U. THE NATURE OF LIFE

U30: Life's inequalities.


U66.18, Pious descendant, impious parents. D NLF, EGYPT: al-Shamy "Folkloric Behavior" 252.


U11, Small trespasses punished; large crimes condoned.

U11.1, Animals confess to one another: fox and wolf forgive each other; punish ass. Type: 111A.

U11.1.1, Penitent in confession worries about little sins and bellittles big ones. Type: cf. 1225.

U13., Only the productive (fruitful) are attacked. (CJ J241.3).

U14, Unworthy rewarded instead of the worthy. D MGH, MOROCCO: Destani Chlocsye 3 (132) No. 1.

U15, Fool laughs at absurdities he sees about him. Type: 759F8, 795.

U15.01, Dwarf king (fairly) laughs at the absurdities he sees about him. (CJ N385.3; Type: 759F8, 795. D al-Tha'alm 172; NLF, EGYPT: al-Shamy Egypt 121-2 No. 18.

U18, The farmers have eaten sour grapes and the children's teeth are set on edge. (CJ F6496, P242, U245).

U19, Public insults; private apology.

U20, Opposites are ever present side by side: (good-evil, honesty-fraud). (CJ U2809); Type: 480, 613. D NLF, EGYPT: al-Shamy "Acid Women" No. 32, Type 96 No. 14.

U20.1, Life is: the sweet together with the bitter (both the pleasant and unpleasant, 'honey and onion', etc.). D SHM, PALESTINE: Hamama 19-20.

U21, Justice depends on the point of view. Type: cf. 1861B.

U21.5, Judge reduces penalty when accused is his own son.

U25, Theft to avoid starvation forgiven. Type: 1538A8, D Chaslin II 126 No. 126; PLEN, QATAR-AGSFC: QTR 87.3 693-6345-553, 693-6345-553, 711-a No. 2; NLF, EGYPT: Salaymene 123 No. 33-A-4.

U26, The biting-judge is observed by king (caliph); when the absurdity of a litigant's logic becomes evident, the king states: 'If you don't bite him, I will'. (CJ J2576, Q54.1, U2210); Type: 1534X.


U30.01, The powerful (rich) are forgiven, the weak (poor) punished.

U31, Wolf unjustly accuses lamb and eats him. Type: 111A.

U32, Smallness of offense no excuse when hunter prepares to kill lack. D MSP, IRAQ: al-Riba'ayin 344 No. 260.

U37.14, The strong always get more than an equitable share. Type: 51.

U37.2, 'The strong are abusive', D NLF, EGYPT: Asilai 461, al-Shamy Egypt 196 No. 49.

U43.1, 'A rich man needed a pothehd, so the poor man broke his own water jug'. (CJ M20).

U45, Weakness invites aggression. (CJ 1623).

U45.1, 'A low wall (fence) will be ridden by dog'. D NLF, EGYPT: al-Shamy "Folkloric Behavior" 250.

U45.3, Unguarded property invites theft (i.e., corrupts, tempts). (CJ J2123).

U60, Wealth and poverty.

U60.01, God grants not according to one's needs. (CJ J2215.1).


U61.1, Exhaust person is granted earring, toothless hard-shell nuts. (CJ J1061.2; D NLF, EGYPT: Asim 175.

U64, Absorption (immersion) in money matters. (CJ T315.2.3).

U64.1, Virtile man made continent by absorption in business (money) matters. Type: 754A, D PEN, KUWAIT: al-Hasar No. 11.

U65, Wealth is relative: beggar with horse, wife, or dog considered rich by poorer beggar. Type: 926J.

U66, Every man has his price. (Behavior potential); (CJ H492.1, U2499); Type: 816A, 855A.

U81, Great possessions bring great risks. (CJ J1711.1).

U84, Price of an object depends on where it is on sale. (CJ J2198.4, K1458, U3048.1); Type: 1621, 1621A, D 980, 1685X.

U84.1, Price of an object depends on who is buying it.

U85, Demand (need) renders the valuable valuable.

U85.1, 'Cat told, "Your fees is medicine": she dug a hole and concealed it'. (CJ A285.4).

U87, Appearances do matter. (CJ K1814, W162X); D PEN, SAUDI: al-Juhaynis V 325-36, No. 23.

U87.1, Importance of clothes. (CJ J3561.3); Type 1558.

U87.1.1, 'Dress up a red bamboo; she becomes a doll.

U87.1.2, 'Better overdressed than underdressed [having a big belly].

U87.1.3, Clothes make the man.

U87.1.4, Window-dressing sells.

U90, Credibility depends on characteristics of source. (CJ J1552.1.1, K2042.14, W2255, W901); Type: 911A, D SHM, PALESTINE: al-Dirish 54-5; NLF, EGYPT: CFCM: Awan 31-2 1-2-2 (poor).

U100-U299, Nature of life-misleading motifs.

U110, Appearances deceive. Type: 14598, D NLF, EGYPT: al-Shamy "Folkloric Behavior" 253.

U111, Many books do not make a scholar.

U113, Hollow drum makes big noise. (CJ J2561.2).

U114, Mountain in labore brings forth a mouse.


U116, Hypocrite is acclaimed as saint after his death. (CJ U116).

U116.1, Unloved person becomes: 'Sugar', only after his death.

U117, Man rejects bride because she seems immature. Her father reassures him that she has had several children already. (CJ J2427).

U118, 'The grass is always greener on the other side of the fence'. One's own always seems less attractive. (CJ J234).

U118.1, One's own spouse seems less attractive.

U118.1.1, Neglected wife in disguise is wooed by her own husband. Type: 983A.

U118.2, Distant shrine (saint, mosque, church, etc.) more potent. (preferred).

U118.24, Foreign goods (exported) preferred (the khandazah complex). D NLF, EGYPT: Asilai 196.

U119, Handsome exterior, does not indicate beautiful soul.
119.7b. Uniform (military, police, etc.) gives power.
119.8b. Numbers give appearance of strength (power). (Cf. JI279.4.)
119.8.1.11. ‘To be dressed musically (for music band), but making no sound!’ Many musicians in uniform, but only a few actually play.
121.1. Like parent, like child. (W252.2.)
121.0.24. Like mother, like daughter.
121.0.2.14. ‘Uptight a jat on its mouth, a daughter turns out like her mother.’ (Cf. 482.23). O sim., PALESTINE: al-Sabi’i 46-10, of ‘Arab Women’ No. 6, NLF, EGYPT: e-Shamy ‘Folklore Behavior’ 113.2-115.
121.0.2.26. ‘A she-mouse’s daughter is adroit at brewing.
121.0.3.4. Like father, like son.
121.0.3.14. ‘He who takes after his father has committed no injustice.’
121.0.3.24. ‘This cub is from that lion.’
121.1.14. Green’s chicks (gostlings) are adroit at swimming.
121.13. Farmer’s son and noble’s reared in country. Type: 920K.
121.3.14. Lowly man’s son raised as noble reverts to vile conduct. Type: 159C.
121.4. Alleged son of king proved to be bastard when he displays habits of his true father. (Cf. H16.5.2.) Type: 920E, 906K.
121.2. Hog goes to bath but wallows in the mud. O CHASIS III 19 No. 95.
121.4. Scorpion, in spite of himself, stings the turtle carrying him across the stream. Is drowned. Type: cf. 133A. O BASSET II III 327 No. 197, CHASIS II 117 No. 95.
121.5. Wolf wastes interest in sermon when sees a flock of sheep. O CHASIS III 125 No. 130.
121.26. Wolf raised as dog kills sheep, sheepherd: ‘Who told you that your father was a wolf?’ (Cf. J1098.4.18.) Type: 165C. O BASSET II III 304 No. 39.
121.6. Dog allowed to warn wolf in the house begins to bark. Is chased off. O CHASIS III 19 No. 1.
121.0.18. Persistence of natural merits.
121.0.1.11. A rose may wilt but its fragrance remains.
121.0.2.8. Persistence of natural demerits.
121.0.2.14. A dog’s tail cannot be made straight. (Cf. H102.4.1.)
121.2. Pedestrian will deceive new lovers as always. (Cf. U102.3.)
121.36. The power of habit. (Cf. 230a, P011a.) Type: 920B, 903G. O CHASIS III IV 4 No. 6L, NLF, EGYPT: AUC; 6 No. 4, e-Shamy ‘Arab Woman’ No. 71, CFMC: Sawamiah 71-2; 3-2; 5-3; 506-4, 14-2; 3-2.
121.0.16. Developing habitual behavior (learning) through repetition. (Cf. 267, 271, J1065.)
121.0.1. Newly rich cannot resist call for distribution of food to beggars. (Cf. H138.24.) Type: 920F.
121.3. If a prostitute (where) were to forewarn [her profession], she would still pung (become procuress). (Cf. U129.2.)
121.0.48. ‘A belly-dancer would die with her waist twisting.‘
121.0.54. ‘A piper (flutist) would die with his finger playing.’
131.1.4. Familiarity produces contempt (lack of respect).
121.1.31.4. ‘Like fat (salt-cured cheese), even in your face!’

