Applications

MCA-IFT: Introduction (El-Shamy 2016, pp. 1–11)

Supplementary Materials to the Spectrum of Current Psychosocial Issues Addressed in an Expanded Thompson System. These applications demonstrate that the Thompson system is as applicable to modern/contemporary issues today—narrative and non-narrative—as it was applicable to past folk literary data.

Abbreviations

Cog. = Cognition

Cog. Sys.= Cognitive System

Ex = Example no.

n. = Note, foot

Supplementary A.1. Samples of the Spectrum of Current Psychosocial Issues Addressed in an Expanded Thompson's System

Motific 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.[1] Naturally, the relevance of the present index is not limited to only Arab-Islamic data; it is also applicable to other cultures and societies.[2]

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 Behavioristic Text Analysis of a Middle Eastern Oikotype* (1974, 1979)[3] 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," "simplexity/multiplexity," etc. were related to their psychological home base and applied to the study of folk traditions. Other studies followed in the same innovative path clarifying and elaborating on the basic tenets of the new approach. These included "The Traditional Structure of

Sentiments in Mahfouz's Trilogy: A [Cognitive] Behavioristic Text Analysis" (El-Shamy 1976a);[6] "African World View and Religion" (1977);[7] *Folktales of Egypt* (El-Shamy 1971/MS, 1980),[8] "*Emotionskomponente* [(Emotional constituents)] (El-Shamy 1981a),"[9] and "Sentiment, Genre, and Tale Typology: Meaning in Middle Eastern and African Tales)" (El-Shamy 1985–1986).[10]

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$), "Teaching ,training) by cruel example" (J70$), "Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. 'Vicarious instigation'" (U245$), "Empathetic punishments" (U246$), Empathetic rewards" (U247$), "Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken" (U249$), and "Intolerance to cognitive dissonance (W129.3$).[11] This line of research was continued and expanded in ensuing works such as "Psychologically-based Criteria for Classification by Motif and Tale-Type." (El-Shamy 1997a);[12] and *Tales Arab Women Tell: And the Behavioral Patterns they Portray* (El-Shamy 1999)—henceforth, "*TAWT*"[13] 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 taleteller 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.[14]

Likewise, *Types of the Folktale in the Arab World: A Demographically Oriented Tale-Type Index* (El-Shamy 2004b), 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.[15]

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 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.[16] 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]

Supplementary A.2. Basic Terminology

Supplementary A.2.1. 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. [...].
>
> 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.

Supplementary A.2.2. 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; and (3) the awareness of objects.[20]

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. Z186.2.0.1$). This latter aspect betray a wife's apprehension of her husband's desire to acquire sexual gratification beyond what she provides as spouse—(cf. the theme of cut and uncut watermelon: Mot. H664.2$, "Sample No. 6, below).

Supplementary A.2.3. 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. Z105$, "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" and its motific derivatives; the process is also related to Mot. T604.0.1$, "Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation).

Supplementary A.2.5. 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 cognitions, as a *simplex* system.[25]
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.[26]
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. U248.0.3$, 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.[27]

Supplementary A.2.4. 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.

Supplementary A.3. 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 pertain to latter category.

Supplementary A.4. Applications: Examples

Supplementary A.4.1. Example 1: Democracy, Elections, and Symbolism

The context for this event is represented by the newly generated Mot. P500.0.4$, "Government by election (selection) of ruler by citizens (subjects). (Republic, democracy)". However, the actual mechanisms involved are represented by motifs: "Color symbolism" (Z140), and "Symbolism of right and left sides" (Z179.3$).

In Egypt, a plebiscite on the draft of the "New Constitution" took place recently (December 2012). Islamicist 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* 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. Z145.2$). All references in the Koran to the color green are positive (luxury, health, fertility/vigor).[28] Other motifs in diverse categories of "folkloric behavior" reveal the pervasiveness of the association between "greenness" and worthiness, an association that dates back to ancient Egyptian belief systems: "God with green face" (A123.2.5.1$).[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)" (A849.1.1$); "`Green bird' as bird of good-omen (auspicious bird)" (B147.2.1.0.1$); "Soul out of its body in form of green bird" (E722.1.4.1.1$); "al-Khidr (the Green-one): benevolent spirit associated with vegetation and water"

