Remarkably tall man.

Ref.: MITON; Ibshîhî 490/(seen in "Bulgâr").>

F0531.2.1.2.1$, Giant (jinni) so tall that his head is touching clouds (sky).
Link: (A13025, At first Adam's head reached clouds (sky). X0921.1$, Lie: why the sky felt soft to head of one liar? Actually testicles of the other. Z0188.5.1S, Arrogance: to place one's own nose in the sky.
Ref.: MITON.-

F0531.2.1.2.2$, Giant forty cubits tall.
Ref.: MITON.-

F0531.2.7.1S, Giant so large that his body blocks course of mighty (wide) river.
Link: F0932.6.5S, Blockage (obstacle, barrier) causes river to cease flowing.

Ref.: ThaClabî 136-37/(136): Shamy (el-) "Arab Mythology" no. 76.-

F0531.3.2, Giant throws a great rock.

F0531.3.2.4, Giant hurls mountain.
Ref.: ThaClabî 136-37: Shamy (el-) "Arab Mythology" no. 76.-

F0531.3.2.4.1$, Mountain crest, cut off and carried by giant on his head, collapses around his neck: kills him. (Death of CAwj).
Link: F0840.0.1.1.4S, Bird's continuous pecking perforates (corrodes) solid rock.

Ref.: ThaClabî 136-37: Shamy (el-) "Arab Mythology" no. 76; Qazwînî II 388/(bird pecked hole); Ibshîhî 490-91.

F0531.3.4, Giant eats (drinks) prodigious amount.
Link: F0632, Mighty eater. Eats whole ox at time, or the like.

Ref.: Littmann 89-93 no. 73: Shamy (el-) "Arab Mythology" no. 78.-

F0531.4.12, Giant's net can hem in whole forest.
Link: (X0942, Lie: remarkable carrier.

F0531.4.12.1S, Giant's (saint's) net hems in whole house, along with inhabitants, furnishings and livestock.
Link: F0631.78, Strong man (saint) carries whole building.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5-6.-
F0531.5.3, Giant's toy. [A man picked up so as to amuse daughter of giantess]. Type: 554B*, 701, 946FS.
Ref.: DOTTI 312 372 373 649.-

F0531.5.3.1S, Toy for al-CAnqî's (Phoenix's) foster daughter--(youth hiding inside animal hide). Type: 554B*, 701, 774SS, 860A*, cf. 930FS.
Link: (K1514.21S, Parent(s) deceived into bringing home daughter's (son's) lover. K1861.1, Hero sewed up in animal hide so as to be carried to height by bird.
Ref.: ThaClabî 165-68: Shamy (el-) "Arab Mythology" no. 101; DOTTI 312 373 374 433 480 481 625-
626/{lit., Mrc, Plst}.> F0531.5.4, Giant thinks hammer-blow on head is a nut falling. [Deadly blows to giant: merely annoying].
  Link: F0615.3.2S, Strong hero reports the deadly blows he had received as merely annoying.>
F0531.5.10, Giant as servant to man. Type: 516H$.
  Link: N0801.1S, Giant man (black) bought from slavery 'As is' becomes hero's helper. N0812, Giant or ogre as helper.
Ref.: DOTTI 283.>
F0531.5.11, Giant in contest with man. Type: 650B, 1640.
Ref.: DOTTI 355 883.>
F0531.6.1.9, Giants as descendants of Cain.
  Link: A1659.1.2$, Monstrous giants (Fomorians) descended from first female cast out of paradise (Unâq).
  Ref.: Tha'labî 136-37/cf.: Shamy (el-) "Arab Mythology" no. 76.>
F0531.6.4.1, Giants have great age.
F0531.6.6, Giants as builders of great structures.
  Link: F0272$, Jinn (fairies) as builders of great structures (monuments).>
F0531.6.7, Giant's treasure. Type: 328.
  Link: N0538.3.2$, Comfortable living in absent ogre's (ogress') dwelling.
Ref.: DOTTI 173.>
F0531.6.17, Other acts of giant.
F0531.6.17.2, Giant inflates self and floats through air.
  Link: D0631.4.5$, Bird indicates state of national virtu: inflates self at prevalence of vice (sin), deflates self at persistence of virtu.>
F0531.6.17.5, Giant herdsman.
F0531.6.17.5.1$, Fear-evoking herdsman.
  Link: P0551.0.1.1$, Band of herdsmen (tribesmen) warriors. P0731.0.3.1$, Bedouins (tribe) as raiders (bandits): they attack village, caravan, traveler, etc., to get booty.
  Ref.: Maspero 244 no. 17.>
F0532, Remarkably broad man.>
F0533, Remarkably tall man.
  Link: A1687, Tribal characteristics--decorations [(bodily)]; F0531.0.5$, Giant race. F0531.2.1, Extremely tall giant. X0921, Lie: remarkably tall person.
Ref.: MITON.>
F0534$, Remarkably fat person.
  Link: J1413S, Fat is beautiful. Z0130.2.1S, 'Raffâ'ah-hânîm wi es-Sâbî'.Afandî' ('Lady-Lean (Slender)' and 'Lion'-Effendi').>
  Link: A0134, Dwarf god [(midget)]. F0451, Dwarf.
  Ref.: Burton V 252 n.; Chauvin VII 15 no. 373C n. 1; DOTTI 114 300 333 343 533 608; TAWT 419 no. 7/[Egy]; CFMC: Sâwâm ah 71-1 16-1-no. 6/16-2-no. 1.>
F0535.0.2$, Remarkably small woman (girl). Type: 210AS$, 545HS, 652A, 1442S.
  Ref.: DOTTI 79 300 353 807; Shamy (el-) "Egyp" 203-4 no. 52, TAWT 419 no. 7 439 no. 31.>
F0535.1, Thumbling. Person the size of a thumb. Type: 700, 1442S, cf. 327B.
  Ref.: DOTTI 372 807/[Egy]; Shamy (el-) "Belief and Non-belief" 14; TAWT 439 no. 31/[Egy].>
F0535.1.1, Adventures of Thumbling. Type: 700.
  Ref.: DOTTI 372.>
F0535.1.1.10, Thumbling hides in a small place. Type: 700, 1442S.
  Ref.: DOTTI 372 807; Shamy (el-) "Belief and Non-belief" 14; TAWT 439 no. 31/[Egy].>
F0535.5, Deeds of pygmies.
F0535.5.1, War of pygmies and cranes.
  Link: B0266.2S, Animals fight people over land. F0129.4.7S, Journey to isle (land) of one-eyed people.
  Ref.: Qazwînî II 379/(passim); Damîrî II 181/(as personal experience narrative by Rûmî/Roman) : Shamy (el-) "Arab Mythology" no. 112-1.>
F0537S, Remarkably thin person.
  Link: T0024.6.1S, Lover becomes 'as thin as a garment'. Z0130.2.1S, 'Raffâ'ah-hânîm wi es-Sâbî'.Afandî' ('Lady-Lean (Slender)' and 'Lion'-Effendi').>
F0540, Remarkable physical organs.
F0540.1$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. Type: 1379*, cf. 1379A*.

Link: [F0547, Remarkable sexual organs. F0555.0.4.1$, Marvelous artificial hair (wig). F0557, Removable ([natural, physical]) organs. K1305.5$, Woman (bride) with false (artificial) members.]

Ref.: DOTTI 772.>

F0540.1.1$, Lifelike artificial bodily member (organ). Type: cf. 653C$, 945:II, 1379*.

Link: [F0888, Extraordinary (marvelous) craftsmanship (non-magical).]

Ref.: DOTTI 358.>

F0541, Remarkable eyes.

Link: [F0512, Person unusual as to his eyes. F0576.1.1$, Extraordinary ugliness: 'blue eyes on black face'.]

F0541.1.1$, Eyes flash fire.

F0541.1.1.1$, Eyes emit sparks.

Link: [B0015.4.2.0.1$, Beast with eyes that emit sparks (fire). B0721, Cat's luminous eye. F0512, Person unusual as to his eyes. F1041.16.1.1$, Man's eyes flash sparks when enraged. G0121.3$, Ogre's (ogress's) eyes emit sparks.]

Ref.: Damîrî I 222; Alf III 121/(lion's); Burton V 390/(serpent's) VI 96/(lynx's); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13/.(simile).]

F0541.6, Eyes remarkable as to color.

Ref.: MITON.>

F0541.12$, Remarkably beautiful eyes: size, color, etc.

Link: [F0575.1.5$, Remarkably beautiful organs (limbs). Z0191.2.1$, Doe (she-gazelle)--beautiful female.]

Ref.: MITON; Shamy (el-) "el-Badawî and Bint-Birrî" 158; Wickett 127.>

F0541.12.1$, Gazelle's eyes.

Ref.: MITON.>

F0541.12.2$, Eyes with irresistible glances--causes beholder to fall in love.

Link: [D2071.1, Averting Evil Eye. W0044$, Proper bashfulness (hayâ'/khafar, kusûf/khajal). A person's modesty (social sensitiveness, shyness, or decency).]

Ref.: Simpson 316.>

F0541.13$, Remarkably beautiful eyebrows.

Ref.: MITON; Shamy (el-) "el-Badawî and Bint-Birrî" 158.>

F0541.13.1$, Thin (defined, as if drawn with pencil) eyebrows.

Ref.: MITON.>

F0541.13.2$, Joined eyebrows.

Ref.: MITON.>

F0541.14$, Remarkably beautiful eyelashes.

F0541.14.1$, Long (thick) eyelashes.

Link: [Z0092.8.3$, Formulas for immense (large) volume (size).]

Ref.: T. al-Hâkim Yawmiyyât 14 24; Shamy (el) "Koudia" 155 n. 50; HE-S: Kafr el-Shaik 69/(miscellaneous texts written by informants).>

F0543, Remarkable nose.

Link: [F0514, Person unusual as to his nose. Z0188.5$, Symbolism: nose--pride (vanity).]

Ref.: Jahîz IV 338 n. 1.>

F0543.1, Remarkably long nose.

F0543.2, Remarkably large nose.

Link: [F0543.6$, Remarkably ugly nose.]

Ref.: Tha'lî labî 189.>

F0543.2.1$, Nose the size of a mug--(usually old person's nose). Type: 1353.

Ref.: DOTTI 750.>

F0543.5$, Remarkably beautiful nose.

F0543.5.1$, Remarkably small nose--beautiful.

F0543.5.1.1$, Nose the size of a small fruit--a 'cherry,' 'lotus-fruit (nabk: nabqah),' or the like.

F0543.5.1.2$, Remarkably narrow (straight) nose.

Ref.: MITON.>

F0543.5.1.2.1$, Nose as narrow as sword's edge.

Ref.: MITON.>
F0543.6S, Remarkably ugly nose.
   Link: F0543.2, Remarkably large nose.
   Ref.: Jähig VI 263-64.

F0544, Remarkable mouth.
   Link: F0531.1.4, Lips of giant; Z0186.9S, Symbolism: ring--body orifice.
F0544.0.1, Remarkably large mouth.
   Ref.: Jähig VI 263-64.
F0544.0.7S, Remarkably small mouth.
   Link: F0544.1.6S, Beautiful colorful lips: (rose-red, ruby-red, green, etc.
F0544.0.7.1S, Mouth the size of ring (jewelry).
   Link: Z0186.9.1S, Symbolism: ring--mouth (small).
   Ref.: MITON.

F0544.1, Remarkable lips.
   Link: F0531.1.4, Lips of giant.
F0544.1.1S, 'Lower lip [used] as mat; upper lip as cover' (waṭâ and ghâṭâ).
   Link: F0511.2.5.1S, 'Lower ear as mat; upper ear as cover'. F0531.1.4.1, Giant with upper lip reaching heaven; lower earth.

F0544.1.6S, Remarkably beautiful lips.
   Link: F0531.1.2S, Tattoo on lip.
   Ref.: Simpson 316.
F0544.1.6.1S, Beautiful colorful lips: (rose-red, ruby-red, green, etc.
   Link: D1454.2.1, Flowers fall from lips [(mouth)]. F0544.0.7S, Remarkably small mouth. T0467.3S, Honey (liquor, nectar)
   from biting lip (of the beloved). |Z0141.4S, Red as symbol of (associated with) sex organs. |Z0186.9.2.5S, Symbolism: 'lips'--
   external of vaginal orifice.

F0545, Other facial features.
   Ref.: MITON.
F0545.1, Remarkable beard. Type: 545HS.
   Link: G0303.4.1.3, Devil's beard. J2368S, Fool tells sage: "Your beard reminds me of that of my goat". P0717.1.1S, Bearded
   nations.
   Ref.: Boqarî 7 13; Burton II n. 278/(Ali's); DOTTI 129 238 272 300/{Alg}; MITON; TAWT 96/100 no. 7
   244 no. 30.
F0545.1.7S, Remarkably prickly beard.
F0545.1.7.1S, Beard with whiskers like porcupine quills.
   Link: J0484.2S, Beardless (young) lover preferred to bearded: latter prickly. J1807.9.1S, Beard mistaken for animal's (bushy)
   tail. Z0193.2S, Wild animal--male's physical attributes.
   Ref.: MITON.
F0545.1.9S, Remarkable beard--miscellaneous.
F0545.1.9.1S, Forked beard.
   Ref.: MITON.
F0545.2, Remarkable forehead.
F0545.2.1, Gold star on forehead. Type: 400, 533, 707.
   Ref.: DOTTI 184 294 385.
F0545.2.2, Horns on forehead. Type: 782.
   Link: F0511.3, Person with horns.
   Ref.: DOTTI 442.
F0545.2.3, Man with inscription on forehead.
   Link: M0302.2, Man's fate written on his skull.
F0545.3, Remarkable cheek.
F0545.3.3S, Mole (khâl, ēsasim, ṣâmah) on cheek.
   Link: F0511.1, Person unusual as to his face. F0540.1S, Artificial organs (limbs): bodily members made of glass, iron, plastic,
   wood, or the like. Z0066.3.1S, Endearment: man addressed as "khâl (maternal-uncle)". Z0095.2S, khâl (maternal-uncle): khâl
   (mole, mark of beauty). Z0108S, Sound (name) symbolism: association based on sound similarities (homophony).
   Ref.: MITON; RAFE 16 n. 38.
F0545.3.4S, Dimple on cheek (ghammâzâh).
F0545.3.6S, Full (round, rosy) cheek (beautiful).
F0545.5S, Remarkable chin.
F0545.5.1S, Cleft chin (gahi) el-∪usn, "mark of beauty").
F0545.5.2S, 'Double-chin' (lughd).
Link: |F0575.1.5.3S, Remarkably beautiful neck. |J1413S, Fat is beautiful.>
F0546, Remarkable breast (chest). Type: cf. 516A.
Link: |F0575.1.5.4S, Remarkably beautiful (upper) chest.
Ref.: |DOTTI 275.>
F0546.5.1S, Woman with iron breasts (teats) which squirt fire.
Link: |F0420.1.4.1S, Muzayyarah: water-spirit with iron breasts which squirt fire.>
F0547, Remarkable sexual organs.
Link: |F0540.1S, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like.>
F0547.0.1S, Remarkable vagina.
Ref.: |MITON.>
F0547.1.1, Vagina dentata [(dentate)]. Woman kills her husband with her toothed vagina.
F0547.1.2S, Body orifice (vagina, anus) with mighty squeeze. Type: 1099S.
Link: |H1580.1S, Sex organ (orifice) examined: tight or wide. |X0244S, Shoemaker's 'tight' (small) apartment: will become wide with use. |Z0186.9S, Symbolism: ring--body orifice. |Z0189S, Symbolism concerning virginity and defloration.
Ref.: Jâhij I 370-75.>
F0547.1.2.1S, Vagina (anus) holds object fast.>
F0547.1.2.1.1S, Vagina (anus) breaks object by tightening (squeezing it). Type: 1099S.
Ref.: |DOTTI 703.>
F0547.1.3S, Animal with mighty vaginal squeeze.
Link: |B0754, Sexual habits of animals.>
F0547.1.3.1S, Bitch holds male dog's organ fast after copulating.
Link: |A2496.1, Why dogs get stuck in copulation.
Ref.: Jâhij I 370-75.>
F0547.1.3.2S, Bitch holds man's organ fast after act of bestiality.
Link: |T0465, Bestiality. Intercourse of a human being and an animal.
Ref.: Jâhij I 370.>
F0547.2, Hermaphrodite. Person with both male and female sexual organs.
Link: |A0012, Hermaphroditic [(bisexual)] creator. The creator is half man and half woman or is thought of as both male and female. |A2924S, Hermaphroditic Eblis (Satan) begets he-satans and she-satans. |B0754.4.0.1S, Male animal gives birth (reproduces).
Ref.: Burton III 306 n. 1.>
F0547.3, Extraordinary penis.
Ref.: Frobenius Kabylen: Atlantis I 176-78 no. 33; M.M. el-Tîgânî (col.) "Jokes" no. 6; Shamy (el-) Egypt 230-31 301 no. 67.>
F0547.3.0.1S, Donkey's penis.
Link: |B0840.1.1S, Donkey's drooping "long-ears" and posture: unfortunate (ugly). |Z0194.1.4.3S, Donkey: sexual stamina.
Ref.: Jâhij II 101; DOTTI 814/\{Egy\}; MITON; Prym-Socin 337-42 no. 80.>
F0547.3.0.1.1S, Mule's penis.
Link: |B0015.7, Other animals with unusual limbs or members.>
F0547.3.0.2S, Dog's penis.
Ref.: Jâhij I 374.>
F0547.3.0.3S, Elephant's penis.
Ref.: |DOTTI 910/\{lit.\}.>
F0547.3.1, Long penis.>
F0547.3.1.1S, Long penis: long distance sexual intercourse.
Link: |K1391, Long distance sexual intercourse. [By magic].>
F0547.3.1.2S, Enormous penis. Type: 1805BS, cf. 555.
Link: |D1376.2S, Magic object makes penis long (restores it). |J0960.1S, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess.
Ref.: Ibshîhî 614; DOTTI 312 931/\{Egy\}.>
F0547.3.1.2.1S, Man with penis so large that he cannot stand up straight. Type: cf. 555.
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F0547.3.2, Penis that eats and drinks.

F0547.3.6, Penis cuts down trees.

F0547.3.7.5, Limp (droopy) penis--like dough or wax or the like. Type: 901BS, cf. 1460S.

F0547.3.8, Small penis. Type: 901BS, cf. 1460S.

F0547.4, Extraordinary clitoris.

F0547.5, Extraordinary vagina. Type: 1353C$.

F0547.5.1, Removable vagina. Type: 1379A*$.

F0547.5.2, Enormous vagina.

F0547.5.4, Double vagina.

F0547.6, Remarkable pubic hairs.

F0547.7, Enormous testicles.

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Link: |T0271.3$, Man who lost his sex organ (eunuch) twitted for being 'without' a member.
Ref.: DOTTI 312 313/(lit.); MITON.>

F0547.3.2.2, Penis that eats and drinks.

F0547.3.6.2, Penis cuts down trees.

Link: |DOTTI 312 313/{lit.}; MITON.>

Ref.: DOTTI 312 313/{lit.}; MITON.>

F0547.3.7, Limp (droopy) penis--like dough or wax or the like. Type: 901BS, cf. 1460S.

Link: |DOTTI 312 313/{lit.}; MITON.>

Ref.: DOTTI 312 313/{lit.}; MITON.>

F0547.3.8, Small penis. Type: 901BS, cf. 1460S.

Link: |DOTTI 312 313/{lit.}; MITON.>

Ref.: DOTTI 312 313/{lit.}; MITON.>

F0547.4, Extraordinary clitoris.

Link: |DOTTI 755.>

Ref.: DOTTI 755.>

F0547.5, Extraordinary vagina.

Link: |DOTTI 910/(lit./(elephant's)); MITON.>

Ref.: DOTTI 910/(lit./(elephant's)); MITON.>

F0547.5.2, Enormous vagina.

Link: |DOTTI 772.>

Ref.: DOTTI 772.>

F0547.5.4, Double vagina.

Ref.: Dwyer 99-100 no. 21.>

F0547.6, Remarkable pubic hairs.

Link: |Z0166.0.1S, Symbolism: prickly softness of fuzz on fruit or vegetable (e.g., peach fuzz, 'chick's down')--pubescent human body hair.>

Ref.: Z0166.0.1S, Symbolism: prickly softness of fuzz on fruit or vegetable (e.g., peach fuzz, 'chick's down')--pubescent human body hair.>

F0547.6.1, Remarkably long pubic hair.

Ref.: Damiri II 130-34 132/(Zonobia's); Aalúcî II 181-83: Shamy (el-) "Arab Mythology" no. 122.>

F0547.7, Enormous testicles.

Ref.: Thalâ'ībî 138.>

F0547.7.2, Man with (embarrassingly) large testicles (‘âdhar/Abu-qalîlah).

Link: |Z0166.3.2.3$S, Eggplant--testicles. (‘bedîngân/‘badîngân = ba‘îd el-gân: literally, "eggs of the jinn" [i.e., jinn=s testicles]).
Ref.: Tha\textsuperscript{C} labi 138/(Moses's).
F0547.8S, Extraordinary anus.
F0547.8.1S, Wide anus.
F0547.5.11S, Insatiable vagina.
Link: (T0468S, Nymphomaniac: a woman's abnormal and insatiable desire ( uncontrollable appetite) for sex. |Z0071.1.20S, The three insatiables. (Hell, Earth, vagina). |Z0138.5.2.1S, Vagina as infidel: faces wrong direction during prayers ( turns away from Qiblah at bowing or prostration).
Ref.: Burton X 193.
F0552, Remarkable hands.
F0552.1, Hand with unusual fingers.
Link: |F0575.1.5.12S, Remarkably beautiful fingers.
F0552.1.3, Extraordinary fingernails.
Link: |A1311.3, Origin of fingernails.
F0553S, Person remarkable as to induced body markings (scarification, tattoo).
Link: |A2412, Origin of animal markings. |F0950.10S, Painful (or radical) cures (i.e., pain as cure for pain or illness).
|T0055.6.3.1S, Girl exhibits tattoo on her body—(usually while in garden).
F0550.0.1S, tashlîkh (scarification, slashing skin).
Link: |H0052.1S, Scarification pattern indicates tribal affiliation (identity).
F0550.0.2S, Tattoooning (usually green in color: for beauty).
Link: |A1465.1.1S, Tattooing was inspired by satan as rejuvenating device.
F0553.1S, Tattoo on face.
F0553.1.1S, Tattoo on temple.
F0553.1.2S, Tattoo on lip.
Link: |F0544.1.6S, Remarkably beautiful lips.
F0553.1.3S, Tattoo on chin.
F0553.1.4S, Tattoo (scars) on cheek.
F0553.2S, Tattoo on arm.
Ref.: Oq\textsuperscript{C} dah (el-) "Safînat al-gharâm" 13.
F0553.2.1S, Tattoo on back of hand.
F0553.3S, Tattoo on chest.
F0553.4S, Tattoo on thigh.
F0553.5S, Tattoo on foot.
F0553.8S, Tattoo on other body parts.
F0553.9S, Tattoo—miscellaneous.
F0553.9.1S, Tattoo: human figure.
F0553.9.1.1S, Tattoo: image of hero (Abu-Zaid, \textsuperscript{C} Antar, etc.).
F0553.9.1.3S, Tattoo: image of the beloved (lover).
Ref.: Shamy (el-) "Eg. Balladry": "Shaﬁqah and Mîtwa’lli" 14-15 no. 1-b; \textsuperscript{C} Abd-al-\textsuperscript{H} akîm F\textsuperscript{C} allâh\textsuperscript{H}n 144-45.
F0553.9.1.3.1S, Image of the beloved "and his brother" tattooed on girl's arm.
Link: |T0092.5.0.1S, Brothers as rivals in love.
F0553.9.3S, Tattoo: animal (bird, fish).
F0553.9.3.1S, Image of dove (sparrow) tattooed on man's temple.
F0553.9.5S, Tattoo: object.
F0553.9.5.1S, "111" tattooed on man's temple.
F0553.9.5.2S, Image of deep bathtub with staircase tattooed on girl's chest.
Link: |F0575.1.5.4.1S, Chest (bosom): marble-like.
F0553.9.5.3S, Image of chains tattooed on girl's thigh.
F0554, Person remarkable as to his blood.
Link: |DOTTI 516 674/|\{\textsuperscript{S}dn\}.  
F0555, Remarkable hair.
Ref.: Tha\textsuperscript{C} labi 8/cf/(angel's shoulder hair).
F0555.0.1S, Remarkable hair-style (hairdressing, hairdo).
Link: |A1597.5.1S, Origin of a certain hair-style (braids, plaits, etc.).
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Ref.: Maspero 5 no. 1 n. 3.
F0555.0.3$, Hair of remarkable color.
   Link: [F0555.1, Gold hair. F0555.2, Silver hair.]

F0555.0.3.1$, Remarkable black (blue) hair.
   Link: [H0071.2.2$, Hair with blue radiance (color of precious stone, lapis-lazuli, etc.) as sign of royalty.]
   Ref.: Maspero 38 no. 2-4; Simpson 316.

F0555.0.3.2$, Remarkable red hair.

F0555.0.3.4$, Remarkable grey (white) hair.
   Ref.: MITON.

F0555.0.3.4.1$, Grey (white) hair gives dignified appearance.
   Link: [F0555.1, Gold hair. F0555.2, Silver hair.]

F0555.0.3.5$, Unusual (atypical) hair.
   Link: [F0511, Person unusual as to his head. V0220.0.15.2.1$, (formerly, V0220.0.15.2$), Saint with (conical) fool's cap (top).]

F0555.0.4$, Marvelous artificial hair (wig). Type: 1379*.
   Link: [F0540.1$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. F0557, Removable (natural, physical) organs. H1382.7$, Test of physique (body, flesh). K1305.5$, Woman (bride) with false (artificial) members.]

F0555.1, Gold hair.

F0555.1.1, Person with hair partially golden.

F0555.2, Silver hair.

F0555.2.1$, Infant with hair of gold and silver: a golden hair next to a silver (and so forth). Type: 707.
   Link: [H0071.2, Gold (silver) hairs as sign of royalty.]

Ref.: DOTTI 385.

F0555.3, Very long hair. Type: 310, 313E*.
   Link: [F0848.1, Girl's long hair as ladder into tower. Z0188.9.1.1S, Female's hair--honor (beauty, 'crown').]

Ref.: DOTTI 116 130; Shamy (el-) "Mental Health" 16; Shamy (el-) "Eg. Balladry": "Shafiqah and Mitwalli" no. 1; TAWT 451 no. 46.[Sdn].

F0555.3.1, Nude woman clothed in own hair (Godiva). Type: 450.
   Ref.: Thä’labi 156-57; DOTTI 222; Galley-Ayoub 172/3/[Tns]; TAWT no. 38/[Lib].

F0555.3.1.1, Girl's hair spread on ground so that it hides her.

F0555.3.1.2$, Girl's hair so long (and thick) that when spread it would hide her: (Zonobia's).

F0555.3.4, Rapid growth of hair as protection against being seen nude. Type: 450, 451.
   Ref.: DOTTI 222 224; Galley Badr 30-59 no. 1/[Alg]; TAWT 446 no. 38/[Lib].

F0555.4, Very thick hair.

F0555.4.1$, A hair (human's) so strong that an animal (horse) can be tied with it. Type: 313E*, 2412S.
   Ref.: DOTTI 130 132 133 263 976/[Egy, Sdn]; TAWT 320 no. 46.

F0555.4.1.1$, Strong man tied with his own hair. Type: cf. 315, 590, 590A.
   Link: [D1831, Magic strength resides in hair. K0979S, Cause of invulnerability treacherously nullified.
   Ref.: Thä’labi 246-47/[Samson]; DOTTI 139 336 338.

F0555.4.2S, Rope-like hair braids (dense, long).
   Link: [F0848.1, Girl's long hair as ladder into tower. W0164.1.5.1S, Verbal self-portrait of beauty (verbal 'centerfold'). Female describes her beauty from head to toe: "If you were to see my hair flowing over my back, you would ...", "If you were to see my forehead shining like crystal, you would ...", etc.

Ref.: Shamy (el-) "el-Badawi and Bint-Birri" 158.

F0555.11S, Beautiful hair sold (at high price). Type: 750JS.
   Link: [P070705, Markets: buying, selling, trading. Q0488, Hair cut off as punishment. S0160.2, Jealous women mutilate her who is most attractive to men. T0215.8, Woman sells her hair to feed starving husband.
   Ref.: DOTTI 411; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

F0556, Remarkable voice.
   Link: [F05805, Person of awe-inspiring appearance. T0011.8, Falling in love with beautiful voice. T0059.0.3S, Accompaniments of coition: accessories (food, drink, drug, music, lighting, etc.).

Ref.: Burton IV 121, X 65.
F0556.1, Voice made smooth by having ant bite tongue.

Link: [K1839.1, Wolf puts flour ([lime, etc.]) on his paws to disguise himself.]

F0556.1.2, Voice (ogress's) made smooth by having ants seeking sunlight travel from one end of body to the other (anus to mouth): they clear away impurities. Type: 123, 327F.

Ref.: DOTTI 48 50 51 150 164 165 179 226/Alg, Egy, Sdn]; Sha)râwî 40-45; TA\WT 414 no. 1/{Egy}.

F0556.2, Voice changed by work of silversmith (goldsmith). Type: 327F.

Ref.: DOTTI 50 164/{Sdn}; Hurreiz 113 no. 35; TA\WT 413 no. 1.

F0556.2.1, Voice changed by work of blacksmith. Type: 123, 327F.

Ref.: DOTTI 48 141 158 164 165/{Sdn}.

F0556.3, Voice changed by medicine. Type: 123, 327F.

Ref.: DOTTI 48 141 164 165/{Sdn}.

F0557, Removable ([natural, physical]) organs. Type: cf. 1379A*.

Link: [F0540.1, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like.

Ref.: DOTTI 772.

F0558, Man covered with horn.

Link: [A1311.3.1, Previously Adam's body covered with hard shell: only residuals of it remains as fingernails.]

F0559, Remarkable physical organs—miscellaneous.

Link: [F0575.1.5, Remarkably beautiful organs (limbs).]

F0559.1, Person with jointless bodies of bones.

Ref.: Shamy (el-) "Folkloric Behavior" 220-23.

F0559.2, Long navel.

Link: [F0575.1.5.6.2, Beautiful deep navel ("inyy"="cup's-seat.")]

F0559.3, Extraordinary excrements. Type: 903C*.

Ref.: DOTTI 563; Shamy (el-) Around the World 166/{Irk}; TA\WT 432 no. 21/{Irk}.

F0559.3.1, Extraordinary speaking excrements.

F0559.3.2, Jewels as extraordinary excrements. Type: 510.

Link: D1454.5, Treasure from excrements ([anus]). D17795, Magic results from performing toilet functions (urinating, defecating).

Ref.: DOTTI 257; TAWT 443 no. 34/{Omn}.

F0559.4, Remarkable skull.

Ref.: Shamy (el-) "Folkloric Behavior" 220-23.

F0559.4.1, Skull has words miraculously written on it. Type: 517A$.

Ref.: DOTTI 286.

F0559.5, Remarkable neck.

Link: [F0575.1.5.5.8, Remarkably beautiful neck.]

F0559.6, Extraordinary stomach.

Link: [F0575.1.5.6.5, Remarkably beautiful abdomen.]

F0559.6.0.1S, Person with enormous belly (stomach, kirsh).

Link: [A0596.1, Belly of arch-saint contains another world (towns, shops, etc.)—(kirsh es-Sayyid [el-Badawi]).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 2 11.

F0559.7, Remarkable heart.

F0559.8, Extraordinary urine.

F0559.9S, Other extraordinary substances that issues from body (e.g., gas, spittle, blood).


F0559.9.1S, Extraordinary broken wind. Type: 103D*.


F0559.9.1.1S, Mighty broken wind.

Link: [F0451.3.13.3, Dwarf breaks wind so hard he capsizes canoes.

Ref.: MITON.

F0559.9.1.1S, 'Broken wind causes whirlwind on earth and smoke-trail in sky'.

Ref.: MITON, RAFE 118 n. 404.
F0559.9.1.2$, Whirlwind is "afrit's fart".  
Link: |F0401.0.1.1.1$, Afrit (jinni) assumes form of wind or smoke. |F0411.1, Demon travels in whirlwind.  
Ref.: RAFE 83 n. 270, 118 n. 404.>
F0559.9.1.5$, Broken wind (fart) used as social device (weapon). Type: 80, cf. 1526$.  
Link: |B0128.9.2.1$, Breaking wind into hole so as to force occupant out. |F0830, Extraordinary weapons. |P0553.1.2.1$, Victim overcome by fumigation (odor, broken wind, smoke, gas).  
Ref.: Jâhiz VI 48; Ibn-Čâsim no. 478; Damîrî II 175/(fox overpowers porcupine).>
F0559.9.2$, Remarkable glands (secretions).  
Link: |B0088$, Fish-men's ways (lifestyle).  
Ref.: MITON; Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>
F0560, Unusual manner of life [(lifestyle)].  
Link: |B0088$, Fish-men's ways (lifestyle).  
Ref.: MITON; Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>
F0561, People of unusual diet.  
Ref.: Ibshîhî 242-45/cf./(gen.).  
F0561.1, People who prefer raw flesh.  
Link: |F0561.9$, People who live on their own flesh and blood (as their regular diet). |F0849.1.1.2$, Marrow eaten (usually as it is extracted from bone).>
F0561.1.1$, People who live on meats only.  
Ref.: MITON.>
F0561.2, Ichthyophages [(Ichthyophagous)]. People who live on fish.  
Ref.: Chauvin VII 86 no. 373bis n. 4; MITON.-
F0561.3, People who live on coconuts.  
Ref.: Chauvin VII 22 no. 373E n. 2.>
F0561.4, People who live on tree-gum (tree bark, plant-roots, or the like).  
Link: |P0729$, People who live by gathering (nature provided wild edibles): primitive hunters and gatherers.  
Ref.: Maspero 154 no. 8 n. 1 223 no. 16.>
F0561.5, People who live on cereals.>
F0561.5.1$, People who live on tree-gum (tree bark, plant-roots, or the like).  
Link: |P0729$, People who live by gathering (nature provided wild edibles): primitive hunters and gatherers.  
Ref.: Maspero 154 no. 8 n. 1 223 no. 16.>
F0561.10$, People who live on salt-cured (pickled) foods.  
Link: |F0706.9.1S, Test of resourcefulness: making coffee (tea) while no water is available. (Uses horse's, camel's, sweat). |H1073, Task: filling glasses with water that has neither fallen from heaven nor sprung from the earth. (Uses horse's sweat).  
Ref.: DOTTI 470.>
F0561.14$, People who live on cereals.>
F0561.14.1$, People who live on beans (fûl).  
Link: |P0711.9.2.1S, Palm dates (dried) cure their eaters and pray for redemption of their sins. |P0730S, Pastoralists (Bedouins, nomads, hunters, gypsies).  
Ref.: Bqarî 119-20.-
F0561.12$, People who live on tree-gum (tree bark, plant-roots, or the like).  
Link: |P0729S, People who live by gathering (nature provided wild edibles): primitive hunters and gatherers.  
Ref.: Maspero 154 no. 8 n. 1 223 no. 16.>
F0561.13$, People who live on cereals.>
F0561.13.1$, People who live on beans (fûl).  
Link: |F0850.2S, Poor serials (meatless dishes): too frequently served.
Ref.: Boqarî 119-20; Burton IV 166 n./Egyptians.>

F0561.14S, Social groups who live on weed-like greens (e.g., leek, radish, watercress, dandelion, etc.).

Link: [P0169.1.1S, Poor peasant. P0169.1.3.1S, Vendor of weed-like greens (leek, radish, watercress, etc.) as very poor. U0062S, Abject poverty. Z0170.2.6S, Foods of poverty: salt-cured food, weed-like greenery (e.g., leeks, dandelion, etc.), spiced-salt (daqâqah), etc.]

Ref.: RAFE 94 n. 310.>

F0562, People of unusual residence [(dwelling)].>

F0562.2, Residence in a tree. Type: 123C, 705A.>

Link: [B0535.0.5, Abandoned prince grows up in eagle's nest. F0811.14.2S, Tree so large that it touches sky (clouds).]

Ref.: Ibn al-Kalbî 22/cf. (goddess; DOTTI 51 375/Sdn; Shahi-Moore 79-89, nos. 9-11, al-Zayn al-Musabba'ât 85-88; TAWT 414 no. 1-2 417 no. 5.]

F0562.3, Residence in (under) water.>

F0562.6, Cave dwelling.>

F0562.6.1S, People who reside in caves.

Ref.: MITON.>

F0563$, Community of eunuchs.

Link: [C0867.2.1S, Tabu: keeping (making use) of eunuch(s). F0566, Celibate peoples. P0170.0.3S, Eunuchs. P0178.0.2S, Freed slaves ('mu'ûtîfîq') as social class (community).

Ref.: A. Nagr Al-'Aghawât; Boqarî 49-51.]

F0564, Person never sleeps.>

F0564.0.1S, Insomnia (as an illness).

Link: [F1041.1.14S, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod. J1080S, Sleeplessness: person unable to fall (stay) asleep due to worries.]

F0564.3.1, Long sleep, long waking.

Link: [D1960.1, Seven sleepers. (Rip Van Winkle). Magic sleep extending over many years.

Ref.: Ibn-'Abûd's sleep'].

F0565, Women warriors or hunters.

F0565.1, Amazons. Women warriors. Type: cf. 981A.>

Ref.: Chauvin VIII 55 no. 22; Shamy (el-) "el-Badawî and Bint-Birrî" 156ff.>

F0565.2, Remarkably strong women. Type: 519, 519A.>

Link: [F0610.0.1, Remarkably strong woman. Z0205$, Heroines of siyar (Unaytirah/`Inaitrah, Dhât al-Himmah, al-Jâziyah, etc.).

Ref.: DOTTI 136 533 678/[lit.; MITON; Zîr 2-3, 45-47, cf. Lane 418.]

F0565.5, Band of strong women.

Link: [F0476.1S, Band of forty female robbers.]

F0565.5.1, Band of strong unveiled women.

Link: [C0106S, Tabu: woman going (seen) unveiled in public--(sufûr). T0055.6.3S, Coquette: exhibitionist from vanity.]

Ref.: MITON.>

F0566, Celibate peoples.

Link: [F0565.3S, Community of eunuchs.]

F0566.3S, Celibate groups (monks, clerics, saints, etc.).

Link: [H0079S, Recognition of monk by his large organ [penis]. H1579S, Test of sexual orientation. P0198S, bi'tîf-îyâl, lawâţî, lîţiyah (homoerotic sodomites, the pedophile). L0225.1.1S, Saint (anchorite, etc.) declines offer of marriage to maiden. T0310, Celibacy and continence.

Ref.: Jâhiz I 124 cf.; Thâ'labî 124-26; DOTTI 536 770/[lit.; MITON; Shamy (el-) Egypt 160 no. 34 (saints).]
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F0566.5$, Celibate person.
Link: |T0440$, Celibate person (anchorite, Sufi, monk, etc.) falls in love (erotic).>

F0566.5.1$, Person (saint) dies virgin ('a boy').
Link: |A0504, Male virgin demigod.
Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 157-58.

Link: |G0038$, Abused person becomes ogre-like. |K1399.1, Tami ng the wild prince. [Feral child captured and tamed by a servant girl]. |P0465.6.1$, Eccentric (wild) behavior of exorcisers.
Ref.: TAWT 421 no. 8.

F0567.1, Wild woman.

F0567.4$, The desert-loner: self-banished man lives alone in the desert. (Sometimes accompanied by only one favorite person).
Link: |G0038$, Abused person becomes ogre-like. |H1586.4.1$, Demons (jinn) recognized by living in isolation (in remote regions). |N0764.1$, Unexpected meeting with self-banished man (in wilderness). |Q0440$, Punishment: expulsion (eviction, dismissal). |T0093.1, Disappointed lover becomes a wild man in the woods [(insane)].
Ref.: MITON; Ibshîhî 540-41.

F0568, Naked tribe. Sun, cold, wind, rain do not harm them.
Ref.: Qazwînî II 379.

F0568.1, Naked men (boy).
Link: |P0610.1.3$, Men meet at bathhouse. |T0463.3.1$, Homoerotic description of boy's (man's) beauty.

F0569, Unusual manner of life--miscellaneous.

F0569.3, Silent person. Type: 572$, 851, 886A$.
Ref.: DOTTI 333 334 470 536/[Irk]; Hasan (al-) 110-15 no. 18; MITON.

F0569.3.1$, Silent melancholy woman (girl).
Link: |P0191.1.5$, Strangers are melancholy (sad, lonesome, homesick).
Ref.: Budge Gods II 190/[Isis]; MITON.

F0569.9S, Lifestyles in conflict (urban-rural, nomadic-settler, modern-conventional/traditional, etc.)--each is unusual for the other(s). Type: 112, 470CS, 470DS, 470FS, 920FS, 949A*, cf. 400, 570A, 851DS.
Ref.: Maspero 80 no. 4 93-95 no. 4; Simpson 188/(nomad's); Jâhîz V 152-53/(nomadic/urban); DOTTI 41 184 239 241 244 332 384 473 589 591 654 760 812 815/[lit., Tns]; MITON; RAFE 303 n. 29; Shamy (el-) Egypt 176 no. 41/[urban-peasant].

F0570, Other extraordinary human beings.

F0571, Extremely old person.
Ref.: Maspero 30 no. 2-3 n. 4; MITON.

F0571.0.1S, Physical attributes of being very old. Type: 1353,-1353C$.
Ref.: MITON.

Ref.: DOTTI 958.

F0571.2, Sending to the older. Type: 310, 726.
Ref.: DOTTI 116; Shamay (el-) Egypt 251 no. 8.

F0571.7, Person hundreds of years old.
Link: |D1857.4S, Longevity for as many years as the number of hairs that can be covered by palm of hand. |V0229.2.12, Extraordinary longevity of saints.
Ref.: Maspero 30 no. 2-3(cf.; Thâlî labî 33-34: Shamay (el-) "Arab Mythology" no. 77, 58/(Abraham's/two hundred), Damîrî II 108-9; Ibshîhî 366-67; MITON.

F0571.8, Man lives for nine generations.
Link: |D1857.3S, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (cannels, etc.). |M0341.1.6.0.1S, Prophecy: death after certain life spans.

F0571.9S, Old age--miscellaneous motifs.
Link: |U0260.3$, Effects of aging are irreversible. >
F0571.9.0.1$, Debitating accompaniments of old age: physical and mental (psychological) manifestations.
Type: cf. 909$, 1384B$.
Link: |H0760$, Indicators (signs) of old age.
Ref.: Simpson 160. >
F0571.9.1$, Senility \(\text{(zamânah)}\): madness (diminished mental capacity) from old age. Type: cf. 980, 980A.
Ref.: Ions 41/(Ra's); Tha Clabî 191; Ibshîhî 331; |DOTTI 680; |MITON; |RAFE 123 n. 426; Shamy (el-) Egypt 131-32 no. 21/ef; |Zîr 150.>
F0574, Luminous person.
Link: |F0960.1.0.1$, Heavenly lights fill universe at birth of prophet. |H0069.1.1$, Luminous face and limbs from ablution.
|Z0062.5.15$, Celestial beauty (to be like moon, sun, star, dawn, etc.). |Z0159.2.4S$, Symbolism: sun--a beauty.
Ref.: |MITON.>
F0574.0.1$, Luminous face.
Ref.: |F0574.3.1, Face of saint radiant.
Ref.: Shamy (el-) "El Balladry": "Death of Abu-Bakr" no. 54 16.>
F0574.1, Resplendent beauty. Woman's face lights up the dark. Type: 1353BS.
Link: |F0499.2.0.1$, Angelic beauty of a houri \(\text{(hûriyyah)}\).
Ref.: Ibshîhî 526 599-600; |DOTTI 752; |MITON; Shamy (el-) Around the World 160.>
F0574.1.2, Woman's beauty shows through seven veils. Type: 1353BS.
Ref.: |DOTTI 752.>
F0574.1.4, Man's beauty eclipses splendor of sun.>
F0574.1.5$, Woman's beauty matches splendor of midmornung sun on cloudless sky ("sun shining in the sheen sky").
Link: |Z0062.5.15$, Celestial beauty (to be like moon, sun, star, dawn, etc.). |Z0159.2.4S$, Symbolism: sun--a beauty.
Ref.: Burton IV 135 VI 163 164 199 VII 266 IX 320.>
Ref.: |MITON.>
F0574.3.1, Face of saint radiant.
Link: |F0574.0.1$, Luminous face.
Ref.: Shamy (el-) "el-Badawi and Bint-Birri" 155.>
F0574.3.2, Holy man radiant.>
F0574.3.2.1$, Prophet's radiance eclipses moon's.>
F0574.3.2.2$, Forehead (brow) of holy man glows \(\text{(dâwî)}\).
Link: |V0206$, Appearance of sacred persons (prophets and saints).
Ref.: Shamy (el-) "El Balladry": intro. "el-Badawi and Bint-Birri" 9 no. 56, "el-Badawi and Bint-Birri" 147 no. 56/(Prophet); Shamy (el-) "Eq. Balladry": "el-Badawi and Three Axes" 12 no. 58.>
F0574.3.2.3$, Light bursts (radiates) out of holy man's place (tomb, residence, etc.).
Link: |V0210.0.2.0.2.1$, "The light of prophethood/\text{nûr al-nubuwwah}". (Luminous face of prophet or his parents). |V0222.4.1.1$, Aromatic smell (fragrance) of a saint's tomb.
Ref.: Ibn.î-Aasm no. 279; Shamy (el-) "Eq. Balladry": "Hâger and Ismîlîll" no. 51 10/(shrine).>
F0574.5$, Prophet (Joseph) with transparent body (beautiful).
Link: |F0529.5, Person with transparent body [(monstrous)]. |F0574.9.2.3$, Complexion so transparent that bones (marrow) can be seen through it. |F0574.5$, 'Joseph's beauty'.
Ref.: Thaîlabî 65.>
F0574.9$, Extraordinary skin--miscellaneous.>
F0574.9.1$, Remarkable complexion: softness.
Link: |Z0062.6$, Proverbal softness (smoothness).>
F0574.9.1.1$, Skin so soft that it will not support a flea's weight (formulaic).
Ref.: |TAWT 443 no. 34 397 n. 670.>
F0574.9.1.2$, Skin so soft that it will be disturb by a flower paddle (even when owner is sleeping on silk mattress stuffed with ostrich down).
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Link: |H0041.1, Princess on the pea. Princess recognized by her inability to sleep on bed which has a pea under its dozen mattresses.
Ref.: Ishihii 280-81.

F0574.9.2S, Remarkable complexion: color.
Link: |F0574, Luminous person.
Ref.: Ishihii 605; MITON.

F0574.9.2.1S, Woman (girl) looks like tower (column) of silver.
Link: |Z0062, Proverbial simile.
Ref.: Ishihii 605/(woman).

F0574.9.2.3S, Complexion so transparent that bones (marrow) can be seen through it.
Link: |F0574.5, Prophet (Joseph) with transparent body (beautiful).
Ref.: Ishihii 280-81.

F0574.9.3S, Remarkable mole (khâl, ḥasanah, shâmah--on body organ). Type: 850.
Link: |H0051.1.0.1S, Recognition by 'craving-mark' (waḥmah). |T0570.2.1S, Appearance of "waḥmah" (birth-mark) as result of mother's craving.
Ref.: Kisâ'î 73/(Thackston 78 no. 33): Shamy (el-) "Arab Mythology" no. 66; Alî II 112-13; DOTTI 468/(Egy).

Link: |F1041.8.1, Madness from seeing beautiful woman. |N0104, Unfortunate beauty: beauty of innocent woman causes communal conflicts (wars). She is blamed. |P0722.0.1S, Community (tribe) where all males are handsome and all females are ugly (or vice versa). |T0474.0.2, Emission (ejaculation) from lusting after (seeing) a sexually desirable person.
Ref.: Ibn-CAâsim no. 305; Burton III 378 n. 2/(physical/ethnic preferences/Arab); DOTTI 238 272 515 959/(Alg); Haykal 18-20ff. (peasant); MITON; "safinat al-gharâm" 13; C. al-Tayyib Al-Âjîj 112-20 no. 14; Zîr 19.

F0575.0.1S, Remarkably beautiful face.
Ref.: TAWT 393 n. 580.

F0575.0.2S, Intelligence (wit) as trait of beauty. Type: 785, cf. 879.
Link: |T0101.1.4.1S, Bride quality: intelligence, insight (fiṭnah).
Ref.: MITON/(Caql wâfir/sharp mind).

F0575.1, Remarkably beautiful woman. Type: 2020S.
Ref.: Ishihii 605/(like tower of silver); DOTTI 959; MITON.

F0575.1.0.1S, Plump (full-bodied) woman--beautiful (pleasing).
Link: |F0537, Remarkably thin person. |J1413.1, They asked, "O fat-woman, what do you do?" She replied, "I straighten the \textquotesingle{}lean\textquotesingle{}-one". |T0024.6.1S, Person pines away from love.

F0575.1.2, Old woman beautiful as in youth.
Ref.: T0380.2.4S, Females in whom men would have no sexual interest are exempt from observing modesty code in male's presence. (E.g., extremely old or sick woman).

F0575.1.2.1S, Old woman more beautiful than when youthful, except for gray hair.
Link: |F0610.0.5.2S, Extraordinarily healthy old person. |K1872.9.6.1S, Dyeing of gray hair as means of hiding signs of aging. |U0304.0.4S, Age of an item is relative.
Ref.: MITON.

F0575.1.5S, Remarkably beautiful organs (limbs). Type: 2020S.
Ref.: DOTTI 959.>
F0575.1.5.1.5.1$, Handsome ('broad,' 'high') buttocks.
Link: |Z0135.6.1$, Symbolism: buttocks--fence.
Ref.: Simpson 316; Cachia 115; MITON.>
F0575.1.5.2$, Remarkably beautiful shoulders (back).> F0575.1.5.3$, Remarkably beautiful neck.
Ref.: Simpson 316.>
F0575.1.5.3.1$, Beautiful long neck.
Link: |Z0139.9.3.2$, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice). Z0170.0.1$, Symbolism: eating (swallowing, chewing)--sexual activity.>
F0575.1.5.4$, Remarkably beautiful (upper) chest.
Link: |F0553.9.5.2$, Image of deep bathtub with staircase tattooed on girl's chest.>
F0575.1.5.5$, Remarkably beautiful teats (breasts).
Link: |Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0166.1$, A certain fruit (apple, pomegranate, orange, watermelon, etc.) as symbol of female's physical attributes.
Ref.: DOTTI 276; MITON; RAFe 302 n. 27; Shamy (el-) "el-Badawî and Bint-Birrî" 158.>
F0575.1.5.5.1$, Beautiful young breast. Type: 516A1$. 
Link: |Z0166.1.4$, Grapes--female's nipples. (Especially elongated variety: "Nanny-goat Nipples").
Ref.: Simpson 316/(lustrous).>
F0575.1.5.5.2$, Remarkably beautiful large breasts.
Link: |F0510.1.3.1.1.1$, Groom will find comfort (pleasure) with bride: 'One breast as mattress, the other as quilt'.>
F0575.1.5.5.7$, Remarkably beautiful nipples(s).
Link: |J1833.1.1, Boy strikes at a fly on his sister's breast: it turns into nipple and girl thinks it due to brother's caress. |Z0166.1.4S, Grapes--female's nipples. (Especially elongated variety: "Nanny-goat Nipples").
Ref.: Simpson 316/(lustrous).>
F0575.1.5.6$, Remarkably beautiful abdomen.
Link: |F0559.6, Extraordinary stomach.
Ref.: MITON.>
F0575.1.5.6.1$, Leavened-dough like abdomen (soft and firm).
F0575.1.5.6.1.1$, Fleshy abdomen (with folds of fat)--pleasing.
Link: |F0575.1.0.15, Plump (full-bodied) woman--beautiful (pleasing).
Ref.: MITON.>
F0575.1.5.6.1.1.1$, Folds of tummy fat likened to a folder holding paper documents (or the like).
Ref.: Al/J 32.>
F0575.1.5.6.2$, Beautiful deep navel ('inny'--"cup's-seat").
Link: |F0559.2.0.1$, Remarkable navel (human). Z2665.1.1S, Filling the cup (goblet, bowl) at both ends. Contents spilled. Z0105S, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. Z0107S,
Consistency (texture) symbolism: association based on sensation (touch) similarities.
Ref.: DOTTI 504 551/{lit.}; MITON.
F0575.1.5.6.3S, Remarkably beautiful lower abdomen (ṣīwāh).
F0575.1.5.6.4S, Remarkably beautiful waist.
Ref.: MITON.
F0575.1.5.7S, Remarkably beautiful thigh(s).
Ref.: MITON.
F0575.1.5.8S, Remarkably beautiful leg(s).
Ref.: MITON.
F0575.1.5.9S, Remarkably beautiful foot (feet). Type: 510.
Ref.: DOTTI 172 257 278 387.
F0575.1.5.9.1S, Remarkably small foot. Type: 510.
Ref.: DOTTI 257; TAWT 452 no. 46.
F0575.1.5.9.2S, Remarkably beautiful (round) heel.
F0575.1.5.9.2.1S, Heel (woman's) like large coin (riyâl/[$silver$ dollar]).
Link: |Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
F0575.1.5.9.2.2S, Heel 'like a rose (flower) on water'.
Link: |Z0169$, Flower symbolism.
F0575.1.5.10S, Remarkably beautiful arm(s).
Ref.: Simpson 316.
F0575.1.5.11S, Remarkably beautiful hand.
Ref.: Z0142.5.1S, "White hand" as symbolic of generosity (goodness).
F0575.1.5.12S, Remarkably beautiful fingers.
Ref.: Simpson 316.
F0575.1.5.12.1S, Remarkably soft fingers.
Ref.: Z0062.6.4S, As soft as dough. Z0065.4S, White cheese (butter) is softest: female.
Ref.: MITON.
F0575.1.6S, Beauty that disorients (dazzles) the beholder. Type: 2020S.
Ref.: T0026.1, Finger cut because of absorption in the charm of the beloved.
Ref.: Budge/Romances 163 no. A-11; Maspero 24 no. 2-1; Ibshîhî 526; DOTTI 402 536 761 768 770 959/{lit.}; MITON; T. al-Ḥâkim Yawmîyāt 26-27; A.R. Sâlih 168; TAWT 375 n. 265 424 no. 12 455 no. 48.
F0575.1.6.1S, Woman so beautiful whoever sees her desires her (falls in love with her). Type: cf. 880A$.
Ref.: T0081.2, Death from unrequited love. T0370.0.1S, Diabolic beautiful woman.
Ref.: Burton VIII 206-207/(Zayn al-Mawâif); DOTTI 536 770/{lit.}; MITON.
F0575.1.6.1.1S, Woman's beauty cause man to weep (shed tears). Type: 2020S.
Ref.: T0075.8.1S, Lover scorned for showing weakness toward the beauty of the beloved--(he weeps: shameful). T0080.2S, Misery from unrequited love.
Ref.: DOTTI 959.
F0575.1.6.2S, Woman's beauty causes pious man to neglect worship.
Ref.: A0141.0.1S, Splendor (beauty, magnificence, perfection, etc.) that compels beholder to praise the Creator (God's Glory). F0566.3S, Celebate groups (monks, clerics, saints, etc.). T0428S, Lecherous (lustful) clergymen (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.
Ref.: MITON; Zîr 20/(poem).
F0575.1.6.2.1S, Woman's beauty causes celibate person (monk) to become lustful.
Ref.: DOTTI 536 761 770/{lit.}; MITON.
F0575.1.6.2.2S, Person cannot resist sex drive: must have intercourse without delay.
Ref.: T042S, Mania: compulsion--uncontrollable (involuntary) behavior. T0329.1.1S, Clitoris enhances sexual desire and leads to commission of fornication (marital infidelity). T0469S, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. U0101.4.1S, Love at first sight is based primarily on physical attraction. W0026.0.2S, Self-control (curbing need for immediate gratification of wants).
Ref.: MITON.
F0575.1.6.3$, Woman's beauty compels beholder to perform prayer ritual (prostrate self, kneel, etc.).
Link: [A0141.0.1.1$, Splendor (beauty, magnificence, perfection, etc.) that compels beholder to praise the Creator (God's Glory).] [T0187.0.2$, Female's coition posture compared to supplication posture (pleading with God).]
Ref.: MITON.

F0575.1.6.4$, Woman's beauty reported to queen causes demand that she visit palace.
Link: [T0011.1.1, Beauty of woman reported to king causes quest for her as his bride.]
Ref.: MITON.

F0575.1.6.5$, Woman's beauty makes her faultless (mistakes seem less serious).
Link: [U0248$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).]
Ref.: MITON.

F0575.1.6.5.1$, Beauty as intercessor.
Link: [F0575.1.6.1$, Woman so beautiful whoever sees her desire her (falls in love with her).] [F1088.1, Hero (heroine) spared for his (her) beauty.] [P0776.1.2.1$, Beautiful woman given credit by merchant (banker).] [T0009.1.0.2$, Intersession by a female more effective than by a male.]
Ref.: MITON; Zîr 83-84.>

F0575.1.7$, Awe-evoking beauty (intimidates beholder).
Ref.: MITON.

F0575.1.1, Birth of daughter so beautiful mother is frightened and abandons her.
Link: [J0482.2, Better to marry ugly than fair wife. Less hard to satisfy. N0104$, Unfortunate beauty: beauty of innocent woman causes communal conflicts (wars). She is blamed.]
Ref.: TAWT 208 no. 25/cf.

F0575.2, Handsome man.
Link: [T0463.3.1$, Homoerotic description of boy's (man's) beauty.] [T0474.0.2$, Emission (ejaculation) from lusting after (seeing) a sexually desirable person.]
Ref.: Jâhîz VI 259-60; Akiko 105/(lit.); Burton II 163 n. 2/(Osman/i.e., ³Uthmân); DOTTI 104 280 814/{Egy, Irq}; MITON; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ'îl" no. 51 5/(Ishmael); TAWT 456 no. 49.

F0575.2.0.1$, Portly (full-bodied) man—handsome.
Link: [F0575.1.0.1$, Plump (full-bodied) woman—beautiful (pleasing).] [T0055$, Sexual attractiveness (sex-appeal) is relative.]
Ref.: Boqarî 155/(heavy/portly); Shamy (el-) Popular Stories/(2004) 8.>

F0575.2.0.2$, Symmetrical youth: tall, straight postured—handsome.
Ref: Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1/(handazah "symmetry); Wickett 172.

F0575.3, Remarkably beautiful child. Type: 403D$, 707.
Link: [T0017.1$, Passion (love) through sight of handsome child (boy): "If the boy is that handsome, how more beautiful his mother must be!".]
Ref.: DOTTI 191 216 385 404 528 693 694 761 762 796 798/{Egy, lit.}; MITON.

F0575.4$, Remarkably beautiful youth (boy).
Ref.: MITON; Ibshîhî 534; Wickett 169.

F0575.5$, 'Joseph's beauty'.
Link: [J1548$, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being 'thankful to God'.] [P0722.0.1$, Community (tribe) where all males are handsome and all females are ugly (or vice versa).]
Ref.: Ibn-CAa sim no. 305; A.R. Šâliḥ 169/(poem); Zir 19-20/(poem).>

Link: [J1548$, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being 'thankful to God'.]
Ref.: Ibn-CAa sim no. 305; A.R. Šâliḥ 169/(poem); Zir 19-20/(poem).>
Ref.: Jâhiz IV 66 VI 263-64; *DOTTI* 741 752 813 910; *MITION*.  
F0576.0.1S, If you are ugly, be vivacious (cute, cheerful).  
Link: [W0017S, Cheerfulness (pleasantness/bashâshah). Being of bright and smiling face, friendly, sociable, etc.  
Ref.: Taymûr no. 3121.  
F0576.1S, Extraordinarily ugly face (features).  
Link: [B0840.1S, Donkey (ass) as unfortunate animal (though valuable).  
Ref.: *MITION*.  
F0576.1.1S, Extraordinary ugliness: 'blue eyes on black face'.  
Link: [F0541, Remarkable eyes.  
Ref.: *MITION*.  
F0576.1.2S, Extraordinarily ugly physical posture (hunchback, very short neck, or the like.). Type: 503, 1536B, 1620*, 1661, cf. 990.  
Link: [F0344.1, Fairies remove hunchback's hump (or replace it). [F0519.1S, Hunchback person. [K2271, Hunchback villain.  
|W0143.0.1S, 'If a camel were to see his hump he would drop dead [of shame].' [X0144$\rangle$, Humor of being hunchbacked.  
Ref.: *DOTTI* 253 844 902; *MITION*.  
F0576.4S, Extraordinarily ugly voice (sound).  
Link: [A2234.5.2S, Donkey's (ass') braying ugliest.  
Ref.: *MITION*.  
F0577, Persons identical in appearance.  
Ref.: Akiko 105/(lit.).  
F0577.1, Friends identical in appearance.  
Ref.: [P0251.5.2, Two brothers confusingly like each other.  
F0577.4, Lovers identical in appearance.  
Link: [T0005.1.3$, Lovers attracted to each other because of likeness in beauty. [U0101.1.1S, 'He [God] creates forty of each likeness (person's appearance)'.  
F0577.4.1S, Husband and wife (groom and bride) identical in appearance (they look alike.  
Link: [P0253.15S, Brother and sister who look alike. [T0416, Paternal-cousin (bint-amm) as substitute for sister.  
Ref.: *MITION*.  
F0577.5, All people in certain place identical in appearance.  
F0579S, Remarkable diversity (dissimilarity, differences).  
Link: [F0167, Inhabitants of otherworld. [F0601, Extraordinary companions. A group of men with extraordinary powers travel together. [F0778.2S, Dissimilar attendants (servants, etc.). [J1028S, Strength in diversity.  
F0579.1S, Disparate appearances.  
Ref.: *DOTTI* 754; *MITION*.  
F0579.1.1S, 'Social group of dissimilar members. Type: 1353B1S.  
Link: [J0682.0.2.1$, Z"awî, wî M"â'ît, wî Nâtâq el-Ha'îf (i.e., 'Tom, Dick, and Harry'). [K1952.3.0.2S, Sham relatives--disgraceful: hirelings in motley (shabby) and with shamefule wear said to be a person's family.  
Ref.: *DOTTI* 754; *MITION*.  
F0579.1.2S, Association in spite of disparate lifestyle (i.e., 'strange bed-fellows').  
Link: [U0103S, Contrasts are drawn to each other ('Opposites attract').  
F0579.1.2.1S, Association between eastern and westerner (Arabs)--(Syrian and Maghrubian--shâmî and maghrabî).  
Ref.: Taymûr no. 709.  
F0579.2S, Association of different species (foul and fish, bird and land animal, carnivore and herbivore, etc.).  
Link: [J0682.0.1S, Alliance between 'the hapless and hopeless' ('the sick and the dead'). [J0129.5.2.1S, Dove and crow flock together: both are lame.
Ref.: MITON.

F0580S, Person of awe-inspiring appearance—(haybah, waqâr).
Link: [F0555.0.3.4.1S, Grey (white) hair gives dignified appearance. |K1710. Ogre (large animal) overawed. |P0230.0.4S, Fear-evoking (awe-evoking) father. |P0427, Druid (poet, learned man). |V0206.1S, Awe-inspiring sacred person. |W0017, Cheerfulness (pleasantness). Being of bright and smiling face, friendly, sociable, etc.]
Ref.: Ibshîhî 270 614-15; Boqarî 150; DOTTI 129/{Alg}; MITON; Nabhânî (al-) I 50/(saint); RAFAE 148 n. 545; TAWT 376 n. 278.

F0580.1S, Man's (dervish's) awe-inspiring appearance splits crowd of people.
Ref.: MITON.

F0582, Poisonous damsel. Woman nourished on poison is fatal to her husbands.

F0582.1, Serpent damsel. Woman has serpent inside which comes out and kills bridegrooms. Type: 507C.
Link: |T0172.4S, Serpent (scorpion) residing in bride's genitals kills bridegrooms. |T0182.1.4S, Worms in vagina from abnormal sexual intercourse (e.g., bestiality, interracial, etc.).
Ref.: DOTTI 256; Juhaymân (al-) I 351-71 no. 26.

F0585.1, Fatal enticement of phantom women. Type: 1645D$.
Ref.: Chauvin V 34 no. 16; DOTTI 895; MITON.

F0585.2, Magic phantom army.
Link: |D2163.2S, Magic reinforcements. Hero's followers magically multiply, or whole army conjured up. |D0449.9.1.1S, Statue of ship (and its sailors, passengers) comes to life. |K1881.1S, Non-existing (phantom) people seem to be present. |P0551.0.3.1S, Army of dervishes.
Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 150-51.

F0585.5S, Magic phantoms as guardians of treasure.
Link: |C0047$, Tabu: failing to submit to supernatural being (phantom). |E0422, The living corpse. [Has attributes of a living person]. |K1881.1S, Illusion: welcoming hosts.
Ref.: DOTTI 317 321/{lit.}; MITON.

F0591, Person who never laughs. Type: 571.
Ref.: DOTTI 333; RAFAE 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 3.

F0595, Man's body exudes sweet scent.
Link: |F0687.1S, Person with remarkably sweet (aromatic, fragrant) odor. |H0079.11S, Recognition by unique bodily scent (smell, aroma).|

F0600-F699, Persons with extraordinary powers.

F0600, Person with extraordinary powers.

Ref.: Chauvin VII 125 no. 392; DOTTI 105 269 273 333.

F0601.1, Extraordinary companions perform hero's tasks. Type: 329, 513.
Ref.: DOTTI 175 269.

F0605S, Remarkable intelligence.
Link: |J1115, Clever professions [{professionals}].|

F0605.1S, Remarkably intelligent person.
Link: |F0668.7S, Skillful surgeon searches brilliant man's brains for residence of intelligence.
Ref.: MITON; Shamy (el-) "Eg. Balladry": "Death of Sa'd Zaghlûl" no. 30.

F0606S, Mad scientist. Type: cf. 660.
Link: |K2259.8S, Scientist (inventor, discoverer) as villain. |X1011, Lie: the great inventor.

F0610, Remarkably strong man.
Ref.: Maspero 7 no. 1 n. 1 81 no. 4; Burton X 118 n; Hurreiz 130 no. 98.

F0610.0.1, Remarkable strong woman. Type: 519, 519AS.
Link: |F0531.0.4.1S, Physical might of giant woman. |F0565.2, Remarkably strong women. |Z0205S, Heroines of siyar (\"Unaytirah\", \"Inaitrah\", Dhat al-Himmah, al-Jâziyah, etc.).
Ref.: MITON.

F0610.0.5S, Remarkably healthy person.
Ref.: Boqarî 176; Willmore 358 no. 20.
F0610.0.5.1$, Healthy Pharaoh: never suffered illness or discomfort.
Ref.: Ions 96.

F0610.0.5.2$, Extraordinarily healthy old person.
Ref.: Maspero 32 no. 2-4.

F0610.0.6$, Remarkably healthy community (nation).
Ref.: Damîrî II 183: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; DOTI 240 446/[lit.].

F0610.4, Man with strength of many men.
Ref.: M0416.1, Curse: appetite of twelve men. Given with the gift of twelve men's strength.

F0610.4.0.1$, A Messenger-of-God (Moses, Jesus, Mohammed) has forty prophets' strength.
Ref.: Azraqî (al-) 116; Shamy (el-) "Eg. Balladry" : "Marriage of the Prophet" 3 no. 44; CFMC: N-Nubia 69-10A 2-1-no. 2.

F0610.4.0.2$, A prophet has forty men's strength.
Ref.: Râsî (al-) Haky 80.

F0610.4.0.3$, As son of god, a pharaoh has the strength of 100,000 men.
Ref.: Tha'labi 107-8.

F0610.0.6.1$, Longevity due to wholesome living.
Ref.: DOTTI 240 446/[lit.].

F0610.0.6.2$, Extraordinarily healthy old person.
Ref.: Maspero 32 no. 2-4.

F0610.0.6.3$, Remarkably healthy old person.
Ref.: Tha'labi 107-8.

F0610.0.6.4$, Remarkably handsome community (nation).
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F0610.4.0.2$, A prophet has forty men's strength.
Ref.: Râsî (al-) Haky 80.

F0610.4.0.3$, As son of god, a pharaoh has the strength of 100,000 men.
Ref.: Ions 96.

F0611, Strong man's birth and rearing.

F0611.2.0.1, Hero's unusual strength from drinking his own mother's milk.
Ref.: J1142.1, Test of mother by weighing milk. [Milk of a boy's mother heavier, a girl's lighter]. T0604.2S, Mother nourishes infant. W0251.2.3.2.1S, Mother's milk as determinant of child's personality (character).

F0611.3.2, Hero's precocious strength. Has full strength when young.
Ref.: DOTI 273/[Tns].

F0611.3.3, Strong hero tests weapons. Breaks first swords.
Ref.: Zîr 99.

F0611.3.3.5$, Strong hero tests riding-animals (horses, camels). Breaks backs of many. Type: 857S.
Ref.: DOTI 476; TAWT 455 no. 49/[Bhm]; Zîr 99.

F0611.4, Precocious son saves kingdom.
Ref.: T0585, Precocious infant.

F0612, Strong hero sent from home.

F0612.2, Strong hero kills (overcomes) playmates: sent from home.
Ref.: Hurreiz 96 (147) no. 17; Lane 395.

F0612.2.1$, Strong hero kills intemperate schoolmaster.
Ref.: Lane 395.

F0612.3.1, Giant cane for strong man. Cane holds fifty cattle.
Ref.: Ibsihili 490/[tree].

F0612.4S, Haughty hero (foster-son) abuses his foster-brethren. Type: cf. 920G$.
Ref.: W0154.0.1S, Perfidy: repayment of good deeds with evil ones.

F0613, Strong man makes labor contract. Type: 650A.

F0613.3, Strong man's labor contract: anger bargain. Type: 650A, 1000.
Ref.: DOTI 353 695.
F0614, Strong man's labors. Type: 650A, 1000.
Ref.: DOTTI 353 695/ [Sdi]; Juhaymân (al-) IV 318-31.>
F0614.3, Strong man as gardener: destroys plants.
Ref.: MITON.>
Ref.: Tha Clabî 247/cf./(boy/miraculous); DOTTI 354 695;
Zîr 32-45.>
F0615.2.1, Strong man sent to milk lions: brings lions back with him. Type: 1000.
Ref.: DOTTI 695.>
F0615.3, Strong hero overawes master.
F0615.3.2S, Strong hero reports the deadly blows he had received as merely annoying. Type: 650A.
Ref.: DOTTI 354.>
Ref.: F0612.3.1, Giant cane for strong man. Cane holds fifty cattle.>
F0624, Mighty lifter.
Ref.: F0628.2.7.1S, 'Whipping the ground' with another man: adversary picked up ('plucked off saddle') and then used as a whip to strike earth.>
F0624.0.1, Saint as mighty lifter.
F0627, Strong man pulls down building [[temple]].
Ref.: J0084.9.1.1S, Slaying as token of courage.
Ref.: DOTTI 98 136 306 529/[Qtr].>
F0628.0.1, Precious strong hero as mighty slayer.
Ref.: Maspero A14 no. 1; DOTTI 146 283.>
F0628.1.1, Strong man kills lion with own hands.
Ref.: F0628.4.3S, Strong man's mighty sword blow splits person (ferocious beast) in two. W0032, Bravery.
Ref.: MITON.>
F0628.2, Strong man kills men.
Ref.: F0628.2.1A, Strong man kills many men at once. Type: 318, cf. 516HS, 303D$. Ref.: Maspero A14 no. 1; DOTTI 146 283.>
Ref.: F0628.2.1S, Hero kills all attackers except one: survivor is to report news of battle. Type: 318.
Ref.: F0628.4.3.9$, Other mighty blows (strikes, slaps, etc.)--miscellaneous.
Ref.: MITON; Ibshîhî 288.>
F0628.4.3S, Strong man's mighty sword blow splits person (ferocious beast) in two.
Ref.: F0628.4.3.1$, Mighty sword blow splits man 'from shoulder to dangling privates'.
Ref.: DOTTI 184 475 483 640 642 847/[lit.]; MITON; Zîr 27 30 87 111 147/cf.>
F0628.4.9$, Other mighty blows (strikes, slaps, etc.)--miscellaneous.>
Ref.: MITON.>
F0628.4.9.1S, Striking with mighty force: arm raised till white of armpit shows.
from pain. |H1547$, Contest (duel) in enduring pain. |J0020.2.1$, Pain associated with injury: unforgettable. |J2198.2.1$, Symbolism: "To make someone see the stars at 'high noon' (midday)"--to torment, bedevil, frustrate.

Ref.: Alf I 123 305; Burton I 346 III 42/(armpit hair).> F0628.4.9.2$, A blow so forceful that it causes `seeing stars' (by the person struck).> F0631, Strong man carries giant load.


Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5-6.> F0632, Mighty eater. Eats whole ox at time, or the like. Type: 1655A.$>

Link: |F0496, Demon of gluttony. |F0632, Mighty eater. Eats whole ox at time, or the like. |J1346, Maid rebukes pilgrim for eating too much. |J3194.0.1.2.1S, Manly eating. |W0125, Gluttony. |X0420.2$, Jokes on fu'ahâ's gluttony.

Ref.: Ibshîhî 246-47; DOTTI 718 739 749 781 813 834 861 918/{Egy}; MITON; RAFFE 147 n. 533; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 152-53.>

F0632.0.1.1S, 'Eating like an ogre eats': gluttonous eating.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56-152-53.>

F0633, Mighty drinker. Drinks whole pools of water, or the like.

Ref.: Maspero 31 no. 2-3; Shamy (el-) "Eg. Balladry" : "el-Badawî and Three Axes" 4 no. 58; Shamy (el-) "el-Badawî and Bint-Birrî" 152 (water)/cf.

F0636, Mighty archer.

Ref.: Duwayk (al-) I 23; Hujelân 295-A64.>

F0638.5B, Blind archer aims at sound of urination: (Antar's death).


Ref.: Duwayk (al-) I 23.>

F0639, Extraordinary powers--miscellaneous.

F0639.0.10S, Strong man's rage (anger).>

F0639.2, Mighty diver. Type: cf. 434*, 971B.$>

Ref.: DOTTI 676.>

F0640, Extraordinary powers of perception.

F0641, Person of remarkable hearing. Type: 513.

Ref.: F0679.10S, Skill at telling arrivals and departures (of people, animals, etc.) by putting ear to ground. Ref.: DOTTI 269.>

F0642, Person of remarkable sight. Type: 513.

Ref.: Jâ hij III 237-38; DOTTI 269 673/{Egy}.>

F0642.3, Person can see through opaque objects. [(X-ray sight)].

Link: |D1323.5.1S, Kohl (powder) when worn gives clairvoyance for buried treasures. |F0889.4S, Marvelous machine allows looking into opaque objects. (X-ray). Ref.: RAFFE 148 n. 544.>

F0642.3.4S, Person can see the inside of a man (animal, bird, etc.)--as if looking through crystal'.

Link: |F0529.5, Person with transparent body [(monstrous)]. |F0574.5S, Prophet (Joseph) with transparent body (beautiful).
|F0889$, Extraordinary machine or instrument (non-magical).>  
F0642.5, Man can see celestial nymphs [houris] dancing in divine world [(Paradise)].  
Link: |F0499.2, Nymphs of Paradise (houris [ûriyyât]).  
Ref.: Ibshîhî 201; Shamy (el-) "el-Badawî and Bint-Birrî" 140/cf.>

F0642.8, Person sees enormous distance.  
Link: |D1825.2, Magic power to see distant objects. >

F0642.8.1$, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah).  
Ref.: Burton II 103 n. 2.>

F0646$, Erogenous zone(s). Part of body especially sensitive to sexual arousal.  
Link: |F0547, Remarkable sexual organs. |F0647, Marvelous sensitiveness. |T0059.1$, Lovers's play (foreplay): embracing, kissing, necking, etc.>  
Ref.: MITON.>

F0647, Marvelous sensitiveness.  
Ref.: DOTTI 587 590/ [lit.].>  
Ref.: DOTTI 413/[Sdn].>

F0647.3, Marvelous sensitiveness: injury from rose leaves falling.  
Link: |J0492.1.1S, Previously rustic man suffers injury from fruit (vegetable) fuzz. |Z0169.0.1S, Symbolism: thorny and thornless flowers.  
Ref.: DOTTI 413/[Sdn].>

F0647.4.1, Marvelous sensitiveness: woman refuses to look at male fish.>  
Ref.: MITON.>

F0647.5.1, Marvelous sensitiveness: meat is dog's flesh. Animal has been suckled by a dog. Type: 655.  
Link: |J1661.1.5.1, Deduction: animal has been brought up on dog's milk. |V0223.2.1S, Saint detects unclean (tabu) food.  
Ref.: Basset Mille III 555 no. 339; DOTTI 360 363/[Egy]; Elder 33 no. III-18; Shamy (el-) Egypt 266 no. 16; CFMC: N-Nubia 69-10C 10-1-no. 7; Ja'far (al-) no. 17.>

F0648, Extraordinary sympathy (telepathic) with wild animals. Type: 315A.  
Link: |F0960.0.1S, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person.  
Ref.: DOTTI 142; Shamy (el-) "Psych. Criteria" 241 n. 7.>

F0649$, Extraordinary sympathy (telepathic) with other humans.  
Link: |J1870, Absurd sympathy for animals or objects.>

F0649S, Extraordinary sympathy (telepathic) with other humans.  
Link: |J001S, Capacity to know (knowledge) from instinct: (innate, 'from God', 'ilhâm, hidâyah, tawfîq). |V0220.0.2S, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. |V0223, Saints have miraculous knowledge.  
Ref.: MITON.>

F0650$, Sympathy (poetic) for captive (away from home) bird or animal.  
Link: |J1870, Absurd sympathy for animals or objects.>

F0652, Marvelous sense of smell. Type: 655, 655A.  
Ref.: Jâhîz IV 425; DOTTI 360 362; Shamy (el-) Egypt 111 no. 16.>

F0653$, Marvelous power to assess (estimate type, number, weight, quality, etc. of consents of item).  
Link: |F0677, Skillful tracker.  
Ref.: Ibshîhî 441.>

F0654, Remarkable power of recognition.  
Link: |F0692, Person with remarkable memory.>

F0655, Extraordinary perception of blind men.  
Link: |P0426.5.1S, Blind men preferred as prayer-criers. |U0169S, Virginity of the blind. |W0256.8.1S, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).>

F0655.3S, Blind man able to recognize kind of meat (flesh) by touch.
Motif Constituents of Arab-Islamic Folk Traditions

Link: F0647.4.1, Marvelous sensitiveness: woman refuses to look at male fish. [H0079.10.1S, "This vagina (gîr) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate).] [H1579.1S, Test to detect a pedophile (homoerotic sodomite).] [X0608.1.1S, Blindfolded (male) parrot recognizes group's national identity by which of his organs (privates) is touched.]

F0657S, Mystical knowledge (intuition, presentiment).

Link: [D1825.1, Second sight. Power to see future happenings. [D1812.0.2.3.1S, Coming of saint (holy man) is foreknown to the pious. [D1812.4.2S, The unknown revealed by presentiment: "knowledge within". [H0175.2S, Child mystically recognizes his mother. [H0175.7S, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'.] [W0254.6.1S, Intelligence resides in the heart (and tongue).

Ref.: Kisâî 78-79/(Thackston 84-85 no. 36-1); Shamî (el-) "Arab Mythology" no. 72; DOTTI 114 347/{Sdn}; MITON.>

F0657.1S, 'A believer's heart is his guide'.

Ref.: Taymûr no. 2271.>

F0657.2S, 'Lovers's mystical knowledge (mukâshafah).

Link: [U0248.4S, Sexual desire (love) affects perception.

Ref.: MITON.>

F0657.2.1S, 'Lovers's hearts have eyes (vision) that see what cannot be seen by the gaze of onlookers'.

Ref.: MITON.

F0657.3S, 'el-kâş' (wine-cup, 'drink[$, [the Challis]): mystical experience.

Link: [V0220.0.2S, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. [Z0094.5.1.6S, Formulas for lack of insight (lack of open mindedness, being closed-minded).] [Z0111.9.2S, To be dealt the cup (drink) of death.

Ref.: Shamî (el-) "el-Badawî and Bint-Birrî" no. 56 141, 142 143 145 151 154 157 160,162 n.5.>

F0657.5S, Mystical (ascetic, spiritual) punishments.

Link: [Q0436.0.1S, Spiritual punishments. [Q0550, Miraculous punishments. [V0462.8.0.2S, shaâ: philosophical unorthodoxy due to ascetic immersion.>

F0657.5.1S, Ascetic imprisonment (spiritual incarceration: in 'prison without walls or window bars').

Link: [D2177, Imprisoning by magic.

Ref.: Shamî (el-) "Eg. Balladry": "Karîm and Karîmah" no. 9.>

F0657.5.2S, Person deprived of his [mystic]-'drink' (kâs) (i.e., becomes 'captive spiritually').

Link: [D0765.1S, Disenchantment by removing cause of enchantment. [Z0094.5.1.6.1S, Lack of insight (wisdom): 'blindness of the heart (mind)'.

Ref.: Shamî (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" no. 56 143 145 151 154 157 160,162 n.5.>

F0660S, Remarkable skill.

F0660.1, Brothers acquire extraordinary skill. Return home and are tested. Type: 653, 654, 1525.

Ref.: DOTTI 356 820.>

F0661, Skillful marksman. Type: 304, 653.

Link: [F0638, Mighty archer. [F0638.5S, Blind archer aims at sound of urination: ('Antar's death).] [X1120, Lie: the great marksman.

Ref.: DOTTI 114 356 673/{Egy}; Hujelán 295/(archer).>

F0661.9.1, Husband shoots arrows barely missing wife's ears. Type: 328CS, 1640A$. Ref.: DOTTI 885.>

F0661.13S, Skillful marksman shoots more than one part of animal at once (e.g., foot and ear, mouth and tail, etc.). Type: cf. 1890F.

Link: [N0621, Lucky shot with arrow--foot and ear of deer. Deer is scratching ear.

Ref.: Damîrî II 104; Ibshîhî 289; DOTTI 947/{lit.}.>

F0662, Skillful tailor.

Ref.: Taymûr no. 1633 2056.>

F0666, Skillful smith.

Ref.: DOTTI 638; MITON.>

F0665, Skillful barber.

Link: [X0252.0.1S, Barber's unusual devices.>
F0667, Skillful fencer (swordman).
F0667.1, Skillful fencer keeps sword dry in rain.
F0668, Skillful surgeon.
   Link: [D0707.2.1S, Blessed hand (arm).] [J1115.2, Clever physician.]
   [X0372.7S, The absent-minded (careless) surgeon.]
F0668.0.1, Skillful physician. Type: 661$, 750D2$.
   Link: [P0424, Physician.]
   Ref.: DOTTI 364 410/[lit.]; Zîr 94.>
F0668.1, Skillful surgeon removes and replaces vital organs. Type: 660, cf. 1862D$.
   Link: [X0372.7.3$, Animal bodily members substituted for human's: patient acquires animal's habits.]
   [X1721.2, Lie: man's organ replaced with animal's.]
   Ref.: Shamy (el-) "Eg. Balladry": "Death of Sa'd Zaghlûl" no. 30.>
F0668.7$, Skillful surgeon searches brilliant man's brains for residence of intelligence.
   Link: [F0605$, Remarkable intelligence.]
   Ref.: DOTTI 939; Hanauer 19-22.>
F0668.9$, Skillful physician or surgeon--miscellaneous.
   Link: [E0068, Apparently dead persons revived when certain thing happens. Proper prince appears, or the like.]
   [C0206.2.1$, Envied food stops in throat of eater.]
   [J0189.1.1$, Marvelous knowledge of anatomy (organ functions).]
   [W0154.3, Crane pulls bone from wolf's throat: wolf refuses payment.]
   Ref.: DOTTI 34 495 691; MITON.>
F0669$, Skillful ruler (leader).
F0669.1$, Skillful politician.
   Link: [F0821.12$, Extremely fragile textile--(like spider-web).]
   [J1110.1$, Remarkable deeds by person clever at debate (argument, persuasion).]
   Ref.: Damîrî I 245; Ibshîhî 202/n. 1 644.>
F0669.2$, Long (elaborate) story preferred.
   Link: [H0270$, Story-telling contest.]
   [J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.]
   [K0455.2.1S, Supper won by stretching story (report) till mealtime.]
   Ref.: DOTTI 578 637 803/[lit.].>
F0670$, Skillful story-teller (bard, reporter, etc.). Type: 1426A$, 1920E1$, cf. 1920E.
   Link: [J0270S, Story-telling contest.]
   [H0509.5, Test: telling skillful lie.]
   [J1223, Rebuke for telling a poor and long-winded story.]
   [J2311.13.1$, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death.]
   [V0462.8, Ascetic immersion.]
   Ref.: Maspero 23-42 no. 2; DOTTI 804 950.>
F0670.1, Story told so realistically that listener thinks he is 'there' (part of events). Type: cf. 844A$, 1422.
   Link: [F1041.1.3.13.1S, Death upon hearing of another's grief (sorrow).]
   [F1068, Realistic dream.]
   [F1069.1$, 'Insanity' from a vision (story).]
   [J2311.13.1S, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death.]
   [U0248.0.3.1S, Exaggerated perceptions due to ego-involvement.]
   [V0462.8, Ascetic immersion.]
F0671, Skillful shipbuilder.
   Link: [F0675, Ingenious carpenter.]
F0671.3S, Resourceful person makes sea worthy raft (boat). Type: 936A$.
Ref.: MITON.-
F0671.3.1S, Raft (boat) made of furniture.
Ref.: MITON.-
F0672S, Skillful motorist (automobile driver, flyer, etc.).
Link: |P0418.3S, Chauffeur (automobile driver).-
F0672.1S, Crossing ocean (desert) on little fuel.-
F0674, Skillful painter. Can paint from description of a dream. Type: 516.
Link: |H0504.1, Contest in lifelike painting.
Ref.: DOTTI 274; MITON.-
F0674.1S, Lifelike painting from model.
Link: |A1440.5.1S, Craftsman's (artist's) creativity is no innovation (creation). |T0011.2, Love through sight of picture.
Ref.: DOTTI 521/[lit.]; MITON.-
F0675, Ingenious carpenter. Type: 653CS, 945:II.
Link: |F0671, Skillful shipbuilder.
Ref.: Jâhîz III 276/cf.; DOTTI 358 647.-
F0675.5S, Skillful carpenter produces article (saddle frame) from mere description. Type: 936A$.
Ref.: DOTTI 638; MITON.-
F0676, Skillful thief. Type: 950, 1525, 1538A$.
Link: |K0357.0.1S, Pickpocketing by diverting (distracting) owner's attention.
Ref.: Maspero 196-201 no. 14; DOTTI 655 820 846.-
F0676.3S, Thief so clever that 'he (she) can lift (steal) kohl off one's eye-(lashes)'. Type: 950, 1525.
Ref.: DOTTI 104 107 655 657 778 820 /[Alg]; MITON.-
F0676.4S, Person can open any lock ('crack safe$, decipher code, etc.). Type: 950.
Link: |K0315.1.1S, 'Computer hacker' penetrates system through secret code (password) left by him as program designer.
|T0049.2S, Lovers break into seemingly empty house for rendezvous.
Ref.: DOTTI 655.-
F0677, Skillful tracker. Type: 655A, 655F$.
Link: |F0653S, Marvelous power to assess (estimate type, number, weight, quality, etc. of consents of item). |F0679.10S, Skill at telling arrivals and departures (of people, animals, etc.) by putting ear to ground.
Ref.: Damîrî II 130-34; Aâlûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Basset Mille II 126 no. 56; |Abd-al-Hâdî 150-53 no. 35; DOTTI 362 364 /[lit., Plst].- 
F0679, Remarkable skill--miscellaneous.-
F0679.8, Skill at chess-playing.
Link: |K0092.4.1S, Chess game won by distracting opponent's attention: girl makes seductive gestures (motions) that disorient her male opponent. |Z0178.9.1S, Chess-playing symbolically interpreted.
Ref.: MITON; Jâhîz IV 147-49.-
F0679.9, Skillful musician plays nine mouth harps at once.
Link: |Z0117.6.2S, Musician's (singer's) love for musical instrument: "mother and her child".-
F0679.9.1S, Skillful singer-musician plays in various styles.
Link: |F0689S, Marvelous music (melody, song). |H0035.1.0.1S, Recognition by unique musical style. |Z0117.6.2S, Musician's (singer's) love for musical instrument: "mother and her child".
Ref.: MITON.-
F0679.9.2S, Skillful singer-musician sings in various languages.
Ref.: MITON.-
F0679.10S, Skill at telling arrivals and departures (of people, animals, etc.) by putting ear to ground.
Link: |F0641, Person of remarkable hearing. |F0677, Skillful tracker.-
F0679.12S, Skilled miner.-
F0679.12.1S, Precious stones (diamonds, emeralds, etc.) retrieved from bottom of inaccessible valley with the help of vultures. (Meat thrown from great heights into valley, stones adhere to meat, vultures carry meat along with stones to valley ridge where miners can collect them). Type: 936*, 936A$.
Link: |F0758.6.1S, Valley of diamonds. |N0527.1, Diamond in meat carried to eagle's nest. |P0488.1S, Open-pit miner. Seeking precious stones (metals) on mountain tops, valley floors, etc. |P0806.7.1S, Hunting with help of animals or birds (dogs, leopards, falcons, etc.).
Ref.: Ibshîhî 510; DOTTI 638; MITON.-
F0679.14.1$, Clever cook satisfies all guest to a celebration with small amount of meet. Type: 402, cf. 1407.
Ref.: Taymûr no. 2730.-

F0687, Remarkable fragrance (odor) of a person. Type: 318.
Link: |H0035.2, Recognition by unique cookery. >
F0689.8$, Extraordinary odor. |T0011.4.8$, Love through smelling object emitting aromatic scent (fragrance, perfume).
Ref.: DOTTI 146.-

F0687.1S, Person with remarkably sweet (aromatic, fragrant) odor.
Link: |F0595, Man's body exudes sweet scent. |V0222.4.1, Aromatic smell of a saint's body.
Ref.: Budge Gods II 190-(Iis); Ions 58/(Iis).-

F0687.1.1$, Heavenly scent of deity (Iis). 
Ref.: Ions 58/(Iis).-

F0687.2$, Person with remarkably bad odor.
Link: |F0899.8.1S, Remarkably bad (foul) odor of object or place.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11.-

F0687.2.1$, Woman with indelible bad body odor.
Link: |A1662, Peculiar smell of body. |T0101.1.3$, Bride quality : physical attributes. |W0115.2, Woman becomes clean only after three washings and the use of three pounds of soap.
Ref.: Ibn-C Aqîm no. 266; Thâlabî 200; Shamy (el-) "Arab Mythology" no. 104.-

F0687.3$, Body (sore) with horrible odor: knocks down flying birds. Type: 750$.
Link: |W0115.5$, Person with bad body (mouth) odor avoided.
Ref.: Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.-

F0687.4$, Person with remarkably bad breath ("âbkhar, bakhrâ"). Type: 837$, cf. 910.
Link: |J1542.3.2$, Wife taunts husband for intolerable mouth odor (bad breath). |K2135, The complaint about bad breath: trouble for the king's favorite. |W0115.5, Person with bad body (mouth) odor avoided.
Ref.: S. Hassan, Mawasûjah XVII 146 n. 3; Simpson 112 n. 7; Ibn-C Aqîm no. 344; Damîrî I 65/(caliph); Ibshîhî 643; Burton III 318-19 n. 3/(al-Hajjâj); Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 11.-

F0687.4.1$, Mouth that smells like feces.
Ref.: Ibshîhî 643.-

F0688, Man with marvelous voice.
Link: |W0181.2.4$, Singer with marvelous voice castrated for fear of evoking women's lust.
Ref.: Ibshîhî 517; Burton I 166/(chanting Koran) II 3 30/(enchanting).-

F0688.0.1$, Awe-inspiring voice.
Link: |F0508, Person of awe-inspiring appearance.-

F0688.1, Man's voice shakes heavens.-

F0688.3, Voice heard over whole land.-

F0688.4, Walls fall because of great shout.-

F0688.4.1$, Mountains (hills, earth) shake because of great shout.
Ref.: Shamy (el-) "Eq. Balladry": "Death of Abu-Bakr" no. 54 16; Zîr 38.-

F0688.5$, Strong-man's mighty shout: kills. Type: 315, 516$, 590, 650A.
Link: |G0303.3.5.6$, Demon with ability to utter a shout that can kill every living creature when heard. |H0591.6.1$, Great cry (shouted during solemn occasion) explained. |Q0552.26$, Death by annihilating shout (al-gâyghâh) as punishment.
Ref.: DOTTI 106 139 280 289 336 354/(Egy); MITON; Shamy (el-) "Eq. Balladry": "Death of Abu-Bakr" no. 54 16/el/(shakes mountains); Zîr 38.-

F0688.5.1$, Person dazed from strong-man's mighty shout.
Ref.: MITON.-

F0688.5.3$, Man's shout kills predator (animal).
Link: |B0780.1S, Animals that feed on excreta.
Ref.: MITON.-

F0688.6$, Supernatural being's (jinni's, demon's, or the like) mighty shriek causes death (fainting).
Link: |F1041.1.12, Death from horror.
Ref.: MITON.-

F0688.6.1$, Isis's wailing shriek causes death to child in her care. Type: cf. 1442*.
Link: |K1816.0.1.1S, Goddess disguised as menial. |S0351.0.1, Abandoned child made over to its own mother (sister) acting as
wet nurse.
Ref.: Ions 59; Burton III 211/(wailing)/cf.; DOTTI 810.

F0689$, Marvelous music (melody, song).
Ref.: Ibshîhî 512-17; Shamy (el-) "Eyg. Balladry": "Khaḍrah al-sharîfah" no. 57.
F0689.0.1S, Music (melody) so moving that it can energize the lifeless (melt solid rock or iron).
Ref.: MITON; Ibshîhî 513 516.
F0689.0.2S, David's marvelous music (psalms)—(mazâmîr Dâwûd/'Aal Dâwûd).
Ref.: MITON; Ibshîhî 512/cf.
F0689.1S, Ecstacy from immersion in music (song).
Ref.: MITON; RAFe 23 no. 64, 303 no. 31.
F0689.1.1S, Madness from listening to marvelous music or song (violent reactions: ecstatic convulsions, clothes slit, self-injury, etc.).
Ref.: MITON; RAFe 23 no. 64.
F0690$, Person of remarkable swiftness with weapons (firearms, swords, etc.).
Ref.: MITON.
F0690.1S, 'Quick-draw' (of weapon, firearm).
Ref.: MITON; Shamy (el-) "Eyg. Balladry": "Lamlûm Pasha" no. 32.
F0690.1.1S, Swiftness-of-draw of weapon overawes opponent: declines challenge (duel).
Ref.: MITON; RAFe 23 no. 64.
F0692, Person with remarkable memory.
Ref.: MITON; RAFe 23 no. 64.
F0692.1S, Whole epic remembered from one hearing.
Ref.: RAFe 23 no. 64.
F0692.2S, Question answered one year later.
Ref.: RAFe 23 no. 64.
F0694, Saint passes through closed doors.
Ref.: RAFe 23 no. 64.
F0695, Extraordinary reading ability.
Ref.: RAFe 23 no. 64.
F0695.0.1S, Remarkable skill at languages. Type: cf. 516A.
Ref.: RAFe 23 no. 64.
F0695.0.1.1S, Pharaoh (king) speaks seventy tongues (languages).
Ref.: DOTTI 275.
F0699.1, Marvelous dancers. Type: 569A$, 653A.
Ref.: DOTTI 230 357; MITON; Shamy (el-) Egypt 249 no. 7.
F0699.2S, Marvelous singer(s).
Ref.: DOTTI 230 357; MITON; Shamy (el-) Egypt 249 no. 7.

F0700-F899, Extraordinary places and things.

F0700, Extraordinary places.
Ref.: DOTTI 446 711/{Sdn}.
F0701, Land of plenty. Yields everything to heart's desire.
Ref.: Hurreiz 96 (147) no. 17.>
F0701.0.1$, Island of plenty. Every sort of food is found.
Link: |F0730, Extraordinary islands.
Ref.: Maspero 101 no. 5.>
F0701.2, Land of the blessed. Everything as it should be. Type: 470D$.
Link: |F0009$, Utopian otherworld. |F0701.4$, Land of Truth (Justice): no one lies, no one distrusts, no one refuses to help.
Ref.: DOTTI 241; RAFe 38 n. 121.>
F0701.2.1$, Land where everyone knows (and accepts) own social status and economic worth (value of earnings, 'purchasing power'). Type: 470D$.
Ref.: DOTTI 241; Shamy (el-) Egypt 87 no. 12.>
F0701.3$, Land (city) of saints.
Ref.: Basset Mille III 569 no. 348.>
F0701.4$, Land of Truth (Justice): no one lies, no one distrusts, no one refuses to help. Type: 859FS.
Link: |F0129.4.2, Voyage to Isle [(City, Land)] of Truth. People cannot lie. |V0298.1$, Pious community.
Ref.: Simpson 126; MITON.>
F0702, Land of fire.
Ref.: Chauvin VII 57 no. 77.>
F0703, Lands with extraordinary names. Type: 1940.
Link: |F0709.5$, Faraway locations (countries, sites, regions).>
F0704, Land of cold and mist.
Ref.: |J2322, Drunken man made to believe that he has been to heaven and hell.
Ref.: DOTTI 106 289 456 782/{Egy}.>
F0705, Artificial paradise and hell to punish and reward. Type: 835A*, cf. 1388A$.
Link: |F0792, Artificial heavens. Placed on pillars of iron. Seven heavens. [Y].
Ref.: Ibshîhî 505; DOTTI 895/ {lit.}.>
F0705.3$, Artificial hell.
Ref.: |F0129.4.5, Voyage to Island of Darkness.
Ref.: Maspero 301 no. 23; Ibshîhî 493; DOTTI 432.>
F0706.1$, City (land) where the sun never rises.
Ref.: MITON.>
F0707, Extraordinary kingdom. Type: 159CS.
Ref.: B0220, Animal kingdom (community).
Ref.: DOTTI 67.>
F0707.1, Kingdom where everything is of gold. Type: 159CS.
Link: |F0731.1, Island covered with gold.>
F0708, Countries with one conspicuous lack. Type: 1651A.
Link: |F0779.1.0.1$, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown. |F0103S, Promiscuous society (no-marriage life-style: sexual urges satisfied randomly). |W0030.5.2$, A clique of sorrowers bewail their misfortune: a number of persons (small group) united by regret for having lost.
Ref.: DOTTI 897.>
F0708.1$, Country without cats. Type: 1651.
Ref.: DOTTI 896.>
F0708.2$, Country without grain. Type: 159CS, 893A$.
Ref.: DOTTI 67 68 544 591/{Egy}.>
F0708.4$, Country without baths (bathhouses). Type: 613A1$./980*.
Ref.: DOTTI 3 404 682 683/ {lit.}; MITON.>
F0708.5$, Country without dyers (colored clothes). Type: 613A1$./980*.>
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Ref.: DOTTI 3 404 682 683 684/{Egy, lit.}; MITON.
F0708.6S, Country without salt. Type: 923CS, 1651A.
Ref.: DOTTI 605 897.
F0708.61S, Salt is invaluable (indispensable). Type: 923CS, 1651A.
Link: F0561.10S, People who live on salt-cured (pickled) foods.
Ref.: Qazwînî I 13; Shamy (el-) TAHT 119 no. 9.
F0708.7S, Country without sugar.
Ref.: DOTTI 697 842 897/{Irq}.
F0708.9S, Countries with one conspicuous lack--miscellaneous.
F0708.9.1S, Country without fire. Type: 470FS.
Ref.: DOTTI 244; MITON.
F0708.9.1.1S, Country where cooking is unknown. Type: 470FS.
Ref.: DOTTI 244; MITON.
F0708.9.2S, Country where saddles are unknown. Type: 936AS.
Ref.: MITON.
F0709, Other extraordinary countries.
Link: P0722.0.1S, Community (tribe) where all males are handsome and all females are ugly (or vice versa).
F0709.1, Country of the naked.
F0709.1.1S, Nation of the naked in otherworld (e.g., mermen). Type: 470FS.
Ref.: DOTTI 244; MITON.
F0709.3, Country of thieves and impostors. Type: 915CS, 978.
Ref.: DOTTI 582 678.
F0709.5S, Faraway locations (countries, sites, regions).
Ref.: Ibshîhî 490/cf.
F0709.5.1S, Distant countries.
Ref.: Shamy (el-) Egypt 4 9 no. 1 21 no. 2.
F0709.5.1.1S, Wâq-el-Wâq: country at end of Earth (planet). Type: 301, 303,-303B, 550, 551, 936AS.
Ref.: DOTTI 101 107 110 302 305 638; MITON; Shamy (el-) Egypt 4 8 no. 1 21 no. 2.
F0709.5.1.2S, Nation(s) at edge of Earth.
Link: A0883S, Edge of earth (Extremity of planet earth).
Ref.: Tha Clabî 13 201-3.
F0709.5.1.2.1S, Hâwîl and Tâwîl: nations at extreme North and South [Poles] separated by the height of Earth--located at the Sunset-point and at Sunrise-point, respectively.
Link: A0726.5S, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). F0703, Lands with extraordinary names.
Ref.: Tha'îlabî 13 201-3.
F0709.5.1.2.1S, Hâwil and Tawil: nations at extreme North and South separated by the height of Earth (e.g., at ends of Earth's axis).
Ref.: Tha'îlabî 201-3: Shamy (el-) "Arab Mythology" no. 107.
F0709.5.1.2.2S, Nâsik and Mansik (or Mansîk): nations at extreme West and East separated by width of Earth--located at the Sunset-point and at Sunrise-point, respectively.
Link: A0726.5S, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). F0703, Lands with extraordinary names.
Ref.: Tha'îlabî 13 201-203: Shamy (el-) "Arab Mythology" no. 32 107.
F0709.5.2S, Distant mountains.
F0709.5.2.1S, Qâf Mountains: faraway.
Link: A0965.3S, Origin of Qâf mountain chain.
Ref.: MITON; Nabbanî (al-) I 318/(visited by saint).
F0709.5.2.1.1S, Voyage to Qâf Mountains.
Link: F0110.1, Wonder voyages.
Ref.: Nabbanî (al-) I 318/(by saint).
F0709.5.2.2S, White Land, beyond Qâf Mountains: faraway.
Ref.: MITON; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Nabbanî (al-) II 54/(visited by saint); Shamy (el-) "Mythological Constituents of Alf laylah" 33.
F0709.5.2.2.0.1S, White Land, beyond Qâf Mountains, is "Land of Shaddâd ibn 'Aad".
Ref.: MITON; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.
F0709.5.2.2.1S, White Land, beyond Qâf Mountains, inhabited by jinn.
Link: |F0499.3.5$, Habitat of the jinn. Ref.:

Ref.: MITON; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.>

F0709.5.2.2.2S, White Land, beyond Qâf Mountains, is meeting-place for angels.

Link: |V0249.9S, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc. Ref.:

Ref.: MITON; Alf III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of Alf laylah" 33.>

F0709.5.2.2.3S, "Mountains of Sunrise and Sunset".

Link: |A0112.0.2.1$, Osiris born on (at) "Mountains of Sunrise and Sunset"--(or Thebes). |H1301.1.2.1S, Quest for "The Daughter of Sunrise (Bint Maṭla') esh-Shams)". Ref.:

Ref.: Jons 42 92 124 47/cf.>

F0709.5.3S, Uninhabited Quarter(s) of earth: faraway. Type: 774R$.

Link: |F0129.4.9.1$, Journey to uninhabited island. |F 0499.3.5.1$, Jinn dwell in remote uninhabited regions. Ref.:

Ref.: DOTTI 432.>

F0709.5.3.1S, The Ruined Quarter of earth: faraway.

Link: |A0841.5$, al-'aqābāt: four arch-saints at world-quarters support (carry) planet earth: (el-Badawi, el-Rifa'I, al-Jilani'el-Kilani, ed-Disuqi). Ref.:

Ref.: DOTTI 432; MITON; RAFE 37 n. 116; Shamy (el-) Egypt 154 no. 31.>

F0709.5.3.2S, The Empty Quarter of earth: faraway.>

F0709.5.3.3S, The Dark Quarter of earth: faraway.

Link: |A1174.5$, Night-darkness from celestial reservoir of darkness. Ref.:

Ref.: Tha Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108; RAFe 37 n. 117.>

F0709.6S, Country (nation, kingdom) with remarkable physical features (topography).

Link: |A0900, Topography--general considerations. Ref.:

Ref.: Ibshihi 504-508.>

F0709.6.1S, Nation (kingdom) of scattered islands (archipelago).

Link: |P0715, Particular nations (races). Ref.:

Ref.: MITON; Ibshihi 500.>

F0709.8S, Exceptionally dangerous lands or places. Type: 936A$.

Link: |F0754, Magnetic mountain. Pulls nails out of ships that approach it. |F0771.4.5.1S, Mill (factory) haunted by demon (jinni, afrit, etc.). |N0122.0.2$, The choice of roads: Road of Safety, Road of Sorrow, or Road of No-return. Ref.:

Ref.: MITON.>

F0710, Extraordinary bodies of water.

F0711.3, Sea of unusual color.

F0711.3.2, Red sea.

F0711.4, Fresh [(sweet)] water in sea.

F0711.4.1, Stream of fresh water flows through the sea.

Link: |H1028S, Task: separating sweet water from salty. Ref.:

Ref.: MITON.>

F0711.7S, Sea of treasures.

Link: |Z0183.0.1$, Meaning of a name. Ref.:

Ref.: MITON.>

F0713, Extraordinary pond (lake).

Link: |D0921.3.3.1S, Lake Qârûn (Korah): treasure lake. |Q0552.2.1, Land sinks and lake appears as punishment. Ref.:

Ref.: MITON.>

F0713.7S, Extraordinary artificial lake (pool).

Link: |F0780S, Extraordinary industrial constructs (structures). |N0716.1, Man stumbles on bathing maiden. Ref.:

Ref.: MITON; Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>

F0713.7.1S, Artificial lake of great size.

Link: |D1652.10.3S, Industrial processes supernaturally extended. Ref.:

Ref.: Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>

F0713.8S, Extraordinary inhabitants of pond (lake).
Ref.: *MITON*.

F0715, Extraordinary River.
Ref.: Qazwînî I 287/(Euphrates/blessed) 290-91/(Nile/longest); Ibshîhî 501-503.

F0715.1, Extraordinary source of river.
Link: |A1114$, Origin (source) of world waters.>

F0715.1.6S, River flows from deity's (man's) hands.
Link: |A0933.3S, River from the sweat (tears) of deity.>
Ref.: Ions 109/110/(Khnum's/Osiris's).>

F0715.2.2, River of mercury.
Ref.: Chauvin V 41 no. 388.

F0715.8, Kingdom where seven rivers meet.
Ref.: Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.

F0715.8.1$, Land irrigated by many (twelve) rivers.
Ref.: Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.

F0716, Extraordinary fountain.
Link: |D0925, Magic fountain.>

F0716.6$, Marvelous decorative fountain (in palace, garden) with extraordinary accessories (birds, sounds, gerris, etc.).
Link: |F0770.1$, Marvelous building technique (architecture). |F0888$, Extraordinary (marvelous) craftsmanship (non-magical).
Ref.: *MITON*.

F0718, Extraordinary well.
Ref.: Ibshîhî 501-503.

**F0720, Submarine and subterranean world.**

F0721, Subterranean world.

F0721.1, Underground passage.
Link: |K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.>

F0721.1.0.1$, Crystal (glass) tunnel. Type: 432.
Ref.: *DOTTI* 212 214 515/{Mrc}.>

F0721.2.3, Sorcerer and books in mountain. Opens only for short periods.
Ref.: Chauvin V 142 no. 69 n. 1.

F0721.4, Underground treasure chambers. Type: 676, 950.
Link: |N0511.5$, Treasure found in cave (crack in mountain). |N0512, Treasure in underground chamber (cavern).
Ref.: Chauvin V 10 no. 7, 60 no. 19; *DOTTI* 367 655.

F0721.5, Subterranean castle.
Link: |F0771, Extraordinary castle (house, palace).>

F0721.5.3$, Underground palace as living quarters. (Maiden, woman, etc., found in it). Type: 1426, cf. 870.
Link: |J0674.4S, Child raised in sealed (windowless, underground, etc.) quarters to protect him from danger. |M0372, Confinement in tower to avoid fulfillment of prophecy. |R0041, Captivity in tower (castle, prison). |R0045, Captivity in mound (cave, hollow hill). |T0381.0.2.1$, Wife imprisoned in underground palace (chamber) to preserve chastity.
Ref.: *DOTTI* 483 804; *MITON*.

F0721.6S, Subterranean town hall (public square). Public meeting hall built underground.
Link: |F0780S, Extraordinary industrial constructs (structures).
Ref.: *MITON*.

F0724S, Wonders of the sea world. Type: 470FS, cf. 936A.$
Link: |F0133.1, Marine counterpart to land.
Ref.: *MITON*; Qazwînî I 13 206-208, 212/(fish); Ibshîhî 497-500.

F0724.0.1S, Wonders of sea world are more numerous (greater) than wonders of the land.
F0724.1S, Great (huge) fish in the sea.
Ref.: *MITON*; Ibshîhî 497.
F0724.1.1S, Fish so large that a group of men fed on it for whole month.
Ref.: Ibshîhî 497.

F0725, Submarine world. Type: 470FS.
Ref.: *DOTTI* 244; *MITON*.

F0725.2, Submarine cities.
Ref.: Chauvin V 7 no. 3.
F0725.4, Man lives under river.
F0725.5, People live under sea.
Link: |B0081.0.2, Woman from water world.
Ref.: MITON.
F0725.9, World at bottom of well. Type: 470C$.
Ref.: DOTTI 239.

**F0730, Extraordinary islands.** Type: 936A$.
Link: |D0936, Magic island. F0701.0.1S, Island of plenty. Every sort of food is found. J1761.1, Whale thought to be island.
Ref.: DOTTI 638.
F0731, Island covered with treasure. Type: 936A$.
Ref.: MITON.
F0731.1, Island covered with gold. Type: 159C$.
Link: |F0707.1, Kingdom where everything is of gold.
Ref.: DOTTI 67.
F0731.2, Crystalline island.
Ref.: Burton S VII 234; DOTTI 105.
F0731.4, Stones of island are jewels. Type: 936A$.
Ref.: MITON.
F0731.5, Island of amber (glass).
Ref.: MITON.
F0731.7$S, Island of ivory. Type: 936A$.
Link: |F0127.2, Journey to land of elephants.
Ref.: DOTTI 638/(as "F732.7$S"/[sic]).
F0731.9S, Miscellaneous motifs about treasure islands.
Ref.: Burton S VII 234.

**F0732, Island of rare wood.** Type: 936A$.
F0732.1, Island of ebony.
Ref.: Burton I 116.
F0732.2, Island of aloes ([wood]).
Ref.: Chauvin VII 22 no. 373E n. 7.
F0732.3, Island of camphor.
Ref.: Chauvin VII 11 373B n. 2; MITON.
F0732.4S, Island of incense (fragrant herbs, perfume).
Link: |J0086.1.1S, Visitor to the 'island of incense' promises a native gifts of fragrant herbs and perfume: only the manufactured item (perfume) is of value to the native. V0012.10, Incense as sacrifice.
Ref.: Maspero 105 no. 5.
F0732.6S, Island of kohl. Type: 936A$.
Ref.: Burton II 103 n. 2/cf./(land of Jau/Yamâmah in Yemen).
F0732.5S, Island of sandal wood. Type: 936A$.
Ref.: MITON.
F0732.8S, Island of musk. Type: 936A$.
Ref.: MITON.
F0741, Islands of extraordinary color. Green, white, etc.
Ref.: Chauvin V 264 no. 154.
F0745, Island with nightly noise of drums.
Ref.: Chauvin VII 8 no. 373A n. 1.

**F0750, Extraordinary mountains and other land features.**
F0752, Mountain of treasure.
F0752.1, Mountain of gold. Type: 569, 936*, 936A$.
Ref.: Qazwînî I 267; DOTTI 329 638 640.
F0752.3, Mountain formed of a jewel. Type: 936A$.
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Ref.: DOTTI 638.

F0752.3.1, Mountain formed of a pearl.
Ref.: Chauvin VII 38 no. 212B.

F0752.3.2, Mountain formed of diamond. Type: 936AS.
Ref.: DOTTI 638.

F0753, Mountain of fire.
Ref.: Chauvin VII 40 no. 153 57 no. 77.

F0754, Magnetic mountain. Pulls nails out of ships that approach it. Type: 322*, 936A$.
Ref.: |D1412, Magic object pulls person into it. |F0709.8$, Exceptionally dangerous lands or places.

F0755, Living mountain.
Ref.: |F1006.2, Mountain moves to person. |Z0120.2.0.1$, Mountain personified.

F0755.1, Speaking mountain. Type: cf. 2031, 2031C.
Ref.: |L0392, Mouse stronger than wall, wind, mountain.

F0755.6, Moving mountain.
Ref.: |D2136.3, Mountains (hills) magically transported. |Z0120.2.0.1$, Mountain personified.
Ref.: Littmann, Tigré 96-97 no. 77.

F0756, Extraordinary valleys and plains.

F0756.1, Valley of fire.
Ref.: |A0671.2.4.14.2$, Names given Hell's fires (svrata). |E0755.0.4.3.2.1$, "Red Valley" ("al-wâdî al-ahmar") as residence for sinner's souls.
Ref.: Chauvin VII 57 no. 77.

F0756.2, Plain that is earthly paradise.
Ref.: |F0151.1.1, Fertile valley [on way to otherworld]. |H1199.12, Task: unusual pasturing.
Ref.: DOTTI 285 312 402 708 709/{Plst}.

F0756.5, Extraordinary glen: mysterious shouting heard.
Ref.: |F0966.2.1$, Mysterious wailing (weeping) voices heard from mountain.

F0756.5.2, Perilous glen.
Ref.: Jâhîj IV 15; Damîrî II 368.

F0756.5.4S, Valley of ants.
Ref.: |B0244.1.1.1S, Queen of vipers. |B0225.3S, Kingdom of vipers: all females.
Ref.: Damîrî I 283; Ishihi 510.

F0756.8S, Valley of precious metals and stones.
Ref.: MITON; RAFE 37 n. 117.

F0756.8.1S, Valley of diamonds. Type: 936AS, 936$.
Ref.: |F0679.12.1S, Precious stones (diamonds, emeralds, etc.) retrieved from bottom of inaccessible valley with the help of vultures. (Meat thrown from great heights into valley, stones adhere to meat, vultures carry meat along with stones to valley ridge where miners can collect them). |F0840.0.2.1.1S, Only diamond can cut (bore hole) in other hard substances (e.g., jewels, metals, etc.).
Ref.: DOTTI 638 640; MITON.

F0757, Extraordinary cave. Type: 470CS, 801AS.
Ref.: |B0523.1, Spider-web over hole saves fugitive. |R0315, Cave as refuge. |V0138S, Sacred (holy) sites (land features).
Ref.: DOTTI 239.

F0759, Extraordinary mountains and valleys--miscellaneous.
Ref.: Thâ‘labî 4: Shamy (el-) "Arab Mythology" no. 8.

F0760, Extraordinary cities.
Ref.: F0761, City of precious metals and stones.
Ref.: Ibshîhî 505; DOTTI 895/{lit.}.>
F0761.1, City of gold. Type: 159CS.
Ref.: Ibshîhî 505; DOTTI 67.>
F0761.2, City of brass. Type: 1645DS.
Ref.: Burton IV 176 VI 83ff. 101ff. VII 49; Chauvin V 33 no. 16; DOTTI 731 895/{lit.}; MITON.>
F0761.3, City of onyx.
Ref.: Burton IV 176 VI 83ff. 101ff. VII 49; Chauvin V 33 no. 16; DOTTI 731 895/{lit.}; MITON.>
F0761.3.1$, City of crystal (and marble).
Ref.: MITON.>
F0761.4, City of emerald.>
F0761.5, City paved with precious seeds.
Ref.: Ibshîhî 505.>
F0761.5.1, Gold seeds pave city. Type: 159CS.
Ref.: DOTTI 67.>
F0763, City of fire.
Ref.: Chauvin VII 57 no. 77.>
F0764, Underground city. Type: cf. 470CS.
Link: |F0158.1$, Cave entrance to otherworld. |F0769.8$, City of remarkable architecture.
Ref.: DOTTI 239.>
F0766, Deserted city [(ghost town)]. Inhabitants have been devoured. Type: 315A, cf. 333.
Ref.: DOTTI 142 178.>
F0766.1$, Deserted (abandoned) city repopulated (when danger has passed). Type: 123CS, 315A, cf. 333.
Link: |A0006.5S, Mankind was created in order to populate certain site (usually holy city, mountain, etc.). |F0913.3S, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).
Ref.: DOTTI 51 141 142 150 178 344 354/{Egy}; MITON.>
F0766.2$, City (village, camp, etc.) occupied alternately by people and animals.>
F0766.2.1$, City occupied by people during daytime, and by monkeys during tight.
Link: |B0266.2.1$, War (battles) of men and monkeys over city. |F0913.3$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).>
Ref.: DOTTI 693 761 796 798/{lit.}; MITON.>
F0766.3$, Still (empty) city. City with no person in its public domains (streets, shops, marketplaces, etc.) during certain period. Type: 300, 315A.
Link: |F0768.1, City of petrified people.
Ref.: DOTTI 97 142 179 180 344 633 640 693 761 796 798/{Irq, lit.}; MITON.>
F0766.3.1$, Still (empty) city suddenly comes to life.
Link: |F0913.3S, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).
Ref.: DOTTI 693 761 796 798/{lit.}; MITON.>
F0767, Inaccessible city. Type: 936AS, 1645DS.
Link: |P0570$, Fortifications of cities.
Ref.: Chauvin V 33 no. 16; DOTTI 638 895; MITON.>
F0768, City of extraordinary people. Type: 936AS.
Ref.: DOTTI 638.>
F0768.1, City of petrified people. Type: 410*, 449,/1511, 779E$, 1645DS.
Link: |A0977.5.1.1S, Rock in shape of animal (man) is that animal (man) petrified. |D0231, Transformation: man to stone. |[Petrification]. |F0766.3S, Still (empty) city. City with no person in its public domains (streets, shops, marketplaces, etc.) during certain period. |Q0551.3.4, Transformation into stone [(petrification)] as punishment.
Ref.: Chauvin V 2 no. 2, 4 no. 443; DOTTI 199 219 308 309 817 895/{lit.}; MITON; Sâji 221-29 no. 52[+1]; Shamy (el-) Egypt 7 no. 1.>
F0768.2, City of enchanted people. Apparently dead. Type: 1645DS.
Ref.: Chauvin V 34 no. 16; DOTTI 895; Scelles-Millie Maghreb 239-41 no. 27.>
F0768.2.1$, City of the mummified (the dead). Type: 1645DS.
Link: |F0150.2.2.1S, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess). |V0061.0.3.1S, Necropolis.
Ref.: Ibshîhî 463; Chauvin V 34 no. 16; DOTTI 895; MITON.>
F0769, Other extraordinary cities.>
F0769.1, Town where everything is sold at one price. Type: 470CS.
Link: |F0179.1S, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. |P0775.0.1S, Unusual monetary
system.
Ref.: DOTTI 239 240/Lbn/; Shamy (el-) Egypt 258 no. 12, "Sailor" 33 no. 2.
F0769.2, Cities of sin.
F0769.2.1S, Sodom: city of sin.
Ref.: Thâ'lâbi 61-63.
F0769.4S, City of harsh living: 'foul-city'—(unhealthful, crime-infested, or the like).
Link: F0769.2, Cities of sin. W0251.6S, Environmental conditions as basis for judging character.
Ref.: Jâhîz III 143-44.
F0769.5S, City of remarkably good living: 'fair-city'.
Ref.: DOTTI 637 803/[lit.]; MITON; Shamy (el-) "Eg. Balladry": "et-Tâir" no. 25.
F0769.7S, City of fabulous wealth (wealthy inhabitants).
Ref.: MITON; Ibshîhî 505.
F0769.7.1S, Barmaecide wealth and splendor.
Link: P0012.17.0.1S, Splendor (magnificence, ostentation) of kings.
Ref.: Ibshîhî 270-72.
F0769.8S, City of remarkable architecture.
Ref.: F0764, Underground city. F0770.1S, Marvelous building technique (architecture).
F0769.8.1S, City of columns.
F0769.8.1.1S, Iram, city of columns. (City of "Shaddâd Son-of-Caad"). Type: 1645DS.
Ref.: F0771.1S, Palace (castle) built by extraordinary personage (or being).
Ref.: Ibshîhî 500/cf.; DOTTI 895; MITON.
F0769.8.2S, City of domes.
Ref.: P0760.5.3.4.2S, Credit for an artifact (material product) usurped by imposter.
F0770.0.1S, Extraordinary architecture and furnishings betray owner's lifestyle (and taste).
Ref.: F0569.9S, Lifestyles in conflict (rural-urban, nomadic-settler, modern-conventional/traditional, etc.)—each is unusual for the other(s). P0455.1S, Skillful architect. W0060.2S, Lifestyle of the poor (laborers) and that of the rich (aristocrats) contrasted. W0087S, Appearances do matter.
Ref.: Boqarî 137-39; MITON.
F0770.0.2S, Monuments of astonishing characteristics (e.g., Pyramids, Lighthouse, Hanging Gardens, Leaning Tower, etc.). Type: cf. 950.
Ref.: K1420.1S, How the Alexandria Lighthouse was destroyed: false report of a treasure buried underneath it.
Ref.: Ibshîhî 507.
F0770.1S, Marvelous building technique (architecture).
Ref.: F0272S, Jinn (fairies) as builders of great structures (monuments). F0716.6S, Marvelous decorative fountain (in palace, garden) with extraordinary accessories (birds, sounds, gams, etc.). F0769.8S, City of remarkable architecture. F0888S, Extraordinary (marvelous) craftsmanship (non-magical). K0315.1, Chief enters treasury through passage made by him as architect of the building. P0455.1S, Skillful architect. W0154.21, Workers (builder) killed when secret building or grave is finished. W0181.2, King kills architect after completion of great building. [Sinnimâr/Sinnîr's reward].
Ref.: MITON; Thâ'lâbi 201-2/202: Shamay (el-) "Arab Mythology" no. 107; Ibshîhî 506.
F0770.1.1S, Building with help of sand (dirt) platform(s).
Ref.: Thâ'lâbi 202.
F0770.1.1.1S, Raising the huge roof (dome) by gliding it on platform of sand (dirt), which is removed (drained or hauled away) later.
Ref.: J2711, How the tower [minaret] was built. [Fool gives three explanations: formerly a deep well—dug up and set-out; ult by very tall man; ult flat then set-up]. P0774.2.3.3S, Gold and silver hidden in heaps of dirt that must be removed from building; then the poor summoned, told of hidden treasure, and asked to haul the dirt away: they finish the unpleasant task for the expected reward.
Ref.: Thâ'lâbi 202.
F0771, Extraordinary castle (house, palace).
Ref.: F0721.5, Subterranean castle. P0570.3.9.1S, Impenetrable fortress (castle).
Ref.: Ibshîhî 505; MITON; Zîr 30.
F0771.1, Castle of unusual material.
F0771.1.0.1$, Many palaces (five, seven, etc.) of unusual material.

Link: |F0771.1.0.1$, Seven places each built of material of ascending value (crystal, silver, gold, precious stones, etc.).>

F0771.1.1, Golden castle (palace, house).
Ref.: MITON.

F0771.1.2, Silver castle.
Ref.: MITON.

F0771.1.5, Palace of jewels.
Ref.: MITON.

F0771.1.5.2, House [(palace)] of sapphire.
Ref.: MITON.

F0771.1.1.2, Palace of gold and silver bricks. Type: 707.
Ref.: Kisâ'î 17-19 (Thackston 16-18); Shamy (el-) "Arab Mythology" no. 26; Thâ’labî 10 176 220-21; DOTTI 385; MITON; Rochemontex 48ff. no. 4, 55ff. no. 5; Shamy (el-) "Eg. Balladry": "Khâdrah al-sharîfah" no. 57cL (silver floor).

F0771.1.4, Steel [(iron)] castle (house). Type: 124, 327B.
Ref.: DOTTI 46 51 160 162 459 707/Mrc/; MITON.

F0771.1.6, Crystal castle [(palace)]. Type: 570A, cf. 462.
Ref.: Ibshîhî 479-80; DOTTI 233 332; MITON.

F0771.1.6.3$, Palace built of crystal to allow inhabitant being close to nature (able to see stars). Type: 570A.
Link: |P0605.9.5$, Sleeping in the open (`under the stars').
Ref.: DOTTI 332; Shamy (el-) "Demographic Factor" 82.

F0771.1.9, House of skulls. Murderer's abode.
Link: |S0110.3, Princess builds tower of skulls of unsuccessful suitors. |S0110.3.3$, Palace of victims's skulls (bones). Strong man's (woman's) trophy.

F0771.1.11, Castle of fire.
Ref.: Chauvin VII 57 no. 77.

F0771.2, Castle (house) with extraordinary support. Type: 560, 561.
Ref.: DOTTI 314 317.

F0771.2.1, Castle in the air. Type: 462, cf. 908S.
Link: |H1133.3, Task: building castle in sea. |F1083.0.1, Object floats in air.
Ref.: DOTTI 99 233 310 318 565/Egy/; MITON.

F0771.2.3, Giants uphold castle.
Ref.: Chauvin V 72 no. 21.

F0771.2.8S, Castle (house) built on dissolvable ground (e.g., salt or the like).
Ref.: Ibshîhî 112.

F0771.2.8.1$, Castle (house) built on salt collapses when water surges around it.
Ref.: Ibshîhî 112.

F0771.4.1, Castle inhabited by ogres. Type: 545.
Ref.: DOTTI 297.

F0771.4.2, Cat castle. Castle occupied by cats (enchanted women). Type: 566.
Ref.: DOTTI 326.

F0771.4.5, Castle (house) haunted by demons.
Link: |F0275, Ghost haunts place of great accident or misfortune.
Link: |F0709.8S, Exceptionally dangerous lands or places. |G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in. |N0122.1.3S, Unlucky buildings.
Ref.: DOTTI 114 575 696/Egy/; TAWT 435 no. 26.

F0771.4.6, Castle in which inhabitants have been turned to stone. Type: 707.
Ref.: DOTTI 385.

F0771.5.3, Serpent-hall.
Ref.: MITON.

F0771.7, Palace surrounded by rivers of wine, rosewater, and honey.
Ref.: Chauvin V 41 no. 388.
F0771.14$, Palace (castle) built by extraordinary personage (or being).
Link: [F0271.0.1, Fairies as craftsmen. F0769.8.1.1$, Iram--city of columns (City of “Shaddâd Son-of-†Aad”).
Ref.: MITON.>

F0771.15$, Extraordinary number of palaces (castles).
Link: [F0771.1.0.1, Many palaces (five, seven, etc.) of unusual material.]
Ref.: MITON.>

F0771.15.2$, Twelve palaces.
Link: [F0781.2, Extraordinary number of rooms. H0721, Riddle of the year. Z0072.8,
Twelve things (objects, persons, animals, etc.)--one for each month.
Ref.: MITON.>

F0772, Extraordinary tower.
Link: [C0771.1, Tabu: building too high a tower. (Tower of Babel).]
Ref.: Thâlabî 56-56; Basset Mille 178-79.>

F0772.1.3$, Pharaoh's Tower: intended to reach sky and look at God.
Link: [C0771.2, Tabu: piling up mountains to reach heaven.
Ref.: Thâlabî 107-8.>

F0773, Remarkable church (chapel, temple).
Link: [V0112, Temples.
Ref.: Maspero 184 no. 12; Damîrî II 232-33.>

F0773.2, Golden temple.
Link: [V0112, Temples.
Ref.: Maspero 184 no. 12; Damîrî II 232-33.>

F0773.4$, Grand (huge) place of worship (church/cathedral, mosque, temple, etc.).
Link: [Q0223.14.1$, Neglect to build house(s) for worship punished. V0112.2.5.1.1, Rich man (A) builds a grand (luxuriously
furnished) mosque—poor man (B) writes on its wall: "Mosque with no bread, for what purpose has it been built!" A: "For
praying, O you shameless!" B: "Praying in open-air is legitimate (permitted)!" A adds a tî khí yah (house for feeding and caring
for the poor) to the mosque.
Ref.: Thâlabî 201-2; Shamy (el-) "Arab Mythology" no. 107; Damîrî II 232-33.>

F0773.5$, Private-chapel: mosque, church, temple, etc., at private residence.
Link: [P0604.1$, House-top (flat roof) as terrace or living quarters. V0001.11.0.1, Idol kept at home and worshipped (private
home shrine).
Ref.: Maspero 187 no. 13 n. 1.>

F0776, Extraordinary gate.
Link: [F0782, Extraordinary doors and windows.
Ref.: DOTTI 110 272 289/(Sdn); MITON.>

F0776.3, Palace with seven gates, one within the other.
Link: [F0781.38, Several (seven, forty, etc.) chambers, one within the other.

F0777$, Extraordinary wall (fence).
Ref.: Thâlabî 203; Shamy (el-) Egypt 272-73.>

F0777.1$, Wall of solid metal (iron, copper, etc.). Type: 774SS.
Link: [J0191.5.1$, Alexander's metal wall built around Gog and Magog. It keeps them walled in.
Ref.: Thâlabî 203; Damîrî II 407; Ibshîhî 500; DOTTI 433 434/{Egy, lit.}.

F0777.2$, Wall of extraordinary large size.

F0777.2.1$, Wall that surrounds an entire country (nation). Type: 774SS.
Link: [A1611.7$, Origin of Turks: a subdivision of Gog and Magog who escaped being walled in. D2177.4, Evil spirits kept out
by stone wall.
Ref.: Thâlabî 203; Ibshîhî 506-7(Egypt); DOTTI 433; Shamy (el-) Egypt 272-73.>

F0777.3$, Wall so thin that it can be seen through. (It is opaque).
Link: [A0664.5.1$, Partition wall between Heaven and Hell is so thin that the blessed and damned can speak together.
Ref.: Burton: V 217 n. 5.>

F0777.5$, Wall of extraordinary finish.

F0777.5.1$, Wall with paint so glossy that one can see own image in it.
Link: [F0789.58, Remarkable paint (varnish, polish).
Ref.: MITON.>
F0778$, Extraordinary live accessories (humans, animals, birds, etc.) for palace. Type: cf. 513C, 707, cf. 313/310.

Ref.: [DOTTI 270 385.]

F0778.1S, Extraordinary human furnishings (e.g., gate-keepers, pages, slaves, etc.).

Ref.: [R0012.6S, Abduction of person(s) for slavery.]

F0778.2S, Dissimilar attendants (servants, etc.).

Ref.: [MITON.]

F0778.2.1S, One thousand attendants of whom no two are alike in manners or attire.

Ref.: [Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.]

F0779$, Extraordinary bathhouse (or steam bath: 'sauna'/'nûrah'). Type: 613A1$,/980*.

Link: [D1142.1$, Magic bathtub (artificial pool).]

Ref.: [DOTTI 371 379 659 682 855/{lit.}; MITON.]

F0779.1S, Extraordinary experiences while bathing--(usually illusory, hallucinatory). Type: 681, 613A1$,/980*, 1543C1$, cf. 705BS.

Ref.: [D1778, Magic results from bathing. D2161.4.14, Magic cure by bathing. N0793.1S, Mystic (spiritual) experience while in cave (in mountain). T0016.0.3S, Erotic experience from seeing a person bathing. Z0186.8.3S, 'Women are like an inn (bathhouse), one man goes another comes'.]

Ref.: [DOTTI 682 684 703/{Egy}; MITON.]

F0779.1.1S, Steam-bathing compared to experiences in paradise and hell.

Ref.: [MITON.]

F0779.2S, Bathing as cure.

Ref.: [F0950, Marvelous cures.]

Ref.: [MITON; Shamy (el-) "Mythological Constituents of Alf laylah" 46.]

F0779.2.1S, Steam-bathing as cure (promoter of good health).

Ref.: [F0950.0.9.1S, Sneezing as promoter of good health.]

Ref.: [MITON.]

F0779.2.2S, Sweating as treatment (cure).

Ref.: [F0950.10S, Painful (or radical) cures (i.e., pain as cure for pain or illness).]

Ref.: [MITON.]

F0779.5S, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating).

Ref.: [D1779S, Magic results from performing toilet functions (urinating, defecating). J1745.2, Foolish girl ignorant of what is happening at her first menses. J1814.1S, Numskull stops before he is finished (urinating): afraid he might be pulled down by it. J1911.3S, Woman gives birth while defecating: thinks baby is her feces. T0059.0.4S, Accompaniments of coition: illusory experiences.]

Ref.: [B0784.2.1.3S, Snake (serpent) enticed out of woman's vagina by watermelon. M0311.0.4.2S, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.). T0172.4S, Serpent (scorpion) residing in bride's genitals kills bridegrooms. V0515.1.2, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born. V0515.1.2.2S, Woman sees a celestial body (moon, star) issue out of her vagina and scatters into various parts of nation (Egypt). Signifies that first savant would come from Egypt, and his knowledge will spread to most countries.]

Ref.: [Tha Clabî 32: Shamy (el-) "Arab Mythology" no. 90.]

F0780$, Extraordinary industrial constructs (structures).

Ref.: [F0721.6S, Subterranean town hall (public square). Public meeting hall built underground.]

Ref.: [MITON.]

F0780.1S, Marvelous dam (on body of water).

Ref.: [A1413.6.1S, Celestial dam harnesses all waters of universe. (Located in sky, under God's Throne). F0713.7S, Extraordinary artificial lake (pool). F0818.3S, Perennially green field (garden). N0301.2.4S, Dam breaks up (ruptures).]

Ref.: [Damîrî II 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.]

F0781, Extraordinary rooms.

Ref.: [Z0071.12.3S, Forty chambers (with forty doors, and forty keys).]
F0781.2.2S, As many rooms in palace as the days in a year (i.e., 360, 365, etc.).
Link: [F0898.0.2.1S, Intercalary days. Thirteenth month of five days (Nasi').] [T0380.0.1.1S, Royal harem (with hundreds of women).] [T0469.2S, Sexual intercourse with a different woman daily the year round.] [Z0072.6, Three hundred and sixty-five [sixty-six]].
Ref.: MITON.
F0781.2.2.1S, Three hundred and sixty-six rooms (in palace).
Ref.: MITON.
F0781.3S, Several (seven, forty, etc.) chambers, one within the other.
Link: [F0776.3, Palace with seven gates, one within the other.] [F0853.2S, Series of enclosed boxes (chests) one within the other.]
Ref.: Tha'labi 177/(Queen of Sheba).
F0781.3.1S, Object hidden inside series of chambers--(usually seven).
Ref.: Tha'labi 177/(Queen of Sheba).
F0782, Extraordinary doors and windows.
Link: [F0776, Extraordinary gate. Ref.: S. Hassan Mawasûah 205.]
F0782.1, Windows and doors for every day in year. 365 windows and doors in castle or church.
F0782.2, Door of precious stones.
F0782.2.1$, Door of precious metals (gold, silver, etc.).
Link: [F0844.1S, Nail(s) of precious stone (metal)--usually in wooden objects (chest, door) or in base metal (iron).]
Ref.: MITON.
F0782.2.1.1$, Golden door (gate).
F0782.3, Seven-fold door to room.
Link: [F0782.9.2S, Door (gate) so heavy that it opens with thunderous sound.] [T0380.2.1S, Intemperance in maintaining modesty (female seclusion).]
F0782.4, Extraordinary lock and key (made of bones).
Link: [F0782.9.1S, Mechanical door (gate) opens with remote device (lawlab).]
F0782.7S, Undetectable door (secret door or passage) to palace (castle, house). Type: 950, 1419E.
Link: [F0782, Extraordinary doors and windows.] [K0315, Thief enters treasury through secret passage.] [K1344, Tunnel entrance to guarded maiden's chamber. [Underground passage].] [R0211.3.1S, Escape (exit) through secret door.]
Ref.: Maspero 197 no. 14; DOTTI 655 796.
F0782.8S, Extraordinary window.
F0782.8.1$, Window overlooking ogre's garden. Type: 898.
Link: [F0773.5S, Private-chapel: mosque, church, temple, etc., at private residence.] [P0604.1S, House-top (flat roof) as terrace or living quarters.]
Ref.: DOTTI 554.
F0782.9S, Extraordinary doors and windows--miscellaneous.
Link: [F0776, Extraordinary gate.]
F0782.9.1S, Mechanical door (gate) opens with remote device (lawlab).
Link: [F0782.4, Extraordinary lock and key (made of bones).]
Ref.: MITON.
F0782.9.2S, Door (gate) so heavy that it opens with thunderous sound.
Link: [F0782.3, Seven-fold door to room.]
Ref.: MITON.
Ref.: DOTTI 385 653.
F0783.1, Giant carpet. Sixty miles square.
F0783.1.1S, Giant carpet that can seat an entire army. Type: 707.
F0783.3S, Carpet with life-like image(s). Type: 949*.
Ref.: DOTTI 653.
F0785, Extraordinary throne.
Ref.: Tha'labi 177/(Queen of Sheba).
F0785.1, Solomon's golden throne. Thirty-three steps high. Golden animals on all sides and on steps.
Link: [D1156, Magic throne.] [H0251.5S, Confession-chair: compels person sitting on it to tell the truth.]
Ref.: Tha'labi 170; Kisa'i, 306.
F0785.3, Throne of fire.
Ref.: Chauvin VII 57 no. 77.
F0787, Extraordinary bed.
   Ref.: Sādi 325-30 no. 67 [+1].
F0787.1.1S, Sulking bed woven with spider's web.
   Ref.: DOTTI 295 753/ {Syr}.
F0787.3, Ivory bed. Type: 872BS.
   Ref.: DOTTI 494; TAWT 303-4 no. 39.
F0787.5S, Glass (crystal) bed. Type: 872BS.
   Ref.: DOTTI 494; TAWT 303-4 no. 39.
F0789, Extraordinary buildings and furnishings--miscellaneous.
   Ref.: MITON.
F0789.2, Remarkable candlestick. Type: 572S.
   Link: |D1610.13.3S, Speaking candlestick.
   Ref.: DOTTI 333.
F0789.4S, Remarkable portrait (painting).
   Link: |M0369.5.3S, Identity of future conqueror revealed in prophetic message (letter, portrait, etc.).
   Ref.: MITON.
F0789.4.1S, Painting evokes personal feelings in viewer ( beholder).
   Link: |U0245, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious
   instigation".
   Ref.: MITON.
F0789.5S, Remarkable paint (varnish, polish).
   Link: |F0777.5.1S, Wall with paint so glossy that one can see own image in it.
F0789.5.1S, Marvelous shiny-coating of base metal.
   Ref.: MITON.
F0790, Extraordinary sky and weather phenomena.
F0792, Artificial heavens. Placed on pillars of iron. Seven heavens. [Y].
   Link: |F0705.1S, Artificial paradise.
F0793, Artificial heavenly bodies.
F0795, Extraordinary cloud.
   Link: |Ibn- C Aagim no. 145; Tha C labî 38.
F0797, Fire from heaven kills people.
   Ref.: Tha C labî 42-43.
F0800, Extraordinary rocks and stones.
F0801, Weeping rock.
   Link: |D1610.18, Speaking rock (stone).
F0809.4, Bleeding rock.
   Link: |F0991.5, Bleeding rock [(stone)].
F0809.10S, Extraordinarily heavy rock (stone, or the like).
F0809.10.1S, Extraordinarily heavy rock (stone).
   Link: |A0708S, Supernatural weight of heavenly (celestial) bodies. |D1682.1S, Saint's ring outweighs many heavy objects in the
   scales. |D2035, Magic heaviness.
F0810, Extraordinary trees, plants, fruit, etc.
F0810.1S, Plant of extraordinary colors.
   Link: |Z0065, Color formulas.
   Ref.: MITON.
F0810.1.1S, Plant with colors of fire and ice.
   Link: |A0052.1.2S, Angel (named Ḍālabî) created from fire and ice. |A0965.5.1S, Mountain of ice shields earth from heat of
   hell's fire. |U0020S, Opposites are ever present side by side: good-evil (honesty-fraud, truth-falsehood).
   Ref.: MITON.
F0811, Extraordinary tree.
F0811.1.4, Tree of fire.
   Ref.: Chauvin VII 56 no. 77.
F0811.1.5, Tree of camphor.
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Ref.: Chauvin VII 11 no. 373B n. 2.
F0811.2, Tree with extraordinary leaves.
Ref.: Chauvin VII 56 no. 77, MITON.
F0811.4, Extraordinary location of tree.
Ref.: Chauvin VII 83 no. 373bis n. 2.
F0811.4.1, Tree in midocean. Type: 705A$, cf. 554B*.
Ref.: DOTTI 312 375.
F0811.8, Tree with fruits like human heads. Attached by hair.
Link: |A0671.2.3.1$, Tree in hell with zaqqûm (devils' heads) as fruit.
Ref.: Chauvin VII 56 no. 77; MITON.
F0811.9, Trees with green birds hanging by claws.
Ref.: Chauvin VII 56 no. 77.
F0811.12, Trees grow and "ungrow" each day.
Ref.: Chauvin VII 83 no. 373bis n. 2.
Link: |F0562.2, Residence in a tree.
Ref.: Tha'labî 165-68/(165)/cf.: Shamy (el-) "Arab Mythology" no. 101; DOTTI 312 373 375 433 480 625 626/|lit.,}.
F0811.20, Bleeding tree. Blood drops when tree is cut.
Link: |f0631.0.4, Speaking and bleeding trees.
Ref.: Shamy (el-) Egypt 282, "Egypt" (1971) no. 54; AUC: 18 no. 3, 9 no. 6.
F0813, Extraordinary fruits.
Ref.: Tha'labî 22: Shamy (el-) "Arab Mythology" no. 55; DOTTI 946.
F0813.2.1, Clusters of diamond and emerald grapes.
Ref.: Chauvin VI 110 no. 274.
F0813.5, Extraordinary gourd. Type: 311A*.
Ref.: DOTTI 120.
F0814, Extraordinary flowers.
Ref.: MITON.
F0815, Extraordinary plants.
F0815.2, Extraordinary grain.
Ref.: Tha'labî 23.
F0815.5, Extraordinary seed.
F0815.6, Prolific grain. Produces enormously.
Ref.: Tha'labî 23.
F0815.7.3, Vines smile when a leaf is cut from them.
F0817, Extraordinary grass.
Link: |A2666.9.2.1$, Sweet basil gift from grateful animal.
Ref.: F1074.1.2$, Blood of animal becomes perfume.
F0818, Extraordinary garden.
Link: |A0694.3$, Paradise as garden (Garden of Eden).
Ref.: MITON; Zir 30.
F0818.1, Marvelous garden with gold and silver flowers, bees.
F0818.3S, Perennially green field (garden).
Link: |F0780.1S, Marvelous dam (on body of water).
Ref.: Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123; Damîrî I 298; DOTTI 151 241/|lit.};
MITON.
F0818.4$, Marvelous garden with talking birds.
Ref.: MITON.
F0819S, Sympathetic plant(s). Type: 750I$, 2021*, cf. 510A.
Link: |B0299.5, Sympathetic animals. D1658.2.3, Grateful plant. D1660S, Sympathetic objects: jewels, implements, utensils,
F. Marvels

etc., express feelings of sorrow or joy in sympathy with person. F0979.15, Tree sheds all of its leaves out of sympathy. Ref.: DOTTI 260 960 961/\{Mrc}; TAWT 436 no. 27.>

F0820, Extraordinary clothing and ornaments.>
F0821, Extraordinary dress (clothes, robe, etc.).
Link: |P0625$, Customs connected with clothing.
Ref.: MITON.>

F0821.1, Dress of extraordinary material.>
Link: |P0625$, Customs connected with clothing.
Ref.: DOTTI 134 261 294.>

F0821.1.4, Wooden coat.
Ref.: DOTTI 294.>

F0821.1.5, Dress of gold, silver, color of sun, moon and stars. Type: 432, 510B.
Ref.: DOTTI 212 261; TAWT 442 no. 33.>

F0821.1.6, Dress of feathers. Type: cf. 400.
Link: |D0361.1.2$, Swan maiden recovers her feather dress (coat) and resumes her form.
Ref.: DOTTI 184.>

F0821.1.8, Garment of see through material (e.g., net, thin textile, etc.). Type: 465, 879.
Link: |H1054.1, Task: coming neither naked nor clad. (Comes wrapped in a net or the like). |K1303.1S, Seduction by progressive disrobing dancing (striptease, 'searching for the bee$, etc.). |T0055.6.4S, Fashion display (fashion show): body exhibited in various complimentary dresses (costumes).
Ref.: Maspero xlvi 139 no. 7 n. 1 28 no. 2-2; Tha^{C}labi 212; Ibshihi 526; DOTTI 235 512.>

F0821.1.8.1, Fishing net worn as garment. Type: 465.
Ref.: Maspero 28 no. 2-2; DOTTI 235.>

F0821.12, Extremely fragile textile--(like spider-web).
Link: |V0311.4.0.1S, The here-and-now (worldly) life is ephemeral.
Ref.: MITON; Alf III 131; Burton VI 105.>

F0821.12.1, Cloth (textile) so old that it turns into dust when touched.
Ref.: MITON.>

F0826, Extraordinary jewels.
Link: |H1348, Quest for marvelous gem.
Ref.: Ibshihi 509-11.>

F0826.2, Ambergris made from bitumen eaten by fish.>
F0826.5S, Marvelous jewelry (unique pieces of precious stones, e.g., individual gem, diamond ring, pearl necklace, ruby bracelets, etc.).
Link: |H1348.2, Quest for unpierced pearls. |H1348.3S, Quest for black pearl. |P0447.7.0.1S, Jeweler (goldsmith). |P0760.5.3.4.25, Credit for an artifact (material product) usurped by imposter.
Ref.: MITON; Ibshihi 386-89 636-37; Burton VI 60 n. 1/(pearls).>

F0826.5.1S, Rosary of rare jewels.
Ref.: Ibshihi 192.>

F0826.6S, Luminous jewel.
Link: |B0722.3, Luminous jewel in animal's head.
Ref.: MITON.>

F0827, Extraordinary ornaments.>

F0827.9S, Extraordinary jewelry--miscellaneous.
Ref.: Alf/I 199.>

F0827.9.1S, Extraordinary glazed-earthenware ornament (amulet).
Link: |D1274, Magic fetish. [Amulet]. |D1344.3, Amulet renders invulnerable. |F0888.1.1S, Inimitable jewelry. |U0149.2.1.2S, Earthenware (pottery) vessel loses water (by filtration), but inadvertently waters plants (animals) around it.
Ref.: Ions 137; Maspero lxii 28 no. 2-2 n. 1.>

F0827.9.4S, Woman unusual as to her ornaments (jewelry).
Ref.: MITON.>

F0827.9.4.1S, Person with much jewelry (ornaments) likened to mummy adorned with jewels ("treasure-doll").
Link: |V0067.3.1.2S, Corpse of dead (mummy) adorned with much jewelry. |Z0062, Proverbial simile.
Ref.: MITON.

F0830, Extraordinary weapons.

Link: [F0559.9.1.5S, Broken wind (fart) used as social device (weapon)]. [P0553.2.1S, Bombs that contain scorpions (snakes)].

F0830.0.1S, Weapons of precious substance (gold, silver, diamond, etc.).

Link: [P0553.9.4S, Golden weapons (armor, shield, sword, spear, or the like)].

F0831, Extraordinary arrow.

Ref.: Chauvin VI 106 no. 270.

F0832, Extraordinary lance.

F0833, Extraordinary sword.

F0838, Extraordinary knife.

Ref.: S. Hassan Mawasûjah 152/(weighs sixteen pounds); Simpson ("cleaver of 16 deben-weight"); MITON.

F0838.2, Knife with handle half gold and half silver.

F0839, Other extraordinary weapons.

F0839.1, Gnawed bone as weapon.

Ref.: MITON.

F0839.8, Tree as weapon. Type: 1640.

Ref.: DOTTI 883.

F0839.9S, Extraordinary whip.

Link: [J0517.2S, waqûf el-kurbâg (‘enduring the whip’): strokes with whip exchanged (contest)].

F0839.9.1S, Whip made of human skin. Type: cf. 890.

Link: [S0139.2.0.1S, Ghoulish trophy: part of enemy’s corpse kept and displayed (or put to use)].

Ref.: DOTTI 538 540/{Egy}.

F0840, Other extraordinary objects and places.

F0840.0.1S, Extraordinarily powerful object (substance).

Link: [F0879S, Extraordinary poison (venom)]. [F0880S, Extraordinary metal(s)].

F0840.0.1.1S, Powerful object destroyed by a trifle. (The ‘indestructible’ destroyed).

Link: [L0500S, An occasion (situation) suddenly turns into its reverse]. [N0339.12.0.1S, Death from accidental choking on food (bone, fruit, seed, kernel, etc., stuck in throat)]. [W0026.0.3.1S, ‘The straw that broke the camel's back’].

F0840.0.1.1.1S, Boat sunk by a flea jumping aboard. Type: 135*.

Link: [Z0054.1S, Passengers board boat in sequence: camel, cow, donkey, ram, goat, cock, flea. Smallest causes it to sink].

Ref.: DOTTI 54.

F0840.0.1.1.2S, Hard rock (stone) worn down by soft object.

Link: [A0972, Indentions on rocks from footprints left by man (beast)]. [J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind].

Ref.: Thâ’î labi 49.

F0840.0.1.1.2.1S, Stone (sacred) worn down by hands touching it—(seeking its barakah).

Link: [A0972, Indentions on rocks from footprints left by man (beast)]. [V0001.6.4.1, Sacred stones].

F0840.0.1.1.3S, Dam destroyed by mouse (rat).

Link: [B0095.1.1S, Rat (mouse) with iron claws and teeth]. [N0301.2.4S, Dam breaks up (ruptures)].

Ref.: Damiri I 299; Damiri I 298: Shamy (el-) “Arab Mythology” no. 123; Ibshîhî 478/(implicit/poem).

F0840.0.1.1.4S, Bird's continuous pecking perforates (corrodes) solid rock.

Link: [F0531.2.4.1S, Mountain crest, cut off and carried by giant on his head, collapses around his neck: kills him. (Death of Āwaj)]. [J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind]. [J1016S, Glory (success) is achieved in proportion to hard work]. [J1018S, Practice (persistence) makes perfect].

Ref.: Thâ’î labi 136-37: Shamy (el-) ”Arab Mythology” no. 76.

F0840.0.1.1.5S, Water's continuous flowing (dripping) corrodes solid rock.

Link: [J1012S, Discouraged (lazy) person sees the corroding effect of water dripping on solid rock: resumes tedious work].

Ref.: DOTTI 40.0.1.1S, Continuous human touch corrodes solid rock (metal): makes indention.

Link: [D1070S, barakah (blessedness): supernatural [positive] power residing in object, act, or person]. [D1707.7S, Blessed relic (building, garment, rosary, or the like)]. [D1752S, barakah (blessedness) passes from body to body]. [V0220.0.1S, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc].

Ref.: Thâ’î labi 49/(Abraham's foot).
F0840.0.1.2$, Powerful creature disabled by a trifle.
Ref.: DOTTI 11 65 699 704/[N.-Afr].

F0840.0.1.2.3$, Fearless person paralyzed (horrified) by harmless but unexpected experience. Type: 326.
Ref.: DOTTI 155.

F0840.0.1.2.3.1$, Courageous person (warrior) horrified by unexpected sight of small animal (mouse, rat, bird, etc.). Type: 326.
Ref.: Maspero lv n. 2; DOTTI 155.

F0840.0.1.2.3.2$, Frightened by bug, but toys with snake (serpent).
Ref.: Taymûr no. 3136.

F0840.0.1.2.4$, Mighty animal disabled by insignificant one.
Ref.: DOTTI 638; MITON.

F0840.0.2$, The hardest substance.
F0840.0.2.1$, Diamond as hardest substance.
Ref.: MITON.

F0840.0.2.1.1$, Only diamond can cut (bore hole) in other hard substances (e.g., jewels, metals, etc.). Type: 936A$.
Ref.: DOTTI 357.

F0840.0.3$, The most extraordinary (the rarest) thing in the world. Type: 653A.
Ref.: DOTTI 774M3$.

F0841, Extraordinary boat (ship).
Ref.: Budge/Romances 93 no. A-4.

F0841.1, Ship of extraordinary material.
Ref.: Shamy (el-) "Khâdrah al-sharîfah" no. 57.

F0841.0.1$, Noah's ark (as extraordinary ship). Type: 200SS, 774M3$.
Ref.: Tha'âlabi 33; Burton IX 310 n.

F0841.0.1.15$, Attributes of Noah's ark's.
Ref.: Tha'âlabi 33.

F0841.0.2.8$, Navigation of Noah's ark.
Ref.: F0841.0.2.8, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived.
Ref.: Ions 75; Simpson 122.

F0841.1.14, Glass (crystal) ship. Type: 432.
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Ref.: DOTTI 212; Stevens 20 no. 6.
F0841.1.4.15S, Egg-shell as boat. Type: 135*.
Ref.: DOTTI 54.
F0841.2, Extraordinary equipment of ship.
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0841.2.1, Gold (silver) mast.
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0841.2.3, Silver oar.
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0841.2.4, Golden oar.
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0841.2.8$, Ship unusual as to rudder.
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0841.2.8.1$, Silver rudder.
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0841.3, Extraordinary ship--miscellaneous.
F0841.3.1, Winged ship.
Link: |P0553.3$, Flying device (airplane, air-ship, 'wind-carpet') as weapons. Air force.
F0841.3.2, Ship on wheels.
F0841.3.4S, Portable (compressible) ship (raft). Made of small boards that can be fitted into one another (assembled and disassembled quickly).
Link: |F0889.1.1S, Compressible instruments (non-magical).
Ref.: Tha’labi 203.
F0841.10.0.1S, Ship of precious metals (gold, silver).
Ref.: Shamy (el-) "Eg. Balladry": "Khādrah al-sharîfah" no. 57.
F0842.1.1, Crystal (glass) bridge.
Ref.: Chauvin V 41 no. 388.
F0844, Extraordinary nail.
Ref.: F0782.2.1S, Door of precious metals (gold, silver, etc.).
Ref.: MİTON; TAWT 142 no. 12.
F0845, Extraordinary tent. (In vol. 6-only: "Magic tent").
Link: |D1138, Magic tent. D0631.3.2, Compressible tent. Large or small at will.
F0845.1, Marvelous tent (pavilion).
Link: |F0889.1$, Miniature instruments.
F0845.1.1S, Compressible and expandable tent (pavilion).
Link: |F0889.1S, Miniature instruments.
F0847, Extraordinary web (of guts).
Link: |B0579.5, Serpent acts as rope to collect wood for man. G0160.1S, Ogre (ogress) wears victims' remains (belongings).
H1021.125, (formerly, H1029.5.2S), Task: binding firewood bundles with gut (of chicken) as rope.
Ref.: DOTTI 170.
F0848.1, Girl's long hair as ladder into tower. Type: 310.
Ref.: A. Jahn Mehr: SAE III 51-62 no. 10; DOTTI 116 117 216 254 310 528/{Plst, Qtr, Ymn}; Sârîs (al-) 195-202; Shamy (el-) Egypt 251 no. 8; AGSFC: QTR 87-3 685-x-no. 8.
F0848.5, Staircase of glass.
F0849S, Remarkably delicious (liked) dishes—(ordinary foods).
Ref.: MİTON; Jâhiz V 566-67-(locusts) 572; Ibshîhî 242-45/(gen.); TAWT 430 no. 19; Wickett 176.
F0849.0.1S, Extraordinarily appealing taste.
Link: |F0850.0.1S, Extraordinarily repulsive taste (aroma). F0304.0.6.1S, For every taste (food) there is someone who will appreciate.
F0849.0.1S, Food (drink) so delicious, as if from otherworld.
Link: [D1030.1, Food supplied by magic.]

Ref.: MITON; Shamy (el-) *Egypt* 174 no. 40.

F0849.1S, Loved meat (mammals, fowl, fish, insects) dishes. Type: 1533, cf. 785A.

Link: [F0851.3S, Insect eaten. J1343.0.2.1S, The longing for eating meat (flesh).] T0380.5.2S, Male animal (bird) is preferred to female (when cooked).

Ref.: Maspero 17 no. 1(liver); Lâhîg I 69-70(dog); DOTTI 41 42 443 836/[Egy]; TAWT 407 n. 836.

F0849.1.1S, The basic meat delicacy. (Meat on top of rice, broth-soaked bread, stuffing, or a similar starchy food; labeled: fattah, "meat and potatoes," or the like).

Link: [W0125, Gluttony.]

Ref.: MITON; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56, "el-Badawî and Three Axes" 8 no. 58; TAWT 384 n. 444.

F0849.1.1.1S, Messy but delicious dish (usually meat).

Link: [X0420.2.0.1S, Glutton as messy eater (`fattagî').]

F0849.1.1.2S, Marrow eaten (usually as it is extracted from bone). Type: cf. 312F.

Link: [F0561.1, People who prefer raw flesh. G0072.3.1S, Sister raises infant brother on slain mother's marrow (flesh).]

Ref.: Burton V 223 VII 136 n. IX 321 n.

F0849.1.3S, Loved fowl dishes. Type: 1741, cf. 1533.

Link: [T0380.5.2S, Male animal (bird) is preferred to female (when cooked).]

Ref.: DOTTI 836 927; MITON; Shamy (el-) *Egypt* 173 no. 40 209 no. 54/(male-duck); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12; TAWT 120 no. 9/(turkey/duck).

F0849.1.4S, Loved fish dishes. Type: 1381A, 1408B, 1567C.

Link: [F0561.10S, People who live on salt-cured (pickled) foods.]

Ref.: DOTTI 775 791 863; MITON; Shamy (el-) *Egypt* 217 no. 56.

F0849.1.4.1S, Loved pickled fish (fesîkh). Type: 545HS.

Ref.: Burton V 139 n.; TAWT 96 no. 7 120 no. 9.

F0849.1.4.2S, Pickled fish eaten on special occasions.

Link: [J1347.2.7S, Seasonal feast (spring, autumn): food is provided. J0982S, Spring festivals (sham en-nasîm).]

F0849.2S, Loved vegetable (serial, fruit) dishes.

F0849.2.1S, Loved vegetable dish: molokhiyyah ("Jews-weed").

F0849.2.2S, Loved vegetable dish: squash.

Ref.: Ibshîhî 164 242; Chauvin VII 185; MITON.

F0849.2.2.2S, Loved fruit dish: pomegranate kernels stew.

Link: [Z0170.1.1.1S, Girl named (labeled) Pomegranate-kernels.]

Ref.: MITON.

F0849.2.3S, Loved starchy (root) dish: taro (qulqâs/colocasia esculenta/ `malanga').

Ref.: MITON.

F0849.3S, Loved dairy dishes.

F0849.3.1S, Loved milk dish.

Link: [Z0170.1.3.0.1S, Milk as symbol of satisfaction (sexual pleasure).]

F0849.3.1.1S, Loved dish: bread (serial) with milk for breakfast--(milk-fattah).

Link: [F0849.9.1S, Brewed cereal (barley, bread)--labeled: bigûh (native Egyptian beer).]

F0849.3.1.2S, Loved rice pudding (`rice-with-milk').

Ref.: MITON.

F0849.3.1.3S, Loved milk pudding (`mihallabîyyah').

F0849.3.2S, Loved dish: sour-milk--.

F0849.3.2.1S, Loved dish: sour-milk-gravy (kishk)--with chicken (broth).

Link: [Z0170.1.3.1.2S, To be [like] "Chicken with sour-milk-gravy (kishk")--(desirable).] J0970.2.4.1S, Nauseating food: yesterday's (stale, old)--e.g., sour-milk-gravy (kishk).

Ref.: Abu-el-Layl 295-96 [no. 54]; Lane 488-89 n. 3, 504; MITON; Taymûr no. 2094.

F0849.3.3S, Loved dish: cheese.

Ref.: MITON.

F0849.3.3.1S, Loved dish: fried cheese.

Link: [F0849.3.6S, Loved sweet food (pastry, sweets).]

Ref.: MITON.

F0849.3.6S, Loved sweet food (pastry, sweets).

Link: [F0849.3.1.3S, Loved milk pudding (`mihallabîyyah'). J1347.2.2.1S, Ramadan-fasting: rich foods (especially pastries) are prepared. J1732.5S, Countryman (Bedouin) unacquainted with city pastry (sweets).]
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Ref.: MITON.

F0849.7S, Loved food garnish.

F0849.7.1S, taqliyyah: fried diced (sliced) onion or garlic sprinkled on top of certain cooked dishes for taste, aroma or as garnish. (Also fried with meat as base for stew).

Ref.: Burton VII 322 n. 3; TAWT 165-66 no. 15 387 n. 496.

F0849.7.1.0.1S, taqliyyah's strong aroma or sizzling sound (täshsh) signifies that delicious food is about to be had (served).

Link: J0020, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). Z0186.9.3.1.1S, Female in indecent posture "allows her dish's sizzling aroma to fill the air".

Ref.: TAWT 166 no. 15 365 n. 75 381 n. 363.

F0849.9S, Other loved foods and drinks (alcoholic and non-alcoholic)--miscellaneous.

Ref.: MITON.

F0849.9.1S, Brewed cereal (barley, bread)--labeled: bûzah (native Egyptian beer).

Ref.: (C060.3S, Ritual polluter: contact with unclean substance or object (urine, blood, liquor, etc.). C0272, Tabu: drinking wine [(liquor, alcoholic beverages)], F0849.3.1.1S, Loved dish: bread (serial) with milk for breakfast--(milk-fattah).

F0610.1.2.1.1S, Bûzah-drinkers meet at bûzah-house.

Ref.: Maspero 40 no. 2-4 n. 2 46 n. 4 no. 3; Lane 94/335; MITON.

F0850, Remarkably poor (hated) dishes. Type: 1388C, 1358C, 1390*, cf. 992A.

Ref.: DOTTI 692 757 783 784/{Egy}.

F0850.0.1S, Extraordinarily repulsive taste (aroma).

Link: (U0304.0.6.1S, For every taste (food) there is someone who will appreciate.

Ref.: Boqarî 86-87; Burton VII 322 n. 2/(in "Arabia").

F0850.0.1.1S, Food (dish) that resembles excreta (human's, animal's, bird's). Type: 1319J*, 2412S, cf. 327HS.

Ref.: DOTTI 166 735 976.

F0850.1S, Poor meats. Type: 545HS.

Ref.: Jâhiz V 566-67/{locusts}; DOTTI 300.

F0850.1.1S, Tough (old) meats.

Ref.: J0490S, Young (tender) preferred to old (tough). J1342, Prayer over the underdone hen. [Fire seems to have had no effect on tough old chicken: "Must be a saint (goddess)"].

Ref.: Jâhiz II 374-75; DOTTI 783 919/{Egy}; Shawqi 310 [no. 37].

F0850.1.2S, Tough meat rejected (unappetizing, gives stomach ache). Type: cf. 327HS.

Ref.: Shawqi 310 [no. 37].

F0850.2S, Poor serials (meatless dishes): too frequently served.

Ref.: F0956.7.3.3S, Vegetarian diet (no meat) promotes good health.

F0850.2.1S, Hated lentil (soup).

Ref.: F0850.2.2S, Hated beans (fava).

Ref.: Lane 134/cf.; TAWT 379 n. 334 no. 15.

F0850.2.3S, Hated bean mash (bisârah/bi’sârah).

Ref.: TAWT 387 n. 496.

F0850.3S, Hated vegetables.

F0850.4S, Hated pickled foods.

F0850.4.1S, Hated pickled vegetables (turnip, eggplant, etc.).

F0850.4.2S, Hated mishsh (pickled cheese).

Ref.: U0131.3.1S, 'Like mishsh (salt-cured cheese), ever in your face!'.

Ref.: Amin 307.

F0851, Extraordinary food.

Link: F0561, People of unusual diet.

Ref.: Jâhiz IV 42-46.

F0851.1S, Extraordinary animal's flesh eaten.

F0851.1.1S, Extraordinary domestic animal's flesh eaten.
F0851.1.1.1$, Dog's flesh eaten.
Link: |C0221.1.4, Tabu: eating dog.
Ref.: Jâhiz II 124 159-160 IV 42.>
F0851.1.1.2$, Cat's flesh eaten.
Ref.: Jâhiz IV 42-43.>
F0851.1.1.4$, Ass's (donkey's, mule's) flesh eaten.
F0851.1.3$, Predator animal (carnivora) eaten.
F0851.1.3.1$, Hyena's flesh eaten.
F0851.1.4$, Reptile's Snake's flesh eaten. Type: cf. 670.
Ref.: DOTTI 365.>
F0851.1.4.1.1$, Viper's flesh eaten.
Ref.: Jâhiz III 525-26 IV 303.>
F0851.1.5$, Worms eaten.
Link: |U0169.1.1$, "mishsh's (pickled cheese) worms are 'from it and in it' (i.e., inbred)."
Ref.: Jâhiz IV 46.>
F0851.2$, Extraordinary bird's flesh eaten.
Link: |B0113.1, Treasure-producing bird-heart. Brings riches when eaten.>
F0851.3$, Insect eaten.
F0851.3.1$, Locusts eaten.
Ref.: Jâhiz V 567; DOTTI 790/{lit.}.
F0851.3.2$, Ants eaten.
F0851.3.2.1$, Termites eaten.
F0851.3.3$, Beetles eaten. Type: cf. 1319J*.
Ref.: DOTTI 735.>
F0851.3.4$, Scorpion eaten.
F0851.7$, Extraordinarily large food portions.
F0851.7.1$, Giant cake (loaf of bread). Type: 707.>
F0851.7.1.1$, Cake so large that it can feed a huge crowd (an army). Type: 707.>
F0851.9$, Extraordinary food--miscellaneous.
F0851.9.1$, Food causes bodily harm.
F0851.9.1.1$, Food causes stomach trouble (ache, diarrhea, etc.). E.g., riglah (portulacaria afra/ porkbrush), (khubbaizah (malva nicaeesis)), etc. Type: 327HS, 403DS, 879.
Ref.: Abu-el-Layl 295-96 [no. 54]; Jâhiz III 24-25; DOTTI 166 191 512; TAWT 205 434 no. 24/(kishk).>
F0851.9.1.1.1$, Gas-giving (gaseous) foods eaten: beans, onions, leeks, taro (qulqâs: Colocasia esclenta, 'malanga'), etc.
Link: |H1027$, Task: bringing pregnant virgins. Girls fed gas-giving (gaseous) food, stomachs become swollen. Z0170.2.4.2S, Nauseating food: constant meat diet.
Ref.: DOTTI 166 167/{Egy}; TAWT 427 no. 15.>
F0851.9.1.2$, Food causes paralysis.
Link: |D2072, Magic paralysis. Person or thing rendered helpless.>
F0851.9.1.2.1$, Combination of foods causes paralysis.
Link: |D1367.7S, Insanity from combination of foods.
Ref.: Jâhiz I 26/(practiced by Jâhiz/Ed.'s note).>
F0851.9.2$, Ordinary foods that cause feeblemindedness (senility, insanity).
Link: |D1367.6, Magic food causes insanity. |G0082.3$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened.>
F0851.9.2.1$, Beans cause feeblemindedness.
Ref.: Jâhiz III 357.>
F0851.9.2.2$, Okra causes feeblemindedness.
F0852, Extraordinary coffin.
F0852.1, Glass coffin. Type: 709, 872A2S.
Link: |V0061.0.15S, Corpse encased in stone coffin (sarcophagus). |V0061.6, Christian buried in stone coffin.
Ref.: DOTTI 390 493; TAWT 421 no. 8/{Alg}.>
F0852.1.1, Series of glass coffins.

F0852.4, Series of enclosed coffins [(sarcophagi)]. Coffins of gold, silver, copper, iron, lead, and wood, each inside the other.

  Link: F0852.1.1, Series of glass coffins.
  Ref.: Ions 133-34.

F0853S, Extraordinary box (chest, container). Type: 38BS.

  Link: F0866.7, Extraordinary container used for fluids. F0888.1.2S, Inimitable furniture. J0325S, Sethian chest: made so as to fit only intended victim (Osiris).
  Ref.: Budge Gods II 188; DOTTI 11.

F0853.1S, Extraordinary strong box of stone (iron).

  Link: J0061.0.4.1S, Corpse encased in stone coffin (sarcophagus).

F0853.1.1S, Book kept in extraordinary strong box of stone (iron).

  Link: D1266, Magic book.
  Ref.: Maspero 31 no. 2-4 n. 2.

F0853.2S, Series of enclosed boxes (chests) one within the other. Type: 302, cf. 560.

  Link: E0713, Soul hidden in a series of coverings. F0781.3S, Several (seven, forty, etc.) chambers, one within the other. F0852.4, Series of enclosed coffins [(sarcophagi)]. Coffins of gold, silver, copper, iron, lead, and wood, each inside the other.
  Ref.: Maspero 124-25 no. 7; DOTTI 105 314.

F0855, Extraordinary image.

F0855.1, Image with pointing finger. Inscription says, "Dig here." Treasure etc., found when directions are followed.

  Link: D1782.0.1, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).
  Ref.: Chauvin VI 53 no. 218; MITON.

F0855.2, Statues animated by water or wind.

  Link: D1620.0.1, Automatic doll. J1809.4, Statue mistaken for living thing (person animal, plant, etc.).

F0855.3, Gold (silver) statue of animal.

  Link: V0001.11.6S, Worship of idol made of various materials (wood, gold, etc.).

F0855.3.4S, Image (idol) adorned with marvelous jewel(s).

  Link: V0001.11.6S, Worship of idol made of various materials (wood, gold, etc.).

F0855.6S, Lifelike doll (statue).

  Link: D1620.0.1, Automatic doll. J1809.4S, Statue mistaken for living thing (person animal, plant, etc.).

F0855.7S, Edible image (image).

  Link: V0381, Heathen beats his god [(idol)] because of misfortune.

F0855.7.1S, Sugar puppet (doll). Type: 879, cf. 2025.

  Link: J1347.2.3.15, Candy at a saint's fair ("mûlid's sweets"): readily available to all. V0215.1S, The Birth (nativity) of Prophet Mohammed.
  Ref.: DOTTI 512 963; TAWT 380 n. 350.

F0855.9S, Extraordinary image (statue)--miscellaneous.

F0855.9.1S, Material from which extraordinary image (statue) is made.

F0855.9.1.1S, Waxen statue. Type: cf. 325AS, 776S, 1618AS.

  Link: K0317, Thief copies key by making wax impression.
  Ref.: Budge/Romances 37 no. A-01 155 no. A-11; Maspero 25 no. 2-1; DOTTI 154 434 879; Shamy (el-) Egypt 248 no. 6.

F0855.9.1.2S, Wooden statue. Type: 945.;II, 653CS.

  Ref.: DOTTI 647.

F0855.9.1.3S, Metal statue (made of brass, iron, etc.).

F0855.9.1.6S, Statue made of various materials (wood, gold, etc.).

F0857, Extraordinary broom (besom).

F0857.1, Golden besom (broom). Type: 545HS.

  Ref.: DOTTI 297 299 300 301/Irq, Ymn]; Noy Jefet 84-86 no. 26/Ymn]; Stevens 246-52 no. 43/Irq]; TAWT 419 no. 7/Egy.

F0865, Extraordinary pavement.

F0865.1, Pavement of pearl.
F0865.2$, Pavement of gold and silver (bricks, tiles, or the like).
Ref.: Thâlîbâi 176/(camouflage).>
F0866, Extraordinary cup.>
F0866.4, Cup made of skull. Type: cf. 449/1511.
Link: |0091.5, Skull used as drinking cup.
F0866.7, Extraordinary container used for fluids.
Ref.: Lane 147-50/cf. 203.>
F0866.0.18, Cucurbit (qomqom) as extraordinary (mystical) container.
Ref.: Lane 203.>
F0872.3, Bath of blood.
Link: |0955.1, Blood-bath as cure from leprosy.>
F0872.5, Bath of molten lead (iron).
Link: |0112.3.18, Killing (execution, murder) with molten metal (usually lead).>
F0873, Extraordinary army.
Link: |0252.3, Fairy army. |1084, Furious battle. |0551.0.3.18, Army of dervishes.>
F0873.0.1, Battle rage. Makes army unconquerable.
Link: |1084, Furious battle. |0252.3.1.1.1.18, Plea to vendettist-to-be: "Never reconcile (make peace)".>
F0873.0.2$, Hero in menial (female) disguise is seized by battle rage (zeal): joins troops thus betraying true identity. Type: 314, 938B.
Ref.: DOTTI 134 644, Zîr 98-99.>
F0873.1, Troops of black, white, and red soldiers. One-third of an army of each.
Link: |0252.3, Fairy army. |0551.0.3.3, Army of multi-national forces: several states contribute troops (a 'coalition').>
F0879$, Extraordinary poison (venom). Type: 750D2$.>
F0879.1$, Poison so potent that it corrodes metal (glass).
Link: |1041.5, Poison of hydra corrodes the skin.
Ref.: Maspero 303 no. 23.>
F0879.2$, Poison so potent that it causes body to disintegrate.
Link: |1041.5, Poison of hydra corrodes the skin. |0111.10.18, Murder by supposedly blessed (holy) food or drink (elixir).
Ref.: MITON.>
F0880$, Extraordinary metal(s).>
Link: |0840.0.18, Extraordinarily powerful object (substance).>
F0880.1$, Gold as the superior metal--it does not perish.
Link: |1432.2.28, Gold came from Paradise.
Ref.: A.A. Maqîdî (al-), Al-Laṣâfîf wa al-zârâfîf 87.>
F0880.1.1$, Only gold is compatible with human body--(e.g., used to mend teeth, reconstruct amputated noses, etc.).
Link: |0789.2.18, Only certain animals' organs are compatible with man's.
Ref.: A.A. Maqîdî (al-), Al-Laṣâfîf wa al-zârâfîf 87.>
F0880.4$, Gold manufactured.
Link: |1432.2, Acquisition of gold. |0475.1, Transformation: objects to gold.>
F0880.4.1$, Gold manufactured from plant (sun-dried flowers). (In certain land).
Ref.: MITON.>
F0883.1, Extraordinary book.>
Link: |0152.7, Wisdom from old man who has a book in hand. |0256.7, Stereotyping: age traits. |0128, Wisdom personified.>
F0883.1.1$, Book of glass.>
F0883.1.2.1$, Letter written in blood.
Link: |0883.7, Extraordinary writing (inscription) on stone.
Ref.: Zîr 59/(last will)/cf.>
F0883.1.2.2$, Letter written in menstrual blood.
Ref.: DOTTI 605 607/[Qtr].

F0883.1.6, Heavenly books.
Link: [Z0001.1.1S, Scriptural (scripture-like) formulas: (e.g., yâ 'ayyuhâ Y ('O ye who Y') 'inna 'Allâha Y (Verily, The Lord Y)), etc.
Ref.: MITON.

F0883.1.7$, Encyclopedic book: contains definitive information on a host of fields.
Link: [H0502.0.1S, Comprehensive examination: all fields of knowledge tested.
Ref.: MITON.

F0883.1.9, Extraordinary book--miscellaneous.

F0883.1.9.1$, Writings in gold (silver).
Link: [Z0152.1.1S, Gold: preciousness, constancy.
Ref.: MITON.

F0883.2, Extraordinary letter (written on human skin).

F0883.3, Extraordinary means of letter-delivery.
Link: [K1872.3, Love letter hidden in apple.
Ref.: MITON.

F0883.4$, Writing in golden (silvery) letters--("with gold-water", "with silver-water").
Ref.: MITON.

F0883.5$, Calligraphy: extraordinary writing style.
Link: [P0425.2S, Scribe writes in various styles.
Ref.: Jâhîz I 62-68 72-73; DOTTI 487 529/[Tns]; MITON.

F0883.5.1$, Arabic script (writing) styles: riqC ah, mashq, thuluth, etc.
Ref.: MITON.

F0883.6$, Mysterious writing (non-magical).
Link: [A0602.2.1S, 'Science of letters' (Cîm al-qrûf): harnessing supernatural beings through knowledge the characteristics of the 'servants' of letters (and numbers) that constitute their names. [D1266.1, Magic writings (gramerye [gramarye], runes).
Ref.: MITON.

F0883.6.1$, Script (writing) that looks like ants (ants's scratching).
Link: [J0779.1.1S, Riddle: of minute size (add/qadd en-nimnimah) but would bring horses [fully] stirruped. (Answer: writing).
Ref.: MITON.

F0883.6.2$, Writing that looks like chicken's scratching. Type: cf. 1331*, 1331A*.
Link: [J2257S, Ability to read thought to be caused by size (form) of written letters.
Ref.: DOTTI 738; T. al-Ḥakîm Yawmîyyîyû 22 24.

F0883.7$, Extraordinary writing (inscription) on stone.
Link: [F0883.1.2.1S, Letter written in blood. [L.0413, Proud inscriptions sole remains [relic] of powerful king.
Ref.: MITON.

F0884S, Graffiti: illegal writing (drawing) on public walls (expressing opinion).
Link: [W0047.2S, Eloquence of brevity.
Ref.: Tha’labi 174-75/(175/prophets): Shamy (el-) "Arab Mythology" no. 121.

F0884S, Extraordinarily brief letter (message).
Link: [W0047.2S, Eloquence of brevity.
Ref.: Tha’labi 174-75/(175/prophets): Shamy (el-) "Arab Mythology" no. 121.

Ref.: Damîrî I 160-61 193.

Ref.: DOTTI 235, Shamy (el-) Egypt 244 no. 3.
F0887, Extraordinary implements.


F0888.0.1$, Innovation ('from own brains,' following no model or pattern, etc.).

F0888.1$, Inimitable handiwork.

F0888.1.1$, Inimitable jewelry. Type: 303B$, 1420A.

F0888.1.2$, Large object fitted into small space.

F0888.2$, Egg fitted into bottle with narrow neck. Type: 927D$.

F0888.3$, Marvelous flying machine.

F0889$, Extraordinary machine or instrument (non-magical).

F0889.1$, Miniature instruments.

F0889.1.1$, Compressible instruments (non-magical).

F0889.1.1.1$, Compressible musical instrument.

F0889.1.1.1.1$, Compressible lute.

F0889.2$, Large object fitted into small space.

F0889.3$, Marvelous flying machine.

F0889.4$, Marvelous machine allows looking into opaque objects. (X-ray). Type: cf. 1704.

F0889.5$, Marvelous machine allows living under water (submarine).

F0889.6$, Marvelous utensil (machine) harnesses power of the sun.
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F0889.6.1$, Lighthouse runs on power of the sun.
  Link: [K1420.1.1$, How the Alexandria Lighthouse was destroyed: false report of a treasure buried underneath it.
  Ref.: Ibshîhî 507. ]

F0890$, Marvelous communication by machine—(telepathy-like).
  Link: [D1310, Magic object gives supernatural information. D1312.5$, Magic bead gives advice (provides information).
  D1785, Magic telepathy. Influence at a distance. F0966, Voices from heaven (or from the air). [hâfit/munâdî']. K1313$, Seduction by use of telepathy-like communication (computer, telephone). M0300.0.15, Supernatural prophesying or proclaiming voice (hâfit). V0542.0.15, Life-saving instructions by supernatural (divine) voice (hâfit). W0211, Active imagination [(unrealistic thinking)].
  Ref.: DOTTI 95. ]

F0890.1$, Communication within cybernetic-space (by computer or the like).
  Link: [F0990, Inanimate objects act as if living. K1313$, Seduction by use of telepathy-like communication (computer, telephone).
  Ref.: DOTTI 657 /[Egy]. ]

F0890.3$, Communication by cellular-phone.

F0890.9$, Marvelous communication by machine--miscellaneous.

F0890.9.1$, Letter (object) sent in a bottle thrown into the sea.
  Link: [B0252.4$, Animal as messenger of God (prophet). F0963.6$, Sea as messenger: carries news (message).
  Ref.: Damîrî II 20/cf.; Ibshîhî 636. ]

F0891$, Marvelous detection of covert activities (intentions) by machine.
  Link: [D1317.9.1, Brass (copper) statue at city gates blows on trumpet at stranger's approach.]

F0891.1$, Marvelous machine detects intruders (enemies) and sounds alarm. ("Early warning system").
  Ref.: MITON.

F0892$, Marvelous device measures volume of matter (objects).
  Link: [H0696, Riddles of measure.]

F0892.1$, Marvelous device measures volume of liquids (amount of rainfall, water flow in river, etc.).
  Link: [P0532.0.1.15, Taxes reckoned in relationship to degree of prosperity (e.g., volume of harvest, rainfall, etc.).
  Ref.: R.L. Green 49-54 no. 4. ]

F0897$, Marvelous navigation (finding direction, way, etc.). Type: 936A$, 1645D$. Type: 936A$, 1645D$.
  Ref.: DOTTI 638 895. ]

F0897.1$, Finding direction by celestial means (nature phenomena).
  Link: [F087, Extraordinary implements. F0889, Extraordinary machine or instrument (non-magical). J0001.1.1S, Homing animal's (bird's, fish's, etc.) knowledge of directions from God's. P0418.7S, Travel-guide (caravan leader, navigator). Z0159.4.4S, Guiding star. Z0186.8.0.15, Symbolism: sexual intercourse expressed in terms of traveling (voyage) from on cite to another.]

F0897.1.1$, Weathervane: indicates direction of wind.
  Ref.: Ibshîhî 124.

F0897.15$, Finding direction by celestial means (nature phenomena).
  Link: [D1311.6.4, Divination by stars. J2028.3S, Inability to know own direction (whether coming or going, going up or down). M0302.4, Horoscope taken by means of stars. [Astrology].
  Ref.: Jâhîz VI 30; Shamy (el-)[Egypt] 77 no. 10. ]

F0897.1.2$, Navigation at sea by start(s). Type: 936A$.
  Ref.: DOTTI 638; MITON.

F0897.2$, Finding direction by following animals (fish, birds, etc.).
  Link: [J0001.1S, Animal's knowledge from instinct: (innate, 'from God$, hidâyah). J0212.3S, Escape from grave (cave) by following wild animal (or animal's tracks).]

F0897.3$, Following landmarks (travel signs) to destination.
  Link: [C0846, Tabu: removing landmarks. N0122.0.1, The choice of roads. At parting of three roads are equivocal inscriptions telling what will happen if each is chosen. P0418.7S, Travel-guide (caravan leader, navigator). Q0275, Remover of landmarks punished.
  Ref.: MITON; Boqarî 27/mental. ]
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F0897.3.1$, Travel route (directions, map, chart) from one place to another. Type: 516A.

Link: [F0677, Skillful tracker. J0001.1.5$, Homing animal's (bird's, fish's, etc.) knowledge of directions from God's. J0765, Mark the way one is going in an unfamiliar country. J0135, Abandoned children (wife, etc.) find way back by clue (bread-crumbs, grain, pebble, etc.). Z0159.4.4$, Guiding star.]

Ref.: Boqarî 27/(mental/image) 65-66; DOTTI 275; MITON; Shamy (el-) "Eg. Balladry": "Selimân and Gallilah" no. 26.

F0898$, Time-reckoning (time-keeping) device—(e.g., calendar, clock, hour-glass, sundial).

Link: [A0729, Progression of time (reckoned in terms of sun's journey). A2228.1$, Cock (chanticleer) from heaven: God-sent as timing-device so as to help Adam mark prayer-times. A2489.2$, Cock (chanticleer) as (dawn) prayer-crier. F0989.3, Cuckoo-clock. Bird calls out the hours. J1943, Examining the sundial by candle-light. Numskull tries to find the time of night. U0260, Passage of time.]

F0898.0.1$, Lunar calendar: time reckoned according to moon (non-seasonal). Type: 1335B$, 1848B.

Link: [A0740, Creation of the moon. P0951$, Lunar calendar celebrations (formal religious: Jewish, Islamic, etc.).]

Ref.: DOTTI 740 936; Lane 218/(Islamic); Littmann, Tigré 67-68; RAFe 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 3.

F0898.0.2$, Solar calendar time reckoned according to sun (seasonal).

Link: [A0720, Nature and condition of the sun. A1160.1$, Beginning (origin) of the solar calendar (twelve months). Budge/Romances 67-68 no. A-03; Ions 47; Burton I 53 n. 2(cf.); Lane 219/(Coptic); RAFe 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 3.

Ref.: MITON.]

F0898.0.2.0.2$, Ancient Egyptian months (agricultural calendar, seasons, 'Coptic').

Link: [P0952$, Solar calendar celebrations (Coptic, agricultural, jirinjî, mîlâdî, etc.).]

Ref.: Alf III 3; Burton V 234; Lane 219; A.R. Sâlih 88-89.

F0898.0.2.1$, Intercalary days. Thirteenth month of five days (Nasî').

Link: [A0755.8.3$, Creation of more days from moon's light: moon becomes dim. A1162S, Origin of the intercalary thirteenth month (intercalary five days beyond three hundred and sixty days divided evenly among twelve months). F0781.2.2S, As many rooms in palace as the days in a year (i.e., 360, 365, etc.).]

Ref.: Budge/Romances 67-68 no. A-03; Ions 47 48 50 58 63 67; Lane 218-19.

F0898.1$, Mark (pebble, nut, notch, slash, etc.) for each elapsed time-period (hour, day, month, etc.). Type: 1848B.

Link: [J2466.2, The reckoning of the pot. [A pebble for each Ramadan-day (fasting)]. P0553.9.3$, Reckoning (marking) a killing done with a certain weapon—(by notch or the like). P0204, The forgetful man counts the days of the week. On Monday they go to mill, etc. He thus discovers that it is Sunday.]

F0898.1.1$, Pebble (nut) placed in jar or box for each elapsed time-period (day, month, etc.). Type: 1848B.

Ref.: DOTTI 936; TAWT 139 no. 12.

F0898.2$, Movement of planets (stars) as time-reckoning device.

F0898.2.1$, Time reckoned in relation to sunrise and sunset. Type: 779J2$, 779J3S.

Link: [A1179.4S, A day began at dawn and ended at sunset (for ancient Egyptians). K0551, Respite from death granted until a particular act is performed. P0510, Law courts. P0524.5$, Surety (security) by proxy (surrogate): person acts as surety for another person (or animal, bird, etc.). R0052.1$, Captive (prisoner) given respite in order to fulfill obligations.]

Ref.: DOTTI 438 439; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.

F0898.2.1.1$, 'At the yellowing of the sun' (i.e., late afternoon).

Link: U0265.1$, Prayer-times as timing devices (they mark times of day).

Ref.: MITON.]

F0898.2.2$, Time-reckoned in relation to required daily prayers.

Link: [A2228.1$, Cock (chanticleer) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.]

Ref.: MITON.]

F0898.2.3$, Pleiades shining heralds commencement of weather phenomenon (e.g., flood or the like).

Ref.: Wickett 175.

F0898.3$, Mechanical device indicates time (watch, clock, sun-dial, etc.).

Ref.: MITON.

F0898.3.1$, Watches (clocks) reset to zero (12:00) at time believed a new day begins.

Link: [A1179.4S, A day began at dawn and ended at sunset (for ancient Egyptians).]

Ref.: Lane 220; Shamy (el-) RAFe 27.

F0898.7$, Behavior of animals (birds) as time-reckoning device.
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F0898.7.1S, Migration of birds (animals) indicates seasons (time).

F0898.7.2S, Bird's (animal's) call indicates time.

F0898.7.2.1S, Plover's call indicates arrival of dawn—("karawan's prayer").

F0899, Other extraordinary objects.

F0899.2, Extraordinary game-board.

F0899.3, Enormous cage.

F0899.8, Extraordinary odor.

F0900-F1099, Extraordinary occurrences.

F0901, Repeated death.

F0901.1, Extraordinary threefold death: falling from rock and tree, drowning.

F0901.1.1, Extraordinary threefold death: wounding, burning, drowning. [Given in S. Thompson's under C0927.3]. Type: cf. 613A1S,.980*.

F0901.2, Extraordinary twofold death: burning, drowning. Type: 613A1S,.980*.


F0911.3.1, Thumbling swallowed by animals. Type: 700.

F0911.3.2, Winged serpent as boat: passengers within.

F0911.4, Jonah [(Yûnus)]. Fish (whale, or water monster) swallows a man.

F0911.4.1, Fish swallowed by animals. Type: 936A$.

F0911.4.2S, Whale swallows ship. Type: 936A$.

F0911.4.2S, Whale swallows ship. Type: 936A$.

F0911.6, All-swallowing monster.

F0911.8S, Eagle swallows man.
F0912, Victim kills swallower from within.  
Link: [K0952, Animal (monster) killed from within.]
Ref.: [DOTTI 82 88 396/ {Plst}.]

F0912.6S, Fatal swallowing: food swallowed kills swallower. Type: cf. 333DS, 990, 1537.  
Link: [J0382, Animal grateful for removal of bone lodged in its throat.]
Ref.: [K1027$, Dupe induced to swallow food containing snare.

Ref.: [DOTTI 119 297 891 892/ {Mrc}; Sulaymân 69-70 no. I-9.]

F0913.1S, Child(ren) swallowed by fish rescued. Type: 707C$.
Ref.: [DOTTI 194 366 389 630/ {Sdn}.]

Link: [A0006.5$, Mankind was created in order to populate certain site (usually holy city, mountain, etc.).
Ref.: [Basset Mille II 466 no. 167; DOTTI 179 180 344 465 466 633 640/ {Irq, Jrd, Plst, Sdi}; Nâyif al-Nawâysah Turâth X:5 127-30; Schmidt-Kahle I 250-53 no. 63.]

F0913.5$, Victim escapes from swallower's belly.  
F0913.5.1$, Victim swallowed but slides out through swallower's other end (anus). Type: 123.
Ref.: [DOTTI 48 50 51 100 109 179/ {Alg}; TAWT 414 no. I-9.]

F0914, Person swallowed and disgorged. Type: 123, 333, 844A$, 1643A$.
Ref.: [Basset Mille II 466 no. 167; DOTTI 119 297 891 892/ {Mrc}; Sulaymân 69-70 no. 1-2.]

F0914.4$, Corpse of person retrieved from swallower's belly. Type: 844A$.

F0914.5$, Whale disorges victim it had swallowed (Yûnus/Jonah).  
Link: [A1453.4.3$, Castor (yaqîn/kharwa) leaves protect naked Yûnus (Jonah) from flies after being disgorged by whale.
Ref.: [Tha'labi 230; DOTTI 677/ {lit.}.]

F0915, Victim speaks from swallower's body. Type: 700, 1643A$.
Ref.: [DOTTI 372 891; Galley Badr 70-105 no. 2.]

F0915.1, Victim pecks on swallower's stomach. [Y] Bird eaten by king pecks on his stomach. King vomits and bird escapes. Type: 715.
Ref.: [DOTTI 396.]

F0929.1, Elephant allows jackal to quench his thirst by entering through his mouth to his stomach. Type: 68.
Ref.: [DOTTI 31.]

F0930, Extraordinary occurrences concerning seas or waters.
F0931, Extraordinary occurrence connected with sea.
Ref.: [DOTTI 12151.4, Magic calming of whirlpool.]

F0931.3, Sea does not encroach on burial place [(shrine)] of saint.
Ref.: [DOTTI 31.]

F0931.4, Extraordinary behavior of waves.
Ref.: [DOTTI 12151.4, Magic calming of whirlpool.]

F0931.4.4S, Waves that look like mountains. Type: 936A$, 1689A.
Ref.: [DOTTI 735/ {Egy}; MITON; Shawqi 305 [no. 32].]

F0931.4.5S, Wave so high that the bottom of the deep sea (ocean) can be seen. Type: 936A$.
Ref.: [DOTTI 638; MITON.]

F0932, Extraordinary occurrences connected with rivers.
Ref.: [DOTTI 48 50 51 100 109 179/ {Alg}; TAWT 414 no. 1-2.]

F0932.6, River ceases to flow.
Link: |A1111, Impounded water. [Hero defeats the monster responsible and releases water]. Ref.: Tha Clabî 136-37/(136/Nile): Shamy (el-) "Arab Mythology" no. 76, Egypt 159 no. 34/(Nile); Qazwînî I 291.>

F0932.6.2, River dries up its waters out of sympathy. Type: 2021*, cf. 872S. Link: |F0960.0.1$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person. Ref.: DOTTI 960; TAWT 436 no. 27/{Egy}.>

F0932.6.5$, Blockage (obstacle, barrier) causes river to cease flowing. Link: |F0531.2.15, Giant so large that his body blocks course of mighty (wide) river. Ref.: Tha Clabî 136-37/(136): Shamy (el-) "Arab Mythology" no. 76.>

F0932.8.7$, River flows surprisingly at the same time every year. Ref.: Shamy (el-) Egypt 3/("dameerah") 159 no. 34/(I'd wafâ' al-Nîl/fulfillment of promise); Wickett 219.>

F0933, Extraordinary occurrences connected with springs. F0933.1, Miraculous spring bursts forth for holy person. Link: |V0134.5$, Zamzam as a sacred well. Ref.: Tha Clabî 94/(Job); "Hâger and Ismâ'Cîl" no. 51 5/(Zamzam); Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 4.>

F0940, Extraordinary underground (underwater) disappearances. Link: |D2188.1.2$, Sudden disappearance (from sight) only to appear (surface) elsewhere. F0969.8$, Extraordinary disappearance in the atmosphere (in 'thin air$, space).>

F0941.2, Church sinks into earth. Ref.: Shamy (el-) "Egypt" (1971) no. 39.>

F0941.2.3, Temple swallowed by earth. Link: |D2192.2$, Place of worship (church, mosque, etc.) facing destruction supernaturally vanishes. Ref.: Tha Clabî 227, 66/cf.>

F0942.1, Ground opens and swallows up person. Ref.: DOTTI 94 382 493/{Mrc}.>

F0942.1.1, Ground opens and hides fugitives. Link: |D0481.1$, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach. Ref.: Tha Clabî 358; M0356.1.6$, Prophecy: country (island) will vanish. Ref.: Maspero 105 no. 5 n. y/cf.; MITON.>

F0942.3.1, Earth opens at woman's bidding to enclose her. Type: 872S. Ref.: DOTTI 160 488 490/ {Sdn}; Shamy (el-) Brother and Sister 17ff., 67; TAWT 448 no. 40.>

F0942.3.2$, Ground opens when spirit (jinni, afrit) strikes it. He enters and disappears underground. Ref.: MITON.>

F0943, Sinking into mud in duel. Ref.: Maspero 133-134 no. 7 n. y/cf./game.>

F0944, City sinks in the sea. Ref.: Tha Clabî 122.>

F0944.1, City sinks in sea or lake as punishment. Ref.: D2188.4$, Island vanishes (supernaturally). M0356.1.6$, Prophecy: country (island) will vanish. Ref.: Maspero 105 no. 5 n. y/cf.; MITON.>

F0944.3.1$, Seafarers set camp (light fire) on small island: it proves to be a whale when it dives into sea. Type: 936A$. Link: |J1761.1, Whale thought to be island. Ref.: Ibshihi 498.>

F0946$, Underwater abode (hiding place). Type: 932S. Link: |D9021.3.3$, Magic lake under which treasure is buried. Ref.: D1551, Waters magically divide and close. Parting of the sea.}
Ref.: DOTTI 630; MITON; TAWT 17/(after text in Muhwî-Kanaana).>  
F0946.1S, Object buried underwater.>  
F0946.1.1S, Casket (box, coffin, flask, etc.) hidden underwater. Type: 561.  
Link: [P0253.11S, Sister is too dear to be entombed (or buried in an ordinary grave).] [V0061.0.5S, Burial at sea].  
Ref.: Budge/Romances 154 no. A-11/cf.; Maspero 126-27 no. 7; Damûrî I 237/(Joseph's); DOTTI 317; MITON.>  
F0946.2S, Underwater burial place (corpse buried in tomb at bottom of lake, river, or the like).  
Link: [V0067.3.1, King buried with immense treasure in the ground of an artificially dried river; later the normal course of the river is restored].  
Ref.: Budge/Romances 154 no. A-11/cf.; Maspero 126-27 no. 7; Damûrî I 237/(Joseph's); DOTTI 317; MITON.>  
F0948, Object sinks into earth. Type: 779ES.  
Link: [Q0552.2.1.1S, Punishment of Qârûn: sinking of Palace, appearance of Lake Qârûn].  
F0948.1, Ground opens and swallows heathen idols.  
Ref.: Thâlûthî 245/cf.>  
F0949, Extraordinary underground (underwater) disappearance—miscellaneous.>  
F0949.1, Animal sinks into earth.  
Link: [F0942, Man sinks into earth. Q0552.2.3.4, Earth swallows man intending treachery.>  
F0950, Marvelous cures. Type: 661S.  
Link: [A2711.9.2.1S, Palm dates (dried) cure their eaters and pray for redemption of their sins. B0512.1S, Animal treats self with natural medicine. D1500.1.7.0.1S, Human flesh (organs) as remedy. J1077.4S, Traveling as remedy for emotional troubles (e.g., depression, failure, or the like). K1720S, Buffalo: pretended cannibalism—unwanted person frightened away. P0712.4S, Earth (mud, dust) from homeland as medicine for person living in foreign land (strangerhood)]. T0591.5.1, Artificial insemination. V0009S, Religious faith conquers adversity (sickness, despair, poverty, etc.).  
Ref.: Amîn 181-82/(fever); Barghûthî (al-) 174 no. 48; Mâjid K. C Alî Turâth XII:9/10 299-304; DOTTI 364 938 975/; MITON.>  
F0950.0.1S, Hallucinatory drugs (hashish, opium, etc.) used as cures.  
Link: [A2711.9.2.1S, Palm dates (dried) cure their eaters and pray for redemption of their sins. B0512.1S, Animal treats self with natural medicine. D1500.1.7.0.1S, Human flesh (organs) as remedy. J1077.4S, Traveling as remedy for emotional troubles (e.g., depression, failure, or the like)]. K1720S, Buffalo: pretended cannibalism—unwanted person frightened away.  
Ref.: Amîn 169-71, cf. Lane 263-64; RAFF 98 n. 324.>  
F0950.0.1.1S, Hashish (opium, etc.) used to treat pain (distress).  
Link: [F0950.0.2.1.1.1S, Hashish recommended as remedy (treatment) for lack of success].  
Ref.: RAFF 98 n. 324.>  
F0950.0.1.4S, Liquor (wine) used to treat pain (distress).  
Link: [U0283.1.1S, Liquor causes pleasure (enjoyment, joy)].  
Ref.: MITON.>  
F0950.0.2S, Hallucinatory drugs used to induce state of altered consciousness in exorcism rituals.  
Link: [J1046.1S, Induced hallucinatory experience: the Tsibui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs].  
Ref.: RAFF 98 n. 324.>  
F0950.0.2.1S, Drug-induced illusion (hallucination). Type: 1531.  
Link: [D2012.3S, Person given the illusion that he (she) has undergone a tragic life experience (e.g., family destroyed, children murdered, or the like)]. J1325S, A drunk's ascending delusions of grandeur. K0776.4S, Drug-induced hypnotic suggestion (while victim is under the influence of drugs or narcotics). V0462.8, Ascetic immersion. W0210S, Daydreaming. X0830S, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.).  
Ref.: DOTTI 835 855 885/; MITON; RAFF 98 n. 324.>  
F0950.0.2.1.1S, Drug as remended for failure.  
Link: [T0093.6S, Disappointed lover becomes adventurer. X0831.1S, Present to the president—seeing double: hashish which causes everything to be seen double as solution to the problem of low national productivity. He is already using (smoking) a more potent brand].  
F0950.0.2.1.1.1S, Hashish recommended as remedy (treatment) for lack of success.
Link: [F0950.0.1.1S, Hashish (opium, etc.) used to treat pain (distress). J0021.55.1.1S, "Don't have to do with (smoke hashish or opium, sniff cocaine, or the like)", W0199S, Self-deception (rationalization, regression, projection, etc.). X0831.1S, Present to the president—seeing double: hashish which causes everything to be seen double as solution to the problem of low national productivity. He is already using (smoking) a more potent brand.
Ref.: **MITON**.

F0950.0.2.2S, Drug induced creativity (clairvoyance, etc., "ta'C mîret el-bayân"). Type: 1641D.$
Ref.: **DOTTI** 889/{Egy}.

F0950.0.3S, Ghoulish cures: human organ (liver, brain, etc.) as medicine. Type: 816A$, cf. 50, 91.
Ref.: **D1248, Human liver as medicine.**

F0950.0.4.3, Blood as medicine. K0961.2, Flesh (or vital organ) alleged to be only cure for disease. [K2116.7S, Person falsely said to be cannibal (requiring human flesh). U0020.3S, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable.
Ref.: **DOTTI** 17 35 279 449/{Omn}.

F0950.0.4.5, Marvelous animal substance improves health (or cures).
Ref.: [A2385.4, Why cat hides its excreta. D1505.13, Animal excreta cures blindness. F0956.7.4S, [Cholesterol]-rich foods (eggs, meats) believed to promote good health.]

F0950.0.4.1S, Animal excreta as medicine. Link: [D1500.1.29, Magic healing honey. Z0170.1.2.2S, Honey as symbol of sexual pleasure.
Ref.: [Thâ labî 215; Ibshîhî 485; Zîr 94].

F0950.0.4.1.1S, Honey as medicine (cures all).
Ref.: [D1500.1.37, Animal excreta used in medicine. F0952.5S, Blindness cured by application of chicken dung.
Ref.: **Jâhîz VII 87-89; DOTTI** 466/{lit.}.

F0950.0.4.3S, Blood as medicine. Type: 551, cf. 50, 91, 837A$, 931C$.
Ref.: [G0090.5$, Hate to be quenched by drinking blood of hated person.
Ref.: **DOTTI** 17 35 305 458 629.

F0950.0.4.3.1S, Blood of sea turtle improves health.
Ref.: [F0956.7.4.1$, Egg yolk believed to strengthen heart.]

F0950.0.4.4, Flesh of certain animal (bird) improves health (cures). Type: 50, cf. 52.
Ref.: **DOTTI** 17 19.

F0950.0.4.4.1S, Viper flesh improves health (cures).
Ref.: **MITON**; Ibshîhî 456.

F0950.0.4.4.2S, (formerly, F0959.10S), Brain of ass as cure. Type: 52.
Ref.: [K0961, Flesh of certain animal alleged to be only cure for disease: animal to be killed. (The sick lion).
Ref.: Amin 361; **DOTTI** 19.

F0950.0.4.7S, Animal (bird) excreta aids in processing food (e.g., fermenting, pickling, etc.).
Ref.: **Jâhîz** III 235.

F0950.0.4.7.1S, Pigeon's droppings help with food processing (fermenting dung, curing pickles).
Ref.: **Jâhîz** III 235.

F0950.0.5S, Marvelous herbs (grass, plants, flower, etc.) improve health (Cishbah). Type: cf. 613.
Ref.: **DOTTI** 17 35 305 458 629.

F0950.0.5.0.1S, Marvelous cure from fumigation (burning herb, incense).
Ref.: [B0784.2.1.4.1S, Worms driven out of woman's vagina by fumigation. D1295.1S, Supernatural results from burning incense (ritual fumigation).]
Ref.: MITON—
F0950.0.5.1$, Marvelous herbs (herbal substances).
Link: |P0424.10.1$, Spice-vendor as herbalist (healer).
Ref.: Thaʿlabī 200: Shamy (el-) "Arab Mythology" no. 104.—
F0950.0.5.1.1$, Marvelous herb: "blood of the two brothers" (dragon's blood).
Link: |A2701S, Origin of plant-name.
Ref.: MITON—
F0950.0.5.1.2$, Marvelous herb: sweet basil.
Ref.: Damīrî I 278.—
F0950.0.5.1.2.1$, Sweet basil as cure for sickness.
Link: |A2666.9.2.1$, Sweet basil gift from grateful animal.
Ref.: Damīrî I 278; Damīrî I 278: Shamy (el-) "Arab Mythology" no. 49.—
F0950.0.5.1.3$, Marvelous herb (plant): aloe.
Link: |A2701$, Origin of plant-name.
Ref.: Lane 256/(used as charm).—
F0950.0.5.1.3.1$, Aloe as medicine (cure).
Ref.: Lane 256; MITON—
F0950.0.5.1.3.1.1$, Aloe as element in supernatural ritual (magical, religious).—
F0950.0.5.2$, Marvelous plant: root.
F0950.0.5.2.1$, Marvelous plant: garlic promotes good health.
Ref.: Thaʿlabī 172.—
F0950.0.5.3$, Marvelous plant: tree.
Link: |A2711.9.2.1$, Palm dates (dried) cure their eaters and pray for redemption of their sins.
Ref.: Thaʿlabī 200: Shamy (el-) "Arab Mythology" no. 104.—
F0950.0.5.3.1$, Fruit of tree promotes good health.
Ref.: Thaʿlabī 22-23: Shamy (el-) "Arab Mythology" no. 48.—
F0950.0.9$, Promoters of good health—miscellaneous.
F0950.0.9.1$, Sneezing as promoter of good health.
Link: |E0714.14$, Soul in nose (nostrils)—temporarily. |F0779.2.1$, Steam-bathing as cure (promoter of good health).
Ref.: Burton IX 220 n.—
F0950.2, Extreme anger as cure for sickness. Type: 661$.
Link: |F0950.5, Extreme fear [(horror)] as cure for sickness. |F1041.16, Extraordinary physical reaction to anger.
Ref.: DOTTI 364.—
F0950.4, Sickness (madness) cured by coition. Type: cf. 661$, 904$.
Link: |A0475.3.1$, Orgiastic cult (ceremony, ritual). |D2161.3.8.1.1$, Epilepsy cured by coition. |F0956.7.5$, Coition promotes good health (preventive medication). |K1315.6.7.2.5$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable'). |T0099.0.2$, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification). |T0182.5$, Celibacy causes sickness (epilepsy).
Ref.: Alf II 253/ct.; DOTTI 364 565; MITON—
F0950.5, Extreme fear [(horror)] as cure for sickness. Type: 661$, 886A$, cf. 921N$.
Ref.: Baqlû (al-) 98-99 (127); DOTTI 364 536 537 598 599/[lit., Tns]; TAWT 429 no. 16; AGSFC: Doha 85-4 2-x-no. 10.—
F0950.5.1$, Shock-therapy. Type: 661$.
Link: |D2025.4, Dumbness magically cured by astonishment. |K1889.2, Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him. |K1955.1, Sham physician cures people by threatening them with death. |T0311.0.3$, Overcoming aversion to conjugal relations through conditioning (psychotherapy, resocialization).
Ref.: DOTTI 364/[lit.].—
F0950.5.1.1$, Curing by empathetic shock (fear).
Ref.: Ibn ʿAṣīm no. 144.—
F0950.5.1.1.1$, Treating diseased animal by making it watch healthy-one branded (with fire). Skin sores thus cured.
   Link: |B0299.5, Sympathetic animals. |U0245.1S, 'The cow is calving: the ox is straining ('pushing').
   Ref.: Ibn-Asim no. 144.>

F0950.6, Sucking through tubes heals wound.
   Link: |F0950.10.3S, Treatment with blood-sucking leeches.>

F0950.10$, Painful (or radical) cures (i.e., pain as cure for pain or illness).
   Link: |F0553S, Person remarkable as to induced body markings (scarification, tattoo). |K1073.1S, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment.>

F0950.10.1$, Branding with hot iron as cure.
   Link: |F0950.9.1.2S, Insanity (idiocy) treated by branding with hot iron (usually of head or temples).
   Ref.: DOTTI 750/{lit.}; Hujelân 129; MITON.>

F0950.10.1.0.1$, 'The ultimate [medical] treatment: branding'.
   Link: |J1088, When the sweet fails try the bitter [(painful)].
   Ref.: Burton III 59 n. 1.>

F0950.10.1.1$, Bleeding stopped by branding with hot iron.
   Ref.: MITON.>

F0950.10.1.2$, Bleeding stopped with ashes (burnt wood or the like).
   Ref.: MITON.>

F0950.10.1.3$, Bleeding stopped with boiling oil (tar).
   Ref.: MITON.>

F0950.10.2$, faṣd (blood-letting) as cure.
   Ref.: MITON.>

F0950.10.2.1$, Blood-letting by scarification (tashlîkh) as cure.>

F0950.10.3$, Treatment with blood-sucking leeches.
   Link: |F0950.6, Sucking through tubes heals wound.>

F0950.10.4$, Pricking (puncturing) as cure.>

F0950.10.4.1$, Tattooing as cure (for pain).
   Ref.: Walker-İsmâ il 56; Willmore 346-45 n. 1.>

F0950.10.6$, Amputation (of diseased limb) as cure.
   Link: |F0362.4.1$, Spirit possessing person refuses to exit (depart) except via wound. |Q0205$, Part of body involved in offense punished. |V0095$, Ritual purification (cleansing).
   Ref.: Simpson 120/cf.>

F0950.10.6.1$, Tooth pulled as cure.
   Link: |F0959.8.1.3S, Insanity (idiocy) treated by pulling out teeth (usually wisdom-teeth). |J2324, Wife persuades her husband to have a good tooth pulled. |J2412.2, Pulling out the eye so that the pain will cease. He has had a tooth pulled and the pain ceases.
   Ref.: MITON.>

F0950.10.8$, Hitting with hammers (or the like) as cure for pain.
   Link: |J2117.2.1S, Hitting head (violently) as remedy for headache—(thought to kill insect inside head causing pain).
   Ref.: Thaî labî 188.>

F0950.11$, Treatment (cure) by diverting attention away from 'diseased' organ. Type: 661S.
   Link: |F0950.5, Extreme fear [(horror)] as cure for sickness. |F0956.7.7.1.2S, Venting anger (stress) by beating on doll (dummy). |H1199.2.3.2S, Task: curing obesity. Fear of death used as remedy. |K1889.2, Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him. |K1955.1, Sham physician cures people by threatening them with death. |T0100.0.9.2S, Marriage as treatment (cure) for unhappiness (immaturity).
   Ref.: Amin 137/("mythical/actually superstitious"); DOTTI 364.>

F0950.11.1S, Eye irritated by excessive rubbing treated by inducing patient to rub (feel) another organ. Type: 661S.
   Ref.: DOTTI 364/{Egy}.>

F0951S, Cures for impotence and frigidity.>

F0951.1$, (formerly, F0951S), Aphrodisiacs (plants, meats, and other foods and drugs).
   Link: |D1355, Love-producing [(aphrodisiac)] magic object. |J1919.6.1S, Simpleton (fool) advises his mother not to eat a certain
aphrodisiac food (gargîr/jirjîr—watercress) because it causes penis-erection. [T0315, Continence in marriage. T0469S, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex.

Ref.: Ions 110; Simpson 120; Amin 371-73, 113 169-71/cf.; Burton VI 60 n. 2.>

F0951.1.1S, Aphrodisiacs in lesbian intercourse.

Link: [T0462, Lesbian love.>

F0951.1.1S, Saffron as aphrodisiac in lesbian intercourse.

Ref.: MITON.>

F0951.3S, Psychological (mental) treatments for lack of interest in sex.

Link: K1313S, Seduction by use of telepathy-like communication (computer, telephone). T0315.2.2.1, Wife reforms continent husband by having walls of bedroom painted with erotic scenes.>

F0951.3.1S, Reading (hearing) erotic literature (stories, tales, poems) arouses sexual desire.>

F0951.3.2S, Watching courting animals (birds) arouses sexual desire.

Link: T0001.3.1S, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation. J0133.9S, Kindness learned from example of animal's (bird's) kind behavior: imitated. J0134.5S, Behavior of household animals (birds) reveals family secret. J0139S, Wisdom (knowledge) acquired from observing animal behavior. K2051.1, Adulteress pretends shame before male statue (mirror, male fish, [male sparrow]).

Ref.: Ibshîhî 473.>

F0951.3.2.1S, Watching mating between lovebirds (pigeons, doves) arouses sexual desire.

Link: J0139, Wisdom (knowledge) acquired from observing animal behavior. T0059.0.1S, Accompaniments of coition: behavioral manifestations. T0059.1S, Lover's play (foreplay): embracing, kissing, necking, etc. T0160.0.4S, Traumatic happenings at first coition (consummation of marriage).

Ref.: Jâhîz III 287-91; DOTTI 565/[lit.]; TAWT 23 n. 42.>

F0952, Blindness miraculously cured. Type: 613, cf. 403DS.

Link: D1505, Magic object cures blindness. V0141.3.1S, Sacred (Prophet's) shirt cures blindness.

Ref.: DOTTI 191 344 347/[Alg.]; Shamy (el-) "Eg. Balladry": "Prophet's Shirt" no. 47.>

F0952.1, Blindness cured by tears. Type: 310.

Ref.: DOTTI 116.>

F0952.1.1S, Blindness cured (eyesight restored) by smelling odor of missing son (relative). Type: 310.

Link: H0079.11S, Recognition by unique bodily scent (smell, aroma).

Ref.: Tha Clabî 81; DOTTI 116 179 180 344 633 640/[Irq].>

F0952.5, Blindness cured by application of chicken dung.

Link: D1505.13, Animal excreta cures blindness. F0950.0.4S, Marvelous animal substance improves health (or cures).

F0952.7, Eyes restored by bathing in lake (spring).

Link: E0781, Eyes successfully replaced.>

F0952.7.1S, Eyes restored by plant growing in well (spring). Type: 613.

Link: D1505.1, Herbs restore sight.

Ref.: DOTTI 344.>

F0952.8S, Eyes restored by healing milk.

Link: D1500.1.33.1.3S, Magic healing milk of gazelle. E0781, Eyes successfully replaced.

Ref.: Simpson 119.>

F0953, Cripple marvelously cured. Type: cf. 520AS.

Ref.: DOTTI 291.>

F0954, Dumb person brought to speak.

Ref.: D0954.2, Dumbness cured by question.

F0954.2.1, Dumb princess is brought to speech by tale ending with a question to be solved ([dilemma-tale]). Type: 572S, 653A, 653CS, 945.II.

Link: J0016, Tales ending with a question: ([dilemma tales]).

Ref.: DOTTI 333 357 358 647 660.>

F0954.2.3S, Silent person brought to speech by presenting a provocative situation.

Ref.: DOTTI 334/[Irq].>

F0954.2.3.1S, Silent person brought to speech by bringing unjust judgment (in a lawsuit). Type: 572S.

Link: J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewel case as bribe to the judge. She does.

Ref.: DOTTI 333 335/[Mrc].>

F0954.2.3.2S, Silent person brought to speech by magic exhibition (singers, dancers).>
F0954.2.4S, Silent person brought to speech by horror. Type: cf. 921NS.
Ref.: DOTTI 201 502 598 599/{Alg}.

F0955, Miraculous cure from leprosy. Type: 750I$.
Ref.: DOTTI 411.

F0955.1, Blood-bath as cure from leprosy.
Link: \F0872.3, Bath of blood.>

F0956, Extraordinary diagnosis.
Link: |F1041.9.0.1S, Illness of heart (soul, spirit): melancholiness, depression, sadness, etc.
Ref.: Maspero 155 no. 8 n. 2.

F0956.1, Detailed diagnosis by feeling pulse.
Ref.: Chauvin V 136 no. 64.

F0956.7S, Preventive diagnoses (and practices) that reduce potential for illness (promoters of good health).
Ref.: Maspero 155 no. 8 n. 2.

F0956.7.1$, Healthful living as preventive health measure.
Link: |F0610.0.5$, Remarkably healthy person. \H0596.1.1S, Enigmatic counsels of older brother [on secrets of good health].
|T0254.3, Man with obedient wife looks young; with disobedient, old. \W0031.1.2S, Wife's obedience gives longevity (to husband).
|W0164.1S, Promoters of self-esteem.
Ref.: Ibshîhî 245.

F0956.7.2$, Physical labor ('workout') as preventive health measure.
Link: |F0385.2.1S, Possessing jinn placated by supplications (song, dance). \F0956.7.6.4S, Weeping as cathartic. \F0956.7.7.4S, Venting anger (stress) by strenuous physical activity ('dancing').
|T0187.0.1S, Female's 'correct' coition posture: laying on back, legs raised upwards (with man on top).
Ref.: "Arab Mythology" no. 119-1; "Mental Health" 17 19 22; Boqarî 42-043; RAFE 23 n. 64 303 n.

29/31; Shamy (el-') "Belief Characters" 26-27.

F0956.7.3S, Hunger (austere diet, fasting) promotes good health.
Link: |C0205, Tabu: eating one's fill. \F1041.9.8S, Illness (dulness) from fullness (of stomach).
Ref.: MITON;

F0956.7.3.1$, Eating sparingly promotes introspection (meditation, thinking, spirituality, etc.).
Link: |P0623, Fasting (as a means of distraint/[(tawqî) al-\'agz\ alâ]).
Ref.: Tha Clabî 23; Ibshîhî 245.

F0956.7.3.3$, Vegetarian diet (no meat) promotes good health. Type: 327H$.

Ref.: |C0235.1S, Tabu: eating flesh during mourning period (60 days). Vegetarian diet required.
Ref.: DOTTI 166; Lane 193/ cf.; TAWT 387 n. 496.

F0956.7.4S, \[Cholesterol\]-rich foods (eggs, meats) believed to promote good health.
Ref.: Maspero 155 no. 8 n. 2.

F0956.7.4.1S, Egg yolk believed to strengthen heart.
Link: |J0149.5$, Egg yolk (powdered) sold as potent (yellow) poison.
|J2117$, Remedies (medical) which prove harmful or fatal.

F0956.7.5S, Coition promotes good health (preventive medication).
Link: |D1338, Magic object rejuvenates. \D1880, Magic rejuvenation. \F0950.4, Sickness (madness) cured by coition.
Ref.: MITON.

F0956.7.5.1S, Sexual intercourse rejuvenates.
Ref.: \T0091.4S, Aged and youth in love. \T0538.3, Aged man sires a child.

F0956.7.5.1.1S, Sexual intercourse with (healthy) young woman rejuvenates older man.
Ref.: MITON; Shamy (el-') Egypt 224 no. 58.

F0956.7.5.1.2S, Sexual intercourse with old woman causes sickness.
Ref.: MITON; Ibshîhî 593/(like poison/counsel).
F0956.7.6S, Catharsis (fadādah): relief from mental troubles through talking about them. Type: 894.

Link: [J0571.2, King given three wheels to control his anger.]

W0172.5.1.1S, Self-pity song (poem): mawwâl 'a drink (red-mawwâl), ghurbah-song ('song of strangerhood', 'being a stranger')—i.e., 'the blues'.

Ref.: Amin 435; TAWT 425 no. 13.

F0956.7.6.1S, Publication of personal secrets gives relief (reduces stress).

Link: [U0197.0.2, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).]

Ref.: TAWT 425 no. 13.

F0956.7.6.1.1S, Publication of secrets to personified animal, or inanimate object (e.g., 'stone of pity', 'box of patience', candlestick, etc.) gives relief. Type: 451A, 872A2S, 894.

Link: [B0299.5.2, Animal fasts to express sympathy.]

D2161.4.1, Cure by transferring disease to animal. D2177.5S, Exorcism by transferring spirit to another person (or to an animal). E0595, Cures by transferring disease to dead. Ghoulish charm used for this purpose. F0994.3S, Stone bursts out of pity for persecuted heroine, J0571.2, King given three wheels to control his anger. J1185, Execution escaped by story telling. P0790.0.1S, Need for interacting with others. W0172.5.0.1, "If I were to tell iron (stone) about even a tiny part of my affliction, it would melt (rupture)".

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 15; DOTTI 227 493 545; TAWT 338 no. 47-1.

F0956.7.6.1.2S, Invitation to talk about (publish) personal troubles.

Link: [P0790.0.1.2, Invitation to have 'conversation'.]

Ref.: TAWT 425 no. 13.

F0956.7.6.2S, Narrating (tale-telling, giving descriptions of life and living) sets mind at ease. Type: 910ZS.

Link: [P0470, Story-teller (narrator, tale-teller—muhaddith).]

U0245, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: DOTTI 578; MITON; Shamy (el-) Egypt 197.

F0956.7.6.2.1S, Narrating (tale-telling) animates the sluggish.

Ref.: MITON.

F0956.7.6.3S, Listening to stories (or watching enactments of life and living) sets mind at ease. Type: 910ZS, cf. 472S, 844AS.

Link: [J01080S, Sleeplessness: person unable to fall (stay) asleep due to worries. P0470.0.1S, Tale-teller needed (required)—so as to tell story. P0807S, Pastime and recreation (amusements, non-competitive play, etc.).]

Ref.: DOTTI 246 465 521 578 589 [lit.]; MITON.

F0956.7.6.4S, Weeping as cathartic.

Link: [F0956.7.2.1S, Curative effects of strenuous physical activity (till exhaustion). P0681.1.1S, Mourning: verbal expressions (wailing, dirge, elegy/rithâ, 'adid, nadb). V0462.3.1, Weeping by the pious as worship.

Ref.: Boqari 211.

F0956.7.7S, Venting anger or frustration (fashsh el-ghill). Dissipation of negative emotions through strenuous behavior (acts).

Link: [D1422.1, Possessing-spirit responds to musical 'call' (nidâ). F0385.2.1S, Possessing jinn placated by supplications (song, dance). F0956.7.2S, Physical labor ('workout') as preventive health measure. V0462.8.0.3S, 'ingidhâb: madness (disassociation) from ascetic immersion.

Ref.: RAFe 306 n. 48; TAWT 383 n. 416.

F0956.7.7.1S, Venting anger by aggression against innocent weak. Type: 756DS, 2031, 2031A.

Link: [J1066S, Futility of 'addressing the lifeless'. Q0393.5.1S, 'Executing the messenger' (bearing bad news). U0045S, Weakness invites aggression. W0199.3S, Projection: attributing to others one's own shortcomings (defects). Z0042, Stronger and strongest—[mouse is strongest]. Z0043.4, Fly frightens snake; snake frightens rats; rats frighten monkey, etc. Z0043.7.1S, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.

Ref.: DOTTI 417 966 968; Shamy (el-) "Character Transmutation" 266 n. 110.

F0956.7.7.1.1S, Invitation to venting anger: person presents self as target for anger-venturing by another.

Link: [J2118S, Harmful help (assistance).

Ref.: TAWT 383 n. 416.
F0956.7.7.1.1.1S, Wife awaits husband's return with stick in her hand, in case he is angry and needs to vent his anger: "Better at me than at a stranger!". Type: 756D$.

Link: [J1112.1.0.3$], Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. [P0202.1.5.2$], Wife blamed for husband's misconduct. [P0212, Wife more merciful than blood relations. They refuse to ransom condemned man; wife does so. [P0790.2.4$], Failing to perform customary chores (duties) as sign of anger (unhappiness). [R0152, Wife rescues husband. [T0205.1$, Wife-beating. [U0164.1$, 'He who makes himself a peg (post) must endure the hammer-b lows on his head'. [W0013$, Self-abnegation (altruism, self-denial, selflessness). [W0028.6.1.1$, Wife offers to be divorced so that her husband may be with his beloved. [Z0043.7.1$, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.

Ref.: Shamy (el-) "Character Transmutation" 266 n. 110; TAWT 383 n. 416 no. 18.>

F0956.7.7.1.1.2$, Mother places self between her child (son, daughter) and father's (her husband's) wrath. Type: cf. 312F$.

Link: [P0231.3.0.1$], Motherhood. Mother's love for child: self-sacrifice, self-denial, self-abnegation, etc. [W0028, Self-sacrifice. Ref.: DOTTI 127; MITON; TAWT 448 no. 40.>

F0956.7.7.1.2$, Venting anger (stress) by beating on doll (dummy). Type: cf. 879.

Link: [F0950.11$, Treatment (cure) by diverting attention away from 'diseased' organ. [J0571.2, King given three wheels to control his anger. [K0477.0.1.1$, Attention drawn by mischief (obnoxious acts). Ref.: DOTTI 512; RAPE 306 n. 48/cf.>

F0956.7.7.2$, Venting frustration (expressing sorrow) by causing pain to oneself (hitting own head, slapping own face, biting own finger, or the like). Type: 470C$, 898, cf. 2021*.

Link: [C0981$, Regret (sorrow) because of breaking tabu. [F1041.13, Biting fingers to see if one is dreaming. [P0681.1.1.2.2.1$, Mourning: slapping own face (cheeks). [Q0522.0.1$, Self-punishment as penance. [T0024.9.2.1.1$, Insane actions of poor man evicted from a woman's earthly paradise forgiven (excused). [Z0013.5.2.1$, Addressing self to own heart (mind, reason, or the like).

Ref.: DOTTI 239 960; Ibn-jâşim, no. 155/(bite finger/banân); MITON; RAPE 306 n. 50.>

F0956.7.7.3S, Venting anger (stress) by shouting (loud 'singing,' 'quarrelling,' etc.).

Link: [P0427.4.1.1.1S$, "A foul-tongued woman is the chieftainess ('mistress') of her neighbors, due to neither her kindness nor her benevolence, but due to the viciousness ('length') of her tongue!". [P0427.7.4.3$, raddâhah, shalaq: professional denigrator (satirist). Woman hired to publicly disgrace a person with vulgarities. [P0681.1.1.2.2.1S, Mourning: slapping own face (cheeks). [Q0522.0.1S, Self-punishment as penance. [T0024.9.2.1.S, Insane actions of poor man evicted from a woman's earthly paradise forgiven (excused). [Z0013.5.2.1S, Addressing self to own heart (mind, reason, or the like).

Ref.: DOTTI 239 960; Ibn-jâşim, no. 155/(bite finger/banân); MITON; RAPE 306 n. 50.>

F0956.7.7.4$, Venting anger (stress) by strenuous physical activity ('dancing').

Link: [F0956.7.2.1S$, Curative effects of strenuous physical activity (till exhaustion). [V0093.1S, Ecstasy (trance) through religious dancing (dhikr, 'zikr').

Ref.: RAPE 23 291.>

F0956.7.7.6S$, Venting frustration by physical self-punishment.

Link: [P0681.1.1.2.2.S, Mourning: self-injury.>

F0956.7.7.6.1S, Frustration: person plucks out own beard (hair).

Ref.: MITON.>

F0956.7.7.6.2S, Frustration: bird plucks out own feathers. Type: 898.>

F0959, Marvelous cures--miscellaneous.

Ref.: DOTTI 93 492/[Egy].>

F0959.1, Madness miraculously cured.

Ref.: [D2161.3.8, Insanity magically cured.]

F0959.5, Cure for deadly snake bite. Type: cf. 779K$. 

Ref.: [D2161.5.1, Cure by holy man [(person)]. [D2168.5.1, Magic used against poison. [D2168.2S, Poison supernaturally extracted ('exorcised') from victim's body. [V0221, Miraculous healing by saints.

Ref.: Budge/Romances 116 no. A-06; Ions 61; DOTTI 440 671/[Egy].>

F0959.6, Marvelous cure for poison.

F0959.6.2, Immunity to poison by eating poisons. Type: 156S.

Ref.: [D1515, Magic antidote for poison.

Ref.: DOTTI 863.

F0959.6.3S, Poison treated with like poison.

Ref.: [J0763S, Appropriate (strong) action for difficult problems--(play the correct social role).