U133.1. Farmer prefers stable smell to flowers.
135. Longing for accustomed food and living. Type: 949A.
135.3.1. Peasant girl married to king longs for peasant way of eating.
135.3.2. Baggar girl married to a rich man is unable to give up old baggars’ habits. Type: 920F.
138. Habits of dishonesty (thieviness) cannot be broken.
138.1.1. Habit of lying is continued in the afterlife (hereafter). Type: 165C.
140. One man’s food is another man’s poison. (Cf. X147.4.) O HUGI, TUNISIA: Hourri-Faissi 69 No. 24.
145. Greatness receives no recognition among one’s own.
145.14. ‘A prophet commands no respect among his own people.’ (Cf. M300.0.1)
145.18. God’s weather is fair for all.
145.18. ‘Mother with two daughters, one married to a farmer, the other to adobe-maker: good weather for one is fair for the other.’ (Cf. 1530.8.9)
145.18. God’s weather is fair for all.
150. Indifference of the miserable.
155-159. The harm is done: matters cannot become worse.
155b. Ugly person or animal (monkey) unconcerned about becoming uglier. O SIM., LEONARDO: al-Rabi’u forty 121.
155.4. Person with damaged organ (interest) unconcerned about further harm to it.
160. Misfortune with oneself to blame the hardest. (Cf. W255.18.)
160. Tree cut down with axe for which it has furnished the handle. O MPS, IRAQ: ‘K. Sa’di-al-Din Jarjani’ 133-1 No. 5.
160.4. Assuming position of leadership requires sacrificing personal comfort. (Cf. J488.1.)
161.4. ‘He who makes himself a peg (post) must endure the hammer-blows on his head.’
170. Behavior of the blind. (Cf. F655, W256.1.)
175. Blind man crosses a narrow bridge which his guide is afraid to attempt.
175.4. Visibility of the blind. (Cf. D716, F655, X265.8.)
180. In vivo veritas.
1800.1. Truth told (confession) while drunk.
210. Bad ruler, bad subject. (Cf. J52, P501.2.18.) Type: 779D.
214.5. King has impoverished subjects with heavy taxation; subjects imitate by selling fraudulent tail-services. (Cf. W181.7.) Type: 1696.
217. Abused by one’s own: abused by strangers.
220. Forced peace valueless.
225. Forced reconciliation hypocritical.
2300.28. Cardinal sins (lahf-ar), and minor sins (saghf-ar). O NLF, EGYPT: Lane 525 n. 1-2; MUGH: ‘Al-Ishūrā’ al-Ighiṭā’ 204-2 No. 37.

U225. Lying is incurable. (CT: U198)

U226. False pretense of the sick.

U226.0.18. 'Pietu exercised (assumed), but only as long as need exists.'

U240. Power of mind over body.


U245. Empathy: one person (animal) experiences pain or pleasure, another also feels it. (CT: F652:9, F481:3:1:2, J199, U1:18; EGYPT: al-Shamy "Folklore Behavior" 129-133; PEN: KUWAIT: al-Bistan
diary 48-50. No. 7.)

U245.16. 'The cow is calving: the ox is straining ("pushing").'

U246. Empathetic punishments. (CT: J71, S64, T25:2:2,3)

U246.18. 'The onion vendor was beaten: the garlic vendor cried.'

U246.1.18. To beat the one who is caught: to frighten the one who is at large (unbound). (EGL: EGYPT: al-Shamy "Folklore Behavior" 128)

U247. Empathetic rewards. (EGL: EGYPT: al-Shamy "Folklore Behavior" 126)

U247.16. Pleasure felt from another's happy experience (a distant relative's or acquaintance's).


U248.0.1. 'A cat's dream is an all-mice dream.'

U248.1.18. Hunger affects perception. (EGL: EGYPT: Taharino No. 373)

U248.1.18. 'A hungry person dreams of bread markets.'

U248.28. Fear affects perception.

U248.2.1.8. 'It is to him who fears the aifr (ghost) that the aifr appears. (CT: A20949); Type: 1318, 1318A)

U248.3.18. Great affects perception. (PEN: ZANZIBAR: Sergio "Kwehali" 617:23 No. 21)

U248.3.1.8. 'Only diet would fill an Adamite's eye.' Type: 735:1; al-Diabate 206.

U249. Behavior potential: expected effect (trouble) required for performing tasks, and self-interest, determine whether task will be undertaken. (CT: U560; EGYPT: al-Shamy "Folklore Behavior" 91-96; EGYPT: al-Shamy "Folklore Behavior" 228-9; 254-9.

U250. Shortness of life. (CT: L413, V311:5.)


U251. The bad customs of the world [i.e., nature of life]: the young die as well as the old. Hence youth enters monastery. (CT: P171:98; Type: 471B; 470C(39:1A8).

U252. Philosopher must reduce his long book to one sentence: king has been awaiting book too long and is about to die. (CT: Z31:1:48; MISP: IRAQ: Salihin Baghdadi 11-2 No. 1.

U255. From womb to tomb: one's own accomplishments during a life-time seem trivial (incasquivalent) when compared with others. (CT: J100:5) MISP: IRAQ: al-Bazzar 304-4 No. 227, Wale 87 No. 4:2, SUM, SYRIA: Ks. Bishri al-maghal 34-5.

U260. Passage of time. (EGL: PEN: Basami lokshin 151 No. 72)

U262. Suffering healed by time.

U270. Security breeds indifference. (EGL: BASSP: 1500:3; No. 312)

U275. A professional's own: it shows no benefit from his expertise. (CT: J1062, K1634).

U275.18. 'A carpenter's door is disjointed.'
V. RELIGION [AND RELIGIOUS SERVICES]

V. Religion.

V.8, Religious services.
V.8.1, Objects of worship.
V.8.1.2, Worship of spirits.
V.8.1.3, Worship of deities.
V.8.1.3.1, zhd rituals as veneration (worship) of jinn. (CF. F385.28).
V.8.1.3.2, Worship of jinn.
V.8.1.3.3, Veneration (worship) of saints (saints of devotional beings). ☉ NLF, EGYPT: Iren 118-20. Lane 236.
V.8.1.4, Worship of heavenly bodies.
V.8.1.5, Worship of the sun. ☉ al-Thalabi: 173.
V.8.1.6, Worship of the stars (planets). ☉ BASKET III 19 No. 9.
V.8.1.7, Worship of elements of nature.
V.8.2, Sacred rivers and lakes.
V.8.3, Worship of fire.
V.8.4, Worship of minerals and metals.
V.8.4.1, Sacred stones.
V.8.7, Worship (veneration) of trees and plants. ☉ BASKET III 477 No. 290.
V.8.7.1, Sacred trees. ☉ NLF, EGYPT: Azure 266. AUC 9 No. 6.
V.8.8, Worship of animals. (Zoolatry). (CF. B311).
V.8.8.1, Cow worship.
V.8.8.2, Serpent worship.
V.8.8.3, Ass worship.
V.8.10, Ass worship.
V.8.10.1, Man worships a cake which from time to time he oath, I.e. Chaum V 24 No. 13 n.1.
V.8.11.1, Worship of idols.
V.8.11.1, Worship of golden calf. ☉ BASKET III 79 No. 56.
V.8.11.2, Worship required of certain creatures.
V.8.12, Jinn and humans are required to worship God. (CF. E178.14, F499.3.18). ☉ NLF, EGYPT: Khalil 177.4.
V.8.13.2, Votive of religious service. (CF. F1798, Z1298). ☉ MGH, MOROCCO: Daya 47.8 No. 4.

V.9, Negligence in religious exercise. ☉ NLF, el-Shamy Egypt 122-5 No. 19.
V.9.10, A person's own credit (hannah) for a good deed (hannah) is given an alien (or act of benevolence: wala) to another. (CF. Q42.8.11). ☉ NLF, EGYPT: Amis 285, 288, Khalil 201.2, 271-41, 285, 286-7. Lane 525, Thakib Husayn 87.
V.9.9, Religious faith conquers adversity (sickness, despair, poverty, etc.). (CF. D100, D2161, F590, N649, T25, V250). Typec: 7503, 7504, 841. cf. 892A.?
V.10.2, God dislikes offerings beyond one's ability. (CF. J562).
V.10.2.1, "It if is needed in household, it is sinful for mosque (church)". (CF. K385.34).
V.11, Power (crexins) to which sacrifice is made.
V.11.2, Sacrifice to saint. ☉ NLF, SUDAN: Hurry 119 No. 53.
V.11.10, Sacrifice to idols. ☉ BASKET III 331 No. 79.
V.11.11, Sacrifice to a spirit (jinn). (CF. F382.2/3). ☉ NLF, EGYPT: el-Shamy "Mental Health" 20-1.
V.12, Nature of sacrifice.
V.12.4, Animals (brutes) as sacrifice.
V.20, Confession of sins. ☉ MGP, IRAQ: Farik Shatarah Tadibi III 12 1392; NLF, EGYPT: Iren 96.
V.23, Miracle to permit confession.