(F440.3$); "Green as symbolic of martyrdom" (Z145.1); "`Green-heeled' person: fortune-(blessedness-) bringing person—usually female" (Z145.2.1$).[30]

Conversely, the color red recurs as symbol of evil (danger, drought, etc.)—(Mot. Z141.3.1$). This negative sentiment also dates back to ancient Egyptian religious systems (mythology) where the color red was associated with "Set: god of sterility (drought, desert, etc.)" (A488.1$).[31] Other motifs recurring in contemporary traditional cultures reinforce this negative view, a "Red garment cures (prevents) measles (and warns of the malady's presence) (D1052.2.1$); "Red Valley" ("*al-wâdî al-aḥmar*") is [believed to be the] residence for sinners's souls" (E755.0.4.3.2.1$); "Person sentenced to execution dressed in red prison uniform" (Z141.1.1$).

With reference to directions/locations the "right" is always preferred to the "left." An oft quoted Tradition (*sunnah*), attributed to Prophet Muhammad, states "*tayammanû ma 'istaṯaᶜtom* (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 (Z179.3.1$). Relevant traditional beliefs from various categories of behavior include: "'Angel of the Right' registers mortal's good deeds, `Angel of the Left' registers mortal's sins" (A189.8.1.1$); "Tabu: Satan's ways (the left, etc.)" (C5$); "Tabu: eating with left hand" (C289$); "Use of right side blessed" (D1708.1$); "The left (north) as unlucky (inauspicious) direction" (N122.1.6.1$).

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.

Supplementary A.4.2. 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: Z179.4$, "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])" (H890.6$).[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 camouflaged to seem decent. (The pseudo-erotic)" (Motifs: K1872.9.5.4$, and U248.0.2$, "`It' taken to mean what listener has in mind", which pertains to the category of the "Nature of Life". The riddle also incorporates other motifs: "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z105$); and "Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.—penis" (Z197.3.4$).

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*.[33] 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: Z106$, "Action (movement) symbolism: association based on motion similarities"; and Z197.3.4.0.1$, 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*-yânî (`Peter'/[Dick]) first, Minister al-*Baid̲*ânî (`Balls'/[Testicles]) to follow (Mot. X479.1.1$).

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".[34] The cognitions involved in this joke include, "Symbolic interpretation of names" (H602.3), "Sound (name) symbolism: association based on sound similarities (homophony)" (Z108$), and "Meaning of a name" (Z183.0.1$). (Cf. Sample No. 6, below).

Supplementary A.4.3. Example 3: The Varying Connotations of "Breathing"

The systemic qualities of the sacred theme designated as Motif A185.12.0.1$, "God `breathes' soul into Adam's pottery figure"[35] 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)" (A66$); and "Camel created from God's breath" (A1873.3$).
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" (E178); "Soul enters body through mouth" (E726.0.1$); "*nafs* (self) is constituted of *nafass* (breath, breeze, air, etc.)" (E700.2.1$); and "Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities [i.e., God's Breath]" (E709.3$)—which is a cardinal factor in numerous para-religious rituals such as *dhikr*: "Ecstasy (trance) through religious dancing [Y]" (V93.1$).[36]
III. Likewise, the Motif interconnects with cognitions about "Sex: its Accompaniments and consequences" (T0). These interconnections include "Conception from inhaling (`breathing')" (T519$); and "Impregnation by `blowing' (breathing) into pocket of (woman's) coat" (T519.1$); and "Jesus created in Virgin Mary's womb from divine breath (Gabriel's)" (E703.2$). This latter theme is a derivative of "Creation of soul" (E703), which is a pivotal sacred theme in Islamic dogma; it interconnects with another sacred belief designated as "Counter-belief: Miraculous Conception (immaculate conception) through God's command" (V312.0.1$).
IV. Interconnectedness and relevance (pervasiveness) of the Motif are also present in the rhetorical-Symbolic context: "Death: God retrieves His breath (deposit)" (Z111.9.4$); and "Blowing (with machine)—sexual intercourse (foreplay) (Z198.3$); 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')!?' "(Z198.3.1$).

Thus, the seemingly mundane aspect of folk culture is interconnected with the most sacred: a clear evidence of the pervasiveness of breathing (blowing, etc.) cognition.