Ref.: Jâ huis IV 250 V 353 354/(scorpion's).>
F0959.6.4$, Snake's venom sucked out of wound of bitten person (animal). Type: 774L1$.

Ref.: |D2156.5.1, Saint orders a serpent which had bitten a man to withdraw its venom.

F0959.7$, Music as therapy: marvelous cure (healing) by music.

Ref.: |D2161.3.8, Insanity magically cured. >

F0959.8$, Treatment for madness (insanity, possession).

Ref.: Qazwînî I 19/(in India); Boqarî 43; |DOTTI 331 468/{Plst}; RAFe 23 n. 64.-

F0959.8.1$, Painful treatment of mental illness (insanity, idiocy).

Ref.: |F0385.2.2$, Possessing zâr -jinn (asyâd) placated by sacrifice.

F0959.8.1.2$, Insanity (idiocy) treated by branding with hot iron (usually of head or temples). Type: 1351E$.

Ref.: |DOTTI 749 750/{lit.}; MITON.-

F0959.8.2$, Treating mental illness by reorganization (rearrangement) of communal expectations (social roles). Thus, patient is better adjusted for living in community. Type: cf. 1641B1$/(antithesis).

Ref.: RAFe 92 231 no. 13 235 no. 14; Shamy (el-) "Mental Health" 23.-

F0959.8.4$, Insane person chained (imprisoned).

Ref.: MITON; Ibshîhî 209-10.-

F0959.9$, Marvelous beauty-aids (cosmetics, 'paint,' etc.).

Ref.: |D1337.1, Magic object beautifies.

F0959.9.0.1$, Beauty-aid containing harmful element (poison or the like). Type: 613A1$/980*.

Ref.: |J2117.2.1.1$, Satan helps Bilqîs (Queen of Sheba) camouflage her hairy legs; hence: women's beautician, the bathhouse, wax (for removal of body hair). |P0717.1.4$, People who remove their body hair (armpit, pubic, etc.).

Ref.: Qazwînî I 341; Burton II 160 n. 3; |DOTTI 682; MITON.-

F0959.9.1$, Marvelous hair removing potion (drug). Type: 613A1$/980*.

Ref.: |J2117.5, Remedies (medical) which prove harmful or fatal. |N0649.2$, Concoction of harmful substances proves beneficial. |U0140, One man's food is another man's poison.

Ref.: |DOTTI 749 750/{lit.}; MITON.-

F0960.1, Extraordinary nature phenomena--elements and weather.

Ref.: Cachia 181; Shamy (el-) "Eg. Balladry": "CAamir-the-Jew" no. 49 8.-

F0960.0.1$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person. Type: 425G1$, 707.

Ref.: |F0648, Extraordinary sympathy (telepathic) with wild animals. |F0932.6.2, River dries up its waters out of sympathy.

F0960.0.1.1$, Extraordinary sympathetic nature phenomena at occurrence of injustice (crime). Type: 779DS, 872$.

Ref.: |D0927.5, Spring runs dry (as result of fratricide). |Q0552.3, Failure of crops during reign of wicked king.

Ref.: Kisâlî 63/(Thackston 69); Shamy (el-) "Arab Mythology" no. 50; Thaîlabî 27-28: Shamy (el-) "Arab Mythology" no. 65; |DOTTI 436 488.-

F0960.1, Extraordinary nature phenomena at birth of holy person (hero).

Ref.: Cachia 181; Shamy (el-) "Eg. Balladry": "CAamir-the-Jew" no. 49 8.-
F0960.1.0.1$, Heavenly lights fill universe at birth of prophet.
Ref.: "Maryam" no. 52 11; Shamy (el-) "Eg. Balladry": "Aamir-the-Jew" no. 49 9.-

F0960.1.0.2$, Beam (ray) of light shines at birth (conception) of holy person.
Link: |J1347.2.3$, Saint's day celebration (mûlid): meat (and sweets) provided. |P0991.1$, Saint's day festival (mawlid, 'mûlid').
|V0515.1.2, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born.>

F0960.1.3, Exhibition of lights at saint's birth.>

F0960.2, Extraordinary nature phenomena at death of holy person (hero).
Ref.: |Q0147, Supernatural manifestations at death of pious person.>

F0960.11$, Extraordinary nature phenomena at a person's smiling.
Ref.: |TAWT 444 no. 35.>

F0960.11.1$, Extraordinary nature phenomena at sister's smiling: shining sun and blossoming flowers. Type: 403DS, 707.
Ref.: |DOTTI 191 385; TAWT 444 no. 35/{Irq}.>

F0960.12$, Extraordinary nature phenomena at a person's weeping. Type: 707.
Ref.: |DOTTI 385.>

F0960.14$, Ground (soft earth, sand) not affected by person's weight.
Link: |F0960.14$, Ground (soft earth, sand) not affected by person's weight. |F0973.2, Walking on grass-blades without bending them.>

F0961, Extraordinary behavior of heavenly bodies.

F0961.0.3, Heavenly bodies lament.
Ref.: |Z0120.2.2$, Natural object expresses emotions (happiness, sadness, depression, or the like).>

F0961.0.3.2$, Heavenly bodies weep.
Ref.: Thâ'îlabi 214.>

F0961.0.3.2.1$, Sun weeps.
Ref.: |DOTTI 191 385; TAWT 444 no. 35/{Irq}.>

F0961.0.3.2.1.1$, Sun weeps forty days mourning murder of John the Baptist (Yâhûyâ). Type: 561B.
Link: |F0102.5.1$, Celebration lasts for forty days and forty nights. |P0681.0.1.1$, Mourning for forty days. |V0463.2, First martyr: John the Baptist. |Z0071.1.2, Formulistic number: forty.
Ref.: Thâ'îlabi 214.>

F0961.0.6, Heavens bleed.

F0961.1, Extraordinary behavior of sun.

F0961.1.2, Sun travels from west to east. Type: 561B.
Link: |\text{A1052.2.3}, Sun rising from west as sign of Doomsday. |N0081S, Wager: sun to travel from west to east (to rise in west and to set in east).
Ref.: |\text{Badawî Herodot 273}; DOTTI 319 320\{Jrd, Plst\}; Gh. al-Hasan "Al-'Urdunî 231-34 no. 43; Sârîs (al-) 275-7.>

F0961.1.5.3.1, Sunset delayed many hours.
Ref.: |\text{A0725}, Man controls rising and setting of sun. |D2146, Magic control of day and night.
Ref.: Nabhânî (al-) II 150.>

F0961.1.8, Sun appears color of blood [(red)].
Ref.: |\text{Z0065.1}, Red as blood white as snow.>
Ref.: Thâ'îlabi 214.>

F0961.1.9, Eclipse of sun at important historical events.

F0961.11$, Sun subordinates certain creatures and beings (animals, plant, fish, etc.).
Link: |F0979.26S, Plants that with subordination to (khuðûlî) the sun by their nature. |F0989.27S, Animals that follow the sun by their nature.>

F0961.2, Extraordinary behavior of stars.
Ref.: |\text{V0515.1.2}, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born.>

F0961.2.1, Bright star indicates birth of holy person.
Ref.: |\text{V0515.1.2}, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born.>
F0961.2.4, Stars and planets speak.

F0961.2.10$, Star falls to earth: shooting (falling) star. Type: cf. 779E$.

Ref.: Maspero 104 no. 5; Simpson 54 n. 3.

F0961.3, Extraordinary behavior of moon.

F0962, Extraordinary precipitation (rain, snow, etc.).

F0962.1, Electric storm breaks island into three parts.

Link: D0905, Magic storm.

F0962.1.18, Storm wrecks (sinks) ship. Type: 936A$, cf. 759C, 973.

Ref.: Budge/Romances 90 no. A-4; MITON.

F0962.1.2$, Storm throws ship off course--sailors lost at sea. Type: 936A$.

Ref.: Maspero 204 no. 15; MITON.

F0962.2, Fire from heaven.

Link: Q0552.13, Fire from heaven as punishment.

F0962.6, Shower of food. Type: cf. 1381A, 1381B, 1642A.

Ref.: DOTTI 411 435/[lit.] ; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

F0962.6.5$, Rain of live animals (fish, frogs, chickens, etc.).

Ref.: Jâhîz V 526-27.

F0962.8, Other extraordinary showers.

F0962.12, Holy object falls from heaven.

Link: D0811.2, Magic object falls down from heaven.

F0962.12.2.1$, Garment falls from heaven. Type: 750J$.

Ref.: Shamy (el-) "Arab Mythology" no. 71; Ibshîhî 209/cf.; Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 15.

F0962.12.6$, Food (on dining table) descends from heaven.

Ref.: MITON.

F0963, Extraordinary behavior of wind. Type: cf. 759C.

Link: F0795, Extraordinary cloud. F0962.1.1S, Storm wrecks (sinks) ship. T0016.6$, Passion (hawâ') aroused due to nakedness or body exposure caused by gust of wind (air: hawâ’).

Ref.: DOTTI 424.

F0963.1, Wind serves Solomon as horse and carries him everywhere.

Ref.: D2142.0.2.1.1S, Solomon as supreme ruler of wind. Z0115.2S, Wind (breeze) as messenger.

F0963.1.1S, Wind carries person to destination. (Usually at holy person's command). Type: 930FS.

Ref.: Ibshîhî 650.

F0963.5S, Wind carries news (message). Type: 930FS.

Ref.: Simpson 109/(North wind to travel West)/cf.; Thâlabî 167-69: Shamy (el-) "Arab Mythology" no. 101; DOTTI 625.

Link: |F0890.9.1$, Letter (object) sent in a bottle thrown into the sea. |Z0118, Sea personified.
Ref.: Hollis 168 no. 8.>

F0964, Extraordinary behavior of fire.
Link: |A1413.1.1$, Fire (from hell) at first reluctant to be used by man on earth, escapes to sea (seven times): thus heat reduced.>

F0964.3, Fire from extraordinary fuel.
F0964.3.4, Extraordinary stone catches fire.
Link: |P0169.1.5$, Poor animal dung-garner (typically female).
Ref.: DOTTI 24912569/{Mrc}.>

F0965, Premature darkness.
Ref.: Kisâ'î 78-79/(Thackston 84-85 no. 36-1): Shamy (el-) "Arab Mythology" no. 72.>
F0965.3, Impenetrable darkness.
Link: |D0908, Magic darkness.
Ref.: Tha Clabî 205-7.>

F0966, Voices from heaven (or from the air). [hâtîf/`munâdî'].
Link: |A0157.9.1$, Awesome all-annihilating shout (Great Cry, Great-Howl) as god’s weapon. (al-gayyâb). |A0165.2.3.2S, God’s proclamation (instruction) perceived as supernatural voice--(munâdî, hâtif). |M0209.3S, Supernatural voice as reminder of unfulfilled vow. |M0302, Means of prophesying. |P0208.7.0.1S, Child’s name received from supernatural source--by means of prophetic dream (or the like). |V0542.0.1S, Life-saving instructions by supernatural (divine) voice (hâtîf).
Ref.: Ions 50; Maspero 147 no. 8; Jâhiz VI 202-3; Tha’labi 26/(el-Khidr’s) 38 91 158; Damiri II 180; Ibshîhî 433-34 630 644; DOTTI 105 189 217 245 252 511 569 658/{Alg, Egy, Glf/gen., lit.}; Tha Clabî 26/(Satan’s).>

F0966.1S, Voices from well (or from a cave). Type: 705B$.
Link: |N0793.1S, Mystic (spiritual) experience while in cave (in mountain).
Ref.: DOTTI 379.>

F0966.2S, Voices from mountain.

F0966.2.1S, Mysterious wailing (weeping) voices heard from mountain.
Link: |F0756.5, Extraordinary glen: mysterious shouting heard. |F0963.7S, Wind blowing against stone images (idols) causes them to howl.
Ref.: MITH.>

F0967, Extraordinary behavior of clouds.
Link: |N0003.1.2S, God asks ruler (king, chief) of drought-stricken nation to choose one of three clouds: white, red, or black. He chooses the black as the one with most promise of rain, but it proves to pack killer storm (wind).>

F0967.0.1S, Drought (lack of rain, dry river, etc.).
Link: |A1111, Impounded water. [Hero defeats the monster responsible and releases water]. |F0969.5, Cultivated places suddenly become desert. |N0301S, Communal disaster. Tragic accident (fire, drowning, etc.) with many deaths.
Ref.: R.L. Green 50/(Nile does not rise); Simpson 236; Tha’labi 144-45; Ibshîhî 614-15; MITON.>

F0967.1, Clouds protect fugitives.
Link: |F0969.8.1S, Hiding in cloud(s).>

F0968, Extraordinary thunder and lightning.
Link: |N0003.1.2S, God asks ruler (king, chief) of drought-stricken nation to choose one of three clouds: white, red, or black. He chooses the black as the one with most promise of rain, but it proves to pack killer storm (wind).>

F0969, Extraordinary nature phenomena--miscellaneous.
F0969.4, Extraordinary earthquake.

   Link: [N0301.1$, Natural calamity befalls community (earthquake, flood, volcano, etc.).] [N0549.2$, Natural disaster (earthquake, storm, etc.) exposes hidden treasure.]

F0969.5, Cultivated places suddenly become desert.

   Link: [F0967.0.1$, Drought (lack of rain, dry river, etc.).]

F0969.7, Famine.

   Ref.: Simpson 236; DOTTI 167 234 268 329 730 731 808 809 895/{lit., Qtr, Sdn}; Hurreiz 114 no. 38; MITON; D.H. Müller

   Ref.: DOTTI 233 470 807; Ghab 46-47: Shamy (el-) "Arab Mythology" no. 91; Lane 95.

F0969.7.1$, Sinful (tabu) substance consumed to avert death (e.g., eating human flesh, drinking urine, etc.). Type: 462, 851, 1442.

   Link: [C0949.1.1, Insanity (death) from consuming tabu substance.] [G0078.1, Cannibalism in times of famine.] [K0231.1.1, Mutual agreement to sacrifice family members in famine.] [S0110.1, Old people killed in famine.] [U0310.1$, Primary (biological) needs attended before secondary.]

   Ref.: Damîrî I 174; DOTTI 233 470 807; Ibshîhî 209.

F0969.7.2$, Death from starvation (hunger). Type: cf. 4626.

   Link: [G0078.1, Cannibalism in times of famine.] [U0026.4$, Cannibalism to avoid starvation unforgiven (forgiven).]

   Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ Cîl" no. 51 5/(Hâger eats grass).>

F0969.7.3$, Death from thirst.

   Link: [F1041.8.4, Madness from thirst.]

   Ref.: Hujelân 250 no. 31-4.

F0969.7.4$, Starved person eats grass (drinks urine, or the like).

   Link: [U0025, Theft to avoid starvation forgiven.

   Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ Cîl" no. 51 5/(Hâger eats grass).>

F0969.8$, Extraordinary disappearance in the atmosphere (in `thin air$, space).

   Link: [D2188.1.2$, Sudden disappearance (from sight) only to appear (surface) elsewhere.] [F0940, Extraordinary underground (underwater) disappearances.]

F0969.8.1$, Hiding in cloud(s).

   Link: [F0901, Magic cloud.] [F0967.1, Clouds protect fugitives.

   Ref.: Budge/Romances 184 no. A-11; ThaClabî 180/(Solomon's son hidden in cloud).]

F0969.8.2$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (al-barzakh), or the like.

   Link: [A0416$, Deity (spirit, arch-saint, etc.) with specific domain.]

F0969.8.3$, Hiding at (or within) holy personage (deity).

   Link: [P0518.1$, Holy places of refuge.]

F0969.8.3.1$, Saint hides between eyebrows of Prophet.

   Link: [P0518.1$, Holy places of refuge.]

F0970, Extraordinary behavior of trees and plants.

F0971, Miraculous blossoming and bearing of fruit.

   Ref.: Thâlîabi 65; DOTTI 417 452/{Plst.}

F0971.1, Dry rod blossoms. Type: 756ABC.

   Ref.: Thâlîabi 65; Bushnaq 292; Shamy (el-) Egypt 270 no. 22.

F0971.1.1$, Dry staff (rod) becomes tree and bears fruit (instantly, or overnight). Type: 756ABC.

   Link: [H1103, Task: setting out vineyard in one night.] [V0222.12.2$, Holy man's staff, when planted, blossoms overnight.

   Ref.: MITON.]

F0971.1.2$, Seed becomes tree and bears fruit instantly (overnight).

   Link: [H1103, Task: setting out vineyard in one night.] [V0222.12.3$, Holy man plants a seed that becomes fruit-bearing tree.
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F0971.2.1S, Grass grows instantly in arid land.
Ref.: MITON.

F0971.1.3S, Roses (flowers) grow overnight from drops of a person's sweat (tears).
Link: D1454.4.3; Flowers from tears.
Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54. 13.

F0971.2, Rose grows from table (stone). Type: 755.
Link: H1334S; Quest for radish grown in rock.

F0971.2.1S, Dry bone blossoms.
Link: F0990; Inanimate objects act as if living.
Ref.: DOTTI 280 416 571/[[Alg]; Frobenius Kabylen: Atlantis III 277-94 no. 52.

F0971.3, Thorn growing in wound becomes tree. Type: 1889C1S.
Link: X1271.2S; Lie: rooster (cock) with tree grown (from wound) on its back.
Ref.: DOTTI 944.

F0971.4, Fruitless tree bears fruit. Type: 460B, 461A.
Ref.: DOTTI 229 232.

F0971.5, Flowers bloom in winter. Type: 403DS.
Ref.: DOTTI 191; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; TAWT 444 no. 35.

F0971.5.0.1S, Plants (fruits, flowers) produced out of season. Type: 403DS, 705A$.
Ref.: Ishihlî 614-15; DOTTI 191 375; MITON.
Ref.: DOTTI 944.

F0972$, Path (track) of green grass in dry sand: dripping of water from clandestine helper.
Ref.: DOTTI 499.

F0973, Plants and trees miraculously unbent.

F0973.2, Walking on grass-blades without bending them.
Link: F0960.14S; Ground (soft earth, sand) not affected by person's weight.

F0975, Garden becomes wilderness. Type: 706, 712, 883$, 872S.
Link: D0469.5; Transformation: furnace of fire to garden. D0961, Magic garden. D2081, Land made magically sterile.
D2143.2, Drought produced by magic. F0967.0.1S, Drought (lack of rain, dry river, etc.). H1103.1, Task: making garden quickly in unplanted forest. H1578.1.8S, Test of sex of girl masking as man: flowers (plant) near her will wither, if she is menstruous. N0124S, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, mushâhrah, etc.). J0552.3.3, Drought as punishment. T0591.0.1S, mushâhrah: supernaturally induced barrenness.
Ref.: DOTTI 194 379 393 437 488 520/[lit., Tns]; TAWT 417 no. 5.

F0975.1, Garden becomes wilderness because of owner's wickedness.

F0976S, Trees extend their branches so as to provide shade for person.
Link: A2221.6.2.1S, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest).
F0989.16.3S, Swarms of birds block the sun so as to provide shade for person--(they act as umbrella).

F0979, Extraordinary behavior of trees and plants--miscellaneous.

F0979.11, Trees spring up to commemorate birth of primitive hero (demigod, deity).

F0979.11.1S, Tree spring up miraculously to shade holy person.
Ref.: Tha'labi 230.

F0979.12, Trees spring up from blood spilled on ground.

F0979.12.1S, Vine springs out from blood spilled on ground. Type: 780C.

F0979.15, Tree sheds all of its leaves out of sympathy. Type: 2021*, 2022A.
Link: F0960.0.1S, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person.
Ref.: DOTTI 961 962; TAWT 436 no. 27/[Egy].

F0979.25S, Extraordinary characteristics of certain tree (plant).
Link: A2700, Origin of plant characteristics.

F0979.25.1S, Strength (durability) of certain tree (wood).
Link: Z0167.2S, Symbolism: tree (wood)--strength and weakness.

F0979.25.1.1S, Branch (switch) from certain tree so durable that it is used as whip (for punishment).
F. Marvels

Link: Q0400, Kinds of punishment—general. Q0458, Flogging as punishment. Q0458.3, Severe beating (flogging till fainting or “almost dead”) as punishment.

Ref.: MITON.

F0979.25.3$, Weakness of certain tree (wood).
Link: Z0167.2.2$, Symbolism: weak tree.

F0979.26$, Plants that with subordination to (khudâî c li) the sun by their nature.
Link: F0961.11$, Sun subordinates certain creatures and beings (animals, plant, fish, etc.).
Ref.: Jahiz VI 364.

F0979.26.1$, Sunflower (Cabbâd esh-shams/sun-worshipper) as plant that follows the sun.
Link: V0001.4.2.1$, Chameleon as sun worshipper (Magian).
Ref.: Jahiz VI 364.

F0980, Extraordinary occurrences concerning animals.
Ref.: Ibn-Abî Aasm no. 280 (ox flies); Hurreiz 113 no. 32.

F0980.1$, Extraordinary size of animal.
Ref.: MITON.

F0980.3$, Extraordinary shape (form) of animal.

F0980.3.1$, Fish with animal's (owl's, cow's, donkey's) face.
Ref.: MITON.

F0981, Extraordinary death of animal.

F0981.1$, Serpent bursts asunder.

F0981.1.1$, Animal bursts from anger. Type: 109A$, cf. 75, 222CS.
Link: F1041.1.13, Death from shame.
Ref.: DOTI 33 39 85/ {Sy}.

F0981.1.2$, Cat bursts from anger.
Ref.: Aswad (al-) 85; DOTI 58/ {Pst}; Sârîs (al-) "al-fâlîsînî" 1972 355-56 no. 119.

F0981.6$, Animal dies of broken heart.

F0981.9$, Death of animal—miscellaneous.

Link: B0754.9.4.2.3$, Animal (camel) kills self upon discovering that it copulated with its mother. F1041.1.9.1$, Suicide from jealousy or envy. S0110.0.1$, Suicide: self-murder.
Ref.: Jahiz V 301-3; Isbîsî 466; DOTI 5 39 128 171 172/ {Mrc}; TAWT 25 n. 46.

F0982, Animals carry extraordinary burdens.

F0982.8.1$, Rooster carries field with tree on its back.

F0983, Extraordinary growth of animal.

F0983.0.2$, Fattening animal until fat oozes out of its anus.
Link: K0289.1$, Artificial (deceptive) compliance: “Wait until fat (parsley) has oozed out of the ram's anus (ear)”. X0151.4$, Person too fat (round) to be able to reach (move) freely.
Ref.: Abu-el-Layl 124-26 [no. 12]; TAWT 41 58 n. 93/(ear); HE-S IUFTL: N.Y. 61-6 Tape 135.

F0983.2$, Louse fattened. Type: 621.
Ref.: DOTI 352; TAWT 428 no. 16/ {Sy}.

F0985, Animals change color.

F0987, Animal controls sex of offspring.

F0988, Extraordinary limbs of animals.

Link: F0980.1$, Extraordinary size of animal.
Ref.: MITON.

F0988.4$, Rhinoceros with extraordinarily long horn.
Ref.: MITON.

F0988.8$, Extraordinary limb of bird.

Link: B0102.1, Golden bird with golden feathers. V0231.1.0.2$, Wings of angel.

F0988.8.2$, Extraordinary feather.
Link: V0231.1.0.3$, Plumage (feathers) of angel.

F0988.8.2.1$, Gold feather. Type: 513C, 550.
Link: B0102.1, Golden bird with golden feathers.
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Ref.: DOTTI 270 302.

F0988.8.2.2S, Enormous feather.
  Link: |V0231.1.0.3.1S, Feather of angel is of cosmological size and weight.>
F0988.8.2.2.1S, Roc's enormous feather. Type: 936AS.
  Link: |J0031.1.1, Roc's egg.
  Ref.: Damîrî I 368.

F0989, Extraordinary occurrences concerning animals--miscellaneous.

F0989.1, Horse jumps over high wall. Type: cf. 530.
  Ref.: DOTTI 291.

F0989.1.1, Horse's tremendous leap.
  Ref.: Zîr 114-15.

F0989.3, Cuckoo-clock. Bird calls out the hours.
  Link: |A2228.1S, Cock (chanticleer) from heaven: God-sent as timing-device so as to help Adam mark prayer-times. |A2489.2S, Cock (chanticleer) as (dawn) prayer-crier. |F0898.15, Mark (pebble, nut, notch, slash, etc.) for each elapsed time-period (hour, day, month, etc.).>

F0989.5, Sheep never harmed by wild beasts.
  Ref.: Shamy (el-) Egypt 158 no. 33.

F0989.8, Mother-love induced in animal.

F0989.8.1S, Cow (mare, etc.) made to cross rive by placing her calf ahead of her. Type: cf. 926LS.
  Link: |B0534.1, Motherhood among animals. |J1171.4, Which mare is mother of colt: colt taken in boat to the middle of river; mother will swim to it. |J1176, Decisions based on experimental tests.
  Ref.: DOTTI 617.

F0989.14, Birds hover over battlefield.

F0989.14.1S, Bird (dove, pigeon) lays egg on narrow wedge. Type: 938B.
  Link: |B0523.1.1S, Bird-nest--(usually dove's) at entrance of cave saves fugitive. |D1812.5.2, Favorable omens. |F0989.26.1, Drowned riding-animal (horse, donkey, mule) pulled alive, along with its burdens, out of water by a single hair of its mane.
  N0106, 'When it departs it will sever the chains, and when it comes, it comes on a hair'.
  Ref.: Amîn 73; DOTTI 436 644 645/{Plst, Sdn, Syr}; Sârîs (al-) 90-94.

F0989.15, Hunt for extraordinary (magic) animal.

F0989.15.1S, Hunt for flying (magic) animal.

F0989.15.1.1S, Hunt for flying bull (ox). Type: 953A.
  Ref.: Ibn- Āagim no. 280: Shamy (el-) "Arab Mythology" no. 1; DOTTI 220 379 659 819 946/{lit.}.

F0989.16, Extraordinary swarms of birds.

F0989.16.2, Swarms of birds darken sun and moon.

F0989.16.3S, Swarms of birds block the sun so as to provide shade for person--(they act as umbrella). Type: cf. 908S.
  Link: |A2221.6.2.1S, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest). |F0976S, Trees extend their branches so as to provide shade for person.
  Ref.: Damîrî II 65; DOTTI 566; MITON.

F0989.16.4S, Swarms of birds block wind for person--(they act as wind-barrier).
  Ref.: Damîrî II 65.

F0989.17, Marvelously swift horse. Type: 969S.
  Ref.: Damîrî II 132; Aalüci I 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; DOTTI 671; MITON; Rhodokanakis Zjär: SAE VIII 30 no. 6; Zîr 96 105 116.

F0989.24, Frogs cast themselves into oven-flames and devour bread.
  Link: |V0228.2.1.1S, Infant saint casts himself into oven-flames and devours all bread.

F0989.25S, Weak (base, lowly) animal dominates over a powerful (noble) one.
  Link: |L0315, Small animal overcomes large. |L0458, Fortune of proud animal or bird (lion, eagle, falcon) reversed: humbled by lowly one.
  Ref.: Hanauer 244-46.

F0989.25.1S, Ass (donkey, mule) urinates on lion. Type: 938B.
  Link: |N0106S, 'When it departs it will sever the chains, and when it comes, it comes on a hair'.
  Ref.: Amîn 73; DOTTI 436 644 645/{Plst, Syr}; Sârîs (al-) 90-94; Sâjî 405-8 no. 98{+1}.

F0989.25.1.1S, Camels find hardhearted master guilty of the sin of making donkey (on which he rides) their
leader.

Link: |B0567.3$, Animal complains of abuse (hard labor). |B0840.1$, Donkey (ass) as unfortunate animal (though valuable).
Ref.: Hanauer 244-46.>

F0989.25.2$, Dog dominates over lion.
Ref.: MITON.>

F0989.25.3$, Crow dominates over eagle (falcon, hawk).
Link: |L0458$, Fortune of proud animal or bird (lion, eagle, falcon) reversed: humbled by lowly one.>

F0989.26$, Dead animal found (recovered) alive.
Link: |N0769.1$, Person(s) given up for dead found alive.
Ref.: MITON.>

F0989.26.1$, Drowned riding-animal (horse, donkey, mule) pulled alive, along with its burdens, out of water by a single hair of its mane. Type: 938B.
Link: |F0989.14.1$, Bird (dove, pigeon) lays egg on narrow wedge. |N0106$, 'When it departs it will sever the chains, and when it comes, it comes on a hair'.
Ref.: Bâzargân (al-) 118-19 no. 83; DOTTI 644/645/{Alg}; Hilton-Simpson, 85 no. 3; Shamy (el-) Egypt 107 no. 15.>

F0989.27$, Animals that follow the sun by their nature.
Link: |F0961.11$, Sun subordinates certain creatures and beings (animals, plant, fish, etc.).>

F0989.27.1$, Lizard (dabb) as animal that follows the sun.
Link: |B0751.4$, Lizard (dabb) devours own young--due to cannibal nature (gluttony/greed).
Ref.: Jâhiz VI 364.>

F0990, Inanimate objects act as if living.
Link: |D0449.9$, Transformation: objects combining animate and inanimate components.>

F0991, Object bleeds.>

F0991.5, Bleeding rock ([stone]).
Link: |F0809.4, Bleeding rock.
Ref.: CFMC: Sawâm)ah 71-1 7-2-no. 5.>

F0991.7$, Watermelon bleeds. Type: 780C.
Ref.: DOTTI 441.>

F0992, Plant shrieks when uprooted. Type: 707.
Ref.: DOTTI 385.>

F0992.3$, Reed shrieks when uprooted. Type: 707.
Ref.: DOTTI 385.>

F0994, Object expresses sorrow. Type: 894, 2021*.
Ref.: DOTTI 545 960; TAWT 425 no. 13/{Egy} 436 no. 27/{Egy}.>

F0994.3$, Stone bursts out of pity for persecuted heroine. Type: 894.
Link: |D1318.1.1, Stone bursts as sign of unjust judgment.
Ref.: DOTTI 207 387 545/{Irk}; Stevens 157-61 no. 33; Umar al-Ṭālib Turâth X:8 180-8; TAWT 425 no. 13/{Egy}.>

F0994.4$, Weapon (knife, sword, gun, etc.) expresses sorrow for victim to be.
Link: |D1660S, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person.
Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ’il" no. 51 10/(knife).>

F1006.2, Mountain moves to person.
Link: |D2136.3, Mountains (hills) magically transported. |F0755, Living mountain.
Ref.: DOTTI 434 435/{Egy}; Shamy (el-) Egypt 283 no. 39.>

F1006.3, Mountain trembles.
Link: |A1142.10S, Thunder from trembling of clouds due to fearing God.>

F1006.4$, Mountain weeps.
Link: |J0120.2.0.1S, Mountain personified. |J0120.2.2S, Natural object expresses emotions (happiness, sadness, depression, or the like).>

F1008S, Machine acts as if human. Type: cf. 293AS.
Link: |F0994, Object expresses sorrow. |H1599, Contest between man (or animal) and machine. |U0002S, Human perception tends to be animated (i.e., inanimate objects perceived in animate terms). |Z0110, Personifications [of abstractions].
Ref.: DOTTI 95; Shamy (el-) "Eg. Balladry": "Wire and Train" no. 39/ce.
F1008.1$, Machine with human intelligence.>
F1008.3$, Machine with human emotions (sentiments).>
F1009, Inanimate object acts as if living--[miscellaneous].
  Link: |F0890$, Marvelous communication by machine--(telepathy-like). |Z0120.2.2$, Natural object expresses emotions
  (happiness, sadness, depression, or the like).
  Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ'îl" no. 51 10/(knife).>
F1009.1$, Inanimate object obeys command.
  Link: |D1549.3.7, Written charm causes river to flow quietly. |D1620, Magic automata. Statues or images that act as if alive.>
F1009.1.1$, River (Nile) obeys command to flow.
  Ref.: Nabhânî (al-) I 158/(Nile); Shamy (el-), Egypt (el-) 159 no. 34; Wickett 83 219 n. 12.>
F1009.5$, Inanimate object disobeys command.
  Link: |D1318.7.3$, Animal's flesh obeys only owner's commands. |P0505.1$, Illegitimate order by ruler disobeyed.>
F1009.5.1$, Weapon (sword, dagger, gun, etc.) acts contrary to user's will.
  Ref.: Tha Clabî 247/(sword) 251/cf./(elephant as weapon).>
F1009.7$, Bride advised to fashion her slip and draw (embroider) exquisite things on it: to draw a female
  palm-tree with dates for the groom to climb for harvesting, and a cool (Ca-l-bahârî/'northerly`) lounge for
  the groom to scatter himself.
  Link: Aalûcî II 181-83/(lacks elabor. |T0059.9$, Fo replay and other erotic acts--miscellaneous.
  @U0248.5$, Gender affects perception (phantasy): males and females perceive different things (and
  view the same thing differently).
  Ref.: CFMC: 1960s??: El-Gimmaizah collection/women's wedding song.>
F1010, Other extraordinary events.>
F1011, Sunbeam as support.>
F1011.2, Sitting (hanging) on sunbeam. Type: 1889E.
  Ref.: DOTTI 666 945/{Irq}; McCarthy-Raffouli II pt. 4 333-34 no. 4.>
F1012S, Extraordinary long duration.>
F1012.1S, The long search: looking for something (someone) for unusually long time (years). Type: 1889C, 1889QS, cf. 1834X.$
  Link: |F0069.3$, Search in the sky-world: looking for something (someone) in paradise (hell). |X1861.0.1$, Lie: search for
  trivial object for many years.
  Ref.: DOTTI 944 946; Hujelân 125 no. 15-2; Shamy (el-) Egypt 28 no. 3.>
F1012.1.0.1S, Years (seven, forty, etc.) of searching or wandering. Type: 318, 425.
  Link: |D0791.1.1, Disenchantment at end of seven years. |Z0071.5, Formulistic number: seven.
  Ref.: Budge/Romances 101 no. A-05; Maspero 12 no. 1; Simpson 99 no. 8; DOTTI 146 199; TAWT 267 no. 33.>
F1012.1.1S, Long search for a chaste woman (girl). Type: 844C.$
  Link: |D1714.1, Magic power of chaste woman. |T0383, Other futile attempts to keep wife chaste. |W0256.6.1.1S, Stereotyping:
  women surrender instantly to sexual temptation.
  Ref.: Maspero xlviii; Burton I 14 n. 1/cf.; DOTTI 287 466/{Irq, lit.}.>
F1012.1.2S, The long chase (pursuit).
  Ref.: DOTTI 963.>
F1012.1.2.1S, The long chase: lasts for years.
  Link: |G0303.9.9.7, Trying all night to catch an animal (really devil). |X1861.0.1S, Lie: search for trivial object for many years.>
F1012.1.2.1.1S, Life-long chase (hunt): begun when young, sill on in old age. Type: 953AS, 1889N.
  Link: |H0335.7.1, Suitor task: bring back runaway (flying) bull. |Z0063.7$, Formulas signifying futility of trying (despair, loss
  of stamina, exasperation, etc.).
  Ref.: Ibn'-Aagim no. 280: Shamy (el-) "Arab Mythology" no. 1; DOTTI 220 379 658 659 819 945 946/{lit.}.>
F1012.1.4S, Long search for a happy person. Type: 844.
  Link: |H1376.6, Quest for happiness. |N0135.3.1, Feast for those who have not known sorrow. Dying Alexander's letter to his
  mother ordering such a feast. No one comes. |U0115, The skeleton in the closet. An apparently happy man lets another see the
  actual misery of his existence.
  Ref.: DOTTI 464/{Egy}.>
F1012.1.5S, Long search for filthiest (most disgusting) person.
  Link: |T0480.2S, Loathsome paramour: most filthy (lowest of the low) man.
Ref.: MITON>
F1012.2S, The long conflict.>
F1012.21S, The long war.

Link: [A0162.1.0.1, Recurrent battle (overlasting fight between gods)]. [N0387.2S, Dispute over race (game) starts conflict (quarrel, war)].

Ref.: Ions 41/(battle); Ibn-Caṣim no. 442/(Dāḥis & Ghabrâ').>
F1012.21.1S, War lasts for forty years.

Link: [N0387.2S, Dispute over race (game) starts conflict (quarrel, war)]. [Z0071.12.1S, War for forty years].

Ref.: Zîr 141.>
F1012.3S, The long dispute. Type: cf. 1654.

Ref.: DOTTI 899.>
F1012.31S, Long tribunal: lasts for many years (centuries, millennia, aeons of time). Type: 613B2S.

Link: [A0169.1, Judge and tribunal of the gods. [Ennead]].

Ref.: Simpson 111 122/(eighty years); DOTTI 348 349.>
F1012.5S, The long celebration (festivity).>

F1012.51S, Celebration lasts for forty days and forty nights.

Link: [P0681.0.1$, Mourning for a certain required period]. [F0961.0.3.2.1.1S, Sun weeps forty days mourning murder of John the Baptist (Yaḥyâ)]. [P0965, Celebration of a wedding]. [T0136.0.1$, Wedding celebration (festivity)].

Ref.: MITON; TAWT 127 no. 9 239 no. 29 271 no. 33-1.

F1013S, Sudden temporary changes in physical surroundings (atmosphere, ground, buildings, etc.) as indicators of change in a situation.

Link: [D0909S, Magic thunder, lightning, and rain accompany arrival of supernatural (meteorological) husband (lover)]. [F0962, Extraordinary precipitation (rain, snow, etc.)]. [H0046, Cannibal recognized by cloud of dust raised]. [P0469.1S, Publication of news].

Ref.: DOTTI 116 156 206 215 367 660 662.>
F1013.1S, Sudden cloud of dust (dust-storm). Type: 310, 313, 327, 550, 676, 954, 955.

Link: [F0960.0.1S, Mourning for a certain required period]. [F0961.0.3.2.1.1S, Sun weeps forty days mourning murder of John the Baptist (Yaḥyâ)]. [P0965, Celebration of a wedding]. [T0136.0.1S, Wedding celebration (festivity)].

Ref.: Maspero 102 no. 5; DOTTI 122 215 311; Shamy (el-) Egypt 61 no. 8/(ogre)].

F1013.12S, Cloud of dust indicates arrival of horsemen (army). Ref.: MITON.>
F1013.2S, Sudden quivering (trembling, shaking) of surroundings.>
F1013.21S, Sudden quivering of ground indicates arrival of supernatural creature (giant, ogre, etc.). Type: 312, 433A, cf. 552C.>

Link: [F0411.1, Demon travels in whirlwind]. [F0401.0.1.1S, Spirits are ethereal]. [F0559.9.1.2S, Whirlwind is "afrit's fart"]. [P0790.2.1S, Certain clothes worn as signs of anger].

Ref.: DOTTI 116 128 156 220 235 311 367 659 660 662/{lit.}; MITON; Shamy (el-) Egypt 61 no. 8/(ogre)].

F1013.12S, Cloud of dust indicates arrival of horsemen (army). Ref.: MITON.>
F1015S, Extraordinary occurrences connected with shoes. Type: 946ES.

Ref.: DOTTI 649.>
F1015.11.1, The Danced-out shoes. Type: 306.

Ref.: DOTTI 115.>
F1015.2, Wearing shoes when crossing river.>
F1015.3, Bill of sale written on man’s sandal.

Link: [K1872.3.1S, Secret letter written (tattooed) on person’s scalp: hair conceals it].

Ref.: DOTTI 258 260 649.>
F1015.5S, Patched shoes (slippers) so heavy that they cause much (accidental) damage when disposed of. Type: 946ES.
Link: |N0211.2, Unavailing attempts to get rid of [old] slippers; they always return ([i.e., returned]). |P0760.5$, Owner's rights and obligations.
Ref.: DOTTI 649.>
F1021, Extraordinary flights through air.
Link: |F0889.3$, Marvelous flying machine.>
F1021.1, Flight on artificial wings. Type: 575.
Ref.: Chauvin V 231 no. 130.>
F1021.2, Extraordinary effects of high flight.
F1021.2.1, Flight so high that sun melts glue of artificial wings.
Ref.: Tha'labi 173; Damiri II 182-3: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; DOTTI 29 37 86 240 446/[lit., Plst]; MITON; Shamy (el-) Egypt 38 40-41 no. 6; Talhān, I 45-48.>
F1021.2.4$, Flight so high that voices of angels in heavens are heard.
Ref.: MITON.>
F1022, Extraordinary descent into ocean.
F1022.1, Descent into ocean in glass box.
Link: |D1388, Magic object protects from drowning. |F0889.5$, Marvelous machine allows living under water (submarine).
Ref.: Tha'labi 169, cf. CHAUVIN VIII 165 no. 179/(drowned).>
F1023, Creation of a person by cooperation of skillful men. Type: 945.
Link: |H0621.3$, Girl constructs a man that becomes alive: to whom does he belong?. |Z0016.1, Four brothers [(companions)] construct a woman. Whose is she?.
Ref.: DOTTI 647.>
F1034, Person concealed in another's body.
Link: |F0969.8.2$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (al-barzakh), or the like).>
F1034.2, Magician carries mistress in his body. She in turn has paramour in hers. Type: 1426.
Ref.: DOTTI 802; MITON.>
F1034.2.1, Ascetic carries woman in his hair, but she has two lovers in her cloak and outwits him. Type: 1426.
Ref.: DOTTI 802.>
F1034.2.2$, Man (ascetic, magician) carries woman in a cavity in his staff.
Link: |K1872.8.2$, Money hidden in a stick (cane, staff) which is carried around.>
F1034.3, Parts of body as hiding place. Type: 1426.
Ref.: DOTTI 802.>
F1034.3.1, Man hides sister in wound in his thigh to protect her. Type: cf. 1426.
Link: |K1872.8.3$, Valuables (jewels, money, document) hidden in underwear worn--(e.g., underpants, brazier, trousers' belt, or the like).>
Ref.: DOTTI 802.>
F1034.5, Other parts of a person's body as hiding place.>
F1034.5.2S, Object concealed in person's stomach.
Link: |F1035.6.1S, Object concealed in mouth. K0501.3.1S, Document chewed (swallowed) so as to destroy evidence of crime.>
F1034.5.2.1S, Magic formula swallowed so as to protect (hide) it.
Link: |D1735.5S, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew.
Ref.: Maspero 165 no. 8 n. 2.>
F1035.6S, Body orifice as hiding place.
Link: |A2236.2.1.1S, Viper smuggles devil into paradise in her mouth: she is cursed. |Z0186.9S, Symbolism: ring--body orifice.>
F1035.6.1S, Object concealed in mouth. Type: 560.
Link: |F1034.5.2S, Object concealed in person's stomach. K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring. |T0604.1.3.1S, Mother swallows her young so as to keep them safe in her belly (mouth).
Ref.: DOTTI 314.>
F1035.6.2S, Object hidden in eye.>
F1035.6.2.1S, Girl would conceal her sweetheart in her 'own eye (under eyelid)' and cover him with kohl (formulaic).
Link: |Z0063.2.4.1S, Lover to beloved: "I'm the eye, you're the pupil"--inseparable. (Typically said by female). |Z0066.1S, To
be 'in (on) one's eyes'—endearment. [Z0139.9.4.1S, "Kohl-applicator (-needle) in kohl-pot" (al-mirwad fi al-
'makglah/mikglah) = full sexual intercourse.

Ref.: MITON.

F1035.6.3S, Object hidden in anus.
F1035.6.4S, Object hidden in vagina.
F1035.7S, Object concealed in hair.

Ref.: MITON.

F1035.7.1S, Object concealed under head dress (turban, hat, fez.)
F1035.9S, Object concealed in other private parts of body—miscellaneous.
F1035.9.1S, Object concealed in underwear.

Link: [K1872.8.3$, Valuables (jewels, money, document) hidden in underwear worn—(e.g., underpants, brazier, trousers' belt, or the like).

Ref.: MITON.

F1036, Hand from heaven writes on wall. Type: 947B.

Ref.: DOTTI 651.

F1036.1S, Dead man's blood forms supernatural message (from God). Type: 947BS.

Link: [E0780.3S (formerly, E0079.2S), Vital drop of blood (speaks, warns). [V0151.2S, Sacred writing appears mystically. (Usually message from God).

Ref.: DOTTI 651/[Egy, Plst].

F1038, Person without shadow.

Link: [G0302.4.4, Demons cast no shadow.

F1039S, Frightful event(s) or experience(s). Type: 326, cf. 20C, 72DS, 157, 921NS, 1321B.

Link: [Q0082, Reward for fearlessness. Reward given by devil or ghost.

Ref.: DOTTI 6 32 64 155 598 736; MITON.

F1039.1S, Fright from sight of death (corpse). Type: 332.

Link: [T0351.3S, Corpse of chastity (continence): human corpse placed in sight of couple(s) induces abstention from coition.
 [Z0111, Death personified.

Ref.: DOTTI 176; MITON.

F1039.1.1S, Fright from sight of mutilated corpse.

Link: [S0160, Mutilations.

F1039.2S, Fright from encounter with supernatural being (demon, ghost, angel, etc.).

Link: [H1430, Fearless traffic with ghosts. [H1445S, Fearless youth (hero) frightened by a harmless experience (event).

F1039.3S, Fright from dream.

Link: [D1819.7, Man is able to tell king dream which king himself does not remember. [H1217.3S, Quest for a forgotten dream (vision).

Ref.: Damîrî I 218-20; Hujelân 131-32 no. 20-2.

F1040S, Aversion: dislike with impulse to turn away. Type: 1366S.

 [V0061.11, Aversion to burial in "strange city". [W0022.3.1S, Aversion to estrangement from homeland (ghurbah, strangerhood, exile-like).

Ref.: DOTTI 767; MITON.

F1040.1S, Aversion to certain objects.

Ref.: DOTTI 402 768/[lit.].

F1040.1.1S, Aversion to certain food.

Ref.: DOTTI 402 768/[lit.].

F1040.1.2S, Aversion to objects associated with death (of loved-one).

Link: [P0681.1.1.4S, Mourning: destruction of property (furniture broken, animal killed, etc.).

F1040.1.2.1S, Sister averse to entering home of deceased brother: ("was all mine", now has become "she-enemy's home").

Link: [P0264.1.5S, Bad relations between wife and husband's sister.

F1040.4S, Aversion to certain creatures (animals, birds, etc.).

F1040.7S, Aversion to certain acts.

F1040.7.1S, Aversion to sexual intercourse (coition). Type: 706, 712.
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F1041. Extraordinary physical reactions of persons.

F1041.0.1, Neophyte [(apprentice)] shows no reaction when saint's staff pierces his foot.

Ref.: |A0761.3, Stars as transformed lovers.

Ref.: |A0761.3, Stars as transformed lovers.

Ref.: Kisâ'î 78-79/(Thackston 84-85 no. 36-1/cf.) : Shamy (el-) "Arab Mythology" no. 72; Ibshîhî 275/(dove) 537; Boqarî 207-08/cf.(shock); DOTTI 534 675; MITON; Shamy (el-) "Eg. Balladry": "Sa’d and Farag-Illâh" no. 23.

F1041.1.2, Lover dies beside dying sweetheart. Type: 970, 971S, 885A.

Ref.: Damîrî I 71; Ibshîhî 540-41; Basset Mille II 23 no. 12; DOTTI 534 673 674/(lit.); MITON; Shamy (el-) "Eg. Balladry": "Sa’d and Farag-Illâh" no. 23.

F1041.1.3, Death from sorrow or chagrin. Type: cf. 872A2S.

Ref.: Ibshîhî 540-41; DOTTI 194 493 507 601 676 684 716/(Egy, Jrd, lit.); Hujeîlân 109-10 no. 9-2; MITON; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhtâr" no. 11, "Maḥrûs and Mabrûkah" no. 16.

F1041.1.5, Death from excessive joy.

Ref.: Ibshîhî 540-41; DOTTI 194 493 507 601 675 676 684 716/(Egy, Jrd, lit.); Hujeîlân 109-10 no. 9-2; MITON; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhtâr" no. 11, "Maḥrûs and Mabrûkah" no. 16.

F1041.1.9, Death from jealousy.

Ref.: Z0148.4.1$, Yellow as color of jealousy.

Ref.: |Z0148.4.1$, Yellow as color of jealousy.

Ref.: |Z0148.4.1$, Yellow as color of jealousy.

Ref.: DOTTI 465 466 948/(Alg); Mazighi (al-) 103; -Qishâţ (al-) 27-30.

F1041.1.5, Death from joy. Extraordinary physical reactions to excessive joy.

Ref.: |F0234.2.1S, Daughter(s) die(s) soon after father's death. (P)0253.9, Woman dies of sorrow for death of brother. (F)0081, Death from love.

Ref.: Ibshîhî 540-41; DOTTI 194 493 507 601 675 676 684 716/(Egy, Jrd, lit.); Hujeîlân 109-10 no. 9-2; MITON; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhtâr" no. 11, "Maḥrûs and Mabrûkah" no. 16.

F1041.1.3.1S, Death upon hearing of another's grief (sorrow). Type: 844AS.

Ref.: DOTTI 273 289 303 307 379 484/(Alg, Egy, lit., Omn); MITON.

F1041.1.9S, Suicide from jealousy or envy.

Ref.: |F0141.2.2$, Architect commits suicide when he discovers that his pupil has surpassed him in skill. (F)0183.1.2S, Brother pleased with his brother's failure.

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Ref.: |F0141.2.2$, Architect commits suicide when he discovers that his pupil has surpassed him in skill. (F)0183.1.2S, Brother pleased with his brother's failure.

Ref.: |S0110.0.1.1S, Suicide due to hopelessness (failure, disappointment, etc.). (W)0181.2.2, Architect commits suicide when he discovers that his pupil has surpassed him in skill.

F1041.1.9.1S, Jealous (envious) sibling commits suicide.

Ref.: |S0110.0.1.1S, Suicide due to hopelessness (failure, disappointment, etc.).

Ref.: |S0110.0.1.1S, Suicide due to hopelessness (failure, disappointment, etc.).

Ref.: |S0110.0.1.1S, Suicide due to hopelessness (failure, disappointment, etc.).

Ref.: W0183.1.2S, Brother pleased with his brother's failure.

Ref.: DOTTI 103 585/(Alg, Omn).

F1041.1.10, Death (illness) from envy. Type: cf. 980*/613A1S, 1331.

Ref.: W0195.0.3S, Envy kills the envious with his own hate of the envious.

Ref.: MITON; Thâ’l labî 65/cf.; Ibshîhî 285-86.

F1041.1.11, Death from fear. Type: cf. 326.

Ref.: |F0141.1.12, Death from horror. (F)0141.17, Extraordinary result of fear. (N)0384.14S, Death (madness) from awe at sight of supernatural being (deity). (W)0258S, Fear of death. (V)0462.2.3, Death from ascetic devotions. (W)0121.8, Illness from fear.
Ref.: Ions 59/(fright); Ibn-\textsuperscript{c} Aaśim no. 186; Ibshīhī 506/cf.; \textit{DOTTI} 155 760 815/\{lit.\}.

\textbf{F1041.1.11.2}, Death from fear of demons.

Ref.: \textit{Maspero} 179 no. 10.

\textbf{F1041.1.11.3}, Suicide from fright of evil prophecy. Type: 930B.

Link: \textit{F1041.1.9.1}, Suicide from jealousy or envy.

Ref.: \textit{DOTTI} 624; Littmann 93-94 no. 74/cf.; \textit{Ibshīhī} 506/cf.; \textit{DOTTI} 760 815/{lit.}.

\textbf{F1041.1.11.2.1}, Paralysis from fear of spirits (demons).

Ref.: Maspero 179 no. 10.

\textbf{F1041.1.12}, Death from horror.


Ref.: Ions 59/(fright); \textit{DOTTI} 81/{Egy}; Shawqî 275 [no. 12]/(fright).


Ref.: \textit{Jāhîz} I 172-73; \textit{DOTTI} 289 303 307 515 530 608 675/{Egy, Jrd, Sdn}.

\textbf{F1041.1.13.3}, Girl dies of Cār/khizy (excessive shame, dishonor, disgrace) at being discovered in man's room. Type: 885A.

Ref.: P0788.15, Excessive shame (dishonor, disgrace: Cār, khizy) from violation of mores.

Ref.: \textit{DOTTI} 534; \textit{RAFE} 298 n. 5; \textit{Shamy} (el-) "Eg. Balladry": "SaCd and Farag-Illâh" no. 23.

\textbf{F1041.1.13.4}, Girl (woman) dies of shame at becoming illegitimately pregnant. Type: 872A2$.

Link: \textit{T0059.3}, Accidental impregnation. (Unwanted, premarital, or out of wedlock pregnancy). \textit{T0640}, Illegitimate children.

Ref.: \textit{DOTTI} 493.


Link: \textit{F0564.0.15}, Insomnia (as an illness). \textit{J1081}, Preciousness of untroubled sleep \{i.e.: untroubled mind, conscience\}. \textit{J2286}, Absurd theories about the body and illness. \textit{S0191}, Driving insane by keeping awake. \textit{Q0415.8}, Heretic preaching against God's creation worried to death by fly \{insect\}. \textit{Z0194.9.8.45}, Mosquito (gnat)--insignificance.

Ref.: \textit{Tha Clabî} 57; \textit{Basset Mille} III 46 no. 32; \textit{Burton} III 267 n; \textit{DOTTI} 178 285 310 436 584/{Egy, Mrc, Tns}; \textit{Hanauer} 27; \textit{Sayce Folk-Lore} XI:4 378; \textit{T. M. al-Tâyyib et al. al-Manâsîr} 25; \textit{Abd-al-\textsuperscript{c}Hâkim Al-\textsuperscript{c}Hikâyah} 230-3.$


Ref.: B0779, Deadly insects ('bugs'): infectious, poisonous. \textit{J2117.2.15}, Hitting head (violently) as remedy for headache--(thought to kill insect inside head causing pain).

Ref.: \textit{Tha Clabî} 188; Damîrî I 129.

\textbf{F1041.1.155}, Death from anger (frustration).

Link: \textit{F0961.1.1}, Animal bursts from anger. \textit{F1041.16.8.15}, Person bursts from anger (frustration, humiliation).

Ref.: \textit{DOTTI} 36 51 55 164 508 675 704/{Irq, Jrd, Plst}; \textit{Zîr} 43/cf.(near-death).

\textbf{F1041.2}, Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love.

Link: \textit{A0526.6}, Culture-hero, when angry, subject to contortions. \textit{F1041.1.5}, Death from excessive joy. \textit{F1041.11.5}, Fainting away from joy (happiness). \textit{F1041.25s}, Uncontrollable physical reactions to excessive joy. \textit{X0252.0.1.15}, Barber uses horror stories (horripilation) for easier hair cutting.

Ref.: \textit{Maspero} 265 no. 18; \textit{Boqarî} 92; \textit{MITON}.

\textbf{F1041.3}, Person goes blind from overweeping [excessive weeping]. Type: 310.

Ref.: \textit{F1051}, Prodigious weeping. Usually by saint.

Ref.: \textit{Tha Clabî} 81; \textit{DOTTI} 116.

\textbf{F1041.5}, Poison of hydra corrodes the skin.

Ref.: \textit{B0015.1.2.8.1}, Hydra: nine-headed monster. \textit{F0879.25}, Poison so potent that it causes body to disintegrate.

\textbf{F1041.7}, Hair turns gray from terror.

Ref.: \textit{Chauvin} VII 112 no. 379 bis n. 1.

\textbf{F1041.8}, Extraordinary madness.

Link: \textit{C0949.1.15}, Insanity (death) from consuming tabu substance. \textit{Q0555}, Madness as punishment.

Ref.: \textit{F1041.8.1}, Madness from seeing beautiful woman. Type: 880A$.

Ref.: \textit{F1041.8.2.15}, Grief (chagrin, obsession) from seeing an unattainable beauty (woman).

Ref.: \textit{DOTTI} 515, \textit{MITON}; \textit{TAWT} 388 n. 510/{Sdn}; \textit{A. al-Tâyyib Al-\textsuperscript{c}Hâjî} 117 no. 14 (death); \textit{T. M. al-Tâyyib al-Humrân} 38 (fainting).
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F1041.8.1.0.1S, War waged to procure beautiful woman. Type: 516H$; 880A$.
Link: |P0550.1.0.5.1$, War waged so as to keep army in good form. |R0010.1.3$, Bride abducted--(usually on wedding night or during bridal procession). |T0011.1.1$, Beauty of woman reported to king causes quest for her as his bride.
Ref.: DOTTI 283 499 515/{lit.}; MITON; TAWT 388 n. 510/{Sdn.}.

F1041.8.1.2S, Woman so beautiful that whoever sees her becomes sick from love (or dies). Type: cf. 880A$.
Link: |P0550.1.0.5.1$, War waged so as to keep army in good form. |R0010.1.3$, Bride abducted--(usually on wedding night or during bridal procession). |T0011.1.1$, Beauty of woman reported to king causes quest for her as his bride.
Ref.: DOTTI 515; MITON.

F1041.8.2, Madness from grief. Type: 971CS.
Ref.: Damîrî I 71; DOTTI 551 646 677/{lit.}; Khoali (el-) 334-40; RAFE 304 n. 39; TAWT 450 no. 43/{Egy}.

F1041.8.2.1S, Grief (chagrin, obsession) from seeing an unattainable beauty (woman). Type: 880A$, cf. 971BS.
Ref.: DOTTI 515 676; MITON.

F1041.8.4, Madness from thirst.
Link: |C0949.1.1.1$, Insanity (death) from drinking urine. |F0969.7.3$, Death from thirst.
Ref.: Damîrî I 224/cf./(hallucination); MITON.

F1041.8.5, Madness from overeating.
Link: |F0496.0.1$, Gluttony as an illness.

F1041.8.10, Madness (rage) from hearing about brother's death.
Link: |N0384.0.2S, Insanity (loss of senses) due to calamity or fright. |P0253.9.1$, Sister becomes insane due to death of brother. [The Khansâ' Syndrome].
Ref.: Zîr 64.

F1041.8.12S, Madness from shame (disgrace).
Link: |Q0355.5S, Madness as punishment for homosexuality.
Ref.: Nabhdâni (el-) II 387.

F1041.8.13S, Madness from infatuation with oneself (narcissism).
Link: |C0003.3.1$, Near-tabu: looking too long in mirror. |N0339. 10, Youth gazing at own image reflected in water falls and drowns. |W0180$, Selfishness.
Ref.: DOTTI 421 588/{Syr}.

F1041.8.14S, Madness from gazing at heavenly body (sky).
Link: |A0111.1.0.1$, Motherhood among gods; @Q0211.2, Matricide punished; @S00012, Cruel Mother; S0024$, Matricide.

F1041.9, Extraordinary illness. Type: 750J$.
Link: |D2064, Magic sickness. |Q0551.6.2.1S, Supernatural (magic) sickness as punishment for blasphemous act (e.g., disrespecting deity, temple, or the like).
Ref.: Thâlî tabî 91-92.

F1041.9.0.1S, Illness of heart (soul, spirit): melancholiness, depression, sadness, etc.
Ref.: A2990S, Origin of jinn: generated by hallucination caused by sensory deprivation. |F0380.1.1S, Melancholiness (depression, sadness, loneliness) renders person vulnerable to jinn's malice. |F0956, Extraordinary diagnosis.
Ref.: Maspero 155 no. 8 n. 2; RAFE 88 239/cf.; Taymûr no. 204/cf.

F1041.9.0.1.1S, Melancholony person finds no place for herself among the happy.
Ref.: N0250, Persistent bad luck.
F. Marvels

Ref.: Amin 436/(var.) 436; Taymûr no. 948.

F1041.9.1, Going to bed for sorrow.
Ref.: Maspero 155 no. 8 n. 1/cf.; DOTTI 125 181 226 537/{Alg}.

F1041.9.1.4S, Man (husband, king) becomes ill from wife's infidelity. Type: 1426, cf. 449, 1511.
Ref.: DOTTI 219 802 817; MITON.

F1041.9.2, Illness from keeping a secret. Type: 314, 782.
Ref.: DOTTI 134 442.

F1041.9.2.2S, Loss of appetite and skin-color from keeping secret (person becomes thin, pale, yellow, etc.). Type: 1426, cf. 449, 1511.
Ref.: DOTTI 219 802 817; MITON.

F1041.9.2.2.1S, Illness from extreme concern (anxiety): leads to loss of appetite, sleep and, eventually, to death. Type: 971A.$
Ref.: Ibshîhî 506.

F1041.9.3, Illness from shame of enemy's scorn [(shamâtâh)].
Ref.: J0885, Clever person's defeat pleases inferior. [shamâtâh].

F1041.9.4S, Extraordinary physical symptoms of illness. Type: 750J.$
Ref.: D1515.5, Remedy for mad dog bite.

F1041.9.4.1S, Extraordinary loss of weight (weakness, thinness) from illness.
Ref.: Z0084.2.2.1S, Insult: thinness.

F1041.9.4.1.1S, Yellowness of skin from illness.
Ref.: K1996.2$, Feigning illness by shamming physical symptoms: saffron dye on face to simulate 'yellowness' (paleness) of death. Z0148.4S, Yellow as color of sickness (death).
Ref.: MITON.

F1041.9.4.2S, Illness: extraordinary sores (skin).

F1041.9.4.2.1S, Maggots in skin sores. Type: 750J.$
Ref.: Z0112.0.1S, Physical accompaniments of sickness (disease, illness) personified (e.g. wounds, abscesses, maggots, etc.).
Ref.: DOTTI 411; Shamy (el-) Around the World 152, 154; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

F1041.9.4.3S, Excruciating pain (from illness). Type: 816A$, cf. 750J.$
Ref.: G0303.9.13.1S, Growth (viper-head) induced by devil to grow on a person's body eats into his flesh and causes excruciating pain.
Ref.: Budge/Romances 113 no. A-06; DOTTI 411 449.

F1041.9.4.4S, Fainting away from pain (illness, weakness, etc.).
Ref.: F0628.4.9.1S, Striking with mighty force: arm raised till white of armpit shows.
Ref.: H1547.0.1S, Contestant experiences effects of extreme pain before contest in pain-enduring begins (e.g., breaks wind, faints, or the like).
Ref.: DOTTI 941 942/{Egy}.

F1041.9.4.5S, Extraordinary physical reaction to (physical) pain.
Ref.: J0020.1S, Memory of painful experience causes animal to flee (feel pain).
J2198.1S, Anticipatory pain.
Ref.: J0020.1S, Memory of painful experience causes animal to flee (feel pain).

F1041.9.4.5.1S, Person breaks wind from pain. Type: cf. 1874A.$
Ref.: J0020.1S, Memory of painful experience causes animal to flee (feel pain).
J2198.1S, Anticipatory pain.
Ref.: F0628.4.9.1S, Striking with mighty force: arm raised till white of armpit shows.
Ref.: J0112.0.1S, Physical accompaniments of sickness (disease, illness) personified (e.g. wounds, abscesses, maggots, etc.).
Ref.: DOTTI 411; Shamy (el-) Around the World 152, 154; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.
Ref.: Yâfi)î (al-) 36.

F1041.9.5S, Homosexuality as an illness.
Ref.: T0460, Sexual perversions.
Ref.: Azraqî (al-) 116.

F1041.9.7S, Illness from idleness.
Ref.: J0702, Necessity of work. J0208S, Inability to know one's own location (where one is).
Ref.: J0020.1S, Memory of painful experience causes animal to flee (feel pain).
J2198.1S, Anticipatory pain.

F1041.9.7.1S, Retired person becomes ill (unhealthy) from lack of activity.
F1041.9.8.$ Illness from obesity (fatness).

Ref.: MITON.

F1041.9.8.1$, Illness from obesity (fatness).

Ref.: MITON.

F1041.9.9$, Illness from shock (horror, fright, etc.). (Hysteria).

Ref.: Boqarî 29/(vomiting).

F1041.9.9.1$, Dumbness from horror. Type: cf. 886A$, 894.

Ref.: Maspero 102 no. 5 n. 2; DOTTI 50 501 536 537 545/{Alg}; TAWT 414 no. 1-1.

F1041.9.9.2$, Paralysis from shock (chagrin, sorrow).

Ref.: MITON.

F1041.9.10$, Illness from exposure to plant or animal (flowers, pollen, animal's hair, etc.): hay-fever, allergy.

Ref.: 1 (al-) 92.

F1041.11, Laughing and crying at the same time ([ ]).

Ref.: MITON.

F1041.11.1, Laughter from chagrin.

Ref.: MITON; Taymûr nos. 595 1751 2976/(after al-Mutanabbî)/cf.

F1041.11.1.1$, 'A worst affliction [may] cause one to laugh'.

Ref.: Taymûr 2976/(after al-Mutanabbî).

F1041.11.3$, Weeping from happiness ('tears of joy').

Ref.: Ions 42; Simpson 320; MITON.

F1041.11.5$, Fainting away from joy (happiness).

Ref.: Chauvin V 261 no. 154.

F1041.15, Inordinate longing.

Ref.: MITON.

F1041.15.1$, Addiction as an illness. Adverse effects of excessive consumption of commodity or service (e.g., food, drink, drug, or sex, entertainment, etc.).

Ref.: MITON.

Link: |J0702.0.2$, A craft in hand gives longevity. |P0016.1.5$, Ruler not expected to live long after abdication.

Ref.: MITON.

F1041.9.8.$ Illness (dulness) from fullness (of stomach).

Ref.: MITON.

F1041.9.8.1$, Illness (dulness) from fullness (of stomach).

Ref.: MITON.

Link: |J1410, Repartee concerning fatness. |Z0084.2.2.2$, Insult: fatness.

Ref.: Jâhiz V 208.

F1041.9.8.1.1$, Sterility (barrenness) from obesity (fatness).

Ref.: MITON.

F1041.9.8.1.2$, Immobility from obesity (fatness).

Ref.: MITON.

F1041.9.9$, Illness from shock (horror, fright, etc.).

Ref.: Boqarî 29/(vomiting).

F1041.9.9.1$, Dumbness from horror. Type: cf. 886A$, 894.

Ref.: Maspero 102 no. 5 n. 2; DOTTI 50 501 536 537 545/{Alg}; TAWT 414 no. 1-1.

F1041.9.9.2$, Paralysis from shock (chagrin, sorrow).

Ref.: MITON.

F1041.9.10$, Illness from exposure to plant or animal (flowers, pollen, animal's hair, etc.): hay-fever, allergy.

Ref.: 1 (al-) 92.

F1041.11, Laughing and crying at the same time ([ ]).

Ref.: MITON.

F1041.11.1, Laughter from chagrin.

Ref.: MITON; Taymûr nos. 595 1751 2976/(after al-Mutanabbî)/cf.

F1041.11.1.1$, 'A worst affliction [may] cause one to laugh'.

Ref.: Taymûr 2976/(after al-Mutanabbî).

F1041.11.3$, Weeping from happiness ('tears of joy').

Ref.: Ions 42; Simpson 320; MITON.

F1041.11.5$, Fainting away from joy (happiness).

Ref.: Chauvin V 261 no. 154.

F1041.15, Inordinate longing.

Ref.: MITON.

F1041.15.1$, Addiction as an illness. Adverse effects of excessive consumption of commodity or service (e.g., food, drink, drug, or sex, entertainment, etc.).

Ref.: MITON.

Link: |J0702.0.2$, A craft in hand gives longevity. |P0016.1.5$, Ruler not expected to live long after abdication.

Ref.: MITON.

F1041.9.8.$ Illness (dulness) from fullness (of stomach).

Ref.: MITON.

F1041.9.8.1$, Illness (dulness) from fullness (of stomach).

Ref.: MITON.

Link: |J1410, Repartee concerning fatness. |Z0084.2.2.2$, Insult: fatness.

Ref.: Jâhiz V 208.

F1041.9.8.1.1$, Sterility (barrenness) from obesity (fatness).

Ref.: MITON.

F1041.9.8.1.2$, Immobility from obesity (fatness).

Ref.: MITON.

F1041.9.9$, Illness from shock (horror, fright, etc.). (Hysteria).

Ref.: Boqarî 29/(vomiting).

F1041.9.9.1$, Dumbness from horror. Type: cf. 886A$, 894.

Ref.: Maspero 102 no. 5 n. 2; DOTTI 50 501 536 537 545/{Alg}; TAWT 414 no. 1-1.

F1041.9.9.2$, Paralysis from shock (chagrin, sorrow).

Ref.: MITON.

F1041.9.10$, Illness from exposure to plant or animal (flowers, pollen, animal's hair, etc.): hay-fever, allergy.

Ref.: 1 (al-) 92.

F1041.11, Laughing and crying at the same time ([ ]).

Ref.: MITON.

F1041.11.1, Laughter from chagrin.

Ref.: MITON; Taymûr nos. 595 1751 2976/(after al-Mutanabbî)/cf.

F1041.11.1.1$, 'A worst affliction [may] cause one to laugh'.

Ref.: Taymûr 2976/(after al-Mutanabbî).

F1041.11.3$, Weeping from happiness ('tears of joy').

Ref.: Ions 42; Simpson 320; MITON.

F1041.11.5$, Fainting away from joy (happiness).

Ref.: Chauvin V 261 no. 154.

F1041.15, Inordinate longing.

Ref.: MITON.

F1041.15.1$, Addiction as an illness. Adverse effects of excessive consumption of commodity or service (e.g., food, drink, drug, or sex, entertainment, etc.).

Ref.: MITON.

Link: |J0702.0.2$, A craft in hand gives longevity. |P0016.1.5$, Ruler not expected to live long after abdication.

Ref.: MITON.

F1041.9.8.$ Illness (dulness) from fullness (of stomach).

Ref.: MITON.

F1041.9.8.1$, Illness (dulness) from fullness (of stomach).

Ref.: MITON.

Link: |J1410, Repartee concerning fatness. |Z0084.2.2.2$, Insult: fatness.

Ref.: Jâhiz V 208.

F1041.9.8.1.1$, Sterility (barrenness) from obesity (fatness).

Ref.: MITON.

F1041.9.8.1.2$, Immobility from obesity (fatness).

Ref.: MITON.

F1041.9.9$, Illness from shock (horror, fright, etc.). (Hysteria).

Ref.: Boqarî 29/(vomiting).

F1041.9.9.1$, Dumbness from horror. Type: cf. 886A$, 894.

Ref.: Maspero 102 no. 5 n. 2; DOTTI 50 501 536 537 545/{Alg}; TAWT 414 no. 1-1.

F1041.9.9.2$, Paralysis from shock (chagrin, sorrow).

Ref.: MITON.

F1041.9.10$, Illness from exposure to plant or animal (flowers, pollen, animal's hair, etc.): hay-fever, allergy.

Ref.: 1 (al-) 92.

F1041.11, Laughing and crying at the same time ([ ]).

Ref.: MITON.

F1041.11.1, Laughter from chagrin.

Ref.: MITON; Taymûr nos. 595 1751 2976/(after al-Mutanabbî)/cf.

F1041.11.1.1$, 'A worst affliction [may] cause one to laugh'.

Ref.: Taymûr 2976/(after al-Mutanabbî).

F1041.11.3$, Weeping from happiness ('tears of joy').

Ref.: Ions 42; Simpson 320; MITON.

F1041.11.5$, Fainting away from joy (happiness).

Ref.: Chauvin V 261 no. 154.

F1041.15, Inordinate longing.

Ref.: MITON.

F1041.15.1$, Addiction as an illness. Adverse effects of excessive consumption of commodity or service (e.g., food, drink, drug, or sex, entertainment, etc.).

Ref.: MITON.

Link: |J0702.0.2$, A craft in hand gives longevity. |P0016.1.5$, Ruler not expected to live long after abdication.

Ref.: MITON.
|0196.1$, Disgraceful act(s) by drunkards. |0450.0.2.1$, Illicit sexual pleasure: a costly addiction. |0468$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |0469$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |0112.1$, Need establishes (generates) dependence (on person, substance, certain treatment, etc.).

Ref.: MITON.

F1041.15.3S, Inordinate physical reaction to longing for certain food.

F1041.15.3.1S, Loss of control over joints (movements) at smelling (cooked) flesh.

Link: [0084, Fee-fi-fo-fum. Cannibal returning home smells human flesh. J1345.0.2.1S, The longing for eating meat (flesh). (U)0101.0.2S, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse). U0310.1.1S, Hunger as overpowering need (drive, motivation).]

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.-

F1041.16, Extraordinary physical reaction to anger.

Link: [F0950.2, Extreme anger as cure for sickness.]

F1041.16.0.1S, 'Anger-vein' (in temple or between eyes) throbs when man is angered.

Link: [W0256.8.2.5S, Man with 'Hashemite Vein' (in temple--like Imam Ali's) is temperamental, but good-hearted.]

Ref.: MITON.

F1041.16.0.2S, Anger is brother of insanity.

Ref.: Taymûr no. 2060.-

F1041.16.1, Man spits fire when enraged.

F1041.16.1.1S, Man's eyes flash sparks when enraged.

Link: [F0541.1.1.1S, Eyes emit sparks.

Ref.: Maspero 248 no. 17.-]

F1041.16.1.2S, Man's nostrils flash sparks when enraged.

Link: [B0080.9.1S, Fire-breathing mermen (when angry).]

Ref.: MITON; Damîrî I 222.-

F1041.16.2S, Man's nostrils drip blood due to anger.

Ref.: MITON.

F1041.16.3.3, Strength from anger enables man to tear opponent to bits.

F1041.16.5, Extraordinary bodily contortion as result of warrior's anger. (Cuchulain's battle-rage).

F1041.16.6, Extraordinary physical reactions of angry warriors in battle.

Ref.: Maspero 274 no. 19.-

F1041.16.8, Face and body turn black from anger.

F1041.16.8.1S, Person bursts from anger (frustration, humiliation).

Link: [F0981.1.2S, Cat bursts from anger. F1041.1.13, Death from shame.

Ref.: Alfi I 139/cf; DOTTI 709/[Pls]; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33; TAFT 421 no. 8.-]

F1041.17, Extraordinary result of fear.

Link: [F0950.5, Extreme fear (horror) as cure for sickness. F1041.1.11, Death from fear. H1199.2.3.2S, Task: curing obesity. Fear of death used as remedy. K1955.1, Sham physician cures people by threatening them with death. N0384.0.2S, Insanity (loss of senses) due to calamity or fright. U0246.3S, Person (animal) executed or tortured, a companion--who is watching--reacts physically (e.g., involuntarily breaks wind, urinates, faints away from fright). Z0063.3.3.6.2.1S, "To seem as if having done `it' ([urination, defecation]) on self". Z0084.3.1S, Insult: infantile (childish, still-in-diapers, etc.).

Ref.: Jâhi II 118; DOTTI 166; MITON; TAFT 434 no. 24.-]

F1041.17.1.1, Barrenness as result of fright.

F1041.17.3S, Fainting away from fear (horror). Type: 676A.

Link: [F1041.9.4.4S, Fainting away from pain (illness, weakness, etc.). V0462.2.3.1S, Ascetic dies (faunts) from awesomeness of holy thought (passage, image, etc.).

Ref.: Maspero 179 no. 10/cf; Kisaî 75/(Thackston 81-82 no. 35); Shamy (el-) "Arab Mythology" no. 70; Boqari 29; DOTTI 369; MITON; TAFT 415 no. 2.-]

F1041.17.4S, Involuntary defecation (urination) from fear. Type: 327HS.

Link: [F1041.9.4.5.1S, Person breaks wind from pain. P0783.5S, Bed-wetting ('messing-up'): disgraceful. U0246.3S, Person (animal) executed or tortured, a companion--who is watching--reacts physically (e.g., involuntarily breaks wind, urinates, faints away from fright). Z0063.3.3.6.2.1S, "To seem as if having done `it' ([urination, defecation]) on self". Z0084.3.1S, Insult: infantile (childish, still-in-diapers, etc.).

Ref.: Jâhi II 118; DOTTI 166; MITON; TAFT 434 no. 24.-]

F1041.17.4.1S, Diarrhea from fright.

Link: [W0121.8, Illness from fear.

Ref.: Thâlîbî 104 106.-]

F1041.17.4.2S, Letting wind (farting) from fright (or stress).

Ref.: Ibshîhî 463.-
F1041.21, Reactions to excessive grief. Type: 2031G$.
  Link: |A1372.12$, Why women gaze toward the sky with their hands placed on their heads. |P0681.1.1.2$, Mourning: physical manifestations.>

F1041.21.1.1, Tears of blood from excessive grief.>

F1041.21.6, Tearing hair and clothes from excessive grief.>

F1041.21.6.1, Wounding self because of excessive grief.>

F1041.21.6.2, Bird in great grief tears out feathers. Type: 898.

Ref.: |DOTTI 554.>

F1041.21.8$, Negative hallucination (inability to perceive) from shock or grief. Type: 971A$.

Ref.: |DOTTI 675.>

F1041.21.9$, Death from excessive grief.
  Link: |Ibshîhî 646/(deadens heart); Wehr 195 no. 7.>

F1041.21.9.1$, Death from shame (humiliation). Type: 885A, cf. 971A$.
  Link: |F1041.1.13, Death from shame.>

Ref.: |DOTTI 515 553/{Mrc}; MITON.>

F1041.25$, Uncontrollable physical reactions to excessive joy.
  Link: |F0689.1$, Ecstacy from immersion in music (song). |F1041.1.5, Death from excessive joy. |F1041.2, Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love. |V0462.8.0.3.1$, Epileptic ecstasy (convulsions).

Ref.: |Maspero 87-88 no. 4.>

F1042$, Mania: compulsion--uncontrollable (involuntary) behavior.
  Link: |C0600, Unique prohibition. |D0005.3.1$, Enchanted (bewitched) person involuntarily follows enchanter. |E0709.1S, Conflict between soul and body. |F0575.1.6.2.2$, Person cannot resist sex drive: must have intercourse without delay. |H1199.2.3.3$, Task: curing eating compulsion. (Hands tied, mouth sealed, or the like). |J11483, Self-incrimination due to tongue-slip (projection, compulsion to confess). |J1343.0.1S, Compulsion to eat (drink). |J1867, Man punishes offending part of his body. |N0001.0.1, Gambling caused by possession of men by evil demons. |Q0205$, Part of body involved in offense punished. |T0468S, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |T0469S, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |T0472.0.1S, Pedophilia. An adult's abnormal sexual desire for children. |W0187.0.1$, Insolence euphemistically designated (e.g., "to be long-tongued", "to having been drawn by own tongue [out of mother's womb]"); "to be disowned by own tongue", or the like). |Z0138.4.1$, Evil Eye acts independently of owner's will. |Z0359.1$, Moses is the only Adamite Eblis loved in spite of himself. Because God "cast His Love on him (Moses)".

Ref.: |Jâhîj V 566-67/(locusts); RAJE 34 n. 104, 207 n. 727; Schmidt-Kahle 42-47 no. 22; Shamy (el-) Egypt 123 269 no. 19.>

F1042.1$, Compulsion to steal. Type: 950, cf. 1525.
  Link: |J1285, Against his will. [Thief steals against his will, and to be executed against his will. Compulsion to steal, certainty of executing thief]. |K0300, Thefts and cheats--general. |K2055, Fox confesses sins but is immediately ready to steal again. |U0138, Habit of dishonesty (thievery) cannot be broken. |W0156.2$, Bragging: false self-aggrandizement (boasting). |W0157, Dishonesty.

Ref.: |DOTTI 655 820; MITON; Shamy (el-) Egypt 123 no. 19; Taymûr no. 1039/(gen.).>

F1042.2S, Compulsion to lie. Type: 1931A$.
  Link: |C0672, Compulsion to tell stories. |E0724.1.2.1$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's 'satab, nhâb ('follower'), etc. |F0889S, Extraordinary machine or instrument (non-magical). |T0057.3.1S, Lover expresses love for his beloved in poem (song): she renounces her love
for him for shaming her. \(\text{U}0080.1\), Craftsman (creator, artist) cannot bring himself to destroy own handiwork. \(\text{Z}0012.3.2\), Lingering (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.

Ref.: Boqarî 105-9/cf./\(\text{U}0080.1\)/(creativity vr. imitation).

F1043S, Reaction to sensory deprivation. Type: 904S.

Link: \(\text{A}2909S\), Origin of jinn: generated by hallucination caused by sensory deprivation. \(\text{U}0315.1\), Seeking a conversation (social interaction).

Ref.: \(\text{A}2909S\), Origin of jinn: generated by hallucination caused by sensory deprivation. \(\text{Z}0012.3.2\), Lingering (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.

Ref.: Boqarî 105-9/cf./\(\text{U}0080.1\)/(creativity vr. imitation).

F1043.1S, Affectionate touch preferred to menacing (affectionless) food (drink). (Harlow's Studies on Dependency in Monkeys).

Ref.: Amîn 434/(causes break-up of family); \(\text{DOTTI} 565\); \(\text{TAWT} 25\) n. 42.>

F1043.1.1S, For an infant: \(\text{sidr} \) \(\text{hidayin walâ tasqiyyit laban bi} \) \(\text{C} \) \(\text{aish layyin}\)/An affectionate chest is better than soft bread soaked with milk)/

Ref.: \(\text{HE-S: Aghûr} 1972.\)

F1043.1S, Hallucinatory experiences from sensory deprivation.

Link: \(\text{A}2909S\), Origin of jinn: generated by hallucination caused by sensory deprivation. \(\text{F}1046S\), Hallucination: false perception without adequate stimuli.

Ref.: \(\text{Jâhiz VI} 250 255\); \(\text{Damîrî I} 224/(thirst); \(\text{MITON}\); \(\text{RAFE} 89\) n. 296.>

F1045, Night spent in tree. Type: \(\text{312F}, 327, 613, 872A1\).

Ref.: \(\text{DOTTI} 127 156 344 347 492/(\text{Alg}); \text{TAWT} 448\) no. 40/(\text{Alg}).

F1046S, Hallucination: false perception without adequate stimuli. Type: cf. 681, 705BS, 953AS.

Link: \(\text{A}2909S\), Origin of jinn: generated by hallucination caused by sensory deprivation. \(\text{F}0950.0.15\), Hallucinatory drugs (hashish, opium, etc.) used as cures. \(\text{F1041.21.8}\), Negative hallucination (inability to perceive) from shock or grief. \(\text{F}1043.1S\), Hallucinatory experiences from sensory deprivation. \(\text{W}0209.2\), Lonesome person daydreams (hallucinates).

Ref.: \(\text{MITON}; \text{RAFE} 178\) n. 649.>

F1046.1S, Induced hallucinatory experience: the Tbubui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs. Type: 681, cf. 705BS, 953AS, 1469S.

Link: \(\text{F}0950.0.2S\), Hallucinatory drugs used to induce state of altered consciousness in exorcism rituals. \(\text{F}1068\), Realistic dream. \(\text{T}0024.9.1.2\), Lover hallucinates: sees image, hears voice or feels touch of absent beloved. \(\text{W}0209.2\), Lonesome person daydreams (hallucinates). \(\text{W}0210S\), Daydreaming. \(\text{X}0840S\), Humor concerning hallucinatory conceptualization (mental images, abstractions) induced by drug.

Ref.: \(\text{MITON}; \text{Damîrî II} 195/cf./\text{Khayta}'); \text{RAFE} 178\) n. 649.>

F1046.1S, Induced hallucinatory experience: the Tbubui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs. Type: 681, cf. 705BS, 953AS, 1469S.

Ref.: \(\text{R.L. Green} 96-98; \text{Maspero} 135-40\) no. 7-1; \text{Vinson} "Strictly Tabubue" 49-50/(abstract).

F1047, Anchor floats on water.

F1047.2S, Coin floats on water (miraculous). Type: 842C*.

Link: \(\text{P}0764.15\), Legitimately-earned property prospers (blessed).

Ref.: \(\text{DOTTI} 463.\)

F1051, Prodigious weeping. Usually by saint.

Link: \(\text{F}1041.3\), Person goes blind from overweeping [excessive weeping]. \(\text{Q}0520.0.3.15\), Penance: prostrating oneself and weeping until grass grows around head. \(\text{U}0245.0.1.1.1\), Contagious weeping: it causes all to weep as well. \(\text{V}0462.3\), Ascetic weeping.

Ref.: \(\text{MITON}; \text{Tha'labi} 157; \text{Tha'labi} 32 205-7\)/Shamy (el-) "Arab Mythology" nos. 28 108; \text{Ishihî} 156/(by prophet); \text{Burton} V 253/(Alexander weeps sorely); Shamy (el-) "Ef. Balladry": "Unjustly-treated Orphan" no. 63.>

F1051.1, Plant (grass) grows from tears shed by penitent's long weeping.

Ref.: \(\text{Tha'labi} 157.\)

F1052S, Weeping for joy.

Ref.: \(\text{Ions} 32/(\text{Atum}); \text{Burton I} 249 V 355/poem.\)

F1053S, Extraordinary laughter.

Ref.: \(\text{N}0456\), Enigmatical smile (laugh) reveals secret knowledge.>

F1053.1S, Laughing so hard till falling backwards on floor (or the like).
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F1041.1.1, Laughter from chagrin. F1052$, Weeping for joy.
Ref.: MITON; Zîr 50.>

F1053.2$, Laughing so hard that wisdom tooth is seen.
Ref.: Florilège/marocaine 50.>

F1066, Arrow shot to heaven returns bloody.
Link: V0320.3.2$, Heretic (infidel) fights the higher powers by shooting at the elements (wind, rain, sky, etc.).>

F1067$, Shared dream: two or more person have the same dream. (Usually at once). Type: cf. 1645.
Link: D1812.3.3.1.1$, Shared dream (vision) comes true (or is brought to pass). N0531.3, Dream of treasure bought.>

Link: F1046.1$, Induced hallucinatory experience: the Tbubui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs. J0167.6$, Deformity (physical) as reminder of painful adventure. J1798$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)–or the imaginary is mistaken for actual.
Ref.: DOTTI 881 893; Hurreiz 104 (152) no. 19; RAJE 127 n. 449.>

F1068.1, Tokens from a dream. Man brings objects received during a dream.
Link: J0005.5$, Tokens from an enchantment. Person displays objects (animals) encountered during a magical experience (event). H1217.3$, Quest for a forgotten dream (vision).
Ref.: MITON; Nabhâni (al-) I 282-83; RAJE 127 n. 449.>

F1068.2, Wound received in dream. Still there when person wakes.
Ref.: MITON; Sha)râwî 8-19/cf.>

F1068.2.3$, Taste of food eaten in dream still in mouth next day.
Ref.: MITON.>

F1068.3$, Erotic dreams.
Link: J1155, "Then I woke up": man discredits his confession by declaring it all a dream.
Ref.: DOTTI 855/ [lit.]; MITON.-

F1068.3.1$, Erotic experience in dream with tangible results. Type: 1543C1S.
Ref.: DOTTI 855/[lit.]; MITON.-

F1069$, Dream (vision, tale) provides model for real experience.
Link: V0511, Visions of the other world.
Ref.: Shamy (el-) Egypt 87 no. 12.>

F1069.1$, 'Insanity' from a vision (story).
Link: D1032.5$, Meat produced (generated) supernaturally (in dream) by jinn causes magic illness. F0670.1$, Story told so realistically that listener thinks he is 'there' (part of events).
Ref.: RAJE 299 n. 12/cf.; Shamy (el-) Egypt 87 no. 12.>

F1070$, Waking from realistic dream. Type: 1534, 1543AS, 1543C1S, 1645B, cf. 681.
Link: D1978, Waking from [magic] sleep. F1068.3.1$, Erotic experience in dream with tangible results. J1798$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)–or the imaginary is mistaken for actual.
Ref.: DOTTI 371 838 855 893.>

F1074$, Extraordinary mutations (natural transformations): one substance becomes another.
Link: [A1414.7.0.1$, Belief ('theory') of latency of fire in certain elements. F0559.9S, Other extraordinary substances that issues from body (e.g., gas, spittle, blood). F0840, Other extraordinary objects and places.
Ref.: Jâhid V 90 V 304-5.>

F1074.1$, Ritual-contaminant (nagâsah) becomes clean.
Link: C0001.1.1S, The profane (nâjiis/najiss/'nagâsah'): the opposite of the pure/immaculate (jâhir/jahr).
Ref.: Jâhid V 304-5.>

F1074.1.1$, Illicit (sinful) food becomes licit (legitimate).
Ref.: Jâhid V 304-5; RAJE 148 n. 538.>

F1074.1.1.1$, Milk from tabued animal becomes legitimate.
Ref.: Jâhid V 304-5.>

F1074.1.1.2$, Flesh of animal (bird) that feeds on filth (illicit food) becomes clean (licit).
Ref.: Jâhid V 304-5.>

F1074.1.3$, Liquor (wine) becomes sweet punch, water, or the like.
Link: D0477, Transformation: object becomes wine (or vice versa).
Ref.: RAJE 148 n. 538.>

F1074.1.2S, Blood of animal becomes perfume.
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Link: |F0817.3, Herbs serve as perfume.>

F1075, Blood of brother and sister (and smoke from their funeral pyres) refuses to mingle.

  Link: |F0175, Recognition by force of nature. Unknown member of family immediately and magically [(mystically)] recognized. |N0681.3.0.5$, Incest believed impossible. Mystically repulsive; 'Blood's howling', 'Flesh repels [same] flesh'.>

F1076, Tightening belt to counteract hunger: when loosened person falls dead.

  Link: |K1035, Cooking pebbles (stones) in pot so as to induce hungry children to wait for food.>

Ref.: |Jâhz IV 132; Ibshîhî 389.>

F1082, Person changes color.

F1083, Object rises into the air.

  Link: |F0771.2.1, Castle in the air.>

F1083.0.1, Object floats in air.

  Link: |K1039$, Cooking pebbles (stones) in pot so as to induce hungry children to wait for food.>

Ref.: |MITON.>

F1084, Furious battle. Type: cf. 314.

  Link: |F0873, Extraordinary army.>

Ref.: |DOTTI 134.>

F1084.1, Deep streams of blood flow during battle.

F1084.4, Much killing in battle.

  Link: |S0101$, Massacre: mass killing.>

Ref.: |Shamy (el-) "Eg. Balladry": "Khâdrah al-sharîfah" no. 57.>

F1084.4.1, Heaps of flesh (corpses, organs) mark battle field.

  Link: |F0511.0.1, Headless person. |F0525.7$, Person without body (only a head).>

Ref.: |MITON.>

F1085, Extraordinary escapes.

  Link: |R0122, Miraculous rescue [by the elements].>

F1088.1, Hero (heroine) spared for his (her) beauty. Type: cf. 873.

  Link: |F0575.1.6.5.1$, Beauty as intercessor.>

Ref.: |DOTTI 499.>

F1089, Flukes of nature involving reproduction (parturition).

  Link: |B0754.4.0.1.5, Male animal gives birth (reproduces). |B0754.7, Unusual parturition of animal. |F0987, Animal controls sex of offspring. |T0502S, Theories (beliefs) about the process of conceiving (and procreation). |T0550, Monstrous births. |

  [T0578.3S, Pregnant virgin. |T0578.9S, Other reproducing (pregnant) males. |Z0103.2.0.1.5S, Male cannot give birth.>

Ref.: |Jâhz I 343 II 362 369-72; Qazwînî I 22-23/cf./(monstrous).>

F1089.1S, Creature with dual-sex (genitalia)--(hermaphroditic, androgynous).

  Link: |A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female. |A0023, Creator offspring of dual powers of nature. (Male and female principles).>

F1089.2S, Man lays egg.

  Link: |B0754.4.4S, Mammal (quadruped) lays egg. |T0565, Woman lays an egg. |T0578.9.4S, Human lays egg. |Z0103.1.2S, Unfertilized ("clear") "male's egg": sterility.>

Ref.: |DOTTI 775 778{Mrc}.>

F1089.3S, Male animal lays egg, or gives birth.

F1089.3.1S, Rooster (cock) lays egg once in a lifetime.

  Link: |Z0061.1.9.5S, Once in a lifetime: "Never again".>

Ref.: |Ibn. ʌ Aaśîm no. 308; Qazwînî II 266.>

F1096, Person lives on after being cut through by sword.

F1097, Armies miraculously separated (kept from coming to battle, etc.).

F1096.2, Person lives on with intestines exposed.

F1098, Object miraculously mended.

F1099, Man meets his future descendants and is instructed by them.

  Link: |A1231.3.1S, Adam's progeny on earth: children born to Adam and Eve after their descent.>

Ref.: |Thâlabî 26-27/cf.: Shamy (el-) "Arab Mythology" no. 60.>

F1099, Additional marvels.
G. Ogres [AND SATAN]

G0000, Ogres.
Ref.: Qazwînî II 177; Damîrî II 193-96; Ibshîhî 433 495.
G0001S, Origin of ogres. (Where ogres come from).
Link: |B0014.5$, Ghoul (ogre) as hybrid of jinniyyah and hyena. G0135S, Habitat of giant ogres.
Ref.: RAFE 104 n. 339.
G0001.1S, Ogre hatched from egg.
Link: |E0711.1, Soul in egg.
Ref.: DOTTI 93 170 181/{Sdn}.
G0002S, Appearance of ogre (ogress).
Link: |G0304.1, Appearance of troll (ogre).
Ref.: MITON.
G0002.1S, Hideous ogre (ogress). Type: 310A$.
Ref.: MITON; RAFE 104 n. 341; Shamy (el-) Egypt 55 no. 8.
G0002.2S, st'îlah/sa'luwwah as a sort of ogress.
Ref.: Qazwînî II 177; Ibshîhî 473; RAFE 105 n. 347.

G0001-G399, KINDS OF OGRES.

G0001, Cannibals and cannibalism.
G0010-G49, Regular cannibalism.

G0010, Cannibalism.
Link: |C0227, Tabu: eating human flesh [[cannibalism]].
Ref.: DOTTI 121 173 369 372/{Egy, Qtr, Sdn}; Ibrahim Assaulting with Words 60; TAWT 434 no. 24/(K. Ranke); AGSFC: QTR 87-3 798-x-no. 5; UKH-II: Ėyyûṭ 66 no. 20.
G0011, Kinds of cannibals.
G0011.0.1, Cannibalistic god.
Ref.: Simpson 269-73/cf.
G0011.0.1.2, Father of goddess as cannibal. Type: cf. 898.
G0011.0.1.3S, Divine king as cannibal. He hunts and eats other deities.
Link: |A0503.1S, King as god (deity, divine king).
Ref.: Simpson 269-73/(relig. hymn).
G0011.1, Cannibal dwarfs.
Ref.: Basset Mille I 190 no. 57; Sârîs (al-) 348-49.
Link: |G0312, Cannibal ogre.
Ref.: Amin 299-300; DOTTI 121 145 155 166 181 233 545/{Plst}; Muhawi-Kanaana 175-77 no. 19; TAWT 425 no. 13/{Egy} 433 no. 24/{Egy}.
G0011.4, Negro cannibal.
Ref.: MITON.
G0011.6, Man-eating women.
G0011.6.4, Woman devours her husband.
Link: |G0021, Female eater of corpses.
G0011.6.5S, Mother devours her child (children). Type: 462.
Link: |K2116.1.1.1, Innocent woman accused of eating her new-born children.
Ref.: DOTTI 233.
G0011.9, Ogre schoolmaster. Type: 894.
Ref.: DOTTI 545; TAWT 425 no. 13/{Egy}.
G0011.9.0.1S, Cannibal (ghoulish) cleric. Type: 366A$, 894.
Link: |K2284, Treacherous priest [(cleric, sheik, mulla)]. |P0426.0.8S, Immoral (corrupt) cleric (judge). |X0420.5S, Jokes on fu'ahâ's immorality toward female mourners.
Ref.: DOTTI 183 545.
G0011.9.1S, Ogress schoolmistress. Type: 894.
Ref.: Kh. Ėabd-al-Amîr Turâth II:11/12 148-52; DOTTI 545 546/{Irq}.
G0011.11, Cannibal with extraordinary features.
Ref.: DOTTI 344 640/{lit.}; MITON.
G0011.18, Cannibal tribe.
Ref.: Jāhiż I 11268-70; Artin Soudan 9 (a prophet's flesh eaten); Bashmî 'Arkhîhil 96-97 no. 43; DOTTI 145 173/1(Ymn); MITON, RAFe 106 n. 350; Sayce Folk-Lore XXX:1 173 no. 3.
G0011.18.0.1S, Namnam as cannibal tribe (race).
Link: [A1698S, European theories about inability of non-Europeans to think logically (`savage mind,' `pre-logical mentality,' etc.)] [P0715.9.1S, The uncivilized (barbarians, cannibals, savages, etc.).]
Ref.: Boqarî 1155; Ibrahim Assaulting with Words 59; RAFe 106 n. 350; AUC: 18 no. 4, Willmore 353-54 no. 16.
G0018, Haunts of cannibals. Type: 123, 363.
Ref.: DOTTI 48 181.
G0018.1, Cannibals live at cemetery.
Ref.: TAWT 67 no. 13 cf./{Egy}.
G0019S, Habitat of cannibals.
Link: [G0135S, Habitat of giant ogres].
Ref.: DOTTI 48 181.
Link: [B0014.5S, Ghoul (ogre) as hybrid of jinniyyah and hyena].
Ref.: Chauvin VI 198 no. 371; DOTTI 181 183 545 548.
G0020.0.1S, Necrophagia: the eating of dead bodies.
Link: [E0478.1S, Indignities to corpse (by living person)].
Ref.: DOTTI 183 352.
G0020.0.1.1S, "Dilhab"/((?)): demon in human form, rides an ostrich and eats flesh of dead people washed ashore.
Ref.: Qazwînî II 178.
G0020.0.2S, Necrophagous persons: eaters of dead bodies. Type: 366A$.
Ref.: DOTTI 183/1{Egy}.
G0020.0.2.1S, Necrophagous race (nation).
Ref.: Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29.
G0020.1, Devil as husband eats corpses.
Ref.: [G0077, Husband eats wife].
Ref.: DOTTI 181 352.
G0021, Female eater of corpses. Type: 317BS, 363, 363A$.
Link: [G0011.6.4, Woman devours her husband].
Ref.: DOTTI 145 181 182.
G0025, Abandoned infant lives by eating corpse of murdered mother. Type: cf. 312FS.
Link: [G0072.3.1S, Sister raises infant brother on slain mother's marrow (flesh)].
Ref.: DOTTI 127.
G0030, Person becomes cannibal.
G0032S, Person proves to be cannibal (ogre, witch, etc.) masking as human. Type: 310, 313E*, 327, 327HS, 363, 363A$, 363A$.
Link: [G0415.1S, (formerly, G0415S), Ogress poses as man's sister and invites him to live in her house].
Ref.: DOTTI 116 130 141 156 158 165 166 181 182 352/1{Sdn}.
Ref.: DOTTI 142 145; Ibrahim Assaulting with Words 56.
G0036, Taste of human flesh leads to habitual cannibalism. Type: 462.
Ref.: DOTTI 183 233/1{Sdn}.
G0036.2, Human blood (flesh) accidentally tasted: brings desire for human flesh. Type: 780A.
Ref.: [A0135S, Man-eating god (goddess)].
Ref.: Ions 82/(Sekhmet); DOTTI 441.
G0038S, Abused person becomes ogre-like.
Link: [J0567.4S, The desert-loner: self-banished man lives alone in the desert. (Sometimes accompanied by only one favorite person)].
Ref.: J0062.5S, Cruel husband drives young wife insane.
Ref.: Abd-al-Hâdî 118-22 no. 28; M.I. Abd-al-Hâm looking, Turâth IV:7 112 no. 2; Delheure 214-17; DOTTI 384/{Alg}; TAWT 421 no. 8.

G0050-G79, Occasional cannibalism.

G0050, Occasional cannibalism.

G0051, Person eats own flesh.

Ref.: DOTTI 397; TAWT 44 no. 4/{Egy} 290 no. 37/{Egy}.

G0060, Human flesh eaten unwittingly. Type: 720.

Ref.: DOTTI 397; TAWT 44 no. 37/{Egy}.

G0061, Relative's flesh eaten unwittingly. Type: 720, 1123, 931, 720A.

Ref.: DOTTI 397; TAWT 446 no. 37/{Mgh} 444 no. 35/{Egy}.

G0061.0.1S, Father eats son's flesh unwittingly. Type: 720, 731.

Ref.: DOTTI 397.

G0061.0.2S, Sister(s) eat(s) brother's flesh unwittingly. Type: 1123.

Ref.: DOTTI 295 665 706 707/{Plst}.

G0061.1, Child recognizes relative's flesh when it is served to be eaten.

Ref.: DOTTI 295 665 706 707/{Plst}.

G0061.1.2S, Sister evades eating her brother's flesh (father unknowingly eats son's). Type: 720, cf. 1123S.

Ref.: DOTTI 397; TAWT 446 no. 37.

G0061.3, Liquefied flesh drunk (unknowingly): person drinks liquid (wine, water, honey, etc.) into which a person had drowned and been dissolved. Type: 931.

Ref.: DOTTI 397; TAWT 446 no. 37.

G0062, Murderer caused to eat victim's flesh unwittingly. Type: 720A.

Ref.: DOTTI 399.

G0062.1S, Relatives of murderer (woman) caused to unwittingly eat her flesh (genitals). Type: 720A, 992, 1123S.

Ref.: DOTTI 295 665 706 707/{Plst}.

G0070, Occasional cannibalism--deliberate.

G0070.1, Hungry seamen eat human flesh.

Ref.: DOTTI 399.

G0072, Unnatural parents eat children.

Ref.: DOTTI 233 399 692 707 708/{Tns}.

G0072.1S, Ill-advised mother eats (cooks) own child. Type: 462, 720A, 1442S.

Ref.: DOTTI 233 399 807 808/{Jrd}; Gh. al-Hasan "Al-Urdunî @ 130-36 no. 22; Ghâðab 46-47: Shamy (el-) "Arab Mythology" no. 91; TAWT 440 no. 31/{Egy}.

G0072.2, Starving woman abandoned in cave eats newborn child. Type: 462.

Ref.: DOTTI 233 808/{Qtr}; TAWT 439 no. 30/{Syr}; AGSFC: QTR 87-3 698A-x-4-132.

G0072.2.1S, Pleiades deceives Scorpio into eating her own children. Type: 462, 1442S.

Ref.: DOTTI 233 807 808/{Iq}; Ghâðab 46-47: Shamy (el-) "Arab Mythology" no. 91; TAWT 440 no. 31/{Egy}; Ali Haydar Sâlih Turâth III:5/6 46.

G0072.3, Girl child fed on infant boy's flesh to make her grow faster. Type: cf. 312F.

Ref.: DOTTI 127.
G0072.3.1$, Sister raises infant brother on slain mother's marrow (flesh). Type: 312FS, cf. 872A1$.

Ref.: DOTTI 93 127 128 492 493/{Alg}; TAWT 448 no. 40/{Alg}.>  

G0073, Girls eat their sister.>  

G0073.1, Brothers eat their sister. Type: 780A.  

Ref.: DOTTI 441.-  

G0073.2, Brother eats brother.>  

G0076, Aged person eaten.  

Ref.: DOTTI 441.>  


Link: |G0011.6.4, Woman devours her husband. |G0020.1.1$_{\text{(formerly, G0021.1.1$)}}$, Ogre (ghoul) as husband eats corpses. |S0060.0.1$, Uxoricide (wife-killing). |T0205.1$, Wife-beating.  

Ref.: DOTTI 143 173 181 218 352 353 382 530 547 548 662/{Egy}.>  

G0078.1, Cannibalism in times of famine. Type: 462, cf. 1442$.  

Link: |U0310.1.1.2.2$, Hunger is unbeliever (kāfir): knows no mercy. |V0310.6$, 'Dire necessities legitimize the sinful'.  

Ref.: DOTTI 233 234 808/{Qtr}; Ghadab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91; Juhaymān (al-) V 309-14 no. 21; Kamāl 173; MITON; TAWT 439 no. 30/{Syr}; Weissbach 59-63 no. 10.-  

G0079.1, Animal wife devours her husband. Type: 409BS.  

Ref.: DOTTI 962.-  

G0080. Other motifs dealing with cannibals. Type: 311.  

Ref.: DOTTI 119.-  

G0081, Unwitting marriage to cannibal. Type: 621, 955.  

Link: |G00418$, Demon (ogre) poses as handsome youth and attracts maiden(s). |T0115.2$, Woman (girl) marries ogre.  

Ref.: ^Abduh 11-21; DOTTI 67 124 126 150 169 173 352 353 382 530 547 548 662/{Alg, Mrc, Tns, Ynn}; Reessink 153-54; TAWT 426 no. 13; AUC: 18 no. 15.-  

G0082, Cannibal fattens victim. Type: 327.  

Link: |G00248, Witches feast on rich food and drink.  

Ref.: Chauvin VII 19 no. 373D; DOTTI 156 169/{Egy}; TAWT 433 no. 24.-  

G0082.0.1$, Cannibal tests captive's fatness (readiness to be eaten). Type: 327A, 327HS.  

Ref.: MITON; TAWT 204 no. 24.-  

G0082.1.1, Captive sticks out bone instead of finger [― test of fatness]. Type: 327.  

Ref.: DOTTI 156.-  

G0082.2S, Cannibals raise (shepherd) own herd of humans.  

Link: |B0299.9.1S, Animals raise (shepherd) own herd. |B0845, Wild animals herded. |F0368, Human beings as game in fairy hunt.  

Ref.: MITON.-  

G0082.3S, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened. Type: 327, 936AS.  

Link: |D1353, Magic object makes person foolish.  

Ref.: DOTTI 156 344 639 640/{lit.}; MITON; TAWT 369 n. 150.-  

G0082.3.1$, 'Ogress's mash'. Fodder made of ground bones and ogress's milk, used to fatten victims. Type: 313H*, 327.  

Link: |D1367.1.1S, Insanity (idiozy, lunacy, etc.) from eating eggplant. |D1367.7.1S, Insanity from milk and fish mixture. |G06568, Ogress gives a feast: hopefully it will suffice her and her children.  

Ref.: DOTTI 23 132 133 156 296 705/{Sdn}; TAWT 451 no. 46/{Sdn} 453 no. 46-3; Hillelson 11; ^A. al-Tayyib Al-Aghfī 58-68; ^A. A. Ibrahim "Rubājah" [no. 21].-  

G0082.3.2S, Cannibal's drink (milk) causes blindness.  

Ref.: MITON.-  

G0082.4S, Ogress's milk.
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Ref.: DOTTI 23 132 133 162 296/[Sdn].

G0082.4.i.15, Magic effects of ogress's milk: (it heals, blinds, etc.).
Ref.: DOTTI 153 163 226/[Sdn].

G0083.1, Ogress whets teeth to kill captive. Type: 327.
Ref.: DOTTI 156.

G0083.0.15, Cannibal prepares to devour victim(s). Type: 327.
Ref.: DOTTI 156.

Ref.:[F104.15.3.15, Loss of control over joints (movements) at smelling (cooked) flesh.]

Ref.: DOTTI 116 156 206 218 554/[Tns]; Shamy (el-) Egypt 60 No 8.

G0089S, Cannibal (ogre, ogress, witch, etc.) eats own child (wife).
Ref.: DOTTI 52 55 72 161 175 704 705 706/[Egy].

G0090S, Ghoulish revenge: vendettist eats flesh (drinks blood) of slain enemy.
Ref.:[P0214, Wife drinks blood of slain husband. [Presumably out of love].] [P025.1, Brother about to drink blood of seemingly guilty sister. [P0525.3.15, Vendettist (avenger).] [S0305S, Cruel manner of killing (murdering).] [S0305.15, Slaughtering by severing neck from body. "Cutting from one artery in the neck (warîd) to the other".]
Ref.: Hurereiz 116 no. 45; Rhodokanakis Z fâr: SAE VIII 59 no. 16; Zîr 139-40.

G0090.5S, Hate to be quenched by drinking blood of hated person. Type: 315, 931C, cf. 709.
Ref.: [C0275S, Tabu: drinking blood. F0950.0.4.3S, Blood as medicine. K1771.11.1S, Sham threat: "I'll kill you and drink of your blood!"]
Ref.: DOTTI 131 139 262 318 339 390 488 500 629 873/[Alg, Plst]; TAWT 421 no. 242 no. 18 424 no. 12 453 no. 46-2; Zîr 140.

G0091, Cannibalism brings madness.
Ref.: [C0949.1.15, Insanity (death) from consuming tabu substance.]

G0094, Cannibal's gigantic meal.
Ref.: [J1159.15, Ghoulish evidence of murder: (human) limbs, organs. S0104S, Murder for pay (profit). S0139.2.2, Other indignities to corpse.]

G0097S, Other ghoulish traffic with corpses.
Ref.: [I1159.15, Ghoulish evidence of murder: (human) limbs, organs. S0104S, Murder for pay (profit). S0139.2.2, Other indignities to corpse.
Ref.: F0240, Possessions of fairies.
Ref.: G0610, Theft from ogre.

G0100-G199, Giant ogres.

G0100, Giant ogre. Polyphemus. Type: 1137.
Ref.: [J0164, Rescue by giant.
Ref.: Chauvin VII 17 no. 373C, VIII 205, IX 93; DOTTI 708.

G0100.1, Giant ogre (Fomorian).
Ref.: [A1659.1, Origin of the Fomorians (giants).]
Ref.: MITON.

G0110, Possessions of giant ogres. Type: 327, 1137, cf. 327LS, 545E*.
Link: [F0240, Possessions of fairies. G0610, Theft from ogre.
Ref.: DOTTI 156 171 298 708.

G0111, Giant ogres possess castle. Type: 304, 545A.
Link: [G0135.3S, Ogre (ogress) lives next door to humans.
Ref.: DOTTI 114.
G0112, Giant's fields fertile; others arid. Type: 327H1$.  
Ref.: *DOTTI* 168.>

G0113$, Ogre's (cannibal's) riches (treasure). Type: 327, 327LS, 545E*, 676AS.  
Link: |F0531.6.7, Giant's treasure. |G0113$, Ogre's (cannibal's) riches (treasure).  
Ref.: *DOTTI* 156.>

G0114$, Ogre's (ogress's) pets.  
Link: |P0005.3.2S, Sporting a pet (dog, cat, monkey, etc.) as 'status symbol'.>  
G0114.1S, Bitch as ogre's (ogress's) pet. Type: 310AS.  
Ref.: *DOTTI* 116.>

G0114.2S, Ogre's (ogress's) pet bird.>  
G0114.2.1S, Cock (rooster) as ogre's (ogress's) pet.  
Ref.: *DOTTI* 118 168 296/{Alg}.>  
G0114.4S, Ogre (cannibal) keeps humans as pets.  
Ref.: *MITON*.

G0114.4.1S, Caged humans as 'singing' pets: kept by cannibal.  
Link: |F0899.3, Enormous cage.>  
Ref.: *MITON*.

G0118$, Ogre's (ogress's) family.  
Link: |F0200.7.3S, Family of jinn.>  
G0118.1S, Ogre's (ogress's) spouse.>  
G0118.1.1S, Ogre's wife (mistress). Type: 313, 315, 590, 590A, 315A1$,/650D$.  
Ref.: *DOTTI* 128 139 336 338.>  
G0118.1.2S, Ogress's husband (lover).>  
G0118.3S, Ogre's child. Type: 315B$, 650D$, cf. 898.  
Link: |B0635, Human foster-child with animal qualities. |F0531.5.3.1S, Toy for al-ʿAnāq's (Phoenix's) foster daughter--(youth hiding inside animal hide). |G0302.7.3S, Offspring of sexual relationship (marriage, liaison) between woman and demon (ogre, afrit, etc.).  
Ref.: *DOTTI* 145.>

G0118.3.1S, Ogre's (ogress's) daughter. Type: 310, 327.  
Link: |G0302.7.5S, Offspring of sexual relationship between ogress (ṣilāḥ) and man (an Adamite).  
Ref.: *DOTTI* 116 156.>

G0118.3.2S, Ogre's (ogress's) son. Type: 315BS, 650DS.  
Link: |G0302.7.5S, Offspring of sexual relationship between ogress (ṣīlah) and man (an Adamite).  
Ref.: |Damīrī II 21/(Camr ibn YurbûC); |DOTTI* 145.>

G0118.3.4S, Ogre (ogress) with many children.>  
G0118.3.4.1S, Ogress has ninety-nine children ('Omm-Ninety-nine').  
Link: |T0586.2, Extraordinary number of children in family. |Z0183.6S, "Mother-of..." (‘Omm/)Umm-...').>  
G0120, Physical characteristics of giant ogres.  
Link: |G0011.3, Cannibal witch.  
Ref.: |Amin 299-300.>

G0121, Blind giant ogre. Type: 1137.  
Ref.: *DOTTI* 708.>

G0121.3S, Ogre's (ogress's) eyes emit sparks.  
Link: |B0015.4.2.0.1S, Beast with eyes that emit sparks (fire). |F0233.3.1, Fairy has red eyes. |F0541.1.1S, Eyes emit sparks.  
|J0815.1.1S, Nobody would dare say to an ogress, "Your eye is red!".  
Ref.: |DOTTI* 220 235 659/{lit.}; |MITON; Shamy (el-) Egypt 181 no. 44/cf./jinnyyah); |TAWT* 206/434 no. 24.>

G0123, Giant ogress with breasts thrown over her shoulders. Type: 310, 707.  
Link: |F0531.5.1S, Giantess (fairy, mountain woman, [ogress]) throws her breasts over her shoulders. |G0654.1.1S, Indicator of ogress's contentment (peacefulness): breasts thrown over own shoulder.  
Ref.: |DOTTI* 116 385; Muhawi-Kanaana nos. 6 10 22; Shamy (el-) Egypt 55 58 no. 8; |TAWT* 439 no. 30.>

G0127S, Ogre's physical weakness.  
Link: |G0534.1S, Ogre tells his wife (captive, mistress) how he may be killed.>
G0127.1$, Ogre dies from one blow, resuscitated by second (or more). Type: 300:II, 301, 301A, 302.
  Ref.: Jâhiz VI 233-35; DOTTI 97 101 104 105.>

G0128$, Size of giant (Fomorian).
  Link: |A0969.1, Mountain from buried giant. |A1303$, Giants of mythic measurements—other than Adam).
  Ref.: MITON.>

G0128.1$, Giant's corpse in river blocks its water and causes river to cease flowing.
  Link: |A1303$, Giants of mythic measurements—other than Adam. |G0100.1, Giant ogre (Fomorian). |F0531, Giant. A person of enormous size. |F0932.6, River ceases to flow.
  Ref.: Tha Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.>

G0130, Customs of giant ogres.>

G0135$, Habitat of giant ogres.
  Link: |F0499.3.5$, Habitat of the jinn. |G0019$, Habitat of cannibals. |G0110, Possessions of giant ogres.
  Ref.: MITON.>

G0135.1$, Ogre (ogress) lives in uninhabited regions. Type: 310, 311-13.
  Ref.: DOTTI 116 119.>

G0135.3$, Ogre (ogress) lives next door to humans. Type: 327, 898.
  Ref.: DOTTI 156 554.>

G0150, Giant ogres—miscellaneous.
G0157, Giant ogre's prodigious speed. Type: cf. 310.
  Ref.: DOTTI 116.>

G0158, Giant's shriek heard miles away.>

G0160$, Attire of ogres (giants).>
G0160.1$, Ogre (ogress) wears victims' remains (belongings).
  Link: |F0847.1$, Extraordinary rope of animal or bird intestines (guts). |S0139.2.0.1$, Ghoulis h trophy: part of enemy's corpse kept and displayed (or put to use).>
  Ref.: DOTTI 132 156.>

G0160.1.1$, Ogre (ogress) wears belt made of victims' intestines (guts). Type: 327, 313H*.
  Link: |F0847.15, Extraordinary rope of animal or bird intestines (guts). |F0932.6, River ceases to flow.
  Ref.: DOTTI 132 156.>

G0200-G299, Witches.>
  Ref.: Burton I 28 76 333 II 233-38 VI 158 242 n. VIII 131 S VI 325ff. 452; DOTTI 190 318/{Egy}; Ibrahim Assaulitng with Words 45ff; Juhaymân (al-) I 255-65 no. 17; D.H. Müller Sogotri: SAE VI 70-71 no. 9; AGSFC: BHR 86-4 15-x-x.>

G0203, Origin of witches.
  Link: |A1599.10.1$, Origin of witchcraft due to hatred: ĈUnâq (Lilith) as the first witch.>

G0210, Form of witch.>
G0212, Witch in form of object. Type: 325.
  Ref.: DOTTI 152.>

G0219.8, Tailed witch.
  Link: |B0303$, Animal spies for supernatural being (demon).>

G0220, Characteristics of witches.>
G0220.0.2, Sex of witches. Both men and women are called witches.>

G0225, Witch's familiar spirit (tābî' (tābî')).
  Link: |F0403.2.2.5, Demon as familiar spirit. |khâdim-suflî (nether servant); |E0724.1.2.15, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's 'satan', tābî' ('follower'), etc. |G0303.0.1$, Other entities labeled 'satan'.
  Ref.: Damîrî II 218; DOTTI 511/{lit.}; RAFE 83 n. 270; Shamy (el-) "Mental Health" 20-21.>

G0225.3, Cat as servant of witch.
  Link: |B0303$, Animal spies for supernatural being (demon).>

G0225.7.3$, Rat (mouse) as witch's familiar (assistant). Type: 449.
G. Ogres [and Satan]

Link: [B0437.2, Helpful mouse. |F0234.1.9.8$, Fairy in form of mouse. |G0269.29$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.). |N0887.6.1$, Mouse helps lion.
Ref.: Ibn-Caasis no. 280: Shamy (el-) "Arab Mythology" no. 1; DOTTI 220 379 659 819 946/{lit.}.
G0229, Characteristics of witches--miscellaneous.
G0229.5, Beautiful witch. Type: 462.
Ref.: Damiri I 218-20.
G0920, Habitat of witches.
G0921, Witch resides in tree.
G0240, Habitats of witches.
G0241, A. Witch rides.
G0241.1, Witch rides on unusual animal.
Ref.: |B0557, Unusual animal as riding-horse.
G0241.1.3, Witch rides on dog.
Ref.: |B0557.16$, Man carried by dog (usually black).
G0241.1.2, Witch rides on goat.
G0241.1.4, Witch rides on cat.
G0241.4, Witch rides on object.
G0242, Witch flies through the air.
Ref.: |D1520.1, Magic transportation by bough.
G0242.1, Witch rides on broomstick.
Ref.: |D1520.1, Magic transportation by bough. |G0242.4, Witches ride tree through the air.
G0242.4, Witches ride tree through the air.
Ref.: Juhaymân (al-) I 255-65 no. 17.
G0242.5, Other objects that bear witches aloft.
G0242.7, Person flying with witches makes mistake and falls.
Ref.: |F0269.3$, Man joins jinn's religious exercise.
G0248, Witches feast on rich food and drink. Type: 327.
Ref.: |G0082, Cannibal fattens victim. |W0125, Gluttony.
G0248.1, Man joins feast of witches.
Ref.: |G0242.7, Person flying with witches makes mistake and falls. |F0269.3$, Man joins jinn's religious exercise.
G0250, Recognition of witches.
Ref.: Ibrahim Assaulting with Words 117-19.
G0250.1, Man discovers his wife is a witch. Type: 363A$.
Ref.: DOTTI 182.
G0250.1.1$, Son discovers his mother is a sorceress. Type: cf. 1511/449.
Ref.: Ibn-Caasis no. 280: Shamy (el-) "Arab Mythology" no. 1; DOTTI 219 817.
G0250.2S, Unsuspecting husband discovers his wife is a witch (sorceress) only when she exercises her magic on him. Type: 449/1511.
Ref.: DOTTI 219 817.
G0250.4S, Woman discovers that her husband (groom) is a ghoul (cannibal, sorcerer). Type: 315B$, 363, 327MS/621.
Ref.: G0020.1.1$, (formerly, G0021.1.1S), Ogre (ghoul) as husband eats corpses.
Ref.: DOTTI 145 173 181 281 352 353/{Sdn, Ymn}.
G0259.6S, Witch recognized when she floats on sea water in spite of weight (rock) fastened around her neck.
Ref.: G0291, Witch executed for engaging in witchcraft. JH0263.2S, Drowning as test of sin. |Q0428.4$, Drowning as punishment for witchcraft.
Ref.: Amin 143/cf.; D.H. Müller *Sogotri: SAE* VI 70-71 no. 9/cf.>

**G0260. Evil deeds of witches.**

**G0261. Witch steals children.** Type: cf. 894.

Link: |F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child.

Ref.: *DOTTI* 545; *TAWT* 425 no. 13/{Egy}.>

**G0263. Witch injures, enchants or transforms.** Type: 303, 442.

Ref.: *DOTTI* 107.>

**G0263.1. Witch transforms person to animal.**

Link: |D0100, Transformation: man to animal.

Ref.: *DOTTI* 123 235 664/{Egy}.>

**G0263.1.5, Witch transforms man ([person]) to bird.**

**G0263.1.5.1, Witch transforms man to crow.**

Ref.: *DOTTI* 194 378/{Alg}.>

**G0263.1.5.2, Witch transforms man to dove.**

Ref.: *DOTTI* 194 378/{Alg}.>

**G0263.2, Witch transforms man to object.**

Link: |D0200, Transformation: man to object.

Ref.: *DOTTI* 385.>

**G0263.4.0.1, Illness caused by curse of witch.**

Ref.: D.H. Müller *Sogotri: SAE* VI 70-71 no. 9/cf.>

**G0263.4.0.2$, Demonic possession caused by curse of witch.**

Ref.: Duwayk (al-) II 257-58.>

**G0264. La Belle Dame San Merci.** Witch entices men with offers of love and then deserts or destroys them.

Type: 462, cf. 1469S.

Link: |T0033.1S, Faithless woman transforms lovers (husbands) to animals (birds) and keeps them as pets. |T0370.0.1S, Diabolic beautiful woman. |T0404S, 'Play-girl': immodest woman as seducer of men.

Ref.: Maspero 138 no. 7; Vinson "Strictly Tabubue" 49-50; *DOTTI* 233; *MITON; TAWT* 438 no. 30/{Syr}; Wehr 138 no. 6.>

**G0264.3, Female ogre ([ogress]) seduces men with charm (words).**

**G0264.4, Fairy-like witch marries man and causes him misfortune.** Type: 462.

Ref.: *DOTTI* 233.>

**G0264.5$, Witch (fairy) appears to man as beautiful woman (phantom), and then vanishes.**

Link: |F0585.1, Fatal enticement of phantom women. |T0012, Love through prophecy that prince shall marry the fairest.

Ref.: *DOTTI* 276/{Iraq}.>

**G0269. Evil deeds of witches-miscellaneous.**

**G0269.4, Curse by disappointed witch.**

Ref.: Duwayk (al-) II 257-58.>

**G0269.4.1S$, Curse by disappointed ogre.**

**G0269.14, Witch causes person to be burned.**

**G0269.29$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.).** Type: cf. 449.

Link: |D0693S, Field conjured up--with land, river, crop, etc. |D2157.6, Field cultivated and sowed by magic. |G0225.7.3S, Rat (mouse) as witch's familiar (assistant).

Ref.: Ibn.Ç Aåsim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

**G0270. Witch overcome or escaped.**

**G0271, Witch exorcised.**

**G0271.4, Exorcism by use of sympathetic magic.**

Link: |D1782, Sympathetic magic. Magic results obtained by imitating desired action. |D2063.1.1, Tormenting by sympathetic magic. Person (usually witch) tormented by abusing an animal or object. The usual methods of abuse are burning or sticking with pins.>

**G0273.4, Witch powerless to cross stream.**

Link: |D1745.6S, Magic powerless across body of water ("cannot cross water").>

**G0274, Witch snared.**

**G0275, Witch defeated.**
G. Ogres [and Satan]

Link: |K0618.1$, Sorceress deceived into restoring transformed person(s) to original form. Ref.: DOTTI 818/{lit.}; MITON.-

G0275.3, Witch burned.
Link: |Q0225.5$, Practice of nether magic (sorcery, witchcraft) punished as kufr (disbelief). |Q0414.0.10, Burning [as punishment] for witchcraft.-

G0278, Death of witch.-
G0280, Witches--miscellaneous motifs.-
G0284, Witch as helper.
Ref.: MITON.-
G0291, Witch executed for engaging in witchcraft.
Link: |G0259.6$, Witch recognized when she floats on sea water in spite of weight (rock) fastened around her neck. Ref.: Amin 143; DOTTI 521/{lit.}; MITON; D.H. Müller Sogâri: SAE VI 70-71 no. 9.-

G0300-G399, Other ogres.-
G0301, Monsters. Usually not clearly defined.
Link: |A1659.1, Origin of the Fomorians (giants).
Ref.: Amin 91; Walker-Ismâ‘īl 70 n. 1.-

G0301.15, Minor household monster. Usually evoked to frighten children—(e.g., Skinned-leg, *buC* buC*/Bogeyman, Midnight-afrit).*
Link: |J2175.7.2$, Child put to sleep (silenced) by frightening (threatening with monsters). |Q0592$, Punishment: frightening (children). |Z0100.2$, Awe-evoking names of powerful jinn.
Ref.: RAFe 105.-

G0302, Demons. Malevolent creatures (not usually further defined).-
G0302.1, Origin of demons and their companions.-
G0302.3, Form of demon.
Ref.: MITON.-

G0302.3.3, Demon in form of old woman.
Ref.: DOTTI 158/{Plst}.

G0302.4, Physical characteristics of demons.-
G0302.4.1, Six characteristics of demons: three like angels, three like men.-
G0302.4.4, Demons cast no shadow.-
G0302.4.5, Feet of demons.-
G0302.4.6S, Hands of demons.-
G0302.4.6.1S, Demon with multiple hands.-
G0302.4.6.1.1S, Demon with predator's (lion's) paws.
Ref.: MITON.-

G0302.4.7S, Eyes of demons.-
G0302.4.7.0.1S, Demons have cat's eyes.
Link: |B0721.1S, Cat's eye: vertical pupil.
Ref.: Qazwînî II 177/(poem/ogres).-
G0302.4.7.1S, Demon with multiple eyes.
Link: |V0233.0.1.1.2S, Angel of death has multiple eyes.-
G0302.4.7.1.1S, Three-eyed demon.
Ref.: MITON.-

G0302.4.7.1.2S, Demon with eyes of fire (embers).
Link: |G0121.3S, Ogre's (ogress's) eyes emit sparks.-
G0302.4.9S, Physical characteristics of demons--miscellaneous.-
G0302.4.9.1S, Hair of demons.-
G0302.4.9.1.1S, Demons with long hair (like tail of horse).
Ref.: MITON.-

G0302.4.9.2S, Tongue of Demons.-
G0302.4.9.2.1S, Demon with forked (reptile's) tongue.
Ref.: Qazwînî II 177/(ogres/poem).-
G0302.4.9.2.2S, Demon with abrasive (file-like) tongue. Type: cf. 774SS.
Link: |A1074.9$, Walled in monsters corrode iron wall with their tongues: wall regrows. |F0402.1.6.1$, Spirit keeps captives by licking their legs thin.

Ref.: Shamy (el-) Egypt 139 /no. 24.>

G0302.5.2, Egypt as abode of demons.>

G0302.7, Mortal experiences of demons.>

G0302.7.1, Sexual relationship between man and demon. Type: cf. 315A1$,/650D$. 

Link: |F0471.2.0.1, Demon lover. 

Ref.: DOTTI 143.>

G0302.7.1.0.1S, Qutrub: a devilish demon (min al-mutashayyinah) that sodomize a man, causing worms (maggots) to breed in the victim's anus: death follows inevitably. (If the man is merely frightened, he may be cured).

Link: |T0472$, Sodomy-rape (man, boy). |X0707.1$, Afrit (ogre) forces man to sodomize him, then tightens his anus till 'penis' is broken: man substituted an implement (key, cane, etc.) for his organ.

Ref.: Ibshîhî 433.>

G0302.7.1.0.2$, Ghaddâr: demon with ox horn-like penis, who invites men to sodomize him or be sodomized by him. (Death results in the latter case). Type: cf. 1099S.

Link: |Z0197.3$, Cutting and piercing implements ('white weapons,' writing implements, keys, combs, horns/antlers, etc.)--penis.

Ref.: Qazwînî II 178.>

G0302.7.1.1S, Sexual relationship between woman and demon (ogre, afrit, etc.). Type: 311C$, 315, 315A1$/650D$. 

Ref.: DOTTI 120 139 143 210 486/|Egy}; MITON; AUC: 25 no. 9.>

G0302.7.1.2S, Princess (woman, maiden) ravished by demon (ogre, afrit, etc.). Type: 1426.

Link: |R0011.1, Princess (maiden) abducted by monster (ogre). 

Ref.: MITON.>

G0302.7.2, Demons marry among themselves. 

Link: |F0200.7.3$, Family of jinn.>

G0302.7.3, Offspring of sexual relationship (marriage, liaison) between woman and demon (ogre, afrit, etc.). Type: 311C$, 315, 315A1$/,650D$. 

Ref.: Bâtinî (al-) Al-indices 78-81 no. 14; DOTTI 141 143 165 228 554 556/|Kwt, Sdn, Syr|.>

G0302.7.4S, Fate of offspring of an ogre father and human mother.

Link: |F0305, [Characteristics of] offspring of fairy and mortal. 

Ref.: Damîrî II 21/(Amr ibn YurbûC).>

G0302.7.4.1S, Child (fetus) sired by ogre and human mother killed (usually by mother's brother). Type: 311C$, 315, 315A1$,650D$. 

Link: |P0297.2.3$, Inherent rivalry (enmity) between maternal-uncle and sister's son. |S0071.3$, Cruel maternal-uncle (khâl). |S0302, Children murdered [infanticide]].

Ref.: DOTTI 120 139 141 143 165/|Sdn|.>

G0302.7.5S, Offspring of sexual relationship between ogress (sfîlah) and man (an Adamite).

Link: |G0118.3.1$, Ogre's (ogress's) daughter.>

G0302.9, Deeds of demons.>

G0302.9.1, Demons attack men.

Link: |T0606.2.1S, Fear of arousing jinn's interest causes mothers to quickly try to stop children's crying.>

G0302.9.2, Demons injure and strangle little children. 

Link: |F0243.3.5$, Malevolent (harmful) counter-spirit. |T0606.1S, Measures against death of children. |T0606.2.1S, Fear of arousing jinn's interest causes mothers to quickly try to stop children's crying.>

G0302.9.6, Demons fool men in their dreams. [(alghâlah 'alâhla]].

Link: |J0157.8.1S, Satan misleads in dreams (and similar experiences, such as communication with the dead). |V0517S, Instructive sleeper's-vision or dream (ru'yah, manâm).

Ref.: MITON; RAFE 179; Zîr 139/cf.>

G0302.9.10S, Demons wage war on men.

G0302.9.10.1S, Demon army. 

Link: |K0005.6S, Satan's messengers: kahanh (oracles, idol's priests, prognosticators.). |F0252.3, Fairy army. |W0256.6.3.2.0.1S, 'Women are Satan's soldiers'.

Ref.: MITON.>
G0302.10$, Antichrist (the False Messiah: "al-Masîkh, al-Daggâl").
Link: |A0102.7.1S, Appearance of the False-Messiah (Antichrist, "al-Masîkh", al-Daggâl) as sign of Doomsday.
Ref.: Ibn al-Kalbî 50; Thâ'âlîbî 227, Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87 II 411-12; Ibshîhî 466 cf.; Burton VI 11 n. 2; Lane 65; Yunis 120 cf.;
G0303, Devil. (The Devil, Satan, The Bad Man, Old Nick, etc.).
Ref.: GMC-A I xxii.
G0303.0.1S, Other entities labeled `satan'.
Link: |A2905.1.1S, Satan(s) (evil jinn) created from smoke. |A 2909.2S, Counter belief: jinn are [actually] the evil humans. 
|E0724.1.2S, Spirit that inspires artistic creativity (Muse). |H1586.5.1S, Test: if infant exercises Ramadan-fasting, then he is not a satan. |Z0094.5.3.2S, Eblîs/Cfr.; Burton VI 11 n. 2; Lane 65; Yunis 120 cf.;
G0303.0.2S, Satan and mortals.
Ref.: Zubayr (al-) "Iblîs al-laCîn/Cursed Iblis" 2ff.
G0303.0.2.1S, Satan is ever close to a human `as if in his blood'.
Link: |A0065S, Satan's waswasah (instigation) causes sinning. |G0303.9.4, The devil as a tempter. |Z0063.2.1.1S, Satan runs within an Adamite as if blood (in veins)--inseparable.
G0303.0.3S, Dialogue (debate) between Adamite and Eblîs (Satan).
Link: |C0005, Tabu: Satan's ways (the left, etc.). |G0303.9.8.12.1S, God commands Eblîs to answer holy man's questions. 
|V0211.7.2, Dialogue (debate) between Christ and Satan (at the harrowing of hell). 
G0303.1, Origin of the Devil and his companions.
Link: |A0051, Creation of devil(s). |A2920S, Creation of Eblîs (the Satan). |Q0551.3.0.1.1S, Eblîs (Lucifer) transformed from angel-form down to devil-form.
G0303.1.1.1, God creates the devil (Satan) from his own shadow.
Link: |A2925S, Generation (creation) of devils (satan s) from Satan's masturbation (intercourse with self).
G0303.1.3.5, Satan created from hell fire.
Link: |A2905.1S, Jinn created from fire. 
Ref.: Ibn-Kathîr I 56, 72; Basset Mille III 57 no. 2.
G0303.1.4, The devil ([Satan]) creates other devils.
Link: |A2925S, Generation (creation) of devils (satan s) from Satan's masturbation (intercourse with self).
Ref.: Thâ'âlîbî 25.
G0303.2, Names applied to the devil.
G0303.2.3#, Devil says his name is "Millearces" (thousand ways to lead men to sin).
G0303.2.5S, Arabic titles given to the Devil (in Islam).
G0303.2.5.1S, Eblîs, as al-laCîn (The Cursed/Damned-one).
Link: |A0102.17.1S, God's curse (laCînah).
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.
G0303.2.5.2S, Eblîs, as al-raCîm (The One-to-be-stoned).
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.
G0303.3, Forms in which the devil appears.
Ref.: Basset Mille III 8 no. 4/ cf.; Zubayr (al-) "Iblis al-laCîn/Cursed Iblis" 2-13.
G0303.3.0.1$, Devil in hideous form.
Link: |G0303.3.1.4, Devil appears in the form of a man who is repugnantly ugly.
G0303.3.1, The devil in human form. Type: 332, 750JS, 824BS.
Link: |A0125S, Deity in human form. |V0231.9.1S, Angel in human form (shape)--general.
Ref.: Basset Mille III 477 no. 290; Bushnaq 292; DOTTI 417 452 (Egy, Plst); MITON, RAFFE 303 n. 32; Shamy (el-) "Eg. Balladry"; "Armanyoas" 5/(Satan) no. 62R; Zubayr (al-) "Iblis al-laCîn/Cursed Iblis" 2-13; AUC: 15 no. 9.
G0303.3.1.12, Devil in form of woman. Lures man.
Ref.: Kisâ'î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.
G0303.3.1.12.2, Devil as a beautiful young woman seduces man. Type: cf. 332.
Ref.: DOTTI 176.
G0303.3.1.13, Devil as cook. Type: 816A$.
Ref.: DOTTI 449.
G0303.3.1.26$, Devil disguised as physician (doctor). Type: 816A$, cf. 332.
Ref.: Chauvin II 190 no. 27; DOTTI 176 449.
G0303.3.1.4, Devil appears in the form of a man who is repugnantly ugly.
Ref.: (G0303.3.0.1, Devil in hideous form.
G0303.3.3, The Devil in animal form.
Ref.: F0401.3, Spirit in animal form.
G0303.3.3.1.2, Devil in form of a cat.
Ref.: F0401.3.6.1$, Spirit (afrit, jinni) in the form of cat.
G0303.3.3.1.3, Devil in form of a horse.
G0303.3.3.1.6, Devil in form of goat.
Ref.: F0401.3.10$, Goat demon. J1495.5$, Person running from demons is joined by a companion. Person: "Afrits have goat (donkey) feet!" Companion: "You mean like mine?!".
Ref.: DOTTI 396/{lit.}.
G0303.3.3.1.8$, Devil in form of a donkey (mule). Type: 926A.
Ref.: Hanauer; DOTTI 612; Prym-Socin 337-42 no. 80.
G0303.3.3.5, Devil in form of fish.
Ref.: MITON.
G0303.3.3.6, Devil in form of reptile.
G0303.3.3.6.1, Devil in form of snake. Sneaks into ark.
Ref.: A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). G0303.23, The devil and the ark.
G0303.3.3.7, Devil in form of amphibian.
G0303.3.3.7.2$, Devil in form of leech (worm).
Ref.: (G0303.3.3.6.1, Devil in form of snake. Sneaks into ark, V0210.0.1.1.1$, "Opening-of-the-Chest (shaq al-`adr)"; angel(s) open(s) chest of child destined to be God's Messenger and remove evil-prone part ('black drop/seed$, leech) from heart.
Ref: Tha Clabî 89.
G0303.3.5.5$, Demon changes shape [(as shape-shifter)]. Type: 926A, cf. 750JS.
Ref.: DOTTI 612.
G0303.3.5.5$. Demon assumes form of destructive force of nature (fire, earthquake, hurricane, disease, etc.) and then causes great harm. Type: 750JS.
Ref.: Thā'lābi 89.
G0303.3.5.6$, Demon with ability to utter a shout that can kill every living creature when heard.
Ref.: Thā'lābi 89.
G0303.3.6, Forms into which the devil cannot changes.
Ref.: G0303.9.4.5.1.1S, Satan cannot assume image of Prophet.
G0303.4.1.2, Devil's eyes.
Ref.: Zubayr (al-) "Iblis al-la`ad in/Cursed Iblis" 2; Zubayr (al-) "Iblis al-la`ad in/Cursed Iblis" 2-13.
G0303.4.1.2.8$, Devil is one-eyed.
Ref.: Zubayr (al-) "Iblis al-la`ad in/Cursed Iblis" 2.
G0303.4.1.2.8.1$, Antichrist ("al-Masîkh, al-Daggâl") is one-eyed.
Ref.: Ibn al-Kalbî 50-51; Ibshîhî 642.
G0303.4.1.2.9S, Devil's eyes are elongated and vertical, the length of his nose.
Ref.: Jâhiz VI 214; Amin 299/cf./devil; Zubayr (al-) "Iblis al-la`ad in/Cursed Iblis" 2.
G0303.4.1.2.9.1$, Pupils of devil's (afrit's) eyes are vertical (like cat's eye).
G0303.4.1.3, Devil's beard.
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Ref.: Zubayr (al-) "Iblîs al-laCîn/Cursed Iblis" 2.

G0303.4.1.3.3$, Devil's beard has seven long whiskers (hairs).
Ref.: Zubayr (al-) "Iblîs al-laCîn/Cursed Iblis" 2.

G0303.4.1.4$, Devil's nose.
Ref.: Zubayr (al-) "Iblîs al-laCîn/Cursed Iblis" 2.

G0303.4.5.4, Devil has goat feet.
Ref.: Sârîs (al-) 341-43; AUC: 44 no. 5.

G0303.4.5.10$, Devil (afrit, ogre) has goat's (ass's) hooves (legs).
Ref.: F0234.2.2, Fairy in hideous form.
Ref.: Jâhiz VI 214; Damîrî II 196; RAFE 104 n. 341, 299 n. 11.

G0303.4.1.6, Devil has horns.

G0303.4.1.6.1, Devil has two horns.

G0303.9, Deeds of the devil.
Link: |A0065$, Satan's waswasah (instigation) causes sinning. |D1375.7.1$, Devil's touch (kiss) causes viper(s) to grow on person.

G0303.9.0.1$, Satan's wiles (cleverness).
Link: |G0303.9.4, The devil as a tempter. |G0303.10.5, Where the devil can't reach, he sends an old woman. |W0199$, Self-deception (rationalization, regression, projection, etc.).
Ref.: MITON; DOTTI 466.

G0303.9.0.3$, Reasons for Satan's misdeeds.
Link: |K2020.1$, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.

G0303.9.0.3.1$, Satan's misdeeds motivated by envy (jealousy).
Ref.: Ibn-Kathîr, 59; DOTTI 450 451; MITON; Shamy (el-) "Eg. Balladry": "Armanyoas" 5 no. 62R.

G0303.9.3.4, The devil is always to blame. Even when he tries to be helpful to man. Type: 846.
Ref.: W0198, Self-deception (rationalization, regression, projection, etc.).
Ref.: DOTTI 466.

G0303.9.3.5$, Eblis is always to blame for all Adamites's follies (misdeeds), as if Adamites are faultless.
Link: |J18475$, Misplaced condemnation (blame). |J0758, Beware of following an interested adviser. |K2298.15, Satan (Eblis) as adviser: treacherous.
Ref.: Ibn-Kathîr, 59; DOTTI 450 451; MITON; Shamy (el-) "Eg. Balladry": "Armanyoas" 5 no. 62R.

G0303.9.4.0.3$, War waged at Satan's instigation.
Link: |A0063.6, Devil in serpent (viper) form tempts first woman (Satan and Eve). |J0758, Beware of following an interested adviser. |K2298.15, Satan (Eblis) as adviser: treacherous.
Ref.: Ibn-Kathîr, 59; DOTTI 450 451; MITON; Shamy (el-) "Eg. Balladry": "Armanyoas" 5 no. 62R.

G0303.9.4.0.5$, 'Arrogance is from satan'.
Ref.: A0066$, Satan corrupts by blowing (breathing) into nostrils (of creature).
Ref.: MITON.> G0303.9.4.4, Devil tempts cleric (hermit). Type: 824A$.  
Link: |J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow. |M0212.3$, Devil at gallows repudiates his bargain with cleric (hermit).

Ref.: Qazwînî II 171-72; DOTTI 451.>

G0303.9.4.5, Devils appear to knight to try to call him from doing penance. Type: 824B$.  
Ref.: |J0488, Devil tempts knight (hermit). Type: 824B$.  
Ref.: DOTTI 417 452/{Plst}.>

G0303.9.4.5.0.1$, Satan (Eblis) distracts person from religious duty. Type: 824B$.  
Link: |G0303.9.9, Pranks played by the devil.  
Ref.: Qazwînî II 171-72; DOTTI 451.>

G0303.9.4.5.1, Devil by trick conjures vision to make idolators of believers.>  
G0303.9.4.5.3, Satan stops men from praying.>  
G0303.9.4.5.1.1$, Satan cannot assume image of Prophet.

Link: |G0303.3.6, Forms into which the devil cannot changes.  
Ref.: Basset Mille III 389 no. 234; DOTTI 447/{lit.}.>

G0303.9.4.5.4$, Satan causes forgetfulness. Type: 759.  
Link: |D1741.7.2$, Saint causes loss of knowledge--(it is erased from mind). |D2004.11$, Acts of disobedience to God (mu'âsî/sins) cause poor ability to learn (forgetfulness). |U0064.2$, Forgetfulness due to immersion in (preoccupation with) concerns of life (afflictions, problems).

Ref.: Tha Clabî 73; DOTTI 423; MITON.>

G0303.9.4.5.4.1$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural).

Link: |A0054.6.7$, Punishment of Eblis: stripped of all knowledge. |A1334.15, Beginning of mental forgetfulness (inability to recall). |D2000, Magic forgetfulness. |F0200.9$, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.). |Q0551.11.15, Deprivation of knowledge as punishment.  
Ref.: Jâhiz VI 194; Damîrî II 181-82: Shamy (el-) "Arab Mythology" no. 112.>  
G0303.9.4.5.4.2$, Angel punishes satan who causes sahw (overlooking, forgetting). He rubs satan's nose in dirt.

Ref.: S.), Husayn, Al-Gin 39.>

G0303.9.4.6, Devil tempts saint. Type: 824A$.  
Ref.: DOTTI 451.>

G0303.9.4.10, Woman worships the devil.>

G0303.9.4.11$, Satan as leader (shaikh) of women.>

G0303.9.4.12$, Devil tempts (corrupts) just ruler (king, judge, etc.). Type: 816A$.  
Ref.: DOTTI 449.>

G0303.9.8, Miscellaneous actions of the devil.>

G0303.9.8.6, Satan asks God to put man in his power (Job). Type: 750J$.  
Ref.: Tha'labi 88-89.

G0303.9.8.7, Satan makes wager with God about mortal's piety. [Job's faith]. Type: 750J$.  
Link: |N0003.2$, Wager between God and angel(s).  
Ref.: Tha'labi 88-89/(implicit); DOTTI 411.>

G0303.9.8.10, Satan weeps.>

G0303.9.8.12$, Devil answers questions. Type: cf. 461.

Ref.: DOTTI 231.>

G0303.9.8.12.1$, God commands Eblis to answer holy man's questions.

Link: |G0303.0.3.1$, Dialogue (debate) between holy man and Eblis (about his--Satan's--ways an misdeeds).  

G0303.9.8.13$, Devil causes illness (pain). Type: cf. 750J$.  
Link: |N0006S, Satan corrupts by blowing (breathing) into nostrils (of creature).  
Ref.: Tha'labi 90; DOTTI 411.>

G0303.9.8.13.1$, Growth (viper-head) induced by devil to grow on a person's body eats into his flesh and causes excruciating pain. Type: 816A$.  
Link: |D1375.7.15, Devil's touch (kiss) causes vipers to grow on person. F1041.9.4.3S, Excruciating pain (from illness). |Q0501.4, Punishment of Prometheus. Chained to a mountain with eagle preying on his vitals, which are restored nightly.
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(Punishment for theft of fire).
Ref.: *DOTTI* 449 >

G0303.9.8.13.3.S, Satan (The Devil) possesses person (animal).
Ref.: *RAFE* 302 n. 24 >

G0303.9.8.13.3.1.S, Devil enters into a person when that person yawns (through open mouth).
Ref.: *RAFE* 302 n. 24 >

G0303.9.9, Pranks played by the devil. Type: 823*, 824, 824AS, 824BS.
Ref.: *DOTTI* 451, 452; *RAFE* 303 n. 33 >

G0303.10, Allies and possessions of the devil.
Ref.: *DOTTI* 658 >

G0303.11, The relatives of the devil.
Ref.: *DOTTI* 619 >

G0303.16, How the devil's power may be escaped or avoided.
Ref.: Basset *Mille* III 355 no. 210 >

G0303.16.0.1.S, Satan (devil) fails at tempting the believer (person).
Ref.: *DOTTI* 449; *MITON* >

G0303.16.2.S, Devil's power over one avoided by prayer.
Ref.: *DOTTI* 449; *MITON* >

G0303.16.3, Devil's power avoided by the cross.
Ref.: *DOTTI* 449; *MITON* >

G0303.16.8, Devil leaves at mention of God's name. Type: 817*.
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Link: |A0454, God of healing. |C0051.3.1.1$, Tabu: mention of God's name during magic ritual (sorcery). |D1745.4$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power. |F0382.3, Use of God's name nullifies fairies' powers. |V0090.1$, Unintentional curse: accidental calling on God's name destroys tyrant (devil, etc.).

Ref.: Ibn-Kathîr I 61-63; DOTTI 255 449 450 467/[lit., Sdn]; S. Jahn 235 no. 30; Taymûr no. 2084/[implicit].

G0303.16.8.1S, When angels arrive satans flee (leave).

Ref.: Taymûr no. 97.

G0303.16.14, The devil exorcised.

Link: |A0583$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like). |D2176.3.3, Evil spirit exorcised by saint. |E0728, Evil spirit [revenant] possesses person. |F0385.2.2$, Possessing zâr-jinn (asyâd) placated by sacrifice.

Ref.: Budge/Spitta Romances 285-286 no. B-10; RAFe 302 n. 24; Shamy (el-) Egypt 159/[cf.]

G0303.16.19, Miscellaneous ways in which the devil may be escaped or his power destroyed.

G0303.16.19.11, Devil frustrated by charity. Type: 756E*

Link: |V0239.1$, Angel defeats demon (devil, satan).

Ref.: Ibshihi 17.

G0303.20$, Eblis owns the ocean (sea).

Link: |G0303.25.16, Possessions of the devil.


G0303.22, The devil helps people. Type: 360, 824A$.

Link: |G0303.9.9, Pranks played by the devil.

Ref.: DOTTI 180 451.

G0303.22.0.1S, Devil (demon) serves man so that man may serve him. Type: cf. 565A$, 824B$.

Link: |G0303.22.15S, "So that God would not credit you for a good deed." That is why Satan helped the disabled man.

Ref.: DOTTI 324 452 710; MITON; RAFe 304 n. 35.

G0303.22.1, Devil repays a kindness: returns coat lent him [cf]. Type: 360.

Ref.: DOTTI 180.

G0303.22.1.1S, Devil repays a kindness: gives man (boy) magic object as reward for giving alms "for Devil's (Satan's) sake". Type: 360.


Ref.: DOTTI 180.

G0303.22.5, Devil exhibits benevolence to impious people (to people who make alliance with him: gives them riches, helps them in need).

G0303.22.5.1$, Desecration of holy objects so as to please devil (sihr-suflî, (satanic magic), sorcery/witchcraft).

Link: |D1810.2, Magic knowledge from devil. [sihr-shayâni/suflî (satanic magic)]. |P0465.6.1.1S, Exorciser adopts lifestyle (ways) of spirit (jinn, demons, etc.). |V0001.2.2.1S, sihr-shayâni/bi-es-suflî rituals as veneration (worship) of devil.

Ref.: Jâhîz IV 185-86; DOTTI 895/[Tns]; RAFe 299 n. 11.

G0303.22.5.2S, shabshabah: sorceress beats own vulva with slipper so as to please devil.

Link: |C0010.2$, Tabu: nether magic (sorcery, witchcraft, black-magic). |D0759.3.1$, hâl b en-nugûm (milking the stars): magic ritual performed by naked virgin at dawn.

Ref.: RAFe 75 n. 246; Shamy (el-) "Eq. Balladry": "Khâdrah al-sharîfah" no. 57 3/[passim]; Walker-Ismâ'il 96-98.

G0303.22.15S, "So that God would not credit you for a good deed." That is why Satan helped the disabled man. Type: 824A$, 824B$.

Link: |J1281.1$, "In order not to gain martyrdom": that is why the tyrant ruler was saved from drowning.

Ref.: Tha Clabî 26: Shamy (el-) "Arab Mythology" no. 80; Bassett Mille III 10 no. 6/cf.; DOTTI 451 452/[Egy, lit.]; RAFe 303 n.32 33; AUC: 15 no. 9.

G0303.22.15.1S, "In order not to gain martyrdom": that is why Eblis saved pious person from violent death. (Usually a blind person). Type: cf. 824B$.

Ref.: DOTTI 619.

Ref.: Ibn-Kathîr I 61-63; DOTTI 255 449 450 467/[lit., Sdn]; S. Jahn 235 no. 30; Taymûr no. 2084/[implicit].

G0303.22.15.1S, "In order not to gain martyrdom": that is why the tyrant ruler was saved from drowning. |V0463.7.5S, Martyrdom: dying accidental, unnatural (violent) death (e.g., by drowning, burning, etc.).

Ref.: DOTTI 619.
G0303.22.17$, Satan enslaved (harnessed): placed under mortal's power.
Link: [D1783.7.1$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za'zû").] [F0403.2.2.5$, Demon as familiar spirit. [khâdim-suflî (nether servant)].]

G0303.23, The devil and the ark.
Link: [G0303.3.6.1$, Devil in form of snake. Sneaks into ark.]

G0303.23.1, Devil gets into the ark by hiding in shadow of Noah's wife.

G0303.23.2$, Devil gets into the ark by hiding inside donkey. Type: 825.
Link: [A2236.2.1.1$, Viper smuggles devil into paradise in her mouth: she is cursed. [M0404.1.2$, Noah curses slow donkey: "Get onto ark even if Satan is with you". Satan was clinging to donkey's tail.
Ref.: Jâhiz II 322; Thâ'labî 34/(by grabbing tail)/cf.]

G0303.25.16, Possessions of the devil.
Link: [G0303.20$, Eblis owns the ocean (sea).]

G0303.25.16.2$, Devil's throne.
Link: [A0152_(formerly, A0156.6$, God's throne. [(CArsh/Empyrean)].
Ref.: Ibn-Kathîr I 58-59.]

G0303.25.16.2.1$, Eblis's throne is on surface of the sea (ocean).
Ref.: Qazwînî II 180; Ibn-Kathîr I 58-59; Ibshîhî 494.]

G0303.25.18, Devil can touch man's body, but not soul. Type: cf. 810, 817*
Link: [D2065.1, Madness from demonic possession. [D2176.3.4, Devil cast out of possessed man's body.
Ref.: DOTTI 448 449.]

G0303.25.18.1$, Satan cannot influence a person endowed with (God's) immunity from errancy (e.g., prophet, saint, etc.).
Link: [V0210.0.1$, Prophets's infallibility (Cîsmb: immunity from errancy).
Ref.: Tha Clabî 180.]

G0304, Troll as ogre.

G0304.1, Appearance of troll (ogre).
Link: [G0002$, Appearance of ogre (ogress)].

G0307, Jinn.
Link: [F0499.3, Jinns [i.e., Jinn].]

G0307.1, Where jinn comes from.
Link: [F0499.3.5$, Habitat of the jinn.]

G0307.1.1, Jinn always appears out of strong wind.

G0307.2, Form of jinn.
Ref.: Yâfi)î (al-) 37-39.

G0307.2.1, Jinn can take any human form he chooses. Type: cf. 894A$.
Link: [D0631.4, Supernatural creatures change size at will. [F0234.0.2, Fairy as shape-shifter. [G0369.2, Genie in form of smoke, taking shape with three wings, one on back.
Ref.: DOTTI 548; AGSFC: QTR 87-3 701-1-no. 4, al-Duwayk I 74.]

G0307.2.2, Jinn unseen by anyone except person(s) he wishes should see him.

G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in.
Link: [F0499.4.1S, Jinni (fairy) kills human.
Ref.: TAWT 435 no. 26.]

G0307.4, City infested by jinns [i.e., jinn] deserted.

G0308.1, Fight with sea (lake) monster.
Ref.: Maspero 192 no. 13.

G0308.2, Sea-monster.
Link: [B0016.5.1.2, Devastating (man-eating) sea-monster (serpent).
Ref.: Maspero 192 no. 13/cf.; Alf III 105/cf.]

G0310, Ogres with characteristic methods.

G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.
Link: [F0420.5.2.10, Water-man sits on back of persons as heavy burden. [F0472, Hackauf. A goblin which jumps on one's back.
Ref.: Basset Mille I 190 no. 57; Chauvin VII 23 no. 373E; MITON.]

G0312, Cannibal ogre.
Link: [G0011.3, Cannibal witch.]}
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G0317, Wrestling ogre. Type: 1060, 1098$.
Ref.: DOTTI 700 702.>

G0328, Rectum snakes. Snakes which creep into living man and devour him. Type: 285B*.
Ref.: DOTTI 700 702.>

G0328.1, Serpent inside man's body eats all his food.
Ref.: DOTTI 700 702.>

G0332, Sucking monster. [Victim sucked in].>

G0332.1, Ogre sucks victim's finger and drinks all his blood. Type: 327J$.
Ref.: E0251.3.3, Vampire sucks blood.

G0333, Path between monsters.>

G0334, Ogre keeps human prisoners. Type: 327J1$.> 
Ref.: DOTTI 170.>

Ref.: B0016.5.1.2, Devastating (man-eating) sea-monster (serpent).
Ref.: DOTTI 101 142 302.>

G0348$, Sister as devastating cannibal. Type: 315A.
Ref.: DOTTI 142.>

G0350, Animal ogres.
Ref.: S.M. Āb-Allāh Al-Sukkūtī 97 (animal); Ā. Abu-Ṭālib 'Al-Bī’ah 126-33; DOTTI 106 121 168 181 193 223 225 227/[Irq, Plst]; Rūmûn Bâlārî Tawāthī V:6/7 197-200 no. 2; TAWT 454 no. 47; K. Sa’d-al-Dīn Turāth III:10 19.>

G0351, Domestic beast as ogre.
Ref.: F0401, Appearance of spirits.
Ref.: Wehr no. 4.2.>

G0352, Wild beast as ogre.
Ref.: DOTTI 331 468 556/[Plst].>

G0360, Ogres with monstrous features.
Ref.: S.M. Āb-Allāh Al-Sukkūtī 79/cf./sucks blood).>

G0361, Ogre monstrous as to head.
Ref.: DOTTI 125 129 169/[Sdn].>

G0363S, Ogre with topographical features.
Ref.: MİTON.>

G0368.1S, Ogre with tree(s) grown on his back. Type: 327J$.
Ref.: G0634.3.28, Sounds of animals in ogre's belly as indication of deep sleep.
Ref.: S.M. Āb-Allāh Al-Sukkūtī 247 no. 5; DOTTI 168 169/[Sdn].>

G0369.0.1S, Dog-like cannibals.
Ref.: B0268.2, Cavalry of dogs.
Ref.: Willmore 353-54 no. 16.>

G0369.2, Genie in form of smoke, taking shape with three wings, one on back.
Ref.: G0307.2.1, Jinn can take any human form he chooses.
Ref.: Chauvin V 262 no. 154.>

G0370, Ogres—miscellaneous.
Ref.: G0371, Stone giants. (Stone coats).>

Ref.: DOTTI 128 554.>

G0373.1S, Ogre in form of ornament.
Ref.: DOTTI 92 93 170 181/[Sdn].>

G0376, Ogre in shape of small boy.>

G0378, Giant cliffs. Type: 1060.>
G0376.0.1$, Ogre in human form.
Link: |G0307.2.1, Jinn can take any human form he chooses. |G0640$, Form of ogres.>
G0376.0.3$, Ogress in form of woman (girl). Type: 327H$.
Link: |F0234.2.5, Fairy in form of beautiful young woman. |G0415.1$_(formerly, G0415$), Ogress poses as man's sister and invites him to live in her house.
Ref.: DOTTI 158 166 450/ {Egy, lit.}; MITON; TAWT 433 no. 24.>

G0400-G499, Falling into ogre's power.

G0400, Person falls into ogre's power. Type: 709.
Ref.: DOTTI 390; TAWT 421 no. 8/{Alg} 204 no. 24/{Egy}.>
Link: |N0390$, Person gets lost or marooned.
Ref.: DOTTI 156 172 554.
G0402, Pursuit of animal leads to ogre's house.
G0403, Ogre in animal form lures victim into captivity. Type: 327, cf. 462.
Ref.: DOTTI 156 233.
G0406, Lost (marooned) person falls into ogre's power. Type: 327, 327A.
Ref.: DOTTI 156 158 159 450/ {lit.}; MITON.
Link: |F0129.4.9.2$, Journey to island (land) of cannibals. |N 0399.1, Shipwrecked man lands on deadly enemy's territory and is attacked.
Ref.: DOTTI 118 129 133 156 639/ {Egy}; MITON.
G0410, Person betrayed into ogre's power. Type: 898.
Ref.: DOTTI 554.
G0412, Children lured into ogre's house. Type: 313E*, 327.
Ref.: DOTTI 130 156; TAWT 424 no. 11 451 no. 46.
G0412.3$, Ogre's (ogress's) fire lures person. Type: 311, 313E*.
Link: |G0451, Following witch's fire into her power.
Ref.: Jâhiz IV 481-83 V 123; DOTTI 119 121 130/ {Mrc}; TAWT 424 no. 11 451.46.
G0412.4$, Person falls into ogre's (ogress's) power when he goes to the predator's dwelling seeking help (usually to borrow household article: fire, salt, sieve, etc.). Type: 311A*, 312A, 327.
Link: |B0017.1.5.1$, Hostile (mischievous) cat extinguishes fire by urinating on it.
Ref.: DOTTI 120 121 123 124 125 156 158 159 171 182 193 198 223 225 226 227 228 234 289 393 495 501 537 548 624 707/ {Alg, Mrc, Tns, Plst}.
G0413, Ogre disguises voice to lure victim. Type: 327F, cf. 123.
Ref.: DOTTI 48 164; TAWT 413 no. 1.
G0415$, Ogre (predator) poses as relative of intended victim (prey). Type: 123, 327, 327H$, 333.
Link: |F0402.1.4, Demons assume human forms in order to deceive. |K2011, Wolf poses as "grandmother" and kills child. (Red Riding Hood).
Ref.: DOTTI 156 166 178 414 no. 1-2/ {Sdn} 433 no. 24/ {Egy}; Gally Badr 207-25 no. 6/ {Alg}.
G0415.15$, (formerly, G0415$), Ogre poses as man's sister and invites him to live in her house. Type: 327, 327H$.
Link: |K2011.3$, Predator poses as a person's kindly relative (neighbor).
Ref.: DOTTI 156 166; TAWT 433 no. 24.
G0416$, Ogress poses as vendor (peddler). Type: 327, 327H$.
Ref.: DOTTI 166.
G0416.15$, Ogress searching for escaped intended victim(s) poses as vendor and invites buyers to tell her about their "worry and grief". Type: 327, 327H$.
Link: |F0956.7.6.1.2.15, Invitation to talk: "Tell me about your worry and grief, from the day your mother begot you!".
Ref.: DOTTI 166.
G0417$, Ogress (ogre) poses as stranded person. (Applies also to other predators: afrit, water spirit, or the like). Type: cf. 327A.
G0417.15$, Ogress poses as stranded (lost) woman and asks for a ride.
Link: |E0332.3.1, Ghost rides horseback with rider. |F0420.1.4.11S, Muzayyarah: water-spirit with iron breasts which squirt fire.
G0418S, Demon (ogre) poses as handsome youth and attracts maiden(s). Type: 327M$S$, 621, 955.

Link: |G0081, Unwitting marriage to cannibal.

@T0115.2S, Woman (girl) marries ogre.

Ref.: [Abduh, 11-21/(el-Gargarûf)].

G0420, Capture by ogre.

G0422, Ogre imprisons victim. Type: 311, 312, 327.

Ref.: [DOTTI 119 122 156].

G0440, Ogre abducts person.

Ref.: [DOTTI 120 545 548].

G0440.1S, Ogre abducts woman (maiden). Type: 312, 313, 327JS, cf. 315, 590, 590A, 653, cf. 565AS.

Ref.: [DOTTI 122 125 128 129 139 168 169 325 336 338 356/(lit., Sdn)].

G0441, Ogre carries victim in bag (basket, [sack]). Type: 327C.

Link: |K0526, Captor's bag filled with animals or objects while captives escape.

Ref.: [DOTTI 164].

G0442.1, Ogre abducts newborn babe, keeping it in captivity for seven years. Type: 894.

Ref.: [DOTTI 545].

G0443S, Ogre adopts human child. Type: 327J1S, 898.

Link: |À0189.11.1S, Deity addresses mortal as own child (son, daughter).

Ref.: [DOTTI 119 170 297 554 556 892/(Egy, Mrc); Ritter L 520-57 no. 75 cf.; TAWT 426 no. 14/(Egy); AUC: 27 no. 3].

G0443.1S, Ogre kills woman and adopts her human child.

Ref.: [DOTTI 118 168 296/(Alg)].

G0443.1.1S, Ogre kills pregnant woman, spares fetus and adopts it. Type: cf. 312FS, 872A1S.

Link: |B0535, Animal nurse. |T0671, Adoption by suckling. Ogress who suckles hero claims him as her son.

Ref.: [DOTTI 127 196 264 295 370 492/(Qtr); TAWT 448 no. 40/(Alg); AGSFC: QTR 87-3 701-1-no. 6].

G0443.2S, Ogre abducts woman's children, raises them and then returns them to their mother. Type: 894.

Ref.: [B0201.1.1S, al-Anqâ' adopts human infant and raises it. (Usually by abduction).]

Ref.: [Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.). Shamy (el-) "Arab Mythology" no. 122; DOTTI 545; TAWT 425 no. 13/(Egy)].

G0450, Falling into ogre's power--miscellaneous.

G0451, Following witch's fire into her power. Type: 312, 327, 709, cf. 303.

Link: |G0412.3S, Ogre's (ogress's) fire lures person. |R0135.0.6, Trail of ashes.

Ref.: [DOTTI 107 122 156 390].

G0463, Ogre guesses correctly and gets princess. Type: 621.

Ref.: [DOTTI 352; TAWT no. 16 170/(old man)/(Syr)].


Link: |H1010, Impossible tasks.

Ref.: [DOTTI 128].

G0466, Lousing as task set by ogre. Type: 480, 621.

Ref.: [DOTTI 249 352; TAWT 440 no. 32].

G0466.1S, Lousing as task set by ogress. Type: 480.

Ref.: [Shamy (el-) "Folkloric Behavior" 195/(Egy-USA); TAWT 440 no. 32/(Egy)].

G0467S, Cannibalism as task set by ogress.

G0467.1S, Eating (cooking) own child as task assigned by ogress. Type: 327H1S, cf. 1442S.

Link: |K0944.1S, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own. |K1856, Substitution of one kind of flesh (blood) for another.

Ref.: [DOTTI 168 808 809/(Sdn); Ghâlab 46-47 cf.; Shamy (el-) "Arab Mythology" no. 91].

G0468S, Cooking oneself as task assigned by ogress.

Link: |D1640, Other automatic objects. |G0051, Person eats own flesh.

Ref.: [DOTTI 809/(Sdn)].

G0477, Ogre kills men and rapes women.

G0477.1S, Ogre (predator) kills (devours) person(s). Type: 311, 312, 327.

Link: |N0355.9.1S, Person killed (devoured) by land predator (lion, tiger, wolf, etc.).
Ref.: DOTTI 11 49 65 119 122 156 267 699 704/{N.-Afr, Sdi}.>

G0500-G599, Ogre defeated.>

G0500, Ogre defeated. Type: 327, 327A.
Ref.: DOTTI 156 159.>

G0501, Stupid ogre. Type: 1000-1199.
Ref.: DOTTI 695 714.>

G0510, Ogre killed, maimed, or captured.>

G0510.1, Defeated giant gives his daughter to victor.>
Ref.: DOTTI 104 274 275 623/{Egy}; Mursî "Fayyûm" 109-17 no. 16; Shamy (el-) "Eg. Balladry":
"Sâbir and Sâbrah" no. 6.>

G0511.15, Ogre blinded by driving hot iron into his eye(s).>

G0511.1.18, Ogre blinded by driving the skewer he uses to roast victims into his eye(s). Type: 1137.
Link: |G0519.2, Ogre killed with his own iron bar.
Ref.: MITON.>

G0512, Ogre killed. Type: 123C$, 302, 311, 312, 315A1$, 327.
Ref.: DOTTI 51 119 122 125 129 143 156 169/{Sdn}.>

G0512.3, Ogre burned to death.
Ref.: DOTTI 50 121 125 159 160 163 167 173 179 181 226 289 369 537 548 663/{Alg, Egy, Mrc, Plst}; TAWT 413 no. 1-1.>

G0512.3.1, Ogre killed by throwing hot stones (metal) into his throat.>

G0512.3.2, Ogre burned in his own oven. Type: 327.>

G0512.3.2.1, Ogre's wife (daughter) burned in his own oven. Type: 1119, 1121.
Link: |K0940.2, Man betrayed into killing his wife or grandmother.
Ref.: DOTTI 704 706.>

G0512.4.18, Ogress persuaded to crawl underneath door: she is burned. Type: 327, 327HS.
Ref.: DOTTI 156 166; Ibrahim Assaulting with Words 56/cf.; TAWT 434 no. 24/{Egy}.>

G0512.5, Ogre killed by burning ([destroying]) external soul. Type: 302.
Ref.: DOTTI 105.>

G0514, Ogre captured.>

G0514.1, Ogre trapped in box (cage).
Ref.: DOTTI 163 167/{Plst}.>

G0519, Ogre killed through other tricks.>

G0519.1.4, Ogress tricked into falling into boiling spring. Type: cf. 1120.
Ref.: DOTTI 706.>

G0519.1.5S, Ogre (wolf, etc.) killed by pouring boiling water on him. Type: 124, 327, cf. 152A*. 
Ref.: DOTTI 51 52 55 58 156/{Egy}; HE-S: Minya 70-77 no. 16.>

G0519.1.5.1S, Ogress tricked into falling in pit: killed (burned).
Link: |K0891.1.2S, Intruder tricked into jumping down into boiling water.>

G0519.2, Ogre killed with his own iron bar. Type: cf. 313, 1137.
Link: |G0511.1.15, Ogre blinded by driving the skewer he uses to roast victims into his eye(s). |L0407S, Invincible adversary (warrior, ogre, etc.) killed with his own weapon.>

G0519.6S, Ogre (ogress) delivered to another predator as his food. Type: 313H*, 327, cf. 58A$. 
Link: |K0455.4.4S, Fugitives promise predator (crocodile) one of them as payment for helping them escape pursuer: predator deceived into eating pursuer as fee. |K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture. |R0245.1.1S, Crocodile ferry. Fugitives are carried across the water on crocodile back.
Ref.: DOTTI 23 65 133 157; TAWT 452 no. 46.>

Link: |K1000, Deception into self-injury.
Ref.: DOTTI 6 173 701.>
G0522, Ogre persuaded to drink pond dry bursts. Type: 123, 333.

Ref.: Chauvin III 36 no. 36/cf.; DOTTI 48 178; TAWT 413 no. 1/(wolf). 

G0522.4S, Ogre coaxed from man's throat with food. Type: cf. 285B*.

Ref.: DOTTI 92 93 170 181/(Sdn). 

G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. Type: 1066BS, cf. 516HS, 1525TS.

Ref.: J1115.7.1 S, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. J2401, Fatal imitation.

Ref.: DOTTI 6 283 701 828/[Ert]. 

G0524.0.1S, Ogre deceived into killing (impaling) himself. Type: 1066BS.

Ref.: DOTTI 701. 

G0524.2S, Ogre deceived into setting himself on fire. Type: 1066BS, cf. 23*.

Ref.: K0891.2, Ape tricked into jumping on to stakes and killing himself.

G0530, Ogre's relative aids hero.

Ref.: N0887, Unlikely helpers.

G0530.1, Help from ogre's wife (mistress). Type: 302, 327D 461.

Ref.: DOTTI 105 164 231. 

G0530.2, Help from ogre's daughter (or son).

Ref.: DOTTI 110 118 129 133 152 272 289/(Egy, Irq, Sdn); Littmann 89-93 no. 73./cf.: Shamy (el-) "Arab Mythology" no. 78.

G0530.6, Ogre's maidservant as helper.

Ref.: DOTTI 164 252/(Sdn); Shahi-Moore 98 no. 15; TAWT 440 no. 32.

G0532, Hero hidden and ogre deceived by his wife (daughter) when he says that he smells human blood [(a human's trace)]. Type: 327, 425, 461, 480, 898.

Ref.: DOTTI 157 199 231 249 554. 

G0534, Ogre tells his wife how people may evade his power.

Ref.: DOTTI 105 123 128; Sârîs (al-) 225-28.

G0550, Rescue from ogre.

Ref.: R0156, Brother rescues sister(s).

Ref.: Bâñini (al-) Al-Ḥikāyāt 70-73 no. 12; DOTTI 119 122 125 126 129 169 228/(Kwt, Sdn); TAWT 414 no. 1-2.

G0551.1, Rescue of sister from ogre by brother. Type: 311, 312, 312ES, 456S.

Ref.: R0158, Rescue of sister(s).

Ref.: DOTTI 119.

G0551.2, Rescue of sister from ogre by another sister. Type: 312ES, 327.

Ref.: DOTTI 126 157.

G0551.4, One brother rescues another from ogre. Type: 303.

Ref.: DOTTI 50 100 107 109/(Alg); TAWT 414 no. 1-1.

G0555, Rescue from ogre by means of singing. Type: 327.

Ref.: DOTTI 157.

G0556, Recognition of captive's voice brings about rescue from ogre. Usually captive sings in the bag. Type: 311B*.

Ref.: DOTTI 120.

G0558S, Failure to rescue victim from predator (ogre, ogress). Type: 327S.

Ref.: R0190S, Failure (inability) to rescue.

Ref.: DOTTI 170.

G0558.1S, Brother fails to rescue sister(s) from ogre. Type: cf. 123S.

Ref.: DOTTI 51.
G0558.1.1$, Girl who does not heed (elder) sister's advice is devoured by ogre. Type: 313H*.

Link: |J0566, Youth disregards elder's warning and suffers consequences. |P0253.6.2$, Trouble from ignoring sister's advice.

Ref.: DOTTI 133.>

G0558.2$, Sister unable to rescue brother from ogre (schoolmaster). Type: 894, cf. 450.

Link: |G0551.1.1$, Rescue of brother from ogre by sister. |P0253.2.3$, Transformed brother (deer) about to be slaughtered pleads with sister for help; she had been exposed and is helpless. |R0158, Sister rescues brother(s). |T0052.11.1$, Sister marries to save brother(s).

Ref.: DOTTI 545; Kronenberg Nubische 20-9 no. 6.>

G0558.3$, Paternal figure unable to rescue victim from ogre. Type: cf. 333.

Ref.: DOTTI 178 179/ {Jrd}.>

**G0560, Ogre deceived into releasing prisoner.**

G0561, Ogre tricked into carrying his prisoners home in bag on his own back. Type: 311, 1132.

Ref.: Chauvin VI 30 no. 201; DOTTI 119 708.>

G0565S, Escape from ogre (ogress, witch, etc.). Type: 310, 313E*, 313H*, 327, 327HS, 327MS, 334, 621, cf. 58.

Link: |G0032$, Person proves to be cannibal (ogre, witch, etc.) masking as human.

Ref.: DOTTI 23 116 130 133 141 157 158 165 166 167 173 180 218 344 352 353 382 530 547 640 809/ {Egy, lit., Mre, Sdn}; MITON; TAWT 426 no. 13 451 no. 46; Willmore 353-54 no. 16/cf.>

**G0570, Ogre overawed.**

Type: 1145-1154.>

G0572, Ogre overawed by trick. Type: cf. 125, 126, 1640.  

Ref.: DOTTI 52 53 699 700 704 709 883 885/ {Egy, lit.}.>

**G0580, Ogre otherwise subdued.**

Ref.: Hurreiz 114 no. 38 [??].>

G0581, Ogres chased away by fire.

Ref.: Chauvin VII 82 no. 373bis n. 2.>

G0583, Demons coerced by tabus of druid.  

Link: |D0001$, sih (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |D1273.8$, Magic formula (incantation) summons demon (afrit, jinni, etc.)-usually by coercion. |D2198, Magic control over spirits (angels). |K0367$, Theft by 'controlled' spirit (demon, jinni, fairy, or the like)-spirit commanded to steals for master.

Ref.: MITON.>

**G0600-G699, Other ogre motifs.**

**G0610, Theft from ogre.**


G0610.1, Stealing from ogre for revenge. Type: 328.

Link: |J1269.8, Robber's defense for stealing from rich. God will not permit them to enter heaven unless we take their ill-gotten goods from them.

Ref.: DOTTI 173.>

G0610.3, Stealing from ogre as task. Type: 328.

Link: |H1172.1S, Task: bringing an ogress (ogre) to king's court (palace).

Ref.: DOTTI 173 331 468/ {Plst}; Shamy (el-) "Folkloric Behavior" 198.>

G0610.4S, Stealing from ogre because of hunger (to avoid starvation). Type: 327, 327H1S, 327LS.

Link: |N0538.3.2S, Comfortable living in absent ogre's (ogress') dwelling. |U0025, Theft to avoid starvation forgiven.

Ref.: DOTTI 157 167 168 172 809/ {Sdn}.>

G0612, The one eye of the three giants stolen. Type: 328*.>

**G0630, Characteristics of ogres.**

G0634, Genie sleeps with eyes open. Type: 301, 302, 310, 311-13, 327.

Ref.: Chauvin VI 2 no. 181 n. 1; DOTTI 101 105 116 119 157; Muhawi-Kanaana 64 no. 3 (ogre).>

G0634.3S, Indications of ogre's deep sleep. Type: 301, 302, 310, 311-13, 327.

Link: |G0240, Habits of witches. |U0311.4.2.1S, Three types for sleep: midmorning (by fools), early afternoon/siesta (recommended), and late afternoon (by drunks or idiots).

Ref.: DOTTI 101 105 116 118 119 157 168 296/ {Alg}.>

G0634.3.1S, Open eyes as indication of ogre's deep sleep.

Link: |B0760.2.1S, Wolf sleeps with one eye open.
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Ref.: TAWT 451 no. 46/{Sdn}.>
G0634.3.2S, Sounds of animals in ogre's belly as indication of deep sleep.
Ref.: Amrouche 99-103 no. 10; DOTTI 119 699 907/{Alg}; Savignae 95-97 no. 8.>
G0634.4S, Ogre's long sleep. Type: 301, 302, 310, 311-13.
Ref.: DOTTI 101 105 116 119 312 389 481 488 626/{Alg, Mrc}.>
G0634.4.1S, Ogre is asleep for a year, then is awake for a year.
Ref.: TAWT 439 no. 30/{Syr}.>
G0635, Ogre revives after limbs are severed.>
G0635.1, Monster's returning head. Joins body after it has been severed.
Link: |E0789.3.1S, Severed head rejoins body.>
G0640S, Form of ogres.
Link: |G0351, Domestic beast as ogre. |G0360, Ogres with monstrous features. |G0376.0.1S, Ogre in human form.>
G0640.1S, Ogre (ogress, demon) as shape-shifter. Type: 327, 363, 462, 545B, 894, 894A$.
Link: |F0234.0.2, Fairy as shape-shifter. |G0264, La Belle Dame San Merci. Witch entices men with offers of love and then deserts or destroys them.
Ref.: Jahiz VI 220-21; DOTTI 93 157 170 181 239 298 545 548/{Sdn}; MITON.>
G0641S, Powers of ogres.>
G0641.1S, Ogre as magician (with ability to perform magical acts). Type: 545B, 898.
Link: |D1840.3, Magic invulnerability of ogres.>
Ref.: Damirî II 193-196.>
G0650, Unclassified ogre motifs.>
G0654S, Signs (indicators) of ogress's contentment or anger (usually opposite of the ordinary). Type: 310, 462, 707.
Link: |P0790.1S, Publication of personal feelings (causing social reaction).>
Ref.: DOTTI 116 233 385; Shamy (el-) Egypt 58 no. 8.>
G0654.1S, Indicator of ogress's contentment (peacefulness): disheveled appearance. Type: 310, 462, 707.
Link: |P0681.1.2.0.1S, Mourning: disheveled appearance.
Ref.: DOTTI 116 233 386; RAFe 104 n. 341; Shamy (el-) Egypt 58 no. 8.>
G0654.1.1S, Indicator of ogress's contentment (peacefulness): breasts thrown over own shoulder. Type: 310, 462, 707.
Link: |G0123, Giant ogress with breasts thrown over her shoulders.>
Ref.: DOTTI 116 233 386; Shamy (el-) Egypt 58 no. 8.>
Link: |H1376.3, Quest: learning what anger is. |W0049.1S, Grooming (toiletry) recommended. |W0172.5.1.1S, Self-pity song (poem): mawwâl `almar ('red-mawwâl'), ghurbah-song ('song of strangerhood'), i.e., 'the blues'. |Z0141.1, Red garment to show anger of king. |Z0181, Nudity as sign of anger.
Ref.: DOTTI 116 233 386; RAFe 104 n. 341; Shamy (el-) Egypt 58 no. 8.>
G0656S, Ogress gives a feast: hopefully it will suffice her and her children.
Link: |G0082.3.1S, 'Ogress's mash'. Fodder made of ground bones and ogress's milk, used to fatten victims.
Ref.: Taymûr no. 2072.>
G0661, Ogres ([jinni's]) secret overheard. Type: 613.
Ref.: DOTTI 344.>
G0671, Wild man ([giant]) released from captivity aids hero. Type: 502, 516.
Link: |N0801.1S, Giant man (black) bought from slavery 'As is' becomes hero's helper.
Ref.: DOTTI 274.>
H. TESTS

H0-H199, Identity tests: recognition

H0000, Identity tests.

Link: |J0068$, Experimenting so as to discover scientific laws (truths, facts). |


Link: |J0060$, Test of character. |H1561, Test of pride. |H1562, Test of valor. |H1574, Test of social position. |

Ref.: Akiko 105/(lit.); DOTTI 472 475 511 586 646/[Iraq]; Juhaymán (al-) IV 293-306; Meissner 69-71 no. 37.>

H0010, Recognition through common knowledge. Type: 855A.

Ref.: DOTTI 475; MITON.>

H0011, Recognition through story-telling. Telling of a story known to both persons concerned brings about recognition.

Ref.: Burton III 96ff. S V 155 164 S VI 34f. 476; TAWT 421 no. 8.>


Link: |J00676.6.1.2.1S, Invitation to talk: “Tell me about your worry and grief, from the day your mother begot you!”. |

J0169.0.1S, Personal experience narrative by story's character (e.g., Ahura's, Lost Sailor's, Simah'e's, Sindbad's, etc.): |N0747S, Accidental meeting of victim (hero, heroine) and criminal (villain). |P0790.0.1.2.1S, Invitation to share stories (accounts of personal experiences). |

Z0201.1S, Story told by tale-character(s) as an account of own personal experience--"‘T"-tale, "We"-tale. |

Ref.: DOTTI 256 379 386 393 489 499 520 643/[Lbn]; MITON; TAWT 448.>

H0011.1.1, Recognition at inn (hospital, [guest-house] etc.) where all must tell their life histories. Type: 425D.

Ref.: Chauvin V 90 no. 28 n. 1; DOTTI 203 216 318 333 404 488 500 528/[Alg, Egy, Mrc].>

H0011.1.2, Recognition: life story painted on wall.

Ref.: |J0168, Inscription on walls for condensed education. |

H0011.1.4, Recognition by tracing ancestry.

Ref.: |H0039.1S, Person of sound ancestry can list names of several grandparents (usually seven generations deep). |

N0731.4, At execution block condemned man discovered to be king's unknown son.

Ref.: MITON.>

H0011.5S, Recognition through shared childhood experiences in same neighborhood (district).

Ref.: MITON.>

H0012, Recognition by song. Type: 311B*, 451A, 533, 903D**.

Ref.: DOTTI 120 226 227 294 564/[Egy, Iryq]; Stevens 183-87 no. 35; TAWT 454 no. 47/[Lib-Egy].>

H0012.2.1, Recognition by matching a couplet together.

Link: |J0059.4.1, Test: supplying missing half-stanza [(hemistic h)]. |

K0978.1.3S, Faulty poem: when read correctly carries instructions to execute bearer for murder. |

Ref.: DOTTI 545.>

H0013, Recognition by overheard conversation. (Usually with animals or objects). Type: 313, 403, 403DS, 405, 533, 451, 894, 898.

Ref.: DOTTI 128 188 191 193 224 294 545 554.>

H0013.1.1S, Recognition by overheard conversation with camel(s). Type: 451, 451A.

Ref.: DOTTI 224 227.>

H0013.1.5S, Recognition by overheard conversation with bird(s). Type: 310, 403, 403DS, 405, 408.

Link: |B0517, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure. |

Ref.: DOTTI 116 188 191 193 195.>

H0013.1.5.1S, Recognition by overheard conversation with dove (pigeon).>

H0013.2.2, Recognition by overheard conversation with stone. Type: 894.

Ref.: DOTTI 545.>

H0013.2.5, Recognition by overheard conversation with cups (or other utensils). Type: 898.

Link: |N0454, Conversation of objects overheard. |

Ref.: DOTTI 341 486 554 557; Spitta Grammatik 472-81; TAWT 418 no. 6-1 426/427 no. 14.>

H0014, Recognition by observing emotional reactions of another to object of common experience. Type: cf. 926LS.

Ref.: DOTTI 617.>

H0015, Identity tested by account of common experiences.

H0015.2, Recognition by recalling common experiences.
Link: |M0209.5$, Casual word, act, or object reminds person of forgotten promise or vow.>

H0015.2.1S, Identity proven by recalling experience shared with tester.
Ref.: MITON.>

H0016, Recognition by describing or producing object of common knowledge.>
H0016.5S, Recognition by describing planned meal (cookery). Type: 700.
Ref.: DOTTI 372 373/[Egy].>

H0018, Recognition by password [(pass-word)]. Type: 1377.
Link: |J2043.2$, Trouble from inability to recall password (name, formula). |K1549.9S, Adulteress forewarns paramour by prearranged signal (object left outside, or the like).
Ref.: DOTTI 770.>

H0020, Recognition by resemblance.>
H0021, Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. Type: 881.
Link: |J0633S, Preventing enemy's plans by knowing the enemy. |J1422.5S, Woman's (girl's) picture hung in public place (bathhouse, marketplace, etc.) to see who will react to it. |P0469.4.2S, Reward promised publicly for information on missing person or object. |T0014.3S, Woman's (girl's) picture hung in public place (bathhouse, marketplace, etc.) to attract suitors.
Ref.: Chauvin V 92 no. 196, 94 no. 30; DOTTI 516.>

H0022, Recognition through image.
Ref.: Damîrî II 134/(Zabbâ') II 229/(queen of China).>

H0024, Recognition through dream.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" 155 no. 56.>

H0030, Recognition through personal peculiarities.>
H0031, Recognition by unique ability.>
H0031.7, Recognition by unique ability to perform magic act.
Ref.: Frobenius Kordofan: Atlantis IV 134ff. no. 13.>

H0032, Recognition by extraordinary prowess.
Ref.: Juhaymân (al-) I 373-93 no. 27.>

H0033S, Recognition by extraordinary prowess at shooting or catching small objects (apples, etc.).
Link: |H0091.3, Identification by producing three golden apples.
Ref.: Zîr 135 136.>

H0034S, Recognition by personal literary style (of writing, composition, etc.).
Link: |H0012, Recognition by song. |H0038, Person's rank betrayed by habitual conversation [(or by other aspects of behavior)].
Ref.: MITON.>

H0034.0.1S, Recognition by characteristic handwriting.
Ref.: MITON.>

H0035, Recognition by unique manner of performing an act.>
H0035.1, Recognition by unique manner of playing lute.
Ref.: Chauvin V 152 no. 75; MITON.>

H0035.1.0.1S, Recognition by unique musical style.
Link: |F0679.9.1S, Skillful singer-musician plays in various styles.
Ref.: MITON.>

H0035.1.0.2S, Recognition by unique ability to set (tune) musical instrument.
Ref.: MITON.>

H0035.2, Recognition by unique cookery.
Link: |F0679.14S, Skillful cook.
Ref.: Chauvin VI 105 no. 270 n. 1; DOTTI 112 487 500 533 654/[Egy, lit., Tns]; MITON; AUC: 18 no. 8.>

H0035.3, Recognition by unique needle-work. Type: 506, cf. 888A*, 949*.
Ref.: DOTTI 216 526 404 528 538 653/[Egy].>

H0035.3.2, Recognition by embroidery.
Ref.: MITON.>

H0035.3.3S, Recognition by unique manner of weaving (carpet-making, basket-making, etc.). Type: 888A*, 949*.
Ref.: DOTTI 538 653 654/[Mrc, Plst]; MITON.>
H0035.7$, Identification by manner of knocking on door (for admission).
Ref.: MITON.>

H0035.8$, Identification (recognition) by extraordinary hospitality (generosity).
Link: W0012.2, Man looks for strangers so as to bestow hospitality on them.>

H0036, Recognition by exact fitting of clothes.>
H0036.1, Slipper test: identification by fitting of slipper. Type: 510.
Link: F1015.4$, Shoes (slippers) so unique that owner is immediately identified.
Ref.: DOTTI 98 258 263 273 633 636 695/{Omn}; TAWT 443 no. 34/{Omn} 452 no. 46-3/{Egy} 457 no. 49/{Sdi}.>

H0036.2, Garment fits only true king.
Link: Z0325$, Sethian chest: made so as to fit only intended victim (Osiris).>

Link: H0043.1$, Recognition by tinkling ('whispering') of jewelry--(usually bracelets). H0361.1$, Girl whom ring (bracelet, ankle bracelet, etc.) would fit to be chosen as bride. H0095, Recognition by bracelet.
Ref.: DOTTI 258 260 556/{Syr}.>

H0038, Person's rank betrayed by habitual conversation [(or by other aspects of behavior)]. Type: 920, 926.
Ref.: Ibshîhî 137-39; DOTTI 537 586 591 612/{Egy, Syr}; Sâḥî 341-44 no. 71[+1]; CFMC: Sâwâm]ah 71-1 5-2-no. 3, 6-1-no. 1.>

H0038.1, Disguised king (noble) recognized by his habitual speech.
Ref.:

H0038.2, Recognition of maid servant substitute bride by her habitual conversation. Type: 408, 451A.
Ref.: DOTTI 195 227; TAWT 456 no. 47-1/cf./{Alg}.>

H0038.2.5, Substitution of low cast boy for promised child detected when he prefers long road to short one through jungle. Type: cf. 920K$.
Link: T0670.0.1$, Adopted child reverts to manners (conduct, habits) of real (biological) parents.
Ref.: DOTTI 592; CFMC: Sâwâm]ah 71-1 5-2-no. 3.;

H0038.2.5.1, Substitution of farmer boy for promised child detected when he acts like farmer. Type: 920K$.
Link: K1921.1, Son of the king and of the smith exchanged.
Ref.:

H0038.2.5.2, Substitution of gypsy boy for promised child detected when he displays knowledge of musical instruments. Type: 920K$.
Link: H0042$, Identification by inability (refusal) to perform task.
Ref.: DOTTI 587 588 592/{Egy, Plst}; Hanauer 142-44.>

H0038.2.6, Young beggar-girl married to gentleman betrays old trade by enacting begging scenes at mealtimes. Type: 920F$.
Ref.: DOTTI 589; TAWT 419 no. 7.1/{Egy}.>

H0038.3, Slave recognized by his conversation, habits, and character. Type: 920, 920G$.
Link: P0751.15, Characteristic behavior of the lower class.
Ref.: DOTTI 472 506 509 511 586 590/{lit.}; TAWT 393 n. 583; Zîr 150.>

H0039, Recognition of good ancestry (noble origins).
Link: H1381.3.1.5$, Quest for bride of honorable (noble) descent (aslihi, of ishah and nasab).>

H0039.1, Person of sound ancestry can list names of several grandparents (usually seven generations deep). Type: 910.
Link: H0011.1.4, Recognition by tracing ancestry. H0588.25.3$, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband). H1381.3.1.5$, Quest for bride of honorable (noble) descent ('aslihi, of fahal and nasab). J0482.5$, Young man advised to choose as wife a girl of proven (good) ancestry ('aslihi). U0130.0.1.2$, 'The [heredity]-vein' extends [back] to the seventh grandparent (grandfather). U0135.0.1$, Deeds betray ancestry (origins).
Ref.: DOTTI 568.>

H0041, Recognition of royalty by personal characteristics or traits. Type: 707, 938B.
Link: H0036.2, Garment fits only true king. H0071, Marks of royalty.
Ref.: DOTTI 386 499 590 644/{lit.}; Shamy (el-) Egypt 105 no. 15.
H0041.1, Princess on the pea. Princess recognized by her inability to sleep on bed which has a pea under its dozen mattresses.

Link: [F0574.9.1.2S, Skin so soft that it will be disturb by a flower paddle (even when owner is sleeping on silk mattress stuffed with ostrich down)]. Z0071.5.6.19S, Seven mattresses.

H0041.5, Unknown prince shows his kingly qualities in dealing with playmates. Type: 926E$, 1617A$.

Ref.: Basset *Mille* II 174 no. 80; *DOTTI* 469 477 499 590 614 829 856 878/ [lit., Omn]; D.H. Müller *Mehri-und Sogotri: SAE* IV 60-68 no. A; *TAWT* 456.>

H0042S, Identification by inability (refusal) to perform task. Type: cf. 920E$.

Link: [C0435.3$, Tabu: uttering mother's name (or the word "mother")]. H0038.2.5.2$, Substitution of gypsy boy for promised child detected when he displays knowledge of musical instruments. H1573.9.2S, One's religion (denomination, sect) detected by food (drink)—tabu food refused (avoided). H141.11.2.1S, Ethnic (tribal) identity of captive detected when he refuses to break tabu peculiar to his nation (people).

H0043S, Recognition by sound (made by object carried or worn by person or animal). Type: cf. 110.

Link: [F0638.5$, Blind archer aims at sound of urination: (CAntar's death)]. H0079.3, Recognition by voice.

Ref.: *DOTTI* 39.>

H0043.1S, Recognition by tinkling ('whispering') of jewelry—(usually bracelets).

Link: [H0036.4S, Bracelet test: identification by fitting of bracelet]. H0361.1$, Girl whom ring (bracelet, ankle bracelet, etc.) would fit to be chosen as bride.

Ref.: *MITON*.

H0043.25, Recognition by chiming (ringing) of bell—(usually on a child or animal). Type: 110.

Ref.: *DOTTI* 39.>

H0044, Recognition by perfume.

H0045, Recognition of deity.

H0045.0.1$, Recognition of future holy person (or culture-hero).

Link: [A0198$, Infant deity (saint) performs as adult as soon as he is born]. A0511, Birth and rearing of culture-hero (demigod). M0302, Means of prophesying.

H0045.1, God recognized by his supernatural powers. Type: 827AS.

Link: [A0010.1.1S, "Whatever notion may occur to your mind [about God/Allâh], He is unlike that! (kiîlî mâ kha bâlik, fa-huwa bi-khilâfi dhâlik!).] A0102.5, Omnipresent god. A0102.5.0.1S, 'God's existence needs neither proof nor witnesses'. J1268S, Repartee concerning the existence (nature) of God. K2310.3.1S, 'Scholar' (savant) answers all questions by saying: 'There is a controversy about this [subject]'].

Ref.: *DOTTI* 452.>

H0046, Cannibal recognized by cloud of dust raised. Type: 310, 327, 955, cf. 676,/954.

Link: [F1013.1S, Sudden cloud of dust (dust-storm)].

Ref.: *DOTTI* 116 157 367 660 662; Shamy (el-) Egypt 61 no. 8/(ogre).>

H0048, Animal in human form recognized. Type: cf. 449,/1511.

Link: [H0064, Recognition of disenchanted person by physical attributes].

Ref.: *DOTTI* 219 817.>

H0049, Recognition through personal peculiarities—miscellaneous.

H0049.25, Fool recognized by his appearance.

H0049.2.1S, Fool recognized by his long beard.

Link: [X1727.25S, Beard likened to animal's tail]. U0303.1.3S, Merman wonders why humans have their tails (=beards) in front (on their faces) while all other animals have theirs at rear.

Ref.: *MITON*; Ibshîhî 355.>

H0049.35, Poor person recognized as impoverished rich by 'traces of gracious living' still showing on him.

Link: [H0093S, Recognition of good ancestry (noble origins)].

Ref.: *MITON*; Shamy (el-) Egypt 49 no. 7; *TAWT* 218 no. 26.>

H0050, Recognition by bodily marks or physical attributes.

Ref.: Thâî labî 94.>

H0050.1S, Recognition of supernatural animal (person) by certain physical attributes (color, size, biological parentage, etc.). Type: cf. 325, 561.

Link: [D1714.0.1S, Medium in benevolent magic ritual must be person without sin]. H0045, Recognition of deity. N0543.3, Treasure to be found by man who married original owner's daughter. W0251.1S, Physiognomy (firâsah): the judging of
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character.
Ref.: Ions 123/(Apis); DOTTI 154 317.>

H0051, Recognition by scar. Type: 314.
Link: [S0186.9.1S, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating).
Ref.: Ibsihîl 479-80; Burton I 248; DOTTI 134 515 522 530/{Mrc}; TAWT 449 456.>

H0051.1, Recognition by birthmark. Type: 706, 712, cf. 850.
Ref.: DOTTI 379 390 393 468/{Alg}; Nabhabî (al-) I 318.>

H0051.1.0.1S, Recognition by 'craving-mark' (waḥmah).
Link: [F0574.9.3S, Remarkable mole (khâl, ḡasanah, shâmah--on body organ)]. [H0936, Task assigned because of longings of pregnant woman [(craving)]. [T0570.25, Characteristics of newborn are due to mother's craving.
Ref.: DOTTI 75 409 490 519 520/{Sdn, Tns}.>

H0051.1.1S, Recognition by mole (ḡasanah, shâmah, etc.).
Link: [F0545.3.3S, Mole (khâl, ḡasanah, shâmah) on cheek. [N0681.3.0.4S, Incest accidentally averted: discovery of birthmark.
Ref.: DOTTI 451 628/{Egy}.>

H0052, Recognition by scarification marks (tashlîkh).
Link: [F0553.0.1S, Tashlîkh (scarification, slashing skin).>

H0052.1, Scarification pattern indicates tribal affiliation (identity).
Link: [A1687.2S, Why certain people mark their bodies. [J1141.11.2S, Identity of incognito person detected by ruse. [P0760.5.3.1S, Branding (with iron) marks ownership (of livestock).>

H0055, Recognition through branding. Type: 314, 550, 551, 883B, 923CS.
Ref.: Burton VII 89 n.; Chauvin V 152; DOTTI 134 302 305 524 605; TAWT 422 no. 9/{Egy}.

H0055.3, Recognition by tattoo. Ref.: CAbd-al-Ḥakîm Fallâhîn 131; Shamy (el-) "Eg. Balladry": "Ḥasan and Naʾimah" no. 22.>

H0055.3.1S, Corpse's identity established by tattoo.>

H0056, Recognition through branding. Type: 314, 550, 551, 883B, 923CS.
Ref.: Burton VII 89 n.; Chauvin V 152; DOTTI 134 302 305 524 605; TAWT 422 no. 9/{Egy}.

H0056, Recognition by wound. Type: 314.
Ref.: DOTTI 134; Shamy (el-) Egypt 245 no. 4; TAWT 449 456.>

H0057, Recognition by missing member.>

H0058, Tell-tale hand-mark. Clandestine lover is identified by paint marks left on his skin by mistress.
Type: 950.
Link: [S0186.9.1S, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating). [T0475, Unknown (clandestine) paramour.
Ref.: Ions 138; Maspero 15-016 no. 1 n. 3/(after Mariette).>

H0058.3, Unknown (clandestine) husband recognized by his touch (hand). Type: 887BS.
Ref.: [H0079.10.1S, "This vagina (ḏer) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!"
(Said by a married man who was deceived into sexual intercourse by substitute bedmate). [H0312.3, Suitors chosen with feet as only part seen. [T0475.0.1S, Unknown (incognito, clandestine) husband.
Ref.: Akiko 105/(lit.); DOTTI 537.>

H0058.5S, Black man (slave) turned white recognized by a batch of black skin on his body. Type: 930, 930A.
Ref.: DOTTI 621 623.>

H0062, Recognition of transformed person (animal).
Link: [D0794, Enchanted person attracts attention of rescuer. [H0051.2S, Recognition of supernatural (sacred) animal by its markings (physical attributes).>

H0062.0.2S, Recognition of man transformed to amphibian.>

H0062.0.2.1S, Recognition of man transformed to crocodile.
Link: [D0194.0.1, Wer-crocodile.>

H0062.1, Recognition of person transformed to animal. Type: 310, 325, 449.
Ref.: DOTTI 116 152 219.>

H0062.1.55, Person transformed to animal recognized by member of opposite sex.
Link: [H0048, Animal in human form recognized.>

H0062.1.5.1S, Person bewitched into male animal (donkey, dog, monkey, bird, etc.) recognized by daughter (wife) of new owner: she is bashful and veils her face from the male stranger. Type: 449./1511.
Link: |T0380.2.1$, Intemperance in maintaining modesty (female seclusion). Ref.: DOTTI 219 817; MITON.

H0062.2, Horse recognizes kol transformed to look like his master and throws him off.-

H0064, Recognition of disenchanted person by physical attributes. Type: cf. 449,/1511. Link: |H0048, Animal in human form recognized. Ref.: DOTTI 219.-

H0065$, Indicators (signs) of change in mood (disposition). Type: 310, 779J3$,/969A$.

Link: |D1350, Magic object changes person's disposition. |H1176.3, Quest: learning what anger is, |W0172.5.1.1S, Self-pity song (poem): maxwîl 'aqmar (red-maxwell), ghurbah-song ('song of strangerhood', 'being a stranger')--i.e., 'the blues'. |Z0181, Nudity as sign of anger.-

H0065.1S, Change in attire as indicator of mood-change.

Link: |Z0141.1, Red garment to show anger of king.-

H0065.2S, Reversing head dress (cap, fez, hat, etc.) as indicator of mood-change.-

H0065.3S, Tell-tale facial expression as indicator of mood-change. Ref.: MITON; Alf III 204.-

H0069S, Marks of worship (piety, religiosity): physical indicators. Type: 20D*, 62, 113B.

Link: |V0461, Clerical virtues. |W0004$, Religiosity (piety): most favorable trait of character. Ref.: DOTTI 626 42 750; MITON.

H0069.0.1S, Excessive display of one's religiosity (piety) distrusted. Type: 964BS, 964CS.

Link: |J0564.0.1$, Intemperance in (display of) piety. |K2051.1, Adulteress pretends shame before male statue (mirror, male fish, [male sparrow]). |K2058, Pretended piety. Ref.: Jâhìz III 44; DOTTI 670; MITON.-

H0069.1S, Signs of extended praying.-

H0069.1.1S, Luminous face and limbs from ablution.

Link: |F0574, Luminous person.-

H0069.1.2S, 'Prayer-raisin' (zabîbah): raisin-like rough-spot on middle of forehead from touching floor.

Link: |V0068.2.0.0.1S, Blooded martyrs are not to be washed of their blood. (Blood will turn into guiding light on Judgement Day). |X0593.2, Sham-prayers: lasting signs (e.g., 'prayer-raisin', etc.). |Z0071.5.6.14.2.1S, Seven limbs involved in prostration at prayer-ritual (sujûd: feet, knees, hands, forehead--touching ground).-

H0069.2S, Signs of extended fasting.-

H0069.3S, Signs of having performed pilgrimage.

Link: |X0596.1S, Humor concerning sham-pilgrimage.-

H0069.4S, Signs of extended acts of benevolence.

Link: |V0311.4.2S, For the pious, death is a joyous event (for it signals that meeting God is approaching). Ref.: DOTTI 6 26 42 750; MITON.-


Link: |V0311.4.2S, For the pious, death is a joyous event (for it signals that meeting God is approaching). Ref.: DOTTI 6 26 42 750; MITON.-

H0070.1S, Sign of piety: attire (cleric's vestments and apparel: turban, rosary, etc.). Type: 20D*, 62, 113B, 1353.

Link: |K1827, Disguise as holy man. |K2058, Pretended piety. Ref.: DOTTI 26 28 42 43 750/|Egy|; MITON; Shawqi 292 [no. 21].-

H0070.2S, Sign of piety: mildness of manners (frailty). Ref.: MITON.-

H0070.2.1S, Sign of piety: improving the environment. Type: cf. 928. Ref.: MITON.-

H0070.3S, Sign of piety: sincerity of voice: 'truthfulness of tongue', being of 'true of voice'. (Usually denoted by narrator through performance).

Link: |V0066.0.1S, Instructing the dead before burial as to how to answer interrogative angels (talqîn, 'prompting'). |W0039.1S, A person of noble character is trusting ('white-hearted'). |W0047S, Eloquence. Ref.: Maspero 84 no. 4 n. 2.-

H0070.3.1S, Sign of piety: citing sacred texts. Ref.: MITON.-

H0070.4S, Sign of piety: preaching publicly (praising the pious, condemning the impious).-
H0071, Marks of royalty. Type: 938B.
Ref.: DOTTI 644.

H0071.2, Gold (silver) hairs as sign of royalty. Type: 533, 707.
Link: |F0555.2.1S, Infant with hair of gold and silver: a golden hair next to a silver (and so forth).
Ref.: DOTTI 294 386; Shamy (el-) Egypt 254 no. 9.

H0071.2.1, Golden body of boy as sign of royalty.
Ref.: Maspero 38 no. 2-4.

H0071.2.28, Hair with blue radiance (color of precious stone, lapis-lazuli, etc.) as sign of royalty.
Link: |F0555.0.3.1S, Remarkable black (blue) hair.
Ref.: Maspero 38 no. 2-4.

H0071.3, Pearls from hair as sign of royalty.

H0071.4, Roses from lips as sign of royalty. Type: 403DS.
Ref.: DOTTI 191; TAWT 444 no. 35/cf./{Irq}.

H0071.4.1$, Flowers from lips (mouth, footprint) as proof of heroine's identity. Type: 403, 403DS.
Ref.: DOTTI 188 191; TAWT 444 no. 35/{Irq}.

H0071.10.1, Tree bows before prince.
Link: |D1648.2.3$, Palm-tree bends for Prophet Mohammed. |R0311.4, Stretching tree refuge for fugitive.

H0075, Identification by hair. Type: 313E*.
Link: |D1789.0.1.2$, Magic identification of unknown person from his residuals (e.g., hair, nail clippings, etc.).
Ref.: DOTTI 130 146;

H0075.1, Identification by hair floating on water. Type: 313E*, 318.
Ref.: DOTTI 130 146.

H0075.4, Recognition by golden hair. Type: 314, 451.
Ref.: DOTTI 134 224.

H0075.4.1S, Identification by camel's hair.
Link: |R0266.1S, Camel's hair in bird's nest reveals location of abducted person.

H0075.8$, Identification by hair pulled by eater from own mouth (bread). Type: 313E*, cf. 655.
Ref.: DOTTI 130 131 360/{Egy}.

H0076$, Black woman turned white supernaturally is recognized: she still has kinky hair. Type: 451, 451A, 533.
Link: |A1661.4S, Why Sons of Ham have short (kinky) hair. (Noah's curse). |H1587.1$_{formerly}$, Test of race: black person has kinky hair.
Ref.: DOTTI 189 196 224 227 294 546/{Irq, Jrd}; TAWT 425 no. 13/{Lib-Egy} 454 no. 47/{Lib-Egy}.

H0079, Recognition by physical attributes--miscellaneous.
Ref.: TAWT 429.

H0079.3, Recognition by voice. Type: 123, cf. 552.
Link: |H0045S, Recognition by sound (made by object carried or worn by person or animal). |K1832, Disguise by changing voice.
Ref.: DOTTI 48 309; Shamy (el-) "Eg. Balladry": "Khâdrah's doar" no. 15.

H0079.4, Recognition by smile. [Y].
Ref.: Thâ' labi 92/(Job).

H0079.7, Recognition of monk by his large organ [(penis)]. Type: 1805B$.
|Z0147.3S, Knife, sword, dagger, saw, etc.--penis (male).
Ref.: DOTTI 931.

H0079.9S, Identification (recognition) by sex organ. Type: 1805B$.
Link: |H0108.7, Sex organs of enemy as proof of slaying.
Ref.: DOTTI 531 931/{Plst}; TAWT 383 n. 411 429.

H0079.10S, Identification by touch (sensation). (Usually erotic). Type: 887B$.
Link: |H0085S, Unknown (clandestine) husband recognized by his touch (hand). |Z0141.4.1S, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside).
Ref.: Akiko 105/(lit.).

H0079.10.1S, "This vagina (jiîr) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate).
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Type: cf. 932A$.
Link: |F0655.3$, Blind man able to recognize kind of meat (flesh) by touch. |H0058.3$, Unknown (clandestine) husband recognized by his touch (hand). |K1843.0.1, Seduction by masking as woman's husband: "Why--you have just left!". |K1843.5$, Sister masks as her brother's wife and sleeps with him. |K1843.6$, Mother masks as her son's wife and sleeps with him. |T0059.1.1$, Accompaniments of coition: behavioral manifestations. |Z0107, Consistency (texture) symbolism: association based on sensation (touch) similarities.


H0079.11$, Recognition by unique bodily scent (smell, aroma). Type: cf. 310.
Link: |F0595, Man's body exudes sweet scent. |F0952.1.1$, Blindness cured (eyesight restored) by smelling odor of missing son (relative).
Ref.: Tha Clabî 49/(Abraham's) 81.

H0080-H149, IDENTIFICATION BY TOKENS.

H0080, Identification by tokens. Type: 300, 301, 303B$, 304, 306, 873.
Link: |T0607.1$, Money (jewelry) left with abandoned infant. Usually accompanied by instructions to finder as how to care for the child.
Ref.: DOTTI 97 101 110 115 499.

H0081, Clandestine lover recognized by tokens.
Link: |M0209$, Reminder of unfulfilled (forgotten) vow: recipient must execute own part of pledge (bargain). |T0645.0.2$, One's own ring exchanged with that of sleeping person (maiden, youth).

H0081.1, Hero lies by sleeping princess and leaves token. Type: 871B$.
Ref.: DOTTI 107 108 281 486 821/[Egy].

H0081.1.1, Hero takes token from sleeping princess. Type: 871B$.
Ref.: DOTTI 486.

H0081.2, Clandestine visit of princess to hero betrayed by token. Type: 851, cf. 900A$.
Ref.: DOTTI 470 471 558/[Qtr]; Duwayk (al-) II 95; MITON; Shamy (el-) Egypt 257 no. 11; Shamy (el-) "Eg. Balladry": "SaCd-the-Orphan" no. 21.

H0081.3, Clandestine visit of lover to queen [(girl)] betrayed by token. Type: 900A$.
Ref.: DOTTI 558.

H0081.4$, Identification by token of incognito wife's clandestine visit (liaison) with her unsuspecting husband. Type: 873, 891.
Link: |T0645.0.1$, Estranged wife takes token of her clandestine visit (liaison) with her husband.
Ref.: Budge Gods II 189/cf.; DOTTI 499 540.

H0082, Identifying token sent with messenger. ["amârah"].
Link: |H0242, Credential tests: proof that messenger comes from certain person.
Ref.: MITON.

H0082.5, Token sent as warning. Type: 960DS$.
Link: |K0978.1.3$, Faulty poem: when read correctly carries instructions to execute bearer for murder.
Ref.: DOTTI 668.

H0083, Rescue token. Proof that hero has succeeded in rescue. Type: 300, 301, 304, 306.
Link: |H0105, Parts of slain animals as token of slaying.
Ref.: DOTTI 97 101 115.

H0084, Token of exploits.

H0084.9S, Token of exploits--miscellaneous.

Link: |H1561, Test of valor.
Ref.: DOTTI 560 883 885.

H0084.9.1.1$, Slaying as token of courage.
Link: |F0628, Strong man as mighty slayer. |H0105, Parts of slain animals as token of slaying. |J2624.1$, Fools frightened by 'Yellow-eye' (rabbit).
Ref.: DOTTI 98 136 306 529/[Qtr].

H0084.9.1.1.1$, Meek animal (mouse, rabbit, etc.) slain as token of courage. Type: 901AS, 1640A$.
Link: |K0060, Absurd contest won by deception. |Z0043.7.1S, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.
Ref.: DOTTI 560 885>

H0085, Captive sends token of safety. 
Link: [H0598$, Cryptic (enigmatic) message deciphered by recipient. J0154.1, Dying saint (patriarch, father) leaves wise message to followers. Message is cryptic, but is finally made clear.>

H0088, Recognition by tokens left as trail. Type: 303BS. 
Link: [H0095, Recognition by bracelet. J0096, Identification by amulet. J0405.5S, False proof of ownership: thief marks other's property and then claims it as his own. J0134S, Fugitive leaves instructions as to his whereabouts. 
Ref.: DOTTI 110; Shamy (el-) "Eg. Balladry": "Mas)ûd and Wagîdah" no. 5.>

H0090, Identification by ornaments. 
Link: [T0607.1S, Money (jewelry) left with abandoned infant. Usually accompanied by instructions to finder as to how to care for the child.]

H0091.3, Identification by producing three golden apples. 
Link: [H0032, Recognition by extraordinary prowess. 
Ref.: Zir 135, 136/cf.]

H0092, Identification by necklace. Type: 674BS, 891, 931AS. 
Ref.: DOTTI 366 521 628/{lit.}; MITON; Sârîs (al-) 258-66.>

H0093, Identification by jewel. Type: 891. 
Ref.: DOTTI 540; MITON.>

H0094, Identification by ring. Type: 891. 
Ref.: DOTTI 532 678/{Irq}; Weissbach 35-42 no. 7.>

H0094.0.1, Recognition of wife's ring in friend's possession informs husband of her unfaithfulness. 
Link: [K1874.2.1S, Husband driven insane with pseudo-doubles. His private possessions exhibited before him at his workplace, then quickly returned to his home before his arrival (usually via tunnel): he thinks he has seen a double and regrets having suspected his wife.]

H0094.1, Identification by ring baked in cake. Type: 312. 
Ref.: DOTTI 122 263 296/{Egy}; TAWT 444 no. 35/{Irq}; CFMC: Oases 71-3 3-2-no. [4].>

H0094.2, Identification by ring baked in bread. Type: 403, 403DS. 
Ref.: DOTTI 132 133 182 188 191 197 260 296 297 484 705/{Alg, Mrc, Sdn, Sdn}.>

H0094.4, Identification by ring dropped in glass (cup) of wine ([water]).

H0094.9, Identification through ring concealed in garland. 
Ref.: MITON.>

H0095, Recognition by bracelet. Type: 303BS, 891, 931AS. 
Ref.: H0036.4S, Bracelet test: identification by fitting of bracelet. 
Ref.: DOTTI 110 112 303 451 500 628/{Egy}; Shamy (el-) Egypt 239 no. 1.>

H0096, Identification by amulet. Type: 674BS, 873, 891, 931AS. 
Ref.: DOTTI 366 499 628; Lane 416; MITON; Shamy (el-) "Eg. Balladry": "Mas)ûd and Wagîdah" no. 5.>

H0097S, Identification by rosary. Type: 873, 891. 
Ref.: DOTTI 499 540.>

H0100, Identification by matching parts of divided token. 
H0102, Identification by indenture [on parts of divided item. 
H0104S, Identification by producing the match of a single article that comes in pairs--(e.g., shoes, earrings, etc.). Type: 303BS, 510A. 

Ref.: H1317, Quest for ornament (jewel, etc.) to match one already at hand. 
Ref.: Ibshîhî 636-37/cf.; DOTTI 110 260; Shamy (el-) Egypt 12-13 no. 1; TAWT 276 no. 34 397 n. 676.>

H0105, Parts of slain animals as token of slaying. Type: 300. 
Link: [K1896S, False proof (of slaying): parts (head, limb, organ) of the already slain presented by imposter as own accomplishment. 
Ref.: DOTTI 97 100/{N.-Afr.}.

H0105.2.3S, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's). 
Type: cf. 303BS. 
Link: [K0419.11S, Blame for crime fastened on animals (predators). J0512.1.2S, Compassionate executioner: animal's (bird's) blood in bottle as proof. J2153, Trickster wounds self and accuses others. 
Ref.: Tha'labi 68.>
H0105.7, Sex organs of enemy as proof of slaying.
Link: |H0079.9$, Identification (recognition) by sex organ. |S0139.2.0.1$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).>

H0106, Identification by severed limbs. Type: 1805B$.
Link: |H0079.7, Recognition of monk by his large organ ([penis]).
Ref.: DOTTI 931.>

H0106.2, Severed head [non-human's] as proof of killing. Type: 507B.
Ref.: DOTTI 256.>

H0110, Identification by cloth or clothing.
H0110.1$, Identification by undergarment (underwear). Type: 1805B$.
Link: |H0079.7, Recognition of monk by his large organ ([penis]).
Ref.: DOTTI 470 486 771.>

H0111, Identification by garment.
Ref.: Burton S VII 108; Bustâni (al-) 245-54; DOTTI 643/[Lbn]; TAWT 449 no. 41.>

H0112, Identification by scarf. Type: 873, 891.
Ref.: DOTTI 499 540.>

H0115, Identification by veil.
Link: |P0718.1.1$, People among whom men are veiled. (They cover their faces with veils).>

H0120, Identification by tokens--miscellaneous.
H0125, Identification by weapon.

H0125.1, Identification by sword ([dagger]). Type: 891, cf. 873.
Link: |H0079.7, Recognition of monk by his large organ ([penis]). |Z0197.3.1$, Knife, sword, dagger, saw, etc.--penis (male).
Ref.: DOTTI 499 540.>

H0134.1$, Identification by Holy Book. Type: 674B$, 931A$.
Ref.: DOTTI 366 628.>

H0135, Leaf (chip) sent down stream as a warning to one down below.
Link: |H0085, Captive sends token of safety. |H0598$, Cryptic (enigmatic) message deciphered by recipient. |J0154.1, Dying saint ([patriarch, father]) leaves wise message to followers. Message is cryptic, but is finally made clear.>

H0150, Circumstances of recognition.
H0151, Attention drawn and recognition follows.
Ref.: DOTTI 643/[Lbn].>

H0151.4, Recognition by cup in sack: alleged stolen goods. [Joseph accuses his brethren].
Link: |K2176$, Planting false evidence: the wheat measure (cup) in the sack. |N0733.3, Joseph and his brethren. Elder brothers unwittingly come to maltreated youngest in great need.
Ref.: Thälabi 78; DOTTI 326 328/[Omn]; Rhodokanakis Sâr: SAE VIII 1 no. 1.>

H0151.6, Heroine in menial disguise discovered in her beautiful clothes: recognition follows. Type: 510, 533A$.
Ref.: DOTTI 158 258 263 294 366 389 630 666 708/[Egy, Sdn]; C. Khîrî 103-8; CFMC: Oases 71-3 3-2-no. [4].>

H0151.8, Husband attracted by wife's power of healing: recognition follows. Type: 712.
Ref.: DOTTI 393; MITON; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.>

H0151.8.1S, Brother attracted by sister's power of healing: recognition follows. Type: 712.
Ref.: Adîbah al-Khamîsî Turâth III:10 102; DOTTI 393; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a, Brother and Sister 29-31 nos. 37-38; Stevens 142-44 no. 31.>

H0151.82$, Wife (mother) attracted by husband's (son's) power of healing: recognition follows.
Ref.: Shamy (el-) "Eg. Balladry": "Armanyas" 45 no. 62R.>

H0151.12, Geese tell of beauty of their mistress and bring about recognition. Type: 425, 533A$.
Ref.: DOTTI 199 294; TAWT 452 no. 46.>

H0151.14, Tears fall on person below and indicate presence of those above (on cliff, tree, etc.). Type: 432.
Ref.: DOTTI 212; TAWT 442 no. 33/[Egy].>

H0154, Recognition of abandoned child when parents come to him ([her]) for relief from famine.
Ref.: DOTTI 128 152.>
H0161.0.1, Recognition of person among identical companions.

H0171, Animal (object) indicates election of ruler.

Ref.: Chauvin VI 75 no. 239.
H0171.2, Bird indicates election of king (pope). Type: 671.

Ref.: Nabhâni (al-) II 14; Noy Israel 171-73 no. 60.
H0171.2.1, Bird (dove) selects new king: by alighting on his shoulder or head. Type: 318A, 326, 461A, 567A.

Ref.: Nabhâni (al-) II 14; Yâfi)î 200-1.
H0175, Recognition by force of nature. Unknown member of family immediately and magically (mystically) recognized. Type: 872, 873, 933.

Ref.: Ibshîhî 137-39; Chauvin VI 116 no. 277; DOTTI 318 333 345 387 488 500 501 628 630 633 635/{Alg, lit.}/as fin; MITON; RAFE 159 n. 588; Shamy (el-) "Eg. Balladry": "Hasan and Najmah" no. 22; TAWT 447 no. 39; Zîr 134 136.
H0183, Identification by nurse. Long-missing person identified by his childhood nurse.

Ref.: DOTTI 191.


H0210, Test of guilt or innocence. Type: 926.

Ref.: DOTTI 612; Hurreiz 77 (133) no. 3; Shamy (el-) "Eg. Balladry": "Fawzî and Fawziyyah" no. 2/cf.
H0210.1, Guilt or innocence of souls tested by bridge.

Ref.: A0661.0.5.1, Soul-bridge: easy for righteous to cross, more difficult for others.
H0212S, Legitimacy of money (coin) tested by throwing it on water: licit floats, illicit sinks. Type: cf. 842C*.

Ref.: H1555, Test of honesty. J0235.1S, Choice between little money legitimately earned and much illegitimately gotten (acquired). J1931, Money tested by throwing it into a stream to see if it will swim [float]. N0143.1S, Blessedness (barakah) only with money earned honestly.
Ref.: DOTTI 463.
H0213S, Willingness to commit crime as test of guilt or innocence.

Ref.: H0492.1, Husband refuses to murder his wife for high honors; wife agrees to murder husband.

H0213.1S, Person suspected of amorous intrigue asked to kill or maim partner in infidelity as proof of
innocence. Refusal would indicate guilt. Type: 926H$.
Ref.: MITION.

H0215.1, Sword magically changed to wood when executioner is to decapitate innocent person.
Link: [D0473.1, Transformation: sword to wood.
Ref.: Chauvin V 173 no. 96 n. 1.-

H0216, Indications of innocence. Type: 706, 712, 872$, 883$, 926F$.
Ref.: DOTTI 379 393 488 499 520 614/{lit.}.>

H0216.1, Garden filled with flowers on innocent girl's approach. Type: 706, 712.
Ref.: DOTTI 379 393.-

H0216.2, Voice from heaven testifies to innocence of accused.
Link: [F0451.4.2.1$, Jinni (fairy, etc.) testifies. |F0966, Voices from heaven (or from the air). [hâtıf/'munâdî']. |M0300.0.1$,
Supernatural prophesying or proclaiming voice (hâtıf).>

H0217, Decision made by contest.
Ref.: Simpson 117 no. 9.-

H0217.4, Holmgang [(single combat, duel)] to decide who is to be king.
Ref.: Simpson 117-26 no. 9/(self-transformation).-

H0218, Trial by combat. Guilt or innocence established in judicial combat.-

H0220, Ordeals. Guilt or innocence thus established. Type: 136A*.
Ref.: Ions 135; Basset RTP XVIII 397 597, XIX 156ff., XXIII 182; DOTTI 56; RAFE 32 n. 96; Rhodokanakis Żür: SAE VIII 33 no. 7; Shamy (el-) Egypt 294 no. 51.-

H0220.1, Trial by ordeal. Type: 44, 136A*, cf. 1418.-

H0221, Ordeal by fire.
Ref.: Basset RTP VI 631; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 9.-

H0221.1, Ordeal by burning coal.
Ref.: Basset RTP VII 284.-

H0221.2, Ordeal by hot iron.
Link: [J1151.5S (formerly, J1151.2S), Awe-evoking surroundings compel witnesses to be truthful.
Ref.: Basset RTP VII 284 615, VIII 20 431 561; Juhaymân (al-) III 87.-

H0221.2.3, Ordeal by hot-iron placed on tongue of accused ("al-bashâh").
Ref.: RAFE 32 n. 96.-

H0221.2.4, Ordeal by fir-pot (placed on head of accused).
Ref.: Budge/Romances 161 no. A-11.-

H0221.3, Ordeal by burning oil.
Ref.: Basset RTP VII 282, VIII 20.-

H0221.4, Ordeal by boiling water.
Ref.: Basset RTP VII 281 616, VIII 561.-

H0222, Ordeal by water. Guilt or innocence shown by ability to swim.
Ref.: Basset RTP VII 285; Juhaymân (al-) III 87.-

H0222.5, Trial by ordeal: walking on water.
Ref.: Ibshîhî 493.-

H0223, Ordeal by poison.
Ref.: Basset RTP VI 631 VII 278 616.-

H0224, Ordeal by crocodiles (snakes).
Ref.: Basset RTP VII 286.-

H0225, Ordeal by rope walking.
Ref.: H0082, Identifying token sent with messenger. ["'amârah"].>

H0225.38, Ordeal by jumping over well (pit). Type: 136A*.
Ref.: DOTTI 22 56 57/{Syr}; Prym-Socin 236-42 no. 60.-

H0240, Other tests of truth.-

H0242, Credential tests: proof that messenger comes from certain person.
Link: [H0082, Identifying token sent with messenger. ["'amârah"].>

H0244, Person magically disfigured when he speaks falsely.
Link: [Q0551.8, Deformity as punishment.-

H0244.1S, Face of liar supernaturally blackened.
Link: [M0439.1S, Curse: blackened face (in public).]
H0248, Test of death: to see whether person is dead or feigning. Type: 885A, 1313D$, 1654.
Ref.: Jâhîz III 350-51; DOTTI 534 732 899; Shamy (el-) "Eg. Balladry": "Sa’d and Farag-Illâh" no. 23.
H0248.0.3$, Test of death: listening to heartbeat (or other physical indicators). Type: 885A.
Ref.: DOTTI 534 732 899; Shamy (el-) "Eg. Balladry": "SaCd and Farag-Illâh" no. 23.
H0248.1.3$, Scalding corpse with hot water: person posing as corpse detected. Type: 1654.
Ref.:
H0248.3, Sham dead tested by pricking.
H0248.6$, Animal detects the dead (the living).
H0249$, Oath by the sacred as test of truth. Type: 136A*, 1842D$.
Link: |M0104$, Deceptive oaths: swearing by pseudo-prophet, pseudo-saint, or pseudo-force. |M0119.0.1$, Swearing by God. |M0119.9$, Swearing by a prophet.
Ref.: MITON.
H0250$, Test of dream (vision).
Link: |D1812.3.3.1.2$, Truest dream (vision) recurrent (three, seven, etc., times).
H0250.1$, Validity of one person's dream (vision) tested--(usually by another's dream). Type: cf. 517A$, 725A$, 834B$.
Link: |U0248.7.1$, Man of awe-inspiring appearance tells king of vision favorable to king: king 'sees' (experiences) the vision as described.
Ref.: Qazwînî I 20; Damîrî II 145-46; DOTTI 286 401 455.
H0251, Test of truth by magic object.
H0251.3.1, Tree tests perjury. Type: 1418.
Ref.: Ishihîlî 432/cf.; DOTTI 793.
H0251.3.1.1$, Knot made on tree branch indicates wife's fidelity when husband is away: if it remains means that wife has been faithful; if untied wife indicates wife' unfaithfulness: (ratm). Type: 1418.
Link: |D1782.3, Magic result from loosing knots. |H0492, Test of faithfulness of husband and wife.
Ref.: Ishihîlî 432.
H0251.3.4, Stick with money in it breaks and betrays thief who swears his innocence. Type: 1577*.
Link: |J1161.4, Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then swears that he has repaid it. |K1872.8.2$, Money hidden in a stick (cane, staff) which is carried around.
Ref.: Chauvin II 129; DOTTI 867.
H0251.3.6, Chain around neck tests truth. Type: 1418.
Ref.: DOTTI 793.
H0251.3.7, Magic object cast on water sinks if person is guilty.
Link: |H0488.1S, Foster father (guardian) test: names written on reeds and cast on water: the name(s) that float(s) chosen to care for infant.-
H0251.3.9, Magic spring [(well)] detects perjury: disfigures perjurer. Type: 136A*, 1418.
Ref.: DOTTI 56 793.
H0251.5S, Confession-chair: compels person sitting on it to tell the truth.
Link: |J1151.5S, (formerly, J1151.2S), Awe-evoking surroundings compel witnesses to be truthful.
Ref.: Kisâ’î 306: Shamy (el-) "Arab Mythology" no. 102; Thâ’labi 170.
H0252, Act of truth. [Consequence to an oath]. Type: 44, 44AS, 136A*, 912S, 1418, 1807CS.
Link: |D1273.5, Magic oath.
Ref.: Littmann Tigrê 83-84 no. 65; Rhodokanakis Zjûr: SAE VIII 34 no. 8.
H0252.0.1, Test: telling true stories. Type: 303CS, 872AS, cf. 465, 852.
Link: |H0599.6S, Test: telling an all-likes-tale.
Ref.: DOTTI 113 235 490; Shamy (el-) Brother and Sister 8.
H0252.1, Placing hand on genitals as test of truth.
H0252.4, Oath taken on boy's head: boy to die if false.

Link: [M0119.0.1.3.1S, Oath by one's own head.]

Ref.: Littmann *Tigré* 83-84 no. 65/cf.; Rhodokanakis *Zfä*: SAE VIII 34 no. 8.

H0256, Test of innocence: apple and gold offered.

H0256.1, Test of child's innocence: onyx stone [or red palm-dates] and coal of fire offered. Infant chooses embers (miraculously).