V.20, Prayer.

V.20.1, Learning to pray. Type: cf. 1604, 1832M².
V.20.2, Miraculous power of prayer. ☉ BASKET III 288 No. 177.
V.20.5, Man worships devils' image in order to secure advancement. (CF. D1810.2, G300.22.5).
V.20.7, Purpose of prayer.
V.20.8, Prayer as a ceremony. ☉ NLF, APY: Hurayj 74-7.
V.20.8.1.1, Five daily prayers. ☉ MGP, MOROCCO: Bones Nohara 69 No. 94.
V.20.8.2.1, Prayer with face toward Mecca.
V.20.8.4.1, Abution before prayer. (CF. V96). ☉ Lane 66-71.
V.20.9, Prayers answered—miscellaneous. (CF. P2455). ☉ BASKET III 370 No. 224, 400 No. 249; SHM, SYRIA: Xi 372.4 No. 83 i-1. NLF, EGYPT: Zir 151. AUC 318 No. 54.
V.60, Funeral rites. (CF. P815.14). ☉ BASKET III 446 No. 280; NLF, EGYPT: Lane 321-2; el-Shamy "Mental Health" 28-2; el-Shamy "Madar" 47 No. 9.
V.61, Various ways of disposing of dead. (CF. E1798).
V.61.1, Burial in grave (tombs). ☉ NLF, EGYPT: Lane 524.
V.61.2.28, Graveyard (cemetery). Typec: 338, 505, 760, 790, 1313A, 1350X18, 1532, 1654, 1676B. ☉ NLF, EGYPT: Lane 178, 122; el-Shamy, Ayyat 140 No. 28.
V.61.3, A family's burial-yard (hoshay) in cemetery. ☉ NLF, EGYPT: Amis 322.
V.61.3.1, Necropolis. (CF. F790.3.18).
V.61.7, Christian buried in wooden coffin. ☉ NLF, EGYPT: el-Shamy Egypt 140 No. 25.
V61.8, Burial in grave-ground.

V61.8.1, Chiefs buried in hidden caves.

V61.8.26, Moslems buried into earth (in shroud) without coffin. D NLF, EGYPT; - el-Shamy Egypt 145 No. 25.

V61.11, Veneration to burial in "strange city".

V62, Restrictions on burial.

V63, Bones of dismembered person assemblled and buried. (Cf. E30); Type: 720.

V65, Commemoration of death. (Cf. P979E-P90775).

V65.0.14, Commemoration of death on fortieth-day (arba'ain). D NLF, EGYPT; - Lane 537; SUDAN; S.M. Labbd-Allah al-Sudaki 71.

V65.0.29, Commemoration of death yearly. (samayriyah).

V65.0.54, Commemoration of martyrdom.

V65.0.5.14, - Lahdah; commemoration of martyrdom. D BASSET Mtle III 546 No. 334; NLF, EGYPT; - Lane 428-33, Walker-Ismail 104 b. 1; SUDAN; S.M. Labbd-Allah al-Sudaki 72-6.

V64, Professional mourning. D NLF, EGYPT; - Amn 199-40, 285.

V64.4, Funeral song sung over dead. (Cf. P6811.1.1.14); D NLF, EGYPT; - Simborski cf. 604.

V64.68, Funeral feast. D NLF, EGYPT; - lane 137, Khalilah 739-21; SUDAN; S.M. Labbd-Allah al-Sudaki 70.

V65.78, Visiting the dead. (Cf. P981.2, E722.3.2.1.1, Y301.58); D NLF, EGYPT; - Lane 476, 417, 373-6, 542.

V65.7.18, Holyday spent in cemetery with deceased relatives. D NLF, EGYPT; - Amn 322.

V65.7.28, Feasting at cemetery (cookout in graveyard). D NLF, EGYPT; - Amn 322.


V66.0.18, Instructing the dead before burial as to how to answer interrogative angels (malak, qyamul, matruq). (Cf. E679, E545.19, Z13-58); D NLF, EGYPT; - Khalilah 151.


V67.68, Objects (money) buried with the dead for use by the soul. (Cf. E431.11, P613); D NLF, EGYPT; - Lane 137, Khalilah 376-7.

V67.8.18, Protecting the deceased by answering correctly for him. (Cf. V5218).

V68, Preparations for burial.

V68.2, Dead washed and hair combed. D NLF, EGYPT; - cf. Al-Dhali Al 133, el-Shamy Egypt 213 No. 55.

V70, Religious feasts ([festivals]) and fasts. (Cf. P980).

V70.4, Harvest-festival. [Religious]. (Cf. P9818).

V72, Christmas.

V73, Fast.

V73.2, Fast improves health.

V73.6, Lent.

V74, Ramadam-fasting. Type: 1848B. D NLF, EGYPT; - Hakil 43-4.

V76, 26th Moslem baimum(s). (Cf. Z583.2.1, V548); Type: 459; D BASSET Mtle I 501 No. 199, III 14 No. 10; PLEN, YEZID; A. Jahel Mori: Safi III 134 No. 26; NLF, EGYPT; - Hakil 43-7.

V80, Religious services—miscellaneous.

V81, Baptism.

V82, Circumcision. (Cf. P9634); D SIM, PALESTINE: - Nazareth 33-4; NLF, EGYPT; - Amn 1874, Lane 174.

V82.18, Circumcision of a male. D NLF, EGYPT; - el-Shamy "Mohammed Tlelge" 56.

V82.21, Circumcision of a male. D NLF, EGYPT; - el-Shamy "Mohammed Tlelge" 56.

V82.21, Circumcision of a male. D NLF, EGYPT; - el-Shamy "Mohammed Tlelge" 56.

V82.21, Circumcision of a male. D NLF, EGYPT; - el-Shamy "Mohammed Tlelge" 56.

V83, Hymn (religious).

V84, Eucharist. 
V223.6,§  Sex of fetas changes in accordance with saint’s prognostications. (Cf. T576). D MIN, SYRIA: Phyo-Sina 215:39:9 No. 54, MOHH, MOROCCO: Dyer 166 No. 23.

V223.10,§  Holy men (saints, prophets) at worktime. D BSET M111 347 No. 207, NLF, EGYPT: al-Shamy "Bun-Birey" 146f.


V224,§  Miraculous replacement of objects (animals) for saint. [Of items consumed]. D BSET M111 III 355 No. 229, 5NO No. 298, GH, MOROCCO: Banū Nūr Yaqūb 77:8 No. 97.

V224,2,§  Food (animals) eaten by saint miraculously replaced. D al-Nabālah 1 469 (chick), II 390, 419, BSET M111 III 359 No. 348.

V225,§  Saint in several places at once. [min 'ašš al-khuwah, min 'al-'abdaj]. (Cf. D2122.5). D al-Nabālah 1 290, II 20 26-7, SMD, PALESTINE: al-Baqarīnī 7-82 No. 1, al-Chāl 73-4, Sīnāa Da‘ūs 6 9, NLF, EGYPT: Aḥmad Fārābī 355-8, CFMC: Sūrah 11b 71-12 1-3 No. 4, SUNDAN: Nubet 123 No. 72.

V226,§  Saints at hermitis. D NLF, EGYPT: al-Shamy "Bun-Birey" 150f.

V228,0,1,§  Infallibility (cāmālah: immunity from error) of imbūd and certain saints. (Cf. Q171, V2100.18).

V228,1, § Saints immune to poisoning. V228,2,§  Saints immune to fire. V228,2,1,§  Infant saint eats fiery furnace (oven). V228,2,1,1,§  Infant saint eats himself into oven-flames and devours all bread. (Cf. F496.1, F832, F899.24). D NLF, EGYPT: Littmna "E-Badaśr" 82:104.

V228,2,1,1,§  Infant saint sucks bread out of "mouth" of fiery oven. (Cf. X151.54). D NLF, EGYPT: Littmna "E-Badaśr" 82:103.


V228,2,§  Holy man passes through fire for his faith. Only his clothes burn. V228,8,1,1,§  Angels help prophet at stake overcome fire. D al-Thalāsh 46.

V229,1, § Saint commands return from dead with supernatural information. (Cf. E171.11, E231.1,1,§); D SMM, PALESTINE: cf. Hanan 95-106; NLF, EGYPT: cf. AUC 15 No. 2.

V229,2, § Sanctity of saints.

V229,2,1,§  Sainthood deprives deceased food. (Cf. V222.11).

V229,2,8,§  Saints’ body remains unspoiled in the earth for a long time. (Cf. D2167, E182, E183).

V229,3, § Saint banishes snakes. (Cf. D2156.5.10). Type: 672B.


V229,5, § Saint banishes demons ([fairies, jinn, etc.]).

V229,5,1,§  Saint banishes other forms of pestilence. Type: 672B; D al-Nabālah II 444 (wolves, weevils).

V229,6, § Saint in conflict with dudul. Type: 776.

V229,6,0,1,§  Saint in conflict with woman-dudul. (Cf. P427.0.3.18). D NLF, EGYPT: al-Shamy "Bun-Birey" 146f.