Supplementary A.4.4. Example 4: Miraculous Births

Another theme from the sphere of the Mythological is "Deity conceived (by his mother) after his father's death" (A112.0.1$). This cognition is interconnected with "Immaculate conception of culture-hero" (A511.1.3.3), and "Culture hero a posthumous child" (A511.1.6). In turn, these motifs interconnect with others in the realm of "Tasks," enigmas and riddling—that also have didactic

functions. Thus, our Motif is interconnects 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" (H829$), "Necrophilism: sexual intercourse with dead human body" (T466); "Conception from casual contact with man" (T531), "Procreation without male element (semen)" (T510.1$), and "Counter-belief: Miraculous Conception (immaculate conception) through God's command" (V312.0.1$)—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) (A112.1.2.1$)"—a cardinal creed in ancient Egyptian belief systems. The ancient Egyptian cognition is expressed in the contemporary belief designated in a number of motifs: "Culture-hero son of sister by her brother" (A511.1.3.2.1$), "Boy born of brother-sister incest as hero (e.g., ᶜAzîz-son-of-Abu-Zaid, Luqaym-son-of-Luqmân) as hero" (L111.5.1.1$), and "Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother" (T415.8$).

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 affect how each and every one of these cognitions is perceived.

Supplementary A.4.5. 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. A602.2.1$, "`Science of letters' (*ᶜilm al-ḫurûf*): harnessing supernatural beings through knowledge of the characteristics of the `servants' of letters (and numbers) that constitute their names." This mentifact (or piece of knowledge/information) is interconnected with the sacred belief that language (and culture in general) are God-given: "God teaches vivified head of Adam to utter first words" (A185.3.1$)—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. [*siḫr nûrânî*/*ᶜulwî* (upper magic, theurgy)] (D1766).

Meanwhile, in the sphere of "Marvels," the theme is related to: "Mysterious writing (non-magical)" (F883.6$); and "Prophesying by opening holy book. (Bibliomancy: *faṯḥ al-kitâb*)" (M302.8.1$); as well as to the "Religious" Motif: "Angel invoked by properties of letters of the alphabet and numbers—(`magic')" (V235.0.3$).

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). ..." (Z119.0.1$). This notion is also connected to the belief that "Inventing is not `creating': only God creates" (A1440.5$), and its subsequent: "Craftsman's (artist's) creativity is no innovation (creation)" (A1440.5.1$). Meanwhile both concepts/beliefs occur under the umbrella of Motif A600.1.1$, "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.[37]

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)" (U2$).[38]

As a recurrent occurrence in ordinary traditional social life ("folkloric behavior"), the personification of inanimate objects and abstracts 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. Z119$), along with personifications of other elements of social life: e.g., poetry (Z117), music (Z117.5$), and "language of earth" (Z120.1.3$). Instances of such personifications, many of which are visual, of letters are: "Letters of the alphabet personified" (Z119.1$), which interconnects with "Creation of the letters of the alphabet (Arabic), and

of numerals" (A602$). "Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, etc.)" (Z108.1$).[39]

Derivative of Motif Z119.1$ (above) are: "Components of the alphabet in physical embrace" (Z119.1.1$); "Lover hugs beloved like a certain letter conjoins with another (e.g., in Arabic script: the *ʻAlif* (A) and the *Lâm* (L); in Latin script: the bar—symbolizing a male—in the letters A, E, t) (Z119.1.1.1$). This latter theme interconnects and is perceived within the mechanism: "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z105$).[40]

Another major facet with theological implications of this perceptual phenomenon is illustrated in Motif Z119.0.2$, "Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view])".[41]

This motif interconnects with, "`Science of letters' (*ᶜilm al-ḫurûf*) '." (A602.2.1$), "Creator's command: `Be!'—it becomes (*`kùn!' fa-yakûn*)" (A611.0.1.1$).[42]

It should be noted here that Richard Burton concluded that this Islamic doctrine (A611.0.1.1$) was "borrowed from [ancient] Egyptians."[43]

Supplementary A.4.6. Example 6: Patriarchy, Patrilocality and Incestuous Eroticism

Another case from the domain of Tests/(solving a riddle) is designated as Mot. H888.1$, "[What would say to a female]: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (*ghang*) and let me hear [them]"? Answer: kneading tub (*magûr el-ᶜagîn*)". An elaboration on the mental image generated in this riddle is: "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife? Answer: kneading tub (...)." (H888.1.1$). Meanwhile, "Sound (name) symbolism: association based on sound similarities (homophony)" (Z108$) provides the mechanism required to generate the theme of "Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa)" (J1808.9.1$).