Ref.: Tha Clabî 98.

H0257, Holiness of saint tested: asked to perform miracles. Type: 927DS, cf. 776S.

Link: [H1511.0.1S, Burning test. Attempt to test claim of invulnerability (to fire). H1577, Test of divine favor [toward a certain person (creature)]. P0426.3.5.1S, Monk recognizes signs of holiness in person (prophet-to-be). Buhayra/Bahirâ. V0220.0.6S, Miracle-like manifestation by saint (karâmah). V0463.7S, Occurrences (and deeds) that entitle a person to the rank of martyrdom.

Ref.: *DOTTI* 619; *MITON*; Shamy (el-) "Egypt" (1971) no. 73.

H0263, Test of sin.

H0263.1, Exposure in boat as test of sin.

H0263.2, Drowning as test of sin.

Link: [G0259.6S, Witch recognized when she floats on sea water in spite of weight (rock) fastened around her neck.

Ref.: Amin 143.


Ref.: Maspero 23 no. 2; *DOTTI* 578 950.


H0300-H499, Marriage tests.

H0300, Tests connected with marriage.

Ref.: "Abd-al-Hâdî 235-36 no. 56; *DOTTI* 952/[Mrç]; Kâmil 46-50; Mazûghî (al-) 106.

H0301, Excessive demands to prevent marriage. Type: 570, 885.

Link: [T0052.0.2.1S, Excessive mahär as obstacle for marriage.

Ref.: Chauvin V 63 no. 19 n. 1; *DOTTI* 110 272 282 289 331 468 532 678/[Egy, Plst, Sdn, Ymn]; Meissner 39 no. 21; *MITON*; Noy *Jefet* 178-81 no. 74; Ritter I.3 449 no. 107; Shamy (el-) "Egy. Balladry": "Sa'd-the-Orphan" no. 21; CFMC: *Šawâm*ah 71-1 5-2/no. 1.

H0305, Task: to win ogress’ daughter for a bride. Type: 310, cf. 898.

Ref.: Amrouche 21-26 no. 2; *DOTTI* 116 554.

H0310-H359, SUITOR TESTS.

H0310, Suitor tests. Type: 2023.
H0310.2, Brother unwittingly qualifies as bridegroom of sister in test. Type: 313E*, cf. 613C*, 758C$.
Ref.: DOTTI 98 130 273 633 636 695/{Omn}; TAWT 451 no. 46/{Sdn} 457 no. 49/{pt.2}/{Qtr}.

Ref.: T0101.3$, Groom qualities.

H0312, Physical and mental requirements for suitors. Type: 314, 2023.
Ref.: DOTTI 134 962; Mazûghî (al-) 106.

H0312.3, Suitors chosen with feet as only part seen. Type: cf. 887B$.
Ref.: DOTTI 537.

H0312.9S, Miscellaneous physical and mental requirements for suitors.

H0312.9.1S, Suitor chosen for being ‘gentle’ (less harsh).

H0312.9.1S, Successful suitor professes that when he punishes wife he will do so gently. Type: 2023.
Ref.: H0386.1, Bride test: to allow oneself to be beaten with shoe. [J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. P00065S, Social role: ("set of behavioral expectations associated with socially recognized positions such as ‘mother,’ ‘friend,’ ‘’"). P0529.0.42S, Husband’s gentleness with wife. T0205.1S, Wife-beating.
Ref.: DOTTI 962.

H0312.9.2S, Suitor chosen for promising to provide plenty. Type: 2023.

H0313, Suitor test: obedience and humility before bride.
Ref.: H0319S, Groom qualities.

H0314, Suitor’s sincerity tested.
Ref.: Chauvin VI 3 20, VIII 151; DOTTI 308 645/{Alg}; Zîr 136/cf.

H0315, Long term of service imposed on suitor.
Ref.: P0771.2.1S, Marriage for service. Q0118S, Marriage as reward. T0052.0.2, Excessive mahr as obstacle for marriage.

H0317.1, Seven years of service imposed on suitor.
Ref.: Prym-Socin 41-43 no. 13.

H0318, Suitor preferred who will pay enormous sum for bride.
Ref.: H0319S, Suitor lacking pride (humbles self) rejected. Type: 875D.
Ref.: Akiko 105/{lit}.

H0321, Suitor test: hiding from princess. She has magic sight. Type: 329, 554.
Ref.: H0309.11S, Contest in hiding.

H0322, Suitor test: finding princess. Type: 860A*.
Ref.: DOTTI 480.

H0323, Suitor test: learning girl's name. Type: 898.
Ref.: DOTTI 554; TAWT 426 no. 14/{Egy}.

Ref.: K1872, Camouflage.

H0328, Suitor test: power of endurance.
Ref.: DOTTI 175 285/{Alg}.

H0328.7S, Suitor test: spending one night with girl in bed without engaging in sex.
Ref.: H1472, Test: sleeping by princess three nights without looking at her or disturbing her. T0350, Chaste sleeping together. JU0233S, Virtuous (innocent) person successfully tempted.

H0331, Suitor contest: bride offered as prize. Type: 513, 514, 621, 900.
Ref.: Maspero 189 no. 13; DOTTI 269 273 352 557.

H0331.1, Suitor contest: difficult riding.
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H0331.2.2$, Suitour contest: climbing.>
H0331.1.6, Suitour contest: jumping river on horseback.>
H0331.1.6.2$, Suitour contest: crossing turbulent river.>
H0331.2.1, Suitour contest: success in battle. Type: 314.
Ref.: Shamy (el-) Egypt 32 no. 4.>
H0331.2.2$, Suitour contest: climbing.
Link: |H0331.2.2$, Suitour contest: climbing.>
H0331.5.2.0.1$, Suitours contest: race with bride's relatives.
Ref.: DOTTI 190 494 631/{Qtr}.>
H0331.5, Suitour contest: race.
Ref.: DOTTI 118/{Egy}.>
H0331.6, Suitour contest: wrestling.
Link: |H1562.9, Test of strength: wrestling.>
H0331.6.1, Suitour contest: wrestling with bride. Type: 519.
Link: |H0332.1.1.1$, Maiden will marry only the man who can defeat her in combat (duel).>
Ref.: DOTTI 289; Zîr 2-3, 45-47, cf. Lane 418.>
Ref.: DOTTI 113 289 952.>
H0332.1.1, Suitour test: duel with bride. Type: 519.
Link: |T0101.3.4$, Groom quality: manliness (and related traits of character, e.g., being firm, courageous, etc.).>
H0332.1.1.1$, Maiden will marry only the man who can defeat her in combat (duel). Type: 519, 519A$.>
Link: |H0331.6.1, Suitor contest: wrestling with bride. |N0725$, He ro defeats valiant warrior in combat; warrior proves to be a beautiful maiden (girl, woman) masking as man and they fall in love.
Ref.: DOTTI 289 290; MITON; Zîr 46.>
H0332.1.2, Suitour test: to defeat bride in game.
Ref.: Quinel-de Montgon 228-31 (lying).>
H0332.1.7$, Suitor test: to outwit bride-to-be.
Ref.: DOTTI 671 760 767 788 789/{Alg}; Frobenius Kabylen: Atlantis I 149-61.>
H0332.3, Suitour test: duel with father-in-law.
Ref.: MITON.>
Link: |M0145, Vow to wed no man who cannot perform certain feat.
Ref.: DOTTI 110 128 269 272 273 288 289 331 335 358 468 503/{Plst, Sdn, Syr}; Sâ)î 163-66 no. 34[+1]; Schmidt-Kahle I 126-35 no. 39.>
H0335.0.2.2, Suitour task: prince to learn a trade. Type: 949*.
Link: |P0031, Prince must learn a trade. |P0051, Noble person saves self from difficulties by knowledge of a trade.
Ref.: DOTTI 653 654/{Plst}.>
H0335.0.2.3$, Suitour task: prince to learn true wisdom. Type: 948$.
Link: |H1376.8, Quest for wisdom; W0026.0.1S, Patience is the foundation for wisdom.
Ref.: DOTTI 652.>
H0335.3.1, Suitour task: to kill dragon to whom the princess is to be sacrificed. Type: 300.
Ref.: DOTTI 97.>
H0335.7S, Suitour task: control (tame) animal.
H0335.7.1S, Suitour task: bring back runaway (flying) bull. Type: 953AS.
Link: |F1012.1.2.1.1S, Life-long chase (hunt): begun when young, sill on in old age.
Ref.: Ibn. C Aasim no. 280; DOTTI 220 379 658 659 819 946/{lit.}.>
H0336, Suitors assigned quests. Type: 513, 514, 653A.
Ref.: DOTTI 269 273 357.

H0337S, Suitor task: stealing.
Link: |H1151, Theft as task. |

H0337.1S, Suitor task: to steal from magician (ogre). Type: 328, cf. 329, 513C, 577.
Ref.: DOTTI 175 270 290 335; MITON.

H0341, Suitor test: making princess laugh. Type: 559, 571, 1642.
Ref.: DOTTI 313 333/{Egy}.

H0341.3, Princess brought to laughter by foolish acts of hero. Type: 571.
Ref.: DOTTI 333 913/{Syr}; Sâ)î 54/cf. 

H0342, Suitor test: outwitting princess.
Link: |H0332.1.7$, Suitor test: to outwit bride-to-be.- |

H0343, Suitor test: bringing dumb princess to speak. Type: 572S.
Ref.: DOTTI 127 177 293 333 334 357 359 572 690 891/{Egy, Sdi}; Hurreiz 118 no. 50; Juhaymân (al-) II 11-34; Muršî "Fayyûm" 168-74 no. 35; Shamy (el-) Egypt 49-54 249 no. 7; CFMC: Sawâm)ah 71-1 12-1 no. 1.

H0344, Suitor test: entering princess's chamber. Type: 854.
Ref.: DOTTI 474.

H0345, Suitor test: overcoming princess in strength. Type: 519.
Ref.: Basset Mille II 217 no. 7; DOTTI 280 289/{lit.}; Zîr 2-3, 45-47.

H0346, Princess given to man who can heal her. Type: 332, 613, 652A, cf. 653C$, 945:II.
Link: |Q0094.1$, Princess given to man as reward for curing her father (brother, etc.). |Q0053.3.0.1$, Marriage to maiden (girl, princess) offered as reward to rescuer. |T0068, Princess offered as prize.
Ref.: DOTTI 176 177 344 356 358 647/{Kwt}; Hurreiz 118 no. 49; Shamy (el-) Egypt 99 261 no. 14; Ja C fâr (al-) no. 5/12.

H0360-H399, BRIDE TESTS. 

H0360, Bride test.
Link: |T0101.1$, Bride qualities.
Ref.: DOTTI 531 548 653/{Egy, Sdn}; TAWT 429 no. 17; CFMC: UKH-I no. 500.

H0361, Ring (jewel) bride test. Hero will marry girl possessing certain ring or jewel. Type: 533A$, 870A.
Ref.: DOTTI 294 484/{Alg}.

H0361.1S, Girl whom ring (bracelet, ankle bracelet, etc.) would fit to be chosen as bride. Type: 313E*, 510, 510A, 510B.
Ref.: DOTTI 258 261 263/{Egy}.

H0362, Bride chosen from girls assembled at feast. Type: 510, 510A.
Ref.: DOTTI 258 260 264/{Alg}.

H0363, Deceased wife marriage test. Type: 510, 510B.
Ref.: DOTTI 258 261; TAWT 423 no. 10/ {Egy}.

H0363.1, Bride test: wearing deceased wife's clothes.
Ref.: DOTTI 258 260 261.

H0364S, Bride test: strength.
Link: |T0101.1.3.3$, Bride quality: strength, industriousness, housekeeping.

H0364.1S, Bride test: ability to withstand suitor's power (strength).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" 160 no. 56.

H0365, Bride test: size of feet. Type: 313E*, 510, 510A, 510B.
Ref.: DOTTI 130 258 260 261.

H0365.1S, Bride test: size of feet to match sister's. Type: 313E*.
Ref.: DOTTI 130 263; TAWT 452 no. 46-3/{Egy}.

H0366S, Father unwittingly qualifies as bridegroom of daughter in test. Type: 510B, cf. 931C$.
Link: |H0310.2, Brother unwittingly qualifies as bridegroom of sister in test.
Ref.: DOTTI 258 261; TAWT 423 no. 10/ {Egy}.

H0367, Bride test: beauty. Type: 510, 510A, 510B.
Ref.: DOTTI 261.
H0367S, Sister unwittingly qualifies as bride of brother in test. Type: 313E*/S10C$.
Link: H0310.2, Brother unwittingly qualifies as bridegroom of sister in test. H0366S, Father unwittingly qualifies as bridegroom of daughter in test. [N0365.3.3, Boy finds a woman's hair and decides to marry the person to whom it belongs: it is his sister.]
Ref.: DOTTI 131 132 264/{Egy, Sdn}.>
H0373, Bride test: performance of task. Type: 875.
Ref.: DOTTI 503.>
H0375, Bride contest: game.
Ref.: Bashnî Hikâyâr 117-22.>
Ref.: Jâhiz V 567; DOTTI 789.>
Ref.: DOTTI 608 812.>
H0382.3S, Girl who prefers working for a living, rather than relying on relatives, chosen for bride. Type: 923D$, cf. 1455A$.
Ref.: DOTTI 405 608 609 812/{Alg}.>
Link: H0504.4S, Contest in cooking (baking).
Ref.: DOTTI 186 386 463/{Irq}.>
H0383.1S, Bride test: bread-making [(baking)].>
H0383.4S, Bride test: cooking.>
H0384, Bride test: kindness.
Ref.: DOTTI 118 129 313/{Egy, Sdn}; Kronenberg Nubische 99-105 no. 22/cf.>
H0384.1S, Bride test: kindness--father-in-law disguised as beggar. Type: 1455.
Link: P0261.5S, Father-in-law and son's wife (daughter-in-law).
Ref.: Thâlabi 59; Bassett Mille III 47 no. 33; DOTTI 436 811 812/{Egy, lit.}; Littmann "Hagar und Ismael" 156.62; Shamy (el-) "Eg. Balladry": "Hâger und Ismaıl" cf. no. 51.>
H0386, Bride test: obedience. Type: 901.
Link: H0387.5S, Bride test: total subordination, loss of the sense of "I" (being without independent brain). Q0063S, Obedience rewarded.
Ref.: DOTTI 559.>
H0386.1S, Bride test: to allow oneself to be beaten with shoe.
Link: H0312.9.1.1S, Successful suitor professes that when he punishes wife he will do so gently. Z0063.3.3.1.4S, To be beaten with shoe (slipper, clog, etc.).>
H0387, Bride test: constancy. Type: 1455A$.
Link: W0029S, Constancy [(waʃā)].
Ref.: DOTTI 812.>
H0387.2S, Bride test: sense of belonging (identification).
Link: H0420.1S, Tests of love: wife (fiancée) departs and asks to be followed to her own parental home. H0496S, Test of parents' attitude toward one's spouse (in-laws). P0009.1.1S, Alumni of school (with sense of belonging among graduates of certain class, year, etc.). P0215.4S, Wife prefers to reside among her own blood relatives.>
H0387.2.1S, Bride test: perceiving property of husband's family as: "Ours". Type: 1455A$.
Link: J0179.1, Humble Brahmin teaches king the difference between "mine" and "thine."
Ref.: DOTTI 812/{Alg, Msc}.>
H0387.5S, Bride test: total subordination, loss of the sense of "I" (being without independent brain). Type: cf. 1455A$.
Ref.: DOTTI 812; Marzuqî (al-) Al-Adab 18-22.>
H0387.6S, Bride test: contentment (serenity) with what is at hand. Link: W0042S, Contentment: satisfaction with one's lot in life (rídā). Ref.: Abu-el-Layl 90 no. 52)/(to be "not laydah")..
H0388, Bride test: wisdom (cleverness).
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H0388.3$, Prince given to girl (woman) who can cure (heal) him. Type: 432.

Ref.: |DOTTI 212 213; TAWT 442 no. 33-1.>


Ref.: |Bushnaq 295-96; DOTTI 560 561 568 577; Sdi.>

H0389.1$, Bride test: professing that she would be with husband against ez-Zaman ('Time': chance, luck, etc.), rather than with Time against him. Type: 901B$, 910L$. Link: |J0482.4, Young man advised to choose as wife a girl who would profess to be with him against 'Time'. |T0052.10.2, Man will marry with a stipulation.

Ref.: |DOTTI 167 181 540 560 569 577 759; Egy, Plst; CFMC: N-Nubia 69-10A 2-2-no. 34.>


Ref.: |DOTTI 182 220 560 577 692; Ymn; Shamy (el-) "Folkloric Behavior" 241-42; TAWT 429 no. 17; Plst.>

H0389.3.1$, Test of young bride's (girl's) innocence: later she proves far more experienced than presumed. Type: 901B$. Ref.: |K1327, Seduction by feigned stupidity. Cautious farmer seeks laborer who knows nothing about sex. Trickster makes silly explanation of copulation of animals. When admitted into service, seduces both farmer's wife and daughter. |X0775, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female.

Ref.: |DOTTI 561; Shamy (el-) "Folkloric Behavior" 241-42; HE-S: Dikirnis 72-5 no. 178/(brothersister)/cf.>

H0400-H459, CHASTITY TESTS.

H0400, Chastity test. Type: 517A$, 870, 870A, 872C$.

Ref.: |Ibshîhî 432; Burton V 271 278 VII 259 XI 252ff; DOTTI 286 483 484 495.>

H0410, Chastity test by magic objects or ordeals.

H0411, Magic object points out unchaste woman. Type: 1418.

Ref.: |DOTTI 793.>

H0411.1$, Magic stone as chastity test. Type: 512B*, 1418. Ref.: |DOTTI 269 793.>

H0411.3$, Magic plant as chastity test. Ref.: |Chauvin VII 168.>

H0411.4$, Magic drinking horn (cup) as chastity test. Unchaste woman cannot drink from cup. Ref.: |Chauvin VII 167.>

H0411.5$, Magic pin as chastity test. If it floats, woman is chaste. Ref.: |Chauvin VII 167.>

H0411.6$, Magic chair as chastity test. Unchaste woman cannot sit in it till hidden. Ref.: |Chauvin VII 168.>

H0411.7$, Mantel as chastity test. Will not fit unchaste woman. Ref.: |Chauvin VII 168.>

H0411.8$, Magic bridge as chastity test. Cannot be crossed by unchaste. Ref.: |A0661.0.5.2S, Soul-path (aqîq al-mustaqîm): sharper than razor's edge, thinner than a hair.|

Ref.: |Chauvin VII 168.>

H0411.9$, Magic statue as chastity test. Moves eyes in presence of unchaste woman. Ref.: |Basset Mille II 112 no. 47; Chauvin VII 169.>

H0411.15$, Magic mirror as chastity index. Ref.: |D1163, Magic mirror. |

Ref.: |Basset Mille II 73 no. 28.>

H0412, Chastity test by ordeal. Ref.: |J0551.85, Self mutilation to demonstrate truthfulness (innocence, lack of interest).>

H0413, Special powers of chaste woman. Type: 844CS. Ref.: |DOTTI 837.>

H0413.7S, Special powers of chaste woman: healing the sick. Type: 844CS, 712, cf. 872CS, 872ES.
Link: |D1714.1.2$, Magic healing by chaste virgin (woman C).|V0221, Miraculous healing by saints.
Ref.: Maspero xlviii; *DOTTI* 393 466; *MITON*.

H0420$, Tests of love. Type: cf. 926C, 926L.$
Ref.: *DOTTI* 613 617.$

H0420.15, Tests of love: wife (fiancée) departs and asks to be followed to her own parental home. Type: 400.
Ref.: *DOTTI* 613 617.$

H0421, Tests of true lover.$
H0422, Test for true husbands. Type: 926C, 926L.$
Ref.: *DOTTI* 613 617.$

H0425, Tests for cuckolds.$
H0425.2, Horns grow on cuckold.$

H0430, Chastity index. Type: 888.
Ref.: *DOTTI* 537.$

H0432, Flower as chastity index.
Ref.: *DOTTI* 671 760 767 788 789/|Alg|.>

H0436$, Animal's behavior as chastity index.
Link: |J0134.2$, Animal behavior warns man of similar acts in his own family.$
Ref.: *DOTTI* 784 850.$

H0437$, Body fluid as chastity index--changes in blood, urine, etc., reveals unchastity.
Link: |H0455.0.15, Bodily changes (weight gain) as virginity (chastity) index.$

H0440, Other indications of chastity.
Ref.: *DOTTI* 103 107 115 488/|Alg|; Scelles-Millie *Souf* 269-67 no. 1.$

H0451, Talking private parts betray unchastity. Type: 1391, 1539**.
Link: |J1142.7$, Examination of urine or feces as method of detecting.
Ref.: *DOTTI* 784 850.$

H0452, Disguise to test bride's chastity. Type: 872C, 1406A.$
Ref.: *DOTTI* 495 788.$

H0453$, Brother disguises himself to test his sister's chastity. Type: 872C.$
Link: |H1556, Test of fidelity. |P0253.1.15, Brother as guardian of his sister's chastity (sexual honor). |T0404.3.25, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).
Ref.: *DOTTI* 495; AGSFC: QTR 87-3 678-27-003-xxx.$

H0455, Chastity test: king weighs princess against a flower.
Ref.: *DOTTI* 254 281 297 487 628/|Omn|.$

H0455.0.15, Bodily changes (weight gain) as virginity (chastity) index. Type: 872.$
Link: |H0437S, Body fluid as chastity index--changes in blood, urine, etc., reveals unchastity. |J1142.7$, Examination of urine or feces as method of detecting.
Ref.: *DOTTI* 488.$

H0456$, Maiden's hymen examined so as to ascertain her virginity (chastity). Type: 1542**.
Link: |H1580.1.3.15, Examining vagina to find out whether it is tight or loose ('wide'). |K1912, False virgin. Various deceptive practices to mask bride as virgin. |T0059.2.25, Sexual liaison that preserves the female's 'virginity'. |T0131.14.2.15, Loss of virginity (innocence) as obstacle for marriage. |T0381.0.68, Chastity belt to keep a female chaste. (Usually wife or daughter).
Ref.: "Abd-al-Hâkim *Fallâqîn* 122; Cachia 175 (religious)/cf.; Shamy (el-) *Egypt* 16 no. 2, "Eg. Balladry": "Hasan and Na)îmah" no. 22.$

Ref.: *DOTTI* 470 483 518 624 675/|Tns|.$

H0460, Wife tests.
Ref.: *DOTTI* 404 591 812 863/|Egy, Syr, Tns|; Sâjî 203-5 no. 47[+1]; AUC: 15 no. 5.$

Ref.: DOTTI 548\{Tns\}.

H.0461.1, The clever wife in disguise wins a second wife for her husband. Type: 516A.

Ref.: Daum 186-91 no. 21\{Ymn\}; DOTTI 216 276 277 528 538\{Ymn\}; TAWT 438 no. 29\{Egy\}.

H.0465, Test of wife's endurance. Haughty princess married to beggar and must endure poverty and menial work. Type: 900.

Ref.: DOTTI 557.

H.0466, Feigned death to test wife's faithfulness. Type: 900, 901B$.

Ref.: DOTTI 519 747 751 757\{Plst\}; Litmann al-Quds 255-59 \{Arabische 396-402\}.

H.0466.1, Feigned absence to test wife's faithfulness. Type: 872CS, 1360C, 1426A$.

Ref.: K1551, Husband returns home secretly and spies on adulteress and lovers.

Ref.: DOTTI 495 762; MITON.

H.0466.2S, Husband disguises himself to test his wife's faithfulness. Type: 872CS, 901B$.

Ref.: DOTTI 495 518; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

H.0467.1, Feigned illness to test wife's love. Husband feigns loss of genitalia. Type: 318A$.

Ref.: DOTTI 148.

H.0467.2, Wife's faithfulness tested by proposal in another's name. Type: 872CS, 881A, cf. 750JS.

Ref.: K1813, Disguised husband visits his wife.

Ref.: DOTTI 495 518; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

H.0467.2.1, Wife's faithfulness tested by having another man tempt her. Type: 872CS, 881A.

Ref.: T0404.3.2, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).

Ref.: DOTTI 495 518.

H.0467.2, Wife's faithfulness tested by proposal in another's name. Type: 872CS, 881A, cf. 750JS.

Ref.: K1813, Disguised husband visits his wife.

Ref.: DOTTI 495 518; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

H.0467.2.1, Wife's faithfulness tested by having another man tempt her. Type: 872CS, 881A.

Ref.: T0404.3.2, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).

Ref.: DOTTI 495 518.

H.0467.3, Test of wife's ability to keep secret.

Ref.: H1554.1, Test of curiosity: mouse in jug.

Ref.: DOTTI 778\{Sdi\}; Juhaymán (al-) V 308.

H.0471.1, Test of wife's ability to keep secret: the buried sheep head. Type: 881A, 893, 1381C, 1600.

Ref.: K1895, False proof: grave containing buried animal (sheep) as evidence of someone's death.

Ref.: DOTTI 518 543 777 872; Hurreiz 93 (144) no. 15.

H.0473, Test of wife's obedience.

Ref.: H1554, Test of curiosity. Q0063$, Obedience rewarded. W0256.6.4.1S, Women act contrary to what they declare.

H.0474, Complacent wife agrees with all husband's absurd statements.

H.0480, Father tests. Test as to who is unknown father of child.

Ref.: Burton S V 236 n.; DOTTI 617\{Egy\}; CFMC: N-Nubia 69-10A 5-1-no. 21.

H.0481, Infant picks out his unknown father. Type: 675.

Ref.: T0575.1.2.1S, Fetus inside (or just out of) mother's womb reveals real father. Man falsely accused thus vindicated.

H.0484S, Child born to woman with multiple husbands (sex-partners): who is the real father?.

Ref.: T046.5S, Fatherhood for child(ren) born in polyandrous family.

Ref.: Ishihïî 255.

H.0484.1S, Child born to woman with multiple husbands belongs to the man who paid her upkeep.

Ref.: Ishihïî 255.

H.0484.2S, Child born to woman with multiple husbands belongs to the man that the child resembles.

Ref.: Ishihïî 255.

H.0486, Test of paternity. Type: 655, 926G$.


Ref.: DOTTI 360 364 588 615 828\{Mrc, Omn\}; Laoust Maroc 114 no. 86; D.H. Müller Šogãtri: SAE VI 97-98 no. 19; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" 3 no. 58; Zîr 136.

H.0486.1, Test of paternity: adhesion of blood. Real of blood son will adhere to dead father's bones.
H0486.2, Test of paternity: shooting at the father's corpse. Type: 655, 926G$.
Ref.: DOTTI 360 588 615.-

H0486.3S, Test of paternity: reaction to an offer of illicit sexual liaison. Type: 655, 926G$.

Link: [H0495.4S, Mother test: woman's own (biological) son will refuse to look at her while she is made (naked). J1177, Story told to discover [(detect)] thief. [He has a robber's point of view].]U0248S, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain occasion): readiness

Ref.: DOTTI 360 364 615/[Iraq]; Hasaballah Yalhyâ Turâth l:7 84-85 no. 8.-

H0486.4S, Test of paternity: reaction to an incestuous offer. Type: 655, 926G$.
Ref.: DOTTI 360 615.-

H0486.4.1S, Test of paternity: reaction to an incestuous offer concerning sister. Type: 655, 926G$.

Link: [T0415.1.2, Brother(s) suspected of impregnating (raping) sister.]

Ref.: DOTTI 360 361 363 364 615/[Iraq, Lbn]; Meissner 32-35 no. 18, Weissbach 75-79 no. 12.-

H0486.5S, Test of paternity: a bastard is recognized by another bastard. Type: 655, 926G$.

Link: [W0103.1, Levels (types) of 'bastardy'.]

Ref.: DOTTI 360 615.>

H0486.6S, Test of paternity: observing rules of hospitality.

H0486.6.1S, Host's failure to eat with guest indicates that host is a bastard. Type: 655.

Link: [P0335.1S, Shabby hospitality (or inhospitality) betrays host's bad character. W0103S, 'ibn-harbam ('bastard$, 'of illegitimate birth$, i.e., of bad character, vile').]W0251S, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: DOTTI 360; MITON; Shamy (el-) Egypt 112 no. 16.-

H0488S, Foster parent test: test as to who will raise an orphan infant.

Ref.: Shamy (el-) "Egypt. Balladry": "Maryam" no. 52 7-8 9.>

H0490, Other marriage tests.

H0491, Test of mother's and father's love for children.

H0492, Test of faithfulness of husband and wife. Type: 1350X$, 1510, cf. 612A.

Link: [H0251.3.7, Magic object cast on water sinks if person is guilty. N0126.5S, Winner(s) determined by drawing lots (straws, arrows, cards, sticks, etc.).]

Ref.: Shamy (el-) "Egypt. Balladry": "Maryam" no. 52 7-8 9.>

H0492.0.1S, Husband ready for marriage immediately after wife's death. Type: 1350X$.

Link: [K2213.1, Matron of Ephesus. (Vidua). [Mourning wife gives away husband's corpse].

Ref.: DOTTI 747/ [Bhrn].>

H0492.1, Husband refuses to murder his wife for high honors; wife agrees to murder husband. Type: 981B$, 1510.

Link: [H0213$, Willingness to commit crime as test of guilt or innocence. H0637.3S, What is the hardest? Woman's heart. [T0210.2, Faithful husband. U0066, Every man has his price. Belief (potential).]

Ref.: DOTTI 343 747 816.-

H0492.1.1S, Wife refuses to murder her husband for high honors; husband agrees to murder wife.

Link: [T0210.1, Faithful wife.

Ref.: DOTTI 320 450 792/[Egy]; RAFE 307 n. 52; AUC: 15 no. 4.-

H0492.2.1, Husband has friend woo his wife: wife is generous to certain point only. Type: 881A, cf. 872C$.

Ref.: DOTTI 495 518.-

H0492.2.1.1S, Husband has friend woo his wife: wife kills seducer. Type: 881A, cf. 872C$.

Link: [Q0244.0.4S, Seducer killed (executed).]

Ref.: DOTTI 495 518.-

H0492.2.1.2S, Husband has friend woo his 'conditioned' naive wife: seducer misunderstands wife's receptive response and flees. Type: 901C$,1646A$.

Ref.: DOTTI 561.-

H0492.3, Husband castrates himself to test wife's faithfulness. Type: cf. 318A$.

Ref.: Basset Mille II 174 no. 80; DOTTI 148.-

H0492.3.1S, Dying wife asks husband to prove his faithfulness by severing his genitals. Type: 318A$.
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H0492.4S, Wife tests her husband's faithfulness (fidelity).
Ref.: DOTTI 409/ [Iraq]; Qaṣīr Falsafah 160-63.

H0492.4.1S, (formerly, H0492.4S), Supernatural wife transforms herself to the form of another woman and tempts her human husband to test his fidelity (faithfulness). Type: 750D1$.
Ref.: DOTTI 409.

H0495, Mother test. Type: 301, 303, 926.
Ref.: DOTTI 101 108 590 612/ [Syr]; Ritter I.2 640-55 no. 81.

H0495.4$, Mother test: woman's own (biological) son will refuse to look at her while she is nude (naked). Type: 926C, 926L$.
Ref.: DOTTI 614 615 617.

H0497, Test of parents' attitude toward one's spouse (in-laws).
Ref.: DOTTI VII 160, VIII 11ff.

H0500, Test of cleverness or ability.
Ref.: Chauvin VII 160, VIII 11ff.

Ref.: DOTTI 114 335 347 356 568 574/ [Sdn, Ymn].

H0500.2S, Daughters tested for readiness for family responsibility. Type: 879, cf. 923.
Ref.: DOTTI 512.

H0501, Vest of wisdom.
Ref.: DOTTI 118 129/ [Sdn]; Kronenberg Niebische 99-105 no. 22.

H0500-H899, TESTS OF CLEVERNESS.

H0500.1$, Test of cleverness or ability. Type: 577.
Ref.: Chauvin VII 160, VIII 11ff.

H0500.1.1S, Test of maturity. Type: 577.
Ref.: J030.1S, Maturity (growing up, independence, 'individuation') gained by leaving home. P0236.8S, "Not yet a human-being": deviant (abusive) son becomes holder of high office, but still crude toward his father.
Ref.: DOTTI 335.

H0500.1.1S, Test of maturity: to see (learn) what father has seen (learned, known, etc.). Type: 577.
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Link: |H0920.0.1$, Sovereign (king, chief, etc.) sets task(s). |P0248$, Generational gap.
Ref.: DOTTI 272 275 335/{Alg, Tns}.

H0501.4$, Test of reaching puberty (physical development, i.e., maturation). Type: 577, 872$.
Ref.: Ibshîhî 617/{Humor. anecdote}; DOTTI 192 261 488 679 956/{Egy, Mrc}.

H0501.5$, Test of sanity (insanity).
Link: |J1393, The double fool. [A simple fool would steal meal (corn) from others and fill his sack, but a double fool would fill the sacks of others from his own]. |J2755$, The real fool (‘without a brain’). |K1294$, Person tricked into betraying secret (concealed) shortcoming (physical or mental).
Ref.: Tha Clabî 178.

H0501.6$, Test of readiness for difficult task (combat). Type: 513D$/516F$,/857$, 921, cf. 875, 876.
Link: |F0611.3.3, Strong hero tests weapons. Breaks first swords. |H0506, Test of resourcefulness.
Ref.: Budge Gods II 193.

H0501.6.1$, Osiris tests Horus's readiness for battle (combat, revenge).
Link: |P0550.1.0.5$, Preparations (readiness) for war.
Ref.: Budge Gods II 193.

H0502, Test of learning [(knowledge)]. Type: 922, 924, cf. 875, 876.
Link: |H0892$, Task: answering question (riddle) intended to confound (debilitate, disable). |P0342, Student enters competition with his master. |P0421.5$, Requirements for being a judge (e.g., honor, piety, wisdom, learning, descent, etc.).
Ref.: DOTTI 503 511 592 600 610; MITON.

H0502.0.1$, Comprehensive examination: all fields of knowledge tested.
Link: |F0883.1.7$, Encyclopedic book: contains definitive information on a host of fields.
Ref.: DOTTI 504 551/{lit.}; MITON.

H0502.0.1.1$, Display of comprehensive knowledge.
Link: |C0559$, Tabu: ostentatious display (publication) of assets--miscellaneous. |P0012.15.1$, King should show no humility (must displays haughtiness). |Q0331.2.1, Woman's vain display (tabarrug) punished. |T0055.6.4$, Fashion display (fashion show): body exhibited in various complimentary dresses (costumes). |W0164.1.3$, Display of wisdom (knowledge) as promoter of self-esteem.
Ref.: MITON.

H0502.1, Test of religious learning. Type: 924A, cf. 929A.
Link: |A0102.1.2$, Certain things only God knows. |H1573.4.3S, Power of Islam tested. |H0830$, Riddles (riddling questions) about things known only to God.
Ref.: Tha'labi 232-36; Damîrî II 182-3: Shamy (el-) "Arab Mythology" no. 109-1; DOTTI 428 439 504 551 610 620/{lit.}; MITON; Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 13-14/(reciting Koran).

H0502.1.1$, Ability to recite holy verse(s) as test of religious learning.
Ref.: Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 13.

H0503, Test of musical ability.
Link: |A0102.1.2$, Certain things only God knows. |H1573.4.3S, Power of Islam tested. |H0830$, Riddles (riddling questions) about things known only to God.
Ref.: Tha’labî 232-36; Damîrî II 182-3: Shamy (el-) "Arab Mythology" no. 109-1; DOTTI 428 439 504 551 610 620/{lit.}; MITON; Shamy (el-) "Eq. Balladry": "el-Badawî and Three Axes" no. 58 13-14/(reciting Koran).

H0503.1, Song duel. Contest in singing.

H0504, Test of skill in handiwork.
Ref.: DOTTI 599 656/{Egy}; Sulaymân 204-9 no. IX-2.

H0504.1, Contest in lifelike painting.

H0504.4$, Contest in cooking (baking). Type: 402, 898.
Link: |H0383, Bride test: domestic skill.
Ref.: DOTTI 186 554; MITON; TAWT 455.

H0504.5$, Contest in spinning (weaving)"
Link: |P0346, Fairy helps mortal with labor. |K0045$, Contest in performing domestic (household) chore won by deception.
Ref.: Fakhro 10-11 no. 1/(assigned by husband).

H0505, Test of cleverness: uttering three wise words. Type: 655.
Ref.: Chauvin VII 159 no. 438; DOTTI 360.

H0506, Test of resourcefulness.

H0506.1, Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat
with stones until it sinks to same line; weighs stones.

Ref.: Chauvin VIII 97 no. 68 n. 1; Sulaymân 205 no. IX-2 (gold statue).

H0506.3, Test of resourcefulness: carrying wolf, goat, and cabbage across stream. Type: 1579.

Ref.: DOTTI 867/{Omn}; D.H. Müller Sogqiri: SAE VI 97 no. 18; AUC: 41 no. 21.

H0506.3.1S, Test of resourcefulness: ferrying men and women across stream without fear of adultery being committed. Type: 1579.

Ref.: DOTTI 867; D.H. Müller Sogqiri: SAE VI 95-96 no. 17.

H0506.4, Test of resourcefulness: putting thread through coils of snail shell. Thread tied to ant who pulls it through.

Ref.: DOTTI 599 656/{Egy}.

H0506.9, Test of resourcefulness: to cook rice without fire. Type: 857S.

Ref.: DOTTI 476 477 531 688/{Sdn}; Kronenberg Nabische 196 no. 42; TAWT 451 no. 45/{Ymn} 455 no. 49/{Bhrn-Qtr} 456 no. 49/{Sdn}.

H0506.9.1$, Test of resourcefulness: making coffee (tea) while no water is available. (Uses horse's, camel's, sweat). Type: 857S.

Ref.: DOTTI 476; TAWT 456 no. 49/{BHRN}.

H0506.9.3$, Test of resourcefulness: feeding self and riding-animal, and then have fun snacking--all with one cheap food. (With a watermelon, its rind, and its seeds).

Ref.: AUC: 1 no. 11.

H0506.9.4$, Test of resourcefulness: cook meat-dish from animal and return animal alive--(surgery performed). Type: 875.

Ref.: DOTTI 503 504/{Qtr}.

H0506.10, Test of resourcefulness: to find relationship among three sticks. Type: 725.

Ref.: DOTTI 400.

H0506.10.1S, Test of resourcefulness: to find age of three apples (pears, etc.). Type: 725.

Ref.: DOTTI 400.

H0506.11, Test of resourcefulness: to discover how old, respectively, three horses are.

Ref.: Hurreiz 119 no. 52; MITON.

H0507.1, Princess offered to man who can defeat her in repartee. Type: 853.

Ref.: DOTTI 474.

H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?". Type: 1637CS, 2301A.

Ref.: H1553.7S, Making king (person) lose patience.

H0508, Test: finding answer to certain question. Type: 1511, 992, 992A, cf. 449.

Ref.: DOTTI 883 974.

H0508.2, Bride offered to man who can find answer to question. Type: 306.

Ref.: DOTTI 115.

H0509, Test of cleverness or ability--miscellaneous.

H0509.3, Chess game as test.

Ref.: MITON.

H0509.4, Test of poetic ability.
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H0509.4.0.1S, Poetry contest: prize to be awarded for best verse (ode).
Link: |P0087.1.3S, Listening to poetry as recreation (pastime).
Ref.: MITON.

H0509.4.1, Test: supplying missing half-stanza [(hemistich)].
Link: |H0012.2.1, Recognition by matching a couplet together. |K0978.1.3S, Faulty poem: when read correctly carries instructions to execute bearer for murder. |W0047.0.2S, Commanding knowledge of poetry and the poetic.

H0509.4.4S, Poetic creativity as test.
Ref.: MITON.

H0509.4.4.1S, Ability to alter one aspect of poem while maintaining rest as test. (E.g., change end rhyme, keep meaning).
Ref.: MITON.

Link: |J1110.1S, Remarkable deeds by person clever at debate (argument, persuasion). |W0157.4.1S, Skillful lying.
Ref.: DOTTI 113 235 952/\{Mrc\}; Shamy (el-) Egypt 244 no. 3.

Link: |H0252.0.1, Test: telling true stories. |H0548, Riddle [(riddling)] contest. |Z0010.1.1.1S, An all-true tale may not include religious truth as opening formula.
Ref.: DOTTI 113 235 944 946 951 954/\{Jrd, Plst\}.

H0509.7S, Contest in deception (performing the most deceitful ruse). Type: 1353, 1406.
Link: |H0509.11S, Contest in hiding. |H1597.1, Debate as to whether men's or women's wiles are more potent. |K1545, Wives wager as to who can best fool her husband.
Ref.: DOTTI 750 787.

H0509.8S, Contest in drinking (liquor).
Link: |K0082, Deceptive drinking contest.
Ref.: Tha Clabî 188; Basset Mille III 126 no. 80.

H0509.8.1S, Test of ability to 'hold' liquor.
Ref.: Thâlîbî 188; Basset Mille III 126 no. 80.

H0509.9S, Contest(s) involving bodily emissions.
Link: |K0069.2S, Contest in breaking wind (won by deception).
Ref.: Jâhiz IV 412; DOTTI 702.

H0509.9.2S, Contest in belching (burping).
Link: |H1582, Health test.

H0509.9.3S, Contest in spitting.
Link: |K0559.9S, Other extraordinary substances that issues from body (e.g., gas, spittle, blood).

H0509.9.4S, Contest in urinating.
Link: |H1582.4S, Recognition of good health by force of urination: healthy man's will penetrate ground.

H0509.11S, Contest in hiding.
Link: |A0163.1.3S, Sports contest between two deities. (Race, rowing, or the like). |F0069.3S, Search in the sky-world: looking for something (someone) in paradise (hell). |F0969.8.2S, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (al-barzakh), or the like). |H0321, Suitor test: hiding from princess. She has magic sight. |H0509.7S, Contest in deception (performing the most deceitful ruse). |K1823.0.6.1S, Disguise in sheep hide so as to deceive adversary (pursuer). |P0801.3S, Hide-and-seek (game). |V0220.0.9S, Contest (competition) among saints.
Ref.: Ions 94/(by gods); RAIFE 217 n. 744; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.

H0510, Tests in guessing.
Ref.: Hujelân 209 no. 2-4.

H0511, Princess offered to correct guesser. Type: 444B*, 621.
Ref.: DOTTI 218 353; TAWT 428 no. 16/\{Sy\}.

H0511.3S, Test: to guess which of two identical swords is the king's and which is the vizier's. (King's is sharper). Type: 725.
Ref.: DOTTI 400 401/\{Egy\}; Sulaymân 78-80 no. 1-12; AUC: 4 no. 1.

H0515, Guessing contest between kings. Type: 725.
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Link: [D1825.3.6$, Magic power to learn contents of sealed containers (vessels)]. [H0548, Riddle (riddling)] contest. [P0710.0.1.1S, Contest between nations (kings) to prove which nation is superior. [X0601S, Boasting of national (ethnic, racial) group's superiority. [Z0093.1.1.1S, Symbolism: sacks filled with sesame (mustard, etc.) seeds sent by one king to another king—threat of invasion with large army.

Ref.: Maspero xxix-xxx 145 no. 8 153 no. 8; Jâhîz III 327-72; Ibn-Kathîr I 38 (Hiraql/Hercules and MuCâwiyah); Iblîhi 436; DOTTI 400 610.>

H0518$, Test: guessing the contents of sealed containers. Type: 725, 1641.

Link: [D1825.3.6$, Magic power to learn contents of sealed containers (vessels)].

H0518.1$, Test: guessing the contents of sealed letter. Type: 725.

Link: [D1825.3.6.1$, Magic power to learn contents of sealed letter (envelope)].

Ref.: Maspero 153 no. 8.>

H0518.2$, Test: guessing the nature of hidden (buried) items. Type: 1641.

Ref.: Iblîhi 436.>

H0522, Test: guessing unknown animal or plant.

Link: [H0529.1S, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just form the tyrant, etc.]

H0522.1.1, Test: guessing the nature of certain skin--louse-skin. Type: 621.

Ref.: DOTTI 23 132 133 296 355 382 530 547 705/{Mre, Sdn}; Ibrahim Assaulting with Words 56; TAWT 426 no. 13/{Mgh} 428 no. 16/{Syr} 453 no. 46-3/{Egy}; CFMC: Cairo 68-9B 2-1-9.>

H0524, Test: guessing person's thoughts. Type: 922, 927DS.

Link: [D1819.1, Magic knowledge of another's thoughts].

Ref.: Damîrî II 182; DOTTI 600 619.>

H0524.1, "What am I thinking?". Type: 922.

Link: [D1819.7, Man is able to tell king dream which king himself does not remember].

Ref.: DOTTI 600.>

H0524.1.1$, Ruler: "What am I thinking?". False prophet: "That I am a liar". Type: 927DS.

Link: [V0320.2$, Heresy: pseudo-prophet's proof of prophethood].

Ref.: Iblîhi 620.>

H0524.2$, Test: "What did I see in my dream?".

Link: [H1217.3$, Quest for a forgotten dream (vision)].

Ref.: Damîrî I 218-19; DOTTI 511/[^lit.].>

H0525, Test: guessing princess's birthmarks. Type: 850.

Link: [H0335, Tasks assigned suitors. Bride as prize for accomplishment].

Ref.: DOTTI 75 331 409 468 490 519 520/{Plst, Sdn, Tns}; HE-S: Nablus 69-63 no. 6.>

H0526, Question: "What is under my cloak?". Type: 1641.

Ref.: DOTTI 886.>

H0528, Guessing sex of unborn child (or animal).

Link: [J1897$, Telling the sex of object (automobile, bus, train)].

H0529S, Tests in guessing--Miscellaneous.

H0529.1S$, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just form the tyrant, etc.

Link: [A1650.2, Custom of differentiating social classes by color of dress introduced. [H0522, Test: guessing unknown animal or plant. [H0962, Tasks performed by close observation. [P0750.0.1S, Basis for social differentiation and stratification. [U0250.0.1.1.1S, Equality of all men in death: skulls, skeletons, etc., look alike. [V0061.8.2.2S, Burial into earth drains blood out of bones (thus rendered light colored); burial in casket traps blood in bones (thus rendered dark colored).

Ref.: Burton V 253.>

H0530-H899, RIDDLES.


Link: [H0790.0.1$, Neck-riddle].

Ref.: Iblîhi 570-75; Basset Nouveaux 190 no. 133; Basset Contes pop. berb. 125-26 no. 62; Chaunvin VI 42 no. 207; DOTTI 473 503 537 600 668 952; Kilâni Bilîd al-Shâm 98-107/134 prose, 29 in poetry/litr.); Littmann Tigré 39-40 no. 28; MITON; Prym-Socin 368-73 no. 86; Reinsch Somali: SAE I 256 no. 119; Stumme Tzerwalt 194-96 no. 35; AGSFC: QTR 87-3 673-x-no. 8, 673-x-no. 10 (fabricated), 698-2-no. 5; AUC: 7 no. 14, 32A nos. 1-7 38B nos. 2 5 6 41 nos 4a 5a 17-20; CFMC: Oases 71-3 2-2-no. [3a] Siwa 71-
H0540, Propounding of riddles.

H0540.2.1, Queen of Sheba propounds riddle to Solomon.
Ref.: Basset *Mille* III 107 no. 75.

H0540.3, King propounds riddles. Type: 921, 922.
Ref.: *DOTTI 374 473 504 503 551 557 592 600 688 952.*

H0541, Riddle propounded with penalty for failure. Type: 851C$, 922.
Link: |H0790.0.1$, Neck-riddle.
Ref.: *DOTTI 472 473 591 600 643/ [Egy].*

H0541.1, Riddle propounded on pain of death. Type: 851A.
Ref.: *DOTTI 472.*

H0543, Escape by answering riddles. Type: 922.
Ref.: *DOTTI 600.*

H0543.2, Child in cradle guesses devil's riddle: all are saved.
Link: |D1819.7, Man is able to tell king dream which king himself does not remember.
Ref.: *DOTTI 503.*

H0548, Riddle [riddling] contest. Type: 725, 812, 851,-851DS, 924A, 924B.
Link: |D0509.6, Test: telling an all-lies-tale.
Ref.: Tha Clabî 222; *DOTTI 400 448 470 472 610 611; Ibrahim Assaulting with Words 174-75 no. 4.1; MITON; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 14.*

H0551, Princess offered to man who can out-riddle her. Type: 851, 900, cf. 217A$,/1920J$.
Ref.: Chauvin V 192 no. 113; *DOTTI 84 355 388 470 557 952/ [Egy]; Shamy (el-) *Egypt 257 no. 11.*

H0552, Man marries girl who guesses his riddles. Type: cf. 875A, 876.
Ref.: *DOTTI 472 506 511 576 653/ [Egy].*

H0561, Solvers of riddles.

H0561.1, Clever peasant girl asked riddles by king. Type: 875.
Link: |D1819.7, Man is able to tell king dream which king himself does not remember.
Ref.: *DOTTI 503.*

H0561.1.0.1, Clever peasant wife asks king riddles. Type: 821B, 875B, 875B1, 875B4.
Ref.: *DOTTI 506.>

H0561.1.0.2$, Clever Bedouin (peasant) boy asked riddles by patriarch (chief, father, king, etc.). Type: 2031DS, cf. 875, 851DS.
Link: |J1111.4.1S, Clever Bedouin's daughter. [P0731.0.1S, Bedouin behavior ('Arab'-ways) as 'The ideal'.] Z0042.1.1S, Death is the strongest.
Ref.: Budge *Gods* II 193/ cf.; *DOTTI 473 503 511 592 968 969/ [lit., Plst, Sdn].>

H0561.1.1.1, Clever daughter construes enigmatic saying. Type: 875A.
Ref.: *DOTTI 506.>

H0561.4, King and clever youth. King asks questions; youth returns riddling answers. Type: 921, cf. 875B, 876.
Ref.: Budge *Gods* II 193; *DOTTI 507 511 592.

H0561.5, King and clever minister. King propounds riddles and questions to his clever minister. Type: 921E, 921F*-921PS, 1262A$, 1637$, cf. 922A.
Ref.: *DOTTI 595 596 599 601/ [lit.]; MITON.*

H0561.6.1, King and peasant [(fisher)]: the plucked fowl. Type: 921A, 921F*.
Ref.: *DOTTI 593 596.*

H0561.10, Saint as solver of riddles.
Ref.: Nabhâni (al-) II 20; *RAFE 149 n. 548.*

H0565, Riddle propounded from chance experience. Type: 924A, 1641.
Ref.: *DOTTI 470 610 886.*

H0570, Means of solving riddles.

H0571, Counterquestions. Riddles answered by a question that reduces the riddle to an absurdity.
Link: |Z0088S, Sarcasm.
Ref.: Wesselski *Hodscha* I 275 no. 299.*

H0571.1, Counterquestion: "What is the difference between you and an ass? What is the difference between you and a cushion?".
Ref.: Wesselski *Hodscha* I 228 no. 74.*
H0572, Reductio ad absurdum of riddle: stallions of Babylon. "Why is my mare restless when stallions of Babylon neigh?" Hero beats cat [in Egypt] for having strangled a cock last night in Babylon (impossible distance away).

- Link: [J1536.3$, Absurdity of accusation of impossible crime rebuked.]
- Link: [K2105.1.5.1$, The hippopotami of the Nile: their neighing said to awaken sleeper at great distance. King of land held responsible.]
- Ref.: Maspero xxix; Chauvin VI 39 no. 207 n. 4.

H0573, Answer to riddle found by trickery. Type: 621, 851.

- Link: [K0093$, Riddling contest won by deception.]
- Ref.: [DOTTI 353 470 474/{Mrc}.]

H0573.3, Riddle solved by listening to propounder talk in his sleep.

- Link: [J1148$, Self-incrimination due to tongue-slip (projection, compulsion to confess).]

H0575, Accidental discovery of answer to riddle.

H0577S, Solution to problem found among a certain social category of the population (e.g., nomads, peasants, etc.).

- Link: [J0192, Wise nations. J0195$, Education (wisdom) from those who practice 'the original' ways (e.g., nomads, mountain people, etc.).]

H0577.15, Answer to riddle found among nomads (Bedouins).

- Link: [H0561.1.0.2$, Clever Bedouin (peasant) boy asked riddles by patriarch (chief, father, king, etc.). J1280, Quests to other realms. J1111.4.1S, Clever Bedouin's daughter.]

H0580, Enigmatic statements. Apparently senseless remarks (or acts) interpreted figuratively prove wise.

- Link: [P0479$, Dream-interpreter. V0384.0.1S, Interpretation by the overt (literal, al-žâhir, Zâhirite) and interpretation by the covert (veiled, al-bâtin, Bâtinite).]
- Ref.: Azov-Phillot JPASB II 411f; Basset Mille II 194 no. 91; M1TON.
- Ref.: DOTTI 249 252/{Sdn}; TAWT 440 no. 32/{Egy}.

H0581, Three young men arrested tell who they are. Type: 921B**'

- Link: [H0583.2.0.1$, Father's work enigmatically described. J2029$, Fleas on woman's body try to identify their night quarters from their experiences there (breast, navel, etc.). J2669S, Foolish misrepresentation of own identity. J2301.2S, Profession equivocally presented.]
- Ref.: [DOTTI 595.]

H0581.1, Arrested man tells who he is: before his father the great incline the head and give blood and money (barber). Type: 921B**'.

- Ref.: Chauvin VI 35 no. 205; DOTTI 595.

H0581.2, Arrested man tells who he is: the hospitable fire of his father is sought (bean merchant). Type: 921B**'.

- Ref.: Chauvin VI 35 no. 205; DOTTI 595; TAWT 379 n. 334.

H0581.3, Arrested man tells who he is: father throws himself into the ranks and holds them (weaver). Type: 921B**'.

- Ref.: Chauvin VI 35 no. 205; DOTTI 595.

H0582.1, Riddling answer betrays theft. Type: 875A.

- Ref.: DOTTI 506.

H0582.1.1, The full moon and the thirtieth of the month. [Enigmatic answer betrays theft of food]. Type: 875A.

- Ref.: Jâhîz III 123-24; Azov-Phillot JPASB II 401f; DOTTI 500 501 506 510 511 517 590/[lit., Plst]; Sârîs (al-) 258-66.

H0582.2, Riddling answers betray adultery. Type: cf. 964A$/1360DS.

- Ref.: J1148$, Self-incrimination due to tongue-slip (projection, compulsion to confess).
- Ref.: DOTTI 764.}

H0582.2.1, Enigmatic statement betrays incest. [Son from father-daughter incest]. Type: 931A$, cf. 933A$.

- Link: [H0795.1S, Riddle: "Your father is from your father (or, Your father! Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother). T0411, Father-daughter incest. T0473.1.3S, Daughter raped by her drunk (crazed, intoxicated, bewitched) father. T0607.1S, Money (jewelry) left with abandoned infant. Usually accompanied by instructions to finder as how to care for the child.
- Ref.: DOTTI 628 634.
H0583, Clever youth (maiden) answers king's inquiry in riddles. Type: 875.
Ref.: DOTTI 503.>
H0583.2.0.1$, Father's work enigmatically described. Type: 875.
    Link: H0581, Three young men arrested tell who they are.
    Ref.: DOTTI 503.>
H0583.2.0.1.1$, Father 'hunts wind with wind' (gazelle--horse).
    Ref.: Mursî "Fayyûm" 122-23.>
H0583.2.0.1.2$, Father 'waters water with water'. (Irrigates watermelon).
    Ref.: Mursî "Fayyûm" 122-23.>
H0583.3.0.1$, Brother's work enigmatically described. Type: 875.>
H0583.4.0.1$, Mother's work enigmatically described. Type: 875.
    Ref.: DOTTI 503.>
H0583.4.0.1.1$, Mother 'fights God' (wails over dead, visits cemetery). Type: 875.
    Link: C0898.1.1$, Tabu: wailing for the dead [(as indignity to corpse)].
    C0898.2$, Tabu: visiting a dead person (a tomb).
    Ref.: DOTTI 503; Mursî "Fayyûm" 122-23.>
H0583.9, Girl to king: Shall I feed you with loss or gain. (A slaughtered hen or milk). Type: 875, 921.
Ref.: DOTTI 504 592.>
H0585, Enigmatic conversation of king and peasant [(fisher)]. Type: 921A, 921F*.
Ref.: DOTTI 593 596.>
H0585.1, Four coins. (Focus). King: What do you do with the four coins you earn? Peasant [(fisher)]: First I eat (feed self), second I put out at an interest (give my children), third I give back (pay debts), fourth I throw away (give my wife). Type: 921A.
    Links: P0240.1.1.1$, Dutiful son divides his earnings into three portions: one for mother, one for the masâkîn (poor), and the third for himself.
    Ref.: DOTTI 593 594/{Sdn}.>
H0585.3$, Coin sown: spent on sons (invested). Type: 921A.
    Ref.: DOTTI 593 594/{Sdn}.>
H0585.3.1$, Coin given back: spent on old parents. Type: 921A.
    Ref.: J0708$, Farsighted economy.
H0585.3.2$, Coin thrown away: spent on daughters. Type: 921A.
    Ref.: DOTTI 593 594/{Sdn}.>
H0585.3.2B, One traveler to another: Let us carry each other and shorten the way. Type: 875A, 875D.
    Ref.: Ibn-CAsiim no. 94; DOTTI 506 509./>
H0585.3.5$, One traveler to another: That field (uncut) is already harvested. Type: 875A, 875D.
    Ref.: Ibn-CAsiim no. 94; DOTTI 506 509/{lit.}.>
H0585.3.6$, One traveler to another (as they see corpse borne by): He is not entirely dead. Type: 875A, 875D.
    Ref.: Ibn-CAsiim no. 94; DOTTI 506 509/{lit.}.>
    H0585.3.6.1$, One traveler to another (as they see corpse borne by): 'Is he dead or does he still live?' (Has he left an offspring).
    Link: J0170.3.1$, 'A deceased person is not dead as long as telling about him keeps him alive in memory'.
    P0230.2.1$, Having children guarantees that family (tribe) continues to exist.
    Ref.: DOTTI 506 509/.
H0586, Riddling remarks of traveling companion interpreted by girl (man) at end of journey. Type: 875A.
H0586.3, One traveler to another: Let us carry each other and shorten the way. Type: 875A, 875D.
Ref.: Ibn-C Aagim no. 94; DOTTI 506 509./>
H0586.4, One traveler to another: That field (uncut) is already harvested. Type: 875A, 875D.
Ref.: Ibn-C Aagim no. 94; DOTTI 506 509/.[lit.].>
H0586.5, One traveler to another (as they see corpse borne by): He is not entirely dead. Type: 875A, 875D.
Ref.: Ibn-C Aagim no. 94; DOTTI 506 509/.[lit.].>
H0586.5.1$, One traveler to another (as they see corpse borne by): 'Is he dead or does he still live?' (Has he left an offspring).
    Link: J0170.3.1$, 'A deceased person is not dead as long as telling about him keeps him alive in memory'.
    P0230.2.1$, Having children guarantees that family (tribe) continues to exist.
    Ref.: DOTTI 506 509/.
H0587, King gives enigmatic order to minister. Type: 921MS.
H. Tests

H0588, Enigmatic counsels of father. Taken literally bring trouble, but when properly interpreted are valuable. Type: 655A, 910B, 913S.

Ref.: DOTTI 569 570 580/[Lbn]; Khawam 93-102.>

H0588.5, Father's counsel: if you want to gamble, then gamble with experienced gamblers. (If you see how wretched professional gamblers are you will not want to gamble). Type: 910.

Ref.: DOTTI 568.>

H0588.7, Father's counsel: find treasure within a foot of the ground. Type: 910E.

Link: |J1016.1.1.1$, By scratching the ground, hen shows her chicks how to plant a crop (wheat).

Ref.: DOTTI 573.>

H0588.13, "Always wear new shoes." (Walk the fields bare-footed, wearing your shoes only when nearing the town).

Link: |J1303.15, Why blind man is holding a lighted lantern? (To be seen).>

H0588.17, "If you have to go to a prostitute, go early in the morning", Type: 910, 910B, 910B1S.

Link: |J0021.55.2.1$, "Never have to do with prostitutes".

Ref.: DOTTI 568 569 570 571/[Lbn]; Khawam 93-102.>

H0588.20, "Do not plant a thorn tree".>

H0588.20.1S, "If you plant thorn, you harvest wounds".

Link: |J1513, Healed [(treated)] with his own medicine.>

H0588.22$, Father's enigmatic counsel: "When all walks of life are closed to you, hang yourself". Type: 910D.

Ref.: DOTTI 573.>

H0588.25$, Enigmatic commands.

Link: |H0587, King gives enigmatic order to minister.>

H0588.25.1S, "Change the threshold": (i.e., "Divorce your wife"). Type: 1455.

Ref.: DOTTI 407 436 811 812/[Egy, Jrd, lit.]; Littmann "Hagar und Ismael" 158.65; Shamy (el-) "Eg. Balladry": "Hâger and IsmâCîl" no. 51 7 cf. 9/"maintain threshold").>

H0588.25.3$, Man told: "Marry a man child of a man", Wife becomes shrewish but her father (the man) reforms her (returns her to her husband). Type: 902S, 910.

Ref.: DOTTI 562.>

H0589$, Enigmatic statements about the body.

Link: |H0745$, What are eight, four, and two. (Teats: bitch's, she-camel's, woman's).

Ref.: DOTTI 472 509 590/[lit.].>

H0589.1S, One 'source' but different 'waters': salty, bitter, sweet--(man: eyes's, ears's, mouth's).

Link: |A0698.4.1S, Waters of different tastes in paradise: bitter, sweet, and salty.

Ref.: Yâfi)î (al-) 73.>

H0589.2S, Body parts where hair 'does and doesn't grow'. Type: 876.

Link: |H0871.2S, Riddle: what are the three "Nos"? Areas where things "do not \:" or "are not \:".

Ref.: DOTTI 511 541/[Gif/gen.].>

H0589.4S, Riddle: "Due to her faddishness (bidā'ah), a lady would urinate out of her toe." Answer: faucet.

Link: |P0459.6S, Plumber. |Z0106S, Action (movement) symbolism: association based on motion similarities. Z0196.4S,
Symbolism: faucet, pipe (hollow), sink, etc.—vagina.

H0590S, Apparent lies prove to be allegorical truths. Type: 921A1S.

Link: [H0767, Allegorical riddles. K2375.2S, Allegorical description of a person: deceptive. “Crippled,” “dumb,” “blind,” etc. (only toward evil things).]

Ref.: DOTTI 594 753/{Plst, Sdi}.>

H0591, Extraordinary actions explained.

Ref.: Maspero 152 no. 8; DOTTI 239 246; MITON; RAIE 306 n. 50.>

H0591.1, Man puts on shoes only when he wades river. (He cannot see what he is walking on).

Link: [H0588.13, “Always wear new shoes.” (Walk the fields bare-footed, wearing your shoes only when nearing the town).]

H1303.1S, Why blind man is holding a lighted lantern? (To be seen).>

H0591.4S, Eccentric treatment of animal explained.

Ref.: MITON.>

H0591.4.1S, Simultaneous cruel and kind treatments of dog(s) explained. Type: 551A$, 551B$.

Ref.: DOTTI 308; MITON.>

H0591.4.2S, Simultaneous scornful treatment of woman and honorific treatment of dog explained. Type: 449/1511.>

H0591.4.3S, Cruel overworking of animal (she-mule) explained. Type: 449/1511.

Link: [Q0501.1.1S, Sisyphian punishment for a faithless wife: transformed into she-mule, must carry millstone up and down hill for the duration of her life].>

H0591.4.4S, Disguise (masking) explained.

H0591.4.4.1S, Wearing costume designated for specific social order (class, profession) by non-member explained.

Link: [P0013.9.3.3.1S, King's emblem (crown, name, seal, etc.) on royal property (palace, carriage, money, etc.).]

Ref.: MITON.>

H0591.5S, Failure to observe rules of courtesy (greeting, welcoming) explained. Type: 472$, 890, 895B$.

Link: [P0682, Greeting customs. W0158.1S, Means of avoiding extending required hospitality.]

Ref.: DOTTI 23 47 246 538 549/{lit.}; MITON.>

H0591.6S, Inappropriate utterance explained.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 16.>


Link: [H0597S, Enigmatic statement about a female (woman, girl).]

Ref.: DOTTI 570 571 573 603 605 606 609/{Egy}; HE-S: Qulali/Nubia 69-63 no. 8.>

H0592.1, "Love like salt." Girl compares her love for her father to salt. Experience teaches him the value of salt. Type: 923.

Link: [M0021, King Lear's judgment. [Pleased by his elder daughters' flattery and angered by his youngest's seeming indifference—banishes youngest].]0020.3.1S, Like salt: unpleasant by itself but necessary for food's good taste. [0094.2.2.1S, Symbolism: salted and unsalted character—(balanced and imbalanced persons).]

Ref.: DOTTI 603.>

H0592.4, Dogs in human shape: friends who seduce man's wife.

Link: [H0592.7S, Predator (lion, wolf, etc.) in another man's garden (field): chieftain (king) who seeks to seduce man's wife.]

H0592.5, Dog ruling a kingdom: king condemning man unjustly. Type: 921M$.

Ref.: DOTTI 598.>

H0592.6S, Turbaned animals (oxen, asses): clerics. Type: 921M$.

Link: [P0426.0.4S, Ignorant cleric.

Ref.: DOTTI 598; Mouliéras-Lacoste 272-73 no. 33; Qishâq (al-) 22-27.]

H0592.7S, Predator (lion, wolf, etc.) in another man's garden (field): chieftain (king) who seeks to seduce man's wife. Type: 883FS$, 891B$.

Link: [H0592.4, Dogs in human shape: friends who seduce man's wife.

Ref.: Damîrî I 6; DOTTI 527/{lit.}; MITON.>

H0594, Inhospitality reproved enigmatically.

Ref.: Ibshîhî 209/ef.; Basset Mille III 47 no. 33.>

H0594.2, Enigmatic statement: the flocks are only rocks and grass. Type: 620AS.

Link: [Q0194S, Reward: lie (benevolent) becomes truth. Q0591.2.2S, Punishment: person says flock is rocks; it becomes so.}
H0596, Enigmatic counsels of relatives (other than father).>

H0596.1.1, Enigmatic counsels of older brother [on secrets of good health].

Link: [F0956.7.1$, Healthful living as preventive health measure. [T0182.2$, Shortness of sparrow's life is due to its sexual intemperance (excesses); mule's (elephant's) longevity is due to its sexual temperance. [W0031.1.2$, Wife's obedience gives longevity (to husband).]

Ref.: [DOTTI 351.>

H0597$, Enigmatic statement about a female (woman, girl). Type: 883F$,/891B*, cf. 1455, 1678.

Link: [H0500.2$, Daughters tested for readiness for family responsibility. [H0585.3.1$, Coin thrown away: spent on daughters. [H0588.25.1$, "Change the threshold": (i.e., "Divorce your wife"). [H0592, Enigmatic statement made clear by experience. [H0611.1, Melons ripe and overripe analogous to girls ready for marriage. [T0371, The boy who had never seen a woman: the Satans. [Father likes Satans most]. [Z0186.8.1$, Door (gate, entrance, corridor, lane) to building (house)-->vagina.

Ref.: [DOTTI 527 906; MITON; Shamy (el-) "Egypt": "Hâger and Ismâ'îl" no. 51 7 9/(threshold).]

H0597.1$, Enigmatic statement: the unplowed (uncultivated) field or garden. (Female deprived of conjugal relations). Type: 883F$,/891B*.

Link: [T0185.3S, Complaint about unsatisfactory coition (sex, love-life, etc.)--in general. [Z0168.1S, Symbolism: garden (field)--a female. [Z0197.3.4S, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis.

Ref.: [Damîrî I 6; DOTTI 527; MITON].>

H0598$, Cryptic (enigmatic) message deciphered by recipient.

Link: [H0599.2, Enigmatic statements of a sham mad man (Hamlet). [K1546, Woman warns lover of husband by parody incantation. [K1872.9.7$, Message to certain person camouflaged as impersonal (a general statement or comment).]

H0598.1$, Cryptic warning (in form of faulty quotation, incomplete utterance, foolish allusion, poem, song, etc.) deciphered by recipient. Type: 960DS.

Link: [H0085, Captive sends token of safety. [H0135, Leaf (chip) sent down stream as a warning to one down below. [J0154.1, Dying saint [patriarch, father] leaves wise message to followers. Message is cryptic, but is finally made clear. [K0649.13$, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words. [K1874.0.1.1$, The Lord commands: "Thou shall not approach prayers" Y. (Partial quote: the rest of Verse states: "while you are drunk").

Ref.: [Ibshîhî 66 82-84; DOTTI 668/[lit.].]

H0599, Other enigmatic statements.

H0599.2, Enigmatic statements of a sham mad man (Hamlet).

Link: [H0598, Cryptic (enigmatic) message deciphered by recipient.]

H0599.7$, Enigmatic statements: "Make your money with money". (Marry from a good house, or purchase land). Type: 910.

Link: [H0588.25.35, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband).

Ref.: [DOTTI 568 519 540 569/[Plst].]

H0600, Symbolic interpretations.

Ref.: [DOTTI 363 505 506 510 593 601/[Egypt, Plst, Tns]; Schmidt-Kahle II 13-14 no. 71; Shamy (el-) "Egypt" 256 no. 10, 258 no. 12; CFMC: Siwa 71-10 5-1-no. 4/6-1-no. 1; HE-S: Minya 69-63 no. 13].

H0601, Wise carving of the fowl. Type: 1533.

Ref.: [DOTTI 836; Shamy (el-) "Egypt" (1971) no. 78].

H0601.2S, Wise pairing of animal organs. Type: 1533CS.

Link: [J0139.1$, Eye follows ear (sight follows sound, looking in the direction of source of sound) and vice versa.

Ref.: [DOTTI 837].

H0602, Symbolic meaning of numbers, letters, etc.

Ref.: [Jâhiz III 124-25; DOTTI 668/[lit.].]

H0602.1, Symbolic meaning of numbers.

Link: [Z0152.6-4S, Corner(s) of a building (ruḵḵ/arkān): strength. [Z0199.1S, Symbolic number--supernatural (religious, mystical, magical).]

H0602.1.1, Symbolic meaning of numbers one to seven (ten, twelve). [Religious interpretations]. Type: 812.

Ref.: [DOTTI 448].

H0602.2, Symbolic interpretation of letters.

Ref.: [Thâ'labi 217/[Arabic Alphabet by Christ when a baby].

H0603, Symbolic interpretation of names.

Link: [Z0183.0.1S, Meaning of a name.
Motif Constituents of Arab-Islamic Folk Traditions

Ref.: Tha Clabî 165/(Solomon/David) 200/(al-Khiḍr/Alexander) "Arab Mythology" no. 104.-
H0603, Symbolic interpretation of playing cards.-

H0603.3, Symbolic (allegorical) interpretation of tale (formula). Type: 1613A$.
Link: |Z0178.9, Other games allegorically (mystically) interpreted.

H0604, Symbolic meaning of spiced and bitter tongues served at dinner.

Ref.: Amîn 158 no. 2; DOTTI 875 959/{Egy}.

H0604.1, Symbolic meaning of animal (lamb) without heart, liver, brain, eyes, etc., served at dinner: so was guest's behavior. Type: 872$, cf. 705A$, 883$.
Link: |W0254.0.6, Absence of organ from body signifies lack of corresponding attribute. |Z0094.5.1.6, Formulas for lack of insight (lack of open mindedness, being closed-minded).

Ref.: DOTTI 20 160 378 488 490 491 520/{Egy, lit., Sdn}; Shamy (el-) "Sailor" 94 no. 11; TAWT 438 no. 29/{Egy}; Wehr 252 no. 9.

H0607, Discussion by symbols. Type: 516A, 924, 924A.
Ref.: DOTTI 481-85 no. 10;

H0607.1, Discussion between priest and Jew carried on by symbols. E.g., priest raises three fingers (Trinity); Jew raises arm (one God); etc. Type: 924A.
Link: |J1268.1, Ignorance of `savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qawalân) concerning this [matter]."

Ref.: DOTTI 275 610; Spitta Grammatik 481-85 no. 10.

H0607.3, Princess declares her love through sign language, not understood. Type: 516A.
Ref.: DOTTI 275 277/{Egy}; MITON; TAWT 438 no. 29/{Egy}.

H0607.3.1, Girl declares her intentions by means of objects she leaves with beloved: not understood. Type: 516A.
Link: |M0209.2, Pebbles placed by magician in child's pocket as reminder to child's mother to fulfill her part of bargain. |T0055.14, Girl declares erotic intentions.

Ref.: DOTTI 275; MITON.

H0611, Youth asks for branch of tree; promised root. (Branch = youngest daughter; root = eldest). Type: 1465*.

H0611.1, Learned professor from one university examines by signs a professor at another university (actually [•] shoemaker or miller or the like). Type: 924, 924A.
Ref.: DOTTI 610; Spitta Grammatik 481-85 no. 10.

H0611.3, Sign message sent by girl to enamored prince. Interpreted by prince's friend. Type: 516A.
Ref.: Ibshîhî 82; DOTTI 275 610; Shamy (el-) "Sailor" 94 no. 11; TAWT 438 no. 29/{Egy}; Wehr 252 no. 9.

H0611.2.1, Prince's wife (who is also his cousin) interprets for him girl's love message. Type: 516A.
Link: |H0461.1, The clever wife in disguise wins a second wife for her husband. |K0528.2.1, Wife (who is also paternal-cousin) substitutes herself for condemned husband.

Ref.: DOTTI 275 277/{Egy}; |MITON; TAWT 438 no. 29/{Egy}.

H0614, Explanation of enigmatic phenomenon. Type: 470C$./801A8.
Ref.: Jâhîz IV 338; DOTTI 512; Galley Badr 182-99 no. 5; TAWT 369 n. 155.

H0612, Sign message sent by girl to enamored prince. Interpreted by prince's friend. Type: 516A.
Ref.: Ishihî 82; DOTTI 275 276/{Otr}; MITON; TAWT 438.

H0611.2.1, Prince's wife (who is also his cousin) interprets for him girl's love message. Type: 516A.
Link: |J0461.1, The clever wife in disguise wins a second wife for her husband. |K0528.2.1, Wife (who is also paternal-cousin) substitutes herself for condemned husband.

Ref.: DOTTI 276; TAWT 438 no. 29/{Egy}.

H0614, Explanation of enigmatic phenomenon: a man whose dog needs to gnaw on cane (a miser: starves dog). Type: 875.
Link: |S0481.25, Animal cruelly deprived of food (starved). |W0153.2.6, Miser's pet (dog, cat) shows signs of starvation.
H. Tests

H0614.5S, Explanation of enigmatic phenomenon: peculiar personal appearance. Type: 470C1S, 726B8, cf. 472S, 726**.

Link: [J0717.1S, Characteristic national appearance--personal. [S0186.9.1S, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating).]

Ref.: DOTTI 129 151 241 246 247 402 403 416 448 450 631 636 641 693 803/[Egy, lit.]; MITON.

H0614.6S, Explanation of enigmatic phenomenon: peculiar behavior in public (e.g., laughing, weeping, waiting, or the like). Type: 470C$-470F$.

Link: [J2066, Foolish waiting.]

Ref.: DOTTI.

H0617, Symbolic interpretation of dreams. Type: 725.

Ref.: Damîrî I 349; Amîr Dhiyâb Tâhir Turâth XV:5/6 313-34; DOTTI 245 287 400 523/[Irq, Plst, Plst, Syr]; Ghûl (al-) 93-118; Sârîs (al-) 174-76, 245-48; Sâj)ii 348-49 no. 74[+1]; Shamy (el-) Egypt 241 no. 2; Wehr 108 no. 5; CFMC: N-Nubia 69-10C 10-2-no. 4.

H0620, The unsolved problem: enigmatic ending of tale [(dilemma-tale)].

Link: [H0892$, Task: answering question (riddle) intended to confound (debilitate, disable).]Z0016, Tales ending with a question: [(dilemma tales)].

Ref.: CFMC. UKH-I no. 2[?].

H0621, Skillful companions create woman: to whom does she belong?. Type: 653C$,/945:II.

Link: [Z0016.1, Four brothers [(companions)] construct a woman. Whose is she?.

Ref.: DOTTI 207 359 485 625 647/[Irq]; Hurreiz 118 no. 50; Shamy (el-) Egypt 249 no. 7.

H0621.1, Skillful companions rescuscitate girl: to whom does she belong?. Type: 653A, 653B.

Ref.: DOTTI 357.

H0621.2, Girl rescued by skillful companions: to whom does she belong?. Type: 653.

Ref.: DOTTI 122 356 357 822/[Mrc].

H0621.3S, Girl constructs a man that becomes alive: to whom does he belong?. Type: 425G, 425G1S, cf. 653C$-945:II.

Ref.: DOTTI 205 206 359 647.

H0621.4, What is the strongest? Woman. Type: 2031A.

Ref.: Azov-Phillot JPASB II 415f.

H0621.10S, What is the strongest? War. Type: cf. 2031E8.

Ref.: TAWT 24 n. 41.

H0623.1, What is sweetest? Sleep.

Ref.: Bushnaq 354-55; DOTTI 505 510 593 687/[Syr]; Ritter I.1 440-51 no. 51.
H0633.3, What is sweetest? Mother's breast.
Ref.: Noy Israel 185-86 no. 68.

H0636.1, Riddle: what is richest? Autumn. Type: 851DS.
Ref.: DOTI 473 474/[Syr]; Shamy (el-) Egypt 257 no. 11; CFMC: Sawâm)ah 71-1 6-2-no. 3.

H0637, What is the hardest?
Ref.: Dickson Desert 315-24 no. 8 (water); DOTI 403 504 541 598 894/{Sîdî}.

H0637.1, What is hardest? Parent's heart (said by child being sacrificed).
Link: [P0201.1.1.8, "He who has no relatives has no enemies". (0.0289), Merits and demerits of family relations.
Ref.: DOTI 685.

H0637.3, What is the hardest? Woman's heart. Type: 981B.
Link: [H0492.1, Husband refuses to murder his wife for high honors; wife agrees to murder husband. (0.0551.1.5), Army of women.
Ref.: DOTI 685; AUC: 20A no. 5/cf.

H0637.4, What is the most cruel? Man. Type: 157.
Link: [W0256.9.1.1.1S, Stereotyping: Adamites are treacherous (cruel, etc.).
Ref.: DOTI 527 672/{Egy, lit.}; MITON.

H0639, What is the most frightful?. Type: cf. 326.
Ref.: DOTI 403 504 541 598 894/{Sîdî}; MITON.

H0639.1, What is the most frightful? War (raid, charging horses). Type: 875.
Ref.: DOTI 631.10S, What is the strongest? War.

H0640, What is the most noble quality in person (man, or woman)?
Link: [H1376.8.3, Quest for the most noble quality in person.

H0640.1, Most noble trait of character: al-ḥayâ' (proper bashfulness--may also be labeled "Ciffah, sharaf" (chastity, honor). Type: 969B.
Link: [T0101.1.2.0.1.1S, Bride quality: bashfulness (ḥayâ'). [W0044S, Proper bashfulness (ḥayâ'/khafar, kusûf/khajal). A person's modesty (social sensitiveness, shyness, or decency). [W0170.1S, Lack of bashfulness (qillat ḥayâ'). [Z0094.2.1S, Formulas for bashfulness (ḥayâ').
Ref.: DOTI 527 672/{Egy, lit.}; MITON.

H0640.2, What is "woman's crown (glory)? Answer: her hair (also, her modesty).
Link: [Z0188.9.1.1S, Female's hair--honor (beauty, 'crown').

H0645, Riddle: what is the heaviest. Type: 851DS, 875.
Ref.: DOTI, Riddles of weight.

H0645.1, Riddle: what is the heaviest? Lead. Type: 851DS.
Ref.: DOTI 473 504; Shamy (el-) Egypt 79/253 no. 10.

H0645.1.1S, Riddle: what is the heaviest? Villainy, miserliness (or the like). Type: 851DS.
Ref.: DOTI 473 504; Shamy (el-) Egypt 79/253 no. 10.

H0645.2S, Riddle: what is the lightest?. Type: 851DS, 875.
Ref.: DOTI 473 504; Shamy (el-) Egypt 79/253 no. 10.

H0645.2.1S, Riddle: what is the lightest? Feather. Type: 851DS, 875.
Ref.: DOTI 473 504; Shamy (el-) Egypt 79/253 no. 10.

H0645.2.1.1S, Riddle: what is the lightest? Generosity, cheerfulness (or the like). Type: 851DS, 875.
Link: [W0017S, Cheerfulness (pleasantness/bashâshah). Being of bright and smiling face, friendly, sociable, etc.
Ref.: DOTI 473 504; Shamy (el-) Egypt 79/253 no. 10.

H0648, Riddle: what is best?.

H0648.2, What is best? Water. Type: 851DS.
Ref.: DOTI 473; Shamy (el-) Egypt 79 no. 10.

H0648.4S, What is the best lie? A lie that wards off harm and brings about benefit.
Link: [W0039.2S, Permissible lying: (white-lies, non-lies).
Ref.: MITON.

H0649S, Riddle: what is worst?.

H0649.1S, What is the worst truth? Conceit due to power or property.
Link: [W0166S, Arrogance (conceit).
Ref.: MITON.
H. Tests

H0652, Riddle: what is the softest?. Type: 875, 851D$.
  Link: [H0672, Riddle: what is softer than swan down?. |Z0192.0.1$, Animal fur or bird's down: female's softness. |Z0192.0.2.1$, Sheep's tail (fat)--female's buttocks.
  Ref.: Dickson Desert 315-24 no. 8 (water); DOTTI 403 473 504 541 598 894/{Sdi}; Shamy (el-) Egypt 256 no. 10.]

H0653, Riddle: what is the fattest?. Type: 851D$, 875.
  Ref.: DOTTI 473 504; Shamy (el-) Egypt 79/257 no. 10.]

H0659, Riddles of the superlative--miscellaneous.>

H0659.4.3$, Riddle: what is the best of meats?. Type: 922C$.
  Link: [J2415.1.4$, Two presents for the king: the fowl and the buffalo dinners. What meat (part) is the best?.
  Ref.: Hollis 123; DOTTI 602.]

H0659.4.3.1$, What is the best of meats? Fowl's skin. Type: 922C$.
  Ref.: DOTTI 602 621 837/{Egy, Plst}; Schmidt-Kahle 155 no. 114; Shamy (el-) "Egypt" (1971) no. 78; HE-S: Minya 69-3 no. 17.]

H0659.8, What is moistest? The south wind.
  Ref.: Azov-Phillot JPASB II 415f.]

H0659.11, Riddle: what is most useful?.>

H0659.11.25, What is the most useful to soldier? Horse.
  Ref.: Budge Gods II 193.]

H0659.11.2.1$, Why is horse preferred to lion? Pursuing fleeing adversary.
  Link: [Z0042, Stronger and strongest--[mouse is strongest].
  Ref.: Budge Gods II 193; DOTTI 592/{lit.}.]

H0659.12, Riddle: what is most shameful?. Type: 921LS.
  Ref.: DOTTI 597.]

H0659.12.1, What is most shameful? Cowardice.>

H0659.12.3$, What are the best and worst (most and least important) parts of man? Tongue, in both cases. Type: cf. 921LS.
  Link: [H0604, Symbolic meaning of spiced and bitter tongues served at dinner. |H1376.8.4$, Quest for the residence of most noble quality in person. |W0048, Being sweet-tongued. |W0197.1$, Being maladroit with words.
  Ref.: Ions 33; Tha Clabî 194; DOTTI 308 505 510 593 597 687/{Syr, Tns}; Légey 199 no. 52; Ritter I.1 440-51 no. 51; Shalabî 43[2]-4/cf.]

H0659.12.3.1$, What are the noblest and the most wicked organs? Tongue and heart, in both cases. Type: cf. 921LS.
  Link: [W0254.0.2$, Heart and tongue as seats of significant capabilities (powers).
  Ref.: Hollis 168 no. 8/cf.; Ions 33/cf.; Damîrî II 41; Ibshîhî 120; DOTTI 597.]

H0659.12.4$, What is the worst trait? Greed. Type: 921LS.
  Ref.: W0151.0.5$, Greed kills.
  Ref.: DOTTI 597 598/{Irq}; Sulaymân 161-62 no. VI-2/cf.]

H0659.13.1, What is the most pleasant? Love [(sexual intercourse)].
  Link: [T0031.3.1$, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation. |J0101.0.1.1$, Of the cardinal pleasures, listening to music (song) is the least strenuous (taxing). (It requires minimum energy, doesn't interfere with other activities, etc.).
  Ref.: Azov-Phillot JPASB II 415f; Dickson Desert 315-24 no. 8; DOTTI 403 504 541 598 894/{Sdi}; MITON.]

H0659.14, Riddle: what is easiest?.>

  Link: [J0101.0.2S, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse).]

H0659.27S, What are the most glorious (honorable) things?.
  Ref.: Budge Gods II 193.]

H0659.27.1$, What is the most glorious? Avenging injustice.
  Ref.: Budge Gods II 193.]

H0659.28S, What is the best time (season) to die.
  Link: [J0760S, Death must be planned for. |J1664, Clever solution of debated question. |J0253.2$, No time (season) bad enough during which one may choose to die.]}
H0660, Riddles of comparison.
Link: [P0290.0.2.1$,$ ‘Only one's child's child [grandchild] is dearer than one's own child’.] [Z0013.0.1.1$,$ Pseudo-erotic riddle (joke).] [Z0062.9.1.1$,$ In proverbial comparison, the ‘compared to’ (mashábbah bihi) is superior to what is being ‘compared’.] [Z0062.9.2$,$ Gëlgë’s utterance: "quotation-and-reply" (i.e., ‘Wellerism’).
Ref.: DOTTI 566.]

H0664S, Which is the brighter (louder) color. (Also applicable to colors in general).
Link: [H0679.4$,$ Comparative-superlative riddle: color.]

H0664.1S, What is redder than a ripe watermelon (tomato, etc.). Answer: vagina. Type: 921P$,$ 1637DS.
Link: [H0679.4$,$ Comparative-superlative riddle: color.] [Z0065$,$ Color formulas.] [Z0105$,$ Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.]

H0664.2S, Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut--cut]).
Link: [H0611.1$,$ Melons ripe and overripe analogous to girls ready for marriage.]
Ref.: DOTTI 474$,$ [Syr].

H0671, What is sweeter than honey?.
Link: [H0679.6$,$ Comparative-superlative riddle: taste.]

H0672, Riddle: what is softer than swan down?.
Link: [H0679.5S$,$ Comparative-superlative riddle: texture.]
Ref.: DOTTI 472 473 591 643$,$ [Egy].

H0675, Which of religious service (required worship) is greater?.
Link: [A0102.14.1$,$ Mercy of God.]
Ref.: DOTTI 415.>

H0677, Which sin (vice) is greater?.
Link: [S0106$,$ Climax of murders: one more murder that will make a number formulistic (usually an even number).]
Ref.: Damîrî II 103; DOTTI 229$,$ [Egy].

H0678S, Which of God's characteristic is greater?.
Ref.: DOTTI 472 591 643$,$ [Egy].

H0677.1S, Which is greater sin: murder or fornication?. Type: cf. 756C.
Link: [S0106S$,$ Climax of murders: one more murder that will make a number formulistic (usually an even number).]
Ref.: Dottim 103; DOTTI 415.

H0678S, Which is stronger: the natural or the acquired (muqaddās‘/”nature” or tagabbab‘/”naturalization/acquisition”)?. Type: 217, cf. 165CS.
Link: [J0001.2$,$ Characteristic behavior (nature) of animal (man) emerges at maturation--(‘from God’).] [J0068.2.1S$,$ Experiment to determine whether animal's nature can be changed.]
Ref.: DOTTI 70 83; Shawqî 306 [no. 33].

H0679S, Other riddles of comparison or the superlative--miscellaneous.
Link: [H0630$,$ Riddles of the superlative.]

H0679.1S, Comparative-superlative riddle: size (volume, etc.).
Link: [H0772, Riddle: why are there more days than nights? (The moon turns some nights into days).]

H0679.2S, Comparative-superlative riddle: number.

H0679.2.1S, Who are more numerous--dead men or dead women?.
Link: [H0708$,$ Are there more men or women in the world?.] [H0773, Riddle: why are there more living than dead? (There are
some of the dead of whom we still speak). H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands).

H0679.3S, Comparative-superlative riddle: grandeur (splendor).
   Link: |H0677S, Which sin (vice) is greater?.

H0679.4S, Comparative-superlative riddle: color. Type: cf. 1637DS.
   Link: |H0664S, Which is the brighter (louder) color. (Also applicable to colors in general).
   Ref.: DOTTI 883.

H0679.5S, Comparative-superlative riddle: texture.
   Link: |H0672, Riddle: what is softer than swan down?.

H0679.6S, Comparative-superlative riddle: taste.
   Link: |H0671, What is sweeter than honey?.

H0679.7S, Comparative-superlative riddle: speed.
   Link: |Z0138.4, Eye personified.
   Ref.: MITON.

H0679.8S, Comparative-superlative riddle: damage, harm, or injury.
   Link: |W0047.1.3, "A person dies from his misstatement (tongue-slip), but does not die from his misdeed (foot-slip)".
   Ref.: MITON.

H0680, Riddles of distance.
H0681, Riddles of terrestrial distance. Type: 922.
   Ref.: DOTTI 600.

H0681.3, Riddle: what [where] is the center of the earth?. Type: 922.
   Ref.: DOTTI 600; Ghani H. Kashkul Turâth XIV:3 113-18; Noy Jefet 263-66 no. 114; Sha)lân 324.

H0681.3.1, Where is the center of the earth? Here; if you don't believe it, measure it yourself. Type: 922.
   Ref.: DOTTI 361 401 449 600 601 767 881/{Egy, Irq, Ymn}.

H0682, Riddles of heavenly distance. Type: 922.

H0690, Riddles of weight and measure.
H0691, Riddles of weight.
H0691.3S, Riddle: how heavy is mountain?.
H0696, Riddles of measure.
   Link: F0892S, Marvelous device measures volume of matter (objects).

H0700, Riddles of numbers.
H0702, Riddle: how many stars in heaven?. Type: 922.
   Ref.: DOTTI 600 601/{Egy}; Sha)lân 324, 383.

H0703, Riddle: how many hairs are there in the head?.
H0707, Riddle of dates.

H0708, Are there more men or women in the world?. Type: cf. 813*, 908S, 908AS.
   Link: H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands).
   Ref.: DOTTI 448 566.

H0709S, Riddles of numbers and arithmetical puzzles--miscellaneous.
   Link: H0881, Riddles with "none" as answer.

H0709.1S, Puzzles requiring arithmetic ability (adding, subtracting, multiplying, etc.).
   Link: J1249.1, Dividing five eggs equally between two men and one woman. Three to the woman and one each to the men. Men already have two (testicles).
   Ref.: MITON.

H0709.1.1S, Puzzle: part of a flock of pigeons alighted on tree while another alighted on ground. The ones on the tree said to the ones on the ground "If one of you joined us on top your number becomes one third of all of us, but if one of us joined you on the ground your number becomes one half of all of us." How many pigeons were in the flock? (12: 7 on tree, 5 on ground).
   Ref.: MITON.

H0709.1.2S, Puzzle: pigeon passed by a flock of pigeons and greeted them "Peace be upon you, flock-of-a-
They replied "We are not one hundred, but if you add to us a number equal to ours, plus half of our number, plus a fourth of our number, plus yourself we become one hundred." How many pigeons did she greet? Answer: 36.

H0709.1.5, Puzzle: patient in hospital requires a melon (whole); melon carrier must pass through seven doors to get to patient, a keeper at each gate demands half the number of melons taken by the previous keeper. How many melons must the carrier have when he starts in order to reach patient with one whole melon? Answer: 128.

H0710, Riddles of value.

H0711.1, How much am I (the king) worth? Twenty-nine pieces of silver, for Christ was sold for thirty. Type: 922.

H0712, Riddle: How much is my beard (king's) worth? Type: 922.

H0717S, Riddle of the work-seasons: "Couldn't three and three have sufficed for three and three?" (Autumn and Spring, Summer and Winter). Type: 921A.

H0720, Metaphorical riddles.

H0721, Riddle of the year. Type: 875D.

H0721.1, Riddle: tree with twelve branches, each with thirty leaves, black and white. Years, months, days and nights.

H0721.2, Riddle: tree with leaves white on one side and black on the other. Year made up of nights and days.

H0721.3, Riddle: white cypresses with thirty boughs each. Years and months.

H0721.4, Riddle: palace consisting of 8760 stones; twelve trees, thirty branches, each with black and white clusters of grapes. Year, months, days, hours.

H0721.5, Riddle of the incomplete month (year). Answer: fewer food items received. Type: 875A, 875B.

H0722.2, Riddle: black and white horses chasing each other. (Day and night).

H0724S, Riddle: when given to eat (fed), she lives; when given to drink, she dies. (Fire).

H0724.1, Without mouth or stomach, but eats trees and animals. (Fire).

H0725, Riddle of the course of the sun.

H0731, Riddle of king and courtiers.

H0731.1, Riddle: king in red; courtiers in white. (Sun and its rays).

H0731.2, Riddle: king in white; courtiers in white. (Moon and stars).

H0731.3, Riddle: king in red; courtiers in different colors. (Spring and flowers).

H0734, Riddle: what is the mother who devours her children when they grow up? (Ocean and rivers)

H0740S, Ship (boat) coming from afar full of blacks. Answer: tray full of black eggplants. Type: cf. 1319P*.

Link: J1763.4S, Black man wearing green turban thought to be an eggplant. Z0105S, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. Z0166.4S, Symbolism: fruit (vegetable)--taste,
texture, color, and form.

Ref.: DOTTI 735.

H0742, Riddle: two legs, three legs, four legs. (Man, three-legged stool[,] dog).

H0745S, What are eight, four, and two. (Teats: bitch's, she-camel's, woman's). Type: 875D, 851BS.

Link: [H0589S, Enigmatic statements about the body. H0842, Riddle: animal qualities. Z0013.0.1.5S, Pseudo-erotic riddle (joke)].

Ref.: DOTTI 472 506 509 511 590/ [lit.].

H0747S, Riddles about machine metaphorically described.

Link: [Z0195, Machine symbolism: a certain machine, (automobile, train, airplane, missile, etc.) as symbol of human (animal) attributes. Z0198, Symbolism: machine movement—engaging in sexual intercourse].

Ref.: Ibshîhî 572.

H0747.1S, Riddle: dead in the field by night; then moans, groans, and wails when revived in the morning. (Waterwheel).

Link: [Z0137.1.1S, Grieving woman symbolism: weeps, moans, and groans. (Waterwheel)].

Ref.: Ibshîhî 572; Shamy (el-) personal knowledge from childhood.

H0747.2S, Riddle: woman (girl) who has no husband, runs without legs, and suckles children without beast or being their mother. (Waterwheel).

Ref.: Ibshîhî 572.

H0760S, Indicators (signs) of old age. Type: 921A, 921F*, 931.

Link: [A1329.1S, Creation of indicators of old age (approach of end of lifespan). F0571.9.0.1S, Debilitating accompaniments of old age: physical and mental (psychological) manifestations. K1872.9.6S, Signs of old age camouflaged].

H0761, Riddle of the Sphinx: what is it that goes on four legs in the morning, on two in midday, and on three in the evening. (Man, who crawls as a child, walks in middle life, and walks with a stick in old age).

Type: 921A.

Link: [A1329.1S, Creation of indicators of old age (approach of end of lifespan). H0808.1S, The cycle of the sinful-ultimate amorous regard (glance). A man looked at someone else's slave-girl in the morning (sinful), [Y]. Z0040.4.2.1S, Lion searches for "man": little boy: is not, but will be one; old man: is not, but used to be one; etc.]

Ref.: Amrouche 129-34 no. 14; DOTTI 471 509 593 612 836/ [Alg, Irq]; Josef Tômâ al-Fârisî Turâth XI:2 155-62; Kilânî Bilâd al-Shâm 102 \no.\ 83.]

H0761.1S, Enigmatic statement: "The two have become three." (Walking with a stick). Type: 921A.

Link: [A1338, Origin of physical defects. Wicked people entering heaven on rope fall off and are injured.]

Ref.: Ibshîhî 593; Kilânî Bilâd al-Shâm 102 no. 83.

H0761.2S, Enigmatic statement: "That which used to be `far' is now `near'." (Eyesight). Type: 921A.

Link: [A1339S, Origin of eye ailments.]

Ref.: DOTTI 593; Kilânî Bilâd al-Shâm 102 no. 83.

H0761.4S, Enigmatic statement: "Those which were `gathered' are now `scattered'." (Teeth). Type: 921A.

Ref.: DOTTI 593 594/ [Plst]; Hanauer 126-27; Kilânî Bilâd al-Shâm 102 no. 83.

H0761.6S, Pseudo-riddle: what is it that goes on two legs when born, and on four when it grows up? Solution: (riddler, "Nothing I know of").

Link: [K0199.3S, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddlee. Trickster (peasant, illiterate) does not know the answer, but wins half the bet money. Z0013.0.2S, Pseudo-riddle (unsolvable)].

Ref.: Sha)lân 418.

H0762, Riddle: what is the creature that is of all countries, that is loved by all the world, and that has no equal? (The sun).

Ref.: Chauvin V 192 no. 113; DOTTI 472/ [lit.].

H0766S, Riddle: two lovers denied pleasure of intercourse (union) despite embracing each other by night while standing guard, but separating in morning to stay apart. (A door's two panels).

Link: [R0321.4S, Two lovers turned into contiguous stars (planets) which never meet as an act of divine mercy].

Ref.: MITON.

H0767, Allegorical riddles. Type: 921A.

Link: [H0890s, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.). V0515.2, Allegorical visions--political. Z0179S, Act allegorically interpreted.]

Ref.: DOTTI 593; Juhaymân (al-) IV 307-17/cf.

H0767.3S, Enigmatic statement: "She dresses people, while she herself is naked." (Needle).

Link: [U0275.2S, Needle dresses people while she herself is naked. Z0139.9.2S, Sewing implement personified.]
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Ref.: Kîlânî Bîlâd al-Shâm 101 no. 65.>

H0767.4S, Riddle: what is death while still alive? Answer: poverty.

Link: |U0069.3S, Money is a homeland when one is away from his homeland.

Ref.: MITON.>

H0767.5S, Squeeze her head, she becomes undressed (she "takes off her ʿlibâs/underpants"). (Answer: an overripe palm-date, or cured lupine seed--slips out of soft shell at the slightest pressure).

Link: |T0205.2S, A woman, like a carpet, improves when beaten. |W0256.6.1.1S, Stereotyping: women surrender instantly to sexual temptation. |W0256.6.4.1.1S, Women say "No," but actually mean "Yes". |Z0106S, Action (movement) symbolism: association based on motion similarities. |Z0186.4.3.1S, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse. |Z0188.8S, Symbolism of the human head.

Ref.: AUC:32A, no. 7.>

H0767.6S, Sitting on his little wall, dangling his little penis. (Answer: pitcher with spout on table, in niche, or the like).


H0767.6.1S, Silver pitcher, on the wall doing ablution. (Answer: moon).

Ref.: CFMC:32A no. 4.>

H0769S, Riddle of the pawned parent: riding father and carrying mother. Father used as surety on horse mother on gun (bow). Type: 851.

Link: |K0455.5, Priest as surety. [Feasters in restaurant do not pay]. |W0037.4S, Hair from moustache (beard) as collateral: man repays the debt.

Ref.: DOTTI 470.>

H0770, Riddles of explanation.

Ref.: DOTTI 566.>

H0771, Riddle: why is the hair gray before the beard? (It is twenty years older). Type: 921C.

Ref.: DOTTI 595.>

H0772, Riddle: why are there more days than nights? (The moon turns some nights into days).

Ref.: Chauvin V 38 no. 365; DOTTI 177 317/{lit.}.

H0773, Riddle: why are there more living than dead? (There are some of the dead of whom we still speak).

Ref.: Chauvin V 38 no. 365; DOTTI 177 317/{lit.}.

H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands). Type: cf. 813*, 908$, 908A$.

Link: |H0708, Are there more men or women in the world? |T0252.2.2.1, King tells jackal his statistics are wrong since there are more men than women. Jackal: husbands ruled by their wives counted as women.

Ref.: Chauvin V 38 no. 365; DOTTI 177 317 448 566/{lit.}.

H0776S, Why was water with impurities given to the thirsty king to drink? (So as to drink slowly: more safe).

Link: |P0634.0.8S, Customs connected with drinking.

Ref.: MITON.>

H0781S, The watchman's (night-guard's) dream saves his employer's life: guard rewarded and dismissed from his job. Why? (For instructive dream, and sleeping during vigil).

Link: |D1810.8.3.1, Warning in dream fulfilled. |D1813.1.6, Dream shows others in danger. |Q0440.3S, Punishment: permanent expulsion from employment ("fug").

Ref.: AUC: 18 no. 18.>

H0790, Riddles based on unusual circumstances.

Ref.: Basset Mille II 365 no. 100.>

H0790.0.1S, Neck-riddle. Type: 851, 927, 985A$, cf. 500*.

Link: |H0541, Riddle propounded with penalty for failure. |K0551.28S, Reprieve from death until story is told.


H0791, Riddle: a fish was my father a man was my mother. (Man eats magic fish becomes pregnant [\[\]].)

Type: 705.

Ref.: DOTTI 374.>
H0792, Riddle of the unborn. [Focus]. I am unborn; my horse is unborn I carry my mother on my hands. [Fetus taken alive from dead mother's body, gloves made of mother's skin]. Type: 851.
Ref.: DOTTI 470; Shamy (el-) Egypt 257 no. 11.

H0792.0.1S, Riddle of the legitimate and sinful meat. (Unborn animal taken alive out of its dead mother--a gazelle). Type: 851.
Link: |C0229.7$_{(formerly, C0229.6)}$, Tabu: eating flesh of dead animal (bird).
Ref.: DOTTI 470; Shamy (el-) Egypt 83 no. 11.

H0795, Relationship ([kinship]) riddles arising from unusual marriages of relatives. Type: 931A$, 933A$.
Link: |H0582.2.1, Enigmatic statement betrays incest. [Son from father-daughter incest].
Ref.: Basset Mille II 365 no. 100; DOTTI 628 634.

H0795.1S, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother). Type: 933A$.
Link: |A0168.5.1S, Deity's paternal-maternal uncle at once (being a father's and mother's brother simultaneously). H0582.2.1, Enigmatic statement betrays incest. [Son from father-daughter incest]. [L0111.5.1S, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'.] (0473.1.2S, Sister raped by her drunk brother.
Ref.: Simpson 113 n. 10/cf. (being maternal-uncle and brother); DOTTI 634; Shamy (el-) "Eg. Balladry": "Armanyoas" 23 37 no. 62R; TAWT 405 n. 811.

H0795.2S, "My father aggressed: my maternal-uncle redressed!" (Enigmatic statement said by illegitimate child whose mother was raped, then mother's brother avenged his sister against ravisher). Type: 850A$.
Link: |Q0244.0.2S, Rape for rape: brother of raped girl gets revenge by violating sister of culprit.
Ref.: DOTTI 469 470 500/.[Plst].

H0779S, Riddles about incongruity between cause and effect.
Link: |H0770, Riddles of explanation. |H0790, Riddles based on unusual circumstances. |N0124S, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, mushâhrah, etc.).

H0779.1S, Riddle: small size but big (grave) effect.
Link: |J1746.3S, Size of a word and size of its meaning (referent).

H0779.1.1S, Riddle: of minute size ('add/qadd en-nimnimah) but would bring horses [fully] stirruped. (Answer: writing).
Link: |F0883.6.1S, Script (writing) that looks like ants (ants' s scratching). [H0741, Riddle:]. white field, black seed. (Paper with writing). [U0110, Appearances deceive]. W0047.4S, The power (authority) of the written word.

H0779.1.2S, Riddle: the size of an ant, but can do one hundred [grave] deeds. (Answer: writing).
Link: |H0843S, Riddles about insects. [Z0093.2.3S, Innumerable: 'Like ants'.
Ref.: HE-S: Cairo 69-10.

H0779.2S, Riddle: large size but small effect.

H0779.2.1S, Riddle: the size of an elephant, but can be packed in a handkerchief. (Answer: mosquito net).

H0802, Riddle: one killed none and yet killed twelve. (Horse is poisoned; raven eats of him and dies; twelve robbers eat raven and die). Type: 851.
Link: |N0332.3.0.1S, Eating animal that proves to have been poisoned brings about eater's death (sickness).

H0805, Riddle of the murdered lover. With what thinks, I drink; what sees I carry; with what eats I walk. (Queen has cup made from skull of her murdered lover; ring with one of his eyes; she carries two of his teeth in her boot). Type: 851; cf. 449, 992A, 1511.
Link: |S0139.2.0.1S, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).

H0806.1S, Riddle: bird flew out of its nest on two wings but flew back on only one--(braid of hair, loss of chastity). Type: 812, 851.

H0808, Riddle, The cycle of the sinful-legitimate amorous regard (glance). A man looked at someone else's...
slave-girl in the morning (sinful), at noon he purchased her for himself (became legitimate), in the afternoon he freed her (became sinful), at sunset he married her (became legitimate), in late evening he divorced her (became sinful), in the morning he restored her (became legitimate).

Link: |H0761, Riddle of the Sphinx: what is it that goes on four legs in the morning, on two in midday, and on three in the evening. (Man, who crawls as a child, walks in middle life, and walks with a stick in old age). |T0481.0.2$, Lustful regard--('fornication-with-eye'). |Z0024.1.0.1$, Divorced woman tells of her engagement, marriage, giving-birth, troubles and divorce—all in a few years.

Ref.: MITON.

H0810, Riddles based on the Bible [(the Holy Book, scripture)], or legend.

Ref.: MITON; Thaš'labi 68, 71; Yāfīj 71.-

H0811, Riddle: who first spun and when? (Eve).

Ref.: Chauvin V 195 no. 114.-

H0812, Riddle: what were the clothes of Adam and Eve? (Their hair).

Ref.: Chauvin V 195 no. 114.-

H0812.15, Riddle: with what did Adam and Eve cover their genitals on Earth? (Fig leaves).

Link: |A2711.7.1S, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly).

Ref.: MITON.

H0813, Riddle: who having neither father nor mother, are dead? (Adam and Eve).

Ref.: Chauvin V 195 no. 114, al-Yāfīj 68-74 n.-

H0814, Riddle: who having had father and mother, is not dead? (Elias, [al-Khidr]). Type: cf. 774RS.

Ref.: Chauvin V 195 no. 114.-

H0815, Riddle: who having had father and mother, is not dead like other mortals? (Lot's wife).

Ref.: Chauvin V 195 no. 114.-

H0816S, Riddles about creation of man.

H0816.15, Who is the female created from male? (Eve from Adam).

Link: |A1275.1, Creation of first woman from man's rib. |[Adam's rib].

Ref.: MITON; Kîlânî Bilâd al-Shâm 100 no. 47.-

H0816.2S, Who is the male created from female? (Christ from Mary).

Link: |E0703.2S, Jesus created in Virgin Mary's womb from divine's breath (Gabriel's). |V0312.0.1S, Counter-belief: Miraculous Conception ( immaculate conception) through God's command.

Ref.: MITON; Kîlânî Bilâd al-Shâm 100 no. 47.-

H0821, Riddle: what was the walking tomb with the living tenant? (Jonah and the whale).

Ref.: Chauvin V 194 no. 114, al-Yāfīj 68-74 n; Kîlânî Bilâd al-Shâm 104 no. 103; MITON.

H0822, Riddle: what is the land that has seen the sun only once? (The bottom of the Red Sea [ ]).

Ref.: Ibn-Kathîr I 38; Chauvin V 194 no. 114; Kîlânî Bilâd al-Shâm 104 no. 105.-

H0823, Riddle: what is the tree that became flesh? (Moses's staff).

Link: |D1693.3S, Moses's staff becomes serpent [viper] and swallows magicians' rods (snakes). |H0845$, Riddles about reptiles. |V0220.0.15.3.1S, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane).

Ref.: Chauvin V 195 no. 114; DOTTI 936/ [Syr].

H0824, Riddle: what is that which has drunk water for its sustenance and eaten after its death? (Moses's staff which became a serpent).

Link: |D1693.3S, Moses's staff becomes serpent [viper] and swallows magicians' rods (snakes).

Ref.: Chauvin V 194 no. 114.-

H0825, Riddle: the king is surrounded by his nobles; what is this like? (The idol Bel surrounded by the priests of the god).

Ref.: Chauvin VI 39 no. 207.-

H0828, What three not born of male and female ate and drank on earth? (Angels who visited Abraham).

H0829S, Riddle (riddling question): could there be plant without seed, tree without rainfall (ghayth), birth without male? Answer: Yes. God created plants without seeds; God created trees, then made their life dependent on water; God created 'Adam and his woman' (Eve) from neither a male nor female.

Link: |A0112.0.1S, Deity conceived (by his mother) after his father's death. |A1200, Creation of man. |A2600.0.1S, Creation of plants by deity. |H0149.2.1S, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. |V0312.0.2S, "As God created plants without seeds and caused them to grow without water, so was Christ's Conception and Birth", said The Virgin to her accusers. |T0510.1S, Procreation without male element (semen). |Z0186.2.0.1S, Symbolism: water going through...
field (irrigation canal)--sexual intercourse.

Ref.: Tha'labi 213-14/(214): Shamy (el-) "Arab Mythology" no. 99; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 10.-

H0830$, Riddles (riddling questions) about things known only to God.

| Link: | A0102.1.2.1$, Five things known only to God: Time of End of World (al-sâCah), when and where rain will occur, [gender of] what is in wombs, one's future earnings, place of one's death. | H0502.1, Test of religious learning. | Z0120.3$, Planet (star, meteor, etc.) personified. |

Ref.: Tha'labi 6/,(Sun, Moon, al-Zarah/Venus, furqadân/two bright stars of Ursa Minor: Prophet's family); MITON.

H0840, Other riddles.

H0841, Riddle: worth of animal.

H0841.1, Riddle: what animal is good living but not dead? (Ass).-

H0841.2, Riddle: what animal is good dead but not living? (Hog).-

H0841.3, Riddle: what animal is good living and dead? (Cow).-

H0841.4, Riddle: what animal is not good living or dead? (Wolf, [hog/pig]).-

H0842, Riddle: animal qualities. Type: 875D.

| Link: | H0745$, What are eight, four, and two. (Teats: bitch's, she-camel's, woman's). |

Ref.: DOTTI 509.-

H0843$, Riddles about insects.

H0843.1$, Riddle about scorpion.

H0843.2$, Riddle about ant.

H0843.3$, Riddle about locust.

H0843.4$, Riddle about butterfly.

Ref.: DOTTI 960.-

H0845$, Riddles about reptiles.

H0845.1$, Riddles about snakes (vipers, serpents).

H0845.1.1$, Riddling question: what male lays eggs. Answer: [Male] "snake"/shujâC (lit.: `valiant').

H0845.1.2$, Riddle: [What is] softer than butter but sharper than a sword (razor). Answer: snake, viper.

H0851, Riddle: what are the two fixed, the two moving, the two joined, the two separated by jealousy, the two eternal enemies? (Heaven and earth; sun and moon; night and day;7 soul and body; life and death).

Ref.: Chauvin V 195 no. 114.

H0861, Riddle: what are the two combatants without hands or feet or words? (The bull and the buffalo).

Ref.: Chauvin V 194 no. 114.

H0862, Riddle: what is that which is neither man nor jinn nor beast nor bird? (Louse and ant).

Ref.: Chauvin V 194 no. 114, al-Yâfi)î 68-74 n.

H0871, Riddle: what six things are not worth doing?.

Ref.: J0226.6$, Choice: to favor son's children or daughter's.

H0871.1, Three stupid things for men to do.

H0871.25, Riddle: what are the three "Nos"? Areas where things "do not [ ]" or "are not [ ]". Type: 875.

Ref.: Aswad (al-) 149-56; DOTTI 504 505 511 541 593/{Glf/gen., Syr}.>
H0872$, Riddles: things not to be trusted (considered safe, cause anguish). Type: 875.

H0872.1$, Riddle: what are three things not to be trusted? Answer: female even she were \( Y \), horses when galloping, sun when setting (darkness). Type: 875.

Link: |J0021.3.1$, Don't trust a young man with a woman.

Ref.: Taymûr no. 2479.

H0875, Riddle: what is the difference between a poor man and a rich? (Riches).

H0875.1$, Riddle: a rich woman would take 'it' from the front, a poor from the rear. (Bus, public transportation--first and second classes, respectively).

Link: |H0890$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.). |T0463.8$, Anal intercourse (sodomy). |U0248.0.2$, "lt" taken to mean what listener has in mind. |Z0013.0.1.1$, Pseudo-erotic riddle (joke).

Ref.: AUC: 32A no. ii-8.

H0875.2$, Riddle: the rich would save (keep) it, the poor would throw it away. (Spittle).

Link: |H0890$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.). |U0248.0.2$, "lt" taken to mean what listener has in mind.

H0878, Riddle: what is it that one buys who does not want it or use it? (Coffin).

H0881, Riddles with "none" as answer.

H0881.5$, Ten (several) birds in a tree, one is shot down: how many remain? (None).

H0882, Riddle: bottom and top of staff. Of the two ends which is the top and which the bottom?

Link: |H0890$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.).

H0887$, Riddles about the meaning of sounds made by animals or objects. Type: cf. 908AS.

Link: |H0888, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.).

H0887.1$, Riddle: what does an object say?.

Ref.: Aswad (al-) 117-19; Sâris (al-) 258-66; Schmidt-Kahle II 89-95 no. 92.

H0887.1.1$, (formerly, H0887$), Riddle: what does water say?. Type: 875.

Link: |D1815.7$, Magic knowledge of language of water.

Ref.: |DOITI 504 505 508 509 541/\{Alg/Mrc, Plst\}.>

H0887.1.1.1$, (formerly, H0887.1$), Riddle: what does coffee (tea) say as it percolates in pot?. Type: 875.

Ref.: |DOITI 237 500 504 505 507/\{Plst, Syr\}.>.

H0887.2$, Riddle: what does a bird say?. Type: 908AS.

Link: |A2869.1, Water constant vibration is due to its praising God. |B0251.4.5$, Bird prays (glorifies God) when it sings.

Ref.: |D0ITI 164; Damîrî II 101; Burton V 50 n. 1/(gen.); DOTTI 566; MITON.

H0887.2.1$, Riddle: what does an eagle (the eagle-like) say?.

Ref.: Thâlî labi 164; Damîrî II 101; Burton V 50 n. 1/(gen.); DOTTI 566; MITON.

H0887.2.2$, Riddle: what does a francolin (durrâj) say?.

Ref.: Thâlî labi 222.

H0887.2.3$, Riddle: what does a lark ("qunbur") say?.

Ref.: Thâlî labi 222.

H0887.2.4$, Riddle: what does a cock say?.

Ref.: Thâlî labi 222; Burton V 50 n. 1.

H0887.2.5$, Riddle: what does a dove (pigeon) say?.

Ref.: Burton V 50 n. 1; MITON.

H0887.2.6$, Riddle: what does a sand-grouse (qatâh) say?.

Type: 246AS, cf. 1340AS.

Link: |B0451.8.1$, Sand grouse (qatâh) as helper. |Z0191.4.3$, Sand grouse (qatâh)--female's physical attributes and characteristic walk (waggle, gait).

Ref.: Burton V 50 n. 1.

H0887.3$, Riddle: what does an animal say?.

Link: |B0251, Animals praise or worship.

Ref.: MITON; Damîrî II 102/(mare, donkey, frog); Ibshîhî 488.

H0887.3.1$, Riddle: what does a horse (mare) say?.

Ref.: Thâlî labi 222; Damîrî I 321/cf.: Shamy (el-) "Arab Mythology" no. 57-4/(prayer); Damîrî II 102.
H0887.3.2$, Riddle: what does a donkey (ass) say?.
Ref.: Tha'labî 222; Damîrî II 102.
H0887.3.3$, Riddle: what does a frog say?.
Ref.: Tha'labî 222; Damîrî II 102; Ibshîhî 161.
H0887.3.3$, Riddle: what does a lion say when he roars?.
H0888$, Allegorical riddle(s): what would an object (utensil, implement, fruit, etc.) say in a given situation?.
Link: |H0767.3$, Enigmatic statement: "She dresses people, while she herself is naked." (Needle). |H0878, Riddle: what is it that one buys who does not want it or use it? (Coffin). |H0887, Riddles about the meaning of sounds made by animals or objects. |J2388$, How would an animal (object) feel in a given situation. |Z0110, Personifications [of abstractions]. |Z0120.2$, Natural object (tree, mountain, wind, etc.) personified.
Ref.: |TAWT 379 n. 325.
H0888.1$, A[What would say to a female]: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (ghang) and let me hear [them]"? Answer: kneading tub (mâgûr el-çağîn).
Link: |D1610.13.4.1S, Speaking kneading tub (tray). |J0071.1.1S, Trained monkey shows "How the peasant woman kneads dough". (Parted thighs and suggestive grunts). |J1808.9.1S, Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). |P0783.2.1S, Indecent posture: disgraceful. |P0783.2.2S, Sitting with thighs (legs) parted wide--immodest, suggestive. |T0059.0.1.2S, Vocal manifestations (by female) of sexual enjoyment ('ghang'). |U0318, Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc. |Z0013.0.1.1S, Pseudo-erotic riddle (joke). |Z0139.9.3.1.1$, Kneading tub (mâgûr el-çağîn: traditionally, round, deep and of reddish earthenware) --vagina. |Z0138.0.3.1$, That which is between the thighs (under the navel, or the like). |Z0141.4$, Red as symbol of (associated with) sex organs.
Ref.: HE-S: Cairo 69-10. >
H0888.2$, A[What would say]: "Belly on belly, meanwhile that which is dangling knows what to do"? Answer: wide-bellied water-tank (zîr), and person with cup trying to reach down for water (=sexual intercourse).
Link: |K1872.9.5.4S, Statement intended to generate erotic mental image deceptively camouflaged to seem decent. (The pseudo-erotic). |P0200.0.1S, Patriarchal family (patriarchy). |P0200.0.1.5.1S, Characteristic images (scenes) one experiences within patrilocal family residence--(mostly visual). |P0783.2.2S, Sitting with thighs (legs) parted wide--immodest, erotically suggestive. |T0059.0.1.2S, Erotic scene spied (or accidentally witnessed) evokes reactions(s)--miscellaneous. |T0481.0.2S, Lustful regard-- (`fornication-with-eye'). |Z0139.9.3.2.1$, Wide-bellied pottery water-tank (zîr) --female. |Z0166.4.3.1.2S, Symbolism: ripe fig (split, open, `ready', etc.)--vagina (mature).
Ref.: |TAWT 382 n. 399; AUC:32A no. iv-60 iii-8/cf.; HE-S: Cairo 69-10.
H0888.3$, The organ (tâbq) is on the organ, the bowed [organ] is inside the hole, [meanwhile] the knee is bent and the head is going and coming. (Answer: grinding-stone [at work]).
Link: |J2029$, Fleas on woman's body try to identify their night quarters from their experiences there (breast, navel, etc.).
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Z0197.3.1S, Knife, sword, dagger, saw, etc.—penis (male).
Z0108S, Sound (name) symbolism: association based on sound similarities (homophony).
Z0166.3.2.3.1S, koasah/zucchini = (kuss = vagina).

Ref.: AUC: 32A no. i-7 iv-32.

H0888.5S, Riddle: [Y] That which is braided-elongated (mabrûm) says to that which is parted widely-open (mâfshûkh): "Greet your dangling `brother' (sallim Ǧala `akhûk el-middalî)." (Answer: bananas, figs, grapes = penis, vagina, testicles—respectively.)

Link: |A2711.7.1S, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly). |Z0133.7.1S, Pseudo-erotic riddle (joke). |Z0105S, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0139.9.3.1S, Cooking pot—womb (woman). |Z0166.4.3.1.2S, Symbolism: ripe fig (split, open, `ready', etc.)—vagina (mature). |Z0188.7S, Symbolism: vagina—need (demands).

Ref.: AUC: 41 no. 19; HE-S: Cairo 69-10.

H0888.6S, ["What is as long as a hand (šibhr) and a hand's is his/its length: goes in and out, while hair is all around?""] (Answer: a mother's breast).

Ref.: AUC: 32A no. iii-29; HE-S: Cairo 69-10.

H0889S, Allegorical riddle(s) about sleep.


Ref.: AUC: 32A no. i-12 ii-10 iii-3 iv-52; HE-S: Cairo 69-10.

H0890S, Allegorical riddle(s) about directions and motions (in–out, up–down, etc.).

Link: |H0767, Allegorical riddles. |H0875.1S, Riddle: a rich woman would take `it' from the front, a poor from the rear. (Bus, public transportation—first and second classes, respectively). |H0882, Riddle: bottom and top of staff. Of the two ends which is the top and which the bottom?. |T0187.0.2S, Female's coition posture compared to supplication posture (pleading with God).

Ref.:

H0890.1S, Pale white [thing], product of soft-baskets (maqâûf): goes in limp, comes out erect! (Answer: loaf of bread: into and out of oven).

Ref.: AUC: 32A no. i-9 vi-27.

H0890.4S, "[He] kept on seeking his sister, then he put his thing (bitûC Ǧuh) into his sister's thing." (Answer: button and buttonhole, (also, [clothes] snap and snap hole).

Ref.: P0605.5.2S, A boy's (man')s sister in bed (scene, image). |T0405.3S, Sister's nakedness or exposure. |T0415, Brother-sister incest. |U0248.0.2S, "It" taken to mean what listener has in mind. |Z0013.0.1.1S, Pseudo-erotic riddle (joke). |Z0105S, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0106S, Action

Ref.: MITION; Ibshîhî 573; Burton II 318 n. 1/poem/(Moslems avoid button loops), cf.; Shamy (el-)
"Mental Health" 17; HE-S: Cairo 69-10.

H0890.5$, Grows tall (long) and grows short, but is not an afrit; carries saddlebags, but is not spice-vendor; covered with fleece, but is not a ram. (Answer: penis).

Link: |F0234.0.2.1$, Jinni (afrit) as shape-shifter. Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. Z0106$, Action (movement) symbolism: association based on motion similarities.


H0890.6$, All in, but 'his' head [is] out. (Answer: a nail [hammered or driven into an object]).

Link: |H0888.3$, The organ (qâb) is on the organ, the bowed (organ) is inside the hole, [meanwhile] the knee is bent and the head is going and coming. (Answer: grinding-stone [at work]). Z0197.3.4$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.—penis. Z0179.4$, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted.


H0890.7$, If I raise my leg, [his/its] half goes in; if I raise the other all gets in. (Answer: pants/trousers).

Link: |Z0106$, Action (movement) symbolism: association based on motion similarities.

Ref.: AUC: 32A no. iv-35.

H0900-H999, Assignment and performance of tasks.

H0900-H949, Assignment of tasks.

H0900, Tasks imposed.

Ref.: Chauvin V 200 no. 372; DOTTI 767; CFMC: Aswan 70-12A 4-2-no. 8.

H0900-H1199, TESTS OF PROWESS: TASKS.

H0901, Tasks imposed on pain ([threat]) of death.

H0901.1, Heads placed on stakes for failure in performance of task. Type: 329, 572$, 851.

Link: |Q0421.1, Heads on stakes. Punishment by beheading and placing the heads on stakes. S0139.2.2.1.6, Heads brandished to intimidate foe.

Ref.: DOTTI 175 333 471; MITION; Shamy (el-) Egypt 49 no. 7, 99 261 no. 14.

H0904S, Military tasks (assigned by sovereign).

Link: |P0550.15, War.

H0904.1S, Task: conquer city (nation). Type: 954A$.

Ref.: Maspero 109-14 no. 6; DOTTI 661.

H0904.2S, Task: put down rebellion (insurrection). Type: 954A$.

Ref.: Maspero 109-14 no. 6; DOTTI 135 661.


Ref.: DOTTI 97 135.

H0910, Assignment of tasks in response to suggestion.

H0911, Tasks assigned at the suggestion of jealous rivals. Type: 513C, 910C, 613A1$/980*.

Ref.: DOTTI 270 312 401 572 682/(Plat); MITION.

H0912, Task assigned at suggestion of jealous brothers (sisters). Type: 408, 707, 898.

Ref.: DOTTI 195 386 554.

H0914, Tasks assigned because of mother's foolish boasting. Type: 500, 501.

Link: |W0161.3S, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.).
Ref.: *DOTTI* 252 253.>
H0915, Tasks assigned because of girl's (boy's) own foolish boast. Type: 501, 1525, cf. 1379.
Link: [N0015.3S, Wager on sister's chastity. [W0161.3S, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.).]
Ref.: *DOTTI* 253 820.>
H0915.1, Task assigned because of man's boast.>
H0915.1.1S, Task assigned because of husband's boast. Type: 880, 880A$, 882.
Ref.: *DOTTI* 515 519 873/ {Egy}.>
H0915.1.2S, Task assigned because of a brother's boast of sister. Type: 1379.
Link: [N0015.3S, Wager on sister's chastity.]
Ref.: *DOTTI* 771; *TAWT* 230 no. 28.>
H0916, A. Tasks imposed at suggestion of spouse (sweetheart). Type: 462.
Ref.: *DOTTI* 233.>
H0916.1, Task imposed because of wife's foolish boast. Type: 851D$.
Link: [J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband.]
Ref.: *DOTTI* 473.>
H0916.2, Task imposed because of girl's foolish boast. Type: 707.
Ref.: *DOTTI* 386.>

**H0920, Assigners of tasks.**

Ref.: *DOTTI* 473.

H0920.0.1S, Sovereign (king, chief, etc.) sets task(s). Type: 465A, 577, 921A-0921PS, 1637S.
Link: [H0501.0.1.1S, Test of maturity: to see (learn) what father has seen (learned, known, etc.). H0892S, Task: answering question (riddle) intended to confound (debilitate, disable).
Ref.: *DOTTI* 238 335 402 593 599 600 883/ {Egy, Syr}; Lane 417; Sâ'î 354-57 no. 77[+1].>
H0927, Task set by deity.

H0931, Tasks assigned in order to get rid of hero. Type: 465.
Link: [H1212, Quest assigned because of feigned illness.
Ref.: *DOTTI* 235; Shamy (el-) *Egypt* 19 no. 2, *Zîr* 37-40.>
H0931.1, Prince envious of hero's wife assigns hero tasks. Type: 465, 883FS/981B*.
Ref.: Thä Clabî 156; *DOTTI* 235 419 527 585/ {Egy}.
Ref.: H0932, Task assigned to devil (ogre).
Link: [K0211, Devil cheated by imposing an impossible task.]

H0934.3, Tasks assigned by stepmother.
Ref.: *DOTTI* 211 492 522/ {Qtr}.

H0935, Witch ([ogress]) assigns tasks. Type: 425B, 480.
Ref.: *DOTTI* 129 202 203 249 330/ {Syr}; Shamy (el-) "Folkloric Behavior" 190; *TAWT* 440 no. 32/ {Egy}.

H0936, Task assigned because of longings of pregnant woman ([craving]). Type: 705A$.
Link: [A1650.5.2.3.1S, Punishment of Eve: craving during pregnancy. H0051.1.0.1S, Recognition by 'craving-mark' (wolmnah). T0370.1S, Pregnant woman's wish (craving).
Ref.: *DOTTI* 375; *TAWT* 417 no. 5/ {Sdn}.>

**H0940, Assignment of tasks--miscellaneous.**

Ref.: Chauvin VI 109 no. 274 n. 3.>

H0946, Task assigned from misunderstanding.

Ref.: Chauvin VI 109 no. 274 n. 3.>

H0946.1, Task assigned from misunderstanding: search for prince named Sabr ("wait"). Type: 425, 432.
Link: [J1805.2.1, Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur. [L0221.2S, Present from the journey: unknown object (person) with enigmatic name (e.g., "Pearls-on-Vines," "Patience," or the like). Z0095.1.1S, Afflicted person asks spice-vendors about the whereabouts of the "Land of gahr (patience/aloe)".
Ref.: *DOTTI* 199 212.>

H0947S, Task assigned without knowing nature of item demanded.
Link: [M0223, Blind promise (rash boon). Person grants wish before hearing it.]

Ref.: Chauvin VI 109 no. 274 n. 3.>

H0947.1S, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince. Type: 425, 432.
Link: [C0432, Tabu: uttering name of supernatural creature. H1373S, Quest for certain supernatural being(s). J1805.2.1,
Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur.

Ref.: DOTTI 193 199 212 213 319 485/{Plst}; TAWT 264.-

**H0950-H999, Performance of tasks.**

**H0950, Task evaded by subterfuge.**

**H0950.1S, Task evaded by subterfuge: procrastination.** Type: cf. 207DS.

- Link: [H0954.1S, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"; and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)."

Ref.: DOTTI 78; MITON; Taymûr no. 355/(kneading).

**H0950.1.1S, Task evaded by subterfuge: pretending to be hard at work in executing assignment.** Type: 102AS, cf. 303BS.

- Link: [K0040, Labor contest won by deception.

Ref.: DOTTI 37 110 112 303 500/{Egy}.

**H0951, Countertasks.** Type: 875B, 875B1, 1174.

- Link: [H1091S, Absurd demands (expectations) dismissed by empirical evidence.

Ref.: Chauvin VIII 61 no. 26; DOTTI 507 508 712.-

**H0952, Reductio ad absurdum of task.** [Manifest absurdity of task assigned shown by absurd countertask].

Type: 821B, 875B, 875B1, 897.

- Link: [H1049.2.1S, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. [Z0088S, Sarcasm.

Ref.: Destaing Chelu h

**H0954$, Task alleged to be contrary to one's own nature (specialization).**

- Link: [K0490, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. [X1251.1S, Lie: bird used as beast of burden (loaded with rocks, crops, or the like).

Ref.: Jâhiz IV 323 366-68/cf.; Ibn-CArabshâh/cf./(the poor) 267; DOTTI 78/{lit.}.

**H0960, Tasks performed through cleverness or intelligence.**

**H0961, Tasks performed by cleverness.** Type: 921GS, 921LS, 921MS, 921NS, 921PS.

Ref.: DOTTI 597 598 599.-

**H0962, Tasks performed by close observation.** Type: 577, 921KS.

- Link: [H0529.1S, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just form the tyrant, etc.

Ref.: DOTTI 335.-

**H0964$, Task performed through scientific ingenuity.

- Link: [H0506, Test of resourcefulness. [K0315.1.1S, 'Computer hacker' penetrates system through secret code (password) left by him as program designer.

Ref.: DOTTI 88.-

**H0964.1S, Water level manipulated so as to reach an object in well (pit).** Type: 232D*.

- Link: [H0506.1, Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat with stones until it sinks to same line; weighs stones. J0101, Crow drops pebbles into water jug so as to be able to drink. [J2093.9.1S, Jewelry (gem, gold, silver, etc.) used as if pebble (stone).

Ref.: DOTTI 125 129 169/{Sdn}.

**H0964.1.1S, Object at bottom of well reached by floating it by means of raising water level (adding water).** Type: cf. 232D*.

**H0964.1.1S, Stones (pebbles) dropped in well so as to raise water level.

Ref.: DOTTI 125 129 169/{Sdn}.

**H0964.1.2S, Object reached by lowering water level (draining it).

Ref.: [H1233, Helpers on quest.}
H0971, Tasks performed with the help of old person.>
H0971.4S, Task performed with the help of wise (old) person. Type: 1579.
Ref.: DOTTI 868/{Mrc}.>
H0972, Tasks accomplished with help of grateful dead. Type: 505, 507A.
Ref.: DOTTI 137 253 254 255 458/{Plst}.>
H0973.1, Task performed by fairy. Type: 510A, 560, 561.
Ref.: DOTTI 260 314 317.>
H0973.2.1S, Tasks performed with help of jinni in ring (lamp, bottle). Type: 331, 560, 561.
Ref.: DOTTI 175 314 317.>
H0974, Task performed with help of supernatural wife. Type: 465.
Ref.: DOTTI 235.>
Ref.: DOTTI 68 97 175 292 302 309 311 314.>
H0983, Task performed with help of angel.
Link: |N0810, Supernatural helpers.>
H0984, Tasks performed with help of saint. Type: 751D*.
Ref.: DOTTI 413; Shamy (el-) Egypt 141-43 no. 26.>

**H1000-H1199, Nature of tasks.**

**H1010-H1109, Impossible or absurd tasks.**

Link: |G0465, Ogre sets impossible tasks. [J1141.11.9.2S, Liar confounded: ordered to produce evidence truthfulness of claim.]
|T0109.1.1.1S, Wife put to hard work by her in-laws.
Ref.: Burton VI 204ff. S VI 4ff.; DOTTI 134 200 201 202 203 209 235 236 496 507 515 530 608 712 944 953/{Egy, Irq, Omn, Plst, Qtr, Sdn}; Duwayk (al-) II 164-6; Josef Tômâ al-Fârisî Turâth XI:5 139-44; Shahâb 153-57.>

H1020, Tasks contrary to laws of nature.

H1021, Task: construction from impossible kind of material.
Ref.: Chauvin VI 40 no. 207 n; DOTTI 33 44 59 507 508 509 712/{Alg/Mrc, Sdn}.
Ref.: DOTTI 507 601 684 712/{Egy}.
Ref.: DOTTI 507 601 684 712/{Plst}.
Ref.: Simpson 122.
Ref.: F0841.1.1, Stone boat (ship).
Ref.: F0847, Extraordinary web (of guts).
Ref.: DOTTI 170.

H1022, Task: construction from impossible amount of material.
Ref.: Simpson 122.
Ref.: F0847, Extraordinary web (of guts).
Ref.: DOTTI 170.

H1022.1, Task: making a rope of sand. Type: 875B, 1174.
Ref.: Chauvin VI 40 no. 207 n; DOTTI 33 44 59 507 508 509 712/{Alg/Mrc, Sdn}.
Ref.: DOTTI 507 601 684 712/{Egy}.
Ref.: DOTTI 507 601 684 712/{Plst}.

H1023, Task contrary to the nature of objects.
Ref.: Simpson 122.
Ref.: F0847, Extraordinary web (of guts).
Ref.: DOTTI 170.

H1023.1, Task: hatching boiled eggs; countertask: sowing cooked seeds and harvesting the crop. Type: 821B, 875.
Ref.: F0841.1.1, Stone boat (ship).
Ref.: F0847, Extraordinary web (of guts).
Ref.: DOTTI 170.

H1023.2, Task: carrying water in sieve. Type: 1180.
H. Tests

Ref.: DOTTI 713, TAWT 451; Taymûr no. 1638/cf.; CFMC: N-Nubia 69-10A, 3-1-06/*Egy, Sdn.> H1023.2.5, Task: filling pot which has subterranean outlet. Type: 650A.

Ref.: DOTTI 354.>

H1023.2.6$, Task: filling vessel which has no opening (uncut gourd). Type: 327.

Ref.: DOTTI 159 160 490/*Sdn.>

H1023.12, Task: catching a noise. Type: 1177*.

Ref.: DOTTI 354.>

H1023.13, Task: catching a man's broken wind. Type: 1176.>

H1023.16, Task: making sun and moon shine in the north.

Ref.: [N0080S, Wagers contrary to laws of nature.>

H1023.22, Task: catching a sunbeam.

Ref.: DOTTI 94 185 221 243 247 457/*Egy; Shamy (el-) Around the World 149; HE-S: Sûhâg 69-63 no. 7.>

H1023.22.1$, Task: filling container (flask) with sunshine (sunbeams).

Ref.: DOTTI 94 185 221 243 247 457/*Egy; Shamy (el-) Around the World 149; HE-S: Sûhâg 69-63 no. 7.>

H1023.26$, Task: "Close this crack (vagina)". Type: 1353CS.

Ref.: DOTTI 755.>

H1023.3, Task: bringing berries (fruit, roses) in winter.>

Ref.: DOTTI 191 375.>

H1023.3.3$, Task: Growing crop in rock (mountain). Type: 981.

Ref.: DOTTI 191 375.>

H1023.4.1, Task: making a dog's tail straight.

Ref.: DOTTI 348 508/*Sdn; Shamy (el-) Egypt 261-62 no. 14/(size of steer)/cf.; T.M. al-Tayyib al-Humran 33.>

H1024.4, Task: teaching an ass to read. Type: 1675, 1750A.

Ref.: DOTTI 904 928.>

H1024.7, Task: teaching animal to speak. Type: 1750B.

Ref.: DOTTI 929.>

H1024.9$, Task contrary to the nature of humans (children). Type: 465, 879.

Ref.: DOTTI 235 505 507 512/*Sml, Syr); Shalabî 140-41.>

H1024.9.1$, Task: bringing newborn baby that can speak. Type: 465, 879.

Ref.: T0585.2, Child speaks at birth. [Speaking infant].

Ref.: DOTTI 236 237 512 945 946/*Plst; Frobenius Kabylen: Atlantis II 57; Sâjî 211-19 no. 50{+1}; Shamy (el-) Egypt 244 no. 3.>

H1024.10$, Task: silencing wild animals (birds). Type: cf. 875B.

Ref.: K2105.1.5$, Wild beast accused of being too noisy.

Ref.: Maspero 272 no. 19; DOTTI 507/[*lit.].>

H1026, Task: changing the course of time.

Ref.: K0605, Cannibal sent for water with vessel full of holes: victim escapes.

Ref.: DOTTI 713, TAWT 451; Taymûr no. 1638/cf.; CFMC: N-Nubia 69-10A, 3-1-06/*Egy, Sdn.> H1023.2.5, Task: filling pot which has subterranean outlet. Type: 650A.

Ref.: DOTTI 354.>

H1023.2.6$, Task: filling vessel which has no opening (uncut gourd). Type: 327.

Ref.: DOTTI 159 160 490/*Sdn.>

H1023.12, Task: catching a noise. Type: 1177*.

Ref.: DOTTI 354.>
Type: 879.

Link: [F0851.9.1.1$, Food causes stomach trouble (ache, diarrhea, etc.). |H1024.9$, Task contrary to the nature of humans (children). |T0578.3$, Pregnant virgin.]

Ref.: DOTTI 507 512.514 772/\{Ymn\}; TAWT 427 no. 15/\{Egy\}.-

H1028S, Task: separating sweet water from salty.

Link: [F0711.4.1, Stream of fresh water flows through the sea. |Z0063.2.2.1$, Sweet water running into salty (at river mouth into sea)--inseparable.]

H1030, Other impossible tasks.

Link: [H1199.17.5$, Task: guarding field or garden (crop).]

H1036, Task: building castle suspended between heaven and earth.

Ref.: Chauvin VI 38 no. 207 n. 3; DOTTI 507 601 684/\{Egy\}.-

H1045, Task: filling a sack full of lies (truths). Type: 570.

Link: [J1211.4$, The bag of lies: threat to tell of king's humiliation. Trickster stopped and his wish granted. K1271.1.1, Bag of lies: threat to tell of queen's adultery. [Trickster stopped and his wish granted].]

Ref.: DOTTI 331.-

H1048S, Tasks contrary to nature of thinking (perception).

H1048.15, Task: to "not think of" a certain thing while performing another task related thereto.

Link: [N0120.2$, Name (word, statement, etc.) harbinger of evil.]

Ref.: Damîrî II 209/\{Mary's\}; Destaing Chelu 102-4 (160) no. 42.-

H1049.1, Task: bringing the foam of the ocean in a large piece of cloth.

H1049.1.1S, Task: bringing water in a sieve.

H1049.2, Task: growing oil seed on stony ground.

H1049.2.1S, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. Type: 879.

Link: [A2600.0.1$, Creation of plants by deity. |H0829$, Riddle (riddling question): could there be plant without seed, tree without rainfall (\textit{ghayth}), birth without male? \[Y\]. |J0952, Reductio ad absurdum of task. \[Manifest absurdity of task assigned shown by absurd counterpart\]. |J1293, Reductio ad absurdum of proposal. \[Z0103.1.1$, Rock (stone, bad earth): barrenness (sterility). \[Z0166.3.1.1$, Cucumber, banana, carrot, radish, etc.--penis. \[Z0167.4$, Symbolism: tree root--penis. \[Z0179.4$, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted.]

Ref.: DOTTI 503 512 514 541/\{Egy\}; TAWT 427 no. 15/\{Egy\}; CFMC: Oases 71-3 2-2-no. [4]; HE-S: Minya 70-7 no. 5.-

H1050-H1089, Paradoxical tasks.

H1053, Task: coming neither on horse nor on foot (riding nor walking). Type: 465, 879.

Ref.: DOTTI 236 237 512/\{Egy, Ert\}; Littmann Tigré 37-38 no. 26; Shammy (el-) \textit{Egypt} 26 244 no. 3, cf. Sha)lán 382; TAWT 427 no. 15/\{Egy\}.-

H1053.2, Task: coming neither on horse nor on foot. (Comes sitting on animal but with feet reaching ground). Type: 465, 879.

Ref.: DOTTI 236 512.-

H1054, Task: coming neither naked nor clad.

H1054.1, Task: coming neither naked nor clad. (Comes wrapped in a net or the like). Type: 465, 879.

Link: [F0821.1.8.15$, Fishing net worn as garment.]

Ref.: Badawi \textit{Herodot} 207-8/cf.; Maspero 28 no. 2-2/cf.; DOTTI 236 512/\{Ert\}; Littmann Tigré 37-38 no. 26; Shammy (el-) \textit{Egypt} 244 no. 3; TAWT 427 no. 15/\{Egy\}.-

H1064, Task: coming laughing and crying at once. (Rub eyes with a twig \{onion\} to simulate crying).

Type: 879.

Link: [F1041.11$, Laughing and crying at the same time \{\[\].\}].

Ref.: DOTTI 512; TAWT 427 no. 15/\{Egy\}.-


Ref.: Chauvin VIII 199 no. 244; DOTTI 595 598 684 685 777 778/\{Alg, Lib, Lib\}; Mazûghî (al-) 102-3; Qishât (al-) 22-27.-

H1072, Task: give sheep good care \{\{feed\} but do not let it fatten. (Sheep fed but kept near wolf where it is afraid and does not fatten). Type: 875.
H. Tests

Ref.: Chauvin VIII 181 no. 213; DOTTI 238 504 599 656 929/{Egy, Irq}; Shadhâ Rashid Turâth XI:4 209-11; Sulaymân 204-9 no. IX-2.

H1073, Task: filling glasses with water that has neither fallen from heaven nor sprung from the earth. (Uses horse's sweat). Type: 851.
Link: |H0506.9.1$, Test of resourcefulness: making coffee (tea) while no water is available. (Uses horse's, camel's, sweat).
Ref.: Basset Mille III 119-21 no. 76, cf. 107 no. 75, al-Yâfiî 71 n.; DOTTI 471 515 530 608/{Sdn}; Shamy (el-) Egypt 257 no. 11.

H1076$, Task: bringing milk that is neither human's nor animal's--(brings plant sap: `milk').
Link: |Z0186.4.8.1$, Semen--`milk (laban)`, `krîmah (cream)'.
Ref.: DOTTI 515 530 608/{Sdn}.

H1077, Task: building house neither on ground nor in sky.
H1078$, Task: bringing large number of insects (fleas, lice) in male-and-female pairs. Type: 978.
Link: |H1331.1.6$, Quest for fat of mosquito. |J1169.10$, Guessing the sex of fish: hermaphrodite. |J1897$, Telling the sex of object (automobile, bus, train). |K0199.2.1$, Buying an item for "Whatever [price] you may say." Trickster names impossible price (e.g., bushel of fleas of which half are males and half females or the like).
Ref.: MITON.

H1090, Tasks requiring miraculous speed.
H1091, Task: sorting a large amount of grain (beads, beans, peas) in one night. Type: 313, 554.
Ref.: DOTTI 125 128 129 169 311/{Sdn}.

H1091.1, Task: sorting grains: performed by helpful ants. Type: 510, 513.
Link: |D2176.2.1$, Saint commands an army of ants to exterminate lice.
Ref.: DOTTI 130 258 269 312 401/{Alg, Plst}; Mouliéras-Lacoste 185-227 201 no. 23; TAWT 442 no. 34/{Omn}.

H1092, Task: spinning impossible amount in one night. Type: 500.
Ref.: Fakhro 10-11 no. 1/cf./(assigned by husband).

H1092.1, Helpful animal performs spinning task. Type: 513.
Link: |H1091.1, Task: sorting grains: performed by helpful ants.

H1103, Task: setting out vineyard in one night.
Link: |F0971.1, Dry rod blossoms.

H1103.1, Task: making garden quickly in unplanted forest.
Ref.: Frobenius Kabylen: Atlantis II 32 no. 4.

H1104.1, Task: building a lodge entirely of bird's feathers in one night. Type: 908$, 908AS.
Ref.: DOTTI 566.

H1109, Task: exterminating mice infesting city.
Link: |K0815.15.1$, Musician (philosopher) lures mice out of city with music.
Ref.: Chauvin VIII 155 no. 157.

H1110, Tedious tasks.
Link: |H1199.17.5$, Task: guarding field or garden (crop).

H1115.2, Sawing off iron tree.
H1115.2.4$, Task: sawing off minaret (tower).
Link: |K1718.6$, Bluff: sawing off minaret (tower).
Ref.: Duwayk (al-) I 159.

H1125, Task: traveling till iron shoes are worn out. Type: 425B, 432.
Ref.: DOTTI 200 202 203 212 236 291 310/{Irq, Plst}; Stevens 275-86 no. 47, Josef Tômâ al-Fârisî Turâth XI:5 139-44.

H1129.10, Task: gathering fist-full of fleas.
H1129.10.1, Impossible task: assembling huge quantity of many-colored fleas.
Link: |Z0093.1.1$, Incalculable: by (largest) grain measure (e.g., by the ardab, by the bushel, by the sack, etc.).
H1129.10.2$, Impossible task: assembling (payment with) a bushel-full of fleas: one-half males, the other females. Type: 978.
Link: |H1578.9.1$, Test of sex of bird (animal, insect, etc.). |Z0093.1.1$, Incalculable: by (largest) grain measure (e.g., by the ardab, by the bushel, by the sack, etc.).
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H1130, Superhuman tasks.
H1132, Task: recovering lost object.
H1132.1, Task: recovering lost object from sea.
H1132.1.1, Task: recovering lost ring from sea. Type: 736A.
Ref.: DOTTI 403.
H1132.1.8$, Task: recovering lost ornament (jewel) from river (lake, sea, etc.). Type: cf. 325A$.
Ref.: Budge/Romances 40 no. A-01; Maspero 29 no. 2-2; DOTTI 154.
H1136, Task: gathering wind in fists. Type: cf. 981.
Link: J1512.4$, Demand that crop be grown in rock rebuked by pretending to eat wind as crop's fruit.
Ref.: DOTTI 684.
H1132.1.7, Task: recovering crown from sea.
Ref.: Simpson 117, no. 9.
H1133, Task: building castle (fort, [palace]). Type: 707.
Link: F0771.2.1$, Castle in the air.
Ref.: MITON.
H1142.2, Task: drinking sea dry.
Ref.: Chauvin VIII 62 no. 26.
H1142.3, Task: drinking the sea dry: countertask: stop all the rivers. Type: 978.
Link: Z0063.6.2$, Ignoring: to 'drink from sea'.
Ref.: MITON.
H1142.4$, Task: drinking the sea dry; countertask: holding the sea mouth [as if a water skin].
Ref.: MITON.

H1150, Tasks: stealing, capturing, or slaying.
H1151, Theft as task. Type: 328, 328B*, 1525, 1538A$.
Link: K0305.1$, Thieving contest: first steals egg from under bird; second meantime steals first's breeches.
Ref.: DOTTI 173 174 820 846; Mouliéras-Lacoste 185-227 199 no. 23.
H1151.20, Task: stealing magic healing apple.
H1151.21, Task: stealing magic healing water.
H1151.24, Task: stealing ogress's drum.
H1151.27S, Task: stealing ingeniously guarded valuable (gem, treasure, etc.).
Link: N0581, Treasure guarded by magic object.
H1151.27.1S, Task: stealing purse of gold protected by alarm system.
Ref.: MITON.
H1151.27.2S, Task: stealing valuable garment.
Ref.: MITON.
H1152, Task: selling an animal and keeping him. Type: 875.
Ref.: DOTTI 504.
H1152.1, Task: selling a sheep (goat) and bringing it back along with the money. Type: 875.
Ref.: Bushnaq 354-55; DOTTI 504 505/[Syr]; HE-S: Bûlâq/Nubia, 69-4 no. 2.
H1153, Task: selling three old women. (Devil finds that no one wants them).
Link: K0216.1, The evil woman in the glass case as the last commodity.
H1154, Task: capturing animals.
H1154.2.2S, Task: capturing and bringing (herding) large number of deer (one hundred). Type: 570.
Ref.: DOTTI 331 468/[Plst].
H1154.3.5, Task: loading ferocious camels.
Ref.: Frobenius Kordofan: Atlantis IV 101ff. no. 11.
H1154.12, Task: bringing in fierce lion alive.
H1155, Task: taming wild animals.
Link: B0304.1S, Wild animal tamed (appeased, domesticated) with food.
H1155.6S, Task: taming ferocious lion. Type: 909S.
Link: J1112.10.3S, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement.
| R0351.1.2S, Urine drops from fugitive on lion (wild beast) and reveals fugitive's hiding place in tree. Z0194.2.1.2S, Lion--power (chieftainship, kingship).
Ref.: *DOTTI 567.*

H1155.6.1S, Task: bringing whiskers from ferocious lion. Type: 909S.

   Link: |P0774.2.3S, Cat to mouse: "I'll give you a reward (sugar, egg) if you pass under my whiskers." Mouse: "The wages are 'sweet' but the route is perilous". |Z0188.9.2.1S, Symbolism: male's whiskers (moustache, beard)—power (prestige, authority).

Ref.: *DOTTI 567.*

H1161, Task: killing ferocious beast.

H1161.5, Task: killing devastating lion.

H1166, Task: duel.

   Link: |P0690.1.1S, Swiftness-of-draw of weapon overawes opponent: declines challenge (duel). |P0556.7S, Challenge to duel: weapon ready (open, drawn, unfolded, etc.).

H1171S, Task: fetch bottle containing imprisoned demon(s). Type: 1164D.

   Link: |D2177.1, Demon enclosed in bottle.

Ref.: *DOTTI 710; MITON.*

H1172, Task: bringing an ogre to court.

   Link: |H1177, Bringing fairies to court. [A task].

H1172.1S, Task: bringing an ogres (ogre) to king's court (palace). Type: 328, cf. 513C.

   Link: |G0610.3, Stealing from ogre as task.

H1177, Bringing fairies to court. [A task].

   Link: |H1155.6.1S, Task: bringing whiskers from ferocious lion. Type: 909S.

Ref.: *DOTTI 710; MITON.*

H1180, Miscellaneous tasks.

H1181, Task: raising hidden treasure. Type: 1645D$.

Ref.: *DOTTI 895/[lit.]; MITON; Wehr 77ff. no. 4.*

H1182, Task: letting king hear something that neither he nor his subjects have ever heard. [A loan]. Type: 921E.

   Link: |P0775.2.2.1S, Grant for one full year (Sabbatical) to produce unique work of art.

Ref.: Chauvin VI 39 no. 207; *DOTTI 95 595 596/[lit.]; MITON.*

H1182.3S, Task: three things king has never heard, seen or tasted. Trickster: "'Your mother's vagina!'—bares privates; "Eat feces"—(or the like). Type: 1637BS, cf. 921E.

   Link: |H1319.7S, Quest for the strangest (most bizarre) life experience (story). |J1449S, Person calls another 'worthless'.

   |Z0013.0.1S, Catch-riddle (joke). |Z0063.3.1.1.3S, To be told: "[As for you:] your mother's vagina!"—failure. |Z0063.6.3S, Ignoring: to 'eat shit' (dirt, etc.). |Z0084S, Formulistic insults.

Ref.: *DOTTI 595; Shamy (el-) "Egypt" (1971) no. 75.*

H1182.4S, Task explaining to king three classes (types) of vaginas: one to be kissed, one to be trodden on, and one to be aggrandized ('placed on top of head'). Answer: wife's, whore's, and "Your mother's vagina!," respectively. Type: 1637AS.

   Link: |T0009.1S, The power of sex: female's influence. |W0250.5S, Types of women—(three). |Z0013.0.1S, Catch-riddle (joke). |Z0067.1S, To be 'on top of one's head'—aggrandizement. |Z0084.1.1.1S, Insult: mention of mother's privates (vagina, buttocks, etc.).

Ref.: *DOTTI 882 883/[Egy].

H1187, Task left by departing husband for virgin wife to accomplish: have a son whose real mother she is and whose real father he is [their biological son]. Type: 891.

Ref.: *DOTTI 540.*

H1189S, Task: to concoct an excuse which is worse than the offense. Type: 921G$.

   Link: |J1485, Mistaken identity. [Bride's excuse for kissing her husband]. |J2201S, Excuses worse (more absurd) than offenses.

Ref.: Basset *Mille I* 331 no. 56; *DOTTI 597/[Egy, Tns].

H1190S, Task: finding husband (man) who is not afraid of wife (woman). Type: 1366A$.

   Link: |T0252.4, Prize for husband who rules his wife. (Ham, eggs). [Husband in command]. |W0256.6.3.2.3.1S, Man twittered for following woman's advice (usually his wife's).

Ref.: *DOTTI 768.*

H1194, Task: making person laugh. Type: 571, 921P$.

   Link: |F0591, Person who never laughs.

Ref.: *DOTTI 333 599 600/[Alg].

H1194.0.1, Task: causing silent person to speak. Type: 851.

   Link: |F0569.3, Silent person.

Ref.: *DOTTI 471.*
H1195, Task: having a shirt made by a woman free from trouble and worry. Type: 857S.

  Link: |H1394.1$, Quest for person who has had more grief (chagrin, sorrow).
  Ref.:: DOTTI 476 no. 49/\{Bhrn\}.

H1199, Other tasks.

H1199.2, Task: healing sick person. Type: 551, 610-612, cf. 1134, 1424BS.

  Link: |H0382.1$, Execution as punishment for failure to heal royal person (king, princess, etc.).
  Ref.:: DOTTI 305 342 800; MITON.

H1199.2.3S, Task: curing eating disorder.

H1199.2.3.1S, Task: curing thinness.

H1199.2.3.2S, Task: curing obesity. Fear of death used as remedy. Type: 875, 921NS.

  Link: |F0950.5, Extreme fear [\{horror\}] as cure for sickness. |F0950.11$, Treatment (cure) by diverting attention away from \{\textquoteleft diseased\} organ. |H1072, Task: give sheep good care [\{feed\}] but do not let it fatten. (Sheep fed but kept near wolf where it is afraid and does not fatten). |J0024.1, Obese \{king\} grows lean from fear of death. |J0025, Fear of death.
  Ref.:: Basset Mille II 289 no. 50; DOTTI 504 598.

H1199.2.3.3S, Task: curing eating compulsion. (Hands tied, mouth sealed, or the like).

  Link: |F1042, Mania: compulsion--uncontrollable (involuntary) behavior.
  Ref.:: Basset Mille I 543 no. 229.

H1199.9, Task: ridding city of thieves.

H1199.9.1, Task: discovering ring-thieve. Type: cf. 560.

  Ref.:: DOTTI 314.

H1199.9.2S, Task: discovering money thief.

  Ref.: Maspero 206 no. 15.

H1199.12, Task: unusual pasturing.

  Link: |F0756.2.3$, Fertile valley (mountain, plain, pasture) where pasturing is prohibited--it is owned by monster (ogre, serpent, witch, etc.).
  Ref.: Basset Mille I 543 no. 229.

H1199.12.2, Task: pasturing witch's [(ogress's, etc.)] cattle (really her daughters).

H1199.17, Task: guarding. Type: 301, 301A, 916.

  Ref.:: DOTTI 101 104 582.

H1199.17.5S, Task: guarding field or garden (crop). Type: 301, 591AS.

  Link: |H1030, Other impossible tasks. |H1110, Tedious tasks.
  Ref.:: DOTTI 101 341.

H1199.17.5.1S, Task: guarding wonderful tree. Type: 301, 301A.

  Link: |D0950, Magic tree.
  Ref.: DOTTI 101 104 137 173 291 292 306 835/\{Alg, Plst\}.

H1199.17.5.2S, Task: guarding crop from thieving birds or animals (rodents: mice or the like). Usually assigned to child(ren).

  Link: |P0249.3.1$, Children help parents's with labor burdens (at home, shop, farm, etc.). |P0410.2$, Children as laborers (wage earners, family providers). |S0010.1$, Mistreatment (abuse) of children.

H1200-H1399, TESTS OF PROWESS: QUESTS.

H1200-H1249, Attendant circumstances of quests.

H1200, Quest.

  Ref.: Hujelân 252 no. 4 252-58/(balgh\{Search\}).

H1210, Quest assigned.

H1211, Quests assigned in order to get rid of hero. Type: 462, 590, 707.

  Ref.:: DOTTI 233 336 386; TAWT 439 no. 30/\{Syr\}.

H1212, Quest assigned because of feigned illness. Type: 314, 462, 590.

  Link: |H0931, Tasks assigned in order to get rid of hero.
  Ref.: DOTTI 135 233 336; Shamy (el-) Egypt 19 no. 2, Zir 37-40; TAWT 439; Zir 38-39.

H1212.4, Quest assigned because of longings of pregnant woman. Type: 705AS.

  Link: |T0570.15, Pregnant woman's wish (craving).
  Ref.: DOTTI 375; TAWT 417 no. 5/\{Sdn\}.

H1213, Quest for remarkable bird caused by sight of its feathers. Type: 550.
H. Tests

H1213.1, Quest for princess caused by sight of one of her hairs dropped by a bird (or floating on river).
Ref.: Chauvin VI no. 182 n. 1; DOTTI 302; Hurreiz 85 (139) no. 9.

H1216, Mother sends son to find unknown father. Type: 872$, 873.
Link: |H1385.7, Quest for lost father.
Ref.: DOTTI 488 499.

H1216.1S, Mother sends son to find long absent father.
Link: |H1385.7.3S, Quest for absent father. (He is presumed lost).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 4-5.

H1217, Quest assigned because of dream.
Ref.: DOTTI 594/{Plst}; Hanauer 126-27.

H1217.1, Quest for explanation of dream.
Ref.: DOTTI 725A.$

H1217.3$, Quest for a forgotten dream (vision). Type: cf. 725A.$
Link: |D1819.7, Man is able to tell king dream which king himself does not remember. |F1068.1, Tokens from a dream. Man brings objects received during a dream. |H0524.1, "What am I thinking?!". |H0524.2S, Test: "What did I see in my dream?!".
Ref.: Damîrî I 218-20; DOTTI 401 511/{lit.}.

H1217.4S, Trip undertaken because of dream (vision). Type: 1645A.
Link: |N0531.1, Dream of treasure on the bridge [at a distant city].
Ref.: DOTTI 892.

H1217.4.1S, Pilgrimage undertaken because of vision. Type: 926E.$
Ref.: |V0003.5S, Required pilgrimage.
Ref.: DOTTI 613 614/{lit.}.

H1218, King possessing one marvelous object sends hero on quest for another like it. Type: 467, 513C:II, cf. 577.
Ref.: DOTTI 238 270 335.

H1219, Assignment of quest--miscellaneous.

H1219.1, Quest assigned as payment for gambling loss.

H1219.1.1, Quest assigned as payment for magic object.
Link: |H1219.9.1$, Article of dispute is to be awarded to the party who can bring certain object(s).

H1219.2, Quest assigned as punishment for murder. Type: cf. 756C.

H1219.9S, Quest assigned by umpire (judge).
Ref.: MITON.

H1219.9.1S, Article of dispute is to be awarded to the party who can bring certain object(s). Type: 653A.
Link: |H1219.1.1, Quest assigned as payment for magic object.
Ref.: MITON.

H1220, Quest voluntarily undertaken.

H1221, Quest for adventure. Type: 516DS, 650A, 936A.$
Ref.: Burton VI 1-83 S IV 420 509ff; DOTTI 280 354 639.

H1221.1, Old warrior longs for more adventure. Refuses to rest in old age.
Ref.: Chauvin II 152 no. 16, 157 no. 37.

H1222, Prince a-hunting enters on quest. Type: 401.
Ref.: DOTTI 186.

H1223, Quest to undertake feats of valor. Type: cf. 901A.$
Ref.: DOTTI 560.

H1225, Quest for strong adversary.
Link: |W0018.1S, Envious husband sets out to kill his wife's former husband ("Arnr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife retorts: "None, except "Arnr!".

H1228, Quest undertaken by hero for vengeance.
Link: |K2143S, Making someone suffer as I suffered: harmful said (alleged) to be wholesome. |P0525.3.1S, Vendettist (avenger).

H1228.2, Son goes out to avenge father's death.
Ref.: Schmidt-Kahle II 95-105 no. 93.

H1228.3S, Nephew goes out to avenge paternal-uncle's death.
Link: |P0293.5, Father's brother [(paternal-uncle)] avenged.
Ref.: Shamy (el-) "Folkloric Behavior" 245-46.>
H1228.5S, Sister's son (maternal nephew) goes out to avenge maternal-uncle's death.
  Link: [P0297.2.6S, Sister's son (maternal-nephew) avenges death of his maternal-uncle (mother's-brother).
Ref.: Shamy (el-) "Arab Mythology" no. 122.>
H1229, Quests voluntarily undertaken--miscellaneous.>
H1229.0.1S, Quest voluntarily undertaken for benefit of certain person (usually a relative).
  Link: [H1229.8S, Quest for medicine (remedy, cure) for certain person (family member or community notable).] H1324, Quest for the marvelous remedy.>
H1229.3, Quest for marvelous thing seen in dream. Type: 430B$, 930GS, 1645, 1645A, cf. 1645CS.
  Link: [D1812.3.3.9, Future husband (wife) revealed in dream. [0157, Wisdom (knowledge) from dream. [Instructive dream].
  [0531.1, Dream of treasure on the bridge [at a distant city].
Ref.: Burton III 127/(voice in dream/seek bearded man) IV 289-90/(speaker in dream).>
H1229.5S, Quest undertaken: acquiring bride wealth (mahr).
  Link: [H0318, Suitor preferred who will pay enormous sum for bride. [P0475.0.2S, Robber of livestock. [T0052.0.2.3.4S, Suitor undergoes great difficulties seeking to acquire bride-wealth.
Ref.: DOTTI 99 540 569/[Egy]; MITON.>
H1229.7S, Quest for lost or stolen property (e.g., cattle, jewelry, rations, etc.). Type: 434B$, 1617A$.
  Link: [J1926S, Search for stolen food.
Ref.: DOTTI 216 878.>
H1229.8S, Quest for medicine (remedy, cure) for certain person (family member or community notable).
  Type: 305, 315, 551, 590, 590A, 1360C, 2034B.
  Link: [H1229.0.1S, Quest voluntarily undertaken for benefit of certain person (usually a relative).] H1324, Quest for the marvelous remedy.>
H1229.8.1S, Quest for remedy for sick patriarch (king, chief, etc.). Type: 551.>
H1229.8.1.1S, Quest for remedy for sick father. Type: 551.>
H1229.8.2S, Quest for remedy for sick matriarch (queen, chieftainess, etc.). Type: cf. 460A.>
H1229.8.2.1S, Quest for remedy for sick mother. Type: 590.>
H1229.8.3S, Quest for remedy for sick sibling.>
H1229.8.3.1S, Quest for remedy by brother for sick sister. Type: cf. 2034, 2034B.
  Link: [P0253.10.2S, Brothers compete for their sister's love (affection).
H1229.8.3.2S, Quest for remedy by sister for sick brother.
  Ref.: AfI 188/(twin); Burton II 133ff.>
H1229.8.4S, Quest for remedy for sick wife (fiancée). Type: 590A, 706C1S, cf. 1360C.>
H1229.8.5S, Quest for remedy for sick husband. Type: 750S.>
H1230, Accomplishment of quests.>
H1233, Helpers on quest.
  Link: [H0970, Help in performing tasks.>
H1233.1, Supernatural creature as helper on quest.
  Link: [N0812, Giant or ogre as helper. [V0067.7S, Statues of persons (ushabtis/shawabtis) buried with the dead: they come to life and perform manual work for the deceased in the afterlife (hereafter).>
H1233.6, Animals help hero on quest. Type: 550.
  Ref.: DOTTI 302.>
H1233.6.2, Bird helper (adviser) on quest.>
H1235, Succession of helpers on quest. One helper sends to another, who sends to another, etc. Type: 310, 400, 425, 516, 756B.
  Ref.: DOTTI 116 184 199 274.>
H1236, Perilous path traversed on quest. Type: 1645DS.
  Link: [P0418.7S, Travel-guide (caravan leader, navigator).
Ref.: DOTTI 895.>
H1238S, Failure on assigned quest or mission.
  Link: [H1376.7.1S, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.). [L0152, Daughter succeeds on quest where son fails.
Ref.: Maspero 107 no. 5; Hujelân 302.>
H1240, Other circumstances of quests.>
H1241, Series of quests. One quest can be accomplished when a second is finished, etc. Type: 513C, 550.
Ref.: DOTTI 270 302.>

H1242, Youngest brother alone succeeds on quest. Type: 303BS, 550, 551.
Ref.: DOTTI 110 103 114 302 305 334 347/{Alg, Irq, Sdn}; Shamy (el-) Egypt 239 no. 1.>

H1242.3$, Youngest of sisters (daughters) alone succeeds on quest or task.
Ref.: DOTTI 173 292 835/{Alg}.>

H1247, Sleep forbidden until quest is accomplished.>

H1250-H1299, Nature of quests.>

H1250, Quest to the other world.>

H1252, Quest to other world for relatives.>

H1257, Quest for location of paradise.
Link: |A0664.1$, Paradise is located in the sky.>

H1258$, Quest for ultimate (sacred) truth.
Ref.: MITON.>

H1258.1$, Quest for future sacred deliverer of humanity.
Link: |M0311.5, Unborn child will become nation's deliverer; |M0363.2, Prophecy: coming of Messiah; |M0363.5S, Coming of Prophet Mohammed (Islam) prophesied; |V0515.1, Allegorical visions--religious.
Ref.: MITON.>

H1260, Quest to the upper world.>

H1263, Quest to God for fortune. Type: 460A, 460B.
Ref.: DOTTI 229; TAWT 449.>

H1270, Quest to lower world.>

H1273.1.1, Quest to hell for return of contract from deceased rich man. Type: cf. 759FS.
Ref.: DOTTI 425; Shamy (el-) Egypt 122 no. 18/cf.>

H1280, Quests to other realms.>

H1284, Quest for sun for answer to questions. Type: 460, 461.
Link: |H1382.4$, Hero must get story behind one person's bizarre (strange) acts in order to learn of another (as payment).
Ref.: DOTTI 231.>

H1284.1, Quest to place where sun sets.
Ref.: Tha Clabî 202.>

H1290, Quests to the other world--miscellaneous motifs.>

H1291, Questions asked on way to other world. Type: 460A, 460B, 461, 461A.
Ref.: DOTTI 229 231 232; Juhaymân (al-) V 289-308 no. 20; Shamy (el-) Egypt 274 no. 26, Mursî "Fayyûm" 174-78 no. 36; Webber 6 no. 3/cf.>

H1292, Answers found in other world to questions propounded on the way. Type: 460B.
Ref.: DOTTI 230 412 892/{Egy}.>

H1292.0.18, Question (propounded on quest): Why are the affairs of the kingdom so poor? Answer: Ruler is woman masking as man. Type: 460A, 461A.
Link: |K1837.8, Woman in male disguise made king; |P0017.0.4$, Female as heiress (successor) to throne.
Ref.: DOTTI 229 232.>

H1292.2, Question (propounded on quest): Why does not a certain tree flourish? Answer: Gold is hidden under it (or a serpent is under its roots). Type: 460A, 461A.
Ref.: DOTTI 229 232.>

H1292.4.48, Question (propounded on quest): How can lion (wolf) be cured? Answer: Must eat brains (liver) of foolish man. Type: 460A, 461A.
Link: |B0258$, Animal (bird) seeks answer to question: awaits reply (usually from supernatural source).
Ref.: DOTTI 229 232; Juhaymân (al-) V 289-308 no. 20.>

H1292.21$, Question (propounded on quest): Why has the man been sitting (residing) between two graves? Answer: He is awaiting his own death, he beloved is buried in one and he wants to be buried in the other. Type: cf. 1350XS.
Link: |H1291, Questions asked on way to other world.
Ref.: DOTTI 747; MITON.>

H1300, Quests for the unique.
H1301.1, Quest for the most beautiful bride. Type: 402.
Link: [H1381.3.1.5$, Quest for bride of honorable (noble) descent (aslih, of hasab and nasab).
Ref.: DOTTI 186; TAWT 454 no. 48/{Sdn}.]
H1301.1.2, Quest for faraway princess. Type: 301ES.
Ref.: DOTTI 105.
H1301.1.2.1$, Quest for "The Daughter of Sunrise (Bint Ma`atlaC esh-Shams)". Type: 301ES.
Link: [F0709.5.2.2.3$, "Mountains of Sunrise and Sunset".]
H1305, Quest for best bread. Type: 402.
Ref.: DOTTI 186.
H1305.2, Quest for best-cooked dish.
H1309S, Quest for the more devout (pious) person. Type: 756DS.
Link: [H1311.1.3$, Worshipper seeks one who is more devout than himself.
Ref.: Ibshîhî 211/cf.; DOTTI 417 418.]
H1309.1S, Angel (God) points out the 'most devout'.
Ref.: Basset Mille III 122 no. 77.
H1311, Quest for the richest person.
H1311.1, King seeks one richer (more magnificent) than himself.
Link: [I0295S, Conceited person will be disappointed: someone stronger (richer, more magnificent, etc.) than oneself exists.
W0180.0.1$, Narcissism: being in love with oneself.
Ref.: DOTTI 112 303 500 643/{Egy, Sdn}; Kâmil 51-59; MITON; Shamy (el-) Around the World 149; Zir 4.]
H1311.1.2S, Chieftain seeks one who is more chivalrous than himself.
Ref.: 'A.A. al-Hasan Rashâyduh 87; MITON; CFMC: N-Nubia 69-10A 2-1-no. 2.
H1311.1.1S, King wants to know who (what) is the more perfect person (thing).
Ref.: Ibshîhî 407.
H1311.1.3S, Worshipper seeks one who is more devout than himself. Type: 756DS.
Link: [H1309S, Quest for the more devout (pious) person.]
H1312, Quest for the greatest fools. Type: 1332.
Link: [J2065$, More foolish.
Ref.: DOTTI 738 779 852/{Mrc}; Légey 155-56 no. 35.]
H1312.1, Quest for three persons as stupid as his wife. Type: 1384.
Link: [R0227.9.1S, Husband flees from wife.
Ref.: DOTTI 726 729 730 778 779 851 852/{Tns}; Farrâj 14-30.]
H1314S, Quest for greater grief. Type: 844AS.
Link: [J0886S, Greater grief: person seeks consolation in adversity. W0030.5S, Misery loves miserable company.
Ref.: DOTTI 247 465 466 627 631 643 759 819 948/{Plst}; MITON; Muhawi-Kanaana 212-18 no. 25; Schmidt-Kahle I 198-207 no. 51.]
H1317, Quest for ornament (jewel, etc.) to match one already at hand. Type: 303BS, 551.
Link: [H0104S, Identification by producing the match of a single article that comes in pairs--(e.g., shoes, earrings, etc.).
H1319.8.1S, Quest for the largest jewel.
Ref.: Ibshîhî 636-37/cf. (manufacture); DOTTI 110 112 303 337/{Egy}; CFMC: Oases 71-3 2-1-no. [5].
H1319, Quest for the unique--miscellaneous.
Ref.: MITON.-
H1319.5S, Quest for the most stubborn (obstinate) person. Type: 1365B, 1637S.
Link: [W0167, Stubbornness.
Ref.: DOTTI 767 1083.-
H1319.6S, Quest for the more shrewd (clever). Type: 1384XS, 1525.
Ref.: DOTTI 779 820.-
H1319.7S, Quest for the strangest (most bizarre) life experience (story). Type: 472S, 953AS, 1626, 1920E1S.
Link: [H0271S, Contest in telling the strangest (most bizarre) life experience (story). H1314S, Quest for greater grief. H1382.2, Quest for unknown story (epic). H1182.3S, Task: three things king has never heard, seen or tasted. Trickster: "Your mother's vagina"; bares privates; "Eat feces"--(or the like).
Ref.: Ibshîhî 670; DOTTI 246 658 881 950; MITON.-
H1319.8S, Quest for the largest (biggest).]
H. Tests

H1319.8.1$, Quest for the largest jewel.

Link: [H1317, Quest for ornament (jewel, etc.) to match one already at hand.] P0013.9.3.1.1S, Crown jewel(s).

Ref.: MITON.>

H1319.98, Quest for the strongest (most powerful). Type: 2031-2031ES.

Link: [H0631, Riddle: what is the strongest. Z0042, Stronger and strongest--[mouse is strongest].]

Ref.: Shamy (el-) "Egyptian Mythology": "el-Badawî and Bint-Birri" no. 56.>

H1320, Quest for marvelous objects or animals. Type: 550, 551, 707.

Ref.: DOTTI 302 305 386.>

H1321.1, Quest for Water of Life (which will resuscitate). Type: 315, 551, 590.

Link: [D1346.10, Magic water (sprinkled) gives immortality. H1333.3.1.3, Quest for apple of life.]

Ref.: DOTTI 139 305 336; MITON; Shamy (el-) Egypt 20-21 no. 2.>

H1321.2, Quest for healing water.

Ref.: Burton S VI 213.>

H1321.3, Quest for the water of youth.

Link: [D1338.1.1, Fountain ([spring]) of youth.]

Ref.: Thaًlabî 204-6: Shamy (el-) "Arab Mythology" no. 109; DOTTI 432; Shamy (el-) Egypt 271 no. 23.>

H1324, Quest for the marvelous remedy. Type: 305, 315, 551, 590, 590A, 1360C, 2034B.

Link: [H1229.0.1S, Quest voluntarily undertaken for benefit of certain person (usually a relative). H1229.8S, Quest for medicine (remedy, cure) for certain person (family member or community notable).]

Ref.: Burton III 259 IX 204; DOTTI 139 305 336 762.>

H1331.1.1, Quest for bird of truth. Type: 707.

Ref.: DOTTI 386; Shamy (el-) Egypt 254 no. 9.>

H1331.1.4, Quest for speaking bird. Makes all other birds sing with him.

Ref.: Chauvin VII 97 no. 375 n. 2.>

H1331.1.5, Quest for fat of water blackbirds.-

H1331.1.6S, Quest for fat of mosquito. Type: 915C$, cf. 551.

Link: [H1022.10S, Task: bringing quantity of mosquito fat. H1078S, Task: bringing large number of insects (fleas, lice) in male-and-female pairs.]

Ref.: DOTTI 305 582; Galley Badr 70-105 pt. 28 no. 2 (mosquito's milk in mosquito's skin)/cf.>

H1331.4, Quest for marvelous horse. Type: 969S.

Link: [B0184.1, Magic horse.]

Ref.: DOTTI 671.>

H1331.5, Quest for marvelous goat. Type: 327B*.

Link: [B0184.5.1S, Magic (marvelous) goat with whistle in its anus as hero's riding-animal. D0674, Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil.]

Ref.: DOTTI 163.>

H1333.1.1, Quest for singing tree. Type: 707.

Ref.: Chauvin VII 98 no. 375; DOTTI 386.>

H1333.3.1.3, Quest for apple of life. Type: 315, 590, cf. 653A.

Link: [H1321.1, Quest for Water of Life (which will resuscitate).]

Ref.: DOTTI 139 336 357; Frobenius Kabylens: Atlantis II 11 no. 2.>

H1333.2, Quest for marvelous plant.-

H1333.2.1, Quest for plant of immortality.

Ref.: MITON.>

H1333.7S, Quest for watermelon (uncut) that proves to be redder than vagina. Type: 1637DS, cf. 921PS.

Link: [H0664.1S, What is redder than a ripe watermelon (tomato, etc.). Answer: vagina. H1382.2, Quest for unknown story (epic). Z0065, Color formulas. Z0141.4.1S, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside). Z0166.4.3.1.1S, Unripe (bitter) tomato: girl unready for marriage.

Ref.: DOTTI 599 883.>

H1334S, Quest for radish grown in rock. Type: 879.

Link: [H1023.3.3S, Task: Growing crop in rock (mountain). F0971.2, Rose grows from table (stone). Z0166.3.1.1S, Cucumber, banana, carrot, radish, etc.--penis.

Ref.: DOTTI 512; TAWT 427 no. 15/{Egy}.>

H1343, Quest for castle of jewels.
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Ref.: Burton V 358.>

H1348, Quest for marvelous gem. Type: 971B$.
Link: |F0826, Extraordinary jewels.
Ref.: DOTTI 676.>

H1348.2, Quest for unpierced pearls. Type: 971B$.
Link: |Z0189.1S, Symbolism: unpierced and pierced (perforated, punctured) objects--virgin and non-virgin.
Ref.: Basset Mille I 352 no. 74/cf.; DOTTI 676.>

H1348.3S, Quest for black pearl. Type: 971B$.
Link: |F0826, Extraordinary jewels.
Ref.: DOTTI 676.>

H1356S, Quest for suitable (superior) raw materials.>

H1356.1S, Quest for wood for building seaworthy ship (barque).
Link: |J0701.3.1S, Noah plants teak trees (oaks) in order to obtain wood for building the ark (forty years later). |P0779.1.5S, Imported raw materials (wood, metal, etc.).
Ref.: Maspero 205-16 no. 15; Tha'labi 33/cf.>

H1360, Quest for dangerous animals.>

H1361, Quest for lion's milk. Type: 551.
Link: |T0188.2S, Drinking lioness's milk ensures birth of sons.
Ref.: DOTTI 287 305 510/(Syr); Prym-Socin 112-15 no. 31; Zîr 42.>

H1361.7S, Quest for gazelle's milk. Type: 551.
Ref.: Ions 75; DOTTI 305.>

H1370, Miscellaneous quests.>

H1371, Impossible quests.
Link: |J1512.5S, Impossible (fatal, unattainable) quest rebuked.>

H1371.1, Quests for the world's end.>

H1371.1.1, Quest for place where sun comes up. Type: 774R$.
Link: |A0883S, Edge of earth (Extremity of planet earth).
Ref.: Tha'labi 201-7; DOTTI 432.>

H1371.2, Quest for the bottom of the sea.
Link: |F0110.2S, Wonder journey to the bottom of the sea.
Ref.: Chauvin VII 83 no. 373bis n. 3.-

H1372S, Quest for divine knowledge.
Link: |H1376.8, Quest for wisdom.>

H1372.1S, Quest for the book of the (magic) secrets of the universe--(Book of Thoth). Type: 1645D$. 
Ref.: Budge/Romances 149 no. A-10; DOTTI 895; Wickett 133.>

H1373S, Quest for certain supernatural being(s). Type: 432.
Link: |H0947.1S, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince.

H1373.1S, Quest for bottled jinni or demon.
Link: |R0181, Demon enclosed in bottle released.
Ref.: MITON.>

H1376, Allegorical quests.
Ref.: Fang 368-72.>

H1376.2, Quest: learning what fear is. Type: 326.
Link: |J0017.4S, Fears leads to safety.
Ref.: DOTTI 155.>

H1376.2.1, Quest: learning what fear of death is. Type: cf. 326.
Link: |U0238S, Fear of death.
Ref.: DOTTI 155.>

H1376.3, Quest: learning what anger is. Type: 948$.
Link: |K06654.2S, Indicator of ogress's anger (foulness of mood): neat (groomed) appearance. |H0065S, Indicators (signs) of change in mood (disposition). |W0172.5.1S, Self-pity song (poem): mawwâl 'a'dmar ('red-mawwâl'), ghurbah-song ('song of strangerhoodS, 'being a stranger')--i.e., 'the blues'. |Z0141.1, Red garment to show anger of king. |Z0181, Nudity as sign of anger.
Ref.: DOTTI 652.>

H1376.3.3S, Quest: learning true forgiveness. Type: 948$. 

H.1376.5, Quest for trouble. Type: cf. 326.

Link: K2130, Trouble-makers. Z0084.5.2.1$, Seeker (promoter) of misery: wishes for a funeral during which one—as condoler—would have his fill of own face-slapping (as expression of grief). Z0211, Dreadnoughts [dreadnoughts]. Brothers deliberately seek dangers they have been warned against. Triumph.

Ref.: DOTTI 155.

H.1376.6, Quest for happiness. Type: 844, cf. 472$.

Link: F1012.1.4$, Long search for a happy person.

Ref.: Chauvin VII 54 no. 77; DOTTI 246 464; MITON.$

H.1376.6.1$, Quest for contentment (with what one already has). Type: 472$.

Link: C0777$, Tabu: dissatisfaction with one's 'good enough' share of God's boon (ba'tar bar). H1394.1$, Quest for person who has had more grief (chagrin, sorrow). W0042$, Contentment: satisfaction with one's lot in life (rigâl).$

H.1376.7, Quest for immortality. Type: 774RS.$

Link: D1346.5.1$, Herb of immortality. D1338.1.1, Fountain [(spring)] of youth.

Ref.: Tha Clabî 205; Tha Clabî 205-07/(207): Shamy (el-) "Arab Mythology" nos. 108 109; DOTTI 433; RAFTê 163 n. 601; Shamy (el-) Egypt 137-38 271-72 no. 23.$

H.1376.7.1$, Failure on quest to gain immortality—(e.g., Gilgamesh, Alexander, etc.). Type: 332, cf. 774RS.$


Ref.: Tha'labî 205-07/(207): Shamy (el-) "Arab Mythology" nos. 108 109; DOTTI 176 433; MITON; RAFTê 163 n. 601; Shamy (el-) Egypt 137-38 271-72 no. 23.$

H.1376.7.2$, Quest for immortality so as to perform certain act (achieve certain goal).$ 

H.1376.7.2.1$, Immortality sought for religious reason(s).$

H.1376.7.2.1.1$, Immortality sought in order to be able to worship deity eternally. Type: 774RS.$

Ref.: Tha'labî 205-7: Shamy (el-) "Arab Mythology" no. 108; DOTTI 433.$

H.1376.8, Quest for wisdom. Type: 948$.

Link: H0335.0.2.3$, Suitor task: prince to learn true wisdom.

Ref.: DOTTI 652.$

H.1376.8.1$, Quest for patience.

Link: J0124, Learning the virtue of patience from children. J0171.9.2S, Counsel: "Be patient". W0026.0.1S, Patience is the foundation for wisdom.$

H.1376.8.2$, Quest for true equanimity (hilm).$ 

H.1376.8.3$, Quest for the most noble quality in person. Type: 969BS.$

Link: J0645S, What is the most noble quality in person (man, or woman)?. W0254S, Residence of certain human attributes and feelings (emotions/sentiments) within organs of the body.

Ref.: DOTTI 672; Shamy (el-) "Boy at Balladry": "Death of Sa'd Zaghlûl" no. 30.$

H.1376.8.4$, Quest for the residence of most noble quality in person.

Link: F0668.7S, Skilful surgeon searches brilliant man's brains for residence of intelligence.

Ref.: Shamy (el-) "Boy at Balladry": "Death of Sa'd Zaghlûl" no. 30.$

H.1376.9, Quest for luck. Type: cf. 430BS, 930GS, 460B, 460CS.$

H.1376.10S, Quest: learning women's wiles. Type: 901BS, 1353, 1359A, 1406A, 1418.

Link: T0004, Person wants to learn art of love.

Ref.: DOTTI 561 562 750 759 761 788 793 925/Syr, Ymn; Galley Badr 152-99 no. 4; MITON; RAFTê 157 n. 579; Reimisch Somali: SAE 1 157-62 no. 43.$

H.1376.11S, Quest for equitable people (the just nation, tribe, etc.). Type: 470ZS.$

Link: F0009S, Utopian otherworld.

Ref.: Chauvin VI 185-86 no. 352; Hujelân 125 no. 15-2 253 no. 15-2/125 253 no. 34-4.$

H.1377, Enigmatic quests.$

H.1378, Paradoxical quests.$

H.1379S, Fool's quests (errands). Type: 1360C.$

Link: J1710.1S, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. J2346, Fool's errand. An apprentice, or newcomer or ignorant person, etc., is sent for absurd or misleading or
nonexistent object or on a ridiculous quest.
Ref.: DOTTI 762 938 975/ [lit.].

H1379.1S, Fool's errand: quest for the 'orphan chick'.
Ref.: RAFe 92 n. 305.

H1379.2S, Fool's errand: quest for the he-sparrow's milk.

H1381, Quest for unknown person.

H1381.1, Quest for unknown parents.

H1381.2, Quest for unknown father. Type: 873.
Ref.: DOTTI 499 500/ [Tns].

H1381.2.1, Son seeks unknown father.
Ref.: Shamy (el-) "Mythological Constituents of Alf laylah" 36; Zîr 136.

H1381.2.1.1, Boy twitted with illegitimacy seeks unknown father. Type: 873, cf. 850A.$
Link: |C0486.1S, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (tuahakum/`naqwazah'). |V0232.11.1S, Angels taunt Adam for his sin. |Z0084.0.1S, Person labeled: "Bastard!" ("Child of fornication!").
Ref.: Chauvin V 72 no. 21 n. 1; DOTTI 469 487 499 500 533 656 825/ [Kwt, Tns]; Kamâl 290-6; MITON; Sârîs (al-) 258-66; Shamy (el-) Egypt 261 no. 14, cf. Zîr 126; Shamy (el-) "Eg. Balladry": "Ammanyas" 26 no. 62R.

H1381.2.2, Child seeks unknown mother. Type: 873.

H1381.2.2.1, Boy twitted with illegitimacy seeks unknown mother. Type: 872X.$
Ref.: DOTTI 497.

H1381.2.2.2, Child twitted with rootlessness seeks unknown khâl (maternal-uncle). Type: 872A$, 872A1$, 872X$, 873B.$
Ref.: DOTTI 93 128 391 490 492 493 497 501/ [Alg, Irq]; Stevens 114-19 no. 27; TAWT 421 no. 8/ [Alg]; 448 no. 40/ [Alg].

H1381.3, Quest for unknown woman.

H1381.3.1.2, Quest for bride for oneself. Type: 402, 585, cf. 303B.$
Ref.: DOTTI 110 186 295 336 753/ [Syr]; TAWT 454.

H1381.3.1.2.1, Quest for unknown woman whose picture has aroused man's love.
Ref.: DOTTI 106 108 709/ [Plst]; MITON.

H1381.3.1.4$, Quest for princess as bride for poor (lowly) boy. Type: 325, 513C, 700.
Link: |T0015.2S, Poor (lowly) man falls in love with princess at first sight. |T0131.13.1S, Mistreatment of poor suitor.
Ref.: DOTTI 152 254 270 271 281 297 372 487 558 560 628 647 945 954/ [Omn, Plst].

H1381.3.1.5$, Quest for bride of honorable (noble) descent (agilah, of hasab and nasab). Type: 910, 911*.
Link: |H0039.1S, Person of sound ancestry can list names of several grandparents (usually seven generations deep). |H0588.25.5S, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband). |H1301.1, Quest for the most beautiful bride. |J0482.5S, Young man advised to choose as wife a girl of proven (good) ancestry (agilah). |P0208.9.1S, Good pedigree on both father's line of descent and mother's (to be of hasab and nasab). |U0135.0.1S, Deeds betray ancestry (origins).
Ref.: DOTTI 99 217 245 511 538 540 569 579/ [Alg, Egy, Gilf'gen., Lbn]; MITON.

H1381.3.5, Quest for woman exactly like another. Type: 510B.
Link: |T0101.16.1S, Bride (sweetheart) in the likeness of a relative.
Ref.: DOTTI 261.

H1381.8S, Quest for unknown bridegroom (lover) for daughter (sister). Type: 432.
Link: |J1805.2.1, Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur.
Ref.: DOTTI 212; TAWT 442 no. 33.

H1382, Quest for unknown objects or places.
Link: |H1386, Quest for lost object.

H1382.2, Quest for unknown story (epic).
Link: |H1319.7S, Quest for the strangest (most bizarre) life experience (story). |P0470.0.1S, Tale-teller needed (required)--so as to tell story.
Ref.: MITON.

H1382.2.1, Quest for unknown lines of poem.
Link: |K0978.1.3$, Faulty poem: when read correctly carries instructions to execute bearer for murder.>

H1382.4S, Hero must get story behind one person's bizarre (strange) acts in order to learn of another (as payment). Type: 472S, cf. 449,1511, 992, 992A.

Link: |H1264, Quest for sun for answer to questions. |P0331, Refusal to receive [Y proffered] help until series of stories has been told. |U0115, The skeleton in the closet. An apparently happy man lets another see the actual misery of his existence.

Ref.: DOTTI 95 204 219 221 243 246 288 358 646 692 818 819/{Irk}; Jâsîr C. A. al-Jabbûrî Turâth V:8 97-100.>

H1385, Quest [(search)] for lost persons.>

H1385.1, Quest for stolen princess. Type: 301, 301B, 408, 506.

Ref.: DOTTI 101 105 195 256.>

H1385.2, Quest for vanished daughter.>

H1385.3, Quest for vanished wife (mistress). Type: 400.

Ref.: DOTTI 184; MITON.>

H1385.3.1, Quest for vanished wife and son.

Link: |H1385.3.13$, Quest for vanished son.>

Ref.: |H1385.3.1, Quest for vanished wife and son.>

H1385.3.13S, Quest for vanished son.

Link: |H1385.3.1, Quest for vanished wife and son.>

Ref.: MITON.>

H1385.4, Quest for vanished husband. Type: 425, 425D, 432, 891A.

Link: |N0349.4$, Lover (spouse) offended through misunderstanding.

Ref.: DOTTI 193 199 203 212 484/{Ymn}; MITON; TAWT 442 no. 33/{Egy}.>

H1385.5, Quest for vanished lover. Type: 432.

Ref.: DOTTI 212 584 675 676/{Egy}; MITON; TAWT 442 no. 33/{Egy}.>

H1385.5.1S, Quest for vanished beloved (maiden).

Ref.: |T0044$, Bewailing separation from beloved.

Ref.: DOTTI 285/{Mrc}; MITON; Shamy (el-) "Eg. Balladry": "Khâdrâ'h's doar" no. 15, "et-Tair" no. 25.>

H1385.6, Quest for lost sister. Type: 311, 312, 313E*, 327JS, cf. 452A*, 872S.

Ref.: DOTTI 119 122 130 168 488; MITON; TAWT 452.>

H1385.7, Quest for lost father.

Link: |H1216, Mother sends son to find unknown father.

Ref.: DOTTI 254 281 297 487 628/{Omn}.>

H1385.7.3S, Quest for absent father. (He is presumed lost).

Link: |H1216.S, Mother sends son to find long absent father.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4-5.>

H1385.8, Quest for lost brother(s). Type: 451, 451A.

Ref.: DOTTI 224 227; TAWT 453 no. 47/{Lib}.>

H1385.9, Quest for lost (stolen) family.>

Link: |P0730.1.1S, Nomadic tribe sought at usual camp site (homestead): not found.

H1385.9.1S, Quest for vanished tribe.

Link: |P0507S, Divine (ecclesiastical) government (ecclesia). A theocracy.>

H1386.4, Quest for lost ecclesiastical rule.

Link: |P0507S, Divine (ecclesiastical) government (ecclesia). A theocracy.>

H1386, Quest for lost object.

Link: |H1382, Quest for unknown objects or places.>

H1387S, Quest for explanations of eccentric (enigmatic) occurrences observed by chieftain reveals tragic life experiences. Type: 471BS, 472S, cf. 517AS.

Link: |E0261.1.4.1S, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed). |K1271, Amorous intrigue observed and exposed. |P0014.19.1S, King insists on learning secrets of his (appointed) official(s). |U0115, The skeleton in the closet. An apparently happy man lets another see the actual misery of his existence.

Ref.: DOTTI 246 308 309 895/{lit.}; MITON; Sâîî 221-29 no. 52{[+1]}.

H1388, Quest: answer to certain question. Type: 460A.

Ref.: DOTTI 229; TAWT 449 no. 42/{Sdn}.>

H1394, Quest for person who has not known sorrow. Type: 844AS, 857S.

Ref.: Ibshîhî 657; DOTTI 465 476; TAWT 456 no. 49/{Bhrn}.>
H1394.1S, Quest for person who has had more grief (chagrin, sorrow). Type: 844AS, 857S.
   Link: [H1376.6.1S, Quest for contentment (with what one already has)]. H1195, Task: having a shirt made by a woman free from trouble and worry. [N0101.1.1S, Inexorable fate: no household without sorrow]. [N0135.3.1, Feast for those who have not known sorrow]. Dying Alexander's letter to his mother ordering such a feast. No one comes.
   Ref.: Ibshîhî 657; *DOTTI* 204 205 465 476 484/\{Alg\}; *TAWT* 456 no. 49/\{Bhm\}.
H1397, Quest for enemies.

H1398S, Quest for sorcerer (magician, witch, wizard, etc.).

H1398.1S, Quest for the enchanter (bewitcher, deliverer of magic spell). Type: 836F*.
   Link: [D0791.2.0.1S, Disenchantment by only the enchanter].
   Ref.: *MITON*.

H1400-H1599, OTHER TESTS.

H1400-H1449, Tests of fear.
   Ref.: Abd-al-Hâdî 235-36 no. 56.

H1410, Fear test: staying in frightful place. Type: 326, 910K1S.
   Link: [H1432S, Fear test: spending night in cemetery (grave)].
   Ref.: *DOTTI* 155 575 576/\{Egy\}; CFMC: N-Nubia 69-10A 2-1-no. 18 (mill inhabited by jinni)/cf.

H1411, Fear test: staying in haunted house. Type: 326.
   Ref.: *DOTTI* 155.

H1416, Fear test: spending night in grave. Type: 326.
   Link: [H1432S, Fear test: spending night in cemetery (grave)].
   Ref.: *DOTTI* 155.

H1420, Fearless traffic with devils.

H1423, Fear test: fighting with spirits [demons].
   Link: [E0422.9.2.1S, Treasure (tomb) protected by series of phantom guards].
   Ref.: *MITON*.

H1424S, Fear test: fearless traffic with jinn (fairies, elves, etc.).
   Link: [G0097, Other ghoulish traffic with corpses]. [H1420, Fearless traffic with devils].

H1430, Fearless traffic with ghosts. Type: 326, 1318.
   Ref.: Alarc ñ Sant 135-38; *DOTTI* 155 734.

H1432S, Fear test: spending night in cemetery (grave). Type: 326.
   Link: [H1416, Fear test: spending night in grave].
   Ref.: *DOTTI* 155.

H1440, The learning of fear. Type: 326.
   Ref.: *DOTTI* 155.

H1441, Fearless hero frightened by being awakened with cold water. Type: 326.
H1441.1, Fearless hero frightened by being awakened by eels put down his back. Type: 326.
H1445S, Fearless youth (hero) frightened by a harmless experience (event). Type: 326.
   Link: [F0840.0.1.2.3S, Fearless person paralyzed (horrified) by harmless but unexpected experience]. [F1039S, Frightful event(s) or experience(s)]. [Q0082, Reward for fearlessness. Reward given by devil or ghost].
   Ref.: Maspero lv n. 2 179 no. 10/cf.; Jâhiz VII 136/(by a mouse); *DOTTI* 155.

H1450-H1499, Tests of vigilance.

H1450.1, Waking contest. Type: 513.
   Ref.: *DOTTI* 269.

H1460, Test: vigil at tomb. Type: 530.
   Ref.: *DOTTI* 291.

H1462, Vigil for the dead father. Type: 530.
   Ref.: *DOTTI* 291 311/\{Muscat\}.

H1462.1, Vigil for the dead father: youngest son alone endures frightful experiences. Type: 530.
   Ref.: *DOTTI* 291; Sûfî (al-) 102-5.

H1470, Other vigilance tests.

H. Tests

Ref.: *DOTTI* 101 103 137 142 173 291 292 302 306 835/{Alg, Plst}.>

H1471.1, Watch for thieves in the king's garden.>

H1472, Test: sleeping by princess three nights without looking at her or disturbing her. Type: 400.>

Link: |H0328.7$, Suitor test: spending one night with girl in bed without engaging in sex.>

Ref.: *DOTTI* 104.>

H1480, Accomplishment of vigilance test.>

H1481, Thumb cut and salt put on it in order to remain awake. Type: 301.>

Ref.: *DOTTI* 101.>

H1500-H1549, Tests of endurance and power of survival.>

H1500, Tests of endurance.>

Link: |B0844$, Animal's power of survival.>

H1502.1$, Test: enduring hardship—by serving very sick person. Type: 550A, 750D.>

Link: |P0218$, Good wife is the rarest thing in the world.>

Ref.: *DOTTI* 304 408; Shamy (el-) *Egypt* 132 no. 21.>

H1510, Tests of power to survive. Vain attempts to kill hero. Type: 461, 516, 930.>

Link: |P0615, Strong man evades death. Vain attempts to kill him. |N0204$, Lucky person untouched by several deadly occurrences (or plots against his life).>

Ref.: Chauvin VIII 145 no. 145C; *DOTTI* 231 274 621.>

H1510.1$, Attempts to tame wild hero. He survives all.>

Ref.: *DOTTI* 100 948/{Alg}.>

H1511, Heat test. Attempt to kill hero by burning him in fire.>

H1511.0.1$, Burning test. Attempt to test claim of invulnerability (to fire).>

Link: |H0257, Holiness of saint tested: asked to perform miracles.>

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

H1513$, Testing food's safety. Type: 314, 516, 910C, 1358C.>

Link: |K0527.1, Poisoned food (drink) fed to animal instead of to intended victim. Animal perishes.>

Ref.: Tha Clabî 72; *DOTTI* 135 274 572 757.>

H1515, Poisoned food test. Attempt to kill hero by feeding him poisoned food. Type: 314, 516.>

Link: |S0111.1, Murder with poisoned bread.>

Ref.: Tha Clabî 72-73; *DOTTI* 135 274; Shamy (el-) *Egypt* 29 no. 4.>

H1516, Poisoned clothing test. Attempt to kill hero by poisoning clothing. Type: 314, 516.>

Link: |S0111.6, Murder with poisoned robe.>

Ref.: Tha Clabî 72-73; *DOTTI* 135 274; Shamy (el-) *Egypt* 29 no. 4.>

H1540, Contests in endurance.>

H1541, Contests in enduring cold. Type: cf. 1262.>

Ref.: *DOTTI* 723.>

H1543, Contests in remaining under water.>

Ref.: Simpson 117-18.>

H1547S, Contest (duel) in enduring pain.>

Link: |P0556.7.1S, Drawn weapon signifies: 'dealer'/striker, closed signifies: 'receiver'/stricken. |P0557.4.4, "Men's truth" (fir fer). Challenger to single combat must submit to same conditions as person challenged. |Q0087.3.0.1S, Long-suffering rewarded. |Z0086S, qâfyah: males' formulistic satire match (verbal duel).>

H1547.0.1$, Contestant experiences effects of extreme pain before contest in pain-enduring begins (e.g., breaks wind, faints, or the like).>

Link: |J0020$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response).>

H1547.1S, *wuqaţ el-kaff* ('enduring the slap'): slaps on face exchanged (contest).>


H1547.2S, *wuqaţ el-kurbâq* ('enduring the whip'): strokes with whip exchanged (contest).>

Link: |P0839.9S, Extraordinary whip.>


H1550-H1569, Tests of character.>

H1550, Tests of character.
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Link: |H0005$, Test of self-esteem (proper pride).

Ref.: Littmann Tigré 98-100 no. 79.

H1552, Test of generosity.

Link: |H1564, Test of hospitality.

Ref.: Littmann Tigré 98-100 no. 79.

H1552.1, Which was the most generous ([gallant])—husband, robber or lover?.

Ref.: Chauvin VIII 123ff. no. 110; DOTTI 615 678/{lit.}.

H1552.2, Contest in generosity.

Link: |H1564.1, Contest in hospitality.

Ref.: Muhammad 'Ali K. al-Baqi Turâth VIII: 110 no. 2; DOTTI 245 570 591/{Irq, Mrc}.

H1552.3, Test of true intention behind a seemingly generous (philanthropic) act. Type: 920JS.

Ref.: Muhammad 'Ali K. al-Baqi Turâth VIII: 110 no. 2; DOTTI 245 570 591/{Irq, Mrc}.

H1552.3.1, Test of sons' generosity: duty, self-interest, or true philanthropy?. Type: 920JS.

Ref.: DOTTI 591.

H1552.3.2, Which was the more chivalrous (gallant): thief, or owner of marvelous horse? (Owner forgave thief: thief returned horse to owner). Type: 969S.

Ref.: DOTTI 671.

H1552.3.3, Two mothers mourn: which was the better son (man): the hospitable (generous) or the dutiful?.

Type: 756JS.

Ref.: Basset Mille II 355 no. 93; DOTTI 420/{lit.}.

H1552.4, Test of charitableness.

Link: |K2096.3, Beggar living on charity is uncharitable.

Ref.: AUC: 1 no. 8.

H1553, Test of patience. Type: cf. 750JS, 887, 894AS, 1637CS, 2301A.

Ref.: Z0011.1, Endless tale: corn carried away one grain at a time.

Ref.: DOTTI 974.

H1553.2, Test of patience: king accepts strong reproof and criticism.

Ref.: DOTTI 41 424 548 883 974/{lit.}; MITON; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

H1553.7, Making king (person) lose patience.

Ref.: H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?".

H1553.7.1, Testing patience by asking absurd questions. Type: 1637CS.

Ref.: DOTTI 883.

H1553.7.2, Testing patience by telling endless tale. Type: 2301A.

Ref.: DOTTI 974.

H1554, Test of curiosity.

Ref.: J2375, Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns. The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied".

Ref.: C0324, Tabu: looking into jug. Woman does so and finds mouse in it. J0171.9.2S, Counsel: "Be patient".

Ref.: DOTTI 411 424 548 883 974/{lit.}; MITON; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.

Ref.: DOTTI 792.

H1554.4, Test of curiosity: wasps (hornets, bees) in jug. Curious person stung. Type: 1416.

Ref.: J0442, Unpleasant surprise for the over curious (snooping) wife. X0411.3, Sexton arranges wasp-nest so that parson sits on it. Wasp stings him.

Ref.: DOTTI 792.

H1555, Test of honesty.

Ref.: J1544.15, Unpleasant surprise for the over curious (snooping) wife. X0411.3, Sexton arranges wasp-nest so that parson sits on it. Wasp stings him.

Ref.: DOTTI 792 793/{lit.}.

H1556, Test of fidelity. Type: 872CS, 901BS, 901CS/{lit.}.

Ref.: J0263, Test of sin. N0003.2.1S, Angels wager that they can remain sinless even if shackled with human's qualities (e.g., sexual desire, lust, greed, etc.). W0259.0.2S, 'He who has no constancy (wafâ') is he who has no religious faith (dîn').

Ref.: Ishbili 432; Burton V 144, IX 325; DOTTI 495 543 561/{lit.}.

H1556.0.3S, Test of allegiance of trusted official (vizier, minister, general, etc.).
H. Tests

Link: J1634, To follow the king. In order to test a favorite, a king says that he is going to retire from the world and offer the regency to the favorite. On advice from his philosopher, the favorite says that he is going to accompany the king into retirement. K1067.2, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery). P0011.7, Ruler (king) chosen by mass pledge of allegiance (bay‘ah).

Ref.: Ibshîhî 137-39/cf.

H1556.1, Test of fidelity by feigning death. Type: 545FS, 1350, 1510. Ref.: DOTTI 299 747 816; TAWT 420.

H1556.1.2S, Monkey (fox, jackal, dog, etc.) feigns death (illness) to test master's gratitude (fidelity). Type: 545FS.

Ref.: DOTTI 299; TAWT 420 no. 7-2/{Kwt}.

H1556.2, Test of fidelity through submitting hero to temptation. Link: H1573.8, Test of sinlessness (ability to resist temptation). N0003.2.1, Angels wager that they can remain sinless even if shackled with human's qualities (e.g., sexual desire, lust, greed, etc.)

H1556.4, Fidelity in love tested.

H1556.4.2.1, Wife tests her husband's fidelity by tempting him in the guise of another woman. Link: H0492.4.1 (formerly, H0492.4), Supernatural wife transforms herself to the form of another woman and tempts her human husband to test his fidelity (faithfulness).

H1556.6S, Proof of fidelity (chastity) by self emasculation (castration). Type: 318, 318AS.

Ref.: Ibshîhî 137-39.

H1557, Test of obedience. Type: 726AS.

Link: S0010.5.1S, Cruel parents plan to offer children as sacrifice. Ref.: Littmann "Hagar und Ismael" 164-92 (son to be slaughtered)/cf.; Sâ)î Lâdîqiyyah no. 77[+1] 354-57={275-76 no. C-27}; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ‘îl" no. 51 7/(son to be slaughtered)/cf.

H1558, Test of friendship. Type: 895BS.

Link: N0342.7S, True-friend's actions intended to spare impoverished friend's dignity misunderstood and hastily condemned. Ref.: DOTTI 549/{Sdn}; Hurreiz 93 (144) no. 15; 1A. Khîrî I 76-82; Meissner 57-61 no. 33.

H1558.0.1, Test of worthiness for friendship.


H1558.0.1.1, Apple test of worthiness for friendship. [How food is divided]. Ref.: DOTTI 277 279 543/{Egy, Emrt}; Hein-Müller Mehrî-‘Hadrîmi: SÆ IX 50-54 no. 24; S. Jahn 342 no. 47; 1A. Khîrî I 49-51; Shahi-Moore 178 no. 47.

H1558.1, Test of friendship: the half-friend. [Help in hiding alleged corpse]. Type: 893.

Ref.: Basset RTP XXII 10; Chauvin IX 15f.; DOTTI 543 544 573/{Sdn, Tns}; Juhaymân (al-) IV 9-22.

H1558.2, Test of friendship: substitute as murderer. [Real culprit, touched by the altruism, confesses]. Ref.: Chauvin IX 15 no. 16.

H1558.3, Test of friendship: to go with one to death. Ref.: Chauvin III 101 no. 7.

H1558.7, Test of friendship: the power of money. Spendthrift loses his friends in poverty. Type: 893, 911*. Ref.: P0318.3S, The unreliable friend(s): abandon(s) friend when he becomes needy. U0006.0.2.1.1S, 'A poor person's odor is bad--[others stay away]'.

Ref.: DOTTI 543 579; MITON, Shamy (el-) "Egypt" (1971) no. 27.

H1599S, Contest between man (or animal) and machine. Type: cf. 293AS.

Link: F0890S, Marvelous communication by machine--(telepathy-like). F1008S, Machine acts as if human.


H1560.1, Pride tested by food (observing eating habits).

Link: H1574.0.1S, Social rank determined according to portion taken from cauldron of food. Ref.: DOTTI 504 511 557 647.

H1560.1.1S, Picking up (and eating) food fallen to ground indicates lack of pride.

Link: C0535, Tabu: stepping on bread (or otherwise misusing it). H0319S, Suitor lacking pride (humbling self) rejected. U0130.1, Newly rich cannot resist call for distribution of food to beggars.
H1560.1.2$, Pride tested by cuts of meat offered: undesirable an desirable--contentment with undesirable indicates lack of pride. Type: 851BS, 876, 920GS.

Link: |P0632.2, Cuts of meat distributed according to rank.

Ref.: |DOTTI 472 506 511 590/{lit.}.

H1560.2S, Pride tested by sleeping quarters offered: base (coarse) and lofty (luxurious)--contentment with base indicates lack of pride. Type: 851BS, 876, 920GS.

Link: |P0605.9.1S, Guest's sleeping quarters.

Ref.: |DOTTI 121 135 519 548/{Alg}; Littmann Tigré 98-100 no. 79.

H1561, Test of valor. Type: 314, 508.

Link: |H0005, Test of self-esteem (proper pride).

Ref.: |DOTTI 121 135 548/{Alg}; Littmann Tigré 98-100 no. 79.

H1561.1, Test of valor: tournament. Type: 314.

Ref.: Simpson 117 no. 9; DOTTI 135.

H1561.2, Single combat to prove valor. Type: 314.

Ref.: Chauvin V 21 n. 1; DOTTI 135.

H1561.2.4S, Valor proved in war (raid). Type: 314.

Ref.: Simpson 112-13; Campbell Arab Tribes 70-109; DOTTI 135.

H1561.5, Test of valor worthy of kingship: taking possession of royal insignia placed between two ferocious lions.

Ref.: Ibshîhî 289/(crown); Chauvin II 183 no. 24.

H1561.5.0.1S, Test of valor worthy of kingship. Type: cf. 314, 920JS.

Link: |P0017.0.7S, Best qualified contender is to be selected as successor to ruler (king, chief, etc.). |P0013.5.2.1S, Empowerment of ruler procedures: crowning, inaugurating ruler.

Ref.: Simpson 112-13/ cf.; Ibshîhî 289; DOTTI 135 591.

H1561.6, Test of valor: fight with giant.

Ref.: |DOTTI 100/{N.-Afr}; Holding 98-108 no. 10.

H1561.7, Test of valor: attack by warrior and hound.

Ref.: Mlton.

H1561.7.1S, Test of valor: warrior maiden masks as man and attacks adversary (whom she admires).

Ref.: Mlton.

H1562, Test of strength.

Ref.: |P0801.9.1S, Wrestling (mainly outdoors).

Ref.: Mlton.

H1562.9, Test of strength: wrestling.

Ref.: Mlton.

H1561.11S, Sailing contest. Type: 1087AS.

Link: |H0331.5.4, Suitor test: boat race. |P0807.3.2S, Boating (sailing, rowing) as recreation.

Ref.: |DOTTI 55 702/{Egy, lit.}.

H1561.12S, Diving contest. Type: 1087AS.

Ref.: Simpson 117 no. 9; DOTTI 702.

H1561.13S, Swimming contest.

Ref.: Shamy (el- {Egypt} 231 no. 67.

H1563, Test of skill.

Ref.: DOTTI 420; Littmann Tigré 98-100 no. 79; Prym-Socin 19-23 no. 7.

H1564.1S, Contest in hospitality.

Ref.: |P0315.1, Competition in friendship [(self-abnegation, altruism)]: prisoner and jailor. |P0315.2.1S, Two mothers mourn: which was the better son (man): the hospitable (generous) or the dutiful?. |Z0125.9.1S, Hospitality (generosity) personified (as Hâtim al-Tâ'î, or the like).

Ref.: Mlton.

H1564.2S, Host's hospitality tested by asking for his most valuable (sole) possession. Type: 756KS.
H. Tests

H1564.3S, Person's hospitality tested by asking question (riddle) about 'true hospitality'. Type: 851C$.
Ref.: DOTTI 420.>

H1565, Test of gratitude. Type: 545F$, 550A.
Ref.: DOTTI 299 304 424/{lit.}; MITON; TAWT 420 no. 7.2/{Kwt}.

H1567, Test of leadership. Type: cf. 920B.
Ref.: H0506, Test of resourcefulness.
Ref.: DOTTI 587.>

H1569.1, Test of industry.
H1569.2S, Test of industriousness of tireless worker: the effect of a good wife. Type: 923D$.
Ref.: DOTTI 608.>

H1573, Religious tests.

H1573.0.1, Angel helpers in religious test.
Ref.: Tha Clabî 18.>

H1573.2, Religious personages tested. Type: 776S, 779J.$
Ref.: DOTTI 434 438.>

H1573.2.1, Magic [supernatural] manifestation required as proof in test of sainthood.
Ref.: V0220.0.6S; Miracle-like manifestation by saint (karâmah).
Ref.: Tha Clabî 227 (prophets); MITON, Shamy (el-) "el-Badawi and Bint-Birri" 142ff.>

H1573.3, Power of Christianity tested.
H1573.4, Power of other religions tested.

H1573.4.1, Power of Judaism tested.
H1573.4.3S, Power of Islam tested. Type: 776S, 779J.$
Ref.: V0302.1, Test of religious learning.
Ref.: Damîrî II 182-83: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; DOTTI 240 434 438 446 810/{lit.}; MITON, Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.>

H1573.4.3.5S, Belief in particular dogma of a religious sect (Sunni, Shiite, etc.) tested.
Ref.: V0310, Particular dogmas.

H1573.6, Test of righteousness.

H1573.6.1, Ability to cross bridge as test of righteousness.

H1573.7, Test of repentance.

H1573.8S, Test of sinlessness (ability to resist temptation). Type: 839, cf. 750D1S.$
Ref.: H1556.2, Test of fidelity through submitting hero to temptation. [N0003.2.1S, Angels wager that they can remain sinless even if shackled with human's qualities (e.g., sexual desire, lust, greed, etc.).]
Ref.: DOTTI 409 460.>

H1573.9S, Test of religious faith (in God, God's powers, etc.)--miscellaneous. Type: 750J.$
Ref.: V0302.2S, Mortal puts deity (idol) to test.
Ref.: DOTTI 411.>

H1573.9.1S, God puts non-human forms of life (animal, bird, insect, etc.) to test.
Ref.: A0185.13, God puts mortal to test. A0195.1.1S, God puts angel(s) to test.
Ref.: DOTTI 424/{lit.}; MITON.>
H1573.9.2S, One's religion (denomination, sect) detected by food (drink)—tabu food refused (avoided).
Link: [C0203S, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). J0042S, Identification by inability (refusal) to perform task. J1141.11.2S, Identity of incognito person detected by ruse.]
Ref.: Damîrî II 199.>
H1573.9.2.1S, Mouse refuses to drink camel's milk, but drinks sheep's milk: hence the inference that she is Jewish.
Ref.: Ibshîhî 482.>
H1574, Test of social position.
Link: [H0042S, Identification by inability (refusal) to perform task. J1141.11.2S, Identity of incognito person detected by ruse.]
Ref.: Damîrî II 199.>
H1574.0.1, Social rank determined according to portion taken from cauldron of food.>
H1574.1, Test for noble blood.
Link: [W0003.0.1S, Conduct (behavior, traits) of person of noble character.]
H1574.4S, Test of the newly rich (the formerly poor). Type: 859FS, 920FS.>
Link: [H0005S, Test of self-esteem (proper pride).]
Ref.: DOTTI 479 542; MITON.>
H1574.0.1, Social rank determined according to portion taken from cauldron of food.>
H1574.1, Test for noble blood.
Link: [W0003.0.1S, Conduct (behavior, traits) of person of noble character.]
H1574.4S, Test of the newly rich (the formerly poor). Type: 859FS, 920FS.>
Link: [H0005S, Test of self-esteem (proper pride).]
Ref.: DOTTI 479 589; MITON.>
H1574.4.1S, Knowledge of gems: test for rich merchant (or jeweler).>
H1574.5S, Test of vocation: person posing as professional tested for skills.
Ref.: DOTTI 820; MITON.>
H1574.5.1S, Merchant recognized by precision in bookkeeping (money matters: "By the penny!"). (Non-merchant recognized by loose or haphazard handling of money).
Link: [P0776.0.1.2S, Personal feelings and business should not mix ("Business is business").]
@P0144.2.1S, Accountant.
Ref.: MITON.>
H1577, Test of divine favor [toward a certain person (creature)]. Type: 736A, 927D$.>
Ref.: DOTTI 403 404/{Egy}.>
H1577.0.1S, Test of God's favor: trustee required by dishonest depositor to produce the object (valuables) that the depositor had secretly retrieved (stolen)—item miraculously found.
Link: [J1161.1S, The three joint depositors may have their money back when all demand it. [Y].]
Ref.: Tha Clabî 65; DOTTI 84 114 282 515 522 530 952/{Mrc, Sdn}; TAWT 422 no. 9/{Egy}; Wahîd Bahî‘al-Dîn Turâth I:10 91-96.
H1578.1.3S, Test of sex of girl masking as man: guns and jewels; men take notice of guns. Type: 923$.
Ref.: DOTTI 605; TAWT 422 no. 9/{Egy}.>
H1578.1.4.2, Test of sex of man masking as girl: jumping over pit (only man succeeds). Type: 923$.>
Link: [H1586.1S, Test of kind (species): demon has donkey (goat) legs and hoofs. Jumping over pit exposes legs.]
Ref.: DOTTI 605 no. 9/{Egy}.>
H1578.1.7, Test of sex of girl masking as man: warned by a parrot, she picks only one flower. Type: 923$.>
Ref.: DOTTI 605.>
H1578.1.7S, Test of sex of girl masking as man: climbing a tall tree. Male genitals will be visible. Type: 923S.
Link: [H1582.7S, Test of physique (body, flesh). J1305.5S, Woman (bride) with false (artificial) members. J1307.5S, Man with false (artificial) member.]
Ref.: DOTTI 605; TAWT 422 no. 9/{Egy}.>
H1578.1.8S, Test of sex of girl masking as man: flowers (plant) near her will wither, if she is menstruous. Type: 923S.
Link: |T0591.0.1$, mushâhrah: supernaturally induced barrenness.

Ref.: *DOTTI* 606; *TAWT* 370 n. 160 422 no. 9/ {Egy}.>

H1578.1.9S, Detecting of a person's sex--miscellaneous.>

H1578.1.9.1S, Detection of a person's sex: physiological means (bodily functions).

Ref.: Jahiz III 12.>

H1578.1.9.2S, Detection of a person's sex: psychological means (mental set, etc.). Type: 923C$.>

Link: |H1578.2, Test of sex of man masking as girl: arms placed among baskets and war trumpet sounded. |U0248.5$, Gender affects perception: males and females perceive different things (and view the same thing differently).

Ref.: *DOTTI* 606; *TAWT* 422.>

H1578.2, Test of sex of man masking as girl: arms placed among baskets and war trumpet sounded. Type: 923C$.

Link: |H1578.1.9.2S, Detection of a person's sex: psychological means (mental set, etc.). |U0248.5$, Gender affects perception: males and females perceive different things (and view the same thing differently).

Ref.: *DOTTI* 606; *TAWT* 422 no. 9/ {Egy}/cf.>

H1578.9S, Test of sex--miscellaneous.>

H1578.9.1S, Test of sex of bird (animal, insect, etc.). Type: 978, cf. 513C, 922C$.>

Link: |J1169.10$, Guessing the sex of fish: hermaphrodite. |H 1129.10.2$, Impossible task: assembling (payment with) a bushel-full of fleas: one-half males, the other females.

Ref.: Boqarî 141.>

H1579S, Test of sexual orientation.

Link: |H0079.7, Recognition of monk by his large organ [(penis)]. |H0493, Virility test for husband.

Ref.: AUC: 37 no. 8 (clerics').>

H1579.1S, Test to detect a pedophile (homoerotic sodomite).

Link: |F0655.3$, Blind man able to recognize kine of meat (flesh) by touch. |P0199S, bitû C–Ciyâl, lawâtî, lûtiyyah (homoerotic sodomites, the pedophilic). |T0472.0.1$, |Pedophilia. An adult's abnormal sexual desire for children.

Ref.: *MITON*.>

H1579.1.1S, Man's virtue tested by having him tempted by 'pretty boy'.

Link: |T0330, Anchorites under temptation. |T0464.1S, Man sells favors (homosexual) for particular purpose.

Ref.: *MITON*.>

H1580S, Test (recognition) of sexual deviance.


Ref.: *MITON*.>

H1580.1S, Sex organ (orifice) examined: tight or wide.

Link: |J1919.10S, Injury from poking into animal's orifice (anus, ear, etc.).

Ref.: *MITON*.>

H1580.1.1S, Examining a male's 'manliness': digitally (finger in anus).

Ref.: Ritter I.3 443 no. 107 (Girl thus tests her paternal-cousin's).

H1580.1.3S, Examining a woman's 'abstinence' (lack of use, 'fidelity').

Ref.: *MITON*; Jahiz VI 260.>

H1580.3.1S, Examining vagina to find out whether it is tight or loose (`wide'). Type: 1542**.

Link: |E0761.4.4.1S, Life token: ring tightens around finger. |H0456S, Maiden's hymen examined so as to ascertain her virginity (chastity). |X0244S, Shoemaker's 'tight' (small) apartment: will become wide with use. |Z0189S, Symbolism concerning virginity and defloration.

Ref.: *MITON*.>

H1582, Health test.>

H1582.0.1S, Person too sick to be recognized by close relatives.

Ref.: *MITON*.>

H1582.1, Recognition of good health by hearing voice.
Ref.: Chauvin V 45 no. 18.>
H1582.3S, Recognition of good health by seeing bathing water poured out after bridal night.
Link: [C0060.1.1.1S, Erotic activity violates requirements of performing prayer-rituals. [V0096.3S, Bathing after sexual intercourse is required.>
H1582.4S, Recognition of good health by force of urination: healthy man's will penetrate ground.
Link: [H0493, Virility test for husband. [H0509.9.4S, Contest in urinating. [J1142.7S, Examination of urine or feces as method of detecting. [J1734.1, Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell.
Ref.: DOTTI 617/ [Egy].>
H1582.5S, Recognition of good health by ability to laugh.
Link: [W0257.4S, Happiness of the miserable betrays commission of crime.>
H1582.5.1S, Inability to laugh indicates sickness (hunger, starvation). Type: 903C*.
Link: [U0310S, Attending primary (biological) needs.
Ref.: DOTTI 563/ [Sd]; TAWT 432.>
H1582.6S, Recognition of good health by body size.
H1582.6.1S, Fatness (plumpness) indicates good health.
Link: [J1413S, Fat is beautiful.
Ref.: MITON.>
H1582.7S, Test of physique (body, flesh). Type: cf. 1379*.
Link: [H0555.0.4.1S, Marvelous artificial hair (wig). [H1578.1.7S, Test of sex: bathing (swimming) in the nude. [T0051.5S, Bride-to-be tested for false (artificial) members. [T0101.3.2S, Bride quality: health. [T0405.9.1.1S, Father bathes his daughter's groom-to-be (so as to check for markings; he proves to be her son).>
H1582.7.1S, Test of teeth: cracking a nut with teeth.>
H1582.7.2S, Test of genuine flesh: pinching or pricking with pin (needle).>
H1582.7.3S, Test of genitalia: person asked to disrobe.
Link: [H1580.1S, Sex organ (orifice) examined: tight or wide.
Ref.: DOTTI 149 279/ [Omm].>
H1582.7.3.1S, Man suspected of being eunuch asked to disrobe (undress). Type: 318, 318AS, 517AS.
Link: [J1149.3.1S, Detection of man masking as woman by ordering all to disrobe.
Ref.: DOTTI 146 148 286.>
H1582.7.3.2S, Proof of gender: genitals shown (examined). Type: 884A.
Link: [H1580S, Test (recognition) of sexual deviance.
Ref.: MITON.>
H1583, Test of time. [Measuring time].
Link: [Z0122.9.1S, Formulas signifying passage of time (moments, nights, days, years, etc.).>
H1584, Test of space. [Measuring mass, volume, weight].
Link: [H0506.1, Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat with stones until it sinks to same line; weighs stones.
Ref.: DOTTI 599 656/ [Egy]; Sulaymân 204-9 no. IX-2.>
H1584.1, Land measured according to amount within person's view. Type: 2412S.
Ref.: DOTTI 976.>
H1584.2, Land measured according to amount encompassed during certain hours.
Ref.: Shamy (el-) Egypt 260 no. 13.>
H1584.3S, Land measured according to how far certain sound (voice) travels and remains audible: e.g., a dog's bark, a man's shout, or the like.
Link: [K0185.1, Deceptive land purchase: ox-hide measure. [Hide cut into very small strips]. [P0760S, Property. [Q0111.8, Large quantity of land as reward--(lqâlâ')].>
H1586S, Test of kind (species): human or demon? Type: 327, 327HS.
Link: [W0256.9.1S, Stereotyping kind (species).
Ref.: Littmann "il-Bedawî" 70.30; Shamy (el-) "Eg. Balladry"; "el-Badawî and Three Axes" no. 58 3/(fasting); TAWT no. 24 204 206; CFMC: Sawâmâjah 71-1 10-1 no. 5/cf.>
H1586.1S, Test of kind (species): demon has donkey (goat) legs and hoofs. Jumping over pit exposes legs.
Link: [H1578.1.4.2, Test of sex of man masking as girl: jumping over pit (only man succeeds).
Ref.: DOTTI 267/ [Qtr].>
H1856.2$, Test of species: demon violates sacred tabu(s).
Ref.: Tha‘labi 180.>

H1856.3$, Test of species: ability to perform task.
Ref.: MITON.>

H1856.3.1$, Test: monkey (transformed man) can write (in different styles).
Ref.: MITON.>

H1856.3.2$, Test: dog (transformed man) can tell counterfeit money.-
H1856.3.3$, Test: man thought to be demon (afrit, jinni) can recite passage from holy book (scripture).
Link: J1786.2.1$, Ugly person thought to be ogre (demon).
Ref.: MITON.>

H1856.4$, Test of species: sociality.
Ref.: MITON.>

H1856.4.1$, Demons (jinn) recognized by living in isolation (in remote regions).
Link: F0567.4$, The desert-loner: self-banished man lives alone in the desert. (Sometimes accompanied by only one favorite person).
Ref.: MITON.>

H1856.5$, Test of species: observing for required religious services.
Link: F0321.1.1.7, Whipping causes changeling to betray his nature. \(\text{[V0003]}\), Required religious services (’pillars,’ corners, ‘arkân, furûd) and fundamental beliefs.>

H1856.5.1$, Test: if infant exercises Ramadan-fasting, then he is not a satan.
Link: G0303.0.1S, Other entities labeled ‘satan’.
Ref.: Shamy (el-) “Eg. Balladry”: “el-Badawî and Three Axes” no. 58 4.>

H1856.7$, Test of race: to discover person masking as of another race (usually black or white?).
H1856.7.1$_{\text{formerly, H1587}}$, Test of race: black person has kinky hair. Type: 451, 451A.
Link: H0076$, Black woman turned white supernaturally is recognized: she still has kinky hair.
Ref.: DOTTI 224 227; TAWT 454 no. 47/{Lib/Egy}.>

H1587.2$, Test of race: color of skin examined for permanence. Type: 872A2$.
Link: K0252.4$, Person painted black and sold (kept) as slave. \(\text{[K1816.13]}\), Disguise as slave.
Ref.: DOTTI 493; MITON.>

H1589$, Puzzle: test of ability to perform difficult task (verbal, physical, mental, etc.).
Link: H0507, Wit combat \([\text{[duel]}]\). Test in repartee. \(\text{[P0803]}\), Competitive game: mental activity--(mainly indoors). \(\text{[P0807S]}\), Pastime and recreation (amusements, non-competitive play, etc.).
Ref.: Damîrî I 236/(meaning of “ lagîr “).>

H1589.1$, ’Tongue-twister’ (verbal puzzle): test of ability to pronounce difficult statement. Type: cf. 2325$.
Link: Z0097$, Alliteration (simple, plain).
Ref.: Ibshîhî 64; DOTTI 975 976/{Egy}.>

H1591, Test of memory.
Link: \(\text{[Z0097S]}\), Sexual attractiveness (sex-appeal) is relative.>

H1591.1, Test of memory: Solomon asks Marchus question, receives answer fourteen months later \([\text{[\ldots]}]\).
Link: D1911, Person remembers all he has ever learned.
Ref.: Houri-Pasotti 101 no. 45; Juhaymán (al-) V 315-24 no. 22.>

H1596, Beauty contest.