V229,6,3, § Druid raised in air, cast down, and brains scattered on stone by power of saint. Type: 776.

V229,7, § Invaders miraculously defeated by saints. V229,10, § Broken objects ([limbs]) restored to their original forms by saint. (Cf. V221, V256).

V229,10,2, § Holy man [saint] restores cut-off hands and feet. (Cf. D2163.2.3). Type: 700; D BSET M111 III 280 No. 155.

V229,11, § Saint with tongue of fire (literally).

V229,12, § Sinful beauty is converted and spends the end of her life doing penance (Mary Magdalene, Mary of Egypt, [Fīlīma Bīl-Bīrīl], and Thais). (Cf. J167.3f, V258).
V241.4.1. Angel names child. (Cl. T840.0.4).
V245. Angel punishes mortal.
V246. Angel counsels mortal. [mlI, EGYPT:] - al-Shamsy "Egyp. 137.
V248. Angles and God.
V248.1. Only certain angels may speak to or look at God.
V249.1. Angel makes proclamation.
V249.2. Language of angels.
V249.2.1. Hebrew as language of angels.
V249.2.1.1. Arabic as language of angels.
V249.3. Angel weeps. Type: 759Ff; [mlI, EGYPT:] - al-Shamsy "Egyp. 267 Nos. 198.
V249.4. Angel laughs. Type: 759Ff; [mlI, EGYPT:] - al-Shamsy "Egyp. 267 Nos. 18.
V249.5. Angel feels fear. Type: 759Ff; [mlI, EGYPT:] - al-Shamsy "Egyp. 267 Nos. 18.
V249.6. Angel commits sin. [mlI, EGYPT:] - al-Shamsy "Egyp. 271.2 Nos. 22.
V249.6.1. Angel teaches mortal woman witchcraft. (Cl. V236). [mlI, EGYPT:] - al-Shamsy "Mental Health" 131 Nos. 121.
V249.9. Angels with specific assignments: "Angels of such and such." Angel controls the elements, insects, disease, etc. (Cl. A280). [mlI, EGYPT:] - al-Shamsy "Mental Health" 267.
V250. The Virgin Mary. [mlI, EGYPT:] - al-Shamsy "Egyp. 185-186.1. Litumin "Mystery of Life" 113-139.
V250.1.2. Elder 32-3. No. 31-3. "al-Shansy Arab Woman" No. 18, Elder 32-3 No. 36.
V256.1. Healing spittle of Virgin Mary.
V290. Other sacred persons.
V293. Lectors as sacred persons. (Cl. D1716, V223.0.28).
V295. Prophet Mohammed's Companions (as-sahabah) as sacred persons. (Cl. C37.12).

V300. Religious beliefs.
V310. Particular dogmas.
V311. Belief in the life to come. (Cl. E410.5).
V311.1. Given choice between life and heaven, person chooses latter.
V311.1.5. Visiting gravesyards as reminder of death and the life to come is recommended. (Cl. C908.2.8, L15, U255, V65.7.8). [mlI, EGYPT:] - al-Shamsy "Egyp. 255-256.
V312.1.5. Counter-belief: Miraculous Incarnation (unique conception) through God's command. (Cl. A111.0.13, A123.1.8, A111.0.18). [mlI, EGYPT:] - al-Shamsy "Egyp. 267.1; [mlI, EGYPT:] - al-Shamsy "Mental Health" 267.
V313. Last judgment. (Cl. E410.5).
V315.1. Power of repentance. (Cl. V21); [mlI, EGYPT:] - al-Shamsy "Egyp. 267.1; [mlI, EGYPT:] - al-Shamsy "Mental Health" 267.
V315.3. Sincere repentance obliterates sins and brings redemption (forgiveness). (Cl. T171.0.18, V256.28). [mlI, EGYPT:] - al-Shamsy "Mental Health" 267.
V410.1. Charity rewarded above prayer or hearing of mass. Type: 756E*, 756G#. D NLF, EGYPT-0
111-S. Miney 63 No. 35. SUDAN. Baraka 122 No. 55.
V411. Miraculous reward for charity. D BASSET Mile I11 36 No. 27.
V412. Miraculous manifestation during act of charity. (CE. V417).%
V413. Son's acts of charity save his father's soul. D BASSET Mile I11 536 No. 326.
V417. Charity prevents ostalmary, [i.e., acts of God's wrath]. (CE. V412). D BASSET Mile I11 36 No. 27, 100 No. 70, 157 No. 90, 558 No. 341.
V420. Reward of the uncharitable.
V427. Uncharitable ascetic (hermit, anchorite) will go to hell. Type: 800X8, cf. 461A, 759.
V430. Charity—miscellaneous motifs.
V433. Charity of saints.
V440. Other religious virtues.
V443. Compassion (mercy) as religious virtue. (CE. W10).
V443. Compassion toward animals recommended. (CE. Q51). Type: 779M%. D BASSET Mile I11 37 No. 55, 238 No. 139, 253 No. 150.
V443.1.4. Prayer over animal (bird) before slaughtering it: "May God give you patience [...]" (CE. A1410.032, A1421.1, C220.61%). D NLF, EGYPT-0. Lane 99.
V455. Forgiveness (redemption) as divine.
V455.1.4. Signs of God's forgiveness.
V451. First-born son and one of every ten born thereafter given to church ([religious order]).
V455. Hierarchy within religious orders. (CE. P532%).
V460. Clerical virtues and vices.
V461. Clerical virtues. (CE. H09, H104)
V461. Extended meditation as clerical virtue.
V461.1.8. (Khubus) cloistered meditation. D NLF, EGYPT-0-Ahr 194.
V464. Asceticism (kawwaw, zahr) D NLF, EGYPT-0-Ahr 120.1.
V465.0.1. Kingship renounced to become an ascetic.
V462.2.3. Death from ascetic devotion. (CE. V462.6.28), D BASSET Mile I11 456 No. 276, 453 No. 235, 404 No. 271, 513 No. 312.
V462.3. Ascetic weeping.
V462.5. Ascetic tortures his flesh.
V462.7. Ascetic cleric never smiles.
V462.8. Ascetic immersion.
V462.8.0.28. shafid: philosophical asceticism due to ascetic immersion. D NLF, EGYPT-0-El Shamy "Bint-Bin" 156.
V462.9. Ascetic cleric leads mendicant life.
V467. Self-sacrifice to secure holiness.
V470. Clerical vices.
V500-V599. Religious motifs—miscellaneous.
V510. Religious visions.
V513. Visions of purgatory (obil-burzak). (CE. E755.0.4-11, E755.3).
V512. Vision of judgment. Man sees his own soul being judged.
V512. Man's faith in the balance. [True faith the scale in one's favor]. Type: 802A*. D BASSET Mile I11 300 No. 322.
V513. Saints have miraculous visions.
V513.0.18. A prophet's vision (dream) is a command from God. D NLF, EGYPT-0-Khabib 206, Litmann "Hagar and Ismael" 158-71.
V513.0.38. Visions (wud) are one of forty-six signs of being a prophet (sent by God). D al-Tabari 72.
V513. Saint invoked (instructed) through vision.
V515. Allegorical visions. (CE. D1812.3.3.5).
V515.1. Allegorical visions—religious. D MSP, IRAQ-0 Weis 452 No. 18. SUDAN, PALESTINE—Khadri 1294 No. 64.
V515.1.2. Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born. (CE. M312.0).4.
V515.1.2.1. Joseph's vision of future greatness: sun, moon, and eleven stars kneeling before him. (CE. D1812.3.3.5.1, V515.2.48). D al-Thaibati 65.
V515.2.1. Vision in which king sees whale reared by him gather dogs of Ireland and Britain against him but suffer death in battle at last. This whale is one of king's two foster sons.
V515.2.1.1.18. Vision in which chieftain (king) sees whale's whelp reared by him join a lion and both attack his people. The whale is the son of the chieftain's sister, who allies himself with his paternal uncle. D NLF, EGYPT-0—Zb 139.
V515.2.3. Vision in which king sees his four sons changed into lion, greyhound, beagle, cur, which fight with alternating success, until lion subdues the other three.
V515.2.4. Vision in which youth sees Sun and Moon at his right and left, and king (father) kneeling (humbled) before him. Type: 725. D MGH, ALGERIA—Ferhat Kahlouf, Atlas I 204-62 No. 44.
V516. Vision of future. D BASSET Mile I11 204 No. 64. NLF, EGYPT-0 CFMC. LKUK 4 No. 5.
V520. Salvation.
V. Religion and Religious Services

V251.1, Salvation (release from Hell) through intercessor. (CL. VI:7, 8:14). G. MGII, ALGERIA: Scabels-Millie Maghreb 316-8 No. 43.

V251.1.5, Salvation through intercession of prophet.


V251.24, Salvation through intercession of saint. G. MLF, EGYPT: at-Idubi 265.

V251.2.14, Angel who commits sin seeks saint's intercession. (CL. B251.4.1.1). G. at-Nablati II 161.

V255, Sinner who thinks of God saved; devotee who thinks of worldly things goes to hell. Type: 460A, 461.