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])" (H664.2$)—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" (H611.1), and with "Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another" (J30.0.1$). The motif also displays Deception: "...< (The pseudo-erotic)" (K1872.9.5.4$). However, the formation of the gestalt/mental image required for solving the riddle pertains to the sphere of "Society" in general (P0), and to the "Patriarchal family (patriarchy)" in particular (P200.0.1$). It also pertains more specifically to "The extended patrilocal family: married children (with their spouses and children) living under the roof of the patriarch's home" (P200.0.1.5$).[44] From a patriarch's economic perspective, a "Coin thrown away: spent on daughters" (H585.3.1$).

Just as folklore is "description of life and living,"[45] the riddle is generated by such factors as "Characteristic images (scenes) one experiences within patrilocal family residence—(mostly visual)" (P200.0.1.5.1$); and "Sitting with thighs (legs) parted wide—immodest, erotically suggestive" (P783.2.2$).[46]

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" (T109.1$); "In-laws's nakedness or exposure" (T405.9.1$); "Erotic scene spied (or accidentally witnessed) evokes reaction(s)—miscellaneous" (T16.9$); and "Lustful regard—(`fornication-with-eye')" (T481.0.2$).

Meanwhile, within the realm of "Symbolism", several motifs play key roles: "Kneading tub (*magûr el-ᶜagîn*: traditionally, round, deep and of reddish earthenware)—vagina" (Z139.9.3.1.1$); "Red as symbol of (associated with) sex organs (Z141.4$); and "Shape (form, color) symbolism:

association based on similarities of visually perceived properties of object" (Z105$). Other motifs/cognitions include Z186.4.2.1$, "Symbolism: kneading—erotic act"; Z186.9.3.1$, "Female's squatting posture (with thighs parted, while cooking, kneading, laundering, etc.): erotic"; and U318$, "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 (H888.1.1$) is characterized by high degree of interconnectedness, pervasiveness, and consonance within the cultural system as a whole.

Supplementary A.4.7. 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 ta<u>s</u>âlu<u>h</u>*" (No reconciliation!) or "*lâ tu<u>s</u>âli<u>h</u>*" (Do not make peace! [Imperative masc. singular form]) (Mot. P525.3.1.1.1$). 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 *qa<u>s</u>â<u>s</u>* ("Lex talionis": the principle of "one life for one life," "an eye for and eye" etc.) (Mot. P522.1). 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.) (P201.2$); and "Accommodation (`detente') possible between warring non-Arabs, but impossible between feuding Arab cousins (brothers)" (P201.3$). 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.)" (Mot. Z71.16.2.3$).

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" (4S481.5.1$); "Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible" (Mot. J1866.3$); "Horse killed for throwing off (kicking) rider" (J1862.1.1$); Slaughtering by severing neck from body. "Cutting from one jugular vein (*warîd*) to the other" (S305.1$). According to the principle of "adaptation level" (U300), this barbaric practice has currently become common on wide scale that it evokes no revulsion among the masses (U304.6$).

The broader theme is a subdivision of "Family feud is strongest" (P201.0.1$); and is interconnected to "Plea to vendettist-to-be: `Never reconcile (make peace)'" (P525.3.1.1.1$); "Tribalism: (*ᶜa<u>s</u>abiyyah-qabaliyyàh*)" (P731.0.2$); and "Fratricide in order to gain control of kingship" (S73.1.1).[48]

Clearly, Pre-Islamic (*jâhiliyyàh*/Age of Ignorance) tribal values are alive and well among Arabs and Muslims in the twenty first century A.D. Formerly, it was fratricidal raids and counter-raids between ᶜAbs and Dubyân 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?[49]

The current ardent calls on the part of many heads of states and religious leaders for "*tanqiyat al-khiṭâb al-dînî* (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.