H1596.0.1, Test for attractiveness to men.
Link: T0005S, Sexual attractiveness (sex-appeal) is relative.>

H1596.0.2S, Who is more beautiful (handsome): mine or yours?. Type: 709, cf. 613B3S, 918S.
Link: J0040.1S, Inferences as to who is more beautiful: man (Adamite) or heavenly body (moon, star, etc.).
Ref.: MITON.>

H1596.1, Golden apple as prize in beauty contest. Judgment of Paris.-

H1596.5S, No winners in beauty contest.-

H1596.5.1S, Prize (apple) to be given to most beautiful girl: umpire keeps prize.
Ref.: Anonymous ’ ”dhâk ’ala mahlak” 10.>

H1597S, Contest of the sexes: match between man and woman to settle claim as to whose wiles are more potent. Type: 1406, 1406AS.
Link: L0157, Female surpasses (outperforms) male.
Ref.: Basset Mille II 84 no. 34; DOTTI 503 515 542 594 613 753 754 762 775 787 788 789 795 804 822
825 830/{Egy, Egy, Mrc, Plst, Qtr, Sdi, Tns}; Galley Badr 152-99 no. 4; Juhaymân (al-) II 39-52; Littmann al-Quds 251-55 (Arabische 389-95); RAFE 157 n. 579; CFMC: Šawâm)ah 71-1 9-1-no. 1.>

H1597.1S, Debate as to whether men's or women's wiles are more potent. Type: 916A$.

Link: [H0509.7S, Contest in deception (performing the most deceitful ruse)]. [J0571.5, King restrained from hasty judgment by being told story]. [J1185, Execution escaped by story telling].

Ref.: MITON, Taymûr no. 2467/cf.-

H1597.3S, Sage declares his inability to deal with women's wiles.

Link: [W0256.6.2S, Women are wily (resourceful)].

Ref.: DOTTI 775 795/{Syr}; RAFE 157 n. 579; A.R. Šâlih 161; Zîr 45/(hero).-

H1598, Contest between man and other being.-

H1598.1, Contest between man and angel.-

H1598.1.1$, Contest between man and Satan. Type: 824CS.

Ref.: Qazwînî II 174-175; Ibshîhî 495.-

H1598.2S, Contest between old-woman and Satan. Type: 1353, 1353A$-1353C$.

Link: [G0303.10.5, Where the devil can't reach, he sends an old woman].

Ref.: DOTTI 750.-

H1598.2.1$, Contest between old-woman and Satan in trouble-making. Type: 1353.

Link: [W0118.1S, The most potent trouble-maker (agitator)].

Ref.: DOTTI 293 750 751 752/{Egy}; RAFE 157 n. 579.-

H1599S, Contests and debates--miscellaneous.

Ref.: DOTTI 95/{Plst}.-

H1599.1S, Contests or debates between abstracts.

Link: [U0282.0.1S, Debate with oneself over merits of living or dying (committing suicide)].

H1599.1.1S, Debate between knowledge and ignorance (wisdom and foolishness).

Link: [U0288S, Merits and demerits knowledge (wisdom) and ignorance]. [W0134S, Foolishness (ignorance, stupidity)].

Ref.: Boqarî 131/(play).-
J. THE WISE AND THE FOOLISH

J0-J199, Acquisition and possession of wisdom (knowledge).

J0000, Acquisition and possession of wisdom.

Ref.: MITON; Thāʾābī 90; Ibshīhî 38-41.

J0001S, Capacity to know (knowledge) from instinct: (innate, 'from God', 'ilhâm, hidâyah, tawfîq).

Ref.: MITON; ThaClabî 90; Ibshîhî 38-41.

J0000, Acquisition and possession of wisdom.

Ref.: Jâhiz II 147-48 155-56/a/(infant) 156-58/b/(pigeons) III 187-88; Qazwînî II 8 365 367/(bees); Damîrî II 340-41/(waḥy from God); Ibshīhî 23/(hidâyah rabbaniyyah/divine guidance) II 340-41/(bees); DOTTI 35/{lit.}; Nabhânî (al-) II 58/(saint solves riddle by "al-ʾīlām al-ladunnî al-munîr/luminous/illuminating divine knowlege"); RAFFE 176 n. 641; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 156.

J0001.0.1$, Types of brain (capacity to know): inherited or acquired (mawhûb-maksûb/muktasab).

Ref.: Taymûr no. 2657.

J0001.1$, Animal's knowledge from instinct: (innate, 'from God', hidâyah).

Ref.: Tha Clabî 90/(man's wisdom); Ibshîhî 23.

J0751.0.1$, Look before you leap.

Ref.: Shamy (el-) "Folkloric Behavior" 84.

J0003, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect".

Ref.: U0247.1S, Pleasure felt from another's happy experience (a distant relative's or an acquaintance's).

J0003.1S, Reward stamps in (reinforces, establishes) rewarded responses.

Ref.: J0140.0.2.1S, Parent sends son to school: rival imitates and sends own daughter. J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. J2415.8.1S, Unhappy man with one wife imitates happy man with two wives—situation worsens. J1026, Dope imitates trickster's thefts and is caught. J0101S, Hedonism: seeking pleasure as the main goal in life.
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J0003.1.1$, 'One catches more flies with honey'.
[Link: J0837.2$, When the bitter (violent) fails try the sweet (mild).][P0318.0.1.3.1$, If your friend happened to be honey, do not lick all.]
Ref.: Taymûr no. 189/cf.

J0003.1.2$, Upon seeing dishonesty (theft) rewarded honest person becomes dishonest. Type: 1538A\$, cf. 1525.
Ref.: DOTTI 821 846; MITON.>

J0003.1.3$, Had Moses met Pharaoh with pastry (honey-twist, fâludhaj) in hand instead of a rod, Pharaoh would have become a believer.
Ref.: Ibshîhî 243.>

[Link: J0018, Wisdom acquired from [a] beating. Incognito prince, beaten for his courtesy, realizes his folly and returns home.][J0024, Fools learn to be peaceable. [By inducing them to strike each other rather than others].][J0026, Enemies can be won more by kindness than cruelty.][J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just.][J0752, In planning future, profit triumphs over violence: queen advises husband to use kindness to enemy.]
Ref.: Jâhiz VI 265-68; DOTTI 846/{Sdn}; Shamy (el-) "Folkloric Behavior" 84.>

J0003.2.0.1$, Threatening with punishment without applying it.
Ref.: Taymûr no. 2978.>

J0003.2.0.2$, Frequent (excessive) punishment does not produce the desired result.
[Link: J0182.5$, Non-wisdom: knowledge acquired through punishment (insult, fear) is not wisdom.]

J0003.2.0.2.1$, Repeated pokes make donkey kick back (recalcitrant).
Ref.: Taymûr no. 2312 2325.>

J0003.2.1$, 'Spare the rod, spoil the child'. Type: 838A.\$
[Link: J0345.18, Corporal punishment (beating) by teacher is hard to accept at first, but leads to sweet (honey) ending.]
Ref.: DOTTI 460 620/{lit.}.>

J0003.2.2$, Misbehavior (disobedience, insolence, etc.) cured by a beating. Type: 670.
[Link: J00458.3$, Severe beating (flogging till fainting or "almost dead") as punishment.]
Ref.: Taymûr no. 1919/cf.

J0003.2.2.1$, Tough love.
[Link: J2502$, Harmful excessive care (love).]

J0003.2.2.1.1$, Fortunate I am to have someone who would make me weep and weeps along with me, than someone who makes me laugh and causes people to laugh at me.
[Link: J0244.15, "I might slaughter my son with a knife, but would hate whoever would say to me, 'Amen' (i.e., agree with my deed)!".]
Ref.: Taymûr no. 3041.>

J0003.2.3$, Punishment for mistakes breeds goodness, lack of punishment breeds evil.
Ref.: MITON.>

J0003.2.4$, Thought of hereafter (fear of God, paradise, hell) causes person to change sinful intent (plan). Type: 827CS, cf. 883FS.\$
[Link: J0020, Piety rewarded.][V0004.5.11S, Fearing God as intercessor.][W0004.3S, Pious (just) person motivated by thought of standing before (answering to) God at Judgment Day.]
Ref.: Damîrî II 6; Burton V 279 n. 2/(no sex before marriage/Gullanâr)/cf.; DOTTI 452 527/{lit.}; MITON.>

J0003.2.4.1$, Fear him who has no fear of God.
Ref.: Taymûr no. 369.>

J0003.4$, Effect of lack of reward.
[Link: J0249.0.2S, Actions explained in terms of expectancy of reward.
Ref.: DOTTI 453 660 679/{lit.}.]

J0003.4.1$, Extinction: lack of reward extinguishes habit.
[Link: J0148.0.2S, "Law of Exercise" (of Use, of Frequency): the more frequently a learned item is used, the more reproducible (stable) it becomes.][K1778.1S, Angered person ignored: thus rendered easier to reconcile.][J0263S, Memory diminished by time. Forgetting (what had been learned) due to passage of time.]
Ref.: Jâhiz III 280-81; Shamy (el-) "Folkloric Behavior" 175-77 127-29.>
J0004S, Previously rewarding (satisfying) responses suddenly become punitive (annoying). "Learning dilemma". Type: cf. 176.

Link: [P0248S, Generational gap. T0604.7.2.1S, Nipple (breast) abruptly made bitter-tasting (or strange-looking) for the suckling-child: child rejects the punishing substitution. ]U0139.3.1S, 'He who abandons old ways gets lost'.

Ref.: Shamy (el-) TAWT 223/television replacing tale-teller/no more joy in tale-telling; Shamy (el-) "Folkloric Behavior" 176.>

J0006S, "Ideal culture". (Learned ways and values for social living as they are supposed to be: good, bad, or neutral.

Link: [J0250S, Choice between the supposed (presumed) in life and the actual ("ideal culture", and "real culture"). T0010.0.2S, Falling in love may occur only after marriage (with one's spouse). U0001S, Not every thing (practice, principle, etc.) that one is instructed exists really exists as presumed. W0037.0.3.1S, "No thanks [due] for a duty (lá shukr ʿala wâgib);" i.e., when one performs a moral duty, thanks should neither be expected nor given).

Ref.: RAFe 3 n. 6; TAWT 51 n. 24 380 n. 348.>

J0007S, Knowledge (wisdom, how to live) must be learned.

Link: [T0616S, Rearing of children (socialization, enculturation).] U0139.3.1S, 'He who abandons old ways gets lost'.

Ref.: Shamy (el-) TAWT 223/television replacing tale-teller/no more joy in tale-telling; Shamy (el-) "Folkloric Behavior" 176.>

J0010, Wisdom (knowledge) acquired from experience.

J0010.1S, Persistence of first (primary) impressions.

Link: [J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind. J1065S, Futility of trying to teach those already set in their ways (the aged). T0145.9.5S, 'First wife sweetest'. T0251.2.3.2S, Training wife in husband's ways must begin early. T0604.0.1S, Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation). U0194.0.1S, Rumors (preconceived notions) affect perception. W0018.1S, Envious husband sets out to kill his wife's former husband (C Amr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife retorts: "None, except C Amr!".]

Ref.: Jâhiz I 168-69; Boqari 73; Shamy (el-) "Psych. Criteria" 234.>

J0010.1.1S, Unforgettable first experience.

Ref.: Boqari 15/(rhyme) 123/(novel); Haykal 5, 161.>

J0010.1.1.1S, Unforgettable first love.

Link: [P0253.10.1S, Sister as her brother's 'first love'.]

Ref.: Jâhiz I 169; Ibn C Aagim no. 344; Ibshîhi 596-97/(poem).>

J0010.1.1.2S, Unforgettable first sexual intercourse (marriage, husband, wife).

Link: [T0163S, Happy consummation of marriage, (gratifying for the couple). T0257.12S, Man envious (jealous) of his wife's former husband. W0018.1S, Envious husband sets out to kill his wife's former husband (C Amr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife retorts: "None, except C Amr!".]

Ref.: DOTTI 201 481 754 771 885/{Alg}; MITON.>

J0010.1.1.2.1S, "A girl may forget her Creator, but not her 'perforator' [(the one who deflowered her)]."

Link: [T0160.0.4S, Traumatic happenings at first coition (consummation of marriage). Z0189.1S, Symbolism: unpierced and pierced (perforated, punctured) objects--virgin and non-virgin.]

J0010.3S, A social group's first impression of a person (thing) sets the tone for its attitude toward him (it).

Link: [J0170.3S, 'People are reports' (i.e., a person's worth is what is told about his life). K1952, Sham prince (nobleman). U0087.3S, Success in public life depends on the 'image' (created in mind of public). J0300S, Relativity of perception: "adaptation level" (judgment depends on circumstances, objects of comparison, frame of reference, or context).

Ref.: MITON.>

J0010.3.1S, How a person (thing) is first introduced to a group sets the tone for group's attitude toward him (it).

Link: [K1952, Sham prince (nobleman). U0087S, Appearances do matter.

Ref.: MITON.>

J0010.3.2S, Nickname given the young (or the new) endures for life.
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Link: J2016, Man does not recognize his name when it is called: he is accustomed to hear his nickname. [U0264$, Learning (recall, retention) as a function of meaningfulness.]
Ref.: Ibn-A‘a'if no. 329; Boqarî 19("Duholl").

J0010.5S, Persistence of early acquired knowledge, during childhood.
Link: [W0113.1S, Anticipatory inferiority. Preparation for playing subordinate role throughout life.]
Ref.: [TAWT 416 no. 4/ {Egy}.]

J0010.5.1S, 'Instruction during childhood is [as lasting] as inscription on stone'.
Link: [J0149.5.2S, Wisdom of sending the gray-haired to kuttâb (elementary school) questioned. [T0604.3.1S, "The mother is the school (el-‘omm [hiyyah el-] madrasah")].]

J0010.5.1.1S, 'A youth grows according to what his father has accustomed him'. Type: 72D$. Link: [U0113.1S$, 'This cub is from that lion'. [U0135.0.1S, Deeds betray ancestry (origins).]
Ref.: [DOTTI 32].

J0010.5.2S, Lullaby (or tale for children) provides role-model.
Link: [J0175.7.9S, Injurious practices for the rearing of children and adolescents--miscellaneous. [T0604.4S, Mother entertains infant. [W0113.1S, Anticipatory inferiority. Preparation for playing subordinate role throughout life. [W0252.1S, "They said to the [peaceful] fellah, You, robber!: so he made his sickle jagged [i.e., a weapon]!"]]

J0011, Shipwrecked shepherd distrusts [(fears)] the sea. He had formerly envied sailors.
Link: [J0212.1, Ass envies horse in fine trappings. Horse killed in battle; ass content. [L0454$, War-horse jealous of bull, but he sees bull slaughtered at peace time.]

J0011.1, Man bitten by snake fears snake-like rope.
Link: [J1791.8, Goose dives for star, thinking it a fish. The next day when she sees fish, she lets it escape thinking].
[W0255.1.2S, 'He who gets burnt by [hot] soup will blow on yogurt, and he who gets bitten by a snake will fear a [snake-like] rope'. [Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.]
Ref.: [Taymûr 328 2769 no. 279/cf.]

J0012, Young ass avoids food eaten by animals before being slaughtered.
Link: [U0246$, Empathetic punishments.]

J0012.1S, Guests at banquet avoid food eaten by persons at the time they are punished (captured).
Ref.: [MITON].

J0013, Young sparrows [(crows)] have learned to avoid men. Type: 72D$. Link: [J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man]. [Z0094.5.3.2S, ginn‘a‘rif/shqîn: extremely cautious person.
Ref.: [Jâhîz V 224{(sparrow); DOTTI 32{lit.}].

J0015, Serpent (bird) having injured man refuses reconciliation. Type: 178, 285D, 561A$, cf. 159B.
Link: [U0226S, Difficulty of restoring 'love lost'.
Ref.: [Jâhîz IV 203-5(poem); Chauvin II 94 no. 43, 102 no. 62; DOTTI 66 72 94 319{lit.}; Shamy (el-) "Sailor" 70 no. 6.]

J0016, Dove disregards experience and loses brood. Rebuilds her nest in the place where she has lost former brood.
Ref.: [Chauvin II 83 no. 6.]

J0016.0.1S, Failure to learn from own mistakes (from negative experience). Type: cf. 1696.
Ref.: [Jâhîz VI 265-68{(satans); DOTTI 247 631 759 819 914 820{lit., Plst}.]

J0016.0.1.1S, Devils keep on eavesdropping on heaven despite knowing that they will be burnt up by shooting stars.
Link: [A0064S, Spying satan(s); devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. [A0157.8.1S, Shooting star destroys satan (devil, demon) flying near (spying on) heavens.
Ref.: [Jâhîz VI 266].

J0016.1S, The intelligent learns from experience.
Link: [J2130, Foolish disregard of personal danger. [W0255.1.2S, 'He who gets burnt by [hot] soup will blow on yogurt, and he who gets bitten by a snake will fear a [snake-like] rope'.]

J0016.1.1S, "A believer [(blessed person)] would not get stung twice from same hole" (i.e., "Fool me once,
shame on you; fool me twice, shame on me!”).

Link: \[2131.2, \text{Numskull stung.}\]

Ref.: Jâhiz I 335; Ibn-\text{Aagim no. 483; Ibshîhi 44; Taymûr no. 2847}/cf.-

\[0016.2.5, \text{Loss (in market) teaches how to make a profit.}\]

Ref.: Taymûr no. 1155 1156.-

\[0017, \text{Animal learns through experience to fear man. Type: 157, 157A.}\]

Ref.: \textit{DOTTI} 33 64 65/\{\text{Irq}\}; Stevens 93-94 no. 20.-

\[0017.0.1, \text{Animal's advice: "Beware of man." Type: 72DS, 157, 157A.}\]

Link: \[0022.1, \text{Precepts of lion to his son: beware of man.}\]

Ref.: \textit{Z}

\[0017.2, \text{Animals (wild) avoid man.}\]

Link: \[0022.1, \text{Precepts of lion to his son: beware of man.}\]

Ref.: \textit{U}

\[0017.4, \text{Fears leads to safety.}\]

Link: \[1376.2, \text{Quest: learning what fear is.}\]

Ref.: \textit{H}

\[0018, \text{Wisdom acquired from [a] beating. Incognito prince, beaten for his courtesy, realizes his folly and returns home.}\]

Ref.: Shamy (el-)

\[0018.1, \text{Robber reformed by repeated beatings. Type: 1538.}\]

Ref.: \textit{DOTTI}

\[0018.3, \text{Mortal wants to experience how death feels (so as to be prepared for dying).}\]

Link: \[1041.1.3.13S, \text{Death through empathy.}\]

Ref.: \textit{F}

\[0019, \text{Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure.}\]

Link: \[0060.0.1S, \text{Positive identification: "Model yourself after So-and-so"—("Be like So-and-so").}\]

Ref.: Dotti 924/\{Mrc\}; Légey 179-80 no. 45.-

\[0019.1, \text{Judge (man) induced to experience the demands of woman's work. He becomes wiser.}\]

Link: \[0022.1, \text{Precepts of lion to his son: beware of man.}\]

Ref.: \textit{DOTTI}

\[0019.3, \text{Mortal wants to experience how death feels (so as to be prepared for dying).}\]

Link: \[1041.1.3.13S, \text{Death through empathy.}\]

Ref.: \textit{F}

\[0020, \text{Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). Type: 121.}\]

Link: \[0849.7.1.0.18S, \text{taqliyah's strong aroma or sizzling sound (qishsh) signifies that delicious food is about to be had (served).}\]

Ref.: H0015.2, \text{Recognition by recalling common experiences.}\n
\[0020.5, \text{Developing habitual behavior (learning) through repetition.}\]

Ref.: Jâhiz I 136 II 130; Boqâri 65-66; Chauvin III 41 no. 9; \textit{DOTTI} 44 561 589/\{\text{lit.}\}; \textit{MITON}; Shamy (el-)

\[0020.5, \text{Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). Type: 121.}\]
J0020.0.1S, Life space: one's own world as shaped by one's own experiences: past, present, and future.

Link: [P0604S, Layout of a residence (floor-plan of house, palace, hut, etc.). J0318S, Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc.). J0186.8.0.1S, Symbolism: sexual intercourse expressed in terms of traveling (voyage) from on cite to another.]

Ref.: [TAWT 6-7; Taymûr no. 2658/(personal).]

J0020.1S, Memory of painful experience causes animal to flee (feel pain).

Ref.: [Taymûr no. 2658/(be cautious).]

J0020.1.1S, Words associated with experiencing pain cause lion (wolf) to flee: "Pour Fấtimah/Catherine!").

Type: 121, 152A*, 157***, cf. 1896.

Link: [J0011.1, Man bitten by snake fears snake-like rope. J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall.]

Ref.: [DOTTI 44 59 65; Shamy (el-) Egypt 192 no. 48.]

J0020.2S, Unforgettable pain.

Ref.: [W0185.6, Insult worse than wound.]

J0020.2.1S, Pain associated with injury: unforgettable. Type: 726*, cf. 159B.

Link: [F0628.4.9.1S, Striking with mighty force: arm raised till white of armpit shows.]

Ref.: [DOTTI 35 70 83/{lit.}; MITON; Shamy (el-) "Maḥfûz's Trilogy" 60.]

J0020.3S, Nature (habit) changed by consistent punishments and rewards (direct reinforcement). Type: cf. 165CS, 217.

Link: [J1708, Absurd attempt to change animal's nature. J0003S, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect".

Ref.: [Jâhîz II 156-58/b; DOTTI 35 70 83/{lit.}.

J0020.3.1S, Cat conditioned (induced) to behave contrary to nature: acts like watch-dog.

Ref.: [Jâhîz V 635-36 n. 318/(letter from Father al-Karmalî to ed.).]

J0020.3.2S, Dog conditioned (induced) to behave contrary to nature.

Ref.: [Jâhîz II 179.]

J0020.3.2.1S, Dog trained to hold up light (candle, lamp).

Ref.: [Jâhîz II 179.]

J0020.5S, Traumatic experience.

Link: [J2214.15S, Entire group judged according to a single act (incident) by a member.

Ref.: Campbell, Arab Tribes 43-55 (mother was raped [!!]); DOTTI 402 482 547 768 857/{Egy, lit., Sdn}; MITON; Shamy (el-) "Arab Mythology" no. 109-5, Egypt 278 no. 30; Sulaymân 129-31 no. III-B-1; Taymûr no. 2217 907/cf.; JaCfar (al-) no. 3/16.]

J0021.0.1S, Wise counsel breached (ignored) in order to test its soundness (validity). Type: 911*.

Link: [P0230.9.1S, Sorrow from not heeding parent's advice.]

Ref.: [DOTTI 571.]

J0021.1S, "Consider the end". Type: 910.

Link: [J0751.0.1S, Look before you leap. J0265S, Avoid hasty judgment.

Ref.: [Tha Clabî 72-73/(Pharaoh's baker and wine-boy); DOTTI 572 575 600/{Egy, Kwt}; MITON; Shamy (el-) Egypt 151-52 no. 30: Shamy (el-) "Arab Mythology" no. 109-5, Egypt 278 no. 30; Sulaymân 129-31 no. III-B-1; Taymûr no. 2217 907/cf.; JaCfar (al-) no. 3/16.]

J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. Type: 910B, 939B8S, 948S.

Link: [J0075.1S, Regret is in haste' ('Haste makes waste'). J0571, Avoid hasty judgment.

Ref.: [Hollis 168 no. 5; Chauvin II 157; DOTTI 229 436 570 571 646 652 653/{Egy, lit., Sdn}; Hurreiz 118 no. 51; Shamy (el-) Egypt 151-52 278 no. 30: "Arab Mythology" no. 109-5.

J0021.2.4S, "Do not uncover weapon in an assembly"; counsel proved wise by experience.

Ref.: [DOTTI 571.]

J0021.2.4.1S, "Do not carry (un-sheathe) your weapon except in your own mishap". Type: 910B1S.

Ref.: [DOTTI 571.]

J0021.2.4.25, "Use your weapon only for a deserved punishment".
J0021.5, "Do not leave the highway": counsel proved wise by experience. Robbers encountered. Type: 910B.

J0021.2.6, "Control your anger at the beginning": counsel proved wise by experience. Type: 910B, 939BS, 948S.

J0021.3, "Do not go where an old man has a young wife": counsel proved wise by experience. Type: 910B.

J0021.3.1S, Don't trust a young man with a woman. Type: 910B.

J0021.4, "Do not marry a girl from abroad". Type: 901B$, 901C$, 1646A$, 910L$.

J0021.4.1S, "Do not marry a widow". Type: 912$.

J0021.4.3, "Do not ask questions about extraordinary things." Those who ask questions killed. Type: 470C$, 801A$.

J0021.8.1, "Do not bet". Type: 912S.


J0021.9, "Do not visit your friends often": counsel proved wise by experience. At last the man is treated shamefully. Type: 910A.

J0021.9.1, "Do not prolong a friendly visit".

J0021.9.2S, "When you visit, stay away from women's quarters". Type: 910B, 910B1$.

J0021.11, "Do not walk half a mile with a man without asking his name". Type: 910B, 910B1$.

J0021.12, "Rue not a thing that is past." [A bird's advice]. Type: 150.
J0021.12.1$, What is gone (past) never comes back.
Ref.: Taymûr 249.

J0021.13, "Never believe what is beyond belief". Type: 150.
Link: [W0180.2.2$, They said, "The ogress is giving a feast." Others replied: "Hopefully, [the food available] will be sufficient for her and her young [alone]!"]
Ref.: DOTTI 57; MITON.

J0021.15, "If you wish to hang yourself, do so by the stone which I point out". Type: 910D, cf. 740**.
Link: [N0517.2.1$, Treasure hidden within ceiling of house.
Ref.: Chauvin II 53; DOTTI 573.]

J0021.18, "Do not trust the over-holy".
Link: [J0637.0.1$, Trust no one.
Ref.: Ibshîhî 385.]

J0021.22, "Never tell a secret to a woman". Type: 911*, 1381C, 1381D.
Link: [U0197.0.2$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders). |W0256.6.2.4.1$, Women are talkative (they betray secrets).
Ref.: Tha Clabî 65, cf. BASSET Mille II 29 no. 16; DOTTI 579 580 777 778/{Mrc}.]

J0021.22.1$, "Do not trust a secret to your wife". Type: 910B1$, 911*, 1381C, 1381D.
Link: [P0232.4.1.5$, Mother's advice to daughter concerning husband: keeping his secrets. |P0253.6.4$, Brother confides in his sister--(she is keeper of his secrets). |U0276$, The (corruptive) effect of the chain of oral transmission on the accuracy of message.
Ref.: Tha Clabî 65; DOTTI 571 579 580 777 778/{Egy}.]

J0021.22.2$, Trusting a secret to a woman regretted. Type: 910L$, 911*, 960, 1381C-D.
Ref.: Taymûr no. 2786.

J0021.23, "Rise earlier!" [Late-rising master is in debt because servant steals]. Type: cf. 1644AS.
Link: [I1394.2, Man [vizier] who rises too early. [In order to correct his vizier's habit (counsel) the king has him robbed. Vizier explains: thieves arise even earlier]. |U0045.3S, 'Unguarded property invites theft (i.e., corrupts, tempts).
Ref.: Chauvin II 196 no. 26; DOTTI 568 892/{lit.}.

J0021.25, "Do not keep bad company". Type: 910.
Ref.: DOTTI 281 568/{lit.}; MITON.

J0021.25.1$, "Do not keep close company with anyone".
Link: [P0302.0.1$, 'People are people only by the presence of other people--(al-nâs bi al-nâs).
Ref.: Simpson 194; MITON.

J0021.25.2$, 'Solitude is better than bad company'.
Link: [J0451, Contagiousness of bad company. |J0495, Monk chooses solitude and loneliness to company and temptation. By living alone he escapes sin. |U0245.0.1.1$, 'He who is a neighbor of the happy (fortunate) will become likewise happy, and he who is a neighbor of [an unhappy] blacksmith will get burned with his fire ([gloom])). |W0225, Taciturn man.
Ref.: Ibshîhî 245; Taymûr no. 2994; Zîr 45/(to escape women's wiles).

J0021.27, "Do not adopt a child".

J0021.30, "Never have to do with a woman unless wed to her".
Link: [J0021.55.2.1$, "Never have to do with prostitutes"
Ref.: MITON.

J0021.30.1$, "Betray not a trust even if you happened to be a betrayer". Type: 910K, 910K1S.
Link: [J0021.55.2.1$, 'Never have to do with prostitutes'. |U0138.3.1$, 'A betrayer may not be trusted [again]. |W0034, Loyalty.
Ref.: DOTTI 574 575; Hurreiz 114 no. 36; MITON; TAWT 435 no. 26/{Egy}; Taymûr no. 2788.]

J0021.31, "Do not marry a woman before seeing her and finding her to be your equal". Type: 911*.
Ref.: DOTTI 579.

J0021.31.1S, "Marry only from among your equals". Type: 911*.
Ref.: DOTTI 579; Galley Badr 152-99 no. 4/cf.

J0021.32, "Do not marry more than one woman".
Link: [M0144.1S, Husband vows (makes oath) not to take a second wife ("marry over", "to co-wife"). |M0255.2S, Son promises dying father not to take a second wife. |T0144.0.1S, True love is for only one (and forsaking all others).
Ref.: MITON.

J0021.37, "Do not take a woman's advice": counsel proved wise by experience.
Link: [J0021.57S, "Seek the advice of elders (the wise)". |J0080.1.1, Solomon proves to his mother the inferiority of woman's...
wisdom. |J0155.3.1$, Husband ignores his wife's advice: disastrous results. |T0201.3.1$, Wife (woman) should be disempowered. |W0256.6.3.2.2$, Wise (good) man pays no attention to women. |W0256.6.1$, Stereotyping: `Women are lacking in mind and religion'.

Ref.: DOTTI 602/{lit.}; Duwayk (al-) II 302/cf.; MITON; Râsî (al-) khabâyâ 52-53/cf.; Zîr 40.>

J0021.37.1$, 'Seek their [(women's) advice and act contrary-wise'.

Link: |C0195, Tabu: taking the advice of a woman. |J1289.10, King cannot destroy the city. A philosopher of the city came to him asking mercy for it. King said he would do nothing he asked. Philosopher then asked him to destroy the city[.] This saves the city. |J0229.16.5.1$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |W0129$, Disagreeableness (dissonance, contrariness). |W0256.6.3.2.2$, Wise (good) man pays no attention to women.

Ref.: MITON; Damîrî II 173; TAWT 387 n. 482/(text).>

J0021.46, "Do not make friends with a policeman (soldier, [king's servant])". Type: 911*.

Link: |P0019.4.3.2$, "Do not attend kings's courts (salons). |
Ref.: DOTTI 579; Ritter I.1 196-207 no. 27/cf.>

J0021.46.1$, "Trust not the blue-eyed". Type: 910B.

Link: |J0652.4.4S, Warning against foreigners (Europeans/Fransks, Arabs, oriental). |K2278S, Gap-toothed villain. |K2288.1S, A European (khawâgah) as villain.

J0021.46.2S, "Trust not the gap-toothed".

Link: |K2278s, Gap-toothed villain. |W0256.8$, Stereotyping: physical traits and appearance--general.
Ref.: DOTTI 505 510 836/{Tns}; Reesink 115-20.>

J0021.47.1, "Do not send your wife for a long visit to her parents". Type: 425L.

Ref.: DOTTI 207; TAWT 433 no. 23/{Egy/Nubia}.>

J0021.50, "Idleness begets woe; work brings happiness". Type: 949*, cf. 888A*.

Ref.: DOTTI 207; TAWT 435 no. 26/{Egy}.>

J0021.53$, "A lost hour of fun (merriment) cannot be made-up for". Type: 910K1$.

Link: |U0106$, Scarcity of happiness (joy), abundance of sadness (misery, unhappiness). |U0315.0.1.1$, Need for music and the melodic is a biological (primary) need for humans and animals. |U0250.1$, Enjoyment of life recommended. (Usually because life is short). |U0253.1$, Life is valuable. |V0146.2$, Sacred relic displayed as reminder of man's mortality and, consequently, the need to enjoy life. |U0101$, Hedonism: seeking pleasure as the main goal in life.
Ref.: Badawî Herodot 184-85; Ishbihî 274/(implicit); DOTTI 200 575/{Irq}; Hurreiz 114 no. 36; Qâsîr 'Insân 140-45 no. 15; TAWT 435 no. 26/{Egy}; Taymûr no. 1569.>

J0021.53.1$, "An hour for your heart, and an hour for your Lord".

Ref.: Taymûr no. 1570.>

J0021.54$, "Beauty is in the eye of the beholder". Type: 910K1$.

Link: |T0005$, Sexual attractiveness (sex-appeal) is relative. |T0091.9S, Beautiful (handsome) and ugly (loathsome) in love. |T0661, Each likes his own children best. |U0304.4S, Relativity of perceiving stature (size, importance, or the like). |T0680, Care of children-miscellaneous motifs. |P0170.0.6S, Half-breed (muwallad): mixed race. (Usually black and white). |T0281.1S, Merits and demerits of color (black, white). |T0065.4S, White cheese (butter) is softest: female.
Ref.: Aswâd (al-) 91-92; Bustânî (al-) 283-90; DOTTI 414 405 471 558 575 576 604 609 689 690/{Egy, Iqę, Jrd, Kwt, Lbn, Syr, Ymî]; Farag 89-99; Hurreiz 114 no. 36; Jârâjîrah (al-) 118-21; Khatibah 181-207; Qâsîr Falsafâyî 175-9; Ritter L2 576-605 no. 77; Shahâb 32-38; TAWT 435 no. 26/{Egy}.>

J0021.54.1$, "The beauty is the one whom you love even if a Noah's crow (bear)." Which of two women is the pretty one: the black or the white?. Type of both women are the pretty one: the black or the white?. Type: 910K1S.

Link: |T0680, Care of children-miscellaneous motifs. |P0170.0.6S, Half-breed (muwallad): mixed race. (Usually black and white). |T0281.1S, Merits and demerits of color (black, white). |T0065.4S, White cheese (butter) is softest: female.
Ref.: Aswâd (al-) 91-92; Bustânî (al-) 283-90; DOTTI 114 405 471 558 575 576 604 609 689 690/{Egy, Iqę, Jrd, Kwt, Lbn, Syr, Ymî]; Farag 89-99; Hurreiz 114 no. 36; Jârâjîrah (al-) 118-21; Khatibah 181-207; Qâsîr Falsafâyî 175-9; Ritter L2 576-605 no. 77; Shahâb 32-38; TAWT 435 no. 26/{Egy}.>

J0021.54.1.1$, 'The mirror of love is blind [to defects]'.


J0021.55S, "Don't anger God (by committing sin, vice)".

J0021.55.0.1S, "If you keep company with God, God will keep company with you".
Ref.: *DOTTI* 281 568/{lit.}; *MITON*.> J0021.55.1S, "Don't drink liquor".

Link: |C0272.0.1S, Tabu: having to do with wine (as to its production, distribution, consumption). |J0485.0.1S, 'Liquor is the mother of wickedness, and the focal point of cardinal sins'!. Ref.: *DOTTI* 281 568/{lit.}; *MITON*.> J0021.55.1.1S, "Don't have to do with (smoke hashish or opium, sniff cocaine, or the like)".

Ref. : DOTTI 281 568/{lit.}; MITON.> J0021.55.2S, "Don't commit fornication".

Ref.: S. Hassan *Mawasû)ah* 222; *DOTTI* 281 568/{lit.}; MITON.> J0021.55.2.1S, "Never have to do with prostitutes".

Ref. : *Shamy (el-)* "Eg. Balladry": "Sa Cd and Farag-Illâh" no. 23.> J0021.55.3S, "Don't gamble".

Ref. : *MITON*.> J0021.55.3.1S, "Don't lie (commit perjury)".

Ref.: S. Hassan *Mawasû)ah* 249 no. 1:16, 254 n. 9.> J0021.57S, "Seek the advice of elders (the wise)".

Ref.: Ibshîhî 110; *DOTTI* 83 113 281 482 568/{lit., Sdi}; MITON.> J0021.57.1S, "Do not ignore the opinion (wishes) of the majority".

Ref.: *W0010.0.1S*, Mercy's sole form (indivisible nature): 'He who is not merciful to a dog, is not merciful to a deer, is not merciful to a kid (goat); and he who is not merciful to a sparrow, is not merciful to a boy'. Ref.: *Burton VII 327/(poem)* IX 89.> J0021.58.0.1S, "Be merciful to the weak (widows, orphans, sick, etc.)". Ref.: *Simpson 183, 191, 186/(kindly)/cf.; Shamy (el-) "Eg. Balladry": "Armanyoas" 18 no. 62R.> J0021.58.1S, "Be merciful to those who are on Earth, He who is (or those who are) in heavens will be merciful to you". Ref.: *MITON*.> J0022, Precepts of lion to his son.

Ref.: J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man].> J0022.1, Precepts of lion to his son: beware of man. Type: 157, cf. 72DS. Ref.: *DOTTI* 32 64.> J0024, Fools learn to be peaceable. [By inducing them to strike each other rather than others].> J0026, Enemies can be won more by kindness than cruelty.
Ref.: DOTTI 39/[lit.]; MITON.
J0026.0.1S, Kindness—even to the undeserving—is recommended. Type: cf. 155.
  Link: [J0024.3S, [Knowledge of having done] evil is sufficient [punishment] for its doer.
  Ref.: MITON; Taymûr no. 2783/cf.
J0026.1S, Predator (lion, ogre, etc.) won over by kindness. Type: cf. 155, 480, 909S.
  Link: [B0796.6S, Lions do not hurt holy men (or eat their flesh).
  Ref.: DOTTI 63 159 160 249 490 567/[Sdn]; MITON.
J0029S, Wisdom (knowledge) acquired from experience—miscellaneous.
  Link: B0796.6S, Lions do not hurt holy men (or eat their flesh).
  Ref.: DOTTI 63 159 160 249 490 567/[Sdn]; MITON.
J0030, Wisdom (knowledge) acquired from inference.
  J0030.0.1S, Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another.
    Link: [H0888.1S, [What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife?" Answer: kneading tub (magûr el-ğagîn). J0080.0.1S, Situation in actual life calls for telling (citing, referring to) a narrative that parallels it. (Listener is expected to infer the solution to own situation from the narrative). [J1191, Reductio ad absurdum of judgment.
   Ref.: Jâhiz III 534.
J0032.0.1S, "If this is the part (product), then how the whole (original) must be!" Inference based on syllogistic logic. Type: 1359B, 1730C, 2020S.
  Link: J0040, Wisdom acquired from inferences from holy text. [T0017.1S, Passion (love) through sight of handsome child (boy): "If the boy is that handsome, how more beautiful his mother must be!", Z0055S, Process ascends (escalated) to its natural or logical climax (conclusion).
  Ref.: Boqarî 167; DOTTI 949/[Irq]; Kh. Ibähîm Hikâm 35-36 no. 17/cf.; Wesselski Hodscha II 227 no. 481.
J0032.0.2S, "If her finger (hand, heel, etc.) is that beautiful, then how the rest of her body must be!". Type: 1358B, 1730CS.
  Link: [T0016.1S, Man falls in love by the sight of woman's white arms ([fingers])]. [T0017.1S, Passion (love) through sight of handsome child (boy): "If the boy is that handsome, how more beautiful his mother must be!", Z0055S, Process ascends (escalated) to its natural or logical climax (conclusion).
  Ref.: Boqarî 167; DOTTI 757 924; TAWT 436 no. 28/[Egy].
J0038S, Knowledge acquired from inferences from a person's common reaction to a personal experience.
  Type: 960, 1827B.
  Link: [J1148S, Self-incrimination due to tongue-slip (projection, compulsion to confess).
  Ref.: Ishihîlî 441; Taymûr no. 1882/(about wedding feast).
J0038.1S, Groom's statement (on the morning after consummation of marriage to heretofore unseen bride) that "Religiosity is the best quality" signifies that his bride proved to be ugly.
  Link: [T0145.2.5S, Trial marriage (guard against bride's or groom's shortcomings). [K1305.2S, Man deceived into marrying an ugly woman: the veiled (bashful) female. [T0061.9S, Betrothal of the veiled female (unseen).
  Ref.: Ishihîlî 441.
J0038.2S, If you see a poor person trotting in haste, realize that he is on errand for rich man.
  Link: [P0743S, Fealty (walâ'), and partisanship. [U0043.1S, 'A rich man needed a potsherder, so the poor man broke his own water jug'.
  Ref.: Ishihîlî 441.
J0039S, Knowledge acquired from inferences from proverb—how proverbs (parables) work. Type: 910.

Link: J0030.0.1S. Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another.


Ref.: Maspero 107 no. 5; DOTTI 568.-

J0040S, Wisdom acquired from inferences from holy text. Type: 613B3S.

Link: H0502.1, Test of religious learning. H0630, Riddles of the superlative. H0660, Riddles of comparison. J0032.0.1S, "If this is the part (product), then how the whole (original) must be!" Inference based on syllogistic logic. J0080, Wisdom (knowledge) taught by parable. J0090S, Wisdom taught by parable: burying the dead. P0526, Legal principles. T0504.1.1S. God states: "Property and offspring are the adornment of life in the here-and-now Y", in that order. Therefore, one should have the means of support first, and then have children. U0248.0.2S. "It" taken to mean what listener has in mind.

Ref.: DOTTI 349; Yâfi)î 175/("This is Y").-

J0040.1S, Inferences as to who is more beautiful: man (Adamite) or heavenly body (moon, star, etc.). Type: 613B3S, cf. 918S.

Link: A1213$, Man created in the best possible constitution (‘aḥsan taqwîm). H1596.0.2S, Who is more beautiful (handsome): mine or yours?. J0062.5.1S, Celestial beauty (to be like moon, sun, star, dawn, etc.).

Ref.: DOTTI 349 350 584 585/{Egy}.-

J0040.2S, Whose wiles are greater: Satan's or woman's?. Type: 1353.

Link: G0303.9.0.1.1S. "Truly the wiles of Satan are weak" (when compared to women's powers)--[Male's interpretation of scripture].

Ref.: Damîrî I 249 360.-

J0050, Wisdom (knowledge) acquired from observation.-


Link: U0210, Bad ruler, bad subject.

Ref.: Chauvin II 116 no. 93, cf. BASSET Mille II 349 no. 89; DOTTI 436.-

J0052.2, King descends to bottom of sea in glass barrel to learn wisdom from observing fish.

Ref.: Tha Clabî 169.-

J0055, Ruler learns lesson from the example of an exiled king. Rewards the exile rather than a successful merchant.

Link: J0070S, Wisdom acquired from story (personal life history, parable, exemplum, or the like).

J0056.1, Ruler learns lesson from seeing city governed by king as uncharitable as he. Type: 908A$. 

Link: J0816.1.1, King brought to sense of duty by feigned conversation of birds. Philosopher pretends to know bird's language [:]. "[What is the owl saying]?"

Ref.: DOTTI 566 567/{lit.}.-

J0060S, Imitative (social) learning--other aspects of learning from observation.


Ref.: MITON; Jâhîz III 339.-

J0060.0.1S, Positive identification: "Model yourself after So-and-so"--("Be like So-and-so"). 750JS, 756DS, cf. 909S.

Link: J0019S, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure. W0029.5S. Man chooses to let his son (brother, father, etc.) be killed by captor rather than to break his promise (betray trust). (Al-Samaw'al). W0030.1S. The need to be like the others in own social group. W0199.9.3S. Negative identification ("We do not do what they do"). Z0062, Proverbial simile.

Ref.: Ibn-`Aqīm no. 482/(al-Samaw'al); Shamy (el-) "Samaw'al" 10 n. 24; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b/(implicit).-

J0060.1S, Learning through induced imitation (of model).

Link: K0712.7S. Capture by providing deceptive model for empathetic reward. P0752.1.1.1S, 'Folks follow (adopt, embrace) their king's faith'. J0071S, Monkey taught (learns) to perform tricks through making him watch slow-learning animal (goat) being punished (killed). W0029.5S. Man chooses to let his son (brother, father, etc.) be killed by captor rather than to break his
J0060.1.1$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. Type: cf. 1066B$.

Link: |J0762, Monkeys attack by throwing coconuts. |J0786, Monkeys always copy man. |J1157.7.1.1$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. |J1668S, Thief tricked into returning goods he stole. |N0884.4S, Robber returns stolen goods to owner.

Ref.: MITON.$

J0061, The hare instructs his sons to use their eyes to advantage. Type: 72*.

Ref.: DOTTI 32.$

J0062, Observation of dying people for a year takes man's thoughts from lust.

Link: |V0311.5$, Visiting graveyards--as reminder of death and the life to come--is recommended.

J0064, Ducklings take to water from instinct. Bridegroom thus brought to understand bride's expertness in lovemaking.

Link: |J0001.1$, Animal's knowledge from instinct: (innate, 'from God$,: hidâyah$). |J0164, Wisdom from God. [('ilhâm$)]. |Z0002$, Parallelism (as formula).

J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind.

Link: |F0840.0.1.1.4$, Bird's continuous pecking perforates (corrodes) solid rock. |J1012, Discouraged (lazy) person sees the corroding effect of water dripping on solid rock: resumes tedious work. |J1018, Practice (persistence) makes perfect. |U0130.0.1$, Developing habitual behavior (learning) through repetition.

Ref.: School reader: Lit./(Ar. poem/"alam tara 'anna al-mâ'a bi-'in dârihi Y").

J0068$, Experimenting so as to discover scientific laws (truths, facts).

Link: |H0000, Identity tests. |J1176, Decisions based on experimental tests.$

J0068.1$, Experiment involving human beings (human nature).

Link: |J1908.1, The cat and the candle. [Cat drops lighted candle to chase mouse]. |J1919.5.4$, Fool undergoes castration to rid self of seemingly useless organ (or to test function of testicles). |J2387, How blind men get about. Fool experiments with shut eyes and gets lost. |S0260.3$, Use of a human being for experimentation (test). |U0245.5.1.1$, Woman (co-wife) blindfolds her eyes in order to learn how the blind feel.

Ref.: Qazwînî I 188/(bilingualism).

J0068.1.1$, Experiment to determine which nation (race) is oldest.

Link: |P0711.0.1$, Intemperate patriotism (chauvinism, nationalistic extremism). |X0601$, Boasting of national (ethnic, racial) group's superiority.

J0068.2$, Experiment involving animals (animal nature).

Link: |J1908.1, The cat and the candle. [Cat drops lighted candle to chase mouse]. |J1919.5.4$, Fool undergoes castration to rid self of seemingly useless organ (or to test function of testicles). |J2387, How blind men get about. Fool experiments with shut eyes and gets lost. |S0260.3$, Use of a human being for experimentation (test). |U0245.5.1.1$, Woman (co-wife) blindfolds her eyes in order to learn how the blind feel.

Ref.: DOTTI 70 83.$

J0068.3$, Experiment involving inanimate matter (mineral, metal, plant, etc.).

Link: |J2391, Experiment in gravity. Which has greatest attraction to earth, cup or contents? Father shows great attraction of fool's back and a stick.

J0069$, Discovery of scientific laws from observation. Type: cf. 774QS.

Link: |A1464.1.1, First poetry composed in imitation of tone of hammer on anvil. [P0779.1.0.1$, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown. |T0591.5.1$, Artificial insemination.

Ref.: Qazwînî I 29-35 40-43/(son and moon/ebb-tide/rational explanation); DOTTI 432; Shamy (el-) "Character Transmutation" 243 n. 23; GMC-A I xvi n. 21.

J0069.8$, Quasi-scientific explanations based on observation.

Ref.: Qazwînî I 29-35 40-43/(son and moon/ebb-tide/rational explanation); DOTTI 617.$

J0069.8.1$, Organ (limb) acquires certain characteristics through usage.

Physiological conditions cause person (animal) to act (behave) in certain manner. Type: 655A, 655FS, 926K.

Ref.: Qazwînî II 145-50/physical; DOTTI 362 364 617/{lit.}.

The guilty always feels that he is suspect. ("Almost saying, 'Take me'").

"He who has a contusion (scar, wound) on the head always touches (inspects) it". Type: cf. 926K, 964.

Ref.: Taymûr no. 309.

Teaching (training) by cruel example. Type: 901.

Ref.: DOTTI 559.

Monkey taught (learns) to perform tricks through making him watch slow-learning animal (goat) being punished (killed).


Ref.: Amîn 321; Lane 388.

Three thousand parables of Solomon.


Three thousand parables of Solomon.

Ref.: DOTTI 365 804; MITON.
**J0081**, The dishes of the same flavor. [Man thus shown that all women are the same]. Type: 983.

Link: |Z0170.0.1$, Symbolism: eating (swallowing, chewing)--sexual activity.

Ref.: Basset *Mille* II 25 no. 13; Bazargân (al-) 165 no. 121; *DOTTI* 686 687/[Egy]; *MITON*; AGSFC: QTR 87-3 711-x-no. 5.

**J0081.1**, Society is like a dish: must be properly mixed. Plates having salt, pepper, fish, etc., not edible without mixing.


**J0086**, Rocks falling together and thread entering needle's eye suggest sexual intercourse: hence its beginning.


**J0090$, Wisdom taught by parable: burying the dead.

Ref.: Tha Clabî 6.>

**J0099, Wisdom (knowledge) taught by parable--[miscellaneous]. Type: 879.

Link: |J0080, Wisdom (knowledge) taught by parable.

Ref.: *DOTTI* 512; *TAWT* 428.

**J0099.1**, Relative pleasures of sexes in love taught by parable.

Ref.: *DOTTI* 245 271 293 360 361 362/[Egy, Syr].

**J0100, Wisdom (knowledge) taught by necessity.

**J0101, Crow drops pebbles into water jug so as to be able to drink. Type: 232D*.

Ref.: *DOTTI* 613 685 878; *AUC*: 20A no. 5.

**J0120, Wisdom learned from children. Type: 926E$, 980, 980A, 1617A$.

Ref.: Ibshîhî 331/cf./(parent and child); *DOTTI* 680; Juhaymân (al-) IV 23-36.

**J0121, Ungrateful son reproved by naive action of his own son. Type: 980, 980A, 980C.

Ref.: Isîhîhî 331/cf./(parent and child); *DOTTI* 680; Juhaymân (al-) IV 23-36.

**J0121.1, Ungrateful son reproved by naive action of his own son: preparing for old age (wooden drinking cup or bowl). Type: 980B.

Ref.: S. Hassan *Mawasijah* 222/cf./(father's advice); *DOTTI* 680.

**J0121.2, Undutiful son rebuked by father. Father tells son not to drag him past the threshold, because he had dragged his own father only up to that point when he had thought of putting him out of his house. Type: 980C.

Ref.: *DOTTI* 681.

**J0121.3$, Ungrateful daughter reproved by naive action of her own child (daughter, son). Type: 980A.

Ref.: Bâînî (al-) *Nisâ‘yyah* no. 5 39-40; *DOTTI* 680/[Kwt].
Motif Constituents of Arab-Islamic Folk Traditions

J0122, Naïve remark of child: "You forgot to strike mother." A father in habit of beating his wife remarks that he has forgot something. The child says, "I know. You forgot to strike mother".

Link: [J0125, Parent's misdeeds innocently betrayed by children. T0205.15, Wife-beating. W0111.3.4, Why he beats her. Lazy wife beaten by husband maintains that she has done nothing. That is why he is beating her.]

J0123, Wisdom of child decides law suit. [Reenactment of case as play]. Type: 926E, 1617A.

Link: [J0125, Parents's misdeeds innocently betrayed by children. T0205.1$, Wife-beating. W0111.3.4, Why he beats her. Lazy wife beaten by husband maintains that she has done nothing. That is why he is beating her.]

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J0123, Wisdom of child decides law suit. [Reenactment of case as play]. Type: 926E, 1617A.

Ref.: Chauvin V 86 no. 25 n. 1; DOTTI 469 477 582 586 613 614 679 829 856 878/{Egy, Omn}; D.H. Müller Mehri-und Sogarí: SAE IV 60-68 no. A; TAWT 456; Rhodokanakis Zür: SAE VIII 56-58 no. 15; Adî İbrâhîm no. 23.

J0123.2$, Clever child dismisses seemingly just decision by judge. (Provides overlooked legal premise). Type: 1591.

Ref.:

J0124, Learning the virtue of patience from children.

Link: [H1376.8.1$, Quest for patience. H1553, Test of patience. J1071, Results of labor lost in a moment of procrastination.]

J0125, Parents's misdeeds innocently betrayed by children.

Link: [J0122, Naïve remark of child: "You forgot to strike mother." A father in habit of beating his wife remarks that he has forgot something. The child says, "I know. You forgot to strike mother".]

J0125, Parents's misdeeds innocently betrayed by children.

Ref.:

J0125.2, Adulteress betrayed by little child's remark.

Link: [T0644, Child betrays his own illegitimacy.]

J0125.2.1, Child unwittingly betrays his mother's adultery. Type: 1358*.

Ref.:

J0125.2.2$, Child asks why sheep's buttocks are being handled by his father in marketplace and mother's by neighbor at home: "Is neighbor going to buy mother, as you are buying the sheep?". Type: 1358*.

Ref.:

J0125.3$, Children at play unwittingly betray secret (local history). Type: 1600A, cf. 1874A.

Link: [D1812.5.0.20.15, Omens from children's play. J0169$, sîrah/siyar: personal life-history (biography, vita). J1149.13$, Criminal detected by questioning (listening to) the public at crime scene. P0781$, Local history reckoned in relation to a person's past disgraceful act.]

Ref.:

Budge Gods II 189; DOTTI 519 873 941/{Egy}.

J0125.3S, Children at play unwittingly betray secret (local history). Type: 1600A$, cf. 1874A.

Link: [D1812.5.0.20.15, Omens from children's play. J0169$, sîrah/siyar: personal life-history (biography, vita). J1149.13$, Criminal detected by questioning (listening to) the public at crime scene. P0781$, Local history reckoned in relation to a person's past disgraceful act.]

Ref.:

Budge Gods II 189; DOTTI 519 873 941/{Egy}.

J0126S, Child rebukes an adult for misconduct (indiscretion).


Ref.:

Budge Gods II 189; DOTTI 519 873 941/{Egy}.

J0126S, Child rebukes an adult for misconduct (indiscretion).


Ref.:

Budge Gods II 189; DOTTI 519 873 941/{Egy}.

J0129$, Children as spreaders (source) of news (information)--miscellaneous.

Link: [J1149.13S, Criminal detected by questioning (listening to) the public at crime scene. P0230, Parents and children. P0431.1, Merchants as spreaders of news. P0611.3.1S, Women as spreaders (source) of news (information, gossip). P0781S, Children as spreaders (source) of news (information)--miscellaneous.]

Ref.:

MITION.

J0130, Wisdom (knowledge) acquired from animals.

Link: [F0898.7$, Behavior of animals (birds) as time-reckoning device.]

J0133, Animal gives wise example to man. Type: 86S, 1645B*, cf. 670, 904S.

Link: [T0145.6.2S, Cock treats his hens kindly.]

Ref.:

Jâhi II 353-54 III 165; DOTTI 35 365 565 893.

J0133.0.1S, Animal behavior copied (imitated) by man. Type: 670, cf. 1066BS.

Link: [A1591.1, Burial learned from watching raven bury its dead. J1115.7.1S, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise.]

Ref.:

DOTTI 365; MITON.

J0133.6, Big fish eat little: robber will plunder weak neighbors.

Link: [U0044.1S, "Like fish: the large eat the small."]

J0133.7S, Fighting strategy (warfare) learned from observing fighting between animals.

Link: [B0260, Animal warfare. P0570.3.1S, Use of tunnels in warfare learned from jerboa's defenses (yurchu`, `field mouse`).]
Ref.: Jāhiz V 278-79.>
J0133.8S, Lessons of patenting learned fro animals.
Link: |B0534S, Parenting among animals.
Ref.: Ibshîhî 162.>
J0133.9S, Kindness learned from example of animal's (bird's) kind behavior: imitated. Type: 86S, 904S, 1645B*.
Link: |B0539S, Healthy animal (cat), or bird (falcon, owl), cares for disabled (sick, old, blind) one. |F0951.3.2.1S, Watching mating between lovebirds (pigeons, doves) arouses sexual desire. |J2418S, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.
Ref.: Chauvin II 115 no. 89; DOTTI 33 35 85 88 436 565 893/{Alg, lit.}; TAWT 23 n. 42.>
J0134, Animal behavior teaches man what to avoid. Type: 86S.
Ref.: Basset Mille II 297 no. 53; DOTTI 35/{lit.}.>
J0134.2S, Animal behavior warns man of similar acts in his own family. Type: 315.
Link: |H0453, Brother disguises himself to test his sister's chastity. |J0139, Wisdom (knowledge) acquired from observing animal behavior.
Ref.: DOTTI 139 140 141/{Egy, Sdi}; Juhaymân (al-) II 57-74; HE-S: Sinai 69-63 no. 6.-
J0134.2.1S, Dogs's street copulation outrageous.
Link: |C0119.5S, Tabu: exposed sexual intercourse. (Or, intercourse in public place). |T0290S, Conjugal pleasures are to be had in private. |W0199.9.3S, Negative identification ("We do not do what they do!").
Ref.: Ibn Elfann "Al-Safînah al-kubrâ/The Great Ship" 16.-
J0134.5S, Behavior of household animals (birds) reveals family secret. Type: cf. 1422.
Link: |B0131.3, Bird betrays woman's infidelity. |F0951.3.2S, Watching copulating animals (birds) arouses sexual desire.
Ref.: MITON.>
J0134.5.1S, Host's pet bird (animal) too friendly to guest: guest posing as new friend is a frequent visitor during host's absence.
Ref.: MITON.>
J0134.5.2S, Pet's (cat's, dog's) behavior indicates where various activities (cooking, storing, etc.) are undertaken within house.
Ref.: MITON.>
J0134.6S, Barking dogs do not bite.
Ref.: Taymûr no. 2442.-
J0135, Departing animal [(bird)] gives man counsels. Type: cf. 150, 545F$. 
Link: |B0566S, Bird (animal) teaches man a lesson.
Ref.: DOTTI 57 299.-
J0137, Wisdom learned from example of insects. Type: 280A.
Link: |J0711.1, Ant and lazy cricket (grasshopper, [cockroach]).
Ref.: Chauvin III 58 no. 19; DOTTI 91.-
J0139S, Wisdom (knowledge) acquired from observing animal behavior. Type: 1533CS, cf. 86S, 1645B*.
Link: |F0951.3.2S, Watching copulating animals (birds) arouses sexual desire. |J0134.2S, Animal behavior warns man of similar acts in his own family.
Ref.: Basset Mille III 321 no. 193 (God will care for all); DOTTI 35 837 893.-
J0139.1S, Eye follows ear (sight follows sound, looking in the direction of source of sound) and vice versa.
Type: 1533CS.
Link: |H0601.2S, Wise pairing of animal organs.
Ref.: DOTTI 837.-
J0139.2S, Penis follows heart (desire for sexual intercourse is linked to 'love'). Type: 1533CS.
Ref.: DOTTI 837.-
J0139.3S, Legs (feet) follow dictates of the stomach (one goes to where food is to be found). Type: 1533CS.
Link: |Z0186.5S, Symbolism: pitcher's spout--penis.
Ref.: DOTTI 837.-
J0139.3.1S, Feet go to wherever they like (prefer).
Link: |Z0138S, Body organ (member) personified.
Ref.: Taymûr no. 1309.-
J0140, Wisdom (knowledge) through education.
Link: J0702.0.1$, Learning a trade (craft) is a necessity. |Z0128.2.1$, School (university) personified.

J0140.0.1$, Secular (western-style, modern) education leads to success.

Link: |J0193$, Education from the West (Europe). |P0001.3$, Achieve social status. |P0251.5.4.1$, The educated brother as contrast to the uneducated brother(s). (Usually the uneducated remain/s in village). |P0597.0.1$, Education is a necessity for all.

|X0478.1$, Religious education leads to `expertness' in all professions. |X0490.1$, Military education leads to `expertness' in all professions.

Ref.: Boqarî 102/(implicit in all); Shamy (el-) "Eg. Balladry": "Maḥrûs and Mabrûkah" no. 16, "Sābî and the Pasha" no. 24.

J0140.0.1.1$, Knowledge (education) raises the lowly; ignorance lowers the high.

Link: |J0679.4$, Don't correct someone else's mistake: he will benefit from your knowledge and make you his enemy.

Ref.: Ibshîhî 47.

J0140.0.2$, Girl sent to school for modern education.

Link: |P0420.0.1$, Female in a learned profession. |P0597.2$, No schools for girls beyond kuttâb-stage. |T0052.4.2.1$, Educated girl's diploma (profession) is her matching-mahr. (Negotiation posture). |T0101.1.4$, Bride quality: education, profession.

Ref.: Boqarî 162/cf.

J0141, Youth educated by seven sages.

Link: |T0620$, Man assumes (is assigned) task of proper raising of child.

J0141.0.1$, Schooling at home: teacher(s) instruct(s) pupil at pupil's home. Type: 870D$, 516H$.

Link: |P0014.15.1.1$, Wise counsellor of court as babysitter (nurse, murabbî) for royal child. |P0597$, Schools and universities. (Usually annexed to places of worship). |T0616$, Rearing of children (socialization, enculturation).

Ref.: MITON; Alf II 148; Boqarî 162.

J0141.1$, Adroit instructors (masters) as teachers for a youth. Type: 516H$, 870, 870A*.

Link: |J0149$, The value of education (schooling).

Ref.: MITON.

J0142, Lack of proper education regretted. Type: 929A.

Link: |J0149S, The value of education (schooling).

Ref.: DOTTI 605 620/({Egy}; TAWT 416; CFMC: Sawâm)ah 71-1 4-1-no. 4.

J0142.0.1$, The uneducated (ignorant) is always unfairly treated.

Link: |J0149, The value of education (schooling).

Ref.: DOTTI 459 620.

J0142.3$, Child blames parent(s) for not correcting him in youth. Type: 929A, cf. 838.

Link: |J1863, Cow punished for calf's misdeeds. Blamed for not teaching calf better. |J2175.4, Man lets his infant son play in river. Son drowns. |P0202.1.3S, Parent(s) reproached for child's misconduct. |P0243S, Bad rearing: parent(s) blamed for child's misconduct. |T0620.1S, Father takes over the proper raising of son from boy's mother: (resocialization into 'manly' roles).

Ref.: DOTTI 459 620.

J0142.3.1$, (formerly, J0142.3S). The educated father and uneducated grandfather. Type: 929A.

Link: |P0202.1.3S, Parent(s) reproached for child's misconduct. |P0243S, Bad rearing: parent(s) blamed for child's misconduct. |T0620.1S, Father takes over the proper raising of son from boy's mother: (resocialization into 'manly' roles).

Ref.: DOTTI 620.

J0143, Untrained colt result of master's neglect.

J0144, Well-trained kid does not open door to wolf. Type: 123.

Link: |P0230.0.6.1S, Parent consulted before task is undertaken or begun.

Ref.: DOTTI 48; TAWT 413 no. 1/({Egy}.

J0145, Hostile dogs made friendly by having them fight common enemy, the wolf.

Link: |J0624, Unit against a common enemy.

Ref.: Jâhîz II 172-73; Ibshîhî 26.

J0146, Educated men as choice company. Type: cf. 920HS.

Link: |J0451, Contagiousness of bad company. |J0451.5S, One bad apple spoils the others.

Ref.: DOTTI 584 591.
Link: |
Ref.: Belamri *douleur* 87-99; Chauvin III 97 no. 1; *DOTTI* 118 286 483 484 485 804/ [Alg]; *MITON*.

J0148, Teaching (learning) through repetition.
Link: | |
Ref.: |

J0148.0.1$, 'Repetition teaches [even] the donkey'.
Ref.: Shamy (el-) *"Folkloric Behavior"* 151; Tyâmûr no. 2311.

J0148.0.2$, "Law of Exercise" (Law of Use, Law of Frequency): the more frequently a learned item is used, the more reproducible (stable) it becomes. Type: 901B, 1204.
Link: |
Ref.: |

J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).
Link: |
Ref.: |

J0148.1$, Completion of basic religious schooling: 'He read, repeated, and concluded [by reciting holy book from memory]'.
Link: |
Ref.: |

J0148.2$, Memorization.
Link: |
Ref.: |

J0148.2.0.1$, Mnemonic device aids memorization (recall).
Link: |
Ref.: |

J0148.2.1$, One word (phrase, sentence, idea) evokes another associated with it. ("Principle of polarity": stability of syntax, word sequence, word order). Type: cf. 960, 924, 1204, 1641, 1696, 1699B.
Link: | |
Ref.: |

J0148.2.1.1$, "Talk brings [more similar] talk."
Ref.: |

J0148.2.1.2$, Lead word helps recalling.
Ref.: |

J0148.3$, One idea (or mental image) evokes (recalls) another. Type: 960.
Link: | |
Ref.: |

J0148.3.5$, One idea (or mental image) evokes (recalls) another. Type: 960.
Link: | |
Ref.: |
J0149.1$, The value of education (schooling).

Link: [D0720.0.1$, Means of learning magic. J0141.1$, Adroit instructors (masters) as teachers for a youth. J0142, Lack of proper education regretted. J0163.1.1$, Profligate (bankrupt person) uses his last coin to buy wise counsel: proves profitable. J0074.2.3.1$, High wages for dangerous assignment (job). J0075.2.2$, Grant given for the purpose of advancing human knowledge (in the arts, sciences, personal improvement through education, etc.). J0128.1, Intelligence personified.]

Ref.: S. Hassan Mawasîjah 350 360 no. 16; Maspero lxviii 31 no. 2/(Thoth's); Jâhiz I 59; Ibshîhî 31-37; MITON.>

J0149.1$, Educated person earns much money and esteem (respect). Type: 918$. Link: [P0422.0.1$, Social status of lawyers. P0750.0.1$, Basis for social differentiation and stratification. Q0088, Reward for proficiency. T0052.4.2.1$, Educated girl's diploma (profession) is her matching-mahr. (Negotiation posture).]

Ref.: DOTTI 504 551 584/{lit.; MITON; Taymûr no. 1922.>


Ref.: Ibshîhî 33 37.>

J0149.2.1$, Captive (slave) freed because of his literacy (can read and write).

Ref.: MITON.>

J0149.3$, Animal thought to be educated (intelligent) honored. (Proves to be enchanted person).

Ref.: MITON.>

J0149.4$, Education breeds security (safety).

Link: [P0550.4.1$, Preparation (education) of spies. U0270, Security breeds indifference.]

Ref.: MITON.>

J0149.5.2$, Wisdom of sending the gray-haired to kuttâb (elementary school) questioned.

Link: [J001.5.1$, "Instruction during childhood is [as lasting] as inscription on stone'.]

Ref.: Taymûr no. 796.>

J0150, Other means of acquiring wisdom (knowledge).>

J0150.1$, "Literature of advice [giving]": wisdom (knowledge) in form of counsel given by the wise (father, sage, vizier, philosopher, or the like). Type: 910, 911*, 913$.

Link: [J0021, Counsels proved wise by experience. J0171.9$, Proverbial wisdom: "Dos" and "Don'ts" in form of counsel--miscellaneous. P0243.0.2.1$, The Prophet said, "Love your daughters for I too am father of daughters". P0319.0.1$, True friend gives sincere advice.]

Ref.: Simpson 159-266; Jâhiz II 366-7; Ibn-Câsim no. 305 no. 395 no. 396 no. 379; Damirî II 41-42; Ibshîhî 114-18 172-73; Boqarî 87/(maternal advice/"don't"/mawwâl); MITON.>

J0150.0.1$, One generation of men passes knowledge (wisdom) to another.

Link: [T0604.0.1$, Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation).]

Ref.: Simpson 190.>

J0151, Wisdom from old person. Type: cf. 910, 928.

Ref.: DOTTI 432 568 620/{Egy.>}


Link: [A0111.2.1$, Osiris as father of Horus. J0154, Wise words of dying father. M0250.1$, Deathbed wish: dying person (father, mother, husband, wife, etc.) makes a wish. T0604.3$, Mother instructs (teaches) child (infant).]

Ref.: Budge Gods II 193; Ions 72/(art of warfare); Simpson 178, 193-97; Damirî 1 65/(caliph); Ibshîhî 257.>

J0151.0.2$, Wisdom from the ancestors: in the manner of what they said (did).

Link: [P0410.0.1$, Foreman (overseer of laborers). P0601.2.1$, Custom observed because ancestors (forefathers) practiced it. V0001.3, Worship of ancestors.]

Ref.: Simpson 182.>

J0151.1, Wisdom of hidden old man saves kingdom. Type: 981.

Ref.: DOTTI 684.>

J0151.2, Old men preferred as councillors.

Ref.: Basset Mille I 410 no. 119.>

J0151.4, Wisdom from old man: always say, "if it pleases God". Type: 830C, 1696B$.

Link: [N0385.1, Person has successive misfortunes while making plans because he forgot to say "If God wills". ]
Ref.: Maspero 157-58 no. 8-II/cf. ("If it pleased Amon").

J0152, Wisdom (knowledge) from sage (teacher).

Link: [J0022S, Wisdom of following only one leader (master).

Ref.: MITON.

J0152.1, Cynical philosopher lives in tub.

Ref.: [Chauvin IX no. 27.]

J0152.2, Advice from dervish.

Link: [N0843, Hermit as helper. N0844, Dervish as helper.

Ref.: [M0014.15.1, Old, wise counsellor of court ([muadabbir, ḥakîm]). P0500.0.3S, Principles (the craft) of governing: things a 
competent king (ruler) must do in order to succeed.]

J0153, Wisdom from holy man.

J0153.2, Hermit explains why anger is sin. Type: cf. 910, 916, 916A$.

Link: [J0571.0.1S, Don't get angry (control your anger).]

J0152.7S, Wisdom from old man who has a book in hand.

Link: [M0301.4, Prophecies from old man who writes in a 
book. T0317.3S, Image of chaste lover (sweetheart, relative, etc.). W0256.7S, Stereotyping: age traits. Z0018.0.3S, Poet's 
dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, lover or personified 
imaginary entity).

Ref.: Maspero 117 no. 7/cf.; Shamy (el-) "Eg. Balladry": "et-Tair" no. 25, "el-Badawî and Three Axes" no. 58.3.]

J0152.8S, Wisdom from slave (servant). Type: 910B.

Link: [P0179.1, Slave as savant: accomplished scholar, scientist, poet, singer, etc. Q0050.1S, Reward for teaching the 
nonliterate how to read and write. T0053.8S, Servant (slave) as matchmaker.

Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44.2.

J0154, Wise words of dying father. Type: 911*.

Link: [M0250.1S, Deathbed wish: dying person (father, mother, husband, wife, etc.) makes a wish.

Ref.: [Simpson 179-89; DOTTI 99 281 519 568 569 579/Egy, lit., Plst]; Légey 199 no. 52; MITON; Shamy (el-) "Egypt" (1971) no. 26.]

J0154.1, Dying saint ([patriarch, father)] leaves wise message to followers. Message is cryptic, but is finally 
made clear. Type: 655, 655A.

Link: [H0085, Captive sends token of safety. H0135, Leaf (chip) sent down stream as a warning to one down below. H0598S, 
Cryptic (enigmatic) message deciphered by recipient. J0992.2S, Father bequeathes ([bequeaths]) four pots to sons: eldest finds 
earth in his; second, bones; third, rice husks; ongest, ([gold]) rupees (eldest gets land; second, cattle; third, grain; youngest to 
keep money). J0151.0.1S, Wisdom from father: he instructs his child (usually son). K0649.1S, Warning by song: would-be 
victim alerted to danger by enigmatic message hidden in words.

Ref.: DOTTI 360 362.]

J0155, Wisdom (knowledge) from women.

Link: [J0191.9S, Wise persons--miscellaneous.

J0155.0.1S, Women savant (wise woman or wise girl). Type: 875, 879, 890.

Link: [J1111, Clever girl. J0179.1S, Slave-girl (woman) as scholar.

Ref.: DOTTI 95 504 512 538/[lit.]; MITON.

J0155.3.1S, Husband ignores his wife's advice: disastrous results. Type: 327HS.

Link: [J0021.3S, "Do not take a woman's advice": counsel proved wise by experience. J2301.4S, Gullible husband believes 
ogress, but not his own wife. U0091S, Wise advice ignored (breached) upon discovering that adviser is poor (powerless).

Ref.: DOTTI 66 166 244/[lit.]; MITON.


Link: [J0021.3S, "Do not take a woman's advice": counsel proved wise by experience. J0229.16.5.1S, Captive man to ogress: 
"Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". J1112.3S, Clever wife advises 
husband how to succeed on adventure. J1112.6S, Clever wife rescues husband from unfair contract (bad business deal, foolish 
promise, or the like). J1701.0.1S, Wife's (foolish) advice proves disastrous. T0210.1.1S, Wife keeps husband's secret(s).

Z0018.0.3S, Poet's dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, 
lover or personified imaginary entity).}
Ref.: Maspero 181 no. 11; DOTTI 106 112 166 167 236 239 363 506 510 538 603 652 653 663 689 809 914/{Egy, Sdn}; MITON; RAFE 306 n. 50/cf.

J0155.6, Wise words of dying woman (queen).

J0155.9S, Female as wise adviser--miscellaneous.

Ref.: DOTTI 125 181 226 537/{Alg}; MITON.

J0155.9.1S, Daughter as adviser.

Link: |P0243.0.2.2S, Daughters are "the comforters and the dearlings"--(a Prophet's saying).

Ref.: MITON.

J0155.9.1.1S, Father disregards daughter's advice: disastrous results. Type: cf. 327, 327HS.

Ref.: DOTTI 157 166 167/{Egy}.

J0155.9.2S, Sister as adviser. Type: 313H*, 327A, 450, 451, 872S, cf. 923B.

Link: |P0253.6.1S, Sister is always consulted by her brother and her counsel sought.

Ref.: DOTTI 125 181 226 537/{Alg}; MITON.

J0155.9.4S, Slave-woman (slave-girl) as adviser. Type: 676, 954.

Link: |P0179.1S, Slave as savant: accomplished scholar, scientist, poet, singer, etc.

Ref.: DOTTI 367 660.

J0156, Wisdom from fools.

J0157, Wisdom (knowledge) from dream. [Instructive dream].

Link: |D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams]. |H1229.3, Quest for marvellous thing seen in dream. |N0157S, Instructive sleeper's-vision or dream (ru'yah, manâm).

Ref.: Maspero 147 no. 8 162 no. 8 n. 1 171 no. 9; Ibn- Cî ájî m no. 256; Damîrî I 298-99: Shamy (el-) "Arab Mythology" no. 124; Ishiâhî 422; Basset Mille I 77 no. 30; Chimenti 53-56; DOTTI 384 436/{Egy}; MITON; RAFE 300 n. 14, 305 n. 43, 306 n. 49; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birîl" 2 no. 56; Spitta Grammatik 462-63.

Ref.: D1812.5.1.2, Bad dream as evil omen. |E0380.1, Summoning the soul of the dead. |E0721.1.0.1S, The dead 'come to' (communicate with) the living in dreams (visions). |G0302.9.6, Demons fool men in their dreams. [('a'd ghâthu 'a'h làm)].

Ref.: FILTER.

J0157.4S, Dream of faucets pouring out various amounts of water reveals to man his predestined share: poverty. Type: 947BS.

Ref.: DOTTI 651; Shamy (el-) Egypt 94 no. 13; Taymûr no. 1315/(gen.).

J0157.8S, Dream as source of misleading information (misinformation) (uqgháthu 'u'ãlâm).


Ref.: RAFE 179 n. 652.

J0157.8.1S, Satan misleads in dreams (and similar experiences, such as communication with the dead).

Link: |D1812.5.1.2, Bad dream as evil omen. |E0380.1S, Summoning the soul of the dead. |E0721.1.0.1S, The dead 'come to' (communicate with) the living in dreams (visions). |G0302.9.6, Demons fool men in their dreams. [('a'd gháthu 'u'alâm)].

Ref.: MITON; RAFE 179 n. 652.

J0157.8.2S, Physiological state of sleeper as cause of misleading dream (e.g., full stomach, being cold, or the like). Type: 1645B.

Link: |A1399.2, Origin of dreams.

Ref.: MITON; RAFE 179 n. 652.

J0157.8.3S, Sleeper's past experience as cause of misleading dream (or nightmare).


Ref.: Boqarî 71/cf./(bugs/beetles).

J0158, Wisdom from angel.

J0163, Wisdom purchased.

J0163.1, Man buys a pennyworth of wit. Type: 910A, 910B1S, 910G.

Ref.: DOTTI 569 570 571.

J0163.1S, Profligate (bankrupt person) uses his last coin to buy wise counsel: proves profitable. Type: 910A, 910B1S, 910G, 910K1S.
The value of education (schooling). |L0218$, Blind bargain proves profitable. |P0764.1.1$, Bargain (investment, etc.) proves profitable because of legitimacy of elements involved. |W0131.1, Profligate [(heir)] wastes entire fortune before beginning his own adventures. 

Ref.: DOTTI 569 575.


Ref.: DOTTI 569 570 571; TAWT 435.


Link: |F0883.1.9.1.1$, Story (tale) written in gold. |J0170.3$, `People are reports' (i.e., a person's worth is what is told about his life). |P0760.5.3.4.0.1$, Ownership of non-material "goods" (e.g., idea, story, music, etc.). 

Ref.: DOTTI 578; MITON.

J0163.5.1$, Story purchased from owner. 

Link: |Q0092$, Reward for unique story (life-experience). 

Ref.: MITON.

J0163.5.1.1$, Story of wisdom (qiṣṣah) purchased from owner. Type: 910Z$. 


Ref.: DOTTI 578.

J0163.5.2$, Story purchased for gold (high price). 

Ref.: DOTTI 578; MITON.


Ref.: DOTTI 220 235 521 578 617 618 659/ {lit.}; J0001$, Capacity to know (knowledge) from instinct: (innate, `from God", 'ilhâm, hidâyah, tawfîq). |V0318.3$, The seemingly illogical (inexplicable) occurs "for wisdom known [only] to God". |V0542.0.1$, Life-saving instructions by supernatural (divine) voice (hâtif). 

Ref.: MITON; Jâhîz II 147-48; Tha'lâbi 90; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 2.

J0164, Wisdom from God. [(‘ilhâm)]. 

Link: |A0182.1, God reveals secrets (mysteries) to mortals. |A0182.3.5.1.1$, God's revelation of truth (message) to His Messenger (chosen mortal)–(waugh/‘ilhâm). |A1480.1$, God instructs Adam–while still a clay image, before 'breathing soul' into him–of man's mission and worthiness. |J0001S, Capacity to know (knowledge) from instinct: (innate, 'from God, 'ilhâm, hidâyah, tawfîq). |V0318.3S, The seemingly illogical (inexplicable) occurs "for wisdom known [only] to God". |V0542.0.1S, Life-saving instructions by supernatural (divine) voice (hâtif). 

Ref.: MITON; Jâhîz II 147-48; Tha'lâbi 90; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 2.

J0164.1$, Wisdom (knowledge) is from God's light. 

Link: |A0124.0.2S, God's radiance (light) as the source of knowledge. |V0220.0.2S, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. |W0254.0.1S, Heart as seat of human intelligence (and feelings). 

Ref.: Qazwini II 98/(fiṣṣah); RAFe 177 n. 644.
J0164.1.1S, God's light (sacred knowledge, gnosis) is kept from sinners.
Link: |J0054.6.7S, Punishment of Eblis: stripped of all knowledge. |A0182.3.9.2S, God erases knowledge from mortal's mind--(naskh: abrogation). |Q0551.11.1S, Deprivation of knowledge as punishment. |V0223.0.1.0.1S, Prophet's (saint's) knowledge resides in the heart.
Ref.: Ibshîhî 34 213-15; RAFe 177 n. 644.>

J0166, Wisdom from books.
Link: |D1720.0.1.1S, Magic learned from books. |M0302.8, Prophecy from book. |P0807.1.0.1.1S, Book as best companion. 
Ref.: R.L. Green 51-52("The Soul of Ra"); MITON.>

J0166.0.1S, Book (written scroll) as sole inheritance.
Ref.: MITON.>

J0166.4S, Book furnishes information about valuables.
Ref.: |U0246.1.1S, To beat the one who is caught, is to frighten the one who is at large (unbound).>

J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just.
Link: |J0019S, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure. |J0020S, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0070S, Teaching (training) by cruel example. |J0170S, Wisdom acquired from story (personal life history, parable, exemplum, or the like). |Q0457, Flaying alive as punishment. |S0139.2.0.1S, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use). |U0304.0.4.1S, `He who does not know (value) what is old, cannot recognize what is new'. |J0167.1S, 'Those who don't learn the past (history) repeat it'.
Ref.: Taymûr no. 2658/cf./(personal).>

J0167.1.1S, Story (history) recorded to be read for generations: one generation after another.
Ref.: MITON.>

J0167.2S, "He who forgets his past (`older [ways]') gets lost".
Link: |U0304.0.4.1S, 'He who does not know (value) what is old, cannot recognize what is new'.
Ref.: Taymûr no. 2794.>

J0167.2.1S, "Your past experiences become your trusted companion/(qadîmak nadîmak).>

J0167.3S, Wisdom from repentant sinner.
Link: |T0450.7S, Repentant prostitute. |V0228.1.12, Sinful beauty is converted and spends the end of her life doing penance (Mary Magdalene, Mary of Egypt, [Fâjima Bint-Birrî], and Thais). |V0528S, Sinner becomes saint. |X0590.1.1S, Folly of repenting (atonning) too soon.
Ref.: MITON.>

J0167.3.1S, Teachings of Ibn-Ç Arûs: a repentant sinner.

J0167.6S, Deformity (physical) as reminder of painful adventure. Type: 1469S, 1730, cf. 472S.
Link: |F1068, Realistic dream. |J0148.3S, One idea (or mental image) evokes (recalls) another. |J2131, Numskull injured.
Ref.: DOTTI 246 814 923.>

J0167.7S, Token of harsher punishment: physical reminder of the harsher punishment that should have been received.
Link: |J0209S, Reminder of unfulfilled (forgotten) vow: recipient must execute own part of pledge (bargain). |Q0479S, Humiliating corporal punishments.
Ref.: MITON.>

J0168, Inscription on walls for condensed education.
Link: |F0884S, Graffiti: illegal writing (drawing) on public walls (expressing opinion).
Ref.: Chauvin VIII 34 no. 1.>

J0169S, sîrah/siyar: personal life-history (biography, vita).
Link: |P0012.15.5.1S, Historical narratives and legends ('akhbâr) are habitual topics of conversations of kings (not of merchants/al-sûqah). |P0470.0.1S, Tale-teller needed (required)--so as to tell story. |J0484S, Historian (mu'arrîkh, "'akhbâr"). |Z0201S, Portrait of a tale character's character-- hero's (heroine's, anti-hero's) character described (by narrator). |Z0203S, Heroes of siyar (Abu-Zaid, Šantar, el-Bagâl, Sayf, ez-Zâhir, ez-Zîr, etc.).
Ref.: Maspero 276 no. 20; DOTTI 426 944 971/[Omn]; MITON; D.H. Müller Mehr-i-und Sogɔrzi: SAE IV 147-49 no. 1 (personal); Osman 176 (Prophet Mohammed's); Shamy (el-) "Maḥfūz’s Trilogy" 54 (novel); Yunis 147 (epic-romance, heroic).

J0169.0.1S, Personal experience narrative by story's character (e.g., Ahura's, Lost Sailor's, Sinuhe's, Sindbad's, etc.). Type: 425D, 472S, 792S, 872S, 936A$S, 953A$, 956D, 1332, 1384A$, 1384C$, 1540, 2039$.

Link: |J0551.28.1S, Girl tells robber about painful personal experience (clitoridectomy, or the like) and calls for help by demonstrating how loudly she shrieked from pain. |Z0201.1$, Story told by tale-character(s) as an account of own personal experience—"I"-tale, "We"-tale (memorate).

Ref.: R.L. Green 138-46/(Sinuhe); Maspero 100 no. 5; Tha Clabî 35: Shamy (el-) "Arab Mythology" no. 100; Damîrî II 181/(by Rûmî/Roman to an Arab/Muslim); DOTTI 203 246 444 488 639 658 665 738 780 781 850 971/{lit.}; MITON; Musawi (Al-) Islamic Context 152_56 161-62/("autobiographical").

J0169.0.2S, Truth revealed through personal experience account (eye witness).

Link: |J1150.1$, Eyewitness account (testimony) more reliable than hearsay. |P0781$, Local history reckoned in relation to a person's past disgraceful act.

Ref.: MITON. 

J0170S, Wisdom acquired from story (personal life history, parable, exemplum, or the like).

Link: |J0055, Ruler learns lesson from the example of an exiled king. Rewards the exile rather than a successful merchant. |J0080.0.1S, Situation in actual life calls for telling (citing, referring to) a narrative that parallels it. (Listener is expected to infer the solution to own situation from the narrative). |J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just. J0571.5, King restrained from hasty judgment by being told story.

Ref.: Budge/Romances 110 no. A-05/("The Two Brothers"); Jâhiz I 25; Alf III 122/(Solomon's); Littmann 63-64 no. 47/cf.: Shamy (el-) "Arab Mythology" no. 95; MITON;

J0170.1S, Story (non-religious, ordinary) becomes national history.


Ref.: MITON.

J0170.2S, King orders story recorded as history (and parable).

Link: |J000.2.3.1S, Graveness of story cited as end formula. |J0067.7.1S, Weightiness: "To be engraven with needles on eye-corners of mankind (âmîq al-bashar)",

Ref.: Maspero 31 no. 2-4 n. 2/cf./books 242 no. 16; MITON.

J0170.3S, 'People are reports' (i.e., a person's worth is what is told about his life). Type: cf. 859FS.

Link: |J0010.3S, A social group's first impression of a person (thing) sets the tone for its attitude toward him (it). J0163.5S, The value of ownership of a story. |K2107.3S, Rumor mongering. False report concocted and spread (so as to slander). |Q0136S, Non-material rewards (e.g., praise, honorific treatment, or the like). |J0571.5.1S, Rumors (preconceived notions) affect perception.

Ref.: Tha Clabî 3.> 

J0170.3.1S, 'A deceased person is not dead as long as telling about him keeps him alive in memory'.

Link: |H0586.5.1S, One traveler to another (as they see corpse borne by): "Is he dead or does he still live?" (Has he left an offspring). |P0230.0.1.1S, 'The childless is alive but as if dead'. |P0230.0.2.1.1S, 'He who has begotten [children] will not have died [after his death].

Ref.: Tha Clabî 3.>

J0170.3.2S, The true-dead are the living dead (i.e., those who are alive but insignificant or without feelings, etc.).

Ref.: Jâhiz VI 507.>
J0170.3.3$, Son: "O father, get up and bring us honor!" Father: "I cannot until those who know us are dead".
Link: |P0780.1$, Shame is long-lived: it outlasts one's lifespan. |P0781$, Local history reckoned in relation to a person's past disgraceful act. |U0266$, Local history: one event recalls (reminds of, dates) another.
Ref.: Taymûr no. 2157 3038>.
J0170.3.9$, Reports and news about individuals and groups--miscellaneous.
J0170.3.9.1$, "To bringing someone's `khabar/piece of news" (i.e., report of death or demise).
Link: |Z0095.0.2$, Euphemisms. >
J0170.4$, Reputation does matter.
Link: |U0087$, Appearances do matter. |U0110, Appearances deceive. |U0244.1$, "Where you are unknown, you may do as you please".
Ref.: Simpson 192 205-206/(bad reputation).>
J0170.4.1$, Person concerned about his bad reputation.
Ref.: Simpson 205-206.>
J0171.5$_{(formerly, J0170.5)}$, Tyrannical person (king, ruler, etc.) repents upon hearing story. Type: 1426A$.
Link: |J0019$, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure. |U0245$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".
Ref.: DOTTI 225 278 315 804/[Omm, Ymn]; MITON.>
J0171, Proverbial wisdom: counsels.
Link: |J0039$, Knowledge acquired from inferences from proverb--how proverbs (parables) work.
Ref.: MITON.>
J0171.1, Counsel: if you take it will be sorry; if you don't you will also be sorry. [Advice by helpful horse].
Link: |B0133.1.1$, Horse (mare) gives wise counsel.
Ref.: Tha Clabî 204-6; Ben-Qaynah Jazâ'ir 45-71 no. 2; DOTTI 272 275 335/[Alg]; Shamy (el-) Egypt 138 no. 23; HE-S: یزبات-ئبیل 70-1 nos. 6, 12-13.>
J0171.1.1$, Counsel: "He who takes all loses all". Type: 472$, 726*. 
Link: |J0346, Better be content with what you have, than try to get more and lose everything. |U0081, Great possessions bring great risks.
Ref.: DOTTI 246; Duwayk (al-) II 211; Laoust Maroc 21 no. 19.>
J0171.3.2, Proverbial wisdom: "Seek to win over the accuser, so that he causes you no annoyance".
Ref.: J0026, Enemies no more by kindness than cruelty.>
J0171.9S, Proverbial wisdom: "Dos" and "Don'ts" in form of counsel--miscellaneous. Type: 910 (in general).
Link: |J0150.1S, "Literature of advice [giving]"; wisdom (knowledge) in form of counsel given by the wise (father, sage, vizier, philosopher, or the like). |P0500.0.3.2.1S, Avoid execution as punishment (apply lesser penalty).>
J0171.9.1$, Counsel: "Do not boast". Type: 238A$, 859, 880A$, 882, 1379, 1640, 1696B$, cf. 1364.
Link: |Q0335S, Pretence (fibbing, unfounded boasting) punished.
Ref.: Simpson 163 n. 15, 170/(of property).>
Link: |H1376.8.1S, Quest for patience. |H1553, Test of patience. |J0124, Learning the virtue of patience from children. |J0850.0.1S, 'Patience is a virtue'. |N0141.5S, Which is more powerful, patience or justice? |Q0008S, Patience rewarded, impatience (haste) punished. |Q0064, Patience rewarded. |U0046.2S, Ready unfairness, deferred fairness: imposing injustice on a person now while hoping to redress the injustice later. To be a person influenceable [by us], or leverage can be brought to bear on him [by us], (a person maqûdár یدلا) alaîh. |V0446.1S, God is with those who are patient. |W0026.0.1.2S, 'Patience is good' [i.e., (recommended)]. |W0196, Lack of patience [impatience].
Ref.: Burton I 26 n. 39 131/(poem) 308 326 IV 54 138 VII 211, etc.>
J0171.9.3S, Counsel: "Do not listen to slander (backbiting), nor repeat it".
Link: |J0013.8.1S, 'The source is responsible [for the contents]' (i.e., 'A messenger's only responsibility is to convey [message]').
Ref.: Simpson 168.>
J0171.9.4S, Counsel: "Be a good listener".
Link: |P0790.0.1.1S, Having a conversation (interesting social talk).
Ref.: Simpson 173-74.>
J0171.9.5S, Counsel: associate only with persons of good 'aql (ancestry, pedigree).
J0172, Account of punishments prepared in hell brings about repentance. Type: 756B.
Link: |P0318.0.1.4$, Danger to friendship: associating with the lowly (villain, "bastard", etc.). |W0002$, Nobility of character is due to descent (pedigree/origin/’asal, paternal descent/hasab, in-laws/nasab).>

J0174, Good and bad in all books.
J0175, Wisdom from young man [(youth)]. Type: 981A$.
Link: |N0887.7$, Callow young helps (counsels) mature old person.
Ref.: Tha Clabî 90; DOTTI 685/1Irq].>

J0175.1, Wisdom from young boy (juvenile). Type: cf. 875B.
Link: |J0123, Wisdom of child decides law suit. [Reenactment of case as play]. |P0110.1.3$, Young boy (juvenile) appointed vizier.
Ref.: MITON.

J0176, Wisdom from evil spirits.
Link: |D1810.2, Magic knowledge from devil. [siğr-shaygântasîfli (satanic magic)].>

J0179.1, Humble Brahmin teaches king the difference between "mine" and "thine."
Link: |H0387.2.1$, Bride test: perceiving property of husband's family as: "Ours".-
Ref.: Chauvin III 108.>

J0180, Possession of wisdom.
J0180.1, "Know yoursell" is the first step toward possession of wisdom.
Link: |J1062.3$, Teach yourself before instructing others. |P0001.0.1.1S, He who is cognizant of his true station in his community is comfortable (i.e., well-adjusted).
Ref.: Ibn-Câsim no. 395; Ibn-âdârshâh 425/cf./. (God is mercifl to Y).>

J0181, The years not counted. [Henceforth, the youngest].
Ref.: Chauvin III 108.

J0182, Varieties of wisdom.
J0182.5$, Non-wisdom: knowledge acquired through punishment (insult, fear) is not wisdom. Type: 851DS, cf. 1674*.
Link: |P0345.1$, Corporal punishment (beating) by teacher is hard to accept at first, but leads to sweet (honey) ending.
Ref.: DOTTI 473 904; Shamy (el-).> 875B.

J0186, Wisdom lost by accepting bribes and gifts.
J0189S, Knowledge in certain field (science) as wisdom.
J0189.1$, Knowledge of medical sciences as wisdom.
J0189.1.1$, Marvelous knowledge of anatomy (organ functions).
Ref.: MITON.

J0190, Acquisition and possession of wisdom--Miscellaneous.
J0191, Wise men.
Ref.: Destaing Chelulhs 118-20 (165) no. 46.

J0191.1, Solomon as wise man.
Link: |D1711.1.1, Solomon as master of magicians.
Ref.: DOTTI 783/[lit.; MITON; Râsi (al-) khâbâyî 167-68.>

J0191.3S, Luqîmân as wise man. Type: 661$.
Ref.: Jâhîj 1 21-22; Thâlahabi 3: Shamy (el-) "Arab Mythology" no. 13-1, 39 88 193; Damãrî II 41-42 172; Ishâhi 120; Burton X 118-19 n. 1; Chauvin VIII 133 no. 126; DOTTI 152 364 632/[Irq, lit.]; Hanauer 19-20; Hujeleân 295; MITON; Yunis 188.

J0191.5, Alexander as wise man. Type: 774SS.
Link: |F0777.3S, Wall of solid metal (iron, copper, etc.); |F0777.3, Wall so thin it can be seen through. (It is opaque). |M0301.17.2.1S, Alexander as prophet (God's messenger).
Ref.: Thâlahabi 204-6, Yunis 35; Ishâhi 657; Basset Contes pop. berb. 44 no. 21; âdînî (al-) 201; DOTTI 428 433/[lit.]; MITON; Shamy (el-) Egypt 137-38 no. 23 139 no. 24; HE-S; âzâbat-Bilâl 70-1 nos. 6 12.>

J0191.5.1S, Alexander's metal wall built around Gog and Magog. It keeps them walled in.
Link: |F0777.1S, Wall of solid metal (iron, copper, etc.); |F0777.3S, Wall so thin it can be seen through. (It is opaque).
Ref.: Thâallahabi 203; Ishâhi 500; Shamy (el-) Egypt 139 no. 24.
J0191.8$, Community of wise men (savants).
J0191.8.1$, Mutual respect among wise men.
J0191.8.1.1$, Wise man disdains having to correct another 'person of vision (wisdom)'—(causes 'tightening of chest').
   Link: |J0219.1$, Burden on the body (physical pain) preferred to 'burden on the chest' (i.e., guilt, depression, etc.). |W0196, Lack of patience ([impatience]).
   Ref.: Jâhiz V 502-3.>
J0191.9$, Wise persons—miscellaneous.
   Link: |J0155, Wisdom (knowledge) from women.>
J0191.9.1$, Things wise persons don't do.
   Link: |J0291.2$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not".>
J0191.9.1.1$, Wise men don't talk about outcome of operations that are still in progress (E.g., trip, battle, pregnancy, etc.).
   Ref.: MITON.>
J0192, Wise nations.
   Ref.: CAbd-al-Ghanî CA. Yahyâ Turâth IV:12 114.>
J0192.2, Wisdom from Egypt.
J0192.2.1$, Wisdom from pharaoh.
J0192.3, Wisdom from the Greeks.
   Ref.: MITON.>
J0192.4, Wisdom from the Hebrews.
   Ref.: Ishihi 401/(Torah); Alf III 23-24/(Bulûqiya).>
J0192.5$, Wisdom from China.
   Ref.: Ishihi 493; Boqari 150.>
J0192.6$, Wisdom from India.
   Ref.: Ishihi 493.>
J0192.7$, Wisdom from the Arabs. Type: cf. 875.
   Link: |J0195.18, Wisdom (knowledge) from the nomads (Bedouins). |P0731.0.1$, Bedouin behavior ('Arab'-ways) as 'The ideal', |W0251.6$, Environmental conditions as basis for judging character.
   Ref.: Jâhiz I 286; Damîrî II 173.>
J0193$, Education from the West (Europe).
   Link: |J0140.0.1$, Secular (western-style, modern) education leads to success. |P0005.6$, Ability to speak foreign language as status symbol.
   Ref.: DOTTI 68 545 591/(Egy); Shamy (el-) "Eg. Balladry": "el-Wardânî" no. 29.>
J0193.3S, Secular (western-style, modern) education as an evil.
   Ref.: Boqari 101; Shamy (el-) "Eg. Balladry": "Nûr and Gamîl" no. 17; Tâhâ Husayn 12, 89-90.>
J0195S, Education (wisdom) from those who practice 'the original' ways (e.g., nomads, mountain people, etc.).
   Link: |A1101.1, Golden age. A former age of perfection. |H0577S, Solution to problem found among a certain social category of the population (e.g., nomads, peasants, etc.).>
J0195.1$, Wisdom (knowledge) from the nomads (Bedouins). Type: 875, 921, cf. 513C.
   Link: |J0192.78, Wisdom from the Arabs.
   Ref.: DOTTI 270 504 592; MITON.>
J0195.1.1S, Pure (original, uncomplicated) ways learned from the nomads (Bedouins).
J0195.1.2S, Purest language (Arabic) from Bedouins.
   Ref.: Jâhiz II 150-51.>
J0195.4S, Nomads's great knowledge of night sky (stars, planets, etc.). Type: cf. 570A.
   Link: |P0429.1, Astronomers. |P0481, Astrologer.
   Ref.: Jâhiz VI 30-32; DOTTI 332.>
J0195.4.1S, For a Bedouin, stars are like bedroom ceiling (bed-posts) for the city dweller).
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J0195.5$, Nomads have great knowledge of animals. Type: 875, 876.

Ref.: 'Jâhiz VI 30-32.

J0195.5$, Nomads have great knowledge of animals. Type: 875, 876.

Ref.: 'Jâhiz VI 29; DOTTI 504 511.

J0200, Choices.

Link: |W0123.5.2$, Disappointment for being granted own wish. (Usually involves choices).>

J0210, Choice between evils. Type: 938B.

Link: |J0229.16$, Ogre (ogress) gives captive choices. Q0560.0.1.1S, Punishment in the here-and-now preferred to that in the hereafter (Hell). T0199.5S, "Wife prefers a beating to divorce". U0020.3S, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable. U0191.5S, No gain (improvement), no loss: bad things remain bad.

Ref.: 'Jâhiz IV 457-60; Ibshîhî 604; Basset Mille III 535 no. 325/cf.; Destaing Cheluhs 20-23 (138) no. 12/cf.; DOTTI 644 710/ (lit.); Shamy (el-) Egypt 283 no. 39; Shamy (el-) "Samaw'al" 10 n. 25.

J0210.0.1S, "No fortuitous choice for the chooser". Type: cf. 985.

Link: |J0226, Difficult choices between relatives. K2234.2$, Seduction kills (threatens to kill) woman's child(ren) if she does not surrender.

Ref.: Ibn-CAaSim no. 482.

J0210.0.2$, "Choices the sweetest of them is bitter".

J0210.0.2.1$, Question: What drove you to the bitter choice? Answer: A bitterer alternative".

Ref.: Taymûr no. 727.

J0210.1, Four choices, all of which are evil; man to make one choice only.

Link: |J0099.2, Father bequeaths four pots to sons: eldest finds earth in his; second, bones; third, rice husks; youngest, (gold) rupees (eldest gets land; second, cattle; third, grain; youngest to keep money). N0003.1.1.1S, God gives Adam choice between contents of two folded hands.

J0210.3S, Two choices, both are evil. Type: 331, 472S.

Link: |J0216.8S, Choice: death (torture), or worship of idol. J0291.16.5S, Choice: how to be killed by ogre (devoured, dismembered, etc.).

J0210.3.1S, "[Like] a spittle: if [spat out] upwards [it comes down] on one's face; if [spat out] downwards, [it falls] into one's bosom".

Link: |Z0061.1.9.3.1S, A spit is never licked back. Z0062, Proverbial simile.

Ref.: Shamy (el-) "Folkloric Behavior" 181 n. 38 (2010); Taymûr no. 548.

J0211, Choice: free poverty or enslaved wealth. Type: 201.

Link: |J0228S, Poverty with honor preferred to wealth with dishonor.

Ref.: Chauvin VI 28 no. 200; DOTTI 75/ (lit.); Kamâl 124-26.

J0211.1, Philosopher chooses poverty with freedom.

J0211.1.3S, Poverty with happiness preferred to wealth with misery. Type: 754, 754A$.

Link: |J0484, Enjoyment preferred to wealth [power]. J1085, Money does not always bring happiness. Ref.: DOTTI 415.

J0211.2, Town mouse and country mouse. Latter prefers poverty with safety. Type: 112.

Link: |J1425S, "I'd rather lick a whetstone [to counteract hunger] and spend the night contentedly than to have your kebab which [almost] killed me!" (said by country mouse to city mouse after narrow escape from death at restaurant in city). J2413.7.1S, Country mouse tries to procuring food in town (home)--is killed (maimed). J.0451, Wild animal finds his liberty better than tame animal's ease.

Ref.: 'Amin 425-26; DOTTI 41; Taymûr no. 230.

J0211.3S, Country (town) mouse killed while procuring food in town home.

Ref.: Ibshîhî 366.

J0214.8S, Flight from humiliation (enslavement) recommended.

Link: |U0310.0.1S, Freedom (liberty) above all.

Ref.: MITON.

J0212, Choice: plainness with safety or grandeur with danger. Type: 110B$.

Link: |P0774.2.3.1.1S, Job declined in spite of the high wages offered: assignment is too dangerous. U0249S, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken.

J0212.1, Ass envies horse in fine trappings. Horse killed in battle; ass content. Type: 214*.
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Link: |L0454$, War-horse jealous of bull, but he sees bull slaughtered at peace time.
Ref.: Destaing Cheluhs 128-30 no. 50 (167)/cf.; DOTTI 82 .

J0212.2$, Lean animal (sheep, cow, etc.) envies fat one. Fat animal sold to butcher; lean content.
Ref.: Ibshîhî 366/(ass and pig); DOTTI 82 /[Egy]; Shawqî 301 [no. 28].

J0214, Choice: suffering in youth or old age. Type: 938B.
Ref.: DOTTI 644; Shamy (el-) Egypt 264 no. 15.

J0214.1$, Choice: suffering now or later. Type: 938B.
Link: |J0210, Choice between evils. [M]0390.0.1S, Choice of time of fulfillment of prophecy. [N]0003.1.1S, God gives man choices of unknown consequences. [N]0101, Wagers on wives, husbands, [other relatives], or servants. [N]0101.0.7S, 'The befalling of affliction [sooner] is preferable to waiting for it [to occur later].
Ref.: DOTTI 644.

J0215, Present evil preferred to change for worse.
Ref.: W0037.6S, Betraying secret (breaking promise of confidentiality) in order to prevent greater injustice.

J0215.1.1, Do not set a hungry guard over food.
Link: |J0754.1S, Do not set hay (dry grass) next to fire. |J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese]. |J214.1, Numskull sends meat home through kite (bird); kite devours it. |J2756.3.1.1S, 'Cat given key to rations room'.
Ref.: MITON; Shalabî 33/cf.

J0215.1.2, King refuses to exile gossipers. They would defame others among strangers. [Y].
Link: |J0427.4.1.1S, Poets (newsmen, etc.) appeased so as to avoid their public satire.

J0215.5S, Present daughter-in-law proved better than a new, more 'evil' one. Type: 903C*.
Link: |J1141.11.1S, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick).
Ref.: DOTTI 563 564 /[Tns]; TAWT 432 no. 21 /[Egy].

J0215.6S, Present husband preferred to a new more stingy one. Type: 1407B.
Link: |J0226.5.1S, Choice: former husband or new (current) husband. |T0306.1.1S, Woman's (wife's) modesty and water pitcher: too modest to be exposed to a pitcher's spout.
Ref.: DOTTI 791.

J0215.7S, The demon that you know is better than the angel that you do not know.
Ref.: DOTTI 791; Ibn-Çarabshâh 79/cf.(/known nafs/misery is better than unknown goodness).

J0216, Choice of deaths.
Link: |A1335.16S, God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).

J0216.2, Lamb prefers to be sacrificed in temple rather than to be eaten by a wolf.
Link: |J0216.7S, Manner (cause) of death matters (choice of manner of death).

J0216.5, Early death with fame preferred.
Ref.: Shamy (el-) Egypt 283 no. 39.

J0216.6, Saint chooses to die "after pride of youth" and before "misery of old age".
Ref.: Shamy (el-) Egypt 283 no. 39.

J0216.6.1S, Death before advent of senility chosen. Type: cf. 1199.
Link: |F0571.9.1S, Senility (zamânah): madness (diminished mental capacity) from old age. |P0220S, Aging man's (husband's) fears (anxiety). |V0246.4.1S, Angel in human form induces mortal to decide wisely.
Ref.: Thâlîbâni 191; DOTTI 177 714 /[lit.]; RAFE 123 n. 426, 178 n. 650.

J0216.6.2S, Death chosen because all members of clan (family) have perished.
Link: |P0235.9.4S, Sister kills herself (commits suicide) because brother is dead. |S0110.0.1.4S, Suicide due to altruistic considerations. |T0081, Death from love. |W0028.5S, Person offers to sacrifice self to save others.

J0216.7S, Manner (cause) of death matters (choice of manner of death).
Link: |J0210.3S, Two choices, both are evil. |J0216.2, Lamb prefers to be sacrificed in temple rather than to be eaten by a wolf.

J0216.7.1S, Death for worthy cause preferred.

J0216.7.1.1S, Heroic death preferred to ordinary (natural death).
Ref.: Shawqî 330 [no. 54].

J0216.8S, Choice: death (torture), or worship of idol.
Link: |J0210.3S, Two choices, both are evil.
Ref.: Ibn C. Aaqim no. 517; Tha]libi 242-43/(Girgîs).>
J0217, Captivity preferred to death.
Link: |U0253.1.1.5$, 'A living dog is better than a dead lion'.>
J0217.0.1, Unsatisfactory life preferred to death.
Link: |J1261.9, "Better a live confessor than a dead martyr." So answers a preacher [Y]. |J0253.1.15, Better alive than dead.
Ref.: Simpson 209/(final).>
J0217.1, Escaped lamb delivers himself to shepherd rather than to slaughter. Type: 201S$.
Link: |P0760.1.2$, Escaped animal (lamb) discovers that everything has an owner, even garbage.
Ref.: DOTTI 77; HE-S: Minya 70-7 no. 13.>
J0217.3$, Divorce preferred to death. Type: 670.
Link: |A1558, Origin of divorce. |T0199.5$, "Wife prefers a beating to divorce".
Ref.: DOTTI 365/[Ert].>
J0218, Enemies make peace rather than slay each other.
Link: |J0813, Enemy whose friendship is a must: humiliation to person of honor. |P0550.2S, Peace for peace and war for war ('We befriend those who befriend us but fight those who wage war on us').>
J0218.0.1$, Violence breeds violence; reconciliation breeds peace (tranquility).
Link: |J0492S, Choice: war or peace (conflict or reconciliation). |K2400S, Peace for peace and war for war ('We befriend those who befriend us but fight those who wage war on us').
Ref.: DOTTI 77; HE-S: Minya 70-7 no. 13.>
J0218.1$, "If a blow is met only with a blow (in retaliation) all that will be achieved is hitting (violence)".
Ref.: Simpson 190.>
J0219S, Choice between burdens: burden on the body, or burden on the mind (soul, consciousness).
Link: |J0191.8.1.5$, Wise man disdains having to correct another 'person of vision (wisdom)'--(causes 'tightening of chest'). |W0196, Lack of patience [impatience].
Ref.: Shawqî 322 [no. 46].>
J0220$, Choice: committing minor trespass or major crime (making crime pay, 'going all the way').
Link: |J0571, Avoid hasty judgment. |J1400, Repartee concerning false reform. |K0188, Stealing only a small amount. [As promised, stealing only a rope—but with animal on the end of it]. |U0230.0.2S, Cardinal sins (kabî'îr), and minor sins (saghî'îr). |W0132S, Lack of 'sense of proportionality,' in action or reaction.>
J0220.1S, "If you [have to sinfully] fall in love, fall in love with a moon-[like beauty]; and if you [have to] steal, steal a camell'[s worth]'.
Ref.: TAWT 364 n. 52; Taymûr nos. 158/cf. 606.>
J0221, Choice: small injustice permitted rather than to cause troubles of state.
J0221.2, King chooses small inconvenience of personal troubles to great troubles for his kingdom. He suffers to help realm.
J0223, Choice between evils: pay tribute or buy both money and life.
Ref.: MITON.>
J0224S, Choice between evils: confessing to one crime or another—(usually a more serious one).
Link: |J0249S, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken. |W0014.6S, Chivalry in safeguarding honor (reputation) of beloved.
Ref.: MITON.>
J0224.1S, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home.
Link: |J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewel case as bribe to the judge. She does. |K0501S, Incriminating evidence (confession) discredited by ruse. |K2054.4S, Pretended confession: actually a ruse for escape. |N0616S, Confession to crime inadvertently made. |P0253.2.7S, Brother avenges violation (rape) of his sisters. |P0329.1S, Host confesses to a crime he did not commit to save guilty guest. |V0021, Confession brings forgiveness of sin.
Ref.: DOTTI 617-618/[lit.]; MITON.>
J0224.2S, Lover trapped while on clandestine visit to his beloved confesses to theft in order to spare his lady from public disgrace.
Link: |W0014.6.1S, Lover caught while on clandestine visit to his beloved claims to be a thief in order to protect her reputation
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(1)

Ref.: MITON; Ibshîhî 282.-

J0225. Choice: apparent injustice over greater wrong. Type: 759, 759FS.

Link: [I035.1.1, Widow's meal. King upbraids woman for blowing away a poor widow's last cup of meal. [God's justice vindicated. ] Dire necessities legitimize the sinful. ] Y. [W0037.6$, Betraying secret (breaking promise of confidentiality) in order to prevent greater injustice.

Ref.: DOTTI 423 425.-

J0225.0.1, Angel and hermit. Angel takes hermit with him and does seemingly unjust things. Later shows why each was just. Type: 759, cf. 470CS.

Link: [I054.0.1$, Providence (God's wisdom) is behind seemingly apparent injustice (i.e., 'The Lord moves in mysterious ways').]

Ref.: Tha Clabî 127-28, DOTTI 239 423 424[/lit., Plst]; Hanauer 58-61; Shamy (el-) Egypt 258-60 no. 12 n.-

J0225.0.2, God punishes many men because of one sinner, like a man who kills hive of bees for stinging of one. Type: 774K.

Ref.: DOTTI 429.-

J0225.1, Youth made lame: had kicked his mother. Type: cf. 759.

Ref.: DOTTI 423.-

J0225.2$, `A needle with two threads [on opposite ends] does not sew'.

Ref.: DOTTI 423 424[/lit.].

J0225.4, Angel (Jesus) kills man. Done because man is plotting a murder. Type: 759, 934C.

Ref.: DOTTI 429.-

J0225.4.1$, Hermit (al-Khidr) kills boy: predestined to cause grief to his pious parents. Type: 759, 934C.

Ref.: Thackston 72 no. 31/cf.]: Shamy (el-) "Arab Mythology" no. 59; DOTTI 423 424 637[/lit.]; RAFe 20 n. 52.-

J0225.95, Hermit (al-Khidr) damages ship of honest sailors: unjust king usurps (good) ships. Type: 759.

Ref.: DOTTI 423 424[/lit.].

J0226, Difficult choices between relatives. Type: 985, 985A$.

Ref.: DOTTI 624 423 424[/lit.].

J0226.0.1$, Choice: whether to beget fortunate daughter or doomed son.

Ref.: DOTTI 423 424[/lit.].

J0226.4$, Choice: whether to marry from father's or mother's family. Type: 707CS, 872DS, 883ES.

Ref.: DOTTI 84 389 495 525 952[/Ts]; TAWT 431 no. 20[/Om].

J0226.5$, Choice: former spouse or present one.-

J0226.5.1$, Choice: former husband or new (current) husband. Type: 756DS.

Ref.: T002.6$, Present husband preferred to a new more stingy one. [T0306.1.1$, Woman's (wife's) modesty and water pitchet: too modest to be exposed to a pitcher's spout.-

J0226.5.1.1$, Merits of former husband contrasted with shortcomings of present husband.

Ref.: J0010.1.1.1$, 'Love is only for the first beloved' (i.e., 'No love like that for first beloved'). [T0257.125, Man envious (jealous) of his wife's former husband.}
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Ref.: Ibn-Caasim no. 344.

J0226.5.2$, Choice: former wife or new (current) wife. Link: [T0199.3$, First wife kept by husband (as less favored co-wife, or as deserted wife).]

J0226.6$, Choice: to favor son's children or daughter's. Type: 875. Link: [T0971.2$, Riddle: what are the three "Nos"? Areas where things "do not kosher" or "are not kosher". T0291.2$, "Your son's son (maternal grandson) is your son, but daughter's son (maternal grandson) is not". T0277.3.2$, A mother's daughter will marry a mother's son and control his life. (Thus, mother of son should not be haughty). Ref.: Abu-al-Layl 136-37 [no. 15]/[non-tale]; Aswad (al-) 149-56; DOTTI 504.]

J0226.7$, Choice: only one member of family to be saved (son, husband, or brother). Type: 985, 985B$. Link: [P0253.3, Brother chosen rather than husband or son. Ref.: DOTTI 688 689/ [Egy, Ymn].]

J0226.8$, Choice: to save a person or goods (e.g., son or cow, wife or her jewelry, etc.). Link: [R0153, Parents [escape child]. Ref.: DOTTI 121/ [Mrc].]

J0227, Death preferred to other evils. Link: [J0216.5.1$, Death preferred to fame of sainthood. J0229.17.1$, Choice: breaking one's own oath (pledge) or breaking a friend's. U0253.5$, Life is valueless.]

J0227.1, Death preferred to captivity.>

J0227.2, Death preferred to dishonor.>

J0227.9$, Death preferred to unsatisfactory life--miscellaneous. Link: [J0217.0.1, Unsatisfactory life preferred to death.]

J0227.9.1$, Death-wish: person in misery wishes to die. Type: cf. 332, 750JS, 885A. Link: [K0806.3$, Tabu: mercy killing. J0216, Choice of deaths. J2188, The man who wanted to be dead [for] one day [so as to avoid feeding his servants], [Y]. K1977.1$, Mouse (in mourning) wishes to be dead: cat presents self as God's answer to prayer. M0451, Curse: death. J0528$, Euthanasia: mercy killing. Person (animal, demon, etc.) put to death so as to relieve his suffering. S0110.0.2$, Suicide intended (attempted). U0253.5$, Life is valueless. U0282.0.1$, Debate with oneself over merits of living or dying (committing suicide).]

J0227.9.15$, Choice: angry camel or dragon (wild beast). Type: 157B$, cf. 1154. Link: [K0670$, Escape by setting on predator (enemy) against another: they fight, meanwhile captive escapes. N0266$, From angry camel to dragon (wild beast).]


J0227.9.16$, Ogre (ogress) gives captive choices. Link: [J0210, Choice between evils. T0131.0.1, Princess has unrestricted choice of husband. U0304.7$, Relativity of perceiving intensity (strong-weak, violet-mild, kind-unkind, or the like). Ref.: DOTTI 158 171 666 707/[Egy, Tns].]
J0229.16.1$, Ogre gives captive girl choice: marriage to him, or death (to be eaten, etc.). Type: 327J$.
Ref.: 'Abduh 11-21, 95-99; DOTTI 124 126 141 150 165 168 169 546 548 642/[Qtr, Sdn, Ymn]; TAWT 414; AGSFC: QTR 87-3 701-1-no. 3; CFMC: Oases 71-3 1-2-no. [5].
Link: |F0302.0.3$, Jinn-`mikhawiyyah (`bebrothering'): jinniyyah (fairy, jinn-woman) as a man's foster-sister.
Ref.: DOTTI 210 554/[Tns].

J0229.16.2$, Choice: becoming ogre's son, brother, daughter, or wife, etc. Type: 709, 898.
Ref.: CAbduh 11-21, 95-99; DOTTI 554; TAWT 153.

J0229.16.2.1$, Choice: becoming ogre's daughter. Type: 898.
Ref.: DOTTI 554; TAWT 153.

J0229.16.2.2$, Choice: becoming ogre's sister. Type: 709.
Ref.: CAbduh 11-21, 95-99; DOTTI 234 390 392 495 501/[Alg]; TAWT 109 153.

Ref.: CAbduh 11-21, 95-99; DOTTI 122 143 157.

J0229.16.2.9$, Other choices of marriage to powerful personage--miscellaneous.
J0229.16.2.9.1$, Hero to female: "If you are unwed (widow), we will marry you; if you are married, we will enrich you!".
Ref.: Ibshîhî 156/(Joseph).

J0229.16.4$, Choice: who is to be devoured by ogre: oneself or a relative (brother, son, husband, etc.). Type: 327.
Ref.: DOTTI 141 157 158 165/[Sdn].

J0229.16.5$, Choice: how to be killed by ogre (devoured, dismembered, etc.). Type: 331, 472$.
Ref.: DOTTI 141 157 158 165/[Sdn].

J0229.16.5.1$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)".
Ref.: DOTTI 604/[Egy, Jrd, Plst]; Gh. al-Hasan "Al-'Urdunî Around the World 155-56.

J0229.16.6$, Afrit (jinni), about to transform captive, gives choice of form into which to be transformed.
Ref.: MITON.

J0229.17$, Choice between sins.
Ref.: Shamy (el-) "Samaw'al" 10 n. 25.

J0229.17.1$, Choice: breaking one's own oath (pledge) or breaking a friend's.
Ref.: T0039.1.4$, Girl (woman) confesses to sexual offense (unchastity, infidelity) so as to save her sweetheart from punishment for theft. (His hand was about to be cut off for entering her home secretly).
Ref.: MITON; Shamy (el-) "Samaw'al" 10 n. 25.

J0229.18$, Choice between poor quality now and worse later.
Ref.: P0501.2.1.25, *He who will not accept Moses's rule, will accept Pharaoh's.
Ref.: Amin 466; Taymûr no. 372.

J0230-J299, Real and apparent values.

J0230, Choice: real and apparent values.

J0231, Wisdom chosen above all else.


J0231.2, Choice between love and wisdom.
Link: |L0212.1.8, Wisdom of choosing that which is compatible with one's own attributes (limitations). J0233, Choice between desire and duty.

J0232, Health chosen as the most precious thing.
Link: |J0234, Choice between kingship (political power) and health (longevity, physical strength, etc.). |L0212.2, Solomon offered any gift from God, chooses wisdom. Granted wisdom and wealth. |U0069, Money (gold) is all powerful.
Ref.: DOTTI 648/[Egy]; AUC: 31B no. 5B.

J0232.1$, Social vices incompatible with healthful living are to be avoided (e.g., smoking, narcotics, liquor,
night-life, gambling, and 'women').

Link: [J0956.7.1S, Healthful living as preventive health measure. [J0021.55.1S, "Don't drink liquor". [J0021.55.1.1S, "Don't do narcotics" (hashish, opium, etc.). [J0021.55.2S, "Don't commit fornication". [J0021.55.3S, "Don't gamble". [J0485.0.1S, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. [J0634.0.8S, Customs connected with drinking.

Ref.: Shamy (el-) "Eg. Balladry": "Sa’d and Farag-Ilâh" no. 23.>

J0232.2S, Kingdon (power, riches, etc.) not worth loss of a bodily function (e.g., ability to urinate, break wind, or the like).

Link: [A0185.2.5S, God suspends bodily functions of mortal. [U0248.8.1S, 'Health is a crown on the heads of the healthy; it is visible only to the sick'.

Ref.: Ibshîhî 666.>

J0232.3S, Partial physical capability (handicap, health) preferred over total loss of it.>

J0232.3.1S, "Half of blindness better than total loss of sight".

Ref.: Taymûr no. 2946.>

J0233, Choice between desire and duty.

Link: [J0700.1S, Wisdom of choosing that which is compatible with one's own attributes (limitations). [J0231.2, Choice between love and wisdom.>

J0234S, Choice between kingship (political power) and health (longevity, physical strength, etc.).

Link: [D1857, Magic longevity. [J0232, Health chosen as the most precious thing.

Ref.: Maspero 302 no. 23.>

J0234.1S, Kingship (power) chosen over health (longevity).

Ref.: Maspero 302 no. 23.>

J0234.2S, Health chosen above all else.

Ref.: MITON.>

J0234.3S, Longevity chosen above all else.

Link: [J0765.2.1S, Person to live as long as a certain eagle lives: (Lubad: the seventh of seven eagles, or the third of three eagles). [V0220.0.10.2S, Saint with supernatural ability to bestow longevity.

Ref.: Taymûr no. 23.>

J0235S, Choice between licit and illicit objects or acts--former little (difficult), latter large (easy). Type: 842C*, 986, cf. 914S.

Link: [A0608S, Determination of al-lâtîl (the licit, legitimate) and of al-ârâm (the illicit, sinful) for man. [C0001.1S, al-ârâm: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: al-lâtîl (the licit or legitimate, permitted by God). [J0763S, Ill-gotten property (mâl hârâm, illicit). [N0143.1S, Blessedness (barakah) only with money earned honestly.

Ref.: DOTTI 2 4 9 12 13 25 29 86 463 581 689 731\{Mrc}.>

J0235.1S, Choice between little money legitimately earned and much illegitimately gotten (acquired).

Type: cf. 737A*.

Link: [J1931, Money tested by throwing it into a stream to see if it will swim [float].>

J0236S, Personal virtue chosen above all else.

J0236.1S, Dutifulness (birr) chosen above all else.

Link: [W0004.5.1S, Dutifulness toward parents as intercessor. [W0011.0.1S, Philanthropy: giving without expectations of repayment. [W0014S, shahâmah, nakhwah, murû'ah (gallantry, chivalry, courtliness, graciousness). [W0037.0.3S, Dutifulness.

J0237S, Personal social ties (alliance) chosen above all else.

J0237.1S, Having a spouse chosen rather than material gain (wealth). Type: 551BS.

Link: [T010S, Qualities required in a spouse.

Ref.: MITON.>

J0240, Choice between useful and ornamental.

Link: [J0283S, One useful skill (ability) preferred to many useless ones.>

J0241, Fruitful tree chosen.>

J0241.3S, Only a fruitful tree is shaken (struck, or gets stones thrown at it).

Link: [T0205.2S, A woman, like a carpet, improves when beaten. [U0013S, Only the productive (fruitful) are attacked.

J0293.1S, Demerits of success.>

J0241.4S, Fruitless tree to be cut off.

Link: [T0109.1.1S, Barren wife 'has no right to stay'--(must be sent away). [Z0167.0.2.1.1S, Crooked bough is to be cut off.>

J0241.5S, Shadeless tree to be cut off.

Ref.: Taymûr no. 1585.>

J0242, Useful wins contest over beautiful.>

J0242.4, Peacock proved to be bad king. Chosen because of beauty; too weak to defend his flock.
J0242.9S, Useful preferred to beautiful--miscellaneous. Type: cf. 911*, 911AS.
Ref.: MITON; T0101.1.3.3S, Bride quality: strength, industriousness, housekeeping.

J0242.9.1S, Silkworm chosen over glowworm.
Ref.: Shawqi 320-21 [no. 45].

J0243, Usefulness better than speed. Type: 275A.
Link: J0285, Value of quality of work. J0702, Necessity of work.
Ref.: DOTTI 90.

J0244, Goodness preferred to beauty.
Link: J0484.6S, Beauty preferred to other qualities. T0101.1.2S, Bride quality character (religiosity, patience, obedience).

J0245, Useful and ugly preferred to expensive and beautiful.
Link: T0145.9.3S, Younger wife fails: merits of older become obvious.

J0245.3S, Rustic (desert, village) life preferred to soft (city) life. Type: 570A.
Link: U0135.4, Bedouin girl married in town longs for desert ways.
Ref.: DOTTI 332.

J0245.4S, Silk-worm preferred to glow-worm.
Ref.: DOTTI 95/Egypt; Shawqi 320-21 [no. 45].

J0246, Strength preferred to cleverness.
Ref.: J0246.5S, Might is senseless (irrational).

J0246.5S, Might is senseless (irrational).
Link: U0030, Rights of the strong. P0500.1.1S, Absolute power corrupts. U0037.2S, 'The strong are abusive'.
Ref.: Taymûr no. 1841.

J0247, Goodness preferred to wealth.
Ref.: DOTTI 579.

J0248S, Luck preferred to cleverness.
Ref.: N0141, Luck or intelligence? Dispute as to which is the more powerful. [Luck wins: saves man's life when intelligence had failed to do so].
Ref.: MITON; Jâhiz III 84/(intelligence/poem).

J0248.1S, 'A carat of luck better than an acre of cleverness'.
Ref.: Taymûr no. 2293.

J0250S, Choice between the supposed (presumed) in life and the actual ("ideal culture", and "real culture").
Ref.: A1101.1, Golden age. A former age of perfection. J0006S, "Ideal culture". [Learned ways and values for social living as they are supposed to be: good, bad, or neutral. U0001S, Not every thing (practice, principle, etc.) that one is instructed exists really exists as presumed.
Ref.: RAFE 3 n. 6.

J0251, Practical knowledge more vital than theoretical. Type: 851DS, 1293C*.
Ref.: Jâhiz I 337 III 19; DOTTI 473 728.

J0251.1, The bookman and the boatman: each ignorant of other's work. Type: 1293C*, cf. 105.
Link: J1162, The cat's only trick. [Saves her self by climbing up tree; but fox is captured].
Ref.: Bâzargân (al-) 237-38 no. 172; DOTTI 38 728/Egypt, Iraq; Gairdner 90 no. 30[.2].

J0253S, 'Wisdom' is more valuable than mere school 'knowledge'. Type: 851D8.
Ref.: J1217.2, Simple holy man puts philosopher out of countenance when he says to him that wisdom came before learning.
Ref.: DOTTI 473.

J0254S, Ask the experienced rather than the knowledgeable (physician).
Ref.: Taymûr no. 115.

Link: P0774.5.2S, Use only an expert (specialist).

J0255.1S, Advary with practical experience successful against a stripling (novice).
Ref.: Ions 72/(in combat).
J0260, Choice between worth and appearance. Type: 756J$.
Ref.: DOTTI 420.$
J0261, Loudest mourners not greatest sorrowers.
   Link: |P0681.1.0.1.1.1$, Simple (austere) and lavish funeral processions. (Number and social class of mourners, quality of bier or coffin, etc.).$>
J0262, Noisy things often empty.
   Link: |J1074.3.4$, A pitcher (waterskin) that full is not sloshy inside.
   Ref.: Taymûr nos. 776 2689.$>
J0262.1, Fox and noisy but empty drum.
   Link: |U0113.1$, Hollow drum makes big noise.
   Ref.: Chauvin II no. 21.$>
J0264, Apparent beauty [of jewel] may be of the least importance.$>
J0265$, Consider the merits of the advice (counsel) before the appearance of the advisor. Type: 911A$.
   Link: |J0021.0.1$, Wise counsel breached (ignored) in order to test its soundness (validity). |J0758, Beware of following an interested adviser. |U0091$, Wise advice ignored (breached) upon discovering that adviser is poor (powerless). |W0256.7$, Stereotyping: age traits. |W0256.8$, Stereotyping: physical traits and appearance—general.
   Ref.: DOTTI 578; MITON.$>
J0267, Choice between flattering lies and unflattering truths.
   Ref.: Chauvin II 198 no. 33; DOTTI 407 812/{Jrd}; Shamy (el-) "Psych. Criteria" 242 n. 16.$>
   Link: |T0203, Peace in marriage more important than truth. [Lying to save marriage].
   Ref.: Ibshîhî 603; Basset Mille II 172 no. 79; DOTTI 211 370 454 560/{Sdi}; Juhaymân (al-) I 245-54 no. 16; Shamy (el-) "Psych. Criteria" 236; Shamy (el-) "Folkloric Behavior" 238.$>
J0267.3S, Choice between believable lie or unbelievable (fantastic) truth. Type: 859FS.$
   Link: |J0751.1, Truth the best policy.
   Ref.: DOTTI 479; MITON.$>
J0267.3.1$, Believable lies chosen. Type: 859F$.
   Link: |P0014.9, Law that nobody may give the king bad tidings. |U0190$-U0200$, The nature of truth (and justice).
   Ref.: DOTTI 479; MITON.$>
J0268$, Flattery of authority or seniors rewarded. Type: 480, cf. 51.$
   Link: |J0811, Wisdom of concessions to power. |J0815, Unpleasant truth must be withheld from the great [(mighty, fearsome)]. |J0814.4.1S, 'Dance for (flatter) the monkey during his reign'. |K 0874.3$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!". |J0002.1S, Flattering lies rewarded, unflattering truth punished.
   Ref.: DOTTI 118 249 251 309/{Egy}; TAWT 441 no. 32/{Egy}; AUC: 17 no. 4.$>
J0280, Quality preferred to quantity.
   Ref.: Simpson 178; Ibshîhî 290/(implicit); Taymûr no. 2294/(meat/tripe).$>
J0281, Quality of offspring preferred to quantity.$>
J0281.1, "Only one, but a lion".$>
J0283$, One useful skill (ability) preferred to many useless ones. Type: 105, 105*, 1293C*.$
   Link: |J0240, Choice between useful and ornamental.
   Ref.: DOTTI 38 728.$>
J0284$, Few skilled (persons) preferred to many unskilled.
   Link: |L0313S, Few overcome numerous. |U0119.8.3S, Large army does not guarantee victory.$>
J0285$, Value of quality of work.
   Link: |P0701.2.1S, Land where everyone knows (and accepts) own social status and economic worth (value of earnings, purchasing power). |J0243.5S, Persistence more effective than speed. |J0702, Necessity of work. |P0403S, A professional (hireling) is held responsible only for his own work. |P0774.5.1S, "The price of an expensive (dear) item is in the item [itself]. |U0317, Professional seeks to be the best in his craft. |W0112.2.10S, Procrastinating craftsmen (hirelings, workers): "Tomorrow!".$>
J0285.0.1S, High quality of work required for success.
   Link: |J0702, Necessity of work. |J0108S, Practice (persistence) makes perfect. |P0774.5.2S, Use only an expert (specialist) for your needs.$>
J0285.0.1.1S, "He who seeks high honors without hard work, wastes his life seeking the impossible".
   Link: |U0249.1.3S, 'He who seeks high honors (high rank) must stay up nights [at work]'. |W0113.2S, 'He who looks upward
tires himself'.

Ref.: MITON.

J0285.1S, 'God likes work begun be completed (finished)'.

Link: |A0102.12, Perfect God. |U0317$, Professional seeks to be the best in his craft. |W0174S, Perfectionism (being hard to please).>

J0285.1.1S, 'A favor (good deed) begun must be carried to its completion [before it is considered a favor]'.

Ref.: MITON; Shamy (el-) "Eg. Balladry": "Sâmî and Samyah" no. 8.

J0285.2S, 'God likes work be done to the best of one's ability (i.e., be refined)'.

J0290$, Quantity preferred to quality.

J0291S, Wisdom of relying on numbers.

Ref.: DOTTI 102 106 199/{Irq}.

J0291.1S, Strength in numbers (many men, large population, etc.). Type: cf. 958B1S.

Ref.: DOTTI 667.>

J0291.1.1S, 'The numerous would overcome the courageous (few)'.

Ref.: S. Hassan Mawasūjah 203; DOTTI 99 310 318/{Egy}; MITON; Taymûr no. 2330; Zîr 41.

J0300-J329, Present values chosen.

J0310, The present preferred to the past.

J0311, Heed not the past.

Ref.: TAWT 376 n. 278 385.>

J0320, Present values preferred to future.

J0321, Present possessions preferred to future possibilities.

Ref.: Taymûr no. 853/(egg/hen).>

J0321.1, A bird in the hand foolishly given away in hope of greater gain.

J0321.2S, A bird in hand preferred to seven (ten) on tree.

Ref.: Taymûr no. 956/(locust) no. 1907 1908.>

J0321.5S, Hungry (thirsty) man kicks aside modest food (basket of palm-dates) hoping for better: gets nothing.

Ref.: J0712.2S, Hungry person ignores jewels and gold (placed in dishes on dinner table) and prefers little bread (water).

J0322, Don't injure yourself to insure your family's future.

Ref.: Taymûr no. 1907 1908.

J0322.0.1S, Don't place yourself in mortal peril (danger).

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(apprentice) fails to learn. J2175, Shortsightedness in dealing with children.
Ref.: MITON.

J0324.1S, Pupil (apprentice) skips school and plays.
Link: J0711.1, Ant and lazy cricket (grasshopper, [cockroach]).

J0325, Children choose father they know rather than real father they do not yet know.
Link: J0215.5S, Present daughter-in-law proved better than a new, more 'evil' one. J0215.6S, Present husband preferred to a new more stingy one.

J0326, Man prefers servant girl who is present to her absent mistress.

J0328, Present means preferred to future risks.

J0328.1, The new invention (machine, medicine, etc.) destroyed (suppressed) for fear of its consequences.
Link: D0866.3, Magic object destroyed because of its evil social consequences. F0889.3.1, Flying mechanical horse.
(Controlled by lawlab/mechanical device).

J0329, The new receives special attention.

Ref.: DOTTI 281 317/{lit.}; MITON.

J0330-J399, Gains and losses.

J0340, Choices: little gain, big loss.
Ref.: MITON.

J0342, High wages bring expensive living.
Link: P0774.2.1S, Inflation: much money, few goods (thus, high prices). P0774.2.3S, High wages (for hirelings).

J0344, What one has is neglected in search for other things.
Link: U0118, 'The grass is always greener on the other side of the fence'. One's own always seems less attractive.
(W0121.5.2S, Disappointment for being granted own wish. (Usually involves choices).

J0344.1, The monkey and the lost lentil. Lets all others he has in his hand fall in order to search for it.
Ref.: Chauvin II 104 no. 67.

J0344.2, Host wants to learn Hebrew even at risk of forgetting his own language.
Ref.: Chauvin II 106 no. 69.

J0345, The valuable neglected for the interesting.

J0346, Better be content with what you have, than try to get more and lose everything. Type: 285D, 726*, 7501S, 836F*.
Link: J0171.1.1S, Counsel: "He who takes all loses all".
Ref.: DOTTI 94 409 456.

J0347, Wealth and glory sacrificed for freedom and virtue.
Link: U0310.0.1S, Freedom (liberty) above all.

J0347.4, Rich merchant is poorer in happiness than poor man. Type: 1689A.
Ref.: DOTTI 911.

J0348S, Having a jinniyyah (fairy) as wife rather than sister proves ruinous to a man. Type: 470E$.
Link: F0302.0.3S, Jinniyyah gives man choice: "You may have me either as wife or as sister".
Ref.: DOTTI 242.

J0350, Choices: small inconvenience, large gain.

J0352, Inconvenience disregarded when booty is in sight.
Link: U0249S, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken.

J0352.1, Wolf does not mind the dust. [Finds sheep's dust useful].
Ref.: Chauvin III 41 no. 7.

J0353S, King, "Don't sell cheaply." Fisher, "Don't admonish a canny!". Type: 921A, 921F*.
Ref.: DOTTI 593 596 602/{lit.}; Taymûr no. 2590.

J0355, Slight inconvenience in weather, large gain.

J0355.1, Widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. [God's justice vindicated]. Type: 759C.
Link: J0225, Choice: apparent injustice over greater wrong. J1740.2S, Foolish fight with the elements (wind, rain, etc.). R0122.5S, Saved by a storm. V0318.2S, "Only God is to be thanked for an affliction (makrûh: a disliked matter, seeming harm)".
Ref.: DOTTI 424; MITON.

J0369.1, Solomon refuses water of immortality for himself when he cannot have it for his possessions also.
J0370, Choices: important and unimportant work.

J0371, No time for minor fights when life is in danger.

Link: [V0112.2.5.1$, The building of mosque that does not serve other needs, beside praying, reproved.]

J0373S, Foolishness of ignoring major matters (problems) and dwelling on minor ones (comforts, pleasures).

Link: [P0500.0.3$, Principles (the craft) of governing: things a competent king (ruler) must do in order to succeed.]

J0390, Choices: kind strangers, unkind relatives.

Link: [P0261.1.1.1$, Poor father would rather sell daughter (as slave) to rich man than let him marry her; for as wife, husband would vent his contempt for (anger with) poor father on her.]

J0391, Kind foster-parents chosen rather than cruel parents.

Link: [J0325, Children choose father they know rather than real father they do not yet know.]

J0393S, Safety among strangers, non-safety among one's own.

J0393.1S, Merchant finds safety among enemy (disbelievers), but not among own people (believers).

Ref.: MITON.

J0400, Choice of associates.

J0400.1S, A person's character is revealed by the company he keeps.

Ref.: [Taymûr no. 626.]

J0401, Scarcity of real friends. Type: 911*.

Ref.: [A. Khîdr 176-82.]

J0401.0.1, "A friend is known in need". Type: 911*.

Link: [P0190.1.1$, Last hired, first fired (due to servile societal station). P0318.3$, The unreliable friend(s): abandon(s) friend when he becomes needy. Q0281.6.1$, "Remembered (called on) only in plights (sorrows), but forgotten (ignored) in delights (festivities)". U0085.5$, Remembered only when needed.]

Ref.: DOTTI 85 579/{lit.}; MITON.

J0401.0.2S, The three impossibilities: an ogre, al-Canqâ' (the Phoenix), and a constant friend.

Link: [A2848$, Things that have not yet been created. P0305.0.1$, A neighboring enemy preferred to a far away dear friend.]

Ref.: Ibn- Carabshâh 69; Hujelân 419.

J0401.2S, It is preferable to have a friend in each town than to have one enemy in the entire nation.

Ref.: Taymûr no. 1133.

J0402S, Wise enemy preferred to foolish friend.

Link: [P0318.0.1$, Dangers to friendship, (acts which threaten friendship). P0305.0.1$, A neighboring enemy preferred to a far away dear friend.]

Ref.: Ibshîhî 283; Ibn- Arabshâh 69; Hujelân 419.

J0402.1S, Enmity with the lowly (sociopath) is costly, enmity with the noble is fair. (Former plays dirty, latter honestly).

Link: [P0427.4.1.1.1S, "A foul-tongued woman is the chieftainess (mistress) of her neighbors, due to neither her kindness nor her benevolence, but due to the viciousness (length) of her tongue!". P0427.7.4.3S, raddâhah, shalaq: professional denigrator (satirist). Woman hired to publicly disgrace a person with vulgarities.]

Ref.: Taymûr no. 1835/(ghafîr) no. 2079.

J0403S, [Select] traveling companion before [you select] the road, and neighbor before house'. Type: 910B1S.

Ref.: [Jâhîz III 29-30/cf.; Ibshîhî 40 43; DOTTI 571; Taymûr no. 125/(second part) no. 1131.]

J0404S, Association with the unworthy.

Link: [J1710, Association with fools.]

Ref.: DOTTI 568 579.

J0404.1S, 'He who keeps company with children will not be spared indignities'.

Link: [J1288.2S, A pedophile's infamy is due to the fact that his victims (children) cannot keep a secret. M0205.9.1S, Child as breaker of his word. U0197.2S, Don't trust your secret to the unworthy (e.g., child, woman, etc.).]
J0405S, Dealing with dependents or those in one's service.
Link: |J0680, Forethought in alliances.>

J0405.1S, Importance of being needed.
Link: |J0766, Do not work yourself out of employment. [Cat keeps mice away only].>

J0405.1.1S, 'Keep your dog hungry: it will follow you'.
Ref.: MITON; Jâhiz I 280; Ibn.C.Aaâjm no. 268.>

J0405.2S, Parent keeps child from becoming independent.
Link: |J1030.1S, Maturity (growing up, independence, 'individuation') gained by leaving home. |P0233.0.1.1S, "When your son grows up bebrother him (i.e., treat him as a brother)".>

J0405.2.1S, Father keeps son from gaining (economic) independence.
Link: |J2199.4, Short-sighted economy.>

J0410, Association of equals and of unequals.
Ref.: MITON; Shawqi 320-21 [no. 45].

J0410.1S, Rules of interaction with those of higher, equal, and lower social rank--(body posture, greeting, speaking, sitting, etc.). Type: 1696.
Link: |P0790S, Social interactional processes.
Ref.: MITON.>

J0410.1.1S, Adversarial relations may only be between equals (in power, status, etc.).
Link: |P0677.4S, Fair dueling: one against one.

J0411, Great refuses to associate with lowly.
Ref.: Shawqi 320-21 [no. 45].>

J0412, Profitable association of great and lowly.

J0412.1, Prince of democratic taste chosen. Type: 920B.
Ref.: DOTTI 587.>

J0412.2S, Son with elitist (proud) inclinations (taste) chosen. Type: 920B, 920B*. 
Ref.: DOTTI 587.>

J0413, Unprofitable association of unequals.
Ref.: CFMC: Sawâmjah 71-1 4-2-no. 3.>

J0413.2S, Father counsels son not to associate with (trust) those lower in rank.
Link: |P0310.8, Friendship possible only between equals. |P0750, Social classes and social stratification. |P0752S, Relations among social classes.
Ref.: S. Hassan Mawasîjah 223-24; DOTTI 550 569/{Egy}.>

J0414, Marriage with equals or with unequals. Type: 911*, 971BS.
Link: |P0530S, Legal kafâ'ah: marriage is to be between persons of equal social class (status compatibility required).
Ref.: DOTTI 531 579 676/{Sdn}; Marzûqî (al-) Al-Adab 24; TAWT 429 no. 17/{Sdn} 442 no. 33-1/{Egy}.>

J0416, One's own kind preferred to strangers.
Link: |P0005.7.0.1.1.1S, "He who goes out of his home suffers loss of social status".
Ref.: Taymûr no. 2841/(gen.).>

J0416.1, Bird refuses to maintain friendship with bird of different habits.
Link: |U0129.5.1S, 'Birds alight next to their like' (i.e., 'Birds of a feather, flock together').>

J0420, Association of strong and weak.

J0421, Subordination of weak to strong.
Link: |H0387.5S, Bride test: total subordination, loss of the sense of "I" (being without independent brain). |P0743S, Fealty (wali‘), and partisanship. |U0043S, The poor willingly serve the rich.
Ref.: DOTTI 20/{Syr}; Kh. Ibrâhîm Hikam 93-94 no. 47.>

J0421.1, Lion as king makes ass his lieutenant.
Ref.: Basset RTP VI 244.>

J0422S, Weak benefit from company of strong.
Ref.: DOTTI 14 18/{Tns}.>
J0422.1$, 'For the sake of roses weeds are watered [also].

Ref.: Taymûr no. 2488.

J0422.2$, 'For the sake one (‘eye’), a thousand are honored'.

Ref.: Taymûr no. 2487.

J0423, Stupid fear company of clever.

J0425, Weak fear company of strong.

J0426, Association of rat with cat ceases as soon as mutual danger has passed.

Ref.: Chauvin II 101 no. 61.

J0427, Association of cow and tiger: tiger eats cow as soon as she is hungry. Type: 131.

Ref.: DOTTI 54.

J0440, Association of young and old. Type: 1392*.

Ref.: DOTTI 784.

J0445, Foolish association of young and old.

Ref.: Shamy (el-) "Eg. Balladry": "Ibrahim el-Sannân" no. 14.

J0445.2, Foolish marriage of old man and young girl.

Ref.: Shamy (el-) "Eg. Balladry": "Ibrahim el-Sannân" no. 14.

J0450, Association of the good and the evil.

Ref.: MITON; Taymûr no. 2845/(gen.).

J0451, Contagiousness of bad company.

Ref.: Shawqî 263 [no. 4].

J0451.5$, One bad apple spoils the others. Type: 920HS.

Ref.: DOTTI 591.

J0452, Bad association brings death to bishop.

J0452.1$, Bad association brings death to the innocent.

J0452.1.1S, Lark caught with thieving sparrows is to be killed along with them: "You fly with them, you get slaughtered with them!".

Ref.: W0193.2, Decreasing offer of ransom money: the longer the kidnapped is held, the lesser his worth becomes.

J0453, Harm of association with bad company at early age (youth).

Ref.: T0620S, Man assumes (is assigned) task of proper raising of child.

J0453.1S, Larks raised by owls cannot sing (but can hoot). Type: cf. 217.

Ref.: Shawqî 263 [no. 4].

J0455, Harm of association with flatterers.

Ref.: W0037.8.3, Matching others's deeds of chivalry (conscientiousness, constancy, forgiveness, etc.).

Ref.: MITON; Taymûr no. 2845/(gen.).

J0456$, Twice a liar: flattering (the undeserving), and then telling the unflattering truth.

Ref.: W0171.3S, Being a flatterer (miwishbîbî, massaÅ£-gûkh).
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J0460. Unnecessary choices.

J0461. Senseless debate of the mutually useful. Type: 293AS.

J0461.1. The belly and the members. Debate as to their usefulness. Type: 293.

J0461.2. Fortune, intellect, knowledge, and health dispute as to which is the greatest. Type: 945A*.

J0464. Choice between the equally instructive.

J0464.1S. Choice: to hear about past events, or future happenings (predictions, prophecies).

J0464.2S. Choice: to hear about what was heard with ear, or what was seen with eye.

J0466. Senseless debates about usefulness. Type: 293, 293AS.

J0466.1. Pomegranate and apple tree dispute as to which is worth most. Blackberry reproves them for useless jangling.

J0466.3. Tools (machines) dispute as to which is more worthy. Type: 293AS.

J0466.4. Animal and object (tool) dispute as to which is worth most.

J0467. Choice as to who may remain in residence and who must depart (be evicted). Type: 613AS, 613BS.

J0467.1. Parent gives child choice: "Either you leave home or I will".

J0480. Other choices.

J0481. Inflictors rather than receivers of wounds chosen.

J0482. King advised to marry a maid rather than widow. [Widow set in her ways].

J0482.1. Woman refuses second marriage. Her husband abides in her heart.

J0482.2. Better to marry ugly than fair wife. Less hard to satisfy.
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**J0482.1.1, Better to marry a man lacking money than money lacking a man.** Type: cf. 911*.

- Link: [F0575.1.1, Birth of daughter so beautiful mother is frightened and abandons her.][K1305$, Deceptive marriage arrangements: the man is tricked.][T0101.1.3.1.2S, Bride quality: plainness (absence of sex-appeal, or loud beauty).][T0121.9.3$, Handsome man weds ugly girl.][U0285.1S, Merits and demerits of ugliness.]

- Ref.: [DOTTI 251/Egy]; [TAWT 434]; [AUC: 27 no. 5/cf.]

**J0482.3, Young man advised to choose as wife a girl whose mother was chaste.** Type: 910.

- Link: [T0101.1.2.1S, Bride quality: good mother.][U0121.0.2$, Like mother, like daughter.]

- Ref.: [DOTTI 568.]

**J0482.4S, Young man advised to choose as wife a girl who would profess to be with him against 'Time'.** Type: 910LS.

- Link: [H0039.1S, Person of sound ancestry can list names of several grandparents (usually seven generations deep).][H1381.3.1.5S, Quest for bride of honorable (noble) descent ('aṣīlah, of ḥasab and nasab).][P0208.9.1S, Good pedigree on both father's line of descent and mother's ('to be of ḥasab and nasab').][W08025, Nobility of character is due to descent (pedigree/origin 'aṣīlah, paternal descent/ ḥasab, in-laws/nasab).]

- Ref.: [DOTTI 99 540 568 569/Egy].

**J0482.5.1S, Young man advised not to marry a girl who cannot account for her ancestry back 'to the seventh grandfather'.** Type: 910LS, 911*.

- Ref.: [DOTTI 577 579 580 777/Egy].

**J0482.5.3$S, 'Take (marry) the one of proven ancestry ('aṣīlah), [even if you end up poor] and sleep on a mat'.**

- Link: [J0484.6.1$, Beauty preferred to wealth.][J0484.6.1.1$, 'You who take the monkey (ugly) due to money (wealth), the money goes but the monkey remains as is'.]

- Ref.: [Taymûr no. 1126.]

**J0484, Enjoyment preferred to wealth [power].** Type: 1362C$.

- Link: [P0159.1S, Person of sound ancestry can list names of several grandparents (usually seven generations deep).][T0009.1S, The power of sex: female's influence.][U0208.9.1S, Person of sound ancestry can list names of several grandparents (usually seven generations deep).]

- Ref.: [Badawi Herodotus 184-85/cf.; DOTTI 766/Sdi]; [Juhaymân (al-) III 99-103.]

**J0484.1S, Love-maker preferred to war-wager.** Type: 1362C$.

- Link: [W0256.6.1.1S, Stereotyping: 'Woman prefers vagina-rider to saddle-rider'.][Ibshîhî 596-97; DOTTI 766/Sdi]; [Juhaymân (al-) II 231-40.]

**J0484.2S, Beardless (young) lover preferred to bearded: latter prickly.**

- Link: [F0545.1.7.1S, Beard with whiskers like porcupine quills.][U0281.3.1S, Merits and demerits of being bearded and being beardless.][J0257, Beardless hero.]

- Ref.: [MITON.]

**J0484.3S, Bearded (mature) lover preferred to beardless: former satisfies (delivers, experienced).**

- Ref.: [MITON.]

**J0484.6S, Beauty preferred to other qualities.**

- Link: [J0244, Goodness preferred to beauty.][U0087S, Appearances do matter.]

**J0484.6.1S, Beauty preferred to wealth.**

- Link: [J0484.6.1.1S, 'You who take the monkey (ugly) due to money (wealth), the money goes but the monkey remains as is'.]

- Ref.: [J0247, Goodness preferred to wealth.][J0482.2.1, Better to marry a man lacking money than money lacking a man.]
J0482.5.1$, Young man advised not to marry a girl who cannot account for her ancestry back to the seventh grandfather.

|P0529.6.4.1$, Maiden marries an old man although he cannot perform (sexually): he marries her for vanity; she marries him for financial gain.

J0485. Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow. Type: 839.

|Link: |C0272, Tabu: drinking wine [(liquor, alcoholic beverages)]. |G0303.9.4.4, Devil tempts cleric (hermit). |M0212.3$, Devil at gallows repudiates his bargain with cleric (hermit). |Z0055.3.1$, From drunkenness (liquor), to fornication, to lying, to murder.

Ref.: Chauvin VIII 129 no. 118; DOTTI 460 461/{lit.}.

J0485.0.1$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. Type: 839.

|Link: |A2851, The four characteristics of wine. [Peacock: brilliant color; ape: jokes; lion: boldness; hog: drunkenness]. |J0021.55.1$, "Don't drink liquor". |P0634.0.8S, Customs connected with drinking. |U0283.1.3.1$, Liquor leads to commission of crimes (sins).

Ref.: Jâhiz III 292-3 {(old woman's inference)}; Tha'labi 19: Shamy (el-) "Arab Mythology" no. 42; DOTTI 460 461 628 634/{lit.}.

J0485.1$, Accepting one undesirable office (act) carries other evils with it. Type: 839.

|Link: |U0164$, Assuming position of leadership requires sacrificing personal comfort.

Ref.: Jâhiz III 292-3; Bashmî 'Arkhibîl 23-24 no. 11/cf.; DOTTI 460 461/{Sdi}; Juhaymân (al-) V 274; Taymûr no. 458/{gen.} 482.

J0489S, Enjoyment preferred to atonement (repentance).

|Link: |J0167.3$, Wisdom from repentant sinner. |V0326.1$, Racist (sinner) renounces heaven because inferior made-from-clay Adamites are there, while superior made-from-fire Satan is in hell. |V0522, Sinner reformed after visit to heaven and hell. |W0123.5.1$, Having 'one eye on paradise, the other on hell'.

Ref.: Ibn-CAa sim no. 185; DOTTI 861; Shawqî 310 [no. 37]/cf.; TAWT 434 no. 24.

J0490.1$, Old sweetheart chosen in preference to new. Type: 886.

|Link: |T0145.9.5$, 'First wife sweetest'.

J0492$, Choice: war or peace (conflict or reconciliation).

|Link: |J0218.0.1$, Violence breeds violence; reconciliation breeds peace (tranquility). |P0550.2$, Peace for peace and war for war ('We befriend those who befriend us but fight those who wage war on us').

Ref.: T0101$, Qualities required in a spouse.

J0494, Choice: death and revenge preferred to life.

|Link: |P0525.3.1$, Vendettist (avenger).

J0495, Monk chooses solitude and loneliness to company and temptation. By living alone he escapes sin.

|Link: |J0021.25.2$, 'Solitude is better than bad company'.

J0495.0.1S, Solitude is worship.

|Link: |W0198.2.1S, 'Tyrant's sleeping is [sort of] worship': [because others are spared his tyranny for its duration].

Ref.: Taymûr no. 2994.

J0496, Choice of friend over mistress. Given the choice of his friend or his mistress, man chooses his friend.

|Link: |T0009.1S, The power of sex: female's influence.

Ref.: Ibshîhî 146.

J0498S, Choice: present case by direct description or by parable.

Ref.: Ibshîhî 146.

J0510, Prudence in ambition.

J0512, Animal should not try to change his nature.

|Link: |U0120, Nature will show itself.

J0512.3, Camel tries in vain to dance. Type: cf. 214A.

Ref.: DOTTI 81.

J0512.6, Crow tries to imitate partridge's walk. Only spoils his own. Type: 215S.

Ref.: Chauvin II 106 no. 70; DOTTI 82.


|Link: |K1961.1.5.2S, Cat (fox) as sham saint. 'shaikh-cat' ('hajji-fox'). |V0315.2.1S, Penitent forsweares sinful activity
(occupation).
Ref.: DOTTI 26 42 43 83/ Sdn.>
J0512.16.1S, Cat trying to mask as cleric (hajji) betrayed by his face (nature). Type: 113B, 217, cf. 61A, 62.
Ref.: Taymûr no. 3005.>
J0513, One should let well enough alone.
Link: |J2118S, Harmful help (assistance).>
J0514, One should not be too greedy. Type: 561A$, 750D1$. 
Link: |J0514, Wolf tries to eat bowstring. [Before eating dead game: wolf mortally wounded].
Ref.: Chauvin II 95 no. 47; DOTTI 74/Sdn.>
J0514.3, Greedy man keeps demanding one more thing from complacent man; at last magically blinded.
Type: 726*.
Link: |Q0552.3.5.1S, Punishment of greed: all gains are lost.
Ref.: DOTTI 457/Egy; Shamy (el-) "Sailor" 54 no. 4.A, Around the World 149; AUC: 24 no. 8.>
J0514.7S, Greedy treasure-finder dissatisfied with fabulous riches he has seized seeks one more gem (on corpse). He is killed in the process. Type: 1645D$. 
Ref.: MITON.>
J0514.9S, Evils of greed--miscellaneous motifs.>
J0514.9.1S, Greed leads to covetousness (envy). Type: 613A1$,/980*.
Link: |W0151.0.3$, Greed corrodes gains.  |W0195, Envy. [("Jealousy of/from" (ghîrah min: envy of Y)].
Ref.: Simpson 167.>
J0530, Prudence in demands.>
J0532S, Unambitious person instructed to name a (large) grant commensurate with own worth (or giver's rank).
Link: |J0532.1S, King instructs unambitious man to name a (large) grant commensurate with king's rank (not a small one).
Ref.: MITON.>
J0535S, 'To be obeyed, demand [only] the possible'.
Ref.: MITON.>
J0535.1S, He commanded: "O maid, Cook!" She replied: "O master, provide the expense!".
Ref.: Taymûr no. 150.>
J0550, Zeal--temperate and intemperate.>
J0551, Intemperate zeal in truth-telling.
Link: |J0551.4.0.1S, Truth-telling punished (offensive). Type: 51A, 1691B*, cf. 901A$. 
Ref.: DO VIT 19 560.>
J0551.6, Only youngest son tells king truth when asked where they got their food: banished.
Ref.: Ibn C Aqāmin no. 397.>
J0551.6.0.15S, Only one tells unpleasant truth: banished.
J0551.6.0.2$, Only youngest child (son, daughter) tells unpleasant truth: banished.
Ref.: DOTTI 243 400/{Irq}; Wehr 105-6 no. 5.-
J0551.6.1$, Only youngest daughter tells king (her father) that the homemaker is the woman--not the man: she is banished. Type: 737A*, 923B, 986.
Link: [M0021, King Lear's judgment. [Pleased by his elder daughters' flattery and angered by his youngest's seeming indifference--banishes youngest]. [P0234.7S, Sisters in the role of daughters to their father (mother).]
Ref.: DOTTI 405 603 604 689/{Irq}; Dâwûd C. A. Madâlû Turâtû VI:7 185-88.-
J0551.6.2$, Only youngest daughter tells king (her father) that it is not him but destiny (God) who controls a human's fortune: she is banished. Type: 737A*, 923B, 986.
Ref.: DOTTI 405 461 603 604 689/{Irq}; Qa'sîr falsafa 57-64; TAWT 444 no. 35/{Irq}.
J0551.8$, Self mutilation to demonstrate truthfulness (innocence, lack of interest).
Link: [H0412, Chastity test by ordeal. |J1842, Useless surgical operation from misunderstanding. [M0119.7, Oath by placing hand on genitals. [N0002.3.3, Eyes wagered. [Q0205$, Part of body involved in offense punished. [T0327.1, Maiden sends to her lover (brother) her eyes (hands, breasts) which he has admired.
Ref.: Ibshîhî 273/{wife}.
J0551.8.1$, Man accused of seduction (rape) emasculates self (to show lack of interest). Type: 318.
Link: [H0492.3.1$, Dying wife asks husband to prove his faithfulness by severing his genitals. [J2062, Foolish illustration of argument. [Q0451.10.1, Punishment: castration. [T0333.4.1$, Husband severs own genitals so as to persuade his dying wife that he will remain celibate.
Ref.: DOTTI 146.-
J0552, Intemperate pugnacity.
Link: [W0188.1$, Person fond of bringing lawsuit.>
J0553, Intemperance in work.-
J0554, Intemperance in service.-
Link: [J0825S, Wisdom of following only one leader (master). [W0031.1S, Blind obedience: mark of the good wife. [V0008.1S, Obedience to God (deity): unquestioning compliance with divine commandments.
Ref.: DOTTI 914; Littmann "Hagar und Ismael" 164.92 (son to be slaughtered); Shamy (el-) "Eg. Balladry"; "Hâger and Ismâîl" no. 51 10.-
J0555.1, Cum grano salis. Instructions of mother followed literally by one daughter when she marries. All goes wrong. Second daughter follows them in conformity with father's explanations and all is well. Type: 915.
Ref.: DOTTI 581.-
J0556, Intemperance in honesty.
Ref.: Basset Mille III 392 no. 363; DOTTI 633 660 679/{lit.}.>
J0556.4$, Honesty concerning animal's (bird's, insect's, jinni's) property. Type: 513, cf. 480, 838.
Link: [B0277S, Possessions of animals (birds, etc.): an animal's own property (field, crop, home, treasure, etc.). [F0350, Theft from fairies. [Q0051, Kindness to animals rewarded. [W0038.3.1$, Child finds a seemingly abandoned object and takes it home: instructed by parent (mother) to return it to owner (to take it back to where found).
Ref.: DOTTI 249 269 459.-
J0557, Intemperance in undertaking labor.-
J0557.1.1, True penance for even a day is effective.
Link: [V0006.0.1S, Minor good-deeds erase cardinal misdeeds (sins).>
J0558, Intemperance in sacrificing.
Link: [S0263.5, Sacrificial suicide.-
Link: [J2519.5S, Intemperance in mourning.
Ref.: MITON.-
J0561, Intemperance in pursuit.-
J0562, Intemperance in charity. Type: 706DS.
Link: [N0347.5.1S, Poor person given valuable ring by king is suspected of theft. [P0775.2S, Sharing, reciprocity, and voluntary redistribution of wealth.
Ref.: Basset Mille III 609 no. 372; DOTTI 384.-
J0562.0.1$, "Charity (hospitality) is by [giving] what is at hand". Type: cf. 750B, 756JS, cf. 851CS.
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Link: |H1564.3$, Person's hospitality tested by asking question (riddle) about 'true hospitality'. |P0775.2.0.2$, Giving financial aid without injuring recipient's pride. |V0010.2.1$, 'If it is needed in household, it is sinful for mosque (church)'. |W0151.2.2$, Hospitable man impoverished by greedy guests.

Ref.: DOTTI 407 420 472 473 591 643/(Egy); Taymûr no. 982.>

J0563, Man resuscitates a lion which devours him. Type: 155A$.

Ref.: DOTTI 62.>

J0564, Intemperance in worship.

Link: |V0464, Self-torture to secure holiness. |V0383.0.1$, 'God detests fanaticism in piety'.

Ref.: Budge/Spitta Romances 286 no. B-10/(self-torture)/cf.-

J0564.0.1$, Intemperance in (display of) piety. Type: 964B$, 964C$.

Link: |J0069.0.1$, Excessive display of one's religiosity (piety) distrusted. |Q0243.10.1.1$, Execution for not preventing animals (birds) from copulation within household.

Ref.: DOTTI 670; MITON.>

J0565, Intemperance in fasting.

Link: |D1766.8, Magic results from fasting. |P0623, Fasting (as a means of restraint}[fig.1/2]). |V0007$, Religious exercise (fasting, pilgrimage, prayers, etc.) performed by proxy (surrogate). |V0235.0.2, Angel invoked by fasting. |X0591$, Humor concerning exercise of fasting. |Z0129$, Religious exercise personified: 'benefit of almsgiving, prayers, fasting, pilgrimage, etc.

Ref.: Burton I 170 IX 118/(prayer/fasting).>

J0566, Intemperance carrying out religious exercise (teachings)--other aspects.

Link: |J1197.1$, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property. |J2495, Religious words or exercise interpreted with absurd literalness. |V0004.4.1$, Religious exercise performed in spite of disability receives more religious credit. |V0383, Religious fanaticism.>

J0566.1$, Intemperance in prayer.>

J0566.1.1$, Man at prayer is motionless (still) for so long that birds mistake him for object and perch (alight) on him.

Link: |J0256.1.1, Birds perch on hands and head of saint. |J1742.6.1.3$, Mystic's acts (prayers) mistaken for signs of insanity (madness). |V0004.4$, Extra religious exercise (prayers, fasting, etc.) undertaken for extra religious credit.

Ref.: Ibshîhî 15.>

J0566.3$, Intemperance in pilgrimage.

Link: |P0028.1$, Repeated pilgrimage saves from hell fires (entitles to eternal salvation).

Ref.: RAFFE 236 no. 14; RAFFE 236 no. 14.

J0567, Intemperance in body care (health, cosmetics).

Link: |F1042$, Mania: compulsion--uncontrollable (involuntary) behavior. |T0468$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |T0469$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |U0287$, Merits and demerits of enhancing personal appearance (cosmetics, toilet, tattoo, clothes, etc.).

Ref.: DOTTI 767; MITON.>

J0570, Wisdom of deliberation.

Link: |J0825$, Wisdom of following only one leader (master).

Ref.: Ibshîhî 110.>

J0570.0.1$, Too much analysis is paralysis.

Link: |W0173$, Fault-finding.

Ref.: Taymûr no. 2006/(bread).>

J0570.1$, 'Regret is in haste' ('Haste makes waste').

Link: |J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. |P0515.1$, The sword was faster than the pleading (criticism, censure).

Ref.: MITON; Ibshîhî 40 45; Littmann 96-97 no. 77: Shamy (el-) "Arab Mythology" no. 9; Taymûr no. 1865.

J0570.1.1$, 'Haste is from Satan'.

Link: |J0851$, Patience is the best remedy (medicine) for suffering.
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Ref.: MITON; Burton I 264 n. 1; Taymûr no. 1866; Zubayr (al-) "Iblîs al-laCîn/Cursed Iblis" 6;> J0570.1.2S, A speeding horse stumbles.
Ref.: Maspero 302 no. 23.>
J0570.2S, 'Safety is in deliberation, regret is in haste'. Type: 275A.
Link: |Q0000S, Patience rewarded, impatience (haste) punished.
Ref.: Ibshîhî 39 110-12 404; Burton I 264 n. 1/(var.); DOTTI 90; Shawqî 300 [no. 27].>
J0570.3S, '[Better] walk for a year than cross over (narrow) irrigation canal'.
Ref.: Amin 470; Taymûr nos. 532 535.>
J0571, Avoid hasty judgment.
Link: |J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. |P0515.1S, The sword was faster than the pleading (criticism, censure). |Z0119.2.1S, "O 'No, where were you when I said 'Yes!'" (Regret).
Ref.: Hollis 168 no. 5; DOTTI 570 646 653/{lit.}; MITON.>
J0571.0.1S, Don't get angry (control your anger). Type: 910, 916A$.
Ref.: MITON.>
J0571.2, King given three wheels to control his anger. Type: 910B, 939BS, 948S.
Link: |P0790.0.1.1S, Having a conversation (interesting social talk). |F0956.7.68S, Catharsis (jâdâdah): relief from mental troubles through talking about them.
Ref.: Chauvin II 127 no. 130; DOTTI 570 646 653.>
J0571.4, Avoid hasty punishment.>
Link: |C0867.2.4S, Avoid excessive punishment.
Ref.: MITON.>
J0571.5, King restrained from hasty judgment by being told story. Type: 916, 916A$.
Link: |J1185, Execution escaped by story telling.
Ref.: DOTTI 582 583/{lit.}; MITON.>
J0571.5.1S, Promise secured not to act till story is told in full. Type: 425, 432.
Ref.: DOTTI 199 212; TAHTI 442 no. 33.>
J0571.9, Avoid hasty judgment--miscellaneous.>
J0571.9.1S, Ruler (father) restrained from hasty action by counselor (courtier, vizier, etc.). Type: 779JS, 779JS3, 916, 969A$.
Link: |P0014.15.1S, Old, wise counsellor of court [imdadahr, ğâkîm].
Ref.: DOTTI 438 439 582 672; Hijelân 129-30; MITON.>
J0571.9.2S, Do not praise or condemn a thing until it has run its full course.
Ref.: Ibshîhî 25.>
J0571.9.2.1S, The wise should not praise woman until she is dead.
Ref.: W0256.6.4S, Capriciousness of women.
Ref.: Ibshîhî 25.>
J0572, Wisdom of deliberation in fight.>
J0572.1, Bravest knows how to wait. [Hasty ones get killed in battle].
Ref.: Chauvin II 152 no. 15.>
J0573S, Futility of war. Type: 2031ES.
Link: |J0631.10S, What is the strongest? War.
Ref.: DOTTI 969/{Egy}; Shamy (el-) Egypt 154-56 no. 31, Zîr 96-101.>
J0573.1S, Brave warriors are plenty; the wise are few. Type: 2031ES.
Link: |J1443, The fools in the city. [Too many fools to number; easier to number the wise men].
Ref.: DOTTI 237 409 969/{Plst}; Sârîs (al-) 193-95.>
J0580, Wisdom of caution.
Link: |J0677S, Excessive caution distrusted.
Ref.: Râsi (al-) Haky 56.>
J0581, Foolishness of noise-making when enemies overhear. Type: 246AS, 327HS, cf. 1340S.
Link: |J0743.1S, Silence saves, talkativeness brings about trouble (is regretted).
Ref.: Maspero 193-94 no. 13/cf./dog barking}; Ibshîhî 120; DOTTI 89 90 166 743/{Egy}; Shawqî 316 [no. 41].>
J0581.1, Wolf as dog's guest sings. He has drunk too much and sings in spite of the dog's warning. He is
killed. Type: 100.
  Ref.: DOTTI 36.>
  J0581.2, Paramour who insists on quarreling with mistress about escape caught by her husband.
  Ref.: Chauvin II 84 no. 12.>
  J0581.3, Monk's enemies quarrel and thus save him. [Monk awakened by noise and is saved].
  Ref.: Chauvin II 97 no. 53.>
  J0581.6$, Bird (dove) in tree asks hunter what is he looking for: she is shot. Type: 246A$, cf. 1340$. 
  Link: |J2352, Talkative man [(woman, boy, etc.)] betrays his companion.
  Ref.: Ishihi 120/cf.(makes sound); DOTTI 89 90 743/{Egy}; Shawqi 316 [no. 41].>
  J0581.7S, Hider betrays hiding place by causing another hider to cry (talk). Type: 327HS, 327HI$.
  Link: |J0582, Foolishness of premature coming out of hiding. J1702, Stupid [(foolish)] husband. J2136, Numskull brings about his own capture. K1067.2S, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).
  Ref.: DOTTI 166 168.>
  J0581.7.1$, While hiding, foolish father punishes child causing him (her) to cry: hiding place betrayed.
  Ref.: J1702.2S, Foolish father.
  J0581.8S, Hornet's buzz brings about destruction of his nest.
  Ref.: Taymûr no. 1216.>
  J0582, Foolishness of premature coming out of hiding.
  Link: |K1067S, Deception into declaring one's true (hidden) thoughts.
  J0583S, Wisdom of keeping secret from others.
  Link: |J0670, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).
  Ref.: DOTTI 240/{lit.}; MITON.>
  J0583.1S, Person blindfolded and then led to secret site (of crime, treasure, etc.). Type: 676/954, cf. 834BS$. 
  Link: |J1158, Witness claims not to have seen crime. K0332, Theft by making owner drunk.
  Ref.: Maspero 100 no. 5 n. 3; DOTTI 367 455 581 660/{Egy}; MITON.>
  J0584S, Escape from danger once (by risk-taking) does not guarantee success of future escapes.
  Link: |K1067$, Deception into declaring one's true (hidden) thoughts.
  Ref.: MITON; Ibn-CArabshâh 63 447; Taymûr no. 2636 2897.>

**J0600-J799, Forethought.**

**J0601S**, Consider your audience--speaker (actor) is to take cue from audience's reactions (context, 'feedback'). Type: 1698I, cf. 1920D, 1920D-XS.

  Link: |J0525S, Unambitious person instructed to name a (large) grant commensurate with own worth (or giver's rank).
  J0751.0.1S, Look before you leap. J1741.4.1S, Memorized verbal formula used inappropriately. J2218S, The effect of group-opinion: clearly false statement held as true outweighs physical evidence. P0191.2S, Foreigners (strangers) should be gracious toward customs of host people (country). U0300S, Relativity of perception: "adaptation level" (judgment depends on circumstances, objects of comparison, frame of reference, or context). X0904, The teller reduces the size of his lie.
  Ref.: Burton II 172 n./("gratuitous incest" offensive to all/[Burton's comment]); DOTTI 917 950.>
  J0601.0.1S, Think carefully before you speak (act). Type: 837BS$,910C.
  Link: |J2516.1, Think thrice before you speak. The youth obeys literally even when he sees the master's coat on fire. W0047.1S, The power of the spoken word.
  Ref.: S. Hassan Mawasüah 239 no. 13; Simpson 163 n. 14, 175/("Be patient"), 246/("sleep on it"); DOTTI 459 572; Taymûr no. 2217.>
  J0601.0.2S, The actual insult to you comes from its conveyer, not from the supposed source. Type: 837BS$,910C. 
  Link: |K2131, Trickster makes two friends each suspicious of the other's intentions.
  Ref.: Ishihi 44; Taymûr no. 2625.>
  J0601.1S, What may be said (done) in one situation may not be said (done) in another (that may seem like the former). Type: cf. 1920D.
  Link: |J0811, Wisdom of concessions to power.
  Ref.: DOTTI 950.>
J0601.1.1$, 'Every situation has its own say (deed)'. Type: cf. 1696.

Ref.: Jâhîz I 201 III 43; Ibn-Caṣim no. 120 no. 504; Ibshîhî 172; DOTTI 914; Ħujelân 224/294/344 no. 16-4; Taymûr no. 2248/(deed).

J0610-J679, Forethought in conflicts with others.

J0610, Forethought in conflicts with others—general.

Link: |P0550.1.0.5.2$, Army kept in state of preparedness.

J0611, Wise man before entering a quarrel considers how it will end.

J0612, Wise man considers whom he is attacking.

Ref.: Shawqî 329 [no. 53].

J0613, Wise fear of the weak for the strong.

Link: |P0710.0.2$, Most powerful king (nation) and less powerful king (nation).

J0614S, Fear of associate's (neighbor's) success (having too much power).

Link: |W0195, Envy. ["Jealousy of/from" (ghîrah min: envy of Y)].

J0614.1S, Wishing to see one's associate (neighbor) safe but not successful.

Link: |P0251.0.7S, Your brother would not wish you to be better (richer) than himself, nor dead.

Ref.: Taymûr no. 85/cf.

J0615S, Wisdom of deliberation on why (how) conflict began.

Ref.: Taymûr no. 1967 3160.

J0616S, Wisdom of seeking help in conflict (or when disaster strikes). Type: cf. 911*.

Link: |J0624.4S, One should join brother against paternal-cousin, and cousin against a stranger. |N0823$, Neighbors (friends) as helpers. |P0305.1.2S, Neighborly intervention (mediation). |P0563$, Intertribal wars (raid and counter-raid).

Ref.: Tha'ti 73; DOTTI 579.

J0617S, Judging is to be according to actions (deeds) not words. Type: 72DS, 327HS.

Link: |J0267, Choice between flattering lies and unflattering truths. |J0815.1, Liar rewarded by the apes, [truthful punished]. |J1849.6.1S, Tears from eye-irritation thought to be from compassion. |V0301.1S, "Deeds are [judged] according to intent (niyyât)".

Ref.: Jâhîz V 238-39; DOTTI 32 166; Shawqî 329 [no. 53].

J0617.1S, "I hear your words, they appeal to me; [then] I see your deeds, they perplex me]!".

Ref.: Taymûr no. 3135/(var.).

J0620, Forethought in prevention of others' plans.

J0623, Preventing hostility by inspiring fear in enemy.

Link: |J0145, Hostile dogs made friendly by having them fight common enemy, the wolf.

J0624, Uniting against a common enemy.

Link: |J0145, Hostile dogs made friendly by having them fight common enemy, the wolf.

J0624.1, Two sheep kill a fox who has licked up blood they have spilled in a fight. [When they become united].

Ref.: Chauvin II 87 no. 22.

J0624.3, Enemy brothers unite to fight a common enemy.

J0624.4S, One should join brother against paternal-cousin, and cousin against a stranger.

J0633S, Preventing enemy's plans by knowing the enemy.

J0633.1S, Image (picture, drawing, etc.) of enemy made and studied so as to be able to recognize him (her).

Link: |H0021, Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. |H0022, Recognition through image.

Ref.: Damîrî II 134/(Zabbû') 229/(queen of China); Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.

J0634, King takes measures against assassination. Type: 613A1S/,980*, cf. 910C.
Ref.: DOTTI 527 682; MITON.>
J0634.4S, King orders execution of person for mere suspicion of intending to assassinate him. Type: 613A1S./980*.
Ref.: DOTTI 682; MITON.>
J0634.4.1S, King orders execution of a relative for being a threat to the state (royal family).
Ref.: Ibshihi 110-12.>

J0635.5, 'Don't distrust, but check (verify)'.
Ref.: |W0045.2S, 'When the cat is away, mice will play'. |W0039.1.2.1S, A trusting person will suffer pain (be disappointed).
|W0189S, Suspiciousness (lack of trust, absence of peacefulness). |Z0094.5.3S, Formulas for extreme caution (in person or animal) (having suspicious mind).>

J0636S, Trust (responsibility) reforms the deviant (wayward). Type: 905S, cf. 1419MS.
Ref.: Ibshîhî 110-12. >

J0637S, Distrust (suspicion) is a commendable insight (fiṭnah).
Ref.: MITON.>

J0637.0.1S, Trust no one.
Ref.: |J0021.18, “Do not trust the over-holy”. |Q0022.1, Placing one's faith in God alone rewarded. |U0197.2, Don't trust your secret to the unworthy (e.g., child, woman, etc.).
Ref.: Simpson 194.-

J0637.1S, Blind trust (benevolence, good intentions) leads to disaster.
Ref.: |W0198S, Tyranny. |Z0121.0.1.1S, Honest intentions personified ("Niyah Salîmah"). |Z0122.7.1S, Temporal forces ('Time') responsible for man's misfortune (troubles).
Ref.: MITON.>

J0637.2S, Three not to be trusted: praying woman, approaching horses, and fading sun. Type: cf. 875.
Ref.: |W0256.6S, Stereotyping: gender (sex) traits.
Ref.: Taymûr no. 2479.-

J0637.3S, Three not to be trusted: Maghribian Jew, upper Egyptian Christian (Copt), and Damiettan Moslem.
Ref.: |W0256S, Stereotyping: generalization of a trait of character, from person to group (and vice versa).>

J0640, Avoidance of others' power.>

J0640.1S, Foolishness of placing one's safety in enemy's hands.
Ref.: |J0758, Beware of following an interested adviser. |J1087, Futility of expecting stranger to have one's interest at heart.
|P0310.5, Defeated enemy turns true friend.
Ref.: DOTTI 39/{lit.}; MITON.>

J0641, Escaping before enemy can strike.
Ref.: |J0642.8.1S, Maiden sees enemy's troops while still days away from her own country. (Zarqâ’ al-Yamâmah). |J0647, Avoiding enemy's revenge: |J0675.0.1.1S, Preemptive action: 'To have someone as one's dinner (midday meal) before he would have you as his supper (evening-meal)'. |J0704S, Preparing for approaching (inevitable) trouble.
J0641.1, One bird escapes as hunter bends his bow; other remains and is shot. Type: 246.
Ref.: Chauvin Il 88; DOTTI 89.-

J0641.2S, Hedgehog escapes before guard (gardener) arrives, jackal stays but finds his many tricks useless. Type: 105*.
Ref.: DOTTI 38 39/{Alg}.

J0642, Foolishness of surrendering weapons.
J0642.1, Lion suitor allows his teeth to be pulled and his claws to be cut. He is then killed.
Ref.: |K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).
Ref.: Basset RTP XXVI 126.-

J0643, Care against future tyranny.
Ref.: DOTTI 402 644/{Tns}.

J0644, Avoiding places which have been fatal to others.
Ref.: DOTTI 17/{Egy}.
J0645, Avoid power of future enemy.
Link: [J0675.0.1S, Preemptive actions: anticipatory treachery countervailed by treacherous acts.]

J0646, Disregard advice of your enemy.
Link: [J0758, Beware of following an interested adviser.]

J0647, Avoiding enemy's revenge.
Link: [J0641, Escaping before enemy can strike.]

J0647.3S, If you attack the strong, then do so from safe position.
Ref.: Shawqî 329 [no. 53].

J0647.4S, Do not slight your enemy no matter how insignificant (small) you may think he is.
Link: [L0390.1, Tiny but mighty creatures (e.g., flea, mosquito, mite, or the like).]

J0651, Inattention to danger.
Ref.: Ibn-CAasim 145-46 no. 257; Reesink 155.

J0652, Inattention to warnings.
Link: [J0021.46.1S, "Trust not the blue-eyed".]

J0654, Big problems start as small matters. Type: 838.
Link: [J0615.1S, 'The minors (youngsters) start it (trouble), the seniors (adults) get entangled in it'.]

J0654.1S, 'Prevention is better than medication'.
Link: [F0956.7S, Preventive diagnoses (and practices) that reduce potential for illness (promoters of good health).]

J0654.2S, Great fires start as tiny sparks.
Link: [U0281.4.5S, Small (weak, unimportant) can be potent.]

J0654.23, "We overlooked [his indiscretions]: so he entered [our home] along with his donkey".
Link: [P0191.1.1S, Guest to host: "Either you let me urinate in your water-tank (zîr), or I leave and never come back!"
(Proverbial use).]

J0655, Approaching danger too familiarly.
J0655.1, Birds discuss the trap. One of them is caught in it. Type: 245*.
Ref.: DOTTI 89.>
J0655.2, Fox jeers at fox-trap. Is caught. Type: 68*.
J0655.3$, Sparrow (eagle, falcon, etc.) jeers at the snare. His keen eyesight does not prevent him from getting snared (trapped). Type: 68C$.

Ref.: Abd-al-Hâdî 37-39 no. 10; Cachia 121-37; Delheuere 356-59; DOTTI 31 89 635/{lit., Plst}; Sengo "Kiswahili" 617-23 no. 21.

J0656, Avoiding things which are harmful by nature.

Ref.: DOTTI 89.>

J0657, Care in selecting the creature to carry one.

J0657.2, Tortoise lets self be carried by eagle. Dropped and eaten. Type: 225A.
Ref.: DOTTI 87.>

J0660, Forethought in defences [defenses] against others.>

J0670.1S, Children taught defensive arts (riding, dueling, etc.).
Ref.: MITON.>

J0671, Practical and impractical defences.

J0671.1, Belling the cat. [No mouse willing to place bell around cat's neck]. Type: 110.
Link: [K1021.4S, Rattlers (shells, bell, bones, etc.) fastened to predator warn of his approach.
Ref.: Ibn-âAasim no. 292; DOTTI 39; Wesselski Hodschá I 260 no. 213.>

J0672, Defences by strengthening one' own weakest spot.
Link: [J0610, Forethought in conflicts with others--general.]

Ref.: Chauvin VII 98 no. 375 n. 4.>

J0672.1, Ears stopped with wax to avoid enchanting song.
Ref.: Chauvin VII 98 no. 375 n. 4.>

J0673, Defence when one needs it most.>

J0674, Defences in and out of season [(need)].>

J0674.2, Man decides to make himself strong in peaceful times rather than wait until attacked.
Link: [F0642.8.1$, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah).]

Ref.: MITON.>

J0674.4S, Child raised in sealed (windowless, underground, etc.) quarters to protect him from danger. Type: 42, 470, 470A, 470D$.
Link: [D2071.1.3.1.2$, Child hidden so as to avert Evil Eye.]

Ref.: DOTTI 483 484 485; MITON.>

J0675, Man slays another in order not to be slain himself. Type: 750D2S.
Link: [K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves].]

Ref.: DOTTI 402 644/{Tns}; MITON; RAFE 20 n. 52.>

J0675.0.1S, Preemptive actions: anticipatory treachery countervailed by treacherous acts.
Link: [J0645, Avoid power of future enemy.]

Ref.: DOTTI 59 369 410/{Alg}.>

J0675.0.1.1S, Preemptive action: 'To have someone as one's dinner (midday meal) before he would have you as his supper (evening-meal)'.
Link: [J0641, Escaping before enemy can strike.
Ref.: Ibn-âAasim no. 472; Taymûr no. 56.>

J0675.0.1.2S, Enemy (robber) discovered in ambush killed (fettered) before he can strike. Type: 954, 956D.
Link: [J0647, Avoiding enemy's revenge. K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves].]
in ambush (or disguise) deceived into declaring [(betraying)] himself.

Ref.: DOTTI 660 665.

J0675.0.2S, The best defense is an offense. Type: 917S, 1419Ks, 1642A.

Link: K0501.2S, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited. K2111, Potiph'ah's wife [and Joseph]. K2066S, False virgin detected: pouche to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile). U0045.2S, 'When the cat is away, mice will play'.

Ref.: DOTTI 797.

J0675.2S, Disowning (renouncing) one's own doomed relative(s).

Link: J0247S, Child (son, daughter) disowns parent(s).

Ref.: DOTTI 402 644/{Tns}.

J0675.2.1S, Son disowns his doomed father (tribe).

J0678S, Excessive caution distrusted.

Link: K1634S, Counselor of caution is himself deceived. X0355, Humor concerning teacher's intemperate zeal.

J0678.1S, Counselor of excessive caution suspected: "Whose side are you on?". Type: cf. 72DS.

Link: J1122, Clever younger generation. J2388S, How would an animal (object) feel in a given situation. J0017.1.1S, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so!", "And what if Y?"

Ref.: DOTTI 32; Hasaballâh Yahyâ Turâth II:1 146.

J0678.1.1S, Father (teacher) asks son what he would do if confronted by a lion; son would answer: "I would do such and such", but father would reply, "Suppose you could not do that!" (or the like). Finally, son retorts: "On whose side are you: mine or the lion's!".

J0679S, Defences by avoiding meddling (interfering) in the affairs of others.

Ref.: DOTTI 220 239 246 570 693/{Qtr}; RAFE 306 n. 50; Shamy (el-) "Eg. Balladry": "Unjustly-treated Orphan" no. 63.

J0679.0.1S, Troubles from attempting to separate combatants (quarreling parties). Type: 470CS, 801AS, cf. 246AS.

Link: T0626S, Children's quarrels. W0154.0.1S, Perfidy: repayment of good deeds with evil ones.

Ref.: DOTTI 239; Shamy (el-) "Eg. Balladry": "el-Birdîsî" no. 34, "Ibrâhîm Karrûm" no. 35.

J0679.0.2S, To have interest neither in this nor in that, in certain situation (matter).

Link: W0155.0.1S, Apathy (social insensitivity, indifference to the plight of others).

Ref.: Amin 465/(neither ox/nor flour); Taymûr no. 2508/(neither ox/nor flour).

J0679.1S, 'He who intrudes into what is not his business, will hear what will not please him'.

Link: Q0340.1S, Meddling in prohibited (non-tabu) matters punished.

Ref.: MITON.

J0679.1.1S, 'You who enters between an onion and its skin, you will get nothing except its stench'.

Ref.: T. al-Ḥâkim Yawmîyiya 123.

J0679.1.2S, 'An intervener's (umpire's, helper's) reward is that his clothes get torn.'

J0679.3S, Do not attend an affair in which you have no immediate interest.

Ref.: Taymûr nos. 352 353.

J0679.3.1S, 'An ardab [of cereal] that is not yours, why should you attend its measuring: your beard will get dusty and you will be required to carry it'.

Ref.: Taymûr no. 102.

J0679.4S, Don't correct someone else's mistake: he will benefit from your knowledge and make you his enemy.

Ref.: J0140.0.1S.1S, Knowledge (education) raises the lowly; ignorance lowers the high. W0164.2S, Injured pride.

Ref.: Ishbihî 40.

J0679.5S, Truth-speaking meddling fails to prove his report (claim): punished for 'slander'. Type: 1359DS, 1422.

Link: J0551, Intemperate zeal in truth-telling. J1151, Testimony of witness cleverly discredited. J2143, Foolish interference in quarrel of the strong fatal to the weak. J2365, Fool discloses woman's adultery; lover kills him. J2390S, Curious fool as meddling. K2107.3S, Rumor mongering. False report concocted and spread (so as to slander). K2150, Innocent made to appear guilty. N0680.3S, Lucky liar: lie becomes truth by accident. P0526.0.2S, 'Accuser required to produce evidence (proof); denier (accused) required only to take oath (swear his innocence);' i.e., 'Innocent until proven guilty'.

Ref.:
**Motivic Constituents of Arab-Islamic Folk Traditions**

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON; TAWT* 435 no. 25.

**J0680, Forethought in alliances.**

J0681, Alliance which makes both parties vulnerable.

Ref.: Chauvin II 123 no. 117; *DOTTI* 91.

J0682, Foolishness of alliance with the weak.

Ref.: *MITON*.

J0682.0.1S, Alliance between 'the hapless and hopeless' ('the sick and the dead').

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*; *TAWT* 435 no. 25.

J0680, Forethought in alliances.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*; *TAWT* 435 no. 25.

J0680.0.1S, Alliance between 'the hapless and hopeless' ('the sick and the dead').

Link: [N0886, Blind man carries lame man. [U0129-5.2S, Physical peculiarity (handicap) unites. [Z0077.6.1.2S, 'When the sad-one tried to be happy she found no place (vacancy) among the joyful-ones'.

Ref.: Taymûr no. 62.

J0682.0.2S, Association of the unworthy.

Link: [K1952.3.0.2S, Sham relatives--disgraceful: hirelings in motley (shabby) and with shameful wear said to be a person's family.

Ref.: Ibn-CAašim no. 291; Ibn-CArabshâh 448/(procrastination wed to laziness).

J0682.0.2.1S, ‘ZCaiṭ, wi MCaiṭ, wi Naṭṭâṭ el-Ḥaṭ (Y, and Over-the-Wall Jumper); (i.e., 'Tom, Dick, and Harry'). Type: 1861A.

Link: [J0680.0.1S, Alliance between 'the hapless and hopeless' ('the sick and the dead').]

J0682.0.2.2S, 'Kusayr/Kusair, wa ĕCUwayr/CUwair, wa koll ghayr khair (Mr. Broken, Mr. One-eyed, and devoid of every goodness; [i.e., male]).

Link: [W0256.6.8.2S, 'Men hold no goodness for women' (i.e., there is no lasting benefit for a woman in a man).

Ref.: Ibn-CAašim no. 291.

J0682.0.2.3S, 'Mishkāḥ wed to Rīmah: no worth in either'.

Link: [J1700.1S, The foolish couple (husband and wife). [U0191.5.3.1S, "[Over change] from a [lump of] feces to a [chunk of] stone, O heart, don't be saddened".

Ref.: Ibshîhî 54; Taymûr no. 999.

J0683, Foolishness of attacking real allies.

J0684, Alliance with the strong.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*.

J0683, Foolishness of attacking real allies.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*.

J0684.6S, Being owned (as slave) by the powerful (rich) guarantees comfortable living. Type: 890, cf. 938C.

Link: [P0178.5.1S, Slave refuses to be freed. [S0221.3S, Bankrupt (poor) father sells own child (daughter, son) into slavery.

Ref.: *MITON*.

J0685, Alliance with the intelligent.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*.

J0700-J749, Forethought in provision for life.

Ref.: *DOTTI* 447; Shamy (el-) *Egypt* 268 no. 18; HE-S: Kafir el-Zaytûn 69-4 no. 10.

J0700.1S, Wisdom of choosing that which is compatible with one's own attributes (limitations).

Link: [J0231.2S, Choice between love and wisdom. [J0233, Choice between desire and duty. [J0414, Marriage with equals or with unequals. [J0709S, Wisdom of living within one's means. [P0530S, Legal kafâ'ah: marriage is to be between persons of equal social class (status compatibility required). [T0091, Unequals in love. [T0121, Unequal marriage. [U0140, One man's food is another man's poison.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*.

J0701, Provision for the future.

Ref.: *Basset Mille* I 354 no. 75; Chauvin II 208 no. 75; *DOTTI* 620/{lit.}; *Wesselski Hodscha* II 235 no. 516.

Ref.: *Basset Mille* I 354 no. 75; Chauvin II 208 no. 75; *DOTTI* 620/{lit.}; *Wesselski Hodscha* II 235 no. 516.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*; *TAWT* 435 no. 25.

Ref.: *Basset Mille* I 354 no. 75; Chauvin II 208 no. 75; *DOTTI* 620/{lit.}; *Wesselski Hodscha* II 235 no. 516.

J0701.1S, Forethought in provision for the future: punished. Type: 470DS, 759FS/795, 809.*

Link: [Q0021.6, Lack of trust in God punished.

Ref.: *DOTTI* 241 425 447; Shamy (el-) *Egypt* 268 no. 18.

Ref.: *DOTTI* 241 425 447; Shamy (el-) *Egypt* 268 no. 18.

J0701.3S, Planting tree so that its wood may be used when it matures.
J0701.3.1$, Noah plants teak trees (oaks) in order to obtain wood for building the ark (forty years later).

Ref.: Taymûr nos. 955 1225 2238 2902.

J0701.4$, "A white coin helps overcome a black day (i.e., 'rainy day')".

Ref.: W0216, Thrift.

J0702, Necessity of work. Type: 949*, cf. 888A*.

Ref.: Ibshîhî 54; Mouliéras-Lacoste 415-17 no. 63.4/cf.; DOTTI 418 538 653/{Sdn}; Hurreiz 122 no. 65; Shawqi 314 [no. 40]; TAWT 416 no. 4-1/[Sml].

J0702.0.1S, Learning a trade (craft) is a necessity.

Ref.: MITON; Ibshîhî 401-4.

J0702.0.1.1S, 'A craft (trade) in hand shields from poverty'..

Ref.: MITON; Ibshîhî 401 403; Taymûr no. 1741 1717/cf.

J0702.0.1.1S, "God loves him who works and eats [the fruits of his labor]".

J0702.0.2S, A craft in hand gives longevity.

Ref.: F0610.0.6.1S, Longevity due to wholesome living. F0956.7.2S, Physical labor ('workout') as preventive health measure.

J0702.0.3S, 'An idle hand is profane (i.e., ritually unclean').

Ref.: C0060, Tabu: violators of ablution-state (wu’dû': being ritually clean)--ritual contaminants (nagâsah): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. J0021.50, "Idleness begets woe; work brings happiness". J1014.0.1S, 'Work (industry) is worship [of god]' . V0004.6.0.1S, Idleness (lack of industry) is a divine curse.

Ref.: Taymûr no. 694.

J0702.0.3.1S, An idle (lazy) person's head is Satan's household.

Ref.: Taymûr no. 1286.

J0702.0.3.2S, A roaming dog is better than a sitting lion.

Ref.: Ibshîhî 402.

J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. Type: 1645B*, cf. 865.

Ref.: Chauvin II 115 no. 89, cf. BASSET Mille III 321 no. 193; DOTTI 35 893.

J0704S, Preparing for approaching (inevitable) trouble. Type: cf. 124.

Ref.: J0642.8.1S, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah). J0641, Escaping before enemy can strike. J0645, Avoid power of future enemy. J1990.0.1S, Seemingly absurd claim (wisdom) verified (proven) by application. P0550.1.0.5.2S, Army kept in state of preparedness.

Ref.: DOTTI 51.

J0704.0.1S, A door through which winds [troubles] blow on you, shut it and have tranquility.

Ref.: J0645, Avoid power of future enemy.

Ref.: Taymûr no. 730.

J0704.1S, Noah builds an ark (as commanded by God) in anticipation of the Flood.


Ref.: TAWT 53 n. 65.
J0707.1$, Property preferred to marital amity (peace in marriage).
Link: T0203, Peace in marriage more important than truth. [Lying to save marriage].
Ref.: TAWT 53 n. 65.

J0708S, Farsighted economy. Type: cf. 921A.

J0708.0.1$, Self-sufficiency (economic).
Link: P0005.3.0.1S, Dropping casual hints of great personal financial gains as indicator of self-sufficiency (social status and wealth). P0775S, Money-based economy.
Ref.: Boqarî 138-42.

J0708.1$, Little money (capital) invested becomes wealth. Type: 923CS.
Link: L0252, Girl with modest capital realizes large profits. P0775.4S, Necessity for investment: money that is not invested (added to) is inevitably exhausted.
Ref.: DOTTI 606; TAWT 422 no. 9.

J0708.1.1$, 'Money brings money'.
Link: J0585.3S, Coin sown: spent on sons (invested). P0772.1S, Merchant motivated by expectancy of profit. N0066, Wager: fortune made from capital or from working at vocation. Test: money given to workman is stolen or lost; lead for his work given him is lent to fisherman who rewards him with a fish in which is a diamond. J0086S, Scarcity renders the common valuable, abundance renders the valuable common (mundane). W0038.1.1S, Little money (trifle sum) invested in behalf of unknown (absent) owner becomes a fortune; all is delivered to owner.
Ref.: TAWT 53 n. 65.

J0708.2S, Acquisition of property (real estate) leads to wealth.
Ref.: TAWT 53 n. 65.

J0708.3S, Recycling the useless into useful as farsighted economy. Type: 1592CS, cf. 561.
Link: J0708.5S, Gift-giving (exchange of presents) as farsighted economy. J2199.4, Short-sighted economy. W0216, Thrift.

J0708.3.1$, Useless clothes remodeled into useful. Type: cf. 921A.
Ref.: DOTTI 872.

J0708.5S, Gift-giving (exchange of presents) as farsighted economy.
Link: P0771.1S, Goods exchanged. P0775.2.1S, Gratuities, tips, and acts of generosity (philanthropy). Q0114.2, Gifts as rewards for gifts. T0041.7.0.1S, Intent behind gift received by person of opposite sex questioned. T0136.0.25S, Gifts (presents) given at wedding to bride and groom. W0010.3.25S, Gift accepted (in principle), and instantly 'presented' back to giver. W0011, Generosity [and philanthropy]. J0047, Series of trick exchanges.
Ref.: Ibshihi 398 614-15; Boqarî 172-73; DOTTI 908/[N.-Af]; MITON; Shahâb 49-51; Shamy (el-) Egypt 197-98.

J0708.5.1$, 'Planting [a gift]': gift-giving to person (group) with whom no gifts have been exchanged before. Type: cf. 921A.
Link: P0339.2S, Too many unearned honors (awards) suspected of hiding dishonorable intentions.
Ref.: Boqarî 152 173; DOTTI 593.

J0708.5.2$, 'Harvesting [a gift]': gift received in reciprocity to one given. Type: 170A, 1655, 565A$, cf. 921A.
Link: K2096.7S, Hypocritical gift-giver demands repayment from receiver. Q0281.6.2S, Friends at time for you to receive gift, but enemies at time for you to reciprocate.
Ref.: Ibshihi 398([Ma'mûn reciprocates]; Boqarî 152 173; DOTTI 71 324 593 901; MITON; Shawqî 317/n. 42; Taymûr no. 131/[with interest].

J0708.8S, 'Planting a kindness (jamîl/`gimîl'/maC rûf): harvesting a kindness.
Link: B0143.1.7S, Dove warns dog, dog warns dove in gratitude--(non-prophetic). F0179S, Piety (religious exercise) as a system of earnings (economic) in utopian otherworld. J0026, Enemies can be won more by kindness than cruelty.
J0588.20.1S, "If you plant thorn, you harvest wounds". P0320.0.5.1S, 'An onion [offered as food of hospitality] from a gracious host is [equal to a roast] lamb'. P0327, Barmaide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet]. Q0002, Kind and unkind. [Kindness rewarded, unkindness punished]. Q0040, Kindness rewarded. [W0014.0.2S, Helpfulness (without expectation of reward). (maC rûf)].
Ref.: Maspero 48 no. 3 1/cf.; Ibn-`Aasim no. 263; DOTTI 89 583 584 642/[Egy, lit.]; MITON; Shawqî 317 [no. 42]; Taymûr no. 131/[with interest].

J0708.8.1S, "He who [would plant a kindness] on Saturday, will find [a kindness awaiting him] on Sunday. And he who would serve people, will find all people in his service".
Link: J1514.5S, 'He who would dig a pit for another will [himself] fall in it'. U0024.1S, 'A builder is upward-bound, a digger is
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downward-bound'.
Ref.: Boqarî 152 173; Taymûr no. 2809/(part) 2861/(part).>

J0709S, Wisdom of living within one's means.
Link: |F0180.2$, Each person is fully aware of purchasing power of his earnings in utopian otherworld. |J0700.1$, Wisdom of choosing that which is compatible with one's own attributes (limitations).
Ref.: Taymûr no. 1933/(money).>

J0709.1$, 'Stretch out your legs [only] as far as your quilt can cover'. Type: 921P$.
Link: |K0289.9.1.5$, Short quilt (bedspread, blanket, etc.) made to cover tall person: struck, on feet and made to retract legs under cover.
Ref.:

J0709.2$, Giving up luxuries (fineries), limiting self to necessities. Type: 923B.
Link: |U0250.1$, Enjoyment of life recommended. (Usually because life is short). |W0216.4.2$, Substituting inexpensive local resources for expensive imported ones to reduce expenditure.
Ref.: DOTTI 603.-

J0710, Forethought in provision for food.
Link: |P0603$, Customs associated with household provisions. (Thrift, managing food supply, etc.).
Ref.: Ibn-C`Aa`im no. 186; Shamy (el-) Egypt 279 no. 32.-

J0711, In time of plenty provide for want. Type: 280A.
Link: |K2176S, Planting false evidence: the wheat measure (cup) in the sack; |P0603.1$, Storing provisions (rations) intended for consumption during extended period (season, year, etc.).
Ref.: Budge/Romances 48 no. A-02/(grainary--"about 3000 B.C."); Ibn-C`Aa`im no. 186; DOTTI 91; MITON.:>

J0711.1, Ant and lazy cricket (grasshopper, [cockroach]). Type: 280A.
Link: |J0137, Wisdom learned from example of insects. |Q0086, Reward for industry.
Ref.: Chauvin III 58 no. 19; Destaing Cheludes 98-100 (159) no. 41; DOTTI 91.-

J0711.2, Improvident mouse eats grain stored for famine. [He had saved nothing: starves].
Ref.: Chauvin II 115 no. 90.-

J0711.3, King for a year provides for [his own] future.
Ref.: Chauvin II 160 no. 49, 192 no. 9 III 101 no. 8.-

J0712, Food alone keeps off hunger.
Ref.: Shahabi 33.-

J0712.1, City without provisions but with much money starves.
Ref.: Chauvin V 34 no. 16; DOTTI 730 731 895/{lit.}; MITON.:>

J0712.2S, Hungry person ignores jewels and gold (placed in dishes on dinner table) and prefers little bread (water). Type: cf. 773S.
Link: |J0321.5$, Hungry (thirsty) man kicks aside modest food (basket of palm-dates) hoping for better: gets nothing. |U0310.1.1$, Hunger as overpowering need (drive, motivation).
Ref.: Damiri II 229; DOTTI 428.-

J0713, Make use of proper seasons for crops.
Link: |P0603S, Customs associated with household provisions. (Thrift, managing food supply, etc.).>

J0713.2S, Foolishness of planting crop out of seasons. Type: cf. 1889C1S.
Ref.: DOTTI 944; Shamy (el-) Egypt 27 no. 3.-

J0715, Kindness unwise when it imperils one's food supply.
Link: |J0231.2.5S, Refusal to share food supply (usually provided by one party). |W0014.0.3S, Protection given to fugitive who asks for it ('istijârah/'ijârah). (Protector imperils self).>

J0716S, Hunger drives to risk-taking.
Link: |U0310.1.1.2S, Hunger must be satisfied before attending secondary needs (e.g., entertainment, socializing, or the like). |U0248.1S, Hunger affects perception.
Ref.: DOTTI 41 42/{lit.}; MITON; Shawqi 268 [no. 8].>

J0716.1S, Fisher (hunter) disregards danger in pursuit of catch (game): painful results.
Link: |W0159.9.3S, Greedy (ambitious) person pursues large game (animal, fish) without regard to safety: loses his life.
Ref.: MITON.-

J0716.2S, Starved animal devours (attacks) its master (trainer).
Ref.: Ibn-C`Aa`im no. 268.-

J0720S, Knowledge of the four seasons (and their characteristic harvest, foods).>
J0730, Forethought in provision for clothing.

J0733S, 'A loosely fitting garment would be ashamed to wear out'.

J0735S, Occasion furnishes opportunity to get new clothing.

Link: J1347, Occasion furnishes opportunity to get delicious foods (drinks). J0950S, Religious Calendar Celebrations.

Ref.: DOTTI 661 665/ [Egy]; TAWT 379-80 n. 336.

J0740, Forethought in provision for shelter.

J0742S, Shelter against all enemies. Type: 124.

Ref.: DOTTI 51.

J0742.1S, A straw-house, a wooden-house, and a brick-house: latter strongest. Type: 124.

Ref.: DOTTI 51.

J0750S, Prudence in planning ahead (i.e., not "Crossing a bridge before coming to it").

Link: J0752, In planning future, profit by the past.

Ref.: J2501.2S, Excesses (immoderation, intemperance) reprimanded.

Ref.: Taymûr nos. 1069/2224.

J0750-J799, Forethought—miscellaneous.

J0751, Consider difficulties of course you are about to undertake.

J0751.0.1S, Look before you leap.

Ref.: J0020S, Mind (reason) must curb desires (urges of the body). J0021.1, "Consider the end". J0611, Wise man before entering a quartet considers how it will end. J0762, Leave loophole for escape. J0110.3S, Care against mistaking one thing for another (misperception).

Ref.: MITON; Shawqî 264 [no. 5].

J0751.1, Truth the best policy.

Ref.: U0192.0.1S, Truth is savior. V0461.4.1, Truthfulness as clerical virtue.

Ref.: MITON.

J0751.2S, Fulfill your promise(s).

Ref.: M0202.9.1.1S, "A free person's (noble) 'word' is a debt". J0525.0.1S, "It is a debt if it is promised". W0037.0.1, Man never breaks his word.

Ref.: MITON.

J0752S, In planning future, profit by the past.

J0752.2S, Person reminded to make plans dependent on God's Will. Type: 1696BS, cf. 830C.

Ref.: C0053.5.1S, formerly, C0051.9.1S, Tabur: planning for the future without saying, "in-shâ'-Allâh (If God wills)". J0164, Wisdom from God. [Talham]. Q0223.2.1, Person reminded to make plans dependent on God's Will. V0290S, Miraculous effects of invoking God's attributes (basmalah, ġarabnah, ġawqalah, etc.).

Ref.: Jâhiz III 534 (Editor added: "If God wills"); DOTTI 453 916.

J0753, Remove obstacles from path.

J0754S, Take precautions for safety.

Ref.: J1101.2S, "Holding the stick from its middle" [so as to be able to change one's mind]. J0559.0.1S, One prayed: "O Lord, safety, and gains (spoils of war)!" The other replied: "O Lord, safety, and that is all!".

J0754.1S, Do not set hay (dry grass) next to fire.

Ref.: J0115.1.1, Do not set a hungry guard over food. J2124.1, Numskull sends meat home through kite (bird); kite devours it. Numskull sends meat home through kite (bird); kite devours it. J2756.3.1.1S, 'Cat given key to rations room'.

Ref.: MITON.

J0754.2S, '[If you] lower your head in the crowd, no harm will come to it'.

Ref.: U0294.1S, Obscurity guarantees safety from lampoon.

Ref.: Taymûr nos. 472 1779.

J0755, All aspects of a plan must be foreseen.

J0756, Advice after the event valueless.

J0758, Beware of following an interested adviser. Type: 50, 837AS, 915BS.

Ref.: K0303.9.4, The devil as a tempter. J0265S, Consider the merits of the advice (counsel) before the appearance of the adviser. J0646, Disregard advice of your enemy. J2298.1S, Satan (Eblis) as adviser: treacherous. J0248.0.3.1.1S, Flagrant lie
perceived (thought of) as truth by interested party (judge, king, umpire, etc.). Party would benefit if claim is true.

Ref.: DOTTI 17 458 582; Shamy (el-) "Psych. Criteria" 242 n. 28; Zir 40("adversary's advice").

J0758.1, Tailless fox tries in vain to induce foxes to cut off tails. Type: 64, 64A$.
Link: |W0030.5$, Misery loves miserable company. |U0230.0.7$, Negative effects of experiencing guilt for sinning to be lessened by legitimizing the sinful act (liaison, affair) for all.

Ref.: Basset RTP VI 267; DOTTI 28.

J0758.1.2, Tailless jackal persuades other jackals to cut off tails. Type: cf. 64A$.
Ref.: DOTTI 28.

J0758.4$, 'Who would testify for (praise) a bride except her mother!'.
Link: |T6813.3S, 'In the eyes of his mother, a monkey is a gazelle'.
Ref.: Taymûr no. 2901.

J0758.8$, Adviser's counsel rejected.
Link: J0021.0.1S, Wise counsel breached (ignored) in order to test its soundness (validity). |U0091$, Wise advice ignored (breached) upon discovering that adviser is poor (powerless).
Ref.: MITON.

J0758.0.1$, Regret (sorrow) from following adviser's counsel. Type: 915B$, cf. 50, 837A$.
Link: |P0232.4.1S, Mother's advice to daughter as to how to treat husband (groom): the good wife. |T0009.4.3S, Young woman married to old man laments (bemoans, regrets) her fate.
Ref.: Ibn-ĆAa n. 185.

J0758.8.1S, Attempt to dissuade by false claim fails. Type: 1460A$.
Link: |K2108S, Attempting to dissuade by slander: claiming that desired item (person) is defective.
Ref.: Jâhz VI 259-60; DOTTI 814/{Irq}.

J0759$, Repartee concerning age (the old and the young). Type: cf. 928, 980, 981, 982, 1392$, 1397A$.
Link: |J0761, Old age must be planned for. |J2181.1S, Man claims same age for many years: "A `man' keeps (does not take back, change) his word". |J2112.5S, Grayness of beard (whiskers) cured.
Ref.: DOTTI 620 684 685 784 787; MITON.

J0760$, Death must be planned for.
Link: |H0659.28$, What is the best time (season) to die. |U0250.0.3$, Nature of life and afterlife (life after death). |V0068, Preparations for burial. |V0311.3.0.1S, Seek the hereafter, life in the here-and-now is fleeting. (Futility of worldly life: death defeats all).
Ref.: S. Hassan Mawasûjah 223; Simpson 186 191 n. 67.

J0760.0.1S, Living person prepares for own burial.
Link: |E0419.13S, Concerns of dead about own burial site.
Ref.: Maspero 83 no. 4 124 no. 7 n. 2; Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71; Damîrî I 245/(al-Rashîd); MITON; Shamy (el-) Egypt 123-24 no. 19.

J0760.1S, Burial plot (grave) prepared (along with other accompaniments --coffin, shrouds, prayers, etc.).
Ref.: S. Hassan Mawasûjah 195; Maspero 124 no. 7 n. 2 277-78 no. 20; Damîrî I 245/(al-Rashîd); DOTTI 426; MITON.

J0760.25, Shroud (undertaker) taken along when visiting person doomed to death. Type: 910K1S.
Link: |J2516.9, "Foresee the possible event." Asked to call a doctor when his master falls ill, fool also calls the undertaker.
Ref.: DOTTI 575 696 803 804/{Egy, lit.}; MITON.

J0761, Old age must be planned for. Type: 921A.
Link: |P077.54S, Necessity for investment: money that is not invested (added to) is inevitably exhausted. |U0260.3S, Effects of aging are irreversible.

J0761.0.1S, Appearance of gray hair (whiskers) causes concern.
Link: |A1329.1.1S, Hair grayness was begun as means of distinguishing the aged from the youthful. |J2112.1, Young wife pulls out his gray hairs [beard, whiskers]; old wife his black. Soon all are gone. |P0219S, Aging wife's fears (anxiety). |P0220S, Aging man's (husband's) fears (anxiety). |Z0155, Gray hair the symbol of departed usefulness.
Ref.: MITON; Shamy (el-) "Character Transmutation" 249 n. 45.

J0761.5S, The aged (weak) need to rely on strategy, not on physical strength. Type: cf. 130, 980-980C, 981, 982.
Link: |K0012.7S, Quarrel won by unfair or surprise blow ("sucker punch"). |L0350, Mildness triumphs over violence. |L0458.1S, In old age, hawk (eagle, etc.) must feed on food left by creatures that were once his prey. |Q0086, Reward for industry.
Ref.: Boqarî 94; DOTTI 53 681 684 685; MITON.
J0762, Leave loophole for escape.
Link: [J0751.0.1$, Look before you leap. |P0552.8$, Retreat (escape) as wise strategy in face of enemy's overwhelming power.>
J0762.2$, 'Don't burn your boats behind you' (so as not to prevent retreating, going back).
Link: [J1043.1$, Breaking (something) off is preferable to carving it through.>
J0763$, Appropriate (strong) action for difficult problems--(play the correct social role).
Link: [F0959.6.3$, Poison treated with like poison. |P0002$, One's actions (words) should be proportionate to one's social status.
JQ1001, Reward fitting to deed. |Q0582, Fitting death as punishment. |W0132$, Lack of 'sense of proportionality,' in action or reaction.
Ref.: Boqarî 145-51/(student-teacher) 143/(child-adult).>
J0763.1$, 'Dress appropriately for the occasion [so as to meet its demands]: whether happiness or misery'.
Ref.: Ibn-jâ'âmî, no. 120.
J0763.2$, 'Iron is to be eroded (broken) only with iron.'
J0763.4$, 'Harvest (chop) cane with cane.'
J0765, Mark the way one is going in an unfamiliar country.
Link: [F0897$, Marvelous navigation (finding direction, way, etc.). |P0418.7$, Travel-guide (caravan leader, navigator).
J0766, Do not work yourself out of employment. [Cat keeps mice away only].
J0767$, The long wait for provisions.
Link: [J2066, Foolish waiting.
J0767.1$, "O donkey, you could die before fodder reaches you".
Ref.: Amin 471; Taymûr no. 2012 2895.

J0800-J849, Adaptability.
Link: [A1228$, Man remodeled to provide for terrestrial (earthly) life needs. |A1278.1$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |A1314.1$, Adam's 'front' and 'rear' slit by an angel (on God's command) so as to relieve his discomfort caused by earth food: thus urinary track and rectum.
|A1408$, Culture taught by angel (to Adam and Eve). |A1418$, Effects of environment (bî'ah) on physical constitution and character (tibâ'). |A1440, Acquisition of crafts. |J0811, Wisdom of concessions to power. |L0293$, Formerly rich (powerful, pampered) person accepts work as menial (servant, waiter, doorkeeper, clerk, etc.). |L0405$, Rich (high) becomes poor (low).
|L0410, Proud ruler (deity) humbled. |L0405S, Resocialization. Re-learning (re-teaching) how to live according to different social rules (narrms) in the same culture (but within different social class; age, gender, professional, etc. group). |P0281.0.1$, "He who would marry my mother, I would address him as 'paternal-uncle'". |V0528$, Sinner becomes saint.
J0810, Policy in dealing with the great [powerful].
Ref.: Simpson 162.
J0811, Wisdom of concessions to power. Type: cf. 480.
Link: [J0268$, Flattery of authority or seniors rewarded. |J0801$, Adapting to changed environment (social or physical). Ref.: [MITON; Shamy (el-)'Eg. Balladry"; As Adli Lamîlûm' no. 32; Zîr 101.>
J0811.1, The lion's share. [Wolf divides booty equally and is killed--fox learns lesson and gives all to lion]. Type: 51.
Link: [J0070$, Teaching (training) by cruel example. |P0559.1.1.1.1S, Conflict over division of war booty.
Ref.: Damîrî I 176; DOTTI 18/({Egy}).>
J0811.2, Fox refuses to mediate between lion and lioness. [Lioness' bad odor: other judges slapped; fox pleads cold, cannot smell]. Type: 51A.
Ref.: [K1818.3.1, Wise man disguises as buffoon.
Ref.: DOTTI 19.
J0811.7S, Polluter in the dark invited to urinate (relieve self) in lighted area (the open). Invited to do so, instead of being punished as intended upon discovering he is powerful.
Link: [J0021.5, Judge reduces penalty when accused is his own son. |X0480.0.1$_(formerly, W0480)$, Jokes concerning performance in battle.
J0811.8S, Fleeing to escape defeat (punishment) by strong adversary. Type: 2025, 2029B*, cf. 121, 162*.
Link: [J0762, Leave loophole for escape. |J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall.
|K0249.5S, Debtor flees to avoid creditors (repayment of debt). |J0552.8S, Retreat (escape) as wise strategy in face of enemy's overwhelming power.
Ref.: Boqarî 91.
J0812$, Denying own rights because of fear. Type: 1534.

Link: |P0520.2$, Timid witness: denies having seen crime (accident, conflict, etc.). |W0044.0.7$, Bashfulness in men may beget poverty. (Too timid to demand own right).

Ref.: DOTTI 744 838 929/[lit.;] Shamy (el-) Egypt 209 no. 54.>

J0812.1$, "My donkey had no tail [to start with]". Litigant, whose donkey's tail was severed by a fleeing man, notes the judge's injustice and decides not to sue for damages; to avoid being fined (paying court cost) he declares tat he came to report that his donkey has always been tailless. Type: 1534.

Link: |P0523.0.1$, Legal expenses (court cost, lawyer's fee, etc.).

Ref.: DOTTI.>

J0813$, Enemy whose friendship is a must: humiliation to person of honor.

Link: |J0814.4.2$, If you need the dog (the lowly), address him as 'Master'. |N0101, Inexorable fate. [qādī/qadar]. |P0795$, Accommodation: social interactional process (detente). |U0020.3$, Necessary evil: profane (sinful) practice socially tolerated; believed to be unavoidable.

Ref.: MITON; Taymûr no. 2891/cf.>

J0814, Flattery of the great.

Link: |P0632, Customs concerning recognition of rank.

Ref.: MITON.>

J0814.1, Imprisoned musician defends himself. [Imprisoned for the way he looked at king; claims to have been blessing king].

Ref.: Wesselski Hodschä I 255 no. 188.>

J0814.4, Flattery of the wicked to escape death at his hands.>

J0814.4.1, 'Dance for (flatter) the monkey during his reign'.

Link: |J0268$, Flattery of authority or seniors rewarded.

Ref.: Jâhîz I 355; Damîrî II 246; Taymûr no. 106.>

J0814.4.2, If you need the dog (the lowly), address him as 'Master'.

Link: |J0813$, Enemy whose friendship is a must: humiliation to person of honor.

Ref.: Alf II 272; Hanauer 147-53; Taymûr no. 644.>

J0814.6, Congratulations for an insignificant occurrence.

Link: |K2060, Detection of hypocrisy [hypocrisy]. |K2090, Other hypocritical acts.

Ref.: DOTTI 746/[Egy].>

J0814.6.1, Flattery for escaping insignificant (imaginary) danger.

Link: |W0171.3$, Being a flatterer (miţayibâtî, massã-gûkh).>

J0814.6.1.1, Ruler congratulated on not being inside his garment when it fell down. Type: 1349MS.

Ref.: DOTTI 746.>

J0814.6.3, High praise for insignificant (imaginary) accomplishment. Type: cf. 901A$.

Ref.: DOTTI 560.>

J0815, Unpleasant truth must be withheld from the great [(mighty, fearsome)]. Type: 48*, 68**, cf. 1644A$.

Ref.: DOTTI 892.>

J0815.1, Liar rewarded by the apes, [truthful punished]. Type: 48*, 68**.

Link: |J0551.4.0.15, Truth-telling punished (offensive). |Q0002.15, Flattering lies rewarded, unflattering truth punished.>

J0815.1.1, Nobody would dare say to an ogress, "Your eye is red!".

Link: |J0268$, Flattery of authority or seniors rewarded.

Ref.: Taymûr no. 1033 2909.>

J0815.1.2, Liar's life spared by the ogre. Person witnesses a cannibal commit ghoulish act (e.g., devouring child, animal, corpse), but denies having seen any crime committed and, thus, escapes ogre's vengeance. Type: 894.

Link: |J0812$, Denying own rights because of fear. |K0874.3$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!". |

P0520.2S, Timid witness: denies having seen crime (accident, conflict, etc.). |DOTTI 121 159 289 545 548 624/[Alg].>


Link: |J1675, Clever dealing with a king. |W0048, Being sweet-tongued. |W0197.1S, Being maladroit with words.

Ref.: DOTTI 243 400 621 882 952/[Irq].>

J0815.5.1, Dream interpreter (astrologer, fortune-teller, etc.) punished for unfavorable prophecy. Proves correct.

Link: |M0340, Unfavorable prophecies. |J1675.2, Clever ways of breaking bad news to a king, who will kill bearer of bad
news.
Ref.: Hanauer 127-28 no. 10; Wehr 105-6 no. 5; Zir 18.>
J0815.5.5S, Tactful (kind) reply. Type: 480, 929BS.
Link: |J0003.1.1S, ‘One catches more flies with honey’. |Q0041, Politeness rewarded. |W0048S, Being sweet-tongued.>
J0816, Tact in reproving the great. Type: cf. 1644AS.
Link: |Q0296.2S, Unjust ruler reprimanded.
Ref.: DOTTI 892.>
J0816.1, King brought to sense of duty by feigned conversation of birds. Philosopher pretends to know
birds' language [\ldots]. ["What is the owl saying?"] Type: 908AS.
Link: |J0056.1, Ruler learns lesson from seeing city governed by king as uncharitable as he.
Ref.: Basset Mille II 451 no. 158; Chauvin II 153 no. 21 VIII 129ff. no. 119; DOTTI 566 567/{lit.}.>
J0816.2, King called baker's son: he has given the poet only loaves of bread. Type: 920G.$
Link: |H0038.3, Slave recognized by his conversation, habits, and character. |J0020$, Conditioning: effects associated with past
experience cause man (animal) to respond accordingly (conditioned response). |U0130.0.1S, Developing habitual behavior
(learning) through repetition. |U0248.6S, Profession (occupation) affects perception.
Ref.: DOTTI 429 587 590 591/{Egy, lit., Syr}.
J0816.4, Woman tactfully restrains amorous king. Type: 983. Link: |T0320.4, Wife escapes lust of king by shaming him.>
J0816.5S, Unjust act of ruler brought to his attention by reminding him of exemplary justice of his
predecessor. Type: 919S.
Link: |U0005$, Successor unlike predecessor.
Ref.: MITON.
J0816.7S, Tactful and tactless warnings: patriarch (king) alerted to an inappropriate situation or act. Type:
929BS.
Link: |N0122.1.4S, Inauspicious words (sayings).
Ref.: DOTTI 621 783/{lit.}.
J0817, A soft answer ([word]) turns away wrath.
Link: |J0837.2.1S, When the threats fail try soft-talk (promise reward).>
J0818, Care in advising king.>
J0818.2S, Caution in advising wayward (despotic) king. Type: 883FS/, 891B*, cf. 756C, 2030C*.
Link: |N0170.0.1.1S, “Today [power, authority]] is yours; tomorrow it is someone else’s! Y”.
Ref.: MITON; Damîrî II 232-33/(convict's mother).
J0822, Man plays fool ([insane]) to protect himself in dealing with king.
Link: |K0523.3S, Dumbness feigned to escape telling the truth.>
J0822.1, Man pretends idiocy so as to avoid compromising himself when summoned to testify by two rival
queens before the king. Type: cf. 1585AS.
Ref.: DOTTI 868.
J0825S, Wisdom of following only one leader (master).
|J2133.9, Blind leading blind falls into pit. |J2417, Foolish imitation of leader. |J0206S, There can be only one head (patrarch)
of the family. |J0207S, There can be only one matriarch within a household. |J0509.2S, The sole leader: there can be only one
chief (head, etc.). |J0164S, Assuming position of leadership requires sacrificing personal comfort. |J0260.1.1S, ‘Every
era has its own state-of-affairs, and its own men (leaders)’. |X0471.0.1S, The sole leader (ruler): his character and deeds.
Ref.: Taymûr no. 16.>
J0825.1S, ‘A ship with two captains sinks’ (e.g., ‘Too many cooks spoil the broth’).
Link: |J0225.2S, ‘A needle with two threads [on opposite ends] does not sew’. |Taymûr no. 2727.
J0829, Dealing with the great--miscellaneous.>
J0829.1, The king and the cheap slippers. Steward buys the king a pair of slippers. King thinks not enough
has been paid for them and refuses them. Steward buys another like the first and charges a good price.
Leans that this is the way to deal with kings.
Link: |P0774.0.2S, There is a consumer for each class of goods. |U0084.1S, Price of an object depends on who is buying it.
|J0532S, Unambitious person instructed to name a (large) grant commensurate with own worth (or giver's rank).>
J0829.2, Devil ([jinni]) decides to leave of own accord. [Before being exorcised by force].
Link: |D2176.3, Evil spirit exorcised. |F0405.15S, Spirit leaves when exorciser threatens to resort to its government.
J0830, Adaptability to overpowering force.
Ref.: Juhaymân (al-) II 245-67.
J0831, Mohammed goes to the mountain (tree) when the mountain will not come to him.
Ref.: Basset Mille I 499 no. 191, Wesselski Hodscha II 190 no. 372; Bâzargân (al-) 91 no. 62.
J0832, Reeds bend before wind (flood). Save themselves while oak is uprooted. Type: 298C.
Ref.: Shamy (el-) “Belief Characters” 19.
J0836$, Man (woman) who loses all his (her) seven (forty, ninety-nine) sons at once seeks comfort. Type: 844A.
Ref.: DOTTI 465/\{Ymn\}; Hein-Müller Mehrî-Llagramî: SAE IX 122 no. 44; TAWT 456 no. 49.
J0837S, Do not stand in way of overpowering might (danger).
Ref.: DOTTI 466/\{Alg\}.
J0837.1$, Ant advises her companions to enter nests lest they be trodden by marching army (Solomon's).
Ref.: Shamy (el-) “Belief Characters” of “CAdlî Lamlûm” no. 32; Shawqî 257 [no. 1].
J0837.1.1$, Ant advises her companions to enter nests lest they be trodden by marching army (Solomon's).
Ref.: Shamy (el-) “Belief Characters” of “CAdlî Lamlûm” no. 32.
J0837.2$, When the bitter (violent) fails try the sweet (mild).
Ref.: DOTTI 466/\{Alg\}; Taymûr no. 702.
J0837.2.1$, When the threats fail try soft-talk (promise reward).
Ref.: MITON; Shawqî 283 [no. 16].
J0837.3$, When king forbids practice of one profession resourceful craftsman (trader) takes up another.
Type: 1609.
Ref.: DOTTI 873 874/\{lit.\}.
J0838$, Wisdom of moving out of harm's way.
Ref.: DOTTI 466 948/\{Alg\}.
J0838.1$, Moving away from own home to avoid abusive (unwelcome) neighbor.
Ref.: MITON; Taymûr no. 702.
J0838.3$, Population threatens to move away from realm of abusive ruler.
Type: 1233A.
Ref.: MITON; Shawqî 283 [no. 16].
J0839.0.1$, `Patience is a virtue'. Type: 750J.
Ref.: J0171.2S, Hypocrisy.
J0839.2S, One gets by ruse what cannot be gotten by the sword.
Ref.: MITON; Taymûr no. 702.
J0837.3S, When king forbids practice of one profession resourceful craftsman (trader) takes up another.
Type: 1609S.
Ref.: MITON; Taymûr no. 702.
J0838.3S, Population threatens to move away from realm of abusive ruler.
Type: 1233AS.
Ref.: MITON.
J0838.3S, Population threatens to move away from realm of abusive ruler.
Ref.: P0012.2.1, Tyrannical king.
J0850-J899, Consolation in misfortune.
J0850S, Consolation in misfortune by patience. Type: 750JS, 2030DS.
Ref.: L0026, Suffering healed by time. W0026, Patience. W0029.1S, Constancy and patience of Job's wife. Z0095.1S, Homophony: "gabe" (sweet patience)--"gabe" (bitter aloe).
Ref.: DOTTI 411 966; MITON; Shamy (el-) "Eg. Balladry"; "Ayyûb" no. 53-b; Taymûr no. 2833.
J0850.0.1$, 'Patience is a virtue'. Type: 750JS.
Ref.: L0026, Suffering healed by time. W0026, Patience. W0029.1S, Constancy and patience of Job's wife. Z0095.1S, Homophony: "gabe" (sweet patience)--"gabe" (bitter aloe).
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Ref.: DOTTI 411 966; MITON; Shamy (el-) "Eg. Balladry"; "Ayyûb" no. 53-b; Taymûr no. 2833.
J0851.1$, 'Outwait the evil neighbor: he may either move away or meet ill fate'.

Link: J0838.1$, Moving away from own home to avoid abusive (unwelcome) neighbor. N0191S, Long-lived evil.

J0857S, Proud person keeps news of his misfortune secret so as to avoid enemy's shamâtah (pleasure in his suffering).

Link: J0885, Clever person's defeat pleases inferior. [shamâtah].

Ref.: MITON; Ibshîhî 425.

**J0860, Consolation by a trifle.**

J0861.1, Consolated by drop of honey. Man in pit surrounded by perils thus comforts himself.