V300, Pilgrimage. (CL. V15).


V540.1.18, Life-saving instructions by supernatural (voice) (tahaf).


V545, The guilty are spared for the sake of the innocent. G. MLF, EGYPT: al-Shamy Egypt 153 No. 30, MGII: Resnik 155.

W. TRAITS OF CHARACTER

W0, Favorable traits of character.


W10, Kindness. (CL. V443).

W11, Generosity [and philanthropy]. (CL. F:705.5). G. MLF, EGYPT: Late 27 (toward equal).

W11.0.1, Philanthropy: giving without expectations of repayment. Type: V208.

W11.0.3, Anonymous (unknown) philanthropists.

W11.2, Emperor thinks day lost when he gives no gifts.

W11.5, Generosity toward enemy. (CL. W:14).

W11.7.1, Impoverished nobleman offers wife to ruler. Latter spares her honor and aids the couple. (CL. T:60,7).


W13.1, Anonymous gift (charity) given to the same item, anonymously, from recipient. Each thinks the other is more deserving (needy). G. SMII, JORDAN: al-Jubaylaj 36; SYRIA: Kh. Thalib, verses 37-9 No. 18.


W14.18, 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, chief returns horse. G. SMII:28, N:28.3, W:969.

W14.58, Husband instructs adulterous wife to go to her parents' home, to demand divorce, and to reject his offers of reconciliation. G. MIP, IRAQ: Hassabullah 'Umayr al-Tamim I:74, al-Biruni 190-7 No. 17.


W18, Envious man acts out to kill one who is noted for his generosity. He is won over by the generosity of his intended victim.

W18.18, Envious husband sets out to kill his wife's former husband (LAmr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife returns: "None, except LAmr!" (CL. T:571-12).

W19, Charitableness.

W20, Other favorable traits of character.

W23, Man never listens to scandal.

W24, Man speaks no evil.

W. Traits of Character

W.29.2. Minister always says "Is for the best," when anything happens. (Cf. H2584); Type: 753A.

W.20.14. Patience is the foundation for wisdom. (Cf. H335.0.23, H376.8); Type: 948B.
W.26.0.3.18. The straw that broke the camel's back. (Cf. Z19.0.1.1).
W.24.16. Job's patience. (Cf. N252); Type: 750F.
W.29.18. Constancy and patience of Job's wife. (Cf. J1548); Type: 750F.
W.31. Obedience. Type: 756D; G. NLF, EGYPT: littman "Hagar and Ismail" 164-32 (religious); al-Shamy "Arab Woman" No. 18.
W.31.1. Blind obedience: mark of the good girl. Type: 756D; G. BASSET MBD III 555 No. 308; PEN, QATAR: AGSFC QTR 87.3-674 No. 5; NLF, EGYPT: al-Shamy "Arab Woman" No. 18.
W.31.1.1. Obedience to seniors mark of good girl. Type: 480; G. NLF, EGYPT: al-Shamy "Arab Woman" No. 32.
W.31.1.2. Wife's obedience gives longevity. (Cf. T254.3).
W.32. Bravery.
W.34.1. Man constrained to flee with leader's fiancée resists his blandishments. Type: 895C.
W.37. Conscientiousness.
W.37.1. Man never breaks his word. (Cf. M10); G. PEN, ERITREA: littman Type 96-100 No. 7 (998).
W.37.2. Man keeps promise to return to be eaten by tiger: let go without harm. (Cf. N129); Type: 779F.
W.37.2.8. Gazelle (dog, deer) keeps promise to return to Prophet (acting as surety for her): she is delivered from hunter. (Cf. H251.4.1.1); Type: 779F.
W.37.2.8. Man keeps promise to return to be executed by king: forgiven. (Cf. N129); Type: 779F.
W.37.2.8. Gazelle (dog, deer) keeps promise to return to Prophet (acting as surety for her): she is delivered from hunter. (Cf. H251.4.1.1); Type: 779F.
W.38.1. Property rights protected. (Cf. P700.4b); Type: 565A.
W.38.1. Little money (trifle sum) invested in behalf of unknown (abducted) owner becomes a fortune; all is delivered to owner. G. BASSET MBD III 392 No. 363; MSP, IRAQ: Amin Dweik "Taha Towfiq X 54-361-3.
W.43. Honor.
W.45. Honesty.
W.46. Sincereness. (Cf. D1714); G. BASSET MBD III 75 No. 53; SHM, PALESTINE: al-Sahi 478-9; NLF, EGYPT: I sine 118.
W.47. Eloquence. (Cf. J1155.1.1).
W125.2. Gluttonous wife eats all the meal while cooking it. Type: 720. \( \square \) MGW. ALGERIA. Barioushe 1976 No. 11.
W126. Disobedience. Type: 480.
W128. Dissatisfaction. (Cf. A102.12); Type: 1468B.
W129. Disagreement (disconsolation). (Cf. L135, W208); Type: 1365B.
W130. Insolence to cognitive dissonance. \( \square \) slum's "folkloric Behavior" 46-7 176.
W121. Profilage [their] wastes entire fortune before beginning his own adventures. Type: 5726, 736, 910A, 935A; \( \square \) Chasen \( V \) \& \( VII \) 22 No. 1; \( \square \) PEN. KUWAIT: \( \square \) al-Bibli \( \& \) al-Majali 1906 No. 37, 90A, \( \square \) PEN. IRAQ: \( \square \) Waleh 20 No. 2; \( \square \) PEN. SUDAN- \( \square \) Kenya 186 No. 43.
W123. Money likes to be earned and spent.
W133. Inconsistency.
W136. False modesty.
W141. Talkativeness. (Cf. W197.16); \( \square \) PEN. OMAN: D.H. Miller Shimrani: S45 \( VII \) 59 No. 14.
W150. Unfavorable traits of character-social. \( \square \) slum. EGYPT; \( \square \) al-Amir 95.
W151. Greed. Type: 763, 773E; \( \square \) Ibn-Kalea 156 No. 175; \( \square \) PEN. ZANGIBAR: Songe "Kiwashl" 617-22 No. 21; \( \square \) PEN. IRAQ: Hassaballah Yalaji. Turki \( B \) 14 5-7; N. L. Y. EGYPT; Salih \( \& \) Kilani No. 408.
W151.1.28. Greed makes fraud possible.
W151.0.14, As long as the greedy exists the impostor will make a living.
W151.0.38, Greed corrodes gains. \( \square \) N. L. Y. EGYPT; \( \square \) al-Shamay Arround the World (ed. Donson) 1545.
W151.2.2. Hospitable man impoverished by greedy guests. (Cf. P33, \( Q \) Q24.13). \( \square \) PEN. ERITREA-
Littmann Type 100-1 No. 79.
W151.4. Snake and weasel stop fighting in order to catch a mouse.
W151.8. Thieves quarrel over booty: owner comes. [Thieves betray crimes]. Type: 960. \( \square \) MSF. IRAQ: \( \square \) al-Biathan 46-7 No. 27.
W151.9. Greedy person (animal) gets hand (head) stuck in food jar. Type: 1294A*, 1562F.
W151.9.1. Greedy person (animal) eats too much: unable to eat. Type: 41, 45.
W151.9.2. Greedy person carries too much booty (treasure): unable to eat. Type: 676.
W152. Stinginess. Type: 1388A.
W152.7. Spider [mouse] in stingy woman's house grows thin. Type: 266*.
W152.7.18. Mouse swears as it leaves stingy person's house. (Cf. W152.13).
W152.11. Stingy men love possessions so much that they wear out their feet to save shoes. (Cf. T209A.11).
W152.12. Stingy man and his servants.
W152.13. The stingy man and his animals. (Cf. W152.7.14).
W152.14. Man who insists on using everything that is useful.
W152.15. Stingy man does not eat butter [cheese]; only looks at it and enjoys thought.
W152.16. Impainting the senses (sight, scent, taste) of others as not to share food with them.
W152.16.18. The day your mother would cook (much and much), she would nail your hair by her ears to the table.
W152.16.28. The day you would have meat, you would apply shahin to the cats' [eyes] [i.e. glue eyes shut, or temporarily blind by applying Indian-flourice/3oferine]. (Cf. J2171.18, Q292.18).
W153.1. Miser's heart found in his strong-box. \( \square \) Chasen \( II \) 152 No. 14.
W153.2. Miserly husband spies on wife to see if she does not eat too much. Type: 1388A, 1407, 1704; \( \square \) N. L. Y. EGYPT; Littmann Agahat pi. \( II \) 115 No. 52, \( \square \) al-Shamay "Arab Women" No. 19.
W162.18. Why merchant is selling at a loss: "Fame is more important than profit!" (C.F. 1:30, 1238.3, 1407; L:1310; Type: 1459; N: N.LY, EGYPT: Al-Shazly 351).

W162.18. Infamy (notoriety) preferred to non-recognition. (C.F. 1W164.1.98).


W164.1.1. Promoters of self-esteem.