Register of Motifs Pt.II (Supplementary)

A112.0.1$, "Deity conceived (by his mother) after his father's death". Ex. 4
A112.1.2.1$, "Anubis born from brother-sister incest—unsuspecting brother—(Osiris tricked by Nephthys)". Ex. 4
A123.2.5.1$, "God with green face". Ex. 1
A1440.5.1$, "Craftsman's (artist's) creativity is no innovation (creation)". Ex. 5
A1440.5$, "Inventing is not `creating': only God creates". Ex. 5
A185.12.0.1$, "God `breathes' soul into Adam's pottery figure". Ex. 3
A185.3.1$, "God teaches vivified head of Adam to utter first words". Ex. 5
A1873.3$,"Camel created from God's breath". Ex. 3
A189.8.1.1$, "'Angel of the Right' registers mortal's good deeds, `Angel of the Left' registers mortal's sins". Ex. 1
A488.1$, "Set: god of sterility (drought, desert, etc.)". Ex. 1
A511.1.3.2.1$, "Culture-hero son of sister by her brother". Ex. 4
A511.1.3.3, "Immaculate conception of culture-hero". Ex. 4
A511.1.6, "Culture hero a posthumous child". Ex. 4
A600.1.1$, "The model-world ("*ᶜâlam al-mithâl*") Ex. 5
A602.2.1$, "`Science of letters' (*ᶜilm al-hurûf*): harnessing supernatural beings through knowledge of the characteristics of the `servants' of letters (and numbers) that constitute their names." Ex. 5
A602$, "Creation of the letters of the alphabet (Arabic, and of numerals". Ex. 5
A611.0.1.1$, "Creator's command: `Be!'—it becomes (*`kùn!' fa-yakûn*)". Ex. 5
A66$, "Satan corrupts by blowing (breathing) into nostrils (of creature)". Ex. 3
A849.1.1$, "Earth founded on rock formed from gem (green emerald)". Ex. 1
B147.2.1.0.1$, "`Green bird' as bird of good-omen (auspicious bird)". Ex. 1
C5$, "Tabu: Satan's ways (the left, etc.)". Ex. 1
C289$, "Tabu: eating with left hand". Ex. 1
D1052.2.1$, "Red garment cures (prevents) measles (and warns of the malady's presence). Ex. 1
D1266.1, "Magic writings (gramerye [gramarye], runes)". Ex. 5
D1273.6, "Magic alphabet". Ex. 5
D1708.1$, "Use of right side blessed". Ex. 1
D1766, "Magic results produced by religious ceremony. [*si<u>h</u>r nûrânî/ᶜulwî* (upper magic, theurgy)]". Ex. 5
D1817.0.5, "Magic detection of sin". n. 2
D1817.2.7$, "Supernatural ability to detect criminals (sinners)". n. 2
E178, "Resurrection at Judgment Day". Ex. 3
E700.2.1$, "*nafs* (self) is constituted of *nafass* (breath, breeze, air, etc.)". Ex. 3
E703, "Creation of soul". Ex. 3
E703.2$, "Jesus created in Virgin Mary's womb from divine breath (Gabriel's)". Ex. 3
E709.3$, "Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities [i.e., God's Breath]". Ex. 3
E722.1.4.1.1$, "Soul out of its body in form of green bird". Ex. 1
E726.0.1$, "Soul enters body through mouth". Ex. 3

E755.0.4.3.2.1$, "Red Valley" ("*al-wâdî al-ahmar*") is [believed to be the] residence for sinners's souls". Ex.1

F440.3$, "al-Khidr (the Green-one): benevolent spirit associated with vegetation and water". Ex. 1

F883.6$, "Mysterious writing (non-magical)". Ex. 5

H1023.2, "Task: carrying water in sieve". Cog.

H585.3.1$, "Coin thrown away: spent on daughters". Ex. 6

H602.3, "Symbolic interpretation of names". Ex. 2

H611.1, "Melons ripe and overripe analogous to girls ready for marriage". Ex. 6

H664.2$, "Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut—cut])". Cog., Ex.6

H829$, "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". Ex. 4

H888.1.1$, "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife? Answer: kneading tub (*magûr el-*ᶜagîn)". Ex. 6

H888.1$, "[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-*ᶜ*agîn*)". Ex. 6

H890.6$, "All in, but `his' head [is] out [(*kolloh guwwah, wi râsuh barrah*)]. (Answer: a nail [hammered or driven into an object])". Ex. 2

J1808.9.1$, "Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa)". Ex. 6

J1862.1.1$, "Horse killed for throwing off (kicking) rider". Ex. 7

J1866.3$, "Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible". Ex. 7

J225.4, "Angel (Jesus) kills man. Done because man is plotting a murder". n. 2

J2756.1.1$, "A woman trusting men['s fidelity], is a woman trusting water [to remain] in a wide-meshed sieve!" Cog.