Ref.: Chauvin II 85 no. 17 III 100 no. 6.

J0864, Comfort in the contemplation of impossible pleasure. Type: 1262, cf. 1430, 1450, 1804B.

Link: W0210$, Daydreaming. W0211, Active imagination ([unrealistic thinking]).

Ref.: DOTTI 723 805 811 930.

J0865, Consolation by thinking of some good aspect of a situation.

J0866, Consolation by thinking of the past.

Link: J0318$, The past preferred (compared favorably) to the past.

Ref.: Haykal 23, 161ff.

J0868S, Regression. (See also W0199.2$).

Link: W0199S, Self-deception (rationalization, regression, projection, etc.).

Ref.: DOTTI 78S/[Egy]; Shamy (el-) "Mahfrûz's Trilogy" 66.

**J0870, Consolation by pretending that one does not want the thing he cannot have.**

J1360S, The envious accuser--general. W0199S, Self-deception (rationalization, regression, projection, etc.).

Ref.: Shamy (el-) "Psych. Criteria" 241 n. 10.

J0870.1$, He covets (desires) it, [yet] says, "It is disgusting!"--(îkkhîh!: Yuk!). Type: 59.

Ref.: J0870, Consolation by pretending that one does not want the thing he cannot have. W0199.6S, Reaction formation: manifesting behavior patterns that are the opposite of actual feelings (needs).

Ref.: DOTTI 23; Taymûr no. 2030 2026.

J0871, The fox and the sour grapes. Type: 59.

Ref.: Ibshîhî 56/cf.; DOTTI 23 24/[Sdn].

J0873, Fox in swollen river claims to be swimming to distant town. Type: 67.

Ref.: DOTTI 30.

J0873.3$, Fox biting camel's tail dragged: claims to be riding, ("Born to pilgrimage on the rump of this philanthropist"). Type: 47A.

Ref.: DOTTI 15 30/[Syr]; Sâjî "Lâdhiqiyyah" 1970 50 no. A-07.

**J0880, Consolation by thought of others worse placed.** Type: 844A$.

Link: J0886.1S, Seeing other's afflictions makes one's own lighter. J2563, "Thank God they weren't peaches, [but figs]!"


Ref.: M.I. Hassan 78-80; Simpson 204 n. 19; Kisîfî 75-77/(Thackston 81-82 no. 36); Shamy (el-) "Arab Mythology" no. 71; Ibshîhî 657; Chauvin II 150 no. 10; DOTTI 465 466 642 650/[Egy, lit.]; Shamy (el-) Égypt 224 no. 59.

J0882, Man with unfaithful wife comforted. Type: 1426.

Ref.: DOTTI 802 803; MITON.

J0882.4$, Man with dead child consoled by prophecy (story) that child would have become evil. Type: 943C.

Ref.: J0225.4, Angel (Jesus) kills man. Done because man is plotting a murder. N0121.2, Death forestalls evil fates.

Ref.: DOTTI 637 803/[lit.].

J0883, Poor man consoled self by thinking of misfortunes of rich.

Link: U0304.1S, Relativity of health and sickness.

J0883.1, Man compelled to live on peas ([beans]) takes comfort when he sees a man once rich eating the hulls.

Ref.: Chauvin II 150 no. 10.

J0883.5$, Why the farmer laughed when angry king ordered the present he was bearing him (figs) be stuffed into his (farmer's) anus. Farmer: "My neighbor is bearing you cucumbers!". Type: 1689.
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Link: J2415, Foolish imitation of lucky man. [Jealous imitator disappointed]. J2563, "Thank God they weren't peaches, [but figs]!"
Ref.: DOTTI 911 924/{Egy}.

J0885, Clever person's defeat pleases inferior. [shamâtah].
Link: [U0294$, Merits and demerits of fame and obscurity (being maghmûr).]
Ref.: Ibn- Carabshâh 111; Boqarî 145/cf.; TAWT 51 n. 26.*

J0886S, Greater grief: person seeks consolation in adversity. Type: 844AS.
Link: [H1314$, Quest for greater grief; [W0030.5$], Misery loves miserable company.
Ref.: DOTTI 465 466 948/{Alg, Smf}; MITON; Shalabi 104-16; TAWT 456.>

J0886,1, Seeking others' afflictions makes one's own lighter. Type: 844AS, 1426*
Link: [J0880, Consolation by thought of others worse placed.]
Ref.: Ibn- Carabshâh 111; Boqarî 145/cf.; TAWT 51 n. 26.*

J0890, Consolation in misfortune—miscellaneous.
Ref.: Alfi 13 Burton I 6/ (my calamity is lighter); Amin 470; M.I. Hassan 78-80 no. 20; Taymûr no. 2829.

J0891, Enemy horses captured by lion join forces and become friends. Type: cf. 910F-X$.
Ref.: Chauvin II 150 no. 9; DOTTI 574.

J0893, Consolation: spiritual recompense for temporal misfortune. Type: cf. 750.$
Link: [P0681.1.1.1S$, Mourning: verbal expressions (wailing, dirge, elegy/rithâ$, C Adîd, nadb).]
Ref.: Burton I 19S VI 41 146 9 301; Shamy (el-) Egypt 224 no. 59.*

J0894S, Consolation by dodging responsibility.
Link: [W0111.2.10S$, Procrastinating craftsmen (hirelings, workers): "Tomorrow".]
Ref.: DOTTI 78; Shawqi 271 [no. 10]; TAWT 396 n. 644.

J0895S, Consolation by thought of not being alone in misfortune.
Link: [H1394.1$, Quest for person who has had more grief (chagrin, sorrow).]
Ref.: DOTTI 78; Shawqi 271 [no. 10]; TAWT 396 n. 644.

J0900-J999, Humility.
J0901, The seven daughters of Humility.
J0907S, Humility before God brings exaltation from God.
Link: [P0012.14, Modesty of king.]
Ref.: Burton I 195 VI 41 146 9 301; Shamy (el-) Egypt 224 no. 59.*

J0910, Humility of the great.
Link: [J0950, Presumption of the lowly.]
Ref.: Jâhiz VI 72.

J0910.0.1S, Exemplary humility of a ruler (caliph, king, etc.).
Ref.: MITON.

J0910.1S, Humility: pride tempered with wisdom.
Link: [J0950.1S, Lowly presuming to be great (powerful) becomes abusive and intolerable; [W0030.5$], Self-abnegation (altruism, self-denial, selflessness).]
Ref.: Jâhiz VI 72.

J0910.2S, Humility of great savant(s).
Ref.: MITON.
J0911, Wise man acknowledges his ignorance. Type: 2031ES.
Link: [W0134S, Foolishness (ignorance, stupidity)]. [W0142.1S, Inability to acknowledge own ignorance (foolishness)].
Ref.: DOTTI 969/[Irq]; Meissner 55-57 no. 31; Shamy (el-) Egypt 278 no. 31.
J0911.1, Men [office-holders] not chosen for their ignorance; else should have reached heaven. [Position is due to what he knows, not what he does not know].
Link: [J1450S, Retorts concerning age (young-old)].
Ref.: Wesselski Hodscha II 224 no. 462.

J0912, Wise man humble in death.
Link: [U0250.0.1S, Death is inevitable].
Ref.: Wesselski Hodscha II 224 no. 462.

J0912.0.1S, 'All that can be taken [upon death] into grave is a piece of cotton [(with which rectum has been plugged)]'.
Link: [U0292.1.1S, 'He who owns much loses much'].
J0912.0.2S, 'You who owns all, are you who loses all!'. Type: 836F*.
Link: [W0151, Greed].
Ref.: Taymûr no. 3120.

J0914, King shows humility by mingling with people.
Link: [P0012.15.1S, King should show no humility (must displays haughtiness)].
J0914.2S, Pharaoh shows humility by mingling with people.
Ref.: Ibshihi 135.

J0914.3S, Pharaoh shows humility by having his court accessible to all people.
Link: [P0500.1.2.1S, Ruler's court is accessible to all]. [Q0296.3.1S, Respite from death as reward to Pharaoh for his accessibility and charity to all].
Ref.: Ibshihi 135.

J0919S, Humility of prophets and other sacred (holy) men.
Link: [V0220.0.15.1S, Saint's dilq (cloak or mantle)].
J0919.1S, Jesus walked about barefoot.
Ref.: Tha Clabî 217.

J0950, Presumption of the lowly.
Link: [J0910, Humility of the great].
J0950.1S, Lowly presuming to be great (powerful) becomes abusive and intolerable.
Link: [W0166S, Arrogance (conceit)].
Ref.: DOTTI 664 806/ [lit.]; MITON.
J0951, Lowly masks as great.
Link: [K1954, Sham rich man].
J0951.1, Ass in lion's skin unmasked when he raises his voice [(brays)]. Type: 214B.
Ref.: Chauvin II 224 no. 22; DOTTI 81.
J0951.7S, Person of menial profession masks as great.
J0951.7.1S, Poor cobbler claims to be rich merchant. Type: 859FS.
Ref.: DOTTI 479; MITON.
J0961S, Lowly pretends to be noble (powerful).
Ref.: Ibshihi 59.

J0953, Self-deception of the lowly.
Link: [J0955.1.3S, Insect (mosquito, wasp, etc.) gets temporary association with a large being (e.g. tree, cow) acts as if they were equals]. [W0199.9.1S, Self-deception: liar believes his lie and behaves accordingly].
Ref.: MITON; Taymûr no. 2155.
J0953.6, Gnats think they have thrown horse down.
J0953.10, Gnats apologize for lighting on bull's horn. He had not felt their weight.
J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant.
Link: [J1992.1S, Crow's hunting plans proportionate to size of his shadow: elongated in morning (hunts ox) realistic at noon (hunts rat)].
J0953.15, Animals each think moon shines for his benefit.

J0953.15.1S, Rooster believes he brings up the sun with his crowing. Type: 114.

Link: |J2272.1, Chanticleer believes that his crowing makes the sun rise. J2273.1, Bird thinks that the sky will fall if he does not support it.

J0954, Foolish boast of ancestry by lowly. Type: 851D$.

Ref.: |DOTTI 473.

J0954.1, Mule as descendant of king's war-horse. Fails to mention his mother.

Link: |B0014.8.1$, Mule: natural hybrid of ass (donkey) and mare (horse). |J0253.0.1, Sister's son [(nephew) and mother's brother (khâl)].

Ref.: Damîrî I 144; Chauvin III 71 no. 40; DOTTI 15 16/\{lit.\}.

J0954.1.2S, Ram boasts of his grandfather: sacrificial ram (lamb) from Paradise. Type: 48$.

Ref.: |DOTTI 16.

J0954.1.3S, Ox (bull) boasts of his grandfather: carries earth on his horns. Type: 48$.

Ref.: |DOTTI 16.

J0954.3$_{(formerly, J0942.3)}$, Woman (wife) boasts of her father's assets (wisdom). Type: 851D$.

Ref.: |W0117.1, Neglected wife given trifle boasts of it.

J0955, Lowly tries in vain to be greater than he is.

J0955.1, Frog tries in vain to be as big as ox. Bursts. Type: 277A.

J0955.1.3$, Insect (mosquito, wasp, etc.) gets temporary association with a large being (e.g. tree, cow) acts as if they were equals.

Link: |J0953, Self-deception of the lowly.

Ref.: Ibshîhî 59.

J0959$,$ Woman (wife) boasts of her father's assets (wisdom). Type: 851D$.

Ref.: |DOTTI 473.

J0960$, Small man tries to persuade others he is big.

Link: |J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant. |J1992.1$, Crow's hunting plans proportionate to size of his shadow: elongated in morning (hunts ox) realistic at noon (hunts rat). |U0281.4$, Merits and demerits of size (large or small, tall or short).

J0960.1S, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess. Type: cf. 901B$S, 1460S$.

Ref.: |J0547.3.1.2S, Enormous penis. |J1795, Image in mirror mistaken for picture.

Ref.: |Jâhiz VI 451-2; DOTTI 561 813/\{lit.\}; TAWT 23 n. 39.

J0961S, One lacking in an asset boasting by another's having it.

J0961.1S, "A scald-head boasts of the hair of her sister's daughter (niece)".

Ref.: |Ibshîhî 59; Amin 462; Taymûr no. 2241.

J0977, After one day of schooling children are ordered by their father to cease associating with the unlearned.

Ref.: |Qazwînî II 375; Ibshîhî 46.

J1000-J1099, Other aspects of wisdom.

J1010, Value of industry. Type: 280A.

Link: |J1014.1S, "Wages are claimed by the clever (hireling), and paid by the clever (employer)". |J1016.0.1S, Idleness ("comfort") is valueless.

Ref.: |DOTTI 91 419/\{Mrc\}; Mouliéras-Lacoste 415-17 no. 63.4; Scelles-Millie paraboles 157-58 no. 19; TAWT 416; Taymûr no. 494.

J1010.0.1S, Industriousness is relative (productivity).

J1010.0.1.1S, All a bee produces in a year a camel would swipe away with one foot.

Ref.: |Amin 57 466; Taymûr no. 254/(ant).

J1011, Lazy woman resumes her work. She sees how a little bird by persistence pecks a hole in stone. Type: 843$.

Link: |J0711, In time of plenty provide for want.
J1012$, Discouraged (lazy) person sees the corroding effect of water dripping on solid rock: resumes tedious work.

   Link: |F0840.0.1.1.5S, Water's continuous flowing (dripping) corrodes solid rock. |J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind. |J2418S, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

   Ref.: Basset Mille II 314 no. 66.>

J1013$, No work, no food. Type: 62AS, 1370A*.

   Link: |J1034, Gods help those who help themselves. |J2418$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

   Ref.: Basset Mille II 194 no. 91 III 165 no. 105; DOTTI 4 27/{Egy}; CFMC: Sawâm)ah 71-1 11-1-no. 6.>

J1014$, Making a living (by earning wages). Type: 949*, 2038*.

   Link: |J0021.50, "Idleness begets woe; work brings happiness". |P0771.3.5S, Hireling works in exchange for subsistence (food, lodging, etc.). |P0775.4S, Necessity for investment: money that is not invested (added to) is inevitably exhausted.

   Ref.: DOTTI 225 278 653/{Ymn}; MITON; Shamy (el-) Egypt 142-43 no. 26; TAWT 435.>

J1014.0.1$, 'Work (industry) is worship [of god].'

   Link: |J0702, Necessity of work. |J2068.3$, Acquiring livelihood (making a living) requires action. |Q0086, Reward for industry. |V0410.1, Charity rewarded above prayer or hearing of mass.

   Ref.: Shawqi 314 [no. 40].>

J1014.0.2$, Work (industry) is a blessing (from God).

   Link: |A0189.7.1$, 'God forgets no one': every creature gets a predestined livelihood. |J2068.3$, Acquiring livelihood (making a living) requires action. |J1076, Futility of distant travel.

   Ref.: MITON.>

J1014.0.2.1$, It is fortunate for a person to make a living (receive livelihood) in own country (town).

   Link: |A0189.7.1$, 'God forgets no one': every creature gets a predestined livelihood. |J2068.3$, Acquiring livelihood (making a living) requires action. |J1076, Futility of distant travel.

   Ref.: MITON.>

J1014.1$, "Wages are claimed by the clever (hireling), and paid by the clever (employer)".

   Link: |J1010, Value of industry. |P0431.0.4S, 'Do buying and selling; don't be a hireling'.

   Ref.: MITON.>

J1014.2$, "To work every day, is to [have food to] eat every day".

   Ref.: S. Hassan Mawasû)ah 242 no. 17/{plant}; Taymûr no. 113.>

J1014.3$, "Earning a living requires light-footedness (mobility).

   Ref.: Taymûr no. 1317.>

J1015$, Wealth gained by risk-taking and hard work. Type: 936AS, cf. 923CS, 1651, 1651A.

   Link: |J0706, Acquisition of wealth. |J1115.7, Clever merchant. |J1018S, Practice (perfection) makes perfect. |J1030, Self-dependence. |P0774.2.3.1S, High wages for dangerous assignment (job). |N0410, Lucky business venture. |U0248.0.3.2$, Aspirations (mağâmî/hamîlgâh/strong wants) lead to risk-taking (dangers to one's safety).

   Ref.: DOTTI 606 639 640 896 897/{lit.}; Ghûl (al-) 89-91; MITON; Shamy (el-) "Character Transmutation" 257.>

J1015.1$, Rich man tells envious poor man how he earned his fortune. (Sindbad and porter). Type: 936AS.  

   Link: |D2071.1.7.1S, Amulet (speaking for enviable object) instructs glance to consider owner's cost (sacrifices) in acquiring that object (e.g., automobile, boat, etc.). |P0152.2$, Sindbad' s wealth makes poor porter envious. |W0195.4.1.2$, Poor man envies rich man's wealth (estates).

   Ref.: DOTTI 639; Shamy (el-) "Character Transmutation" 257.>

J1016$, Glory (success) is achieved in proportion to hard work. Type: 910MS.

   Link: |F0840.0.1.1.4S, Bird's continuous pecking perforates (corrodes) solid rock. |N100.1.1.1S, Livelihoods are not earned according to a creature's actions--(they are preordained). |N0190S, Fate's inexplicable inequalities (injustices).

   Ref.: MITON; Shamy (el-) "Character Transmutation" 257.>

J1016.0.1$, Idleness ("comfort") is valueless. Type: cf. 551AS, 936AS.

   Link: |J0021.50, "Idleness begets woe; work brings happiness".

   Ref.: MITON.>

J1016.0.1.1$, Life's enjoyment is in hard work (laboring oneself).

   Ref.: MITON.>

J1016.0.1.1.1S, 'No comfort except after hard work'.

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Ref.: MITON.-
J1016.1S, Teaching the young the value of hard work. Type: 9DS, 910E.
Ref.: DOTTI 4 573.-
J1016.1.1S, Industrious animal (bird) teaches her young the value of hard work. Type: 9DS.
Ref.: DOTTI 4.
J1016.1.1.1S, By scratching the ground, hen shows her chicks how to plant a crop (wheat). Type: 9DS, cf. 910E.
Ref.: H0588.7, Father's counsel: find treasure within a foot of the ground.
Ref.: DOTTI 4 573.-
J1017S, The value (cost) of being positive (constructive).
Ref.: U0024, Goodness is its own reward, evil is its own punishment.-
J1017.1S, Being constructive requires hard work.
Ref.: Taymûr no. 494.-
J1017.1.1S, It is easier to tear down (destroy) than to build (construct).
Ref.: J0024.1S, 'A builder is upward-bound, a digger is downward-bound'. |J0080.1S, Craftsman (creator, artist) cannot bring himself to destroy own handiwork. |W0179.1.1S, Hate is stronger than love: praise of one's enemy is intolerable, but criticism of one's friend is not.
Ref.: Damîrî I 318.-
J1018S, Practice (persistence) makes perfect.
J1020, Strength in unity. Type: 910F-XS.
Ref.: "Cats and Mice War" no. 40; DOTTI 85 574; Shamy (el-) "Eg. Balladry": "Obituary for M.A.D." no. 37.
J1021, The quarreling sons and the bundle of twigs. [Sticks can be broken individually, cannot be broken as bundle]. Type: 910F.
Ref.: DOTTI 573 574/{Egy}.
J1021.1, Sons united make living; separated fail.
J1022, Fight of lions and bulls. Type: 910F-XS.
Ref.: Boqarî 160-61; Chauvin II 186 no. 35; DOTTI 574/{lit.}.
J1024, Quails caught in net rise up in a body with net and escape. As soon as they quarrel they are caught. Type: 233.
Ref.: J0581.4.1, Birds caught in net fly away with it.
Ref.: DOTTI 33 85 88 436/{Alg}.
J1026S, Weakness in disunity. Type: 910F-XS.
Ref.: J1022, Fight of lions and bulls.
Ref.: Boqarî 159-60; Chauvin II 150 no. 9 186 no. 35 195 no. 21 III 26 no. 1; DOTTI 85 574/{lit.}; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.
J1026.1S, "I was devoured the day the white (red) ox was devoured!" (Said by the last of three rival oxen (white, black, and red), whose former unity used to make them invincible against lion). Type: 910F-XS.
Ref.: J1022, Fight of lions and bulls. |K2010.0.2S, 'Divide and conquer'.
Ref.: Boqarî 160-61({implicit}; DOTTI 574/{lit.}).
J1028S, Strength in diversity. Type: 130, 520A$.
Ref.: F0601, Extraordinary companions. A group of men with extraordinary powers travel together. |F0579$, Remarkable diversity (dissimilarity, differences). |P0351.0.3.2S, Army of multi-ethnic groups: same state, several cultures. |P0351.0.3.3S, Army of multi-national forces: several states contribute troops (a 'coalition').
Ref.: DOTTI 291 292.-
J1028.1S, Mutually complementary differences. Type: 520A$, cf. 513.
Ref.: F0601, Extraordinary companions. A group of men with extraordinary powers travel together. |P0352.3S, Every shaikh [of sufi brotherhood] has his own means (characteristic ways). |P0701S, Diversity of interests, wants, and skills renders difference a cause for societal viability. |T0202.1S, Happy couple: wife and husband are not two of a kind. |W0216.2S, For an extravagant man a thrifty woman is required.
Ref.: Ibshîhî 101; DOTTI 291/{lit.}; MITON.-

Link: [J1015$, Wealth gained by risk-taking and hard work. |W0040$, Self-reliance as trait of character. |Z0010.8.2.1$, "He who would rely on his she-neighbor's vagina will spend his nights with a [painfully] throbbing penis!". |Z0010.8.2.1$, "Let it be on one's head!"--(i.e., "You must suffer the consequences!").]

Ref.: **DOTTI** 4 27 91 405 603 606 639 893 896 897.

**J1030.1S, Maturity (growing up, independence, 'individuation') gained by leaving home.** Type: 326, 577, cf. 520A$, 923C$.

Link: [H0501.0.1$, Test of maturity. |J0001.2$, Characteristic behavior (nature) of animal (man) emerges at maturation--('from God'). |J0405.2$, Parent keeps child from becoming independent. |J1077$, Merits of distant travel. |J2068$, Inaction is harmful, action is useful. |P0504.3$, Struggle for national independence (against colonial rule). |T0623$, Coming of age (reaching maturity: social, mental). |M0301.0.1, Prophet destined never to be believed. |U0145.1$, ‘A prophet commands no respect among his own people'.]

Ref.: **DOTTI** 155 291 606; **MITON**.

**J1030.2S, Necessity of self-reliance.**

Link: [J0702, Necessity of work. |J1385.2.1.1$, 'Your own lame she-donkey should spare you the need to beg from the wicked'. |W0040.0.1$, 'Nothing scratches one's skin except ([i.e., as effectively as]) one's own fingernail'.]

Ref.: Taymûr nos. 24 74 411 419 446 761.

**J1031, Grain will be cut when farmer attends to it himself.** [Consequently, bird (animal), who did not take owner seriously when he asked others to do the job, leaves with her young]. Type: 93.

Link: [W0111.2.10S, Procrastinating craftsmen (hirelings, workers): ‘Tomorrow!’.

**J1033, Gardener who plants vegetable tends it best.**

Link: [U0248.0.3.1$, Exaggerated perceptions due to ego-involvement. |W0216.5$, Money earned by one's own labor more valuable.]

**J1034, Gods help those who help themselves.** Type: 1645B*.

Link: [J1013S, No work, no food.

Ref.: **DOTTI** 893.

**J1034.1S, 'O creature [of Mine], work and I'll work along with you$, [says God]'.

**J1035S, Helping fate by working (not waiting).** Type: 1645B*.

Link: [J2066, Foolish waiting.

Ref.: **DOTTI** 893; Reesink 151.

**J1040, Decisiveness of conduct.**

**J1041, Impossibility of pleasing everyone.**

Ref.: Jahiz II 94.

**J1041.1, Weather to please one only.** Attempt to please everyone with weather unavailing. Weather given therefore without regard to men's desires. Type: 1830.

Ref.: Wesselski Hodschas I 218 no. 51.

**J1041.2, Miller, his son and ass: trying to please everyone. [Impossible].** Type: 1215.

Link: [J1874, Relieving the burden of.]

Ref.: Chauvin II 148 No 2 III 70 145 VIII 140; **DOTTI** 716; Shamy (el-) "Sailor" 38 no. 3; Wesselski Hodschas II 244 no. 541.

**J1043S, Complete the (unpleasant) task begun.**

Link: [J0285S, Value of quality of work.

**J1043.1S, 'Breaking (something) off is preferable to carving it through'.

Link: [J0762, Leave loophole for escape.

**J1043.2S, 'Don't cut off a viper's tail and then stop, but follow up with cutting 'her head'.** Type: cf. 285D.

Link: [N0332.3.1, Head of killed snake bites and kills king.

Ref.: **DOTTI** 94.

**J1044S, "He who fears should not rule (govern), and he who rules should not fear".**

Link: [P0551.10.0.1S, Characteristics of military leader (army general). |W0201.1.2S, Indicator of manliness: powerful manners (being assertive, firm, resolute).

Ref.: Egypt's President (public media, in 2014).

**J1050, Attention to warnings.**

**J1054, Man disregards mother's warning and is punished.** Type: cf. 123.

Link: [P0230.9.1.1S, Mother's advice ignored: disastrous results.

Ref.: **DOTTI** 48.]
J1056$, Youth disregards elder's warning and suffers consequences.

Link: |G0558.1.1$, Girl who does not heed (elder) sister's advice is devoured by ogre. |P0253.6.2$, Trouble from ignoring sister's advice.

Ref.: MITON.

J1057$, Ruler disregards advisor's warning and suffers bad consequences.

Ref.: Shawqî 271 [no. 10].

J1057.1$, King of crows ignores vizier's warning about mite in tree trunk--tree falls.

Link: |K0409$, Object (animal) consumed from its inside (within), its outside does not betray theft. |Z0094.5.2.5$, Clandestine troublemaker labeled (compared to): mite (sûsah, i.e., corroder).

Ref.: Shawqî 271 [no. 10].

J1060, Miscellaneous aspects of wisdom.

J1061, Value depends on real use. Type: 1305.

Ref.: DOTTI 730.

J1061.2.1, Baldheaded man finds the comb: it is useless.

Link: |J0060.0.1S, God grants not according to one's needs.

J1061.4, Miser's treasure stolen. [He can pretend it is still there--no real loss]. Type: 1305B.

Link: |U0275$, A professional's own: it shows no benefit from his expertise.

Ref.: MITON; Ibshîhî 31; Taymûr no. 3106.

J1062, Cure yourself before doctoring others.

Link: |U0275$, A professional's own: it shows no benefit from his expertise.

Ref.: MITON; Ibshîhî 31; Taymûr no. 3106.

J1062.2, Doctor unable to cure himself scorned.

Ref.: Chauvin II 227 no. 8; MITON.

J1062.3S, Teach yourself before instructing others.

Link: |J1351.2, The envious accuser. [One woman accuses another of prostitution: only because she would be unwanted as whore]. |K2360$, Surprise attack (‘treacherous’ invasion). |W0199.3$, Projection: attributing to others one's own shortcomings (defects).

Ref.: Ibn-CAa sim no. 119/("ramatni bi dâ’îhâ wa ‘insallat”); Hujelân 261-62 no. 39-4 442 no. 39-4; MITON.

J1063, Pot calls kettle black.


Ref.: Taymûr no. 248.

J1063.0.1, He whose house is glass should not hurl stones at others.

Ref.: Taymûr no. 1226/(pot&ladle).

J1064, Futility of trying to teach the stupid.

Link: |J0016.0.1S, Failure to learn from own mistakes (from negative experience).

J1064.0.1$, 'Lived a donkey and died a donkey'--[without learning a thing].

Link: |Z0063, Formulas signifying fruitlessness.

Ref.: DOTTI 81/[Spy]; Shawqî 275 [no. 12]; Taymûr no. 719.

J1064.1, Raven killed by apes who will not receive his teaching that a shining stone [(butterfly)] is not fire.

Link: |J1761.3, Glowworm [(butterfly)] thought to be a fire. The bird who tries to keep the monkeys from this error is killed for her pains.

Ref.: J1761.3, Glowworm [(butterfly)] thought to be a fire. The bird who tries to keep the monkeys from this error is killed for her pains.

J1065$, Futility of trying to teach those already set in their ways (the aged).

Link: |J0010.1S, Persistence of first (primary) impressions. |W0198.3S, The unjust (a tyrant) has no faith (conscience).

J1066S, Futility of ’addressing the lifeless’.
Link: [C0898.1$, Tabu: indignities to corpse (beating, cremation, etc.).] [F0956.7.1$, Apathy (social insensitiveness, indifference to the plight of others).]

J1066.1$, "You will be heard if addressing the living, but those you are calling [now] are lifeless".
Link: [E0190.6$, Corpse cannot feel pain (inflicted by the living).] [W0155.0.1$, Apathy (social insensitiveness, indifference to the plight of others).]

J1067$, The stupid pupil (apprentice) fails to learn. Type: cf. 325, 1000, 1681, 1873.
Link: [J1048.1.2$, Lead word helps recalling.]] [J0148.2.1$, Learning to break (dismantle), but not to build (repair).]

J1067.1$, The slow learner.
Link: [K0523.0.1, Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.]

J1067.1.1$, Learning only the easy part.
Link: [W0121.3.1$, Coward's excuse: "I am horseman (knight) of only play and frolic!".]

J1067.1.2$, Learning to break (dismantle), but not to build (repair).
Link: [E0261.1.4.1$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed).] [K1271.1, Threat to tell of amorous intrigue used as blackmail.]

J1067.2$, The question (task) is easy. But it is the answer (execution) that is difficult.
Link: [J2201$, Excuses worse (more absurd) than offenses.]

J1068$, Do not defer today's work till tomorrow.
Link: [J1561.3, Welcome to the clothes.]

J1072, Man to be judged by his own qualities, not his clothes.
Link: [J1561.3, Welcome to the clothes.]

J1072.2$, Man to be judged by his own qualities, not his ancestry.
Link: [P0202.0.1$, Person reproached (told) for having unworthy relatives.]

J1072.3$, Man to be judged by his own qualities, not his clothes.
Link: [P0202.0.1$, Person reproached (told) for having unworthy relatives.]

J1073, Never use your entire resources.
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074, Value of silence.
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074.3, Silence saves, talkativeness brings about trouble (is regretted). Type: 246A$, 517B$, 1340A$, 1341B*, cf. 66A.
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074.3.1, 'If speech is silver, then silence is gold'. Type: 1340.
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074.3.1.1, Deficiency of expatiation (long-windedness/ishâb).
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074.3.2, 'Had it not been for my tongue, the back of my neck wouldn't have been slapped'. Type: 1340.
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074.3.2.1, 'If speech is silver, then silence is gold'. Type: 1340.
Link: [J0148.0.3$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).]

J1074.3.3, "Reach your goals by silence" (as if a secret).
Ref.: [Ibnihi 43 276.]
J1075, Time renders all things commonplace.

Ref.: S. Hassan Mawasû)ah 241 no. 17/cf.; Shawqî 265 [no. 6].

J1074.3.4$, A pitcher (waterskin) that full is not sloshy inside.

Ref.: Taymûr no. 18.

J1076, Futility of distant travel.

Ref.: S. Hassan Mawasû)ah 241 no. 17/cf.; Shawqî 265 [no. 6].

J1077, Merits of distant travel. Type: 936A$.

Ref.: Taymûr no. 18. >

J1077.2$, Traveling allows enjoyment of different landscapes, ('wonders of the world$, scenes, etc.). (Nature tourism).

Ref.: MITON.

J1077.2.1$, Falling in love with a country (city).

Ref.: DOTTI 639; MITON.

J1077.2.1.1$, Falling in love with a country (city) from mere mention of its merits.

Ref.: MITON.

J1077.3$, Traveling as source of pride.

Ref.: MITON.

J1077.4$, Traveling as remedy for emotional troubles (e.g., depression, failure, or the like).

Ref.: MITON.

J1080, Sleeplessness: person unable to fall (stay) asleep due to worries. Type: 910Z$.

Ref.: DOTTI 578/{lit.}; MITON.

J1080.1$, He said: "Go to sleep (lie down) so that I can slaughter you!" The other replied: "This is a matter that causes sleeplessness ('sleep to flee the eye')."

Ref.: S. Hassan Mawasû)ah 241 no. 17/cf.; Shawqî 265 [no. 6].
Ref.: Shamy (el-) *"Eg. Balladry": "Hâger and Ismâ'îl"* no. 51 10/(first part only/relig.); Taymûr no. 2152 2931.

J1081, Preciousness of untroubled sleep [i.e.: untroubled mind, conscience].

Link: [F1041.1.14], Death from insomnia caused by insect (mosquito) inside nostrills (brain): death of Nimrod. [U0311.4.1.15, Sleep as one of life's pleasures. Z0126.9.15, Sleep personified.

Ref.: Shamy (el-)* Egypt* 178 no. 41.

J1081.3$, Interrupted sleep (disturbed quiet).

Link: [P0361.5, Fairies punish girl who pours hot water into their spring.

Ref.: *DOTTI* 872/{Alg}.

J1081.3.1$, Sleep disturbed by call for prayer (prayer-crier, church bells, etc.).

Link: [P0426.5.15, Blind men preferred as prayer-criers. {V0112.2.25, Calls for prayer (by prayer-crier). V0115, Church bells.

Ref.: Delheure 326-27; *DOTTI* 776 872/{Alg, Tns}.

J1082, Futility of trying to hide an obvious deed [(quality)].

Link: [P0783S, Sorts of shameful (disgraceful) acts (Cayb/Caib').

J1082.2S, A piper doesn't try to hide his beard.

Ref.: *Amîn* 466; Taymûr nos. 465 1357.

J1085, Money does not always bring happiness. Type: 754, 754AS.

Ref.: *DOTTI* 415 464/{Egy}.

J1085.3, King sees poor man far happier than himself. Type: 844.

Link: [U0062.1S, Person so poor that he owns no shirt.

Ref.: *DOTTI* 464/{Egy}.

J1086, Ignoring the unpleasant. Wise man refuses to react to unpleasantness. "I don't hear the unpleasant".

Link: [K1778.15, Angered person ignored : thus rendered easier to reconcile.

J1087, Futility of expecting stranger to have one's interest at heart.

Link: [J0640.15, Foolishness of placing one's safety in enemy's hands.

J1088, When the sweet fails try the bitter [(painful)].

Link: [J0950.10.1.0.15, 'The ultimate [medical] treatment: branding'. [J0837.2S, When the bitter (violent) fails try the sweet (mild).

Ref.: Burton III 59 n. 1.

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J1100-J1699, CLEVERNESS.

J1100-J1249, Clever persons and acts.

J1100, Cleverness.

Link: [W0217S, Resourcefulness.

J1101, 'Caution is [the better] half of the cleverness (intelligence)'.

Link: [J0248.15, 'A carat of luck better than an acre of cleverness'. [U0248.2.0.15, Fear conditions behavior. [Z0094.5.35, Formulas for extreme caution (in person or animal)--(having suspicious mind).

Ref.: MITON.

J1101.15, Escape (fleeing, running away) from danger is half of the cleverness.

Link: [J0837S, Do not stand in way of overpowering might (danger).

Ref.: Taymûr no. 957.

J1101.25, "Holding the stick from its middle" [so as to be able to change one's mind].

Link: [J0754S, Take precautions for safety.

J1110, Clever persons.

Link: [P0751.3.5S, City slicker (trickster).

J1110.1S, Remarkable deeds by person clever at debate (argument, persuasion). Type: cf. 915CS.

Link: [P0669.1.15, Person so skilled in administration (managing others) that he can use a spider web as harness for unruly group. [F0676.3S, Thief so clever that 'he (she) can lift (steal) kohl off one's eye-(lashes)'. [H0509.5, Test: telling skillful lie. [K0303S, Remarkable deeds by thief (thefts). [P0751.3.5S, City slicker (trickster). [W0157.4.1S, Skillful lying.

Ref.: *DOTTI* 582; MITON.

J1110.1.0.15, Cleverness that would get a person out of trouble "like a hair [is pulled] out dough [clean, blemishless]".

Link: [Z0062, Proverbial simile.

J1110.1.1S, Person so clever that 'he (she) can juggle an egg and a stone' (i.e., can manage the mutually exclusive through specious reasoning).
Link: |F0676.3$, Thief so clever that he (she) can lift (steal) kohl off one's eye-(lashes). |K0357.0.1$, Pickpocketing by diverting (distracting) owner's attention. |W0188.2$, Argumentativeness (ghalahabah--fondness of arguments--being too clever with words, speciousness, sophistry).

Ref.: Amin 152 437; DOTTI 901/{Sdn}.

J1110.1.2S, Person so clever that he (she) can persuade one that the sea [water] is gravy (jídunah)--(i.e., misrepresentation). Type: cf. 1538A$. 

Link: |K2301$, Misrepresentation of one's identity (profession, kinship, family relations, etc.) by equivocation (metaphor, or symbolic interpretation).>

J1110.1.2.1S, Person so clever that he (she) can persuade you that sweet punch can be made of pickled fish. 

Link: |J2219.3.1$, Foolishness of trying to make sweet punch from pickled fish (i.e., seeking blood out of turnip). |

J1110.1.3S, Person so clever that 'he (she) can take you to the river and bring you back thirsty' (i.e., evasive).

J1110.1.4S, Person so clever that 'he (she) can wile the snake out of own den (hole)'.

J1110.1.5S, A "smart aleck": sarcastic person too clever with words. (Speaks in Lawidî).

Link: |P0191.1.4.1$_{(formerly, P0738.1.1S}$, Parlance of foreigners (`ru*tân') not understood. |Z0088$, Sarcasm.>

J1111, Clever girl. Type: 737C$, 875, 879, 923C$, 1426A$. 

Ref.: AlfI 15; Chauvin VII 118 no. 387; DOTTI 369 405 504 512 606 608 804/{Mrc}.>

J1111.2, Illegitimate daughter of trickster inherits father's ability to dupe others. 

Link: |J1113.1$, Son of thief inherits father's stealing skills. >

J1111.4, Clever peasant daughter. Type: 875.

Ref.: DOTTI 504; Hurreiz 89 (142) no. 12.>

J1111.4.1S, Clever Bedouin's daughter. Type: 875.

Ref.: Ibn-CAa sim no. 257; Ibshihi 80; DOTTI 203 362 504 509 540 569/{Egy, Sdi}; MITON.>

J1111.6.1, Clever slave girl. Type: 954.

Ref.: DOTTI 660.>

J1112, Clever wife. Type: 875C.

Ref.: R0152, Wife rescues husband.

Ref.: DOTTI 363 506 510 776 801/{Egy, Tns}; MITON.>

J1112.1, Wife reforms wayward husband. Makes gift to husband's mistress so that she may receive him fittingly. Husband is shamed into reforming.>

J1112.1.0.1S, Wife makes gift to her husband's bride-to-be (or receives her kindly). Family of bride-to-be is shamed by other (first) wife's kindness: marriage annulled.

Ref.: Bâtinî (al-) Nisâ'iyyah 43-45 no. 6.>

J1112.1.0.3S, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. Type: 909S, cf. 1426A$.

Link: |F0956.7.7.1.1.1S$, Wife awaits husband's return with stick in her hand, in case he is angry and needs to vent his anger: "Better at me than at a stranger!". |H1155.6S, Task: taming ferocious lion. J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.

Ref.: DOTTI 548 567/{Tns}; MITON; Shamy (el-) "Character Transmutation" 263 n. 102 265.>

J1112.1.1, Disguised real wife orders motley wear for her husband when he goes to fetch bride-to-be: prospective father-in-law takes him for a fool [Ç]. [Marriage annulled, wedding stopped]. Type: cf. 1353B$. 

Link: |K1952.1.3$, Notable person said by trickster woman to be gypsy (so as to dissolve unwanted marriage). |T0131.11S, Lower social class as obstacle to marriage.

Ref.: Basset Mille II 194 no. 91; DOTTI 568 592 865 943/{lit.}; MITON.>

J1112.3, Clever wife advises husband how to succeed on adventure. Type: 986.

Ref.: DOTTI 689.>

J1112.6S, Clever wife rescues husband from unfair contract (bad business deal, foolish promise, or the like). 

Type: 890, cf. 1538A$. 

Link: |J0155.4, Wife as [wise] adviser. |P0525.0.1, "It is a debt if it is promised", R0152.1.1S, Disguised wife ransoms captive husband.

Ref.: DOTTI 99 538 540 569 846/{Egy}.

J1113, Clever boy.

Ref.: Basset Mille II 194 no. 91; DOTTI 568 592 865 943/{lit.}; MITON.>
J1113.1$, Son of thief inherits father's stealing skills.
   Ref.: Maspero 197 no. 1y/cf.

J1114.1, Man deceived by his hireling.

J1115, Clever professions (professionals).
   Link: |P0401.1$, Thief's son takes up thievery as occupation (trade).
   Ref.: Maspero 197 no. 1y/cf.

J1115.2, Clever physician.
   Link: |P0668, Skillful surgeon.
   Ref.: DOTTI 364/{lit.}; Hanauer 19.

J1115.4, Clever tailor. Type: 1640.
   Link: |P0441.0.1$, Tailor as helper.
   Ref.: DOTTI 883.

J1115.5, Clever minstrel.

J1115.5.1, Clever minstrel gets a new robe. [Tattered robe replaced with new one].

J1115.6, Clever peasant. Type: 1030.
   Ref.: DOTTI 698; Shamy (el-) Egypt 291 no. 49.

J1115.6.1S, Clever eloquent peasant.
   Link: |J1160, Clever pleading |W0047$, Eloquence.
   Ref.: Maspero 43-67 no. 3; Ibshîhî 80; DOTTI 586 840/{N.-Afr}.

J1115.7, Clever merchant. Type: 936AS.
   Ref.: DOTTI 639.

J1115.7.1, Clever merchant profits by being robbed. Monkeys steal his caps. Traps monkeys and sells them.
   Link: |B0762, Monkeys attack by throwing coconuts.

J1115.7.1.1$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. Type: cf. 1066BS.
   Link: J0060.1.1$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. J0133.0.1$, Animal behavior copied (imitated) by man. J2413, Foolish imitation by an animal. Tries to go beyond his powers. K1025.3S, Trickster pretends to produce strips of meat from own body: foolish imitator dies attempting to do the same.

J1115.7.2S, Clever merchant profits by loss of capital (goods).
   Ref.: Bashmî ‘Arkhibîl 36 no. 20; Campbell Town and Tribe 142-49; DOTTI 697 842 897/{Irq}.

J1115.8, Clever prostitute. Gives advice on many questions.
   Link: |T0452.0.1$, Procuress works for self-interest (monetary, influence, etc.). |T0453.0.1$, A prostitute gives advice.

J1115.10, Clever official.

J1115.10.1, Clever governor.

J1115.10.2, Clever minister. Type: 908AS, 922A, cf. 921PS.
   Ref.: DOTTI 566 599 601.

J1115.10.3S, Clever district-attorney (detective). Type: cf. 926K.
   Link: |P0462.1S, Skilled policeman. |P0510.0.2S, Crime (murder) tried before formal court of law (police).
   Ref.: 'Abd-al-Hakîm Fallâhîn 131-34; Cachia 347; DOTTI 617; Shamy (el-) "Eg. Balladry": "Majfûzah and Mukhtar" no. 11, "Hasan and Na'imah" no. 22.

J1116, Foolish person becomes [i.e., (proves to be)] clever.
   Link: |K0309S, The trickster: a character composed of opposites (contradictions).

J1116.10.1S, Seemingly foolish act proves to be wise (farsighted).
   Ref.: Thâli labi 33.

J1116.1.1S, Ship (ark) built in desert (land with no body of water) saves lives when deluge occurs.
   Link: J0704.1S, Noah builds an ark (as commanded by God) in anticipation of the Flood.
   Ref.: Thâli labi 33.

J1116.1, Clever madman.
   Link: J1124, Clever court jester. |P0195.1.1S, Clever ħashšāsh (hashish-smoker).

J1116.3S, 'Mutanabbîi' as trickster.
   Ref.: Shamy (el-) Egypt 221.

J1116.5S, ħashšāsh (hashish-smoker) as trickster.
   Link: J1123S, Clever hashish-smoker. |P0195.1.1S, Clever ħashšāsh (hashish-smoker).
Ref.: *DOTTI* 519 873/{Egy}; Shamy (el-) *Egypt* 221.>

J1117, Animal as trickster. Type: 136A*.  
Link: [A0155.9.1$, Sethian animals (associated with the ancient Egyptian Seth). |K0309S, The trickster: a character composed of opposites (contradictions).]

Ref.: *DOTTI* 56; Shamy (el-) *Egypt* 221, 294 no. 51.>

J1117.1, Jackal as trickster. Type: 59*, 59**$, 223.  
Ref.: *DOTTI* 24 85; Laoust *Maroc* 5 no. 6; Reesink 151.>

J1117.1.1S, Fox as trickster. Type: 1ff., 15, 170A, cf. 1655, 2025.  
Ref.: *Jâjîz* VI 302; Damîrî I 175-76; Ibshîhî 462; *DOTTI* 1 5 56 71 828 864 901 903 963/{Egy, Omn}; *MITON*; Socin "Mûsûl und Maerdîn" 4-11 no. a-1.>

J1117.1.5S, Reptile (snake, viper, serpent, etc.) as trickster. Type: Cf. 155.  
Link: [K1823.0.5.1$, Viper (snake) masks as stick: catches birds (insects) that alight on it.]

Ref.: *Jâjîz* IV 108; Qazwînî II 313-14.>

J1117.2S, Ass as trickster. Type: 136A*, cf. 122N*, 211.  
Link: [J1706.2$, Ass as stupid animal. |Z0194.1.4.4.1.1.4$, Donkey's ears: drooping.]

Ref.: Delheure 394-95; *DOTTI* 47 56 57 80/{Egy}; Shamy (el-) *Egypt* 202 294 no. 51.>

J1117.3S, Camel as trickster. Type: 136A*.  
Ref.: *Bâtinî* (al-) *Al-Hikâyât* 126-29 no. 24; *DOTTI* 56/{Kwt}.>

J1117.45S, Hedgehog (porcupine) as trickster. Type: 59**, cf. 105*.  
Link: [K0896.2S, Porcupine (hedgehog) and jackal (wolf) trick each other.]

Ref.: Destaing *Chelûds* 10 (135) no. 6; *DOTTI* 2 6 8 9 13 15 24 25 38 85/{Mrc}; *MITON*; Laoust *Maroc* 11 no. 12E; Reesink 24-25; Stumme Tzerwalt 180-82 no. 27.>

J1117.55, Rabbit (hare) as trickster. Type: 72, 72*, 92, cf. 175, 275A.>

J1117.7S, Bird as trickster.>

J1117.7.1S, Crow (raven) as trickster. Type: cf. 200C$, 220A, 232, 232D*, 774M1S.  
Link: [A0522.2.2, Raven as culture-hero.]

Ref.: *DOTTI* 75 431/{Egy}.>

J1117.85, Insect as trickster.>

J1117.8.1S, Spider as trickster. Type: 283,-283E*.  
Link: [A0522.3.1, Spider as culture-hero.]

Ref.: *DOTTI* 5 31/{Mrc}.>

J1118, Clever bird.>

J1118.1, Clever parrot. Type: 1572J1$, cf. 1422, 1543C1S.  
Link: [X0010.1.1S, Witty parrot.]

Ref.: *DOTTI* 799 865.>

J1119S, Bird as trickster.  
Link: [K2295, Treacherous animals (birds).]

J1119.1S, Raven (crow) as trickster. Type: cf. 774M1S, 774M3S.  
Link: [A2231.15.1.1S, Raven (crow) opposes predestination: punished with awkward gait ("as if shackled."). |A2234.1.1, Raven does not return to ark in obedience to Noah: black color is resulting punishment. |K2295.6S, Treacherous raven (crow).]

Ref.: *Jâjîz* II 320-26(crow pawns rooster); *DOTTI* 430 431 831/{lit.}.>

J1122, Clever younger generation.  
Link: [J0678.1S, Counselor of excessive caution suspected: "Whose side are you on?". |P0248S, Generational gap. |U0006S, Successor surpasses predecessor. |W0187.2S, Insolent younger generation. |Z0017.1.1S, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so!", "And what if Y?".]

J1122.0.1S, Child as trickster.  
Ref.: *DOTTI* 865/{Egy}.>

J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man]. Type: 72D$.  
Link: [J0013, Young sparrows (crows) have learned to avoid men. |Z0094.5.3.2$, ginna`/afîr/sheghân: extremely cautious person.]

Ref.: *Jâjîz* II 425; Destaing *Chelûds* 106-8 (161) no. 43; *DOTTI* 32 89/{Iq., lit., Mrc.}.

J1122.35, The naughty child (boy, girl) as trouble-maker. Type: 1873$.  
Link: [J0615.1S, 'The minors (youngsters) start it (trouble), the seniors (adults) get entangled in it'. |K2130, Trouble-makers. |Z0094.4.5.1S, Resourceful (clever, naughty, etc.) person or animal labeled: 'afîr, 'jinnî, 'devil, 'satan, (or the like).]

Ref.: *DOTTI* 488 940; *RAFE* 120.>
J1122.3.1$, Pupil makes trouble for teacher.

Ref.: {DOTTI} 941/{Tns}.


Link: [J1166.5S, hashshash (hashish-smoker) as trickster.

Ref.: Amín 445; Anonymous "Go hâ wa ħimârih" 14; {DOTTI} 595 597 598 599 610 889/{Egy}; Gairdner 94 no. 31[{1}]; Shamy (el-) "Sailor" 89-94 no. 11, {Egypt} 231/cf.

J1124, Clever court jester.

Link: |J1116.1, Clever madman. |P0014.15.4$, Court joker (jester, fool). |P0192.1, Professional fool ([jester]).

Ref.: Shamy (el-) {Egypt} 219-21.

J1125$, Go hâ as trickster.

Ref.: Damîrî I 325; Abu-el-Layl 124-26 [no. 12]; Amin 133; Delheure 286-69, 314-5, 324-25; {DOTTI} 3 704 731 735 737 758 760 797 820 833 834 842 846 848 850 853 855 857 861 872 876 890 904 914 919 953 958/{Alg, Egy, Lib, lit., Plst, Sdn, Tns, Ymn}; Naggâr (el-) Go hâ al-)Arabî, Yunis 24; Shamy (el-) {Egypt} 219-21; Taymûr no. 1389/(gen.).

J1126S, Abu-Nuwâs as trickster.

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 11-12; {DOTTI} 5 52 56 71 597 828 864 901 903 905/{Omn}; Elder pt. 2B 14 no. 1; Sengo "Kiswahili" 366-404 no. 5; Shamy (el-) {Egypt} 219-21; Yunis 16.

J1127S, Bahlûl as trickster.

Ref.: Amín 130, Clever madman.

J1128$.  'AshCab as trickster. Type: 1526A, 1526D$, 1567C.

Link: |K0454$, qufayî (uninvited guest, parasite, sponger).

Ref.: Ibn- CAa sim no. 173, Yunis 36; {DOTTI} 831 832 855 863/{Egy}.

J1128.1$, 'Ibn-Sikrân as trickster.

Ref.: Bushnaq 271 272; Delphin 16, 30-32; Faure-Biguet Delphin 5-6, 27-28; {DOTTI} 758 867/{Alg, lit.}.

J1129$, Female trickster. Type: 1384X$, 1538A$.

Link: |J1111.2, Illegitimate daughter of trickster inherits father's ability to dupe others. |P0431.2$, Merchant as trickster (cheat).

Ref.: {DOTTI} 880.

J1129.1$, Dalîlah as trickster. Type: 1538A$.

Ref.: {DOTTI} 846; MITON.

J1129.2$, Mother and daughter tricksters (master thieves). Type: 1538A$.

Link: |K0302, Female master thief.

Ref.: {DOTTI} 846.

J1130-J1199, Cleverness in the law court.

J1130, Cleverness in law court--general.

J1131, Maxims for use in law court.

Ref.: [J0039S, Knowledge acquired from inferences from proverb--how proverbs (parables) work. |J1163, Pleading for accused by means of parable.

Ref.: Cachia 315.

J1132S, Judge not by the apparent. Type: 910C, 910K1S, 939B$, cf. 1742S.

Link: [J0110, Wisdom (knowledge) through education. |J0647.4S, Do not slight your enemy no matter how insignificant (small) you may think he is. |J1170, Clever judicial decisions. |J1809.5S, Sage (saint) mistaken for sorcerer (magician).

(U0110, Appearances deceive. |W0035, Justice.

Ref.: {DOTTI} 19 572 575 646 928/{Egy}; Shawqî 328 [no. 52].

J1134S, Proof of wear (damage) of goods said to be `spoiled' demanded of their keeper--(proof of innocence).

Link: [J1990S, Absurd claims are to be dismissed by empirical evidence. |K0373.2.1S, False proof of merchandise defect (wear).
Accuser required to produce evidence (proof); accused (denier) required only to take oath (swear his innocence); i.e., 'Innocent until proven guilty.'

Partner asks for proof that goods that had to be 'thrown away' were actually bad. Type: 1188B$.

Ref.: DOTI 3 713.-

Husband demands that wife prove to him that goods are unusable before disposing of them. Type: cf. 1358C.

Link: T0277.2, Wife steals from her husband.

Ref.: DOTI 757; Shamy (el-) Egypt 176-77 no. 41.

Detection by seeking women (sex) as cause of trouble (conflict, murder, etc.).

Link: T0009S, The power of sex. W0256.6.3.2.1S, Women, like Satan, are the source of all troubles (disasters).

Ref.: T. al-Ḥakîm Yawmîyât 24.

Mysterious murder solved: murderer detected. Type: 926H$, 993$, cf. 990*.

Ref.: Chauvin V 8 no. 5 VI 144 no. 302; DOTTI 521 615 616 618 619 691 693/Egy, lit.; MITON; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhtâr" no. 11, "Qurâni" no. 13, "Married his Daughter" no. 14.

Confession obtained by ruse. Type: 926JS, 993S, cf. 990*.

Ref.: Damîrî II 281/(beating); Chauvin VIII 89 no. 58; DOTTI 616 669; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhtâr" no. 11.

Guilty person deceived into gesture (act) which admits guilt. Type: 785, 903C*, 960, 964.

Link: K1067.2S, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).

Ref.: Ibshîhî 446; DOTTI 443 563 667 669; TAWT 432 no. 21/IRQ.

"Thief has grease from stolen fowl on him": thief begins to feel his beard and is detected. Type: 964, cf. 926KS.

Ref.: DOTTI 669.

"Thief has the feathers sticking on his head": which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. Type: 926A.

Ref.: J1141.1.2.3, Man discredited by absurd truth: mule (actually, devil) goes through spout of pitcher. J1798S, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.

Ref.: DOTTI 612.-

"Thief has grease from stolen fowl on him": thief begins to feel his beard and is detected. Type: 926S.

Ref.: DOTTI 614.-

"Thief has the feathers sticking on his head": which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. Type: 926A.

Ref.: J0069.8.2.1.1S, "He who has a contusion (scar, wound) on the head always touches (inspects) it".

Ref.: DOTTI 669; Taymûr no. 309/no story.

Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. Type: 926A.

Ref.: J0069.8.2.1.1S, "He who has a contusion (scar, wound) on the head always touches (inspects) it".

Ref.: DOTTI 669; Taymûr no. 309/no story.

Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. Type: 926A.

Ref.: J0069.8.2.1.1S, "He who has a contusion (scar, wound) on the head always touches (inspects) it".

Ref.: DOTTI 669; Taymûr no. 309/no story.

Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. Type: 926A.

Ref.: J0069.8.2.1.1S, "He who has a contusion (scar, wound) on the head always touches (inspects) it".

Ref.: DOTTI 669; Taymûr no. 309/no story.
J1141.1.13S, Gold coins said to be from feces found in wife's bed: woman (mother-in-law) admits she is the one who has been wetting the bed all along. Type: 903C*.

Ref.: MITON.

Link: [K0111.1, Alleged gold-dropping animal sold. K0523.0.1.2S, Escape by shaming illness: food (pasta, mash, porridge, etc.) smeared on intended victim's posterior and claimed to be the effects of diarrhea. K0783.5S, Bed-wetting ('messing-up'): disgraceful.

Ref.: DOTTI 563; Shamy (el-) Around the World 168; TAWT 432 no. 21/[(Irq).

J1141.1.19S, Confession (admission of guilt) obtained by other means--miscellaneous.

J1141.1.19.1S, Confession sought or obtained by torture.


Ref.: Damîrî II 281/(beating); DOTTI 192 261/[(Mrc]; MITON, Zîr 150.

J1141.1.19.1.1S, Confession obtained by threatening with torture (execution).

Ref.: [N0482.3S, Secret (truth) learned by threatening with torture (execution).

Ref.: MITON.

J1141.1.19.1.2S, Confession obtained by torture valueless: made to escape pain (torture).

Ref.: P0526.0.2.1S, Evidence acquired by sinful means (e.g., violating suspect's privacy at home, torture, etc.) inadmissible.

Ref.: MITON.

J1141.1.19.2S, Confession obtained by promise of miraculous reward (redemption of sins). Type: cf. 785.

J1141.1.19.2.1S, Confession obtained by promising miraculous cure. Type: 706, 712, cf. 872E.

Ref.: DOTTI 443.

J1141.1.19.2.15S, Confession obtained by promising miraculous cure. Type: 706, 712, cf. 872E.

Ref.: DOTTI 379 393 496.

J1141.1.19.3S, Confession obtained by normal conversation that shows target person interrogator's knowledge of matters.

Ref.: Ibshîhî 451.

J1141.1.19.4S, Confession obtained by convicting innocent person for crime: actual culprit confesses. Type: 926MS, 990, cf. 926.

Ref.: W0037.5S, Culprit (criminal) confesses upon seeing innocent person convicted of his crime.

Ref.: Taymûr no. 145.

J1141.3, Cheaters examined apart; first made to repeat paternoster. Others think that he has confessed and truth is discovered. Type: 926HS.

Ref.: DOTTI 615.

J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewels case as bribe to judge. She does. Type: 1617AS.

Ref.: [J0224.1S, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home. J199S, Hypothetical case provides basis for judgment. K1668S, Thief tricked into returning goods he stole.

Ref.: DOTTI 335 521 617 618 878/[(Alg, lit., Mrc]; MITON; Y. Shâkir II 63-68.

J1141.4.1S, Confession induced by threatening collective (extreme) punishment against the entire community of the accused.

Ref.: [W0047.3S, "Eloquent silence"--message conveyed by silence (refusal to reply).

J1141.5, Detection of theft [of verdict sealed in bag] by finding bag repairer.

J1141.8, Silence points to guilt. Important man quarrels with commoner. Asks bystanders: "Who is right?" Silence. Newcomer states that the important man is wrong. "Had he been right the others would have said so".

Ref.: [N0441S, Silence betrays secret. P0529.0.2.2.1S, Virgin indicates consent to her marriage by silence. U0043S, The poor willingly serve the rich. U0195.1S, Person of low social rank (child, slave, stranger, etc.) speaks the unflattering truth: has nothing to lose. W0047.3S, 'Eloquent silence,' message conveyed by silence (refusal to reply).

J1141.11, Detection through ruse.

J1141.11.1S, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick). Type: 1618AS.

Ref.: J1544.1.1S, Husband tells his over curious wife that a sealed jug contains "A-a-ah!, 'Ouch!, and 'O mother, help me!"
When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "A-a-a-ah!, 'Ouch!, 'Y'.

J0215.5$, Present daughter-in-law proved better than a new, more 'evil' one. J2631, Boastful coward frightened when he sees strong adversaries.

Ref.: DOTTI 879; TAWT 432 no. 22/[Syr].>

J1141.11.2$, Identity of incognito person detected by ruse.

Link: |H0052$, Recognition by scarification marks (tashlîkh).>

J1141.11.2.1$, Ethnic (tribal) identity of captive detected when he refuses to break tabu peculiar to his nation (people).

Link: |K0435.3S, Tabu: uttering mother's name (or the word "mother"). |H0042S, Identification by inability (refusal) to perform task. |H1573.9.2S, One's religion (denomination, sect) detected by food (drink)--tabu food refused (avoided). |R0051.4, Prisoner massacred.

Ref.: Damîrî II 199.>

J1141.11.9S, Liar nonplussed (confounded)--miscellaneous means. Type: 926KS, cf. 1930.>

J1141.11.9.1S, Braggart confounded: confronted with truth (evidence).

Link: |F0611.2.0.1, Hero's unusual strength from drinking his own mother's milk.

Ref.: Chauvin VI 63 no. 231; DOTTI 612/{lit.}.>

J1142, Pseudo-scientific [and quasi-scientific] methods of detecting. Type: 926KS.

Link: |J0069.8$, Quasi-scientific explanations based on observation.

Ref.: Delheure 242-43; DOTTI 617.>

J1142.1, Test of mother by weighing milk. [Milk of a boy's mother heavier, a girl's lighter].

Link: |F0611.2.0.1.1, Hero's unusual strength from drinking his own mother's milk.

Ref.: Chauvin VI 63 no. 231; DOTTI 612/{lit.}.>

J1142.2, Love detected by quickening pulse.

J1142.2.1, Guilt detected by quickening heartbeat. Type: 926KS.

Link: |J1142.8.1S, Autopsy ordered on self by sick-man before dying so as to reveal cause of death. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful.

Ref.: DOTTI 617/{lit.}.>

J1142.2.2S, Hairy legs betray horse thief: owner's (rider's) calves are hairless. Type: 926KS.

Ref.: DOTTI 617.>

J1142.4, Thief's corpse carried through street to see who will weep. Type: 950.

Link: |P0525.3.1.2S, Corpse of murdered person carried through streets as declaration of seeking revenge (justice).

Ref.: Maspéro 198 no. 14; DOTTI 655.>

J1142.5S, Woman's (girl's) picture hung in public place (bathhouse, marketplace, etc.) to see who will react to it. Type: 425D:II, 881.

Link: |H0021, Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. |P0469.6S, Missing person or object found through mass-media publication. |T0104.3$, Defeated king asks victor to marry his daughter.

Ref.: DOTTI 203 516.>

J1142.7S, Examination of urine or feces as method of detecting. Type: 655A, 926KS.

Link: |H0437$, Body fluid as chastity index--changes in blood, urine, etc., reveals unchastity. |H0455.0.1S, Bodily changes (weight gain) as virginity ( chastity) index. |H1582.4S, Recognition of good health by force of urination: healthy man's will penetrate ground. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful. |J1661.0.1S, Deduction from examination of animal (bird) residuals. |J1734.1, Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell. |R0303.2S, Fugitives or abducted person trailed by animal (bird) residuals.

Ref.: DOTTI 362 617.>

J1142.7.1S, Examination of semen as method of detecting sexual crime.

Link: |K1390.1.2.2S, Theft of semen. Discharged (ejaculated) semen acquired through deceptive means. |K2112.2.5S, Egg white placed on innocent woman's bed (as if man's emission, semen).

Ref.: Simpson 120 no. 9; MITON.>

J1142.8S, Murder detected by autopsy (examining cadaver). Type: 926KS.

Ref.: DOTTI 617.>
J1142.8.1$, Autopsy ordered on self by sick-man before dying so as to reveal cause of death. Type: 1360D, 1366B, 1369B, 1390B.
Link: [J1142.2.1, Guilt detected by quickening heartbeat. J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful.]
Ref.: Tha'bâni 188/(Bakhtanân/Nabuchodonosor II).>

J1143, Thief detected by building straw fire so that smoke escapes through entrance. Type: 950.
Ref.: DOTTI 655.>

J1144, Eaters of stolen food detected. Type: 785, 903C*, 1313DS, cf. 1373.
Ref.: DOTTI 343 415 427 443 563 732 769/{lit.}; TAWT 432 no. 21/|Iraq| 457 no. 50/{Egypt}.

J1144.3$, Owner takes notice of missing food: intruder detected. Type: 470C$, 676.
Link: [J1391.11$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg. X0574.1S, Miser interrogates suspect about missing food.]
Ref.: Basset Mille III 530 no. 322; DOTTI 239 368 475 624/{Mrc, Tns}; RAFL 306 n. 50; Shamy (el-) Egypt 88 no. 12; TAWT 423; Wehr 107 no. 5.>

J1145, Detection through aid of animal.

J1145.1, Murderer detected by actions of murdered man's dog. Attacks murderer whenever possible.

J1146, Detection by strewing ashes (sand). Trespasser leaves footprints.

J1147, Detection through feigned dream.

J1147.1, Husband relates his wife's adultery in pretended dream. Type: 1364, 1420D.
Ref.: DOTTI 766 799/{Sud}.>

J1148$, Self-incrimination due to tongue-slip (projection, compulsion to confess). Type: 960, 964, 1360D, 1805B, 1827B.
Link: [H0582.2, Riddling answers betray adultery; J1042S, Mania: compulsion--uncontrollable (involuntary) behavior. J0058S, Knowledge acquired from inferences from a person's common reaction to a personal experience. J1142.2.1, Guilt detected by quickening heartbeat. J1149.10.1S, Sleeper talks in his sleep: secret (crime) is thus revealed (detected). J2499.3, Fool admits crime but pleads mistakes in the details of the accusation. K1067.1S, Trap question: posed in order to place adversary in trouble if answered properly. N0474.1S, Husband learns wife's secret when she talks in her sleep. N0534.1.2S, Slip of the tongue (misunderstanding) leads to hidden treasure. N0616S, Confession to crime inadvertently made.]
Ref.: Ibshîhî 45; Abî-Quddîs 314 no. 27; Bâzargân (al-) 274 no. 204; DOTTI 667 668 669 694 764 931 934/{Bhrn, Egy, Irr, Qtr, Sdn}; A.A. al-Hasan Rashâydah 95-96 no. 8; MITON; Taymûr no. 590/(gen.) 715 1105 309/cf.; AGSFC: QTR 87-3 696-2-828-end; AGSFC: BHR 86-4 13-x-385.>

J1148.1S, Self-incrimination due to misunderstood word.

Link: [J1805.2, Unusual word misunderstood. Strange results.]
Ref.: Ibshîhî 612.>

J1149, Miscellaneous means of detecting.

J1149.3, Detection [of man masking as woman] by disrobing in a dance.

J1149.3.1$, Detection of man masking as woman by ordering all to disrobe. Type: 517A$.
Link: [H1582.7.3.1S, Man suspected of being eunuch asked to disrobe (undress).]
Ref.: DOTTI 286 287/{Qtr}; TAWT 382 n. 400.>

J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful.
Link: [H1582.4S, Recognition of good health by force of urination: healthy man's will penetrate ground. J1142.7S, Examination of urine or feces as method of detecting.]

J1149.6, Thief detected by answer to question.

J1149.10, Truth detected by spies listening to reactions of defendants at night. Type: 926JS.
Link: [J1149.13S, Criminal detected by questioning (listening to) the public at crime scene. K1164.3S, Secret learned through confederate acting as spy.]
Ref.: DOTTI 616/{Egypt}.

J1149.10.1S, Sleeper talks in his sleep: secret (crime) is thus revealed (detected).
Link: [H0573.3, Riddle solved by listening to propounder talk in his sleep. J1148S, Self-incrimination due to tongue-slip (projection, compulsion to confess). U0197.1S, A secret ('truth') is difficult to keep.]
Ref.: MITON.>

J1149.13S, Criminal detected by questioning (listening to) the public at crime scene. Type: 926MS.
Link: [J0125.3S, Children at play unwittingly betray secret (local history). J1149.10, Truth detected by spies listening to reactions of defendants at night. N0477S, Sudden wealth invites suspicion (accusation). P0611.3.1S, Women as spreaders (source) of news (information, gossip). U0194.1S, Rumor may contain some truth.]
Ref.: DOTTI 618.>
J1149.14$, Evidence acquired through ruse (trick).
Link: |J1159$, Evidence of crime preserved (presented at trial). |K0327$, Theft by means of sticky substance (e.g., gum, glue, tar)–usually applied to measuring-cup (scales).

Ref.: MITON.

J1149.14.1S (formerly, K0327$), Gum (glue, tar, etc.) on measure (scales) betrays nature of substance measured. Type: 676, 950, cf. 325, 1381.
Link: |J1144, Eaters of stolen food detected. |K0327$, Theft by means of sticky substance (e.g., gum, glue, tar)–usually applied to measuring-cup (scales). |K0741, Capture by tarbaby. |N0478, Secret wealth betrayed by money left in borrowed money scales.
Ref.: DOTTI 152 368 655 774.

J1150, Cleverness connected with the giving of evidence.

J1150.1S, Eyewitness account (testimony) more reliable than hearsay.
Link: |E0177.1S, Resuscitated man relates eyewitness account of past event(s). |J1159$, Evidence of crime preserved (presented at trial). |J0169.0.2$, Truth revealed through personal experience account (eye witness). |J0464.2$, Choice: to hear about what was heard with ear, or what was seen with eye. |J0470.1S, Tale-teller as adventurer. |U0194$, Rumors are not truths. |U0276$, The (corruptive) effect of the chain of oral transmission on the accuracy of message.
Ref.: MITON; Ibn-CAa šim no. 402; Ibshîhî 617; Shamy (el-) "Eg. Balladry": "Wire and Train" no. 39.

J1150.1.1$, Eyewitness account more reliable than visions or divinations.
Link: |J1990.0.1$, Seemingly absurd claim (wisdom) verified (proven) by application.
Ref.: Simpson 236; MITON.

J1151, Testimony of witness cleverly discredited.
Link: |J0679.5$, Truth-speaking meddler fails to prove his report (claim): punished for `slander'.
Ref.: Bâzargân (al-) 79-80 no. 54; DOTTI 775 776 794 855 872 890/Alg, Eryq, Iryq, lit., Tns; Scelles-Millie Souf 265-66 no. 12; Shalîlân 379.

J1151.1.2, Husband discredited by absurd truth. Wife puts fish in furrow where husband plows them up (or like absurdity). Type: 926A, 1381A.

Ref.: DOTTI 612 775.

J1151.1.2.1$, Husband discredited by absurd truth: fish in watermelon. Type: 1381A.
Link: |Z0186.2.2.3$, Symbolism: fish in watermelon--lesbian liaison.
Ref.: DOTTI 613 775 788 789/Alg; CFMC: Shâwâm)ah 71-1 9-1-no. 1.

J1151.1.2.3$, Man discredited by absurd truth: mule (actually, devil) goes through spout of pitcher. Type: 926A.
Link: |F0401.3.1.3$, Spirit in form of camel. |J1141.1.7, Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed.
Ref.: DOTTI 612/Alg; Taymûr no. 1032 2908/cf.; W. al-Maqdisî jamal fî 'ibrîq 3-7.

J1151.1.3, The sausage [chicken] rain. [Fool made to believe that it is raining food]. Type: 1381B.
Link: |F0962.6, Shower of food. |J1985.1$, Man (animals) not sure whether he has eaten missing food or not.
Ref.: Chauvin VI 126, VIII 35 69; DOTTI 776 777 891/Alg; Wesselski Hodscha II 184 195 204 nos. 347 383 407.

J1151.2, Witness claims the borrowed coat: discredited. [Trickster cheats witness (Jew) discrediting his truthful testimony]. Type: 1642, 1642A.
Ref.: Chauvin VI 126 no. 280; DOTTI 889; Wesselski Hodscha I 220ff. no. 54.

J1151.3, Testimony gradually weakened. Witness agrees to the following facts in succession: that the person relating the facts may have been in anger, that he may have misunderstood, that he may not have heard it at all.

J1151.5S, Awe-evoking surroundings compel witnesses to be truthful. Type: 926C, cf. 926M.
Link: |H0221.2, Ordeal by hot iron. |H0251.5$, Confession-chair: compels person sitting on it to tell the truth.
Ref.: Kisâ'î (al-) 306; Tha Clabî 170: Shamy (el-) "Arab Mythology" no. 102; DOTTI 613 618; MITON.

J1151.6S (formerly, J1151.3$), Posthumous witness: testimony acquired or given by deceased person. Type: 750D2S, 792S.
Link: |E0177.1S, Resuscitated man relates eyewitness account of past event(s). |K0920$, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ("revenge from the grave").
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Ref.: Tha Clabî 35: Shamy (el-) "Arab Mythology" no. 100; DOTTI 410 444; RAFE 143 n. 517.

J1151.7S, Suspect employee masks as someone else and gives testimony praising himself (or in favor of his case).

Link: |K1825, Disguise as professional man.

Ref.: Ibshîhî 616/(judge).

J1152, Witness cannot speak language of accusation: discredited. [Parrots are to accuse mistress].

Link: |J1154.1, Parrot [(caused to be)] unable to tell husband details as to wife's infidelity.

Ref.: Chauvin II 93 no. 41.

J1153, Separate examination of witnesses discredit testimony. Type: 926HS.

Ref.: DOTTI 615; MITON.

J1153.1, Susanna and the elders: separate examination of witnesses [discredits accusation]. Type: cf. 712.

Link: |K2112, Woman slandered as adulteress (prostitute). (Usually by unsuccessful suitor). (Crescentia, Genoveva, Susanna).

Ref.: Chauvin VI 193 no. 362; DOTTI 521/{lit.}; MITON; Shamy (el-) "Samaw'al" 12 n. 36.

J1153.2, To which of two men does woman belong? Only one can answer questions just as she has. Type: 926HS, 926LS.

Ref.: DOTTI 615 617.

J1153.2.1S, To which of two men does woman belong? She knows how to prepare things necessary for one (e.g., ink for scribe, etc.). Type: 926HS, 926LS.

Link: |J1176.1, Pouring water into the inkwell. [Slavegirl must have learned it from author, not soldier]. [Z0139.9.3.2S, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice).

Ref.: DOTTI 615 617.

J1154, Witness discredited by inability to tell details.

J1154.1, Parrot [(caused to be)] unable to tell husband details as to wife's infidelity. Type: 1422.

Link: |J1152, Witness cannot speak language of accusation: discredited. [Parrots are to accuse mistress]. [X00105, Bird (animal) as medium for expressing humor.

Ref.: Chauvin II 91 no. 33 VIII 35f. no. 3; DOTTI 799; MITON.

J1155, "Then I woke up": man discredits his confession by declaring it all a dream. Type: 1420D, 1790, cf. 1364:III.

Ref.: DOTTI 766 799.

J1156S, The fantastic (unbelievable) may be reported, but only as 'news/report'.

Link: |J0021.13, "Never believe what is beyond belief". [J0069S, Discovery of scientific laws from observation. [J0556, Intemperance in honesty. J1166, Plea by shifting blame to another. J1900S, Absurd claims are to be dismissed by empirical evidence. J2113, Getting the calf's head out of the pot. [By cutting the animal's head off]. [U0190-U0200, The nature of truth (and justice). [Z0013.8.2S, "This is what they say!" (or the like): speaker disclaims responsibility for the unbelievable (fantastic).

Ref.: Jâhiž V 220.

J1158, Witness claims not to have seen crime. Type: 894.

Link: |P0520.1S, Bribed witnesses. [Q0062, Reward for ability to keep secrets.

Ref.: DOTTI 220 246 545 570 693/ {Qtur}; MITON.

J1159S, Evidence of crime preserved (presented at trial).

Link: [C0908.1.12S, Earth forbidden to absorb blood. [E0177.1S, Resuscitated man relates eyewitness account of past event(s). [K0645.0.1S, Estranged wife takes token of her clandestine visit (liaison) with her husband.

J1159.1.1S, Defensive as opposed to offensive damage (injury). Type: 917S.

Link: |J1174.15S, Was the garment (shirt) of the accused torn from the front or from the behind (back)? Joseph falsely accused. [K1872, Camouflage. [K2150, Innocent made to appear guilty. [K2173S, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations). [P0526.0.5S, Mitigating circumstances that lessen seriousness of crime.

J1159.1S, Ghoulish evidence of murder: (human) limbs, organs. Type: 955.

Ref.: Ibshîhî 540-41; DOTTI 662 674/{lit.}; MITON.

J1159.1.1S, Severed head (human's) as proof of murder.

Ref.: Ibshîhî 274-75; Abd-al-Hakîm Fallâdhîn 133-34; Cachia 341; Shamy (el-) "EG. Balladry": "Hasan and Na'imah" no. 22; Zir 80/(skulls stored) 121.

J1159.1.1.1S, Severed head displayed on platter (tray) as proof of execution (beheading). (Usually on gold or silver platter). Type: cf. 750D2S.

Link: |S0139.2.2.1, Heads of slain enemies impaled upon stakes. [V0463.2, First martyr: John the Baptist.

Ref.: Ibshîhî 274; Al/I 21-22/(drawing); Burton I 58-59.
J1159.1.2$, Severed genitals (human's) presented as evidence. Type: cf. 318, 992.

Ref.: |DOTTI 146 692|.>

J1159.1.3$, Severed liver (human's) presented as evidence.-
J1159.2$, Abortion preserved as evidence (of innocence or guilt). Type: 872A1$.

Ref.: |DOTTI 93 128 492 493 499 590/{Alg, lit.}|.>

J1159.3$, Rape victim keeps evidence left by (taken from) ravisher. Type: 850A$.

Link: |T0645.0.1$, Estranged wife takes token of her clandestine visit (liaison) with her husband.

Ref.: |DOTTI 469|.>

J1160, Clever pleading. Type: 827C$.

Link: |K1790$, Feigning ignorance (inability) as defence. |W0047$, Eloquence.

Ref.: |DOTTI 452|.>

J1161, Literal pleading: letter of law has been met. Type: 926ES, cf. 1591.

Link: |K0288S$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur. |K1874.0.1S, Statement is literally true, but in reality is false. |K2310, Deception by equivocation.

Ref.: |DOTTI 582 613 679 870 878/{Omn}; |MITON|.>

J1161.1, The three joint depositors may have their money back when all demand it. [Y]. Type: 1591.

Ref.: |DOTTI 870; MITON|.>

J1161.2, Pound of flesh. (Flieschpfand). Literal pleading frees man from pound of flesh contract. Contract does not give the right to shed blood. Impossible, therefore, to carry out. Type: 890.

Ref.: Chauvin VIII 200ff. no. 245; |DOTTI 254 310 538 539 540/{Egy, Plst, Sdi}; Juhaymân (al-) I 307-17 no. 22-[b]; Sârîs (al-) 195-202.-

J1161.2.1$, Pound of flesh. Contract stipulates: "one pound--no more no less [cut from debtor's body, in a single attempt, by creditor]; difference is to be made up from creditor's flesh." Risky, and is therefore relinquished. Type: 890.

Ref.: |DOTTI 519 539 540 569/{lit., Plst}|.>

J1161.3, Trespasser's defense: standing on his own land. Man has earth from his own land in his shoes. Type: 1590.-

J1161.4, Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then sweears that he has repaid it.

Link: |H0251.3.4, Stick with money in it breaks and betrays thief who swears his innocence. |K1872.8.2$, Money hidden in a stick (cane, staff) which is carried around.>

J1161.7, Ruler forbids blacksmith to reveal solution of riddle unless he has seen him 100 times.

Ref.: |DOTTI 602/{Lbn}|.>

J1161.7.1$, The king's face on the smallest coin makes it worthy of respect (valuable). Type: 922CS, cf. 922B.

Ref.: Basset *Mille* I 275 no. 19; CHAUVIN V 280 no. 164; |DOTTI 601 602/{lit.|; Sallûm *Turáth* XVI:3 124 no. 9; HE-S: Minya 69-63 no. 17.-

J1161.9, Drunk philosopher wagers that he can drink the ocean dry. Agrees to do so if the other will hold back streams emptying into the ocean. Agreed to drink only the ocean.>

J1162, Plea by admitting accusation and discomfiting accuser. Type: 1340AS, 1750CS.

Link: |X0905.8S, A greater lie corroborates the lesser one.

Ref.: |DOTTI 743 929|.>


Link: |J0039S, Knowledge acquired from inferences from proverb—how proverbs (parables) work. |J1131, Maxims for use in law court. |P0522.0.2S, God's law (ordinance) is the only viable law.

Ref.: A. Jahn *Mehri: SAE* III 98-102 no. 18; |DOTTI 23 47 347 512 584/{lit.|; |MITON|; Shamy (el-) *Egypt* 261 no. 14; Shamy (el-) "Mythological Constituents of Alf laylah" 36; Shamy (el-) "D. Balladry": "Shafîqah and Mitwallî" no. 1/(for oneself), "Shafîqah and Mitwallî" no. 1-c 16/(for oneself); TAFT 428 no. 15/{Egy}.>

J1163.3$, Temporary insanity established by use of parable: crime forgiven. Type: 950CS.

Link: |F1041.8.10.15S, Madness (rage) from learning of betrayal. |N0384.0.2S, Insanity (loss of senses) due to calamity or fright. |P0230.6S, Abused children forgive (pardon) abusive parent(s). |P0523.2.1, Fool (the insane) not to be punished for his crime. |W0253S, Foundations of sanity (reason): four 'abrâg ('towers', sign of Zodiac) in man's mind stabilize it.

Ref.: |DOTTI 551; C.A. al-Hasan *Rashâyda* 90-92 no. 5; Mursî "Fayyûm" 122-23 no. 18; AUC: 31A
no. 10; HE-S: Basatin 72-76.

J1163.5, Clever pleading by trickster counseling anal coition: "If both sides of saddlebags are utilized, why not wife's?". Type: 1664$.

Link: |J0030, Wisdom (knowledge) acquired from inference. |K0523.0.4.1S, Menses as excuse to escape unwelcome coition (sexual intercourse).

Ref.: DOTTI 903.

J1165, Plea by showing great temptation to crime.

J1166, Plea by shifting blame to another.

Link: |P0202.1S, Person reproached for a relative's misconduct. |W0199.3S, Projection: attributing to others one's own shortcomings (defects).

J1166.3, Counselor (vizier, courtier) blamed for ruler's (king's) mistakes. Type: 465, 513, cf. 837A$.

Link: |P0501.2.1$, Tyranny (dictatorship) due to people's indifference. |P0509.3S, Immunity of ruler (caliph, king, president, etc.) from personal responsibility for mistakes. Tendency of subjects (narrators) to view ruler as blameless (or as victim of bad advice).

Ref.: DOTTI 33 44 59 64 236 269 458 507 712/{Sdn}.

J1169, Clever pleading--miscellaneous.

J1169.5, Laughing ass. [Ass's lips cut off in retaliation for cutting off horse's tail].

Link: |K0867.1S, Tabu: cruelty to animals. |Q0285.1, Cruelty to animals punished.

Ref.: DOTTI 824 826/{Alg}; Mouliéras-Lacoste 523-29 no. 78; AUC: 38A no. 13.

J1169.6, Receiver of stolen goods. [Tailor sells robe made of stolen cloth and accuses unsuspecting client].

Ref.: Wesselski Hodscha I 257 no. 191.

J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].

Type: 927D$.

Link: |K1785, Miracle must wait till one man is sacrificed. No one volunteers [:]. |K1962, False prophet.

Ref.: Ibshîhî 619 620; DOTTI 619 620/{Egy, lit.}; Shamy (el-) "Egypt" (1971) no. 73; Wesselski Hodscha I 127 no. 197.

J1169.10S, Guessing the sex of fish: hermaphrodite. Type: 922C2$.

Link: |H0528, Guessing sex of unborn child (or animal). |H1078S, Task: bringing large number of insects (fleas, lice) in male-and-female pairs. |H1578.9.1S, Test of sex of bird (animal, insect, etc.). |J1897, Telling the sex of object (automobile, bus, train).

Ref.: Ibshîhî 602/cf.; Basset Mille II 170 no. 78; DOTTI 602/{Irq, lit.}; Sallûm Turâth XVI:3 124 no. 9.

J1170, Clever judicial decisions.

Ref.: DOTTI 475 585/{lit.}; MITON.

J1171, Judging by testing love. Type: 926, 926C, 926L$.

Link: |H0420$, Tests of love.

Ref.: DOTTI 612 613 617.

J1171.1, Solomon's judgment: the divided child. Type: 926.

Ref.: Ibshîhî 445; Chauvin VI 63 no. 231; DOTTI 612.

J1171.3, The woman with two husbands is to be killed. [Awarded to husband who agrees to bury her]. Type: 926C.

Ref.: DOTTI 613.

J1171.4, Which mare is mother of colt: colt taken in boat to the middle of river; mother will swim to it. Type: 926C, 926L$.

Link: |J0989.8.1S, Cow (mare, etc.) made to cross rive by placing her calf ahead of her. |H0495, Mother test. |H0495.1, Baby finds its mother, goes to her for suckling. |H0495.5S, Judging by testing degree of dependence: young will seek its mother for food (safety, etc.).

Ref.: DOTTI 590 613 617/{Syr}; Ritter I.2 640-55 no. 81.

J1172, Judgment as rebuke to unjust plaintiff.

J1172.1, Not the same purse as was lost. [Owner lies about amount of money to avoid paying reward: purse given to finder]. Type: cf. 926S.

Link: |K1696, Trickster makes believe he has found a purse (which he had filled with lead). Merchant claims it and pays ten crowns for it. Trickster wins ensuing suit.

Ref.: Chauvin IX 26 no. 15.

J1172.2, Payment with the clink of money. [Y]. Type: 1804B.

Link: |J1551.13.1S, Man eats bread on the aroma (smoke) of roast meat: payment made with the clink of money.
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Ref.: DOTTI 930.

J1172.1, Payment with a worthless (empty) compliment or praise: "Cafârim!". Type: 1804C.

Link: |J1435.1.1S, Prescription of "Stems of wind" as eye-remedy deserves "broken wind" as doctor's fee. |K0249.6S, Worthless payment for worthless goods (services).

Ref.: DOTTI 931.

J1172.3, Ungrateful animal returned to captivity. [Serpent, bear, crocodile, etc., returned to captivity]. Type: 155.

Ref.: Chauvin II 121 no. 109, IX 18 no. 4; DOTTI 60.

J1173.1.1S, Ungrateful demon (jinni, afrit) returned to captivity. Type: 331.

Link: |D2177.1, Demon enclosed in bottle. |K0717, Deception into bottle (vessel). |R0181, Demon enclosed in bottle released.

Ref.: MITON.

J1172.3.2, Animals render unjust decisions against man since man has always been unjust to them. Type: 155.

Link: |B0274.0.1S, Animal as umpire in dispute. |N0747.1S, Victim of crime (injustice) accidentally presides over trial of the culprit. |S0481.1S, Animal cruelly overworked (overburdened). |W0154.29S, Ingratitude due to nature. |W0256.9.1.1.S, Stereotyping: Adamites are treacherous (cruel, etc.).

Ref.: DOTTI 60 61 62 65/Egypt, Morocco; Laoust Maroc 38-39 no. 34, 39-40 no. 34[1], 40-41 no. 34[2]; Shamy (el-) Egypt 287 no. 47; AUC: 31A no. 6.

J1173, Series of clever unjust decisions: plaintiff voluntarily withdraws. Type: 1534.

Ref.: DOTTI 838; Shamy (el-) Egypt 209 no. 54, cf. Sha)lân 444; Wesselski Hodschka II 234 no. 515.

J1174, Clever decisions concerning kissing and rape. Type: 895C.

Ref.: DOTTI 551.

J1174.1, Youth in court for kissing prince's daughter pleads his love for her. Prince allows plea: "If we kill those who love us, what shall we do to those who hate us?".

J1174.2, Complaint about the stolen kiss. Woman is allowed to take one in return.

Ref.: Basset Mille I 426 no. 133; MITON; Sha)lân 446; Wesselski Hodschka I 254 no. 173.

J1174.5, Man's torn garment as proof of his innocence of rape. If he were the assailant, the torn garment would be woman's. [(Joseph falsely accused)]. Type: 917S.

Ref.: Tha Clabî 71; DOTTI 583.

J1174.5.1S, Was the garment (shirt) of the accused torn from the front or from the behind (back)? Joseph falsely accused. Type: 917S, cf. 859C.

Link: |J1159.0.1S, Defensive as opposed to offensive damage (injury). |J1990S, Absurd claims are to be dismissed by empirical evidence.

Ref.: Tha Clabî 71.

J1176, Decisions based on experimental tests. Type: 926C.

Link: |J0068, Experimenting so as to discover scientific laws (truths, facts).

Ref.: DOTTI 613.

J1176.1, Pouring water into the inkwell. [Slavegirl must have learned it from author, not soldier]. Type: 926S.

Link: |J1153.2.1S, To which of two men does woman belong? She knows how to prepare things necessary for one (e.g., ink for scribe, etc.).

Ref.: DOTTI 617.

J1176.2, Measuring the dregs. Some full and some half-full wine casks left with man by neighbor, who accuses him of theft. Fraud of accusation detected by measuring the dregs. Type: 926KS/1617A.

Ref.: DOTTI 617 878.

J1176.3, Gold pieces in the honey-pot. [Theft of money hidden under honey (pickles) proven]. Type: 926KS, 1617A.

Link: |J1653.5, Coins concealed in jar of oil (pickles [olives]). |K1872.8S, Money (jewels, treasure) camouflaged so as to escape detection.

Ref.: DOTTI 586 614 617 820 871 878/Alg, Egypt.

J1177, Story told to discover [(detect)] thief. [He has a robber's point of view]. Type: 926HS, 964, 976, 976A, cf. 926GS.

Link: |J0486S, Test of paternity: reaction to an offer of illicit sexual liaison. |J0248S, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).
Ref.: DOTTI 615 669 678.


Link: J1199S, Hypothetical case provides basis for judgment. J1280, Repartee with ruler (judge, etc.).

Ref.: Simpson 115; Tha Clabî 214; DOTTI 17 348 349 508/{Egy, Plst}.

J1178.1S, Inducing correct answer (judgment) by misquoting: judge (adversary) cites the correct quotation thus nonplussed (confounding self). Type: 613B3$, cf. 918$.

Link: J1261, Repartee based on levity toward sacred persons and things. J1290, Reductio ad absurdum of question or proposal.

Ref.: DOTTI 349 584; RAFE 305 n. 41.

J1179.1, Damages for the field devastated by a flock. [Use of sheep's wool and milk].

Ref.: Damîrî II 191; Chauvin VIII 99 no. 71; Schmidt-Kahle 30-33 no. 18/cf.

J1179.6, Thread awarded to disputant who knows what it was wound on.

J1179.9, The judge pays fine himself. [Y A] trifling some.

Ref.: P0421.0.4$, Kind judge gives poor litigants money out of own pocket.

J1180, Clever means of avoiding legal punishment.

Link: |P0522.0.3S, Legal devices that allow evading law. (Legal loopholes).

Ref.: DOTTI 584.

J1181, Execution escaped by use of special permissions granted the condemned. Type: 1426A$.

Link: K2020S, Deception through secured promise of a granted wish. P0555.6S, 'Blood' (life) of a person condemned to death granted to another (to decide its fate).

Ref.: DOTTI 804; MITON.

J1181.1, Execution evaded by using three wishes. Type: 927A, 927CS, 2030DS.

Ref.: DOTTI 618 966.

J1181.2, Execution evaded by having three wishes granted: [condemned person frees himself]. Type: 2030DS.

Ref.: DOTTI 966.

J1181.3, Condemned man [(jester)] wins pardon by clever remark.

J1183, Execution escaped by invoking laws of hospitality.

Link: P0321, Salt of hospitality. Eating a man's salt creates mutual obligation.

Ref.: Chauvin VI 72 no. 238.

J1183.3S, Half the punishment for an unfinished sin (crime). Type: 1804DS.

Ref.: DOTTI 931.

J1184, No second punishment for same offense.

Link: P0526.0.2S, 'Accuser required to produce evidence (proof); accused (denier) required only to take oath (swear his innocence); i.e., 'Innocent until proven guilty'.

J1185, Execution escaped by story telling.

Link: J0571S, King restrained from hasty judgment by being told story. P0790.0.1S, Having a conversation (interesting social talk).

Ref.: Alf II 16/(reneged)/cf.; Sabîb el-Khair no. 552/cf.; DOTTI 221 659 693/{Egy}.

J1185.1, Sheherazade: story with indefinite sequel told to stave off execution. Type: 1426, 1426A$.

Link: J1112.0.3S, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. J1675.1.3S, King's (husband's) attention attracted by story-telling. K0455.2.1S, Supper won by stretching story (report) till mealtime. K0551.28S, Respite from death until story is told. S0062.1.1S, Shahryâr (Sheheryar) kills a new wife (bride) every night so as to avenge self on women. Z0010, Formulistic framework for tales. Z0012.0.1S, Partly-told story (account).

Ref.: Chauvin V 190 no. 111; DOTTI 802 804; MITON.

J1189, Clever means of avoiding legal punishment--miscellaneous. Type: 1664S.

J1190, Cleverness in the law court--miscellaneous. Type: 926ES.

Ref.: DOTTI 614.

J1191, Reductio ad absurdum of judgment. Type: 875E.

Ref.: Chauvin VI 63 no. 231; DOTTI 510.

J1191.1, Reductio ad absurdum: the decision about the colt. Type: 875E.

Ref.: DOTTI 510; Wesselski Hodscha II 212 no. 434.

J1191.2, Suit for chickens produced from boiled eggs. Type: 821B.

Ref.: DOTTI 450 586.
J1191.3, The funeral for the ineligible husband. A king awards a young woman to a gardener, who is already married. The young woman performs a funeral ceremony for him. The king is pleased with the jest and takes her into the harem.

Ref.: Chauvin V 245 no. 146.-

J1191.7, Rice pot on pole, fire far away. Type: 1262.

Link: |DOTTI 723|.

J1192, The bribed judge. Type: 1660, 1861.

Link: |PO0426.0.8S, Immoral (corrupt) cleric (judge).|PO0520S, Perjury at court of law.

Ref.: Amin 175; Ibshîhî 140 142; DOTTI 776 938{Mrc, Tns}; Faure-Biguet 10-11; Leguil I 83 no. 4; MITON.-

J1192.0.1S, When a judge accepts bribes, bribed witnesses multiply.

Ref.: Taymûr no. 2140.-

J1192.1, Judge awards decision to the greater bribe. Type: 1861A.

Ref.: DOTTI 937.-

J1192.2, Error was in the honey [not in dishonest judge's verdict]. [Jar of dirt with honey only on top as bribe].

Ref.: Wesselski Hodscha I 252 no. 170.-

J1192.5S, Biased judge: with personal interest in litigant (accused).

Link: |PO0421.0.3$, Unwise (foolish) judge.

Ref.: MITON.-

J1192.5.1S, Judge (cleric) falls in love with litigant.

Link: |PO0421.0.3.1$, Judge who becomes personally involved with litigant punished (rebuked).|PO0503.7.1.4$, Bribery (barâîl) renders falsehood ('abâîl) victorious.|T0091.4.1.1, Old teacher wishes to marry his young girl pupil.|W0010.9.4.4S, Kind judge gives poor litigants money out of own pocket.

Ref.: MITON.-

J1193, Clever interpretation of judge's statement. Type: 1586A.

Ref.: DOTTI 869.-

J1193.1, Killing the fly on the judge's nose. Type: 1586, 1586A.

Ref.: DOTTI 869; Wesselski Hodscha I 271 no. 280.-

J1193.2, The value of a blow. [An insult: same rule applied to judge]. Type: 1861BS.

Link: |Q0393.4$, Uttering insult(s) publicly punished.

Ref.: Chauvin V 186 no. 109; DOTTI 938{lit.}; Wesselski Hodscha I 254 no. 172.-

J1197, Judge finds offense is not great when it is his own son who is guilty. Type: 1627$.

Link: |U0021.5, Judge reduces penalty when accused is his own son.|U0021.6, "They said, `O master judge, the wall has been urinated on (defiled) by dog!' He replied, `It must be torn down and then rebuilt seven times [so as to be cleansed]!' They said, `It is the wall that separates your house from hours.' He replied, `The least amount of water will render it pure!'".|U0011.1.3S, Cleric (official) worried about minor sin, rationalizes cardinal one (of his own).

Ref.: DOTTI 881; A.R. Şâlih 68; Shamy (el-) Egypt 203.-

J1197.1S, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property. Type: cf. 1627S.

Link: |C0537.5S, Tabu: touching dog.|U0021.6S, "They said, 'O master judge, the wall has been urinated on (defiled) by dog!' He replied, 'It must be torn down and then rebuilt seven times [so as to be cleansed]!' They said, 'It is the wall that separates your house from hours.' He replied, 'The least amount of water will render it pure!'".|U0011.1.3S, Cleric (official) worried about minor sin, rationalizes cardinal one (of his own).

Ref.: DOTTI 881; A.R. Şâlih 68; Shamy (el-) Egypt 203.-

J1199S, Hypothetical case provides basis for judgment. Type: 613BS.

Link: |U0039S, Knowledge acquired from inferences from proverb--how proverbs (parables) work.|J1114.1A, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewel case as bribe to the judge. She does. |J1163, Pleading for accused by means of parable.|Z0017.1.1S, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so?", "And what if Y?".|Z0018.0.3S, Poet's dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, lover or personified imaginary entity).

Ref.: DOTTI 73 348 582 657{Iraq}; Shamy (el-) "Eg. Balladry": "Shafiqah and Mitwallî" no. 1.-

J1199.1S, Judgment on impersonal case secured before personal case is presented. Type: cf. 613B2S, 919S.

Link: |PO0526.0.3S, Law must be applied equally to all.

Ref.: Simpson 115-16; Ibn-Cânim no. 385cf.; Tha libido 158; DOTTI 281 348 349 419 527 531 535 585{Egy, lit.}; MITON.-
J1210-J1229, Clever man puts another out of countenance.

J1211, Putting out of countenance by telling evil stories. Type: 570.
Link: |K1290, Deception into humiliating position.
Ref.: DOTTI 331.

J1211.2, Clever thief may keep booty. [Price of silence]. Type: 1750C$.
Ref.: DOTTI 853 929/ {Egy}; Sha)lân 330-31/cf.; Wesselski Hodscha I 263 no. 236.

J1211.2.1, Drunken officer's stolen mantle. [Thief describes with shameful additions: owner denies ownership]. Type: 1750C$; cf. 1340A$.
Ref.: DOTTI 743 929; Wesselski Hodscha I 239 no. 120.

J1211.4$, The bag of lies: threat to tell of king's humiliation. Trickster stopped and his wish granted. Type: 570.
Link: |H1045, Task: filling a sack full of lies (truths). |K1271.1.1, Bag of lies: threat to tell of queen's adultery. [Trickster stopped and his wish granted].
Ref.: DOTTI 331 468/ {Plst}.

J1212, Judge put out of countenance.

J1213, Thief exposes owner's unjust claim.
Ref.: Wesselski Hodscha I 209 no. 16, cf. 254 no. 177.

J1214, Absurd pretence [(claim)], when allowed, puts pretender out of countenance. Type: 500.
Link: |J1990$, Absurd claims are to be dismissed by empirical evidence. |Q0355$, Pretence (fibbing, unfounded boasting) punished. |W0142.1$, Inability to acknowledge own ignorance (foolishness). |W0161.3$, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.). |X0775$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female.
Ref.: DOTTI 252.

J1215$, Know-all person ("Abu-el-C Urraif"): a talkative fool. Type: 1233A$, cf. 1641.
Link: |J2350, Talkative fools. |K1969.0.1$, Pretended knowledge: ignorant poses as knowledgeable. |W0141, Talkativeness. |W0142.1$, Inability to acknowledge own ignorance (foolishness). |X0252.3.3$, Barber's talkativeness (chatter). |X0478.1$, Religious education leads to 'expertness' in all professions. |X0490.1$, Military education leads to 'expertness' in all professions. |Z0067.4.2$, Aggrandizement: being 'the father-of-all Y'.
Ref.: DOTTI 719 720 729 886/ {Lib, Mrc}; MITON; TAWT 26 n. 47.

J1215.0.1$, The one standing on the (dry) bank is a more adroit swimmer [than the one in the water: so he thinks]. (I.e., 'Monday morning quarterback').
Ref.: Taymûr no. 306.

J1217, Worldly man puts religious man out of countenance. Type: cf. 924A.
Ref.: DOTTI 610.

J1217.2, Simple holy man puts philosopher out of countenance when he says to him that wisdom came before learning.
Link: |J0253$, 'Wisdom' is more valuable than mere school 'knowledge'.
Ref.: Sha)lân 365.

J1218, Thirty years old for twelve years.

J1218.1$, Man claims same age for many years: "A 'man' keeps (does not take back, change) his word".
Link: |W0037.0.1, Man never breaks his word.
Ref.: Sha)lân 365.

J1223, Rebufke for telling a poor and long-winded story.
Link: |F0670s, Skillful story-teller (bard, reporter, etc.).

J1230-J1249, Clever dividing.

J1241, Clever dividing which favors the divider. Type: cf. 51***.
Link: |K0334.2.1$, Host induces the guest to talk and meanwhile eats all the food. |K0815.7.1$, Monkey divides cheese between two cats; eats it all under pretence of making uneven halves even: remainder is his fee. |P0760.9.1.3$, Division of treasure trove between land owner and finder.
Ref.: DOTTI 19; MITON.

J1241.0.1$, Dividing even-wise, and odd-wise. "Even-wise: you, your two sons, and one chicken make four; I and three chickens make four". "Odd-wise: you, your wife, your two sons, and one chicken make five; I and four chickens make five". Type: 1533BS.
Link: |A1585.1.1$, Division three grains of wheat (fetched from Paradise) between Adam and Eve (Adam receives two: hence,
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Ref.: Jâhiz II 357-59; DOTTI 836 837/[lit.]; Shamy (el-) "Egypt" (1971) no. 78.

J1241.0.2S, Dividing in one's own favor by debasing self.

J1241.0.2.1S, Guest divides fowl (animal) among members of host's family: "The head is for the [family] head, the legs are for his legs (sons), and the wings are for his wings (daughters); for the corpse, it is for another corpse (which is me)". Type: 1533.

Link: [K0334, Owner gives up goods through flattery. |K0712$, Prey lured into predator's power by flattery or promise of reward. |Z0188$, Symbolism: limbs and other parts of the body--kinship relations.]

J1241.1, Dividing two sheep and a ram: trickster to divide with two friends. Type: 1533B$.

Ref.: Basset Mille I 512 no. 203; Wesselski Hodscha II 181 no. 339.

J1241.2, Dividing four coins among three persons. [Third to wait till more are found].

Ref.: Noy Jefet 33 no. 10; Taymûr no. 2084.

J1242, Dividing by scripture quoting. Type: 1533A.

Ref.: Rossi Sânâ' 69-70 no. 3.

J1242.1, Hog's head divided according to scripture. Type: 1533A.

Ref.: DOTTI 837/[Egy].

J1242.1, Hog's head divided according to scripture. Type: 1533A.

Link: [H0601, Wise carving of the fowl.]

Ref.: DOTTI.

J1249.1, Dividing five eggs equally between two men and one woman. Three to the woman and one each to the men. Men already have two (testicles). Type: 1663, cf. 1533B$.

Ref.: Burton II 55 n. 4; DOTTI 837 903; Schmidt-Kahle 155 no. 114/cf.

J1250-J1499, Clever verbal retorts (repartee).

J1250, Clever verbal retorts--general.

Ref.: Noy Jefet 33 no. 10; Taymûr no. 2084.

J1251, Baffling malice with ready answers.

Ref.: [T0072.2.1, Prince marries scornful girl and punishes her.]

Ref.: DOTTI 512 760 761 923 925/[Egy]; MITON; TAWT 427 no. 15/[Egy].

J1252, Quibbling answers.

Ref.: [J028.1.1S, Where are the two of them located? "I dwell with my brother; my brother dwells with me; I and my brother dwell together; we dwell in our house; our house is where we dwell; y" etc. |J1268.1S, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qawalân) concerning this [matter]"]. |K2313, Death message softened by equivocation.

Ref.: Ibsîhî 70; Shamy (el-) "Eg. Balladry": "Ra'ûf and Ra'îfah" no. 20.

J1252.1S, "From where are you talking (calling)?". Answer: "From my mouth!". Type: 1637C$.

Ref.: DOTTI 883.

J1253S, Repartee on "How it was done!".

J1253.1S, Bribe offered for silence about shameful act: would-be recipient will pay more for an explanation as how it was managed. Type: 1528A$.

Ref.: [J1742.5.2.1S, Excrements placed in sack (wrapped in paper, etc.) and thrown out (a glass window which proves to be closed, or the like): unpleasant results. |P0788.2.1S, Fear of public disgrace (fa'dâlah) obliges victim to be silent. |X0701.1S, Parrot wants to see how couple can "both be on top" simultaneously during intercourse, even if it costs him his life. (They are actually talking about being on top of suitcase to close it).]

Ref.: DOTTI 833 834/[Egy].

J1254, Evading direct answer which may trap one.
Ref.: Ibshîhî 70.>

J1255, Answering only "yes" and "no".>

J1256S, Retorts concerning rights (privileges) within family.

Link: |J1270, Repartee concerning the parentage of children. [T0380.5S, A male's privileges.>

J1256.1S, Retorts concerning inherited-rights (birthrights) of blood-relative. Type: cf. 758C$.

Link: |J1270, Repartee concerning the parentage of children. [T0380.5S, A male's privileges.>

Ref.: Tha'i labî 26-27/(Can's): Shamy (el-) "Arab Mythology" no. 60; DOTTI 422.>

J1256.1.1S, "The home is our father's home, yet strangers drive us away!" (said by estranged blood

relative(s) of head of household). Type: 872$, 873, 874A$, cf. 892.

Link: |P0215.0.1, A man's wife (e.g., a brother's, a father's, a paternal-uncle's) is viewed as stranger (by her husband's blood

relatives), [T0109.1.1, Bride's troubles at in-laws' home. |U0010, Justice and injustice.

Ref.: DOTTI 488 499 502 542.>

J1256.2S, Retorts concerning acquired-rights of family member.>

J1256.2.1S, Woman declares her acquired privilege as mother (usually over childless rival).

Ref.: DOTTI xi n. 15; MITON; Shamy (el-) "Character Transmutation" 263 n. 102.>

J1256.2.1.1S, Woman who is mother of boys ("umma es-subyān) declares her gained privileges: "I am a

mother of male-children!"

Link: |A1282, The mother of men [god(s)]. |E0724S, A person's counter-spirits (Qarînah, Qin, 'Ukht, 'Akhkh, 'Umna-eg-

Subyân, etc.). |E0724.3.5.2.1.1S, "SIDS" (Sudden Infant Death Syndrome, 'khumnîq) caused by suffocation by malevolent

counter-spirit (Qarînah, 'Ukht, or the like). |P0231.0.1S, Mother of a son more valuable. |T0277.3.2S, A mother's daughter will

marry a man's wife and control his life. (Thus, mother of son should not be haughty), [T0380.5.1S, A boy (son) is preferred to

a girl (daughter). |W0164.1.10S, Fertility (fecundity) as promoter of self-esteem.

Ref.: HE-S: Aghûr 1950S personal knowledge; Cairo July 1, 1972--Ms. Y. Mostafa, et. al "Of course

she would say/brag: 'I am the mother of boys'.">

J1256.2.2S, Woman declares her gained privileges over other women in household (other than motherhood).

Link: |P0207S, There can be only one matriarch within a household.>

J1256.2.2.1S, One wife declares her gained privileges over other wives (co-wives).

Link: |T0109.1.0.1, 'The one (woman, wife) whom he takes underneath himself wouldn't be [as un-influential with him] as

his mother or his sister are]. |T0145.9.5, 'First wife sweetest'.

Ref.: Ibshîhî 596-97.>

J1260, Repartee based on church or clergy ([fuqahâ']). Type: 1847S.

Link: |J0090.1S, Burial in ground or cremating? Former shown to be the correct (God's) way. |P0120, Church dignitaries

([ulama, fuqahâ']). |X0420, Jokes on performers of grave-side rituals ('fu'ahâ' lower clerics: fuqahâ).

Ref.: Amin 308; DOTTI 936; CAlî al-Fattâl Turâth XV:11/12 146.>

J1261, Repartee based on levity toward sacred persons and things.

Link: |V0320, Heretics.

Ref.: RAFE 305 n. 41 cf.>

J1261.1, Levity toward name of God.

Link: |C0051.3.1, Tabu: desecration of God's name.>

J1261.9, "Better a live confessor than a dead martyr." So answers a preacher when asked whether he

preferred to stay at home and confess his flock or go to war against the infidels.

Link: |J0217.0.1, Unsatisfactory life preferred to death. |T0253.1.1S, Better alive than dead, |V0357, Holy war (crusade, jihâd-
muqaddas, etc.).>

J1262, Repartee based on doctrinal discussions. Type: 827CS, 918S, 1533, cf. 806AS, 1810.

Ref.: Tha'i labî 30: Shamy (el-) "Arab Mythology" nos. 83 84; DOTTI 444 452 584 619 761 836

932/[Egy, lit.].>

J1262.4, Levity regarding biblical ([holy]) passages. Type: 1533A.

Ref.: DOTTI 837; Sha)lân 315; Webber 6 no. 4.>

J1262.5, Parishioner hears preacher say that alms are returned "100 to 1." [But in the hereafter.

Link: |K0366, Theft by trickster's trained animal.>

J1263.1, Repartee based on clerical ignorance.

Ref.: Ibshîhî 615; Basset Mille I 440 no. 143, 542 no. 228.>

J1263.1.5S, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate

Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name.

Link: |B0211.2.4.1S, Wolf denies having eaten person (prey). |B0215.7.3.1S, Name of "Joseph's Wolf", |W0142.1.1S, Person
cannot bring himself to say: “I do not know”. |Z0013.13$, Listener corrects tale-teller's account. |Z0062.3.1$, “[As] innocent as wolf's innocence of the blood of 'Jacob's Son'” (i.e., Joseph).

Ref.: Jâlîg V 477; Basset Mille I 459 no. 158.-

J1261.6$, Judge (cleric) as ignorant of holy book as litigants. Type: cf. 1824.-

J1261.6.1$, Neither the judge nor the litigant(s) recognize that the supposedly holy text cited is fabricated.

Ref.: Ibhishîhî 616.-

J1264, Repartee concerning clerical incontinence.-

J1265, Repartee based on church government.-

J1268S, Repartee concerning the existence (nature) of God. Type: 827A$, 827C$, cf. 924A.

Link: |A0102.5.0.1$, 'God's existence needs neither proof nor witnesses'. |H0045.1, God recognized by his supernatural powers. |J2052.0.1$, Man wishes (tries) to adjust (alter) God's creation: shown shortsightedness of his wish (as compared to God's wisdom). |U0232, No place secret enough for sin.

Ref.: DOTTI 452 610.-

J1268.1$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qawalân) concerning this [matter]". Type: 1847.$

Ref.: |H0607.1, Discussion between priest and Jew carried on by symbols. E.g., priest raises three fingers (Trinity); Jew raises arm (one God); tc. |J2152; Quibbling answers. |K2310.3.1$, 'Scholar' (savant) answers all questions by saying: "There is a controversy about this [subject]". |K2313, Death message softened by equivocation. |P0426.0.4$, Ignorant cleric. |W0188.2$, Argumentativeness (ghalabah—fondness of arguments—being too clever with words, speciousness, sophistry).

Ref.: DOTTI 936.-

J1269, Repartee based on church or clergy--miscellaneous.-

J1269.4, Scolding priest says he is merely trying to get even for all the scolding he must undergo.

Link: |J2233.3$, Victim of injustice (agression) tries to get even by committing the same act (crime) against another (who is innocent).-

J1269.8, Robber's defense for stealing from rich. God will not permit them to enter heaven unless we take their ill-gotten goods from them.

Ref.: (A0610.1, Stealing from ogre for revenge. |L.0025, Theft to avoid starvation forgiven.-

J1270, Repartee concerning the parentage of children.


J1271, Eunuch visits augurer to see whether he is to be a father.-

J1271.1$, Eunuch accounts for how he became a father. He explains to another eunuch his recent successes in life: "As for this man (companion), he is my penis".

Link: |K1501, Cuckold. Husband deceived by adulterous wife. |P0181.3.1S, Eunuch as maternal figure for girl (young mistress) -as her murabbî/male-governess. |T0271.2S, Impotent husband (eunuch) allows wife to have lover (extramarital affair). |T0271.3S, Man who lost his sex organ (eunuch) twitted for being 'without' a member. |T0315.2.6.1S, Continental husband's secret: "I am a woman like you!" "I have no organ," or the like. |T0479.1S, Eunuch as lover (husband).


J1274, His father has been in Rome. A young man comes to Rome who looks like the emperor. Latter asks him if his mother has ever been in Rome. No, but my father has been here often. (Not son but brother).-

J1276, Child born too soon [to be legitimate]. Type: 1362, 1362A$.

Link: |J2342.2$, Woman gives birth to child fourteen months after husband's departure. The latter is made to believe it is legitimate. |T0648S, Long pregnancy (short pregnancy): explanation for birth of illegitimate child.

Ref.: Basset Mille I 498 no. 190; DOTTI 765.-

J1276.3S, Child born shortly after marriage is labeled: 'Fast runner'.


J1277S, Child is unlike father.

Link: |T0318.0.1S, Legitimacy of child established through similarities between its physical characteristics (color, race) and father's.|

J1277.1$, Color (race) of child is not that of parents. Type: 1362A$, cf. 513DS, 873A$.

Ref.: DOTTI 272 500 765.-

J1277.1.1S, White man (khawâgh) told his wife gave birth to 'black' child due to her craving an image on advertisement poster showing a mighty black-man with elixir bottle in hand. Husband wonders, "And a bottle in hand!".-

J1279, Repartee regarding the parentage of children--miscellaneous.-
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J1279.4, In numbers there is strength. The children of the Genoese are strong because there is more help.

Link: [U0119.8S, Numbers give appearance of strength (power).]
Ref.: Légey 242 no. 67[.1].>

J1280, Repartee with ruler (judge, etc.).

Link: [L0011.2.1S, King punishes thief: wise onlooker: "Big thief punishing small!" or "The one that steals openly is punishing the one that steals secretly!". L0246.2S, Lion, wolf, and fox (jackal) hunt together and catch rabbit, gazelle, and donkey; lion strikes off wolf's head for dividing game equitably among the three of them according to size (small for fox, medium for wolf, and large for lion), then asks fox to divide. Fox gives all to lion (small for breakfast, medium for dinner, and large for supper). Lion asks: "Who taught you this [wise] division?" Fox replies: "The wolf's head that just flew-by!"]
Ref.: Ibshîhî 82-84 86-89; DOTTI 23 47 602/[lit.]; MITON; Spoer-Haddad 164.>

J1280.1S, Judge (ruler) nonplussed when error of verdict is proven. Type: 465, 613B3S.

Link: [A0196.4.1S, Deity renders unjust decision (judgment, verdict). P0519S, Judging in error by law court: unfair verdict due to ignorance of the law or insufficient knowledge of the case--("absence of malice"). V0223.0.3.1S, Infant (child) saint surpasses (defeats) ulama in knowledge.

Ref.: Tha Clabî 158; DOTTI 349.>

J1281, "If I were a tyrant you would not say so." Answer made by emperor to one who calls him a tyrant.

J1281.1S, "In order not to gain martyrdom": that is why the tyrant ruler was saved from drowning.

Link: [G0303.22.15S, "So that God would not credit you for a good deed." That is why Satan helped the disabled man.

Ref.: Tha Clabî 26S|cf.: Shamy (el-) "Arab Mythology" no. 80; Basset Mille III 10 no. 6; DOTTI 452/[lit.]; RAFe 303 n. 32/cf.]

J1282, Trickster chooses his gift. [Given choice of one, trickster links all by showing how he will use each].

Ref.: Wesselski Hodscha II 237 no. 523.

J1282.1S, One more thing (gift) calls for another as its requirement. ('A thing that is a prerequisite for the another thing': dog, sheep, shepherd, woman, house, farm, etc.). Type: 513C, cf. 530, 1655, 2010CS, 2412S.

Link: [U0007S, Nothing is perfect: there will always be a lack. U0305.1S, Gradual increments: gives sense of 'moderate' total. Z0047.3S, Series of ascending demands (requests): one thing requires another. Z0055.3S, Social (interactional) process carried to its climax.

Ref.: Jâhîj II 168 170-71; Damîrî II 144-45; Ibshîhî 393; DOTTI 270 292 901 958 976/[lit.].--]

J1283, Gifts from the brothers. A king gives a man a coin. "Is that all you give your brother?" "Are you my brother?" "Surely, we both pray, Our father, etc." "If all your brothers give you as much as I you will be rich."[

Ref.: J1284, Do not leave it [(justice)] to your successor. [Inauspicious omen by woman addressing king going to war.

Ref.: Chauvin VIII 204 no. 246.>

J1284.1, Show me how it [(bearing insult)] is done.>

J1285, Against his will. [Thief steals against his will, and to be executed against his will. Compulsion to steal, certainty of executing thief].

Link: [F1042S, Mania: compulsion--uncontrollable (involuntary) behavior.

Ref.: Basset Mille I 507 no. 199.>

J1285.0.1S, Retorts concerning theft.>

J1285.1S, "If not in daytime, and if not in night-time, then when is the time for stealing?" (Thief asks judge).

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn* 8S.>

J1285.2S, "Small gun may become cannon," therefore robbery (with small weapon) must be punished.

Type: cf. 1800.

Link: [K0188, Stealing only a small amount. [As promised, stealing only a rope--but with animal on the end of it].

Ref.: Anonymous Agharâib al-aqwâl* 15.>

J1286, His [(judge's)] proper title. [Using high titles to address judge was a mistake: insult used instead].

Ref.: Wesselski Hodscha I 262 no. 223.

J1286.1S, Tyrant to advisor: "Caliphs are given such formal titles as 'Rules by Allah's Command,' 'Adheres to Allah's Path,' and so forth; what do you think my title should be?" Advisor: "Na'ûdu bi Allah! ('We Seek Refuge in God [from You]!'; i.e., 'May heaven help us!')!"

Link: [A0102.0.1S, God's names (99 attributes). (God's beautiful names). J1286, His [(judge's)] proper title. [Using high titles to address judge was a mistake: insult used instead]. Z0183.7S, Personal names formed from one of God's names (deus-nymics)-- e.g., 'Abd-Allâh, 'Abd-al-Karîm, 'Amatu-Allâh etc.

Ref.: Anonymous "Goûha wa hîmârîh" 2.>
J1287S, Repartee concerning the illegal (that which is "Prohibited by law"). Type: 1609$.

Link: |J1310, Repartee concerning wine [and similar drugs]. |S0485.1S, King prohibits practice of crafts (trades, means of livelihood).

Ref.: DOTTI 873.-

J1287.1S, Judge insults litigant (witness) inside law court--litigant retorts.

Ref.: DOTTI 585 586.-

J1287.1.1S, Judge to accused woman: "You, whore!" Woman to judge: "I might be a `whore' on the street, but now I am in court of law!" (Judge finds self guilty of breaking law). Type: 919$. 

Link: |W0036.2S, Judge (ruler) punishes self for mistr treating the accused (litigant). |Z0084.4.5.2S, Insult: whore (sharmî/a qa\hâ/bî/\hâ/ha).

Ref.: DOTTI 586/Egy.-

J1288S, Repartee concerning (sinful) sexual misdeeds (deviance). Type: 1874ES.

Link: |U0192.2S, "When we said so [i.e., spoke the truth] you ordered us: `Get out of the country!'". |U0239.2.1S, Pedophile (sodomist) surprised in the act rebukes his shocked accusers: "Are we committing theft!" [i.e., it is not as serious a crime as theft is].

Ref.: DOTTI 943/|lit.]; MITON.-

J1288.1S, Repartee concerning incest.

Link: |T0410.0.1S, Pseudo-incestuous interaction (description). Symbolic.-

J1288.1.1S, Repartee concerning parent-child incest.-

J1288.1.1.1S, Repartee concerning mother-son incest. Type: 705A$.

Ref.: DOTTI 375.-

J1288.1.2S, Repartee concerning brother-sister incest. Type: 872B$.

Ref.: DOTTI 494/Ymn.-

J1288.2S, A pedophile's infamy is due to the fact that his victims (children) cannot keep a secret. Type: 1874ES.

Link: |J0404.1.1S, 'He who keeps company with children will not be spared indignities'. |J1280, Repartee with ruler (judge, etc.). |J1287S, Repartee concerning the illegal (that which is "Prohibited by law"). |J1310, Repartee concerning wine [and similar drugs]. |U0197.2S, Don't trust your secret to the unworthy (e.g., child, woman, etc.). |X0785, Jokes on characteristic behavior of homoerotic sodomites.

Ref.: Jâhiz V 189; DOTTI 943/|lit.].-

J1288.3S, Repartee concerning anal intercourse. Type: cf. 1664$.

Link: |U0284.3S, Merits and demerits of homoerotic love (male: sodomy). |T0185.1S, Anal coition (sodomy) detested by wife. |T0463.8S, Anal intercourse (sodomy). |P0199, bitûC-Ciyâl, lawâltîyyah (homoerotic sodomites, the pedophilic).

Ref.: DOTTI 903 943; MITON.-

J1288.3.1S, Homosexuality (sodomy) is a pleasure not found in the eternal life (hereafter); it is available only in the here-and-now.

Link: |P0499.9.1S, Beardless waiters of Paradise are for serving foods and drinks only.

Ref.: MITON.-

J1288.3.2S, Male subject for sodomy does not menstruate, get pregnant, nor demand financial support (alimony).

Ref.: MITON.-

J1289, Repartee with ruler (judge, etc.)--miscellaneous.

Ref.: DOTTI 602/|lit.].-

J1289.0.1S, False prophet's repartee with ruler (judge, etc.). Type: 927D$.

Link: |K1874.0.1.3S, The Lord did not say: "There will be no prophetess after 'The Seal of Prophets'". |K1962.5S, False prophet's lame excuse.

Ref.: Ishshîhî 620; DOTTI 619/|lit.].-

J1289.0.1.1S, Waiting for miracle of nature is a must: producing such a miracle requires at least as much time as it takes God (nature) to produce it. Type: 927D$.

Link: |H0257.3S, Claim of a false prophet tested: asked to show a miracle.

Ref.: Ishshîhî 620.-

J1289.1, Not a locksmith [but a prophet]. A judge asks a pseudo-prophet to prove his powers by opening a difficult lock. "I am a prophet not a lock smith".

Link: |K1962.5S, False prophet's lame excuse.

Ref.: Wesselski Hodscha I 258 no. 198, cf. BASSET Mille I 340 no. 64.-
J1289.10, King cannot destroy the city. A philosopher of the city came to him asking mercy for it.[.] King said he would do nothing he asked. Philosopher then asked him to destroy the city. This saves the city.

Link: |J0021.37.1$, 'Seek their [(women's)] advice and act contrary-wise'. |W0129$, Disagreeableness (dissonance, contrariety).>

J1289.14, Gem offered by monarch to one who can first go around the kingdom. Trickster goes around king and says king is kingdom.

J1289.14.1$, Prize offered by king for one who can perform (absurd) task: won by clever answer. Type: 1677A$.

Link: |K1253.1$, Trickster cannot lay an egg: "Roosters do not lay eggs—but hens do". |N0119.3, Ill-omened face of king; harbinger of evil. |N0134.2.1$, One-eyed person brings bad luck. |

Ref.: Ibshîhî 440; Chauvin II 204 no. 61 V 160 no. 84; DOTTI 943; MITON; Y. Shâkir II 150-55; AUC: 2 no. 18.>

J1289.22$, King orders jester thrown to monkey. Jester, "Living with monkey is preferred to living under king's rule!".

Ref.: M.I. Hassan 49-52 no. 12; Sha)lân 385 405.>

J1290, Reductio ad absurdum of question or proposal.

J1291, Question answered by absurd counterquestion.

J1291.1.1, Why is it that black cow eats green grass, gives white milk and yellow butter? Answer: The same reason blackberries are red when they are green.

J1291.6$, "Did she (he) write the letter with her (his) hand?" "Do people write with their feet!".

Ref.: MITON.>

J1293, Reductio ad absurdum of proposal. Type: 879, 1627$, cf. 1592B.


Ref.: Ions 75; DOTTI 512 871 881.>

J1293.5$, If the dead can (eat, drink, etc.), why not also be able to (strike, disappear, etc.)?. Type: 1592, cf. 1534, 1592B.

Link: |J1531.2, The iron-eating mice. [Dishonest trustee's claim]. Trustee's son abducted; depositor claims: carried off by falcon. |

Ref.: DOTTI 838 870 871 872/(Mrç); Leguill I 125 no. 8.>

J1300, Officiousness or foolish questions rebuked. Type: cf. 2301A.

Ref.: Ibn-Č Aagin no. 256; ężhā Bujā 103; DOTTI 974.>

J1301, How he shall be mourned. ["Was tormented to death by foolish women"].

Ref.: Wesselski Hodscha I 232 no. 86.>

J1303, Aesop with the lantern. [Lantern lighted in daytime—he reproves meddling fool].

J1303.15, Why is man holding a lighted lantern? (To be seen).

J1304, Why the black clothes. [J]: "I am wearing mourning for the father of my son".

Link: |J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother]. |Z0143.1, Black as symbol of grief [(mourning)]. |

Ref.: Anonymous "Gohā wa ḥimārih" 11; Wesselski Hodscha I 211 no. 27.>

J1307S, "Which one of the two of you is the husband and which is the wife?".

Ref.: Damîrî II 42; Basset Mille I 346 no. 69.>

J1308S, Which is more proper at a funeral procession: to walk ahead of, or behind the bier? Either—provided one is not inside it.

Link: |J1664, Clever solution of debated question. |P0681.1.0.1S, Funeral procession. |

Ref.: Burton II 46 n./cf.; Khalifah 117 cf.; Sha)lân 322.>

J1309, Officiousness or foolish questions rebuked—miscellaneous.

J1309.1, Man asks naked Indian if he is not cold. Indian asks if man's face is cold. Man replies that it is not. Indian replies: "Me all face!".

Link: |J0020S, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J1900, Absurd disregard or ignorance of animal's nature or habits.|

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J1309.1.1$, Bedouin asked, "How can you go about in winter wearing only one garment?" He replied, "I got my body accustomed to what is usual to [other] people's faces".

J1309.4$, "O Go and count your sheep!": "One standing up and one lying down!".

Ref.: Taymûr no. 2195.

J1310, Repartee concerning wine [and similar drugs]. Type: 1366A*.

Link: |U0283.1$, Merits and demerits of liquor. |X0338.1$, Why consume the contraband substance (hashish) inside law court (police station)? "Because government closes facilities where illegal practices are committed: courthouse should be closed-down".

Ref.: DOTTI 768; Elder pt. 2B 14 no. 1; Shajlân 405.

J1319.2S, Wine said to be milk blushing out of shame. Type: 1366A*.

Ref.: DOTTI 768/1Iraq]; Stevens 85-56 no. 16[1].

J1320, Repartee concerning drunkenness [and similar states of altered consciousness].

Ref.: DOTTI 835.

J1325.0.1$, Drunk's attempt to perform the impossible ends in humiliation. He forswears drinking.

Ref.: DOTTI 835/1Egypt, lit.]; Ibshîhî 621.

J1330, Repartee concerning beggars. Type: 1871$.

Link: |K1996.4.2$, Beggar's feigned disability (e.g., blindness, lameness, etc.).

Ref.: DOTTI 939.

J1331, Persistent beggar invited upstairs. [Only to be denied alms]. Type: 1871A$.

Link: |P0160.0.1S, Beggar's ways (means).

Ref.: DOTTI 939; MITON; Wesselski Hodscha I 238 no. 113.

J1332, Beggar wants bread. [He does not want boy's mother--who claims not to be home].

Ref.: Wesselski Hodscha II 239 no. 528.

J1333, Prove me a liar [by giving me alms]. [Beggar's accusation of stinginess and challenge].

Ref.: Ibshîhî 620; DOTTI 939 833/1Tunis]; Wesselski Hodscha II 202 no. 329.

J1334, Beggar tells stingy to go beg. [You are more needy]. Type: 1871S.

Ref.: Ibshîhî 620; Basset Mille I 486 no. 181; DOTTI 939/1Egypt, lit.]; Wesselski Hodscha II 236 no. 519.

J1335S, Beggar turned down through chain of command in a miser's palace. He evokes a divine chain of command to punish the miser: God, Gabriel, Michael, Azrael (Death). Type: 1871B$.

Ref.: M0411.2, Beggar's curse. |V0247.1.2$, Chain of command among angels. |Z0055.3$, Social (interactional) process carried to its climax.

Ref.: Basset Mille I 370 no. 85; DOTTI 940/1lit.]; RAFF 299 n. 9.

J1337, Beggar claims to be emperor's brother. (All men are descended from Adam). Emperor gives him small coin. Beggar protests. Emperor: "If all your brothers gave you that much you would be richer than I".

J1340, Retorts from hungry persons.
Ref.: Basset Mille 1347 no. 70; Houri-Pasotti 121-22 no. 55/cf.; Shalabi 33.

J1340.1S, Retorts between guest and miserly host. 1388A$, 1388C$, 1407.

Link: |W0152.19$, Stingy man and his guests.

Ref.: Ibn-CAaSIM no. 481.>

J1341, Retort from underfed servant (child).>

J1341.2, Asking the large fish. Type: 1567C.

Ref.: DOTTI 863; Wesselski Hodsch I 247 no. 158.>

J1341.2.1S, Avenging drowned father would be by eating the large fish, not the small ones. (Small were unborn). Type: 1567C.

Ref.: DOTTI 863.>

J1341.3, A dog to scent the rice. [Dog needed to detect the meat].

Ref.: Wesselski Hodsch I 259 no. 206.>

J1341.3.1S, What is lacking in pot of meat offered at dinner is not salt (spices, etc.) but the meat.>

J1341.4, Two eggs. Widow serves tailor one egg. He sings, "One egg, one egg." She decides one egg is not enough and serves him two next time. He then sings "Two eggs are two eggs." He is next given two eggs and a sausage, etc.

Link: |Z0197.7.1S, Foods with elongated form–e.g., sausage, hot-dog, `muhadd-of-YS, e.g., "finger-of-kaftah (stick-of-ground-meat), "finger-of-stuffed-grape-leaves"$S, or the like: penis.->

J1341.10, Hungry student gets meat [by telling mewing cat that he got only bone]. Type: cf. 1358C.

Ref.: Basset Mille I 387 no. 99; DOTTI 757 758/{lit., Syr}; Sâji 357-59 no. 78[+1]; TAWT 458 no. 50/{Egy}.>

J1342, Prayer over the underdone hen. [Fire seems to have had no effect on tough old chicken: "Must be a saint ("goddess")"].

Link: |H0950.1.1S, Tough (old) meats.

Ref.: Basset Mille I 504 no. 196, cf. 456 no. 155; Bushnaq 256; Wesselski Hodsch II 193 no. 378.>

J1343, The liking of food and drink.

Link: |K0810.1$, Foods with elongated form–e.g., sausage, hot-dog, `muhadd-of-YS, e.g., "finger-of-kaftah (stick-of-ground-meat), "finger-of-stuffed-grape-leaves"$S, or the like: penis.->

J1343.0.1S, Compulsion to eat (drink).

Link: |H1199.2.3.2S, Task: curing obesity. Fear of death used as remedy.

Ref.: Jâhiz V 566-67/(locusts); Basset Mille I 543 no. 229.>

J1343.0.2S, The longing for a certain delicacy (food, sweets, etc.). Type: 210A$, 859F$, cf. 949A*.

Link: |T0570.1S, Pregnant woman's wish (craving), |U0135, Longing for accustomed food and living.

Ref.:

J1343.0.2.1S, The longing for eating meat (flesh).

Link: |H0142S, Mania: compulsion–uncontrollable (involuntary) behavior. |H1199.2.3.2S, Task: curing obesity. Fear of death used as remedy.

Ref.: Jâhiz V 566-67/(locusts); Basset Mille I 543 no. 229.>

J1343.0.2.1S, The longing for eating meat (flesh).

Link: |F0849.1S, Loved meat (mammals, fowl, fish, insects) dishes. |H0100.0.2S, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse).

Ref.: Ishihhi 242; Shamy (el-) "Eg. Balladry": "el-Badawí and Three Axes" no. 58 12.>

J1343.1, The best music. [Sound of spoons, plates].

Link: |U0304.0.1S, 'What is sweeter than honey? Free mishah (salt-cured cheese)'.

Ref.: Wesselski Hodsch I 244 no. 133.>

J1343.2, Before, during and after [a meal]. [Wine (delicacy) to be served].>

J1343.3S, Sponger's (glutton's) favorite passages from holy book: ones where food is mentioned.

Link: |U0264S, Learning (recall, retention) as a function of meaningfulness. |U0248.0.3.1S, Exaggerated perceptions due to ego-involvement.

Ref.: Ishihhi 622.>

J1344, Unwelcome guest tells about the hidden food.>

J1344.1S, Long story told in one sentence (shortened) at supper-table. Type: 1526A, 1526C$.

Link: |K0564.1, Trickster's interrupted feast revenged. [Questions when mouth is full, answer when host is with wife].

K0334.2.1S, Host induces the guest to talk and meanwhile eats all the food. |K0334.3S, Host tries unsuccessfully to induce guest to talk so that guest may not eat so much. |K0454.3S, Futile attempts to avoid (drive away) uninvited guest. |W0047.2S, Eloquence of brevity.
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Ref.: Bâzargân (al-) 392-93 no. 298; DOTTI 831 832/Iraq; Shamy (el-) "Folkloric Behavior" 207-8.

J1346, Maid rebukes pilgrim for eating too much.

Ref.: Sha)lân 434 406.

J1346.1S, Gluttonous guest is on his way to see stomach-doctor. Host: "When cured don't come this way".

Link: J1468, Not in good form. [Gluttonous guest's complaint about his stomach].

Ref.: Ibshîhî 247; Basset Mile I 251 no. 3; Bâzargân (al-) 369-70 no. 281/cf.; DOTTI 833/Egypt;

Littmann Egypt pt. II 106 no. 35.

J1347S, Occasion furnishes opportunity to get delicious foods (drinks). (See: J07355, P09508); Type: 41A, 1526DS, 1533, 1568*, cf. 1533, 1871S.

Ref.: DOTTI 12 758 802 832 864 865 939/[lit.].

J1347.1S, Personal occasions furnish opportunity to get delicious foods.

Ref.: MITON.


Link: J2091.1, Illness feigned in order to get better food.

Ref.: DOTTI 266 757.

J1347.1.1.1S, Circumcision: the circumcised served delicious foods. Type: cf. 910K1S.

Link: J1347.2.1.3S, Circumcision procession (celebration): foods provided to guests.

Ref.: DOTTI 575.

J1347.2S, Social occasions furnish opportunity to get delicious foods. Type: 41A, 910K1S, 1526A-DS, 1920LS.

Link: P0634.0.3S, Custom of eating certain food on given occasion (celebration). P0681.1.0.4.1S, Public reception for mourners to extend their condolences (mâ'zâ, azâ). Black (sugarless) coffee is served.

Ref.: DOTTI 13 575 831 832 953; Shamy (el-) Egypt 101 no. 14, 173 no. 40.

J1347.2.1S, Family (communal) festivity: foods provided to guests.

Ref.: DOTTI 575.

J1347.2.1.2S, Birth celebration: foods provided to guests.

J1347.2.1.3S, Circumcision procession (celebration): foods provided to guests. Type: 910K1S.

Link: J1347.1.1.1S, Circumcision: the circumcised served delicious foods. P0963S, Celebration of circumcision.

Ref.: DOTTI 575; MITON; TAWT 390 n. 534.

J1347.2.2S, Religious occasions (Bairam festivities, Ramadan, Prophet's Birthday, Aashūrā, Christmas, Epiphany, etc.): foods provided.

Link: P0625.1S, Religious occasion provides opportunity to get new clothing. V0072, Christmas. V0076S, Clid: Moslem bairam(s).

Ref.: MITON; Boqari 195-96; Kilânî Bilâd al-Shâm 52-57.

J1347.2.2.1S, Ramadan-fasting: rich foods (especially pastries) are prepared.

Link: P0849.3.6S, Loved sweet food (pastry, sweets). X0591.5S, Moslem fasting (Ramadan) contrasted with Christian fasting (Lent).

Ref.: DOTTI 356 556/Egypt; TAWT 427.

J1347.2.2.1.1S, Little-bairam (end-of-Ramadan): cookies (meats, and other foods) provided.

J1347.2.2.2S, Big-bairam: meat (mutton) provided.

Link: V0605.0.6.1.1S, Ram sacrificed in commemoration of substitute sacrifice (Clid al-'Adâh).

Ref.: TAWT 407 n. 836.

J1347.2.3S, Saint's day celebration (mülid): meat (and sweets) provided.

Link: F0960.1.0.2S, Beam (ray) of light shines at birth (conception) of holy person. P0991.1S, Saint's day festival (mawlid, mülid).

Ref.: DOTTI 402 768 831 832 837/Egypt, lit.; MITON, Shamy (el-) "Eg. Balladry": "el-
Badawî and Three Axes” no. 58 16; \textit{TAWT} 384 n. 440.>

J1347.2.5S, Funeral feast: meat provided to condolers (guests, mourners).

- Link: [P0970S, Commemoration of a death—(social aspects)]. [V0065.6S, Funeral feast]. [X0427.1S, A good evening (lucky day) for a 678: two funerals.]


J1347.2.5.1S, Commemoration of a death: food provided.>

J1347.2.7S, Seasonal feast (spring, autumn): food is provided.

- Link: [P0849.1.4.2S, Pickled fish eaten on special occasions]. [P0981S, Harvest festivals]. [P0982S, Spring festivals (\textit{sham en-nasîm})]. [V0070.4, Harvest-festival]. [Religious].>

J1348S, Glutton willing to risk his life for a delicacy (food). Type: cf. 162A*.

- Ref.: \textit{Basset Mille} I 269 no. 17; \textit{DOTTI} 69.>

J1350, Rude retorts.

- Link: [M0412.4S, Curse which mimics an action demanded. Retort formula; e.g., A: "Stop!" B: "May water stop in your throat!"] A: "Go!" B: "May your life be gone!"] [Q0136.2S, Verbal rewards (praise) or punishments (condemnation)].

- Ref.: \textit{DOTTI} 621 837/[Plst]; \textit{MITON}.

J1351, Women call each other prostitutes.

- Link: [Z0087.1S, Women's duel with formulistic insults (\textit{radh, tashlîq})].

J1351.2, The envious accuser. [One woman accuses another of prostitution: only because she would be unwanted as whore].

- Link: [J1063.0.1.1S, "She struck me with her own affliction and then slipped away"—(said by woman who was surprised to hear her rival accuse her of the same defect with which she has been taunting her rival)]. [J0870, \textit{Consolation by pretending that one does not want the thing he cannot have}]. [J1360S, The envious accuser--general. [W0199S, Self-deception (rationalization, regression, projection, etc.).] Z0084.4.5.2S, Insult: whore (\textit{sharmûqghâb/qaâbah/âhirah}).>

J1352, Person calls another an ass.

- Link: [M0412.4S, Donkey (ass) as unfortunate animal (though valuable)].

- Ref.: Anonymous \textit{Al-Thalîthah al-mughaffalîn} 9; Burton IV 160 n./([Burton/Egytians]; \textit{DOTTI} 883 932/[Egy]; \textit{MITON}; Shawâqi 325 [no. 49]; \textit{Zîr} 120/[poem].

J1352.1, The burden of two asses: [fool carrying coats of king and his son].

- Ref.: Wesselski \textit{Hodscha} II 239 no. 527.

J1352.2, Age is relative. Young rival derides old one for his age. Oldster: "An ass of twenty is older than a man of seventy".

- Link: [J1450.1S, Retorts about age and mind (maturity)].

J1352.3S, "Good morning, father-(mother)-of-asses!" "Good morning, son!".

- Ref.: Elder pt. 1 2 no. 5, cf. Sha{lân} 314.

J1352.3.1S, Heckler told ass thinks he is its son.

J1352.4S, 'His voice is mentioned in the Koran'—(only donkey's is).

- Link: [F0566, Celibate peoples]. [J1739S, Damning praise, and flattering condemnation (by fool)]. [Z0098.0.1S, Double-meaning: word or phrase that denotes more than one meaning].

- Ref.: \textit{DOTTI} 882 883/[Egy].

J1353, Whom it concerns: [goose being carried to house].

- Ref.: Wesselski \textit{Hodscha} II 231 no. 497.

J1354, Not in this line of business: [trading in moons].

- Ref.: \textit{Basset Mille} I 437 no. 141; Wesselski \textit{Hodscha} I 209 no. 17.

J1358, No thanks to the messenger. [Father beholden to God, not to bearer of tidings about newborn son].

- Ref.: Wesselski \textit{Hodscha} I 223 no. 59.

J1360S, The envious accuser--general.

- Link: [J0870, \textit{Consolation by pretending that one does not want the thing he cannot have}]. [J1351.2S, The envious accuser. [One woman accuses another of prostitution: only because she would be unwanted as whore]]. [U0293.1S, Demerits of success. [W0199.3.3S, Blaming "The other"—(people/society,' "adversaries/enemies," 'blamers/censurers,' 'the envious', etc.).

- Ref.: \textit{Hujelân} 261 no. 39-4.

J1360.0.1S, The envious accusers should be ignored; a jealous person is never helpful.
Ref.: MITON.-
J1360.1S, Tailless mouse accuses mouse with tail of using it for stealing; latter retorts: "Only because you are tailless!".

Link: [K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object.
Ref.: Shâliân 438; Stephan "Fables" 178 no. 7; Taymûr no. 2246.-
J1362S, Person calls another (religious) hypocrite. Type: 896.

Link: [K2000, Hypocrites, [U0110, Appearances deceive.
Ref.: Jâhîz I 124; DOTTI 552 941/{'Tns}.]-
J1362.1S, Person accused of performing religious duties, and then committing major sins ('boring holes in earth [so as to tunnel into houses and rob]').

Link: [J0021.18, "Do not trust the over-holy". K2057, Hypocrite refuses gift orally but stretches out his hands.
Ref.: Jâhîz III 25/cf.-
J1365S, One rude retort rebukes another--paying back with similar rude response.

Link: [J1530, One absurdity rebukes another. K2400$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).-
J1365.1S, A: "Please lend me this book?" B: "You may read it in my study because my books don't leave my home!" B: "Please loan me your sprinkling can!" A: "You may use it here, because my tools don't leave my garden!".

Link: [J1559, Miscellaneous retorts concerning borrowing and lending.-
J1365.2S, Careless, unintentionally rude, address repaid with rude reply (comment).
Ref.: Burton V 163 n. 2.-
J1365.2.1S, A (referring to B): "This marah (lady/'broad') Y". B (angrily): "Broad in your eye! Y".

Link: [M0494, Wishing that object (pebble of salt, offensive appellation, or the like) be "in offender's eye". J0069S, Formulas signifying contempt.-
J1365.2.2S, A (referring to B): "This Cagûzah (old woman) Y". B (angrily): "Old woman' in your eye! Y".

Ref.: Burton V 163 n. 2.-
J1369, Rude retorts-miscellaneous.-
J1369.6S, Man prays for money, but stumbles: "No need to shove, just say, 'No!'". Type: 1718*.

Link: [X0690S, Humor concerning the higher powers (deities, angels, saints and arch-saints, or the like).
Ref.: DOTTI 922/{'Tns}.-
J1369.7S, Shortest conversation; no invitation (anticipatory rejection). Unwelcome guest greets man who is about to eat, but he replies, "No!" He Explains: the exchange would have eventually led to whether guest may get some food, and that the answer would be: "No!". Type: 1704AS.

Link: [J2198.0.1S, Anticipatory calamity: person expects it and reacts accordingly (e.g., cries, wails, etc.).
Ref.: DOTTI 920/{'Lbn}.-
J1369.8S, Anticipatory insult. "If I were to loan you my donkey, you will eventually insult him and his owner". Type: 1674S.

Link: [J1552.1, The ass consulted about the loan: "Says he is unwilling to be lent out".
Ref.: DOTTI 904/{'Egy}.-
J1370, Cynical retorts concerning honesty.-
J1371, The account book of mistakes. [Entrusting a large sum of money to servant is a mistake; his returning it would be another].
Ref.: Chauvin II 153 no. 20.-
J1380, Retorts concerning debts.
Ref.: Râsî (al-) Khâbîyâd 139-41.-
J1381, Where you got it last year. [Borrower did not return item: hence, it cannot be lent].

Link: [J1552, Loan refused. J1555.6S, Repayment of debt makes taking another loan possible. J0169S, Liar's cries for help from others ignored: he had lied before.
Ref.: Kh. Ibrâhîm Hikam 96-97 no. 49.-
J1381.1S, Repayment of debt makes further borrowing (lending) possible.
Link: [P0776.3S, Credit (loan) denied.
Ref.: MITON.-
J1382, Payers of cash favored.
Ref.: J0776.0.1.1S, Sale on credit (with no interest) inadvisable.
Ref.: Taymûr no. 2699.-
J1382.1, The one to blow the whistle. [Only those who pay for requested goods shall receive them].
Ref.: Wesselski *Hodscha I* 246 no. 146.

J1385, 'Debt is grief by night, humiliation by day'.
Link: [P0776.0.2S, Debts (being debtor)].
Ref.: [Ibshîhî 143; Basset *Mille II* 486 no. 184; *DOTTI 66* 244 588/(*Egy, lit.*); *MITON*; Râsî (al-) *Khabâyâ* 139-41; Shamy (el-) *Egypt* 82; Sulaymân 126-27 no. III-A-6; Taymûr no. 1267/cf.; î (al-) 115; HE-S: Minya 69-63 no. 26].

J1385.0.1S, Poverty without debt is richness complete.
Link: [U0060.0.4S, Poverty (being penniless) is humiliating].
Ref.: Taymûr no. 2108.

J1385.1S, Neither borrow nor lend.
Ref.: Râsî (al-) *Haky* 47.

J1385.1.1S, 'Borrowing is corruptive, repayment is a loss'.
Link: [W0026.0.2.1S, Don't live on borrowed funds: live on earnings (profits from investments)].
Ref.: Taymûr no. 1611.

J1385.1.2S, Neither 'take from nor give to' a friend you wish to keep.
Link: [P0318.0.1.1S, Danger to friendship: business transactions].

J1385.2S, Discourteous (inconsiderate) lenders.
Link: [P0436S, Greedy (cruel) money-lender].
Ref.: Râsî (al-) *Khabâyâ* 139-41.

J1385.2.1S, What is you own, even if defective, should spare you from the need to borrow.
Link: [W0040.0.1S, 'Nothing scratches one's skin except ([i.e., as effectively as]) one's own fingernail'. Z0188.7.15, 'He who would rely on his she-neighbor's vagina will spend his nights with a [painfully] throbbing penis'].
Ref.: Ibn-Âsim no. 336/cf.; Taymûr no. 761.

J1385.2.1.1S, 'Your own lame she-donkey should spare you the need to beg from the wicked'.
Link: [J1030.2S, Necessity of self-reliance].
Ref.: Taymûr no. 1093.

J1385.2.2S, Creditor reminds debtor often of his indebtedness: debtor cuts off own hand for having received the loan.
Link: [W0164.3S, Person too proud to ask (borrow, receive grant)].
Ref.: [Chauvin VII 127 no. 393D; Hanauer 32-33; Jarâjrah (al-) *Turâth XII:11* 149-50; Tahhân II 17-21].

J1385.4S, Accepting a loan from a stranger proves costly. Type: 911*.
Link: [S0221.2, Youth sells himself to an ogre in settlement of a gambling debt].
Ref.: *DOTTI 129* 579. [Alg].

J1386S, Squaring accounts with the nagging mother over her nine months of pregnancy. Numskull son will do the same for her.
Link: [P0236.7, Undutiful son taught lesson showing his mother has suffered from him; P0240.3.1S, Dutiful son punishes nagging (impossible-to-please) mother; W0027.2.1S, Gratitude to parent(s)].
Ref.: Sha)lân 319.

J1390, Retorts concerning thefts.

J1391, Thief makes a lame excuse. Type: 1624A*, 1624G$.
Link: [K1965.5S, False prophet's lame excuse].
Ref.: *DOTTI 880* 8811.[Alg, Mrc].

J1391.0.1S, Thief (spy) unable to explain: "I am trying to concoct an excuse!" (or " Truly amazing!", or the like). Type: 1624G$.
Ref.: *DOTTI 880*.

J1391.1, Thief's excuse: the big wind. [Wind blew stolen goods into his sack]. Type: 1624.
Ref.: *DOTTI 880* [Alg]; Wesselski *Hodscha I* 207 no. 7, cf. II 214 no. 441.

J1391.1.1S, The theiving object as thief's excuse: "Not I, but my cane" (or the like). Type: 1624G$.
Ref.: Jahîz III 17; *DOTTI 881*.

J1391.2, The ladder market. [Thief's excuse: selling ladders].
Ref.: Wesselski *Hodscha I* 210 no. 18, cf. BASSET *Mille I* 457 no. 156.

J1391.4, How he would act if he were a hawk. [Hawk steals meat from trickster, trickster steals meat from a man].
Ref.: Wesselski *Hodscha I* 214 no. 41.
J1391.9$, Thief caught: claims to be an angel.
Link: |K0311.2, Thief disguised as angel. |K0455.4.2$, Pretending to be an archangel (or prophet) to avoid paying for food: restaurant owner pretends to be God.
Ref.: Jâhiz II 231-33/cf.; Basset Mille I 363 no. 79.

J1391.10$, Thief caught inside house (store, etc.): claims that he was taking a short cut. Type: 1624A*.
Link: |J1521.1, The shoes carried into the tree [(minaret)]. [Thief's plot to steal shoes foiled: shoes may be needed to walk home on air, from there].
Ref.: DOTTI 880.

J1391.11$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg. Type: 785A.
Link: |J1144.3, Owner takes notice of missing food: intruder detected. |K0402.1, The goose without a leg. [Eater of stolen food maintains his innocence].
Ref.: DOTTI 443.

J1391.12$, Thief's (criminal's) excuse: crime predestined. ("God made me do it").
Link: |A0604.3.1.1S, Sinning (disobedience to God) preordained at creation. |N0101.5.1S, 'Caution does not prevent ([alter]) fate'. |V0318S, Fatalism. Belief in predestination, not free-will. |L0046S, Usurper justifies (rationalizes) theft (plagiarism).
(U0230.0.3S, Sinning is preordained (predestined). |W0199.3.4.1S, "The Devil made me do it".
Ref.: MITON.

J1391.13$, Thief's (criminal's) excuse: "It was only a game (contest)". Type: 1538AS.
Link: |K0305, Contest in stealing.
Ref.: MITON.

J1392, Owner assists thief. Type: 1341C.
Link: |P0322.4S, Owner (host) helps uninvited guest in pretending to be the 'master of the house'.
Ref.: DOTTI 745.

J1392.1, Thief followed home. [Owner of stolen goods thought he was being moved to new home]. Type: 1341DS.
Ref.: Basset Mille I 460 no. 159; DOTTI 745; Wesselski Hodscha I 212 no. 32.

J1392.2, Robbers commiserated. Type: 1341C.
Ref.: DOTTI 745.

J1392.4, Owner laughs at thief who finds nothing in the house.
Link: |J1847.3.1.1S, Sinning (disobedience to God) preordained at creation. |N0101.5.1S, 'Caution does not prevent ([alter]) fate'. |V0318S, Fatalism. Belief in predestination, not free-will. |L0046S, Usurper justifies (rationalizes) theft (plagiarism).
(U0230.0.3S, Sinning is preordained (predestined). |W0199.3.4.1S, "The Devil made me do it".
Ref.: Elder pt. 2A 13 no. 4; Y. Shâkir I 342; Wesselski Hodscha II 181 no. 342.

J1393, The double fool. [A simple fool would steal meal (corn) from others and fill his sack, but a double fool would fill the sacks of others from his own].
Ref.: Chauvin II 196 no. 26; DOTTI 568 892/\{lit.\}.

J1394, Thieves' nocturnal habits.

J1394.2, Man [(vizier)] who rises too early. [In order to correct his vizier's habit (counsel) the king has him robbed. Vizier explains: thieves arise even earlier]. Type: 1644AS.
Link: |K0021.23, "Rise earlier!" [Late-rising master is in debt because servant steals]. |K1636, Maids must rise even earlier. They have killed the cock for waking them too early, but their mistress punishes them.
Ref.: Chauvin II 196 no. 26; DOTTI 568 892/\{lit.\}.

J1397, The cost price recovered. [Stolen item to be sold is stolen: seller gets nothing].
Ref.: Wesselski Hodscha II 230 no. 491.

J1400, Repartee concerning false reform.
Link: |J1876S, Absurd kindness to animal (bird) before cruel treatment. |U0130.3S, 'If a prostitute (whore) were to forswear [her profession], she would still pimp (become procuress)'.
Ref.: MITON; Shamy (el-) "Psych. Criteria" 236.

J1401, The [thieving] tailor's dream. [He dreams, at Judgment Day, of a flag made of the pieces of cloth he stole and decides to become honest; but the patch he is about to steal does not fit into the flag]. Type: 1574.
Link: |J0021.23, "Rise earlier!" [Late-rising master is in debt because servant steals]. |K1636, Maids must rise even earlier. They have killed the cock for waking them too early, but their mistress punishes them.
Ref.: Wesselski Hodscha II 230 no. 491.

J1408S, Repartee based on religious themes (rituals).

J1408.1S, Landlord claims that crackling roof is praising God; tenant fears it might continue its prayers by protrasting itself.
Link: |J1467.1.1S, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow
with the same blessing”.
Ref.: Ibshîhî 615.>

**J1410, Repartee concerning fatness.**
Link: [F1041.9.8.15, Illness from obesity (fatness)]. [X0151, Humor of fatness]. [Z0084.2.2.25, Insult: fatness].
Ref.: **DOTTI 95 596/)[lit.]; MITON.>

**J1413S, Fat is beautiful.**
Link: [F0575.1.0.18, Plump (full-bodied) woman--beautiful (pleasing)]. [J1913S, Swelling of body (from sickness) thought to be plumpness (fatness)]. [J0101.3.1.18, Bride quality: sex-appeal]. [J0101.0.25, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse)]. [U0281S, Merits and demerits of physical attributes]. [Z0077.4S, 'To be the fill out of own clothing' (i.e., respectable, portly)]. [Z0191.3.2S, Duck--female's physical attributes and characteristic walk (waggle, gait)].
Ref.: **MITON; Ibshîhî 596-97; Amîn 1; Taymûr no. 1270/(gen.).>**

**J1413.5, They asked, "O fat-woman, what do you do?" She replied, "I straighten the 'lean'-one".**
Ref.: Taymûr no. 1290.>

**J1420, Animals retort concerning their dangers.**
Ref.: Shalabî 33.>

**J1421, Peace among the animals. (Peace fable). [J] Dogs have not heard of the new law. Type: 62.**
Link: [A0530.1.18, Culture-hero maintains law and order among animals]. [A1105S, Peace established among the animals]. [K0815.1.1, Fox tries to persuade cock to come down and talk to him].
Ref.: Chauvin II 202 no. 51 V 241 no. 11; **DOTTI 26.**

**J1422, Good bath. [Mouse's bath would have been good had he not seen cat].**
Link: [P0774.2.3.25, Cat to mouse: "I'll give you a reward (sugar, egg) if you pass under my whiskers." Mouse: "The wages are 'sweet' but the route is perilous"].
Ref.: Chauvin III 55 no. 11.>

**J1423, [No] roast falcon. [Rooster's retort to falcon who accuses him of cowardice for fleeing master].**
Ref.: Jâhîz II 361-63; Chauvin II 117 no. 96.>

**J1424, Where the [trapped] foxes will meet. [At the furrier's].**
Ref.: Chauvin III 77 no. 51.>

**J1425S, 'I'd rather lick a whetstone [to counteract hunger] and spend the night contentedly than to have your kebab which [almost] killed me!' (said by country mouse to city mouse after narrow escape from death at restaurant in city). Type: 112.**
Link: [F1076, Tightening belt to counteract hunger: when loosened person falls dead]. [J0211.2, Town mouse and country mouse. Latter prefers poverty with safety]. [N0664S, Narrow escape from trap's (snare's) sudden closure].
Ref.: **DOTTI 42/)[Egy]; Taymûr no. 230/(no story) 425-26/(abst./prov.).>**

**J1430, Repartee concerning doctors and patients.**
Ref.: Anonymous "[Dhak] 'ala mahlak" 10; **DOTTI 938 975/)[lit.]; MITON.>

**J1431, I know not how. Sick man: "I came to a place I know not where; something happened I know not how; I am sick I know not where." Doctor: "Go to the pharmacy and buy I know not what, and eat it I know not how, and you will become well I know not when".**
Ref.: **DOTTI 938 975/)[lit.]; MITON.>

**J1435S, Repartee concerning medicine (treatment, cure, etc.). Type: 1862.**
Link: [K0824, Sham doctor kills his patients]. [X0372S, Jokes on doctors]. [X0375S, Ridiculous medicine (treatment, cure, etc.)].
Ref.: Damîrî I 249; DOTTI 938 975/)[lit.]; MITON.>

**J1435.1S, Absurd (poor) medication deserves poor payment.**
Ref.: Anonymous "[Dhak] 'ala mahlak" 10; **DOTTI 938 975/)[lit.]; MITON.>

**J1435.1.1S, Prescription of "Stems of wind" as eye-remedy deserves "broken wind" as doctor's fee. Type: cf. 1862.**
Link: [J1172.2.1S, Payment with a worthless (empty) compliment or praise: "Cafârim!"]]. [K0249.6.1S, Payment with broken wind (or the like)]. [Z0077.4S, To be [like] excreta ('shit', 'broken wind', etc.)].
Ref.: Damîrî I 249; **DOTTI 938.**

**J1440, Repartee--miscellaneous.**
Ref.: Ibshîhî 334.>

**J1441, God of the earth. [Trickster's excuse: he claims to be God; king demands proof].**
Link: [K1962S, False prophet's lame excuse].
Ref.: Wesselski Hodschu 1 279 no. 326.>

**J1442, A cynic's retorts. Type: 210A$/2272$.**
Ref.: Ibshîhî 454-55; **DOTTI 79/)[Ymn]; Rossi Sanjâ’ 67-68 no. 1, 68 no. 2; Shamy (el-) Egypt 296 no.
The cynic wants sunlight. King (to cynic): "What can I do for you?" "Get out of my sunlight. Don't take away from me what you can't give me".

The cynic and the pale gold. "Why is gold so pale?" "It's in great danger".

A cynic judge. Type: 210A$/2272$.

Ref.: Ibshîhî 454-55/(lizard), 455; DOTTI 79/{Egy}.

The cynic and the bastard stone-thrower. Cynic: "Be careful; you might hit your father".

The cynic and the bald-headed man. His only reply to the baldheaded man's slanders is to compliment the hair that has left such a horrible head.

The cynic's wish. When he learns that a woman has hanged herself from a tree he explains: "Would that all trees bore such fruit!".

A cynic's retort concerning the folly of marriage. Type: 1516$-1516D$.

Ref.: Basset Mille I 285 no. 27; DOTTI 820/{lit.}.

The smallest woman makes the best bride. "Of an evil choose the smallest part".

The fools in the city. [Too many fools to number; easier to number the wise men].

Ref.: Chauvin VII 126 no. 393bis; Wesselski Hodscha II 241 no. 535.

The forgotten traditions. [Trickster claims to have learned two soul-saving sayings of the Prophet: "My source forgot one, and I the other"]. Type: 1526D$.

Ref.: DOTTI 832 833/{lit.}; Wesselski Hodscha II 186 no. 353.

The contaminated yawns. [Y].

Link: |K0331.2.1.3$, Thief induces guard to sleep by yawning (hypnotic suggestion).

Ref.: Burton IX 220 n.

Person calls another 'worthless'. Type: 1637A$.

Ref.: Boqarî 133-35/cf.

Callowness of youth: man calls youth (son) inexperienced ("green$, immature, etc.").

Link: |F0571.9.1S, Senility (zumânah): madness (diminished mental capacity) from old age.

Ref.: Boqarî 133-35/cf.

Feeblemindedness of old age: youth calls mature man (father) senile.

Link: |F0571.9.1S, Senility (zumânah): madness (diminished mental capacity) from old age.

Ref.: Boqarî 133-35/cf.

Who gets the beehive. Badger: "I was a hundred years old when grama grass first grew." Crane: "My daughter was a hundred years old when grama grass first grew." Wolf: "I am only eight years old, but we shall see who gets the beehive".

Ref.: DOTTI 16 34/{Irq}.

The liar. [A man attempts to lie out of having called another a liar].

An oath to break oaths.

The cause of grayness. Fool asked what made him gray-headed replies, "My hair".

Link: |A1329.1.1S, Hair grayness was begun as means of distinguishing the aged from the youthful. |J0759S, Repartee concerning age (the old and the young). |J2112.5S, Grayness of beard (whiskers) cured.
J1466$, Repartee concerning capriciousness of luck.

Link: |N0170, The capriciousness of luck. |J1467.1.1$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow with the same blessing".>

J1467.1, Sailor prays for gods to sink ship during storm, since gods never do what they are asked to do.>

J1467.1.1$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow with the same blessing".

Link: |J1408.1$, Landlord claims that crackling roof is praising God; tenant fears it might continue its prayers by prostrating itself. |J2215.7$, Religious services (or God) blamed. |X0593$, Humor concerning exercise of prayers.

J1468, Not in good form. [Gluttonous guest's complaint about his stomach].

Link: |J1346.1$, Gluttonous guest is on his way to see st omach-doctor. Host: "When cured don't come this way".>

J1472, The fairest thing in the garden. [The princess is]. Type: 925*.
Ref.: DOTTI 611.>

J1472.1, "Princess is as beautiful as a certain flower (rose)." Answer betrays man's intimacy with certain secluded female. Type: 926HS, cf. 925*.
Link: |J0134.5S, Behavior of household animals (birds) reveals family secret. |U0248, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things). |Z0169, Flower symbolism.
Ref.: DOTTI 288 611 615 616 674 765 764/{Mrc}.>

J1473, The greedy dreamer. [Regrets rejecting money offered in dream]. Type: 1543AS, cf. 1543.
Ref.: Basset Mille II 249 no. 26; DOTTI 854 855/{Egy, lit., Tns}; Sha)lân 378; Wesselski Hodscha I 206 no. 5.>

J1473.1, The 999 gold pieces. [Man will not accept a penny less than what he had prayed for, but he can trust God for the other coin]. Type: 1543.
Link: |K1977$, Sham answer to prayer. Pray er (wish) expressed aloud: trickster in hiding emerges to miraculously fulfill the wish. |J0071.0.1.1S, Formalistic numbers: a number less one (39, 99, 999, etc.).
Ref.: DOTTI 854; Wesselski Hodscha I 220ff. no. 54.>

J1473.1.1$, Reward for alms spent is found incidentally in latrine: "But only nine-fold not ten!". Type: I301*, cf. 1543.
Link: |J1262.5, Parishioner hears preacher say that alms are returned "100 to 1." [But in the hereafter]. |J1369.6$, Man prays for money, but stumbles: "No need to shove, just say, 'No!'". |Q0044.0.1, 'God rewards almsgiving (charity) tenfold'. |Q0044.3, One rupee given away for charity incidentally brings back ten rupees.
Ref.: DOTTI 730 854.>

J1478, Husband and wife burn their mouths. [Hot soup causes wife to shed tears of remembrance over dead mother and husband tears of regret that she did not take inept daughter along].
Ref.: Wesselski Hodscha I 238 no. 115.>

J1482, Keeping the secret. Man tells parson secret and asks him to keep it. The parson refuses; "If you can't keep the secret, you must not expect me to".
Link: |W0037.6, Betraying secret (breaking promise of confidentiality) in order to prevent greater injustice. |U0197.0.1.1S, Person with secret: "If I were to suspect that my shirt knows my secret I would burn it!".>

J1483.2, Where his mule will. [The rider's destination is the mule's]. Type: 1291**.
Link: |J1881.2.1, Ass loaded and commanded to go home.
Ref.: Basset Mille I 525 no. 211; DOTTI 728; Wesselski Hodscha II 181 no. 343.>

J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl].
Link: |J1808.9.1S, Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). |X0252, Jokes about barbers.
Ref.: Wesselski Hodscha II 226f. no. 473.>

J1485, Mistaken identity. [Bride's excuse for kissing her husband]. Type: 921GS.
Link: |J11189S, Task: to concoct an excuse which is worse than the offense.
Ref.: DOTTI 597.>

J1485.2S, Mistaken identity. Trickster commits an indiscretion with the king and pleads: "Pardon! I thought you were the queen". Type: 921GS.
Link: |Z0063.3.1.1.2S, To be given (receiving) finger (wedge, peg, etc.) in anus--failure.
Ref.: DOTTI 597/{Egy, Tns}.>

J1487, Progress at school. [Reckoned by passages reached in Holy Book]. Type: cf. 1848A.

Ref.: Boqarî 15; DOTTI 936; TAWT 376 n. 280.>

J1489.1$, Broken wind: done in foreign language, will not be understood.

Ref.: Jâhi III 24-25; Ibshihi 613; DOTTI 597/{lit.}; Fâdîl M.  Abd-Allâh Turâth IV:6 73 17; Hujelân 94; Sha)lân 12 388 399-400.>

J1490S, Repartee concerning letting wind (‘farting’): inaudible.

Ref.: Jâhi III 24-25; Ibshihi 463.>

J1490.1$, Repartee concerning let wind's odor.

Ref.: Jâhi III 24-25.>

J1490.2$, Repartee concerning let wind's heat.>

J1494, Why captain takes lame and one-eyed soldiers into army. The lame cannot flee from the enemy; the one-eyed soldiers will not see enough to make them afraid.>

J1495, Person runs from actual or supposed ghost.>

Ref.: AUC: AUC: 44 no. 5; CFMC: Sawâm)ah 71-1 10-1-no. 5.>

J1500-J1649, Clever practical retorts.

Ref.: Shamy (el-) Egypt xvi n.>

J1510, The cheater cheated.

Link: |J1520$, Swindler-to-be swindled by intended victim. |L0406$, Hunter (predator) becomes hunted (prey).>

J1511, A rule must work both ways. Type: 570A, 850A$.>

Ref.: M0013, Sentence [(rule) applied to king's own son. [.]].

J1511.1, Make-believe eating, make-believe working. Type: 1560.>


J1511.3, Eating cure becomes epidemic. [Feigned illness so as to eat is imitated]. Type: 1372*.

J1511.6, Porter's revenge for the three wise [but worthless] counsels. [Porter drops load: "Don't believe load is not broken"]. Type: 915B$.>

Ref.: Basset Mille II 391 no. 117; Chauvin VIII 139 no. 136; DOTTI 582; Wesselski Hodscha I 260 no. 211.>

J1511.7, No clothes needed for Day of Judgment. [Host burns up guests' clothes in retaliation for tricking him into killing lamb and giving feast because end of world is coming].

Ref.: Delheure 324-25/cf.; Y. Shâkir II 249-51 (shoes)/cf.; Wesselski Hodscha I 212 no. 31.>

J1511.14, Things on highway belong to the public. [Traveler argues that fruits which overhang the highway are public property: owner applies rule to traveler's horse].

Ref.: J1511, A rule must work both ways. |P0760.3$, Everything is God's property. |W0154.29.1$, A plant whose fruits overhang owner's property (grow outward): ungrateful. |Z0167.3.1$, Symbolism: 'Pumpkin vines reach only outward' (i.e., they benefit the others, rather than owner).>

J1511.21$, Make-believe drinking, make-believe drunkard's disgraceful acts: (host beaten).>

Ref.: J2219.1.15, We say: "[It is] an ox!" They command: "Milk him!!!".>

J1512, Impossible demand rebuked. Type: 465, 879, 908S, 981, cf. 1408B.>

Ref.: DOTTI 236 512 566 791.>

J1512.1, Milk from the hornless cow. [Rebuked Y].

Link: |J2219.1.15, We say: "[It is] an ox!" They command: "Milk him!!!".>

J1512.2, To return the eye to the one-eyed man. "Let me have your other so that I can see whether the one I
bring you matches". Type: 978, cf. 1534.
Link: |K0251.7.1S, Weighing eyes to see whether they are equal in value: "An eye for an eye." The one-eyed accuser declines the test: he will be blinded while the accused would be left with one eye. |X0335.3S, Person of high communal rank causes another of lesser communal rank to lose an eye; judgment: the injured should lose his other eye in order to have the right to put out one eye of the higher ranked culprit. (Legal principle: the lesser ranked is worth one half of the higher ranked).
Ref.: DOTTI 678 679 838/\{lit.\}; MITON-

J1512.4S, Demand that crop be grown in rock rebuked by pretending to eat wind as crop's fruit. Type: 981.
Ref.: DOTTI 684/\{Egy\}-

J1512.5S, Impossible (fatal, unattainable) quest rebuked.
Link: |H1371, Impossible quests.-

J1512.5.1S, Adventurer on hazardous mission advised to give up his quest. Type: cf. 472$.
Ref.: Budge/\textit{Romances} 150-60 no. A-11/(Nefer-Ka-Ptah); DOTTI 246.-

J1513, Healed \[\text{[treated]}\] with his own medicine.
Link: |K0588.20.1S, "If you plant thorn, you harvest wounds". |K1633.1S, The evil counsel: human (animal) organ is the only cure; applied to counselor. |K1681.1, Inventor of death machine is first to use it. |K2099.1.1S, Wife punished severely for offense; husband is shown that he would be willing to commit a more serious offense for the same gain. |Q0581, Villain nemesis. Person condemned to punishment he had suggested for others.
Ref.: Ibšîhî 489/cf./(killed).-

J1514S, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will).
Link: |J0026, Enemies can be won more by kindness than cruelty. |P0775.2S, Sharing, reciprocity, and voluntary redistribution of wealth. |Q0009S, Virtue rewarded, vice punished. |V0301.1S, "Deeds are [judged] according to intent (niyyât)". |V0443S, Compassion (mercy) as religious virtue. |W0010, Kindness. |Q0552.18.5S, Ill-gotten property 'sweeps away' usurper's own.
Ref.: Ibšîhî 117; DOTTI 458 459 572; MITON; Shamy (el-) \textit{Egypt} 195 no. 49.-

J1514.1S, 'Like (wish) for your fellow-man what you would like (wish) for yourself'.
Link: |U0010.0.1S, 'What you do (deal) to others will be done (dealt) back to you'.
Ref.: Simpson 37 n. 23; Tha'labi 24-25; Ibšîhî 117.-

J1514.2S, Benevolence may be met only with benevolence.
Link: |W0154.0.1S, Perfidy: repayment of good deeds with evil ones.
Ref.: MITON; Taymûr no. 2609.-

J1514.4S, 'The evil plot encloses those who make it (the conspirators)'. Type: 837A$, 837B$,/910C, 613A1S,980*.
Link: |K0588.20.1S, "If you plant thorn, you harvest wounds". |K1601.1, Pitfall arranged but victim escapes it. |K1613, Poisoner poisoned with his own poison. |K1633.1S, The evil counsel: human (animal) organ is the only cure; applied to counselor. |N0253, Safety [sought] in shadow of wall. [After many misfortunes: wall collapses on man]. |N0331.4S, Large object (rock, log, etc.) dropped on person from above (so as to kill him) accidentally falls on would-be-killer's own child (children). |Q0550.1S, 'Poetic justice'. |Q0552.18.5S, Ill-gotten property 'sweeps away' usurper's own. |Q0581.0.1, Loss of life because one's own treachery. |U0010.1.0.1S, 'Justice is the foundation of rule (kingship, legitimacy, government)'.
Ref.: Shamy (el-) \textit{Egypt} 195 no. 49.-

J1514.5S, 'He who would dig a pit for another will [himself] fall in it'.
Link: |K0588.20.1S, "If you plant thorn, you harvest wounds". |J1514S, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will). |J0708.8.1S, "He who [would plant a kindness] on Saturday, will find [a kindness awaiting him] on Sunday. And he who would serve people, will find all people in his service". |U0024.1S, 'A builder is upward-bound, a digger is downward-bound'.
Ref.: Maspero 256 no. 17; Ibšîhî 39; MITON; Taymûr no. 3076.-

J1515, You lead and I will follow: hard command is thus evaded.
Ref.: DOTTI 827; Schmidt-Kahle 46-49 no. 23.-

J1516, Rogues exchange objects and cheat each other. Type: 1525N.
Ref.: DOTTI 666 744 945/\{Egy\}; Mursî "Fayyûm" 145 no. 27.-

J1518S, Trick-gifts exchanged.
Link: |Z0047, Series of trick exchanges.>

J1518.1S, 'Snuff' (powdered feces) given acquired from the same source of 'oil' (urine) received. Type: 1572KS, cf. 1525N.
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Ref.: DOTTI 827 865/{Egy}; AUC: 10 no. 10; Sha)lân 404.>

J1520S, Swindler-to-be swindled by intended victim.
Ref.: MITON.>

J1521, Swindler's plan foiled.
Ref.: |N0659.6$, Criminal's plan accidentally foiled.>

J1521.1, The shoes carried into the tree [(minaret)]. [Thief's plot to steal shoes foiled: shoes may be needed to walk home on air, from there].
Ref.: |J1391.10S, Thief caught inside house (store, etc.): claims that he was taking a short cut.

J1521.5, Catching by [one's own] words.>

J1521.5.1, Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content.
Ref.: |J1172.2.1$, Payment with a worthless (empty) compliment or praise: "Cafârim!". |J2489.10, Payment with "something or other." Offered money, fools insist on "something or other". |K0199.2$, Buying a valuable item for `three words' (fulfilling three wishes): seller's requests for customary (routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment.>

J1521.5.1.1$, "Nothing" promised as wages. Judge induces worker to hold "nothing" in hand as his payment.
Ref.: |P0421.0.1$, Clever judge.

Ref.: Anonymous "Go hâ wa ḥimârih" 6.>

J1522, Rebuke to the stingy.

J1522.1, Half price for half a shave.
Ref.: |J2082, Squaring accounts [with barber] by shaving the wife.

J1522.4$, Slave wishes master would free the rooster, not himself.
Ref.: Littmann gypten pt. II 111 no. 47.>

J1524S, Rebuke to the careless.
Ref.: |P0190.1.1S, Last hired, first fired (due to servile so cietal station). |Q0281.6.1S, "Remembered (called on) only in plights (sorrows), but forgotten (ignored) in delights (festivities)".>

J1524.1S, Poor (careless, dishonest) performance of task rebuked. Type: cf. 1852S.
Ref.: |J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl]. |J2083, The foolish attempt to cheat the buyer. [Resulting in a loss for seller]. |X0252, Jokes about barbers. |U0084.1$, Price of an object depends on who is buying it.

J1524.2S, Failure to safeguard valuables (secret) rebuked.
Ref.: |J1524.2.1S, Jinni-servant of magic object rebukes former master for carelessness. Type: 561.
Ref.: DOTTI 317; MITON.>

J1525, Poor girl outwits prince in fright contest. Type: 879.
Ref.: |K1218.4.2S, Three women in disguise humiliate important lover: they are his wife, sister, and mother. |K1828.1.1, Woman disguised as angel of death [(Azrael)]. |K0281.6.1S, Man loses battle of wits with (is humiliated by) girl (his paternal-cousin) then marries her for spite.

J1527, Dream answered with a dream.
Ref.: |J1581.1, Poem for poem: all for all. [Emperor awards a poet with a poem]. |J1551.13S, Imagined payment for imagined goods.>

J1530, One absurdity rebukes another.>

J1531, Borrower's absurdities.>

J1531.1.2S, "Bull gives birth to calf" is as believable as "Man gives birth to child". Type: 613B1S,875B4.
Ref.: DOTTI 348 508/{Sdn}.>
J1531.2, The iron-eating mice. [Dishonest trustee's claim]. Trustee's son abducted; depositor claims: carried off by falcon]. Type: 1592.

Link: |J1293.5$, If the dead can (eat, drink, etc.), why not also be able to (strike, disappear, etc.)!.
Ref.: Chauvin II 92 no. 37; DOTTI 870 871/[lit., Sdn]; S. Jahn 395 no. 56.>

J1531.2.2$, Conclusion: calf-eating (sheep-eating) flies killed calf: animal dies of hunger and found covered with flies. Type: 1433*.

Ref.: DOTTI 806.>

J1531.3, The pot has a child and dies. Type: 1592B.

Ref.: Bouhdiba 7 (Fr. only); DOTTI 871; Hurreiz 87 (140) no. 10; Légey no. 44 174-78; Narciss Morgeland 48-49; Wesselski Hodscha I 213 no. 35.>

J1532, Adulteress's absurdity rebuked.>

J1532.5$, Man committing adultery with woman rebuked by her child.

Link: |J1847.4.1$, Whose shame (sin, `ill-omen,' etc.) is greater: that of the one with a legitimate need (hunger) easily fulfilled, or that of the one with illicit desire (fornication) that cannot be satisfied? (Hungry boy's retort at his mother's seducer).
Ref.: MITON.>

J1535$, Absurdity tactfully rebuked by answering the question, "What are you thinking?" Answer raises a philosophical issue (riddle)--(e.g., I am wondering whether there are more women than men). Type: 908$, cf. 813*.

Link: |B0566$, Bird (animal) teaches man a lesson. |H0571, Counterquestions. Riddles answered by a question that reduces the riddle to an absurdity. |H0708, Are there more men or women in the world?. |H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands). |J0099, Wisdom (knowledge) taught by parable--[miscellaneous]. |J2377, Philosophical watchman. [He ponders about who stole the horse]. |K0455.11$, Falling asleep said to be in deep thoughts (meditation).
Ref.: DOTTI 448 566.>

J1536, Ruler's absurdity rebuked.

Link: |Q0318.6S, Ingratitude punished.>

J1536.3$, Absurdity of accusation of impossible crime rebuked.

Link: |H0572, Reductio ad absurdum of riddle: stallions of Babylon. "Why is my mare restless when stallions of Babylon neigh?" Hero beats cat [in Egypt] for having strangled a cock last night in Babylon (impossible distance away). |K2105.1.5.1S, The hippopotami of the Nile: their neighing said to awaken sleeper at great distance. King of land held responsible.
Ref.: Maspero xxix.>

J1537$, Absurdity of selfishness rebuked.>

J1537.1$, Selfish passenger rebuked.

Link: |W0180$, Selfishness. |Q0327, Discourtesy punished.>

J1537.1.1$, A selfish person, on a crowded bus (train, etc.), has his headdress (turban, fez, hat, etc.) occupy a seat as "Paying passenger." Person standing up throws it out of window: "It got off at the past station". Type: 1558AS.
Ref.: DOTTI 859/[Egy].>

J1538$, Absurdity from unexpected person (source).

Link: |Z0062.0.1$, "Khurâfah's report, [mythical, but it is the truth]".
Ref.: Jâhiz V 220 502-3.>

J1539, One absurdity rebukes another--miscellaneous.>

J1540, Retorts between husband and wife. Type: 332G*, 756H5, 1354.

Link: |J1544$ , Husband outwits his wife.
Ref.: Anonymous "Ilâlah 1 a la mahlak" 11; DOTTI 178 419 755; Shamy (el-) Egypt 300 no. 60; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 2-3.>

J1542$, Retorts between couples concerning their appearances (who is more beautiful, ugly, etc.). Type: 1460AS, cf. 1460S.

Link: |J1548S, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being 'thankful to God'. |X0770S, Jokes concerning sexual prowess.
Ref.: DOTTI 813 814.>

J1542.1S, The imperfect beauty of the rival (lover, suitor, etc.).>
J1542.1.1$, Man induces woman to believe that he is the most handsome of men, but when she informs him that another is more handsome, he finds fault with him. Type: 1460A.

Ref.: Jâhîz VI 259-60; DOTTI 814/[Iraq].

J1542.2$, Retorts between couples concerning sexual prowess. Type: 1460S.

Ref.: J0366.1, Female 'too wide'. [X0775, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female.]

J1542.2.1$, A father and son see a donkey with erect penis, and the boy asks why the donkey's penis is so large; the father explains: "Because he [the donkey] is sick". When the son points out the 'sick animal' to his mother she retorts: "I wish your father was in the same [poor] health". Type: 1460A.

Ref.: F0547.3.0.15, Donkey's penis. [W0195.2.0.15, 'Penis envy'.]

J1542.2.2$, Man accuses woman--who had previous sex partner (husband, lover, etc.)--of having 'too wide' a vagina; she replies: "You are a mere substitute (jîdā) for him who was able to fill it". Type: 1460S.

Ref.: DOTTI 814/[Egy].

J1542.3$, Taunts between couples concerning physical handicap.

Ref.: C0486.1, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (tahakkum/`naqwazah').

J1542.3.1$, Wife taunts husband for being one-eyed ('aC war).

Ref.: Shamy (el-) Egypt 15; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.

J1542.3.2$, Wife taunts husband for intolerable mouth odor (bad breath).

Ref.: F0687.4, Person with remarkably bad breath ('abkhar, bakhrâ). [K2135, The complaint about bad breath: trouble for the king's favorite.]

Ref.: Ibrushihi 643.

J1544$, Husband outwits his wife.

Ref.: DOTTI 792.

J1544.1$, Unpleasant surprise for the over curious (snooping) wife.

Ref.: DOTTI 792.

J1544.1.1$, Husband tells his over curious wife that a sealed jug contains "'A-a-ah!', 'Ouch!', and 'O mother, help me!' When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "'A-a-ah!', 'Ouch!', Y'. Type: 1416.


Ref.: DOTTI 792.

J1544.1.2S, Wife who searches her husband's pocket (purse) gets her fingers caught in mouse-trap (or the like).

Ref.: Chauvin II 205 no. 62.

J1545$, Wife outwits her husband.

Ref.: J0916.1, Task imposed because of wife's foolish boast. [J0992.2S, Severe beating recommended as cure.

Ref.: Chauvin II 205 no. 62.
J1545.2, Four men's mistress. [Same husband but in varying roles (servant, knight, fool, priest)]. Type: 1410.

Link: |P0007$, Playing multiple social roles.>

J1545.3, Fault-finding husband nonplussed. Type: 1408B.

Ref.: DOTTI 791; Shamy (el-) Egypt 218-19 no. 56; Taymûr no. 248.>

J1545.3.1, Which does the more work. Wife shows that she does [...]. Type: 923DS, cf. 923B.

Ref.: DOTTI 603 608.>

J1545.4, The exiled wife's dearest possession. [Her husband is]. Type: 875, 875C, cf. 985B$. Ref.: CAbd-al-La'tîf Bandar-Oghlo Turâth III:10 153-57; DOTTI 501 504 507 508 509 510 514 541 689/Alg/Mrc, Bhrn, Gif'gen., Irq, Jrd, Qtr; Duwayk (al-) I 77-78; Dwyer 143-44 no. 32; Jarâjrah (al-) 101-3; AGSFC: BHR 86-4 13-x-491.>

J1545.5, Husband tells wife in indecent posture to "lock up shop." She retorts that he has the key.

Link: |P0783.2$, Public expression of erotic matters (love, sex): disgraceful. |J1542.2.3$, Boaster of sexual prowess courts woman (nurse) and when they finally get together he reveals his organ which proves to be very small. When he asks, "How do you want it?", she retorts, "Intravenously"!. |Z0186.3$, Symbolism: hole (crack, wound)--vagina. |Z0186.8.2$, Enclosures: female genitalia. |Z0197.3.4$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis.>

J1545.13, Neglected bride feigns sickness; is "cured" by husband's fulfillment of marital duty.

Link: |T0315.2, The continent husband.>

J1547$, Husband wants wife to die so that he may escape death. Type: 1354, cf. 332G*.

Ref.: J1478, Husband and wife burn their mouths. [Hot soup causes wife to shed tears of remembrance over dead mother and husband tears of regret that she did not take inept daughter along]. |K2065.2$, Sick husband wants wife to look pretty so that Death (Azrael) may choose her, not himself.>

Ref.: DOTTI 178 755/{Egy}; Shamy (el-) Egypt 300 no. 60.>

J1547.1$, One spouse narrowly misses accidental death, the other "bemoans that [good] luck".

Link: |U0149.2$, Lucky accident for one, unlucky for another (or vice versa). Ref.: Anonymous "I dhak Cala mahlak" 11.>

J1547.4$, Husband swears at his wife: "May a calamity strike you!" She retorts: "Upon your head [as well]!"

Ref.: Taymûr no. 2149.>

J1548$, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being "thankful to God'. Type: 756H$.

Link: |F0576, Extraordinary ugliness. |Q0064.1$, Redemption of sins as reward for those who are patient in adversity. |Q0064, Patience rewarded. |Q0087.3.0.1$, Long-suffering rewarded. |Q0172, Reward: admission to heaven. |T0121.9$, The ugly spouse. |T0268, Beautiful woman married to hideous man: he is thankful, she patient. She says that they have thus both gained paradise. |V0446.1$, God is with those who are patient.

Ref.: Ibshîhî 355/(var.) 600; Chauvin V 174 no. 98; DOTTI 419 420 814/{lit.}.>

J1549$, Retorts between couples--miscellaneous.

J1549.1, The reluctant female retorts. Type: 879, cf. 2020S.

Link: |P0180.8.6$, Slave-girl refuses to surrender self to buyer (master). |T0075.8.1$, Lover scorched for showing weakness toward the beauty of the beloved--(he weeps: shameful). |T0192.0.1$, Misery brought about by forced marriage. |T0311.2.2$, Girl threatens to kill herself(and husband-to-be) if forced to marry.

Ref.: Ibshîhî 355/(nose size); DOTTI 512 959.>

J1549.1.1$, Woman tells importunate suitor that he can have intercourse with her only after she has died and been entombed, if he can bring himself then to do it.

Link: |J1540, Retorts between husband and wife. |K0288$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur. |T0081.2, Death from unrequited love. |T0466, Necrophilism: sexual intercourse with dead human body. |Z0061, Never.

Ref.: Jâhiז VI 263-64.>

J1549.1.2$, Beautiful woman tells deformed suitor, who received injury in holy war, that he should seek reward from God, not from her.

Link: |J1549.1S, The reluctant female retorts. |P0180.8.6.1$, Slave-girl refuses to submit to ugly master (owner). |Q0056.6$, Reward for lover's constancy and long-suffering. |T0042.3.1$, Lover begs for erotic act (kiss, glance, regard, etc.) as alms-tax (zakâh). |X0598.1.2$, Erotic act (kissing, embracing, etc.) as alms.
J1549.1.3S, Seducer tells woman he is attracted to her because of her "apparent virtue". She retorts, "If a woman's virtue makes a man think she is available, then may God save us all".

Ref.: Jāhīz III 36.

J1549.1.4S, Girl tells undesirable suitor: "You are neither a religious requirement (fard), nor an optional (preferred-way, sunnah), nor [do you even have any] appeal to my taste!".

Link: [T00005S, Sexual attractiveness (sex-appeal) is relative. [U0318.15, Sexual needs and religious needs fused. [V0001.0.3.2.15, Religious requirement (fard), and optional preferred-way, (sunnah). [V00005S, Required religious services ('pillars,' corners, 'arkân, furû'id) and fundamental beliefs.]

J1549.1.5S, Suitor describes himself as ferocious fighter (lion). Girl retorts: "You need a lioness not a woman!".

Ref.: Ibshîhî 596-97.

J1549.1.6S, Husband taunts his wife with a new female in his life; she answers that she will gladly give herself to a youth who can appreciate her beauty. When the husband asks whether she would have gone through with her threat, she replies: "In my heart, God is great and glorious, while you are too pitiful and insignificant to disobey Him over you [by committing adultery]!".

Link: [U0249.0.2$, Actions explained in terms of expectancy of reward.

Ref.: Ibshîhî 596-97.

J1549.1.7S, One of a separated couple taunts the other when she (he) comes seeking aid: "You should have thought of that!" or the like).

Link: [N0340.0.1.1.2.1.3$, Wife's hasty divorce from husband regretted when food becomes scarce.

Ref.: Hujeîlân 222 346 no. 15-4.

J1549.2S, The willing female retorts.

Link: [X0761$, Humor on the unwilling, but accommodating, sex partner. [X0775$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female. [X0789$, The disappointed female: the seemingly virile man proves to be a 'faggot'.

J1549.2.1S, Woman will heal love-sick man as an act of 'benevolence' (for being in love with her).

Link: [T0056.5S$, Sweetheart attracted by 'begging' him (her).

Ref.: MITON.

J1550, Practical retorts: borrowers and lenders.

Ref.: Houri-Pasotti 92-93 no. 38.

J1551, Imaginary debt and payment.

Ref.: Chauvin VIII 158 no. 163; DOTTI 930/itit.]


Ref.: K131S, Seduction by use of telepathy-like communication (computer, telephone).

Ref.: DOTTI 930.

J1551.3, Singer [(poet)] repaid with promise of reward: words for words.

Ref.: K231S, Promise broken by making a greater promise.

J1551.6, The hare at third remove. [Distant relatives of gift-giver as guests, served clear water--a distant relative of hare soup]. Type: 1552*.

Link: [W0152.19.1.1.1S$, Hoopoe invites Solomon and his army for dinner; serves a locust dropped into sea water and explains: "Those who get no meat should get their fill from the broth (soup)!"

Ref.: DOTTI 833 857 858/itit; Wesselski Hodschas I 234 no. 97.

J1551.7.1S, Imagined ownership: based on dream. Proved false by another dream. Type: 1627S.

Link: [J1293, Reductio ad absurdum of proposal. [J1527, Dream answered with a dream. [J1551.13S, Imagined payment for imagined goods.

Ref.: DOTTI 881.

J1551.9, Half of money thrown into tank. The monkey to the grocer: "You sold half water and half milk".

Ref.: MITON.

J1551.12S, Real repayment for make-believe hospitality.

Link: [J1511.1, Make-believe eating, make-believe working. [P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet].

Ref.: MITON.
J1551.13$, Imagined payment for imagined goods.
J1551.13.1$, Man eats bread on the aroma (smoke) of roast meat: payment made with the clink of money.
   Type: 1804B.
   Link: |J1172.2, Payment with the clink of money.
   Ref.: Boqarî 1804/cf.|
J1552, Loan refused. Type: 1674$.
   Link: |J1381, Where you got it last year. [Borrower did not return item: hence, it cannot be lent].
   Ref.: DOTTI 904; AUC: 31A no. 15.|
J1552.1, The ass consulted about the loan: "Says he is unwilling to be lent out".
   Link: |J1369.8$, Anticipatory insult. "If I were to loan you my donkey, you will eventually insult him and his owner".
   Ref.: DOTTI 904/|Tns|; Sha)lân 375; Wesselski Hodscha I 223 no. 60.|
J1552.1.0.1$, Ass cannot be consulted about being loaned: "He (the donkey) is not on speaking terms with me". Type: cf. 1674$.
   Ref.: Anonymous "Goğâ wa himârih" 11; DOTTI 904/{Egy}.|
J1552.1.1, The ass is not at home. [Ass brays; owner: "Will you believe an ass and not a graybeard like me?"]
   Type: 1534E$.
   Link: |M0119.11.4$, Oath by the `right' of beard (usually gray). |U0090.1$_{(formerly, J2218.2$), Whom should you believe: [T0042.4.1$, Expression of love (smile, kiss) will be reciprocated several folds (twofold, tenfold, hundredfold, etc.).}|
J1552.4, Better to donate half of what is asked than lend all. Two farmers ask a priest to lend two measures of grain to each of them. The priest refuses to lend them any but donates one measure to each. Thus he saves two measures.
J1555.6$, Repayment of debt makes taking another loan possible.
   Link: |J1381, Where you got it last year. [Borrower did not return item: hence, it cannot be lent].
   Ref.: Farag 409; Kh. Ibrâhîm Wikam 96-97 no. 49.|
J1559, Miscellaneous retorts concerning borrowing and lending.
   Link: |J1365.15, A: "Please lend me this book?" B: "You may read it in my study because my books don't leave my home!" B: "Please loan me your sprinkling can?" A: "You may use it here, because my tools don't leave my garden!", |T0042.4.1$, Expression of love (smile, kiss) will be reciprocated several folds (twofold, tenfold, hundredfold, etc.).|
J1560, Practical retorts: hosts and guests.
J1561.3, Welcome to the clothes. Type: 1558.
   Link: |U0087.15, Importance of clothes.
   Ref.: DOTTI 859; Wesselski Hodscha I 222 no. 55.|
J1562, The greedy host.
   Link: |W0159.2$, 'A boatman's invitation, [while he aboard his vessel in midstream and guest on land].'|
J1562.1, Turning the plate around [so as to get the good food]: "See how things turn about in the world". Type: 1568$.
   Link: |K1613.5$, Turning the plate around: would-be poisoner poisoned with his own poison. |P0632.2.2$, One should eat from what is set in front of him (when eating with others). |P0632.6$, Customs concerning seating in formal social gatherings.
   Ref.: DOTTI 864.|
J1563, Treatment of difficult guests.
   Ref.: Basset Mille I 349 no. 72; DOTTI 833/|lit.| |
J1563.1, The guest who could not keep warm. [Guest covered with heavy objects (ladder, etc.): almost stifled, cries out for help].
   Ref.: Wesselski Hodscha I 259 no. 200.|
J1563.5, Guest frightened away by housewife [(host's wife)]. Type: 1741.
   Link: |K0335.1.10, Robbers frightened by pretended cannibalism. |K1720$, Bluff: pretended cannibalism–unwanted person frightened away. |K2137.15, "Both are yours if you catch me!" Wife smuggling two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts. |K2326, Miser's family impersonates ghosts. Try to frighten him for being miserly.
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Ref.: DOTTI 849 927 928/{Egy, Mrc}.

J1563.6, When hints do not get rid of unwelcome guests, force must be used.
Ref.: DOTTI 833/{Tns}.

J1563.9S, Host attempts to shame unwelcome guest.
Link: |J1333, Prove me a liar [by giving me alms]. [Beggar’s accusation of stinginess and challenge]. |K0454.3S, Futile attempts to avoid (drive away) uninvited guest.>

J1563.9.1S, Host (hostess) sits naked at dinner table (so as to shame sponger away): sponger joins declaring: “So! This is the (messy) meal for which one disrobes completely!”.
Link: |J1344, Unwelcome guest tells about the hidden food.
Ref.: Anonymous "Go away himârih" 1.

J1564, Talker keeps person from eating.

J1564.1, Trickster’s interrupted feast revenged. [Questions when mouth is full, answer when host is with wife]. Type: 1572JS.
Link: |K0334.2.1S, Host induces the guest to talk and meanwhile eats all the food. |K0334.3S, Host tries unsuccessfully to induce guest to talk so that guest may not eat so much. |X0012, Man interrupted each time he tries to eat something.
Ref.: DOTTI 864 865/{N.-Afr}; Narciss Morgeland 186-88; Wesselski Hodscha II 242 no. 537.

J1565, Inappropriate entertainment repaid.

J1565.1, Fox and crane invite each other. Type: 60.
Link: |J1732.0.1S, Ignorance of the other's foods (diet) and table manners.
Ref.: DOTTI 25.

J1566.1, Philosopher spits in king's beard. It is the only place he can find at the royal table not covered with gold and jewels.

J1577, Deceptive invitation to feast. Type: 41AS, cf. 1526DS.
Link: |K0811.7S, Fox has invitation to feast in writing (a ruse). Fox sends wolf (lion) to people's feast by claiming to have such an invitation. Wolf is captured, and begs fox to show the invitation; fox replies: "Even if they could read, they wouldn't understand!", |W0159S, Pseudo-hospitality: equivocal invitation, or impossible circumstances.
Ref.: DOTTI 13 832.

J1580, Practical retorts connected with almsgiving.
Link: |V0003S, Required religious services (‘pillars,’ corners, 'arkân, furûd) and fundamental beliefs.

J1581, Stingy almsgiving repaid.

J1581.1, Poem for poem: all for all. [Emperor awards a poet with a poem].
Link: |J1527, Dream answered with a dream. |Q0091.5S, Poem as expression of gratitude for grant (reward) given. |Q0136.2.1S, Poem as reward. (Panegyric poetry).

J1585S, Treasurer (courtier) envious of ruler's generous grant to person (poet, fisherman, etc.) seeks an excuse to cancel it. He is nonplussed by clever retort. Type: 922C1S.
Link: |J1250, Clever verbal retorts. |Z0134.3.0.1S, Symbolism of coins (monetary bills of different denominations).
Ref.: DOTTI 602.

J1600, Practical retorts--miscellaneous.
J1601, How much the ass cost. [Cost of newly acquired item (ass, slippers, etc.) announced publicly]. Type: 1551S.
Ref.: DOTTI 857.

J1602, Throw at a rich man. Philosopher gives a penny to a man who throws stones at him but advises him that it will be wiser to throw at one who can afford to give more. The advice is followed and the rascal is arrested and hanged.

J1603, Eyes treated for the stomach ache. [So as to be able to tell (see) good bread from bad]. Type: 1572B*, cf. 1577AS.
Link: |F0512.8S, Squint-eyed person (“bîrbîsh”, ‘a’imash). |X0372.3, Eyedrops prescribed for stomach ache so that patient can see what he eats.
Ref.: Chauvin II 124 no. 121.

J1605, One wrong and five hundred good deeds. [Man steals a large sum of money, keeps half and distributes the rest among five hundred persons].
Link: |V0416, Act of charity obliterates sin.
Ref.: Jâhiz III 17; Chauvin II 208 no. 76.

J1606.0.1S, Choice denied: what was intolerable becomes less so.
Link: |J0321.5S, Hungry (thirsty) man kicks Aside modest food (basket of palm-dates) hoping for better: gets nothing. |J0304S,
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Relativity of perceiving quality.>

J1607, The testament of the dog. Type: 1842.
Ref.: DOTTI 935.>

J1607.1S, Dog as saint: "We buried him (it) together!" Two impostors pretend that entombed dog is a saint. Later, one cheats and swears his innocence by the saint; the other retorts. Type: 1842DS.

Link: [K1600, Deceiver falls into own trap. [K1961.1.5, Sham holy man. [L00163.1S, Master teaches apprentice a skill (tactic, trick), apprentice uses the newly acquired skill against the master. [W0199:9.1S, Self-deception: liar believes his lie and behaves accordingly. [V0113.0.3.2S, Tomb-shrine without corpse. Deceased buried elsewhere. [X0599.1S, Humorous oaths. [X0902, Liar comes to believe his own lie [due to repetition].
Ref.: DOTTI 935; Lane 286-87 n. 1/cf.>

J1608, Ass's charter in his hoof. Type: 47E.
Ref.: DOTTI 11S.>

J1611, The stolen meat and the weighed cat. [Weight of cat equals that of meat it is accused of having eaten]. Type: 1373.
Link: [J1990.0.1S, Seemingly absurd claim (wisdom) verified (proven) by application.
Ref.: DOTTI 769; Wesselski Hodscha I 232 no. 87 II 185 no. 348.>

J1612, The lazy ass repaid in kind. [Loads of salt, then of sponge]. Type: 211.
Link: [K2400S, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).
Ref.: DOTTI 80.>

J1620S, Sharing his earnings: vendor asks for payment with strokes for his goods; half must go to the guard (vizier, page, etc.) who demanded half of his earning as bribe for admission. Type: 1610.
Link: [K0187, Strokes [and presents] shared. [M0241.5S, Agreement (contract) to share earnings.
Ref.: DOTTI 875.>

J1623, Drunkard cured of seeing double. When he claims to see two roast chickens, his wife takes the one chicken away and he falls into the fire trying to find the other.>

J1625, Armies like seeds and peppercorns. One king sends large sack of seed to the other to represent the number of his soldiers. The second replies with a small bag of peppercorns: "My army is small compared to yours but has all the power of the peppercorn compared to your lifeless seed". Type: 465, 725.
Link: [Z0093.1.1.1S, Symbolism: sacks filled with sesame (mustard, etc.) seeds sent by one king to another king--threat of invasion with large army.>

J1634, To follow the king. In order to test a favorite, a king says that he is going to retire from the world and offers the regency to the favorite. On advice from his philosopher, the favorite says that he is going to accompany the king into retirement.
Link: [H1556.0.3S, Test of allegiance of trusted official (vizier, minister, general, etc.). [J0810, Policy in dealing with the great [powerful]]. [P0500.1S, Government under inherited right to rule subject[s]--(authoritarian, rights of kings). [P0506S, Government seized by force (revolt, coup d'etat, etc.). [P0509.2S, The sole leader: there can be only one chief (head, king, etc.).>

J1650-J1699, Miscellaneous clever acts.>

J1655, Clever ways of concealing jewels (treasure). Type: 910L$, 947A.
Link: [K1872.8S, Money (jewels, treasure) camouflaged so as to escape detection.
Ref.: DOTTI 577 650.>

J1655.1, Jewels concealed in cowdung cakes.>

J1655.2, Valuable rubies baked in bread. Type: cf. 947A.
Ref.: DOTTI 650.>

J1655.3, Coins concealed in jar of oil (pickles [olives]). Type: cf. 926ES, 926KS.
Link: [J1176.3, Gold pieces in the honey-pot. [Theft of money hidden under honey (pickles) proven]. [K1872.8S, Money (jewels, treasure) camouflaged so as to escape detection.
Ref.: DOTTI 586 614 878/ [Egy, Egy, lit.]; MITON.>

J1661, Clever deductions.
Ref.: Basset Mille II 126 no. 56.>

J1661.0.1S, Deduction from examination of animal (bird) residuals. Type: 312, 655, cf. 926KS.
Link: [J1142.7S, Examination of urine or feces as method of detecting. [R0266S, Fugitives or abducted person trailed by animal (bird) residuals.
Ref.: DOTTI 122 360 617.>

J1661.0.2S, Deductions from examining tracks (made by human, animal, machine: al-qīyāfah). Type: 50,
655A, 655F$, cf. 872X1S, 883FS., 891B*.


Ref.: Qazwînî II 100; Ibshîhî 436; Akiko 105/[lit.]; DOTTI 17 362 364 499 527/[lit.]; Shamy (el-) Egypt 108 no. 16.

J1661.0.2.1S, Deduction: intruder is present. One set of footprints going into house (tent) but none coming out.

Link: |J0644.1, Fox sees all tracks going into lion's den but none coming out.>

J1661.1, Deductions from observation. Type: 655, 655A.

Ref.: DOTTI 360 362.>

J1661.1.1, Deduction: the one-eyed camel. Type: 655A.

Ref.: DOTTI 362 363 506 510/[Egy]; Shamy (el-) Egypt 110 266 no. 16.>

J1661.1.2, Deduction: the king is a bastard. Type: 655.

Link: |W0251S, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: DOTTI 360 361 428 449 590 612 767 881/[Irq, Ymn]; Shamy (el-) Egypt 110 266 no. 16.

J1661.1.3, Deduction: bread made by a sick woman. It falls apart; therefore it was kneaded by a weak person. Type: 655.

Link: |V0223.2.1$, Saint detects unclean (tabu) food.

Ref.: Chauvin VII 159 no. 438; DOTTI 360.>

J1661.1.3.1S, Deduction: bread made by a menstruous woman. Hair found in bread. Type: 655.

Ref.: DOTTI 360; Shamy (el-) Egypt 110 266 no. 16; TAWT 372 n. 208.>

J1661.1.4, Deduction: mare has she-buffalo as mother. Told by shape of hoofs.

Ref.: Chauvin VII 162 no. 439.>

J1661.1.5, Deduction: horse has been brought up on ass's milk. Has drooping ears.

Link: |Z0194.1.4.4.1.1S, Donkey's ears: drooping.>

J1661.1.9, Banker able to recognize honest merchant by a single hair of his mustache.>

J1661.1.12S, Color of bones (human) reveals social (ethnic) identity and circumstances of death: effects of burial customs and the elements. Type: cf. 926K$.

Ref.: DOTTI 617; Hanauer 140-1; Shamy (el-) Egypt 139-40 273 no. 25; AUC: 28 no. 1.>

J1661.2, Clever deductions by eating, smelling, drinking, etc.

Ref.: Aswad (al-) 129-31; Basset Mille I 408 no. 117 II 13 no. 5.

J1664, Clever solution of debated question. Type: cf. 922.

Link: |J0659.28S, What is the best time (season) to die. |J1308$, Which is more proper at a funeral procession: to walk ahead of, or behind the bier? Either—provided one is not inside it.>

J1675, Clever dealing with a king.

Link: |L0404$, Tyrant sets certain days as "cross-days" (nahs/karb) and executes whomsoever he sees (or acts in certain manner) then.>

J1675.1, Clever ways of attracting the king's attention. Type: 1534XS, cf. 981.

Link: |K0095S, Seduction (sex-appeal) as means of attracting king's (judge's) attention. |K0477, Attention secured by trickery. |K0778.5S, Maiden in tree lured down and captured through the wiles of an old woman feigning ignorance or helplessness.

Ref.: DOTTI 842.>

J1675.1.1, King's attention attracted by fighting when it cannot otherwise be gained.

Link: |K0477, Attention secured by trickery. |N0619.3S, Accidental attracting of king's (ruler's) attention.

Ref.: Chauvin VII 162 no. 439 n. 1; DOTTI 590/[lit.].>
J1675.1.3$, King's (husband's) attention attracted by story-telling. Type: 1426A$.
   Link: J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.
   Ref.: DOTTI 365; MITON.

J1675.1.4$, Ruler's attention attracted by making false accusation (claim).
   Link: K2176$, Planting false evidence: the wheat measure (cup) in the sack.
   Ref.: MITON.

J1675.2, Clever ways of breaking bad news to a king, who will kill bearer of bad news.
   Link: J0815.5$, Tactful and tactless truth-speaking. |P0469.5$, "Bad news travel fast".
   Ref.: DOTTI 365; MITON.

J1675.2.1, Tidings brought to the king: You said it, not I. Type: 925.
   Ref.: DOTTI 611.

J1675.2.2$, Bad news brought to the king by joker (jester).
   Ref.: Tha Clabî 104-(jester).

J1675.9$, King's promise of safety secured before breaking news to him. Type: 517A$, 725, 930, 938B.
   Link: M0222, Man umpires dispute in exchange for guarantee of safety. Disputants, bear and tiger, agree not to eat him.
   Ref.: Ibshîhî 536 538-39; Basset Mille I 311 no. 44 III 537 no. 327; DOTTI 286 400 416 621 644 956/{Irq}; Lane 417; MITON; Shamy (el-)

J1671, Cleverness in dealing with the enemy.

J1700-J2749, FOOLS (AND OTHER UNWISE PERSONS).

J1700, Fools.
   Ref.: Ibshîhî 334.

J1700.1$, The foolish couple (husband and wife). Type: 1430-1439, 1681CS.
   Link: J0682.0.2.3$, "Mishkâh wed to Rîmah: no worth in either". |Z0130.1. 1.2$, Comic (uncoordinated, contrary) couple: `Zaqzûq and Zarîfah'.
   Ref.: DOTTI 908.

   Ref.: DOTTI xxiv n. 58 158 718 735 739 741 742 749 773 780 781 782 808 813 834 851 861 908 915 918 960/{Egy, Irq, Tns}; Ghaḍab 46-47: Shamy (el-) "Arab Mythology" no. 91; McCarthy-Raffouli II pt. 2 276-27 no. 17; Schmidt-Kahle 52-57 no. 25; TAWT 436 no. 27/{Egy} 439 no. 31/{Egy}.
   J1701.0.1S, Wife's (foolish) advice proves disastrous.
   Link: C0195, Tabu: taking the advice of a woman. |J0021.22, "Never tell a secret to a woman". |W0256.6.1S, Stereotyping: 'Women are lacking in mind and religion'.
   Ref.: DOTTI 602/{lit.}; MITON.

J1701.0.1.1$, Lover's (friend's) advice proves disastrous. Type: 208*.
   Ref.: MITON.

J1701.0.2S, Only the husband who disregards his wife's advice proves correct.
   Link: J0021.22, "Never tell a secret to a woman".
   Ref.: DOTTI 179/{Jrd}.

J1701.2S, "That is the only (trivial) reason as to why my husband divorced me!" Seven (three) women tell their stories. Type: 1384A$.
   Ref.: DOTTI 718 739 749 780 781 813 834 861 918/{Egy}; Killâni Bilâd al-Shâm 24-30.

J1702, Stupid (foolish) husband. Type: 1214, 1361, 1405-1423.
   Ref.: Ahmad al-Nâbah 105-10; DOTTI 715 725 726 765 789 835 861/{Egy, Irq}.

J1702.0.1S, Foolish man.
   Link: J2301.4S, Gullible husband believes ogress, but not his own wife.

J1702.1S, Foolish husband. Type: 1214, 1361, 1406BS, 1405-1423.
   Ref.: DOTTI 715 765 789; Hujelân 231 no. 23-4.
J1702.2S, Foolish father.

Link: [J0581.7.1S, While hiding, foolish father punishes child causing him (her) to cry: hiding place betrayed.]

J1703, Town (country) of fools.

Ref.: Basset *Mille* I 427 no. 134, 451 no. 151, 535 no. 221; *DOTTI* 729/3 [lit.]; Houri-Pasotti 122-23 no. 57.

J1704S, Stupid ethnic group (or race). Type: 802DS, cf. 1718S.

Link: [J2467, Servant (slave) instructed that when sent to fetch something he should bring it along its prerequisite: when sent to call a physician, he comes back with an undertaker (grave digger) as well.]

W0256, Stereotyping: generalization of a trait of character, from person to group (and vice versa).

X0600, Humor concerning races or nations.

Ref.: *DOTTI* 740/3 [lit.]; Mouliéras-Lacoste 336-37 no. 41, 338 no. 42; *RAFE* 298 n. 8.

J1705, Stupid classes.

Ref.: *DOTTI* 726/3 [Irq].

J1705.1, Stupid peasant.

J1705.1.1S, The countryman (peasant) as stupid servant.

Link: [J1742, The countryman in the great world (city)].

J1705.1.1.1S, The rustic countryman in the army (police).

Ref.: Shamy (el-) "Eg. Balladry": "Cobbler and fiquil" no. 41.

J1705.1.1.1.1S, Countryman as officer's attendant (servant--murâslah).

Ref.: Anonymous Al-Thalâthah al-mughaffalîn" 5.

J1705.5S, Stupid slave-class. Type: 1225, 1336, 1336A, 1433*.

Ref.: *DOTTI* 718 723 724 741 806 909/3 [Qtr]; AGSFC: QTR 87-3 671-1-no. 6.

J1705.6S, Stupid nomad (Bedouin).

Ref.: P0730, Pastoralists (Bedouns, nomads, hunters, gypsies).

J1705.7S, Stupid officials (clerks).

Ref.: P0503.2S, Mindless bureaucrats.

J1706, Stupid animals.

J1706.2S, Ass as stupid animal.

Ref.: J1117.2S, Ass as trickster. JZ0194.1.4.1S, Donkey: stupidity.

J1706.4S, Bear as dull-witted beast. Type: 163A*, 1586A.

Ref.: *DOTTI* 70 735/3 [Egy]; Shawqi 305 [no. 32].

J1707S, Lazy social group (class, race).

Ref.: P0916.2S, Lazy (dull, impotent) drunkard. W0111, Laziness. W0256.1S, Stereotyping: ethnic and national traits.

J1707-J1729, Association with fools.

J1711, Numskulls go a-traveling.

Ref.: *DOTTI* 733 739 748 789/3 [Mrc]; Y. Shâkir I 296-03.

J1712, Numskulls quarrel over greeting. [Contest held to decide who is the biggest fool]. Type: 1332, cf. 1406HS.


Ref.: *DOTTI* 736 738 739 748 749 789 938 956/3 [Egy, Irq]; Shamy (el-) "Egypt" (1971) no. 79; Wesselski *Hodscha* I 263 no. 237; CFMC: ČUKH-I no. 25 no. 77 no. 113a no. 117 no. 178, ČUKH-II: ČAyyât 66 no. 21.

J1714.2, The wise man and the rain of fools. A wise man is persuaded to taste water which has turned many persons into fools. He also becomes a fool.

J1730, Absurd ignorance.

Ref.: W0134S, Foolishness (ignorance, stupidity).

J1731, The city person ignorant of the farm. Type: 1338, 1338A.

J1731.9S, Absurd ignorance of agriculture (farming)---miscellaneous.

Ref.: J1900, Absurd disregard or ignorance of animal's nature or habits. J1932, Absurd practices connected with crops.
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|K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture.>

J1731.9.1$, Ignorance of which part of plant is the fruit (crop). Type: 9B, 1030.
Link: |J0260, Choice between worth and appearance. |U0110, Appearances deceive.
Ref.: DOTTI 3 698; Shamy (el-) Egypt 193 no. 49.

J1731.9.3$, Ignorance of sowing (planting) times (crop). Type: 1930.
Ref.: DOTTI 953; Shamy (el-) Egypt 28 no. 3.

J1731.9.4$, Absurd ignorance of plant care (maintenance).
Link: |J1973, Tree pulled down in order to give it water to drink.

J1731.9.4.1$, Plant pulled upward to make it look taller (farther grown) than it really is: it dies.
Link: |K0134.9$, Weak (sickly) animal made to look spirited.

J1732, Ignorance of certain foods [(drinks)]. Type: 1339FS, cf. 1260A, 1390*.
Link: |J1732.4$, Countryman unacquainted with stuffed foods: why wrapped (concealed)? |J2425, The bungling host. [Ignorance of the other's foods (diet) and table manners]. |P0339.1$, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat. |U0139.3.0.1$, Distrust of the new (modern) and the unfamiliar.
Ref.: Boqarî 87; DOTTI 722 743 784; Webber 9 no. 8/cf.

J1732.0.1$, Ignorance of the other's foods (diet) and table manners. Type: cf. 60.
Link: |J1565.1, Fox and crane invite each other. |J2425, The bungling host. [Ignorance of the other's foods (diet) and table manners].
Ref.: DOTTI 25.

J1732.1.1$, Countryman unacquainted with sausage: orders it in the likeness of his organ. Type: 1339A.
Link: |Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
Ref.: DOTTI 742/[Egy].

J1732.3.1$, Countryman unacquainted with tea: wants leaves served like steamed rice. Type: 1339C.
Ref.: DOTTI 742/[Egy].

J1732.3.1.18, Countryman unacquainted with soap: thinks it is cheese (honey).
Ref.: Destaing Chelu 46 (144) no. 23; DOTTI 742/[Mrc]; Stumme T'kerwalt 179 no. 24.[2].

J1732.2, Fool is unacquainted with bananas, throws away the fruit, finds the rest bitter. (Similar for watermelon, plums). Type: cf. 1339D.

J1732.4S, Countryman unacquainted with stuffed foods: why wrapped (concealed)? Type: 1339FS.
Link: |J1732, Ignorance of certain foods [(drinks)].
Ref.: Campbell Market Place 97-98; DOTTI 743/[Irq].

J1732.5S, Countryman (Bedouin) unacquainted with city pastry (sweets).
Link: |F0849.3.6$, Loved sweet food (pastry, sweets).
Ref.: DOTTI 784/[Egy]; MITON.

J1734, Layman's ignorance of medicine.

J1734.1, Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell.
Link: |H1582.4$, Recognition of good health by force of urination: healthy man's will penetrate ground.

J1735, Fool cannot tell his right hand in the dark.

J1735.1, How to tell the right hand in the dark. [Numskull places candle at right side of bed].
Ref.: Anonymous "Go lhâ wa himârih" 11; DOTTI 831/[Egy]; Wesselski Hodscha I 236 no. 104; AUC: 31A no. 16.

J1736, Fools and the unknown animal.
Link: |J2624.1S, Fools frightened by 'Yellow-eye' (rabbit).

J1737, Foolish lover ignorant of mistress's flaws.
Link: |K1305S, Deceptive marriage arrangements: the man is tricked.

J1738, Ignorance of religious matters. Type: 1718S, cf. 1718*.
Link: |J1742.6.1S, Religious rituals misunderstood.
Ref.: DOTTI 921; RAFE 298 n. 8.

J1738.8, Men hide so that God will not see their sin. Type: 827CS.
Link: |T0331.4, No place secret enough for fornication. |U0232, No place secret enough for sin.
Ref.: DOTTI 452.

J1738.9S, Ignorance of religious service (ritual) and personage(s)--miscellaneous.
Link: |V0320.3S, Punishing the higher powers (god, angels, etc.).
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Ref.: RAFE 298 n. 8.

J1738.9.1S, Ignorance of the nature of the higher powers (god, angels, etc.). Type: 1718S, cf. 1718*.

Ref.: DOTTI 921.

J1739S, Damning praise, and flattering condemnation (by fool).

Link: [J1352.4S, 'His voice is mentioned in the Koran'--(only donkey's is)] [X1918.5S, Pseudo-praise.] [Z0098S, Contradictions (oxymoron)].

Ref.: Ibshîhî 446; Boqarî 197.

J1739.1S, Fool's damning praise (naive). Type: 1718S, cf. 1718*.

Link: [W0179.1.2S, Devastating praise--('kiss of death'): praising someone to his powerful nemesis so as to bring about his destruction.]

Ref.: [DOTTI 921.]

J1739.2S, Fool's condemnation actually flattering.

J1739.3S, Fool's flattering proves to be condemnation.

Link: [X1918.5S], Pseudo-praise. [Z0098S, Contradictions (oxymoron)].

Ref.: Ibshîhî 446.

J1740S, Foolish attempt to punish (reprimand) the higher powers (god, the angels, fate, etc.)--non-religious.

Type: 1718S, 1718*, cf. 759, 759A-FS, 1543.

Link: [J1869S, Animals or objects absurdly punished--miscellaneous.] [K2215.7S, Religious services (or God) blamed. K2371, Deceiving the higher powers (God, the saints, fate).] [V0320.3S, Punishing the higher powers (god, angels, etc.).] [V0330.2S, Mortal puts deity (idol) to test. W0185.7S, Man loses temper at deity (god)].

Ref.: DOTTI 100 423 424 854 899 921 922 948/{Alg, Egy, Plst}; RAFE 298 n. 8.

J1740.1S, Angel foolishly 'punished'. Type: 1718S.

J1740.1.1S, 'Angel of the Left' punished (reprimanded) for being betrayer of secrets: he reports mortal's sins to God--but 'Angel of the Right' praised: he reports good deeds.

Ref.: DOTTI 921 922/{Egy}.

J1740.2S, Foolish fight with the elements (wind, rain, etc.). Type: cf. 1624.

Link: [J0355.1, Widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. [God's justice vindicated. L0471, The man scorns the storm: killed by it. V0320.3.2S, Heretic (infidel) fights the higher powers by shooting at the elements (wind, rain, sky, etc.).]

@Z0094.5.4.1S, "Person seated [by roadside] calling-out: 'Provocation (conflict, quarrels) for sale'."

J1741, Priests (schoolmasters) ignorant of Latin.

Link: [Z0096S, Cross-lingual puns (based on phonetic similarities)].

J1741.3, Prearranged answers in Latin not always successful. Type: 1699B.

Ref.: [X0111.9S, Deaf man visits the sick. He plans the conversation with the expected answers. The answers turn out otherwise.]

J1741.4S, Inappropriate use (ignorance) of elitist speech (classical Arabic, Latin, etc.).

Link: [J1805, Other misunderstandings of words. W0116.7, Use of strange language to show one's high education ([tagadhluq]).]

J1741.4.1S, Memorized verbal formula used inappropriately. Type: 1698I, 1873S.

Ref.: DOTTI 917 940.

J1741.5S, Translator must be totally bilingual and bicultural.

Link: [P0005.6S, Ability to speak foreign language as status symbol. T0604.5.1S, Offspring of mixed marriage (cross-lingual, cross-species) bilingual--(acquires languages of both parents)].

Ref.: Jâhîz I 76-77.

J1742, The countryman in the great world [(city)]. Type: 1337.

Link: [J2413.7.1S, Country mouse tries to procuring food in town (home)--is killed (maimed). P0141.3S, Stupid (ignorant, crude) mayor.

Ref.: DOTTI 52 710 742 828 834 849 938/{Egy, Egy, Lib, Mrc}; Farrâj 91-103 (S. Jahn 409 no. 58); MITON; Sallûm Baghdad 32 no. 12 (Bedouin); Shahalân 420 cf. 412-19; Webber 9 no. 8; AUC: 7 no. 4, 41 no. 15, cf. 38B no. 1.]

J1742.0.1S, The countryman (peasant, Bedouin, nomad, mountain dweller) as simpleton.

Ref.: Ibshîhî 285.

J1742.5, Countryman misunderstands comforts of city. [Latrine thought to be kitchen, etc.].
Ref.: AUC: 38A no. 5, cf. Shālān 356 420.-
J1742.7S, Countryman unacquainted with the urban female. Type: 1359, 1469S.
Link: [P0149S, Urban community's strong-woman ('māʿālimah').] [W0256.6.2S, Women are wily (resourceful).]-
J1742.7.1S, Countryman (Bedouin, farmer, etc.) tricked by urban female. Type: 1359, 1469S.
Ref.: DOTTI 760 814 815/[lit.].-
J1742.5.2S, Countryman (fool) unacquainted with modern toiletry.-
J1742.5.2.1S, Ignorance of modern means of disposing of excreta (indoor latrine). Type: 1528AS.
Link: [K1252.2S, Heirs led to believe that pot next to aged parent's bed contains gold (money): proves to be a chamber-pot (containing feces).
Ref.: DOTTI 833.-
J1742.5.2.1.1S, Excrements placed in sack (wrapped in paper, etc.) and thrown out (a glass window which proves to be closed, or the like): unpleasant results. Type: 1528AS.
Link: [J1253.15S, Bribes offered for silence about shameful act: would-be recipient will pay more for an explanation as how it was managed.
Ref.: DOTTI 718 739 749 781 813 834 861 918/{Egy}.]
J1742.5.2.1.2S, Countryman surprised defecating on city street hides feces under his cap (hat). He claims that a bird is caught under the hat. Type: 1528.
Link: [J0811.7S, Polluter in the dark invited to urinate (relieve self) in lighted area (the open). Invited to do so, instead of being punished as intended upon discovering he is powerful. [K1252, Holding down the hat. [Feces underneath it]. [K1872.9.4S, Feces (dung) camouflaged.
Ref.: DOTTI 833.-
J1742.5.2.2S, Modern barber (hair-dresser) shop mistaken for medical office (hospital).
J1742.5.3S, Countryman mistakes statues (manikins) in shop-windows for living beings.
Link: [P0773S, Publication of availability of goods or services (commercial advertisement).] [U0087.2S, Window-dressing sells.-
J1742.5.3.1S, Countryman is vexed by the silence of store clerk (actually a manikin on display) strikes him (it), and then pleads with shopkeeper: "He struck me first!".
Link: [J1141.11.1S, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick). [K2100, False accusations.-
J1742.6S, Countryman unacquainted with social diversity in city.-
J1742.6.1S, Religious rituals misunderstood. Type: 1718S.
Link: [J1738, Ignorance of religious matters. [V0370S, Moslem traditions about non-Moslems.
Ref.: Artin Soudan 9 (flesh eaten); CABd-al-)Aal Tuštûwân 393; DOTTI 921; RAFe 298 n. 8.-
J1742.6.1.1S, Funeral procession (with music) mistaken for happy event. Type: cf. 1526DS.
Link: [J1742.6.8.2S, Party of guarded prisoners thought to be dignitaries being escorted to honorific affair--fool sneaks into group. [K0815.15.1S, Musician (philosopher) lures mice out of city with music. [P0204.1.1.1S, Funeral with tambourine-music, (which is unheard of) would be preferable to a husband (disgracefully) lodged immobile at home. [P0681.1.0.1.1.1S, Simple (austere) and lavish funeral processions. (Number and social class of mourners, quality of bier or coffin, etc.). [V0370S, Moslem traditions about non-Moslems.
Ref.: DOTTI 832; CFMC: Aswan 70-12A 2-1-no. 10.-
J1742.6.1.2S, Steps (sequence) of burial rituals misunderstood.
Link: [V0066, Funeral sermon. [V0067, Accompaniments of burial ([i.e., things buried with corpse].) [V0068, Preparations for burial.-
J1742.6.1.3S, Mystic's acts (prayers) mistaken for signs of insanity (madness).
Link: [P0462.2.1.1S, Unreasonable mystic (sufi)~seems to speak nonsense. [V0462.8.0.2S, shadh; philosophical unorthodoxy due to ascetic immersion.
Ref.: MITON.-
J1742.6.2S, Racial (or ethnic) trait misunderstood.
Link: [J0740S, Ship (boat) coming from afar full of blacks. Answer: tray full of black eggplants. J1763.4S, Black man wearing green turban thought to be an eggplant.-
J1742.6.3S, Governmental, (political, military) affair misunderstood.-
J1742.6.8.1S, Parade thought to be battle (invasion).
Link: [P0097S, Royal children paraded before the king.
Ref.: DOTTI 735/{Tns}.
J1742.6.8.2S, Party of guarded prisoners thought to be dignitaries being escorted to honorific affair--fool sneaks into group. Type: 1526DS.
Link: J1742.6.1.15, Funeral procession (with music) mistaken for happy event. [K0712.7S], Capture by providing deceptive model for empathetic reward. [N0393.1S], Parasite (sponger) sneaks into a party of seemingly important men, accompanied by guards, thinking that they are being escorted to feast. They prove to be prisoners to be executed.
Ref.: DOTTI 832 833/[lit.].

J1743. Ignorance of dates.

J1744. Ignorance of marriage relations.
Link: [T0166.2], Bridegroom must be taught sexual intercourse.

J1744.1. Bridegroom does not know what to do on his wedding night. Type: 1685BS.
Ref.: DOTTI 910, Prym-Socin 41-43 no. 13.

Link: J1745.0.2S, Absurd ignorance of conception, pregnancy, and parturition. [T0055.12S], Failure to respond to (perceive) girl's advances rebuked. [T0405.2.4.1S], Parent or parent-like person is not representative of one's "opposite sex" (male/female).
[J0610.1.1S], Sexual awakening: becoming aware of own sexuality (adolescence, puberty).
Ref.: Boqari 123/cf.??; DOTTI 687 782 810 909 910/[lit., Syr].

J1745.0.1S, Absurd ignorance of genitals. Type: 1425A*-B*, 1457A*, cf. 1396.
Link: K1327.1S, Seduction by pretended ignorance of sex: person of opposite sex explains (instructs). [X0757S], Properly raised (polite) girl trained to think of obscene words as signifying decent things (e.g., vagina--eye, penis--arm, etc.): absurdly obscene conversation with suitor.
Ref.: Jâhiž VII 237-39; DOTTI 631 785 801 802 812 813 910/[Egy, lit.]; MITON.*

J1745.0.2S, Absurd ignorance of conception, pregnancy, and parturition. Type: 1739A*.
Ref.: DOTTI 926.*

J1745.2, Foolish girl ignorant of what is happening at her first menses.
Link: F0779.5S, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating). J1911.3S, Woman gives birth while defecating: thinks baby is her feces. [T0610.2.1.1S], First menses (menstruation).

J1745.3S, Girl totally ignorant of sex. Type: 901BS*, 901CSS./1646AS, 1457AS.
Link: H0389.3S, Bride test: total ignorance of men (sex-naivety). [X0757S], Properly raised (polite) girl trained to think of obscene words as signifying decent things (e.g., vagina--eye, penis--arm, etc.): absurdly obscene conversation with suitor.
Ref.: DOTTI 561 562 631 728 801 812 813 [Egy].

J1745.3.1S, Sexual intercourse and combat: conditioning the naive bride. Groom teaches the bride to fetch and test war-gear (sword, spear, gun, etc.) whenever asked for intercourse. Type: 901CS,./1646AS.
Link: J0020S, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response).
Ref.: DOTTI 562.*

J1745.5S, Simpleton thinks that a good ('straight') bride doesn't have sexual intercourse; only a ('gay'/"whore") would submit to such licentious act. Type: 1685BS.
Link: P0198S, Cilûq, khawalât ('gays', 'faggots'). [Z0119.3.1S], The mâfûl ('done to', object, passive participle) is superior to the mâfûl ('done to', object, passive participle).
Ref.: DOTTI 910/[Egy].