W164.1.5.9. Publication of one's own physical attributes. (C. T55.6). N: N.LY, EGYPT: Cadish 113.; Al-Shazly "Mental Health" 14. CFCM: Awny 76-128; B-2 No. 38 [7]; CFMC: Awny 71-3-2; I-No. 54.

W164.1.5.18. 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.


W164.2. Woman attending call of nature slights a man (by immorally): he abducts her. She apologizes and he beheads her. She (C. K151.43, K1227.1.18, 854.3.76, 938.43). D: JU/PALESTINE: Al-Shazly 975.7.

W164.3. Person too proud to ask (borrow, receive grant). (C. J1385.2.18; Type: 841B).

W164.4. Wife too proud to accept husband's marriage to another. (C. T45.0.34). D: PEN QATAR/ASBEC ORT Q874-8; 64.2.


W166. Stubbornness. Type: 1351, 1365, 1365B. D: BASKET ML 354 No. 38.

W167.1. Two stubborn goats meet each other on a bridge. Type: 202.


W172.1. Self-righteousness. (C. L435); Type: 750A, 750B.


W173.18. Fraud-finding.

W173.18. Perfect said to be defective.

W173.18. Flame rose accused of being too rosy.

W173.2. Exaggeration of a flaw.

W173.2. Small seed said to be large dome.

W174.18. Perfectionism (being hard to please).


W208-W299, Traits of character—miscellaneous.

W208, Traits of character—miscellaneous.

W208b, Passion for authority and the powerful (dictatorship). [2 NL]; [EGYPT- Zir S-A.

W208c, Attraction to the oppressor. [2 NL]; [EGYPT- 'Abd al-Halim al-Juliussi 44 (the rich).

W208d, 'A cat like only the one who chases it.

W208e, Authoritarian person. [C P200-219, P320-349].


W209, Daydreaming. [C 5200]. [2 NL]; [EGYPT- el-Shamy “Muhyidin Trilogies” 26-6, 66.

W211, Active imagination [unsurrealistic thinking]. [C 5209]; Type: 2431.

W215, Extreme prudence.

W216, Thrift.

W216, A thrifty merchant tells son that even a snake laid by [[seemingly useless]] will be useful. [C SIRIA- Kh. Ibrahim brilliant 69-8 No. 33.

W216c, For an extravagant man a thrifty woman is required. [C T202-118, W131-1.

W216f, Money earned by one’s own labor more valuable. [C SIRIA- Tawfiq al-Aswad 129-40, Kh. Ibrahim brilliant 27-8 No. 13.

W225, Tactless man.

W225b, After long silence blushing (shyness) is uttered. [C 566-3].

W250-W259, Composition of character (personality). [C 512-518, 517-16, J166-12, U120, W98; W102]. [C BASSET M. M. 196 No. 112, 348 No. 93; [2 NL]; [EGYPT- el-Shamy, Egypt 179 No. 44.

W251, Physiology (failah): the judging of character. Type: 655; [C SIRIA- RAO- Tekk 87 No. 4-4; [2 NL]; [EGYPT- Amr 300, el-Shamy 108 No. 16, al-Dhahabi 112, Khalifa 24-0.

W251a, Kinship ties basis for judging of character.

W251b, mabghal (maternal-uncle/other) as basis for judging character. [C P200-302.1]; [2 NL]; [EGYPT- N. Mabghal 33; TIM; SYRIAN- Schakhs, Kafir 46-6 No. 23.

W251c, Parentage as basis for judging character. [C U121-1.

W252, One becomes what one is instructed he is in (looking glass self)

W252a, "They said to the [peaceful] fellow, 'You, robber', so he made his sickle jagged [i.e., a weapon]."

W253, Foundations of sanity (reason; four words: [words], sign of Zodiac) in man’s mind stabilize it. (C. J166-13, P223-23); Type: 895+2, [2 NL]; [EGYPT- S. Bashe 72-6, ASC 32 A No. 16, Meri "They are" 127-1 No. 18, A.R. Shih 23 No. 29 (passim); [2 NL]; [EGYPT- DUDAY- A.A. al-Husayn Rahhalah 962 No. 5.

W255, Halo effect perception: exaggerated generalization of a trait of character. [C J21-54-118, 2214-159; [4 201-194, X901-1.

W255a, Inviting accusation upon oneself once brings about just and unjust condemnation, always. (C U168-1.

W256, Stereotyping: generalization of a trait of character, from person to group (and vice versa). (C P251-18, X601-1.


W256c, Stereotyping: social class. [C J705]; Type: 155C7, 860, S90H.


W256e, Stereotyping: religious traits. Type: 785; [C V500, V705].
X. HUMOR

X0-X99, Humor of Discomfort.

X0, Humor of discomfort.

X11, Red pepper for the slow ass: man tries it on himself. (Cf. X1181); Type: 1142, 1602*, Q Wemabiki Hidachi 1 224 No. 64; MSP; IRAQ: al-Shufi 314.7; NLF, EGYPT: el-Sharmy Egypt 300 No. 63; Shabir 171, CFMC: N-Shaib 99 10A 2-16 No. 26.

X12, Man interrupted each time he tries to eat something. (Cf. J1554.1). D Bassett M1fl 173 [26b-23 No. 17].

X21, Accidental cannibalism. [Dried meat stolen and eaten, proves to be flesh from human corpse]. D Wemabiki Hidachi 1 297 No. 193.

X31, The dream of marking the treasure. [Emblems mark the spot: only true part]. Type: 1679, Q Wemabiki Hidachi 1 178 No. 314.

X32, Ridiculous mixedness or exposure. (Cf. P7808, T305-T3094). D NLF, EGYPT: Shabir 439; SOM, PALESTINE: Mahmoud Kamara No. 15.

X100-X199, Humor of Disability.

X100, Humor of disability.

X110, Humor of deafness. (Cf. X100Q).

X111, deaf persons and their foolish answers. Type: 1698.

X111.3, Deaf person: search for the lost animal. Type: 1698.

X111.7, Misunderstood words lead to comic results. Q NLF, EGYPT: el-Sharmy Egypt 260 No. 33.

X111.14, Deaf litigants and deaf judge misunderstand one another. Type: 1698, Q Chauvin VII 113 No. 381.

X120, Humor of bad eyesight.

X121, The wife who saw double. (Cf. XX31.18). D BASSET M1fl 1 445 No. 147; CHAUVIN VII 114 No. 419; Wemabiki Hidachi II 156 No. 308.

X121.1, The squint-eyed son and the bottle. [He sees double; breaks the second]. D Chauvin II 196 No. 72.

X130, Other physical disabilities.

X135, The humor of stuttering. Type: 1702.


X137, Humor of ugliness. (Cf. Z62.5); Type: 1330B4, 1688D4.


X142, The humor of small stature.

X142.54, Smallness: person on mat cries out, 'Carry me down!'.

X142.5-18, Smallness: person (sitting) on mat lets legs down toward ground (falls off). Q NLF, EGYPT: HE-S Dirhir 72.5 No. 146.


X151.54, Fat person: 'Steckled stuffed foods when a baby'. (Cf. V228.21.1.1.II).

X200-X599, Humor of Social Classes.

X200-X299, Humor dealing with tradesmen.

X200, Humor dealing with tradesmen.

X210, Jokes about millers.

X220, Jokes about tailors.

X230, Jokes about butchers.

X240, Jokes about cobblers (shoemakers).

X2448, Shoemaker's 'right' (small) apartment: will become wide with use. Q SHIM, LEBANON: cf. al-Rast i-aly 16.

X245.8, Girl is too little for marriage: shoemaker (nunner): will 'stretch her on the mold'.

X250, Jokes about other artisans and tradesmen.

X251, Jokes on weavers. Q Chauvin VIII 105 No. 81 n. 2.

X252, Jokes about bakers. (Cf. J1484, P446.1). Q NLF, EGYPT: El-heri pt. 1 67 No. 19; Litmann Aggoun pt. II 101 No. 16.

X252.0.18, Barber's unusual devices.

X252.0.1.18, Barber uses horror stories (horripilation) for easier hair cutting. (Cf. F.041.2). Q NLF, EGYPT: Shabir 406.

X252.3.6, Annoying habits of barbers: idle snapping (clicking) of scissors.

X252.3.14, Client suggests that he should attend to making snapping sound with scissors and barber attend on cutting hair.

X252.3.26, Barber's insensitivity (salahul, burdah) and insensitivity (meddling, curiosity). Q NLF, EGYPT: Amin 120.

X252.3.26, Barber's talkativeness (chatter). (Cf. T35.0.1).

X252.48, Unskilled barber.

X252.4.14, Client to unskilled barber: 'Now that you have planted cotton on one side of my face (so as to cover wounds), leave the other barren'.

X252.4.28, Barber will be paid when cotton (on client's wounds) is sold. Q NLF, EGYPT: Shabir 304.

X253, Jokes on fishermen.

X300, Humor dealing with professions.

X300, Humor dealing with professions.

X310, Jokes on lawyers. (Cf. SHIM, SYRIA: Kh. Ibrahim Atsan 74-5 No. 35.