J30.0.1$, "Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another". Ex. 6

K1872.9.5.4$, "Statement intended to generate erotic mental image deceptively camouflaged to seem decent—(The pseudo-erotic)". Ex. 2, 6

L111.5.1.1$, "Boy born of brother-sister incest as hero (e.g., ᶜAzîz-son-of-Abu-Zaid, Luqaym-son-of-Luqmân) as hero". Ex. 4

M302.8.1$, "Prophesying by opening holy book. (Bibliomancy: *fat<u>h</u>al-kitâb*)". Ex. 5

N122.1.6.1$, "The left (north) as unlucky (inauspicious) direction". Ex. 1

P-, "Society" [general]. Ex. 6

P200.0.1.5.1$, "Characteristic images (scenes) one experiences within patrilocal family residence—(mostly visual)". Ex. 6

P200.0.1.5$, "The extended patrilocal family: married children (with their spouses and children) living under the roof of the patriarch's home". Ex. 6

P200.0.1$, "Patriarchal family (patriarchy)". Ex. 6

P201.0.1$, "Family feud is strongest". Ex. 7

P201.2$, "Reconciliation (accommodation) is not possible between hostile brethren (paternal-cousins, etc.). Ex. 7

P201.3$, "Accommodation (`detente') possible between warring non-Arabs, but impossible between feuding Arab cousins (brothers)". Ex. 7

P500.0.4$, "Government by election (selection) of ruler by citizens (subjects). (Republic, democracy)". Ex. 1

P522.1, Lex talionis. One life for one life. Ex. 7

P525.3.1.1.1$, "Plea to vendettist-to-be: `Never reconcile (make peace)'". Ex. 7

P525.3.1.1.1$, "*lâ tasâluh*" (No reconciliation!) or "*lâ tusâlih*" (Do not make peace! [Imperative masc. singular form]). Ex. 7

P731.0.2$, "Tribalism: (*ᶜaṣabiyyah-qabaliyyàh*)". Ex. 7

P783.2.2$, "Sitting with thighs (legs) parted wide—immodest, erotically suggestive". Ex. 6

S305.1$, "Cutting from one artery in the neck (*warîd*) to the other". Ex. 7

S481.5.1$, "Lioness nursing cubs cruelly killed". Ex. 7

S73.1.1, "Fratricide in order to gain control of kingship". Ex. 7

T-$, "Sex: [its consequences and accompaniments]". Ex. 6

T109.1$, "Patrilocal residence: bride moves to home of groom's family". Ex. 6

T16.9$, "Erotic scene spied (or accidentally witnessed) evokes reaction(s)—miscellaneous". Ex. 6

T405.9.1$, "In-laws's nakedness or exposure". Ex. 6

T415.8$, "Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother". Ex. 4

T466, "Necrophilism: sexual intercourse with dead human body". Ex. 4

T481.0.2$, "Lustful regard—(`fornication-with-eye')". Ex. 6

T510.1$, "Procreation without male element (semen)". Ex. 4

T519.1$, "Impregnation by `blowing' (breathing) into pocket of (woman's) coat". Ex. 3

T519$, "Sex: its Accompaniments and consequences", [and] (T0). These interconnections include "Conception from inhaling (`breathing')". Ex. 3

T531, "Conception from casual contact with man". Ex. 4

T604.0.1$, "Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation). Cog. Sys.