J1746, Absurd ignorance of reading. Type: 1331A*, 1331E*.
Ref.: DOTTI 738, MITON.

J1746.3, Size of a word and size of its meaning (referent).
Ref.: DOTTI 941/[Egy].

J1746.3.1S, Little pupils should be taught little words such as "sparrow, and chick", not big ones such as "camel, and cow".

J1748, Absurd ignorance of use of spectacles. Type: 1331A*, 1331E*.
Ref.: Alf II 293; DOTTI 738.*

J1748.1S, Illiterate thinks spectacles alone will make him able to read. Type: 1331A*.
Ref.: DOTTI 738.*

J1749.1, Fool thinks that "afforesaid" is title of honor.
Link: W0117.1, Neglected wife given trifle boasts of it. [Z0067.0.2S], Aggrandizement: to be addressed indirectly via one's 'presence' ('qadrah', 'highness' ('rif'ah), or the like.

J1749.5S, Countryman ignorant of the modern machine (automobile, train, airplane, etc.).
Link: U0139.3.0.1S, Distrust of the new (modern) and the unfamiliar.
Ref.: Anonymous &Al-Thalâthah al-mughaffalîn" 7-8; Gairdner 68 no. 25[1]; Sha)lán 369 435 438; AUC: 38A no. 8.–
J1749.6S, Countryman ignorant of modern appliances (scientific tools).–
J1749.6.1S, Germ incubator (in medical laboratory) thought to be oven: used to keep food warm. Eaters become sick. Type: cf. 1221S.
Link: J1813.12.3S, Cooking pot placed on cesspool: bubbling cesspool mistaken for boiling water.
Ref.: DOTTI 717.–

J1750-J1849, BSURD MISUNDERSTANDINGS.–
J1750-J1809, One thing mistaken for another.–

J1750, One animal mistaken for another.–
J1752, Wolf thought to be colt. In the man's absence eats the mare. Type: 1311.–

J1760, Animal or person mistaken for something else.–
J1761, Animal thought to be object.–
J1761.1, Whale thought to be island. Type: 936A$.
Link: |B0556, Sea-beast allows voyager to land upon his back. |F0730, Extraordinary islands. |F0931.4.4S, Waves that look like mountains. |F0944.3.1S, Seafarers set camp (light fire) on small island: it proves to be a whale when it dives into sea. |K1886.1.3S, Aiming toward illusory island in the sea (marshes).
Ref.: Ibshîhî 498; Chauvin VII 9 n. 1 no. 374A; DOTTI 639 808/[Qtr]; MITON; AGSFC: QTR 87-3 698A-x-4-132.–
J1761.3, Glowworm [(butterfly)] thought to be a fire. The bird who tries to keep the monkeys from this error is killed for her pains.
Link: J1064.1, Raven killed by apes who will not receive his teaching that a shining stone [(butterfly)] is not fire.
Ref.: Chauvin II 90 no. 32.–
J1761.6.1, Snake mistaken for a whip by a blind man.
Ref.: DOTTI 61/[lit.].–
J1761.6.2S, Snake thought to be a rope.
Link: J0011.1, Man bitten by snake fears snake-like rope. |W0255.1.2S, 'He who gets burnt by [hot] soup will blow on yogurt, and he who gets bitten by a snake will fear a [snake-like] rope'.–
J1761.10, Blind men and elephant. Four blind, men feel an elephant's leg, tail, ear, and body respectively, and conclude it is like a log, a rope, a fan, and something, without beginning or end. [Different perception by each]. Type: 1317.
Ref.: DOTTI 733.–
J1761.11, Fool mistakes dung-beetles for fruit [(berries)]: eats them. Type: 1319J$.
Ref.: DOTTI 735; Socin "Mosul und Maerdîn" 14-16 no. a-3.–
J1761.11.1S, Dung-beetle thought to be (black) olive. Type: 1319J$.
Link: Z0105S, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. Ref.: DOTTI 735.–
Ref.: DOTTI 735 976.–

J1762, Animal thought to be a person.
Ref.: Jâhiz II 231-33.–
J1762.2.2S, The wolf mistaken for man (suitor). Type: 1477*.
Ref.: DOTTI 815.–
J1762.10S, Humming of bees (wasps) thought to be pupils's (religious) recitation. Type: cf. 49A, 1321C, 1785C.
Ref.: DOTTI 930.–
J1762.10.1S, Beehive (wasp-nest) thought to be school (children's kuttâb).
Ref.: DOTTI 718 735 741 742 749 781 851 908 915/[Tns].–

J1763, Person thought to be an object. Type: 1319P*.
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Ref.: DOTTI 735.

J1763.4S, Black man wearing green turban thought to be an eggplant. Type: 1319P**.
Link: [J1742.6.2S, Racial (or ethnic) trait misunderstood.]
Ref.: Fâdîl M. Ė Abd-Allâh Turâth III:7 103-6; DOTTI 735 736 739 749/[Irq]; Hasaballâh Yahyâ Turâth I:7 80-81 no. 1.

J1766, One person mistaken for another.
Link: [K1874.5S, Features of person altered (usually without his knowledge) so that he would be mistaken for another.]
Ref.: MITON.

J1766.4S, Person of one gender mistaken for being of the other.
Link: [J1307S, "Which one of the two of you is the husband and which is the wife?".]
Ref.: MITON.

J1768S, One type of social relationship mistaken for another. Type: 706C1S, 872E, 939B, 948S.
Ref.: DOTTI 383 496 646 653.

J1768.1S, Sibling (brother, sister) thought to be lover (spouse). Type: 706C1S, 872E.
Link: [K1839.14, Husband and wife disguised as brother and sister. [K2301.1.3S, Equivocal claim: "We are siblings"—(i.e., brother, sister "In faith" (belong to same religion).]N0344.3S, A relative hastily mistaken for lover. [T0040S, Lovers mentioned as brother and sister so as to escape detection.]
Ref.: DOTTI 383 497.

J1768.2S, Young person mistaken for lover of an older person (actually the latter's son or daughter).
Link: [J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence].
Ref.: DOTTI 646 653.

J1768.2.1S, Youth thought to be a woman's lover (actually her son, nephew). Type: 939B, 948S.
Link: [J1307S, Deceptive marriage arrangements: the girl (woman) is tricked.]
Ref.: MITON; RAFE 13 n. 27.

J1768.2.2S, Maiden thought to be a man's lover (actually his daughter, niece).
Ref.: MITON.

J1768.2.3S, Stranger mistaken for one's spouse or betrothed (usually hitherto unseen).
Link: [K1305S, Deceptive marriage arrangements: the man is tricked. [K1307S, Deceptive marriage arrangements: the girl (woman) is tricked.]
Ref.: MITON; RAFE 13 n. 27.

J1768.2.3.1S, Maiden thinks handsome stranger, who appears in her quarters unexpectedly, is actually her rejected suitor.
Ref.: MITON.

J1768.2.4S, Stranger mistaken for spy (or enemy).

J1768.2.4.1S, Maiden thinks the stranger appearing unexpectedly in her chamber is spy on her conduct.
Ref.: MITON.

J1769, Other creatures with mistaken identity.

J1769.2, Dead man is thought to be alive.
Ref.: MITON.

J1769.4S, Living person is thought to be dead. Type: 990, cf. 1536B, 1537.
Link: [K1869.0.2S, Dead said to be sick (fainted).

J1770, Objects with mistaken identity.

J1771, Object thought to be an animal.
Ref.: Basset Mille I 485 no. 180/cf; DOTTI 735/[lit.].

J1772.1, Pumpkin thought to be ass's egg. [Numskull hatches it; thinks rabbit is a colt hatched out]. Type: 1319.
Link: |Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: DOTTI 734; Wesselski Hodscha I 249 no. 163.

J1772.1.0.1S, Coconuts thought to be elephant's eggs. Fool hatches them; his wife thinks his organ is elephant's trunk. Type: 1319.

Ref.: DOTTI 734/[Egy].

J1772, One object thought to be another.

J1772.5.1S, Food bowl mistaken for crown. Type: 1689A.

Link: |J2415.1.3$, The two presents to the king: the 'crown' (actually a food-bowl) and the valuables; jealous imitator awarded the 'crown'.

Ref.: DOTTI 911.

J1772.16S, Wave (in stormy sea) mistaken for mountain (island). Type: cf. 936A$.

Ref.: |F0931.4.8$, Waves that look like mountains. |J1761.1, Whale thought to be island.

J1772.9, Excrements eaten by mistake.

J1772.9.1, Excrement thought to be berries ([beans]). Type: 1654.

Ref.: DOTTI 899; Shamy (el-) Egypt 298 no. 55.

J1780, Things thought to be devils, ghosts, etc. Type: 1318DS.

Ref.: DOTTI 734; Laoust Maroc 49-50 no. 45; Prym-Socin 324-16 no. 76/cf.

J1781.1, Object thought to be the devil. Type: 1315A*.

Ref.: |J1782, Things thought to be ghosts.

J1782, Things thought to be ghosts. Type: 326, 1315A*, 1318.

Ref.: DOTTI 155 734.

J1783, Thing thought to be corpse. Type: 1318, 326, 1654.

Ref.: DOTTI 155 734 899; Duwayk (al-) II 293.

J1784, Things thought to be spirits. Type: 1318DS.

Ref.: DOTTI 734.

J1786, Man thought to be a devil or ghost.

Link: |F0200.9.2S, Evil jinni labeled: "satan" (shaytân, "devil," "Eblis"). |J1791.7.2S, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid).

Ref.: MITGON; Littmann "il-Bedawî" 70.30; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3ff. (infant of the shayâtîn).

J1786.2, Woman thought to be devil; thieves flee.

J1786.2.1S, Ugly person thought to be ogre (demon).

Ref.: |H1586.3.8S, Test: man thought to be demon (afrit, jinni) can recite passage from holy book (scripture). |J1791.7.2S, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(Ifrit).

J1786.9.1S, Remarkably tall man thought to be monster.

Ref.: Qazwînî I 281.

J1786.9.2S, Infant thought to be monster (changeling).

Ref.: F0321.1, Changeling. [Y].

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(Ifrit).

J1790, Shadow mistaken for substance.

Ref.: Chauvin II 85 no. 14, cf. 88 no. 25; DOTTI 10 36 711/[lit.].

J1790.1, Numskull thinks his shadow is a man pursuing him.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(Ifrit).

J1791, Reflection in water thought to be the original of the thing reflected.

Ref.: Shamy (el-) "Eg. Balladry": "Ram Thiel" no. 42/cf.

J1791.1, Drinking the moon. [Numskull thinks cow has drunk the moon]. Type: 1335.

Ref.: Wesselski Hodscha I 241 no. 124.

J1791.2, Rescuing the moon [from drowning]. Type: 1335A.

Ref.: DOTTI 740/[Egy]; Wesselski Hodscha I 241 no. 124.

J1791.3, Diving for cheese. [Moon's reflection in water]. Type: 34, 1336, cf. 1336A.

Ref.: DOTTI 9 741.
J1791.3.1, Wolf tries to drink well dry to get cheese.

Link: |D1641.12.1, Lake is drunk dry [(magically)]. |G0522, Ogre persuaded to drink pond dry bursts.>

J1791.4, Dog drops his meat for the reflection. Type: 34A, 1336, cf. 1336A.

Ref.: Chauvin II 85 no. 14; DOTI 10 741/{lit.}.>

J1791.5, Diving for reflected enemy. Type: 92.

Link: |K1053$, Predator induced to attack supposed enemy in water (well): actually, predator's own reflection.

Ref.: Chauvin II 88 no. 25; DOTI 741.>

J1791.6, Diving for reflection of beautiful woman. Type: 705A$, 709A, 860A*.

Ref.: DOTI 375 392 480.>

J1791.7, Man does not recognize his own reflection in the water [(mirror)]. Type: 1336A.

Ref.: Basset Mille II 320 no. 71; DOTI 741; Wesselski Hodscha I 276 no. 311.>

J1791.7.2$, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid). Type: 1336B$.

Link: |J1786.2.1$, Ugly person thought to be ogre (demon).

Ref.: DOTI 741.>

J1791.8, Goose dives for star, thinking it a fish. The next day when she sees fish, she lets it escape thinking.

Link: |J0011.1, Man bitten by snake fears snake-like rope.

Ref.: Chauvin II 89 no. 28. >

J1791.8.1$, Predator leaps into water for reflection of prey safely situated on tree (hill). Type: cf. 34.

Ref.: DOTI 10/{Mrc}.>

J1795, Image in mirror mistaken for picture.

Link: |J0960.15, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess.

Ref.: Basset Mille II 320 no. 71; Shamy (el-) "Eg. Balladry": "Ram Thief" no. 42.>

J1795.2S, Animal (ram, goat) attacks own image in mirror--thinks it is a rival.

Link: |K1052, Dragon attacks own image in mirror.

Ref.: Shamy (el-) "Eg. Balladry": "Ram Thief" no. 42.>

J1796, Moonlight thought to be substance.

Ref.: DOTI 741.41 210 718 749 781 813 834 861 918/{Egy, Jrd}.>

J1798$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual). Type: 871B$. 

Link: |C0197$, Tabu: erotic fantasy (illicit sexual act via imagination). F0001, Journey to otherworld as dream or vision. 

Ref.: Jâhiz VI 452; DOTI 736.>

J1800, One thing mistaken for another--miscellaneous.

Ref.: Ṣâhâj Bujâ 50.1.>

J1802, Words in a foreign language thought to be insults. Type: 1322.

Link: |J2489.15$, "Ride (mount, top) the 1" (i.e., persist, dominate). Fool interprets literally. |Z0001.2S, Dialectical formulas.

Ref.: Ṣâhâj VI 452; DOTI 736.>

J1803, Learned words misunderstood by the uneducated.

Ref.: DOTI 275 276 611/{Qtr}.>

J1804, Conversation by sign language mutually misunderstood. Type: 924B, cf. 516A.

Ref.: DOTI 275 276 611/{Qtr}.>

J1805, Other misunderstandings of words.

Ref.: DOTI 275 276 611/{Qtr}.>

J1805.1, Similar sounding words mistaken for each other.

Link: |X1900$, Humorous pun |Z0095.1.1S, Afflicted person asks spice-vendors about the whereabouts of the "Land of gahr (patience/aloe)".

Ref.: Kh1805.1.1S, Afflicted person asks spice-vendors about the whereabouts of the "Land of gahr (patience/aloe)".

J1805.2, Unusual word misunderstood. Strange results.

Link: |J1148.15, Self-incrimination due to misunderstood word.

Ref.: Ibshîhî 612; DOTI 718 739 749 781 813 834 861 918/{Egy}.>

J1805.2.1, Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur. Type: 432.
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J1807.5, Link: |H0946.1, Task assigned from misunderstanding: search for prince named Sabr ("wait"). |H0947.1$, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince. |H1381.8, Quest for unknown bridegroom (lover) for daughter (sister). |L0221.2, Present from the journey: unknown object (person) with enigmatical name (e.g., "Pearls-on-Vines," "Patience," or the like).
Ref.: |DOTTI 212; TAWT 442 no. 33/{Egy}.
J1807.4.1.1$, Cuckolded husband thinks testicles dangling from basket are onions.>

J1807.9, Other parts of body mistaken for something else--miscellaneous.

J1807.9.1, Beard mistaken for animal's (bushy) tail.
Link: |F0545.1.7.1$, Beard with whiskers like porcupine quills. |J 2368, Fool tells sage: "Your beard reminds me of that of my goat". |J1003.3.3$, Merman wonders that humans have their tails (= beards) in front (on their faces) while all other animals have their tails on their rears. |Z0105, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
Ref.: |DOTTI 735 861 907/{Mrc}.
J1807.3, Penis mistaken for an object (finger, pin, etc.). Type: 901BS, cf. 884E$.$
Link: |Z0186.9.1.1$, Symbolism: ring--vagina, anus.
Ref.: |DOTTI 531 561; Shamy (el-) "Folkloric Behavior" 235; TAWT 429 no. 17/{Plst}.
J1807.4, Testicles mistaken for similar object (onions, nuts, etc.).
Link: |Z0186.9.1.1$, Symbolism: ring--vagina, anus.
Ref.: |DOTTI 735 861 907/{Mrc}.

J1807.2, Jar broken on shiny rock: rock proves to be sleeping person's (bald) head. Type: 1319*.
Ref.: |DOTTI 735 861 907/{Mrc}.

J1807.3$,$, Head mistaken for rock.
Link: |J1763, Person thought to be an object.
Ref.: |DOTTI 735 861 907/{Mrc}.

J1808.95, Other parts of body mistaken for something else--miscellaneous.

J1808.1, Beard mistaken for animal's (bushy) tail.
Ref.: |DOTTI 852; MITON.

J1808.1.1$, One sound mistaken for another--miscellaneous. Type: cf. 303B$.$

J1808.94.1, Jurts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). Type: 891FS/1379.
Link: |H0888.15$, What would say to a female: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (ghang) and let me hear [them]?" Answer: kneading tub [Y]. |J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl]. |T0059.0.1.2.1$, Vocal manifestations (by female) of sexual enjoyment ('ghang'). |Z0108, Sound (name) symbolism: association based on sound similarities (homophony).
Ref.: |TAWT 232 no. 28.

J1809, Other things with mistaken identities.

J1809.1, Mildness (patience, kindness, etc.) mistaken for weakness.
Link: |J1913.15$, Exposure of teeth from pain (anger, death) thought to be a smile. |L0350, Mildness triumphs over violence.
Ref.: |U0110, Appearances deceive.

J1809.1.1, Predator's gestures misunderstood. Type: cf. 165C$.$
Ref.: |DOTTI 70.

J1809.2, Predator's (king's) mildness should not be mistaken for weakness.
Link: |P0500.15$, Government under inherited right to rule subjects--(authoritarian, rights of kings).
Ref.: |DOTTI.

J1809.3, Statue mistaken for living thing (person animal, plant, etc.).
Link: |H0504.1, Contest in lifelike painting.

J1809.4, Statue of person (doll) thought to be that person. Type: 879.

Ref.: |DOTTI 212; TAWT 442 no. 33/{Egy}.
J1807.4.1.1$, Cuckolded husband thinks testicles dangling from basket are onions.

J1807.9, Other parts of body mistaken for something else--miscellaneous.

J1807.9.1, Beard mistaken for animal's (bushy) tail.
Link: |F0545.1.7.1$, Beard with whiskers like porcupine quills. |J 2368, Fool tells sage: "Your beard reminds me of that of my goat". |J1003.3.3$, Merman wonders that humans have their tails (= beards) in front (on their faces) while all other animals have their tails on their rears. |Z0105, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
Ref.: |DOTTI 735 861 907/{Mrc}.

J1807.3$, Penis mistaken for an object (finger, pin, etc.). Type: 901BS, cf. 884E$.$
Link: |Z0186.9.1.1$, Symbolism: ring--vagina, anus.
Ref.: |DOTTI 531 561; Shamy (el-) "Folkloric Behavior" 235; TAWT 429 no. 17/{Plst}.
J1807.4, Testicles mistaken for similar object (onions, nuts, etc.).
Link: |Z0186.9.1.1$, Symbolism: ring--vagina, anus.
Ref.: |DOTTI 735 861 907/{Mrc}.

J1807.2, Jar broken on shiny rock: rock proves to be sleeping person's (bald) head. Type: 1319*.
Ref.: |DOTTI 735 861 907/{Mrc}.

J1808.95, Other parts of body mistaken for something else--miscellaneous.

J1808.1, Beard mistaken for animal's (bushy) tail.
Ref.: |DOTTI 852; MITON.

J1808.1.1$, One sound mistaken for another--miscellaneous. Type: cf. 303B$.$

J1808.94.1, Jurts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). Type: 891FS/1379.
Link: |H0888.15$, What would say to a female: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (ghang) and let me hear [them]?" Answer: kneading tub [Y]. |J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl]. |T0059.0.1.2.1$, Vocal manifestations (by female) of sexual enjoyment ('ghang'). |Z0108, Sound (name) symbolism: association based on sound similarities (homophony).
Ref.: |TAWT 232 no. 28.

J1809, Other things with mistaken identities.

J1809.1, Mildness (patience, kindness, etc.) mistaken for weakness.
Link: |J1913.15$, Exposure of teeth from pain (anger, death) thought to be a smile. |L0350, Mildness triumphs over violence.
Ref.: |U0110, Appearances deceive.

J1809.1.1, Predator's gestures misunderstood. Type: cf. 165C$.$
Ref.: |DOTTI 70.

J1809.2, Predator's (king's) mildness should not be mistaken for weakness.
Link: |P0500.15$, Government under inherited right to rule subjects--(authoritarian, rights of kings).
Ref.: |DOTTI.

J1809.3, Statue mistaken for living thing (person animal, plant, etc.).
Link: |H0504.1, Contest in lifelike painting.

J1809.4, Statue of person (doll) thought to be that person. Type: 879.
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Link: J1742, The countryman in the great world [(city)]. K0741, Capture by tarbaby.
Ref.: DOTTI 512.>

J1809.5$, Sage (saint) mistaken for sorcerer (magician).
Link: J1132S, Judge not by the apparent. K2123, Innocent woman accused of using witchcraft. JU0110, Appearances deceive.
Ref.: MITON.>

**J1810. Physical phenomena misunderstood.**
Ref.: DOTTI 715.>

J1810.1S, Human voice misunderstood.>

J1810.1.1$, Human cries of pain (wailing) thought to be singing.
Ref.: MITON.>

J1810.1.2$, Human singing thought to be cries of pain.>

J1811, Animal cries misunderstood.
Link: B0215.9.1$, Animals communicate by gesture.
Ref.: MITON.>

J1811.0.1$, Owl's hoot interpreted. Type: 908AS.
Link: B0147.2.2.4, Owl as bird of ill-omen.
Ref.: DOTTI 567.>

J1811.1, Owl's hoot misunderstood by lost simpleton. Type: 1643.
Ref.: DOTTI 890.>

J1811.2, Frog's cries misunderstood. Type: 1643.
Ref.: DOTTI 890.>

J1811.4, Rooster's crowing interpreted.>

J1811.6S, Insect's creaking misinterpreted. Type: 1319J*.
Ref.: DOTTI 735/{Egy}.>

J1812, Other sounds misunderstood.>

J1812.4, Hissing of fire thought to be noise of cooking muffins.>

J1812.6S, Gas bubbles (from cesspool, decaying matter, etc.) thought to be boiling water. Type: 1221S.
Link: J1813.12.3S, Cooking pot placed on cesspool: bubbling cesspool mistaken for boiling water.
Ref.: DOTTI 717.>

J1813, Cooking processes misunderstood. Type: 402, 1221S, 1339E.
Ref.: DOTTI 186 717 780.>

J1813.2, Boiling milk thought to be overflowing. Type: 1328*.
Ref.: DOTTI 737.>

J1813.12$, Attempting to cook without fire (fuel).>

Link: J1917.7, Rice pot on pole, fire far away. J1945, Warming hands across the river.
Ref.: Jâlîž IV 488-89; DOTTI 717 723.>

Link: A1455.2S, First men used sun's heat (rays) for cooking.
Ref.: Tha'lîlabi 203; DOTTI 717 723.>

J1813.12.3S, Cooking pot placed on cesspool: bubbling cesspool mistaken for boiling water. Type: 1221S.
Link: J1749.5S, Countryman ignorant of the modern machine (automobile, train, airplane, etc.). J1812.6S, Gas bubbles (from cesspool, decaying matter, etc.) thought to be boiling water.
Ref.: DOTTI 717 720 724 727 780 869 942/{Syr}.>

J1813.13$, Animal (bird) cooked 'whole' (unprepared).
Ref.: DOTTI 718 739 749 781 813 834 861 918/{Egy}.>

J1813.19S, Absurd misunderstanding of cooking--miscellaneous. Type: 402, 1221S.
Ref.: DOTTI 187 724 780 852/{Egy}.>

J1814, Numskull stays till he has finished. [While urinating, fool mistakes sound of water flowing near by (brook, leaky faucet) for his own]. Type: 1293.
Ref.: Wesselski Hodscha I 210 no. 23.>

J1814.1S, Numskull stops before he is finished (urinating): afraid he might be pulled down by it. Type: 1293CS.
Link: F0779.5S, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating).
Ref.: DOTTI 728/{Egy}.>
J1820, Inappropriate action from misunderstanding. Type: 901C$ ,/1646A$, 1742$.

Link: [K1547$, The misunderstood foreplay: paramour frightened away by receptive acts of naive woman.]
Ref.: DOTTI 562 651 928 940/{Egy, lit.}; MITON.>

J1821, Swimming (fishing) in the flax-field. Type: 1290.>

J1823, Misunderstanding of church customs or ceremonies causes inappropriate action.>

J1823.4, Move away from Moslem land so that Allah need not be feared.>

J1833.1, Numskull shoots grasshopper which lighted on the shoulder of his friend and kills friend.
Ref.: DOTTI 85 870/{Alg}.>

J1833.1.1, Boy strikes at a fly on his sister's breast: it turns into nipple and girl thinks it due to brother's caress.
Link: [F0575.1.5.5.7$, Remarkably beautiful nipple(s).] [P0253.10, Great love of brothers for sister. ]T0405.3$, Sister's nakedness or exposure.>

J1833.1.2, One man strikes at partridge which has lighted on second man's head. Type: 1586A.
Ref.: DOTTI 869.>

J1833.2$, Shooting (striking) at a pest (bird, insect) alighted on animal's horn (back): hitting animal. Type: 1228B$, cf. 1586A.

Link: [J2660.1$, Unskilled marksman. ]N0331.1.5$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing. ]N0337, Accidental death through misdirected weapon.
Ref.: DOTTI 719/{Egy, Mrc}.>

J1835, Goat chewing cud angers fool, who thinks goat is mimicking him. Type: 1211.
Ref.: DOTTI 715.>

J1842, Useless surgical operation from misunderstanding. Type: 1351D$.

Link: [J0551.8$, Self mutilation to demonstrate truthfulness (innocence, lack of interest). ]H0506.9.4S, Test of resourcefulness: cook meat-dish from animal and return animal alive--(surgery performed). ]J2117S, Remedies (medical) which prove harmful or fatal. ]K1073S, Useless surgical operation induced by trickster (thief). ]S0176.2.0.1S, Partial castration (removal of only one testicles). ]W0111.5.8, Man with stolen fig in his mouth submits to having cheek lanced rather than open his mouth. ]X0372.4.1, Man with cheeks stuffed with food operated on to remove swelling.
Ref.: DOTTI 749; Sayce Folk-Lore XI:4 368 no. 5/cf.>

J1842.1, Numskull (female devil) thinks her pubic hair has been telling her lies and pulls it out together with the skin.
Link: [K1037$, Dupe (supernatural cat) made to believe that his anus has been stealing food: beats it to death.]

J1842.2, Fool cannot answer as his mouth is full: thought to have an abscess in cheeks, allows them to be cut open.
Link: [X0372.4.1, Man with cheeks stuffed with food operated on to remove swelling.]

J1842.4, Child's stomach split open to cure him of wandering.>

J1843S, Accompaniments of aesthetic devotion (love) mistaken for symptoms of insanity.

Link: [V0093.1$, Ecstasy (trance) through religious dancing (dhikr, 'zikr'). ]V0462.8.0.2S, shagq: philosophical unorthodoxy due to ascetic immersion.
Ref.: Ibshîhî 209-10.>

J1847S, Misplaced condemnation (blame).

Link: [G0303.9.3.5S, Ebis is always to blame for all Adamite's follies (misdeeds), as if Adamites are faultless. ]N0340, Hasty killing or condemnation (mistake). ]Z0042.5S, Whom to blame for a melon's bad inside: seller, buyer, seed (farmer), or God?. ]W0199.3.1S, Blaming the higher (supernatural) powers for one's own misdeeds. ]Z0042.5S, Whom to blame for a melon's bad inside: seller, buyer, seed (farmer), or God?.
Ref.: DOTTI 880 928{/Irq, Jrd}; Ghadab 39-40: Shamy (el-) "Arab Mythology" no. 86.>

J1847.1S, "He who does not know would say, '[For little] lentil!' ('Fenugreek!', [etc.]): reason for farmer's chasing a man (actually wife's paramour, with lentil plant in hand) misunderstood. Type: 1742$. Ref.: DOTTI 928; Meissner 3 no. 1; Taymûr no. 381/(no story).>

J1847.2S, Victim of crime condemned due to pity-evoking appearance of criminal. Type: 926JS, 1577*.

Link: [T0471.0.8S, Rape victim feels pity (sympathy) for her ravisher (usually because of his good looks).]
Ref.: DOTTI 616 823 867{/Egy}; MITON.>

J1847.3S, Foolish sense of shame (self-condemnation).


J1847.3.1S, Who is the one that should be ashamed--(whose shame should be greater?). Type: 1874D$. 
J1847.3.1.1S, Owner, ashamed of possessing nothing worth stealing, hides from thief (burglar). Type: 1874DS, cf. 1341.

Link: |P0788.1$, Excessive shame (dishonor, disgrace: Câr, khizy) from violation of mores.>
J1847.3.1.2S, Owner hides from thieving hireling (porter) so as to avoid payment of wages.

Ref.: Anonymous "Golgâ wa ğimârîh" 12; DOTTI 744 942 943/{Egy}.>
J1847.4S, Sinner (guilty, criminal) condemns virtuous (innocent).

J1847.4.1S, Whose shame (sin, 'ill-omen,' etc.) is greater: that of the one with a legitimate need (hunger) easily fulfilled, or that of the one with illicit desire (fornication) that cannot be satisfied? (Hungry boy's retort at his mother's seducer). Type: 1874E$.

Link: |J1289.21$, Is ill-omen induced by ruler's cruelty or a man's ugliness (being one-eyed)?. |J1532.5.1$, Man committing adultery with woman rebuked by her child. |J1350, Rude retorts. |J1847.3.1$, Who is the one that should be ashamed--(whose shame should be greater?).

Ref.: DOTTI 865 943/{lit.}; MITON.>
J1847.4.2S, Girl left in care of cleric as "virgin". He seduces her and finds her "non-virgin": he bemoans the fact the "Honesty has gone away from people's hearts".

Ref.: Ibshîhî 621.>
J1847.5S, Inappropriate (foolish) interpretation of chivalry (courtliness, graciousness).

Link: |W0014$, shahâmah, nakhwah, murû'ah (gallantry, chivalry, courtliness, graciousness).

Ref.: MITON.>
J1847.7S, Innocent act mistaken for criminal (immoral).


J1847.7.1S, Man taking refuge in house mistaken for thief: condemned. Type: cf. 883$.

Ref.: DOTTI 833 899/{lit.}.>
J1847.7.2S, Expression of admiration for a person mistaken for invitation to an illicit act: condemned.

Link: |N0340.0.3$, Overheard conversation (talking to oneself) causes hasty condemnation. |N0349.4.1$, Innocent expression of affect (feelings, sentiments, etc.) misunderstood.

Ref.: Ibn-CAa 120Aa no. 269.>
J1847.8S, Person held responsible (blamed) for natural phenomenon.

Link: |J11024.10S, Task: silencing wild animals (birds). |K2105S, Innocent accused of acting in accordance with benign habitual nature.

J1847.8.1S, Person blamed for wild beast's (natural) behavior.

Ref.: Maspero xxiii 273 no. 19.>
J1848S, Acts intended to be kind (humorous) produce opposite result. Type: 895BS, 1394S$, 1586A.

Link: |J1193.1, Killing the fly on the judge's nose. |N0333.1, Person killed by hitting fly on his face.

Ref.: Boqari 157; DOTTI 785; MITON.>
J1848.1S, Wife tries to please husband, but he is angered.

Ref.: Schmidt-Kahle 56-9 no. 26.>
J1848.2S, Good counsel (advice) proves harmful.

Link: |J0601.1S, What may be said (done) in one situation may not be said (done) in another (that may seem like the former). |J2118S, Harmful help (assistance).

Ref.: MITON.>
J1848.3S, Old person acts too youthful (childish): rebuked. Type: 1394S.

Link: |K1872.9.6.1S, Dyeing of gray hair as means of hiding signs of aging. |Z0094.2.2.1S, Symbolism: salted and unsalted character--(balanced and imbalanced persons).

Ref.: Burton III 7 n. 3cf.; DOTTI 785/{Egy}; MITON.>
J1849, Inappropriate action from misunderstanding--miscellaneous.

J1849.1, Fool believes realistic story: inappropriate action.

Link: |J2311.13S, Proverbial report on "So-and-so" (i.e., John Doe) taken literally.>
J1849.3, Numskull strikes all matches in order to try them. Type: 1260B*. 
Link: |J2245, Every fruit tasted. [Fruit tasted before given to master].
J1849.5, Erotic act (hugging, kissing, etc.) thought to be mere friendliness. Type: 884E.
Link: |J2245, Every fruit tasted. [Fruit tasted before given to master].
J1849.5.1, Parent (mother) mistakes seductive acts his (her) child is receiving (from an adult) for innocent ones: no action. Type: 917.
Ref.: |DOTTI 583; MITON.
J1849.6, Facial expressions misunderstood--(not fatal).
Link: |J1913, Bodily movements (gesture, facial expression) misunderstood.
J1849.6.1, Tears from eye-irritation thought to be from compassion.
J1849.6.2, Look of puzzlement (confusion, stupidity) thought to be of graveness (severity). Type: 1331E*.
Ref.: DOTTI 738; MITON.
J1849.6.3, Friendly smile misunderstood as expression of love (sexual desire).
Link: |N0349.4.1, Innocent expression of affection (feelings, sentiments, etc.) misunderstood.
Ref.: Ibn-Caasim no. 163/(mistress).

J1850-J1999, BSURD DISREGARD OF FACTS.
J1850-J1899, Animals or objects treated as if human.

J1850, Gift or sale to animal (or object).
Ref.: |DOTTI 908/[N.-Afr].
J1851.1.3, Numskull throws money to frogs to repay them. They have frightened his fleeing ass from the water. Type: 1642.
Ref.: Wesselski Hodscha I 226 no. 69.
J1852, Goods sold to animals. Type: 1642.
Link: |K0251.8, Trickster feeds unsold meat to dogs then demands payment from dogs' owners.
Ref.: Chauvin VI 126 no. 280; DOTTI 698 715 891 908/{Alg}; Frobenius Kabylen: Atlantis I 240-43 no. 42.
J1852.1, Numskull sells cow to bird. [When he comes for his money treasure is found]. Type: 1643.
Ref.: |DOTTI 890.
J1853, Goods sold to object. Type: 1643.
Ref.: |DOTTI 890.
J1853.1, Fool sells goods to a statue. Type: 1643.
Ref.: Chauvin VI 126 no. 280; DOTTI 890; Wesselski Hodscha II 211 no. 426.
J1853.1.1, Money from the broken statue. [Payment for goods sold]. Type: 1643.
Ref.: Chauvin VIII 94 no. 65; DOTTI 890; Wesselski Hodscha II 211 no. 426.
J1853.3, Goods sold to bird (animal). Type: 1643.
Ref.: |DOTTI 890.

J1860, Animal or object absurdly punished.
Link: |D1551.0.2, Turbulent river dries up so that holy personage can cross (navigate) it.
Ref.: Basset Mille I 399 no. 109; DOTTI 737/{lit.}.
J1861, Thief punishes the escaped ox. [He claims ox knows what it has done].
Ref.: Wesselski Hodscha I 210 no. 20.
J1861.2, Death feigned to escape work.
Link: |K0495, Trickster shams sickness so that partner does all the work.
Ref.: |DOTTI 782/{Syr}.
J1862, The ass deprived of his saddle. [In retaliation for loss of owner's coat].
Ref.: Anonymous "Goğâ wa ǧimârîh" 13; Wesselski Hodscha 223 no. 61.
J1862.0.1, Animal or object accused of theft--man gets even. Type: 1324A$.
Link: |J1891, Object foolishly blamed. |J2082, Squaring accounts [with barber] by shaming the wife. |K2406S, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |V0058.4.1S, Ablution before prayer.
J1862.1, Horse punished for losing race.
J1862.1S, Horse killed for throwing off (kicking) rider.
Link: [U0129.0.2.2S, Common animal (colt) raised with thoroughbred retains lowly qualities.]
Ref.: Zir 117.*

J1862.2S, Horse punished (killed) for kicking abusive rider.
Link: [B0299.1.2S, Camel takes revenge on cruel driver.]
Ref.: Zir 116.*

J1862.3S, A bathing (an ablution) given back to river (by breaking wind); consequently, river should return bather's shoes that river stole.
Link: [Q0271.4.1.1S, Punishment: bather who fails to pay dirtied.]
Ref.: Anonymous "Gohâ wa himârih" 13.*

J1863, Cow punished for calf's misdeeds. Blamed for not teaching calf better.
Link: [J0142.3S, Child blames parent(s) for not correcting him in youth.]
Ref.: Anonymous "Gohâ wa himârih" 13.*

J1866, Man avenges self on animal by wholesale slaughter [(mass-killing)].
Link: [B2214.15.1S, Man hates (condemns) all women because of misdeeds by one (usually his wife).]
Ref.: Anonymous "Gohâ wa himârih" 13.*

J1866.3S, Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible.
Link: [J0275.4.1S, Lion executed for devouring person.]
Ref.: Zir 45.*

J1867, Man punishments offending part of his body.
Link: [F1042S, Mania: compulsion--uncontrollable (involuntary) behavior.]
Ref.: Anonymous "Gohâ wa himârih" 13.*

J1870, Relieving the beast of burden. Type: 1242A, 1242B, cf. 1215, 1696A*.
Link: [J1041.2S, Miller, his son and ass: trying to please everyone. [Impossible].]
Ref.: *DOTTI* 716 721 915.>

J1874.1, Rider takes meal-sack on his shoulder to relieve the ass of his burden. Type: 1242A.

Ref.: Destaing *Cheluqs* 14-27 (136) no. 9; *DOTTI* 721/{Egy, Tns}; Wesselski *Hodscha* II 229 no. 490.>

J1874.2, Man puts bag of meal on one side of saddle, balances it on the other side with a rock. Type: 1242B.


J1875, Objects ascribed human feelings.>

J1875.1, Kernel ([nut]) tries to escape death. [A fool's conclusion].

Ref.: Basset *Mille* I 313 no. 45; Elder pt. 2A 12 no. 2; Wesselski *Hodscha* II 183 no. 346.>

J1876, Absurd kindness to animal (bird) before cruel treatment.

Ref.: *DOTTI* 727; Wesselski *Hodscha* I 272 no. 281.>

J1876.1, Object sent to go by itself. Type: 1291D.

Ref.: *DOTTI* 727; Wesselski *Hodscha* I 272 no. 281.>

J1876.1.2, One cheese [(cake)] sent after another. Type: 1291.>

J1876.1.3, Three-legged pot sent to walk home. Type: 1291A.>

J1876.1.4, Table thrown out of the sledge; to go home by itself. Type: 1291*, cf. 1291C.

Ref.: *DOTTI* 727.>

J1876.2, Animal sent to go by itself. Type: 1291**.

Ref.: *DOTTI* 728/{Ymn}; Noy *Jefet* 269 no. 118.>

J1876.2.1, Ass loaded and commanded to go home. Type: 1291**.

Ref.: *DOTTI* 728.>

J1880, Animals or objects treated as if human—miscellaneous.

Ref.: [P0322.7S, Animal given refuge (‘ijârah) from pursuer.>]

J1881.1, Object sent to go by itself. Type: 1291D.

Ref.: *DOTTI* 727; Wesselski *Hodscha* I 272 no. 281.>

J1881.1.2, One cheese [(cake)] sent after another. Type: 1291.>

J1881.1.3, Three-legged pot sent to walk home. Type: 1291A.>

J1881.1.4, Table thrown out of the sledge; to go home by itself. Type: 1291*, cf. 1291C.

Ref.: *DOTTI* 727.>

J1881.2, Animal sent to go by itself. Type: 1291**.

Ref.: *DOTTI* 728/{Ymn}; Noy *Jefet* 269 no. 118.>

J1881.2.1, Ass loaded and commanded to go home. Type: 1291**.

Ref.: *DOTTI* 728.>

J1882, Foolish attempts to educate animals.>

J1882.1, Teaching chickens to talk. Fool believes chickens can be taught. Type: 1750.

Ref.: [K1271.1.3, Educated chickens tell of woman's adultery.>

J1882.2, The ass as mayor. Fool made to believe that his ass (ox) has been educated and has become mayor. Type: 1675.

Ref.: *DOTTI* 904; Socin "Môsûl und Maerdîn" 10-14 no. a-2; Wesselski *Hodscha* I 224 no. 63.>

J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother].

Ref.: [J1304, Why the black clothes. [...] "I am wearing mourning for the father of my son". J1873.2.1S, Cloth (valuable) remodelled in order to dress up animal or bird (e.g., lamb, chicken, etc.). Z0143.1, Black as symbol of grief (mourning)].

Ref.: Shāljān 323; Wesselski *Hodscha* I 210 no. 19.>

J1886.0.1S, Animal or object dressed for celebrating an occasion (wedding, funeral, etc.). Type: 1271D**.

Ref.: *DOTTI* 724 780 851/{Egy}.>

J1889, Foolish attempts to reconcile (appease) animal or object.

Ref.: [K1778.1S, Angered person ignored: thus rendered easier to reconcile.>

J1889.1S, Pretending to be indifferent so as to win over runaway animal (donkey).

Ref.: [J0870, Consolation by pretending that one does not want the thing he cannot have. K1773, Pretending to be busy.>

K1778.1.1S, Angered wife ignored: reconciled faster.

Ref.: Anonymous "Gōlā wa ḫimārīh" 7.>

J1890S, Animal (bird) treated as if a machine (tool).

Ref.: J1896, Objects supposed to be born, grow, and die like animals. J1919.1, The remodelled stork. [Parts cut off so as to make it look like a real bird]. Z0195S, Machine symbolism: a certain machine, (automobile, train, airplane, missile, etc.) as symbol of human (animal) attributes.>

J1890.1S, Lubricating the slow animal (ass)--with oil.

Ref.: X0011, Red pepper for the slow ass: man tries it on himself.

Ref.: Anonymous "Gōlā wa ḫimārīh" 10.>

J1891, Object foolishly blamed.>
J1896. Objects supposed to be born, grow, and die like animals.


Ref.: Anonymous A-Gharâ'ib al-'aqwâl^15/cf./gen.
J1898. Object asked (expected) to act as if human. Type: cf. 1558A$.

Ref.: DOTTI 859/ {Egy}.
J1896.5. Object thought to heal (mend) itself.

Link: J1531.3. The pot has a child and dies.
J1896.5.1. Little jar with hole (crack) will grow up and hole (like gap-teeth, wound, etc.) will close.

Link: J1531.3. The pot has a child and dies. J2212.7. Boat expected to grow into a ship. Z0187$. Symbolism: vessel (boat, ship, etc.)--female.

Ref.: Anonymous "Gohâ wa ḥimârih" 9.$
J1897S. Telling the sex of object (automobile, bus, train).

Link: H0528. Guessing sex of unborn child (or animal). J1169.10. Guessing the sex of fish: hermaphrodite. Z0108.1$, Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, etc.).

Ref.: Shâlân 351.$
J1898S. Object asked (expected) to act as if human. Type: cf. 1558A$.

Ref.: DOTTI 856.$
J1900. Absurd disregard or ignorance of animal's nature or habits.

Link: J2120. Disregard of danger to objects (or animals). W0180.2.1$. Predator doesn't bestow prey on others.

Ref.: Jâhîg IV 36; Shamy (el-). Egypt 302 no. 70.$
J1901. Absurd ignorance concerning the laying of eggs.

J1901.2. Numskull feeds hens hot water so they will lay boiled eggs.

J1902.1. Numskull sits on eggs to finish the hatching. Type: 1218.

Ref.: DOTTI 717 734 905 909/ {lit., Ymn}; Wesselski Hodsch a II 212 no. 433.$
J1903. Absurd ignorance concerning animal's eating and drinking. Type: 1433*.

Ref.: DOTTI 806.$
J1903.2. Numskull puts the milk back [into the animal].

Ref.: Wesselski Hodsch a II 247 no. 550.$
J1903.5$. Animal left for weeks (days) without food or water. Type: 1433*.

Link: S0481.2$. Animal cruelly deprived of food (starved).

Ref.: DOTTI 806.$
J1904. Absurd ignorance concerning place for animal to be kept.

J1904.2. The pent cuckoo. Fools build an enclosure to keep in the cuckoo. She flies over the hedge. They say that they have not built the hedge high enough. Type: 1213.

Link: J2211.6$. Bird (falcon) out of cage: city gates ordered closed to prevent its escape.

Ref.: DOTTI 715.$
J1905. Absurd ignorance about milking animals.

J1905.1. Fools try to milk male ass [(ox)].

J1905.3. Divided ownership of cow. The brother who owns the front end tries to drive the cow and will not let the owner of the rear end milk her. Type: 1633, cf. 847*.

Link: P0180.3$. Joint ownership of slave.

Ref.: DOTTI 467 882.$
J1906. Absurd ignorance about slaughtering of animals.

J1906.1. Bullock struck on the hind quarter instead of head in attempt to kill it.

Link: K0778.5.1$. Abduction through old woman's ruse: knife applied to sheep's tail (hind quarter) instead of neck in attempt to kill it. Helper abducted.

J1908. Absurd attempt to change animal's nature. Type: 165C$, 217, 1696A$.

Link: J2461.1.1$. Literal numskull drags jar (bacon [(goose)]) on string. W0198.3$. The unjust (a tyrant) has no faith (conscience).

Ref.: Amîn 302; DOTTI 70 83.$
J1908.1. The cat and the candle. [Cat drops lighted candle to chase mouse]. Type: 217, 1920JS.

Link: B0749.2.1.1$. Dog trained to hold lighted candles (lantern) on its head (moves only at owner's command). J0068.1$,
Experiment involving human beings (human nature).
Ref.: Amîn 302; *DOTTI* 83 952.>

J1908.2, Cat transformed to maiden runs after mouse.
Ref.: Amîn 303/(abstract of tale).>

J1908.4S, Predator to be made domestic.
Link: |B0256.4, Domesticated wolves.>

J1908.4.1S, Wolf to be raised as dog. Type: 165C$.
Link: |J0125.2S, Wolf raised as dog kills sheep; shepherd: "Who told you that your father was a wolf?".>
Ref.: Jâjîg IV 48; Basset *Mille* II 304 no. 59; *DOTTI* 70/{lit.}.>

J1908.5S, Lowly animal to be made noble.
Link: |B0749.2S, Marvelously intelligent (educable) animal. JH0038.2.5, Substitution of low cast boy for promised child detected when he prefers long road to short one through jungle. J1909.4, Breeding fine horses from an ass. Fool says, "Just as soon as the body of a colt bred from this mare is in proper proportion to its ears you will have a fine horse". U0120, *Nature will show itself*.>

J1908.5.1S, Common foal trained to behave (perform) like thoroughbred: failure.
Ref.: Zîr 117/cf.>

J1909.3, Numskull tries to shake birds from tree like fruit.
Ref.: Wesselski *Hodscha* II 238 no. 526.>

J1909.4, Breeding fine horses from an ass. Fool says, "Just as soon as the body of a colt bred from this mare is in proper proportion to its ears you will have a fine horse".
Link: |J1908.5S, Lowly animal to be made noble.>
Ref.: Zîr 117/cf.>

J1909.6, Numskull tries to wash black hen ([sheep]) white. Type: 1312*. Ref.: Wesselski *Hodscha* I 246 no. 142.>

J1909.8S, Absurd ignorance of how different animals and birds can be led or carried. Type: 1696AS. Ref.: *DOTTI* 915.>

J1909.8.1S, Numskull pulls goose by rope around its neck, carries ass on shoulders, and the like. Type: 1696AS.
Link: |J2461.1.1, Literal numskull drags jar ([goose]) on string. Ref.: *DOTTI* 915.>

**J1910, Fatal [(or absurd)] disregard of anatomy.**

Link: |J0189.1.1S, Marvelous knowledge of anatomy (organ functions).>

J1911, Nature of a baby misunderstood.
Link: |J1745.0.2S, Absurd ignorance of conception, pregnancy, and parturition.>

J1911.1, Numskull does not understand about baby's skull. Sticks needle through it.
Ref.: Wesselski *Hodscha* II 215 no. 445.>

J1911.2, Foolish mother does not understand how babies cry.>

J1911.3S, Woman gives birth while defecating: thinks baby is her feces. Type: 1218AS.
Link: |F0779.5S, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating). J1745.2, Foolish girl ignorant of what is happening at her first menses. Ref.: Ibn.\(^C\) *Aagim* no. 58; Basset *Mille* I 307 no. 42/cf.; *DOTTI* 717 926/{lit.}.>

J1911.5S, Infant to be coaxed (enticed) out of mother's womb with toys (sweets, or the like).

J1912S, Fatal caring for an animal.

J1912.1S, (formerly, J1912S), Wringing the cat dry. It dies. Ref.: Shamy (el-) *Egypt* 233 302 no. 70; AUC: 41 no. 12.>

J1912.2S, Feeding (overfeeding) to death. Type: 287S, 1430, 1450, 1681CS.

J1913S, Bodily movements (gesture, facial expression) misunderstood. Type: 924, 1698A.
Link: |J1849.6S, Facial expressions misunderstood--(not fatal). J2117.3.2S, Illness said to be due to sinning. K1547S, The

Ref.: DOTTI 610 916.>

J1913.1S, Exposure of teeth from pain (anger, death) thought to be a smile.

Link: |U0110.3.5$, Not every seemingly smiling face (parted lips, showing teeth, etc.) is indicative of happiness.

Ref.: DOTTI 131 262 873/{Plst}; Sāris (al-) 161-63; TA WT 423 453.>

J1913.3S, Swelling of body (from sickness) thought to be plumpness (fatness).

Link: |J1413$, Fat is beautiful.>

J1913.6S, Price of an 'inexpensive' article (service) raised through mutually misunderstood gesture (murmur). Owner thinks buyer is ridiculing him by offering too high a price and makes gestures to that effect, but buyer thinks owner thinks offer is too low and raises his offer—(this happens repeatedly).

Link: |P0774.2$, High prices.

Ref.: MITON.>

J1914, Horse taught to live without food. Dies. Type: 1682.

Ref.: DOTTI 909.>

J1919, Fatal [(or absurd)] disregard of anatomy--miscellaneous.

J1919.1, The remodeled stork. [Parts cut off so as to make it look like a real bird].

Ref.: Wesselinski Hodscha I 213 no. 37.

J1919.1.1S, Remodeled asses: two foals to be made into an adult animal (or vice versa). Type: 1592CS.

Link: |J2212.1, Two fifteen-year old slaves ordered: fool brings one thirty years old.

Ref.: DOTTI 872.>

J1919.5, Genitals cut off through ignorance.

J1919.5.1, Ignorant bride castrates groom when jokingly told to do so. Type: 901B$.

Ref.: DOTTI 561.>

J1919.5.48, Fool undergoes castration to rid self of seemingly useless organ (or to test function of testicles).

Link: |J0068.1S, Experiment involving human beings (human nature). |J0069, Discovery of scientific laws from observation.

J1176, Decisions based on experimental tests. |J2131, Numskull injured. |Z0070.7.1$, To be "like testicles: do not partake in intercourse, yet do not stay free of ritual-contaminants (nagašah)".

Ref.: DOTTI 940/{lit.}; MITON.>

J1919.6, Simpleton's ignorance of anatomy leads him to share his wife with a priest. Type: 1424AS.

Ref.: DOTTI 800; Shamy (el-) "Folkloric Behavior" 240-41.

J1919.6.1S, Simpleton (fool) advises his mother not to eat a certain aphrodisiac food (gargîr/jirjîr—watercress) because it causes penis-erection.

Link: |C0289$, Tabu: eating with left hand. |F0951$, Cures for impotence and frigidity.

Ref.: Shalían 255.>

J1919.8, The man without a member. Foolish wife gives her husband money to buy himself one. Type: cf. 1543A*.

Ref.: DOTTI 856; Prym-Soicin 43 no. 14, 249-55 no. 62.

J1919.8.1S, Simpleton led to believe that girl (actually man masking as woman) has a penis. Type: 1542.V, 1545, cf. 884E5, 903C*.

Link: |K1315.6.7$, Seduction upon promise of producing (sham) miracle.

Ref.: DOTTI 531 563 761 788 852 856/{Sdi, Sdn}; Juhaymân (al-) II 323-32; Kronenberg Nubische 227-30 no. 47; TA WT 429 432.>

J1919.10S, Injury from poking into animal's orifice (anus, ear, etc.).

J1919.10.1S, Fool (troublemaker) sticks finger (object) into animal's anus: injured by animal. Type: 1681.

Link: |H1580.1S, Sex organ (orifice) examined: tight or wide. |W0051$, Inquisitiveness (the need to know or explore).

Ref.: DOTTI 906; Shawqi 279 [no. 14].>

J1920, Absurd searches for the lost. Type: cf. 1889C, 1889QS.

Link: |X1861.1S, Lie: the search for the lost sesame seed. [Search for many years].

Ref.: Shamy (el-) Egypt 244 no. 3.

J1922.1, Marking the place on the boat. Type: 1278.

Ref.: DOTTI 724.
J1922.1.1$, (formerly, J1922.2.1$), Marking the place under a school of fish. Type: 1278.
Ref.: DOTTI 724/{Qtr}; Duwayk (al-) I 157.-
J1922.2, Marking the place under the cloud. Type: 1278*.
Ref.: Damîrî I 325; DOTTI 725/{lit.}.
J1922.2.1, Fool seeks the ears of grain in the direction of the cloud toward which he has sowed them. Type: cf. 1278*.
Ref.: DOTTI 725.-
J1926$, Search for stolen food.
Link: |H1229.7$, Quest for lost or stolen property (e.g., cattle, jewelry, rations, etc.).>
J1926.1$, Foolish attempt to recover stolen meat from animal (vulture).
Ref.: DOTTI 764.-
J1926.1.1$, Man follows dog who stole his meat into a stranger's home and seeks animal in the bedroom. (Adultery accidentally discovered). Type: 1360E$.
Ref.: DOTTI 764.-
J1927$, Search for an abstract.
J1927.1$, Looking for lost sleep, with lighted lantern.

J1930, Absurd disregard of natural laws.
J1931, Money tested by throwing it into a stream to see if it will swim [float]. Type: cf. 842C*.
Link: |H0212S, Legitimacy of money (coin) tested by throwing it on water: licit floats, illicit sinks. |J0235.1S, Choice between little money legitimately earned and much illegitimately gotten (acquired). |N0143.1S, Blessedness (barakah) only with money earned honestly.
Ref.: DOTTI 463.-
J1932, Absurd practices connected with crops.
J1932.2, Sowing cheese to bring forth a cow. Type: 1200.
Ref.: Wesselski Hodschka II 209 no. 423.-
J1932.3, Sowing salt to produce salt. Type: 1200.
Ref.: Wesselski Hodschka II 209 no. 423.-
J1932.4, Planting a hog [sheep] in order to grow pigs [sheep]. Type: 1004AS.
Ref.: DOTTI 697; Wesselski Hodschka II 209 no. 234.-
J1932.4.1, Planting animal's tail in order to produce young animals. Type: 1200.-
J1934, A hole to throw the earth in. Type: 1255.
Ref.: DOTTI 722; Wesselski Hodschka II 227 no. 480.-
J1935, Articles sent by telegraph. Type: 1710.
Link: |J2486S, Riding the radio (or television) set in order to be 'taken' by announcer to another city (location).>
J1937, Absurd ideas about the dead.
Link: |J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nakir and Nâkir].>
J1937.3S, Burial of dead poor man to wait till next year when money for shrouds may be available.
Ref.: DOTTI 920/{Egy}; Sha)lân 188 442.-
J1941, How far his voice will reach. [Numskull tries to find out].
Link: |H1023.12, Task: catching a noise.
Ref.: Ibshîhî 621; DOTTI 712 713/{Egy, lit.}; Sha)lân 358; Wesselski Hodschka II 191 no. 373; AUC: 18 no. 9.-
J1943, Examining the sundial by candle-light. Numskull tries to find the time of night.
Link: |F0897S, Marvelous navigation (finding direction, way, etc.). |F0898S, Time-reckoning (time-keeping) device--(e.g., calendar, clock, hour-glass, sundial).-
J1943.1, Sundial covered in order to protect it.-
J1945, Warming hands across the river. Type: 1262.
Link: |J1813.12.1S, Cooking (warming) with star light.
Ref.: DOTTI 723/{Ert}; Littmann Tigré 34-37 no. 25.-
J1955, Demand that murderer restore life to victim.
Link: |P0522.1.4S, Incremental retaliation (revenge). |P0535.3S, Excessive (absurd) demands made by injured party as price of 'forgiveness' in order to preclude reconciliation.
Ref.: Zîr 45/{donkey} 56/(she-camel) 79, 111/(poem).-

J1960, Other absurd disregard of facts.
J1972, Stupid woman swims on the roof.

J1973, Tree pulled down in order to give it water to drink. Type: 1241.

Ref.: DOTTI 720.

J1974.1S, Fool tries to fluff up pillow by filling it with animal fat. Type: 1231B.

Ref.: DOTTI 718 746.

J1975S, Absurd ignorance of nature of cloth (textile). Type: 1223S, 1349J.

Ref.: DOTTI 718.

J1975.1S, Garment patched up with meat. Type: 1223S.

Ref.: DOTTI 718.

J1975.3S, Washing color out of fine color-cloth: cloth destroyed. Type: 1223A.

Link: |J2118.5, Harmful cleansing.

Ref.: DOTTI 718.

J1978S, Absurd disregard of facts in making a bargain. Type: 1385AS.

Link: |J2093.7.1S, Getting more meat (vegetables, etc.) by tipping the scales with one's own gold (which is not recovered).

Ref.: DOTTI 782, Shaîlân 362; Abd-al-Muṭṭalib H. al-Mûsawî Turâth X:8 169 no. 4.

J1980S, Uncertainty about own identity (or actions).

Link: |J0575.1.6S, Beauty that disorients (dazzles) the beholder.

Ref.: DOTTI 4.

J1981S, Man (animals) not sure whether he has eaten missing food or not. Type: cf. 15.

Link: |J1151.1.3, The sausage [(chicken)] rain. [Fool made to believe that it is raining food].

Ref.: DOTTI 386; MITON; Taymûr no. 2133/(vendetta) no. 2912.

J1990S, Absurd claims are to be dismissed by empirical evidence. Type: 1373.

Link: |J1156S, The fantastic (unbelievable) may be reported, but only as 'news/report'.


J1990.0.1S, Seemingly absurd claim (wisdom) verified (proven) by application. Type: cf. 707.

Ref.: Taymûr no. 2133/(vendetta) no. 2912.

J1990.0.2S, If the speaker is insane, the listener needs to be sane.

Ref.: Taymûr no. 622.

J1990.1S, Claim that camel climbed up palm-tree: "Here are the camel and the palm-tree (show us)".

Ref.: Taymûr nos. 2165 2167/(fire-issuing fish).

J1990.3S, Claim that a certain person can fly off minaret (tower): "Here is the man, and here is the minaret!".

Link: |J2135.0.1, Levitation. Person able to raise self in the air.

Ref.: J0084.2.1S, Insult: ugliness (‘buffalo-face,’ ‘drumstick-leg,’ etc.).

Link: J10951, Countertasks.

J1991.1S, Demand that camel play the pipe. Camel explains why he cannot perform the task: he has neither the lips nor the fingers for the task.

Ref.: Taymûr no. 2174.

J1992S, Descending expectations: absurdly exaggerated (high) plans become realistic.

J1992.1S, Crow's hunting plans proportionate to size of his shadow: elongated in morning (hunts ox) realistic at noon (hunts rat).

Link: J10953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant. J2060, Absurd plans. Air-castles.

Ref.: Râsi (al-) Khabâyû 163-64.


J2010, Uncertainty about own identity.

J2011S, Foolish attempt to impersonate someone else.

Link: J2011, Wolf poses as "grandmother" and kills child. (Red Riding Hood).

J2011.1S, Fool poses as a relative but betrays own identity.

Link: J2028S, Inability to know one's own location (where one is). J2041, Actor forgets and speaks in his own person.

U0306, Relativity of perceiving personal identity (family ties) with reference to "I/ego" (kinship relations, usually within triads).

J2011.1.1S, Fool poses as own father but betrays own identity: "I'm my father".

J2011.1.2S, Fool poses as own maternal-uncle but betrays own identity: "I'm my maternal-uncle".

J2012, Person does not know himself. Type: 1284.

Ref.: DOTTI 725.

J2012.1, Numskull's beard cut off: does not know himself. Type: 1531A.

Ref.: DOTTI 835; Wesselski Hodscha I 274 no. 298.

J2012.2, Woman's garment cut off: does not know herself. Type: 1383.

Ref.: Wesselski Hodscha I 274 no. 298.

J2012.5, Man does not know himself from another identically clad.

Ref.: Wesselski Hodscha I 214 no. 43.

J2013, Man made to believe that he is someone else.

Ref.: Chauvin VIII 96 no. 67.

J2016, Man does not recognize his name when it is called: he is accustomed to hear his nickname.

Link: J0100.3.2S, Nickname given the young (or the new) endures for life. J0148.2.1S, One word (phrase, sentence, idea) evokes another associated with it. ("Principle of polarity": stability of syntax, word sequence, word order). K1984.3, The girl with the ugly name. [She does not recognize new one: must be called by old].

J2020, Inability to find own members, etc.

J2020.1S, Changes in bodily appearance lead numskull to conclude that an organ is missing (or, has been replaced). Type: cf. 1288, 1284, 1531A.

Ref.: DOTTI 725 726 835/{lit.}.

J2021, Numskulls cannot find their own legs. Type: 1288, 1531A.

Ref.: DOTTI 726 835; Socin "Mosul und Maerdîn" 14-16 no. a-3.

J2022, Numskull cannot find ass he is sitting on. Type: 1288A.

Link: J2031.2, There are ten horses; then when he is mounted there are only nine. Why?. J2199.4.9.3S, "Better walk and gain an ass (camel) than ride and lose one!" (Said by fool who cannot find animal he is sitting on).

Ref.: DOTTI 726 727/{Egy}.

J2023, Numskull doesn't recognize his own horse. [Must be the one not taken by others].

Ref.: Wesselski Hodscha I 234 no. 100.

J2024, Numskull rides backwards. [Problem thought to be with horse: left-handed].

Ref.: Wesselski Hodscha I 235 no. 100.

J2025, Inability to find object one is carrying.

J2028S, Inability to know one's own location (where one is).

Ref.: Anonymous Al-Thalâthah al-mughaffalîn 9/{cf.}

J2028.1S, Perceiving point of reference (in relation to oneself).
Where are the two of them located? "I dwell with my brother; my brother dwells with me; I and my brother dwell together; we dwell in our house; our house is where we dwell; Y etc.

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 5.

Absurd inability to count.

Numskulls count selves by sticking their noses in the sand. They then count the holes.

Ref.: Wesselski Hodsch 1 268 no. 261.

There are ten horses; then when he is mounted there are only nine. Why?.

Ref.: Wesselski Hodsch 1 267 no. 261.

Are there nine or ten geese? [Trickster evades answering by absurd counting].

Ref.: DOTTI 666 726/ {Egy, Sdn}; Khatibah 208-9; Mitchnik 114-5; Sha)lân 356, 422; Wesselski Hodsch 1 246 no 143.

Inability to keep count separate from peculiarities of items counted.

One heavy coin counted for more than one.

The interrupted calculation. While the merchant is making calculations, he asks the age of his youngest daughter, the elder daughter, and the mother, and always adds this to the number he has reached.

Type: 1592B.*

Keeping the measure by stretching out the arms. [Size of wife's garment kept].

Ref.: Wesselski Hodsch 1 248 no. 161.

Failure at matching related items together (at forming pairs).

Ref.: H0601.2S, Wise pairing of animal organs. J1805.1, Similar sounding words mistaken for each other. J2032, Are there nine or ten geese? [Trickster evades answering by absurd counting].

Inability to match pairs of different colored apparel (clothing, shoes, socks, etc.).

Anonymous "Goğâ wa ḫimârih" 7.

Difficulty at matching four rings to five fingers--(one ring is missing).

Absurdities--miscellaneous.

Absolutist evades answering by absurd counting.

Ref.: DOTTI 889.

Failure at matching related items together (at forming pairs).

Ref.: J0601.2S, Wise pairing of animal organs. J1805.1, Similar sounding words mistaken for each other. J2032, Are there nine or ten geese? [Trickster evades answering by absurd counting].

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Difficulty at matching four rings to five fingers--(one ring is missing).

Absurd abilities--miscellaneous.

Absolutist evades answering by absurd counting.

Ref.: DOTTI 889.
Motific Constituents of Arab-Islamic Folk Traditions

J2043S, Inability to learn (remember) simple instructions. Type: 1696.
Ref.: DOTTI 939.
Link: |F0692, Person with remarkable memory. |J1064, Futility of trying to teach the stupid.
Ref.: DOTTI 914.

J2043.1S, Train of thought interrupted, person fails to recall words he had been repeating. Type: 1696.
Ref.: J2671.2, Fool keeps repeating his instructions so as to remember them. (He usually forgets them). J20012.3.2S, Lingering (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.
Ref.: DOTTI 914.

J2043.2S, Trouble from inability to recall password (name, formula). Type: 1377, cf. 676.
Ref.: DOTTI 368 770.
Link: |F0692, Person with remarkable memory. |J1064, Futility of trying to teach the stupid.
Ref.: DOTTI 914.

J2044, Fool forgets master's message.

J2050-J2199, Absurd short-sightedness.

J2050.1S, Lack of foresightenedness.
Ref.: Taymûr no. 939.
Link: |N0263, Persistent bad luck: need for chosen profession (trade) vanishes.
Ref.: Taymûr no. 2106.

J2052, God's mercy contrasted with man's short-sightedness.
Ref.: Taymûr no. 2106.

J2052.0.1S, Man wishes (tries) to adjust (alter) God's creation: shown shortsightedness of his wish (as compared to God's wisdom). Type: cf. 774P.
Ref.: DOTTI 432/{Sml}.
J2052.1S, Ruler selected for (on basis) of might alone.
Ref.: DOTTI 42 84/{lit.}; MITON.

Ref.: DOTTI 42 84/{lit.}; MITON.

J2060, Absurd plans. Air-castles.

J2060.1, Quarrel and fight over details of air-castle. Type: 1430, 1430B$, 1681*.
Ref.: Chauvin II 101 no. 60; DOTTI 805 806 906/\{lit.\}; MITON.

J2061, Air-castle shattered by lack of forethought. Type: 1430B$, 1681*.
Ref.: DOTTI 805 806 908/\{lit.\}; MITON.

J2061.1, Air-castle: the jar of honey to be sold. [Broken]. Type: 1430.
Ref.: Chauvin II 101 no. 60; DOTTI 805 806/\{lit.\}; MITON.

J2061.1.1, Air-castle: basket of glassware to be sold. In his excitement he breaks the glassware. Type: 1430B$, 1681*.

(inventor, discoverer) as villain.
Ref.: DOTTI 939.

J2043, Inability to learn (remember) simple instructions. Type: 1696.
Ref.: DOTTI 914.

J2043.1, Train of thought interrupted, person fails to recall words he had been repeating. Type: 1696.
Ref.: J2671.2, Fool keeps repeating his instructions so as to remember them. (He usually forgets them). J20012.3.2S, Lingering (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.
Ref.: DOTTI 914.

J2043.2, Trouble from inability to recall password (name, formula). Type: 1377, cf. 676.
Ref.: DOTTI 368 770.
Link: |F0692, Person with remarkable memory. |J1064, Futility of trying to teach the stupid.
Ref.: DOTTI 914.

J2044, Fool forgets master's message.
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Ref.: *DOTTI* 806 908; *MITON*.
J2061.2, Air-castle: the basket of eggs to be sold. Type: 1430.
Ref.: *DOTTI* 805.
J2061.2, Air-castle: the pail of milk to be sold. Type: 1430.
Ref.: *DOTTI* 805.
J2061.5S, Imagined dispute over how to receive with pretended disinterest the imagined beautiful bride.
Type: 1430BS, 1681*.
Ref.: *AF* 118; *DOTTI* 664 806 908/{lit.}; *MITON*.
J2062, Foolish illustration of argument. Type: 1327.
Ref.: *DOTTI* 737.
J2062.1, Which way the sheep shall return. [Fool destroys his own goods to demonstrate foolishness of argument between two other men]. Type: 1327.
Ref.: *DOTTI* 737.
J2063, Distress over imagined troubles of unborn child. Type: 1430A, 1450.
Ref.: *DOTTI* 805 811; *MITON*.
J2063.2S, Quarrel over imagined disagreement (dispute) over unborn child(ren). Type: cf. 885, 887BS, 900CS.
Ref.: *DOTTI* 487 532 537/{lit.}; *MITON*.
J2065S, More foolish. Type: 1327, 1406BS.
Ref.: *H1312, Quest for the greatest fools. J1712, Numskulls quarrel over greeting. [Contest held to decide who is the biggest fool].
Ref.: *DOTTI* 725 726 733 737 748 789 835 861/{Egy, Mrc}.
J2066, Foolish waiting.
Ref.: *MITON*.
J2068.1$, Commodity (water, wheat, etc.) rots if stored too long.
Ref.: *DOTTI* 106 112 663/{Egy}.
J2068.1.1$, Still water becomes stagnant.
Ref.: *MITON*; Taymûr no. 2916.
J2068.2$, Unmarried girl (boy), like stored commodity, will `rot'.
Ref.: *T0100.0.9S, Other reasons for marrying.
Ref.: *MITON*.
J2068.3S, Acquiring livelihood (making a living) requires action.
Ref.: *A0189.7.1S, 'God forgets no one': every creature gets a predestined livelihood. *A0604.5.2.1S, Livelihoods created before 'things' (creatures). *J1014S, Making a living (by earning wages). *J1014.0.2.1S, It is fortunate for a person to make a living ('receive livelihood') in own country (town). *N0100.1.1.1S, Livelihoods are not earned according to a creature's actions--(they are preordained).
Ref.: *MITON*.
J2070. Absurd wishes. Type: 1408B.
Ref.: *DOTTI* 791; Elder 28-29 no. III-13; Shamy (el-) *Egypt* 299 no. 56.
J2071, Three foolish wishes. Type: 555, 750A.
Ref.: DOTTIJ 312 407; MITON.

Link: [K0170, Deception through pseudo-simple bargain.] [K2020S, Deception through secured promise of a granted wish.]
Ref.: DOTTI 313 407 582.

J2072.1, Short-sighted wish: Midas's touch. Everything to turn to gold. Type: 775.
Ref.: DOTTI 434; Nabhânî (al-) II 535/cf.

J2074, Twice the wish to the enemy. (The covetous and the envious). A can have a wish, but B will get twice the wish. A wishes that he may lose an eye, so that B may be blind. Type: 1331, cf. 1534.
Link: [M0401.1.1S, A Moslem and a Christian curse each other: Jew: "May the Lord answer both of you", X0035.3S, Person of high communal rank causes another of lesser communal rank to lose an eye; judgment: the injured should lose.
Ref.: DOTTI 737.

Ref.: DOTTI 313 407; MITON.

J2078S, Foolish act (plan) based on unreliable promise. Type: 1438S.
Link: [K2318$, Promise broken by making a greater promise.
Ref.: DOTTI 367 456 806 807 909/[Egy, Mrc].
J2078.1S, "You raised my hopes for earrings, so I pierced my ears [Y]."
Ref.: Taymûr no. 1901.

J2080, Foolish bargains.-

J2081, Foolish bargain: progressive type.-
J2081.1, Foolish bargain: horse for cow, cow for hog ([goat]), etc. Finally nothing. Type: 1415.
Ref.: DOTTI 792 970/[Mrc].
J2081.2, Foolish bargain: good fish for worthless shell; shell with pearl in it for small fish.
Ref.: Chauvin II 83 no. 10, cf. II 89 no. 28.

J2082, Squaring accounts [with barber] by shaving the wife.
Link: [J1522.1, Half price for half a shave.-

J2083, The foolish attempt to cheat the buyer. [Resulting in a loss for seller].
J2083.1, One-third for the price of one-fourth. In the grain sale the fool sells a third of a cask for the price of a fourth, thinking that he is cheating the buyer. Type: 1266*.
Link: [P0774.4.4S, "Specials$, "Discounts$, "Sale$, etc.: (e.g., "Two for the price of one", or the like).
Ref.: DOTTI 724.

J2083.4, Ten [sold] for the price of nine. [Fool thinks business is improving]. Type: 1459S.
Link: [W0162.1S, Why merchant is selling at a loss: "Fame is more important than profits!".
Ref.: DOTTI 813; Wesselski Hodscha I 209 no. 12.
J2083.5S, Foolish attempt to cheat the seller.
Link: [J1978S, Absurd disregard of facts in making a bargain.-

J2085, Foolish reward offered.-

J2085.1, Lost ass, saddle, and bridle offered as reward to the finder.
Ref.: Anonymous "Goğâ wa ḥimârîh" 5; Basset Nouveaux 175 no. 124/cf.; Wesselski Hodscha II 231 no. 496.

J2085.2S, Person purchases a new name at high price. Type: 1384.
Link: [J2116.2S, Man with offensive name advised to change the offensive part; name changed, but offensive part kept.
[W0164.1S, Promoters of self-esteem. J0183.0.1.2S, Name purchased.
Ref.: DOTTI 778.

J2085.2.1S, Wife gives away husband's savings for a pretty name--(usually a variation on the old).
Ref.: DOTTI 779 851/[Egy].

J2086, The foolish pawn. [Seller paid with his own property; selling several items on credit and getting one back as pledge of payment]. Type: 1385.
Link: [J2093.2, Woman gives a jewel for a salad.
Ref.: DOTTI 687 781 782 910/[lit., Syr]; Prym-Socin 41-43 no. 13.
J2087, The persuasive auctioneer. [Owner believes auctioneer's praise of worthless goods and buys them himself by overbidding]. Type: 1214.
Ref.: DOTTI 715 716/[Plst]; Wesselski Hodscha I 276 no. 309.
J2087.1S, The persuasive vendor. He believes his praise of his own worthless article (ass) and keeps it for himself. Type: 1214.
Ref.: \textit{DOTTI} 715/{\textit{Egy}}.\textsuperscript{>}
J2088, The considerate seller. [Prospective buyer alerted to defects in goods].
Ref.: Wesselski \textit{Hodscha} I 223 no. 58.\textsuperscript{>}
J2092, The trusted porters. [They rob man of his found treasure].
Ref.: Chauvin II 82 no. 2.\textsuperscript{>}
J2093, Valuables given away or sold for a trifle.
Ref.: \textit{DOTTI} 727.\textsuperscript{>}
J2093.1, Numskull gives away the old water bag in which money is hid.
Ref.: Wesselski \textit{Hodscha} II 201 no. 393.\textsuperscript{>}
J2093.2, Woman gives a jewel for a salad. Type: cf. 1385.
Link: [J2086, The foolish pawn. [Seller paid with his own property; selling several items on credit and getting one back as pledge of payment].
Ref.: \textit{DOTTI} 781.\textsuperscript{>}
J2093.2.1\$\$, Girl gives a jewel (gold ornament) for a date (fruit).
Ref.: \textit{DOTTI} 225 278/{\textit{Ymn}}.\textsuperscript{>}
J2093.6, Gold and jewels sold for a trifle.\textsuperscript{>}
J2093.7, Gold (jewels) used as weights in marketplace (for food and similar common commodities).\textsuperscript{>}
J2093.7.1\$, Getting more meat (vegetables, etc.) by tipping the scales with one's own gold (which is not recovered). Type: 1385A\$.\textsuperscript{>}
Link: [J1978S, Absurd disregard of facts in making a bargain.
Ref.: \textit{DOTTI} 782/{\textit{Irq}}; \textit{Hasaballâh Yahyâ Turâth} II:1 147.\textsuperscript{>}
J2093.9, Valuables given away or used foolishly--miscellaneous.\textsuperscript{>}
J2093.9.1\$, Jewelry (gem, gold, silver, etc.) used as if pebble (stone).
Link: [J1096.1S, Water level manipulated so as to reach an object in well (pit).\textsuperscript{>}
J2093.9.1.1\$, Gems dropped in well so as to raise its water level.
Ref.: \textit{DOTTI} 125 129 169/{\textit{Sdn}}.\textsuperscript{>}
J2100, Remedies worse than the disease [(i.e., foolish solutions)].
Ref.: Moulières-Lacoste 347 no. 52/cf.; Râsî, (al-) Haky 176-7.\textsuperscript{>}
J2102, Expensive way of being rid of insects.\textsuperscript{>}
J2102.1, Sleeping in shoes to avoid insect bites.
Ref.: Wesselski \textit{Hodscha} II 237 no. 524.\textsuperscript{>}
J2102.4, House burned down to rid it of insects. Type: 1282.
Ref.: Wesselski \textit{Hodscha} I 244 no. 137.\textsuperscript{>}
J2103, Expensive extermination of rodents.\textsuperscript{>}
J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese].
Link: [J0215.1.1, Do not set a hungry guard over food. J2756.3.1S, Predator (the hungry) set to guard prey (food)].\textsuperscript{>}
J2106, Man kills self to make quarrelsome wife a widow.\textsuperscript{>}
J2106.1\$, 'I [sought to] disgrace my mother-in-law by my breaking wind (in public)!'.
Link: [J2119.10.1S, Trying to vex someone by committing an act which disgraces own self (i.e., 'To cut own nose to spite own face'). J2131, Numskull injured. J2134, Numskull makes himself sick (uncomfortable). P0783.1S, Breaking wind in public: disgraceful. P0785S, 'gaghrânah' (unseemly behavior): committing acts that reduce one's communal standing (worth).\textsuperscript{>}
J2112.1, Young wife pulls out his gray hairs [beard, whiskers]; old wife his black. Soon all are gone. Type: 1397A\$.\textsuperscript{>}
Link: [J0761.0.1S, Appearance of gray hair (whiskers) causes concern. J20155, Gray hair the symbol of departed usefulness.
Ref.: Chauvin II 128 no. 134; \textit{DOTTI} 787/{\textit{lit}}.\textsuperscript{>}
J2112.5S, Grayness of beard (whiskers) cured. Type: 1397A\$.\textsuperscript{>}
Link: [D1338.7S, Rejuvenation by eating bird's (animal's) flesh. J07598, Repartee concerning age (the old and the young). J2214.13.2S, Grayness of beard (whiskers) to be cured by dipping in woman's vagina. (Since penis is darker than rest of body the same should apply to beard). X1727, Absurd stories about beards.
Ref.: \textit{DOTTI} 787.\textsuperscript{>}
J2113, Getting the calf's head out of the pot. [By cutting the animal's head off]. Type: 1294.
Ref.: Bâzargân (al-) 20-21 no. 6; \textit{DOTTI} 728; Socin "Mosul und Maerdîn" 19-20 no. a-5.\textsuperscript{>}
J2113.2S, Getting the child's head out of the pot. [Fool suggests cutting the head off to save the pot]. Type: 1294A\$.\textsuperscript{>}
Ref.: \textit{DOTTI} 729.\textsuperscript{>
J2116$. Harmful repair (treatment) of object or animal. Type: 1681B, 1681C$.

Link: [J2118$, Harmful help (assistance). J2120.1$, Numskull (fool) as custodian of home and animals. W0186.0.1$, "Antarism (CAntariyyah)"; application of ancient simplistic but violent 'heroic' measures to intricate modern situations (problems).

Ref.: DOTTI 907 908.>

J2116.1$, Fool pierces horse's eye to make it fit the name he had given it: "One-eyed".

Link: Z11338.0.1.3.2$, Making the name-bearer fit his name (i.e., "Lame" lamed, "Angry" angered, etc.).

Ref.: Damîrî II 115.>

J2116.2$, Man with offensive name advised to change the offensive part; name changed, but offensive part kept. Type: 1461A$.

Link: J2117$, Remedies (medical) which prove harmful or fatal. Type: cf. 1351E$.

Ref.: DOTTI 749.>

J2117$, Remedies (medical) which prove harmful or fatal. Type: cf. 1351E$.

Link: F0956.7.4$, [Cholesterol]-rich foods (eggs, meats) believed to promote good health. F0959.9.0.1$, Beauty-aid containing harmful element (poison or the like). J1842, Useless surgical operation from misunderstanding. K1073$, Useless surgical operation induced by trickster (thief). N0649.2$, Concoction of harmful substances proves beneficial.

Ref.: DOTTI 1970 720 913/Egy; Shawqî 328 [no. 52]; Taymûr no. 944/scald-head).>

J2117.1$, Harmful pain remedy.>

J2117.1.1$, shishm (Indian-liquorice) as eye-remedy: painful, glue-like, may cause blindness.

Link: [Q0592.1$, Punishment: applying painful medication—e.g., shishm (Indian liquorice) in eyes. W0152.18.2$, 'The day you would have meat, you would apply shishm to the cats' [eyes] (i.e., glue eyes shut, or temporarily blind by applying Indian-liquorice/licorice).]

J2117.2$, Harmful pain remedy.>

J2117.2.1$, Hitting head (violently) as remedy for headache—(thought to kill insect inside head causing pain).

Link: B0779$, Deadly insects ('bugs'): infectious, poisonous. F0950.10.8$, Hitting with hammers (or the like) as cure for pain. F1041.1.14.1$, Death from pain caused by insect (mosquito) inside brain: death of Nimrod. J2286.1$, Headache thought to be caused by animal (insect, worm) in brain.

Ref.: Thâlî'abî 188.>

J2117.3$, Foolish diagnosis of medical condition ('old wives medicine'). Type: cf. 1641B.

Link: P0611.3.1.1$, Women's talk (superstitious ways, old wives' tales, old wives' medicine, etc.).

Ref.: DOTTI 888.>

J2117.3.1$, Physical disease said to be caused by possession by jinn (fairies, demons, etc.).

Link: F0362, Fairies cause disease. D2065.1, Madness from demonic possession.

Ref.: Walker-Ismâ`îl 'il 39-40.>

J2117.3.2$, Illness said to be due to sinning. Type: 750J$.

Link: J0068.8$, Quasi-scientific explanations based on observation. J1913$, Bodily movements (gesture, facial expression) misunderstood. K1955, Sham physician. K2106$, False accusation of blasphemy (disbelief). Q0551.6.2.1$, Supernatural (magic) sickness as punishment for blasphemous act (e.g., disrespecting deity, temple, or the like).

Ref.: Thâlî'abî 90.>

J2117.4$, Harmful promoters of good health (herbs, 'teas', etc.).

Link: F0779.2$, Bathing as cure.

Ref.: Thâlî'abî 172/onion).>


Link: J0513, One should set well enough alone. J1848S, Acts intended to be kind (humorous) produce opposite result. J2119.10S, Person (animal) tries to solve problem but makes things worse (or harms self). J2201$, Excuses worse (more absurd) than offenses. K1289.2$, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support. (Usually her hand lands on the back of his neck). N0196S, Helper accidentally killed (injured). N0335.5.1$, Sound (dog) defending master against attacker (crocodile) inflicts mortal wound on master. P0461, Barber as bungler of plans. P0796.4S, Separating quarreling parties (by intervention). W0196.2S, Had the impatient not acted in haste, his request would have been granted.

Ref.: DOTTI 19 70 720 913/Egy; Shawqî 328 [no. 52]; Taymûr no. 944/scald-head).>

J2118.0.1$, 'Applying kohl [to eye--for beauty], [but] blinding it [in the process]'.
J2118.0.2S, Like camel, it flattens what it ploughs.

Ref.: Taymûr no. 1399.

J2118.1S, Meddler tries to save friend from presumed peril: causes him much harm. (The barber of Baghdad). Type: 1233AS.

Link: |[J0679.5S, Truth-speaking meddler fails to prove his report (claim): punished for `slander']. [J2390S, Curious fool as meddler.]

Ref.: DOTTI 720 721/{lit.}; MITON.>

J2118.2S, Mediator, working for party A, tries to get grieving party B to ignore one drawback in A, but cites numerous drawbacks heretofore unknown to B. A is offended.

Link: |[J2118.2$, Mediator, working for party A, tries to get grieving party B to ignore one drawback in A, but cites numerous drawbacks heretofore unknown to B. A is offended.]

Ref.: Ibshîhî 615.>

J2118.3S, Driving insect away from sleeping person by hitting it with large rock (stick, etc.). Type: 163A*, cf. 1586A.

Link: |[N0333.2, Man accidentally killed by bear trying to chase away flies. [J1193.1, Killing the fly on the judge's nose.]

Ref.: DOTTI 717 720 724 727 780 869 942/{Syr}.>

J2118.4S, Soap-bars used as bricks or tile.

Ref.: DOTTI 717 720 724 727 780 869 942/{Syr}.>

J2118.4.1S, Soap-bars as stepping stones on the muddy (wet) road--unsuspecting person slips and falls. Type: 1232S.

Ref.: DOTTI 720.>

J2118.5S, Harmful cleansing. Type: cf. 1223AS.

Link: |[J1975.3S, Washing color out of fine color-cloth: cloth destroyed. [K1461.1, Cleaning the child. Intestines taken out and cleaned. [K1462, Washing the grandmother--in boiling water.]

Ref.: DOTTI 718.>

J2119, Remedies worse than the disease--miscellaneous.

J2119.2, Straight path not always shortest.

Link: |[J0021.5, "Do not leave the highway": counsel proved wise by experience. Robbers encountered.]

J2119.10S, Person (animal) tries to solve problem but makes things worse (or harms self).

Link: |[J2118S, Harmful help (assistance).]

J2119.10.1S, Trying to vex someone by committing an act which disgraces own self (i.e., 'To cut own nose to spite own face').

Link: |[J2106.1S, 'I [sought to] disgrace my mother-in-law by my breaking wind (in public)!'.]

J2119.10.2S, Wife refuses to kill one of her chickens and serve it to husband (and guest): husband kills all (ten, twelve, etc.) birds to spite wife. Type: 1339FS.

Link: |[P0339.1S, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat.

Ref.: DOTTI 743/{Egy}.>

J2120, Disregard of danger to objects (or animals).

J2120.1S, Numskull (fool) as custodian of home and animals. Type: 1681B, 1681CS.

Link: |[J2201S, Excuses worse (more absurd) than offenses.

Ref.: DOTTI 907 908.>

J2123, Sunlight carried into windowless house in baskets. Type: 1245.

Link: |[J2123.1S, Shade stored in bottles.

J2124.1, Numskull sends meat home through kite (bird); kite devours it.

Link: |[J0215.1.1, Do not set a hungry guard over food. [J0754.1S, Do not set hay (dry grass) next to fire.

J2127, Looking for the hole. [Can of oil turned about--contents run out (spilled)]. Type: 1562F1S.

Link: |[J2665.1.1S, Filling the cup (goblet, bowl) at both ends. Contents spilled.

Ref.: DOTTI 861.>

J2129, Disregard of danger to objects or animals--miscellaneous.

J2129.3, Getting all the eggs at once. A peasant kills his hen so that he can immediately get all the eggs she will lay during the next year.

Link: |[D0876, Magic treasure animal killed. (Goose that laid the golden egg).

J2130, Foolish disregard of personal danger. Type: cf. 68CS.

Ref.: DOTTI 31.>

J2131, Numskull injured.
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Link: |N0196$, Helper accidentally killed (injured).
Ref.: DOTTI 914.>

J2131.2, Numskull stung.
Link: |J0016.1.1$, "A believer [(blessed person)] would not get stung twice from same hole" (i.e., "Fool me once, shame on you; fool me twice, shame on me!").>

J2131.2.1, Bees caught in sack which is opened at home. Type: cf. 1577*.
Ref.: DOTTI 867.>

J2131.2.2, Dupe persuaded to cut off parts of his body.
J2131.5, Numskull licks out pot: gets it caught on his head.
Ref.: DOTTI 718 739 749 781 834 861 869 907 918/{Egy, Sdn}.

J2132, Numskull dragged.
Ref.: DOTTI 15 299 948/{Syr}; TAWT 420.>

J2132.5, Animal allows himself to be tied to another's tail and is dragged to death.
Ref.: DOTTI 9/{Mrc}.

J2133, Numskull falls.

J2133.1, Camel with ass on his back dances. Falls and is killed.
Ref.: Chauvin III 49 no. 1.>

J2133.4, Numskull cuts off tree-limb on which he sits. Type: 1240.
Ref.: Chauvin II 201 no. 47; DOTTI 721; Wesselski Hodocha I 216f. no. 49.>

J2133.5, Men hang down in a chain until top man spits on his hands. They all fall. Type: 1250.
Ref.: DOTTI 722; Socin "Mosul und Maerdîn" 16-17 no. a-4; Wesselski Hodocha I 242 no. 124.>

J2133.5.1, Wife carried up tree to sky in bag in husband's teeth. She asks questions and he drops her when he answers.
Link: |F0069.1$, Saint takes person (mother) on tour of paradise and hell.
Ref.: Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59/cf.>

J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall. Type: 121, 162*.
Link: |A0064.1$, Satans climb on top of one another to first sky (heaven) so as to eavesdrop on angels' conversation. jB0267, Animal allies [(of one another)]. |J0811.8$, Fleeing to escape defeat (punishment) by strong adversary. |R0321, Escape to the stars. Fugitives rise in the air and become stars. |X1133.5, Tigers stand on each other's heads trying to reach man in tree.
Ref.: Damîrî II 218-19/(lions); DOTTI 44 69; Shamy (el-) Egypt 192 no. 48/(lions).>

J2133.7, Intruding wolf falls down chimney and kills himself. Type: 123.
Ref.: DOTTI 48 52 55/{Egy}; HE-S: Minya 70-77 no. 16/cf.>

J2133.9, Blind leading blind falls into pit.
Link: |J0825S, Wisdom of following only one leader (master).
Ref.: Chauvin II 157 no. 34.>

J2133.14, Fool re-enacts the accident. Falls and injures self and others. Type: 1327A, 1327C8.
Link: |J2062, Foolish illustration of argument.
Ref.: DOTTI 737/{Alg}.

J2133.14.1, How was the pigeon killed? Fool aims stone at inquirer saying, "I struck him like this." Inquirer is killed.

J2134, Numskull makes himself sick (uncomfortable).
J2135, Numskull starves himself.
J2135.1, Fasting the first month. [Food foolishly saved for much later time].
J2135.25, Hungry fox enters vineyard (orchard) through a hole in its fence and overeats: he must starve himself so as to be able to squeeze out. Type: 41*.
Link: |K1022.1, The wolf overeats in the cellar (smokehouse).
Ref.: DOTTI 13.>

J2136, Numskull brings about his own capture. Type: 41, cf. 246A$S, 327HS, 1692.
Link: |J0581.7S, Hider betrays hiding place by causing another hider to cry (talk).
Ref.: DOTTI 12 90 166 913.>

J2136.5, Careless thief caught.
Link: |J2660.4S, Unskilled thief (robber, burglar). |S0103.2S, Murder committed during robbery.
Ref.: DOTTI 47 163/{Jrd}.

J2136.5.1, Thief stops to admire beautiful things before stealing them. Caught.
J2136.5.1.1, Thief debates whether to take one thing or another. Caught. Type: 1217S, cf. 676.
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Ref.: *DOTTI* 368 716 717/{Egy}.>

J2136.5.2, Talkative thief caught. Type: 1341A*.
Ref.: *DOTTI* 744.>

J2136.5.4, Numskull as thief's assistant wakens owner. Type: 1692.
Link: |P0193.3.1.2S, Obnoxious child as thief (pickpocket, thief's assistant). Ref.: *DOTTI* 913.>

J2136.5.6, Foolish thief asks help of owner. Caught.
Link: |J1392, Owner assists thief.>

J2136.5.7, Thieving numskull beats drum (blows trumpet, [pounds mortar], etc.) he finds in outhouse. Caught. Type: 1692.

J2137, Death through lack of foresight.>

J2137.1, The louse invites the flea. The flea bites the man and jumps away. [Louse killed]. Type: 282C*, cf. 276**.
Ref.: Chauvin II 89 no. 27; *DOTTI* 91 92.>

J2137.6, Camel and ass together captured because of ass's singing. Type: 214A.
Ref.: Chauvin III 49 no. 1; *DOTTI* 81; Gh. al-Hasan *'Al-'Urdunî* 301-32 no. 58; Stephan "Fables" 177 8 no. 6.>

J2143, Foolish interference in quarrel of the strong fatal to the weak. Type: cf. 51A.
Link: |J0679.5S, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. Ref.: *MITON*.

J2143.0.1S, Trouble for separator between quarreling parties. Type: cf. 51A.>

J2143.0.1.1S, Separator between quarrellers ends up only with his clothes torn.
Link: |N0800.1$_(formerly, N0801.1$), Helper loses his life. Ref.: Taymûr no. 2703.>

J2143.0.1.2S, He who injects himself between an onion and its skin ends up only with its stench.
Ref.: Amin 477; Taymûr no. 3076.>

J2143.4S, Followers (servants) advised not to interfere in fight between their masters: unwise if masters are reconciled.
Ref.: *MITON*.

J2145, Foolish concern with minor matters in face of mortal danger (calamity).
Link: |J2199.4.5S, J2199.4.5S, Little (valueless) saved, much (valuable) wasted. |U0011.1.1.2, Penitent in confession worries about little sins and belittles big ones. |U0157.3, Skinning does not hurt a slaughtered animal (sheep).>

J2145.1S, "I am drowning: I'm afraid I'm getting (my clothes) wet!". Type: 1225*.
Link: |W0152.11, Stingy men love possessions so much that they wear out their feet to save shoes.>

J2146, Disastrous jump to retrieve lost object.>

J2146.3S, Man leaps into river and drowns in effort to hold on to a fish.
Ref.: *MITON*.

J2160, Other short-sighted acts.>

J2161, Short-sightedness in dressing.>

J2162, Short-sighted use of fire.
Link: |J2199.4.5.4S, Valuables (coat, furniture, etc.) used as fuel (or to start a fire).>

J2171.6, Man on camel has doorway broken down so that he can ride in. Type: 1295B*.
Link: |J2199.3, Nine men try to lift bull over the fence. One gets the idea of taking it through the gate. Ref.: *DOTTI* 729.>

J2172, Short-sightedness in caring for live-stock.
Link: |J2199.1, Alarm sounded foolishly.>

J2172.1, The shepherd who cried "Wolf!" too often. Type: 1333.
Link: |J2199.1.3S, The boy (man) who cried, "I am drowning!" too often. Ref.: *DOTTI* 739.>

J2173, Short-sighted fool loses his food.>

J2173.9, How to remove hairs from salt. Washed with water, salt melts away. Type: cf. 1273C*.

J2173.9.0.1S, Washing the soluble food (sugar, salt, flour, or the like) in running water: it melts away (dissolves). Type: 1260A*, 1273CS, 1273C*.>
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Link: J1612, The lazy ass repaid in kind. [Loads of salt, then of sponge]. J2660.2$, Unskilled homemaker (at cooking, sewing, etc).

Ref.:
DOTTI
720 722 723 724 727 780 869 942/{Qtr, Syr}.

J2174, Foolish demands before death [or execution]). Type: 332G*, 1354, cf. 759FS.
Link: J0154, Wise words of dying father. J1547, Husband wants wife to die so that he may escape death. J0250.1$, Deathbed wish: dying person (father, mother, husband, wife, etc.) makes a wish. J0410.1.8$, One wish granted before execution (last wish). J0586, Son on gallows bites his mother's (father's) nose off: punishment for neglect in youth. J0015.0.1$, Dwarf king (fairy) laughs at the absurdities he sees about him. J0157, Person facing destruction (death, execution) unconcerned about unseemly appearances (proprieties).
Ref.:
DOTTI
178 425 755; Shamy (el-) Egypt 224-25 no. 60.

J2174.3, Having the head dressed before hanging.

J2175, Shortsightedness in dealing with children.

J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. Type: 1674*.
Link: P0426.0.3$, Cleric (Carrîf, i'î, mutawwî; 'Abunâ, father, etc.) as children's school-teacher. X0355$, Humor concerning teacher's intemperate zeal.
Ref.:
DOTTI
904; Wesselski Hodscha II 231 no. 449.

J2175.2, Scolding the drowning child instead of helping him.

J2175.3, Absent-minded nurse lets child down into well instead of bucket.

J2175.4, Man lets his infant son play in river. Son drowns.
Link: J0142.3$, Child blames parent(s) for not correcting him in youth. N0196.1$, Person drowns trying to save another from drowning.
Ref.:
MITON.

J2175.6, Numskull kills his children trying to cure their illness.

J2175.7S, Injurious (foolish) child-rearing practices.
Link: T0604.4$, Mother entertains infant. T0604.7.2S, Traumatic (abrupt, punitive) weaning.

Ref.:
DottI 287; DOTTI 808 908; Ghabab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91.

J2175.7.1S, Child put to sleep (silenced) by beating (dizzying, or the like).

J2175.7.2S, Child put to sleep (silenced) by frightening (threatening with monsters).
Link: K0301.1S, Minor household monster. Usually evoked to frighten children—(e.g., Skinned-leg, "bu bu'/Bogeyman, Midnight-afrit).
Ref.:
DottI 287; RAFE 105.

J2175.7.2.1S, Child put to sleep by horror story (tale). Type: 366, 366A$.
Ref.:
DOTTI 182 183.

J2175.7.9S, Injurious practices for the rearing of children and adolescents--miscellaneous.
Link: J0010.5.2S, Lullaby (or tale for children) provides role-model. W0113.1.8$, Lullaby wishes that (rural) child grows to become house-servant in city, (with 'buttocks-on-seat', 'ladle in hand', and 'drinking from wall's penis'—i.e., water faucet). W0256.6.0.1S, Females stereotyped—general.
Ref.:
DOTTI 971.

J2175.7.9.1S, Child reared in polygynous household (where co-wives are in conflict).
Link: T0616.1S, Children reared in a manner that would spit relatives—usually spouse's in-laws ('tarbiyat 'ind').
Ref.:
Amin 224.

J2183, Disastrous hesitation.
Ref.:
DOTTI 919.

J2183.2, Who shall go first? Train leaves overpolite travelers.
Link: P0682, Greeting customs.

J2183.5, Princess who is too choosy finally marries an idiot.
Link: T0053.0.4S, Girls should not be too choosy in selecting groom.

J2184, The polluted clothes. A Brahmin washes clothes to purify them [from dog's touch].
Link: C0537.5S, Tabu: touching dog. J1197.1S, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property.

J2188, The man who wanted to be dead [for] one day [so as to avoid feeding his servants]. A husband tells his wife that he has provisions for every day in the year but one. He proposes to play dead for that one day, thinking that the servants will be overcome with grief and cannot eat. After brief mourning, however, they eat more than usual. The man then thinks to frighten them by rising from the dead. One servant thinking the
dead man suffering from devils kills him.

Ref.: |J2027.9.1$, Death-wish: person in misery wishes to die.|

J2192, The messenger without the message. [Fool does not wait for message □].

Ref.: Duwayk (al-) I 156.-

J2194, Raven steals the robes of Red Willow Men and finds them useless.

Link: |W0156.1.1$, 'A crow (raven) would steal a bar of soap only to drop it into sea'.|

J2198, Bewailing a calamity that has not occurred.

Ref.: DOTTI 805; Shawqi 289 [no. 19].

J2198.0.1$, Anticipatory calamity: person expects it and reacts accordingly (e.g., cries, wails, etc.).

Link: |J0020$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0704.1$, Noah builds an ark (as commanded by God) in anticipation of the Flood. |J1369.7$, Shortest conversation; no invitation (anticipatory rejection). Unwelcome guest greets man who is about to eat, but he replies, "No!" He Explains: the exchange would have eventually led to whether guest may get some food, and that the answer would be: "No!". |U0246$, Empathetic punishments.

Ref.: MITION.|

J2198.1$, Anticipatory pain. Type: 1430A.

Link: |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes].

Ref.: DOTTI 805.-

J2198.1.1$, Crying from anticipatory pain. Type: 1430A.

Link: |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. |U0245$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: DOTTI 805.-

J2198.2$, Wind broken from anticipatory pain.

Link: |F1041.9.4.5.1$, Person breaks wind from pain.|

J2198.2.1$, 'Camel may break wind while branding iron is still in fire.'.

Link: |F0628.4.9.1$, Striking with mighty force: arm raised till white of armpit shows. |U0246$, Empathetic punishments.

Ref.: Ibn-C. Aagim no. 265; Ḥujelan 318 no. 5-5 338 no. 19-5.-

J2198.3$, Anticipatory rejection (failure). Type: 1704A$, cf. 1430A.

Link: |J2063.2$, Quarrel over imagined disagreement (dispute) over unborn child(ren). |Z0063.3$, Formulas signifying failure (defeat, humiliation).|

J2198.3.1$, Parents quarrel over their plans for arranged marriage of their unborn children.

Link: |J2063.2S, Quarrel over imagined disagreement (dispute) over unborn child(ren). |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes].

Ref.: MITION.|

J2199, Absurd shortsightedness--miscellaneous.>

J2199.1, Alarm sounded foolishly. Type: 1333, 1333A$.

Ref.: DOTTI 739.-

J2199.1.3$, The boy (man) who cried, "I am drowning!" too often. Type: 1333A$.

Link: |J2172.1, The shepherd who cried "Wolf!" too often.

Ref.: DOTTI 739 740/Ëgýo; Shawqi 303 [no. 30].|

J2199.3, Nine men try to lift bull over the fence. One gets the idea of taking it through the gate. Type: 1295B*.

Ref.: DOTTI 729.-

J2199.4, Short-sighted economy.

Ref.: DOTTI 920/Ëgýo; TAWT 369 n. 148.-

J2199.4.1, Numskull is glad to hurt his feet instead of his shoes.

Link: |J2145.1S, 'I am drowning: I'm afraid I'm getting (my clothes) wet?'. |W0152.11, Stingy men love possessions so much that they wear out their feet to save shoes.

Ref.: Laoust Maroc 48-49 no. 44; Qāṣir Insān 47-48 no. 5.-

J2199.4.2S, Numskull is glad to hurt his body instead of his garment.

Ref.: Amin 371; Boqarî 156; DOTTI 462; Shamy (el-) "Sailor" 1; Taymûr no. 138.-

J2199.4.3S, 'Spend what is in the pocket, that which is in the unknown will come to you'. Type: cf. 841A$.

Ref.: Amîn 371; Qaṣîr ‘Insān 47-48 no. 44. |U0086.15$, In its homeland a valuable herb (incense) is only a weed--(because of plentitude).
J2199.4.5.5$, Little (valueless) saved, much (valuable) wasted.
Link: [J2145S, Foolish concern with minor matters in face of mortal danger (calamity).]
Ref.: Mouliéras-Lacoste 347 no. 52.
J2199.4.5.18, 'Penny wise, pound foolish'.
J2199.4.5.25, 'An unskilled ('tar-like') spice-vendor would waste the mastic but spare the [wrapping] paper'.
Ref.: Amîn 480; Taymûr no. 1910.
J2199.4.5.38, 'Ruining the [pot full of] stew by [sparking] a pinch of salt'.
J2199.4.5.45, Valuables (coat, furniture, etc.) used as fuel (or to start a fire). Type: cf. 1221S.
Link: [J2162, Short-sighted use of fire. J00896.3, Fire from extraordinary fuel.]
Ref.: DOTTI 717 718 720 746 780 815 870 918/{Irq}.
J2199.4.6$, Little earned, much spent.
Link: [P0774.2.1, Inflation: much money, few goods (thus, high prices).]
Ref.: DOTTI 730 731 895/{lit.}.
J2199.4.6.1$, Earnings by the needle, expenditure by the pitchfork (deficit spending).
Ref.: Amin 473; TAWT 390 n. 525 435; Taymûr no. 2970/cf.
J2199.4.7$, Dependence on a sole product: unwise.
Link: [J2229.13.1, God's punishment: extermination by a blessing or by a curse. Blessing: male offspring by men, female by cattle; curse: female offspring by men, male by cattle.]
J2199.4.7.15, Gold (money) as sole product (possession) leads to starvation: production of food (agriculture, etc.) neglected. Type: 1305DS, cf. 775.
Link: [J0712.1, City without provisions but with much money starves. J1061, Value depends on real use. J2072.1, Short-sighted wish: Midas's touch. Everything to turn to gold. J00896.15, Love of money (gold).]
Ref.: DOTTI 434 731; MITON.
J2199.4.9$, Other acts of short-sighted economy--miscellaneous.
J2199.4.7.1$, Saving medical expense: patient suffers. Type: 1862DS.
Ref.: DOTTI 939.
J2199.4.8$, Saving burial expense: indignities to corpse. Type: 1704BS.
Link: [J1937.3, Burial of dead poor man to wait till next year when money for shrouds may be available. J2212.2.2.15, Crucifixion as means of avoiding grave-judgment.]
Ref.: DOTTI 920/{Egy}.
J2199.4.9.3$, "Better walk and gain an ass (camel) than ride and lose one!" (Said by fool who cannot find animal he is sitting on). Type: 1288A.
Link: [J2022, Numskull cannot find ass he is sitting on. J2031.2, There are ten horses; then when he is mounted there are only nine. Why?]
Ref.: DOTTI 726.

J2200-J2259, Absurd lack of logic--general.

J2200, Absurd lack of logic--general.
Ref.: DOTTI 726/{Sdn}; Mitchnik 114-15.
J2201S, Excuses worse (more absurd) than offenses. Type: 921GS.
Link: [J11189S, Task: to concoct an excuse which is worse than the offense. J1067.25, The question (task) is easy. But it is the answer (execution) that is difficult. J1391, Thief makes a lame excuse. J1485.25, Mistaken identity. Trickster commits an indiscretion with the king and pleads: "Pardon! I thought you were the queen". K0400S, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. K1230S, Lover (seducer) makes lame excuse. K2059S, Lame excuses for negligence in religious exercise.
Ref.: DOTTI 597.
J2201.1$, Pleading ignorance of a misdeed (fault, etc.) as excuse.
Link: [J1169, Clever pleading--miscellaneous.]
J2201.1.1$, 'If you knew [and did nothing], then it is a calamity [(i.e., grave offense)]; but if you didn't know, then the calamity is greater'.
Link: [P0012.16.15, King ignorant of condition of subjects.]
J2201.2$, Pleading sinful (illegal) conduct as excuse. Type: 1827BS.
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Ref.: DOTTI 934.]

J2201.2.1S, Preacher's excuse: unable to deliver sermon because intoxicated (or the like). Type: 1827BS.
Ref.: DOTTI 934.

J2202S, God's help sought for commission of cardinal sin.
Ref.: [V0301.2S, Hypocrite declares intent to commit a sin (as in performing religious duties): "I am intent on stealing such and such", "I am intent on getting drunk", etc.
Ref.: Boqarî 171-72.]

J2202.1S, Man prays that God grant him sexual liaison with married woman.
Ref.: [C0115, Tabu: adultery. |P0788S, Violation of mores (central ethical or religious values). |U0230.0.2S, Cardinal sins (kabâ'îr), and minor sins (gaghâ'îr).
Ref.: MITON.]

J2202.2S, Prayer for opportunity to steal (theft).
Ref.: [C0791S, Tabu: stealing (theft).
Ref.: Shamy (el-), "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14.]

J2203S, Sinning in compliance with God's fashion.
Link: J2215.7S, Religious services (or God) blamed. |U0061, Dividing after God's fashion: little to poor, much to rich.
Ref.: MITON.

J2203.1S, "Sinful interest in a beautiful person rationalized: 'God is beautiful and loves beauty'."
Ref.: [A0462.3S, 'God is beautiful and likes beauty'. |T0481.0.2S, Lustful regard--('fornication-with-eye').
Ref.: MITON; RAFF 13 n. 27; Shamy (el-) "Character Transmutation" 266 n. 111.]

J2210, Logical absurdity based upon certain false assumptions.
Link: [X0335S, Humor concerning senseless (absurd) legal judgments.
Ref.: J2111, Difference in animal nature overlooked. Type: 152B*.
J2211.6S, Bird (falcon) out of cage: city gates ordered closed to prevent its escape.
Ref.: Damîrî II 162; DOTTI 715/|Egy; Sha)lân 447.
J2212, Effects of age and size absurdly applied.

J2212.1, Two fifteen-year old slaves ordered: fool brings one thirty years old.
Link: [J1919.1.1S, Remodeled asses: two foals to be made into an adult animal (or vice versa).
Ref.: Anonymous "Go[hâ wa] hîmârîh" 11; DOTTI 920/|Egy.]

J2212.2S, Non-burial of corpse so as to avoid grave-judgment.
Link: [E0410.5S, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb.
Ref.: Wesselski Hodschka I 210 no. 22; HE-S: Cairo/Abdin: 69-63 no. 8/cf.
J2212.2.1S, Burial standing up (with shoes on) to be ready for Resurrection (lit.: 'Standing-up' Day).
Link: [K2371, Deceiving the higher powers (God, the saints, fate).
Ref.: Anonymous "Goğâ wa hîmârîh" 11; DOTTI 920/|Egy.
J2212.2.2S, Non-burial of corpse so as to avoid grave-judgment.
Link: [E0410.5S, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb.
Ref.: Wesselski Hodschka I 235 no. 105.
J2212.7, Boat expected to grow into a ship.
Link: [J1896, Objects supposed to be born, grow, and die like animals.
Ref.: X1710, Lies about numbers.
Ref.: DOTTI 726/{Sdn.]

J2213.2, A profitable fight: three [blows of his] for one!.}
J2213.5, Twenty [prayers] better than ten [(the five)].
Ref.: Legui I 97 no. 6; Wesselski Hodsch a I 261 no. 222.

J2213.5.2$, 999 is much better price than one thousand.
Ref.: Sha)lân 448-49.

J2213.6, Selling his half of the house. [So as to buy the other half, and thus own the whole].
Ref.: Wesselski Hodsch a I 282 no. 336.

J2214, Absurd generalization from a particular incidence. Type: cf. 1317.
Link: |J1761.10, Blind men and elephant. Four blind, men feel an elephant's leg, tail, ear, and body respectively, and conclude it is like a log, a rope, a fan, and something without beginning or end. [Different perception by each]. |W0256$, Stereotyping: generalization of a trait of character, from person to group (and vice versa).
Ref.: 'Thâ'labî 172/(onion as cure); DOTTI 733.

J2214.2, Conclusion: youth and age are alike. [Fool could not lift certain stone then and now].
Link: |J1450$, Retorts concerning age (young-old).
Ref.: Sha)lân 372/cf.; Wesselski Hodsch a I 243 no. 128.

J2214.3, Waiting at the well for the thief. [Salt-cured cheese stolen: thief will need to drink].
Ref.: J2066, Foolish waiting.
Ref.: Wesselski Hodsch a I 243 no. 128.

J2214.3.1, Waiting in the graveyard for the thief. He eventually must come here.
Link: |J2219.3$, Foolishness of seeking an object (service) at an illogical source.
Ref.: Wesselski Hodsch a I 243 no. 128.

J2214.13$, Presumed rejuvenation (resuscitation) through sexual intercourse.
Link: |F0950.4, Sickness (madness) cured by coition. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful. |K2052.4.1, Doctor prescribes sexual intimacy for widow's ills. [Her daughter adopts treatment as a preventive]. |X0772.1$, Jokes on the sexually insatiable male.

J2214.13.1$, Wife feigning death to avoid coition moves when her ġuššâš husband sleeps with her (as corpse) anyway. Meanwhile, messenger at door informs husband of his father's death. Husband suggests same treatment to revive father. Type: cf. 990.
Link: |K0163.9.1S, Tabu: denying husband conjugal relations (except for legitimate reason). |D0743, Disenchantment by sexual intercourse. |K0426, Apparently dead woman revives when thief tries to steal from her grave. |N0694, Apparently dead woman revives as she is being prepared for burial. |T0183.2$, Wife feigns illness (death) to get respite from coition. |T0466.0.1S, "Farewell Intercourse": one more sexual intercourse with deceased wife. |T0365-T0369$, Frigidity and impotence. |X0830$, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.).
Ref.: DOTTI 691.

J2214.13.2S, Grayness of beard (whiskers) to be cured by dipping in woman's vagina. (Since penis is darker than rest of body the same should apply to beard).
Link: |J0759$, Repartee concerning age (the old and the young). |J2112.5S, Grayness of beard (whiskers) cured. |Z0139.9.3.2S, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice).

J2214.15$, Entire group judged according to a single act (incident) by a member.

J2214.15.1S, Man hates (condemns) all women because of misdeeds by one (usually his wife). Type: 1426AS.
Link: |T0311.8.1S, Man averse to women--(misogynist).
Ref.: Bustânî (al-) 240-44; DOTTI 804.

J2214.15.3S, Woman hates all men because of misdeeds by one.
Ref.: Campbell, Arab Tribes 43-55; DOTTI 482 857/[Iqr].

J2214.16$, Folly of thinking that 'All are alike'.
Link: |W0256$, Stereotyping: generalization of a trait of character, from person to group (and vice versa).

J2214.16.1S, Folly of thinking that all women are wicked ( 'Not all of them!'). Type: 572S.
Link: |T0412.2, Incognito son tempts mother to see whether all women are wicked. |U0248S, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things). |V0384.1S, Extreme religious interpretations of religious dogma concerning females (as social category).
Ref.: DOTTI 36 334 691 817/[Egy]; MITON; Shamy (el-) "Character Transmutation" 263 n. 102.

J2215, Absurd reasoning about God.
J2215.1, God's wastefulness. [Fool robbed then finds money; he reprimands fate: "What was the use robbing one to give another!"].

Link: |U0060.0.1$, God grants not according to one's needs.
Ref.: Wesselski Hodscha I 212 no. 34.

J2215.2, Servant of God beaten. [Meanwhile, servant of so and so is treated with great consideration].

Ref.: Wesselski Hodscha I 249 no. 162.

J2215.3, Man honored above God: the dead hen. [Dead chicken found, cooked and served: killed by God not men].

Link: |P0339.1$, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat.
Ref.: Wesselski Hodscha I 270 no. 273.

J2215.4, Fool waits for God to provide.

Link: |J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. |J1013$, No work, no food.
|J2418$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

J2215.7$, Religious services (or God) blamed.

Link: |J1467.1.1$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow with the same blessing". |J2203$, Sinning in compliance with God's fashion. |U0061, Dividing after God's fashion: little to poor, much to rich.
Ref.: MITON; Sayce Folk-Lore XI:4 395.

J2215.7.1$, God created temptation but ordered worshippers not to give in.

Ref.: MITON; RAFE 13 n. 27.

J2217, Many times the superlative.


Link: |F1041.21.8$, Negative hallucination (inability to perceive) from shock or grief. |J1990.0.1$, Seemingly absurd claim (wisdom) verified (proven) by application. |J2218.5S, Group opinion causes person to believe that one object is in reality a different one. |J2312, Naked person made to believe that he is clothed. |K0451, Unjust umpire as trickster's confederate.
|K0455.7, Greatest liar to get his supper free. Wag er. Each lie is corroborated by a confederate, who poses as a newly arrived stranger. |U0090.1$_(formerly, J2218.2$), Whom should you believe: me or the donkey (animal)?.
|U0233$, Virtuous (innocent) person successfully tempted. |U0248.7$, The power of suggestion: person perceives (experiences) what he has been instructed (told) will occur. |W0030.0.1$_(formerly, W0129.3$), Intolerance to cognitive dissonance.

Ref.: DOTTI 88 208 841 845 879 880 950 {Jrd, Mrc, Sdn}; TAWT 433.

J2218.1S, Living man assumed dead. Ruler, "Whom should I believe: you or all these witnesses!". Type: 1534B.

Link: |J2311.5, The dead man in spite of himself. [Living man, assumed dead by neighbors, advises person reluctant to join funeral of futility of trying to dissuade them].
Ref.: Basset Mille I 405 no. 115; DOTTI 841; Shamy (el-) "Psych. Criteria" 238.

J2218.3S, Ugly woman induces husband to believe that people consider her beautiful. She attracts attention by making faces in public and getting people to stare at her (in disbelief); her husband (who was walking behind her) thinks that these were stares of admiration and accepts her as beautiful. Type: 1620A1.

Link: |K0477, Attention secured by trickery. |K1305.2S, Man deceived into marrying an ugly woman: the veiled (bashful) female. |K1386, Man won over by woman's obscene trick. |T0192. 0.1$, Misery brought about by forced marriage. |W0030$, Conformity.
Ref.: DOTTI 880 {Egy}; Shamy (el-) "Psych. Criteria" 238.

J2218.4S, Naked person perceived to be (thought of as) clothed because others say he is. Type: 1620.

Link: |J2312, Naked person made to believe that he is clothed. |W0030.1$, The need to be like the others in own social group.
|Z0186.4.3.5.1S, Naked man will make people believe he is clothed: penis will be mistaken for a necklace.
Ref.: DOTTI 879.

J2218.5S, Group opinion causes person to believe that one object is in reality a different one. Type: 1538.

Link: |K0451, Unjust umpire as trickster's confederate.
Ref.: DOTTI 845.

J2218.51S, Trickster (thief) tells owner that his cow (sheep) is actually only a goat (dog), confederates agree: owner is persuaded and views his animal as the lesser one. Type: 1538.

Link: |K0712.7.2S, Conspirator's confederate(s) feign(s) pleasure while trying a trap (chest): intended victim tries it and is captured.
Ref.: DOTTI 845 {Sml}.
J2218.9S, The effect of group-opinion--miscellaneous.

J2218.9.1S, One approving (disapproving) voice lends credence to seemingly absurd claim. Type: cf. 1620, 1620A1S.

  Link: [J1990.0.1S, Seemingly absurd claim (wisdom) verified (proven) by application].
  Ref.: DOTTI 693 879 880/[lit.]; MITON.

J2218.9.2S, Happy (well-adjusted) person coaxed by peers to change to their life style.

  Link: [P0788.2S, Social control by shaming (publicly) into compliance (conformity)]. [W0030S, Conformity].
  Ref.: MITON.

J2219S, Logical absurdity based upon certain false assumptions--miscellaneous.

J2219.1S, Illogical replies.

  Link: [J1820, Inappropriate action from misunderstanding]. J2213, Illogical use of numbers. [X0110, Humor of deafness].
  Ref.: Taymûr no. 953/[gen.].

J2219.1.1S, We say: "[It is] an ox!" They command: "Milk him!!".

  Link: [J1512.1, Milk from the hornless cow. [Rebuked Y]]. J1990S, Absurd claims are to be dismissed by empirical evidence.

J2219.2S, Illogical conclusions about clothing (appearance).

  Link: [J1552.1.1.1, The bigger fool. [Hiding man betrays his presence by a retort (responding to insult)]. J2235.1S, Numskull "Would have been blown away by the wind," had he been in his shirt (garment)]. [U0110, Appearances deceive].
  Link: [J0111.2.1S, 'Not whomssoever wore a turban is a judge (cleric), nor whosoever rode a horse is a horseman.'].

J2219.3S, Foolishness of seeking an object (service) at an illogical source. Type: cf. 1004A$.

  Link: [J2214.3.1, Waiting in the graveyard for the thief. He eventually must come here]. [U0007.2S, Elusive pair': when one is present (found), the other is not]. [W0258S, Surprise at finding a negative where only the positive is presumed].
  Ref.: DOTTI 697.

J2219.3.1S, Foolishness of trying to make sweet punch from pickled fish (i.e., seeking blood out of turnip).

  Link: [J1110.1.2.1S, Person so clever that he (she) can persuade you that sweet punch can be made of pickled fish].
  Ref.: Taymûr no. 2670.

J2219.3.3S, Foolishness of seeking relief (amusement, entertainment) from the wretched (the sick, the grieving, etc.).

  Link: [U0245.5S, Empathetic experiencing of adversity (physical handicap, chagrin, etc.)].
  Ref.: Taymûr no. 944/(scald-head).

J2220, Other logical absurdities--[foolish].

J2223, The thief as discoverer. [Poor owner hopes thief would discover something in his home].

  Ref.: Wesselski Hodscha I 231 no. 83.

J2224, Taking the [planted] seeds out at night. [So as to guard them].

  Ref.: Wesselski Hodscha I 245 no. 139.

J2227, Let them eat cake. The queen has been told that peasants have no bread. Type: 1446.

  Link: [P0012.16.1S, King ignorant of condition of subjects].
  Ref.: DOTTI 810.

J2231, Why can't we have holidays the year round? [Fool wonders].

  Ref.: Wesselski Hodscha I 222 no. 56.

J2233, Logically absurd defenses. Type: 2031A*, 2030C, cf. 2021B.

  Ref.: DOTTI 960 965 968.

J2233.1, Innocent man executed because his neck fits the noose. Type: 1534A.

  Ref.: DOTTI 840/[Iraq].

J2233.1.1, Men hang old bedridden weaver instead of young valuable member of colony. Type: 1534A, 1534A*.

  Ref.: DOTTI 840.

J2233.3S, Victim of injustice (aggression) tries to get even by committing the same act (crime) against another (who is innocent).
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Link: |J1269.4, Scolding priest says he is merely trying to get even for all the scolding he must undergo. |K1667.4$, Poor man cheated: his wife recovers his loss (gets revenge). |P0522.1.3.1S, 'Evil for evil, but the instigator is the more unjust'. |U0010.5.1S, Victim of theft becomes a thief. |W0199.1S, Rationalization: justifying erroneous behavior by reasoning believed to be true.

Ref.: Maspero 206 no. 15.

J2233.3.1S, Thief defends his act by saying that he had been robbed.

Ref.: [Prose text]

J2234, "Is that you or your brother?".

J2235, Would have shot himself.

Ref.: Basset

J2236, Only fault with the house. The latrine is too small for the dining room table to go in.

Ref.: Wesselski

J2237, The bathroom in the minaret. [Fool can sing in bathroom but cannot be heard from the minaret].

Ref.: Wesselski

J2238, Book gives wisdom [only if understood]. A man believes himself wise [but he does not understand contents].

Ref.: [Prose text]

J2240$, Fool as messenger.

Ref.: [Prose text]

J2241, The doctor no longer needed. [Fool goes to inform doctor that his wife's unscheduled visit is canceled]. Type: 1332C*.

Ref.: Wesselski

J2242, Carrying [delivering]) his own message. [Finding no carrier, fool travels, deposits the letter, then travels back]. Type: 1296C$.

Ref.: [Prose texts]

J2242.3$, Fool cannot read letter from distant town, but would read it had it been from closer place.

Ref.: [Prose texts]

J2243, Fool sleeps so as to avoid idleness.

J2245, Every fruit tasted. [Fruit tasted before given to master].

Link: |J1849.3, Numskull strikes all matches in order to try them.

Ref.: Chauvin

J2254, Fools reprove each other for speaking at prayers.

Ref.: [Prose text]

J2254.1S, Man reproved (by nudge, gesture) for eating at prayers thinks he is being asked to share food. Type: 1691CS, cf. 1831A*.

Ref.: [Prose text]

J2256S, Absurd inability to identify (a person or an object).

Ref.: [Prose text]

J2256.1S, Identifying by what cannot be observed.

Link: |J2028S, Inability to know one's own location (where one is).

J2256.1.1S, "Who saw a girl who belongs to a man with dyed beard?".

J2257S, Ability to read thought to be caused by size (form) of written letters. Type: 1331*, 1331A*.

Ref.: DOTTI 738.

J2259S, Absurd lack of logic--miscellaneous.

J2259.1S, Two blank answer sheets invite suspicion of cheating ('identical answers').

Ref.: DOTTI 941/ {Egy, Tns}.
J2260-J2299, Absurd scientific theories.

**J2260, Absurd scientific theories—general.**
Ref.: Shamy (el-) "Folkloric Behavior" 235.

J2261S, Absurd observation (declaration) of the obvious (facts, truths). Type: 1637CS,./2301A.
Link: |H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?". |H1553.7S, Making king (person) lose patience. J2564, "Thank God that camels have no wings." They might fly about and kill people. J2565, Fool thankful that God has built a palace [sky] without columns. Else the stones might fall down and kill us. K0172.2S, Anger bargain: not to be offended (angered) by truth (facts). |X0061S, Irritating by absurd stating of the obvious (e.g., "Fish lives in water", "Birds fly in the air"). Z0084S, Formulistic insults.
Ref.: DOTTI 883 974.

**J2270, Absurd astronomical theories.**

J2271, Absurd theories concerning the moon.

J2271.1, The local moon. [Stranger in city had not seen it before]. Type: 1334.
Link: |J2275.2S, The local stars. [Stranger in city had not seen them before].
Ref.: DOTTI 740; Wesselski Hodscha I 218 no. 52.

J2271.2, What becomes of the old moon?.
Ref.: DOTTI 740.

J2271.2.1, Lightning made from the old moon.
Ref.: Wesselski Hodscha I 236 no. 109.

J2271.2.2, Stars made from the old moon.
Ref.: Basset Mille I 412 no. 121; DOTTI 953/{Tns}; Wesselski Hodscha I 208 no. 10.

J2271.2.3S, Old moon falls in form of old horseshoe (sickle). Type: 1335BS.
Link: |Z0105S, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.
Ref.: DOTTI 740/{Egy}.

J2272, Absurd theories concerning the sun.

J2272.1, Chanticleer believes that his crowing makes the sun rise. Type: 114.
Link: |J2273.1, Bird thinks that the sky will fall if he does not support it. J0953.15.1S, Rooster believes he brings up the sun with his crowing.
Ref.: Chauvin II 112 n. 2.

J2274, Absurd theories about the earth.

J2274.1, Why everyone doesn't live in the same place. The earth would become unbalanced.
Ref.: Wesselski Hodscha I 245 no. 140.

J2274.2, [Conclusion:] same air at home as abroad. Because the stars are the same.
Ref.: Basset Mille I 302 no. 38; Wesselski Hodscha I 206 nos. 3 242.

J2274.3, [Conclusion:] same climate at home and abroad. Because his members look the same in the two places.
Ref.: Wesselski Hodscha I 206 nos. 3, 242.

J2275, Absurd theories about the stars.
Link: |J2271, Absurd theories concerning the moon.
Ref.: DOTTI 740/{lit.}.

J2275.2S, The local stars. [Stranger in city had not seen them before]. Type: 1334.
Link: |J2271.1, The local moon. [Stranger in city had not seen it before].
Ref.: DOTTI 740/{lit.}.

**J2280, Other absurd scientific theories.**

J2281.1S, How the man got in the little booth. Born there.
Ref.: CFMC: N-Nubia 69-10C 11-1-no. 33.

J2285, Foolish interpretation of omen. Type: 1874D1S.
Link: |J2289.21S, Is ill-omen induced by ruler's cruelty or a man's ugliness (being one-eyed)?. |N0119.3, Ill-omened face of king; harbinger of evil. |N0134.2S, Person with physical deformity brings bad luck (harbinger of evil). |Z0145.2.1S, 'Green-heeled' person: fortune- (blessedness-) bringing person--usually female.
Ref.: Chauvin II 204 no. 61/cf.; DOTTI 943.

J2286S, Absurd theories about the body and illness. Type: 285B*.
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Link: |B0784.1, How animal gets into person's stomach (or body) (various methods). |F1041.1.14$, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod.
Ref.: \textit{DOTTI} 92.>

J2286.1S, Headache thought to be caused by animal (insect, worm) in brain.
Ref.: \textit{J2117.2S}, Harmful pain remedy.
Ref.: \textit{Thaṭlabī} 188.>

\textbf{J2300-J2349, Gullible fools.}\>

J2300, Gullible fools. Type: 327HS.
Ref.: \textit{DOTTI} 166; \textit{TAWT} 433 no. 24/\textit{([gen.]).}>

J2301, Gullible husbands. Type: 1313, 1406.
Ref.: \textit{DOTTI} 787; \textit{Wesselski Hodscha} I 225 no. 66.>

J2301.3, Gullible husband removes from wife's garment dust gathered while she lies with another man.
Link: |K1534.1S, Husband made to sift dirt. Wife, whose food purchase was replaced with dirt and rocks during her sexual liaison with merchant, claims that she dropped the money on ground and that she brought the dirt home to search for it.>

J2301.4S, Gullible husband believes ogress, but not his own wife. Type: 327HS.
Link: |J0229.16.5.1S, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |J0652, Inattention to warnings.
Ref.: \textit{DOTTI} 787; \textit{Wesselski Hodscha} I 225 no. 66.>

Ref.: \textit{DOTTI} 784 850 856.>

J2303, Gullible mother. Type: cf. 591, 591A$, 838, 1442S.
Ref.: \textit{DOTTI} 340 341 459 808 882/\textit{[Egy]}; \textit{Ghādab} 46-47/\textit{[Egy]}; \textit{Shamy (el-)} "Arab Mythology" no. 91, "Belief and Non-belief" 12-14; \textit{TAWT} 439 no. 31/\textit{[Egy]}.>

J2303, Gullible mother. Type: cf. 591, 591A$, 838, 1442S.>

\textbf{J2310, Nature of gullibility.}\>

J2311, Person made to believe he is dead. Type: 1313A*, 1313A*.
Link: |J0248.7S, The power of suggestion: person perceives (experiences) what he has been instructed (told) will occur.
Ref.: \textit{DOTTI} 732; \textit{Shamy (el-)} "Psych. Criteria" 242 n. 22.>

J2311.0.1, Wife makes her husband believe that he is dead. Type: 1406.
Ref.: \textit{DOTTI} 787.>

J2311.1, Numskull is told he is to die when his horse breaks wind three times. Type: 1313A.
Ref.: \textit{DOTTI} 732; \textit{Wesselski Hodscha} I 216f. no. 49.>

J2311.2, The "poisoned" pot. [Wife claims that certain pot of preserves is poison, but her husband eats it and believes that he is dead]. Type: 1313.
Link: |K0444.2.1S, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin".
Ref.: \textit{DOTTI} 732 774 776 835 890/\textit{[Plist]}; \textit{Wesselski Hodscha} II 237 no. 522.>

J2311.3, Sham revenant. [Man hiding in open grave: "I am dead, and have come out to get a breath of air"].
Ref.: Anonymous "Goğâ wa hàjmârîh" 14; \textit{Basset Mille} 1344 no. 67; \textit{Wesselski Hodscha} I 206 no. 6.>

J2311.4, The dead man speaks up. [Sham dead directs bier-bearers to cemetery]. Type: 1313C.
Ref.: \textit{DOTTI} 732; \textit{Shaḷlân} 364; \textit{Wesselski Hodscha} I 216 no. 49.>

J2311.5, The dead man in spite of himself. [Living man, assumed dead by neighbors, advises person reluctant to join funeral of futility of trying to dissuade them].
Link: |J2218.1S, Living man assumed dead. Ruler, "Whom should I believe: you or all these witnesses!".
Ref.: \textit{DOTTI} 841/\textit{[Sdn]}; \textit{Hurreiz} 121 no. 63; \textit{Wesselski Hodscha} I 239 no. 121.>

J2311.5.1, Supposed dead man on bier threatens his bearers. Type: cf. 1313DS.
Ref.: \textit{DOTTI} 732.>

J2311.6, Sham-dead man punished. [Wants to see heaven, but beaten by mule-drivers; advises his wife, "avoid mule-drivers"].
Ref.: \textit{Wesselski Hodscha} I 216 no. 46.>

J2311.7, Cold hands and feet for the dead man. [To be thus recognized; wolves eat sham dead man's ass, "Lucky for you that his master (owner) is dead"].
Link: |J0248.0.3S, Test of death: listening to heartbeat (or other physical indicators).
Ref.: Anonymous "Goğâ wa hàjmârîh" 13; \textit{Wesselski Hodscha} I 225 no. 66.>

J2311.13S, Proverbial report on "So-and-so" (i.e., John Doe) taken literally.
Link: J1849.1, Fool believes realistic story: inappropriate action.
Ref.: DOTTI 940/[[lit.]; MITON.]

J2311.13.1S, Fool hears (proverbial) report on death of "So-and-so": he mourns the death.
Link: F0670.1S, Story told so realistically that listener thinks he is 'there' (part of events). J2496, "I don't know" thought to be a person's name. J2519.2S, Death of an unknown absurdly mourned.
Ref.: Ishihlî 618-19; DOTTI 940/[[lit.]; MITON.]

J2312, Naked person made to believe that he is clothed. Type: 1406, 1620.
Link: J2218.4S, Naked person perceived to be (thought of as) clothed because others say he is. J0445.1, God to reveal self to those of legitimate birth. All afraid to admit not seeing God.
Ref.: Ibshihî 618-19; DOTTI 940/[[lit.]; MITON.]

J2316, Husband made to believe that his house has moved during his absence. [By wife and her confederates acting as customers in an inn]. Type: 1406.
Link: U0090.1$_(formerly, J2218.2$), Whom should you believe: me or the donkey (animal)?.
Ref.: DOTTI 787; Wesselski Hodscha I 274 no. 298.>

J2317, Well man made to believe he is sick.
Ref.: Chauvin VI 138 no. 291.>

J2321, Man made to believe that he is pregnant (has born child). Type: 1419S.
Ref.: Chauvin V 185 no. 107; DOTTI 790 797/[[lit.].

J2321.2, Man thinks he has given birth to a child by letting wind. Type: 1739A*.
Link: A0112.7.6S, Deity born from parent's mouth (spat out or vomited up).
Ref.: DOTTI 557 926/[[Sdn]; Ritter I.2 520-57 no. 75 (ogre); TAWT 427.>

J2322, Drunken man made to believe that he has been to heaven and hell. Type: 835A*, 1531, cf. 1388AS. Link: F0705, Artificial paradise and hell to punish and reward.
Ref.: DOTTI 456 782 835 858/[[lit.].

J2324, Wife persuades her husband to have a good tooth pulled. Type: 1332, 1406.
Ref.: F0950.10.6.1S, Tooth pulled as cure.
Ref.: DOTTI 738 739 749 787 938/[[Egq, Iqq]; CFMC: CUKH-I no. 117 no. 144.>

J2326, The student from paradise. ["Paris" misunderstood]. Type: 1540.
Ref.: DOTTI 779 850 852/[[Mrc]; Légey 155-56 no. 35.>

J2326.0.1S, The man from hell: given money to deliver to parents (husband). Type: 1540.
Ref.: DOTTI 850 851/[[Egq]; Farrâj 14-30; Sulaymân 181-82 no. VIII-7.>

J2326.1, Foolish woman gives swindler money for her parents in heaven. Type: 1540.

J2328, The moving church tower. [Placing coat in front of tower to see whether it is moving: coat is stolen]. Type: 1326.
Link: X0815.1S, Drunk men think they have pushed the house aside too far from where they had laid their clothes down. (Clothes stolen).>

J2331, Numskull with unimportant office boasts of it. Type: 1689*.
Ref.: DOTTI 912; Taymûr no. 2655.>

J2331.3S, Foolish woman boasts of being "Keeper of keys to corncobs bin".
Link: W0117.1, Neglected wife given trifles boasts of it.
Ref.: Taymûr no. 2655.>

J2338, Adulteress makes husband believe that the birth of her mulatto child has been due to suggestion. Type: 1362AS.>

J2339S, Adulteress makes husband believe that the birth of her illegitimate child has been due to craving. Type: 1362AS.>

J2341, Near-sighted man persuaded by doctor that he can see.
Ref.: J2342, Husband refuses to believe in wife's infidelity. Type: 1362AS.
Link: J1276, Child born too soon [to be legitimate]. J2755.4S, The real fool: gullible husband made to believe that illegitimate child is his.
Ref.: DOTTI 765.>

J2342.2.1, Woman gives birth to child fourteen months after husband's departure. The latter is made to believe it is legitimate. Type: 1332, 1362, 1362AS.
Link: J1276, Child born too soon [to be legitimate]. J0648S, Long pregnancy (short pregnancy): explanation for birth of...
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illegal illegitimate child.

Ref.: *DOTTI* 738 766/{Egy, Plst}; Shahlan 320; CFMC: Sawam)ah 71-1 16-2-no. 6.

J2342.4, Husband praises wife's fidelity. Rascal tests it and finds it lacking. Type: cf. 1379, 891F5, 901C5, 1646A5.

Link: [N0015. Chastity wager. A man makes a wager on his wife's chastity. [T0295, Husband's indiscreet boast about wife brings about his death. King [...] has a friend view his wife naked through a crack in the wall. [She joins the friend against him].

Ref.: *DOTTI* 562 771.

J2342.5, Only husband remains ignorant about his wife's infidelity. [Husband is last to know]. Type: 1362A5, cf. 1332.

Ref.: *DOTTI* 738 766.

J2345, Fool kissed in sleep. Dreams he is being kissed by fairy. Is really a pig.

J2346, Fool's errand. An apprentice, or newcomer or ignorant person, etc., is sent for absurd or misleading or nonexistent object or on a ridiculous quest. Type: 1360C.

Link: [H13795, Fool's quests (errands).

Ref.: *DOTTI* 762.

J2349, Nature of gullibility--Miscellaneous.

J2349.1, Dupe is made to believe horse will fly.

J2349.1.1S, To believe what is beyond belief (a man will fly) makes one a fool. But a town (nation) of fools!

Link: [J1990.3S, Claim that a certain person can fly off minaret (tower): "Here is the man, and here is the minaret!".

Ref.: AUC: 31A no. 14.

J2349.4, The woman who asked for news from home. Gets many impossible answers, which she believes.

Type: 1931.

Link: [Z0046.15S, The climax of calamities: ascending disasters.

Ref.: *DOTTI* 955.

J2349.5S, Gullibility (foolishness--hamâqah) is incurable.

Ref.: *DOTTI* 90 421 588 743/ {Egy, Syr}; Shawqi 316 [no. 41].

J2349.5.1S, "There is a medicine for treating every ailment, but foolishness (hamâqah: poor judgment) has led those who treat it to despair".

Link: [U01585, Certain matter(s) cannot be helped: best left "as is". [W0187.1.1S, Bad character (sû' al-khuluq) is incurable.

Ref.: Ibshihî 27; *DOTTI* 916/ {Mrc}.

J2350-J2369, Talkative fools.

Ref.: Shamy (el-) "Psych. Criteria" 242 n. 19.

J2352, Talkative man (woman, boy, etc.) betrays his companion.

J2352.2S, Talkative wife betrays her husband's hiding place.

Ref.: Dermenghem 105-7; *DOTTI* 158 159/ {Alg, Egy}.

J2353, The wife multiplies the secret. Type: 425A, 1381C-D, cf. 911*.

Link: [T0274, Wife cannot keep secret. [U02755, The (corruptive) effect of the chain of oral transmission on the accuracy of message. [W0256.2.4.1S, Women are talkative (they betray secrets).

Ref.: Chauvin VIII 168 197; *DOTTI* 201 207 579 777 778/ {Sdi}; Shamy (el-) "Psych. Criteria" 237; Wesselski Hodschia II 244 no. 542.

J2353.0.1S, Female does not keep a secret.

Ref.: Chauvin II 121 no. 112; *DOTTI* 104 107 657 778/ {Alg}.

J2355.1, Fool loses magic objects by talking about them. Type: 563.

Ref.: *DOTTI* 321.

J2356, Fool's talking causes himself and companions to be robbed. Type: 1341A.

Ref.: *DOTTI* 744.

J2357, Tortoise speaks and loses his hold on the stick. He is being carried through the air by a bird. Type: cf. 225A.

Ref.: Chauvin II 90 no. 31; *DOTTI* 87.

J2365, Fool discloses woman's adultery; lover kills him.

Link: [J0679.5S, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'.

J2365.1S, Fool unwittingly reveals his own adultery with mistress.
J2370, Inquisitive fool.

Ref.: J1544.1.1S, Husband tells his over curious wife that a sealed jug contains "A-a-ah!, 'Ouch!', and 'O mother, help me!'"
When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "A-a-ah!,'Ouch!,‘Y".

J2372, The judge wants to know how the theft was committed. The witness tells. The judge: "You are wonderful; I have tried it thirty times and succeeded only once".

Ref.: Wesselski Hodschia I 266 no. 248.

J2373, The tailless and earless ass. [Owner's concern is how it will keep harness on].

Ref.: Wesselski Hodschia I 259 no. 207.

J2375, Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns. The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied".

Link: H1554, Test of curiosity.
Ref.: Wesselski Hodschia I 231 no. 82.

J2376, Testing the evidence by experiment: biting the ear off. [Judge tests evidence].

Ref.: DOTTI 448 449/Irq.

J2377, Philosophical watchman. [He ponders about who stole the horse]. Type: cf. 813*.
Ref.: Elder pt. 1 2 no. 8; Shâlan I 308 no. 43; DOTTI 935/Irq.

J2378, What will the robber do. [Curious owner falls asleep: house robbed].

Ref.: Chauvin II 82 no. 4.

J2381, Question: did the man ever have a head?. Type: 1225.
Ref.: DOTTI 718; Wesselski Hodschia II 192 no. 374.

J2381.1S, Question: did the man have horns? (Goat or sheep was substituted for murdered person's corpse). Type: 1600.

Ref.: DOTTI 872.

J2382, How did the cow get up the pole? [Thief substitutes cow dung for money hidden on pole]. Type: 1225A.
Ref.: DOTTI 719/Irq; Wesselski Hodschia I 236 no. 110.

J2383, Pity for the poor jews. [Old woman's foolish act].
Ref.: DOTTI 720/Irq.

J2387, How blind men get about. Fool experiments with shut eyes and gets lost.

Ref.: J0068S, Experimenting so as to discover scientific laws (truths, facts).

J2388, How would an animal (object) feel in a given situation.

Ref.: I0068S, Allegorical riddle(s): what would an object (utensil, implement, fruit, etc.) say in a given situation?.

J2388.1S, Simpleton (child) asks: What would happen (how would I feel) if I were an elephant (goat, mountain, etc.)? Type: 1685BS.
Ref.: DOTTI 910/Irq.

J2390S, Curious fool as meddler. Type: 1233AS.
Ref.: J0679S, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. Type: 1685BS.
Ref.: DOTTI 720 721/Irq.
J2391. Experiment in gravity. Which has greatest attraction to earth, cup or contents? Father shows great attraction of fool's back and a stick.

   Link: |J0068.3$, Experiment involving inanimate matter (mineral, metal, plant, etc.). |

J2392S. Curiosity (inquisitiveness) proves disastrous (fatal). Type: 1416.

   Link: |J2375, Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns. The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied". |
   Q0341, Curiosity punished. Q0342, Inquisitiveness punished.

Ref.: DOTTI 792; MITON. |
J2392.1S, Testing efficacy of incantation against viper's venom on self: death follows.

   Ref.: Jâhiz IV 147-49. |

J2392.2S, Ignoring instructions and opening closed container: snakes (wasps, scorpions, etc.) come out and attack (kill) opener.

   Link: |J1544.1.1$, Husband tells his over curious wife that a sealed jug contains "A-a-ah!,' Ouch!', and 'O mother, help me!' " When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "A-a-ah!, 'Ouch!, Y".

Ref.: DOTTI 792 793/{Lbn}; MITON. |

J2400-J2449, Foolish imitation. |

J2400, Foolish imitation. Type: 620.

   Ref.: DOTTI 350; Gardiner 90 no. 30[.1]; TAWT 455. |

J2400.1S, Foolish imitation of brother by brother. Type: 510, 510A.

   Ref.: DOTTI 258 260; Fakhro 15 no. 2; TAWT 442 no. 34/{Omn}. |

J2400.2S, Foolish imitation of sister by sister. Type: 620AS.

   Ref.: DOTTI 351. |


   Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions].

Ref.: DOTTI 42 89 162 170 174 187 196 198 216 272 284 293 350 351 369 512 554 701 706 808/{Alg, Egy, lit., Mrc}; Ghaqab 46-47: Shamy (el-) "Arab Mythology" no. 91; MITON; Prym-Socin 123-99 no. 34; Shamy (el-) "Demographic Factor" 98-99; Shawqi 269-70 [no. 9] 329 [no. 53]; TAWT 415 no. 2/{Sdi} 426 no. 14/{Egy} 440 no. 31/{Egy}. |

J2410, Types of foolish imitation. |

J2411, Foolish imitation of miracle (magic).- |

J2411.0.1S, Foolish imitation of the unique (non-magical). Painful results for imitator.

   Link: |F0888S, Extraordinary (marvelous) craftsmanship (non-magical). F0889S, Extraordinary machine or instrument (non-magical). |

Ref.: DOTTI 702/{lit.}; MITON. |

J2411.1, Imitation of magic rejuvenation unsuccessful. Type: 1442S.

   Link: |J2412.9, Failure at healing--miscellaneous.

Ref.: DOTTI 808; Ghaqab 46-47: Shamy (el-) "Arab Mythology" no. 91. |

J2411.1.1, Foolish imitation of sham death and return (= resuscitation). |

J2411.6, Imitation of jumping into fire without injury: dupe burned up. Type: 513C.

   Link: |J0060.1.1S, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. |

Ref.: DOTTI 270 271 293 361/{Syr}; Shamy (el-) "Belief and Non-belief" 14. |

J2411.6.1, Sister of goddess tries to imitate her feat of being cooked without harm and dies in the attempt. Type: 1442*.

Ref.: DOTTI 810. |

J2411.6.2S, Unsuccessful imitation by stepsister (sister-in-law) to produce treasure from excrements. Type: 510.

   Ref.: DOTTI 258; Shamy (el-) "Arab Wooen" no. 34; TAWT 442. |

J2412, Foolish imitation of healing.

J2412.2, Pulling out the eye so that the pain will cease. He has had a tooth pulled and the pain ceases.

   Link: |F0950.10.6.1S, Tooth pulled as cure. J2324, Wife persuades her husband to have a good tooth pulled. |

Ref.: Anonymous "Golha wa jumarih" 10; Wesselski Hodscha I 224 no. 136. |

J2412.3, Imitation of the prescription. [Peasant as false-doctor: predicts son for eunuch, plaster for heart disease].
Ref.: Chauvin II 196 no. 23; *DOTTI* 80 886/{lit.}.>
J2412.4, Imitation of diagnosis by observation: ass's flesh. Type: 1862C.
Ref.: *DOTTI* 938; Wesselski *Hodscha* I 250 no. 167.>
J2412.9S, Failure at healing--miscellaneous. Type: cf. 1862C.
Ref.: *DOTTI* 335 360 889/{Mrc}.>
J2413, Foolish imitation by an animal. Tries to go beyond his powers.
Ref.: J1115.7.1.1S, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise.
Ref.: Chauvin II 86 no. 20; *DOTTI* 11/{lit.}.>
J2413.1, Ass tries to caress his master like the dog. He is driven off. Type: 214.
Ref.: *DOTTI* 80.>
J2413.1.2S, Donkey tries to praise king (lion) like other animals: his braying cause death of infant (cub).
Ref.: *DOTTI* 81/{Egy}; Shawqî 275 [no. 12].>
J2413.4.3, Monkey cuts his throat, thinking that he is imitating the cobbler ([barber]).
Ref.: J0060.1.1S, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man.
Ref.: Chauvin II 86 no. 20/cf.; *DOTTI* 11/{lit.}.>
J2413.7.1S, Country mouse tries to procuring food in town (home)--is killed (maimed). Type: cf. 112, 245.
Ref.: J2563, "Thank God they weren't peaches, [but figs]!".
Ref.: Ibn-Caasim no. 280 (mothers-in-law); *Anonymous* *Gharâ’ib al-’aqwâl*" 15/cf.; *Azov-Phillot* JPASB II 412; *DOTTI* 258 351 352 407 911/[Kwt, lit.]; *MITON*; *AUC*: 14 no. 8.>
J2414.5, Foolish imitation of lucky man. [Jealous imitator disappointed]. Type: 620A$, 750A, 1689A.
Ref.: Ibn-Çagjin no. 280 (mothers-in-law); Anonymous *Gharâ’ib al-’aqwâl*" 15/cf.; *Azov-Phillot* JPASB II 412; *DOTTI* 258 351 352 407 911/[Kwt, lit.]; *MITON*; *AUC*: 14 no. 8.>
J2415.1, The two presents to the king: the beet and the horse. Type: 1689A.
Ref.: *DOTTI* 836 903 911/{Irk}.>
J2415.1.3S, The two presents to the king: the 'crown' (actually a food-bowl) and the valuables; jealous imitator awarded 'the crown'. Type: 1689A.
Ref.: *DOTTI* 836 903 911/{Irk}.>
J2415.4S, Two presents for the king: the fowl and the buffalo dinners. What meat (part) is the best?. Type: 922CS.
Ref.: *DOTTI* 602 621 837/[Egy, Plst].>
J2415.7, A snake for the real daughter. [A stepmother's own daughter is killed when she imitates her stepsister's fortunate marriage to a snake]. Type: 409CS, cf. 433C.
Ref.: *DOTTI* 198 216.>
J2415.8S, Foolish imitation of success in love (marriage). Type: cf. 409B$, 901.
Ref.: *DOTTI* 196 559.>
J2415.8.1S, Unhappy man with one wife imitates happy man with two wives--situation worsens. Type:
1397S.

Link: |J0003.1$, Reward stamps in (reinforces, establishes) rewarded responses.  
Ref.: DOTTI 609 786/{Lbn}.

J2417, Foolish imitation of leader.

Link: |J0825$, Wisdom of following only one leader (master).
Ref.: Littmann 96-97 no. 77/cf.: Shamy (el-) "Arab Mythology" no. 9.

J2417.1, Company to sing like leader. Type: 1694.

J2417.1.1S, Congregation is to pray like the imam. He is injured: worshippers repeat his cries of pain ("Oh! My nose!", or the like). Type: 1694.
Ref.: DOTTI 914 933.

J2418S, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another. Type: 1645B*, cf. 86S.  
Link: |B0539$, Healthy animal (cat), or bird (falcon, owl), cares for disabled (sick, old, blind) one. |J0133.9$, Kindness learned from example of animal's (bird's) kind behavior: imitated. |J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. |J1013$, No work, no food. |J2215.4, Fool waits for God to provide.
Ref.: DOTTI 35 893.

J2420, Foolish imitation--miscellaneous.

J2425, The bungling host. [Ignorance of the other's foods (diet) and table manners]. Type: cf. 60.

Link: |J1565.1, Fox and crane invite each other. |J1752.0.1S, Ignorance of the other's foods (diet) and table manners.
Ref.: DOTTI 919/|N.-Afr, Sdn|; Narciss Morgeland 180-81; Wesselski Hodscha I 223 no. 57.

J2431, Man undertakes to do his wife's work: all goes wrong. Type: 1408.

Link: |A1472, Beginning of division of labor. |J0019.1S, Judge (man) induced to experience the demands of woman's work. He becomes wiser. |P0204S, Patriarch (man of the house: husband, father, elder brother, etc.) as family provider. |P0204.1.1$, Husband should not intrude in wife's home-making affairs. |P0209.1S, Mother as provider. |W0165.3.1S, Wife protects husband: she is punished for undertaking what he was required to do.
Ref.: DOTTI 791.

J2431.0.1S, How easy (difficult) is woman's work. Man finds it difficult.

Link: |J0019.1S, Judge (man) induced to experience the demands of woman's work. He becomes wiser.
Ref.: Légey 179-80 no. 45.

J2431.1, Men exchange duties; each wants to get better of the other. Type: 1525N.

Ref.: DOTTI 827.

J2450-J2499, Literal fools.

J2450, Literal fool.  
Link: |U0296.2$, Demerits of slaves.
Ref.: Simpson 122(stone/ship/boat); Ibshihi 428; DOTTI 581/|Qtr|; Gairdner 86 no. 29[.1]; Hour, Pasotti 155-66 no. 71; Littmann egypten pt 1102 no. 22; Mouliéras-Lacoste 339 no. 44; Shajlân 344, 363.

J2460, Literal obedience. Type: 756DS.  
Ref.: DOTTI 417; Shamy (el-) Egypt xv n.; TAWT 429 no. 18/|Egy|.

J2460.1, Disastrous following of misunderstood instructions. Type: cf. 1693.
Ref.: DOTTI 914.

J2461, Foolish bridegroom follows instructions literally.

Ref.: Ibshihi 334/cf.(Hamzah) 428; DOTTI 914; TAWT 433 no. 24/|Egy|; Wesselski Hodscha I 251f. no. 169.

J2461.1.1, Literal numskull drags jar (bacon [(goose)]) on string. Type: 1696A$.

Link: |J1909.8.1S, Numskull pulls goose by rope around its neck, carries ass on shoulders, and the like.
Ref.: DOTTI 915.

J2461.2, Literal following of instructions about greetings. [Wrong conditions (circumstances)].
Ref.: TAWT 433; Wesselski Hodscha I 251 no. 169.

J2461.2.2, Fool learns to repeat commonplace expression: by chance thus chases away wife's suitors. Type: 915.
Ref.: DOTTI 581.

J2462, Foolish bridegroom follows instructions literally.
Link: |T0166.2, Bridegroom must be taught sexual intercourse.>

J2462.2, Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. Type: 1685.

Link: |J2489.14$, "Keep (cast) an eye on" (watch, mind). Fool interprets literally.|

J1442, Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object.

Ref.: |DOTTI 909.>|

J2463, The foolish bride. Type: 1685B$.

Link: |K1547$, The misunderstood foreplay: paramour frightened away by receptive acts of naive woman.

Ref.: |DOTTI 910/{lit.}.>

J2464, The servant to improve on the master's statements. Type: 1688D$.

Ref.: |DOTTI 910 911/{Sdn}; S. Jahn 293 no. 41; C. A. al-Tayyib Al-Alâjî 44-49 no. 6; C. A.)A. Ibrâhîm "Rubâjâb" [no. 9].>

J2465.3, Feeding the child. Fool feeds it steaming food and kills it.

Ref.: |Wesselski Hodschâ II 212 no. 431.>

J2465.4, Washing the child. Fool uses boiling water and kills it.

Ref.: |Wesselski Hodschâ II 212 no. 431.>

J2466, Literal following of the count.

J2466.2, The reckoning of the pot. [A pebble for each Ramadan-day (fasting)]. Type: 1848B.

Link: |F0898.1$, Mark (pebble, nut, notch, slash, etc.) for each elapsed time-period (hour, day, month, etc.).

Ref.: |Basset Mille I 350 no. 73; DOTTI 936 937/{Egy, lit.}; Wesselski Hodschâ I 207 no. 9.>

J2466.3, The long day. If the clock is still striking it must be 50 o'clock.

Ref.: |Wesselski Hodschâ I 207 no. 9.>

J2467S, Servant (slave) instructed that when sent to fetch something he should bring it along its prerequisite: when sent to call a physician, he comes back with an undertaker (grave digger) as well. Type: cf. 1696A$.

Link: |J1704S, Stupid ethnic group (or race). |

J2470, Metaphors literally interpreted.

Link: |V0384.0.1$, Interpretation by the overt (literal, al-zâhir, Zâhirite) and interpretation by the covert (veiled, al-bâtin, Bâtinite).

Ref.: |Jâhiz I 343-45 III 17/(rule of grammar); Anonymous Āl-Thalâthâh al-mughaffalîn" 10, 11; DOTTI 916/{Tns}; Houri-Pasotti 91 no. 36.>

J2475, "Greasing the judge's palms." The woman puts butter on his hands.

Ref.: |Wesselski Hodschâ II 240 no. 532.>

J2478, The numskull buys water at market. [He takes merchant's similes literally].

Ref.: |Wesselski Hodschâ II 241 no. 536.>

J2479S, Nick-name (euphemism) taken literally.

Link: |H0588, Enigmatic counsels of father. Taken literally bring trouble, but when properly interpreted are valuable. J2493, Names of dogs literally interpreted. Z0095.0.2S, Euphemisms.>

J2479.1S, Fancy named food proves to be common (hated) dish. Type: cf. 1390*.

Link: |R0227.9.1S, Husband flees from wife. |

J0255.5, The dish which the husband detests and the wife keeps serving him. He affects to like it and thus gets rid of it.

Ref.: |DOTTI 784.>

J2479.1.1S, At restaurant, the man orders "Amber" (or the like): it proves to be the same hated lentil-dish he gets at home. Type: cf. 1390*.

Ref.: |DOTTI 784/{Egy}.>

J2482, The fool is told that his son has given up the ghost [(soul)]. He wonders. He didn't know that the son had one to give up.

Ref.: |Wesselski Hodschâ I 250 no. 166.>

J2483, A house without food or drink. [Life in the grave (house) for the dead, "Must be like life in our's"]).

Link: |Z0111.9.1.1S, 'The demolisher of palaces and filler of graves'--(death).

Ref.: |Ibshîhî 622; Wesselski Hodschâ I 262 no. 229.>

J2486S, Riding the radio (or television) set in order to be 'taken' by announcer to another city (location). Type: 1710A$.

Link: |J1935, Articles sent by telegraph. J2489.15$, "Ride (mount, top) the Y" (i.e., persist, dominate). Fool interprets literally.>
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Ref.: DOTTI 920/{Egy}.>
J2488, Numskull wants to see abstract quality.>
J2489, Metaphors literary interpreted--miscellaneous. Type: 978.
   Link: |K0247, Customer takes invitation to buy as invitation to receive the goods free.
   Ref.: DOTTI 678.>
J2489.10, Payment with "something or other." Offered money, fools insist on "something or other.".
   Link: |J1172.2.15, Payment with a worthless (empty) compliment or praise: "Cafîrîni!". |J1521.5.1, Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content. |K0199.25, Buying a valuable item for 'three words' (fulfilling three wishes): seller's requests for customary (routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment.>
J2489.14$, "Keep (cast) an eye on" (watch, mind). Fool interprets literally. Type: 1000, 1681, cf. 1006, 1009, 1562, 1696.
   Link: |J2462.2, Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. |K1442, Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object.
   Ref.: DOTTI 695 697 860 906 914/{lit., Tns}.>
J2489.15$, "Ride (mount, top) the Y" (i.e., persist, dominate). Fool interprets literally. Type: cf. 1469A$, 1874$, 1699.
   Link: |J1802, Words in a foreign language thought to be insults. |J2486$, Riding the radio (or television) set in order to be 'taken' by announcer to another city (location). |Z0001.2$, Dialectical formulas.
   Ref.: DOTTI 717 718 720 746 780 815 870 918/{Irq}.>
J2490, Literal fool--miscellaneous.>
J2492, Putting fear into him [defendant]. [Foolish judge applies childish means: "Boo!"].
   Ref.: Wesselski Hodscha I 266 no. 246.>
J2492.1$, Thief to be banished with booty.
   Ref.: Sha]lân 451.>
J2493, Names of dogs literally interpreted. Type: 1530*.
   Ref.: Jâhîz III 122-23/cf.; DOTTI 667 834/{lit.}.>
J2493.0.1$, Person's name interpreted literally (or in combination). Type: 1376C*.
   Link: |X1506, Extraordinary names [of locations].
   Ref.: DOTTI 769.>
J2495, Religious words or exercise interpreted with absurd literalness.
   Ref.: Ishbîhî 616/judge/livelihood); DOTTI 922/{lit.}; CFMC: Aswan 70-12A 2-1-no. 10.>
J2496, "I don't know" thought to be a person's name. Type: 1337ES, 1700.
   Link: |J2311.13.1S, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death.
   Ref.: DOTTI 724 918.>
J2496.2, Misunderstanding because of lack of knowledge of a different language [i.e., language different] than one's own. Type: 1337ES, 1697, 1699.
   Ref.: Simpson 122; DOTTI 742 916 917.>
J2496.2.1S, "Pity for 'I don't know': yesterday was his wedding, today is his funeral!". Type: 1337ES.
   Ref.: DOTTI 742 918/{Egy}.>
J2496.3$, Misunderstanding because of use of strange dialect.
   Link: |J1152, Witness cannot speak language of accusation: discredited. [Parrots are to accuse mistress]. |J1802, Words in a foreign language thought to be insults. |N0275.2, Criminal confesses because of misunderstanding of a dialect.
   Ref.: DOTTI 666/{Tns}.>
J2496.4$, Misunderstanding because of use of specialized words (jargon). Type: cf. 920F1S.
   Link: |K0475, Cheating through equivocation. |N0275.2, Criminal confesses because of misunderstanding of a dialect. |W0116.7, Use of strange language to show one's high education [(tâkâfûlûg)]. |Z0001.2.1S, Professional speech (jargon) formulas.
   Ref.: Ishbîhî 621-22/cf.>
J2496.5$, Misunderstanding because of use of baby (childish) talk. Type: 1394$.
   Link: |J0868S, Regression. |T0604.4.1.1S, Baby talk (by an adult).
   Ref.: DOTTI 785/{Egy}.>
J2498.2, Priest's words repeated. [Apprentice repeats common conversation]. Type: 1832M*.
   Ref.: DOTTI 934.>
J2498.3$, Preacher's words misunderstood: comic results. Type: 1825D*.
Ref.: Ibshîhî 613.-
J2499, Literal fools--additional motifs.-
J2499.3, Fool admits crime but pleads mistakes in the details of the accusation.
Link: J2201.2$, Pleading sinful (illegal) conduct as excuse.-

**J2500-J2549, Foolish extremes.**

**J2500$, A[ Foolish extremes].**

Link: |L0350, Mildness triumphs over violence.
Ref.: DOTTI 74 95 241 319 456; Taymûr no. 2310 2312-2322 2325-2329.-
J2501.0.1$, "Don't be sweet enough to be gulped down (swallowed), and don't be bitter enough to be spat out!".
Ref.: Ibn- CAasim no. 377.-
J2501.1$, 'An excess is a deficiency'.
Ref.: Jâhîz VI 502; Taymûr no. 2838.-
Link: |W0151.0.3$, Greed corrodes gains.
Ref.: Ibn- CArabshâh 294.-

**J2501$, Harmful excessive care (love). Type: 1430, 1450, 1681C$, cf. 870, 1419M$.**
Link: |J0003.2.2.1$, Tough love. |J1912.2$, Feeding (overfeeding) to death. |J2465.3, Feeding the child. Fool feeds it steaming food and kills it. |P0244$, Paternal punishment of youngster is done out of love. |U0119.6$, Beautiful appearance but poor performance. |W0206$, Authoritarian person's (father's) 'love'.
Ref.: DOTTI 483 798 805 811 908/{lit.}.>

**J2511$, Silence wager. [Who will get-up and close the door: husband or wife?]. Type: 1332, 1351.**
Ref.: Basset Mille II 401 no. 125; Chauvin VIII 132 no. 124; DOTTI 738 748; Wesselski Hodscha I 263.-

**J2511.1.1, Husband to spite wife plays dead. Type: 1313D$.**
Ref.: DOTTI 732 733/{Mrc}; Dwyer no. 8; Shamy (el-) Egypt 300 no. 59.-

**J2516$, Directions followed literally to the sorrow of the giver.**

**J2516.0.1, Literal misconstruction of order. Hero gets revenge.**
Ref.: K2310.1S, Deception by literal following (misconstruction) of instructions.-

**J2516.1, Think thrice before you speak. The youth obeys literally even when he sees the master's coat on fire. Type: 1562.**
Link: |J0601.0.1S, Think carefully before you speak (act). |K2135, The complaint about bad breath: trouble for the king's favorite. |W0047.1S, The power of the spoken word.
Ref.: Chauvin VIII 170 no. 187; DOTTI 860/{lit., Syr}; Tahhân II 45-48.-

**J2516.3.2, The polite rescuers. [They clap hands and say "God bless you" when drowning man sneezes--he falls back in water].**
Ref.: Wesselski Hodscha II 227 no. 477.-

**J2516.9, "Foresee the possible event." Asked to call a doctor when his master falls ill, fool also calls the undertaker.**
Link: |J0760S, Death must be planned for.-

**J2517$, Couldn't wait to dress. The overzealous visitor rides naked to see his friends.**
Ref.: Wesselski Hodscha I 233 no. 93.-

**J2518$, Absurd extreme of discouragement.**

**J2519S$, Absurd extreme mourning. Type: 2021*, cf. 449./1511.**
Ref. *DOTTI* 219 818 960; *TAWT* 436.-
J2519.1S, Animal (bird, insect) foolishly mourned. Type: 2021*.
Link: |J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother]. |P0681.0.1.2.1S, Sacred bull mourned for sixty days. (Apis). |
Ref.: Anonymous "Gôlah wa ḥimârîh" 7; *DOTTI* 960; *TAWT* 436 no. 27.-
J2519.1.1S, 'Funeral with hot (passionate) wailing while the dead is [only] a dog'.
Link: |T0136.0.1.1S, Boisterous wedding celebration, but the bride is a frog. |
Ref.: *Taymûr* no. 973.-
J2519.1.2S, Louse mourns dead flea foolishly. Type: 2021*.
Ref.: *DOTTI* 960 961 962/[Egy, Plst, Syr].
J2519.2S, Death of an unknown absurdly mourned.
Link: |J2311.13.1S, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death. |
Ref.: *Ibshîhî* 618-19; *DOTTI* 940/[lit.]; *MITON*.
J2519.5S, Intemperance in mourning. Type: 449,/1511, 2021*.
Link: |C0762.2, Tabu: too much weeping for dead. |C0898.1.1S, Tabu: wailing for the dead [(as indignity to corpse)]. |J0559S, Intemperance in opposition (disapproval, discontent). |
Ref.: |J219 818 960; *MITON*; *TAWT* 403 n. 770.-
J2519.5.1S, Absurd mourning: self-injury.
Link: |P0681.1.1.2.2S, Mourning: self-injury. |
Ref.: *T0211.2, Wife's suicide at husband's death.*
J2519.5.1.1S, Woman punctures her eye to express grief. Type: 2021*.
Ref.: *DOTTI* 960.-
J2520S, Intemperance in adherence to self-imposed 'principle(s)'.
J2520.1S, Man thinking of himself as 'silent' (possessing the wisdom of silence) is unwilling to speak up to save own life. Type: cf. 1526S, 1950.
Link: |J1074, Value of silence. |
Ref.: *MITON*.
J2521, Extreme prudery.-
J2521.2, Rebuке for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body].
Link: |C0106.1S, Tabu: woman going (seen) with 'naked' head in public (hair uncovered). |K1295S, Woman tricked into exposing (baring) her head (thigh, breast, etc.) and is thus put to shame. |Q0243.7S, Girl's (woman's) immodesty punished. |Q0328.2S, Woman baring her head in public punished. |Q0488.2, Head shaved as punishment. |T0405.9.4S, Exposure (of primitives) caused by gust of wind (lifting up tail of dress, robe, shirt, gown, etc.). |Z0188.8.2.2S, Symbolism: naked head (male)’s--no pretense (being at ease). |Z0188.9.1.1S, Female's hair--honor (beauty, 'crown'). |
Ref.: *DOTTI* 942/[Egy]; *Shamy* (el-) "Egypt" (1971) no. 80.-
J2521.2.1S, Preserving ablution (ritual cleanliness) during handshake with member of opposite sex: by wrapping hand with tail of garment worn, person exposes privates (body). Type: 1874B1S.
Link: |C0060.1S, Ritual pollutant: erotic touch (e.g., physical contact with member of opposite sex, or the like). |J0566S, Intemperance carrying out religious exercise (teachings)--other aspects. |Q0328.2S, Woman baring her head in public punished. |
Ref.: *DOTTI* 942/[Egy].
J2522, Breaking the glassware to prevent others from doing so. A king thus removes temptation from his subjects.-
J2523, The obedient husband: the leave of absence. [He is to be gone for a little while: awaits wife's instructions to return].
Ref.: *Wesselski Hodschas I* 232 no. 84.-
J2527, Thief out of habit robs from his own purse.
Link: |W0154.22.1S, Person compared to weasel, which steals from own home.-
J2532, Bureaucrats debate as to who shall put out palace fire; meantime palace burns. Type: 1319N*.
Link: |W0111.1.1, Man lets legs burn in fire rather than move them. |
Ref.: *Shamy* (el-) *Egypt* 301 no. 66.-

**J2550-J2599, Thankful fools.**

J2561, Fool thanks God that he was not sitting on the ass when it was stolen. Type: 1349NS.
Ref.: |*DOTTI* 746 747 858/[Egy, Tns]; *Sha)lân* 368; *Wesselski Hodschas II* 230 no. 495.-
J2562, Thankful that the recipe is left. Type: 1689B.
Ref.: *DOTTI* 912; Wesselski *Hodscha* II 231 no. 498.>

J2562.1S, Thankful that the key is left: but the money-box (safe) is stolen. Type: 1689C$. 

Ref.: *DOTTI* 912/ [Egy].>

J2563, "Thank God they weren't peaches, [but figs]"! Type: 1689. 

Link: [J0880, Consolation by thought of others worse placed. J0883.5S, Why the farmer laughed when angry king ordered the present he was bearing him (figs) to be stuffed into his (farmer's) anus. Farmer: “My neighbor is bearing you cucumbers!” Z0166.3S, Symbolism: fruit (vegetable)—male's organ.

Ref.: Bushmaq 258-59; *DOTTI* 911; Wesselski *Hodscha* I 227 no. 71.>

J2564, "Thank God that camels have no wings." They might fly about and kill people. 

Ref.: Wesselski *Hodscha* I 205 no. 2.>

J2565, Fool thankful that God has built a palace [(sky)] without columns. Else the stones might fall down and kill us. 

Link: [J0665.0.2S, God's omnipotence supports the sky 'without columns'. 

Ref.: Wesselski *Hodscha* I 270 no. 272.>

J2566, One [blind man] fewer to pay for. [Accidentally drowns while being carried across stream]. 

Ref.: slate 360; Wesselski *Hodscha* I 207 no. 14.>

J2571, "Thank fortune it wasn't a melon." [Nut from tree falls on man: he thus learns why melons should not grow on tall trees]. Type: 774Q$, cf. 774P. 

Link: [A2771.9, Why big trees have small fruit. J2052.1S, Nut from tall tree falls on man: he is thus shown why melons grow on vines on the ground. (It is God's mercy). Z0167.3S, Symbolism: vines (creepers). 

Ref.: *DOTTI* 432/ [Sml].>

**J2600-J2649, Cowardly fools.** Type: 1321. 

Ref.: *DOTTI* 736.>

J2612, The attack on the hare (crayfish). Seven men make strenuous plans for the attack on the fierce animal. One screams with fright and the animal runs away. Type: 1231. 

Link: [J1736, Fools and the unknown animal. J2644.1S, Fools frightened by 'Yellow-eye' (rabbit).> 

J2615, Fright at the creaking of a wheelbarrow. Type: 1321, 1321A. 

Ref.: *DOTTI* 736.>


J2617.1S, Afraid of his own shadow. Type: 1321B. 

Ref.: *DOTTI* 736.>

J2624, Fright at animals’ eyes in the dark. 

Link: [J1909.8S, Absurd ignorance of how different animals and birds can be led or carried.> 

J2624.1S, Fools frightened by 'Yellow-eye' (rabbit). Type: 1321. 

Link: [J1736, Fools and the unknown animal. J2642.1S, Fools frightened by 'Yellow-eye' (rabbit).> 

J2625, Coward is frightened when clothing catches on thistle [(branch)].> 

J2626, Coward boasts of what he would have done after danger is over. 

Link: [J0815.1S, Nobody would dare say to an ogress, "Your eye is red!"] K1503S, Cuckold's threat (equivocal). K1771, Bluffing threat. T0251.6.1, Browbeaten husband threatens wife: from hiding place (under the bed, table, etc.). W0121.2, Coward boasts when there is no danger. 

Ref.: Anonymous "Go hâ wa ħimârih" 4/cf.; *DOTTI* 768/ [Tns].>

J2626.3S, Coward shows adversary 'the red eye' (i.e., threat made in earnest). 

Link: [J0186.9.2.1.1S, ‘Gay' shows adversary 'the red eye'—(displays anus). 

Ref.: Scelles-Millie *Maghreb* 111-16 no. 11.>

J2627, Frightened by fireworks. 

Ref.: *DOTTI* 735/ [Tns].>

J2628S, Fool slips and falls: thinks he is being attacked. 

Ref.: *DOTTI* 741 758 802 865/ [lit.].>

J2631, Boastful coward frightened when he sees strong adversaries. Type: cf. 328CS, 1640A$. 

Link: [J1141.11.1S, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick).
Ref.: DOTTI 355 885; MITON.

J2631.1S, Braggart of horsemanship (fighting prowess) abandons companion at time of battle.
Link: [W0212.3.1S, Coward's excuse: "I am horseman (knight) of only play and frolic!"].
Ref.: MITON.

J2635S, Fool as cowardly husband (lover).
Link: [J0812S, Denying own rights because of fear. J1847.3S, Foolish sense of shame (self-condemnation). P0200.0.2.1S, Father is powerless. T0039.15, Lover protects (defends) the beloved. W0203S, Passive (non-assertive) person.]

J2635.1S, Wife, fearing that there are robbers in the house, wants husband to check source of noise; husband orders her to do it herself because robbers may be women.
Link: [K0551.4.3, Making modesty pay. Robber to disrobe woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off. T0251.6.1S, Browbeaten husband threatens wife: from hiding place (under the bed, table, etc.). T0258.1, Curious wife: wait and see. [A man and his wife overhear thieves planning to rob house, put husband out of the way, and have their way with (rape) her]. W0121.7.3S, Coward seeks refuge behind woman (in women's quarters). W0136, False modesty.]

J2650-J2699, Bungling fools.

J2660S, Remarkably unskilled person (absurd inability to perform).
Link: [D1935.3S, Magic ability to perform any task.]

J2660.1S, Unskilled marksman. Type: 1228BŚ, cf. 1228A.
Link: [F0661, Skillful marksman. J1833.2S, Shooting (striking) at a pest (bird, insect) alighted on animal's horn (back): hitting animal. X1120, Lie: the great marksman.]
Ref.: DOTTI 719.

J2660.2S, Unskilled homemaker (at cooking, sewing, etc.). Type: 402, 1221S, 1273C, 1273C*, 1339E, 1384AS.
Link: [J2173.9.0.1S, Washing the soluble food (sugar, salt, flour, or the like) in running water: it melts away (dissolves). K1045, Dope induced to oversalt (overpepper) food.
Ref.: DOTTI 173 187 218 717 720 724 732 780 851 852 869 942/ {Egy, Syr}.]

J2660.4S, Unskilled thief (robber, burglar). Type: 1217S, cf. 676.
Link: [J2136.5, Careless thief caught. S0103.2S, Murder committed during robbery.
Ref.: DOTTI 716 717/ {Egy}.]

J2661.4, The boy's disasters. Type: 1681.
Ref.: DOTTI 906.

J2665, The awkward servant.

J2665.1, The cup with two and three handles. Type: 1327*.

J2665.1.1S, Filling the cup (goblet, bowl) at both ends. Contents spilled. Type: 1562F1S.
Link: [J2127, Looking for the hole. [Can of oil turned about--contents run out (spilled)].
Ref.: DOTTI 861; Hanauer 84.]

J2665.1.2S, Room without roof: to be turned upside down during rain.
Ref.: Littmann guptien pt. II 98 no. 5/cf.; Shalān 376.

J2665.1.3S, Jar to be turned inside out.
Link: [J1919, Fatal [or absurd] disregard of anatomy--miscellaneous. J1974, Fool tries to purify cotton by burning it (as goldsmith does with gold).
J2665.1.3.1S, Which side of the jar was to be tarred (glazed)? Fool says it can be turned inside out (or vice versa).

J2666, The bungling speaker.

J2667, The fool testifies: "I had been drinking and was lying on the bench asleep. I saw him hit him over the head with an axe but don't know whether he hit him or not."
Link: [J1985S, Uncertainty about own actions.]

J2669S, Foolish misrepresentation of own identity.
Link: [H0581, Three young men arrested tell who they are. J1980S, Uncertainty about own identity (or actions).
Ref.: DOTTI 861.]

J2669.1S, Fool claims to be his own father: "Mother, I am my father!".
Ref.: DOTTI 861.

J2669.2S, Fool claims to be his own maternal-uncle: "Mother, I am my maternal-uncle [i.e., your brother]!".

J2670S, Foolish proof offered.
Link: J1990$, Absurd claims are to be dismissed by empirical evidence.

J2670.1S, Woman deceptively accused of having a blemish on a private part of her body bares that part to prove that claim is false. Type: 1469S.

Link: J2036, Keeping the measure by stretching out the arms. [Size of wife's garment kept]. J1295S, Woman tricked into exposing (baring) her body (thigh, breast, etc.) and is thus put to shame. J0052, Ridiculous nakedness or exposure.

Ref.: DOTTI 815.

J2671, The forgetful fool.


Ref.: Shamy (el-) "Psych. Criteria" 242 n. 20.

J2671.2, Fool keeps repeating his instructions so as to remember them. (He usually forgets them). Type: 1204, cf. 1696.

Link: J2043.1S, Train of thought interrupted, person fails to recall words he had been repeating.

J2671.4, Foolish messenger muddles message.

Link: J2353, The wife multiplies the secret.

J2672, The stolen bedcover. [Man investigates a noise, but is robbed of mantle (quilt, mantle) which he had wrapped around himself—that is what the noise was about].

Ref.: Bâzargân (al-) 76-77 no. 52; Wesselski Hodschai 230 no. 77.

J2675, Bungling rescuer caught by crab. [As he tries to save woman].

Ref.: Wesselski Hodschai I 178 no. 313.

J2700-J2749, The easy problem made hard.

J2700, The easy problem made hard.

Ref.: DOTTI 745.

J2711, How the tower [(minaret)] was built. [Fool gives three explanations: formerly a deep well--dug up and set-out; built by very tall man; built flat then set-up].

Link: J0770.1.1.1S, Raising the huge roof (dome) by gliding it on platform of sand (dirt), which is removed (drained or hauled away) later.

Ref.: Basset Mille I 488 no. 183; Wesselski Hodschai I 243 no. 27.

J2712, "What do I hold in my hand?" (Ring). [Described. Fool guesses, "A millstone"].

Ref.: Chauvin VIII 170 no. 188; DOTTI 745 746{lit., Tns}.

J2712.0.1S, Clue to solving riddle (answering question) given away, but still misunderstood.

J2712.1, Guess what I have in my hand and I will give it to you to make egg-cake [(omelet)] with.

Ref.: Basset Mille I 433 no. 137; DOTTI 746{lit, Tns}; Wesselski Hodschai I 209 no. 15.

J2712.2, Guess how many eggs I have and you shall get all seven. Type: 1346A*.

Ref.: DOTTI 745.

J2716, How to find if it is raining.

Ref.: W0111.2.4, Boy to see whether it is raining: calls dog (cat) in and feels of his paws.

J2730S, Easy question, difficult answer.

J2731S, "O Goğâ, where is your ear?" (With arm reaching around the back of head) "Here it is".

Ref.: Amin 475; Houri-Pasotti 47 no. 7.

J2750-J2799, Other aspects of wisdom or foolishness.

J2754S, Foolish or careless hiding (camouflaging, disguising). Type: 1225A, 1346A*.

Ref.: DOTTI 719 745.

J2754.1S, Money hidden in obvious place: stolen. Type: 1225A.

Link: J2712.2, Guess how many eggs I have and you shall get all seven.

Ref.: DOTTI 719{lit.}.

J2754.3S, Clue to mystery (riddle) given away. Type: 1346A*.

Link: J2712.2, Guess how many eggs I have and you shall get all seven.

Ref.: DOTTI 745.


Link: J1712, Numskulls quarrel over greeting. [Contest held to decide who is the biggest fool].

Ref.: DOTTI 229 230 458 739{lit.}.

J2755.1S, The real fool: childless man living with barren woman. Type: 837AS.
J. The Wise and the Foolish

Ref.: DOTTI 458; Shamy (el-) Egypt Shamy (el-) 77 no. 10.

J2755.2$, The real fool: luckless man refusing kingship and marriage to queen (masking as man). Type: 460B, 461A.
Ref.: DOTTI 230 232.

J2755.3$, The real fool: luckless man refusing share in treasure. Type: 460B, 461A.
Ref.: DOTTI 230 232.

J2755.4$, The real fool: gullible husband made to believe that illegitimate child is his. Type: 1362AS, cf. 1332.
Link: |J2342, Husband refuses to believe in wife's infidelity.
Ref.: DOTTI 739 766.

J2755.5$, The real fool: prey delivering self to predator. Type: 52.
Ref.: DOTTI 20.

J2755.5.1$, The real fool: ass in lion's den. Type: 52.
Ref.: DOTTI 20.

J2756$, Foolish placing of trust.

J2756.1$, Foolishness: a woman trusting a man to remain faithful.
Link: |T0245.0.1$, Faithless (unfaithful) husband. |W0256.6.8.2$, `Men hold no goodness for women' (i.e., there is no lasting benefit for a woman in a man).

J2756.1.1$, 'A woman trusting men['s fidelity], is a woman trusting water [to remain] in a wide-meshed sieve!'.
Link: |W0256.6.8.1$, Men cannot resist temptation. |Z0002$, Parallelism (as formula).
Ref.: DOTTI 717 718 720 746 780 815 870 918/{Irq}; TAWT 234 no. 29 394 n. 590; Taymûr no. 3095.

J2756.3$, Shortsightedness in assignment of tasks.
Link: |J0400, Choice of associates |J2120, Disregard of danger to objects (or animals).
Ref.: MITON.

J2756.3.1$, Predator (the hungry) set to guard prey (food). Type: 56C.
Link: |J2103.1, The cat to guard the cheese. |Cat eats both mice and cheese.|

J2756.3.1.1$, 'Cat given key to rations room'.
Link: |J0215.1.1, Do not set a hungry guard over food. |J0754.1, Do not set hay (dry grass) next to fire. |P0143.1.1, "Its guard is its robber". |P0603.1, Storing provisions (rations) intended for consumption during extended period (season, year, etc.).
Ref.: Taymûr no. 2738.

J2756.3.1.2$, Fox made guard of chickens.

J2756.3.1.3$, Wolf made guard over sheep. Type: cf. 165CS.
Ref.: DOTTI 70.

J2756.3.2$, Sex-offender (fornicator) set to guard the sexually desirable.

J2756.4$, Prisoner (captive) assigned task of guarding self.
Ref.: Anonymous "Nawâdir Abu-Nuwâs" 11-12; Anonymous ٥Al-Thalâthah al-mughaffalîn ٢12.

J2757$, Absurd sympathy for persons who don't deserve it.
Ref.: DOTTI 880/{Jrd}.
K. Deceptions.
Ref.: Hujelân 235-47.

K0-K99, Contests won by deception.

K0000, Contest won by deception--general.
Ref.: Ibshîhî 279 445-51.

K0001, Contest won by magic.

K0010, Athletic contest won by deception.
K0011, Race won by deception.
K0011.1, Race won by deception: relative helpers. Type: 275, 275DS, 1074.
Ref.: Basset Nouveaux 35-37 no. 79; Chauvin III 32; DOTTI 90 702; Frobenius Kabylen: Atlantis III 13-16 no. 4; Scelles-Millie Maghreb 24-28 no. 2; Shamy (el-) Egypt 196 no. 49.
K0011.2, Race won by deception: riding on the back. Type: 275.
K0011.3, Hare and tortoise race: sleeping hare. Type: 275A.
Ref.: DOTTI 90.

K0012, Wrestling match won by deception.
K0012.6S, Wrestling match won by deception: trickster makes self slippery. Type: cf. 136, 327B.
Link: |K0638.9.1$, Escape by making self slippery; by covering self with soap, grease, slippery plant (e.g., molokhiyyah), etc.

K0012.7S, Quarrel won by unfair or surprise blow ("sucker punch").
Link: |J0761.5$, The aged (weak) need to rely on strategy, not on physical strength. |K2360$, Surprise attack ("treacherous' invasion). |T0626$, Children's quarrels.
Ref.: Boqarî 92.

K0012.7.1S, Blow to adversary's testicles brings about his defeat.
Link: |S0186.1.1S, Testicles squeezed so as to cause pain.
Ref.: Boqarî 92.

K0014, Rowing contest won by deception.
K0014.2S, Sailing contest won by deception.
Ref.: DOTTI 702/{lit.}.

K0014.2.1S, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived. Type: 1087.
Link: |A0163.1.3S, Sports contest between two deities. (Race, rowing, or the like). |F0841.1.1, Stone boat (ship). |K1872, Camouflage. |K1991.1S, Mother goat masks her sharp horns by covering them with mud (dough, wax).
Ref.: S. Hassan Mawasû)ah 155-56; Ions 75; Simpson 122 no. 9; DOTTI 55 702/{Egy, lit.}.

K0018.3, Throwing contest: bird substituted for stone. Type: 1062, 1640.
Ref.: DOTTI 700 883.

K0030, Hunting contest won by deception.
K0031.2, Shooting contest won by deception: proof of good sight. [Game already dead].
Ref.: Wesselski Hodschka II 207 no. 417.

K0040, Labor contest won by deception. Type: cf. 1060, 1640.
Link: |H0950.1S, Task evaded by subterfuge: procrastination.
Ref.: DOTTI 700.

K0041, Plowing contest. [Deceptive].
K0044, Deceptive contest in chopping. Type: 1065*.
Ref.: DOTTI 700.

K0045S, Contest in performing domestic (household) chore won by deception.
Link: |H0500, Test of cleverness or ability.
Ref.: DOTTI 211 492 522/{Qtr}.

Link: |K1045, Dupe induced to oversalt (overpepper) food.
Ref.: DOTTI 168 187 258 554.

K0050, Endurance contest won by deception.
K0053, Deceptive contest in fasting.

K0060, Absurd contest won by deception.
K0062, Contest in squeezing water from a stone. Type: 1640.
K. Deceptions

Ref.: DOTTI 883.
K0069, Absurd contest won by deception--miscellaneous.
K0069.25, Contest in breaking wind (won by deception). Type: 1098S, 1640.
  Link: |H0509.9S, Contest(s) involving bodily emissions.
  Ref.: DOTTI 702.

K0070, Contest in strength won by deception.
K0071, Deceptive contest in carrying a tree: riding. Type: 1052, 1640.
  Ref.: DOTTI 699 883.

K0080, Contests in other physical accomplishments won by deception.
K0082, Deceptive drinking contest. Type: 123.
  Ref.: DOTTI 48; TAWT 413 no. 1/{Egy}.
K0082.1, Deceptive drinking contest: hole for water. Type: 123, 1000, 1088.
  Ref.: DOTTI 48 695.

K0090, Other contests won by deception.
K0092, Gambling contest won by deception. Type: 303CS.
  Ref.: DOTTI 113.
K0092.2, Game won with loaded dice.
K0092.3, Girl distracts opponent's attention so that gambling lover wins.
  Link: |K0092.4.1S, Chess game won by distracting opponent's attention: girl makes seductive gestures (motions) that disorient her male opponent. [N008, Gambler's attention distracted by women].
K0092.4S, Game of concentration (chess, checkers, or the like) won by distracting opponent's attention.
  Link: |F0679.8, Skill at chess-playing. [K0341, Owner's interest distracted while goods are stolen. [P0803S, Competitive game: mental activity--(mainly indoors).]
  Ref.: Maspero 133-134 no. 7 n. y/cf.
K0092.4.1S, Chess game won by distracting opponent's attention: girl makes seductive gestures (motions) that disorient her male opponent.
  Link: |K0092.3, Girl distracts opponent's attention so that gambling lover wins. [K0774, Capture by sight of woman's breast. N008.1S, Coquettishness of (seductive moves by) beloved causes man to lose game.
  Ref.: MITON.
K0092.4.2S, Chess game won by distracting opponent's attention: opponent's property hidden.
  Link: |Z0178.9.1S, Chess-playing symbolically interpreted.
  Ref.: MITON.

K0093S, Riddling contest won by deception. Type: 851, 851DS.
  Link: |H0548, Riddle ([riddling]) contest. [H0573, Answer to riddle found by trickery. [H0761.6S, Pseudo-riddle: what is it that goes on two legs when born, and on four when it grows up? Solution: (riddler, "Nothing I know of"). [K0199.3S, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddler. Trickster (peasant, illiterate) does not know the answer, but wins half the bet money.
  Ref.: DOTTI 471 473 474/{Mrc}.
K0093.1S, Seduction as means of getting answer to riddle. Type: 851.
  Ref.: DOTTI 471.

K0094S, Seduction (sex-appeal) as means of attracting king's (judge's) attention. Type: 1730.
  Link: |J1675.1, Clever ways of attracting the king's attention. [U0087S, Appearances do matter.
  Ref.: MITON.
K0094.1S, Beautiful young woman (widow) induces corrupt judge to rule conscientiously (in her favor). Type: 613B2S, 1538AS.
  Link: |K0477.4.1S, Woman (widow) poses as beautiful young girl and secures judge's (umpire's) attention; he rules conscientiously (in her favor). [P0426.0.8S, Immoral (corrupt) cleric (judge).
  Ref.: Simpson 116 no. 9; DOTTI 349 434 846/{lit}.

K0097, Duel won by deception.
  Link: |F0690.1.1S, Swiftness-of-draw of weapon overawes opponent: declines challenge (duel). [P0556.7S, Challenge to duel: weapon ready (open, drawn, unfolded, etc.).
K0097.3S, Dueler drawn toward a pit covered with straw: he falls.
  Link: |K0735.1, Mats over holes as pitfall. [K2369, Military strategy--miscellaneous.
  Ref.: Zîr 113/cf.

K0099S, Miscellaneous contests won by deception.
K0099.1$, Contest in self-esteem won by deception. 
Link: |H0005$, Test of self-esteem (proper pride). |
K0099.1.1$, Contest in commercial prowess won by deception. Type: 923C$. 
Link: |P0770$, Markets: buying, selling, trading. |W0164.1.2$, Being a 'professional' promotes self-esteem. 
Ref.: DOTTI 369 606 608/{Alg, Mrc}. |

K0100, Deceptive bargain. 
Ref.: Bashmî 'Arkhibîl 125 no. 59. |

K0100-K299, Deceptive bargains. 

K0110, Sale of pseudo-magic objects. 
K0111.1, Alleged gold-dropping animal sold. Type: 1539, 1539CS. 
Ref.: Aḥmad al-Nūbah 95-97; Cohen 94-98; DOTTI 843 848 849 850/{Egy, Sdi, Sdn}; Juhaymān (al-) I 1307-17 no. 22[-a]; Shaḥlān 340. |
K0112, Pseudo-magic food-producing object sold. Type: 1539. 
Ref.: DOTTI 848; Sulaymān no. III-B-5. |
K0112.4S, Alleged food-producing door sold. Type: 1539. 
Ref.: DOTTI 848 849/{Egy}. |
K0113, Pseudo-magic resuscitating object sold. Dupe kills his wife (mother) and is unable to resuscitate her. Type: 1525TS, 1535, 1539, 1542. 
Link: |K2152, Unresponsive corpse. 
Ref.: DOTTI 828 842 848 885. |
K0113.1, Alleged resuscitating whistle sold. Type: 1539. 
Ref.: DOTTI 848. |
K0113.2, Alleged resuscitating bone sold. |
K0114, Alleged oracular pill sold. 
Link: |K0116.3S, Alleged rejuvenating (life-extending) pill. |
K0114.3.1, Virtue of oracular pill proved. The dupe takes it. "It is dog's dung," he says and spits it out. The trickster says that he is telling the truth and demands pay. |
K0115, Pseudo-magic healing object sold. |
K0115.3, Pseudo-magic potion: to induce pregnancy. Found to contain snake's eggs. Type: cf. 872A1S. 
Link: |K2178S, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used. 
Ref.: DOTTI 492. |
K0116, Alleged rejuvenation object sold. 
Ref.: DOTTI 696 697 706 843 849 876/{Alg}. |
K0116.3S, Alleged rejuvenating (life-extending) pill. 
Link: |K0114.3, Alleged oracular pill sold. 
Ref.: DOTTI 785/{Egy}; CFMC: N-Nubia 69-10C 9-2-no. 20. |
K0117, Alleged inexhaustible vessel sold. Type: 1535, 1539. 
Ref.: DOTTI 842 848. |

K0120, Sale of false treasure. Type: 1539. 
Ref.: DOTTI 848. |
K0121, Lime (ashes) sold as gold. Type: 1535. |
K0123, Sale of gilded (plated) ware as gold or silver. |
K0125$, Swindler plants indicators of treasure to be unearthed (e.g., map, traces of gold or precious stone, or the like), and then uses them to mulct investor. 
Link: |N0531.3, Dream of treasure bought. |P0777.1S, Shares sold to investors in commercial enterprise or business venture. 
Ref.: Ibshīḥī 384. |

K0130, Sale of worthless animals. 
K0131, Animal sold as messenger. 
Link: |B0291.1.0.1, Bird as letter carrier. |
K0132, Wolf sold as goat (sheep). Type: 1535, 1539. 
Ref.: DOTTI 842 848. |
K0133, Wild animal sold as watch-dog. Type: 1542.
   Link: [K0138S, Alleged conditioned animal sold: made to seem to be of different nature.
   Ref.: DOTTI 853.>]

K0134, Deceptive horse-sale [(riding-animal)].

K0134.1, Horse which will not go over trees. [Salesman's claim: literally correct]. Type: 1539, 1631.
   Link: [K1874.0.1$, Statement is literally true, but in reality is false.
   Ref.: DOTTI 848.>]

K0134.2, Horse [(ass)] swifter than the rain. [Trickster claims it dodges rain drops, thus rider is dry]. Type: 1539, 1539A$.
   Ref.: DOTTI 848 849; Wesselski Hodscha I 228 no. 72.>

K0134.3, Trickster grooms master's old mule and then sells him back without detection at huge profit. Type: 1631A.
   Ref.: DOTTI 882.>

K0134.8, Trickster temporarily lamases valuable horse and buys him for trifle.
   Link: [K0184.5.2S, Deceptive purchase: temporarily damaging article and buying it for trifle.>

K0134.9S, Weak (sickly) animal made to look spirited.
   Link: [J1731.9.4.1S, Plant pulled upward to make it look taller (farther grown) than it really is: it dies. [K1181, Hot tin under the horse's tail. [So as to make it wild]. [P0431.2S, Merchant as trickster (cheat).>

K0134.9.1S, Hot pepper applied to sick horse's (donkey's) anus: becomes 'lively'. Type: 1682*, cf. 1142.
   Link: [S0481, Cruelty to animals.
   Ref.: DOTTI 909; Shamy (el-) Egypt 225 no. 61.>

K0134.9.2S, Drooping animal made to look erect by raising its front end. Type: cf. 1682*.
   Ref.: DOTTI 40 909/{Alg}.>

K0135, Pseudo-magic animal sold.

K0138S, Alleged conditioned animal sold: made to seem to be of different nature. Type: cf. 217.
   Link: [K0133, Wild animal sold as watch-dog. [K0139.1, Animals made by magic exchanged for real ones.
   Ref.: DOTTI 83.>]

K0138.1S, Cat that will act as watch-dog sold: dazed by rolling in drum, and then put with poultry on display in marketplace. Type: cf. 1651.
   Link: [J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese]. [K0133, Wild animal sold as watch-dog.
   [K0184.1S, Deceptive sale: dishonest salesman. [P0773S, Publication of availability of goods or services (commercial advertisement).
   Ref.: Jâbiz V 339-41; DOTTI 896.>]

K0139, Other worthless animals sold.

K0139.1, Animals made by magic exchanged for real ones. Type: cf. 325.
   Link: [J0612, Protein sale: man sells youth in successive transformations.
   Ref.: DOTTI 152.>

K0140, Sale of other worthless objects.

K0140.1, Deceptive exchange: useless for magic object.
   Link: [K0266, New bags for old! [Recovery of valuable old bag given away by stupid wife].>

K0140.1.1S, Deceptive exchange: new lamp for old (magic lamp). Type: 561.
   Ref.: DOTTI 317.>

K0143, Sale of dung.
   Link: [J1518.1S, 'Smuff' (powdered feces) given acquired from the same source of `oil' (urine) received.>

K0145S, Valuable object sold, proves worthless to buyer.
   Link: [J0084, Price of an object depends on where it is on sale.>

K0145.1S, Valuable animal (dog, horse) sold repeatedly; always escapes to join original master (owner).
   Link: [B0749.2.1S, Marvelously educable dog. [K0366, Theft by trickster's trained animal. [Z0047, Series of trick exchanges.
   Ref.: TAWT 422 no. 9-1/{Alg}.>

K0148, Cheaters sell each other valueless articles. Type: 1525H.
   Link: [K0184.1S, Deceptive sale: dishonest salesman. [K0184.5S, Deceptive purchase: dishonest buyer.
   Ref.: DOTTI 824.>
K0149, Sale of other worthless objects--miscellaneous.

Link: [P0005.1.1$--(formerly, P0003.1.1$), Family (personal) name as indicator of social status. |U0087.3$, Success in public life depends on the 'image' (created in mind of public).]

K0149.2$, Variation on name sold to name owner (e.g., Nafisah is sold the name "Nafasfas", Khadigah is sold the name "Khadagdag", etc.). Type: 1384.

Link: [K1831.0.1, Disguise by changing name. |Z0066.4.1$, Endearment: to be referred to (or addressed) in the diminutive. |Z0183.9.1$, Variation(s) on a name.

Ref.: DOTTI 778.]

K0149.5$, Egg yolk (powdered) sold as potent (yellow) poison. Type: 1358C.

Link: [F0956.7.4.1$, Egg yolk believed to strengthen heart. |Z0148.4$, Yellow as color of sickness (death).]

Ref.: DOTTI 757; TAWT 458 no. 50/ (Egy).]

K0150, Sale of worthless services.

K0157, Fraudulent permission sold. Type: 1609S.

Ref.: DOTTI 874.]

K0157.2$, Burial-tax: man sets himself up as king of cemetery and fraudulently levies fee on the dead. Type: 1609S.

Link: [K0499.5, Burial fee. |Badawi Herodot 265; DOTTI 874.]

K0170, Deception through pseudo-simple bargain.

Ref.: Schmidt-Kahle 36-41 no. 20.]

K0171, Deceptive division of profits. Type: 1030.

Ref.: DOTTI 698.]

K0171.1, Deceptive crop division: above the ground, below the ground. Type: 9B, 1030.

Ref.: Artin Soudan 33 (lion and hyena)/cf.; DOTTI 3 698.]

K0171.2, Deceptive grain division: the corn and the chaff. Type: 9B, 1030.

Ref.: DOTTI 3 698.]

K0171.7, Deceptive division of shared wife. Evil takes lower half of wife, Good takes upper half. Child begotten by Evil not permitted to nurse the top half which belongs to Good. Type: 847*, cf. 1030, 1633.

Link: [J1905.3, Divided ownership of cow. The brother who owns the front end tries to drive the cow and will not let the owner of the rear end milk her. |K1317.1.2$, Friend in his friend's place in mistress's bed. |P0180.3$, Joint ownership of slave.

Ref.: DOTTI 467 698 882.]

K0172, Anger bargain. [First to become angry must submit to punishment]. Type: 650A, 1000.

Link: [K0235.7.1$, Wife provoked into demanding divorce so that she would forfeit her "mu'akhkhar adâq (end of marriage compensation)". |Q0166.7, Mutilation by skinning (flaying).

Ref.: DOTTI 354 695 792/ (Syr); Sâfâj 449-52 no. 107[+1].]

K0172.2$, Offensive fact in anger bargain: not to be offended (angered) by truth (facts).

Link: [J0815.5$, Tactful and tactless truth-speaking. |J1485.2$, Mistaken identity. Trickster commits an indiscretion with the king and pleads: "Pardon! I thought you were the queen". |Q0315$, Intemperance in truth-speaking punished. |X0061$, Irritating by absurd stating of the obvious (e.g., "Fish lives in water", "Birds fly in the air").]

K0172.2.1, Offensive fact in anger bargain: woman asked if her mouth is horizontal and vagina vertical.

Link: [F0547.0.1$, Remarkable vagina. |Z0013.0.1$, Catch-riddle (joke). |Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

K0173, Deceptive bargain: as much bread as he wants to eat. The baker fixes his price at the rate for twenty loaves. The trickster eats thirty.

Ref.: Chauvin II 125 no. 124.]

K0175, Deceptive bargain [with ogre]: three wishes. [Third can't be fulfilled: ogre must admit failure]. Type: 1173A, cf. 1353CS.

Link: [K0211.2$, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)"

Ref.: DOTTI 755.]

K0176, Deceptive bargain: first to say "Good morning". [Will get disputed property]. Type: 1735.

Ref.: DOTTI 925.>
K0182, Deceptive bargain: an ox for five pennies. Type: 1553.
Ref.: DOTTI 747 858/{Tns}; Sha)lân; Wesselski Hodscha II 188 no. 370.

K0182.1, Small niche [(nail)] in house brings large price. House sold reserving niche. Type: 1615A$.
Link: P0180.3S. Joint ownership of slave.
Ref.: DOTTI 876 877/{Alg, Egy, Tns, Ymn}; Hour-Pasotti 105-6 no. 48; Scelles-Millie algériennes 227-21; Sha)lân 346.

K0184S, Deceptive sale or purchase of valuable facility (property).
Link: K0148, Cheaters sell each other valueless articles. P0773S, Publication of availability of goods or services (commercial advertisement).

K0184.1S, Deceptive sale: dishonest salesman.
Link: K0134.9S. Weak (sickly) animal made to look spirited. P0431.2S. Merchant as trickster (cheat).
Ref.: DOTTI 742/{Egy}.

K0184.1.1S, Deceptive sale: public facility (bridge, road, etc.) sold to simpleton. Type: 1337D$.
Link: J1742. The countryman in the great world [(city)].
Ref.: DOTTI 742.

K0184.1.2S, Deceptive sale: doomed article sold to gullible buyer(s).
Link: K0134.9S. Trickster temporarily lame valuable horse and buys him for trifle. K1397.3S. Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

K0184.1.3S, Deceptive sale: another's property sold without owner's knowledge (consent).
Ref.: K1917.7. "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding.

K0184.1.5S, Deceptive sale: worthless article (animal, building, vehicle, etc.) made to appear valuable. Type: 1682*.
Link: K0148. Cheaters sell each other valueless articles.
Ref.: DOTTI 455 577.

Ref.: DOTTI 455 577.

K0184.5.1S, Deceptive purchase: valuables bought for a trifle by trick.
Link: J2093. Valuables given away or sold for a trifle. K0134.8. Trickster temporarily lame valuable horse and buys him for trifle.
Ref.: DOTTI 455 456 577/{Irk, Tns}.

K0184.5.2S, Deceptive purchase: temporarily damaging article and buying it for trifle.
Link: K0134.8. Trickster temporarily lame valuable horse and buys him for trifle. K1397.3S. Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

K0185, Deceptive land purchase.

K0185.1, Deceptive land purchase: ox-hide measure. [Hide cut into very small strips]. Type: 2400, 2412S.
Link: H1584.1. Land measured according to amount within person's view. H1584.3S. Land measured according to how far certain sound (voice) travels and remains audible: e.g., a dog's bark, a man's shout, or the like.
Ref.: Basset RTP VI 335 VII 549 VIII 409; DOTTI 976/{Egy, Plst}; Hanauer 30-31; Legrain 64.

K0185.6, Deceptive land purchase: bounds fixed by throwing objects (axe, spear).
Ref.: Shamy (el-) Egypt 260 no. 13.

K0187, Strokes [and presents] shared. Type: 1610.
Link: J1545.1. Will work when beaten. [Abused wife's report to king, as revenge on her husband]. K0992.2S. Severe beating recommended as cure.
Ref.: Basset Mille I [317-20 no. 48]; Chauvin V 282 no. 166; DOTTI 294 875/{Egy}; Shamy (el-) "Egypt" (1971) no. 78; HE-S: Minya 69-63 no. 19.

K0188, Stealing only a small amount. [As promised, stealing only a rope--but with animal on the end of it]. Type: 1800.
Link: [K0134.1, Horse which will not go over trees. [Salesman's claim: literally correct].
Ref.: DOTTI 582 678 679/[lit.]; MITON.]
K0197, Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a
week.
Link: [K0288.1S, "Wait till my grave is dry before you remarry!" Wife hires someone to water (soak) her grave
secretly.]
K0199, Other deceptive bargains.

K0199.2S, Buying a valuable item for 'three words' (fulfilling three wishes): seller's requests for customary
(routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment. Type: 915CS, 978.
Link: [Z0070.8$, Useless bargains and promises ('word').
Ref.: DOTTI 582 678; Rhodokanakis Zür: SAE VIII 56-58 no. 15.]
K0199.2.1S, Buying an item for "Whatever [price] you may say." Trickster names impossible price (e.g.,
bushel of fleas of which half are males and half females or the like). Type: 978.
Link: [F0179.1S, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. J1078S, Task: bringing
large number of insects (fleas, lice) in male-and-female pairs. J1521.5.1, Bargain: to render service for "something".
Claimant has called dead cricket "something" and must be content. J2489.10, Payment with "something or other."
Offered money, fools insist on "something or other". K0247, Customer takes invitation to buy as invitation to
receive the goods free. K02895, Artificial (deceptive) compliance: one party to a bargain arranges for the terms
(conditions, stipulations) to occur. P0525.0.2.3S, Task begun without clear terms will be concluded with discontent.
P0774.1.2.3S, Buyer: "How much is this?" Seller: "For whatever you may say".
Ref.: DOTTI 678; MITON.]
K0199.2.2S, Payment with "Whatever should be satisfactory to you." Trickster pays with: "May God bless
our king" (or the like). Type: 978.
Link: [F0179.1S, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. J1521.5.1, Bargain: to
render service for "something". Claimant has called dead cricket "something" and must be content. J2489.10,
Payment with "something or other." Offered money, fools insist on "something or other". K0196, Selling by trick:
literal bargain. P0525.0.2.3S, Task begun without clear terms will be concluded with discontent. P0774.1.2S,
Formulaic bargaining.
Ref.: DOTTI 679; MITON.]
K0199.3S, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddlee. Trickster (peasant, illiterate)
does not know what he has won, but wins half the bet money. Type: cf. 2200, 2210S.
Link: [H0761.6S, Pseudo-riddle: what is it that goes on two legs when born, and on four when it grows up? Solution:
(riddler, "Nothing I know of"). H0892S, Task: answering question (riddle) intended to confound (debilitate, disable).
K0093S, Riddling contest won by deception. N0002.0.5S, Wagers with uneven stakes (e.g., "If I win you pay me
one, if you win I pay you two"). W0142.1.2.1S, Students invent a word ("khunfushâr") and ask teacher about it:
teacher concocts an answer and 'substantiate' it with fabricated example 'from traditions'. ("inti̇hâl, fake-lore.
Z0013.0.2S, Pseudo-riddle (unsolvable).
Ref.: Bouhdiba 16-18 no. 5; DOTTI 973; Shahjâlan 418.]

K0200-K0249, Deception in payment of debt.

K0200, Deception in payment of debt.

K0210, Devil cheated of his promised soul.

K0211, Devil cheated by imposing an impossible task. Type: 1170-1199.
Link: [H0932, Task assigned to devil (ogre).]
K0211.2S, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)". Type: 1353CS.
Link: [H1023.26S, Task: "Close this crack (vagina)". K0175, Deceptive bargain [with ogre]: three wishes. [Third
can't be fulfilled: ogre must admit failure]. K0216, Devil to release man for performing seemingly impossible task.
[Performed by trickery]. Z0186.3S, Symbolism: hole (crack, wound)--vagina.
Ref.: Bouhdiba 16-18 no. 5; DOTTI 755.]
K0216, Devil to release man for performing seemingly impossible task. [Performed by trickery.]
Link: [K0211.2S, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)".]
K0216.1, The evil woman in the glass case as the last commodity. Type: 1170.
Link: [H1153, Task: selling three old women. (Devil finds that no one wants them).
Ref.: Wehr no. 7/cf.]
K0220. Payment precluded by terms of the bargain.
Link: [K0251.7$, Terms of payment for damages preclude acceptance of compensation.]
K0227S, Debt will be paid when iron anvil rots away. Type: 1188A$.
Link: [K0231.12.2S, Debt to be paid "in-shâ'-Allâh (If God wills)"; God never wills it. |Z0061, Never.]
Ref.: [DOTTI 713 /{Egy}.]
K0230. Other deceptions in the payment of debt.> K0231, Debtor refuses to pay his debt.
Ref.: [Jâhiç II 171-72; DOTTI 868 /{lit.}.]
K0231.1, Refusal to perform part in mutual agreement.
K0231.1.1, Mutual agreement to sacrifice family members in famine. Type: 462.
Link: [K0944.1$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own.]
Ref.: [DOTTI 233.]
K0231.1.1.2, Mutual agreement to divide [(share)] food. Trickster eats other's food and then refuses to divide his own. Type: 613.
Ref.: [DOTTI 344 347 /{Alg}.]
K0231.2, Reward for accomplishment of task deceptively withheld. Type: 922C2$.
Ref.: [DOTTI 602 /{lit.}; MITON; Shawqi 307 [no. 34].]
K0231.2.2S, Sexual service (favor) rendered, promised payment withheld.
Link: [M0205, Breaking of [(reneging on)] bargain or promise. |T0455.6, Woman sells [(sexual)] favors for large sums of money (property).]
Ref.: [DOTTI 744 929 /{lit.}.]
K0231.2.2.1S, Sexual service rendered, server robbed by receiver (client).
Link: [K1385S, Victim busied with performing task and then raped (overpowered).]
Ref.: [DOTTI 762 /{Egy, lit.}; MITON.]
K0231.2.2.2S, Payment for sexual service made (by client), but service withheld (deferred).
Link: [T0055.6.3S, Coquette: exhibitionist from vanity.]
Ref.: [Maspero 136 no. 7.]
K0231.2.3S, Nonsexual service rendered (usually involving labor), promised sexual reward deceptively withheld. Type: 1359B, 1730C$.
Link: [T0455, Woman sells [(sexual)] favors for particular purpose.]
Ref.: [MITON.]
K0231.2.2.4S, Agreement to reciprocate sexual (homosexual) favors: the party receiving (gratified) first refuses to fulfill part of bargain.
Link: [X0781S, Jokes on "gays" quests for anal gratification. |X0785S, Jokes on characteristic behavior of homoerotic sodomites.]
K0231.2.5S, Refusal to share food supply (usually provided by one party). Type: cf. 613.
Link: [J0715, Kindness unwise when it imperils one's food supply.]
Ref.: [DOTTI 344; Shamy (el-) Egypt 97 no. 14.]
K0231.2.5.1S, Ground animal (porcupine) refuses to share fruit which bird (pigeon) felled from tree for the two of them.
Ref.: [MITON.]
K0231.3, Refusal to make sacrifice after need is past. Type: 1553A*.
Link: [K2371.2.1S, Pleading to God to be saved: "For my children's sake!" When safe: "I have no children!". |K2058.6.2S, Hypocrite prays only until need is past. |W0159.2S, 'A boatman's invitation, [while he aboard his vessel in midstream and guest on land].]
K0231.6.2.2, Trickster fills his gallon jug half full of water, then has it filled with rum at the store. When seller refuses credit, he pours back half gallon of the liquid--now half rum and half water. Sometimes trickster repeats operation, getting richer mixture with each transaction. Type: 1555B.
Ref.: [DOTTI 858.]
K0231.7, Debtor tells creditor that he has had his reward in the hope of payment.
K0231.8, Girl refuses to pay gambling debt. Type: 303CS, 1920JS.
Link: [N0387.2S, Dispute over race (game) starts conflict (quarrel, war).]
Ref.: [DOTTI 113 952.]
K0231.12, Debt to be paid "tomorrow". Tomorrow never comes. Type: 1188.
Link: |\(\text{M0205.9}$, Breakers of their `word' (i.e., bargains, promises).
Ref.: Anonymous "Nawâdir Abu-Nuwâs" 4/(in the morning).|
K0231.12.0.1S, Promise (bargain) will be fulfilled when a certain thing occurs—that "thing" never materializes. (\(^2\text{Urquûb's promises}).
Ref.: Ibn-Caa im no. 235.|
K0231.12.1, "Come tomorrow". The devil keeps calling daily until the gate with inscription rots. He then claims his debtor. Type: 1188.|
K0231.12.2S, Debt to be paid "\(\text{\textit{in-shâ'-Allâh}}\) (If God wills)": God never wills it. Type: 1188A$.
Link: |\(\text{M0105.1}$, Use of "\(\text{\textit{in-shâ'-Allâh}}\) (If God wills)" evasively. |\(\text{K0490}$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. \(\text{Z0061}$, Never.
Ref.: Burton I 264 n. 1("If God Wills: tomorrow"); \(\text{DOTTI 713}$(\text{Egy}); Sulaymân 185 no. VIII-10/cf.-
K0231.12.3S, "Come back after prayers!" Prayers last for too long. Type: cf. 1199.
Link: |\(\text{K0490}$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. \(\text{K0712.3}$, Victim lured (coaxed) into predator's power under pretence of performing religious (philanthropic) service.|
K0231.14, To pay beggar for standing in tank all night. Beggar sees lights in temple. Payment refused since beggar has thus warmed himself. Type: 1262.
Link: |\(\text{H1541}$, Contests in enduring cold. |\(\text{J1945}$, Warming hands across the river. \(\text{U0240.2.1}$, Sight of fire (light) gives cold man a sense of warmth—shivers when it is extinguished.
Ref.: \(\text{DOTTI 723}.$ |
K0232, Refusal to return borrowed goods. Type: 563, 564.|
K0232.1S, Borrowed or rented goods overworked (abused).
Ref.: Taymûr no. 1098/(donkey) 2642.|
K0233, Trickster escapes without paying.
Link: |\(\text{K0455.8.4}$, Entering the theater (movie-house) by walking backwards. Cheater seems to be exiting. \(\text{DOTTI 833}$(\text{Egy, lit.}).|
K0233.1, Bird has new clothes made: flies away without paying. Type: 235C*, 591A$.
Link: |\(\text{K0351}$, Trickster permitted to try on clothes. Goes away with them.
Ref.: \(\text{DOTTI 88 341}.$ |
K0233.2, Drinkers argue who is to pay. [Escape]. Type: 1526D$. 
Link: |\(\text{K0455.4.2}$, Pretending to be an archangel (or prophet) to avoid paying for food: restaurant owner pretends to be God.
Ref.: \(\text{DOTTI 832}.$ |
K0233.4, Man orders a bottle of beer, then returns it and takes a loaf of bread instead. Type: 1555A, cf. 1287A$.
Link: |\(\text{K0233.4.0.1}$, Deceptive barter (exchange): paying for one item with another—both unpaid for.
Ref.: \(\text{DOTTI 726 858}.$ |
K0233.4.0.1S, Deceptive barter (exchange): paying for one item with another—both unpaid for.
Link: |\(\text{K0140.1}$, Deceptive exchange: useless for magic object. \(\text{K0233.4}$, Man orders a bottle of beer, then returns it and takes a loaf of bread instead. \(\text{P0771S}$, Barter: payment in kind (exchange of goods or services).
Ref.: \(\text{DOTTI 858} /\{\text{Tns}\}.$ |
K0235, Creditor killed or driven away. Type: 154A$.
Ref.: \(\text{Basset \textit{Nouveaux} 24-25 no. 72}; \text{DOTTI 11 59 60} /\{\text{Alg}\}.$ |
K0235.1, Fox is promised chickens: is driven away by dogs. Type: 154, 154A$. 
Ref.: \(\text{DOTTI 59 60}.$ |
K0235.1.1, Husband promises a cow to tiger; wife frightens the tiger away. Type: 154A$.
Ref.: \(\text{DOTTI 60 61} /\{\text{Sdn}\}.$ |
K0235.2S, Punishment received in lieu of expected (promised) reward.
K0235.2.1S, Predator (fox, jackal, wolf, etc.) receives dogs in bag in lieu of the promised reward. Type: 154A$.
Ref.: \(\text{DOTTI 60}.$ |
K0235.2.2S, Bag of gold (silver) expected, but bag of scorpions (snakes, or the like) received. Type: cf. 1358C.
Ref.: \(\text{DOTTI 252 757} /\{\text{Mrc}\}.$ |
K0235.7$, Partner provoked (tricked) into abrogating his rights.

K0235.7.1$, Wife provoked into demanding divorce so that she would forfeit her "mu'âkbhâr gâdâq (end of marriage compensation)". Type: cf. 910L, 1359.

Link: |J1545.3, Fault-finding husband nonplussed. |K0172, Ange r bargain. [First to become angry must submit to punishment]. |K0335.0.4, Owner frightened away from goods by a bluff. |K2213.0.28, Treacherous husband. |P0525, Contracts. |P0529.0.2.3.1.2S, Wife forfeits her end of marriage compensation (remainder of her mahr) if she initiates divorce procedures for non-'legitimate' reasons. |P0529.0.6S, Husband's failure to honor legitimate marital obligations. |P0529.2.1.1S, Wife drives husband insane so as to induce him to divorce her. |P0529.2.5S, Husband abuses wife (bride) so as to drive her to demand divorce. |S0062, Cruel husband. |T0052.0.8S, End of marriage compensation (mu'âkbhâr gâdâq: deferred conditional portion of bride-wealth contracted at time of marriage). |T0100.0.9.6S, Marriage for revenge (spite). |T0199.4S, Wife forsaken but not divorced so as to spite her (keep her "suspended"--unable to remarry). |T0205S, The abusive spouse.

Ref.: Burton I 196-97 n. 1/cf.; Burton III 304 n. 2/(Persians).

K0236, Literal payment of debt (not real).

K0236.2, Drinking only after a bargain. Type: 1447.

Link: |P0525.0.2.5S, Partnership agreement (contract). |P0634.0.8S, Customs connected with drinking.

Ref.: DOTTI 718 734/{Irq}.

K0237, Trickster disguises himself and escapes notice of creditors.

K0238, Deceptive respite in payment obtained.

K0242, Creditor falsely reported insane when he demands money. Type: 1525L, cf. 1585.

Link: |K1655, The lawyer's mad client (Pathelin). [Lawyer counsels client to feign insanity in court; client feigns insanity when fee is demanded].

Ref.: DOTTI 826 868.

K0244S, Player on verge of losing game refuses to complete game (yîhâmrâq).

K0249, Deceptions in payment of debt--miscellaneous.

K0249.3, Pseudo-magic money-dropping ass beaten to death by buyer; cheater says: "Return my ass, I shall return your money". Type: 1539.

Link: |K0111.1, Alleged gold-dropping animal sold.

Ref.: DOTTI 848.

K0249.5S, Debtor flees to avoid creditors (repayment of debt). Type: 676, 859FS, 1689A.

Link: |J0811.8S, Fleeing to escape defeat (punishment) by strong adversary. |P0776.4S, Living beyond one's means (on borrowed funds). |R0213.4.1S, Escape from home to avoid creditors.

Ref.: Ibn-CAaSIM no. 280; DOTTI 368 479 911; MITON.

K0249.6S, Worthless payment for worthless goods (services).

Link: |J1172.2.1S, Payment with a worthless (empty) compliment or praise: "Cafrîm!". |J1518.1S, 'Snuff' (powdered feces) given acquired from the same source of 'oil' (urine) received. |P0774.5S, Fair prices ('You get what you pay for').

Ref.: DOTTI 938 975.

K0249.6.1S, Payment with broken wind (or the like).

Link: |J1453.1.1S, Prescription of "Stems of wind" as eye-remedy deserves "broken wind" as doctor's fee.

Ref.: MITON; Burton IV 160 n.
K0250, Other deceptive bargains.

K0250.1, Deceptive damage claims.
   Ref.: Shamy (el-) Egypt 292 no. 50.

K0251.1, The eaten grain and the cock as damages. Type: 1655, cf. 170A.
   Ref.: Delheure cf. 298-303; DOTTI 71 901; Mazûghî (al-) 96-98 (cock is trickster)/cf.; Qishât (al-) 34.

K0251.2, Trickster demands return of food guest has just eaten: gets damages.

K0251.2.1$, Deceptive gift: claimed back after it has been consumed. Type: 170A, 1655.
   Link: P0775.2$, Sharing, reciprocity, and voluntary redistribution of wealth.
   Ref.: DOTTI 71 901.

K0251.7$, Terms of payment for damages preclude acceptance of compensation.
   Ref.: MITON.

K0251.7.1$, Weighing eyes to see whether they are equal in value: "An eye for an eye." The one-eyed accuser declines the test: he will be blinded while the accused would be left with one eye. Type: 978.
   Link: J0512.2., To return the eye to the one-eyed man. "Let me have your other so that I can see whether the one I bring you matches". K0220, Payment precluded by terms of the bargain. P0535.9.2$, Person caused to lose limb (organ) or health: fine imposed on culprit.
   Ref.: MITON, Alg III 175-76.

K0251.8$, Trickster feeds unsold meat to dogs then demands payment from dogs' owners. Type: 1542.
   Link: J1852, Goods sold to animals.

K0252, Selling oneself and escaping. Type: cf. 650A, 1000.

K0252.1, Deceptive sale of another [person] as slave. Type: 1000.
   Link: K0437.5, Robbers enslaved. [Two robbers sold by means of false message: (Both?)].
   Ref.: Delheure 258-61; DOTTI 695 753 821 826 831 846 847 848/Alg, Iqr; Meissner 23-29 no. 15.

K0252.2S, Hero arranges to be sold as slave to enemy. Type: 513D$, 857A$, 1000.
   Link: K1852, Goods sold to animals.
   Ref.: DOTTI 272 477 695/Alg; Galley-Ayoub 95/6; Juhaymân (al-) IV 318-31.

K0252.3S, Free man sold as slave by confederate: sale to be voided by court and booty shared. Type: 1000.
   Link: N0801.1S, Giant man (black) bought from slavery `As is' becomes hero's helper. P0774.8.2.1$, Person sold on condition he (she) is not missed.
   Ref.: DOTTI 695; Juhaymân (al-) III 353-62 [American motion picture??].

K0252.4S, Person painted black and sold (kept) as slave. Type: 872A2S.
   Ref.: DOTTI 228 392 472 493/Lib; Shamy (el-), Brother and Sister 13; TAWT 454.

K0252.5S, Free person attired like slave (mameluke) sold as slave. Type: 1525, 1538A$.
   Ref.: DOTTI 821 846; MITON.

K0252.7S, Arranging to be sold as slave to beloved.
   Link: K1891S, Deception: escape by hiding inside a statue.

K0252.7.1S, Princess (maiden) arranges to be sold as slave to beloved.
   Ref.: DOTTI 201 502 599/Alg.

K0254, Goods misappropriated.

K0254.1, Dog as wolf's shoemaker eats up the materials. Devours the cow, hog, etc., furnished him. Type: 102.
   Ref.: DOTTI 6 9 25 29 36 37.

K0254.3S, Agreement to share pasture (food, crop): trickster goes early and consumes all. Type: 136, 136A*, 327B, 328*.
   Link: K0622.2.1S, Predator (wolf, ogre) surprises prey in fruit tree (field); intended victim escapes by throwing fruits (apples, figs, etc.) to great distance which predator goes to fetch.
   Ref.: DOTTI 50 52 55 56 160 162 165 175 705 713/Egy; Shamy (el-) Egypt 202 no. 51; Sûfî (al-) 118-21.
K0255, Exorbitant price [(deceptively)] demanded and received.
   Link: |P0774.2.5$, High price for rare (precious) object.>
K0256, Deceptive wages.
   Link: |P0774.2.3$, High wages (for hirelings).>
K0257$, Deceptive penalty (punishment).-
K0257.1$, Deceptive penalty: strokes with light cloth sack--sack proves to contain stones. Type: 1610, cf.
      1066A$.
   Link: |K0264, Deceptive wager. |K0780$, Falling into adversary's power through game (contest): loser must comply
      with winner's demand.
   Ref.: DOTTI 701 875/{lit.}.-
K0258, Stolen property sold to its owner. Type: 1544.
   Link: |N0884.4$, Robber returns stolen goods to owner.
   Ref.: Sha)lân 343/cf.>
K0263, Agreement not to scratch. In talking the trickster makes gestures and scratches without detection.
   Type: 1965, 1565BS.
   Ref.: DOTTI 862 863.-
K0264, Deceptive wager.
   Link: |K0257.1$, Deceptive penalty: strokes with light cloth sack--sack proves to contain stones. |N0002.0.5$,
      Wagers with uneven stakes (e.g., "If I win you pay me one, if you win I pay you two").-
K0265, The fee used up before the main question is answered. [Main question remains unanswered].
   Link: |Z0303$, The one unanswered question.
   Ref.: Wesselski Hodscha I 214 no. 39.>
K0266, New bags for old! [Recovery of valuable old bag given away by stupid wife].
   Link: |K0140.1, Deceptive exchange: useless for magic object.
   Ref.: Chauvin V 64 no. 1; Wesselski Hodscha II 201 no. 393.>
K0275, Counting out pay. Hole in the hat, and hat over pit. Type: 1130.
   Link: |H1023.2.5, Task: filling pot which has subterranean outlet.
   Ref.: DOTTI 341 809/{Sdn}.>
K0282, Trickster sells what is not his to sell.-
K0285, [Agreement] to keep first thing touched. Wealth (or woman) is on platform. First thing touched is
      ladder leading up. Type: 910B1$.
   Link: |K0289.3$, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that
      winner would slip and grab a loose peg, thus fulfilling the terms of the bargain.
   Ref.: DOTTI 571.>
K0286, Reduced prices but false weights [(scales)].
K0287, Watered milk sold.
   Ref.: DOTTI 436 937/{Mrc, Sdn}; Tringham 104c.>
K0288$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions,
      stipulations) never to occur.
   Link: |J1161, Literal pleading: letter of law has been met. |K1874.0.1$, Statement is literally true, but in reality is
      false.>
K0288.1$, "Wait till my grave is dry before you remarry!" Wife hires someone to water (soak) her grave
      secretly. Type: 1350X1S.
   Link: |K0197, Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a
      week. |K0289.6S, "I must wait till wife's (mother's, etc.) grave is dry." Fire is applied. |M0135, Vow never to
      remarry. |M0255.1$, Husband promises dying wife not to remarry until her grave is dry. |T0231.2, Faithless widow
      fans husband's grave.
   Ref.: Delheure 74-49, 186-95; DOTTI 252 747/{Alg}.>
K0288.2S, Girl will marry a man only if fitting certain description: she arranges for the terms never to occur.
   Type: 709.
   Link: |M0139$, Vow to marry only a person fitting certain description (size, color, etc.).
   Ref.: DOTTI 390; TAWT 421 no. 8/{Alg}.>
K0288.4S, Depositor arranges theft (destruction) of article entrusted to a trustee (banker) and then demands
   its return. Type: 613BS, 736A.
   Link: |H1577.0.1S, Test of God's favor: trustee required by dishonest depositor to produce the object (valuables) that
the depositor had secretly retrieved (stolen)--item miraculously found.
Ref.: DOTTI 348 403; Shamy (el-) Egypt 261/cf.-
K0288.5S, Son disguised as daughter (girl) so as to renounce on marriage promise. Type: 884GS.
Link: K0649.4.1S, Son disguised as daughter in order to keep him from being chosen for deadly mission.
Ref.: DOTTI 532; Frobenius Kabylen: Atlantis I 133-44 no. 30a, 161-64 no. 31.>
K0289S, Artificial (deceptive) compliance: one party to a bargain arranges for the terms (conditions, stipulations) to occur.
Link: K0199.2.1S, Buying an item for "Whatever [price] you may say." Trickster names impossible price (e.g., bushel of fleas of which half are males and half females, or the like). [W0159.2S, 'A boatman's invitation, [while he aboard his vessel in midstream and guest on land]."
Ref.: DOTTI 192 252 261/ [Mrc, Tns]; TAWT 441.>
K0289.1.5, Artificial (deceptive) compliance: "Wait until fat (parsley) has oozed out of the ram's anus (ear)".
Link: F0983.0.2S, Fattening animal until fat oozes out of its anus. [K1870, Illusions. K1886.3.1, Mock sunrise: person causes cock to crow (simulated cock crow).
Ref.: Abu-el-Layl 124-26 [no. 12], DOTTI 5 56 71 828 846 852 857 864 901 903/ [Egy, Irq, Omn]; Jamali 57-60; Rhodokanakis Zñār: SAE VIII 42-48 no. 11; TAWT 55 n. 93.>
K0289.2S, Artificial (deceptive) compliance: "I am the youngest (eldest)". Type: 80A*.
Link: B0841.1, Animals debate as to which is the elder.
Ref.: DOTTI 16 34/ [Irq].>
K0289.3S, Agreement to allow winner of wager to take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain. Type: 910B1S.
Link: J1545.4, The exiled wife's dearest possession. [Her husband is]. [K0285, [Agreement] to keep first thing touched. Wealth (or woman) is on platform. First thing touched is ladder leading up. K0897, Dope tricked on to slippery road lined with knives. K1071, Peas strewn on stairs so that person will slip.
Ref.: DOTTI 571.>
K0289.4S, Fodder (hay, corn, etc.) placed between pages of a book makes a donkey seem to be reading when it turns the pages. Type: 1750A.
Link: K0551.11, Ten (five) years respite given captive while he undertakes to teach elephant (ass) to speak. Ref.: DOTTI 928.>
K0289.5S, Husband will not take another wife till present wife's hair is gray. He tries to make her look aged early by rough treatment.
Link: F1041.7, Hair turns gray from terror. M0255, Deathbed promise concerning the second wife.
Ref.: Dwyer no. 16.>
K0289.6S, "I must wait till wife's (mother's, etc.) grave is dry." Fire is applied. Type: 480, 511.
Link: K0197, Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a week. K0288.1S, "Wait till my grave is dry before you remarry!" Wife hires someone to water (soak) her grave secretly. M0135, Vow never to remarry. M0255.1S, Husband promises dying wife not to remarry until her grave is dry. [T0231.2, Faithless widow fans husband's grave.
Ref.: DOTTI 249 265.>
K0289.7S, Agreement to strike violator with "whatever happens to be in hand": loser (or confederate) arranges for safe objects (beans, flowers, etc.) to be in hands of executioner(s). (Shīhā's ruse to save her brother, Abu-Zaid).
Ref.: DOTTI 273 521 688/ [Sdn].>
K0289.9S, Miscellaneous artificial (deceptive) compliance.>
K0289.9.1S, Garment (cover) of wrong size made to seem to fit person.-
K0289.9.1.1S, Short quilt (bedspread, blanket, etc.) made to cover tall person: struck, on feet and made to retract legs under cover. Type: 921P8.
Link: J0709.1S, 'Stretch out your legs [only] as far as your quilt can cover'. Ref.: DOTTI 599 600/ [Egy].>
K0289.9.2S, Conditions arranged so that oath is literally true. Type: 1418.
Link: J0021.8.2S, "Do not take an oath." K0475, Cheating through equivocation. K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)].
Ref.: DOTTI 793; Shamy (el-) "EG. Balladry": "el-Badawi and Three Axes" no. 58 3-4/cf.-
K0289.9.3S, Conditions arranged so that legal or religious edict is literally obeyed (thus compliance is evaded).
K. Deceptions

K0289.9.3.1$, Religious prohibition of having to do with liquor deceptively evaded.