X320-X329, Jokes on police (law enforcement) officers.

X330, Jokes on magistrates.

X330, Jokes on teachers.

X335, Humor concerning teacher's intemperate zeal. (Cf. J6788, J2175.1). D BASSET M1fl 1 454 No. 133.

X370, Jokes on scholars.

X371, Master of seven liberal arts bogs from wagoner. (Cf. N102.3).

X372, Jokes on doctors. Type: 1692, Q NLF, EGYPT: Suepr Folk-Lore N14 360 No. 5.

X372.3, Eyedrops prescribed for stomach ache so that patient can see what he eats. (Cf. J193).

X372.4.1.1, Man with cheeks stuffed with food operated on to remove swelling. (Cf. W111.5.8); Type: 1352, 1351D4. Q CHAUVIN VII 138 No. 291; MSP, IRAQ: Mohammed I.Ali Nair Ziad N134 205-8.

X372.7.8, The absent-minded (careless) surgeon. Type: 362D6.

X372.7.11, Objects left inside patient after surgical operation.
X372.7.46. Animal bodily members substituted for human's patient acquires animal's habits (Cf. E700.2, E780.54, X1721.2). X372.7.48. Objects substituted for human's organs (e.g., onions for testicles): patient acquires characteristics of objects.

X435. The boy applies the sermon. Makes a present application of the words of the parson. Type: 1833.


X492. Jokes on fagulah's insensitiveness. 0 NJL: EGYPT: Fasag 408.


X424. The parson put out of countenance. 0 NJM: LEBANON- Khatib 155-6.

X426. The parson sings like a goat. (Cf. J23698); Type: 1834. 0 NJM: WOUSKI Blunders II 243 No. 599.

X492. Parson has no need to preach. Those who know may teach those who do not know. Type: 1834. 0 BASSET M4 469 No. 162.

X469. Humor concerning other professions.

X470-X479, Humor concerning political affairs (government).


X471.0.18. The sole leader (ruler): his character and deeds. (Cf. P599.28). 0 NJL: EGYPT: el-Shamy "Egypt" 301 No. 65.

X471.18. Long line of officers each awaiting his turn to overthrow government.


X473.1.18. Fleeting country due to political repression. X473.1.118. Dog flees country in order to be able to bark.


X474. Jokes concerning political (inter)religious favoritism (prejudice).

X474.1.8. Pseudo-fairness: subtle setting of level of ease or hardiness of conditions according to visibility of differences.

X474.1.118. Test: one student is asked to guess number of soldiers killed in a battle, another is asked to give their names. (Cf. H1104).

X476. Humor concerning government under socialism.

X476.18. Jokes on 'workers and peasants' in government.

X476.1.18. Religious services not allowed unless majority of congregation is workers and peasants.

X478. Humor concerning ecclesiastical government.

X478.18. Religious education leads to 'expertness' in all professions. (Cf. J1400.18).


X479.14. Humor concerning women in high authority (ministers, generals, etc.). (Cf. ). X479.1.18. Muslin Minister will receive visiting dignitaries according to natural order, not their bureaucratic rank. Judge al-Ashraf (Foter's) first Minister al-Bajadil (Balleh) to follow. (Cf. X481.14, X9008).

X480-X499, Humor concerning military affairs and juntas (revolutionary-council).


X481.18. Woman prime minister wants enemy (male) general to attack neither her eastern 'bank' nor her western, but in between: 'In the 'Canal'. (Cf. X479.1.18, Z186.2.0.18).


X482.18. Jokes concerning foolish battle strategy.

X482.1.18. Allowing invading army to advance, then waiting, during midsummer desert heat, for ice storm to defeat enemy. X483. Jokes concerning cowardice in battle. (Cf. K230).

X485.18. Coward officer thinks he is one of the world's 'great generals': 'I, likewise, [am] gwaw (i.e., ran away). (Cf. X1955).

X485. Jokes concerning interference by the army in political institutions.

X490. Jokes concerning type and level of education of army officers.

X490.1.18. Military education leads to 'expertness' in all professions. (Cf. J1400.18).

X492. Jokes concerning economic advantages given to army officers.


X495. Jokes on army officers' moral and sexual conduct.

X496. Humor concerning military affairs—miscellaneous.

X500-X599, Humor concerning other social classes.

X508. Humor concerning other social classes.


X550. Jokes on secret societies.

X590. Humor concerning misers and miserliness. 0 NJL; EGYPT: Guiseaux 72 No. 26-[1], Shuidan 82b.

X590.6. Famine attempts to gain hospitality from miser. (Cf. K3901). Type: 1380C; 0 BASSET M6 1533 No. 219.

X593.18. 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). (Cf. K455.2); Type: 1388C; 0 NJM; PALESTINE-Schnitz-Kahl 175 No. 122, NJL: EGYPT: Sadeqia 189 No. 174-183.

X590-X599, Humor concerning the sham pious, and exercise of religious services.


X591.18. Humor concerning sham fasting.

X591.1.18. Fasting 'the moon's fast', 'the king's fast', etc., i.e., casts or drinks secretly.

X591.38. Moncom fasting (Ramadan) contrasted with Christian fasting (Lent). 0 BASSET M4 473 No. 169.
X793b. Humor concerning exercise of prayers. (CF. J1467.1.14.) | BASSETT Mile I 347 No. 70, ILF, EGYPT | Sheikha 12, 580, 477.
X593.1b, Humor concerning sham-prayer. | PASS, SYRIA | Kh. Beshir 155 No. 9.
X592.2a, Sham-prayer: last signs (e.g., 'prayer-rasil'), etc. (CF. H69.1.2b.)
X906b. Humor concerning exercise of pilgrimage.
X906.1b, Humor concerning sham-pilgrimage.
X906.11b, Sham-pilgrimage on an unusual animal (e.g., cat, dog, etc.).
X908. Humor concerning exercise of almsgiving.
X908.1b, Humor concerning sham-almsgiving.
X908.111b, Sham-almsgiving: last signs (e.g., hawash, etc.). (CF. H69.4.11.)
X908.2b, Erotic act (kissing, etc.) as alms. | NIL, EGYPT | cf. Amnu 447.
X908.2.1b, Beggar does not want bread from beautiful almsgiving woman, he needs a kiss (embrace, etc.) 'for God's sake'!

X600-X669. Humor concerning races or nations.
X600b. Humor concerning races or nations. Type: N02D4.
X620b. Jokes concerning other races or nations.
X660b. Jokes concerning various cities.
X681b, Blason populaires. Despotic names used by one city for another. (CF. W256b, X1919b.) | NIL, SUDAN | Téno-Téno 106-4a.

X700b-X799. Humor concerning sex.
X756b. Jokes on old maid.
X756b, The mother trains the old maid to speak properly. Absurd results. Type: 1485*, 1486*, 1457.
X756b, Properly raised (petite) girl trained to think of obscene words as signifying decent things (e.g., vagina—eye, penis—arm, etc.). Absurdly obscene conversation with suitor. (CF. J1745.34.) | 1457A4, cf. 1396b. | NIL, EGYPT | HES-S Diirais 72.5.
X760b. Jokes on courtship.
X760b, Jokes concerning sexual prowess.
X772b, Jokes concerning sexual prowess: physical attributes (anatomy). (CF. F347.3, H79.7, K1391.)
X772b, Jokes concerning sexual prowess: performance. (CF. K2052.4.1.1.)
X772b. Jokes on the sexually insatiable male. (CF. T469b.)
X774b, Jokes on the sexually insatiable female. (CF. T468b.)
X775b, Beautifal of sexual prowess is given opportunity to prove his claim: disappointed female. (CF. F347.3.8, H260.3.18.) | RL, EGYPT | cf. Sham Folklore/Behavior 242-2.

X780b-X799b, Humor concerning sexual deviance and homoeroticism.
X790b, Jokes on characteristic behavior of homosexuals. (CF. H1580b, P192b.)
X790.1b, Recognition of a 'gay'. (CF. H1579b, H1580b.)
X791b, Jokes on "gay" quests for anal gratification. | NUI, EGYPT | AUC 33 No. 17.
X783b, Jokes on "gay" extreme (desperate) measures. (CF. B784.2.1b, K1305.7b.)
X790b. Jokes on characteristic behavior of homoerotic sodomites. (CF. P199b.) | NUL, EGYPT | AUC 33 No. 15, 16, Shashi 400.
X786b, A 'gay' assumes female disguises.
X787b, The disappointed male: the woman proves to be a man ('flagger').

X788b, One 'gay' tricks another.
X789b, The disappointed female: the seemingly virile man proves to be a 'faggot'. (CF. P1491b.)