U2$, "Human perception tends to be animated (i.e., inanimate objects perceived in animate terms)". Ex. 5

U248.0.2$, "`It' taken to mean what listener has in mind". Ex. 2

U248.0.3$, "Wants affect perception (cognitions)". Cog. Sys

U300$, Relativity of perception: "adaptation level" (judgment depends on circumstances, objects of comparison, frame of reference, or context). Ex. 7

U304.6$, Relativity of perceiving violence: the more frequently (intensely) it occurs, the less offensive it becomes. Ex. 7

U318$, "Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc.". Ex. 6

V223.3, Saint can perceive thoughts of another man and reveal hidden sins. n. 2

V235.0.3$, "Angel invoked by properties of letters of the alphabet and numbers—(`magic')". Ex. 5

V312.0.1$, "Counter-belief: Miraculous Conception (immaculate conception) through God's command". Ex. 3, 4

V93.1$, "Ecstasy (trance) through religious dancing (*dhikr*, *`zikr'*)". Ex. 3

W256.8.2.1$, Short persons are crafty (sly/*makîr*), tall ones are idiotic (moronic/*habîl*). n. 2

W256.8.2$, Physical stature and character. n. 2

W256.8$, Stereotyping: physical traits and appearance—general. n. 2

W30.0.1$_(formerly,-Wl29.3$), "Intolerance to cognitive dissonance". n. 6

X479.1.1$, "Madam Minister will receive visiting dignitaries according to natural order, not their bureaucratic rank: Judge al-*'Air*-yânî (`Peter'/[Dick]) first, Minister al-*Baid*ânî (`Balls'/Testicles) to follow". Ex. 2

Z71.16.2.3$, "Ten commandments (instructions, orders, etc.)". Ex. 7

Z105$, "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object". Cog. Sys., Ex. 2, 5, 6

Z108.1$, "Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, [...])"Ex. 5

Z108$, "Sound (name) symbolism: association based on sound similarities (homophony)". Ex. 2, 6

Z111.9.4$, "Death: God retrieves His breath (deposit)". Ex. 3

Z117, "Z117, "Poetry personified". Ex. 5

Z117.5$, "Music personified". Ex. 5

Z119.0.1$, "Language creates artistic forms—(a belief).—(a belief). (Compare `Super-organic theory'/"*einfache Formen*"). Ex. 5

Z119.0.2$, "Word believed to have capacity (power) to create. (Blasphemous belief). n. 37, Ex.5

Z119.1.1.1$, "Lover hugs beloved like a certain letter conjoins with another (e.g., in Arabic script: the *'Alif* (A) and the *Lâm* (L); in Latin script: the bar—symbolizing a male—in the letters A, E, t)". Ex. 5

Z119.1.1$, "Components of the alphabet in physical embrace". Ex. 5

Z119.1$, "Letters of the alphabet personified". Ex. 5

Z120.1.3$, "Language of earth". Ex. 5

Z139.9.3.1.1$, "Kneading tub (*magûr el-ᶜagîn*: traditionally, round, deep and of reddish earthenware)—vagina". Ex. 6

Z140, "Color symbolism". Ex. 1

Z141.1.1$, "Person sentenced to execution dressed in red prison uniform". Ex. 1

Z141.3.1$, Red as symbol of evil (danger, drought, etc.). Ex. 1

Z141.4$, "Red as symbol of (associated with) sex organs. Ex. 6

Z145.1, "Green as symbolic of martyrdom". Ex. 1

Z145.2.1$, "`Green-heeled' person: fortune- (blessedness-) bringing person—usually female". Ex. 1

Z145.2$, "Green: auspicious color". Ex. 1

Z166.3.2.4$, "Limbs (organs; e.g., finger, pinky, toe, nose): penis". n. 2

Z179.1$, "Ascendance-descendance (social): act allegorically interpreted". n. 2

Z179.3.1$, Right side is good (blessed); left sides is evil (cursed). Ex. 1

Z179.3$, "Symbolism of right and left sides". Ex. 1

Z179.4$, "Directions and motions (east-west, in-out, up-down, etc.) allegorically interpreted". Ex.2

Z183.0.1$, "Meaning of a name". Ex. 2

Z186.2.0.1$, "Symbolism: water going through field (irrigation canal)—sexual intercourse". Cog.