Ref.: *MITON*; Musawi (Al-) *Islamic Context* 169-70.>

K0300-K499, Thefts and cheats.>

K0300.0.1$, 'Trickstery': the art of trickery.

Ref.: *MITON*.

K0301, Master thief. Type: 1525.

Ref.: *DOTTI* 104 107 657 778 821/{Alg}; *TAWT* 416 no. 4.1/{Sml}.

K0302, Female master thief. Type: 1525, 1538A$.

Ref.: Chauvin V 245 no. 147; Delheure 258-61; *DOTTI* 801 821 825 826 828 831 846 848/{Alg, Qtr}; *MITON*; AGSFC: Doha 85-4 I-no. 6.

K0302.1, Courtesan runs away with men's goods.

Ref.: *MITON*.

K0303$, Remarkable deeds by thief (thefts).

Ref.: *K0305.1, Thieving contest: first steals egg from under bird; second meantime steals first's breeches.*

K0303.15$, Clever thief issues a challenge to police.

Ref.: Shamy (el-) "Folkloric Behavior" 245; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33, "el-Adham" no. 33-b 245.

K0303.25$, Theft of remarkable object.

K0303.2.1$, Theft of crown jewels (or king's treasury). Type: 950, 951A*.

Ref.: Maspero 197 no. 14; *DOTTI* 655 657.

K0303.2.3$, Theft from grave (tomb). Type: 950, 1654.

Ref.: *P0475.0.15*, Grave robber ('nabbâšîl').

Ref.: Maspero 197 no. 14; *DOTTI* 655 899.

K0303.2.3.1$, Corpse (cadaver) stolen or borrowed. Type: 885A, 950.

Link: *G0097.15*, Thief from corpse (cadaver). Corpses organs (limbs) stolen. K0539.1.1S, Captor given cadaver arm to seize: captive escapes.

Ref.: Maspero 199 no. 14; *DOTTI* 521 534 655/{lit.}; *MITON*; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa'd and Farag-Ilâh" no. 23.

K0303.2.3.2$, Corpse stolen so as to acquire a small item of clothing (or the like).

Ref.: Shamy (el-) "Eg. Balladry": "Cobbler and fiqi" no. 41/cf.

K0303.2.4$, Sealed coffin forcibly opened.

Ref.: Thâ'labî 221.

K0303.2.4.1$, Stone coffin opened (cracked) by heating it with fire and then pouring water on lid.

Ref.: *P0475.0.15*, Grave robber ('nabbâšîl').

Ref.: Thâ'labî 221/cf.


Ref.: *DOTTI* 278 281 823 827 870/{Egy}; Shamy (el-) *Egypt* 248 no. 6/(pharaoh abducted by magic)/cf.; *Zîr* 143.

K0305, Contest in stealing. Type: 1525E, 1525H1, 1525N, 1538A$.
Link: J1391.13$, Thief's (criminal's) excuse: "It was only a game (contest)".
Ref.: DOTTI 822 823 824 825 827 830 846{/Qtr}; Duwayk (al-) II 215-16; MITON.-
K0305.1, Thieving contest: first steals egg from under bird; second meantime steals first's breeches.
Ref.: J1151, Theft as task.
Ref.: Moulléras-Lacoste 185-227/cf. 199 no. 23.-
K0305.1.1S, Thieving contest between mother and daughter. Type: 1538A$. Ref.: MITON.-
K0305.3, Youths execute a series of clever thefts.-
K0305.4S, Mother and daughter execute a series of clever thefts by fraud. Type: 1538A$. Ref.: MITON.-
K0306, Thieves steal from each other. Type: 1525E, 1525H, 1525N.
Ref.: DOTTI 427 823 824 827{litr.;} MITON.-
K0306.2, Highjacking. Thief robbed of his booty.-
K0306.3, Man is robbed of gold chain while with prostitute. He swallows her string of pearls in revenge.
Ref.: K0302.1, Courtesan runs away with men's goods. K2400$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).-
K0307, Thieves betray [(cheat)] each other.-
K0308, Youngest brother surpasses elder as thief.-
K0308.1S, Daughter surpasses mother as thief (trickster). Type: 1538A$. Ref.: DOTTI 846; MITON.-
K0309, The trickster: a character composed of opposites (contradictions).
Link: A0155.9.1S, Sethian animals (associated with the ancient Egyptian Seth). A0177.1, [A] god as dupe or trickster. [Set]. J1116, Foolish person becomes [i.e., (proves to be)] clever. J1117, Animal as trickster. Z0098$, Contradictions (oxymoron).
Ref.: Tha’labil 4/cf.: Shamy (el-) "Arab Mythology" no. 10; Shamy (el-) Egypt 219-21.-
K0309.1S, Possessions of trickster and professional fool: e.g., donkey, ḫurūr (conical fool's cap), etc.).
Ref.: Shamy (el-) Egypt 219-21.; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 6 8 11 15.-
K0309.2S, Contradictory acts of trickster (good-evil, honesty-fraud, etc.).
Link: A0177.1, [A] god as dupe or trickster. [Set].
Ref.: Tha’labil 4: Shamy (el-) "Arab Mythology" no. 10.-
K0310-K439, Thefts.-
K0310, Means of entering house or treasury.-
K0311, Thief in disguise. Type: 958B1$, 1525G.
Ref.: DOTTI 657 667 821 824 846{/Egy}; MITON; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33, no. 33-b 245.-
K0311.2, Thief disguised as angel.
Link: J1391.9S, Thief caught: claims to be an angel.-
K0311.3, Thief disguises voice and is allowed access to goods (children). Type: cf. 123.
Ref.: DOTTI 48.-
K0311.4S, Thief masks as healer (physician).
Link: K1825.1.7S, Robber masks as physician (doctor) so as to steal (murder).
Ref.: DOTTI 882{/Egy}.-
K0311.5, Thief disguised as demon.-
K0311.8.1, Thief disguised as owner's wife. Type: 1525.
Ref.: DOTTI 821.-
K0311.12, Thief disguised as menial.-
K0311.12.1, Thief disguised as owner's cook. Type: 1525.
Ref.: DOTTI 821.-
K0311.12.4S, Theft by disguise as delivery-boy (apprentice).
Ref.: DOTTI 373{/Egy}.-
K0311.16, Thief disguised as girl. Type: 1538.
Link: K1836.6S, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart).
Ref.: DOTTI 845.>
K0311.16.1, Thief disguised as old woman. Type: 956D.
Ref.: DOTTI 661 665/\{Egy\}.>

K0311.16.4S, Thief disguised as pregnant woman.
Ref.: MITON.>

K0311.16.5S, Thief disguised as intended victim's aunt. Type: 958B1S.
Ref.: DOTTI 667.>

K0311.17, Thief disguised as beggar.

Link: |K1996.4.2$, Beggar's feigned disability (e.g., blindness, lameness, etc.).>

K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves]. Type: 954., cf. 954A5.


K0312.1, Thief hidden in cage that is carried into house.>

K0312.1.1S, Thieves hidden in sacks (baskets) that are carried into house. Type: 954, 956D.
Ref.: DOTTI 660 661 665/\{Egy\}.>

K0312.2, Entry by master thief into closely guarded city in wood-gatherer's basket. Type: 950.
Link: |P0570.1$, Wall around city.
Ref.: Maspero 197-201 no. 14; DOTTI 655.>

K0314, Theft by coat of invisibility.

Link: |K0359.1, Theft by means of magic invisibility.>

K0315, Thief enters treasury through secret passage. Type: 950.

Link: |F0770.1$, Marvelous building technique (architecture). |K1872.9.1$, Passage to treasury (tomb) covered with movable stone.
Ref.: Maspero 197 no. 14; DOTTI 655; TAWT 416.-

K0315.1, Thief enters treasury through passage made by him as architect of the building. Type: 950.
Link: |F0770.1$, Marvelous building technique (architecture). |K1872.9.1$, Passage to treasury (tomb) covered with movable stone.
Ref.: Maspero xlv 197 no. 14; Chauvin VIII 186; DOTTI 655.>

K0315.1.1S, 'Computer hacker' penetrates system through secret code (password) left by him as program designer. Type: cf. 950.
Link: |H0506, Test of resourcefulness. |H0964$, Task performed through scientific ingenuity. |K0362.7, Theft by forgery: signature forged to obtain money.
Ref.: DOTTI 655 657/\{Egy\}.>

K0317, Thief copies key by making wax impression. Type: 950, 1525.
Link: |F0855.9.1.1S, Waxen statue.
Ref.: DOTTI 655 821.-

K0318, Watchdog enticed away. [By releasing a rabbit].>

K0318.1S, Watchdog bribed with food (meat, bone).
Link: |B0325.1, Animal bribed with food. |K0365.5S, Theft by bribing the guard.
Ref.: MITON; Jâhîz II 143-44.-

K0318.3S, Watchdog enticed away by a bitch (or vice versa).
Link: |K0340S, Owner separated from goods (usually by raising false hope in him--a stratagem). |K2351.9S, Scent of mare 'in heat' used to coax stallions of pharaoh's army into sea. |T0009S, The power of sex.>

K0318.5S, Watchdog(s) killed with poisoned food.
Link: |C0867.3S, Tabu: cruelty to animals. |K0527.1, Poisoned food (drink) fed to animal instead of to intended victim. Animal perishes. |S0481, Cruelty to animals.
Ref.: MITON.>

K0319S, Entry into forbidden ground (domain) by bribing the guard.
Link: |A2236.2.1.1S, Viper smuggles devil into paradise in her mouth: she is cursed.-

K0319.1S, Access to forbidden island gained by bribing the ferryman.
Ref.: Simpson 114-15.-

K0321.1, Girl made to carry shell from which ashes fall: she is thus followed. Type: 312, 327, 709.
Ref.: DOTTI 122 157 390; TAWT 421 no. 8/{Alg}. ▷
K0322, Theft of gold hoard by spying on secret hiding place. Type: 1407, cf. 1577*.
   Link: [K0327], Theft by means of sticky substance (e.g., gum, glue, tar)—usually applied to measuring-cup (scales).
Ref.: DOTTI 456 790 867/{Irr}; TAWT 185 no. 19. ▷
K0324, Theft by use of coat of invisibility. ▷
K0327, Theft by means of sticky substance (e.g., gum, glue, tar)—usually applied to measuring-cup (scales). Type: cf. 676.
   Link: [J1149.14.15 (formerly, K0327)], Gum (glue, tar, etc.) on measure (scales) betray nature of substance measured. [K0322, Theft of gold hoard by spying on secret hiding place. J1074, Capture by tarbab. N0478, Secret wealth betrayed by money left in borrowed money scales.
Ref.: DOTTI 368; Shamy (el-) "Egypt" (1971) no. 78; AGSFC: QTR 87-3 701-2-no. 5. ▷
K0330, Means of hoodwinking the guardian or owner.
   Link: [B0595.1$, Flea as mouse's confederate: bites man thus diverting his attention. K0365.5$, Theft by bribing the guard.]
K0330.1, Man gulled into giving up his clothes. Type: cf. 1525.
Ref.: DOTTI 290 821 828 830 842 847/{Irr}; MITON. ▷
K0331, Goods stolen while owner sleeps. ▷
K0331.2, Owner put to sleep and goods stolen. Magic or drugs [applied]. Type: 1525, cf. 958E*.
Ref.: DOTTI 667 821. ▷
K0331.2.1, Theft after putting owner to sleep by lousing her.
   Link: [K0874, Deception by pretended lousing.
Ref.: MITON. ▷
K0331.2.1.3$, Thief induces guard to sleep by yawning (hypnotic suggestion). Type: 958E*.
Ref.: Jähnig III 409; DOTTI 667 821/{Irr}; MITON. ▷
K0331.3, Worthless object (animal) substituted for valuable while owner sleeps. ▷
K0331.3.1$, Ass substituted for colt while owner sleeps (or is absent). Type: 875B4.
Ref.: DOTTI 349 505 506 509 712/{Alg, Mrc, Tns}. ▷
K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object. Type: 560.
   Link: [K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring. T0604.1.3.1$, Mother swallows her young so as to keep them safe in her belly (mouth).
Ref.: DOTTI 314; Frobenius Kordofan: Atlantis IV 134ff. no. 13. ▷
K0332, Theft by making owner drunk. Type: 1525A.
   Link: K1165, Secret learned by intoxicating dupe. U0180.0.1$, Truth told (confession) while drunk.
Ref.: DOTTI 290 822 828 830 842 847/{Irr}. ▷
K0332.1, Theft by giving narcotic to guardian of goods.
   Link: [K1381$, Seduction by intoxication (or narcotic).
Ref.: Maspero 198 no. 14{(wine}; DOTTI 151 154 290 529 624 642 661 821 828 830 842 847/{Irr, Tns}; MITON; Zir 55{(liquor). ▷
K0332.1.1$, Guards of corpse induced to drink much wine: when drunk corpse stolen. Type: 950.
Ref.: K0776, Capture by intoxication (or narcotic).
Ref.: Maspero 198 no. 14; DOTTI 655. ▷
K0332.3$, Consent (promise) secured from person when he is drunk. Type: cf. 895B5, 1353B1S.
   Link: K1397.4S, Man tricked into divorcing his wife. P0196.12S, Drunkard loses control over his social conduct.
P0526.3.1S, Conditions that render a person not responsible for consequences of own actions (e.g., being a minor, insanity, drunkenness, etc.). U0180.0.1S, Truth told (confession) while drunk.
Ref.: MITON; Shamy (el-) "Samaw'al" 11 n. 32. ▷
K0333, Theft from blind person. ▷
K0333.4, Blind beggar overheard telling that his money is kept in a stick. Thief exchanges sticks.
Ref.: DOTTI 867. ▷
K0334, Owner gives up goods through flattery.
   Link: [J1241.0.2.1S, Guest divides fowl (animal) among members of host's family: "The head is for the [family] head, the legs are for his legs (sons), and the wings are for his wings (daughters); as for the corpse, it is for another corpse (which is me)!"].
K0334.1, The raven with cheese in his mouth. The fox flatters him into singing so that he drops the cheese. Type: 57.
Link: K0455.1, Supper won by trick: the mutual friend.
Ref.: DOTTI 831.
K0334.2, Goat induces the camel to talk and meanwhile eats all the food. Type: 1526CS.
Link: J1241, Clever dividing which favors the divider. J1344.1S, Long story told in one sentence (shortened) at supper-table. J1564, Talker keeps person from eating. W0159S, Pseudo-hospitality: equivocal invitation, or impossible circumstances.
Ref.: DOTTI 831.
K0334.3S, Host tries unsuccessfully to induce guest to talk so that guest may not eat so much. Type: 1526CS, cf. 774N.
Link: J1344.1S, Long story told in one sentence (shortened) at supper-table.
Ref.: DOTTI 831; MITON.
K0335, Thief frightens owner from goods. Type: 1166**.
K0335.0.4, Owner frightened away from goods by a bluff. Type: 1525S$.
Link: K2321.3S, Dummy of predator (lion, wolf) set up to frighten owner into surrendering goods (money).
Ref.: DOTTI 828; MITON.
K0335.1, Robbers frightened from goods. Type: 1525J.
Ref.: DOTTI 757 887 913/{Irq}; Jamali 21-29; Wesselski Hodscha II 211 no. 428, 215 no. 446.
K0335.1.0.1, Freighted robber leaves his coat behind.
Ref.: Chauvin II 83 no. 5; DOTTI 666 744/{Egy}; Mursî "Fayyûm" 145 no. 27.
K0335.1.1, Object falls on robbers from tree. They flee and leave money. Type: 1653.
Link: N0538.3.5S, Treasure from defeated (slain) robber(s).
Ref.: DOTTI 897.
K0335.1.1.1, Door falls on robbers from the tree. They flee and leave money. Type: 1650, 1653, 1653B.
Ref.: DOTTI 897 898; Wesselski Hodscha II 182 no. 345.
K0335.1.2.1, Corpse thrown among robbers frightens them from treasure. Type: 1653, 1653B.
Ref.: DOTTI 897 898.
K0335.1.2.2, Robbers frightened from goods by sham-dead man. Type: 1653HS, 1654.
Ref.: DOTTI 899; Hurreiz 113 no. 33; Shamy (el-) Egypt 298 no. 55; Wesselski Hodscha II 211 no. 429.
K0335.1.3, Robbers frightened from goods by man's outcry. Trickster hits a slain ox and cries out, "Those others did it!" The thieves flee and leave their treasure. Type: 1525J1.
Ref.: DOTTI 825.
K0335.1.10, Robbers frightened by pretended cannibalism.
Link: J1563.5, Guest frightened away by housewife [host's wife]. K1720S, Bluff: pretended cannibalism--unwanted person frightened away.
K0336.2, Trickster fills house with smoke so that partner cannot see to eat.
Link: W0152.18S, Impairing the senses (sight, scent, taste) of others so as not to share food with them.
K0336.3S, Trickster sends partner(s) on errand, meantime he escapes with the goods.
Link: K0343.1, Owner sent on errand and goods stolen. K1685, The treasure-finders who murder one another. P0760.9.1.3S, Division of treasure trove between land owner and finder.
Ref.: MITON.
K0347, Cozening. Trickster's claim of relationship causes owner to relax vigilance. Goods stolen. Type: cf. 1526DS.
K0338, Thief ties owner's hair while he escapes with goods.

K0338.0.1S, Shackling victim so that he cannot pursue. Type: cf. 1525.

Link: [K0638.9S, Escape by making pursuit difficult--miscellaneous.

Ref.: DOTTI 821.>

K0338.1S, Thief ties owner's foot while he escapes with goods.

Ref.: MITON.>

K0339$, Thief pretends to help owner: steals goods. Type: 1525, 1538AS.

Link: [K0335.0.4, Owner frightened away from goods by a bluff. [K0345, Sympathetic helper robbed. [K1390S, Man tricked into girl's power. [K1010, Deception through false doctoring. [K1315.2, Seduction by posing as doctor.

Ref.: [DOTTI 821 846; MITON.>

K0339.1S, Thief pretends to help suitor (lover): steals goods.

K0339.3S, Imposter pretends to cure (heal): steals goods.

Link: [K1013, False beauty-doctor. [Injures dupe].>

K0339.3.1S, Thief pretends to treat barren woman (sterile man): steals goods.

Link: [K0712.3.2S, Person invited to attend religious ritual (visit saint, magic healing, etc.) but is taken to an isolated place where he is attacked (robbed, raped, or the like).

Ref.: [DOTTI 290 828 830 842 847/{lit.}; MITON.>

K0340$, Owner separated from goods (usually by raising false hope in him--a stratagem). Type: 15*, 15**, cf. 150, 1525D.

Link: [K0910, Murder by strategy. [K1667, Unjust banker deceived into delivering deposit by making him expect even larger.

Ref.: [DOTTI 1 5 57 823 908/{lit.}]>

K0340.1S, Sexual attraction used to distract owner's (guard's) attention: sex-appeal used as lure. Type: 1424*, 1538AS, cf. 1525D.

Link: [K0093.1S, Seduction as means of getting answer to riddle. [K0318.3S, Watchdog enticed away by a bitch (or vice versa). [K0341, Owner's interest distracted while goods are stolen. [K0365, Theft by confederate. [K0778, Capture through the wiles of a woman. [K0832.3, Female confederate disrobes before hero, who is attacked when he looks away. [K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). [N0008, Gambler's attraction distracted by women. [T0009.1S, The power of sex: female's influence.

Ref.: [DOTTI 801 822 846; MITON.>

K0340.2S, Owner separated from goods by giving him hope of economic gain. Type: 1*, 1525D.

Link: [K0341.6, Shoes dropped to distract owner's attention. [K0439.7, Robber induced to give respite and come to man's office to get promised larger sum. Cheated. [W0151.0.2S, Greed makes fraud possible.

Ref.: [DOTTI 1 60 61 822 823/{Sdn}; MITON.>

K0340.2.1S, Trickster lays out thongs (shoes, sandals, slippers) separately in the way of merchant, then steals goods left unattended when merchant goes back to pick up the first of the pair which he had ignored earlier as useless: ("Hunain's pair-of-thongs"). Type: 1525D, cf. 1*. [K0371.1, Trickster throws fish off the wagon. [K1867, Trickster shams death to get food.

Ref.: [DOTTI 1 823/{Egy].>

K0340.2.2S, Fox steals a chicken from diners in the desert; later they see the fox leaving the chicken a short distance from where they sat and they hurry to retrieve it, but it proves to be a dummy (straw shaped like bird). They return to their food but find it gone (stolen by the fox). Type: 1*, cf. 1525D.

Link: [B0128.1S, Animal uses strategy. [K1874S, Misleading by a double (a replica of the real thing).

Ref.: [DOTTI 1 175; DOTTI 1 823/{lit.}]>

K0340.2.3S, Hungry fox sees man with fish (chickens) on wagon (or in basket carried on head); he plays dead and lies in man's path. Hoping to make use of its fur, man picks the corpse and places it on wagon (in basket). Fox steals fish (chickens) and escapes. Type: 1.

Link: [K0371.1, Trickster throws fish off the wagon. [K1867, Trickster shams death to get food.

Ref.: DOTTI 1.>

K0340.2.4S, Dishonest umpire sets deceptive race between owners of object(s): steals the goods when contestants are away. Type: 518.

Ref.: MITON.>

K0341, Owner's interest distracted while goods are stolen. Type: 15*.

Link: [K0092.4S, Game of concentration (chess, checkers, or the like) won by distracting opponent's attention.
K0357, Pickpockets strike man on leg so that he takes his hand off his purse.
Ref.: *DOTTI* 5; *Laoust Maroc* 11 no. 12F.

K0341.2, Thief shams death and steals. Type: 1, 1*.
Ref.: *DOTTI* 1 60 61 823/{Sdn}.

K0341.3, Thief distracts attention by apparently hanging (stabbing) himself. Type: 1525D.
Ref.: *DOTTI* 823.

K0341.3.1$; Thief distracts attention by staging sham birth or miscarriage (abortion). Type: 1525D, 1538A$.
Link: |K0548.5$, Robbers intimidated by pretended childbirth. Led to believe that house owner is not alone (being assisted by many women). |K1818.6, Deception by pretended faint.
Ref.: *DOTTI* 823 846; *MITON*.

K0341.6, Shoes dropped to distract owner's attention. Type: 1525D.
Ref.: *DOTTI* 823.

K0341.7, Animal's cry imitated to distract owner's attention from his goods. Type: 1525D.
Ref.: *DOTTI* 823.

K0341.8, Thief pretends to show how horse can be stolen: rides it off. Type: 1525B.
Ref.: *DOTTI* 822.

K0341.11, Owner's attention distracted by man fishing in street. Meanwhile the man's confederates rob the dupe. Type: 1525C.
Link: |K0311.4.2$, Thief masks as healer (physician). |P0465$, Faith-healer, or exorciser.
Ref.: *DOTTI* 496/{Egy}; CAdlî Ibrâhîm no. 31.

K0342, Thief as umpire in contest. [Umpire sets up race among quarreling parties and steals disputed item (rescued girl)]. Type: cf. 518.
Link: |N0387.2$, Dispute over race (game) starts conflict (quarrel, war). |T0626$, Children's quarrels.
Ref.: Chauvin V 91 no. 196 121 no. 121; *DOTTI* 496/{Egy}; *Adîl Ibrâhîm* no. 31.

K0344, Owner persuaded that his goods are spoiled.
Ref.: *DOTTI* 832.

K0344.1.2, The "spoiled" anchovies. Servant eats all of master's anchovies. When master asks for some, the servant brings in a covered dish, and tells him that the fish smell very bad. The master tells the servant to throw them away.

K0344.1.2.1$, Servant claims to have thrown away part (head) of the cooked bird (cock). Master extols its merits and retorts: "You threw it nowhere except in your own stomach!", Type: 1704, cf. 1388CS.
Link: |J1342, Prayer over the underdone hen. [Fire seems to have had no effect on tough old chicken: "Must be a saint (‘goddess’)!"] |K0574.15, Miser interrogates suspect about missing food.
Ref.: *DOTTI* 783 919; *Adîl Ibrâhîm* no. 31.

K0344.1.4, Trickster puts filth in food. May take it all.
Link: |K0484.5$, At restaurant, trickster claims aloud that food served is unclean (tabu): his silence is bought.
Ref.: Jâhiz II 374-75; Damîrî I 345; Ibshîhî 236/ef.; *DOTTI* 783 919/{Egy, lit., lit.}.

K0344.1.4.1$, Trickster animal (insect) pollutes food by feigning death in it; food is thrown out and he gets it. Type: 1526DS, 2023.
Ref.: *DOTTI* 832 962.

K0345, Sympathetic helper robbed.
Link: |K0339$, Thief pretends to help owner: steals goods. |W0014.1$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.>

K0345.2, Thief sent into well by trickster. Type: 1525J2.
Ref.: DOTTI 825/[lit.]; MITON.>

K0345.2.1S, Man volunteers to help woman by going into well to retrieve golden ornament. She steals his clothes and leaves him naked. Type: 1525J2.
Ref.: DOTTI 825/[lit.]; MITON.>

K0345.3, Dupe left to care for child while his goods are stolen.>

K0346, Thief trusted to guard goods. Type: 1540.
Ref.: DOTTI 851.>

K0346.1, Thief guards his pursuer's horse while the latter follows a false trail. Type: 1540.
Ref.: Basset Contes pop. berb. 114; DOTTI 851.>

K0349S, Porter (trustee) steals goods he is carrying (caring for). Type: 563, 564, 926ES,1617A$, 1592.
Link: |J1847.3.1.2S, Owner hides from thieving hireling (porter) so as to avoid payment of wages. |K1667, Unjust banker deceived into delivering deposit by making him expect even larger. |K2250.2S, Treacherous (dishonest) workman (hireling).>
Ref.: DOTTI 321 323 614 870 878.>

K0350S, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.). Type: 1629*.
Link: |C0310.1, Tabu: looking during certain time. |C0401, Tabu: speaking during certain time.>
Ref.: DOTTI 882.>

K0350.1S, The supposed magic (healing) spell requires intended victim not to look. Type: 1629*.
Link: |K0341.22, The supposed magic spell. The thief orders the farmer to crawl into a tub and to sit there quietly and not look about, while he makes a magic spell (cure him of childlessness). Meanwhile, he steals all the farmer's property.>
Ref.: DOTTI 882.>

K0351, Trickster permitted to try on clothes. Goes away with them. Type: 926JS, cf. 591A$.
Link: |K0233.1, Bird has new clothes made: flies away without paying. |K0405.4S, Blind old man successfully claims that a young man's ass, woman and money are his own.>
Ref.: DOTTI 341 616.>

K0354, Trickster asks hospitality: expels owner and appropriates house. Type: 1615B$.
Ref.: DOTTI 877; Shawqi 264 [no. 5].>

K0354.1, Crow asks hospitality of sparrow and gradually takes possession of nest and kills young. (Often told of camel and tent.). Type: cf. 1615B$.
Link: |K2025$, Deceitful exploitation of rules of hospitality.>
Ref.: DOTTI 877.>

K0354.3S, Guest refuses to leave (after terms of hospitality have been met). Type: 806A$.
Link: |J1563, Treatment of difficult guests. |P0520.0.1S, Hospitality for a certain required period (three, seven, forty days, or longer). |P0255, Contracts.>

K0354.3.1S, Mortal on tour of paradise (sky world) tries to escape eviction by clinging to tree branches--(must be dragged away). Type: 806A$.
Link: |D1856.1, Hero (saint) taken to Paradise (Heaven) alive. |F0011.2, Man goes to heaven without dying.>
Ref.: Tha Clabî 30: Shamy (el-) "Arab Mythology" no. 84; DOTTI 446/[Egy].>

K0355, Trickster pollutes house so that he is left in possession. He is in upper room and throws filth on those below.
Link: |K0205S, Deceitful exploitation of rules of hospitality.>

K0357, Pickpockets strike man on leg so that he takes his hand off his purse.
Link: |F0676, Skillful thief. |K0341, Owner's interest distracted while goods are stolen.>

K0357.0.1S, Pickpocketing by diverting (distracting) owner's attention.
Link: |F0676.3S, Thief so clever that he (she) can lift (steal) kohl off one's eye-(lashes). |J1110.1.1S, Person so clever that he (she) can juggle an egg and a stone' (i.e., can manage the mutually exclusive through specious reasoning).>

K0359.1, Theft by means of magic invisibility.
Link: |K0314, Theft by coat of invisibility.>

K0360, Other means of theft.>

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K0362, Theft by presenting false order to guardian. Type: 1591.
  Ref.: DOTTI 870; MITON.>
K0362.0.2S, Deception by assuming the name of a month or season, ("For Ramadan", etc.). Type: 1591.
  Link: J1808S, Name of object (or month, season, etc.) mistaken for person's name (or vice versa).
  Ref.: DOTTI 779 852/\{Mrc\}.>
K0362.1, For the long winter. Type: 1541.
  Ref.: DOTTI 852.>
K0362.6, Deposit money secured [(recovered)] by false order to banker's wife.>
K0362.7, Theft by forgery: signature forged to obtain money.
  Link: \|J1808$, Name of object (or month, season, etc.) mistaken for person's name (or vice versa).
  Ref.: DOTTI 779 852/\{Mrc\}.>
K0362.7.1S, Seal (signature) forged to make fraudulent sale of property.
  Link: \|J2032, Are there nine or ten geese? \[Trickster evades answering by absurd counting\]. \|K0275, Counting out pay. Hole in the hat, and hat over pit. \|K0933, Trickster eats all of tiger's cubs but one. Counts that one many times and deceives tiger.
  Ref.: Shamy (el-) "Eg. Balladry": "Gamîl and Khâlid" no. 12-a, "Gamil and Khalid" no. 12,-c.>
K0363$, Theft by sham-test (examination).
  Link: \|K2054, Pretended honesty to mulct victim. \[Staged honest act leads onlooker (spectator) to trust swindler with large sum of money\].
  Ref.: Anonymous 'I\[dhak Cala mahlak" 10.>
K0363.1S, Theft by counting wrong. Type: 1287A.>
  Link: J2032, Are there nine or ten geese? [Trickster evades answering by absurd counting]. J0275, Counting out pay. Hole in the hat, and hat over pit. K0933, Trickster eats all of tiger's cubs but one. Counts that one many times and deceives tiger.
  Ref.: DOTTI 726.>
K0365, Theft by confederate. Type: 223, 1525D, 1525S.>
  Ref.:
K0365.1, Confedrate allows self to be sold as slave [in order to steal].>
K0365.3, Theft by wife's paramour. Wife tells him secret of buried money. Type: cf. 910L.>
  Link: JP0232.4.1.9S, Mother's advice to daughter concerning husband: safeguard his property.
  Ref.: Ibn-\(\tilde{A}\)sim no. 264; DOTTI 577.>
K0365.5S, Theft by bribing the guard. Type: 855A.>
  Link: J0318.1S, Watchdog bribed with food (meat, bone).
  Ref.: MITON.>
K0366, Theft by trickster's trained animal. Type: 219B*, cf. 591A.>
  Link: J0145.1S, Valuable animal (dog, horse) sold repeatedly; always escapes to join original master (owner).
  Ref.: DOTTI 341.>
K0366.1, Thieving cow. Type: 1735.>
  Ref.:
K0366.1.3, Self-returning cow. [A cow sold--it returns to master].>
K0366.1.5S, Theft by trained monkey.
  Link: N0007, Trained rat upsets pieces in gambling game.
  Ref.: MITON.>
K0366.5, Speaking goat swallows gold coins in temple and voids for master.
  Ref.: DOTTI 843 854 916/\{Egy, Mrc\}.>
K0366.2, Thieving bird [steals for trickster].
  Link: J0778.5S, Thieving bird.>
K0367S, Theft by 'controlled' spirit (demon, jinni, fairy, or the like)--spirit commanded to steals for master.
  Link: J0552, Man carried by bird. D1711.1.1, Solomon as master of magicians. D2121.5, Magic journey: man carried by spirit or devil. D2198, Magic control over spirits (angels). F0063, Person carried to upper world by deity (spirit). K0366, Theft by trickster's trained animal.>
K0367.1S, Abduction by spirit(s) 'controlled' by magician.
Link: |K1281.3$, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she
gives her one from pelt (goat's); when magic is applied, it draws the pelt.
Ref.: *MITON*.

**K0368S**, Thief selects victim-to-be (usually with help of confederate): watching for signs of wealth in
preparation for actual theft (robbery, attack). Type: 956A, 958, 1525.

Link: |C0559$, Taboo: ostentatious display (publication) of assets--miscellaneous. |D2071.1.3.1S, Avoiding display of
one's assets (health, fortune, etc.) averts Evil Eye. |P0152S, Man so rich that others become jealous. |W0195.4S,
Wealth (material possessions) envied.

**K0368.1S**, Old woman sees person receive large sum of money: she coaxes him to a place where he is
attacked and robbed (by her confederates). Type: 956A.

Link: |K0437.6$, One victim survives robbers's murderous assault; he kills them by luring each away from the others
and then attacking him (her). |K0712S, Prey lured into predator's power by flattery or promise of reward. |K0915S,
Murder with help of confederate posing as victim's friend (client, guest, or the like): victim set up to be killed by
actual killer. |K1226$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling
(ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).
Ref.: *MITON*.

**K0370S**, Crime (theft, assault, etc.) committed by trickster's hired fool ("village idiot") and thus evades
responsibility.

Link: |P0523.2.1, Fool [(the insane)] not to be punished for his crime.
Ref.: Boqari 116-17.

**K0371, Trickster hides in food and eats it.**

**K0371.1, Trickster throws fish off the wagon.** Type: 1.

Link: |K0430.2.3$, Hungry fox sees man with fish (chickens) on wagon (or in basket carried on head); he plays dead
and lies in man's path. Hoping to make use of its fur, man picks the corpse and places it on wagon (in basket). Fox
steals fish (chickens) and escapes.
Ref.: *DOTTI*.

**K0373, "Owner has refused to accept it." [Deceptive confession to owner of stolen item].** Type: 1807A.

**K0373.1S, "Owner not found".** Trickster alters characteristics of found item and then announces finding it--
no one claims it. Type: 1807A*.

Link: |K0295.1, Man announces finding lost jewel, but so softly so that no one hears.
Ref.: *DOTTI*.[/lit.]

**K0373.2S, Owner no longer needs it: item damaged so as to be rendered useless to owner.

Link: |J1134S, Proof of wear (damage) of goods said to be 'spoiled' demanded of their keeper--(proof of innocence).
|W0216.3.1S, 'A stomach ache is preferred to the wasting of [spoiled] stew (food).'

**K0373.2.1S, False proof of merchandise defect (wear).

Link: |J1134S, Proof of wear (damage) of goods said to be 'spoiled' demanded of their keeper--(proof of innocence).
|K0134.8, Trickster temporarily lames valuable horse and buys him for trifle. |K0184.5.2S, Deceptive purchase:
temporarily damaging article and buying it for trifle. |K0405.5S, False proof of ownership: thief marks other's
property and then claims it as his own.
Ref.: Shamy (el-) Egypt 176-77 no. 41.

**K0373.3S, "[Present] owner is less deserving of `it'! I am more deserving of `it'!!" Credit or ownership is thus
usurped.** Type: 613A1S,980*.

Link: |K0373, "Owner has refused to accept it." [Deceptive confession to owner of stolen item]. |P0760.5.3.4.0.1S,
Ownership of non-material "goods" (e.g., idea, story, music, etc.). |U0046S, Usurper justifies (rationalizes) theft
(plagiarism). |W0038.1S, Property rights protected. |W0157, Dishonesty. |W0199.1S, Rationalization: justifying
erroneous behavior by reasoning believed to be true. |W0257S, Surprise at finding a positive where only the negative
is presumed.
Ref.: *DOTTI* 682.

**K0385, Host robs guest.

Link: |K2294, Treacherous host.

**K0386S, Escape by means of rear exit: guard (debtor, pursuer, owner, etc.) waits at main entrance.

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 11-12; Anonymous A-Al-Thalâthah al-mughaffalin" 12;
Chauvin VII 141 no. 414; Duwayk (al-) II 201.

**K0400, Thief escapes detection.**

**K0401, Blame for theft fastened on dupe.**
K0401.1, Dupe's food eaten and then blame fastened to him. Type: 15, cf. 327L.$.
   Link: |K1894, False proof: cloak dipped into water as evidence of stormy weather.
   Ref.: DOTTI 4 172; Laoust Chenoua 171-73 no. 12.$
K0401.1.1, Trail of stolen goods made to lead to dupe. [Y]. Type: 248BS.
   Link: |K2155.1.1, Bloody knife left in innocent person's bed brings accusation of murder.$
K0401.1.2$, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food. Type: 15, cf. 1572A*.
   Link: |K0419.10, Blame for theft fastened on fairies. |K1895$, False proof: grave containing buried animal (sheep) as evidence of someone's death. |K2155, Evidence of crime left so that dupe is blamed. |K2157$, Jackal (fox) devours meat and places the bones in dupe's anus so that dupe is to be found guilty.
   Ref.: Ibshîhî 247; DOTTI 4 5 128 172 864/{Egy, Mrc}.>
K0401.2, Stolen goods taken to dupe's house so that he is accused.$
K0401.2.1, Crow causes serpent to try to swallow a stolen collar and thus be accused of the theft.
   Ref.: Chauvin II 87 no. 23.$>
K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings. Type: 248BS.
   Link: |B0760.1.1$, Bird sleeps (rests) standing on one leg. |J 1391.11$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg.
   Ref.: DOTTI 443; Wesselski Hodscha I 229 no. 75.$
K0402, The lamb without a heart. [Eater of stolen food maintains his innocence]. Type: 785.
   Ref.: Basset Mille III 180 no. 112; DOTTI 20 443/{Tns}.>
K0402.1, The goose without a leg. [Eater of stolen food maintains his innocence]. Type: 785A.
   Link: |B0760.1.1S, Bird sleeps (rests) standing on one leg. |J1391.11S, Thieif's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg.
   Ref.: DOTTI 443; Wesselski Hodscha I 229 no. 75.$
K0402.3, The ass without a heart. [Eater of stolen food maintains his innocence]. Type: 52.
   Ref.: Chauvin II 99 no. 58; DOTTI 20.$
K0402.4S, Ass (prey) without a brain: had he had a brain, he wouldn't have come. Eater of stolen food maintains his innocence. Type: 52.
   Ref.: DOTTI 20.$
K0402.5S, Cooked bird (animal) said to have come to life (escaped). Type: 1534.
   Ref.: DOTTI 838; Shamy (el-) Egypt 210 no. 54.$
K0403, Thief claims to have been transformed into an ass. Type: 1529.
   Link: |Jâhîj II 231-33; Basset Mille I 492 no. 186; Chauvin VII 137; DOTTI 820 834/{lit.}; Wesselski Hodscha II 229 no. 487.$
K0403.1S, Deception: valuable animal (object) said to have been transformed into worthless one. Type: cf. 1525B, 1525P.
   Ref.: Ibn- C Aaşim no. 261; DOTTI 822.$
K0404.1, Tails in ground. Thief steals animals and sticks severed tails into the ground, claiming that animals have escaped underground. Type: 1004.
   Ref.: DOTTI 696.$
K0404.2, Ox's tail in another's mouth. The thief kills one ox and puts the tail in another ox's mouth: the owner thinks one ox has eaten the other. Type: 1004.
   Ref.: DOTTI 696.$
K0404.3, Stolen sheep's tails severed and put in tree. Owner made to believe that they have escaped through the air. Type: 1004.
   Ref.: DOTTI 696.$
K0405.4S, Blind old man successfully claims that stolen goods are his own. Type: 926JS.
   Ref.: DOTTI 616 932/{lit.}.$
K0405.4S, Blind old man successfully claims that a young man's ass, woman and money are his own. Type: 926JS, cf. 1642BS.
   Link: |K2291, Treacherous beggar. |W0256.8.1S, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).
   Ref.: Campbell Market Place 204-7; DOTTI 616/{Plst}.>
K0405.5S, False proof of ownership: thief marks other's property and then claims it as his own. Type:

Link: |H0088, Recognition by tokens left as trail. |K0446, The heller thrown into others' money.

Ref.: [DOTTI 616 876 890/‘Tns].

K0406, Stolen animal disguised as person so that thief may escape detection.

Link: |K1872.8$, Money (jewels, treasure) camouflaged so as to escape detection.

Ref.: Holding 109-16 no. 11/cf.

K0406.1, Stolen sheep dressed as person sitting at helm of boat. Type: 1525H*.

Ref.: [DOTTI 825].

K0406.2, Stolen sheep dressed as baby in cradle, so that thief may escape detection. Type: 1525M.

Ref.: [DOTTI 827].

K0407, Severed limb prevents detection. Type: 64A$, 950.

Link: |Q0205.1$, Limb (hand, foot, tongue, etc.) involved in offense cut off.

Ref.: [Maspero 198 no. 14; DOTTI 28 655; Shamy (el-) “Eg. Balladry”: “Hasan and Najmah” no. 22].

K0407.1, Thief has his companion cut off his head so that he may escape detection. Type: 950.

Ref.: [Maspero 200 no. 14; DOTTI 655 656/‘lit.]; Prym-Socin 170-75 no. 42.

K0407.1.1$, Companion's head cut off so as to prevent identification. Type: 950.

Link: |P0528.7$, Killing (suicide) to avoid capture (enslavement).

Ref.: [Maspero 198 no. 14; DOTTI 104 107 655 657 778/‘Alg].

K0407.2.1, Thief's confederate cuts off own arm to furnish alibi for family's grief. (Previously he had severed father's or brother's head to escape detection). Type: 950.

Ref.: [Maspero 200 no. 14; DOTTI 655 656/‘lit.].

K0407.4$, Disfiguring (face, thumbs) prevents identification.

Ref.: [Maspero 198 no. 14; DOTTI 655 656/‘lit.].

K0409, Object (animal) consumed from its inside (within), its outside does not betray theft. Type: 15, 68, cf. 170, 1426A, 1525, 1526C$.

Link: |E0251, Vampire. |F0912, Victim kills swallower from within. |F0929.1, Elephant allows jackal to quench his thirst by entering through his mouth to his stomach. |G0332.1, Ogre sucks victim's finger and drinks all his blood. |K0402, The lamb without a heart. |K0952, Animal (monster) killed from within. |K1872, Camouflage. |K1873, The sinful (that which is tabu) made to seem legitimate. |N0444.1.1$, Corpse held upright by cane (staff, rod) collapses due to decay of cane (by mite). |S0411.4, Wife banished because she eats by stealth. |Z0094.5.2.5$, Clandestine troublemaker labeled (compared to): mite (sûsah, i.e., corroder).

Ref.: [DOTTI 5 31/‘Mrc].

K0409.1$, Thief uses straw (pipe) to suck liquid-food from container (shell)—thus content of melon, egg, jug, etc., is stolen without detection. Type: 650A, 1000.

K0409.25, Stuffing inside cooked bird (animal) stolen. Type: 947A.

Link: |F0849.1.1$, The basic meat delicacy. (Meat on top of rice, broth-soaked bread, stuffing, or a similar starchy food; labeled: fattah, "meat and potatoes," or the like). |K1872.8$, Money (jewels, treasure) camouflaged so as to escape detection. |N0351.2, Beggar accidentally overlooks money put into his way. |X0420.2$, Jokes on fu‘ah’s gluttony.

Ref.: [DOTTI 651/‘Egy].

K0414, Quartered thief's body sewed together to escape detection. Type: 676, 954.

Ref.: [DOTTI 368 660].

K0415, Marked culprit marks everyone else and escapes detection. Type: 950, 954.

Link: |F0884S, Graffiti: illegal writing (drawing) on public walls (expressing opinion).

Ref.: [Chauvin V 83 no. 24 n. 2; DOTTI 617 655 660 845/‘Kwt, lit.]; Ja‘far (al-) no. 6.

K0415.1, Many persons admit theft ([crime]) so that it is impossible to find real thief.

Link: |P0251.3.5S, Competition in self-sacrifice between brothers: each offers to die first. |Q0061, Self-abnegation rewarded.

K0415.2S, Marked culprit (paramour) places marker on innocent party and escapes punishment.

Link: |K1611, Husband proves intrigue by secretly blacking paramour's mouth. |K1611, Substituted caps ([after changing sleeping places]) cause ogre to kill his own children.

Ref.: [Bázargân (al-) 172-73 no. 127; DOTTI 704 757/‘Irk].

K0416, Repentant thief pretends to have found stolen cow. Upbraids owner for not guarding her better.

K0419, Thief escapes detection—miscellaneous.
K0419.2, Thief avoids detection by disguising as a woman.
   Link: |K0311.16, Thief disguised as girl.|
K0419.7, Goldsmith as thief in king's treasury. Makes golden human figure and says it is a corpse. Gets by guards.
K0419.9, Blame for theft fastened on inanimate object. Type: 1572A*.
   Link: |K0335.1.3, Robbers frightened from goods by man's outcry. Trickster hits a slain ox and cries out, "Those others did it!" The thieves flee and leave their treasure.
Ref.: |DOTTI 864.|
K0419.10, Blame for theft fastened on fairies. Type: cf. 1572A*.
   Link: |K0401.12S, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food.
Ref.: |DOTTI 864.|
K0419.11S, Blame for crime fastened on animals (predators).
   Link: |H0105.2.3S, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's).
|K0512, Compassionate executioner. A servant charged with killing the hero (heroine) arranges the escape of the latter.
K0419.11.1S, Blame for missing person (child) fastened on wolf (or the like).
   Link: |J1263.1.5S, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name. JZ0062.3.1S, "[As] innocent as wolf's innocence of the blood of Jacob's Son" (i.e., Joseph).
Ref.: |MITON; ThaClabî 68; Shamy (el-) "Mythological Constituents of Alf laylah" 35.|
K0419.12S, Blame for crime fastened on supernatural being (extra-terrestrial being, angel or the like).
   Link: |F0018S, Person is abducted from earth by inhabitants of another planet (world). |F0324, Girl abducted by fairy. W0199.3.1S, Blaming the higher (supernatural) powers for one's own misdeeds.|
K0419.12.1S, Blame for missing person fastened on jinn (fairies).
Ref.: |MITON, Al/IV 288.|
K0420, Thief loses his goods or is detected.
Ref.: |DOTTI 666 744/{Egy}; Mursî "Fayyûm" 145 no. 27/cf.|
K0421, Robber mistakenly carries off worthless goods and leaves valuable.
Ref.: |Chauvin II 83 no. 8.|
K0421.1, Thief hoping to gain bigger booty, loses smaller.
K0421.1.1S, Thief loses own property (mantle, quilt, etc.) used during robbery.
Ref.: |DOTTI 666 744/{Egy}.|
K0425, King's daughter put into brothel to catch thief. Type: 950.
Ref.: |Maspero 200 no. 14; Chauvin VIII 186; DOTTI 655.|
K0426, Apparently dead woman revives when thief tries to steal from her grave. Type: cf. 990.
Link: |J0212.1.1, Man buried alive escapes from tomb when thief tries to rob it.
Ref.: |DOTTI 691.|
K0430S, Groom induced to take off magic ring because bride thinks its genie is spying on her.
Link: |K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object. K0431.1S, Mouse's tail in nostrils of sleeping thief causes him to sneeze out magic ring, which he kept in mouth when asleep. K2052.1.1S, Bride pretends shame before invisible spirits (jinn).
Ref.: |MITON.|
K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring. Type: 560.
Link: |J1360.1S, Tailless mouse accuses mouse with tail of using it for stealing; latter retorts: "Only because you are tailless!". K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object.
Ref.: |DOTTI 314.|
K0431.1S, Mouse's tail in nostrils of sleeping thief causes him to sneeze out magic ring, which he kept in mouth when asleep. Type: 560.
Link: |J1360.1S, Tailless mouse accuses mouse with tail of using it for stealing; latter retorts: "Only because you are tailless!". K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object.
Ref.: |DOTTI 303 314 315 316/{Egy, Sdn}.|
K0432, Person being robbed deceives robbers and calls help.
Link: |K0551.5, Girl makes toilet and calls for help.|
K0432.1.2S, Person about to be devoured by predator (ogre, beast, etc.) makes excuse and summons help.
Type: 315A, 956A-ES.
Ref.: DOTTI 125 142 835/Alg.>
K0437, Robber overcome.>

K0437.5, Robbers enslaved. [Two robbers sold by means of false message: (Both?)].
Link: K1354.1, "Both?" [Seduction by bearing false order].>

K0437.6, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). Type: 956A.
Link: K0712.1S, Victim captured by offer of marriage (or sexual liaison). K0811.1, Enemies invited to banquet and killed. K0912, Robbers' (giants') heads cut off one by one as they enter house. R0116, Rescue from Robbers' den. Z0356, Unique survivor. Only one person left from destruction of his community.
Ref.: DOTTI 664; MITON.>

K0439.3, Thief tricked into robbing himself.
Ref.: Chauvin II 83 no. 7.>

K0439.6, Robbers fed poisoned food.>
K0439.6.1S, Robbers led to believe food is poisoned. He leaves it. Type: cf. 1525J*.  
Link: J1985.1S, Man (animals) not sure whether he has eaten missing food or not. K0444.2.1S, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin".-

K0439.7, Robber induced to give respite and come to man's office to get promised larger sum. Cheated.
Link: K0340.2$, Owner separated from goods by giving him hope of economic gain.
Ref.: DOTTI 797 821/{lit.}.>

K0439.10, Hidden person sees robbers concealing treasure and takes it. Type: 676.
Ref.: DOTTI 368.>

K0440-K499, Other cheats>

K0440, Other cheats.>
K0441, Double reward successfully claimed.  
Link: P0774.2.6.1S, Double fee for a service: first for performing it, second for reversing (undoing) it.

K0441.1, The double pension. [Each of husband and wife reports that the other is dead and claims the whole pension]. Type: 1556.
Ref.: Chauvin V no. 155 n. 1; DOTTI 858.>

K0441.2.1, Dishonest notary invents debt and collects from both parties.  
Link: K0442.2S, Dishonest informant falsifies information (for reward--material or non-material). K2246.3.1S, Treacherous lawman steals (destroys) evidence in his care.

K0442.2S, Dishonest informant falsifies information (for reward--material or non-material).  
Link: K0442.1.1S, Dishonest notary invents debt and collects from both parties. K0455.2.2S, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen. K1969.0.1S, Pretended knowledge: ignorant poses as knowledgeable. P0469S, Newsman, reporter, informant, etc.--(i)khbârî). P0484S, Historian (mi'arrîkh, "'akhirî"). W0142.1.1S, Person cannot bring himself to say: "I do not know".
Ref.: Jâhiz IV 156; Shamy (el-) Egypt 212-13 no. 55/(compliance with husband's instructions); TAWT 19 n. 1 26 n. 47.>

K0443, Money (or other things) acquired by blackmail. Type: 1358, 1750CS, cf. 1340A$.  
Link: K2321.3S, Dummy of predator (lion, wolf) set up to frighten owner into surrendering goods (money). P0788S, Violation of mores (central ethical or religious values).
Ref.: DOTTI 743 756 929.>

K0443.1, Hidden paramour buys freedom from discoverer. Type: 1358, 1535.  
Link: K0501.2.2S, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited.
Ref.: DOTTI 756 757 842.>

K0443.2, Clever wife gets money from those who attempt to seduce her.>
K0443.2.2S, Chaste wife keeps importunate suitors' presents. Type: 1730.  
Link: K1214.1.1, Importunate lover is induced to undergo a series of humiliations.
Ref.: DOTTI 923.>

K0443.6, Trickster exacts promise of marriage as price of silence after having seen princess naked. Type: 860CS, cf. 850.  
Link: T0193S, Marriage through threatening girl (woman) with disgrace (scandal).
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Ref.: DOTTI 468 482.
K0443.7, Fox eats his fellow lodger: accuses another and demands damages. Type: 170.
Ref.: DOTTI 71.
K0443.9, Women lead man into intrigue and then shout for help. Get money.
  Link: |K1390$, Man tricked into girl's power. |K2155.3$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity.
K0443.13, Rascal extorts money for silence about breach of food tabu.
  Link: |K0484.5$, At restaurant, trickster claims aloud that food served is unclean (tabu): his silence is bought. |P0788.2.1$, Fear of public disgrace (fa dah) obliges victim to be silent.
K0444, Dream-bread: the most wonderful dream. [Last loaf of bread is to go to pilgrim (traveler) who has the best dream—one has already eaten it because he dreamed that his companions will not need it]. Type: 1626.
  Ref.: Basset Mille I 516 no. 205; DOTTI 881; Wesselski Hodscha II 243 no. 540.
K0444.2, Bag of cakes said to be full of cobras.
K0444.2.1$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". Type: 1526D.
  Link: |K0439.6.1S, Robbers led to believe food is poisoned. He leaves it. |K0455.1, Supper won by trick: the mutual friend.
Ref.: DOTTI 832.
K0445, The emperor's new clothes. Type: 1620.
  Ref.: Chauvin II 156 no. 32, VIII 130 no. 120; DOTTI 879; Shamy (el-) "Sailor" 75 no. 7.
K0445.1, God to reveal self to those of legitimate birth. All afraid to admit not seeing God. Type: 1620.
  Link: |J2312, Naked person made to believe that he is clothed. |V0510.2, Only man without sin can see God.
Ref.: DOTTI 879; Shamy (el-) "Psych. Criteria" 242 n. 27.
K0445.2S, Only those of legitimate birth are to be able to see an object (mantle). All afraid to admit that they do not see it. Type: 1620.
  Ref.: Campbell Town and Tribe 36-41; Chauvin II 156 no. 32, VIII 130 no. 120; DOTTI 879/\{lit.\}; Shamy (el-) "Sailor" 75 no. 7.
K0446, The heller thrown into others' money. Type: 1615.
  Ref.: Chauvin V 254 no. 151 n. 2 VII 153; DOTTI 843 876/\{Alg, Mrc\}; Wesselski Hodscha II 197 no. 387.
K0449S, Dishonest trustee (guardian): embezzles money (goods) left in his trust. Type: 926E, 1592, cf. 563, 564.
  Link: |J1371, The account book of mistakes. [Entrusting a large sum of money to servant is a mistake; his returning it would be another]. |J1531.2, The iron-eating mice. [Dishonest trustee's claim]. Trustee's son abducted; depositor claims: carried off by falcon. |K0362.7, Theft by forgery: signature forged to obtain money. |K1667, Unjust banker deceived into delivering deposit by making him expect even larger. |K2095, Hypocrisy concerning thefts. |P0760.4.1S, Legal trustee (guardian) of orphan's property. |T0428, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.
Ref.: DOTTI 321 323 613 871.
K0450S, Tricky arbitration: unjust, or naive, umpire.
  Ref.: Mouliéras-Lacoste 184 no. 22; Shamy (el-) Egypt 153.
K0451, Unjust umpire as trickster's confederate.
  Ref.: DOTTI 122 357 822/\{Mrc\}.
K0451.1, Unjust umpire decides religious dispute. Type: 155, 613, 613A$.
  Ref.: DOTTI 60 344 347; Mouliéras-Lacoste 184 no. 22; Shamy (el-) Egypt 261-62 no. 14; Shamy (el-) "Mythological Constituents of Alf laylah" 35.
K0451.2, The wager that sheep are hogs. Type: 1551.
  Ref.: Chauvin II 96 no. 51 VII 150 no. 430; DOTTI 857; Wesselski Hodscha II 213 no. 437.
K0451.3, Concealed confederate as unjust witness.
  Ref.: Chauvin II 91 no. 34; DOTTI 267 793 930/\{Qtr\}; TAWT 445.
K0451.6S, Confederate hidden in grave answers for the deceased.
  Link: |E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them. |E0545.19, Addressing the dead.
Ref.: Zîr 80-81.
K0452, Unjust umpire misappropriates disputed goods. Type: 518, 51***, cf. 1551. Ref.: Chauvin VII 38f; DOTTI 19 857; MITON.

K0452.2S, Unjust umpire usurps disputed goods for himself. Ref.: MITON.

K0452.3S, Unjust umpire attacks litigants. Type: cf. 518. Ref.: DOTTI 19 288.

K0452.3.1S, Predator (wolf, fox, etc.) umpires dispute: eats litigants. Type: cf. 51***. Ref.: DOTTI 19 [Egy]; Shawqi 328 [no. 52].

K0453, Cheating through knowledge of the law. Link: [P0522.0.3S, Legal devices that allow evading law. (Legal loopholes)].

K0454S, ḥaylî (uninvited guest, parasite, sponger). Type: 1526DS. Ref.: [J1128.1S, 'Ash‘ab as trickster.]

K0454.2S, Freeloader (Cawîl/dead-weight) as parasite. Ref.: Ibshîhî 622; Basset Mille 1 375 no. 90; DOTTI 13 832 833 856 [Egy, lit.]; Ghûl (al-) 84-87; MITON; RTP XX 267; Schmidt-Kahle II 171-73 no. 122; Shawqi 324 [no. 48]; Sha)lân 406.

K0454.0.1S, Freeloader among own people (country), is freeloader among other peoples. Link: [P0304.2S, 'Anomie' in the big city: no rules, no morals, no religious convictions; anything goes. U0244.1.1S, "In a town where no one knows you, you may [disgracefully] expose yourself and run through its streets"]-[cf. 'streaking']. Ref.: Taymûr no. 1987.

K0454.1S, Uninvited guest visits only at meal times.

K0454.3S, Futile attempts to avoid (drive away) uninvited guest. Type: 1526DS. Link: [J1341.2, Asking the large fish. J1344.1S, Long story told in one sentence (shortened) at supper-table. J1445, The forgotten traditions. [Trickster claims to have learned two soul-saving sayings of the Prophet: "My source forgot one, and I the other"]. J1369.7S, Shortest conversation: no invitation (anticipatory rejection). Unwelcome guest greets man who is about to eat, but he replies, "No!" He explains: the exchange would have eventually led to whether guest may get some food, and that the answer would be: "No!". K0444.2.1S, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". K2137.1S, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts. X0573S-(formerly, X0583S), Futile attempts to gain hospitality from miser. Ref.: DOTTI 832.

K0455, Deception into giving false credit. Ref.: Shamy (el-) 'Psych. Criteria' 238.

K0455.1, Supper won by trick: the mutual friend. Type: 1526A, cf. 1543B*. Link: K0444.2.1S, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". K0454S, ḥaylî (uninvited guest, parasite, sponger). X0573S-(formerly, X0583S), Miser refuses to feed guest who claims to be "Son of God's sister": miser is not richer than guest's maternal-uncle (i.e., God). Ref.: Basset Mille 1 375 no. 90; Chauvin VI 132 no. 285; DOTTI 831 833 856 [lit.].

K0455.2, Supper won by disguising as invited guest. Type: 1526A. Ref.: DOTTI 831.

K0455.2.1S, Supper won by stretching story (report) till mealtime. Type: 1526A. Link: [F0670.2S, Long (elaborate) story preferred. J1185.1, Sheherezade: story with indefinite sequel told to stave off execution. P0320, Hospitality. Relation of host and guest.]

K0455.2.2S, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen. Type: 1526A. Link: [D1212.5.1.22.2S, Bad omen: meeting (seeing, hearing) a person grieving. K0443, Money (or other things) acquired by blackmail.]

K0455.3, Old beggar disguised as gentleman: much money borrowed on his credit. Type: 1526. Link: [K1996.4.2S, Beggar's feigned disability (e.g., blindness, lameness, etc.). Ref.: DOTTI 830.]

K0455.4, The others to pay the bill. Type: 1526A. Ref.: DOTTI 831.
K0455.4.2$, Pretending to be an archangel (or prophet) to avoid paying for food: restaurant owner pretends to be God. Type: 1526D$.

   Ref.: DOTTI 832 833/[Egy]; CFMC: Aswan 70-12A 4-2-no. 2.

K0455.4.4$, Fugitives promise predator (crocodile) one of them as payment for helping them escape pursuer: predator deceived into eating pursuer as fee. Type: 58A$, 313H$.

   Ref.: DOTTI 23 133; TAWT 452 no. 46.

K0455.5, Priest as surety. [Feasters in restaurant do not pay].

   Link: |J1391.9$, Thief caught: claims to be an angel. |X0690$, Humor concerning the higher powers (deities, angels, saints and arch-saints, or the like).

   Ref.:

K0455.5.1$, Friend as surety. Feaster (customer) leaves companion as surety and departs to get money: does not return. Type: 1526A.

   Ref.: Jâhiz II 320-26/(crow pawns rooster); DOTTI 831/[lit.].

K0455.5.2$, Trickster leaves hired infant (maiden, old man) with merchant as surety and escapes with merchandise. Type: 1525W$.

   Ref.: Ibn-CAâsim no. 61, (own nephew); DOTTI 830; MITON.

K0455.7, Greatest liar to get his supper free. Wager. Each lie is corroborated by a confederate, who poses as a newly arrived stranger. Type: 1920E, cf. 1920E1$.

   Ref.: DOTTI 951.

K0455.8, Credit based on forgery.

   Link: |K0362.7, Theft by forgery: signature forged to obtain money. |K2131.0.2$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

K0455.8.2, Forged testament used to dupe host.

K0455.8.3$, Forged testament used to dupe woman (widow).

   Ref.: K1354.2, Seduction by bringing false order from husband.

   Ref.: DOTTI 519 751/[Plst]; Littmann al-Quds 255-59 (Arabische 396-402).

K0455.8.4$, Entering the theater (movie-house) by walking backwards. Cheater seems to be exiting.


   Ref.: DOTTI 833/[Egy]; Sha)lân 359.

K0455.11$, Falling asleep said to be in deep thoughts (meditation). Type: 813*.

   Ref.: DOTTI 448 449/[Egy].

K0456$, Deceptive attempts to ride (travel) without paying fare (fee). Type: cf. 1710.

   Ref.: J1935, Articles sent by telegraph. |K0233, Trickster escapes without paying.

   Ref.: Sha)lân 367 372/cf.

K0456.1S, Riding own donkey (bicycle) on bus (train) to avoid paying fare.

   Ref.: Rosenhouse 246-47 no. 4.15 [B]; Sha)lân 364.

K0456.2S, Trickster pretends to be a postal letter. Conductor slaps him: "Canceling the stamp".

   Link: |K0150, Sale of worthless services.

   Ref.: Elder pt. 3 21-22 no. 7.

K0464, Eavesdropping sexton duped into giving suppliant money. Type: 1543.

   Ref.: DOTTI 854.

K0465, Owner bids on his own goods at auction. Rival buyer pays extravagant price. Type: 1539C$.

   Ref.: Chauvin VIII 107 no. 83; DOTTI 850; Mudarris (al-) 174-76; Wesselski Hodscha II 204 no. 405.

K0466S, Confederate shams interest in goods and thus drives the price up.

   Link: |P0774.2.5$, High price for rare (precious) object. |U0084.1$, Price of an object depends on who is buying it.

   Ref.: DOTTI 850 854/[Egy].
K0475, Cheating through equivocation.

Link: J2496.4S, Misunderstanding because of use of specialized words (jargon). K0289.9.2S, Conditions arranged so that oath is literally true.>

K0475.4S, Cheating through equivocation: rations (food, drink) hidden and then claimed to be unavailable.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

K0476, Cheating by substitution of worthless article. Type: 1654.
Ref.: DOTTI 899; Shamy (el-) Egypt 298 no. 55.>

K0476.1.1$, Rocks substituted for food (rice, sugar).
Link: K1534.1S, Husband made to sift dirt. Wife, whose food purchase was replaced with dirt and rocks during her sexual liaison with merchant, claims that she dropped the money on ground and that she brought the dirt home to search for it.
Ref.: DOTTI 762/{Egy, lit.}; MITON.>

K0476.1.3$, Substitution of excrement for stolen food. Type: 67A*, 1654.
Ref.: CU. Abu-Tâlib Al-Bî'ah 139-45; DOTTI 30 899; Shamy (el-) Egypt 298 no. 55.>

K0476.1.4$, Live bird (animal) substituted for cooked one. Type: 67A*, 1654, cf. 1534.
Ref.: DOTTI 30 31 838 899 936/{Egy}.>

K0476.9$, Cheating by substitution or misrepresentation--miscellaneous. Type: 1060-1014, cf. 879,:IV.
Link: K0525, Escape by use of substituted object. The object is attacked rather than the intended victim. K2301$, Misrepresentation of one's identity (profession, kinship, family relations, etc.) by equivocation (metaphor, or symbolic interpretation).
Ref.: DOTTI 512 700.-

K0476.9.1$, Stone said to be an egg (cheese, etc.) or vice versa. Type: 1060, 1061, cf. 1655, 1640.
Ref.: K0062, Contest in squeezing water from a stone.
Ref.: DOTTI 700 883 901/{Sdn}.>

K0477, Attention secured by trickery.
Link: J1675.1.1, King's attention attracted by fighting when it cannot otherwise be gained. J2218.3S, Ugly woman induces husband to believe that people consider her beautiful. She attracts attention by making faces in public and getting people to stare at her (in disbelief); her husband (who was walking behind her) thinks that these were stares of admiration and accepts her as beautiful. K0778.5S, Maiden in tree lured down and captured through the wiles of an old woman feigning ignorance or helplessness. N0619.3S, Accidental attracting of king's (ruler's) attention.-

K0477.0.1$, Attention drawn by conspicuous (cognitively salient) acts. Type: 705AS, 1525C, 1664S.
Link: K0341.11, Owner's attention distracted by man fishing in street. Meanwhile the man's confederates rob the dupe.
Ref.: DOTTI 375 903.-

K0477.0.1.1$, Attention drawn by mischief (obnoxious acts). Type: 874AS, 1664S.
Link: F0956.7.7.1.2S, Venting anger (stress) by beating on doll (dummy). W0161.5S, Contrariness as means of publicity.
Ref.: DOTTI 502 903; TAWT 150.-

K0477.0.1.1.1$, Attention drawn by destroying objects: breaking dishes, furniture, etc.
Link: F0956.7.7.1.2S, Venting anger (stress) by beating on doll (dummy). K2400S, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).

K0477.0.1.1.1.1$, Angry person (animal) deprives household of use of fire by extinguishing its source (wetting matches, or the like).
Link: B0017.1.5.1S, Hostile (mischievous) cat extinguishes fire by urinating on it.
Ref.: DOTTI 125 182 392/{Mrc}.>

K0477.1, Audience secured with the pope by rudeness.>

K0477.2, Deception into listening to speaker [by story-telling]. He secures the audience's attention by beginning a tale. He then launches into his speech.-

K0477.4$, Attention secured by posing (masking) as attractive member of the opposite sex (female, male). Type: 1525US, 1542-II, 1545.
Link: J1675.1, Clever ways of attracting the king's attention. K0318.3S, Watchdog enticed away by a bitch (or vice versa). K1321.1, Man disguised as woman admitted to women's quarters: seduction. T0009S, The power of sex. U0087S, Appearances do matter.
Ref.: Simpson 115/(Isis); DOTTI 349 829 853 856.-

K0477.4.1$, Woman (widow) poses as beautiful young girl and secures judge's (umpire's) attention; he rules
conscientiously (in her favor). Type: 613B2$, 1538A$.
Ref.: Simpson 115/(Isis/goddess); DOTTI 349 846; MITON.

K0482, Money received to bury sham-dead person. Type: 1556, 1654.
Ref.: DOTTI 858 899; Shamy (el-) Egypt 214 no. 55/cf.

K0482.1, [Double burial-fee]. Husband and wife each receive money (from different persons) to bury the other. Type: 1556.
Ref.: DOTTI 858.

K0484, Cheating by raising an alarm.
Link: |K0233, Trickster escapes without paying.>

K0484.5$, At restaurant, trickster claims aloud that food served is unclean (tabu): his silence is bought. Type: 1526D$, cf. 1653H$.
Ref.: DOTTI 832 899.

K0485, The devil gets into the ark. The devil wants to know what Noah is doing when he is building the ark. He forbids Noah's wife to enter the ark until Noah has also invited him. Type: 825.

K0487, Counselor accuses conspirators in order to confiscate their estates.
Link: |P0173, Captive king's sons made slaves. |Q0490$, Household (family) and property of ruler's enemy (criminal) confiscated, destroyed, or deemed available to the public (mob). (istibâlah).>

K0490S, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. Type: 122B*, 227, cf. 122Z, 449, 1511.

K0490.1$, Fasting as excuse.
Link: |K0060$, Tabu: violators of ablation-state (wuḍū’: being ritually clean)--ritual contaminants (nagâsah): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. (C0136s, Tabu: use of religious duty (deceptively) as excuse. |H0950.1S, Task evaded by subterfuge: procrastination. (H0954.1S, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"); and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)"). (R0894S, Consolation by dodging responsibility. (J1391, Thief makes a lame excuse. (K0231.12.3$, "Come back after prayers!" Prayers last for long time. (K0453, Cheating through knowledge of the law. (K0523.0.4.1S, Menses as excuse to escape unwelcome coition (sexual intercourse). (K2052.3, Oversensitive bride pleads a headache (or other excuse). Groom retaliates with similar plea when she changes her mind. (K2059S, Lame excuses for negligence in religious exercise. (M0105.1S, Use of "in-shâ'-Allâh (If God wills)" evasively. (P0503.3S, Procrastinating bureaucrats. (P0529.0.5S, Refusal by wife to honor legitimate marital obligations. (P0529.0.6S, Husband's failure to honor legitimate marital obligations. (T0311, Woman averse to marriage. (T0315.2, The continent husband. (T0365–T0369, Frigidity and impotence. (X0596.1S, Humor concerning sham-pilgrimage.
Ref.: DOTTI 45 47 87 219 818; Shawqî 314 [no. 40]; Taymûr no. 71.

K0490.15, Fasting as excuse for ill-temper: "Lord knows I'm fasting!")

K0490.1.1S, Fasting as excuse for ill-temper: "Lord knows I'm fasting!")

K0490.1.2S, Fasting as excuse for procrastination: wait till end of the fast (Ramadan).

K0490.2S, Performing prayers as excuse.
Link: |K0551.1, Respite from death granted until prayer is finished. (M0105.1S, Use of "in-shâ’-Allâh (If God wills)" evasively. (P0503.3S, Procrastinating bureaucrats. (P0529.0.5S, Refusal by wife to honor legitimate marital obligations. (P0529.0.6S, Husband's failure to honor legitimate marital obligations. (T0311, Woman averse to marriage. (T0315.2, The continent husband. (T0365–T0369, Frigidity and impotence. (X0596.1S, Humor concerning sham-pilgrimage.

K0490.2.1S, Performing prayers on house top as means of escape. Type: 122B*, 227, cf. 122Z, 449, 1511.
Ref.: DOTTI 45 47 87 219 352 445 818/[lit.].

K0490.2.2S, Praying as excuse for procrastination: "Wait till after prayers time".
Link: |T0317.2, Repression of lust through prayer.

K0490.3S, Going on pilgrimage as excuse.
Link: |K0490.9.1S, Visiting shrines (the pious, saints, religious festivals, etc.) as excuse to leave house. (S0311.4S, Newborn child abandoned because its mother is absent (or dead).

K0490.9S, Religious service as excuse--miscellaneous.

K0490.9.1S, Visiting shrines (the pious, saints, religious festivals, etc.) as excuse to leave house.
Link: |K0490.3S, Going on pilgrimage as excuse. (P0529.0.4.1.2S, Wife may not travel (leave house) without husband's permission (his approval is required).
Ref.: MITON.
K0491, Trickster paid to educate an ass. Type: 1675.
Ref.: DOTTI 905; Wesselski Hodscha II 247f. no. 552.
K0492, Girl serves her father with piece of her own flesh in place of chicken.
Ref.: DOTTI 288 611 615 616 674 675 764/{Mrc}; Laoust Maroc 196-97 no. 110/cf.; Stumme T zerwalt 105-7 no. 11/cf.
K0495, Trickster shams sickness so that partner does all the work. Type: 136A*, cf. 9A-B, 1030.
Ref.: DOTTI 3 56 698.
K0499, Additional cheats.
K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture.
Ref.: S.M. CAbd-Allâh Al-Sukkût 255 no. 2/(proverb); DOTTI 3 56 57 404 682 683/{Egy, lit., Sdn}; MITON.
K0499.10, Fox pretends to go to work, but goes out to sleep. Type: 9.
Ref.: Taymûr no. 1535.
K0500-K699, Escape by deception.
K0500, Escape from death or danger by deception.
Ref.: Chauvin VIII 136 no. 132; Noy Israel 100 no. 41.
K0501S, Incriminating evidence (confession) discredited by ruse. Type: 1361A$, 1364, 1600.
Ref.: J0224.1S, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home. J1155, "Then I woke up": man discredits his confession by declaring it all a dream. K1515.1S, Adulterous and her paramour are tied together; a safe substitute (e.g., woman's son, uncle, etc.) takes paramour's place (thus adultery cannot be proven). K1895S, False proof: grave containing buried animal (sheep) as evidence of someone's death.
Ref.: DOTTI 671 760 765 766 767 788 789 797 821 872/{Alg, lit.}; MITON.
K0501.1S, Object left behind by fleeing paramour (thief) said to have been placed there as a requirement of a contest (in courage). Type: 1361A$, 1364.
Ref.: H1410, Fear test: staying in frightful place.
Ref.: DOTTI 544 765 766 767/{Sdn}.
K0501.2S, Culprit (criminal, lover, etc.) leaves crime scene by deception. Type: 1419.
Link: K1515.1S, Adulterous and her paramour are tied together; a safe substitute (e.g., woman's son, uncle, etc.) takes paramour's place (thus adultery cannot be proven).
Ref.: DOTTI 276.
K0501.2.2S, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited. Type: 1419K$.
Ref.: J0675.0.2S, The best defense is an offense. K0443.1, Hidden paramour buys freedom from discoverer.
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|K0553.1, "Let me catch you better game". [Captive escapes]. |K1514.4.1.1S, Would-be adulterer husband beaten by his would-be adulteress wife. Procuress brings man to woman, he proves to be her husband: wife beats him pretending that she was testing his fidelity.

Ref.: DOTTI 797 821/[lit.].>

K0501.35, Evidence of offense (misdeed) destroyed, concealed or otherwise compromised.

Link: J1159$, Evidence of crime preserved (presented at trial). |K2153.2S, Woman wounds self (or smears self with blood) and accuses husband (lover). |P0503.6S, Hypocritical official (judge, governor, etc.). |Q0263.4$, Suppression of truth punished. |S0103.1$, Murder committed so as to suppress truth (evidence).

Ref.: Tha’labî 27: Shamy (el-) "Arab Mythology" no. 64.>

K0501.3.1S, Document chewed (swallowed) so as to destroy evidence of crime.

Link: J1034.5.2S, Object concealed in person's stomach.

Ref.: MİTO N.>

K0510, Death order evaded.


Link: K2131.0.2S, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: Chauvin VIII 143ff. nos. 145ABC; DOTTI 621; Frobenius Kordofan: Atlantis IV 290.>

K0512, Compassionate executioner. A servant charged with killing the hero (heroine) arranges the escape of the latter. Type: 315, 707C5, 709, 881, 896, cf. 916A5, 917S.

Link: Q0040.1S, Kindness to fugitive (criminal) rewarded.

Ref.: DOTTI 139 158 190 259 279 328 380 389 390 499 515 516 521 522 530 583 590 603 642 873/{Alg, Kwt, lit., Mrc, Ymn}; Duwayk (al-) II 185-6; Hein-Müller Mehri-Ḫadrami: SAE IX 60-62 no. 27, 146-47 no. 57; Hurreiz 121 no. 61; MİTO N; Shamy (el-) "Eg. Balladry": "Mas)ûd and Wagîdah" no. 5; Shamy (el-) "Mythological Constituents of Alf laylah" 35; TA WT 443 no. 34-1/{Qtr}; Wehr 99 no. 4.3.>

K0512.1.2S, Compassionate executioner: animal's (bird's) blood in bottle as proof.

Link: H0105.2.3S, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's).

Ref.: DOTTI 131 214 262 276 285 318 388 399 505 531 583 589 600 653 628 873/{Alg, Egy, Irq, Plst, Qtr}; Khemir 107-20; MİTO N; TA WT 417 no. 5/{Sdn} 420 no. 8{Alg} 423 no. 10/{Syr} 424 no. 12/{Syr} 453 no. 46-3/{Syr}.>

K0512.2, Compassionate executioner: substituted heart.

Ref.: Chauvin V 208 no. 120.>

K0512.2.2.2S, Compassionate executioner: substituted convict (sentenced to death).

Link: K0841.3S, Man sentenced to be executed substituted for innocent wrongly condemned to death.

Ref.: K0108.0.5.1S, Corrupt officer substitutes innocent person for guilty. |JU0080.5.3S, Scapegoating: singling out any party for receiving undeserved punitive treatment.

Ref.: DOTTI 475 483 642 847/{lit.,}; MİTO N.>

K0512.3, Compassionate executioner ([jailor]): feigns to torture victim.

Ref.: DOTTI 458 551 585 590 646 966/{lit.}; Zîr 145-46 ([jailer's wife]).>

K0512.6S, Compassionate executioner: finds excuses to delay carrying out order.

Ref.: Ibshîhî 137-39 110-12; DOTTI 23 47/{lit.,}; MİTO N.>

K0513, Bribed executioner releases culprit.

Ref.: DOTTI 476; TA WT 456 no. 49/{Bhr-Qtr}.>

K0515, Escape by hiding.

Ref.: K0649.4.1S, Son disguised as daughter in order to keep him from being chosen for deadly mission.

Ref.: DOTTI 261.>

K0515.7S, Girl escapes by hiding in huge statue. Type: 510B.

Link: K1891.1S, Person hides inside statue and then arranges for it to be sold to the beloved.

Ref.: DOTTI 261.>

K0515.9S, Escape by hiding in household utensils--miscellaneous. Type: 311A*, cf. 327HS.

Ref.: DOTTI 120 166.>

K0515.9.1S, Escape by hiding under kneading tub. Type: 898, cf. 327.

Ref.: DOTTI 157 554; TA WT 153 no. 14.>

K0515.9.2S, Escape by hiding in gourd (calabash). Type: 311A*, cf. 327HS.

Ref.: DOTTI 120 166.>

K0520, Death escaped through disguise, shaming, or substitution.

Ref.:
K0521. Escape by disguise.
Ref.: Ions 94/(Amon/in ram skin); DOTTI 294 708; Harrez 83 (137) no. 8; AUC: 1 no. 1.
K0521.1.1. Man sewed in animal's hide carried off by birds. Type: 936A$.
Link: K1861.1, Hero sewed up in animal hide so as to be carried to height by bird.
Ref.: MITON.
K0521.1.4. Escape by putting on old woman's skin. Type: 313E*, 313K$, 327, 510D$, 533A$.
Link: K1941, Disguised flayer. An imposter dresses in the skin of his victim.
Ref.: DOTTI 103 118 130 133 157 158 264 294 296/{Alg, Egy}; TAWT 424 no. 11/{Bhr} 452 no. 46/{Sdn}.
K0521.1.5. Wearing mask on face to escape detection.
Ref.: Ibn-Ca' im no. 391.
K0521.2. Change of bodily appearance so as to escape.
K0521.2.1. Disguise by shaving off beard so as to escape.
Ref.: Chauvin VIII 136 no. 132.
K0521.2.2. Disguise by mutilation so as to escape. Ears cut off, eyes put out, etc.
Ref.: Chauvin VIII 136 no. 132.
K0521.4.1.1. Girl escapes in male disguise.
Ref.: Chauvin V 96 no. 31 n. 1.
Ref.: Chauvin VIII 136 no. 132; DOTTI 8 899; MITON.
K0522.0.1. Death feigned to escape unwelcome marriage. Type: 885A.
Link: K0523.0.1. Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.
Ref.: Chauvin V 134 no. 63; DOTTI 534 573 642/{lit., Plst}; Littman al-Quds 124-54 (Arabische 222-40).
K0522.0.2. Death feigned to be with lover (after entombment). Type: cf. 885A.
Ref.: Ibn-Ca' im no. 381; DOTTI 534.
K0522.1.2. Attackers deceived when victim-to-be shams death (and lies among the slain). He is left for dead.
Ref.: MITON.
K0522.4.0.1S. Captive animal (bird, fish) pretends to be dead and is thrown out: escapes. Type: 33, 233A.
Link: K1538.1. Wife feigns death and slips out to lover.
Ref.: DOTTI 8 9 75 409 490 519 520/{Sdn, Tns}.
K0523. Escape by shamming illness. Type: 327H$, 1585.
Ref.: DOTTI 42 166 868/{lit.}.
K0523.0.1. Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.
Ref.: J1067.1S, The slow learner; K0522.0.1. Death feigned to escape unwelcome marriage.
Ref.: DOTTI 281 282 317 318/{lit., Mrc}; Kâmil 46-50; MITON.
K0523.0.1.2S. Escape by shamming illness: food (paste, mash, porridge, etc.) smeared on intended victim's posterior and claimed to be the effects of diarrhea. Type: 327HS, cf. 122G.
Link: J1141.1.1S, Gold coins said to be from feces found in wife's bed: woman (mother-in-law) admits she is the one who has been wetting the bed all along. K0551.4.5. Escape by pretending to go to river and wash clothes.
Ref.: DOTTI 46 166 853/{Egy}; Sha)lan 330-31/cf.; TAWT 434 no. 24/{Egy}.
K0523.0.4S. Menses (being menstruous) as excuse to avoid obligations--(usually ritual: fasting, prayers, or the like).
K0523.0.4.1S. Menses as excuse to escape unwelcome coition (sexual intercourse). Type: 1664S.
Link: Ç0142, Tabu: sexual intercourse during menses, Ç0164, Tabu: forcing wife [to sexual intercourse].
Ref.: F1040.7S, Aversion to sexual intercourse (coition), Ç1163.5S, Clever pleading by trickster counseling anal coition: "If both sides of saddlebags are utilized, why not wife's?". K0490S, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. K2052.3, Sensitive bride pleads a headache (or other excuse). Groom retaliates with similar plea when she changes her mind. P0529.0.5S, Refusal by wife to honor legitimate marital obligations. T0463.8S, Anal intercourse (sodomy).
K0523.1. Escape by shamming madness [idiocy]. Type: 1585.
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Link: K1997.1S-(formerly, K1997$), Shamming spirit possession by feigning behavior of the possessed (insane).
Ref.: Abd-Uh 63-72; DOTTI 868 869/{lit., Ymn}; MITON.

K0523.2, Escape by shamming leprosy.
Ref.: Chauvin VIII 136 no. 132.

K0523.3S, Dumbness feigned to escape telling the truth. Type: 886AS.
Link: J0822, Man plays fool [(insane)] to protect himself in dealing with king. K1790S, Feigning ignorance (inability) as defence.
Ref.: DOTTI 536; Hasan (al-) 110-15 no. 18; TAWT 428.

K0523.4, Escape by shamming blindness.
Ref.: Sâris (al-) 225-28.

K0525, Escape by use of substituted object. The object is attacked rather than the intended victim. Type: 879.
Ref.: DOTTI 512; TAWT 428.

K0525.1, Substituted object left in bed while intended victim escapes. Type: 1115, 1640, cf. 327, 327G.
Ref.: DOTTI 157 165 699 700 703 704 709 884 885/{Egy, Lit, lit.}; Farrâj 75-90; Hurreiz 90 (143) no. 13.

K0525.3, Object substituted for murdered person so as to allay suspicion. Type: 1600.
Link: K0661.1, Fool's brothers substitute a goat for the body of the man he has killed: thus save him. K1895S, False proof: grave containing buried animal (sheep) as evidence of someone's death.
Ref.: DOTTI 872/{lit.}.

K0525.1.4S, Bride escapes groom on wedding night by substituting sugar puppet while she hides (pulls its strings). Type: 879.
Ref.: DOTTI 195 341 a469 514 512/{Egy, Plst}.

K0526, Captor's bag filled with animals or objects while captives escape. Type: 67A*, 311B*.
Ref.: DOTTI 31 120/{Sdn}; Shahi-Moore 170 no. 40.

K0527, Escape by substituting another person in place of the intended victim. Type: 516A, 861.
Link: R0083, Baker, disguised as old woman, substitutes for princess in cell when he brings bread to her.
Ref.: DOTTI 275 482; TAWT 438 no. 29/{Egy}.

K0527.1, Poisoned food (drink) fed to animal instead of to intended victim. Animal perishes. Type: 314, 910C, 1358C.
Link: H1513S, Testing food's safety. K0318.5S, Watchdog(s) killed with poisoned food.
Ref.: Tha Clabî 72-73; DOTTI 135 572 757.

K0527.3, Exchange of clothes between master and his servant.
Ref.: DOTTI 752/{Egy}.

K0527.3.1S, Exchange of clothes between hero's female confederate (wife, paternal-cousin) and imprisoned princess. Type: 516A.
Ref.: Abd-al-Hâdî 216-23 no. 52; DOTTI 275 277 482 751 753 830 847 928/{lit., Plst}; TAWT 438.

K0528, Substitute in ordeal. Type: 516A.
Ref.: DOTTI 20 275/{Syr}; Kh. Ibrâhim Hikam 93-94 no. 47; TAWT 438 no. 29/{Egy}.

K0528.2, Escape by substituting self for another condemned to die. Type: 516A.
Ref.: Chauvin VI 178 no. 339; DOTTI 275 no. 29/{Egy}.

K0528.2.1S, Wife (who is also paternal-cousin) substitutes herself for condemned husband. Type: 516A.
Link: H0611.2.1S, Prince's wife (who is also his cousin) interprets for him girl's love message.
Ref.: DOTTI 276 no. 29/{Egy}.

K0528.2.2S, Wife substitutes self for maiden with whom her husband is in love—(maiden accused of unchastity). Type: 516A.
Link: H0611.2.1S, Prince's wife (who is also his cousin) interprets for him girl's love message. W0028.6S, One spouse sacrifices for the other.
Ref.: DOTTI 276; TAWT 438.

K0534, Escape by reversing shoes (boat).
Link: K0455.8.4S, Entering the theater (movie-house) by walking backwards. Cheater seems to be exiting.

K0534.1, Escape by reversing horse's (ox's) shoes.

K0537S, Escape, by leaving behind object (bracelet, drum, etc.) that makes noise when wind blows. Type: 327, 883A, 896.
K0539S, Escape by cutting off restraint (rope, garment, etc.) held by captor. Type: 327, 883A, 896.

Ref.: DOTTI 157 522 552; TAWT 424 no. 12/ [Egy].

K0539.1S, Escapes by use of artificial limb (arm, leg)—pursuer seizes the limb: fugitive escapes leaving it behind. Type: 950.

Link: K0543, Biting the foot. [Escape by pretending not to be caught: claiming captor has seized a root].

Ref.: Maspero 200 no. 14; DOTTI 655.

K0539.11S, Captor given cadaver arm to seize: captive escapes. Type: 950.

Link: G0097.1S, Theft from corpse (cadaver). Corpse's organs (limbs) stolen. K0303.2.3.1S, Corpse (cadaver) stolen or borrowed.

Ref.: Maspero 200 no. 14; DOTTI 655.

K0540, Escape by overawing captor.

K0541, Escape by reporting oneself invulnerable and overawing captor. Type: cf. 125, 126, 1145-1154.

Ref.: Chauvin VIII 134 no. 132; DOTTI 52 53.

K0541.1S, Small (coward) hero reports the deadly blows he supposedly had received as merely annoying (insect bites): adversary overawed. Type: 1115A$, 1640A$.

Link: F0531.5.4, Giant thinks hammer-blow on head is a nut falling. [Deadly blows to giant: merely annoying].

Ref.: DOTTI 64 65.

K0544, Escape by alleged possession of external soul. Type: 5, 52.

Ref.: Chauvin II 99 no. 57; DOTTI 2 9 13 20 25/ [Alg].

K0544.1S, Escape by claiming to have left heart (liver, or another vital organ) at home. Type: 52, 91.


K0544.2S, Escape by claiming to have left strength (force, power, etc.) at home. Type: 157, 157A.

Ref.: DOTTI 64 65.

K0547, Escape by frightening would-be captors. Type: 103C*, 1554.

Ref.: DOTTI 37 710.

K0548, Escape by making attacker believe there are many defenders.

Link: K1883.10S, Deception: objects (black and white pelts, flux) made to look like an attacking army.

Ref.: Jâhiz III 122-23/(goats names); DOTTI 667/ [lit.].

K0548.3S, Sham calling to helpers frightens robbers away.

Link: K0341.3.1S, Thief distracts attention by staging sham birth or miscarriage (abortion).

Ref.: DOTTI 667.

K0550, Escape by false plea. Type: 122.

Link: K0163.9.1S, Tabu: denying husband conjugal relations (except for legitimate reason). T0183.2S, Wife feigns illness (death) to get respite from coition.

Ref.: DOTTI 44.

K0550.3S, Captor busied with performing task while captive escapes. Type: 313E*, 327, cf. 956A.

Link: G0056S, Escape from ogre (ogress, witch, etc.). K1521.6, Husband busied with performing task while paramour escapes.

Ref.: DOTTI 130 157 664; MITON; TAWT 451 no. 46.

K0551, Respite from death granted until a particular act is performed. Type: 122A, 227, 332.

Link: F0898.2.1S, Time reckoned in relation to sunrise and sunset. K2371.7S, Azrael (Death) tricked. R0177S, Execution postponed for a short while: condemned saved (miraculously or by unexpected development of events).

Ref.: J0296.3.1S, Respite from death as reward to Pharaoh for his accessibility and charity to all. J0250.0.1S, Death is
inevitable. [V0233.3.1$, Mortal asks Angel of Death (Azrael) for respite.

Ref.: |DOTTI 45 87 176.>

K0551.1, Respite from death granted until prayer is finished. Type: 122A, 227, 332, 1199.

Link: |K0490.2$, Performing prayers as excuse. |K2059.1.2$, Ablution is needed before praying--(excuse).

Ref.: Basset |Contes pop. berb. 34-36 no. 17(ablution)/cf.; |DOTTI 45 87 176 662 663 666 714 821 843/{Irq, Plst, Tns}; Schmidt-Kahle I 18-19 no. 12; Stevens 127-40 no. 29.>

K0551.1.2, Respite from death until mass is said. Type: 122A, 332.

Ref.: Chauvin II 191; |DOTTI 45 176.>

K0551.2, Respite from death until prisoner has finished drinking his glass. It is left half finished.>

K0551.4, Respite from death until toilet is made permits escape. Type: "958E*"/[i.e., 958F*].

Ref.: |DOTTI 176 714.>

K0551.4.1, Respite from death until clothes are changed.

Ref.: Chauvin VI 72 no. 238.>

K0551.4.3, Making modesty pay. Robber to disrobe woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off.

Link: |K0827.1, Fox persuades bird to show him how she acts in a storm [(when wind blows)]; he devours her. |T0405.9.3$, Exposure (of genitals) while attending call of nature. |W0164.2.1.1$-(formerly, W0164.2.1$), Woman attending call of nature slights a man (by immodesty): he abducts her. She apologizes and he 'brothers' her.>

K0551.4.5, Escape by pretending to go to river and wash clothes. Type: 327HS.

Link: |K0523.0.1.2$, Escape by shamming illness: food (paste, mash, porridge, etc.) smeared on intended victim's posterior and claimed to be the effects of diarrhea.

Ref.: |DOTTI 166; TAWT 434 no. 24/{Egy}.>

K0551.5, Girl makes toilet and calls for help. Type: 956D.

Link: |K0551.28.1$, Girl tells robber about painful personal experience (clitoridectomy, or the like) and calls for help by demonstrating how loudly she shrieked from pain.

Ref.: |DOTTI 665 666/{Tns}; Houri-Pasotti 163-64.>

K0551.11, Ten (five) years respite given captive while he undertakes to teach elephant (ass) to speak. Type: 1750, 1750A.

Link: |K0289.4$, Fodder (hay, corn, etc.) placed between pages of a book makes a donkey seem to be reading when it turns the pages.

Ref.: |DOTTI 928.>

K0551.16, Woman escapes by ruse: must go defecate [(urinate)].

Link: |K1227.1.1S, Lover (seducer) put off until girl attends to call of nature.

Ref.: |DOTTI 131 262 873/{Plst}; TAWT 423 no. 10/{Syr} 424 no. 12/{Syr} 453 no. 46-3/{Egy}.>

K0551.18, Respite from death granted until wolf reads horse's passport. Type: 47E.

Ref.: |DOTTI 15.>

K0551.28$, Respite from death until story is told. Type: 956D, 1426, 1426A$, cf. 851.

Link: |H0790.0.1S, Neck-riddle. |J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.

Ref.: |DOTTI 471 665 802 804.>

K0551.28.1S, Girl tells robber about painful personal experience (clitoridectomy, or the like) and calls for help by demonstrating how loudly she shrieked from pain. Type: 956D.

Link: |K0551.5, Girl makes toilet and calls for help. |P0963.3S, No public celebration for a girl's clitoridectomy. |S0176.4.1S, Female's sex organ excised (burnt, or the like) with the intent of mutilating (malicious clitoridectomy).

Ref.: |DOTTI 661 665 666/{Egy, Tns}.>

K0553, "Wait till I get fat". [Captive escapes]. Type: 122F, cf. 327.

Ref.: |DOTTI 46 157.>

K0553.1, "Let me catch you better game". [Captive escapes]. Type: 122D.

Link: |K0501.2.2S, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited.

Ref.: Chauvin II 116 no. 94; |DOTTI 46.>

K0553.5, "Soak me in the pond so that I will be juicy". Type: 122G.

Ref.: |DOTTI 46.>

K0555.2, Respite from death gained by long-drawn-out song. Type: 1199B.

Ref.: |DOTTI 714.>
K0555.2.2, Escape by singing an endless song. Type: 1199B.
Ref.: DOTTI 714.-

K0561, Escape by persuading captor to talk.-
K0561.1, Animal captor persuaded to talk and release victim from his mouth. Type: 6.
Ref.: Chauvin II 200 no. 39; DOTTI 2.-

K0561.2, [A] sheep persuade[s] the wolf to sing. Dogs are thus summoned. Type: 122C.
Ref.: DOTTI 2 23 36 45 46/Alg; Mudarris (al-) 174-76.-

K0562.1, Captive trickster persuades captor to pray before eating. Type: 122A, 122B.
Ref.: DOTTI 45.-

K0566, Ass begs wolf to pull thorn out of foot [(hoof)] before eating him: kicks him. Type: 122J.
Ref.: DOTTI 47.-

K0567.3$, Escape by pretending to do captor a favor: "I saved you a ripe-one". Type: 136, 327B, 327B*, 328.
Ref.: DOTTI 55 160 163 173.-

K0579, Escape by false plea--miscellaneous.-
K0579.3.0.1$, Escape from robbers by false plea. Type: 956C.
Link: R0211.4, Escape from slavery (pirates).
Ref.: DOTTI 665.-

K0579.8, A plea for a larger audience. Fox asks cock to come down from a tree and sing for him. Cock asks fox to awaken his companion, a dog, first. Dog kills fox.-

K0580, Captor persuaded into illusory punishment.-
K0581, Animal "punished" by being placed in favorite environment. Type: 1310.
Ref.: DOTTI 731.-

K0581.1, Drowning punishment for turtle (eel, crab).-K0581.2, Briar-patch punishment for rabbit. Type: 1310A.
Ref.: DOTTI 731.-

K0581.3, Burying the mole as punishment. Type: 1310B.-
K0581.4, Bird punished by being thrown into air. Type: 1310C.
Ref.: DOTTI 731.-

K0581.4.1, Birds caught in net fly away with it. Type: 233B.
Link: J1024, Quails caught in net rise up in a body with net and escape. As soon as they quarrel they are caught.
K0687, Bird escapes death by flying away with net. K0642.2$, One bird releases another from snare (net).
Ref.: DOTTI 33 85 88 436/Alg}.-

K0580.1$, Escape by promising captor advice as to where treasure can be found.
Ref.: Basset Mille II 269-77 no. 39; Chauvin III 103 110ff. IX 30; DOTTI 57/}

K0600, Murderer or captor otherwise beguiled.-
K0602, "Noman." Escape by assuming an equivocal name. [Niyâk, Nikhrâwain, Nurgufain, etc.]. Type: 1525US, 1545.
Ref.: DOTTI 829 856.-

K0603, Escape under ram's belly. Type: 1137.
Ref.: DOTTI 708.-

K0604, The three teachings of the bird (fox). [Captor mocked for foolishness (greed)]. Type: 150.
Link: K0608.1S, Escape by promising captor advice as to where treasure can be found.
Ref.: Basset Mille II 269-77 no. 39; Chauvin III 103 110ff. IX 30; DOTTI 57/}

K0605, Cannibal sent for water with vessel full of holes: victim escapes. Type: 1180.
Link: J1023.2, Task: carrying water in sieve.
Ref.: DOTTI 713; TAWT 451 no. 46.-

K0606, Escape by singing song.
Ref.: DOTTI 47 163 175 955/Egy, Jrd}.-

K0607, Enemy in ambush (or disguise) deceived into declaring [(betraying)] himself. Type: 66B.
Link: J0675.0.1.2S, Enemy (robber) discovered in ambush killed (fettered) before he can strike.
Ref.: DOTTI 30.-

K0607.1, The cave call. ("Hello, house!")--[ruse: intruder detected when he answers]. Type: 66A.
Ref.: DOTTI 30.-

K0607.3.2, Sham-dead deceived into moving by absurd action. Type: 66B.
Ref.: DOTTI 30; Sengo "Kiswahili" 451-65 no. 9; Wehr 254 no. 9/cf.
K0607.3.4$, Sham-dead cat deceived into moving its ear. Type: 66B.
Ref.: DOTTI 21 30 48 731/{Egy}; Massenbach (Von) Nubische pt. A.III 93 no. 41.-
K0607.3.5$, Invisible intruder caused to lose agent of magic invisibility.
Link: D1985.3.1$, Invisibility by applying magic kohl to eye(s).
Ref.: Shamy (el-) Egypt 34-35 no. 5.
K0608$, Escape by laughing and crying at the same time. [Bird's pretended treasure].
Ref.: Chauvin II 172 no. 2 V 135 no. 64 n. 1.
K0618$, Enchanter beguiled into disenchanting victim: victim escapes. Type: 302, 707, cf. 545B.
Link: G0275, Witch defeated.
Ref.: DOTTI 105 298 386; MITON.
K0619.1.1, Cleanest girl to be eaten by ogress: clever girl shakes sesame into fire to simulate sound of burning lice.
Link: K0874.3$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!".
K0620, Escape by deceiving the guard.
K0621, Escape by blinding the guard.
K0622, Captive plays further and further from watchman and escapes.
Ref.: Elder pt. 3 19 no. 5.
K0622.2, Escape from captor by throwing objects to great distance which captor tries to procure. Type: 136, 327B, 328B*.
Ref.: DOTTI 55 160 175.
K0622.2.1$, Predator (wolf, ogre) surprises prey in fruit tree (field); intended victim escapes by throwing fruits (apples, figs, etc.) to great distance which predator goes to fetch. Type: 136, 327B, 328B*.
Link: K0254.3$, Agreement to share pasture (food, crop): trickster goes early and consumes all.
Ref.: DOTTI 50 52 55 160 162 165 170 75 713/{Egy}.
K0622.3$, Escape by showing watchman how animal (automobile, train, etc.) runs.
Ref.: Elder pt. 3 19 no. 5.
K0625, Escape by giving narcotic to guard.
Ref.: MITON.
K0625.2, Escape by making the watchmen drunk. Type: 950.
K0626, Escape by bribing the guard.
Link: K0319.1S, Access to forbidden island gained by bribing the ferryman.
Ref.: Ibsihîh 280-81; DOTTI 521/{lit.}; MITON; TAWT 438.
K0626.1, Escape by throwing money (treasure) so that guards [(pursuers)] fight over it. Type: 510, 510A.
K0626.3S, Ogress's daughter frees hero for a piece of chewing gum. Type: 1121, 1122.
Link: T0454.1.1.1$, Girl succumbs to seduction for a piece of chewing gum.
Ref.: DOTTI 706 707.
K0627S, Escape by beguiling guard into untangling captive: "Thank God you tied me by my hands not my nose". Type: 15, 122Z.
Link: K0543, Biting the foot. [Escape by pretending not to be caught: claiming captor has seized a root]. K0620, Escape by deceiving the guard. K0640, Escape by help of confederate.
Ref.: DOTTI 4 47/{Sm1}; Shalabi 94-95.
K0628S, Culprit escape detection by shamming signs (symptoms) of being victim.
Link: K0419, Thief escapes detection—miscellaneous. K1877S, Deception by sham semen.
K2112.2.5S, Egg white
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</tr>
<tr>
<td>K0638.9S, Escape by making pursuit difficult--miscellaneous. Link: K0289.3S, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain. K0097, Dupe tricked on to slippery road lined with knives. R0260, Pursuits. R0263S, Chase in and out of oven. Pursuer (wolf, ogre) tires: intended victim escapes.-</td>
</tr>
<tr>
<td>K0638.9.1S, Escape by making self slippery; by covering self with soap, grease, slippery plant (e.g., molokhiyyah), etc. Type: 123, 327B. Link: F0913.5.1S, Victim swallowed but slides out through swallowers other end (anus). K0012.6S, Wrestling match won by deception: trickster makes self slippery. K0619, Murderer or captor beguiled--miscellaneous. Ref.: DOTTI 48 50 52 55 160 162 165 705 713/Egy, Sdn; TAWT 365 no. 75.-</td>
</tr>
<tr>
<td>K0638.9.2S, Escape from swallowers by making self swallow-proof. Ref.: MITON.-</td>
</tr>
<tr>
<td>K0639S, Escape by disabling pursuer's (companion's) means of transportation. Ref.: DOTTI 477 632 673/Omn; Rhodokanakis Zfar: SAE VIII 50-52 no. 13; TAWT 456.-</td>
</tr>
<tr>
<td>K0639.1S, Grease placed under saddle (on wheels) prevents pursuit: would-be pursuer falls off. Type: 315, 516B. Ref.: DOTTI 139 140 278/Omn.-</td>
</tr>
<tr>
<td><strong>K0640, Escape by help of confederate.</strong> Type: 223. Link: R0211.1.1S, Escape from prison with help of confederate. Ref.: DOTTI 85.-</td>
</tr>
<tr>
<td>K0641, One animal saves another by frightening enemy away.-</td>
</tr>
<tr>
<td>K0641.0.1S, One animal (bird) saves another by luring attacking enemy away. Type: 223. Link: B0595.1S, Flea as mouse's confederate: bites man thus diverting his attention. Ref.: DOTTI 33 85 88 436/Alg; MITON.-</td>
</tr>
<tr>
<td>K0641.0.2S, One animal (bird) saves another by luring help in the direction of victim-to-be: attacker flees or is killed. Type: 223, cf. 248B. Link: K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings. K0811.8S, Victim trapped and his enemies led to him. Ref.: DOTTI 85 90/Lit; MITON.-</td>
</tr>
<tr>
<td>K0642, Free animal saves its captured friend. Ref.: DOTTI 33 85 88 436/Alg.-</td>
</tr>
<tr>
<td>K0642.1, Crow and rat release deer from snare.-</td>
</tr>
<tr>
<td>K0642.2S, One bird releases another from snare (net). Link: K0581.4.1, Birds caught in net fly away with it.-</td>
</tr>
<tr>
<td>K0642.2.1S, Female pigeon pecks net and frees her snared mate. Link: R0152, Wife rescues husband. Ref.: MITON.-</td>
</tr>
<tr>
<td>K0649.1, Confedrate hides fugitive.-</td>
</tr>
<tr>
<td>K0649.2, Rescuer disguised as officer gains custody of prisoner.-</td>
</tr>
<tr>
<td>K0649.4, Son mentioned as daughter in order to save him from enemy's pursuit.-</td>
</tr>
<tr>
<td>K0649.4.1S, Son disguised as daughter in order to keep him from being chosen for deadly mission. Type: 513DS, 857S. Link: K0288.5S, Son disguised as daughter (girl) so as to renego on marriage promise. K0514, Disguise as girl to avoid execution.-</td>
</tr>
</tbody>
</table>

K0649.4.3S, Wife (beautiful) mentioned as sister: defense against lecherous (envious) king.

Link: |K1236, Disguise as man to escape importunate lover. |P0297.2.2.1S, Mother leads her orphaned son to believe that his deceased father was her brother. |T0040S, Lovers mentioned as brother and sister so as to escape detection.

Ref.: Tha'labî 47.

K0649.5, Boys warned by dogs' names to escape.

K0649.9, Confederate causes confusion so that prisoner can escape. Type: 223, 516A.

Ref.: *DOTTI* 33 85 88 275 436/{Alg}; *TAWT* 438 no. 29/{Egy}.

K0649.10, Prisoner escapes by means of wolf which he lures by smearing honey on the feet.

Link: |R0212.1.2, Captive buried alive to his neck fastens his teeth on jackal that comes to eat and companions.

K0649.10.1S, Prisoner escapes by means of ant: thread tied to ant who pulls it up to cell in tower. Ant lured upward by food held in front of it.

Link: |A223.10S, Worm helps holy man thread gem: may eat fruit. |B0552.1.1S, Nimrod carried by four eagles lured by meat held in front of them. |H0506.4, Test of resourcefulness: putting thread through coils of snail shell.

Thread tied to ant who pulls it through.

Ref.: Sulaymân 204-9 no. IX-2.

K0649.13S, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words. Type: 960D$, 985A$.

Link: |H0082.5, Token sent as warning. |H0598S, Cryptic (enigmatic) message deciphered by recipient. |K1872.9.7S, Message to certain person camouflaged as impersonal (a general statement or comment).

Ref.: Jâhîz III 124-25; Ibn-Aagim 82-4 no. 145; *DOTTI* 665 668 688 689/{lit., Omn, Qtr}; Duwayk (al-) II 68; D.H. Müller *Sogotri*: *SAE* VI 82-83 no. 14.

K0650, Other means of escape.

Ref.: Duwayk (al-) II 201/cf.

K0651, Wolf descends into well in one bucket and rescues fox in the other. Type: 32.

Ref.: Chauvin III 78 no. 57; *DOTTI* 8.

K0652, Fox climbs from the pit on wolf's back. Type: 31.

Ref.: *DOTTI* 7 10/{lit.}; *MITON*.

K0661.1, Fool's brothers substitute a goat for the body of the man he has killed: thus save him. Type: 1600.

Ref.: Damîrî I 325; Chauvin VI 126 no. 280; *DOTTI* 872/{Alg, lit.}; Wesselski *Hodscha* II 183 no. 347.

K0661.2, Statue mourned and buried in order to account for murdered person. Type: 1600AS.

Ref.: Chauvin VI 15 no. 188; *DOTTI* 873.

K0670S, Escape by setting one predator (enemy) against another: they fight, meanwhile captive (intended victim) escapes. Type: 157B$, 850**.

Link: |J0229.15S, Choice: angry camel or dragon (wild beast). |K1082, Ogres (large animals, sharp-elbowed women) duped into fighting each other. |K1086, Woman induces men to fight over her and kill each other. |W0217S, Resourcefulness.

Ref.: Qazwînî II 226-227; *DOTTI* 470/{Ymn}; Reinisch *Somali*: *SAE* I 142-44 no. 37.

K0687, Bird escapes death by flying away with net.

Link: *K0581.4.1S, Birds caught in net fly away with it.

Ref.: *DOTTI* 33 85 88 436/{Alg}.

K0700-K799, Capture by deception.

K0700, Capture by deception.

K0710, Victim enticed into voluntary captivity or helplessness.

K0711, Deception into entering bag.


K0711.3, Ogre frightened into rolling self in mat: burned.

Ref.: Rochemonteix 55ff. no. 5.

K0712S, Prey lured into predator's power by flattery or promise of reward. Type: 20D*, 35S, 327HS, cf. 50, 122N*.

Link: *J0296.0.1S, Animals go on pilgrimage (or perform prayers, etc.). |B0304.1S, Wild animal tamed (appeased,
domesticated) with food. J1241.0.2.1S, Guest divides fowl (animal) among members of host's family: "The head is for the [family] head, the legs are for his legs (sons), and the wings are for his wings (daughters); as for the corpse, it is for another corpse (which is me)!". K0568.1S, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). K0712.7S, Capture by providing deceptive model for empathetic reward. K1027.1S, Animal caught by coaxing it into cage containing food. K2010.0.4S, Swindler shows superior efficiency and fidelity until placed in full control: theft (betrayal) follows. K2040.1S, Enemy's trust gained and then betrayed. P0234.5.1S, Father offers his daughter as reward to his rescuer (helper). P0776.2.3.3.1S, Gold and silver hidden in heaps of dirt that must be removed from building; then the poor summoned, told of hidden treasure, and asked to haul the dirt away: they finish the unpleasant task for the expected reward. U0066, Every man has his price. [Behavior potential]. U0249.0.2S, Actions explained in terms of expectancy of reward.

Ref.: DOTTI 7 10 17 47 166{litr.}; MITON.
K0712.0.1S, Victim captured by a promise: "Come here and receive!". Link: K0811.1, Enemies invited to banquet and killed. Ref.: MITON.

K0712.0.2S, Victim invited to see marvelous object (act) and then attacked--("Come here and see!"). Link: K0775.1, Capture by taking aboard ship to inspect wares. K1332, Seduction by taking aboard ship to inspect wares. K1334.1S, Woman invited into flying device and then abducted.

K0712.0.2.1S, Enemy (rebel) invited to inspect king's baton (staff, scepter) and then struck with it. Type: 954A.
Ref.: Maspero 109-14 no. 6; DOTTI 661.

K0712.0.2.2S, Victim invited to learn wonderful skill (magical craft) and thus falls into deceiver's power. Type: 936*.
Ref.: MITON.

K0712.1S, Victim captured by offer of marriage (or sexual liaison).
Link: K0437.6S, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiralizing (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). P0776.2.1.1S, Beautiful woman given credit by merchant (banker).
Ref.: MITON.

K0712.1.1S, Cat offers daughter as wife to mouse if he comes out of hole. Type: 222CS.
Link: P0234.5.1S, Father offers his daughter as reward to his rescuer (helper). Ref.: DOTTI 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.

K0712.2S, Victim lured (coaxed) into predator's power by promise of high office (power).
Ref.: Shawqi 277 [no. 13].

K0712.2.1S, Fox invites ox (ass) to become lion's advisor (vizier, etc.)--ox eaten. Type: 50A.
Ref.: DOTTI 17.

K0712.3S, Victim lured (coaxed) into predator's power under pretence of performing religious (philanthropic) service.
Link: K0231.12.3S, "Come back after prayers!" Prayers last for too long. V0008.9.2.0.1S, Communal (group/jama‘ah) exercising of religious service favored--(e.g., prayers, pilgrimage).
Ref.: Shawqi 292 [no. 21].

K0712.3.1S, Fox invites cock to become prayer-crier (in his newly built mosque). Type: 62, 113B.
Link: A2489.2S, Cock (chanticleer) as (dawn) prayer-crier.
Ref.: DOTTI 26 28 42 43; {Egy}.

K0712.3.2S, Person invited to attend religious ritual (visit saint, magic healing, etc.) but is taken to an isolated place where he is attacked (robbed, raped, or the like).
Link: K0339.3.1S, Thief pretends to treat barren woman (sterile man): steals goods. V0113.0.3.1S, Visit to saint's shrine.
Ref.: MITON.

K0712.3.3S, Falling into 'host's' power by accepting plea to perform social duty (e.g., attend wedding, funeral, visit the sick, or the like).
Ref.: DOTTI 693{litr.}; MITON.

K0712.7S, Capture by providing deceptive model for empathetic reward. Type: 38BS, cf. 33, 33*.
Link: J0060.1S, Learning through induced imitation (of model). J1142.4, Thief's corpse carried through street to see
who will weep. |J2400, Foolish imitation. |J2415, Foolish imitation of lucky man. [Jealous imitator disappointed]. |K0340, Owner separated from goods (usually by raising false hope in him—a stratagem). |K0425, King's daughter put into brothel to catch thief. |K0712, Prey lured into predator's power by flattery or promise of reward. |K0741, Capture by decoy. |K0750, Capture by tarbaby. |K0830, Victim induced to develop a pattern of behavior (through rewards), and then attacked. |K1226, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |K1952, Sham community (crowd, customers, neighbors, etc.) provides set up to mulet victim—("Sting"). Prettended communal usage of facility. |N0393, Parasite (sponger) sneaks into a party of seemingly important men, accompanied by guards, thinking that they are being escorted to feast. They prove to be prisoners to be executed. |U0247, Empathetic rewards.

Ref.: DOTTI 8 11.>

K0712.7.18, Fox sees another fox inside orchard feasting on fruits and enters to join him; feaster proves to be a dummy set as trap to capture fox. Type: cf. 33, 33*.

Link: |J0060, Imitative (social) learning--other aspects of learning from observation. |N0393.18, Parasite (sponger) sneaks into a party of seemingly important men, accompanied by guards, thinking that they are being escorted to feast. They prove to be prisoners to be executed. |U0247.18, Pleasure felt from another's happy experience (a distant relative's or an acquaintance's).

Ref.: DOTTI 8; MITON.>

K0712.7.28, Conspirator's confederate(s) feign(s) pleasure while trying a trap (chest): intended victim tries it and is captured. Type: cf. 38B8.

Ref.: DOTTI 11.>

K0713, Deception into allowing oneself to be fettered. Type: 157, cf. 35S.

Ref.: DOTTI 10 42 64/{lit.;}; MITON.>

K0713.1, Deception into allowing oneself to be tied. Type: 157, 176, cf. 315, 590, 590A.

Link: |K0780, Falling into adversary's power through game (contest): loser must comply with winner's demand. |K0859, Deceptive game: beating each other. Dupe beaten to death (or severely).

Ref.: DOTTI 64 72; Hurreiz 124 no. 77; Shamy (el-) Egypt 23 no. 2.>

K0713.1.3, Animal persuaded to be tied by promise of food.

Link: |K0714.9.28, Fox persuades bear (wolf) to jump into pit by promise of food.

Ref.: MITON.>

K0713.1.98, Deception into allowing oneself to be tied as proof of harboring no intention of running away.

Type: 157, 157A.

Ref.: DOTTI 64 65.>

K0713.1.108, Deception into allowing oneself to be enslaved. Type: 159C8.

Ref.: DOTTI 67.>

K0714, Deception into entering box (or prison). Type: 38B8.

Link: |K2294.28, Treacherous host: imprisons guest (keeps guest as captive). |Z0325, Sethian chest: made so as to fit only intended victim (Osiris).

Ref.: Budge Gods II 188; Boqarî 139/{fox}; DOTTI 12; Ions 58; MITON.>

K0714.9, Deceived lion stuck in cave; becomes food for hare.

Ref.: DOTTI 7 41 47/{Jrd.}.

K0714.9.28, Fox persuades bear (wolf) to jump into pit by promise of food. Type: 31.

Link: |K0713.1.3, Animal persuaded to be tied by promise of food.

Ref.: DOTTI 7; MITON.>

K0717, Deception into bottle (vessel). Type: 331.

Link: |Q0433.1.4S, Imprisonment in a flask (qomqom/cucurbit, bottle, jug, etc.). Usually imposed on a supernatural being (jinni, satan, or the like). |R0181, Demon enclosed in bottle released.

Ref.: DOTTI 175 176 450 751/{Alg}; MITON.>

K0720S, Dupe induced to close eyes: tricked. Type: 122Z.

Ref.: DOTTI 7 41 47/{Jrd.}.

K0721, Cock persuaded to crow with closed eyes. Seized. Type: 61.

Ref.: DOTTI 26.>

K0721.1, Dupe persuaded to close eyes and open mouth; then hot stones are thrown down throat.

Link: |K1033, Hot porridge into ogre's throat.

K0722, Giant tricked into becoming mouse. Cat eats him up. Type: 545.
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K0729S, Capture (attempted capture) by alleging the existence of a new law. Type: 62, 62*.
Ref.: DOTTI 26.

K0730, Victim trapped.
Ref.: DOTTI 7 10/{lit.}; MITON.
K0735, Capture in pitfall. Type: 160, 516HS.
Ref.: Chauvin II 106 no. 71; DOTTI 68 283; Prym-Socin 170-75 no. 42; Zîr 114-15.
K0735.1, Mats over holes as pitfall.
Ref.: [K0097.3$, Dueler drawn toward a pit covered with straw: he falls. K1872.9.5.1$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like).]
K0735.2, Capture in trap seat.
K0735.7$, Capture in trap shoes (sandals, mocassins): when wet they shrink and fetter wearer. Type: 38A$.
Ref.: [Z0325.1$, Ass's shadow used to fashion the harness (saddle) so that it may fit only him.]
K0741, Capture by tarbaby. Type: 175.
Ref.: J1809.4.1$, Statue of person (doll) thought to be that person.
Ref.: DOTTI 72; Prym-Socin 170-75 no. 42/cf.
K0741.1, Capture by tarring [(placing gum on)] back of horse. Type: 327B*.
Ref.: Belamri douleur 100-106; DOTTI 45 46 52 55 72 162 163 459 705 707/{Alg, Syr, Mrc}.
K0741.2$, Capture by tar-pit (or vessel, caldron). Type: 950.
Ref.: G0519.1.5$, Ogre (wolf, etc.) killed by pouring boiling water on him.
Ref.: Maspero 197 no. 14; DOTTI 104 107 655 657 778/{Alg}.
K0749.11, Escape by cutting fetters on stones, etc.
Ref.: K0749.14S, Smith cuts fetters and helps captives escape.
Ref.: K0749.14S, Smith cuts fetters and helps captives escape.
K0750, Capture by decoy.
K0751, Capture by feigning death. Type: 47A, 56A, 56A*, 66D$, 516HS.
Ref.: K0911, Feigning death to kill enemy.
Ref.: Chauvin III 76; DOTTI 15 20 21 30 283.
K0751.1, Capture by hiding in animal carcass. Type: 313K$, 510B.
Ref.: K1891.2$, Fugitive escapes pursuer by hiding in animal carcass.
Ref.: DOTTI 133 261.
K0752, Capture by hiding under screen (grass, leaves, etc.). Type: 44A$.
Ref.: DOTTI 14.
K0753, Capture by hiding in disguised object. Type: 44A$.
Ref.: Basset Mille II 301 no. 57; DOTTI 14.
K0753.2$, Capture by smuggling soldiers into city in two-compartmented chest. Type: 954A$.
Ref.: K0754.1, Trojan wooden horse. [Smuggling soldiers into city].
Ref.: Basset Mille II 301 no. 57; DOTTI 661; Zîr 15.
K0754, Capture by hiding in artificial animal.
Ref.: DOTTI 796; Noy Jefet 277-83 no. 124.
K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. Type: 954A$.
Ref.: Maspero 109-14 no. 6/cf./baskets; DOTTI 661; Zîr 15/cf.
K0755, Capture by masking as another.
K0756.1, Birds captured by imitating their song.
K0757, Capture by feigning illness. Type: 50.
Ref.: Alf I 30; DOTTI 17 818/{lit.}.>
K0758, Capture by hiding in baskets of food. Type: 954A$, cf. 954.
Link: |K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. |K2357.15, Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretence that food is being brought. |K2357.16$, Strategy to get into enemy city: fighters smuggled past defenses (gate). |K2360$, Surprise attack ('treacherous' invasion).
Ref.: Maspero 109-14 no. 6 191 no. 13/(serpent) 196 no. 14; DOTTI 660 661.>
K0760$, Capture by impersonating slain enemy.
Link: |K1626, Would-be killer killed.
Ref.: DOTTI 660 661/{lit.}; MITON.>
K0762, Stranger asks woman for fire: abducts her.
Link: |G0440, Ogre abducts person.>
K0762.1$, Stranger asks woman for water (drink): abducts her.
Ref.: DOTTI 125 129 169/{Sdn}.>
K0765$, Man pretends to be testing marvelous (swift) horse: abducts woman. Type: 516H$.
Link: |W0014.1$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.
Ref.: DOTTI 283 285 475 484/{Alg}; Frobenius Kabyle: Atlantis III 271-76 no. 51, 294-327 no. 53.>
K0770, Other deceptive captures.>
K0774, Capture by sight of woman's breast.
Ref.: DOTTI 289/{lit.}.>
K0774.3$, Capture by sight of face of woman masking as man.
Ref.: MITON.>
K0775, Capture by luring merchant to look at supposed bargain.
Ref.: DOTTI 475 483 642 847/{lit.}.>
K0775.1, Capture by taking aboard ship to inspect wares. Type: cf. 516E$. 
Link: |K0712.0.2$, Victim invited to see marvelous object (act) and then attacked--("Come here and see!"). |K1332, Seduction by taking aboard ship to inspect wares.
Ref.: DOTTI 281; MITON; Shamy (el-) "Eg. Balladry": "Khâdrah al-sharîfah" no. 57; Wickett 178.>
K0776, Capture by intoxication (or narcotic). Type: 300.
Link: |K0332.1.1$, Guards of corpse induced to drink much wine: when drunk corpse stolen. |K0871.2, Slaughter of drunken enemies in banquet hall.
Ref.: Simpson 90/{snake/beer}; Ibshihi 280-81; DOTTI 97, MITON.>
K0777.1, Capture with aid of sleep-bringing music.>
K0777.4$, Drug-induced hypnotic suggestion (while victim is under the influence of drugs or narcotics). Type: cf. 1531.
Link: |D1962.4, Magic sleep by hypnotic suggestion. |F0950.2.1.1S, Drug-induced illusion (hallucination).
Ref.: DOTTI 122 357 822 835/{Mrc}; MITON.>
Ref.: Ibshihi 280-81; DOTTI 132 147 224 375 392 480 482/{Mrc}; Shamy (el-) Egypt 34-35 no. 5; Shamy (el-) "Eg. Balladry": "Khâdrah al-sharîfah" no. 57.>
K0778.5$, Maiden in tree lured down and captured through the wiles of an old woman feigning ignorance or helplessness. Type: 705A$, 709A, 860A*, 860CS.
Link: |J1906.1, Bullock struck on the hind quarter instead of head in attempt to kill it. |J0477, Attention secured by trickery.
Ref.: Baqlûtî (al-) 9-15 (41); DOTTI 194 334 357 360 375 376 378 392 480 481 482/{Alg, Sdn, Tns, Tns}; Juhaymân (al-) IV 382-97; TAWT 417.>
K0778.5.1$, Abduction through old woman's ruse: knife applied to sheep's tail (hind quarter) instead of neck in attempt to kill it. Helper abducted. Type: 705A$, 709A, 860A*, 860CS.
Link: |K0833, Man lured into aiding trickster who has feigned an accident or needs help. Is killed.
K0780$, Falling into adversary's power through game (contest): loser must comply with winner's demand.
Link: |K0713.1, Deception into allowing oneself to be tied. |J0850, Fatal deceptive game. |N0002.0.3S, Own body and all property as wager.
K0780.1$, Winner of game is to tie loser. Type: 315, 590, 590A, 1066A$.
  Link: |K0852, Deceptive game: hanging each other. Dupe really hanged. |K0859, Deceptive game: beating each other. Dupe beaten to death (or severely). |K2010.4, Treacherous one-time winner. Loses repeatedly and is forgiven, but refuses to yield when finally wins.
  Ref.: DOTTI 139 336 338 701.$
K0780.2$, Winner of game is to disrobe loser: person masking as of other sex is thus discovered. Type: 533A$, cf. 313E*, 884, 923C$.
  Link: |H1578, Test of sex [gender]: to discover person masking as of another sex. |N0002.8.1, Loser of wager (contest) is to disrobe publicly.
  Ref.: DOTTI 130 294 528 606; TAWT 452 no. 46.$
K0781, Castle captured with assistance of owner's daughter. She loves the attacker.
  Ref.: MITON.$

K0800-K999, Fatal deception.

K0800, Fatal deception.$

K0810, Fatal deception into trickster's power.$

K0811, Victim lured into house and killed. Type: 56B.
  Link: |K2294.3, Treacherous host: murders guest. |K2294, Treacherous host. |P0500.3.1, Absolute (despotic) ruler disposes of notables opposed to his conduct.
  Ref.: Maspero 181-82 no. 11/(plot fails); Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Hurreiz 130 no. 97; MITON; Shamy (el-) "Eng. Balladry": "Cats and Mice War"/cf. no. 40.$
K0811.3$, Jackal persuaded to enter bag so as to escape pursuers. Killed. Type: 41A$.
  Ref.: DOTTI 13.$
K0811.7$, Fox has invitation to feast in writing (a ruse). Fox sends wolf (lion) to people's feast by claiming to have such an invitation. Wolf is captured, and begs fox to show the invitation; fox replies: "Even if they could read, they wouldn't understand!". Type: 41A$, cf. 122N$.
  Link: |J1577, Deceptive invitation to feast. |K2400, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |Z0063.1.4, "Who reads! And who listens [nowadays; i.e., No one]!".
  Ref.: DOTTI 13 47; Taymûr no. 2910 3027/(tale).$
K0811.8$, Victim trapped and his enemies led to him.
  Link: |B0299.0.1.1S, Animal (bird) takes revenge on another animal (bird). |K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings. |K0641.0.2, One animal (bird) saves another by luring help in the direction of victim-to-be: attacker flees or is killed.
  Ref.: MITON.$
K0811.8.1S, Fox traps wolf in vineyard (garden) and leads owners to him (wolf killed and fox has the vineyard to himself).
  Link: |P0794.2S, Survival by eliminating rivals for scarce resources (means of livelihood).
  Ref.: MITON.$
K0812, Victim burned in his own house (or hiding place).
  Ref.: DOTTI 131 262 873/{Plst}; TAWT 423 453.$
K0815, Victim lured by kind words approaches trickster and is killed. Type: 242.
  Link: |W0048S, Being sweet-tongued.$
K0815.1, Fox persuades cock to come down and talk to him. Type: 113B.
  Ref.: Chauvin II 94 no. 44; DOTTI 42.$
K0815.1.1, Fox tries to persuade cock to come down and talk to him. Type: 62, 113B.
  Link: |J1421, Peace among the animals. (Peace fable). [:] Dogs have not heard of the new law. |K2061.4.1S, Fox tries to entice cock down from high place: plan detected.
  Ref.: DOTTI 26 42.
K0815.7, Cat acts as judge between sparrow and hare; eats them both. Type: cf. 51***.
Ref.: Chauvin II 96 no. 50; DOTTI 19.>

K0815.7.1S, Monkey divides cheese between two cats; eats it all under pretence of making uneven halves even: remainder is his fee. Type: cf. 51***.
Link: J1241, Clever dividing which favors the divider.
Ref.: DOTTI 19.>

K0815.8, Hawk persuades doves to elect him their king. Kills them.
Link: J2055.1.1S, Predator selected king: preys on subjects.
Ref.: DOTTI 84/[lit.]; MITON.>

K0815.13, Cat makes truce with mice.
Ref.: DOTTI 79/{Ymn}.>

K0815.15, Cat lures young foxes from den with music. Type: 113B.
Ref.: DOTTI 42.>

K0815.15.1S, Musician (philosopher) lures mice out of city with music.
Ref.: Chauvin VIII 155 no. 157.>

K0815.16, Jackal feigns holiness but seizes worshipping rats. Type: 113B.
Ref.: DOTTI 42.>

K0824, Sham doctor kills his patients.
Ref.: Basset Mille I 325 no. 50; CHAUVIN II 93 no. 39; DOTTI 52; Sengo "Kiswahili" 366-404 no. 5.>

K0825.1.1, Victim persuaded to hold out tongue: bitten off.
Link: J2021.2.1S, Son on gallows asks to kiss his mother's tongue: he bites it off. Q0586, Son on gallows bites his mother's (father's) nose off: punishment for neglect in youth.
Ref.: DOTTI 460 524/{Egy}.>

K0827, Dupe persuaded to relax vigilance; seized.
Link: K0830S, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him. K0911.6S, Trickster feigns death to catch unsuspecting prey.
K0827.1, Fox persuades bird to show him how she acts in a storm [(when wind blows)]: he devours her. Type: 56D, cf. 56A.
Link: J1634.1S, Advice by bird (crane, crow, ibis, etc.) about fox's inability to climb trees proves disastrous to adviser.
Ref.: Chauvin II 112 no. 81; DOTTI 20 22.>

K0827.6S, Prey persuaded to mount predator's back and then seized. Type: 2025.
Ref.: DOTTI 963.>

K0828, Bloodthirsty animal by trickery admitted to fold: kills peaceful animal. Type: 123.
Link: B0335.3.1S, Enemy (ogre) persuades children to kill helpful animal (dog).
Ref.: DOTTI 48.>

K0828.2, Fox feigning illness admitted to hen-roost and kills the hens.
Ref.: DOTTI 9/{Mrc}.>

K0830S, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him.
Link: J0020S, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect". K0712.7S, Capture by providing deceptive model for empathetic reward. K0827, Dupe persuaded to relax
vigilance; seized. [K0911.6$, Trickster feigns death to catch unsuspecting prey. |K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money]. |U0304.5.1.2$, Violating rules of modesty by exposing a private part of body makes exposing a more private part easier (e.g., arm and thigh or chest and buttocks, respectively). |X0901, One lie a year. [Man is believed because of his general truthfulness].

Ref.: DOTTI 761 800 801 963/{lit.}; MITON.-

K0830.1.1$, Seduction by offering gradual (nonsexual) rewards: seducer's credibility thus established.

Link: |K1351.4S, Seduction by promise of non-sexual marriage.

Ref.: MITON.-

K0830.1.2$, Theft (embezzlement) by offering gradual rewards.-

K0830.1.2.1$, Pseudo transformation little money (or the like) into large sums: does not work with very large sums.

Link: |K1315.6.7.2$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable').

K0830.1.2.2$, Deceptive investment by offering gradual rewards.

Ref.: Ibshîhî 384-85.-

K0830.1.2.3$, Types of deceptive pseudo-investments offered by 'greed-evokers ('muqammi'în, swindlers).

Link: |K2058.1, Apparently pious man (sadhu) a thief. |W0151.0.2.1$, As long as the greedy exists the imposter will make a living.

Ref.: Ibshîhî 384-85.-

K0832, Dupe induced to look about: seized and killed.-

K0832.1.1, Victim persuaded to look into well or pond: pushed in. Type: 408, 450.

Ref.: DOTTI 93 128 195 222 233 376 493 873/{Alg, Qtr}.-

K0832.1.2$, Victim persuaded to sit in position of honor at center. Seat is on mouth of well concealed with mat: victim falls in. Type: 303B$, 516H$, 550, 551.

Link: |K1872.9.5.1$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like).

Ref.: DOTTI 110 283 302 305 344 377 640 873/{Jrd, Plst}; TAWT 446.-

K0832.3, Female confederate disrobes before hero, who is attacked when he looks away.

Link: |K1303$, Seduction (temptation) by means of a dance.

K0833, Man lured into aiding trickster who has feigned an accident or needs help. Is killed. Type: 705A$, 709A, 860A*, 860CS, 969S.

Link: |K0778.5.1S, Abduction through old woman's ruse: knife applied to sheep's tail (hind quarter) instead of neck in attempt to kill it. Helper abducted. |W0014.1$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.

Ref.: DOTTI 375 393 480 482 671.-

K0834, Victim killed while asleep in killer's house.

Link: |K2294.3S, Treacherous host: murders guest.

K0840, Deception into fatal substitution.-

K0841, Substitute for execution obtained by trickery. Type: 1538.

Link: |V0544.1S, God (holy man) furnishes replica (a look a like) of person about to be unjustly executed: victim-to-be saved.

Ref.: DOTTI 704 758 760 797 824 845/{Sdi}.-

K0841.3$, Man sentenced to be executed substituted for innocent wrongly condemned to death.

Link: |K0512.2.2.2S, Compassionate executioner: substituted convict (sentenced to death).

Ref.: DOTTI 475 483 642 847/{lit.}; MITON.-

K0842, Dupe persuaded to take prisoner's place in sack: killed [(drowned)]. Type: 1525A, 1535, 1737.

Link: |W0028.7$, Person takes place of another condemned to death. (For a variety of reasons).

Ref.: Chauvin V 247 no. 147 n. 1; DOTTI 11 24 29 822 842 843 926/{Sdn}; Frobenius Kabylen: Atlantis II 220ff, MITON.-

K0842.3, Tied animal persuades another to take his place. Type: 176.

Ref.: DOTTI 72.-

K0843, Dupe persuaded to be killed in order to go to heaven.-

K0850, Fatal deceptive game.

Link: |N0334, Accidental fatal [or tragic] ending of game or joke.

K0851, Deceptive game: burning each other.-
K0852, Deceptive game: hanging each other. Dupe really hanged.
Link: |K0780.1$, Winner of game is to tie loser.|


K0859$, Deceptive game: beating each other. Dupe beaten to death (or severely). Type: 1066A, cf. 315, 590, 590A.

Ref.: |DOTTI 31 86 339 701 899/{Egy, Sdi}.|

K0863, Shooting game: blind man's arrow aimed. It kills friend. (Balder's death).
Link: |F0638.5$, Blind archer aims at sound of urination: (CAntar's death).|

K0867, Fatal duel: brother kills brother in pretended game. [Fratricide].
Ref.: |Zîr 57.|

K0870, Fatal deception by narcotic (intoxication).

K0871, Fatal intoxication.
Ref.: |MITION; Ibshîhî 280-81.|

K0872, Slaughter of drunken enemies in banquet hall.
Link: |K0776, Capture by intoxication (or narcotic). |

K0871.3$, Person (enemy) intoxicated and overcome.
Ref.: |MITION; Shamy (el-) "Folkloric Behavior" no. 1/cf.|

K0871.3.1$, Groom (king) made drunk and then beheaded by his bride.
Ref.: |Tha’labî 174-75/(Queen of Sheba); Shamy (el-) "Arab Mythology" no. 121.|

K0871.3.2$, Person intoxicated (drugged, etc.) and then disfigured (mutilated). Type: 950.
Link: |K1381.1$, Person drugged (made drunk) and then raped. |

K0873, Fatal deception by giving narcotic.
Ref.: |DOTTI 655; MITION.|

K0873, Fatal deception by giving narcotic.
Ref.: |K1381.1$, Seduction by intoxication (or narcotic).|

K0874, Deception by pretended lousing. Type: 315, 480, 872.$
Link: |K0331.2.1.1, Theft after putting owner to sleep by lousing her.|

K0874.3$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!". Type: 480.
Link: |J0268$, Flattery of authority or seniors rewarded.|

K0876$, Deception by given laxative.
Ref.: |Ibshîhî 528-29.|

K0890, Dupe tricked into killing himself. Type: 1066B.$
Ref.: |DOTTI 701.|

K0891, Dupe tricked into jumping to his death.
Ref.: |DOTTI 51 52 55 157/{Egy}; HE-S: Minya 70-77 no. 16.|

K0891.1$, Intruding wolf tricked into jumping down chimney and killing himself. Type: 124, 327.
Ref.: |DOTTI 59 131 157 161 164 262 704 873/{Egy, Jrd, Plst, Ymn}; Gh. al-Hasan "Al-'Urdunî @ 33-36 no. 9; Reinisch Somali: SAE I 198-201 no. 64; TAWT 423 453; AUC: 40 no. 5.|

K0891.1.2$, Intruder tricked into jumping down into boiling water. Type: 124, 327.
Link: |G0519.1.5$, Ogre (wolf, etc.) killed by pouring boiling water on him. |N0339.0.1.15, Accidental death from falling into hot (boiling) liquid.
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Ref.: DOTTI 50 51 55 157/{Egy}; TAWT 413.
K0891.2, Ape tricked into jumping on to stakes and killing himself. Type: 1066B$, cf. 23*.
Link: G0524.2$, Ogre deceived into setting himself on fire.
Ref.: DOTTI 6 701.
K0891.5.1, Animals (giants) enticed over precipice. Type: 10***.
Ref.: DOTTI 4.
K0891.5.2, Dupe crowded over precipice. Type: 10***.
Ref.: DOTTI 4/{Mrc}; Laoust Maroc 5 no. 6.
K0891.5.6S, Enemy tricked into falling into pit. Type: 30, cf. 303D$,/516HS.
Link: K0735, Capture in pitfall. K1171, Dupe tricked in race into falling into a pit. |P0552, Battle formations.
Ref.: Shawqî 283 [no. 16]/{elephant}; Zîr 113-14.
K0895, Cannibals enticed to climb slippery barricade: fall. Type: 910B1$.
Ref.: DOTTI 571.
K0896.1, Beaver and porcupine trick each other.
K0896.2S, Porcupine (hedgehog) and jackal (wolf) trick each other. Type: 59*, 59**$, 80A*.
Link: J1117.4$, Hedgehog (porcupine) as trickster.
Ref.: DOTTI 24 34.
K0897, Dupe tricked on to slippery road lined with knives.
K0910, Murder by strategy.
K0911, Feigning death to kill enemy. Type: 56B, 66D$, 516HS.
Link: K0751, Capture by feigning death.
Ref.: Chauvin III 76 no. 50; DOTTI 21 30 283; Zîr 138.
K0911.1, Sham death to wound enemies. [They are stabbed from inside the grave]. Type: 1539, cf. 56A*.
Ref.: Chauvin VII 151ff. no. 430; DOTTI 848; Wesselski Hodscha II 198 no. 391.
K0911.6S, Trickster feigns death to catch unsuspecting prey. Type: 56A*.
Link: K0827, Dupe persuaded to relax vigilance; seized. K0830S, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him.
Ref.: Damîrî I 175; DOTTI 21.
K0912, Robbers' (giants') heads cut off one by one as they enter house. Type: 956, 956B.
Link: K0437.6$, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). Q0421.95, Beheading as punishment for banditry (highway robbery, raiding, marauding, etc.).
Ref.: Abu-el-Layl 245-47 [no. 41]; DOTTI 663 664.
K0913, The trickster by means of a flute (fiddle, knife, staff) resuscitates an apparently dead woman: his enemy buys the object and tries it disastrously. Type: 1525TS, 1535, V, 1539.
Ref.: A. Jahn Mehrî: SAE III 122 no. 26; DOTTI 828 842 843 848 850 853 916 926/{Egy, Mrc, Qtr, Ymn}; Duwayk (al-) II 61-63; Laoust Chenoua 190-92 no. 21; CFMC: Siwa 71-10 13-12-no. 4.
K0915S, Murder with help of confederate posing as victim's friend (client, guest, or the like): victim set up to be killed by actual killer.
Link: K0368.1S, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). K1952.8S, Sham community (crowd, customers, neighbors, etc.) provide set up to mutil victim ←(Sting'). Pretended communal usage of facility.
Ref.: Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1, "Maḥfûzah and Mukhtâr" no. 11/cf.<br />
K0916, Dancer stabs spectators.
Ref.: Chauvin V 84 no. 24 n. 1.
K0917, Treacherous murder during hunt.
Ref.: Zîr 57/{pretended game}.
K0918, Man murdered while praying.
Ref.: Tha'labî 213.
K0919S, Murder (injury) by blades in narrow passage. Type: 432.
Link: K1565, Blades (broken glass) to wound and detect wife's lover. S0181, Wounding by trapping with sharp knives (glass).
Ref.: DOTTI 212.
K0919.1S, Broken glass (placed by jealous sisters) to wound and detect sister's lover. Type: 432.
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Link: [K1565, Blades (broken glass) to wound and detect wife's lover. |S0073.0.1S, Sister cruel to her sister. |T0084, Lovers treacherously separated. |T0094S, Lover murdered by sweetheart's relatives. |W0195.9.3S, Sister envies sister's handsome husband (suitor, lover).]

Ref.: DOTTI 204 212 213/[Irq]; TAWT 442 no. 33/[Egy].

K0920S, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ('revenge from the grave'). Type: cf. 750D2S.

Link: [D2061, Magic murder. |E0232.1, Return from dead to slay own murderer. |J1151.6S-(formerly, J1151.3S), Posthumous witness: testimony acquired or given by deceased person. |K2400S, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |P0525.3.2S, Vendetta-target: man marked for murder (death). |Q0550.0.3S, Murderer is himself (inevitably) murdered. |Q0550.0.4.1S, Murderer-to-be is murdered.]

Ref.: DOTTI 410, Zîr 150-51.>

K0920.1S, Posthumous murder by leaving deadly object of intrigue (interest) for vendetta-target. Link: [K0929.1, Murder by leaving poisoned wine. |K0929.15S, Murder by explosive-device (bomb) hidden in container: explodes when opened.]

K0920.1.1S, Posthumous murder by leaving book with poisoned pages--reader poisoned. Type: cf. 750D2S.

Link: [S0111.5, Murder with poisoned book. King wets finger to turn leaves and falls dead.]

Ref.: DOTTI 410/[lit.].

K0920.1.2S, Posthumous murder by leaving "marvelous medicine".-

K0920.1.2.1S, Posthumous murder by leaving "marvelous aphrodisiac"--user poisoned. Type: 750D2S.

Link: [F0951.1S-(formerly, F0951S), Aphrodisiacs (plants, meats, and other foods and drugs). |K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |T0009.1S, The power of sex: female's influence.]

Ref.: Damîri II 56; DOTTI 410/[lit.].

K0920.2, Posthumous killing by leaving mechanical trap. Type: 1645DS, cf. 950. Ref.: AI/III 137; DOTTI 655 895.-

K0920.2.1S, Posthumous killing: mechanical device left by grave-owner kills intruder. Ref.: MITON.-

K0921, Fox rids himself of fleas. He lets himself sink in water [□]. Type: 63.

Link: [B0128.1S, Animal uses strategy.]

Ref.: DOTTI 28.-

K0925, Victim pushed into fire.

K0926, Victim pushed into water. Type: 303BS, 450, 516H$, 550, 551.

Link: [S0432.1S, Pregnant woman cast off into well by jealous rivals. |K1872.9.5.1S, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like).]

K0928, Murder through transformation.-

K0928.1, Serpent transforms self to staff, is picked up and bites enemy.-

K0928.2S, Spirit (deity, demon, etc.) transforms self to snake and bites enemy. Link: [K0929.14S, Murder by placing venomous animal (snake, scorpion, etc.) in path of intended victim.]

Ref.: Ions 61/(Set).-

K0929, Murder by strategy--miscellaneous.-

K0929.1, Murder by leaving poisoned wine. Type: cf. 750D2S.

Link: [K0929.14S, Murder by placing venomous animal (snake, scorpion, etc.) in path of intended victim. |S0111.5, Murder with poisoned book. King wets finger to turn leaves and falls dead. |S0111.12S, Murder by poisoned weapon. |K1685, The treasure-finders who murder one another.]

Ref.: DOTTI 410.-

K0929.1.1S, Murder by leaving poisoned aphrodisiac. Type: cf. 750D2S.

Link: [T0009.1S, The power of sex: female's influence.]

Ref.: Ibshîhî 446.-

K0929.6, Murder by feigned quarrel. Peacemaker killed. Type: cf. 969S.

Link: [K1875, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. |K1876S, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). |K2054.5S, Feigned dispute (quarrel) to mulct victim. |W0014.1S, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.]

Ref.:
Ref.: *DOTTI* 671.>

K0929.7, Men deceived into killing each other. Type: 850**.
Link: |K0670S, Escape by luring abductors (captors) into fighting one another. Ref.: *DOTTI* 470.-

K0929.9, Murder by pushing off cliff.
Link: |K0551.4.3, Making modesty pay. Robber to disrobe woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off. |K0832.1.1, Victim persuaded to look into well or pond: pushed in.-

K0929.11, Concealed weapon in food basket sent to king: kills servant who opens it.
Link: |K0929.15S, Murder by explosive-device (bomb) hidden in container: explodes when opened.-

K0929.14S, Murder by placing venomous animal (snake, scorpion, etc.) in path of intended victim.
Ref.: Ions 61/cf.-

K0929.15S, Murder by explosive-device (bomb) hidden in container: explodes when opened.
Link: |K0920.1S, Posthumous murder by leaving deadly object of intrigue (interest) for vendetta-target. |K0929.11, Concealed weapon in food basket sent to king: kills servant who opens it.-

K0929.16S, Murder by placing victim in doomed building.
Ref.: Ibshihi 112.-

K0929.16.1S, Victim invited to live in house built on corrotable ground: killed when house collapses.
Ref.: Ibshihi 112.-

**K0930, Treacherous murder of enemy's children or charges.** Type: cf. 650A.
Ref.: *DOTTI* 354.-

K0931, Sham nurse kills enemy's children. Type: 37.
Ref.: *DOTTI* 10.-

K0931.1, Trickster employed to educate baby crocodiles: he eats them instead.
Ref.: Chauvin II 88 no. 24.-

K0933, Trickster eats all of tiger's cubs but one. Counts that one many times and deceives tiger. Type: cf. 56C.
Ref.: *DOTTI* 21.-

K0934, Fox as shepherd. [Treacherous]. Type: 37*.
Link: |B0256.4.0.1S, Wolf as honest shepherd.-

**K0940, Deception into killing own children or animals.**>

K0940.2, Man betrayed into killing his wife or grandmother. Type: 1535, cf. 1121.
Link: |G0512.3.2.1, Ogre's wife (daughter) burned in his own oven.-

K0941, Trickster's false report of high price causes dupe to destroy his property. Type: 1539.
Link: |K0992.2S, Severe beating recommended as cure.
Ref.: *DOTTI* 848.-

K0941.1, Cows killed for their hides when large price is reported by trickster. Type: 1539.
Ref.: *DOTTI* 696 697 706 843 848 849 876/{Alg}.>

K0941.1.1, Wives killed when large price for his mother's (wife's) corpse is reported by trickster. Type: 1539.
Ref.: *DOTTI* 849.-

K0944, Deceptive agreement to kill wives (or children). Trickster shams the murder, dupe kills his. Type: 462.
Ref.: *DOTTI* 233.-

K0944.15, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own. Type: 1442S.
Link: |G0072.2.1S, Pleiades deceives Scorpio into eating her own children. |K0231.1.1, Mutual agreement to sacrifice family members in famine. |S0342, Mother induced by rival to kill her children.
Ref.: *DOTTI* 234 808/{Qtr}; Duwayk (al-) II 93-94; Ghâdâb 46-47: Shamy (el-) "Arab Mythology" no. 91; Āli Haydar Şâlîh Turâth III:5/6 46; *TAWT* 426.-

**K0950, Various kinds of treacherous murder.**
Ref.: Ibshihi 280-81; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 9.-
K0951, Murder by choking.

Link: [N0339.12.0.15, Death from accidental choking on food (bone, fruit, seed, kernel, etc., stuck in throat).]

Ref.: MITON; Shamy (el-) "Eg. Balladry": "Mahlūzah and Mukhtār" no. 11.

K0951.1, Murder by throwing hot stones ([embers]) in the mouth.

Link: [K1035, Stone (hard fruit) thrown into greedy dupe's mouth.]

Ref.: DOTTI 708/{Alq}; Mouliéras-Lacoste 180-81 no. 19.

K0951.6, Murder by feeding honey-covered sharpened cross-pieces of wood.

Ref.: Ibshīḥī 243/(sweet drink).

K0951.7S, Murder by disease (germ or virus).

Link: [P0721, Disease (plague) invoked to combat overpopulation.]

K0952, Animal (monster) killed from within. Type: 15, cf. 38.


Link: [K1036[.1], Dupe told he can get meat by putting hand up animal's anus: animal drags him.

Ref.: Ibshīḥī 462/(water-dog' and crocodile); DOTTI 4 11.

K0952.1.1, Jackal, swallowed by elephant so that it can drink water in his belly, eats elephant's liver and kills him. Type: 15.

Ref.: DOTTI 5.

K0954, Murder by shooting.

K0954.1, Murder by shooting with fire arm (gun).

Ref.: Shamy (el-) "Eg. Balladry": "el-Wardānī" no. 29.

K0955, Murder by burning. Type: 930.

Ref.: DOTTI 196 259 295 621/{Qtr.}

K0955.0.1, Murder by pushing into (boiling) cooking-pot. Type: 1119.

Ref.: DOTTI 373 704 809/{Egy}.

K0955.1, Murder by scalding.

Ref.: DOTTI 131 262 873/{Plst}; TAWT 423 453.

K0958, Murder by drowning.

Ref.: Ibshīḥī 152-53.

K0959, Other kinds of treacherous murder.

K0959.2, Murder in one's sleep [i.e., of sleeping person].

Ref.: MITON.

K0959.4, Murder from behind.

K0959.7S, Murder from above--by dropping rock (heavy object).

Link: [N0331.4S, Large object (rock, log, etc.) dropped on person from above (so as to kill him) accidentally falls on would-be-killer's own child (children).

Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 9.

K0960, Other fatal deceits.

K0961, Flesh of certain animal alleged to be only cure for disease: animal to be killed. (The sick lion). Type: 50, 314, 511, 837AS.

Link: [F0950.0.4.2S, Brain of ass as cure.

Ref.: Maspero 17 no. 1/cf.; Chauvin III 78; DOTTI 17 135 265 458.

K0961.1, Disease to be cured by heart of monkey. Type: 91.

Ref.: DOTTI 35.

K0961.1.1, Tit for tat. [Wolf maligns fox to lion; fox gets even by maligning wolf: wolf killed].

Link: [P0522.1.3S, Revenge: vengeful acts undertaken as "tit for tat". [U0213, Life is: 'Blow for blow' (tit for tat).

Ref.: Ibshīḥī 462.

K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. Type: 314, 816AS, 980HS, 1741, cf. 91.

Link: [K1633.1S, The evil counsel: human (animal) organ is the only cure; applied to counselor.

Ref.: DOTTI 35 135 449 681 927/{Egy}; Shamy (el-) Egypt 76-78 no. 10; TAWT 415 no. 3/{Egy}.]
K0961.2.2, Ogress wife demands eyes of six wives of raja or she will die. Type: 462.
Ref.: DOTTI 233; TAWT 439.>
K0961.2.3S, Wife demands flesh (heart, liver, etc.) of husband's relative (son, mother) as medicine. Type: 980HS, cf. 91.
Ref.: DOTTI 35 681; Salim Tāhā al-Tikrītī Turāth III:12 124; TAWT 415 no. 3/{Egy}.>
K0962, Camel induced to offer himself as sacrifice. [Eaten by lion].
Ref.: Chauvin II 289 no. 29.>
K0963, Rope cut and victim dropped. Type: 301, 303B$, 550, 898.
Ref.: DOTTI 101 110 302 554; TAWT 426 no. 14/{Egy}.>
K0964, Barber killed when hero reports king's ancestors need his services in heaven. Type: 613A1$, 980*.
Ref.: DOTTI 682 683 840.>
K0964.1S, Evil builder sent to construct a bathhouse for the king of the seas (drowned). Type: 613A1$, 980*.
Ref.: DOTTI 682.>
K0975, Secret strength treacherously discovered. Type: 315, 590.
Ref.: DOTTI 139 336.>
K0975.2, Secret of external soul learned by deception. Type: 302, 313.
Link: |K2213.4.4$, Demon's secret of vulnerability disclosed by his wife (mistress, captive-woman, etc.).
Ref.: DOTTI 105 128.>
K0979S, Cause of invulnerability treacherously nullified. Type: 565A$, cf. 315, 590, 590A.
Ref.: MITON.>
K0979.1S, Man deceived into destroying protective agent: becomes vulnerable.
Link: |B0335.3.1S, Enemy (ogre) persuades children to kill helpful animal (dog). |F0555.4.1.1S, Strong man tied with his own hair.
Ref.: MITON.>
K0978, Uriah letter. Man carries written order for his own execution. Type: 910K1$, 930.
Ref.: K1612, Message of death fatal to sender.
Ref.: Tha’llâbi 156-57; Damîrî II 240; Ibshihi 274-75; Abu-el-Layl 270-72 [no. 47]; Aḥmad al-Nībah 111-17; Aswad (al-) 125-8; Basset Mille III 126 no. 80; Abd-al-Hādî 232-35 no. 55; DOTTI 347 459 572 573 574 575 621 623/{Alg, Egy, Irq, Plst, Syr}; Meissner 7-9 no. 4; TAWT 435 no. 26/{Egy}; HE-S: Minya 69-4 no. 2.>
K0978.1, Message of death. Type: 910K1S.
Ref.: Ibshihi 274-75 285; DOTTI 575; TAWT 435 no. 26/{Egy}.>
K0978.1.3S, Faulty poem: when read correctly carries instructions to execute bearer for murder. Type: 960DS.
Ref.: JH0012.2.1, Recognition by matching a couplet together. |H0082.5, Token sent as warning. |H1382.2.1, Quest for unknown lines of poem. |K1066, Dupe induced to incriminate himself. |Z0095.0.2S, Euphemisms.
Ref.: Basset Mille II 329 no. 78; DOTTI 668/{Egy, Syr}; Jarâjrah (al-) 116-8; Juhaymân (al-) III 227-37; Laoust Maroc 93-94 no. 77; Sâjî 349-52 no. 75[+1]; Zîr 150.>
K0992S, Misleading advice. Type: 402, 898, 1387*, 1442$, cf. 1087AS.
Ref.: K1045, Dupe induced to oversalt (overpepper) food. |K1633.1S, The evil counselor: human (animal) organ is the only cure; applied to counselor. |K2131.0.2S, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.
Ref.: Kesîtâ 22-23/(Thackston 22); Shamî (el-) "Arab Mythology" no. 37; DOTTI 55 187 554 702 808/{Egy, lit.}; Ghaṭilab 46-47; Shamî (el-) "Arab Mythology" no. 91; MITON; TAWT 439.>
K0992.1S, Ill-advised woman cooks donkey testicles and feeds them to family. Type: 720.
Link: |G0072.1.1S, Ill-advised mother eats (cooks) own child.
Ref.: DOTTI 397; K. Sa’ûd-al-Dîn Turâth III:10 25-26; MITON.>
K0992.2S, Severe beating recommended as cure.
Link: |J1545.1, Will work when beaten. |[Abused wife's report to king, as revenge on her husband]. |K0187, Strokes [and presents] shared. |K0941, Trickster's false report of high price causes dupe to destroy his property.
Ref.: K0992.2.1$S, Trickster seeking revenge on blind men feigns blindness and claims that a beating by the police
has 'cured' (reformed) him; he recommends the same 'cure' for his blind adversaries. Type: 1871S.

Link: |K1315.6.7.2S, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable').

Ref.: DOTTI 939/{lit.}.

K1000-K1199, Deception into self-injury.

K1000, Deception into self-injury.

K1010, Deception through false doctoring.

K1011, Eye-remedy. Under pretense of curing eyesight the trickster blinds the dupe. Type: 1035, 1135, 1137.

Ref.: DOTTI 708.

K1012, Making the dupe strong.

K1012.1, Making the dupe strong--by castration. Type: 1133.

Ref.: DOTTI 708.

K1012.2, Making the dupe strong--by scalding. Type: 1134.

K1013, False beauty-doctor. [Injures dupe].

K1013.1, Making the beard golden: "such a one". A man named "Such a one" persuades an ogre to have his beard gilded. He covers it with tar and leaves the ogre caught to the tar-kettle. The ogre with his tar-kettle wanders about and asks everyone, "Have you seen such a one?!". Type: 1138.

Ref.: DOTTI 709.

K1013.3, "Planting" with a red hot iron. Type: 152.

K1013.7$, Making the dupe ready for love-making (sexual intercourse)--by castration. Type: cf. 1133.

Link: |K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).

Ref.: Ibn-Aaajim no. 163/(mistress).

K1019S, Deception through false doctoring--miscellaneous.

Link: |K1000-K1199, Deception into self-injury.

K1020, Deception into disastrous attempt to procure food. Type: 41A$.

Link: |J1577, Deceptive invitation to feast. |J2413.7.1$, Country mouse tries to procuring food in town (home)--is killed (maimed). |K0811.7S, Fox has invitation to feast in writing (a ruse). Fox sends wolf (lion) to people's feast by claiming to have such an invitation. Wolf is captured, and begs fox to show the invitation; fox replies: "Even if they could read, they wouldn't understand!".

Ref.: DOTTI 2 6 13 25 85/{Mrc}; MITON.

K1021, The Tail fisher. [Deception into losing limb]. Type: 2.

K1020.15, Deception through surrendering own provisions.

K1020.1.1S, Trickster persuades dupe to surrender all his provisions; dupe goes hungry.

Ref.: MITON.

K1021.4S, Rattlers (shells, bell, bones, etc.) fastened to predator warn of his approach. Type: 40A*, cf. 110.

Link: |J0671.1, Belling the cat. [No mouse willing to place bell around cat's neck].

Ref.: DOTTI 2 4 9 12 13 25 39 86 731/{Mrc}.

K1022, Dupe persuaded to steal food: cannot escape. Type: 41AS, 157D*.

Ref.: AIV 141; DOTTI 13 65.

K1022.1, The wolf overeats in the cellar (smokehouse). Type: 41.

Link: |J2135.2S, Hungry fox enters vineyard (orchard) through a hole in its fence and overeats: he must starve himself so as to be able to squeeze out.

Ref.: Chauvin III 45; Cohen 132-35 (in orchard); DOTTI 12.

K1022.8S, Thieves persuade naive boy to steal for them but he is caught by owner: they absolve themselves while he is punished.
Ref.: *MITON.*

K1023, Getting honey from the wasp-nest. The dupe is stung. Type: 49, cf. 1785.
K1024, Beginning with the smallest. Animals are to eat one another up to avoid starvation. The fox persuades them to start with the smallest. Type: 20, cf. 80A.
Ref.: *DOTTI 5 34.*

K1025, Eating his own entrails. The fox persuades the wolf to do so. Type: 21.
Ref.: *DOTTI 6 8 25 91 699/{Alg}.*

K1025.35, Trickster pretends to produce strips of meat from own body: foolish imitator dies attempting to do the same. Type: 21, 59**.
Link: |J1115.7.1.1S, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise.
Ref.: *DOTTI 2 6 24 25 85/{Mrc}.*

K1026, Dupe imitates trickster's thefts and is caught. Type: 1, 66**, cf. 41A$.
Ref.: *DOTTI 1 3.*

K1027S, Dupe induced to swallows food containing snare.
Link: |F0912.6S, Fatal swallowing: food swallowed kills swallower.

K1027.1S, Animal caught by coaxing it into cage containing food.
Link: |B0763.1S, Snake attracted to certain foods. |K0712S, Prey lured into predator's power by flattery or promise of reward.
Ref.: *MITON.*

K1028S, Deception by feeding: victim given food (drink) that causes sickness. Type: 403DS, 872S.
Link: |K1390.1.2S, Means of trick-impregnation. |K1613, Poisoner poisoned with his own poison.
Ref.: *DOTTI 191 488.*

K1033, Hot porridge into ogre's throat. Type: 1131.
Link: |K0721.1, Dupe persuaded to close eyes and open mouth; then hot stones are thrown down throat.
Ref.: *DOTTI 708.*

K1035, Stone (hard fruit) thrown into greedy dupe's mouth.
Link: |K0951.1, Murder by throwing hot stones [{embers}] in the mouth.
Ref.: *JâhiZ VII 23.*

K1036.1, Dupe told he can get meat by putting hand up animal's anus: animal drags him.

K1037S, Dupe (supernatural cat) made to believe that his anus has been stealing food: beats it to death.
Type: 327LS, cf. 15.
Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. |J1842.1, Numskull (female devil) thinks her pubic hair has been telling her lies and pulls it out together with the skin. |K0401.1, Dupe's food eaten and then blame fastened to him. |Q0205S, Part of body involved in offense punished: S0186.1S, Male tortured by inflicting pain on his privates.
Ref.: *DOTTI 5 128 172/{Mrc}; Laoust Chenoua 171-73 no. 12; TAWT 368 n. 137.*

K1039S, Cooking pebbles (stones) in pot so as to induce hungry children to wait for food. Type: 919S.
Link: |F1076.0.1S, Rock placed under tightened belt (on stomach) to counteract hunger. |P0169, The poor--miscellaneous. |U0062, Abject poverty.
Ref.: *DOTTI 250 370 585/{lit., Qtr}; MITON; Sengo "Kiswahili" 601-17 no. 20; TAWT 441; AGSFC: QTR 87-3 701-2-no. 5.*

K1040, Dupe otherwise persuaded to voluntary self-injury.
Ref.: Wehr 483 no. 18.

K1041, Borrowed feathers. Dupe lets himself be carried by bird and dropped. Type: 225.
Ref.: *DOTTI 25 86/{Sdi}.*

K1043, Dupe induced to eat sharp (stinging, bitter) fruit. Type: 136.
Ref.: *DOTTI 55.*

K1044, Dupe induced to eat filth (dung). Type: cf. 1572KS.
Link: |J1518.1S, "Snuff" (powdered feces) given acquired from the same source of 'oil' (urine) received.
Ref.: *DOTTI 865 941/{Tns}.*

K1044.1, Dupe induced to drink urine.

K1045, Dupe induced to oversalt (overpepper) food. Type: 402.
Link: |K0992S, Misleading advice.
K1047, The bear bites the seemingly dead horse's tail. Is dragged off by the horse. Type: 47A.
Ref.: DOTTI 187; TAWT 455 no. 48/{Sdn}.>

K1048$, Dupe induced to use trick perfume (urine, snuff, etc.).
Ref.: DOTTI 941/{Tns}.>

K1049$, Dupe induced to praise himself by citing his good assets: they prove disastrous to his quest.
Link: J1739.3S, Fool's flattering proves to be condemnation.
Ref.: Ibshîhî 446 517/cf. 534/cf.>

K1051, Diving for the sheep. Dupe persuaded that sheep have been lost in river. Type: 1535.
Ref.: DOTTI 842.>

K1051.1.1S, Dupes induced to dive for alleged sheep. Type: 1535.
Ref.: DOTTI 842.>

K1052, Dragon attacks own image in mirror.-

K1053S, Predator induced to attack supposed enemy in water (well): actually, predator's own reflection.
Type: 92.
Link: K1051, Diving for the sheep. Dupe persuaded that sheep have been lost in river. K1715.1, Weak animal shows strong his own reflection and frightens him. [...] (Usually hare and lion).
Ref.: DOTTI 36 508/{Plst}.>

K1054, Robber persuaded to climb down moonbeam. Type: 956ES, 1889E.
Link: J1517, Thieves deceived by prearranged conversation which they overhear.
Ref.: Chauvin II 84, IX 31 no. 22; DOTTI xvii n. 58 664 666 945/{Irq, lit., Mrc}; McCarthy-Raffoulî II pt. 4 333-34 no. 4; Y. Şâkir I 191-96; Wesselski Hodscha I 231 no. 81.-

K1065, Duck persuades cock to cut off his crest and spurs. The cat attacks the duck, who cries, "peace, gentlemen, peace!".-

K1065.1S, Tortoises persuade bird to pluck off his feathers: attacked by weasel. Type: cf. 208*.
Ref.: DOTTI 79/{lit.}; MITON.>

K1066, Dupe induced to incriminate himself. Type: 960D$. 
Link: K0978.1.3S, Faulty poem: when read correctly carries instructions to execute bearer for murder.
Ref.: DOTTI 668.>

K1067S, Deception into declaring one's true (hidden) thoughts.
Link: J0582, Foolishness of premature coming out of hiding. K0607, Enemy in ambush (or disguise) deceived into declaring [(betraying)] himself.>

K1067.1S, Trap question: posed in order to place adversary in trouble if answered properly.
Link: J1148S, Self-incrimination due to tongue-slip (projection, compulsion to confess). Z0013, Catch tales. [And other ego-involving (self-reference) devices].
Ref.: MITON.>

K1067.2S, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).
Link: J1156.0.3S, Test of allegiance of trusted official (vizier, minister, general, etc.). J0582, Foolishness of premature coming out of hiding. J1141.1, Guilty person deceived into gesture (act) which admits guilt. K0607, Enemy in ambush (or disguise) deceived into declaring [(betraying)] himself. K2060, Detection of hypocrisy [hypocrisy]. K2091, Illness feigned in order to learn secret. P0500.1S, Government under inherited right to rule subjects—(authoritarian, rights of kings).>

K1071, Peas strewn on stairs so that person will slip. Type: 910B1$. 
Link: K0289.3S, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain.
Ref.: DOTTI 571.-

K1073S, Useless surgical operation induced by trickster (thief). Type: 1351ES.
Link: J1842, Useless surgical operation from misunderstanding. J2117S, Remedies (medical) which prove harmful or fatal. X0372.4, Foolish doctor performs useless operation.
Ref.: DOTTI 749; MITON.>

K1073.1S, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment.
Type: 1351ES.
Link: [N0649.4$, Blade of would-be murderer accidentally strikes ailing organ: intended victim is healed.
Ref.: DOTTI 749 750{/lit.}; MITON.]
K1074, Dupe tricked into sitting on hot iron.-
K1079S, Dupe persuaded to deform himself in order to escape detection. Type: cf. 1469S.
Link: [K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).] [S0160.1, Self-mutilation.
Ref.: DOTTI 78 201 290 404 483{/lit.}; Wehr 483 no. 18 (lion).]
K1080, Persons duped into injuring each other.-
K1081, Blind men duped into fighting. [Trickster causes blind men to accuse each other and fight]. Type: 1577, 1577*, cf. 926JS, 1572B*, 1577A$. 
Ref.: DOTTI 616 866 867.-
K1081.1, Blind men duped into fighting: money to be divided. Type: 1577A$.
Link: [N0455.1, Overheard boast about money brings about robbery.-
K1081.2, Blind men duped into fighting: stolen meat.-
K1082, Ogres (large animals, sharp-elbowed women) duped into fighting each other. Type: 1640.
Ref.: DOTTI 884.-
K1082.0.1, Enemies duped into fighting each other.
Ref.: MITON.-
K1083, Undesignated present starts quarrel for its possession.-
K1084, Liar brings about fight between dupes.-
K1084.2, Liar brings enmity between friends.
Link: [K2131.0.2S, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.
Ref.: Zîr 54-56.-
K1084.3, Trickster attempts to bring friends to fight.
Link: [K2131.0.2S, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.]
K1084.3.1S, Excessive (or impious) praise by trickster starts quarrel between allies. Type: 910F-X$.
Link: [W0179.1.2S, Devastating praise--(`kiss of death'): praising someone to his powerful nemesis so as to bring about his destruction.
Ref.: DOTTI 574.-
K1084.4, Calumniators try to bring friendly kings to fight, but fail at last.-
K1085, Woman [(man-slave)] makes trouble between man and wife: the hair from his beard. Type: 1353, cf. 1378.
Link: [K2134.0.1S, Slave (servant) makes each of husband and wife suspicious of the other's intentions.
Ref.: Chauvin II 158 no. 42, 195 no. 20; DOTTI 750 770 752{/Egy}; HE-S: Minya 70-77 no. 12.-
K1086, Woman induces men to fight over her and kill each other. Type: 850**.
Link: [K0670S, Escape by luring abductors (captors) into fighting one another. K1082, Ogres (large animals, sharp-elbowed women) duped into fighting each other.
Ref.: DOTTI 470{/Ymn}; Reinisch Somali: SAE I 142-44 no. 37.-
K1087, Falsified message to bring about war.
Link: [K1851, Substituted letter.
Ref.: Zîr 55(/liquor).]
K1087.1S, Falsified message brings about execution of innocent person.-
K1093, Goddess arouses hero's jealousy and eternal fighting. Type: 2031ES.
Link: [E0155.1, Slain warriors revive nightly. Continue fighting the next day.
Ref.: DOTTI 969; Shamy (el- Egypt 278 no. 31.]
K1110, Deceptions into self-injury--miscellaneous.-
K1111, Dupe puts hand (paws) into cleft tree (wedge, vise). Type: 38, 151.
Ref.: Chauvin II 86 no. 20 III 77; DOTTI 11 65 699 704{/N.-Afr}.]
K1121, Wolf (lion) approaches too near to horse: kicked in face. Type: 47B.
Ref.: DOTTI 15.-
K1151, The lying goat. A father sends his sons one after the other to pasture the goat. The goat always declares that he has had nothing to eat. The father angrily sends his sons from home and learns, when he
himself tries to pasture the goat, that he has been deceived. Type: 212.

Ref.: *DOTTI* 80.>

K1161, Animals hidden in various parts of a house attack owner with their characteristic powers and kill him when they enter. Type: 130, 210A$.

Link: |B0766.6$, Danger from aggressive (quarrelsome) household animals.

Ref.: *DOTTI* 53 79; Shamy (el-) *Egypt* 296 no. 52.>

K1164S, Secret learned by spying (eavesdropping). Type: 511, 1087A$, 1380B$, 1577*.

Link: |K1342, Entrance into woman's (man's) room by hiding in chest. |K1551, Husband returns home secretly and spies on adulteress and lovers. |K1868.1$, Sleep feigned to learn secrets. |N0455, Overheard (human) conversation. |P0430.1.1$, Shopkeeper as source of news. (Tailor, grocer, carpenter, etc., provides helpful information on neighbors.

Ref.: *DOTTI* 265 355 388 702 773 867/{Egy, lit.}; *MITON*.>

K1164.1S, One spouse learns the other's secret by spying.

Link: |K2213.4, Betrayal of husband's secret by his wife.

Ref.: *DOTTI* 207 790 792 793/|Lbn|.

K1164.1.1S, Wife learns husband's secret by spying on him. Type: 425L, 1407, cf. 1416.

Link: |D0830.1, Attempt to learn about magic object by spying. |T0258.2, Wife insists upon knowing husband's secret.

Ref.: *DOTTI* 266 757.>

K1164.2.1S, Sister learns sister's secret by spying on her. Type: 432.

Ref.: Damîrî II 21-22: Shamy (el-) "Arab Mythology" no. 106; Damîrî II 21-22; *DOTTI* 212.>

K1164.2.2S, Brother learns sister's secret by spying on her. Type: 872CS, 1380B$, cf. 1358C.

Ref.: *DOTTI* 495 757 774.>

K1164.3S, Secret learned through confederate acting as spy. Type: 1358C, 511, 882, cf. 926J$.

Link: |J1149.10, Truth detected by spies listening to reactions of defendants at night. |J1149.13S, Criminal detected by questioning (listening to) the public at crime scene. |U0194.1$, Rumor may contain some truth.>

K1165, Secret learned by intoxicating dupe.

Link: |K0332, Theft by making owner drunk. |U0180.0.1$, Truth told (confession) while drunk.

Ref.: *MITON*.>

K1171, Dupe tricked in race into falling into a pit. Type: 30.

Link: |K0891.5.6S, Enemy tricked into falling into pit.

Ref.: *DOTTI* 7.>

K1181, Hot tin under the horse's tail. [So as to make it wild]. Type: 1142.

Link: |X0011, Red pepper for the slow ass: man tries it on himself.

Ref.: Wesselski *Hodscha* 1 224 no. 64.>

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**K1200-K1299, Deception into humiliating position.**

**K1200, Deception into humiliating position.**

Link: |K1271.1, Threat to tell of amorous intrigue used as blackmail.

Ref.: *Chauvin* II 197 no. 27, VIII 70 no. 35, 177 no. 206; *DOTTI* 775 788 795/{lit.}.>

**K1210, Humiliated or baffled lovers.**

Link: |W0164.2.1S, Man's masculinity injured (by woman).

Ref.: *DOTTI* 289 542 761 925/|Egy, lit., Omn|; *MITON*.>

K1210.0.1S, Hidden paramour discovered (accidentally). Type: 1358, 1359A, cf. 1360ES, 1419K*.

Link: |N0275.3.1S, "Where is that one-eyed dog!!" Adulteress thinks reference is to her hidden one-eyed lover and confesses.

Ref.: *DOTTI* 756 757 759 760 764 797/|Egy|; *MITON*, *TAWT* 458.>

K1210.0.1.1S, Paramour hidden in basket discovered by his dangling testicles (privates). Type: 1359A, 1419H.

Link: |Z0166.3.1S, Elongated fruits--penis.
Ref.: DOTTI 704 758 760 797 842/{Sdi}.> K1211, Virgil in the basket. [Lover left hanging].> K1213, Terrorizing the paramour (importunate lover).> Ref.: DOTTI 775 788/{lit.}; Wehr 154 no. 7.> K1213.1, Woman (wife) dares husband to try his sword on a pile of clothing which hides her paramour. Type: 1359A.> Link: |K1218.1.3.3$, The importunate suitor entrapped: the chaste wife tricks him into chest and dares her husband to open it.> Ref.: DOTTI 760 788 815/{Irq, lit.}; Jamali 55-56.> K1213.1.1, Adulteress frightens paramour with cries of "Rape!" Then she removes her husband's suspicion by feigning a fit. Type: 1359DS, 1406AS.> Ref.: DOTTI 761 775 788 795/{lit.}.> K1213.3$, Sage instructing man about women's wiles is himself taught lesson (terrorized by a woman). Type: 1359A, 1406AS.> Link: |K1215, Aristotle and Phyllis: philosopher as riding horse for woman. |K1226$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).> Ref.: Budge/Romances 166 no. A-11/cf.; Maspero 137 no. 7; Vinson "Strictly Tabubue" 49-50/(abstract); DOTTI 512 815 923; MITON; TAWT 427 no. 15/{Egy}.> K1215, Aristotle and Phyllis: philosopher as riding horse for woman. Type: 1501.> Link: |K1213.3S, Sage instructing man about women's wiles is himself taught lesson (terrorized by a woman).> Ref.: Basset Mille II 140 no. 64; DOTTI 727 816/{Egy}; Wesselski Hodscha II 203 no. 402.> K1218, Importunate lover led astray. Type: 1730.> Ref.: DOTTI 923.> K1218.1, The entrapped suitors (Lai l'épervier). Type: 1730.> Ref.: Chauvin VI 12 no. 185; DOTTI 923.> K1218.1.1, The entrapped suitors: the chaste wife tricks them into casks. Type: 1730.> Ref.: DOTTI 923.> K1218.1.3.3$, The importunate suitor entrapped: the chaste wife tricks him into chest and dares her husband to open it. Type: cf. 1419M$.> Link: |K1213.1, Woman (wife) dares husband to try his sword on a pile of clothing which hides her paramour.> Ref.: DOTTI 798 923.> K1218.1.4.1, Four importunate lovers are forced to hide in four-compartmented chest which is sold. Type: 1730.> Ref.: DOTTI 923/{lit.}; MITON.> K1218.1.9S, The entrapped suitor humiliated--miscellaneous.> K1218.1.9.1$, The entrapped suitor is forced to substitute for labor animal (by turning mill, pulling plough or the like). He is driven with a whip. Type: 1359B, 1730.> Ref.: MITON.> K1218.4.1, Three women humiliate importunate lover. Type: 983AS.> Ref.: DOTTI 687.> K1218.4.2$, Three women in disguise humiliate importunate lover: they are his wife, sister, and mother. Type: 983AS.> Ref.: DOTTI 687.> K1218.9, Obscene tricks are played on repugnant simpleton who wishes to marry.> Link: |K1226S, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).> K1218.9.9S, Miscellaneous tricks played on repugnant lovers. Type: 1730.> K1218.9.9.1$, Lecher given a rendezvous: message sent by taunting trickster. Type: cf. 1730.> Link: |T0091.4, Aged and youth in love.> Ref.: DOTTI 923; MITON.
K1223, Mistress deceives importunate lover with a substitute. Type: 1379, /891F$.
Ref.: *DOTTI* 686 771 772/[(Qtr); AGSFC: Doha 85-4 1-no. 4].
K1223.2.1, Chaste woman sends man's own wife as substitute (without his knowledge). Type: 1730.
Ref.: *DOTTI* 923.
K1223.2.2$, Chaste woman sends her own husband to meet importunate suitor. Type: 1441B*.
Link: |K1561, The husband meets the paramour in the wife's place.
Ref.: *DOTTI* 807.
K1223.2.3$, Importunate lover (schoolmaster) disguises as a sheep; he is sodomized by chaste woman's husband.
Link: |K1577, Second lover burns paramour at window with hot iron. |P0426.0.3$, Cleric (Carrîf, fi'î, mugawwi$^c$,
 'Abunâ, father, etc.) as children's school-teacher.
Ref.: *DOTTI* 760 761 924 925/[Egy]; HE-S: Sharqiyyah 1982-84.
K1225, Lover given rump to kiss. Type: 1361, cf. 1361A$.
Ref.: *DOTTI* 765.
K1226$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). Type: 1469$.
Link: |J0642.1, Lion suitor allows his teeth to be pulled and his claws to be cut. He is then killed. |K0368.15, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). |K0712.15, Victim captured by offer of marriage (or sexual liaison). |K1013.75, Making the dupe ready for love-making (sexual intercourse)—by castration. |K1079S, Dupe persuaded to deform himself in order to escape detection. |K1214.1.1, Importunate lover is induced to undergo a series of humiliations. |K1215, Aristotle and Phyllis: philosopher as riding horse for woman. |K1218.9, Obscene tricks are played on repugnant simpleton who wishes to marry. |P0776.1.2.1$, Beautiful woman given credit by merchant (banker). |T0009.1S, The power of sex: female's influence. |T0404.1$, Temptress exposes her privates. |U0249, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken. |X0052, Ridiculous nakedness or exposure.
Ref.: Maspero 137-42 no. 7; Vinson "Strictly Tabubue" 49-50; *DOTTI* 503 508 542 712 759 815 923/[lit., Tns]; *MITON*.
K1227, Lover put off by deceptive respite. Type: 1730.
Ref.: *DOTTI* 923; AGSFC: QTR 87-3 698-2-no. 10.
K1227.1, Lover put off until girl bathes and dresses.
K1227.1.1$, Lover (seducer) put off until girl attends to call of nature. Type: 881.
Link: |K0551.16, Woman escapes by ruse: must go defecate [(urinate)]. |W0164.2.1.1S-(formerly, W0164.2.1S), Woman attending call of nature slights a man (by immodesty): he abducts her. She apologizes and he 'bebrothers' her.
Ref.: *DOTTI* 516; *TAWT* 424 no. 12/[Syr].
K1227.1.2S, Seducer put off by promise of better surroundings: "Better at my house", "Better at night", or the like. Type: 1730.
Ref.: *MITON*.
K1227.3, Respite from wooer while he brings clothes all night. The girl wastes time trying them on.
Ref.: *DOTTI* 124 126 159 267 706/[Ymn].
K1227.10, Escape from undesired lover by alleging menstrual period.
K1227.11$, Suitor (undesired) sent to fetch wedding accessories: girl escapes.
Ref.: *DOTTI* 124 126 159 267 706/[Ymn].
K1227.12$, Escape from undesired suitor by demanding that he wait till required waiting period (Ciddah) of formerly married bride-to-be is over.
Link: |P0529.5.1S, Woman's failure to observe required waiting period before remarrying (Ciddah) is sinful (illegitimate, fornication). |MITON*.
K1230$, Lover (seducer) makes lame excuse. Type: 1359C, 1361A$.
Link: |J1391, Thief makes a lame excuse. |K1223, Mistress deceives importunate lover with a substitute. |X0700, Humor concerning sex.
Ref.: *DOTTI* 761 765/[Egy].
K1230.1S, Lover caught naked claims to have just been born.
K1230.1.1S, Lover covered with clay (mud) so as to hide him, claims to have just been created; he cites holy text on creation of man from clay.

Link: A1241, Man made from clay (earth).
Ref.: DOTTE 761/[Egy].

K1232.1, Lover's anger softened by sham suicide attempt. Is later scorned.

Link: M0170.1.1S, Vow (threat) to commit suicide if demand is not met. S0110.0.2S, Suicide intended (attempted).
Ref.: 70339.3S, Aversion to conjugal relations motivated by desire to marry someone else (dislike for present spouse).
Ref.: Lane 156.

K1233, Lover humiliated by his impotence.

K1235, King tricked into sleeping with hag.
K1236, Disguise as man to escape importunate lover. Type: 313KS.

Link: K0649.4.3S, Wife (beautiful) mentioned as sister: defense against lecherous (envious) king. K1812.8.2, Incognito princess travels as bishop (monk, [nun]).
Ref.: DOTTE 133.
K1236.1S, Disguise as man to escape pursuer. Type: 313KS.
Ref.: DOTTE 133 134/[Qtr]; AGSFC: QTR 87-3 687-x-202-266.
K1236.2S, Disguise as a certain man to impersonate that man.
K1236.2.1S, Woman disguises as her husband (fiance) to escape abuse in his absence (death).
Ref.: MITON.

K1237, Girl plays at dice with her suitors: locks them up when they are defeated.
K1240, Deception into humiliating position--miscellaneous.
K1241, Trickster rides dupe horseback. Type: 4, 72, cf. 1199B.

Link: Q0493, Punishment: being saddled and ridden as horse.
Ref.: DOTTE I 9 25 32 714 731 948/[Mrc]; Laoust Maroc 14-15 no. 13 ("XII"); Leguil II 203 no. 31; MITON.
K1245S, Humiliating nakedness through deception: person tricked into nudity.

Link: K0445, The emperor's new clothes. X0052, Ridiculous nakedness or exposure.
Ref.: S.M. Čabd-Allâh Al-Sukkût 246-47 no. 5; DOTTE 169/[Sdn]; MITON.
K1251, Holding up the rock. [Dupe busied with preventing imaginary danger and then assaulted]. Type: 1530, cf. 1731.

Link: K1385S, Victim busied with performing task and then raped (overpowered).
Ref.: DOTTE 834/[Tns].
K1252, Holding down the hat. [Feces underneath it]. Type: 1528.

Link: K1872.9.4S, Feces (dung) camouflaged.
Ref.: DOTTE 833/[Egy].
K1252.2S, Heirs led to believe that pot next to aged parent's bed contains gold (money): proves to be a chamber-pot (containing feces). Type: 982.

Link: J1241.6S, Cleric divides pot of gold among disputants by having its contents poured over his head (turban): each to receive what falls his way, divider keeps what remains on his turban as fee. (Pot proves to contain feces). J1742.5.2.1S, Ignorance of modern means of disposing of excreta (indoor latrine). P0236.2, Supposed chest of gold induces children to care for aged father. [Deceptive inheritance: rocks, feces].
Ref.: DOTTE 685 686/[Egy].

K1253, The general hatches out an egg. Type: 1677.
Ref.: DOTTE 905.
K1253.1S, Trickster cannot lay an egg: "Roosters do not lay eggs--but hens do". Type: 1677A.$

Link: J1289.14.1S, Prize offered by king for one who can perform (absurd) task: won by clever answer.
Ref.: Basset Mille I 315 no. 47; DOTTE 905 906/[lit., Tns].
K1265, Man falsely reported insane. No one will believe him.

Link: K2108.1S, Healthy said (alleged) to be sick.
K1266S, Person (animal) forcibly prevented from opening mouth.

Link: P0520.1S, Bribed witnesses.
K1266.1S, Victim's mouth shut (gagged) to prevent him from calling for help (speaking).
K. Deceptions

K1271, Amorous intrigue observed and exposed.

Ref.: MITON.

K1271.1, Threat to tell of amorous intrigue used as blackmail. Type: 851, 900A*, cf. 1340A$.

Ref.: Ibn-CAsim no. 380/pt.2.

K1271.1.1, Bag of lies: threat to tell of queen's adultery. [Trickster stopped and his wish granted]. Type: 570.

Ref.: DOTTI 762.

K1271.4, Adulteress tells her lover, "I can see the whole world". Type: 1355B.

Ref.: DOTTI 755.

K1271.5, The Lord above will provide. [Man in tree answers]. Type: 1355C.

Ref.: DOTTI 756.

K1281, Woman draws a pelt to her instead of her husband. 


K1289$, King induced by girl to humble himself. Type: 737CS.

Ref.: DOTTI 405.

K1289.15, King induced by girl to kneel before her. Type: 737CS.

Ref.: Ibshihi 80/ef.; DOTTI 405 406/[Egy.]; MITON.

K1289.25, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support. (Usually her hand lands on the back of his neck). Type: 737CS.

Ref.: Z0063.3.3.15, To be 'slapped on the nape (back) of neck'–humiliation.

Ref.: DOTTI 405.

K1294S, Person tricked into betraying secret (concealed) shortcoming (physical or mental).

Ref.: J0501.5S, Test of sanity (insanity). W0185.1, Man demonstrates his violence of temper. [The one flaw in character].

K1294.15, Queen of Sheba (Bilqis) tricked into exposing her ugly legs.

Ref.: J2031.1, Magician makes people lift their garments to avoid wetting in imaginary river. K1889.6, Palace
appears to be floating on water—actually glass. K2107.3.3.15, Jinn monger rumor that Bilqis suffers from mental instability, and that she has ass's legs. [T0061.95, Betrothal of the veiled female (unseen).]

K1295S, Woman tricked into exposing (baring) her body (thigh, breast, etc.) and is thus put to shame. Type: 1469$, 1469A$, cf. 1874B$.

Link: J2251.2, Rebuke for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body]. J2670.18, Woman deceptively accused of having a blemish on a private part of her body bares that part to prove that claim is false. Q0328.25, Woman baring her head in public punished. X0055$, Ridiculous humiliations in public.

Ref.: DOTTI 720 780 815 852 942/{Egy, Irq}; Hasaballâh Yahyâ Turâth I:4 74-75 78-79.

K1300, Seduction.>

K1301, Mortal woman seduced by god. Link: K1315.1, Seduction by posing as god.>

K1303S, Seduction (temptation) by means of a dance.

Link: K0832.3, Female confederate disrobes before hero, who is attacked when he looks away.>

K1303.1S, Seduction by progressive disrobing dancing (striptease, 'searching for the bee$, etc.).

Link: F0821.1.8$, Garment of see through material (e.g., net, thin textile, etc.). T0055.6.4S, Fashion display (fashion show): body exhibited in various complimentary dresses (costumes).

Ref.: Tha'alabî 212; Amîn 210-12; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" 157-58 no. 56; TAWT 383 n. 407.

K1304S, Arranging for maiden's (woman's) beauty to be 'accidentally' displayed so as to coax suitor-to-be.

Link: T0061.9S, Betrothal of the veiled female (unseen). T0061.9.0.1S, Revealing bride's face (to groom) for the first time. T0100.0.9.3.1S, Marriage arranged so as to be able to influence husband-to-be.

Ref.: MITON.

K1305, Deceptive marriage arrangements: the man is tricked. Type: 1353B$.

Link: J1737, Foolish lover ignorant of mistress's flaws. J1768.2.3S, Stranger mistaken for one's spouse or betrothed (usually hitherto unento). L0145, Ugly preferred to pretty sister. P0529.25, Wife divorced unwittingly (unintentionally), or by trickery. T0121.9.3S, Handsome man weds ugly girl.

Ref.: Alf III 164; Bassett Mille II 84 no. 34; Bushnaq 169-71; DOTTI 124 126 159 190 267 350 494 631 706 752 809 888/{Plst, Qtr, Syr, Ymn}; Hujelân 125-26 no. 16-2 229 no. 21-4 238 no. 21-4; Littmann al-Quds 251-55, 266-68 (Arabische 412-18, 389-95); MITON.>

K1305.1S, Man deceived into marrying an ugly woman by showing him a beautiful girl as the bride-to-be. Type: 1353B$. Link: K2375.1S, White liquid (soap-water, milk) said to be milk-white from bathing person (girl) in it.

Ref.: DOTTI 752; Hujelân 339 no. 20-5; Littmann al-Quds 251-55 (Arabische 389-95).>

K1305.2S, Man deceived into marrying an ugly woman: the veiled (bashful) female. Type: 877.

Link: C0106$, Tabu: woman going (seen) unveiled in public—(sufûr). J0038.1S, Groom's statement (on the morning after consummation of marriage to heretofore unseen bride) that "Religiosity is the best quality" signifies that his bride proved to be ugly. T0061.9S, Betrothal of the veiled female (unseen).

Ref.: DOTTI 512; TAWT 52 n. 51.>

K1305.3S, Man deceived into marrying a non-virgin. Type: cf. 1542**.

Link: K1912, False virgin. Various deceptive practices to mask bride as virgin. K2066S, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile).

Ref.: Alf/1 148; Burton II 50; MITON.>

K1305.5S, Woman (bride) with false (artificial) members. Type: 1379*. Link: F0540.1S, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. F0555.0.4.1S, Marvelous artificial hair (wig).>

K1305.5.1S, Girl induces suitor to believe that she has double vagina. Type: 1379A**.

Link: F0547.5.1, Removable vagina. F0547.5.4, Double vagina. T0466.0.1S, "Farewell Intercourse": one more sexual intercourse with deceased wife.

Ref.: DOTTI 772 773/{Mrc, Tns}.>

K1307S, Deceptive marriage arrangements: the girl (woman) is tricked. Type: cf. 1353B$.
Link: |J1768.2.3$, Stranger mistaken for one's spouse or betrothed (usually hitherto unseen). K1915.3, Handsome man substitutes for ugly as bridegroom: wins bride.

Ref.: M I T O N.

K1307.1S, Man marries girl (woman) to gain control over her. Type: 879, 891D.

Link: |T0072.2.1, Prince marries scornful girl and punishes her.

Ref.: DOTTI 512 542.

K1307.3S, Woman given in marriage to a man with physical impairment(s) of which she was not informed.

Link: |T0192.1, Girl forced into a marriage.

Ref.: Ibn-Č A aş īm no. 291.

K1307.5S, Man with false (artificial) member.

Link: |X0783$, Jokes on "gays'" extreme (desperate) measures.

Ref.: DOTTI 703.

K1307.6S, Worthy suitor proves unworthy.

K1307.6.1S, Man marries (wooes) girl on behalf of demon (afrit, jinni, or the like). Type: 565A.

Link: |T0135.3, Wedding by proxy (surrogate).

Ref.: Al f II 211-12.

K1308S, Murderous marriage arranged (as part of conspiracy).

K1308.1S, Marriage arranged as means of destroying spouse.

Link: |K2213.0.1S, Treacherous spouse.

K1308.1.1S, Bride murders (slays) groom.

Link: |K2213.13, Queen kills her husband as revenge of his killing of her father and brother. |P0050.0.1S, Conspiracy to overthrow government (king). |S0066S, One spouse murders (seeks to murder) the other (husband). |T0172, Dangers to husband in bridal chamber.

Ref.: Tha' labi 174-75/(Qeen of Sheba): Shamy (el-) "Arab Mythology" no. 121.

K1308.1.1.1S, Bride assists in slaying her groom.

Link: |S0066.1S-(formerly, S0066$), Faithless wife murders her husband.

Ref.: Zir 26-27.


Ref.: Jā hi z/(al-Bayân) I 103; Aalûcî III 212-13: Shamy (el-) "Arab Mythology" no. 62; DOTTI 375 631 633 771; TA W T 456 457 no. 49/{Bhrm}.

K1311, Seduction by masking as woman's husband.

Link: |A0164.9.2.1S, Deity assumes the form of a mortal woman's husband and impregnates her.

Ref.: I ons 45-(Ra)/cf.; Akiko 105/(lit.); DOTTI 862/(lit.)

K1311.0.1, Seduction by masking as woman's husband: "Why--you have just left!".

Link: |H0079.10.1S, "This vagina (tgir) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate).

Ref.: DOTTI 364/(Omn); D.H. Müller So_gefr: SAE VI 97-98 no. 19.

K1311.1, Husband's twin brother mistaken by woman for her husband. Type: 303.

Link: |T0685.3, Twins who look exactly alike.

Ref.: Akiko 105/(lit.); DOTTI 108.

K1313S, Seduction by use of telepathy-like communication (computer, telephone).


K1314, Seduction by wearing coat of invisibility. Type: 681.

Ref.: DOTTI 371; Shamy (el-) Egypt 35 no. 5.

K1314.1S, Seduction by becoming invisible. Type: 681.

Link: |D2176.6.1S, Exorcising invisible man with smoke--his eyes become tearful, thus, magic kohl washed away.

Ref.: DOTTI 106 153 372 929/{Mrc, Plst}.

K1315, Seduction by impostor.

K1315.1, Seduction by posing as god.

Link: |K1301, Mortal woman seduced by god.
K1315.1.1, Seduction by posing as Angel Gabriel.
Ref.: DOTTI 884/{Ymn};

K1315.1.3S, Seduction under pretense of fulfilling the predestined (enacting God's Will, or the like).
Link: M0345, Prophecy: daughter shall commit murder and incest and be sentenced to death. [N0100.2S, Predestined sinning (fornication, theft, killing, or the like).
Ref.: MITON;-

K1315.2, Seduction by posing as doctor. Type: 1424, 1424A$.
Ref.: DOTTI 799 800/{Ymn}; Hein-Müller Mehrî-İedadîm: SAE IX 84-88 no. 33.-

K1315.2.3, Seduction by sham process of repairing vagina.
Ref.: Shamy (el-) "Folkloric Behavior" 240-41.-

K1315.3, Seduction by posing as magician. (Sham incantation, etc.).-
K1315.3.1, Seduction by feigning enchantment.-
K1315.4, Seduction by posing as a relative.
Link: J1849.5$, Erotic act (hugging, kissing, etc.) thought to be mere friendliness.
Ref.: DOTTI 862/{lit.};-

K1315.5, Seduction by posing as nobleman.
Ref.: DOTTI 503/{lit.}; MITON;-

K1315.5.1, Prostitute poses as noble woman. Type: cf. 932A$.
Link: K1831.5S, Prostitute and client mentioned as sister and brother.
Ref.: DOTTI 631;-

K1315.5.2S, Noble woman poses as prostitute. Type: 932A$, 932C$-formerly 932A$.
Ref.: DOTTI 631 633; TAWT 455 no. 49/{Bhrn-Qtr} 457 no. 49-II;-

K1315.6, Seduction by posing as holy man (churchman).-
K1315.6.2, Seduction attempted on threat of performing miracles.
Link: F0950.4, Sickness (madness) cured by coition;-

K1315.6.7$, Seduction upon promise of producing (sham) miracle.
Link: K1970, Sham miracles;-

K1315.6.7.1s, Seduction: one 'girl' (man masked as woman) induces another to pray for penis: prayer of only one is answered. Type: 1545, cf. 884E$.
Link: J1919.8.1S, Simpleton led to believe that girl (actually man masking as woman) has a penis. K1977S, Sham answer to prayer. Prayer (wish) expressed aloud: trickster in hiding emerges to miraculously fulfill the wish.
Ref.: DOTTI 531 856;-

K1315.6.7.2$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable'). Type: 1424B8S.
Link: F0950.4, Sickness (madness) cured by coition. K0830.1.2.1S, Pseudo transformation little money (or the like) into large sums: does not work with very large sums. K0992.2.1S, Trickster seeking revenge on blind men feigns blindness and claims that a beating by the police has 'cured' (reformed) him; he recommends the same 'cure' for his blind adversaries.
Ref.: DOTTI 800;-

K1315.7, Seduction by posing as teacher or instructor.
Link: K1826, Disguise as churchman (cleric). T0035.7S, Lovers meet so as to perform schoolwork together (study, exchange books, etc.). X0772.0.1S, Sexual intercourse said to be a test (examination).-

K1315.7.1, Seduction by pretending to instruct (or to need instructions) in marital duties. Type: 1424A$.
Link: M0149.4.1S, Vow to have sexual intercourse with mistress in the presence of her husband (father).
Ref.: Ibshîhî 617; DOTTI 800;-

K1315.8, Seduction upon false promise of marriage.
Ref.: Shamy (el-) "Eg. Balladry": "Bahlûl and Samîrah" no. 3;-

K1315.9, Seduction by offering protection against non-existing danger.-

K1315.17, Lover's place in bed usurped by another.
Link: K1512.2S, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot").-

K1315.17.1, Serving-man ([servant]) in his master's place [with mistress].
Link: K1969.3, Servant poses as master.
Ref.: Akiko 105/{lit.}; Chauvin II 92 no. 38;-

K1315.1.2S, Friend in his friend's place in mistress's bed.
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Link: |K0171.7, Deceptive division of shared wife. [Y].
Ref.: Akiko 105/[lit.].>

K1317.8, Moorish (black) girl substituted for mistress (in the dark). Type: 1379.
Link: |K1843, Wife deceives husband with substitute bedmate.
Ref.: DOTTI 771.>

K1321, Seduction by man disguised as woman. Type: 517AS, 857S.
Ref.: Basset Mille II 27 no. 14/cf.; DOTTI 286 476 848; MITON; TAWT 429 no. 17/[Plst] 456 no. 49/{Brhrn-Qtr}.>

K1321.1, Man disguised as woman admitted to women's quarters: seduction. Type: 516, 1542, 1538*, cf. 884FS.
Link: |K1836.6$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart). |K1952.9.2$, Fugitive in king's palace (women's quarters) masks as the king (caliph). |P0333.1$, Son mentioned (disguised) as girl so as to receive hospitality.
Ref.: DOTTI 274 531 853/{Sdn}; Hourı-Pasotti 60-61 no. 16; TAWT 382 n. 400 429 no. 17/[Plst] 430 no. 17/{Sdn}.>

K1321.1.4$, Trickster masking as his own sister admitted to girls' quarters: seduces her playmates (friends). Type: 1538*.
Link: |P0253.15$, Brother and sister who look alike. |T0031.4.1.1S, Falling in love with a sister's (brother's) friend.
Ref.: DOTTI 848.>

K1321.2, Man disguised as woman abducts princess. Type: 516FS, 857S.
Ref.: DOTTI 476; TAWT 456 no. 49/{Brhrn-Qtr}.>

K1321.3, Man disguised as woman courted (married) by another man. Type: 844CS, 857S.
Ref.: DOTTI 476 530.>

K1322, Girl masked as man wins princess' love. Type: 510DS, 514, 881, 883S, 923CS.
Link: |T0028, Princess falls in love with a man disguised as a woman. |T0462.0.1$, Pseudo-lesbian attraction (love): woman falls in love with another woman who turns out to be a man in disguise.
Ref.: DOTTI 264 273 516 520 606; T.M. al-‘Ayîb al-Ḥumrân 28 (asked by king to marry his son)/cf.>

K1322.1, The lovely ascetic (girl masked in man's clothes) wins love of rich woman.>
K1322.2S, The lovely warrior-maiden (masking as man) is at last defeated and her identity revealed. Type: 519AS.
Link: |F0565.2.1S, Amazons-like maiden. |T0174S, Marriage to woman (girl) masking as man-warrior after defeating her in duel (combat).
Ref.: DOTTI 290; Juhaymân (al-) IV 359-81; K. Sa‘d-al-Dîn, CIrâqiyyah 152-53 no. 16; Lane 418; MITON.>

K1325, Seduction by feigned death. The girl comes to the man's wake or funeral.>
K1325.1, Seduction by feigned sleep. The guest in the conjugal bed feigns sleep as he effects seduction. Type: 1545, cf. 1542-V.
Ref.: DOTTI 617 853 856/[lit.].>

K1325.1.1S, Seduction by feigned involuntary (unintentional) contact during sleep.
Link: |P0605S, Living (sleeping) arrangements within the household.
Ref.: MITON.>

K1326.1, Seduction by asking for sham cure for sham illness.
Ref.: DOTTI 687 782 910/[lit., Syr.].>

K1327, Seduction by feigned stupidity. Cautious farmer seeks laborer who knows nothing about sex. Trickster makes silly explanation of copulation of animals. When admitted into service, seduces both farmer's wife and daughter. Type: 1545, 1545A-B.
Link: |H0389.3.1S, Test of young bride's (girl's) innocence; later she proves far more experienced than presumed.
Ref.: DOTTI 856 857.-

K1327.1S, Seduction by pretended ignorance of sex: person of opposite sex explains (instructs). Type: 1425BS.
Link: |J1745.0.1S, Absurd ignorance of genitals.
Ref.: DOTTI 802; MITON.>

K1330, Girl tricked into man's room (or power). Type: 850*, 872XS.
Ref.: DOTTI 468 497.-
K1331, "No!" The princess must always answer a question by "No". By clever framing of his question the hero wins her to his desires.

K1332, Seduction by taking aboard ship to inspect wares. Type: 514.

Link: |K0712.0.2$, Victim invited to see marvelous object (act) and then attacked--("Come here and see!").

Ref.: DOTTI 273 475 483 642 847/{lit.}; MITON; Shamy (el-) "Eg. Balladry": "Khâdîrah al-sharîfah" no. 57.

K1334, Seduction (or wooing) on an aerial journey.

K1334.1S, Woman invited into flying device and then abducted.

Link: |D1520.14.3$, Magic transportation in furnished compartment. K0712.0.2S, Victim invited to see marvelous object (act) and then attacked--("Come here and see!").

Ref.: DOTTI 201 481 754 771 885/{Alg}.

K1335, Seduction (or wooing) by stealing clothes [(feathers)] of bathing girl (swan maiden). Type: 400, 425, 425M.

Ref.: DOTTI 184 185 188 199 208 342 640 809/{lit., Sdn}; MITON; TAWT 418 440 455.

K1336, Money (or other things) acquired by blackmail. K1351.3$, Seduction by claiming to be a transformed animal.

Ref.: MITON.

K1339, Girl tricked into man's room (power)--miscellaneous.

Ref.: DOTTI 281 531 535/{lit.}; MITON.

K1339.4.0.1S, Seduction by sham examination (test). Type: 1424B$, cf. 1545C$.

Ref.: DOTTI 800 857 941/{Egy}.

K1339.5, Girl tricked by use of drugs. Subsequent pregnancy used to force her into marrying seducer.

Link: [K1381, Seduction by intoxication (or narcotic).] T0193S, Marriage through threatening girl (woman) with disgrace (scandal).

Ref.: Chauvin VIII 183 no. 219; DOTTI 189 206 382 402 468 519 523 540 624 768/{Egy, lit.}; MITON; AUC: 16 no. 4; CFMC: Sawâm)ah 71-1 5-2-no. 2.

K1339.10S, Changing the direction of route-guide (string, trail of pebbles, etc.) causes girl to wander into man's room. Type: 850*, 872XS.

Link: [T0475.1, Unknown paramour discovered by string clue.]

Ref.: DOTTI 468 498.

K1340, Entrance into girl's (man's) room (bed) by trick.

K1341, Entrance to woman's room in hollow artificial animal. Type: 854.

Ref.: DOTTI 474 796/{Ymn}; Noy Jefet 277-83 no. 124.

K1341.1, Entrance to woman's room in golden ram [(cow)]. Type: 854, 900.

Ref.: DOTTI 474 557.

K1342, Entrance into woman's (man's) room by hiding in chest. Type: 850*, 882.

Link: [K1164S, Secret learned by spying (eavesdropping). K1891.18, Person hides inside statue and then arranges for it to be sold to the beloved.

Ref.: Chauvin VIII 183 no. 219; DOTTI 189 206 382 402 468 519 523 535 768/{Egy, lit.}; MITON; AUC: 16 no. 4; CFMC: Sawâm)ah 71-1 5-2-no. 2.

K1342.0.1, Man carried into woman's room hidden in basket. Type: 882.

Link: [K1343.1, Man drawn up into female apartments in basket.

Ref.: DOTTI 519; MITON.

K1342.0.1S, Child carried into woman's room hidden in box (chest). Type: 882.

Link: [N0832, Boy as helper.

Ref.: DOTTI 519 873/{Egy}.

K1342.0.3S, Entrance into woman's room inside rolled up mat (carpet). Type: 882, 1360C.
Ref.: Blanc "Deux contes" RTP VII 432-44; DOTTI 519 763.>

K1342.1, Heroine in hiding-box which is bought by prince.>

K1343.1, Man drawn up into female apartments in basket [=K1211].

Link: |K1342.0.1, Man carried into woman's room hidden in basket. N0723.1S, Drunken man lies down in basket he sees by the side of road: he is drawn up to female's apartment.

Ref.: MITON.>

K1341.4S, Reaching maiden's abode on tree-top (mountain-top) in animal hide--carried by bird. Type: 701, 930FS.

Link: |K1861.1, Hero sewed up in animal hide so as to be carried to height by bird.

Ref.: Tha'labī 165-68: Shamy (el-) "Arab Mythology" no. 101; DOTTI 373 626.>

K1344, Tunnel entrance to guarded maiden's chamber. [Underground passage]. Type: 517AS, cf. 1419E.

Link: |F0782.7S, Undetectable door (secret door or passage) to palace (castle, house). |K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.

Ref.: DOTTI 73 74 286 287 796/[Iraq]; MITON; Stevens 253-62 no. 44.>

K1346, Hero flies to maiden's room. Type: 575.>

K1346.1, Hero flies on magic carpet to maiden's room.

Link: |N0722S, Runaway machine carries youth to maiden (or vice versa) when it stops.

Ref.: Frobenius Kordofan: Atlantis IV 101ff. no. 11.>

K1349, Other means of entering into girl's (man's) room.

K1349.8, Entrance into woman's room through concealed door.

K1349.8.1S, Entrance into maiden's room through secret passage (tunnel, hole in wall, etc.). Type: 432.

Link: |K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.

Ref.: DOTTI 212 213 214 515 677/[Egy, Mrc].>

K1349.1, Disguise to enter girl's (man's) room. Type: 884ES, 1545.

Ref.: DOTTI 531 856; TAWT 429 456.>

K1349.1.0.1S, Disguise as woman (girl) to enter women's quarters. Type: 1538*, 1542,:II, 1545,:V.

Ref.: MITON; Boqarî 189; TAWT 175 no. 17.>

K1350, Woman persuaded (or wooed) by trick.

Ref.: DOTTI 693/[lit.]; MITON.>

K1351, The weeping bitch. [Procureess throws pepper in animal's eyes and claims that it is transformed woman who did not respond to wooer. Virtuous woman persuaded]. Type: 1515.

Link: |T0055.2.1S, Maiden moved by report that a youth is secretly love-sick (considering suicide) for her.

Ref.: Bashmi 'Arkhbil 121-22 no. 57/cf.; Chauvin VIII 45 no. 13; DOTTI 797 819/[lit.]; MITON.>

K1351.3S, Seduction by claiming to be a transformed animal. Type: 1515AS.

Link: |K0403, Thief claims to have been transformed into an ass.

Ref.: Campbell Town and Tribe 24-30; DOTTI 820; MITON.>

K1351.4S, Seduction by promise of non-sexual marriage.

Link: |K0380.1.1S, Seduction by offering gradual (nonsexual) rewards: seducer's credibility thus established.

Ref.: MITON.>

K1353, Woman deceived into sacrificing honor. [Promise of reward broken].

Link: |K1386.1S, Lecherous official won over by a woman's promise of sexual liaison: she reneges on her promise after he has kept his. |T0455.2, Woman sacrifices her honor to free her husband (brother) from prison. |T0455.3.3S, Woman promises sexual favors in order to rescue her beloved.

Ref.: DOTTI 861 862/[Qtr]; Noy Jefet 304-5 no. 133; Shamy (el-) Egypt 299 no. 58; AGSFC: QTR 87-3 693-x-6-43.>

K1354, Seduction by bearing false order from husband or father. Type: 1563.

Link: |K2131.0.2S, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: DOTTI 861 862/[Qtr]; Noy Jefet 304-5 no. 133; Shamy (el-) Egypt 299 no. 58; AGSFC: QTR 87-3 693-x-6-43.>

K1354.1, "Both?" [Seduction by bearing false order]. Type: 1563.

Link: |K0362.10, Give him what he wants. [Theft by message with double-meaning]. |K0437.5, Robbers enslaved. [Two robbers sold by means of false message: (Both?)]. |Z0095.0.1S, Double-meaning: word or phrase that denotes more than one meaning.

Ref.: Chauvin VI 180 no. 342; DOTTI 861; Shamy (el-) Egypt 299 no. 58.>

K1354.1.1, Trickster masking as girl's father advises intercourse with trickster. She obeys.>

K1354.1.2S, Trickster masking as his own father demands sexual liaison with 'father's wife' (step-mother) or...
slave-woman. Type: cf. 1563.
Ref.: *DOTTI* 861 862/{Egy, lit.}.
K1354.2, Seduction by bringing false order from husband. Type: 1563.
Link: |K0455.8.3$, Forged testament used to dupe woman (widow).
Ref.: *DOTTI* 519 751 861/{Plst}; Littmann *Al-Quds* 255-59 (*Arabische* 396-402).
K1354.9S, Seduction by bearing false instructions--miscellaneous.
Link: |K1073.1S, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment.
K1354.9.1S, Seduction by bearing false instructions from birds. Type: 1424A$, cf. 1563.
Link: |K1969.5S, Pretended knowledge of a language.
Ref.: *DOTTI* 762 800 801 861/{lit.}.
K1355, Altered letter of execution gives princess to hero. Type: 930.
Ref.: Chauvin VIII 145 no. 145ABC; *DOTTI* 621.
K1360S, Seduction through shaming into conformity ("Of all your peers, only you remain a virgin," or the like).
Link: |K1350, Woman persuaded (or wooed) by trick. |K1397, Lucretia seduces [i.e., rapes]] through threat.
P|078S,28, Social control by shaming (publicly) into compliance (conformity). W|0030.1S, The need to be like the others in own social group.
K1360.1S, Seduction of the naive (girl, boy) by claiming to give her (him) experience.
Link: |K1315.7, Seduction by posing as teacher or instructor. |K2059.9.1.1S, Fornicating now and then repenting immediately after.
Ref.: *Jähiz* I 168.
K1361.2, Progressive purchase of favors: the anatomical progression. Type: cf. 2039S.
Link: |K2051.5S, Women pretend that they are not interested in men (sex), though they really are.
Ref.: *DOTTI* 971.
K1363, Seduction of person ignorant of sexual intercourse. Type: 901B$, 901C$, 1424A$, 1425,
cf. 1542**.
Ref.: *DOTTI* 561 562 800 801 854.
K1363.1, Putting the Devil in Hell. Obscene trick used to seduce woman. Type: 1425.
Ref.: *DOTTI* 801/{Egy}; HE-S: Dikirnis 72-75 no. 129.
K1363.1.2S, Seduction: putting the ear of corn in the oven. Type: 1425, 1425A$.
Link: |Z0166.3.1.1S, Cucumber, banana, carrot, radish, etc.--penis.
Ref.: *DOTTI* 801.
K1363.1.3S, Seduction: putting the animal (mule) in his natural habitat. Type: 1425B$.
Link: |Z0194S, Animal symbolism--male's character and personality attributes (habits).
Ref.: *DOTTI* 802; *MITON*.
K1363.2, Friar adds missing nose (fingers) to unborn child. Type: 1424.
Ref.: *DOTTI* 799.
K1370S, Spying as means of seduction.
Link: |K1340, Entrance into girl's (man's) room (bed) by trick. |T0031, Lovers' meeting: hero in service of heroine. As page, or the like.
K1370.1S, Pretending to perform chores so as to spy on woman.
K1370.2S, Hobby (roof-garden, raising birds, etc.) provides pretext to spying on neighbors. Type: cf. 879.
Link: |P|0806.1S, Keeping animals (birds) as hobby. |T0031.5S, Lovers' meeting: falling in love with a neighbor (seen in window, on house-top, etc.).
Ref.: *Jähiz* III 190-91; *DOTTI* 512.
K1370.3S, Feigning physical disability so as to spy on woman.
Link: |C0901.0.1S, Tabu: feigning disability (sickness, blindness, etc.). |K1821.8, Disguise as old man.
K1370.3.1S, Feigning blindness so as to spy on woman.
Ref.: *MITON*.
K1371, Bride-stealing. Type: 857S.
Link: |T0194S, Marriage by abduction (or raid).
Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhrn-Qtr}.
K1371.1.2, Lover's foster brother (friend) steals bride from wedding with unwelcome suitor. Type: 857S.
Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhrn-Qtr}.
K1375, Seduction by alleged vision promising woman to man. Type: 1731.
Ref.: *DOTTI* 328; Shamy (el-*) "Egypt" (1971) no. 6.

K1377, Incestuous marriage arranged by trick. Type: 567A.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1378, Seduction under pretence of by promising cure.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.>

K1378.1, Seduction by pretending to cure barrenness (infertility).

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1380, Seduction--miscellaneous.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1381, Seduction by intoxication (or narcotic).

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1381.1, Person drugged (made drunk) and then raped. Type: cf. 932A, 932C-

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1381.3, Female takes sexual advantage of (rapes) drugged man. Type: cf. 932A.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1384, Female overpowered [(raped)] when caught in tree cleft (hole in hedge). Type: 36.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1385, Victim busied with performing task and then raped (overpowered). Type: cf. 1530, 1731.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1386, Man won over by woman's obscene trick.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1386.1, Lecherous official won over by a woman's promise of sexual liaison: she reneges on her promise after he has kept his. Type: cf. 1730.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.

K1390, Man tricked into girl's power.

Ref.: DOTTI 328; Shamy (el-) "Egypt" (1971) no. 6.
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K1390.1.2$, Means of trick-impregnation.

K1390.1.2.1$, Man tricked into ejaculating inside woman (by causing him to lose control). Type: 932A$, 932CS-formerly 932ASA.

Link: |K1385$, Victim busied with performing task and then raped (overpowered). |T0504.2.1$, Pulling out at ejaculation to avoid impregnation.

Ref.: DOTTI 631 633; TAWT 457 no. 49.>

K1390.1.2.2$, Theft of semen. Discharged (ejaculated) semen acquired through deceptive means.

Link: |J1142.7.1$, Examination of semen as method of detecting sexual crime. |T0531.2$, Conception from 'wearing' semen-stained clothing item.

K1391, Long distance sexual intercourse. [By magic].

Link: |K0193$, Marriage through threatening girl (woman) with disgrace (scandal). |T0084, Lovers treacherously separated.

Ref.: DOTTI 765.>

K1394, Man coveting his friend's wife causes her to leave her husband.

K1397, Lucretia seduces [(rapes)] through threat.

K1397.15$, Seduction (rape) by threatening woman with defamation and causing scandal: woman fears for her reputation and surrenders. Type: 860C$.

Link: |T0193$, Marriage through threatening girl (woman) with disgrace (scandal). |K2150, Innocent made to appear guilty. |K2155, Evidence of crime left so that dupe is blamed. |K2155.3$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity. |T0084, Lovers treacherously separated.

Ref.: DOTTI 481 482 670 723/Qtr, Syr; Duwayk (al-) II 202-3; MITON; RAFE 75 n. 245; Sâji 304-10 no. 63+[+1]cf.

K1397.25, Male (man, boy) seduced by threatening him. Type: 1426.

Link: |K1381.3$, Female takes sexual advantage of (rapes) drugged man.

Ref.: DOTTI 765.>

K1397.35, Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

Link: |K0184.5.2S, Deceptive purchase: temporarily damaging article and buying it for trifle. |K2150, Innocent made to appear guilty. |K2155, Evidence of crime left so that dupe is blamed. |K2155.3$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity. |T0084, Lovers treacherously separated.

Ref.: DOTTI 521/[lit.]; MITON.

K1397.4$, Man tricked into divorcing his wife. Type: 1353B1S.

Link: |K0332.3$, Consent (promise) secured from person when he is drunk. |T0084, Lovers treacherously separated.

Ref.: DOTTI 521 751 754/[Plstn]; Shamy (el-) "Samaw'al" 11 n. 32.

K1397.65$, Homosexual blackmail.

K1397.6.1$, Lesbian blackmail: 'dike' threatens girl with defamation if she does not succumb to her seduction.

Link: |P0029.7$, Chieftainess as lesbian temptress. |T0462.4.15, Woman seeks to seduce girl (woman).

Ref.: MITON.

K1398, The trickster with painted member.

Ref.: DOTTI 678/Syr.

K1399, Additional seductions.

K1399.1, Taming the wild prince. [Feral child captured and tamed by a servant girl]. Type: 877*.

Link: |B0535.0.5, Abandoned prince grows up in eagle's nest. |F0567, Wild man. Man lives alone in wood like a beast. |R0001, Wild man captured and tamed.

K1399.2, The [servant's] unusual names. [Used to deceive girl, her mother, and father]. Type: 1525US, 1545.

Ref.: DOTTI 829 856.

K1399.5, Teacher seduces pupil left in his charge.

Ref.: DOTTI 545 552.

K1400-K1499, Dupe's property destroyed.

K1400, Dupe's property destroyed.

K1410, Dupe's goods destroyed.

K1413, Guarding the door. It is lifted and carried away. Type: 1009, 1653A.

Ref.: DOTTI 697/[lit.].

K1417, Closing the door tight: with iron nails.
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Ref.: DOTTI 697/‘Tns./
K1420S, Dupe induced to destroy his own house (building).
K1420.1S, False report of a treasure buried underneath the building causes owner to tear it down: nothing found.

Link: |W0151, Greed.
Ref.: Ibshîhî 507./
K1420.1.1S, How the Alexandria Lighthouse was destroyed: false report of a treasure buried underneath it.

Link: |F0770.0.25, Monuments of astonishing characteristics (e.g., Pyramids, Lighthouse, Hanging Gardens, Leaning Tower, etc.). |F0889.6.1S, Lighthouse runs on power of the sun.
Ref.: Ibshîhî 507./

K1440, Dupe's animals destroyed or maimed. Type: 1007.
K1442, Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object. Type: 1006.

Link: |J2462.2, Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. |J2489.14S, "Keep (cast) an eye on" (watch, mind). Fool interprets literally.
K1443, Cleaning the horse. Washing him in boiling water or currying him with a razor. Type: 1016, cf. 1349*.

Ref.: DOTTI 698 746./
K1457S, Domestic animal (bull, ass, etc.) dressed in predator's (lion's, wolf's, etc.) skin and alarm sounded: killed. Type: 1007A.
Ref.: DOTTI 697.

K1460, Members of dupe's family killed.
K1461, Caring for the child: child killed. Type: 1681B.

Ref.: DOTTI 907.
K1461.1, Cleaning the child. Intestines taken out and cleaned.
Link: |J2118.5S, Harmful cleansing.
K1462, Washing the grandmother--in boiling water. Type: 1013, 1681B.

Link: |J2118.5S, Harmful cleansing.
Ref.: DOTTI 697 698 907 908/‘Plst.; Sârîs (al-) 297-99./
K1465, Blinded slave's revenge. Threatens to jump from tower with lord's children unless lord blinds himself. Lord does so but slave jumps with children nevertheless.

Link: |P0170.0.3.2.1S, Castrated slave's revenge. He forces his owner, who had cut off his penis, to do the same to himself, and then kills owner's sons whom he held as hostages.
Ref.: Ibshîhî 428/ cf.

K1500-K1599, Deceptions connected with adultery.

K1500, Deception connected with adultery.
K1501, Cuckold. Husband deceived by adulterous wife. Type: 1426*, cf. 1360, 1726S.

Link: |J1271.1S, Eunuch accounts for how he became a father. He explains to another eunuch his recent successes in life: "As for this man (companion), he is my penis". |T0455.8.1.1S, Female companionship service managed (owned) by father of its top girl.
Ref.: DOTTI 536 761 770 803 922/‘lit.; MITON.
K1503S, Cuckold's threat (equivocal).

Link: |J2626, Coward boasts of what he would have done after danger is over. |T0251.6.1S, Browbeaten husband threatens wife: from hiding place (under the bed, table, etc.). |W0199S, Self-deception (rationalization, regression, projection, etc.).
Ref.: Webber 2-4 no. 1.

K1510, Adulteress outwits husband. Type: 1418, 1419.
Ref.: DOTTI 793 794 911 924/‘Egy; Schmidt-Kahle 48-53 no. 24; HE-S: Dikirnis 72-75 no. 164.

K1510.1, Adulteress kills home-coming husband.

Link: |Q0411.0.1, Husband kills returning adulteress. |S0066.1.1S-(formerly, S0066.1$), Wife assists paramour in murdering her husband.

K1510.2, Wife of philanderer gets revenge by having an affair herself. Type: 1504S.

Link: |K2400S, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy,
trick, etc.). \[P0187.1\$, Wife humiliated by husband's sexual liaison with slave-woman. \[P0522.1.3\$, Revenge: vengeful acts undertaken as "tit for tat". Ref.: \[DOTTI\ 816\{lit.\}; \[MITON\].

K1511, The husband locked out. [Adulteress wife feigns throwing herself in well: he goes to investigate]. Type: 1377.

Ref.: \[Basset \ Mille II 128 no. 57; Chauvin II 184 no. 224 IX 23; \[DOTTI\ 770; Wesselski Hodscha II 185 no. 350.\]

K1511.1, Adulteress refuses to admit husband under pretence that he is a stranger. [Husband forgot password]. Type: 1377.

Ref.: \[Artin Ni/41-51 no. 1.2; \[DOTTI\ 536 761 770\{lit.\}; \[MITON\].

K1512, The [faithless wife's] cut-off nose. (Lai of the Tresse). [Husband made to believe it grew back by miracle, or that he was dreaming]. Type: 1417.

Ref.: \[Chauvin VI 100 no. 267; \[DOTTI\ 793.\]

K1512.25, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot").

K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)]. Type: 1418.

K1514, Adulteress gets rid of husband while she entertains lover. Type: 1360C.

Ref.: \[DOTTI\ 763.\]

K1514.1, The husband [induced to hide] in the chicken house. [Husband made by faithless wife to believe he is being pursued]. Type: 1419A.

K1514.4.1.1S, Would-be adulterer husband beaten by his would-be adulteress wife. Procures brings man to woman, he proves to be her husband: wife beats him pretending that she was testing his fidelity. Type: 1419K?..?

K1514.11, Illness feigned to call physician paramour. Type: 91, 314, 511A.

Ref.: \[Chauvin VII 130 no. 398; \[MITON\].

K1514.17, Adulteress together with lover while husband sleeps.

Ref.: \[Chauvin VII 130 no. 398; \[MITON\].

K1514.17.1, Wife drugs husband and visits paramour. Type: 449, 1511.

Ref.: \[D1364.7, Sleeping potion: drink causes magic sleep. \[K1381S, Seduction by intoxication (or narcotic). Ref.: \[DOTTI\ 219 818; Shamy (el-) "Sailor" 44 no. 4B, 59 no. 5.\]

K1514.18, Adulteress makes excuse to go and attend to bodily needs: meets lover.

Ref.: \[DOTTI\ 693 761 796 798\{lit.\}; \[TAWT\ 445 no. 36/\[Egy\].

K1514.19S, Husband persuaded to invite wife's paramour to their home as guest. Type: 1420A.

Ref.: \[Chauvin 131.3S, Paramour escapes by pretending to be mistress' (wife's) brother. \[K1831.2.3S, Wife's lover claims to be her brother. \[T0404.4.1S, Host's wife (daughter) seeks to seduce guest. Ref.: \[DOTTI\ 693 761 796 798\{lit.\}.]

K1514.20S, Man persuaded to arrange for wife's lover to live next door as neighbor. Type: 1420A.

Ref.: \[K1523, Underground passage ([tunnel]) to paramour's house. (Inclusa). Woman goes from one to the other.}
K. Deceptions

[0031.5$, Lovers' meeting: falling in love with a neighbor (seen in window, on house-top, etc.).

Ref.: DOTTI 693 761 796 798/{lit.}; MITON.

K1514.21$, Parent(s) deceived into bringing home daughter's (son's) lover. Type: 701, 930F, cf. 885A.

Link: F0531.5.1$, Toy for al-‘Anqâ’s (Phoenix’s) foster daughter—(youth hiding inside animal hide). T0404.4.1$, Host's wife (daughter) seeks to seduce guest.

Ref.: Tha’labil 165-68: Shamy (el-) "Arab Mythology" no. 101; DOTTI 373 534 626.

K1515, The animal in the chest. [Ass in lieu of paramour entrapped by husband]. Type: 1419B.

Ref.: Basset Mille II 153 no. 69; DOTTI 794/{lit.}; Wesselski Hodscha II 187 no. 363.

K1515.1$, Adulterous and her paramour are tied together; a safe substitute (e.g., woman's son, uncle, etc.) takes paramour's place (thus adultery cannot be proven).

Link: K0501.2$, Culprit (criminal, lover, etc.) leaves crime scene by deception. K0527, Escape by substituting another person in place of the intended victim.

Ref.: DOTTI 624 626 794/{Tns}.

K1516, The husband's good eye covered. [Paramour escapes]. Type: 1419C.

Ref.: Chauvin IX 20 no. 7, 8; DOTTI 795.

K1516.1, The husband's good eye treated. [Paramour escapes].

Ref.: Chauvin IX 20 no. 7, 8.

K1517, Paramour escapes by disguise. Type: 1419D.

Ref.: DOTTI 795; MITON.

K1517.1, The lovers as pursuer and fugitive. [Husband deceived]. Type: 1419D.

Ref.: Basset Mille II 143 no. 65; Chauvin VIII 39 no. 7 IX 21 no. 8; DOTTI 795; MITON.

K1517.2, Paramour poses as doctor. Type: 314.

Ref.: DOTTI 135 267 793 930/{Qtr}; TAWT 445; CFMC: Siwa 71-10 6-1-no. 6.

K1517.5, Paramour poses as unsuccessful suitor. When surprised with the wife he tells the husband that he has been trying to force the woman, with no success. The wife supports the statement.

Link: T0039.1$, Lover protects (defends) the beloved. W0014.6.1$, Lover caught while on clandestine visit to his beloved claims to be a thief so as to protect her reputation (honor).