X800b-X839b. Humor based on drunksness (and similar states of altered consciousness).
X800b. Humor based on drunksness. | NIL, EGYPT | Sana'a Folk Lore 313 184 No. 12.
X811b, Drunk man lying under his bed thinks he is lying in his shroud. Type: 835b.
X815b, Drunk man sees everything revolving and waits for his house to come to him. (CF. X831b.) | Wanasiki Federation II 236 No. 520.
X821b, Drunk men think they have pushed the house aside too far from where they had laid their clothes down. (Clothes stolen). (CF. 3229b.) | Type: 132b.
X830b, Humor concerning hallucinatory effects of drugs ( Hashish, opium, cocaine, alcohol, etc.). (CF. F950.13.) | 1641D8, M Sp, IRAQ | al-Bad 126-36; NIL, EGYPT | AUC 41 No. 14 16 (pam), Shalal 477, HES-S-RUIFL, N. Y. 61-6 Tape 135.
X831b, Humor concerning visual hallucination induced by drug. (CF. X815b.)
X831b. 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 it (smoking) more a potent brand. (CF. X121b.)
X834b, Humor concerning hallucinatory sensations (touch, feel) induced by drug.
X840b, Humor concerning hallucinatory conceptualization (mental images, abstractions) induced by drug. | NUL, EGYPT | cf. Litman Appen pt. 44.

X890b-X899b, Humor of lies and exaggerations.
X890b. Humor of lies and exaggerations. [banta, male, naal4b, etc.]. Type: 1889.
X901b, One lie a year. [Man is believed because of his general truthfulness]. (CF. U908b, W255b.)
X902b, Liar comes to believe his own lie due to repetition.
X902b. Liar suspects his own lie may be true: he investigates. (CF. W199b.) | 1920L4, BASSETT Mile I 405 No. 194; Bauqin 104 No. 173.
X903b, Liar used as catch tale. (tale). Type: 229b.
X904b, The teller reduces the size of his lie.
X904.1b, The liar reduces the size of his lie when his brother steps on his toes to remind him of his lying habits. Type: 195D3, D JIH, LEBANON | Khairif 155-6, M SS, IRAQ | al-Badagl 40-1 No. 50, 95-7 No. 144.
X904.3b, The liar enlarges the size of his lie. | 1920D-X4, M Sp, IRAQ | al-Badagl 278 No. 194.
X905b, Lying contests. Type: 1920D NUL, EGYPT | AUC 7 No. 5.
X905.1b, Master brought to say, 'You lie!' Type: 1920C.
X905.3b, Claim of property based on unusual lie.
X905.8b, A greater lie corroborates the lesser one. (CF. J116b, X121b.) | 1920D*.
X908b, Lie: sea has burned up. Type: 1920A.

X910b-X1099b, Liar: the remarkable man.
X910b. LIE: THE REMARKABLE MAN—HIS BIRTH, GROWTH, DEATH, PHYSICAL POWERS, STRENGTH.
X910b, Liar: the remarkable man.
X920b, Liar: the large man.
X921b, Liar: remarkably tall person. | NUL, EGYPT | HES-S: Sharaqeis 1962.
X921b, Liar: why the sky felt soft to head of one liar? Actually testicles of the other. (CF. X905b.) | 1920D*.

X999b, Lie: sea has burned up. Type: 1920A.
X390, Lies remarkable person's physical powers and habits.
X391, Lies remarkably strong man.

X390-1019, Lies remarkable person's skills.
X390, Lies remarkable person's skills.
X390, Lies occupational or professional skills.
X3004.1, Lies: man rides unusual riding animal (lion, deer, etc.). (CL B557).
X1018, Lies remarkable mental skills.

X1000-X1079, REMARKABLE MANS EXTRAORDINARY POSSESSIONS.
X1020, Lies: remarkable possessions of remarkable man.
X1030, Lies: remarkable buildings.
X1031, Lies: the great kitchen. O Charms VII §7 No. 77.
X1060, Lies: other possessions of remarkable man.
X1070, Extraordinary man's family.

X1080-X1099, Lies occupations of remarkable man.

X1100, Lies occupations of remarkable man.

X1100-1119, LIES: GREAT HUNTERS AND FISHERMEN.

X1100, Lies the remarkable hunter.
X1110, Lies the wonderful hunt. Type: 1890-1909.
X1120, Lies the unlucky hunt.
X1120, Lies the great marksman. O NLV, EGYPT- CFMC: Aswan 70-12A 5-1-9 (cow butler).
X1130, Lies: hunter's unusual experiences.
X1133.2, If the wolf's tail breaks. (Catching a wolf by the tail stirs up dust--should make catcher see another kind of dust). O Wesenfelt 1216 No. 48.
X1134, Man escapes from bee nest on bear's tail. Type: 1900.
X1135, Tigers stand on each other's heads trying to reach man in tree. (CL 1233.6).
X1150, Lies about fishing.

X1200-X1399, Lies about animals.

X1290, Lies remarkable animals. Type: 1875-1910.
X1292, Animals inherit acquired characteristics or condition.
X1294, Lies: animals eat one another up.
X1210, Lies about mammals.
X1216.1, The wolf ([lion]) is harnessed. (CF B256.4): Type: 1910.
X1250, Lies about birds.
X1280, Lies about insects.
X1282, Lies: the great bee. [Bees as big as sheep. And the bee-hive?]. O Wesenfelt 1216 No. 219.
X1300, Lies about fish.
X1301, Lies: the great fish. Type: 1968B, 1968C. O NLV, EGYPT- CFMC: Aswan 70-12A 5-1-9 (eaten fish comes back to life; fish with twelve others--each is inside the belly of the other).
X1654. Lies about rain.
X1660. Lies about climate.

X1700-X1799. Lies: logical absurdities.

X1700. Lies: logical absurdities.
X1710. Lies about numbers.
X1720. Abused disregard of anatomy.
X1721.2. Lie: man's organ replaced with animal's. (Cf. F688.1).
X1726. Man cuts off own head. Type: 1938, cf. 325A.
X1731.2.1. Man falls and is buried in earth; goes for spade and digs self out. Type: 1882.
X1740. Abused disregard of natural laws.
X1750. Abused disregard of the nature of objects.
X1757. Rope of sand (chaff).
X1760. Abused disregard of the nature of non-material things.
X1762. Lie: the three pyramids fitted into one another and worn (carried) on head.
X1780. Abusively based on the nature of the object.
X1785. Lie: you stretch or shrink.
X1788. Lie: the realistic painting.
X1790. Other logical absurdities.
X1790c.1. Lie: feet on men outruns with home.

X1800-X1899. Miscellaneous lies and exaggerations.

X1810. Full tales about miscellaneous objects.
X1810. Other tall tales.
X1861. Lie: the hunt for the lost bee.
X1861. Lie: the search for the lost sesame seed. Type: 645. □ NLV; EGYPT: al-Shamy ‘Egga 278. No. 3.

X1900-X1910. Humor based on puns (homophones).

X1915. Humor based on cross-lingual puns (phonetic similarities between words of different languages), e.g., Arabic: gnat (I ran away)--English: great. (Cf. Z299.2, X481, Z966). □ NLV, EGYPT: al-Shamy 'Dolichene Behavior' 206, Webber 6 No. 5.
X1915.1. 'vRM' in Egypt: 'in-dal-Aldah (If God wills); 'bubabah (Tomorrow)' and 'madishi (Never mind). (Cf. F503, Z196).

Z. MISCELLANEOUS GROUPS OF MOTIFS
Z00-Z299. Formulas.

Z10.2. End formulas. □ al-Shamy ‘Egga 14-65; NLV; EGYPT: al-Shamy ‘Egga 50-69; "Moral Health" 16; MGH; Resistat 34.
Z1.1.1. Endless tale: corn carried away one grain at a time. Type: 2001, 2000A.
Z1.2. Unfinished tales. Type: 2280, 2280.
Z1.3.2.1. Pseudo-riddle (unsolvable). Type: 2210B. □ NLV; EGYPT: Shabab 418.
Z1.3.3.2. Tall-teller frightens listener: yells "Boo!" at exiting point. Type: 322, 369A.
Z1.3.11. Tall-teller grabs (touched) listener to demonstrate tale's action. □ NLV; EGYPT: HE-S: RUFTUL: N.Y. 61-6 127 No. 2, al-Shamy 221 No. 17.
Z1.3.4. Tall-teller compares listener to tall-teller's character.
Z1.3.7. Tall-teller addresses question along with answer to listener. □ NLV; EGYPT: al-Shamy "Sadoor" 17 n. 3.
Z1.3.8. Tall-teller takes precautionary measures toward listener. (Cf. C34). □ NLV; EGYPT: al-Shamy "Sadoor" 12; Egga 3-3.
Z1.5. Tale avoiding all pronouns. Type: 2322.
Z1.5.1. Alliterative tale. Narrative puzzle in which all words begin with the same letter (phone). Type: 2325.
Z1.6.1. Four brothers [companions] construct a woman. Whose is she? (Cf. F025, H623.34); Type: 653C/945II.
Z1.7. Rounds. Stories which begin over and over again and repeat. Type: 2230.
Z1.8.1. What makes your car so big? Z1.28. What makes your eyes so dim? Crying over your absence, my child. Type: 333, 705A.
□ NLV; EGYPT: AUC: 42 No. 6.
Z1.9.2. Tales filled with contradictions. Type: 2335. □ NLV, EGYPT: al-Shamy ‘Egga 204 No. 53.