K1517.7.1$, Paramour disguised as woman kept by wife (daughter) in her private quarters (harem). Type: 517A.

Ref.: Chauvin IX 20 no. 7, 8; DOTTI 795; MITON.

K1518, The enchanted pear tree. [Husband sees wife's adultery from tree: he is made to believe that it is magic, illusion, or that he has seen double]. Type: 1423.

Ref.: Jâhîz VI 168-69; DOTTI 799/{lit.}.

K1518.1, Husband who has surprised wife and paramour is made to believe he had an illusion. Type: 1423.

Ref.: DOTTI 799.

K1518.1.1$, Paramour said to be spirit (jinni, angel, etc.). Type: 1423.

Link: K1512.2$, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot"). X0690S, Humor concerning the higher powers (deities, angels, saints and arch-saints, or the like).

Ref.: Jâhîz VI 168-69; DOTTI 799/{lit.}.

K1519S, Other explanations by lovers surprised--miscellaneous.

K1519.1S, Woman feigns illness (falling) in order to explain why she is lying on her back before a youth (seducer).

Ref.: K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)]. K1524, Adulteress falls in mud at lover's door. [She must clean her dress: ruse to meet lover].
Ref.: MITON.

K1521, Paramour successfully hidden from husband. Type: 1420D, 1423.
Ref.: Thâ'labī 188; DOTTI 721 761 799/\{lit.\}; Hujelân 239 no. 26-4.

K1521.2, Paramour successfully hidden in chest.
Link: K1553.1.1S, Lover hidden in closet discovered by husband.
Ref.: MITON.

K1521.4, Paramour hidden in the bed. Type: 1355.

K1521.4.1, Wife hides lover under bed. [She sends husband for a light].
Ref.: DOTTI 761 788/\{Sdn\}; Kronenberg Nubische 227 no. 47.

K1521.6, Husband busied with performing task while paramour escapes. Type: 1377, 1419B, cf. 1741.
Link: K0501S, Incriminating evidence (confession) discredited by ruse.
Ref.: DOTTI 770 794 797 821 927/\{lit.\}.

K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other. Type: 517AS, 1419E.
Link: F0721.1, Underground passage. K1349.8.1S, Entrance into maiden's room through secret passage (tunnel, hole in wall, etc.). K1514.20S, Man persuaded to arrange for wife's lover to live next door as neighbor.
Ref.: Chauvin V 213 no. 121 VII 96 no. 67; DOTTI 214 286 332 515 521 796/\{Irq, MrC\}; MITON; TAWT 449.

K1524, Adulteress falls in mud at lover's door. [She must clean her dress: ruse to meet lover]. Type: 1418A.
Ref.: Bâzargân (al-) 316-317 no. 237; DOTTI 794/\{Irq\}; Taymûr no. 2382/(narrative).

K1525, The Lord above, the lord below. [Numskull paramour hidden under bed; he responds to husband's prayer]. Type: 1355A.
Ref.: DOTTI 755/\{lit.\}; Wesselski Hodscha I 271 n. 1.

K1534S, Gullible person made to search for the supposedly lost.
Link: J1920, Absurd searches for the lost. J2301, Gullible husbands.

K1534.1S, Husband made to sift dirt. Wife, whose food purchase was replaced with dirt and rocks during her sexual liaison with merchant, claims that she dropped the money on ground and that she brought the dirt home to search for it. Type: cf. 1359DS.
Link: J2301.3, Gullible husband removes from wife's garment dust gathered while she lies with another man.
K0476.1.1S, Rocks substituted for food (rice, sugar). T0454.1.1S, Woman succumbs to seduction for a trifle (little pay, food).
Ref.: DOTTI 761 762/\{Egy, lit.\}; MITON.

K1535, Adulteress transforms her husband into an animal to get rid of him. (The Tsar's dog). Type: 449, 1511.
Link: K2213.6, Faithless wife transforms husband. T0232.3.1S, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour.
Ref.: Chauvin V 3 5f. 198 VI 198 VII 129f; DOTTI 219 818.

K1535.1, Adulteress transforms man to stone up to the waist. Type: 449, 1511.
Link: D0232S, Limbs (physical organs) turned to stone. D0682.5.1S, Partial transformation to stone (petrification). Ref.: DOTTI 219 818/\{lit.\}; MITON.

K1538, Death feigned to meet paramour. Meetings in the grave (grave box).

K1538.1, Wife feigns death and slips out to lover.
Link: K0522.4.0.1S, Captive animal (bird, fish) pretends to be dead and is thrown out: escapes.
Ref.: Ibn-\{A\}asim no. 380/pt.2.

K1543, The marked coat in the wife's room. Type: 1353A S, 1378.
Link: J1922.2, Marking the place under the cloud. K2131.6S, Old woman destroys (seeks to destroy) couple's marriage. K2150.1.25S, Marked coat left in room of chaste woman brings about accusation of infidelity.
Ref.: DOTTI 751 770; MITON.

K1544.1, Husband [(unknowingly)] rescues his wife's paramour.

K1545, Wives wager as to who can best fool her husband. Type: 1406.
Link: H0509.7S, Contest in deception (performing the most deceitful ruse).
Ref.: DOTTI 787.

K1546, Woman warns lover of husband by parody incantation. Type: 1419H.
Link: H0598S, Cryptic (enigmatic) message deciphered by recipient.
Ref.: DOTTI 797.
K1546.1, Woman warns lover of husband by singing song. Type: 1419H.
Ref.: DOTTI 797.
K1547S, The misunderstood foreplay: paramour frightened away by receptive acts of naive woman. Type: 901C$,/1646A$.
Ref.: DOTTI 562.
K1548, Adulteress makes believe that her suspicious husband is insane.
K1549.5, Unfaithful wife communicates with lover by pouring milk into stream.
Link: |K1549.9$, Adulteress forewarns paramour by prearranged signal (object left outside, or the like). Type: 1361A$, 1364.
Ref.: DOTTI 544 765 766 767/$\{Sdn\}$.
K1550, Husband outwits adulteress and paramour. Type: 901C$/,1646A$, 910L$, 1358.
Ref.: Ibn-CAa sim no. 264; DOTTI 562 577 759.$\cdot$
K1550.1, Adulteress detected by food she prepares for paramour. Type: 1358C.
Ref.: [P]0232.4.1.7$, Mother's advice to daughter concerning husband: keeping his food time punctual.
Ref.: DOTTI 577, TAWT 457 no. 50/$\{Egy\}$.
Link: |H0466.1, Feigned absence to test wife's faithfulness. |K1641.4S$, Husband learns wife's secret by spying on her. |K1813.2, Disguised husband spies on his faithless wife.
Ref.: DOTTI 219 756 763 818; Hajelân 110 no. 10-2; MITON.$\cdot$
K1553, Husband feigns blindness and avenges himself on his wife and her paramour. Type: 1358C, 1380.
Ref.: DOTTI 757 773; TAWT 458 no. 50/$\{Egy\}$.
K1553.1, Lover hidden in hen-coup discovered by husband.
K1553.1.1S, Lover hidden in chest (closet) discovered by husband.
Ref.: MITON.$\cdot$
K1554, Husband unwittingly instrumental in wife's adultery. Type: 1359A.
Ref.: DOTTI 760.$\cdot$
K1554.1, Trickster sets fire to barrel of tow in which paramour is hidden. The paramour, naked, runs out carrying wisps of burning tow. The trickster tells the husband that he has raised the devil. Type: 1358A.
Ref.: DOTTI 757.$\cdot$
K1555, Husband carries off box containing hidden paramour. Type: 1358B.
Ref.: Basset Mille II 45; DOTTI 757 761 788/$\{Sdn\}$; Kronenberg Nubische 227 no. 47.$\cdot$
K1555.2, The devil in the barrel. The naked lover hides himself in a sooty barrel. The husband receives from a curious gentleman a good sum of money for showing him the "devil". Type: 1358A.
Ref.: DOTTI 757.$\cdot$
K1556, Old Hildebrand. Hidden cuckold reveals his presence by rhymes. Type: 1360C.
Ref.: DOTTI 763.$\cdot$
K1556.2S, Cuckolded husband reveals knowledge of gifts given to his wife by her paramours. (Usually with rhymed proverbial simile; e.g., glimmering eye like the coin in our purse, silky smooth like the dress in our chest, or the like). Type: 1360C.
Link: |Z0062, Proverbial simile.
Ref.: DOTTI 763.$\cdot$
K1558.1, Husband castrates paramour.$\cdot$
K1561, The husband meets the paramour in the wife's place. Type: 1359B, 1441B*, 1805A$.$
Ref.: DOTTI 759 760 761 807 923 925 931/$\{Egy, Tns\}$; MITON.$\cdot$
K1564, Husband proves intrigue by secretly blacking paramour's mouth. Type: 1364:III.
Ref.: DOTTI 361 449 766 767 881/$\{Ymn\}$; Noy Jefet 263-66 no. 114.$\cdot$
K1564.1$, Husband proves wife's adultery by mutilating (burning, painting) wife's and paramour's sex organs. Type: 992, 1361A$.

**Ref.:** "DOTTI 692 765/\[Egy\]; HE-S: Dikirmis 72-75 no. 48."

K1565, Blades (broken glass) to wound and detect wife's lover. Type: cf. 432, 1361A$.

**Ref.:** "DOTTI 212 765; TAWT 442."

K1566.0.1$, Cuckolded husband locks up wife and paramour in chest.>

K1569, Husband outwits wife and paramour—miscellaneous motifs.>

K1569.4, Husband takes place of paramour. Beats or otherwise discomfits wife. Type: 1361A$.

**Ref.:** "DOTTI 765."

K1569.7, Alleged speaking privates.>

K1569.10$, Husband sells treasure-house to wife's paramour: treasure already taken out. Type: 910L$.

**Ref.:** "DOTTI 577."

**K1570, Trickster outwits adulteress and paramour.** Type: 1358.

**Ref.:** "DOTTI 756 758/\[Ymn\]; Leguil I 143 no. 10; Noy Jefet 300-302 no. 131."

K1571, Trickster discovers adultery: food goes to husband instead of paramour. Type: 1358C, 1535, 1725.

**Ref.:** "DOTTI 704 757 758 797 842 922/\[Sdi\]; TAWT 458 no. 50."

K1571.0.1, Trickster discovers adultery: gets food prepared for paramour. Type: 1358C.

**Ref.:** "DOTTI 757 758/\[Ymn\]; Noy Jefet 300-302 no. 131."

K1571.1, Trickster as sham magician makes adulteress produce hidden food for husband. Type: 1358C, 1535.

**Ref.:** "DOTTI 757 842."

K1577, Second lover burns paramour at window with hot iron. Type: 1361.

**Ref.:** "DOTTI 765."

K1577.1$, Husband burns wife at window (hole in wall) with hot iron as she prepares for intercourse with paramour. Type: 1361A$.

**Ref.:** "DOTTI 765."

K1580, Other deceits connected with adultery.>

K1581, Lover's gift regained. Type: 1420.>

K1582, Lover blackmails adulteress.>

K1586.0.1$, Paramour gains access to mistress by gaining husband's (father's, etc.) confidence.

**Ref.:** "MITON."

K1590$, Deceptive explanations of recent markings on one's body.

K1590.1$, Love-bite explained.

**Ref.:** "H0058, Tell-tale hand-mark. Clandestine lover is identified by paint marks left on his skin by mistress. K1564, Husband proves intrigue by secretly blacking paramour's mouth. [T0467, The amorous bite."

K1590.1.1$, Mark from a kiss said to be insect-bite (mosquito, flea, etc.). Type: 879.

**Ref.:** "DOTTI 512; MITON."

K1590.1.1.1$, Why beardless youth has bite-marks on face while bearded man does not? 'Mosquitos' (actually woman) prefer the tender-tasting.

**Ref.:** "J0490, Young (tender) preferred to old (tough)."

K1590.2$, Embracing and kissing, felt by maiden in the dark, explained to her as dream (nightmare). Type: 879.

**Ref.:** "J1155, "Then I woke up": man discredits his confession by declaring it all a dream.

K1590.3$, Cosmetic trace (lip stick, perfume, etc.) deceptively explained.

K1590.3.1$, Cosmetic marks on man said to be from close female relative.

K1590.3.1.1$, Unfaithful husband claims that red paint on his shirt is from habitual kissing by his sister—(when he visits mother).

**Ref.:** "K0649.4.2S, Wife (beautiful) mentioned as sister: defense against lecherous (envious) king. [T0040S, Lovers
K1590.4$, Lover's bite said to be caused by animal (camel horse, etc.).

Link: |K2021.1, The bitten cheek. [In reconciliation man allowed to kiss woman's cheek: he scars it].

Ref.: MITON.

K1591.0.1, Faithless wife kills magic parrot which has betrayed her. Type: 1422.

Ref.: DOTTI 799; MITON.

K1600-K1699, Deceiver falls into own trap.

K1600, Deceiver falls into own trap.

Link: |W0199.9.1$, Self-deception: liar believes his lie and behaves accordingly.

Ref.: DOTTI 348 459 467 572/[lit.].

K1601, Deceiver falls into his own trap (literally). Type: 837B$, 910C, 1117.

Ref.: DOTTI 348 459 467 572/[lit.].

K1601.1, Pitfall arranged but victim escapes it.

K1610, Deceiver falls into his own trap--miscellaneous incidents. Type: 947-X$.

Ref.: DOTTI 652.

K1611, Substituted caps [(after changing sleeping places)] cause ogre to kill his own children. Type: 327, 1119.

Ref.: DOTTI 157 161 704 758 760 797 842/[Sdi]; TAWT 451; AUC: 40 no. 5.

K1611.1, Substituted string causes ogre to be killed.

Ref.: Bâzargân (al-) 172-73 no. 127; DOTTI 704 757/[Irq].

K1612, Message of death fatal to sender. Type: 910K1S, 930.

Link: |K0978, Uriah letter. Man carries written order for his own execution.

Ref.: Ibshîhî 274-75; Basset Mille II 326 no. 76 III 126 no. 80, 199 no. 116; Chauvin VIII 145; DOTTI 200 459 572 575 577 621/[Irq, lit., Mrc]; Laoust Maroc 112-13 no. 84; Leguil II 81 no. 17; Qaṣîr ʾInsân 140-45 no. 15; TAWT 435 no. 26/[Egy]; AGSFC: QTR 87-3 676-2?159-97/cf.

K1613, Poisoner poisoned with his own poison. Type: 763, 837.

Link: |J1513, Healed [(treated)] with his own medicine. J1514S, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will). K1633.1S, The evil counsel: human (animal) organ is the only cure; applied to counselor. K1681.1, Inventor of death machine is first to use it. N0332.1, Man accidentally fed bread which his father has poisoned.

Ref.: DOTTI 427 457/[lit.]; MITON.

K1613.1, "Cook of poison has to taste it".

Ref.: Taymûr no. 1784.

K1613.1, Person trying to blow poison on another is himself poisoned.

Ref.: Chauvin II 87 no. 22.

K1613.35, Turning the plate around: would-be poisoner poisoned with his own poison. Type: 315, 1358C.

Link: |J1562.1, Turning the plate around [so as to get the good food]: "See how things turn about in the world".

Ref.: DOTTI 139 141 144 168 458 696 706 758 843 854 862/[Alg, Plst, Sdn]; Sârîs, (al-) 144-46; TAWT 458.

K1616, Would-be killer killed.

Link: |N0331.4S, Large object (rock, log, etc.) dropped on person from above (so as to kill him) accidentally falls on would-be-killer's own child (children). L0406.1S, Food-chain among animals: one predator eaten as prey by another.

Ref.: Ibshîhî 422; Alf III 12/Burton V 261/(beast attacks attacker); DOTTI 416 573 652/[Sdn, Sml]; MITON; Shalabi 78-80; Shamy (el-) "Eg. Balladry": "Mandûh and Yasmîn" no. 18; AGSFC: QTR 87-3 672-x-no. 2.

K1626.45, Drunken person about to commit murder is himself killed.

Link: |P0196.1.2.3S, Drunkard commits murder.

Ref.: MITON.

K1627S, Would-be killer betrayed and captured. Type: 910C.

Ref.: N0659.6S, Criminal's plan accidentally foiled.

K1627.1S, Murder (assassination) plot foiled when conspirator(s) betray(s) plan. Type: 910C.

Ref.: N0659.6S, Criminal's plan accidentally foiled. W0037.5S, Culprit (criminal) confesses upon seeing innocent person convicted of his crime.
K1633, Cock's advice proves disastrous to himself. [Evil counselor (trouble-maker) killed].

K1633.1S, The evil counselor: human (animal) organ is the only cure; applied to counselor. Type: 837A$.

Ref.: Ibshîhî 489; DOTTI 458 866/{Qtr}.

K1633.1.1$, The evil counsel: death by burning and drowning; applied to counselor. Type: 613A1$,/980*.

Ref.:

K1633.2$, The mischievous counsel: impossible tasks assigned; hero accepts provided that expenses be paid by counselor. Type: 513C.

Ref.:

K1634$, Counselor of caution is himself deceived. Type: 56A.

Ref.:

K1634.1$, Advice by bird (crane, crow, ibis, etc.) about fox's inability to climb trees proves disastrous to adviser. Type: 56A.

Ref.:

K1634.2S, Advice about how to dodge responsibility (avoid work) proves disastrous to adviser. Type: 207A.

Ref.:

K1635, Partnership of Honesty and Fraud: Fraud loses. [The use of left and right sides of woman (housekeeper)]. Type: 847*.

Ref.:

K1636, Maids must rise even earlier. They have killed the cock for waking them too early, but their mistress punishes them. Type: 1566A*.

Ref.:

K1643, Animal strangled by victim which he tries to eat.

Ref.: Chauvin II 8 no. 24.

K1655, The lawyer's mad client (Pathelin). [Lawyer counsels client to feign insanity in court; client feigns insanity when fee is demanded]. Type: 1585, cf. 1525L.

Ref.:

K1656, Sham dumb man wins suit. Type: 1534D*.

Ref.:

K1667, Unjust banker deceived into delivering deposit by making him expect even larger. Type: 1538A$.

Ref.:

K1667.1, Blind man gets back his stolen treasure by making thief expect a larger one. Type: 1617A*.

Ref.:

K1667.3S, Poor man cheated: his daughters get revenge. Type: 1538A$.

Ref.:

K1667.4S, Poor man cheated: his wife recovers his loss (gets revenge). Type: 1424*, 1538A$. 

Ref.:
K. Deceptions

Ref.: DOTTI 801 846; MITON.

K1668S, Thief tricked into returning goods he stole. Type: 1617A.

Link: J0060.1.1S, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewels case as bribe to judge. She does. K2054.3, Thief returns stolen goods so as to avert further search for culprit: he thinks he is about to be discovered. N0884.4S, Robber returns stolen goods to owner. U0066.0.1.1S, Thief returns stolen goods when promised a more valuable reward.

K1673, Sage's advice followed: he is killed so that sacrifice can be mixed with his blood. Type: 837A.
Ref.: DOTTI 458; Shamy (el-) Egypt 256 no. 10.

K1676, Pretended sick man aroused by beating.
Link: J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband].

K1678S, Ass induces overworked bullock to feign sickness. Type: 207A.
Link: W0155.1, Hardhearted horse allows ass to be overburdened until it is crushed. Horse must then assume the load.
Ref.: DOTTI 77; MITON.

K1681.1, Inventor of death machine is first to use it.
Link: J1513, Healed [(treated)] with his own medicine.

K1683, Tables turned on procuress by chaste wife. The old woman is enticed into the wife's room, beaten, and driven forth naked.
Link: K2173S, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations).
Ref.: DOTTI 201 481 754 771 885/\{Alg\}.

K1683.1S, Chaste woman punishes procuress--(has servants beat her till unconscious, thrown out).
Ref.: MITON. A/ 1 299.

K1683.3S, Chaste man punishes messenger delivering message of illicit love.
Link: T0331, Man unsuccessfully tempted by a woman. [Chaste man]. Z0013.8.1.1S, 'Conveyor of disbelief (kufr) is not a disbeliever'.
Ref.: MITON.

K1685, The treasure-finders who murder one another. Type: 763.
Link: K0336.3S, Trickster sends partner(s) on errand, meantime he escapes with the goods. K0929.1, Murder by leaving poisoned wine. P0760.9.1.3S, Division of treasure trove between land owner and finder.
Ref.: Basset Mille III 181 no. 112; Chauvin VII 100 no. 73; RTP XIV 440; Zîr 92-93/cf.; DOTTI 427 892/\{lit\}.

K1687, The easier job. [Men exchange jobs]. Type: 1525N.
Link: A0162.9.2S, One deity replaces another (in performing certain function). J2431.1, Men exchange duties; each wants to get better of the other. L0423.1S, Arch-saints ('aqîb) exchange duties: tiresome bargain.
Ref.: DOTTI 827.

K1692, Teacher instructs pupil in the art of love: cuckolded. [Pupil seduces teacher's wife].
Link: K1213.5S, Sage instructing man about women's wiles is himself taught lesson (terrorized by a woman).

K1696, Trickster makes believe he has found a purse (which he had filled with lead). Merchant claims it and pays tens crowns for it. Trickster wins ensuing suit.
Link: J1172.1, Not the same purse as was lost. [Owner lies about amount of money to avoid paying reward: purse given to finder].

K1700-K2099, DECEPTION THROUGH SHAMS.

K1700-K1799, Deception through bluffing.
Ref.: DOTTI 620/\{Egy\}; Duwayk (al-) I 159.

K1710, Ogre (large animal) overawed.
Link: F0580S, Person of awe-inspiring appearance.

K1715, Weak animal (man) makes large animal (ogre) believe that he has eaten many of the large one's companions. Type: 126, 1149.
Link: K2116.7S, Person falsely said to be cannibal (requiring human flesh).
Ref.: Chauvin II 88 no. 25; DOTTI 36 53 710 711/\{lit\}.

K1715.1, Weak animal shows strong his own reflection and frightens him. [□]. (Usually hare and lion). Type: 92.
Link: |K1053$, Predator induced to attack supposed enemy in water (well): actually, predator's own reflection.
Ref.: Chauvin II 88 no. 25; DOTTI 36 711.

K1715.4, Enemies frightened away by making them think they will be eaten. Type: 125, 126.
Ref.: Chauvin V 23 no. 13 n. 1; DOTTI 52 53.

K1716, Hare as ambassador of moon. [Irritated reflection of moon in spring: angry].
Ref.: Chauvin II 96 no. 49; DOTTI 36.

K1718.6$, Bluff: sawing off minaret (tower).
Link: |H1115.2.4$, Task: sawing off minaret (tower). |Z0081, Blowing the house in.
Ref.: Duwayk (al-) I 159.

Link: |K1720, Bluff: pretended cannibalism—unwanted person frightened away. Type: 1741, cf. 126, 1539. |D1500.1.7.0.15, Human flesh (organs) as remedy. |K0335.1.10, Robbers frightened by pretended cannibalism. |K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. |K2116.75, Person falsely said to be cannibal (requiring human flesh). |K2137.15, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts.
Ref.: DOTTI 53 849 927/{Egy}.

K1722, Monkey pretends that his house always answers him. Type: 66A.
Ref.: DOTTI 30.

K1741, Bluff: hero professes to be able to perform much larger task than that assigned. Type: cf. 1053A.
Ref.: DOTTI 699.

K1744, Hero threatens to pull the lake together with a rope. The ogre is intimidated. Type: 1045, cf. 1053A.
Ref.: DOTTI 699.

K1744.15, Hero pretends to be bundling all trees in the forest together with a rope. The ogre is intimidated.
Type: 1052, cf. 1045, 1065*.
Ref.: DOTTI 699 700 701 702 885/{Alg}.

K1760, Other bluffs. Type: 927D$.
Ref.: DOTTI 619.

K1765, Bluff in court: the stone in the purse. [Judge thinks it is a bribe]. Type: 1660.
Ref.: DOTTI 902; Wesselski Hodsch a I 253 no. 171.

K1766, Trickster's boasting scares his powerful opponent from contest. Type: 927D$.
Link: |J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].
Ref.: Wesselski Hodsch a II 219 no. 450.

K1771, Bluffing threat. Type: 56A.
Link: |J2626, Coward boasts of what he would have done after danger is over.
Ref.: DOTTI 20 100 113 217 529 620/{Alg, Egy}; Frobenius Kabylen: Atlantis III 188-98 no. 42; MITON; Scelles-Millie Maghreb 111-16 no. 11/cf.; HE-S: Minya 69-63 no. 21.

K1771.1, Sham threat: "In earnest or in jest?" [Coward equivocates his threat (warning): is glad that insult was made in earnest].
Ref.: Wesselski Hodsch a II 219 no. 450.

K1771.2, Sham threat: either or. [Coward equivocates his warning]. Type: 1563*.
Ref.: DOTTI 862; Wesselski Hodsch a II 21ff. no. 450.

K1771.3, Sham threat: something he has never done before. [Beggar will have to work, if alms are not given].
Ref.: DOTTI 939; Wesselski Hodsch a II 217 no. 450.

K1771.3.15, Sham threat: something his ancestors would have done. Give up.
Ref.: Anonymous "Go wa li'marîlih" 4; DOTTI 862/{Tns}; Hour ai-Pasotti 93 no. 39.

K1771.5.0.15, Sham threat: "If it were not for my being , I would have ."
Ref.: DOTTI 1058, Fox to bird: "Either you throw down one of your chicks, or I climb up the tree and get them all". Type: 56A.
Ref.: DOTTI 20 21 30 732/{Sdn}.

K1771.115, Intimidating adversary by threatening with death.
Ref.: Simpson 33 n. 7.

K1771.115$, Sham threat: "I'll kill you and drink of your blood!".
Link: |G0090.5$, Hate to be quenched by drinking blood of hated person. |Q0411, Death as punishment.
K1772, Pretended anger.

K1772.1$, Sham indignation. Guilty pretends to be deeply offended by mere inquiry (suspicion). Type: cf. 2039$.

Link: |K2050, Pretended virtue.

Ref.: DOTTI 693 761 796 798 971 972/ {Egy, lit.}; MITON.

K1773, Pretending to be busy. [[In vol. 6 only]].

K1775, Bluff: insult repeated as harmless remark. The trickster makes an insulting remark, but when called on to repeat what he said he changes it so as to turn aside wrath.

Link: |K1918.15, Pseudo-insult: initial impression based on first syllable in word (e.g., You son-of-esh-shar-hati/esh-shar:mûgâh (sweet-punch seller/whore) (compare the English: "ass:embly", "dog:matic").

K1776, Boast where the master cannot hear.

K1782, Bluff: wealth gained by seeming to be in the king's confidence.

K1782S, Pretended indifference (lack of interest). Type: 650A, 1000.

Link: |J0870, Consolation by pretending that one does not want the thing he cannot have. |J1360$, The envious accuser--general. |J1889.1$, Pretending to be indifferent so as to win over runaway animal (donkey). |K1700, Deception through bluffing. |K1773, Pretending to be busy. |Z0063.6$, Formulas for ignoring a person (being ignored).

Ref.: DOTTI 354 695.

K1787.15, Anger of person ignored: thus rendered easier to reconcile.

Link: |J0003.4.1$, Extinction: lack of reward extinguishes habits. |J1086, Ignoring the unpleasant. Wise man refuses to react to unpleasantness. "I don't hear the unpleasant". |J1889.1$, Pretending to be indifferent so as to win over runaway animal (donkey). |U0248$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).

K1787.1.1$, Angered wife ignored: reconciled faster.

Link: |J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].

Ref.: DOTTI 619 620/ {lit.}.

K1787.1.2$, Angered husband ignored: reconciled faster.


K1790S, Feigning ignorance (inability) as defence.


K1790.15, Feigning ignorance (forgetfulness) to avoid self-incrimination. Type: 851, cf. 886A$, 1340A$.


Ref.: DOTTI 471 743.

K1792, Feigned ignorance about person's identity in order to tell one's frank opinion of him.

K1800-K1899, Deception by disguise or illusion.

K1800, Deception by disguise or illusion.

K1810, Deception by disguise.

K1810.1, Deceit by putting on clothes (carrying accoutrements) of certain person.

Link: |K2112.2.2.1S, Female confederate (maidservant, daughter, sister, etc.) masked as man is introduced into a girl's room as ruse so as to slander her.

K1811, God (saint) in disguise visits mortals. Type: 620$, 750A, 750B, 751.

Ref.: Simpson 26/ (as street dancers); DOTTI 620/ {Egy}; HE-S: Minya 69-63 no. 21.

K1811.2, Deity disguises as old man (woman) visits mortal.

Link: |K1821.8.0.1S, Young person disguises as old. |V0231.6, Angel in the form of an old man.

K1811.4.2, Angel takes form of certain person.

K1812, King in disguise.

Link: |K2246.1.1, Treacherous king spies so that he may levy fines. |N0467, King in disguise to learn secrets of his subjects. |P0014.19, King goes in disguise at night to observe his subjects.
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Ref.: Chauvin VI 45 no. 209; **MITON**.

K1812.0.2S, King in disguise beaten by his hosts. Type: 1609S.
Ref.: **DOTTI** 874 903/[Egy]; Mursî "Fayyûm" 193-96 no. 41.

K1812.2, Incognito king joins robbers. Type: 951A*, 951C.
Ref.: **DOTTI** 658.

K1812.2.1, Incognito king joins robbers: to take only six shillings. Type: 951A*.
Ref.: **DOTTI** 657.

K1812.4, Incognito king is given hospitality by fisherman. Rewards him with a city.

K1812.8, Incognito queen (princess).

K1812.8.2, Incognito princess travels as bishop (monk, [nun]).

K1812.17, King in disguise to spy out his kingdom. Type: 465, 472S, 707, 726**, 921, 921A.
Link: |K1551, Husband returns home secretly and spies on adulteress and lovers.
K1551, Husband returns home secretly and spies on adulteress and lovers.
K1814.2, Wife substitutes for princess, who has been jailed with husband. Before judge says: "What harm is there in a man being with his own wife?". Type: 516A, 516A1$.
Ref.: **DOTTI** 409 540 687/{Irq}; Qasîr Falsafah 160-63.

K1812.17, King in disguise to spy out his kingdom.

K1813, Disguised husband visits his wife.

K1813.1, Disguised husband wins his faithless wife's love ([sexual favors]). Type: 872CS$.
Link: |H0466.2$, Husband disguises himself to test his wife's faithfulness. |T0404.3.2$, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).
Ref.: **DOTTI** 495.

K1812.3, Disguised husband spies on his faithless wife. Type: 872CS, 1360C, 1426A$.
Link: |K1551, Husband returns home secretly and spies on adulteress and lovers.

K1814, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife]. Type: 750D$1, 891, 983A$.

K1814.5$, Woman disguised as man is visited by her unsuspecting husband. Type: 570A, cf. 890.
Link: |K1837, Disguise of woman in man's clothes.
Ref.: **DOTTI** 332 539; **MITON**.

K1814.8S, Disguised sister meets (visits) her brother (or vice versa).

K1814.8.1S, Sister poses as a proposed fiancee (bride) for her brother: he approves marriage to her. Type: cf. 932AS, 983A$, 932B$.
Link: |K1843.5S, Sister masks as her brother's wife and sleeps with him. |T0101.1.6.1.1$, Bride (sweetheart) in the likeness of groom's sister.
Ref.: **DOTTI** 631 632 687 753/{Sdi}.

K1814.8.2S, Brother (half-brother) sees his disguised sister and is enamored. He wooes her. Type: cf. 932S.
Link: |K1814, Woman in disguise wooed by her faithless husband. |T0101.1.6.1.1$, Bride (sweetheart) in the likeness of groom's sister.
Ref.: **DOTTI** 631 632 687 753/{Sdi}.

K1814.4, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife]. |N0711.6, Prince sees heroine at ball ([dance]) and is enamored.
Ref.: Simpson 115; **DOTTI** 630.

K1815.1, Humble disguise.

K1815.2S, Meek (or ridiculous) means of carriage (animal, vehicle) as humble disguise.
Link: |J00119.6$, Beautiful appearance but poor performance.

K1815.2.1S, Lame (sickly) riding animal disguise. Type: 314, 552.
Link: |J01495, Weak (sickly, handicapped) surpasses strong (healthy).
Ref.: **DOTTI** 136 533 678/{lit.}.

K1816, Disguise as menial. Type: 314, 532, 870.
Link: |L0293S, Formerly rich (powerful, pampered) person accepts work as menial (servant, waiter, doorkeeper, clerk, etc.).
Ref.: Burton S II 203; **DOTTI** 135 293 308 483 645/{Alg}; Shamy (el-) "el-Badawî and Bint-Birri" 149.

K1816.0.1, God disguised as menial.
K1816.0.1.1$, Goddess disguised as menial. Type: cf. 1442*.

Link: [F0688.6.1$, Isis's wailing shriek causes death to child in her care. K1816.15.1$, Disguise as wet nurse.

Ref.: Budge Gods II 190/cf.; Ions 59; DOTTI 810.>*

K1816.0.3, Menial disguise of princess' lover. Type: 314.

Ref.: DOTTI 135.*

K1816.1, Gardener disguise. Type: 314, 320, 870, 900.

Ref.: DOTTI 135 293 483 557; MITON.*

K1816.5, Disguise as goose-girl (turkey-girl). Type: 533A$.

Link: [L0293.1$, By means of humble work impoverished (deposed) person restores self to former state (status).

Ref.: DOTTI 294; TAWT 452.*

K1816.6, Disguise as herdsman (shepherd, swineherd, etc.). Type: 315, 590A.

Ref.: DOTTI 139 338.*

K1816.8, Disguise as stable-boy. Type: 314, 532.

Ref.: DOTTI 135 293; Zîr 93-102.*

K1816.9, Disguise as peasant.*

K1816.13, Disguise as salve. Type: 851C$, 1000.

Link: [H1587.2$, Test of race: color of skin examined for permanence. K1952.8.1$, Sham servants (slaves).

Ref.: Ibn-CAa 385; Burton I 67;

DOTTI 285 304 402 408 557 671 709/{Plst}; MITON; Shamy (el-) Egypt 130-32 no. 21.*

K1817, Disguise as wanderer.

Ref.: DOTTI 281/\{lit.\}.>*

K1817.1, Disguise as beggar (pauper). Type: 750D, 550A, 900, 969$.

Link: [K1996.4.25$, Beggar's feigned disability (e.g., blindness, lameness, etc.).

Ref.: Ibn-CAa 385; Burton I 67; DOTTI 285 304 402 408 557 671 709/{Plst}; MITON; Shamy (el-) Egypt 130-32 no. 21.*

K1817.1.1, Disguise as fakir \{hermit\}. Type: 938B.

Ref.: Burton VII 146; MITON; Shamy (el-) Egypt 103 no. 15; Shamy (el-) "Eg. Balladry": "Khâdârah al-sharîfah" no. 57.*

K1817.1.2S, Disguise as runaway (fugitive).

Link: [R0347, Fate of the runaway (fugitive).

Ref.: Maspero 188 no. 13.*

K1817.3, Disguise as harper (minstrel).

Link: [P0427.7.5.1$, minshid (chanter of spirituals, religious balladeer).

Ref.: Maspero 36 no. 2-4 40 n. 1; Shamy (el-) Egypt 24 no. 2, Zîr 46; TAWT 456.*

K1817.3.1, Disguise as poet.*

K1817.3.2S, Disguise as wandering musician (singer, bard, etc.).

Link: [P0427.7.5, Bard. \{minstrel, (shâ‘-râbâbah): performer of siyâr (heroic epics and romances)\}. P0428.0.2S, Musicians and singers are admired, but have low social status. T0380.3.1S, Certain (non-threatening) males are viewed as unworthy of woman's modesty (e.g., slave, singer, etc.).

Ref.: Maspero 39-40 no. 2-4 n. 1/(Isis and other "gods"); Wickett 170.*
K1817.4. Disguise as merchant. Type: 472$, 561, 954, 954A$.
Link: |K1952.0.3$, Sham wealthy person--(usually a swindler). |P0014.19, King goes in disguise at night to observe his subjects.
Ref.: Maspero 109-14 no. 6; DOTTI 246 317 660 661; MITON.>
K1817.4.0.1$, Disguise as slaver (merchant in slaves).
Link: |P0475.0.4$, Slave-raider (abductor of persons in order to sell them--"bringer: gallâb"). |P0012.6$, Abduction of person(s) for slavery.
Ref.: MITON.>
K1817.4.1, Disguise as peddler.
Link: |P0433$, Peddler (vendor).
Ref.: Shamy (el-) "Eg. Balladry": "Khadrah's doar" no. 15.>
K1817.4.1.2$, Disguise as peddler so as to gather news (usually of escaped or missing person). Type: 327H$, 561.
Ref.: DOTTI 166 317; MITON; TAWT 434 no. 24.>
K1817.5, Disguise as gypsy. Type: 1353B$.
Link: |K1820$, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own. |K2357.1, Disguise as musician to enter enemy's camp.
Ref.: DOTTI 752; Littmann al-Quds 251-55 (Arabische 389-95).>
Ref.: DOTTI 1 304 408 558 671; Leguil II 203 no. 31; MITON; Shamy (el-) Egypt 130-32 no. 21.>
Link: |L0112.7.2$, Scabby-headed (scald-head) person ('aqra') as hero.
Ref.: Chauvin VI 51 no. 217 n. 3; DOTTI 135; Galley Badr 70-105 no. 2.>
K1818.3, Disguise as madman (fool). Type: 1585, 1585A$.
Ref.: DOTTI 868; Zîr 21-26.>
K1818.3.1, Wise man disguises as buffoon.
Link: |J0811.2, Fox refuses to mediate between lion and lioness. [Lioness' bad odor: other judges slapped; fox pleads cold, cannot smell].
Ref.: Budge/Romances 45-46 no. A-01; MITON.>
K1818.5, Animal feigns lameness. Type: 223.
Ref.: DOTTI 85.>
K1818.5.1S, Bird feigns inability to fly. Type: 223.
Ref.: DOTTI 85/[lit.].>
K1818.6, Deception by pretended faint.
Link: |K0341.3.1$, Thief distracts attention by staging sham birth or miscarriage (abortion).>
K1820S, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own.
Link: |K1817.5, Disguise as gypsy. |K1839.7.1$, Disguise as European (foreigner). |K2357.0.1, Disguise to spy on enemy.
Ref.: Ibshîhî 616/cf. (as satisfied customer); Burton IV 166 n./(Moslem/Egyptian); DOTTI 281 533 678/[Egy]; MITON.>
K1820.1S, Disguise as member of a different religion or sect (e.g., Christian, Jew, Moslem, etc., masks as of the other faith).
Link: |K2287$, Villains belonging to 'other' religious persuasions (sects, denominations).
Ref.: MITON; Burton IV 166 n./(Moslem/Egyptian).>
K1821, Disguise by changing bodily appearance.>
K1821.1, Disguise by dyeing beard.
Link: |K1872.9.6.1S, Dyeing of gray hair as means of hiding signs of aging.>
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Ref.: MITON.>
K1821.3, Disguise by veiling face.
Ref.: MITON.>
K1821.5, Disguise by dyeing complexion.
Link: [K1816.13.1$, Disguise as black salve-woman. K1996$,
Means of feigning illness by shamming physical symptoms.>
K1821.5.1$, Person disguises as slave by dyeing self black. Type: 851C$, cf. 533A$.
Link: [K0252.4S, Person painted black and sold (kept) as slave. K1816.13.1$, Disguise as black salve-woman.
K1996$, Means of feigning illness by shamming physical symptoms. W0011.4.2S, Impoverished nobleman makes
himself slave so as to be able to offer proper hospitality to his guests.
Ref.: DOTTI 294 472; MITON.>
K1821.6, Disguise by cutting one eye out.
Link: [K1996.4S, Feigning physical disability by shamming loss of members (leg, arm, eye, etc.).>
K1821.7, Beautiful woman in hideous disguise.
Link: [K1821.9, Disguise in wooden covering. [khushayshibân]].>
K1821.7.1, Beautiful woman blackens face as disguise.
Link: [K1816.13.1$, Disguise as black salve-woman.>
K1821.8, Disguise as old man.
Link: [K1570.3S, Feigning physical disability so as to spy on woman.
Ref.: DOTTI 289 [lit.]; MITON.>
K1821.8.0.1$, Young person disguises as old. Type: cf. 519.
Link: [K1811.2, Deity disguises as old man (woman) visits mortal. K1872.9.2.3$, Healthy (powerful) made to
appear as if sick (weak).>
K1821.8.0.1.1$, Disguise as old woman.
Link: [D1892$, Transformation to old woman to escape recognition.
Ref.: Simpson 115.>
K1821.8.0.1.2$, Young woman disguises as old woman.
Link: [K1811.2, Deity disguises as old man (woman) visits mortal. K1821.8.0.1.1$, Disguise as old woman.
Ref.: Simpson 115.>
K1821.9, Disguise in wooden covering. [(khushayshibân)]. Type: 510B, 533A$.
Ref.: DOTTI 261 294; TAWT 45 no. 6/Résumé{Egy} 57 n. 91.>
K1821.10, Disguise by cutting off hair.>
K1821.11$, Disguise by wearing animal tripe (intestines) on head. Type: 314,$/532.
Link: [L0112.7.2S, Scabby-headed (scald-head) person (‘aqra C
as hero.
Ref.: DOTTI 135 138 293 294 308 614 645/{Alg}.>
K1822, Animal disguised as human being. Type: 333.
Ref.: DOTTI 178.>
K1822.2, Fox disguised as scholar. Type: 56C.
Link: [K2011.5S, Ogre (cannibal, predator) poses as instructor (teacher).
Ref.: DOTTI 22.>
K1823, Man disguises as animal.
Ref.: DOTTI 296/{Alg}.>
K1823.0.1S, Disguise as animal so as to escape.
Ref.: DOTTI 556 709/{Egy, Plst}; Sulaymân 56-57 no. 1-4.>
K1823.0.1.1$, Paramour disguised as sheep to escape detection. Type: 1359B, 1441B*.
Link: [K1223.2.3S, Importunate lover (schoolmaster) disguises as a sheep; he is sodomized by chaste woman's
husband.
Ref.: DOTTI 760 807.>
K1823.0.2S, Disguise as animal so as to enter enemy's camp.
Ref.: Juhaymân (al-) IV 258-82.>
K1823.0.3S, Disguise as animal so as to capture thief (predator).
Ref.: Frobenius Kabylen: Atlantis 1245-46 no. 44.>
K1823.0.4S, Disguise as animal (bird) so as to hunt (catch game).
Link: [G0410, Person betrayed into ogre's power. G0415.1S-(formerly, G0415S), Ogress poses as man's sister and
invites him to live in her house.
Ref.: Jâhiz V 560.>
K1823.0.4.1$, Imitating dog's barking so as to deceive intended victim (child).>
K1823.0.4.1.1$, Teacher imitates dog's barking to attract hiding pupil's attention and seize him.
Link: [P0423.0.1.2.2$, Hated children's teacher.
Ref.: Ibshîhî 618/(after Jâhiz); DOTTI 940/ {lit.}.
K1823.0.5$, Animal masks as object so as to hunt (catch prey).>
K1823.0.5.1$, Viper (snake) masks as stick: catches birds (insects) that alight on it.
Link: [J1117.1.5$, Reptile (snake, viper, serpent, etc.) as trickster.
Ref.: Jâhiz IV 108; Qazwînî II 313-14.>
K1823.0.6$, Disguise as animal so as to deceive pursuer.>
K1823.0.6.1$, Disguise in sheep hide so as to deceive adversary (pursuer).
Link: [H0509.11$, Contest in hiding. [K1941, Disguised flayer. An imposter dresses in the skin of his victim.
Ref.: Ions 94/(Amon/ram skin/head). >
K1824, Disguise as layman.>
K1825, Disguise as professional man.
Link: [J1151.7$, Suspect employee masks as someone else and gives testimony praising himself (or in favor of his case).>
K1825.1, Disguise as doctor[(physician)].
Link: [K1825.1.7$, Robber masks as physician (doctor) so as to steal (murder).>
K1825.1.1, Lover masks as doctor to reach sweetheart. Type: 517AS.
Ref.: Chauvin V 227f. no. 130; DOTTI 286; MITON.>
K1825.1.1.1, Girl disguised as doctor exposes queen's [(princess's)] paramour who is masquerading as woman. Type: 517AS.
Ref.: DOTTI 286.>
K1825.1.3, Trickster masks as doctor and punishes his cheaters. Type: 1538.
Link: [N0262$, Train of troubles from boy's (youth's) vengeance. In different disguises he punishes his cheaters (robbers) by repeated beatings.
Ref.: DOTTI 845; Wesselski Hodscha II 213 no. 437.>
K1825.1.4, Girl masks as doctor to find departed lover. Type: 432.
Ref.: DOTTI 212; TAWT 442 no. 33/{Egy}.>
K1825.1.6, Disguise as physician to poison enemies.>
K1825.1.7$, Robber masks as physician (doctor) so as to steal (murder).
Link: [K0311.4.2$, Thief/masks as healer (physician). [K1825.1, Disguise as doctor[(physician)].
Ref.: MITON.>
K1825.2, Woman masks as lawyer (judge) and frees husband. Type: 890.
Ref.: DOTTI 217 245 511 539 540 569/{Alg, Egy, Glf/gen.}.>
K1825.2.0.1$, Disguise as lawyer (judge, policeman).
Ref.: Shamy (el-) "Eg. Balladry"; "Mahnîzâh and Mukhtâr" no. 11.>
K1825.5, Disguise as soldier. Type: 859FS.
Ref.: DOTTI 479; MITON.>
K1825.6, Disguise as dancer.
Link: [K1818.3.5$, Disguise as performer of amusing marvels (acrobat, juggler, snake-charmer, etc.). [P0164.1$, Wandering 'praiser': (maddâh, chanter of spirituals).
Ref.: Budge/Romances 45-46 no. A-01; Simpson 26/(as street dancers).>
K1825.8, Disguise as astrologer. Type: 1641.
Ref.: DOTTI 886; MITON.>
K1825.9$, Disguise as magician.
Ref.: DOTTI 850 854/{Egy}.>
K1825.10$, Disguise as sailor (seaman).
Ref.: MITON.>
K1825.11$, Disguise as serviceman (plumber, electrician, or the like).>
K1826, Disguise as churchman (cleric). Type: 62.
Link: [K1315.7, Seduction by posing as teacher or instructor. [K1961, Sham churchman.
Ref.: DOTTI 26.>
K1826.0.1$, Posing as cleric-schoolteacher (instructor). Type: cf. 924A, 1750, 1750A, 1750BS.
Link: |P0426.0.3$, Cleric (Carrîf, fî, maṭawwû, 'Abûnâ, father, etc.) as children's school-teacher. Ref.: DOTTI 353 382 530 547/{Mrc}; Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" 3 no. 58; TAWT 426.-

K1826.2, Disguise as ascetic. Ref.: MITON; Shamy (el-) Egypt 141 no. 26.>
K1826.2.1$, Disguise as dervish. Type: 472$, 841A$, 841BS. Link: [K1812.17, King in disguise to spy out his kingdom. Q0045.3, Hospitality to ascetic rewarded. Ref.: Légey 269-670 no. 77; MITON.]

K1825.5, Disguise as priest.>
K1827, Disguise as holy man. Link: [H0070.1S, Sign of piety: attire (cleric's vestments and apparel: turban, rosary, etc.). Ref.: DOTTI 756 796/{Egy}.]

K1827.1, Disguise as saint. [Y]. Link: [K2058.1, Apparently pious man (sadhu) a thief.]

K1827.1.1S, Woman disguises as shaikhah (‘saintess$, anchorite, etc.). Type: cf. 516E$, 1353A$,1378, 1538A$. Link: [V0220.0.4$, Woman saint (shaikhah/uliyyah/qiddîsah, 'saintess'). Ref.: DOTTI 751 770 846; MITON; Shamy (el-) "Eg. Balladry": "Khadrah al-sharîfah" no. 57.]

K1827.1.1.1$, Woman disguises as anchorite to poison enemies. Link: [S0111.10.1S, Murder by supposed blessed (holy) food or drink (elixir). Z0111.9.2S, To be dealt the cup (drink) of death. Ref.: MITON.]

K1827.1.2$, Robber masks as saint (pious man). Type: 776$, 964C$. Link: [K2058.1, Apparently pious man (sadhu) a thief. Ref.: Shamy (el-) Egypt 141-43 no. 26.]

K1828, Disguise as deity (or spirit).>
K1828.1, Disguise as angel.>
K1828.1.1, Woman disguised as angel of death [(Azrael)]. Type: 835A*, 879, 1388A$. Link: [J1525, Poor girl outwits prince in fright contest. Ref.: DOTTI 456 512 782 884/{Ymn}; Noy Jefet 307-12 no. 136; TAWT 428 no. 15/{Egy}.]

K1828.1.2S, Man disguises as angel of death (Azrael). Ref.: DOTTI 656 824/{Irq}.>

K1831, Service under a false name.>
K1831.0.1, Disguise by changing name. Link: [K0149.2$, Worthless name sold. Z0183.0.1.2$, Name purchased.]

K1831.2, Service in disguise.>
K1831.2.3$, Wife's lover claims to be her brother. Link: [K1514.19S, Husband persuaded to invite wife's paramour to their home as guest. K1517.13S, Paramour escapes by pretending to be mistre's (wife's) brother. T0040S, Lovers mentioned as brother and sister so as to escape detection. T0042.2.1S, Lovers address each other as "Brother" and "Sister". T0404.4.1S, Host's wife (daughter) seeks to seduce guest. Ref.: DOTTI 794/{Ymn}; Juhaymân (al-) III 363-75; Reinisch Somali: SAE I 219-20 no. 83.]

K1831.2.3.1S, Adulteress claims that paramour is her brother. Ref.: MITON.>

K1831.5S, Prostitute and client mentioned as sister and brother. Link: [K1315.5.1, Prostitute poses as noble woman. Ref.: ābd-al-Quddûs 387-95 no. 35; Shamy (el-) "Maḥţūf's Trilogy" 72-73 n. 89.]

K1832, Disguise by changing voice. Type: 123, 327F. Ref.: Bâtînî (al-) Al-Hikâyât 106-9 no. 19; DOTTI 48 49 50 164 165 501 537/{Alg, Kwt}; Hurreiz 113 no. 35; MITON; TAWT 413 no. 1/{Egy} 414/{Mgh}.]

K1832.1S, Disguise by changing texture of skin (hide, fur). Type: 123, 327F. Ref.: DOTTI 48 49 164 165/{Sdi}; Juhaymân (al-) I 165-76 no. 10; TAWT 413 no. 1-1/{Sdi}.

K1832.1.0.1S, Hairy organ deceptively presented as multiple: shaven (waxed, 'plucked'), unshaven, partly shaven, etc. Type: 1379A*. Ref.: DOTTI 773/{Tns}.>
K1832.1.1$, Disguise by wearing animal's fur.
Ref.: DOTTI 296/{Alg}.>
K1832.2$, Disguise by changing color of feet (paws). Type: 123, 327F.
Ref.: Bâtinî (al-) Al-Hikâyât 106-9 no. 19; DOTTI 48 49 164 165/{Kwt}; TAWT 413 no. 1/{Egy}.>
K1833, Disguise as ghost. Type: 835A*, 879, 1740B.
Ref.: DOTTI 61 357 456 512 824 927/{Alg, Syr}; Prym-Socin 310-16 no. 74/cf.; TAWT 428 no. 15/{Egy}.>
K1836, Disguise of man in woman's dress. Type: 519A.$
Ref.: DOTTI 288 290 611 616 674 675/{Mrc}; Laoust Maroc 196-97 no. 110; Shamy (el-) "Eg. Balladry"; "el-Adham" no. 33; TAWT 429 no. 17/{Plst}.>
K1836.1, Husband disguises as woman to spy on wife.
Link: [K1836.6$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart).>
K1836.2, Boy disguises as woman to embarrass incontinent priest. Type: 1805A$.
Ref.: DOTTI 931.-
K1836.3, Disguised man takes bride's place. Type: 516F$, 857$, 1837.
Ref.: DOTTI 476; TAWT 456 no. 49/{Blhrn-Qtr}.>
K1836.55, Disguise as woman so as to escape.
Link: [K0311.16, Thief disguised as girl.
Ref.: Jâhid II 364-65.-
K1836.65, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart).
Link: [K1836.1, Husband disguises as woman to spy on wife.
Ref.: MITON.>
Link: [K1814.5$, Woman disguised as man is visited by her unsuspecting husband.
Ref.: A. Jahn Mehri: SAE III 51-62 no. 10; Bâzargân (al-) 191-93 no. 140; Chauvin VIII 169 no. 186; DOTTI 199 204 206 213 216 218 318 332 333 488 500 528 529 539 606 885/{Alg, Irq, Mrc, Tns, Ymm}; MITON; Schmidt-Kahle 48-53 no. 24; TAWT 422 no. 20/{Omn} (also: no. 9/{Egy}, no. 33/{Egy}).>
K1837.1, Boasting coward exposed by wife who masks as highwayman and robs him. Type: 1640A$.
Ref.: DOTTI 270 885/{Egy}; AUC: 2 no. 22; CFMC: Sawâmjah 71-1 10-1-no. 4, 18-2-no. 2, N-Nubia 69-10C 9-1-no. 30.-
K1837.6, Disguise of woman as a soldier. Type: 890.
Ref.: DOTTI 539 540/{Egy}.>
K1837.6.1$, Disguise of woman as a mameluke (slave warrior). Type: 890.
Link: [P0508.1S, Mamelukes expected to rise to high ranks (become holders of offices).
Ref.: DOTTI 540/{Egy}.>
K1837.6.2$, Disguise of woman as sailor (ship's captain).
Ref.: MITON.>
K1837.8, Woman in male disguise made king. Type: 881, cf. 461, 461A.
Link: [H1292.0.1S, Question (propounded on quest): Why are the affairs of the kingdom so poor? Answer: Ruler is woman masking as man. [N0683.15, Female masking as man accidentally selected ruler (king, judge). [P0017.0.4S, Female as heiress (successor) to throne. [P0020.5.1S, Female selected sovereign (the ruler of kingdom).
Ref.: DOTTI 231 232 516; MITON.>
K1838, Disguise as devil.
Link: [K1828.1.1, Woman disguised as angel of death [{Azrael}].>
K1839, Other deceptions by disguise.>
K1839.1, Wolf puts flour (lime, etc.) on his paws to disguise himself. Type: 123.
Ref.: DOTTI 48; TAWT 413 no. 1/{Egy}.>
K1839.1.1S, She-fox (vixen) applies egg yolk to her tail so as to make it smooth and disguise herself.
Link: [F0556.1.2.1S, Voice (ogres's) made smooth by having ants seeking sunlight travel from one end of body to the other (anus to mouth): they clear away impurities.
Ref.: TAWT 413 no. 1.1/{Sd}.>
K1839.7, Disguise as foreign ambassador.

K1839.7.1S, Disguise as European (foreigner).

Link: |K1820$, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own.

Ref.: MITON; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33; Shamy (el-) "Folkloric Behavior"

244-46.

K1839.12, Disguise as child ([infant] in cradle). Type: 1359B, 1730C$.

Ref.: DOTTI 760 761 924 925/{Syr}; TAWT 46Résume no. 9.

K1839.12.1$, Midget (pygmy) poses as infant (child). Type: 990.

Ref.: DOTTI 691; MITON.

K1839.14, Husband and wife disguised as brother and sister. Type: 516A.

Link: |T0040$, Lovers mentioned as brother and sister so as to escape detection.

Ref.: Tha Clabî 47/(Abraham and Sarah);

K1839.14.1$, Wives sends mistress to her husband disguised as herself.

K1839.14.2$, Disguised wife sleeps in her husband's bed as his bedmate (lover, slave girl): she conceives.

Type: 1379.

Link: |K1814, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife].

Ref.: DOTTI 771; TAWT 436 no. 28/{Egy}.

K1839.14.2.2, Wife takes mistress's place in bed but is deceived in turn. Type: 1379.

Ref.: DOTTI 771; TAWT 436 no. 28/{Egy}.

K1839.14.4, Wife substitutes for her sodomist husband. Type: 1664$.

Ref.: DOTTI 903; Prym-Socin 41-43 no. 13.

K1839.14.3$, Sister masks as her brother's wife and sleeps with him. Type: 932A$.

Link: |A0164.9.2.1S, Deity assumes the form of a mortal woman's husband and impregnates her. [Husband falls in love with disguised wife].

Ref.: Jâhiz/(al-Bayân) I 103; Aalûcî III 212-13; DOTTI 223 631 632/{Irk, lit.}; K. Sa’þ-d-al-Dîn Turâth III:10 17; TAWT 399 n. 715 447/{Pen} 455 no. 49/{Bhrn-Qtr} 457 no. 49-{/Bhrn-Qtr},

K1839.14.6S, Mother masks as her son's wife and sleeps with him. Type: 705A$.

Link: |K1911.8.2.5S, Mother usurps daughter-in-law's place as wife of her son. [Mother-son incest.

Ref.: DOTTI 287 375 485 521 645/{Egy}; Sârîs (al-) 137-41; Shamy (el-) Around the World 161;

TAWT 417 no. 5/{Sdn}.

K1839.6.1S, Stepmother masks as her stepson's wife and sleeps with him. Type: 870C*.

Link: |T0418, Lustful stepmother.

Ref.: DOTTI 484.

K1839.7S, Mother masks as her own daughter and sleeps with daughter's husband (son-in-law). Type: cf. 709.
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Link: |T0092.6.1$, Mother seduces (marries) daughter's suitor. |T0417.1, Mother-in-law seduces son-in-law.

Ref.: DOTTI 194 377 378 390 391 392/{Egy}; AUC: 31A no. 7 42 no. 6.

K1843.8$, Sister masks as her sister and sleeps with brother-in-law (her sister's husband). Type: cf. 403, 405.

Link: |K1911.8.2.1$, Sister usurps her sister's place as wife (bride).

Ref.: Ions 67 83/Nephthys; DOTTI 188 193 213 319 485/{Plst}.

K1847, Deception by substitution of children.

K1848, Substitute for task.

K1851, Substituted letter. Type: 706, 930.

Link: |K1087, Falsified message to bring about war. |K 2117, Calumniated wife: substituted letter (falsified message).

Ref.: DOTTI 379 621; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.

K1853, Substitute sacrifice.

K1853.2, Person substituted for human sacrifice.

Ref.: DOTTI 98 124 131/{Lbn}.

K1856$, Substitution of one kind of flesh (blood) for another. Type: 709, 720, 931C$, cf. 655/655A.

Link: |G0060, Human flesh eaten unwittingly.

Ref.: DOTTI 360 363 391 397 629; TAWT no. 8/12.

K1856.1$, Human flesh substituted for eaten (lost) meat. Type: 720, cf. 366.

Link: |G0060, Human flesh eaten unwittingly.

Ref.: DOTTI 182 183 397/{Sdi}.

K1856.1.2$, Wife serves her husband flesh of his (or her) own son. Type: 720.

Link: |K0340.2.3$, Hungry fox sees man with fish (chickens) on wagon (or in basket carried on head); he plays dead
and lies in man's path. Hoping to make use of its fur, man picks the corpse and places it on wagon (in basket). Fox steals fish (chickens) and escapes.

Ref.: *DOTTI* 1 899; Shamy (el-) *Egypt* 298 no. 55.

K1868, Deception by pretending sleep.

Ref.: *MITON*.

K1868.15, Sleep feigned to learn secrets.

K18695, Feigned death (sleep)--miscellaneous.

K1869.0.1$, Dead said to be asleep. Type: 885A, 1655.

Link: [E10175, Death thought sleep. K0522.0.1, Death feigned to escape unwelcome marriage. K0523.0.1, Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.]

Ref.: *DOTTI* 534 901.

K1869.0.2$, Dead said to be sick (fainted). Type: cf. 990/1537.

Link: J1769.4S, Living person is thought to be dead.

Ref.: *DOTTI* 691; *MITON*.

K1869.1$, Corpse moved from site of death to another under pretence that the dead is asleep.

K1869.2$, Girl dies while on clandestine visit to lover; she is moved back to her own bed and said to be asleep. Type: 885A.

Link: W0014.6$, Chivalry in safeguarding honor (reputation) of beloved.

Ref.: *DOTTI* 534 535/1537; Shamy (el-) "Eg. Balladry": "SaCd and Farag-Illâh" no. 23.

K1870, Illusions.

Link: P0751.3.5.1S, Clever ways of city slicker: equivocal (illusory) sharp-wittedness (fahlawah/jukâkah/hâdâqah).

K1871.2, Sham cure by pretended extracting of object from patient's body.

K1871.3S, Payment with illusory money (object). Type: 325.

Link: D0612.1, Illusory transformation of animals in order to sell and cheat.

K1872, Camouflage.

Type: 123, 1087.

Link: B0128.1S, Animal uses strategy. J1159.0.1S, Defensive as opposed to offensive damage (injury). J1675.4.1S, Painting the one-eyed, one-legged tyrant: aiming arrow, with one eye closed, kneeling on one knee. K0014.2.1S, Sailing contest won by deception: wooden boat made to look like stone—adversary deceived. K1991.1S, Mother goat masks her sharp horns by covering them with mud (dough, wax). P0503.7.2.1S, Veiled bribe: tailor paid several gold coins as fee for sewing minor rip in garment. (Rip is induced by owner who needs information or help from tailor). W0157.2S, Defective said to be perfect. Z0095.0.2S, Euphemisms. Z0098.1.2S, Lampoon in flattering (panegyric) terms.

Ref.: *DOTTI* 48 702.

K1872.3, Love letter hidden in apple.

Link: F0883.3.1S, Letter delivered by shooting it attached to arrow (spear, or the like).

Ref.: *DOTTI* 148 269 358/1537; Sâd 243-55 no. 54[+1].

K1872.3.1$, Secret letter written (tattooed) on person's scalp: hair conceals it.

Link: F1015.3, Bill of sale written on man's sandal.

K1872.3.2$, Secret letter (message) hidden in goods sent to intended recipient. (Concealed in medicine, clothes, or the like).

Link: T0041.4S, Lovers exchange letters.

Ref.: *MITON*.

K1872.3.5$, Magical incantation ('fix') written on catfish which is released back into water.

Link: D2077S, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird).

Ref.: *RAFE* 304 n. 36; Shamy (el-) *Egypt* 178 no. 42.

K1872.6S, Secret identity (religious, sectarian, national, etc.) of person (spy) tattooed on invisible part of body.

Link: H0055.3, Recognition by tattoo [tattoo]. V0329.3S, Heresy (blasphemy): adhering to beliefs incompatible with fundamental tenet(s) of faith.

Ref.: *MITON*.

K1872.7S, Sound (voice) muffled by louder noise.

K1872.7.1S, At public gathering, voice raised (noise made) so that broken wind will not be heard. Type: cf. 1831A.
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K1872.8S, Money (jewels, treasure) camouflaged so as to escape detection. Type: 910LS, 947A, cf. 1577*, 1645CS.

Link: |J1489$, Repartee concerning broken wind. |Z0013.9.3$, Speaker attempts to camouflage (explain) an indiscretion (committed by him).
Ref.: Jâhiz III 24-25.>

K1872.8S.1S, Coins (gold pieces) hidden inside cooked fowl (lamb). Type: 947A.
Ref.: DOTTI 651/{Egy}.>

K1872.8S.2S, Money hidden in a stick (cane, staff) which is carried around. Type: 1577*.
Link: |F1034.2.2$, Man (ascetic, magician) carries woman in a cavity in his staff. |H0251.3.4, Stick with money in it breaks and betrays thief who swears his innocence. |J1161.4, Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then swears that he has repaid it.
Ref.: DOTTI 867.>

K1872.8S.3S, Valuables (jewels, money, document) hidden in underwear worn--(e.g., underpants, brazier, trousers' belt, or the like).
Link: |F1034.3, Parts of body as hiding place. |F1035.9.1$, Object concealed in underwear. |M0131.3$, Pledge of chastity written (embroidered) on girl's underwear (underpants).
Ref.: MITON.>

K1872.8S.4S, Animal camouflaged as object (or as different animal). Type: 1525H*.
Ref.: DOTTI 825.>

K1872.9S, Camouflage--miscellaneous.

K1872.9S.1S, Passage to treasury (tomb) covered with movable stone. Type: 950.
Link: |F0211.2, Fairyland entrance under stone. |K0315.1, Thief enters treasury through passage made by him as architect of the building.
Ref.: Maspero xliv 197 no. 14; DOTTI 655.>

K1872.9S.2S, One substance camouflaged to appear like another. Type: 123.>

K1872.9S.2.1S, Hard substance made to appear like soft one (or vice versa).
Link: |U0110.3.5.3$, "[To be like deep] water underneath hay".>
K1872.9S.2.1.1S, Wood made to appear like stone. Type: 1087A$.
Link: |K0014.2.1$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived.
Ref.: Simpson 122 no. 9; DOTTI 55 702/{Egy, lit.}.>

K1872.9S.2.1.2S, Dough (mud) made to appear like bone (iron). Type: 123.
Link: |K1991.1S, Mother goat masks her sharp horns by covering them with mud (dough, wax).
Ref.: TAWT 68-69 no. 1/{Egy}.>

K1872.9S.2.2S, Sharp edge (tool) made to appear as if dull. Type: 123.
Link: |K1991.1S, Mother goat masks her sharp horns by covering them with mud (dough, wax).>

K1872.9S.2.3S, Healthy (powerful) made to appear as if sick (weak). Type: 314, 969$, cf. 519.
Link: |J1675.4.1S, Painting the one-eyed, one-legged tyrant: aiming arrow, with one eye closed, kneeling on one knee. |K1821.8.0.1S, Young person disguises as old.>

K1872.9S.3S, Animal poses (appears) as an object.
Ref.: Jâhiz IV 200.>

K1872.9S.3.1S, Viper (snake) poses as bracelet--so as to deceive prey.
Link: |B0017.9.1.1S, Viper, by nature, practices deception (camouflage) and injustice (żolm).
Ref.: Jâhiz IV 200.>

K1872.9S.4S, Feces (dung) camouflaged. Type: 1528.
Link: |J1742.5.2.1.2S, Countryman surprised defecating on city street hides feces under his cap (hat). He claims that a bird is caught under the hat.
Ref.: DOTTI 833.>

K1872.9S.4.1S, Child's feces on the floor covered with dish (pot) so that diners cannot see it. Type: 1408B.
Link: |K1252, Holding down the hat. [Feces underneath it].
Ref.: DOTTI 791.>
K1872.9.5$, Dangerous camouflaged to look safe.

K1872.9.5.1$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like). Type: 303BS, 516HS, 550, 551.

Link: |K0926, Victim pushed into water. |K0735.1, Mats over holes as pitfall. |K0832.1.2$, Victim persuaded to sit in position of honor at center. Seat is on mouth of well concealed with mat: victim falls in.

Ref.: MITON.

K1872.9.5.2$, Snare (trap) camouflaged to look twig (or the like).

K1872.9.5.3$, Mine (explosive) camouflaged to look like harmless tinsel or toy.

K1872.9.5.4$, Statement intended to generate erotic mental image deceptively camouflaged to seem decent. (The pseudo-erotic).

Link: |C0496, Tabu: using obscene language ([words, names]). |H0888.1.1S, "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife?" Answer: kneading tub (mâgûr el-'agîn). |H0888.5$, Riddle: [Y] That which is braided-elongated (mahbrûm) says to that which is parted widely-open (mafsûkh): "Greet your dangling 'brother' (salîl 'ala 'akîh el-middâl)." (Answer: bananas, figs, grapes = penis, vagina, testicles--respectively). |W0157.2$, Defective said to be perfect. |X1918.2.1$, Pseudo-erotic pronunciation: inviting initial sexual impression based on first syllable in word; e.g., zîb:îb (penis:Y/rais:in), kuss:barah (vagina:Y/cour:lander).

Ref.: Ibshîhî 571.

K1872.9.6$, Signs of old age camouflaged.


K1872.9.6.1$, Dyeing of gray hair as means of hiding signs of aging.


Ref.: MITON.

K1872.9.7$, Message to certain person camouflaged as impersonal (a general statement or comment).

Link: |H0598$, Cryptic (enigmatic) message deciphered by recipient. |K0649.13$, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words.

K1872.9.7.1$, "O lady neighbor, it is you that I mean: so listen!".

Ref.: Ibn-CAa sim no. 269; Taymûr no. 2428.

K1873$, The sinful (that which is tabu) made to seem legitimate.

Link: |C0272, Tabu: drinking wine ([liquor, alcoholic beverages]). |P0522.0.3$, Legal devices that allow evading law. (Legal loopholes). 'Dire necessities legitimize the sinful'. Y.

Ref.: DOTTI 584 585/{Omn}; MITON.

K1873.1$, Wine drunk from water bottle so as to escape detection.

Ref.: Lane 410-12.

K1874$, Misleading by a double (a replica of the real thing). Type: cf. 1420A, cf. 879.

Link: |K0340.2.2$, Fox steals a chicken from diners in the desert; later they see the fox leaving the chicken a short distance from where they sat and they hurry to retrieve it, but it proves to be a dummy (straw shaped like bird). They return to their food but find it gone (stolen by the fox). |P0520$, Perjury at court of law. |V0225.1$, Saint as 'abdâl: leaves a replica of himself in his place and wanders away. |V0544.1$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: DOTTI 512 693 761 796 798/{lit.}.

K1874.0.1$, Statement is literally true, but in reality is false.

Link: |H0588, Enigmatic counsels of father. Taken literally bring trouble, but when properly interpreted are valuable. |J1161, Literal pleading: letter of law has been met. |K0134.1, Horse which will not go over trees. [Salesman's claim: literally correct]. |K0288, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur. |K2310, Deception by equivocation.

Ref.: Ibshîhî 620/{prophetess}.

K1874.0.1.1$, The Lord commands: "Thou shall not approach prayers" Y". (Partial quote: the rest of Verse states: "while you are drunk").

Link: |H0598.1S, Cryptic warning (in form of faulty quotation, incomplete utterance, foolish allusion, poem, song, etc.) deciphered by recipient.

K1874.0.1.1.1$, The Lord commands: "lû taqrhu as-salâgh wah 'antum sukârâ (Thou shall not approach 'salad' wile you are drunk)".

Ref.: MITON.
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K1874.0.1.2$, The Lord says: "'innahā la-ka-bîrah Y (It is indeed a gross [sin Y): taken to mean: "It is indeed laka bîrah'/'beer' for you)."

K1874.0.1.3$, The Lord did not says: "There will be no prophetess after 'The Seal of Prophets'." Type: 927D$.

K1874.1$, Truth-telling and lying agents give testimony (simultaneously).

K1874.2$, Adulteress drives unsuspecting husband insane with doubles (replicas).

K1874.2.1$, Husband driven insane with pseudo-doubles. His private possessions exhibited before him at his workplace, then quickly returned to his home before his arrival (usually via tunnel): he thinks he has seen a double and regrets having suspected his wife. Type: 1419E, cf. 1420A.

K1874.5$, Features of person altered (usually without his knowledge) so that he would be mistaken for another.

K1875$, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. Type: 1525T$,$ 1535$,$ 1539$,$ cf. 516H$.

K1875.0.1$, Red juice (from berries, tomatoes, etc.) as sham blood. Type: 1542**.

K1875.0.2$, Red ink as sham blood. Type: 1542**.

K1875.1$, Abortion simulated by sham blood. Type: 1538A$.

K1876$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). Type: 516HS$,$ 1525T$.

K1875.1.5$, Abortion simulated by sham blood. Type: 1538A$.

K1876$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). Type: 516HS$,$ 1525T$.

Ref.: Damîrî II 304.-

K1877$, Deception by sham semen. Type: 883$.

Link: |K2059.1$, Excuses for failure to pray. |X1915$, Humor based on cross-lingual puns (phonetic similarities between words of different languages); e.g., Arabic: graet (I ran away)--English: great.-

K1874.1$, Truth-telling and lying agents give testimony (simultaneously).

Link: |D1610.6.5.1$, Truth-speaking semen. (When interrogated, tells of its source and how it entered body.

Ref.: |DOTTI 131 262 873/{Plst}; TAWT 423 453.>

K1874.2.1$, Craftsman's prized works as pseudo-double. Type: 1419E, cf. 1420A.

Link: |F0888.1.1$, Inimitable jewelry. |J1155, "Then I woke up": man discredits his confession by declaring it all a dream. |K0258, Stolen property sold to its owner.

Ref.: |DOTTI 796 798; MITON.>

K1874.2.1.1$, Man's own wife as pseudo-double: wife persuades her husband that she is someone else.

Ref.: |MITON.>

K1874.2.1.2$, Craftsman's prized works as pseudo-double. Type: 1419E, cf. 1420A.

Link: |J1766, One person mistaken for another. |V0544.1S, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: |DOTTI 272 275 283 335 354 828 829/{Alg, Irq}; Shamy (el-) "Egypt" (1971) no. 2, Zîr 137-38.>

K1875.0.1$, Red juice (from berries, tomatoes, etc.) as sham blood. Type: 1542**.

Link: |K1912.1S, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse). |K2153.2S, Woman wounds self (or smears self with blood) and accuses husband (lover).

Ref.: |DOTTI 284 828 842 843 849 916/{Egy, Mrc}; MITON; Zîr 138.-

K1875.0.1S, Red juice (from berries, tomatoes, etc.) as sham blood. Type: 1542**.

Link: |K1912.1S, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse).

Ref.: |DOTTI 854.-

K1875.0.2S, Red ink as sham blood. Type: 1542**.

Link: |K0341.3, Thief distracts attention by apparently hanging (stabbing) himself.

K1876$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). Type: 516HS$,$ 1525T$.

Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. |K2378, Temporary advantage by pretending to yield in combat.


K1877$, Deception by sham semen. Type: 883$.

Ref.: |Ions 82; DOTTI 854.-

K1875.0.2S, Red ink as sham blood. Type: 1542**.

Link: |K2066S, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile).

Ref.: |DOTTI 854.-

K1875.1.5$, Abortion simulated by sham blood. Type: 1538A$.

Link: |K0341.3, Thief distracts attention by apparently hanging (stabbing) himself.

K1876$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). Type: 516HS$,$ 1525T$.

Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. |K2378, Temporary advantage by pretending to yield in combat.


K1877$, Deception by sham semen. Type: 883$.

Ref.: |Ions 82; DOTTI 854.-
K. Deceptions

K1877.1S, Deception: spittle as sham semen.
Link: |Z0186.4.7S, Symbolism: spitting—ejaculating.
Ref.: DOTTI 617/\{lit.\}; Shamy (el-) "Eg. Balladry": "el-Badawi and Bint-Birri" no. 56.

K1877.2S, Deception: egg white as sham semen. Type: 926K$.
Ref.: DOTTI 617; MITON.

K1877.3S, Deception: milk as sham semen. Type: 926K$.
Link: |Z0170.9.1.1S, Symbolism: salt—semen (or 'milk').
Ref.: DOTTI 617.

K1878S, Deception: guilty made to appear innocent.
Link: |K2150, Innocent made to appear guilty |P0520, Perjury at court of law. |P0549.1.2S, Relatives of murdered man provide 'government' with false evidence of murderer's innocence so that he would remain free and be killed by them.

K1881, Absent people seem to be present.

K1881.1S, Non-existing (phantom) people seem to be present.
Link: |F0585.2, Magic phantom army.

K1881.1.1S, Illusion: welcoming hosts.

K1881.1.1.1S, Illusion: beautiful maidens surrounded by water inviting men to join them: men leap to their death on solid dry rock.
Link: |F0585.5S, Magic phantoms as guardians of treasure.
Ref.: MITON.

K1882S, Illusory quality.
Link: |K1872, Camouflage.

K1882.1S, Illusory size.

K1882.1.1S, Shadow presented as substance.

K1882.1.1.1S, Shadow of person's organ (limb) deceptively said to be indicative of its actual size.
Link: |J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant. |J0960.1S, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess. |J1992S, Descending expectations: absurdly exaggerated (high) plans become realistic. |X0703, Humor concerning size of sex organ(s).
Ref.: Jâhiz VI 451-52; DOTTI 561/\{lit.\}.

K1888, Illusory light.

K1889, Other illusions.

K1883, Illusory enemies.
Ref.: MITON.

K1883.1, Phantom army attacked.
Ref.: Schmidt-Kahle 34-37 no. 19.

K1883.6, Invisible man eats bread and boy and girl quarrel. Type: 1577A$, cf. 1572B*.

K1883.7, Deception: mirror-reflection convinces dupe he is trickster's captive. Type: 1168A.
Ref.: DOTTI 711.

K1883.10S, Deception: objects (black and white pelts, flax) made to look like an attacking army.

K1884, Illusion of death.

K1885, Dead made to appear alive. Type: 1655.
Ref.: DOTTI 901; Shamy (el-) Egypt. 200-1.

K1886, Illusions in landscape.

K1886.1, Mirage. Illusory water and land.
Ref.: Boqarî 39-40; Hourî-Pasotti 37-38 no. 3; MITON; Sha)lân 390.

K1886.1.1, Following luminous tree in the desert.
Ref.: Chauvin V 234 no. 134 n. 2.

K1886.1.2S, Following illusory residences in the desert (tents, shops, coffeehouses, etc.).
Ref.: Boqarî 39-40.

K1886.1.3S, Aiming toward illusory island in the sea (marshes). Type: cf. 936A$.
Link: |J0936, Magic island. |D2188.4S, Island vanishes (supernaturally). |J1761.1, Whale thought to be island.
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Ref.: Maspero lxii; *DOTTI* 639.>

K1886.3, Mock sunrise. Contract is to be fulfilled at dawn. Wolf makes fire as mock sunrise. Is caught.

Type: 120*.

Ref.: *DOTTI* 43.>

K1886.3.1, Mock sunrise: person causes cock to crow (simulated cock crow).

Link: |A2489.2S, Cock (chanticleer) as (dawn) prayer-crier.>

K1886.3.2, Mock sunrise: dupe made to believe that flaunted bare buttocks are the rising sun.

K1886.8S, Illusory bathtub (pool). Type: 681.

Link: |D1142.1S, Magic bathtub (artificial pool).

Ref.: *DOTTI* 371.>

K1887, Illusory sounds.

K1887.1, Echo answers.

Link: |F0443, Echo as wood-spirit.

Ref.: *MITON*, Damîrî II 59/(mountain).>

K1887.3, Fairies cause sound to appear to come from various directions.

K1889.2, Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him.

Type: 661$.

Link: |F0950.5.1S, Shock-therapy. |F0950.11S, Treatment (cure) by diverting attention away from 'diseased' organ.

K1955.1, Sham physician cures people by threatening them with death. |U0240.1S, Beliefs may heal or cause sickness.

Ref.: Chauvin VIII 133 no. 126; *DOTTI* 364/{lit.}.>

K1889.3, False paradise.

K1889.5, Illusory night (darkness).

Link: |A2489.3, All cocks fail to crow at dawn (daybreak): under direct order from God (or holy man). |D0908, Magic darkness.

Ref.: Damîrî I 235; Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5/(dawn delayed).>

K1889.6, Palace appears to be floating on water--actually glass.

Link: |D2031.1, Magician makes people lift their garments to avoid wetting in imaginary river. |K1294.1S, Queen of Sheba (Bilqis) tricked into exposing her ugly legs.

Ref.: Tha Clabî 187.>

K1890, Other deceptions by disguise or illusion.>

K1891S, Deception: escape by hiding inside a statue.

Link: |K0515.7S, Girl escapes by hiding in huge statue.>

K1891.1S, Person hides inside statue and then arranges for it to be sold to the beloved. Type: 313KS, 510B.

Link: |K1342, Entrance into woman's (man's) room by hiding in chest.

Ref.: *DOTTI* 133 189 192 206 261/{Egy, Tns}; *TAWT* 423 no. 10/{Egy}; *AUC*: 16 no. 4.>

K1891.2S, Fugitive escapes pursuer by hiding in animal carcass. Type: 510B.

Link: |K0751.1, Capture by hiding in animal carcass.

Ref.: *DOTTI* 134 201 261 496/{Qtr}; *TAWT* 423 no. 10/{Egy}.>

K1892, Deception by hiding. Type: 1653G$. 

Ref.: *DOTTI* 898; Webber 2-4 no. 1.>

K1892.2.4S, Attempt to deceive death by hiding from it. Type: 332.

Link: |K1891.2S, Fugitive escapes pursuer by hiding in animal carcass.>

K1892.2.4.1S, Hiding from death inside carcass of dead animal: odor is assumed to keep angel of death away.

Type: 332.

Link: |R0185.3.1S, Mortal hides from Angel of Death in animal carcass.

Ref.: *DOTTI* 177 317/{lit.}.>

K1893S, Illusory weather phenomena.

K1893.1S, Mock storm. Type: 1422.

Ref.: *DOTTI* 799/{lit.}; *MITON*.>

K1894, False proof: cloak dipped into water as evidence of stormy weather.
K1895$, False proof (of death): grave containing buried animal (sheep) as evidence of someone's death.

Type: 311B*, 705A$, 893, 903D*$, 911*, 1381C, 1600A$.

Ref.: Hurreiz 117 no. 47; Stevens 183-87 no. 35; TAWT 441 no. 32/ {Egy} 444 no. 35/ {Irk}; AGSFC: QTR 87-3 673-x-no. 13.

K1895.1$, Animal (sheep, cat, etc.) wrapped in shrouds as evidence of someone's death.

Ref.: Burton VII 196.

K1896$, False proof (of slaying): parts (head, limb, organ) of the already slain presented by imposter as own accomplishment.

Ref.: MITON.

K1900-K1999, Impostures.

K1900, Impostures.

K1910, Marital impostures.

K1911, The false bride (substituted bride). Type: 403, 403A, 403DS, 408, 425G1$, 437, 480, 510, 1353BS.

Ref.: Baqlûtî 79-82; DOTTI 188 189 190 191 195 206 213 217 224 249 258 265 708 752/ {Alg, Qtr, Sdn}; Litmmann al-Quds 251-55 (Arabisch 389-95); TAWT 441 no. 32/ {Egy} 444 no. 35/ {Irk}; AGSFC: QTR 87-3 683-x-no. 13.

K1911.1, Circumstances of substitution of false bride.

K1911.1.4, False bride finishes true bride's task and supplants her. Type: 437.

Ref.: DOTTI 217.

K1911.2, Treacherous disposal of true bride by false.

K1911.2.1, True bride transformed by false. Type: 403.

Ref.: DOTTI 188.

K1911.1.5.1, Man palms off elder daughter as younger on wedding night. Type: cf. 327J1$, 480, 510A.

Ref.: K1911.8.1S, Third party (i.e., mother, midwife, servant, etc.) undertakes substitution of bride. 

K1911.2.2, True bride pushed into water by false. Type: 408.

Ref.: DOTTI 195.

K1911.2.2.1, True bride lives in fish's belly. Type: 403, 450.

Ref.: DOTTI 188 222.

K1911.3, Reinstatement of true bride. Type: 403, 425G1$, 437.

Ref.: DOTTI 188 206 217; TAWT 441.

K1911.3.1, Substitution of false bride revealed by animal. Type: 403DS, 480.

Ref.: DOTTI 191 249 250/ {Qtr}; TAWT 441 no. 32/ {Egy}; AGSFC: QTR 87-3 673-x-no. 13.

K1911.3.3, False bride fails when husband tests her. Type: 403DS, 510.

Ref.: DOTTI 191 258.

K1911.5, Penniless bride pretends to wealth [(riches)]. Type: 545G$, 545HS, 881**.

Ref.: DOTTI 300 518; Panetta Bengasi 24-26.

K1911.8S, Instigators of bride substitution.

Ref.: K1840, Deception by substitution.

K1911.8.1S, Third party (i.e., mother, midwife, servant, etc.) undertakes substitution of bride. Type: 403, 403C, 403DS, 480.

Ref.: K1911.1.5.1, Man palms off elder daughter as younger on wedding night. 

K1911.8.1S.1S, Woman (mother) substitutes own daughter as bride. Type: 403, 403C, 403DS, 480, 510A.
Ref.: *DOTTI* 189 190 191 249 260/{Sdn}. >
K1911.8.2S, Substituting self for wife (true bride).
   Link: [K1843.6S, Mother masks as her son's wife and sleeps with him. [K1843.8S, Sister masks as her sister and
   sleeps with brother-in-law (her sister's husband)].>
K1911.8.2.1S, Sister usurps her sister's place as wife (bride). Type: cf. 425, 432, 932CS-formerly 932A$.
   Link: [K1843.5S, Sister masks as her brother's wife and sleeps with him. [K1843.8S, Sister masks as her sister and
   sleeps with brother-in-law (her sister's husband).
   Ref.: *DOTTI* 199 212 633.>
K1911.8.2.2S, Mother usurps daughter-in-law's place as wife of her son. Type: cf. 705A$.
   Link: [K1843.6S, Mother masks as her son's wife and sleeps with him.
Ref.: *DOTTI* 375.>
K1911.8.2.5S, Maid-servant (slave-girl) usurps mistress's place as bride (wife). Type: 403, 408.
   Link: [K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince. [K1969.3, Servant poses as
   master.
   Ref.: *DOTTI* 188 195.>
K1912, False virgin. Various deceptive practices to mask bride as virgin. Type: 1542**.
   Link: [H0456S, Maiden's hymen examined so as to ascertain her virginity (chastity). [K1875, Deception by sham
   blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding.] [T0160.0.2S, Midwife ensures
   bride's bleeding at defloration (by scratching bride's vagina).] [T0319, Restoration of damaged virginity.
   Ref.: *DOTTI* 854; *MITON*.
K1912.0.1S,Non-virgin claims to be virgin. Type: cf. 1542**.
   Link: [Z0189S, Symbolism concerning virginity and defloration.
Ref.: *Ibshîhî* 525.>
K1912.1S, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse). Type: 1542**.
   Link: [K1305.3S, Man deceived into marrying a non-virgin. [K1875.0.1S, Red juice (from berries, tomatoes, etc.) as
   sham blood.
   Ref.: *DOTTI* 145 210 486 854/ {Egy, lit.}; *MITON*; Prym-Socin, 16-19 no. 5; AUC: 25 no. 9.>
K1912.2S, False virgin: hymen restored surgically. Type: 1542**.
   Link: [H0456S, Maiden's hymen examined so as to ascertain her virginity (chastity). [T0059.2.2S, Sexual liaison that
   preserves the female's 'virginity'.
   Ref.: *DOTTI* 854/ {Egy}. >
K1912.2.1S, False virgin: vagina caused to contract by use of drugs (e.g., alum).>
K1912.2.2S, False virgin: abortion (or childbirth) by Caesarean section.>
K1912.3S, False virgin's pseudo-bleeding: internal self-inflicted wound will reopen at defloration (intercourse).
   Link: [T0160.0.2S, Traumatic (cruel) defloration.>
K1913S, False defloration: virgin masks as deflowered (woman).
   Link: [T0168.1S, Groom's failure to consummate marriage (deflower bride) as offense.
   Ref.: *Ibshîhî* 525/ cf.>
K1913.1S, False defloration: pseudo bleeding. Type: 884A.
   Ref.: *DOTTI* 528; *MITON*.
K1913.3S, False defloration: pretended bridal bathing water poured out to indicate consummation of
   marriage. Type: 318AS, 884A.
   Link: [T0167.1S, Bathing water poured out (after bridal night) indicates exercise of coition.
   Ref.: *DOTTI* 148 528.>
K1915, The false bridegroom (substitute bridegroom). Type: 857S.
   Ref.: *DOTTI* 476; *MITON*, *TAWT* 456 no. 49/ [Blarn-Qtr]: Wehr 441 no. 17.>
K1915.3, Handsome man substitutes for ugly as bridegroom: wins bride.
   Link: [K1307S, Deceptive marriage arrangements: the girl (woman) is tricked.
   Ref.: *MITON*.
K1916, Robber bridegroom. Type: 955.
   Ref.: *DOTTI* 662.>
K1917, Penniless bridegroom pretends to wealth. Type: 859.
   Ref.: Chauvin V 77 no. 22; *DOTTI* 478/ {lit.}. >
K1917.3, Penniless wooer: helpful animal reports master wealthy and thus wins girl for him. Type: 545.
Ref.: DOTTI 297>.
K1917.4, Penniless wooer. "House of my father with one hundred fifty lights and goat pen". Type: 859C>.
K1917.5, Man wins girl's love by pretending to wealth and nobility. [Discovered, banished]. Type: 859E$.
Link: [T0049.2S, Lovers break into seemingly empty house for rendezvous.
Ref.: DOTTI 478; Hurreiz 121 no. 62>.
K1917.5.1$, Penniless wooer. "My caravans are coming soon", "My ships, carrying my merchandize, are about to arrive", (or the like). Type: 859E$.
Ref.: DOTTI 478; MITON>.
K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding.
Link: [K0184.1.3S, Deceptive sale: another's property sold without owner's knowledge (consent). [K1952.0.3.1S, Swindler's pretence to wealth makes him receives requests from duped investor to take him as partners (investor). [P0005.3.0.15, Dropping casual hints of great personal financial gains as indicator of self-sufficiency (social status and wealth). [Z0188.9.2.15, Symbolism: male's whiskers (moustache, beard)—power (prestige, authority).
Ref.: DOTTI 478>.
K1920, Substituted children.
K1921, Parents exchange children.
K1921.1, Son of the king and of the smith exchanged. Type: 920.
Link: [H0038.2.5.1S, Substitution of farmer boy for promised child detected when he acts like farmer.
Ref.: DOTTI 586>.
K1921.2, Two mothers exchange their children, a boy and a girl. Type: 975*.
K1923, The false heir.
Link: [P0761.1S, Division of inheritance causes conflict.>
K1923.3, Barren woman pretends to bear child. Type: 459, 652A, 703*, 920K$.
Link: [S0217S, Unborn child promised by poor mother to rich but barren sister. [T0677, Substitute for a child. [Dummy as make-believe (artificial) baby].
Ref.: DOTTI 229 356 374 592>.
K1928$, Father of illegitimate child made to unknowingly adopt it. (Usually it is a son). Type: 850*, 872X$.
Link: [N0731.1.1, King unknowingly adopts his own lost son. [S0351.0.1, Abandoned child made over to its own mother (sister) acting as wet nurse.
Ref.: DOTTI 468 498>.
K1930, Treacherous impostors.
K1931, Impostors abandon (or kill) their companion and usurp his place.
Ref.: DOTTI 472 509 590/{lit.}>
K1931.1, Impostors throw hero overboard into sea. Type: 506.
Link: [P0475.0.3.1.1S, Pirate (smuggler) throws person (cargo) overboard. [S0142, Person thrown into water and abandoned.
Ref.: DOTTI 256>.
K1931.1.0.1S, Impostor(s) throw(s) brother overboard into sea. Type: 551A$.
Link: [K2211, Treacherous brother.
Ref.: DOTTI 308; MITON>.
K1931.2, Impostors abandon hero in lower world. Type: 301.
Ref.: DOTTI 101; MITON>.
K1931.4, Impostors throw hero into pit.
Ref.: Kâmil 95-102 (abandon hero in desert).
K1932, Impostors claim reward (prize) earned by hero. Type: 300, 301, 303, 303B$, 550, 551.
Link: [P0760.5.3.4.2.1S, Craftsman claims credit for assistant's (apprentice's) fine work. [Ibshihî 636-37/ cf.; DOTTI 97 100 101 108 110 302 305/{N.-Afr}>
K1933, Imposter forces oath of secrecy. Type: 303, 531, 533.
Ref.: DOTTI 108 292 294>.
K1934, Imposter forces (hero) heroine to change places with him (her). Type: 451A, 533.
Ref.: DOTTI 227 294; [Lib.>.
K1935, Imposter steals rescued princess. Type: 301.
Ref.: DOTTI 101>.
K1935.1, Impostors exposed by girl at her wedding. Ref.: DOTTI 472 509 590/ (lit.).

K1939S, Credit for fine work usurped by imposter—(for material or non-material product). Type: 300, 303B.

Link: [P0760.5.3.4S, Copyrights: author's ownership.]

K1941, Disguised flayer. An imposter dresses in the skin of his victim. Type: 313K, 327, 510D, 533A.

Link: [D0531, Transformation by putting on skin [(feathers)], [K0521.1.4, Escape by putting on old woman's skin.]

K1947$, Deception by substituting baby animals for newborn human infants. Type: 707.

Ref.: DOTTI 293 345 386 387/[Egy, lit.].

K1947.2$, Substitution of dog and cat for newborn boy and girl (respectively). Type: 707:II.

Ref.: DOTTI 386.

K1947.2.1$, Substitution of brick (stone, log, one of kitchen utensils) for newborn infant. Type: 707C.

Ref.: DOTTI 389.

K1950, Sham prowess. K1951, Sham warrior. Type: 1641.

Ref.: DOTTI 886.

K1951.1, boastful fly-killer: "Seven at a blow". Type: 1640.

Link: [K1953, Sham brave man.]

K1951.2, Runaway cavalry-hero. When the sham hero goes to war his horse runs away with him. To save himself he grasps a cross from a graveyard and waves it from side to side, putting the enemy to flight. Type: 1640.

Link: [K2351.5.3S, Adversary's horse frightened: it becomes unruly and brings about defeat of the rider.]

K1952, Sham prince (nobleman). Type: 545B.

Link: [P0239, Parent's confession concerning child(ren).]

K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince. Type: cf. 451A, 533, 756, 851B, 851C.

Link: [K1911.8.2.5S, Maid-servant (slave-girl) usurps mistress's place as bride (wife).]

K1952.0.3, Servant pose as merchant. Ref.: [K1817.4, Disguise as merchant.]

K1952.0.3.2$, Swindler's pretence to wealth makes him receives requests from duped investor to take him as partners (investor).

Link: [K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding. [W0161.3S, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.).]

K1952.1, Poor boy said by helpful cat to be dispossessed prince. Type: 545, 545B.

Ref.: DOTTI 297 298.
K1952.1.1, Poor boy said by helpful animal to be dispossessed prince (wealthy man) who has lost clothes while swimming (in shipwreck). Type: 545B.
   Ref.: DOTTI 298; Rochemonteix 55ff. no. 5.>
K1952.1.2S, Youth said by helpful notable person to be a relative of his (nephew or the like).
   Link: |K1952.3.0.1S, Sham relatives (kin).
   Ref.: MITON.>
K1952.1.3$, Notable person said by trickster woman to be gypsy (so as to dissolve unwanted marriage).
   Type: 1353B$, 1353B1$.
   Link: |K1816, Disguise as menial. |K1817.5, Disguise as gypsy.
   Ref.: DOTTI 752 754; Littmann al-Quds 251-55 (Arabische 389-95).>
K1952.2, Better things at home. Type: 545B, 545H$.
   Ref.: DOTTI 297 298 300 301/[Ymn]; Noy Jefet 84-86 no. 26; TAWT 419 no. 7/[Egy].>
K1952.3, Brothers pose as princes, deeming their parentage not worthy of their merit.>
K1952.3.0.1S, Sham relatives (kin). Type: 545GS, 1353B$.
   Link: |K1952.1.2S, Youth said by helpful notable person to be a relative of his (nephew or the like).
   Ref.: DOTTI 300 752.>
K1952.3.0.2$, Sham relatives--disgraceful: hirelings in motley (shabby) and with shameful wear said to be a person's family. Type: 1353B$.
   Ref.: DOTTI 752 754/[Irq]; Littmann al-Quds 251-55 (Arabische 389-95).>
K1952.4.0.1S, Imposter son or daughter.
   Link: |P0239$, Parent's confession concerning child(ren).
   Ref.: TAWT 104.>
K1952.4.3$, Poor girl poses as daughter of noble person. Type: 545GS, 545HS.
   Ref.: DOTTI 300; TAWT 420.>
K1952.8$, Sham community (crowd, customers, neighbors, etc.) provide set up to mulct victim--(‘Sting’).
   Pretended communal usage of facility. Type: cf. 38B$, 545B, 1313, 1406.
   Link: |K0915S, Murder with help of confederate posing as victim's friend (client, guest, or the like): victim set up to be killed by actual killer. |K204.5S, Feigned dispute (quarrel) to mulct victim. |J2316, Husband made to believe that his house has moved during his absence. |K0466S, Confederaite shams interest in goods and thus drives the price up. |K0712.7S, Capture by providing deceptive model for empathetic reward.
   Ref.: DOTTI 12 298 787.>
K1952.8.1S, Sham servants (slaves). Type: 545GS, 545HS.
   Link: |K1816.13, Disguise as slave. |P0322.4S, Owner (host) helps uninvited guest in pretending to be the ’master of the house'.
   Ref.: MITON.>
K1952.9S, Impersonating the ruler (king, emperor, etc.). Type: cf. 890.
   Link: |K1315.5, Seduction by posing as nobleman.
   Ref.: DOTTI 539 540/[Egy]; MITON.>
K1952.9.1S, Rich man poses as caliph or king (sham-caliph).
   Ref.: DOTTI 503/[lit.]; |K1321.1, Man disguised as woman admitted to women's quarters: seduction.
   Ref.: MITON.>
K1952.9.2S, Fugitive in king's palace (women's quarters) masks as the king (caliph).
   Link: |K1321.1, Man disguised as woman admitted to women's quarters: seduction.
   Ref.: MITON.>
K1952.9.3S, Poor man poses as governor (viceroy, judge, etc.).
   Ref.: DOTTI 478/[Lib].
K1953, Sham brave man. Type: 328C$, 1640A$.
   Link: |K1951.1, Boastful fly-killer: "Seven at a blow".
   Ref.: DOTTI 271 558 560 647 885.>
K1954, Sham rich man. Type: 859A-859AF$.
   Link: |J0951, Lowly masks as great.
   Ref.: DOTTI 478.>
K1954.0.1S, Sham rich woman (girl). Type: 545GS.
   Ref.: DOTTI 300.>
K1955, Sham physician.
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K1955.1, Sham physician cures people by threatening them with death. Type: 921N$.

Link: |J2117.3.2$, Illness said to be due to sinning. |J2412.9$, Failure at healing--miscellaneous.

Ref.: Chauvin II 93 no. 39, cf. BASSET Mille I 325 no. 50; DOTTI 52; MITON; Sengo "Kiswahili" 366-404 no. 5.-

K1955.2, Sham physician pretends to diagnose entirely from urinalysis. Type: 1641A.

Link: |F0668.9.1$, Skilful physician diagnoses entirely from urinalysis.

Ref.: Chauvin VIII 106 no. 81; DOTTI 888; Râsî (al-) Haky 181-83/cf.-

K1955.6, The sham physician and the devil in partnership. Type: 332, 1862B.

Ref.: DOTTI 176.-

K1956, Sham wise man. Type: 924, 1641.

Ref.: DOTTI 610 886/{Sdi}; Juhaymân (al-) III 75-76.-

K1957$, Sham wise woman. Type: 1469A$.

Link: |X0055$, Ridiculous humiliations in public.

Ref.: DOTTI 720 780 815 852/{Irq}; Hasaballâh Yahyâ Turâth I:4 78-79; Qasîr Falsafah 103-10; Sûfî (al-) 14-25.-

K1958, Sham teacher. [An illiterate] pretends to read a document brought him as a letter. It is a tax receipt. Type: 1331E*.

Link: |K1826, Disguise as churchman (cleric). |

Ref.: Fâdîl M. 5 Abd-Allâh Turâth IV/6 68 no. 3; Chauvin VI 137 no. 289; DOTTI 738/{Egy, Irq, lit.}; Lane 62; McCarthy-Raffouli II pt. 4 331-32 no. 3; MITON; Wesselski Hodscha I 282 no. 332.-

K1960$, Sham savant -- pretended expertness in sciences (literatures, philosophies, etc.). Type: 1873$, cf. 924A.

Link: |H0502, Test of learning [knowledge]. |P0426.0.5$, Ignorant grammarian (too literal).

Ref.: DOTTI 610 940.-

K1960.15, Fabricated (mntaqlâl) traditions (poetry, utterances, etc.). Type: 1873S.

Link: |V0469.1, Witty funeral sermon. |

Ref.: Ibshîhî 616/cf.; DOTTI 933.>

K1961, Sham churchman.

Link: |K1826, Disguise as churchman (cleric). |

Ref.: DOTTI 933/|Syr|; Kh. Ibrâhîm Hikâm 17 no. 7.-

K1961.1, Sham parson [(wâCîz, preacher)]. Type: 1824, 1825B, 1826, 1827A.

Ref.: DOTTI 933/|Syr|; Kh. Ibrâhîm Hikâm 17 no. 7.-

K1961.1.2, Sham parson repeats same expression over and over or says a few words of Latin. Type: 1825B.

Ref.: DOTTI 933.-

K1961.1.2.1, Parody sermon. [Fabricated holy text]. Type: 1824, 1825B.

Link: |V0066.1, Witty funeral sermon. |

Ref.: Ibshîhî 616/cf.; DOTTI 933.-

K1961.1.5, Sham holy man. Type: 927DS, 1641, cf. 1842DS.

Link: |J1607.1$, Dog as saint: "We buried him (it) together!" Two impostors pretend that entombed dog is a saint.

Later, one cheats and swears his innocence by the saint; the other retorts. |K2285.1.1$, Dervish as villain. |V0113.0.3.2$, Tomb-shrine without corpse. Deceased buried elsewhere.

Ref.: DOTTI 619 886 935.-

K1961.1.5.1, Jackal as sham saint. Type: 61A, 62, 113B.
K1961, False prophet. Type: 92D.$
Link: |J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].
|K1962.5, False prophet's lame excuse.
Ref.: Ibshihi 619-20; Basset Mille I 284 no. 26 340 no. 64 357 no. 77 373 no. 88 461 no. 160; Chauvin V 233 no. 132; DOTI 619 620/\{lit.\}; Kh. Ibrâhîm Hikam 15-16 no. 6; Sha)lân 382.-
K1962.5$, False prophet's lame excuse. Type: 92D.$
Ref.: DOTI 619/\{lit.\}.-
K1962.5.1$, Not enough time to start mission: false prophet's excuse.
Ref.: DOTI 619/\{lit.\}.-
K1962.5.2$, Angel required for miracle unavailable: false prophet's excuse.
Ref.: DOTI 619/\{lit.\}.-
K1963, Sham magician.
K1964, Sham astrologer. Type: 92G.$
Link: |P0159.0.1.1$, Source of the newly rich's wealth questioned (suspected).
Ref.: Ibshihi 384; Amin 340-41; DOTI 184 640/\{lit.\}; MITON.-
K1966.2, Alchemist secures payment for his "secret".
K1966.2.1S, Alchemist secures payment from investor for his "equipment".
Link: |D0475, Transformation: object to treasure (or vice versa).
Ref.: Ibshihi 384; Amin 340-41; Burton VIII 10.-
K1969, Sham prowess--miscellaneous.
Link: |W0142.1.1S, Person cannot bring himself to say: "I do not know".-
K1969.0.1S, Pretended knowledge: ignorant poses as knowledgeable. Type: cf. 1233A$, 1331E*.
Link: |J1215S, Know-all person ("Abu-el-Urraif"): a talkative fool. K0442.8S, Dishonest informant falsifies information (for reward--material or non-material). K1958, Sham teacher. [An illiterate] pretends to read a document brought him as a letter. It is a tax receipt.
Ref.: DOTI 720 738; MITON; TAWT 19/26.-
K1969.3, Servant poses as master. Type: 851B$; 876, 920G.$
Link: |H0038.3, Slave recognized by his conversation, habits, and character. K1317.1, Serving-man (\{servant\}) in his master's place [with mistress]. K1911.8.2.5S, Maid-servant (slave-girl) usurps mistress's place as bride (wife). K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince.
Ref.: DOTI 355 472.-
K1969.3.2S, Imposter: slave (servant) takes master's place. Type: 92G.$
Link: |K1964.2S, Slave disposers of master and takes his place as suitor (unseen groom).
Ref.: DOTI 506 511 590/\{lit.\}.-
K1969.5, Imposed knowledge of a language.
K1969.5.1S, Person pretends to know language of animals (birds, insects, etc.). Type: 908A$, 1358, 1750.
Link: |B0217, Animal language learned. V0235.0.1S, Saint knows all systems of communication (languages of animals, of jinn, of objects, etc.). Z0061.5, "The she-sparrow told me." (Through the grape-vine).
Ref.: DOTI 567 756 762 800 928/\{lit.\}; MITON; TAWT 458.-
K1969.5.2$, Pretended knowledge of language of supernatural beings (angels, jinn, etc.).
Link: [K1354.9.1$, Seduction by bearing false instructions from birds. |K1963, Sham magician. |V0249.2, Language of angels.]

K1969.6$, Pretended knowledge of a science.
Link: [H0607.2.1, Learned professor from one university examines by signs a professor at another university (actually [ ] shoemaker or miller or the like). |K1956, Sham wise man.]

K1969.7$, Pretended knowledge of modern machine (computer, motor, etc.).
Link: [J1749.5$, Countryman ignorant of the modern machine (automobile, train, airplane, etc.).]

K1970, Sham miracles.
Link: [K1315.6.7$, Seduction upon promise of producing (sham) miracle. |V0320.2.2$, Pseudo-prophet's holy text (sham-scripture)—heretic.
Ref.: Jâhiz VI 201-2.]

K1971, Man behind statue (tree) speaks and pretends to be God (spirit). Type: 1380, 1653GS.
Link: [F0415, Demon occupies oracular artificial head and gives responses to questions.
Ref.: Jâhiz VI 201-2; Chauvin II no. 34; DOTTI 773 898.]

K1971.1, Husband answers behind statue when wife wants to know how to fool him. Type: 1380BS.
Ref.: DOTTI 773.

K1971.2, Man behind tree threatens his debtor. The latter thinks God is calling and pays his debt. Type: 1575*.
Ref.: Wesselski Hodscha II 203 no. 403.

K1971.3.1, Maid behind statue of Virgin advises the mistress to give the servants better food. Type: 1388.

K1971.5, Husband as God behind the tree forces his wife to confess adultery. Type: 1380*.
Ref.: DOTTI 773.

K1971.12, Impostor acting as God in tree suspected and tree burned. Type: 1761*.
Ref.: DOTTI 930.

K1972, Sham miracle. Priest makes congregation believe the painting of the Virgin weeps real tears.

K1972.3$, Sham miracle: apparition. Priest makes congregation believe sacred personage (the Virgin, prophet, etc.) has appeared.
Ref.: Jâhiz VI 201-2.

K1973, Jackal inside carcass of bullock makes people think his voice is God's. Type: 68.
Ref.: DOTTI 31.

K1976, False miraculous relic. Type: cf. 1842DS.
Ref.: DOTTI 935.

K1977, Sham answer to prayer. Prayer (wish) expressed aloud: trickster in hiding emerges to miraculously fulfill the wish. Type: 1380BS, 1543.
Link: [J1473.1, The 999 gold pieces. [Man will not accept a penny less than what he had prayed for, but he can trust God for the other coin]. |K1315.6.7.1$, Seduction: one 'girl' (man masked as woman) induces another to pray for penis: prayer of only one is answered.
Ref.: DOTTI 773 854.]

K1977.1$, Mouse (in mourning) wishes to be dead: cat presents self as God's answer to prayer.
Link: [J0227.9.1$, Death-wish: person in misery wishes to die. |M0401.1.1$, A Moslem and a Christian curse each other: "May the Lord answer both of you".
Ref.: Shawqi 327 [no. 51].]

K1979, Sham miraculous manifestations—miscellaneous. Type: 927DS.
Link: [K1962.5$, False prophet's lame excuse.
Ref.: MITON.]

K1979.1$, Sham miracle-like manifestations: economic.
K1979.1.1$, Money made to appear mysteriously—as if from 'heaven' (from air).
Link: [A0473.0.3$, 'Bursar of [God's] Omnipotence'—dispenses money that seems to be acquired mysteriously. |D2179S, Money supernaturally produced (by saint).
Ref.: MITON.]

K1979.2$, Sham miracle-like manifestations: knowledge of a person's private matters. Type: 927DS.
Link: [J0257.3$, Claim of a false prophet tested: asked to show a miracle. |H0524, Test: guessing person's thoughts.
Ref.: Ibshîhî 620; DOTTI 619; MITON.]
Link: |F0888.2$, Large object fitted into small space.>
K1979.3.1$, Sham miracle-like manifestations: egg fitted into bottle with narrow neck. (Egg-shell softened with vinegar). Type: 927D$.
Ref.: DOTTI 619/{lit.}.

K1980, Other impostures. [Sham weakness--in part].
Link: |K2010.0.1$, 'Feign weakness (submissiveness) till you are in control' (i.e., 'Stoop to conquer').>
Link: |X0573$-(formerly, X0583$), Futile attempts to gain hospitality from miser.
Ref.: DOTTI 783.>
K1982, Ubiquitous beggar. In disguise obtains alms three times from same person. Type: 1525K.
Link: |K1996.4.2S, Beggar's feigned disability (e.g., blindness, lameness, etc.).
Ref.: DOTTI 826.>
K1984, Girls keep up appearances to deceive suitors as to their desirability.>
Ref.: DOTTI 812/{Qtr}; Duwayk (al-) II 204.>
K1984.2, The girl who ate so little. [Suitor discovers she is mighty eater]. Type: 1373A, 1458.
Ref.: DOTTI 769 813; S. Jahn 281 no. 39.>
K1984.2.1, Girl claims to have overeaten on a nightingale's thigh. Type: 1407.
Ref.: DOTTI 790; TAWT 429 no. 19/{Egy}.
K1984.2.2$, Starved wife steals miserly husband's money, prepares a grand feast and claims: "All seven cauldrons are from half a sparrow (sparrow's side)". Type: 1407.
Link: |P0215.5.1$, Husband suspects (accuses) his wife of stealing from him. |W0153, Miserliness.
Ref.: Jâhiz V 567; DOTTI 663 790/{Qtr}; TAWT 429 no. 19; CFMC: Sawâmah 71-1 6-1-no. 8.>
K1984.3, The girl with the ugly name. [She does not recognize new one: must be called by old]. Type: 1461.
Link: |Z0183.0.1.1$, Beautiful and ugly names. >
K1991, Hare (jackal) makes horns of wax and poses as horned animal. Type: 123.
Ref.: DOTTI 48.>
K1991.1S, Mother goat masks her sharp horns by covering them with mud (dough, wax). Type: 123.
Ref.: K0014.2.1S, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived.
K1872.9.2.1.2$, Dough (mud) made to appear like bone (iron).
Ref.: DOTTI 48; TAWT 413 no. 1/{Egy}.

K1995S$, Means of feigning sham weakness. Type: 91, 314, 511A.
Ref.: DOTTI 35 135 266.>
K1996S$, Means of feigning illness by shamming physical symptoms.
Link: |H0248.0.3S, Test of death: listening to heartbeat (or other physical indicators). |K1514.11, Illness feigned to call physician paramour. |K1821.5, Disguise by dyeing complexion. |P0790.2.4$, Failing to perform customary chores (duties) as sign of anger (unhappiness).
Ref.: MITON.>

K1996.1S, Feigning illness by shamming physical symptoms: cracking bread under mattress to simulate cracking bones. Type: 314, 511A.
Ref.: DOTTI 35 266; Shamy (el-) Egypt 30 no. 4; TAWT 445.>
K1996.2S, Feigning illness by shamming physical symptoms: saffron dye on face to simulate 'yellowness' (paleness) of death. Type: 314, 511A.
Link: |F1041.9.4.1.1S, Yellowness of skin from illness. |K0149.5S, Egg yolk (powdered) sold as potent (yellow) poison. |Z0148.4S, Yellow as color of sickness (death).
Ref.: DOTTI 135 266; MITON; TAWT 439 445; Wehr 165 no. 7.>
K1996.4S, Feigning physical disability by shamming loss of members (leg, arm, eye, etc.). Type: 750D, 969S.
Link: |C0901.0.1S, Tabu: feigning disability (sickness, blindness, etc.). |K1817.1, Disguise as beggar (pauper).
K1821.6, Disguise by cutting one eye out. |Q0591.0.1S, Feigning a disability causes its materialization.
Ref.: DOTTI 408 671 939/{lit.}.

K1996.4.1S, Pretending to stumble and injure limb (leg, foot, etc.) in order to be pitied (gain sympathy). 737CS, cf. 223.
Link: |K1289.2S, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support.
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(Usually her hand lands on the back of his neck).

Ref.: DOTTI 85 405.-

K1996.4.2S, Beggar's feigned disability (e.g., blindness, lameness, etc.). Type: 1871S.


Ref.: DOTTI 939; MITON.-

K1997S, Means of feigning insanity.

Link: K1790.1S, Feigning ignorance (forgetfulness) to avoid self-incrimination.-

K1997.1S-(formerly, K1997S), Shamming spirit possession by feigning behavior of the possessed (insane).

Link: K0523.1, Escape by shamming madness ([idiocy]).

Ref.: DOTTI 285/{Alg}; Frobenius Kabylen. Atlantis III 294-327 no. 53; MITON.-


Ref.: DOTTI 868.-


Ref.: Jâhid II 171-72/(barking); DOTTI 868/{lit.}.-


Link: N0444S, Accidental learning of a death.-

K1998.1S, Feigning death by shamming physical symptoms. Type: 1, 33, 56A*, 885A, 1654.

Link: H0248.0.3S, Test of death: listening to heartbeat (or other physical indicators). J2311.7, Cold hands and feet for the dead man. [To be thus recognized; wolves eat sham dead man's ass, "Lucky for you that his master (owner) is dead"].

Ref.: Jâhid II 289-90; DOTTI 1 8 21 534 899.-

K2000-K2099, Hypocrites.-

K2000, Hypocrites.

Link: W0171, Two-facedness. U0248.0.3.1.1S, Flagrant lie perceived (thought of) as truth by interested party (judge, king, umpire, etc.). Party would benefit if claim is true. V0301.2S, Hypocrite declares intent to commit a sin (as in performing religious duties): "I am intent on stealing such and such", "I am intent on getting drunk", etc. V0339.1S, Pretended conversion to a faith while secretly believing in another. Religious hypocrites.

Ref.: Amin 361-62; Jarâjrah (al-) 67-70.-


Link: U0087.3.1S, 'Life (business) is pretence (fib) and ruse (strategy)'. Z0063.6.6S, Ignoring: [listening with] one ear [made] of mud and the other of dough.-

K2010, Hypocrite pretends friendship but attacks.

Link: P0318.3S, The unreliable friend(s): abandon(s) friend when he becomes needy. U0103.5.3S, "[To be like deep] water underneath hay". W0171, Two-facedness.

Ref.: MITON.-

K2010.0.1S, 'Feign weakness (submissiveness) till you are in control' (i.e., 'Stoop to conquer'). Type: cf. 1615BS.


W0171, Two-facedness.

Ref.: Ibn- Arabshâh 99; MITON; Taymûr no. 61.-

K2010.0.2S, 'Divide and conquer'. Type: 910F-XS.

Link: J1026.1S, "I was devoured the day the white (red) ox was devoured!" (Said by the last of three rival oxen (white, black, and red), whose former unity used to make them invincible against lion).

Ref.: DOTTI 574.-

K2010.0.3S, Bargaining by flattery, then by threats (when former does not work). Link: P0774.1S, Bargaining.

Ref.: Shamy (el-) "Eg. Balladry": "Cobbler and fiqi" no. 41.-

K2010.0.4S, Swindler shows superior efficiency and fidelity until placed in full control: theft (betrayal)
follows.

Link: [K0712S], Prey lured into predator's power by flattery or promise of reward. [K2054, Pretended honesty to
mucet victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money].
Ref.: Ibshîhî 385("mubarîk").

K2010.2, Friendship feigned to avenge murder.
Ref.: Zîr 45ff, 102ff.

K2010.45, Treacherous one-time winner. Loses repeatedly and is forgiven, but refuses to yield when finally
wins. Type: 315, 590, 590A, 1066A$.
Link: [K0780S], Falling into adversary's power through game (contest): loser must comply with winner's demand.
Ref.: DOTTI 31 86 139 196 295 336 338 370 701 899/{Qtr, Sdi}; K. SaCd-al-Dîn Turâth IX:7 195-
97 no. 1/{cf. Sdi}; Shamy, (el-) Egypt 23 no. 2; TAWT 452 no. 46.]

K2010.6S, Deception by posing as kindly (helpful) neighbor or relative (aunt, grandmother, etc.). Type: 327,
879, 1353B$.
Link: [G0415.4-(formerly, G0415$), Ogress poses as man's sister and invites him to live in her house. [K2216.3$, 
Treacherous paternal-aunt (Cammah). [P0294.0.1S, Paternal-aunt (Cammah).]
K2011.3.1S, Ogress poses as man's sister and feigns affection for his children. Type: 327H$.
Ref.: DOTTI 166; TAWT 433$.

K2011.45, Ogress poses as woman's sister (the children's maternal-aunt) so as to deceive her (them). Type: 327B,
327K$.
Ref.: DOTTI 160 171{/Tns},

K2011.5S, Ogre (cannibal, predator) poses as instructor (teacher). Type: 56C, 955.
Link: [K1822.2, Fox disguised as scholar. [K1958, Sham teacher. [An illiterate] pretends to read a document brought
him as a letter. It is a tax receipt.
Ref.: DOTTI 22 173 662, 663/{Egy}.

K2014, Women pretend to weep over warrior's wounds while attempting to inflame them.
Link: [W0215.2, Refusal to fight wounded enemy. [Y] because it would be said he died of previous wounds rather
than the ones hero might inflict.

K2014.0.1S, Women pretend to aid wounded warriors, but beat them to death.
Link: [W0014.4.4S, Chivalry: refusal to fight wounded enemy.
Ref.: Zîr 124,

K2020S, Deception through secured promise of a granted wish. Type: 880AS, 927CS, cf. 915CS.
Link: J1181, Execution escaped by use of special permissions granted the condemned. [K0170, Deception through
pseudo-simple bargain. [M0223, Blind promise (rash boon). Person grants wish before hearing it.
Ref.: DOTTI 515 582 618 804; Galley-Ayoub 172/3 (wife asks for divorce); MITOV; Shamy (el-) 
"Character Transmutation" 263 n. 102; M. al-Layyib al-Humârân 39, 44.]

K2020.1S, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt
Adam's offspring.
Link: [A0063.5.3S, Eblis vows to corrupt Adam's descendants. [A0196.5S, Deity deceived (cheated). [E0724.1.1S, 
Eblis's progeny: for each descendant of Adam God promised to create a satan counterpart as descendant of Eblis.
[G0303.9.0.3.1S, Satan's misdeeds motivated by envy (jealousy). [K2371, Deceiving the higher powers (God, the
saints, fate), [M0201.0.3S, Eblis secures God's promise to postpone his death till Resurrection Day.
Ref.: MITOV, Thâlabî 16-17: Shamy (el-) "Arab Mythology" no. 40.]
K2020.2$, Person secures promise that wish will be granted and then demands the impossible. Type: 880AS.

Link: [K2025S, Deceitful exploitation of rules of hospitality. [P0002.3S, Social expectations should be proportionate to the social status of the granting person. [P0529.2.2S, Wife granted a wish: she demands divorce.

Ref.: *DOTTI* 516/ {Sdn}; *TAWT* 388 n. 510/ {Sdn}.

K2021, Betrayal by a kiss.

K2021.1, The bitten cheek. [In reconciliation man allowed to kiss woman's cheek: he scars it].

Ref.: Chauvin V 98 295; *DOTTI* 693/ [lit.]; *MITON*.

K2021.2, Man pretends to kiss relative: bites him instead.

K2021.2.1S, Son on gallows asks to kiss his mother's tongue: he bites it off. Type: 838.

Link: [K0825.1.1, Victim persuaded to hold out tongue: bitten off. [Q0451.4, Tongue cut off as punishment. [Q0586, Son on gallows bites his mother's (father's) nose off: punishment for neglect in youth.

Ref.: *DOTTI* 459.

K2021.2.2S, Sister asks to kiss sister's tongue: bites it off. Type: 883B.

Ref.: *DOTTI* 524; AUC: 12 no. 15.

K2024S, Treacherous guest.

Ref.: *MITON; Zîr* 143-44/(abducts hostess).

K2024.1S, Treacherous guest murders host.

Link: [K2294.3S, Treacherous host: murders guest. [P0329, Guest kills host's wife for trying to seduce him: host grateful. [W0154.0.1S, Perfidy: repayment of good deeds with evil ones.

Ref.: *AI* II 20; Burton III 111.

K2024.1.1S, Treacherous guest murders sleeping host.

Ref.: *DOTTI* 677/ [lit.]; *MITON*.

K2025S, Deceitful exploitation of rules of hospitality. Type: 1615BS.

Link: [K0355, Trickster pollutes house so that he is left in possession. He is in upper room and throws filth on those below. [K2020.2S, Person secures promise that wish will be granted and then demands the impossible. [P0191.1.1.1S, Guest to host: "Either you let me urinate in your water-tank, or I leave and never come back!" (Proverbial use). [P0320.0.2.1S, Hospitality toward the stranger(s) is an obligation. [P0321.3S, Guest refuses food and drink to enforce demand. [P0529.0.2.3.1.2S, Wife forfeits her end of marriage compensation (remainder of her *mahr*) if she initiates divorce procedures for non-'legitimate' reasons.

Ref.: *DOTTI* 877; *MITON; Shawqi* 264 [no. 5].

K2025.1S, Malicious exploitation of rules of hospitality so as to destroy host.

Link: [P0333S, Deceitful guest exploits host. [P0522.1.4.4S, Accidental wounding met with intentional (malicious) worse injury (or death). [Q0292.3, Abuse of hospitality punished.

Ref.: *Zîr* 56ff.

K2025.2S, Trickster appeals for protection with intent to implicate helper. Type: cf. 737CS.

Link: [K1289.2S, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support. (Usually her hand lands on the back of his neck).

Ref.: *DOTTI* 405; *MITON*.

K2025.3S, Host offers hospitality when certain that guest is unable to accept it. Type: 1388CS, cf. 60.

Link: [D1927, Appetite magically diminished. [J1562, The greedy host. [K0289S, Artificial (deceptive) compliance: one party to a bargain arranges for the terms (conditions, stipulations) to occur. [P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet]

[W0159S, Pseudo-hospitality: equivocal invitation, or impossible circumstances.

Ref.: *DOTTI* 25 783.

K2025.3.1S, Good food offered after guest's appetite has been diminished with bad. Type: cf. 1567C.

Link: [D1927, Appetite magically diminished.-

K2028S, Good wishes from predator spoil (do not improve) prey's day.

Link: [J1422, Good bath. [Mouse's bath would have been good had he not seen cat].

K2028.1S, Cat blesses mouse with God's name: mouse prefers to be left alone without the incantation, even if he becomes vulnerable to possession by jinn.

Link: [N0385.3S, Demon possesses person who fails to mention God's name.

Ref.: Taymûr no. 2084.

K2030, Double dealers.

K2040S, Joining a group (faith, political party, etc.) so as to destroy it from within.
K. Deceptions

Link: |K1164$, Secret learned by spying (eavesdropping). |V0339.1$, Pretended conversion to a faith while secretly believing in another. |W0188.2.1$, Polemics (al-jadal, argumentativeness) as a divine curse.
Ref.: DOTTI 106 289/{Egy}.>

K2040.1S, Enemy's trust gained and then betrayed.
Link: |K0712$, Prey lured into predator's power by flattery or promise of reward. |K2042.0.1$, Self-mutilation so as to persuade enemy that one has been mistreated (cast out) by own people.
K2040.1.1S, Partisan (patriot, spy, soldier, etc.) leads enemy to believe that he is switching sides: enemy betrayed and defeated. Type: 954A$.
Link: |B0263.3, War between crows and owls.
Ref.: Maspero 109-14 no. 6; DOTTI 661.>

K2042, Crow gets to owls pretending that crows have cast him out.
Link: |K0521.2.2, Disguise by mutilation so as to escape. Ears cut off, eyes put out, etc. |K1079$, Dupe persuaded to deform himself in order to escape detection. |K2040.1S, Enemy's trust gained and then betrayed.
Ref.: MITON; Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Hajelân 241 413-14 no. 26-6.

K2042.1S, 'It is for some reason that Qaşîr cut off his own nose'.
Ref.: Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Hajelân 241 413-14 no. 26-6.

K2050, Pretended virtue. Type: 964BS, 964CS.
Link: |J0021.18, "Do not trust the over-holy". |K2098.2S, Pretended sorrow (regret, remorse).
Ref.: DOTTI 670 671; Noy Jefet 33 no. 10; Schmidt-Kahle 48-53 no. 24.

K2051, Adulteress feigns unusual sensitiveness. Type: 964BS, cf. 517AS.
Link: |J0306S, Wife's nakedness or exposure. |W0136, False modesty.
Ref.: DOTTI 286 670.

K2051.1, Adulteress pretends shame before male statue (mirror, male fish, [male sparrow]).
Ref.: F0951.3.2S, Watching copulating animals (birds) arouses sexual desire.

K2051.1.1S, Adulteress feigns unusual sensitiveness to masculine things: speaks only in feminine gender. Type: 964BS.
Link: |K2058.1, Apparently pious man (sadhu) a thief.
Ref.: DOTTI 670 671/{Egy}; AUC: 25 no. 13, 38A no. 3.

K2051.3, Adulteress feigns great disdain for men; will look at none but husband (and lover).

K2051.3.1S, Adulteress feigns great disdain for (male) pitcher with spout; wants (female) water-bottle instead. Type: 964, cf. 1360C.
Link: |Z0186.5$, Symbolism: pitcher's spout--penis.
Ref.: DOTTI 763/{Egy}.

K2051.5S, Women pretend that they are not interested in men (sex), though they really are. Type: 2039S.
Link: |W0256.6.4.1.1S, Women say "No," but actually mean "Yes". |X0761.1S, Progressive testing of seducer's intentions: from street (bus, train, etc.) to specifics of intercourse. Every step, girl at first indignantly refuses and then, in response to seducer's pleading, she 'unwillingly' consents: "Just to see what he has in mind--for I am unjustly treated!".
Ref.: DOTTI 971.

K2051.5.1S, Pretended virtue: testing (by girl) of seducer's intentions. Type: 2039S.
Link: |K1361.2, Progressive purchase of favors: the anatomical progression. |T0258.1, Curious wife: wait and see. [A man and his wife overhear thieves planning to rob house, put husband out of the way, and have their way with (rape) her]. |X0761.1S, Progressive testing of seducer's intentions: from street (bus, train, etc.) to specifics of intercourse. Every step, girl at first indignantly refuses and then, in response to seducer's pleading, she 'unwillingly' consents: "Just to see what he has in mind--for I am unjustly treated!".
Ref.: DOTTI 971.

K2051.7S, Lover wants to kiss "chaste" girl, she advises him to wait till she is drunk (unconscious).
Ref.: MITON.
K2052. The oversensitive bride.
K2052.1, The bride's (wife's) false modesty. Wears gloves, etc., to bed.
K2052.1.1S, Bride pretends shame before invisible spirits (jinn).

Link: |K0490S, Groom induced to take off magic ring because bride thinks its genie is spying on her.
Ref.: MITON.

K2052.3, Oversensitive bride pleads a headache (or other excuse). Groom retaliates with similar plea when she changes her mind.

Link: |K0490S, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse.
K0523.0.4.1S, Menses as excuse to escape unwelcome coition (sexual intercourse).

K2052.3.1S, Husband wants to "typewrite" a letter with wife, but she pleads a broken-down machine; when she changes her mind, he has already "handwritten" it--(by masturbation).

Link: |T0183.2S, Wife feigns illness (death) to get respite from coition. |T0474S, Masturbation (autoeroticism).

K2052.4, The oversensitive or hypocritical widow.
K2052.4.1, Doctor prescribes sexual intimacy for widow's ills. [Her daughter adopts treatment as a preventive].
K2052.4.1.1S, Mother visits newlywed daughter and hears in dismay about groom's (son-in-law's) sexual prowess (jumping on target from the top of wardrobe). Later, daughter receives telegraph: "Your father fell off the wardrobe and broke his neck".


K2053S, Harboring an unseemly desire for marriage (remarriage). Type: 1380BS, cf. 1392*.

Ref.: Basset Mille II 88 no. 35; DOTTI 680 774 784 785/[List].

K2053.1S, The hypocritical widow: wishes to remarry, but only if forced (coerced) by her family. Type: 1380BS, 1392S.

Link: |T0131.4, Widow may not remarry.
Ref.: DOTTI 689 756 774 784/[Sdi]; Juhaymân (al-) II 335-47; Mouliéras-Lacoste 479-86 no. 72.

K2053.3S, Son rejects friend's (physician's) advice that his mother, a widow, needs to remarry. He is rebuked by mother.
Ref.: Basset Mille 88 no. 35.

K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money].

Link: |K2010.0.4S, Swindler shows superior efficiency and fidelity until placed in full control: theft (betrayal) follows. |P0435.0.3S, Dishonest banker (swindler) pretending to be over-pious. Uses airs of religiosity to mulct victims (depositors). |U0090S, Credibility depends on characteristics of source.

K2054.3S, Thief returns stolen goods so as to avert further search for culprit: he thinks he is about to be discovered. Type: 1641.

Link: |K1668S, Thief tricked into returning goods he stole. |N0276S, Culprit thinks he is about to be discovered: he remedies the situation by undoing what he has done (e.g., secretly replace stolen goods, correct the forgery, etc.). |N0884.4S, Robber returns stolen goods to owner.
Ref.: DOTTI 886; RAFE 305 n. 40.

K2054.4S, Pretended confession: actually a ruse for escape.

Link: |J0224.1S, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home.
K2054.4.1S, Culprit feigns providing confession (own name) as the person responsible for damage (accident). Type: 1807A*.

Link: |K0373.1S, "Owner not found". Trickster alters characteristics of found item and then announces finding it--no one claims it.
Ref.: DOTTI 932.

K2054.4.2S, Adversary feigns seeking reconciliation, but actually inflames situation.

Link: |K0712S, Prey lured into predator's power by flattery or promise of reward. |K2021.2, Man pretends to kiss relative: bites him instead.
Ref.: DOTTI 637/[Tns].

K2054.5S, Feigned dispute (quarrel) to mulct victim.
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Ref.: MITON.

K2054.5.1S, Feigned break-up of partnership (marriage, family, etc.) so as to furnish reason for selling valuable property. (Actually the property is doomed).

Ref.: Damîrî II 298-99; Damîrî I 298-99: Shamy (el-) "Arab Mythology" no. 124.

K2055.1, The wolf in the company of saint. Promises to give up slaying animals. [Fails]. Type: 165.

Ref.: DOTTI 70.

K2056, Hypocritical stepmother [−]. Type: 314, 480, 510, 511, 720.

Link: |P0503.4$, Corrupt bureaucrats (officials, officers, etc.). |

K2057, Hypocrite refuses gift orally but stretches out his hands.

Ref.: P0503.4$, Corrupt bureaucrats (officials, officers, etc.).


Ref.: DOTTI 26 27 43 750; MITON.

K2058.1, Apparently pious man (sadhu) a thief. Type: 964CS.

Ref.: K0830.1.2.3$, Types of deceptive pseudo-investments offered by ‘greed-evokers (‘muhammi,{\textit{a}}n, swindlers).

K2058.2, Feigned piety (religiosity) to mulct victim. Type: 61A, 62, 113B, 1353.

Ref.: MITON.

K2058.2.1S, Trickster masks as saintly and induces victims to entrust their goods to him. He steals the goods. Type: 1525J2, 1538A.

Ref.: MITON.

K2058.2.2$, Seduction under pretence of performing religious duty.

Ref.: T0428$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.


K2058.2.3$, Abduction under pretence of performing religious duty or bestowing supernatural power.

Ref.: MITON.

K2058.3S, Entering intended victim's home under pretence of need to perform prayers (ablution). Type: 1353AS.

Ref.: DOTTI 751 823 908/[lit.]; MITON.

K2058.6S, Hypocritical performing of religious ritual(s).

Ref.: K0231.3, Refusal to make sacrifice after need is past. [U0236.0.1S, Piety exercised (assumed), but only as long as need exists.]

K2058.6.1S, Hypocrite goes on pilgrimage so as to gain reputation as honest hajji.

Ref.: Ibn- Aajîm no. 70; Amîn 154.

K2058.6.2S, Hypocrite prays only until need is past.

K2058.6.2.1S, "Like a dismissed Turk, prays only until he is re-employed".

Ref.: Taymûr no. 1391.

K2059S, Lame excuses for negligence in religious exercise. Type: 61A, 62, 113B, 122B\*, 122Z.

Ref.: C0163.9.1S, Tabu: denying husband conjugal relations (except for legitimate reason). K0490S, Dodging
responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. [K1962.5, False prophet's lame excuse. Q0223, Punishment for neglect of services to gods (God). V0003, Required religious services (pillars, corners, arkan, furud) and fundamental beliefs. V0005, Negligence in religious exercise. X0590-X599, Humor concerning the sham pious, and exercise of religious services.]

Ref.: DOTTI 26 27 43 47.>

K2059.1S, Excuses for failure to pray. Type: 332.

Link: |K0551.1, Respite from death granted until prayer is finished. K1874.0.1.2, The Lord says: "innahâ la-kabîrah /'beer' for you). K2059.9.1$, Sinning now, with the intention of seeking God's forgiveness later--(as excuse: "Only this once!").

Ref.: DOTTI 176.>

K2059.1.1S, Place of worship (mosque, church, etc.) is closed--(excuse).

K2059.1.1.1S, 'O mosque, thank you [for being closed]; it came from you not from me!'--(excuse).

Ref.: Amin 431/cf. (expression); Taymûr no. 775.>

K2059.1.2S, Ablution is needed before praying--(excuse). Type: cf. 122B, 122Z.

Ref.: Basset Contes pop. berb. 19 no. 9, cf. 34-36 no. 17, Nouveaux 23 no. 71; DOTTI 47.>

K2059.1.2.1S, Water for ablution is unavailable (unsatisfactory)--(excuse).

K2059.1.2.1.1S, Water for ablution is too cold--(excuse).

Ref.: DOTTI 47.>

K2059.2$, Excuses for failure to fast.

K2059.3$, Excuses for failure to give alms (zakâh, tithes).

Link: |V0010.2.1, 'If it is needed in household, it is sinful for mosque (church). K2059.9$, Lame excuses for negligence in religious exercise--miscellaneous.

K2059.4$, Excuses for failure to perform pilgrimage.

K2059.9.1$, Sinning now, with the intention of seeking God's forgiveness later--(as excuse: "Only this once!"). Type: cf. 756C.

Ref.: DOTTI 145.>

K2059.9.1.1S, Fornicating now and then repenting immediately after.

Ref.: K1360, Other choices. K0490S, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. [V0003.0.3S, Performing a religious service is to be preceded by declaration of intent to perform it (e.g., "nawaytu (I am intent on) performing the Dawn-prayer"). K0249$, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken.]

K2059.2S, Excuses for failure to fast.

K2059.3S, Excuses for failure to give alms (zakâh, tithes).

K2059.4S, Excuses for failure to perform pilgrimage.

K2059.9S, Lame excuses for negligence in religious exercise--miscellaneous.

K2059.9.1S, Sinning now, with the intention of seeking God's forgiveness later--(as excuse: "Only this once!").

Ref.: DOTTI 47.

K2060, Detection of hypocrisy [hypocrisy].

Link: |J0814.6S, Congratulations for an insignificant occurrence. Ibshîhî 144.>

K2061, Treacherous plan of hypocritical animal detected and prevented.

Ref.: DOTTI 39.>

K2061.4, Wolf tries to entice goat down from high place: plan detected.

K2061.4.1S, Fox tries to entice cock down from high place: plan detected. Type: cf. 62/113B.
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Ref.: DOTTI 27 43.

K2061.9.1S, Cat attacks (eats) mice's envoy.

Ref.: DOTTI 40 43/{Sdn.}.

K2062, Thief tries to feed watchdog and stop his mouth: dog detects plan.

K2063, "Chaste" woman surprised in adultery.

K2064, "Holy" hermit surprised in amorous intrigue.

K2065, Appearance of Death exposes hypocrisy.

K2065.1, Woman and sick husband. [She wishes to die in his stead, but when Death comes she points to her husband].

K2065.2S, Sick husband wants wife to look pretty so that Death (Azrael) may choose her, not himself. Type: 1354, cf. 332G*.

K2066$, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile). Type: cf. 1542**.

K2090, Other hypocritical acts. Type: cf. 1839B.

K2091, Illness feigned in order to learn secret.

K2091.1, Illness feigned in order to get better food. Type: cf. 1372*.

K2091.2S, Illness feigned in order to gain pity (sympathy). Type: 4, 969S.

K2092S, Spirit possession feigned in order to gain pity (sympathy).

K2093.3S, Feigning sexual enjoyment.

K2095, Hypocrisy concerning thefts.

K2095.1, Man announces finding lost jewel, but so softly so that no one hears. Type: 1807A*.

K2096, Hypocrisy concerning charity.

K2096.3S, Beggar living on charity is uncharitable.
Link: |H1552.4$, Test of charitableness.

Ref.: AUC: 1 no. 8.

K2096.6S, Bribe claimed to be a gift (charity). Type: 516A.

Link: |K0251.2.1$, Deceptive gift: claimed back after it has been consumed. |P0503.7$, Bribery ( rashwah, 'burthail'). |T0041.7.0.1$, Intent behind gift received by person of opposite sex questioned. |W0010.3.1$, Person shamed into accepting gift: "Don't make me feel turned town!"-("Don't injure my pride!").

Ref.: DOTTI 71 275 324 901 941/\{Tns\}; MITON.

K2096.7S, Hypocritical gift-giver demands repayment from receiver. Type: 170A./1655, 565A.$

Link: |K0251.2.1$, Deceptive gift: claimed back after it has been consumed. |P0503.7$, Bribery ( rashwah, 'burthail'). |T0041.7.0.1$, Intent behind gift received by person of opposite sex questioned. |W0010.3.1$, Person shamed into accepting gift: "Don't make me feel turned town!"-("Don't injure my pride!").

Ref.: DOTTI 71 324 901.

K2098, King sends regrets for death of man he has ordered executed.

K2098.0.1S, Hypocrisy concerning social proprieties ( decorum, etiquette).

K2098.1S, 'Murdering a person and then joining his funeral [procession so as to express regrets (condolences)].

Ref.: Amin 480; Delheurle 326-27/cf.; DOTTI 201 481 658 754 771 846 872 885/\{Alg, Egy\}; Taymur no. 3169.

K2098.2S, Pretended sorrow (regret, remorse).

Link: |K2050, Pretended virtue. |K2058, Pretended piety.

Ref.: Zir 123.

K2099S, Hypocrisy concerning family morals. Type: 570A.

Ref.: DOTTI 332; Shamy (el-) "Demographic Factor" 82.

K2099.1S, Hypocritical man (husband).

Link: |T0263, The hypocritical wife.

K2099.1.1S, Wife punished severely for offense; husband is shown that he would be willing to commit a more serious offense for the same gain. Type: 570A.

Link: |J1513, Healed [(treated)] with his own medicine. |T0464.1$, Man sells favors (homosexual) for particular purpose.

Ref.: DOTTI 332 755 763 789/\{Egy\}; Shamy (el-) "Demographic Factor" 82, cf. CFMC: Sawâm)ah 71-1 17-1-no. 1.

K2099.3S, Hypocritical parent.

Link: |K2056, Hypocritical stepmother [...]. |W0206S, Authoritarian person's (father's) 'love'.

K2099.3.1S, Hypocritical father commits what he forbids at home.

Ref.: Jâhîz I 124-5-(emasculates son); Shamy (el-) "Maţfûz's Trilogy" cf. 72-73 n. 89.

K2099.3.2S, Hypocritical mother commits what she forbids.

Link: |K2052.4.1.1S, Mother visits newlywed daughter and hears in dismay about groom's (son-in-law's) sexual prowess (jumping on target from the top of wardrobe). Later, daughter telegraphs: "Your father fell off the wardrobe and broke his neck."

Ref.: 3 Abd-al-Quddûs 134-44 no. 11; Boqarî 156-57/(song-box); Hujelân 302.

K2099.4S, Hypocritical parent-like person (teacher, instructor, nurse, etc.). Type: 879, 1873S.

Link: |S0018S, Cruel parent-like person (teacher, instructor, nurse, etc.).

Ref.: DOTTI 513 800 940 941/\{Egy\}.

K2099.5S, Hypocritical sibling.

K2099.5.1S, Hypocritical brother(s). Type: 303BS, 551AS.

Ref.: MITON.

K2099.5.2S, Hypocritical sister(s). Type: 898, cf. 551BS.

K2100-K2199, False accusations.

K2100, False accusations. Type: 318, 883, 910C, 917S.

Link: |C0827S, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion. |J1742.5.3.1S, Countryman is vexed by the silence of store clerk (actually a manikin on display) strikes him (it), and then pleads with shopkeeper: "He struck me first!". |P0282.0.2S, Stepmother unjustly blamed (accused). |P0788.2.2S, False accusation motivated by fear of public disgrace (fadūlah).

Ref.: Maspero 284 no. 21; Shamy (el-) "Sailor" 104-105/(Fadûn/résumé).

K2101, Falsely accused minister reinstates himself by his cleverness. Type: 922A.
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K2101.1S, Falsely accused minister reinstated after truth is learned. Ref.: Ibshîhî 386.-

K2104, Jewel presented to king brings false accusation of theft. Type: 779K$, cf. 706DS. Ref.: DOTTI 384 440.-

K2105S, Innocent accused of acting in accordance with benign habitual nature.


Ref.: Ibshîhî 517; Shawqî 313 [no. 39]/(frog); Zîr 117/(horse).-

K2105.1S, False accusation: benign natural behavior of prey as punishable sin (crime). Type: cf. 111A.

Link: |J1162, Plea by admitting accusation and discomfiting accuser. |U0021, Justice depends on the point of view.

Ref.: DOTTI 40.-

K2105.1.1S, Hen accused of disturbing peace (tranquility) by cackling loudly when laying eggs: must be punished. Type: 20D*, 62*, cf. 111A.

Ref.: DOTTI 7 28 40 41 69/(Syr).-

K2105.1.2S, Cock (chanticleer) accused of disturbing peace by crowing: must be punished. Type: 20D*, 62*, cf. 111A.

Ref.: DOTTI 7 28 40 41 47.-

K2105.1.3S, Crow (raven) accused of discomfiting the aged by its habitual stealing: must be punished. Type: 20D*, 62*, cf. 111A.

Link: |A2455.3, Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast, |W0156.1.1S, 'A crow (raven) would steal a bar of soap only to drop it into sea'.

Ref.: DOTTI 7 28 40.-

K2105.1.5S, Wild beast accused of being too noisy.-

K2105.1.5.1S, The hippopotami of the Nile: their neighing said to awaken sleeper at great distance. King of land held responsible.


Ref.: Maspero xxiii 273 no. 19; DOTTI 507/{lit.}.-

K2106S, False accusation of blasphemy (disbelief). Type: 1534.

Link: |J2117.3.2$, Illness said to be due to sinning. |Q0221.3, Blasphemy punished. |Q0436.5$, Judging a person as having become disbeliever (takfîr) as punishment.

Ref.: DOTTI 838.-

K2107S, Accusation by anonymous.-

K2107.1S, Poison-pen: letter (by anonymous) containing false accusation or slander. Type: cf. 883S, 896.

Link: |K2117, Calumniated wife: substituted letter (falsef ied message). |P0503.6.1.1S, Official knows that accusation against employee is 'poison-pen$, but punishes (dismisses) the accused. |W0047.3$, 'Eloquent silence'--message conveyed by silence (refusal to reply).

Ref.: DOTTI 520 552.-

K2107.3S, Rumor mongering. False report concocted and spread (so as to slander).

Link: |C0434.3S, Scandal (defamation, infamy) must not be spoken of (spread). |J0170.3S, 'People are reports' (i.e., a person's worth is what is told about his life). |J0679.5S, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. |K2130.1S, 'Wedge-driver' (isfingî, mahmûz-person): trouble-maker who drives wedges or spurs trouble between persons (usually by poison-pen, praising one to adversary, or the like). |Q0314, Scandal-mongering punished. |U0194, Rumors are not truths. |W0173$, Fault-finding.

Ref.: Maspero 284 no. 21/(drunkennes); DOTTI 531/{Sdn}; MITON; TAWT 429.-

K2107.3.1S, Rumor of moral deficiency brings about accusation of immorality. Type: 706, 872S, 883S, 917S.

Link: |K1087, Falsified message to bring about war. |N0342.4, False accusation overheard causes hasty killing.

Ref.: Simpson 206; DOTTI 379 488 520 583; Shamy (el-) "Eg. Balladry": "Fawzî and Fawziyyah" no. 2/cf.-

K2107.3.1.1S, Rumor of adultery brings about real accusation. Type: 706, 872S, 883S, 917S.

Ref.: DOTTI 601/{lit.}.>
Ref.: *TAWT* 188 no. 20.

K2107.3.2S, Rumor of being unavailable spoils person's (object's) potential.
Ref.: Shamy (el-) "Eg. Balladry": "Maḥrûs and Mabrûkah" no. 16/cf.
K2107.3.2.1S. Rumor that girl is engaged (promised to relative) causes would-be suitor to refrain from proposing to her.

Link: |T0061.4.0.1$, Publication of betrothal (engagement).
Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Maḥrûs and Mabrûkah" no. 16/cf.

K2107.3.3S, Rumor of being defective (physically or mentally) lowers worth (value). Type: cf. 1353B$.
Link: |K2108.1S, Healthy said (alleged) to be sick.
Ref.: Thaʿlabī 178; *DOTTI* 752.

K2107.3.3.1S, Jinn monger rumor that Bilqis suffers from mental instability, and that she has ass's legs.
Link: |K1294.1S, Queen of Sheba (Bilqis) tricked into exposing her ugly legs. K2125.1, Girl said to be possessed by demons: suitors frightened away.
Ref.: Thaʿlabī 178.

K2108S, Attempting to dissuade by slander: claiming that desired item (person) is defective. Type: 1460A$,

Link: |K1073.1$, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment. K1265, Man falsely reported insane. No one will believe him. K2107.3.3S, Rumor of being defective (physically or mentally) lowers worth (value). K2125, Slander: woman said to be possessed by demons.
Ref.: Jâhiz VI 259-60; ThaClabî 178/(Bilqis); *DOTTI* 749 814/{Egy, Irq}; *MITON*.

K2108.2$, Wholesome (healthful) said to be harmful (poisonous). Type: 1567C.
Ref.: *DOTTI* 863.

K2108.2.1$, He hit me and cried, then went ahead of me and complained.
Ref.: Taymûr no. 1760.

K2108.1S, Healthy said (alleged) to be sick. Type: 1351E$, 1460A$.
Link: |K1073.1S, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment. K1265, Man falsely reported insane. No one will believe him. K2107.3.3S, Rumor of being defective (physically or mentally) lowers worth (value). K2125, Slander: woman said to be possessed by demons.
Ref.: Thaʿlabī 178/(Bilqis); *DOTTI* 749 814/{Egy, Irq}; *MITON*.

K2108.2S, Wholesome (healthful) said to be harmful (poisonous). Type: 1567C.
Ref.: *DOTTI* 863.

K2108.2.1S, Medicine (cosmetic aid) reported to intended user as 'poison'. Type: 613A$/980*.
Ref.: *DOTTI* 682; *MITON*.

K2108.3S, Beautiful said to be ugly. Type: 1353B$.
Link: |W0143.1S, Ugly thinks of self as beautiful.
Ref.: *DOTTI* 752.

K2108.4S, Chaste said to be unchaste. Type: 883$, cf. 1703A$.
Link: |K2114, Man falsely accused of infidelity.
Ref.: *DOTTI* 520 919.

K2108.5S, Inexpensive said to be costly.
K2108.6S, Genuine said to be false (a forgery, counterfeit).

Link: |J1798S, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.
Ref.: Wickett 172.

K2108.6.1S, Person falsely accused of forging a document.
Ref.: *MITON*.

K2108.9S, Attempting to dissuade by slander--miscellaneous.
Ref.: *MITON*.

K2108.9.1S, Person (animal, object) said to bring bad luck (a 'jinx').
Link: |N0265, Person brings bad luck to others. Z0084.5.1S, Insult: being a 'jinx' (harbinger of evil, *mash'mûn/manûgâs*, etc.).
Ref.: Thaʿlabī 72-73.
Ref.: DOTTI 224 379 386 393 522 524 545; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.

K2111, Potiphar's wife [and Joseph]. A woman makes vain overtures to a man and then accuses him of attempting to force her. Type: 318, 910K1$.

Link: |J0675.0.2$, The best defense is an offense. |J208.0.2$, Aggressor as accuser. |T0404.4$, Temptress seeks to seduce man.

Ref.: Maspero xviii; Tha'labi 70-73; Cabd-al-Hakim Al-Hikâyah 226-30; BASSET Mille III 56 no. 40; Chimenti 145-48; DOTTI 146 149 279 285 575 583 584/[Egy, lit., Omn]; Galley Badr 258-62 no. 7; MITON; Prym-Socin 26-28 no. 8; TAWT 435 no. 26/[Egy]; Zîr 33-35; AUC: 7 no. 8; CFMC: Aswan 70-12A 5-1-no. 9.

K2111.0.1, Telling a story to allay a woman's amorous desires.

Link: |T0320.4, Wife escapes lust of king by shaming him.

K2111.4, Adulteress tricks husband into killing allegedly importunate lover.

K2111.5, Mother falsely accuses son of incest with her.

Link: [N0342.1.3S, Mother hastily suspected (accused) of incestuous liaison with own son. |P0282.0.2S, Stepmother unjustly blamed (accused). |P0788.2.2S, False accusation motivated by fear of public disgrace (fa'dîhah).

K2111.5.1S, Stepmother falsely accuses stepson of sexual misconduct. (Also made by a father's other sex partners (e.g., concubine, slavegirl, girlfriend). Type: 916A$.

Link: |T0418, Lustful stepmother.

Ref.: MITON.


Link: |J1153.1, Susanna and the elders: separate examination of witnesses [discredits accusation]. |P0073.1$, sharîfah-(woman) accused of committing sinful act.

Ref.: Chauvin VI 159 no. 323, 167 no. 327; DOTTI 394 488 495 516 520 522 525; Hujelnán 242-43 no. 28-4; MITON; Shamy (el-) "Eg. Balladry": "el-Hasanât" no. 7; TAWT 431 no. 20/[Omn].

K2112, Woman slandered as adulteress (prostitute). (Usually by unsuccessful suitor). (Crescentia, Genoveva, Susanna). Type: 318, 917S.

Link: [K2212.2, Treacherous sister-in-law. |P0200.1.5.1S, Characteristic images (scenes) one experiences within patrilocal family residence--(mostly visual). |T0331, Man unsuccessfully tempted by a woman. [Chaste man]. |T0427S, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).

Ref.: DOTTI 147 583; Shamy (el-) "Eg. Balladry": "Nûr and Gamîl" no. 17; Zîr 41.


Link: [J1153.1, Susanna and the elders: separate examination of witnesses [discredits accusation]. |P0073.1$, sharîfah-(woman) accused of committing sinful act.

Ref.: Chauvin VII 159; DOTTI 519 751/[Tns]; MITON.

K2112.0.1S, Innocent (chaste) maiden slandered. Type: 872S, 883A.

Ref.: DOTTI 488 522; Shamy (el-) "Eg. Balladry": "Fawzî and Fawziyyah" no. 2, "Maryam"/cf. no. 52 12; TAWT 447.

K2112.0.2S, Unfounded (false) suspicion of unfaithfulness.

Link: [K2114, Man falsely accused of infidelity.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawi and Three Axes" no. 58 2-3ff.

K2112.1, False tokens of woman's unfaithfulness. Type: 882, 1353A$.

Link: [K2114.1S, False token of man's infidelity. |K2176S, Planting false evidence: the wheat measure (cup) in the sack.

Ref.: Chauvin VII 159; DOTTI 519 751/[Tns]; MITON.

K2112.1.1, Fingers as false token of wife's unfaithfulness. [Prove to be the maidservant's]. Type: 1379.

Ref.: DOTTI 771; TAWT 436 no. 28/[Egy].

K2112.2.1S, Female confederate (maidservant, daughter, sister, etc.) masked as man is introduced into a girl's room as ruse so as to slander her. Type: 872DS, 883S, 883A, 883ES.

Link: [K1877S, Disguise by putting on clothes (carrying accoutrements) of certain person. |K2114.1.1S, Female confederate of troublemaker poses as innocent man's lover in order to separate him from his wife (sweetheart).

Ref.: DOTTI 496 520 522 525; TAWT 431 no. 20/[Omn].

K2112.2.3, Maidservant's confederate feigns coming out woman's bedroom. Type: 872DS, 883S, 883A, 883ES.

Ref.: DOTTI 496 520 522 525.

K2112.2.5S, Egg white placed on innocent woman's bed (as if man's emission, semen).

Link: [J2142.1S, Examination of semen as method of detecting sexual crime. |K1877S, Deception by sham semen.
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|T0591.5.1$, Artificial insemination.
Ref.: *DOTTI* 526{[lit.]; *MITON.*
K2112.3, Man taking refuge in woman's house causes her false accusation. Type: 883$.
Link: |R0320S, Escape to relatives: fugitive seeks refuge at helpful relative or friend.
Ref.: *DOTTI* 520.
K2112.3.1$, Girl falling in well as she helps man who had fallen in it causes her false accusation. Type: 883$.
Ref.: *DOTTI* 517 520 523{[Plst].
K2112.5.2, Giving madman ([beggar]) food causes woman to be falsely accused.
Ref.: *DOTTI* 522{[Mrc].
K2113, Princess disguised as man is accused of illicit relations with queen.
Ref.: Chauvin II 187 no. 38; *DOTTI* 154 528 529 661 821{[lit., Tns].
K2113.2, Rich woman, when her advances are repulsed by an ascetic (really a girl in man's clothes) accuses her of adulterous assault.
K2113.5S, Female slandered as lesbian.
Link: |Z0084.4.1$, Insult: homosexuality.
Ref.: *MITON.*
K2114, Man falsely accused of infidelity.
Link: |K2108.4S, Chaste said to be unchaste. |K2112.0.2S, Unfounded (false) suspicion of unfaithfulness.
K2114.1S, False token of man's infidelity.
Link: |K2112.1, False tokens of woman's unfaithfulness.
K2114.1.1S, Husband (lover) made to appear as if he has a lover.
K2114.1.1.1S, Female confederate of troublemaker poses as innocent man's lover in order to separate him from his wife (sweetheart).
Ref.: |K2112.2.2.1S, Female confederate (maidservant, daughter, sister, etc.) masked as man is introduced into a girl's room as ruse so as to slander her. |T0075.2.1, Rejected suitors' revenge. |T0092, Rivals in love.
K2114.5S, Male slandered as being sodomized ('gay').
Link: |Z0084.4.15S, Insult: homosexuality.
Ref.: Simpson 121; Damiri II 193; Zir 35.
K2115, Animal-birth slander. Type: 707.
Ref.: Chauvin VII 97 no. 375 n. 1; *DOTTI* 386.
K2116, Innocent person accused of murder. Type: 451, 706.
Link: |N0342.8, Person hastily accused of murder.
Ref.: *DOTTI* 224 380.
Ref.: *DOTTI* 224 516 546{[Iraq]; *MITON.*
K2116.1.1.1, Innocent woman accused of eating her new-born children. Type: 652, 706, 710, 712, 894.
Link: |G0011.6.5S, Mother devours her child (children). |N0342.6, Woman mistakenly accused of cannibalism. She is seen biting off finger of corpse to get its ring.
Ref.: Chauvin VI 159 no. 323; *DOTTI* 355 380 390 393 394 545{[Alg]; *TAWT* 425 no. 13{[Egy].
K2116.1.2, Queen falsely accused of having poisoned husband.
K2116.1.2.1S, Wife igntorantly accused of murdering husband by witchcraft.
Link: |K2123, Innocent woman accused of using witchcraft.
Ref.: Dickson *Kuwait* 360-64.
K2116.7S, Person falsely said to be cannibal (requiring human flesh). Type: cf. 1741, cf. 126.
Link: |F0950.0.3S, Ghoulish cures: human organ (liver, brain, etc.) as medicine. |K1715, Weak animal (man) makes large animal (ogre) believe that he has eaten many of the large one's companions. |K1720S, Bluff: pretended cannibalism--unwanted person frightened away.
Ref.: *DOTTI* 53 927 928{[Mrc].
K2117, Calumniated wife: substituted letter (falsified message). Type: 706, 883A.
Link: |K1851, Substituted letter. |K2107.1S, Poison-pen: letter (by anonymous) containing false accusation or slander.
Ref.: *DOTTI* 353 380 382 522 530 547{[Mrc]; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; *TAWT* 426.
K2117.1, Husband's letter ordering the calumniated wife to be treated well is altered into an order of
execution. Type: 706.

Ref.: Adîbah al-Khamîsî, Turâth III:10 102; DOTTI 380; Shamy (el-) Broker and Sister 14-15 19-20 30-31, cf. Zîr 56; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.

K2120$, Innocent (chaste) man slandered as seducer. (Bata, Joseph, etc.). Type: 318, 910K1$, 917$, cf. 1353B1$.

Ref.: Ibshîhî 274; DOTTI 147 575 578 754; MITON.

K2121, Man slandered as having deflowered princess.

Ref.: Basset, Contes pop. berb. iii/cf.; HE-S: Manyal 72-7 265-80/cf.

K2121.1, Brother accused of paternity of mystically impregnated sister.

Ref.: Basset, Contes pop. berb. iii/cf.; HE-S: Manyal 72-7 265-80/cf.

K2121.2, King's faithful servant falsely accused of familiarity with queen.

Ref.: Zîr 137/(poem).

K2121.2.1, King orders poet to compose poem describing (beauty of) queen; poet accused of too accurate a description that could have come only from personal intimacy.

Ref.: F0575.9.1S, Detailed description of remarkably beautiful woman (verbal 'centerfold'). K2141.1S, Jealous courtier shaves king's confidence in his physician (councilor).

K2122S, Merchant (vendor) falsely accused of cheating.

Ref.: DOTTI 384 833 899/[lit.]; MITON.

K2123, Innocent woman accused of using witchcraft.

Ref.: J1809.5S, Sage (saint) mistaken for sorcerer (magician). K2116.1.2.1S, Wife ignorantly accused of murdering husband by witchcraft.

Ref.: Dickson, Kuwait 360-64, DOTTI 521/[lit.]; MITON.

K2125, Slander: woman said to be possessed by demons.

Ref.: K2108.1S, Healthy said (alleged) to be sick.

K2125.1, Girl said to be possessed by demons: suitors frightened away.

Ref.: D2065.4, Insanity of princess depends on height of fire. K2107.3.3.1S, Jinn monger rumor that Bilqis suffers from mental instability, and that she has ass's legs.

K2126, Knight falsely accused of sedition ([treason]).

Ref.: P0714S, Treason.

Ref.: Ibshîhî 386/(vizier).

K2127, False accusation of theft.

Ref.: DOTTI 66 244 384 961/[lit., Mrc]; MITON.

K2127.5S, False accusation of negligence leading to loss (theft) of valuables. Type: 613B.$

K2127.6S, False accusation of treason.

Ref.: Q0217.1S, Treason is to be punished with death.

Ref.: Ibshîhî 386.

K2130, Trouble-makers.

Ref.: P0194.9.1S, Person frequently imprisoned ('radd sugîre$, jailbird). Z0084.5.2.1S, Seeker (promoter) of misery: wishes for a funeral during which one--as condoler--would have his fill of own face-slapping (as expression of grief).

Ref.: Sulaymân 92-94 no. II-1.

K2130.1S, 'Wedge-driver' (isfingî, mahmûz-person): trouble-maker who drives wedges or spurs trouble between persons (usually by poison-pen, praising one to adversary, or the like). Type: 513C, 910C, 910F- XS$, 980, 1378, cf. 1515.

Ref.: K0501.3.1S, Marked coat (veil) 'planted' in woman's room as evidence of her infidelity is reclaimed by the
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`planter' as her own. K1084.3.1S, Excessive (or impious) praise by trickster starts quarrel between allies. K2107.3S, Rumor mongering. False report concocted and spread (so as to slander). W0179S, Hatred.

Ref.: Ibshîhî 98-100; DOTTI 270 572 574 682 771 819; MITON.

K2131, Trickster makes two friends each suspicious of the other's intentions. Type: 59*.

Link: J0601.0.2S, The actual insult to you comes from its conveyer, not from the supposed source.

Ref.: DOTTI 24.

K2131.0.1S, Old woman as trouble-maker (trickster). Type: 545GS, 923D.$

Link: K2293, Treacherous old woman. W0256.7S, Stereotyping: age traits.

Ref.: Amin 284, Zîr 46ff; DOTTI 55 161 300 608 750 815/\{lit.\}.

K2131.0.2S, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Link: K0455.8, Credit based on forgery. K0511, Uriah letter changed. Falsified order of execution. K0992S, Misleading advice. K1084.3, Trickster attempts to bring friends to fight. K1354, Seduction by bearing false order from husband or father. K2117.1, Husband's letter ordering the calumniated wife to be treated well is altered into an order of execution.

Ref.: Zîr 55f.

K2131.2, Envious jackal makes lion suspicious of his friend, the bull. Type: 59*.

Link: K2139S, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'. W0179.1.2S, Devastating praise--(`kiss of death'): praising someone to his powerful nemesis so as to bring about his destruction.

Ref.: Chauvin II 86 no. 18; DOTTI 24.

K2131.3, Woman destroys men's friendship by pretending to whisper to one.

Ref.: DOTTI 276 751 752/\{Egy, Irq\}; CFMC: Oases 71-3 1-1-no. \{1\}.

K2131.5, Treasure-animal introduced into family's flock in order to stir up dissension and enmity.

Link: J0811.3.5.1S, Sacred she-camel (nâqah).

Ref.: Zîr 53ff.

K2131.6S, Old woman destroys (seeks to destroy) couple's marriage. Type: 1378, cf. 1515.

Link: K1543, The marked coat in the wife's room. K2293, Treacherous old woman. T0452.2S, Old woman as procurer.

Ref.: DOTTI 35 866/\{lit.\}.

K2132, False message of love carried to hero and maiden by troublemaker.

K2134, Servant lays skin of dead dog in the bed of his mistress and master. Makes trouble between them.

Ref.: DOTTI 35 866/\{lit.\}.

K2134.0.1S, Slave (servant) makes each of husband and wife suspicious of the other's intentions. Type: 1573*.

Link: K1085, Woman (man-slave) makes trouble between man and wife: the hair from his beard.

Ref.: Basset Mille II 479 no. 178; DOTTI 866/\{lit.\}.

K2135, The complaint about bad breath: trouble for the king's favorite. Type: 837BS, cf. 910C.

Link: J0687.4S, Person with remarkably bad breath (\textit{abkhur, bahhrā}). J2516.1, Think thrice before you speak. The youth obays literally even when he sees the master's coat on fire. K2139S, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'. K2242, Treacherous steward. W0047.1S, The power of the spoken word.

Ref.: Chauvin VIII 144 no. 145; DOTTI 347 459 572 573/\{Alg, Egy, lit.\}; Sulaymân 135-36 no. III-B-3.

K2137, The priest's guests and the eaten chickens. Type: 1741.

Ref.: Chauvin VI 179 no. 341; DOTTI 927; Shamy (el-) "Sailor" 88 no. 10; Wesselski \textit{Hodscha} II 245 no. 543.

K2137.1S, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts. Type: 1741.

Link: J1563.5, Guest frightened away by housewife (\{host's wife\}). K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. K1720S, Bluff: pretended cannibalism--unwanted person frightened away. J0248.0.2S, "It" taken to mean what listener has in mind.
K. Deceptions

K2139S, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'. Type: 613A1$,/980*.


K2141, Jealous courtiers shake king lion's confidence in his councillor, by accusing the jackal of stealing lion's food.

Ref.: Chauvin II 102 no. 64.-

K2141.1S, Jealous courtier shakes king's confidence in his physician (councillor).

Link: |K2121.2.1S, King orders poet to compose poem describing (beauty of) queen; poet accused of too accurate a description that could have come only from personal intimacy. |P0424.2, Doctor who can cure can also poison. This reflection [thought] brings the doctor under king's suspicion.

Ref.: MITON.-

K2142, Two persons informed separately about each other's death.

Ref.: MITON.-

K2142.1S, Husband and wife informed separately about each other's death in collapse of building (fire, etc.): communal crisis follows. Type: 1931A$.

Ref.: DOTTI 955/[lit.}; M ITON.

K2143S, Making someone suffer as I suffered: harmful said (alleged) to be wholesome.

Link: |H1228, Quest undertaken by hero for vengeance. |N0261, Train of troubles from sparrow's vengeance. [Avenge self on Elephant who destroyed her nest]. |P0022.1.1S, Queen leaves country with her son to avoid new ruler's vengeance. |X0001$, Practical joker: amusement derived from discomfiting others.

Ref.: Burton III 141/(poem/also fate)/cf. >

K2150, Innocent made to appear guilty. Type: 15, 706C1$, 1353A$.

Link: |J0679.5S, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. |J1159.0.1S, Defensive as opposed to offensive damage (injury).

Ref.: DOTTI 5 326 328 751/[Oman]; MITON; Rhodokanakis Zfâr: SAE VIII 1 no. 1; Zîr 88.>

K2150.1.2S, Marked coat left in room of chaste woman brings about accusation of infidelity. Type: 1353A$.

Link: |K1543, The marked coat in the wife's room.

Ref.: DOTTI 751; Hurreiz 115 no. 40, MITON.-

K2151, The corpse handed around. (The thrice-killed corpse). Dupes are accused of murder when the corpse is left with them. The trickster is paid to keep silent. Type: 1536C, 1537.

Link: |N0619.2.2.2S, Person carrying (transporting) human corpse accidentally apprehended. |N0694.3S, Apparently dead man handed around. Revives--(bone in throat).

Ref.: DOTTI 843 844 845; Wesselski Hodscha II 214 no. 438.-

K2151.2S, The seemingly dead is abandoned in street and made to look as if leaning against wall: one unsuspecting passer-by after another tries to awaken him and thinks that he caused his death. Type: 990,/1537.

Link: |K2322, The three hunchback [(one-eyed)] brothers drowned. [They were to be buried].

Ref.: DOTTI 691; MITON.-

K2152, Unresponsive corpse. Type: 170A, 990/1537, 1525T$, 1653HS, 1655.

Link: |K2321.2, Dummy set up as corpse to frighten people. |N0445S, Silence betrays secret. |N0444.1S, Death of person noticed only when his body falls on ground (or becomes corrupt).

Ref.: DOTTI 71 691 828 845 899 901; MITON; Shamy (el-) Egypt 292 no. 50.-

K2153, Trickster wounds self and accuses others.

Link: |H0105.2.3S, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's).>

K2153.2S, Woman wounds self (or smeared with blood) and accuses husband (lover). Type: 917S, 859FS.

Link: |J1149.14S, Evidence acquired through ruse (trick). |J1159S, Evidence of crime preserved (presented at trial). |K050.1S, Evidence of offense (misdeed) destroyed, concealed or otherwise compromised. |K1875, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. |S0186.9.1S, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating).

Ref.: Thâlîbî 68; DOTTI 479 583; MITON.-
K2154S, Hero masks as his enemies and attacks neutral parties, thus drawing them into war on his side. Type:.

Link: [P0552.7S, tatarruss (also, taqiyah). Innocent Moslems used as shield by enemy (attackers) treated as if enemy combatants.

Ref.: Zir 88/cf.]

K2155, Evidence of crime left so that dupe is blamed.

Link: [K2176S, Planting false evidence: the wheat measure (cup) in the sack.

Ref.: MITON; Zir 88.]

K2155.1, Blood smeared on innocent person brings accusation of murder. Type: 652, 712, 894.

Ref.: DOTTI 355 394 545; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; TAWT 425 no. 13/[Egy].

K2155.1.1, Bloody knife left in innocent person's bed brings accusation of murder. Type: 706C1S.

Link: [K0401.1.1, Trail of stolen goods made to lead to dupe. [Y].

Ref.: DOTTI 383 384 546 669/[Alg, Irq, Mrc]; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.]

K2155.3S, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity.

Link: [K0443.9, Women lead man into intrigue and then shout for help. Get money. [K1390S, Man tricked into girl's power. [K1397.3S, Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

Ref.: DOTTI 521/[lit.]; MITON.]

K2156, Innocent man compelled to write treasonable letter. It brings about his death sentence.

K2156.0.1S, Coerced false confessions (self-incrimination).

Link: [J1141.1.19.1S, Confession sought or obtained by torture. [N0482, Secret learned by torture. [P0521, Complainant judge disregards the confession. [It was given by the criminal after he has been tortured without success and released--(no "double jeopardy")]. [R0051.0.1S, Prisoner(s) tortured. [S0180, Wounding or torturing.

Ref.: Shamy (el-) Egypt 228-29 no. 64.]

K2157S, Jackal (fox) devours meat and places the bones in dupe's anus so that dupe is to be found guilty. Type: 15.

Ref.: DOTTI 5.]

K2160S, Deception into doubting one's identity (own actions).

K2160.1S, Person deceived into doubting own identity.


K2160.2S, Person induced to believe that he has committed certain act.

Link: [K1311.0.1, Seduction by masking as woman's husband: "Why--you have just left!"]

K2160.2.1S, Innocent person induced to believe he is guilty.

K2160.2.2S, Fraudulent evidence leads person to doubt own innocence.

Link: [K2155, Evidence of crime left so that dupe is blamed.]

K2160.2.2.1S, Food (food odor) smeared on unsuspecting person leads him to believe that he had eaten it. Type: 15, 1406, 1572A*, cf. 1358C, 1829A*.

Link: [J1661.2, Clever deductions by eating, smelling, drinking, etc. [K0401.1.2S, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food.

Ref.: DOTTI 758 787 864 934/[lit.].]

K2165, Sham blind man throws suspicion on real blind.

Ref.: Chauvin V 159 no. 83; MITON.]

K2171, The dog receives the blows. [The cat steals the meat but the dog is blamed.]

K2171.1S, The ichneumon steals the grain (sesame) and makes mouse look guilty of the crime.

Ref.: MITON.]

K2172, Rats cause cats to be killed. [Rats unite, cause damage proportionate to number of cats.

Ref.: Chauvin II 110 no. 74.]

K2173S, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations). Type: cf. 1515.

Link: [J0675.0.1S, Preemptive actions: anticipatory treachery countervailed by treacherous acts. [J1159.0.1S, Defensive as opposed to offensive damage (injury). [K1514.4.1.1S, Would-be adulterer husband beaten by his would-be adulteress wife. Procurees brings man to woman, he proves to be her husband: wife beats him pretending that she was testing his fidelity. [K1683, Tables turned on procureess by chaste wife. The old woman is enticed into
the wife's room, beaten, and driven forth naked. |L0406$, Hunter (predator) becomes hunted (prey). |V0005.0.1.1$, 'The sin [for this misdeed (injustice)] would be around one's neck' (or 'on your head'.

Ref.: MITON.-

K2176S, Planting false evidence: the wheat measure (cup) in the sack.

Link: |H0151.4, Recognition by cup in sack: alleged stolen goods. [Joseph accuses his brethren]. |J0711, In time of plenty provide for want. [K2155, Evidence of crime left so that dupe is blamed.]

Ref.: DOTTI 326 328/[Omn]; Rhodokanakis Ζήιρ: SAE VIII 1 no. 1.-

K2178S, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used. Type: 872A$, 883C*.

Link: |K0115.3, Pseudo-magic potion: to induce pregnancy. Found to contain snake's eggs. |K0501.3.1$, Marked coat (veil) 'planted' in woman's room as evidence of her infidelity is reclaimed by the 'planter' as her own.

Ref.: DOTTI 490 525; TAWT 447 no. 39/[Ymn] 448 no. 40/[Alg]; Wehr 194 no. 7.-

K2200-K2299, Villains and traitors.

Ref.: Bashmi 'Arkhibîl 96-97 no. 43; Cachia 250-53.-

K2201S, Treacherous betrayal of (friend's or relative's) secret.


Ref.: Maspéro 41 no. 2-4; Qazwînî II 128/(slave girl); TAWT 420.-

K2210, Treacherous relatives.

Ref.: DOTTI 194 392/[Egy]; Sâbâh el-Khair 482.-

K2211, Treacherous brother. Type: 301, 303BS, 550, 551, 551A$, 954.

Link: |K1931.1.0.15, Impostor(s) throw(s) brother overboard into sea. |K2211.0.1, Treacherous elder brother(s). Type: 301, 303BS, 327B.

Link: |N0735.3, Joseph and his brethren. Elder brothers unwittingly come to maltreated youngest in great need.

Ref.: Tha'labi 66-67; DOTTI 101 110 160 162 163 174 289 290 294 302 303 305 307 308 315 322 330 368 441 660 661 665 895/[Alg, Bhrn, Egy, Egy, Jrd, lit., Mrc, Plst, Sdi]; Juhaymân (al-III) 374-85; MITYON, Sâjî 221-29 no. 52[+1]; Shamy (el-) Egypt 239 no. 1; Shamy (el-) "Egypt. Balladry": "Masjad and Wagidah" no. 5, "Mandûh and Yasûm" no. 18, "Egypt. Balladry": "Saâd-the-Orphan" no. 21; AGSFC: BHR 86-4 2-2-110; UKH-II: CYYYğay 66 no. 12.-

K2211.0.1, Treacherous elder brother(s). Type: 301, 303BS, 327B.

Link: |N0735.3, Joseph and his brethren. Elder brothers unwittingly come to maltreated youngest in great need.

Ref.: Tha'labi 66-67; DOTTI 101 110 160 162 163 174 272 284 285 293 317 321 706/[Alg, lit., Mrc]; MITON; Shamy (el-) "Folkloric Behavior" 196, Egypt 10 no. 1.-

K2211.0.2, Treacherous younger brother(s). Type: cf. 613A$, 613BS.

Ref.: DOTTI 344 347/[Egy].

K2211.1, Treacherous brother-in-law. Type: 314.


Ref.: DOTTI 135 193 250 370 394 517/[Syr]; MITON; Shamy (el-) Egypt 44-45 no. 6; Shamy (el-) "Egypt. Balladry": "el-Hasanât" no. 7; TAWT 441.-

K2211.1.1S, Treacherous Cadil (husband of wife's sister, brother-in-law). Type: 314.

Link: |P0263.0.15, Rivalry between hero and his Cadil (husband of wife's sister, brother-in-law). |

Ref.: DOTTI 135 138 196 294 295 303 308 614 645/[Alg, Qtr]; Duwayk (al-) II 190-93; Sâjî 293-99 no. 61[+1]; Sengo "Kiswahili" 826-54 no. 34.-

K2211.2, Treacherous foster brother.

Link: |P0273.2, Faithless foster brother. |T0426.15, Milk-brother seeks to seduce milk (foster) sister.

Ref.: Bustâni (al-) 234-39.-

K2211.3, Treacherous stepbrother. Type: 301, 511, cf. 312ES.

Link: |P0251.5.3.9.15, Hostile half brothers.

K2211.4S, Treacherous paternal-cousin(s).

Link: [S0071.2S, Cruel paternal-uncle (Camm)].


K2211.4S, Treacherous paternal-cousin(s).

Ref.: DOTTI 214 556/{Egy}.


Ref.: Bâtinî (al-) Al-Hikâyât 74-77 no. 13; *DOTTI* 88 139 141 158 165 189 193 208 212 225 227 309 319 369 370 386 554/{Irq, Kwt, lit., Qtr}; Shamy (el-) "Demographic Factor" 98-99, Egypt 254 no. 9; *TAWT* 422 458; *CA.* Ibrâhîm "Rubâtab" [no. 2].

K2212.0.2, Treacherous maternal-cousin(s).

Ref.: DOTTI 214 556/{Egy}.

K2212.1, Treacherous stepsister. Type: 510.

Ref.: DOTTI 190 192 258/{Alg}; *TAWT* 443 no. 34 444 no. 35/{Irq} 445 no. 36/{Egy}.


Link: |C0172.0.1$, Brother's wife tabu: brother and his brother's wife should avoid each other. |K2111.7$, Wife falsely accuses her husband's brother of seduction (rape, attempted rape). (Anubis's wife accuses Bata). |P0264.6$, Sister-in-law and her husband's brother (brother-in-law). |S0075$, Cruel uncle's wife. |T0427$, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).

Ref.: DOTTI 393 147 223 376 380 470 490 492 493 496 502 520 522 525 526 551 776 873 891/{Alg, Egy, Qtr, Sdi}; Shamy (el-) "Demographic Factor" 98-99, Egypt 254 no. 9; *TAWT* 447 no. 39/{Ymn} 448 no. 40/{Alg}.

K2212.2.1S, Treacherous husband's bint-Cāmm (paternal-cousin, wife's in-law). Type: 883E.

Ref.: Bâtinî (al-) Al-Hikâyât 36-41 no. 5.; Ābd-al-Ḥādî 67-74 no. 17 84-90 no. 21; *DOTTI* 194 222 225 262 295 340 378 523 525 526 529 753/{Alg, Irq, Kwt, Plst}; Salîm Tâhâ al-Tikrîtî *Turâth* III:12 126; Stevens 194-204 no. 37; Sârîs (al-) "al-filis tînî" 1972 420-24 no. 155; AGSFC: QTR 87-3 679-?-002-066, 683-x-no. 30, 683-x-no. 10, 683-x-no. 8, 686-x-no. 3.

K2212.2.2S, Treacherous wife. Type: 566, 590A, 612, 612A, 1350, 1510.

Ref.: Tha Clabî 246/(Samson's); Damîrî I 249-50; Basset *Mille* II 221 no. 9; *DOTTI* 106 153 315 326 338 343 669 747 816 884 929/{Mrc, Omn, Plst, Sdn, Ymn}; *MİTON*; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhṭār" no. 11, "Qurâni" no. 13; AGSFC: Doha 85-84 3-no. 15.
K2213.0.1$, Treacherous spouse.
   Link: [S0060, Cruel spouse.]

K2213.0.2$, Treacherous husband.
   Link: [K0235.7.1$, Wife provoked into demanding divorce so that she would forfeit her "mu'akhkhar adâq" (end of marriage compensation)]. [P0529.2.5$, Husband abuses wife (bride) so as to drive her to demand divorce.]. [S0062, Cruel husband.]. [T0100.0.9.6$, Marriage for revenge (spite)]. [T0245.0.1$, Unfaithful husband.].
   Ref.: Basset Mille III 508 no. 308; Burton VII 243.>

K2213.0.2.1$, Treacherous husband conspires to murder his wife.
   Link: [S0060.0.1$, Uxoricide (wife-killing)].
   Ref.: Chauvin II 121 no. 112.>

K2213.1, Matron of Ephesus. (Vidua).
   [Mourning wife gives away husband's corpse]. Type: 1510.
   Link: [H0492.0.1$, Husband ready for marriage immediately after wife's death].

K2213.3, Faithless wife plots with paramour against husband's life. Type: 449, 590A, 1511.
   Link: [S0066.1$-(formerly, S0066$), Faithless wife murders her husband].
   Ref.: DOTTI 219 338 339 701 818/{Egy}; MITON; Shammy (el-) "Eg. Balladry": "Quranî" no. 13.>

K2213.3.4, Queen in love with own brother kills her husband.
   Link: [T0415, Brother-sister incest.]

K2213.4, Betrayal of husband's secret by his wife. Type: 561A$, 911*, 981, cf. 318.
   Link: [K1164.1$, One spouse learns the other's secret by spying.]. [P0210.2.1$, Wife knows her husband's secret(s)].

K2213.6, Faithless wife transforms husband. Type: 449, 1511.
   Link: [K1535, Adulteress transforms her husband into an animal to get rid of him. (The Tsar's dog)]. [S0066.1$-(formerly, S0066$), Faithless wife murders her husband.]. [T0323.3.1$, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour].
   Ref.: DOTTI 219 818; MITON.>

K2213.13, Queen kills her husband as revenge of his killing her father and brother.
   Link: [K1308.1.1$, Bride murders (slays) groom.]. [P0234.3$, Father avenged by daughter]. [P0253.5, Sister avenges brother's death].
   Ref.: DOTTI 140 278 688/{Kwt}.>

K2213.16, Wife betrays husband in revenge for his once having taken a second wife.
   Link: [K2201$, Treacherous betrayal of (friend's or relative's) secret].

K2214, Treacherous children.>

K2214.1, Treacherous daughter.

K2214.1.2S, Daughter conspires with servant (cook) and deprives her father of water of immortality. (Calé, Alexander's daughter). Type: 774RS.
   Link: [K2254, Treacherous cook.]. [Q0553.3.8$, Loss of immortality as punishment.]
   Ref.: DOTTI 433/{lit.}.>

K2214.1.3S, Daughter assists her beloved in killing her father. Type: cf. 313.
   Link: [S0022.7.1$, Daughter kills her father in order to be with beloved].
   Ref.: MITON; Ibshīḥī 280-81.>

K2214.2, Treacherous daughter-in-law.
Ref.: DOTTI 458 704 706/‘Irq.>
K2214.2.1, Treacherous daughter-in-law plots against husband's mother. Type: 903D*.
Ref.: Bájini (al-) Nisāʾiyah 30-32 no. 2; DOTTI 352 564/‘Egy; Ādī Ibrāhīm no. 27.>
K2214.3, Treacherous son: leads revolt against his father to whom he owes all.
Link: [A0060.1$, Creator's children plan to make rebellion. He destroys them.]
Ref.: Simpson 191/(myth); MITON.>
K2214.3.0.1$, Treacherous son(s): abuse(s) mother.
Link: [SO022, Parricide [i.e., patricide]].
Ref.: MITON.>
K2214.3.1, Treacherous foster-son.
Link: [A0060.1$, Creator's children plan to make rebellion. He destroys them.]
K2215$, Treacherous father.
Link: [T0411.1, Lecherous father. Unnatural father wants to marry his daughter. S0011.3.9$, Treacherous father plots son's death. S0011.3.10$, Cruel father escapes from harm by exposing (sacrificing) own children. S0221.1, Bankrupt father sells his daughters in marriage to animals. (Sometimes to pay gambling debt).]
Ref.: Maspero 181-82 no. 11/cf.
K2216$, Treacherous aunt.
Link: [SO072, Cruel aunt.]
Ref.: DOTTI 228/‘Alg; TAWT 454.>
K2216.1$, Treacherous maternal-aunt (khâlah). Type: 403D$, 707.
Link: [SO072.2S, Cruel maternal-aunt (khâlah).]
Ref.: DOTTI 191 192 194 366 389 524 630/‘Egy, Sdn, Ymn; Hein-Müller Ḥemri-Hamîdî: SAE IX 133-34 no. 50; Shamy (el-) "Mental Health" 16, "Demographic Factor" 98-99; TAWT 444 no. 35/‘Irq].>
K2216.3$, Treacherous paternal-aunt (Cammah).
Link: [SO072.1S, Cruel paternal-aunt (Cammah). K2011.3S, Predator poses as a person's kindly relative (neighbor).]
Link: [SO071, Cruel uncle.]
Ref.: DOTTI 349/‘Egy.>
K2217.0.1$, Treacherous paternal-uncle.
Link: [SO071.2S, Cruel paternal-uncle (Cammam).]
Ref.: Ibn-'Aasîm no. 315; Ibshihi 110-12; Chauvin VIII 93 no. 65; DOTTI 616 696 697 706 843 849 876/‘Alg, ‘Egy; Shamy (el-) " Eg. Badlary": "Sa’d-d-the-Orphan" no. 21, "Marriage of the Prophet" no. 44 3/‘E.>
K2217.0.3$, Treacherous maternal-uncle. Type: cf. 857$. 
Link: [P0297.2.3.1S, Maternal-uncle slays his sister's son for siding with own father (sister's husband) in feud. S0071.3S, Cruel maternal-uncle (khâlî).]
Ref.: Simpson 113; DOTTI 476; Rhodokanakis Zfar: SAE VIII 50-52 no. 13; TAWT 406 n. 813; Zîr 65.> K2217.1, Treacherous nephew kills good uncle for his money.>
K2217.3S, Treacherous sister's son (maternal nephew).
Link: [P0230.4.2S, Son allies himself with his supernatural father: he is killed by mother's brother (khâlî). P0297.2.3S, Inherent rivalry (enmity) between maternal-uncle and sister's son.]
Ref.: Zîr 119-20.> K2217.3.1$, Treacherous nephew plots with his ogre (demon) father against good maternal-uncle. Type: 315A1$, 650D$. 
Ref.: DOTTI 124 143 145 169/‘Irq]; Shâkir H. Ghâlab Turâth III:10 41-42.>
K2218, Treacherous relatives-in-law.
Link: [P0260.1S, Helpful (kind) relatives in law.]
Ref.: DOTTI 223 225 375 389 520 525 879/‘Qtr; TAWT 431 no. 20/‘Omn 432 no. 22/‘Syr]; AGSFC: QTR 87-3 680-?-223-396.>
Link: [SO051.1, Cruel mother-in-law plans death of daughter-in-law.]
Link: |T0092.9.3.1$, Lecherous father-in-law rapes son's wife (fiancée). Ref.: |DOTTI 283 811; MITON.$

Link: |P0282, Stepmother. |S0031, Cruel stepmother.
Ref.: Maspero 190 no. 13/cf.; al-Abü-Tâlib Al-Bî’âh 139-45; Bustâni (al-) 13-40; DOTTI 61 123 135 137 156 158 160 198 211 222 226 235 249 254 258 265 268 328 329 381 397 427 428 458 459 490 523 664 704 758 760 797 842; [Egy, Egy, Lbn, lit., Mrc, Plst, Sdn, Sdn]; Lewin 66-69 no. 7; Mitchnik 85-93; MITON; Muhawi-Kanaana 230-34 no. 28;  A.A. Ibrahim "Rubâtîb" [no. 3].

K2218.4$, Treacherous grandparent(s).
Ref.: |DOTTI 526 549/|Qtr.$

K2218.5$, Treacherous uncle's wife.
Link: |S0075$, Cruel uncle's wife. |T0418.1.1$, Stepfather seduces (seeks to seduce) step-daughter (his wife's daughter).
Ref.: DOTTI 148 192 228 322 392 399/|Lib, Sdn, Syr, Tns|; TAWT 454.$

K2218.5.1$, Treacherous paternal-uncle's wife.
Link: |S0075.1S, Cruel paternal-uncle's wife (marat-'amm).
Ref.: DOTTI 148 192 228 322 392 399/|Lib, Sdn, Syr, Tns|; TAWT 454.$

K2218.5.3$, Treacherous maternal-uncle's wife. Type: 872A2$.
Link: |S0075.3$, Cruel maternal-uncle's wife (marat-khâl).
Ref.: DOTTI 493; Shamy (el-) "Eg. Balladry": "Ablah and Mokhtâr" no. 19.$

K2218.5.3.1$, Bond between mother's brother and sister's son (daughter) causes anguish to uncle's wife (‘yûnârî m-el-wâd wi khâluh'). Type: 315A1$,/650D$, 1358C, cf. 872A2$.
Link: |P0264.1$, Bad relations between wife and husband's sister.
Ref.: DOTTI 143 493 758; Shamy (el-) "Eg. Balladry": "Sâmi and Samyah" no. 8, "Ablah and Mokhtâr" no. 19.$

K2219$, Treacherous relatives--miscellaneous.
K2219.1S, Treacherous stepfather.
Ref.: |S0032, Cruel stepfather. |T0418.1.1$, Stepfather seduces (seeks to seduce) step-daughter (his wife's daughter).$

K2219.2$, Treacherous foster-father.
Ref.: |S0036, Cruel foster father.$

Ref.: |DOTTI 270 292 572 683.$

K2221, Treacherous rival lover. Type: 560, 561.
Link: |K2230, Treacherous lovers. |P0174.0.2$, Hero is son of deserted black slave-woman and free white father. |S0451.1.1S, Husband reinstates his outcast wife due to her giving birth to his child (son). |T0199.3.1S, First wife not divorced out of kindness to her.
Ref.: MITON.$

K2222, Treacherous co-wife (concubine). Type: 450, 706C1$, 707CS, 917S, 1442S.
Link: |N0887.4S, Co-wife helps (kind to) her co-wife.
Ref.: DOTTI 132 172 190 194 222 224 265 278 366 378 380 382 383 387 389 394 557 583 616 630 692 708 808 809/|lit., Mrc, Qtr, Sdn, Tns|; Duwayk (al-) I 26 II 32-35 36-37; Qaid 46-47; Shamy (el-) "Arab Mythology" no. 91; Juhyam (al-) III 193-214; MITON; TAWT 417 no. 5/|Mgh| 427 no. 14/|Mgh| 439 no. 31/|Egy| 446 no. 38/|Lib| 453 no. 46-3/|Egy|.$

K2222.1S, Treacherous deserted wife (old neglected co-wife). Type: 859FS.
Link: |P0174.0.2S, Hero is son of deserted black slave-woman and free white father. |S0451.1.1S, Husband reinstates his outcast wife due to her giving birth to his child (son). |T0199.3.1S, First wife not divorced out of kindness to her.
Ref.: MITON.$

K2230, Treacherous lovers.$

K2231, Treacherous mistress.
Ref.: |DOTTI 479.$

K2232, Treacherous lover (man). Type: 881.
Link: |S0322.5, Repulsed lover kills woman's child.
Ref.: DOTTI 516.$

K2234S, Treacherous (cruel) seducer. Type: 706, 712, 881.
Ref.: DOTTI 380 394 516; MITON.$
K2234.1$, Seducer mutilates victim. Type: 1099$.  
Link: |S0176, Mutilation: sex organs cut off. |T0060.0.1.1$, Injury from rough sex-game (or foreplay). |T0072, Woman won and then scorned. |X0707.1$, Afrit (ogre) forces man to sodomize him, then tightens his anus till 'penis' is broken: man substituted an implement (key, cane, etc.) for his organ. |Ref.: DOTTI 703.>  
K2234.2$, Seducer kills (threatens to kill) woman's child(ren) if she does not surrender. Type: 706, 706C, 712, 881, 883$.  
Link: |J0210.0.1$, "No fortuitous choice for the chooser". @K1397.1$, Seduction (rape) by threatening woman with defamation and causing scandal: woman fears for her reputation and surrenders. |T0052.11$, Marriage (wooing) so as to rescue. |T0193$, Marriage through threatening girl (woman) with disgrace (scandal). |T0300.0.1$, Preservation of sexual honor (Cird/Car) is most important. |W0014.3.2$, Woman chooses to have her child(ren) killed than to surrender to seducer. |Ref.: DOTTI 380 383 394 516 520; MITON.>  
K2240, Treacherous officers and tradesmen.  
Link: |P0503.4$, Corrupt bureaucrats (officials, officers, etc.). |S0090$, Cruel officers (officials).>  
K2241, Treacherous inn-keeper. Type: 563.>  
K2242, Treacherous steward. Type: 910C.  
Link: |K2113, Princess disguised as man is accused of illicit relations with queen. |K2135, The complaint about bad breath: trouble for the king's favorite. |P0432.2$, Server of food or drink (waiter, waitress, flight-attendant, etc.).>  
K2244, Treacherous porter.>  
K2246, Treacherous prince. Type: 879.  
Link: |S0091$, Cruel ruler (king, chief, etc.). |Ref.: DOTTI 125 169 513 531/[Sdn].>  
K2246.0.1, Treacherous princess (queen). Type: 462, cf. 465.>  
K2246.1, Treacherous king. Type: 465.  
Ref.: DOTTI 236.>  
K2246.1.1, Treacherous king spies so that he may levy fines. Type: 1609$.  
Link: |K1812, King in disguise. |P0014.19, King goes in disguise at night to observe his subjects. |Ref.: DOTTI 874.>  
K2246.25, Treacherous ruler (chief) cheats own people (subjects, tribe, etc.).  
Link: |K2247, Treacherous lord. |P0714$, Treason.  
Ref.: Damîrî I 298-99: Shamy (el-) "Arab Mythology" no. 124.>  
K2246.35, Treacherous lawman (policeman, lawyer, etc.).>  
K2246.3.15, Treacherous lawman steals (destroys) evidence in his care.  
Link: |K0441.2.1, Dishonest notary invents debt and collects from both parties. |P0503.4$, Corrupt bureaucrats (officials, officers, etc.).|Ref.: MITON.>  
K2247, Treacherous lord.  
Link: |K2246.25, Treacherous ruler (chief) cheats own people (subjects, tribe, etc.).>  
K2247.0.15, Treacherous tribal chief (shaikh).>  
K2247.15, Treacherous employer (master, owner). Type: 650.  
Link: |K2250.1, Treacherous servant. |K2251, Treacherous slave.>  
K2247.0.15, Treacherous female-employer (servant's or slave's mistress).  
Link: |K2231, Treacherous mistress. |S0091$, Cruel ruler (king, chief, etc.).>  
K2247.1.15, Treacherous servant's master.>  
K2247.1.25, Treacherous slave's owner (master).  
Link: |P0180.4$, Treatment of slaves. |Ref.: DOTTI 235 521 618 873/[lit.].>  
K2248, Treacherous minister (vizier). Type: 513C, cf. 50, 859FS.  
Link: |K0992$, Misleading advice. |P0110.0.3$, Háman as pharaoh's (evil) vizier. |P0112.2$, Incompetent minister (counselor). |Ref.: Ibshîhî 285; Abu-el-Layl 195-206 [no. 31]; DOTTI 17 158 236 270 271 272 273 293 357 379 450 463 479 525/[Egy, lit.]; MITON; Wehr 8ff. no. 1, 428ff. no. 17.>  
K2248.25, Treacherous courtier(s).
K2249, Other treacherous officers and tradesmen.
K2249.2, Treacherous treasurer. Type: 922C1S.
Ref.: DOTTI 602.
Link: K2250.2S, Treacherous (dishonest) workman (hireling). P0431.2S, Merchant as trickster (cheat).
K2249.4, Treacherous merchant. Type: 936*.
Ref.: MITON.
K2250, Treacherous servants and workmen. Type: 450, 652.
Ref.: DOTTI 225 278/\{Ymm\}.
K2250.1, Treacherous servant. Type: 706, 881, 1573*, 1610.
Ref.: Shamy (el-) "Eg. Balladry": "Šâlih and Šâli̇hah" no. 4-a.
K2250.25, Treacherous (dishonest) workman (hireling). Type: cf. 102, 613A1S, 980*.
Ref.: MITON.
K2251, Treacherous slave. Type: 920G$.
Ref.: Qazwînî II 128; Damîrî II 128; DOTTI 137 148 225 294 295/\{lit., Qtr\}; Duwayk (al-) II 49.
K2252, Treacherous maidservant. Type: 533.
Ref.: Damîrî II 128; DOTTI 124 140 225 294 295/\{lit., Qtr\}; Duwayk (al-) II 49.
K2253, Treacherous barber.
Ref.: DOTTI 308/\{lit.\}; Sulaymân 92-94 no. II-1/cf.
K2254, Treacherous cook. Type: 774R.
Ref.: DOTTI 433/\{lit.\}.
K2255, Treacherous herdsman.
Ref.: DOTTI 67 68 274 54 641/\{Omn\}.
K2256, Treacherous messenger (emissary, ambassador). Type: 706, 774M1S.
Ref.: Damîrî II 119; DOTTI 380 431.
K2259.8$, Scientist (inventor, discoverer) as villain.
   Link: |F0606$, Mad scientist. |J0242$, Absent-minded professional (scientist, physician, engineer, etc.). |K2286, Sage as villain. |X1011, Lie: the great inventor.
   Ref.: MITON.

K2260, Dark traitors.
   Link: |W0256.8$, Stereotyping: physical traits and appearance--general.

K2261, Treacherous negro (Moor).
   Link: |K2299.1.1S, Treacherous magician. |S0471.1S, Persecuted son of black (slave) co-wife or concubine.
   Ref.: MITON.

   Link: |K2251.1, Treacherous slave-girl.
   Ref.: DOTTI 195 205 206 218 227 294 389/{'Tns}; TAWT 453 no. 47/{'Lib}.

K2261.1, Treacherous gypsy.
   Link: |K2299.3.1S, Treacherous Bedouin.

K2261.1.0.1S, Treacherous gypsy-girl (woman). Type: 425G, 437.
   Ref.: DOTTI 205 206 217 547/{'Egy}.

K2266$, Light-complexioned traitors. Type: 650A, 910B.
   Link: |K2288.1S, A European (khawâgah) as villain.
   Ref.: DOTTI 354 570 892/{'Egy}; CFMC: Siwa 71-10 13-1-no. 4.

K2266.1S, Treacherous blue-eyed man (woman). Type: 650A, 910B.
   Link: |F0512, Person unusual as to his eyes. |J0021.46.1$, "Trust not the blue-eyed". |N0134.0.1.5S, Blue-eyed person brings good luck. |W0256.8$, Stereotyping: physical traits and appearance--general. |Z0144.4S, Blue: inauspicious color.
   Ref.: Boqarî 19; Burton II 103 n. 2 IV 192 n. 2/(Zarqâ' al-Yamâmah); Chauvin VIII 62 no. 26; DOTTI 144 354 565 570 679 696/{'Alg, lit., Lib}; MITON; Mouliéras-Lacoste 235-43 no. 25.

K2267S, Treacherous demon (jinni, spirit).

K2267.1S, Jinni helper turns against human friend. Type: 565A$.
   Ref.: DOTTI 324; MITON.

K2270, Deformed villains.
   Link: |W0256.8.1S, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).

K2271, Hunchback villain.
   Link: |F0519.1S, Hunchback person.
   Ref.: MITON.

K2272, Crippled villain.
   Ref.: DOTTI 867/{'Egy}.

K2273, One-eyed villain.
   Ref.: Chauvin VIII 62 no. 26.

   Ref.: DOTTI 616 823 867/{'Egy}; Shahâbî 92-93/cf.; Shamy (el-) "Eg. Balladry": "Cobbler and fiqī" no. 41; Ja'far (al-) no. 14.

K2275, Beardless villain. Type: 910B.
   Link: |P0642, Only the brave to wear beards. |Z0257, Beardless hero.
   Ref.: DOTTI 570 845/{'Syrt}; Prym-Socin 164-70 no. 41; Ritter I.3 370-74 no. 101.

K2278$, Gap-toothed villain. Type: 910B.
   Link: |J0021.46.1S, "Trust not the blue-eyed". |W0256.8S, Stereotyping: physical traits and appearance--general.
   Ref.: DOTTI 292 312 501 570/{'Plst}; Sârîs (al-) 394-97.

K2280, Treacherous churchmen.

   Link: |G0011.9.0.1S, Cannibal (ghoulsh) cleric. |K2299.1.1S, Treacherous magician. |P0426.0.8S, Immoral (corrupt) cleric (judge). |X0420.5S, Jokes on ju'ahâd's immorality toward female mourners.
   Ref.: Ishâhî 507; DOTTI 100 152 285 317 402 515 516 520 522 552 553 761 925/{'Mrc, Syr}; Shamy (el-) "Egypt" (1971) no. 12.

K2285, Villain disguised as ascetic or nun.

K2285.1, Ascetic as villain.

K2285.1.1S, Dervish as villain. Type: 883A, 896.
K. Deceptions

Link: |D1711.4.2$, Dervish as magician. |K1961.1.5, Sh am holy man. |T0428$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.) seeks to seduce girl left in his trust.

Ref.: DOTTI 281 482 522 552/{lit.}; MITON; Schmidt-Kahle 34-37 no. 19 (imposter).>

K2285.2, Treacherous anchorite ([hermit]).>

K2286, Sage as villain.

Link: K2259.8$, Scientist (inventor, discoverer) as villain.

K2287$, Villains belonging to ‘other’ religious persuasions (sects, denominations).

Link: |K1820.1$, Disguise as member of a different religion or sect (e.g., Christian, Jew, Moslem, etc., masks as of the other faith). |N0888.1$, Helper belonging to adversary religious persuasion.>

K2287.1S, A kāfir (‘disbeliever’) as villain.

Ref.: DOTTI 140 149 278 279 629/{Omn}; TAWT 435.>

K2287.2S, A Magi (Hindu, ‘fire-worshipper’, idolater, etc.) as villain. Type: 510B.

Ref.: DOTTI 184 261 262 380 640 642/{lit., Sdi}; Juhaymān (al-) IV 69-82; MITON; Shamy (el-) "Armanyos" 5 6-12 no. 62R; Wehr 8ff. no. 1.>


Link: K2299.1.1S, Treacherous magician.

Ref.: Ibshîhî 386; Cachia 203, 221; DOTTI 99 152 217 245 282 290 310 314 317 318 320 327 328 332 354 443 511 519 521 539 540 569 695 696 820 871 878 947 954/{Alg, Egy, gen., Irq, Omn, Plst, Syr}; MITON; Shamy (el-) "Eg. Balladry": "Armanyos" 5 6-12 no. 62R; Wehr 8ff. no. 1.>

K2287.4S, A Christian as villain.

Ref.: J0021.46.1$, "Trust not the blue-eyed". |K2266.1$, Treacherous blue-eyed man (woman). |K2287.4$, A Christian as villain.

Ref.: DOTTI 93 152 217 245 282 290 310 314 317 318 320 327 328 332 354 443 511 519 521 539 540 569 695 696 820 871 878 947 946 952/{Egy, Lib, lit.}; Shamy (el-) "Eg. Balladry": "The Bedouin" 12 no. 48, "Hasan and Na'imah" no. 22.>

K2288.5S, As villain.

Ref.: DOTTI 68/{Ymn}; Noy Jefer 29-32 no. 7.>

K2288$, Villains belonging to ‘other’ nationalities (ethnic groups).

Link: K2299.2, Treacherous peoples (tribes [nations]).

Ref.: DOTTI 667/{lit.}.>


Link: J0021.46.1S, “Trust not the blue-eyed”. |K2266.1S, Treacherous blue-eyed man (woman). |K2287.4S, A Christian as villain.

Ref.: DOTTI 93 114 257 261 278 261 327 328 354 464 465 695 696 945 946 952/{Egy, Lib, lit.}; MITON; Shamy (el-) "Eg. Balladry": "Dinshwây" no. 28, "Khadrah al-sharîfah" no. 57.>

K2290, Other villains and traitors.

K2291, Treacherous beggar. Type: 312, 883S.

Link: |K0405.4S, Blind old man successfully claims that a young man’s ass, woman and money are his own. |K1996.4.2S, Beggar’s feigned disability (e.g., blindness, lameness, etc.). |K2299.1.1S, Treacherous magician. |P010.1S, Beggar.

Ref.: DOTTI 122 458 520 866/{Qtr}.>

K2292, Treacherous physician.

Ref.: DOTTI 386.

K2292.5S, Treacherous midwife (nurse). Type: 707.

Ref.: DOTTI 386.

K2292.5.1S, Treacherous midwife steals or substitutes children. Type: 707.

Link: |K1923, The false heir.

Ref.: DOTTI 293 355 386 388/{Egy}; |K1996.4.2S, Beggar’s feigned disability (e.g., blindness, lameness, etc.). |K2299.1.1S, Treacherous magician. |P010.1S, Beggar.

Ref.: DOTTI 75 93 122 194 276 278 300 330 389 490 493 513 519 608 750 873/{Alg, Egy, Qtr, Sdn, Tns}; MITON; Shamy (el-) "Eg. Balladry": "Maryam" 9 no. 52; TAWT 438 no. 29/{Pen} 453 no. 47/{Lib-Egy}; AGSFC: QTR 87-3 712-x-no. 2.>

K2294, Treacherous host. Type: 159CS;893AS.

Link: |K0385, Host robs guest. |K0811.1, Enemies invited to banquet and killed.

Ref.: DOTTI 67 544.>
K2294.1$, Treacherous host: sells guest. Type: 159C, 893A.
Ref.: DOTTI 67 68 544 591/[Egy]; Khatibah 251-62.
Link: K0714, Deception into entering box (or prison). R0041.3, Captivity in dungeon.
Ref.: MITON, Zîr 83.
K2294.3S, Treacherous host: murders guest.
Link: K0811, Victim lured into house and killed. K0834, Victim killed while asleep in killer's house. K2024.1S, Treacherous guest murders host. P0760.0.15, Property in the hands of only a few. (Feudalism).
Ref.: CAbd-al-Hakîm Fallâhîn 128; MITON; Shamy (el-) Egypt 166 no. 38/cf.; Shamy (el-) "Eg. Balladry": "Hasan and Na'imah" no. 22 d.
K2294.3.1$, Messenger (envoy, ambassador) killed by host.
Link: P0014.15.2.1.1, Mistreatment of a state's envoy is an offense against that state. S0160.4, Mutilation of envoys.
Ref.: DOTTI 40 43/[Sdn]; MITON.
K2295, Treacherous animals [birds].
Ref.: DOTTI 10/[lit.].
K2295.1, Treacherous partridge.
Ref.: Kh. Ibrâhîm 13-14 no. 5.
K2295.3, Treacherous cock. Type: 170A.
Ref.: DOTTI 71 72/[Lib]; Mazûghi (al-) 96-98.
K2295.5, Treacherous camel.
K2295.6S, Treacherous raven (crow). Type: 200C, 774M1, 774M3.
Link: A2234.1.1, Raven does not return to ark in obedience to Noah: black color is resulting punishment. A2455.3, Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast. B0291.1.1, Raven as messenger. K2250.2S, Treacherous (dishonest) workman (hireling). W0111, Laziness.
Ref.: Jâhiz II 320-26; DOTTI 75 431 831/[lit.].
K2296, Treacherous partner. Type: 465, 613, 613A1, 980*.
Link: K2139S, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'. K2294.3S, Treacherous host: murders guest. P0760.9.15, Joint ownership (partnership).
Ref.: DOTTI 236 444 404 683 684 892/[Egy, lit.]; MITON; Shamy (el-) "Mythological Constituents of Alf laylah" 39; Adî Ibrâhîm no. 22.
K2296.1, Treacherous robber-partner. Type: 763.
Ref.: DOTTI 427; MITON.
K2297, Treacherous friend. Type: 301, 780C, 960.
Link: K2139S, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'. P0318.0.1.2S, Danger to friendship: a woman. P0318.3, The unreliable friend(s): abandon(s) friend when he becomes needy.
Ref.: Jâhiz II 320-26/(crow pawns rooster); DOTTI 101 441 534 573 642 667 678 831/[lit., Syr]; Farag 295-306, Hujelân 260 no. 33-4 321 no. 9-5; Sârîs (al-) 354-6; Sû)î 443-49 no. 106 [+] 1.
K2297.0.1S, Treacherous friend: delivers friend to enemies.
Ref.: Shamy (el-) "Folkloric Behavior" 26, "Eg. Balladry": "el-Adham" no. 33, no. 33-b 245; AUC: 38C no. ?.
K2297.0.2S, 'Treacherous' friend: aids (comforts, supports) friend's enemy.
Link: Q0264S, Repayment for good with evil (perfidy) punished. W0011.5, Generosity toward enemy. W0014S, shahâmah, nakhwah, murû'ah (gallantry, chivalry, courtliness, graciousness). W0179.1.1.1S, Kindness (by others) to one's enemy intolerable.
Ref.: Damîrî II 128, Hujelân 260 no. 33-4 321 no. 9-5.
K2297.0.2S, Treacherous friend: refuses to save (help) friend. Type: 613, 613A1, 980*.
Link: P0316, Friend sacrifices his life for the other.
K2297.1, Man leaves his sweetheart in charge of friend. [He attempts to seduce her].
K2297.3S, Treacherous companions (playmates).
Link: T0075.7S, Scorned lover (seducer) seeks revenge.
K2297.3.1S, Treacherous (jealous) playmates abandon girl in wilderness. Type: 312, 327S.
K. Deceptions

Ref.: Daum 55-69 no. 5; DOTTI 122 124 150 168 169/[Ymn]; Hasan (al-) 4-8 no. 2.

Ref.: [N0823$, Neighbors (friends) as helpers. |P0305$, Neighbors and neighborly relationships.
Ref.: DOTTI 321 323 520 552 617 878/{Alg}.

Ref.: [K0992S, Misleading advice. |P0110.0.3$, Hâmân as pharaoh's (evil) vizier. |P0112.1$, Trusted vizier turns treacherous (evil).
Ref.: DOTTI 270 433 463 572 583 602/[Egy, lit.]; MITON; Mursî "Fayyûm" 154-56 no. 31; Shamy (el-) Egypt 283 no. 39; AUC: 31A no. 12.

K2298.1S, Satan (Eblis) as adviser: treacherous. Type: 816A$.
Link: A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |G0303.9.4, The devil as a tempter. |J0758, Beware of following an interested adviser.
Ref.: Tha Clabî 156 157.

K2298.1.1S, Satan (Eblis) in form of colorful bird leads holy man to bathing woman. (Temptation follows). Link: A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |U0233$, Virtuous (innocent) person successfully tempted.
Ref.: Tha'labî 156 157.

K2299, Other villains and traitors--miscellaneous.

K2299.1, Treacherous astrologer.

K2299.1.1S, Treacherous magician. Type: 325, 561, 936*, cf. 405A*.
Ref.: [K2261, Treacherous negro (Moor). |K2284, Treacherous priest [(cleric, sheik, mulla)]. |K2291, Treacherous beggar.
Ref.: DOTTI 145 152 193 194 282 317 400/[Egy, Sdn].

K2299.1.1.1S, Treacherous magician abandons hero in treasure trove. Type: 561, 936*.
Ref.: S0147, Abandonment on mountain.
Ref.: DOTTI 317 320 640/[Syr]; MITON.

K2299.1.2S, Treacherous diviner (shaman).

K2299.2, Treacherous peoples (tribes [(nations)])..

K2299.3S, Treacherous nomads.
Ref.: Ibn- 'Aasm no. 263.

K2299.3.1S, Treacherous Bedouin.
Ref.: [K2261, Treacherous negro (Moor). |P0731.0.3S, Bedouin behavior as vile (anti-ideal).
Ref.: DOTTI 190 206 218 677/[Alg, lit.]; MITON; Shamy (el-) "Eg. Balladry": "Selîmân and Gaflîlah" no. 26.

K2299.6S, Treacherous old man.
Ref.: MITON.

K2300-K2399, Other deceptions.

K2300, Other deceptions.

K2301S, Misrepresentation of one's identity (profession, kinship, family relations, etc.) by equivocation (metaphor, or symbolic interpretation). Type: 545B, 921B**.
Ref.: [H0581, Three young men arrested tell who they are. |J1110.1.2S, Person so clever that he (she) can persuade one that the sea [water] is gravy (çûnah) --(i.e., misrepresentation). |J2470, Metaphors literally interpreted. |J0476.98, Cheating by substitution or misrepresentation--miscellaneous. |K1917, Penniless bridegroom pretends to wealth. |K1792, Feigned ignorance about person's identity in order to tell one's frank opinion of him. |K1952, Sham prince (nobleman).
Ref.: DOTTI 298 595.
K2301.1$, Kinship ties equivocally presented.

Link:  |P0351.2$, Covenant of parentage under God (foster father-son, foster mother-daughter). |Z0097.3$, Family relations (kinship ties) alliterated (or rhymed, etc.). |W0047.0.1S, The craft of speech: putting eloquence to work (diplomacy, instructions) is the most difficult.-

K2301.1.1$, Equivocal claim: "Son of the professor (minister)"--("In knowledge only").>

K2301.1.2S, Equivocal claim: "I address him as 'My paternal-uncle'"--("Master [of a slave]").

Link:  |Z0067.5$, Esteem: to be addressed as respected relative (with social distance kept).

K2301.1.3S, Equivocal claim: "We are siblings"--(i.e., brother, sister "In faith" (belong to same religion).

Link:  |J1768.1S, Sibling (brother, sister) thought to be lover (spouse).

K2301.1.3.1S, Equivocal claim: being brother of his own wife.

Link:  |J1768.1S, Sibling (brother, sister) thought to be lover (spouse). |K1839.14, Husband and wife disguised as brother and sister.

Ref.: Tha Clabî 47.>

K2301.1.3.1.1$, Abraham presents self as Sarah's `brother'--("Brother and sister in faith").>

Link:  |K1839.14, Husband and wife disguised as brother and sister.

Ref.: Tha Clabî 47; Ibshîhî 219.>

K2301.2$, Profession equivocally presented. Type: 921B**'.

Link:  |H0581, Three young men arrested tell who they are.

Ref.: DOTTI 595.>

K2301.2.1$, "Dealer (merchant, businessman) in 'livestock'" -- (proves to be dog or cat catcher, or the like). Type: cf. 859E$, 859F$, 921B**'.

Ref.: Jâhîz V 637 n. 339/(Ed. note); DOTTI 478 479 595.-

K2301.2.2S, "Cereal merchant" -- (street bean vendor).

Ref.: TAWT 379 no. 344.-

K2301.2.3$, "Sanitation 'specialist'" -- (garbage collector, etc.).

K2301.3$, Income (property) equivocally reported (stated).

Link:  |K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding.

K2301.3.1$, Janitor: "The director and I make 110 pounds per month"--("Director's monthly salary is 100").

K2310, Deception by equivocation.

Link:  |J1268.1$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qawalân) concerning this [matter]". |K1874.0.1$, Statement is literally true, but in reality is false. |T0292.0.1$, "How much is this head?" Wife sold unwittingly by husband.-

K2310.1$, Deception by literal following (misconstruction) of instructions. Type: 315A1$,/650D$, 650, 1000, cf. 1406, 1407, 1618$.


Ref.: DOTTI 143 564 695 786 787 790/\{Sdn\}; TAWT 432.-

K2310.1.1S, Obeying physician's instructions: "Take a spoon after each meal." Trickster applies instruction at restaurant (steals spoons).

Link:  |J1343.2, Before, during and after [a meal], [Wine (delicacy) to be served].

Ref.: Anonymous "Goâwa wa 'îmârîh" 13.-

K2310.2S, Wanderer ordered "not to spend night in king's realm": he sleeps inside grave.

Link:  |J0837$, Do not stand in way of overpowering might (danger). |J2460, Literal obedience.

Ref.: DOTTI 600/\{Alg\}.>

K2310.3S, Deception by giving equivocal (vague, quibbling) answers to specific question. Type: 921A1S, 921B**'.

Link:  |K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)]. |K2313, Death message softened by equivocation.

Ref.: DOTTI 594 595.-
K2310.3.1S, 'Scholar' (savant) answers all questions by saying: "There is a controversy about this [subject]." Type: cf. 827A$, 924A.

Link: [H0045.1, God recognized by his supernatural powers. J1268.1S, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qawalân) concerning this [matter].".]

K2311, The single cake. [One allowed during Lent: made very large]. Type: 1565*.

K2312, Oath literally obeyed.

K2312.3S, Vow (oath) figuratively fulfilled. Type: 750J$.

Link: [K0289.9.3S, Conditions arranged so that legal or religious edict is literally obeyed (thus compliance is evaded). M0012.1.1S, One hundred strokes: tapping once with palm branch with one hundred fronds. M0105, Equivocal oaths. M0155.5S, Vow to perform certain acts of trickery. Ref.: Thâlîb 94/(Job strikes his wife); DOTTI 411.]

K2313, Death message softened by equivocation.

Link: [J1268.1S, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (qawalân) concerning this [matter].".]

K2317S, Promise broken by equivocation.

K2318S, Promise broken by making a greater promise. Type: 1438$.

Link: [J1551.3, Singer [(poet)] repaid with promise of reward: words for words. Ref.: DOTTI 456 806 807/[Mrc].]

K2319, Deception by equivocation--miscellaneous.

K2319.3, Saint hides fugitive from king underground. [Equivocal truth not understood by king].

Link: [F0942, Man sinks into earth. V0229.8.4$, Saint's (holy man's) cloak causes supernatural concealment (invisibility). Ref.: Laoust Maroc 299-300 no. 143/cf.]

K2320, Deception by frightening.

K2320.1S, juzzâjah. Ruse applied to cause fear.

K2321, Corpse set up to frighten people. Type: 1536A.

Ref.: DOTTI 844.

K2321.2, Dummy set up as corpse to frighten people.

Link: K2152, Unresponsive corpse. Ref.: Al IV 168-69/(lion's).

K2321.3S, Dummy of predator (lion, wolf) set up to frighten owner into surrendering goods (money).

Link: K0335.0.4, Owner frightened away from goods by a bluff. K0443, Money (or other things) acquired by blackmail. Ref.: MITON.

K2322, The three hunchback [(one-eyed)] brothers drowned. [They were to be buried]. Type: 1536B.

Ref.: Chauvin VIII 72; DOTTI 844.

K2323, Cowardly dueler. [Cat's erect tail mistaken for sword, gun]. Type: 104, cf. 222, 2031A*.

Ref.: DOTTI 84 968.

K2323.1, Fox's tail drops and frightens animals.

K2325, Devil frightened by threatening to bring mother-in-law.

Ref.: DOTTI 710.

K2326, Miser's family impersonates ghosts. Try to frighten him for being miserly. Type: 1388A$.

Link: J1563.5, Guest frightened away by housewife [(host's wife)]. W0153.20S, The miser is reformed. X0561.1.1S, Laborers needed in the heavens (hereafter) for "Rebuilding the walls (fence) of paradise": lazy man feigning death decides to remain in the-here-and-now. X0570S-(formerly, X0580S), Humor concerning misers and miserliness. Ref.: DOTTI 732 774 776 782 783 835 890/[Plst, Syr]; Sâji, Lâdhiqiyah, 110-11 no. 19+[1].

K2326.1, Hosts frighten guests by disguising as ghosts.

Link: W0153.2.5S, Miser spies on guest and drives him away.

K2350, Military strategy. Type: 954A$.


K2351, Animals help in military victory.
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Link: |P0553.5$, Animal(s) used as weapon in battle.
Ref.: Maspero 183 no. 12; Basset Conites pop. herb. 97-98 no. 46. |
K2351.1.1, Fire tied to foxes' tails: destroys enemy's cities and fields. |
K2351.3, Mice and hogs let loose put elephant cavalry to flight. |
K2351.3.1$, Cat let loose puts elephant to flight.
Link: |B0749.3.1S, Powerful elephant(s) fear cat(s). |P0553, Weapons.
Ref.: Jâhiz VII 77 137/cf.; Damîrî II 36/cf.; Ibshîhî 482. |
K2351.5, Horses frightened by instruments of war are backed into enemy's ranks. |
K2351.5.0.1$, Alexander's brass horsemen (cavalry): dummies with fire lighted inside burn elephants' trunks and are thus backed into enemy's ranks.
Link: |B0749.3S, Marvelous strength of elephant. |P0552.6.1S, Unassailable first line of attack (defense): human hostages or sacred beings (e.g., persons, animals, objects, or the like).
Ref.: Wehr 490 no. 18/cf. |
K2351.5.0.2$, Elephants frightened by defenders and driven back into attacker's camp to cause stampede.
Ref.: MITON. |
K2351.5.3$, Adversary's horse frightened: it becomes unruly and brings about defeat of the rider.
Link: |K1951.2, Runaway cavalry-hero. When the sham hero goes to war his horse runs away with him. To save himself he grasps a cross from a graveyard and waves it from side to side, putting the enemy to flight. |N0330, Accidental killing or death.
Ref.: MITON. |
K2351.9$, Scent of mare 'in heat' used to coax stallions of pharaoh's army into sea.
Link: |B0754.9.5S, Sexual intercourse between different species (of animals). |T0009.1.1S, Scent of female used to coax male. |Z0192.1.1S, Mare (filly)--female with sex-appeal (fertile).
Ref.: Tha‘labî 113; Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5. |
K2357, Disguise to enter enemy's camp (castle).
Ref.: Juhaymân (al-) IV 258-82; Ritter I.3 402-9 no. 104; Sâ)î 243-55 no. 54[+1]; Zîr 22ff. |
K2357.0.1, Disguise to spy on enemy.
Link: |K1820S, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own. |
K2357.1, Disguise as musician to enter enemy's camp.
Link: |K1817.5, Disguise as gypsy. |
K2357.10, Disguise as merchant to enter enemy's castle. |
K2357.10.1S, Disguise as merchant to enter enemy's country (camp).
Ref.: MITON. |
K2357.13, Disguise as juggler to enter enemy's camp.
Link: |K1818.3.5S, Disguise as performer of amusing marvels (acrobat, juggler, snake-charmer, etc.).
Ref.: DOTTI 869/[Egy]; Zîr 26-27. |
K2357.13.1S, Warrior masks as buffoon to enter enemy's camp (castle). Type: 1585AS.
Link: |K2357, Disguise to enter enemy's camp (castle).
Ref.: DOTTI 868 869/[Egy]. |
K2357.15, Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretense that food is being brought. Type: 954AS.
Link: |K0758, Capture by hiding in baskets of food. |K2360S, Surprise attack ('treacherous' invasion).
Ref.: Maspero 109-14 no. 6; Simpson 81; Damîrî II 133-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; DOTTI 661. |
K2357.16S, Strategy to get into enemy city: fighters smuggled past defenses (gate). Type: 954AS.
Link: |K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves]. |K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. |K0758, Capture by hiding in baskets of food. |K2357.15, Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretense that food is being brought. |P0550.6S, "Warfare is a trick (deception)".
Ref.: Maspero 109-14 no. 6; DOTTI 661. |
K2360S, Surprise attack ('treacherous' invasion).
Link: |J1063.0.1S, "She struck me with her own affliction and then slipped away"--(said by woman who was surprised to hear her rival accuse her of the same defect with which she has been taunting her rival). |K0012.7S, Quarrel won by unfair or surprise blow ("sucker punch"). |K0758, Capture by hiding in baskets of food. |K2357.15,
Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretense that food is being brought. |P0550, Military affairs. |P0550.1.1.0.1$, Formal declaration of war expected from civilized nation (army) before attacking. |V0357, Holy war (crusade, jihad-muqaddas, etc.). |R0004, Surprise capture. Ref.: Ibshîhî 66; DOTTI 732/17Egy; MITON; Shafiîî (el-) "Tarîq al-gharâm" 4-5; Shamy (el-) "Eg. Balladry". "Khâdrah al-sharîfah" no. 57; Zîr 89.> K2360.1S, Gorilla warfare: surprise attacks and quick escapes (usually by bands of fighters).
Link: |P0571.1S, Siege lifted.>
Link: |K2360S, Surprise attack ('treacherous' invasion).
Ref.: Shafiîî (el-) "Tarîq al-gharâm" 4-5.> K2369.11, Hero causes confusion in enemy camp in dead of night: army men fall upon one another, convinced the enemy has infiltrated their camp. Ref.: Zîr 87.>
K2369.14$, Destroying natural resources to deprive enemy of their yield.
Link: |C0868.2S, Tabu: vandalism. |P0014.0.4$, Kings like to destroy works (minimize accomplishments) of predecessors. Vandalism. Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 12.>
K2369.14.1$, After having own fill, spring (well) is destroyed so that enemy cannot use it.
Link: |W0154.0.1.2$, Eating out of a plate and then defecating in it. Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 12.>
K2370, Miscellaneous deceptions.
K2371, Deceiving the higher powers (God, the saints, fate).
Link: |A0196.5.1S, Deity's secret name learned by trick. |K2020.1S, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring. |V0330.2S, Mortal puts deity (idol) to test. |W0185.7, Man loses temper at deity (god). |X0590.1.1$, Folly of repenting (atoning) too soon.>
K2371.1, Heaven entered by a trick. Type: 330, 330*, 806A$. Ref.: Tha Clabî 30: Shamy (el-) "Arab Mythology" no. 83 84; DOTTI 446/17Lt.>
K2371.2.1S, Pleading to God to be saved: "For my children's sake!" When safe: "I have no children!". Link: |K0231.3, Refusal to make sacrifice after need is past. |V0057.0.1$, Prayers are to supreme supernatural being (The God, a deity, holy personage, etc.) to solicit help or to offer thanks. Ref.: Shajîlân 366.>
K2371.7S, Azrael (Death) tricked. Type: 332.
Link: |K0551, Respite from death granted until a particular act is performed. |K2372.1S, Angel deceives man. |U0250.0.1S, Death is inevitable. |V0230.3.1S, Angel injured (struck) by mortal. Ref.: DOTTI 176 177/Kwt; Ja'far (al-) no. 5/12.>
K2372S, Higher power deceives mortal.
K2372.1S, Angel deceives man.
Ref.: DOTTI 176; Shamy (el-) Egypt 120-21 no. 17.>
K2372.1.1S, Azrael (Death) masks as a beautiful woman (girl) so as to tricks mortal who had tricked him. Type: 332.
Link: |K2371.7S, Azrael (Death) tricked. |V0231.9.1S, Angel in human form (shape)--general. |V0246.4.1S, Angel in human form induces mortal to decide wisely. |Z0111, Death personified. |Z0111.5, Death (fate) assumes various forms to destroy men.
Ref.: Shamy (el-) Egypt 152-53 no. 17.>
K2375S, Deceptive description of a person.
Ref.: Basset Mille I 1494 no. 187; Hasaballâh Yahyâ Turâth I:4 75-77/cf.>
K2375.1S, White liquid (soap-water, milk) said to be milk-white from bathing person (girl) in it. Type:
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1442$, cf. 407A./652A.

Link: |K1305.1$, Man deceived into marrying an ugly woman by showing him a beautiful girl as the bride-to-be. 
|V0011.12.1$, Milk poured out for spirit(s).

Ref.: *DOCTI* 194 356 556 808/{Egy}; *TAWT* 427.>


Ref.: Aswad (al-) 355-56; Sâ)î 325-30 no. 67[+1]; *DOCTI* 20 594 752 753/{Egy, lit., Plst, Sdi, Tns}; Juhaymân (al-) IV 307-17.>

K2378, Temporary advantage by pretending to yield in combat. Type: 516H$.

Ref.: *DOCTI* 82 no. 4; *DOCTI* 283.>

K2378.1, Person allowed to win first game so that he will play for higher stakes.

Link: |K0830$, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him.>

K2378.1.1$, Game (of strategy) won through deliberately losing minor move (part).

Link: |J0350, Choices: small inconvenience, large gain. |P0803.0.1$, "Play with what you would win with".
|U0248.3$, Greed affects perception. |W0151.0.3$, Greed corrodes gains.

Ref.: *MITON*.> 

K2378.3, Enemies deceived through shammed flight.

Ref.: *MITON*.> 

K2378.4, Ammunition saved till enemy has used his.

Ref.: *DOCTI* 82 no. 4.>

K2378.5, Hero sleeps during the first part of battle and emerges only later.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 159/cf.>

K2378.6$, Amazon maiden shams defeat when she sees how handsome her adversary (hero) is. Type: 519A$, cf. 851.

Ref.: *DOCTI* 80728$, Hero defeats valiant warrior in combat; warrior proves to be a beautiful maiden (girl, woman) masking as man and they fall in love. |T0101.3.6.1.1S, Groom quality: good looks.

Ref.: *MITON*.> 

K2381, Ruler diverts attention from misgovernment by beginning a war.

Link: |P0550.1.0.5.15, War waged so as to keep army in good form.>

K2385, Demon enters person and refuses to leave until wishes have been fulfilled.

Link: |F0405.14.1S, Possessing spirit leaves body of possessed person via wound (made by exorciser). |E0728, Evil spirit ([revenant]) possesses person. |F0415.1$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama.

Ref.: *DOCTI* 83 342 450//{Tns}.> 

K2400$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). Type: 41A$, 59**$, 60, 879, 850A$, 1504$, 1538, 1572K$, 1726$, 1726*, cf. 874A$, 750D2$, 1572J$. 


Ref.: Maspero 206 no. 15; Simpson 190/cf./retribution; *DOCTI* 2 6 13 17 24 25 85 320 391 410 469 502 513 687 753 816 820 823 845 864 865 867 871 878 922 923 938 975//{Alg, Egy, lit., Mrö, Qtr, Sdi, Syr}; *MITON*.>