Z186.4.2.1$, "Symbolism: kneading—erotic act". Ex. 6
Z186.9.3.1$, "Female's squatting posture (with thighs parted, while cooking, kneading, laundering, etc.): erotic". Ex. 6
Z197.3.4.0.1$, "Piercing (stabbing, puncturing, etc.)—sexual intercourse (penetration)". Ex. 2
Z197.3.4$, "Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.—penis". Ex. 2
Z198.3.1$, "At the physician, woman's pregnancy repeatedly diagnosed as: `winds' (gases, inflation, i.e., pseudo-pregnancy); her husband asks to be examined, shows his organ, and exclaims: `Doctor, is this a penis or bellows (`air-pump')!?'". Ex. 3
Z198.3$, "Blowing (with machine)—sexual intercourse (foreplay). Ex. 3

Register of Tale-Types: PT.II

AT: 314, *The Youth Transformed to a Horse*. n. 44
HeS: 318A$, *The Man who Lost his Organ and then Regained it*. The perfidious (ungrateful) wife. n. 44
AT: 402, *The Mouse (Cat, Frog, etc.) as Bride*. [Three brothers seek wives; youngest marries a she-monkey, (tortoise); she proves to be a bewitched beauty]. n. 44
HeS: 451B$, *The Jealous (Cruel) Sisters-in-law Persecute their Husbands' Sister*. n. 44
AT: 759, *God's Justice Vindicated*. (The Angel and the Hermit)—[apparent misdeeds explained]. n. 2
AT/HeS: 872*/872$ *Brother and Sister: Separation and Subsequent Reunion*. n. 3, 46
HeS: 903D*$, *Daughters-in-law Abuse (Sell) Husbands' Mother*. They are punished. n. 44
AT: 931, *Oedipus*. As foretold by the prophecy, the hero kills his father and marries his mother. n. 17
HeS: 932A$, (formerly-932$), *The Sister who Desires a Son Sired by her Brother Achieves her Goal: the Unsuspecting Brother*. Ex. 4
AT: 1180, *Catching Water in a Sieve*. Cog.
AT: 1358C, *Trickster Discovers Adultery: Food Goes to Husband Instead of Paramour*. [Sister's son helps his maternal-uncle]. n. 46

Footnotes for Pt. II (Supplementary Materials)

1. El-Shamy (1967). (https://scholarWorks.iu.edu/dspace/handle/2022/8959).
   Also see El-Shamy "Behaviorism and the Text" (1976a), pp. 145–160.
2. In *Types of the Folktale 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 Tennesee Williams' "A Cat on a Hot Tin Roof" (1995, n. 15 p. xi), and the American motion picture titled "Frailty" (2002) designated as conforming to Type: AT 759, *God's 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 Motific components of this exchange are constituted by the following:

   W0256.8$, Stereotyping: physical traits and appearance—general.
   W0256.8.2$, Physical stature and character.
   W0256.8.2.1$, Short persons are crafty (sly/*makîr*), tall ones are idiotic (moronic/*habîl*).
   Z0166.3.2.4$, Limbs (organs; e.g., finger, pinky, toe, nose): penis.
   Z0105$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Z0179.1$, Ascendance-descendance (social): act allegorically interpreted.

3. (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 see, El-Shamy (2013), see n. 17, below.
4. El-Shamy (1981b), vol. 11, pp. 313–323 (July-December).
5. These approaches did *not* include the Finnish School'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).
6. El-Shamy (1976b), vol. 9, pp. 53–74.
7. El-Shamy (1977), pp. 208–20.
8. El-Shamy (1980).
9. In: *Enzyklopädie des Märchens* (Göttingen) vol. 3, nos. 4–5, pp. 1391–1395.
10. (El-Shamy 1985, pp. 255–283; [1986] vol. 1, no. 3, pp. 41–51).
11. 2 vols. (Bloomington: Indiana University Press, 1995). See vol. 1, pp. xiii-xiv, n. 5–10.
12. In: *Journal of Folklore Research*, vol. 34, No. 3, pp. 233–243.
13. Collected, translated, edited, and interpreted […]. (Bloomington: Indiana University Press).
14. See *Tales Arab Women Tell*, pp. 4–5.
15. (Bloomington: Indiana University Press).
16. Horton and Hunt (1976), pp. 3–7.
17. (El-Shamy 2013).
18. El-Shamy, *Folk Traditions of the Arab World*, vol. 1, p. 13 n. 2.
19. El-Shamy (1997a), vol. 34, No. 3, pp. 233–243, esp. p. 234.
20. English and English (1966), pp. 92–93.
21. El-Shamy (2011), pp. 530–31.
22. El-Shamy (1977), p. 210.
23. For an example of a full text where these themes occur, see Tale no. 46 in Hasan El-Shamy (1999), *Tales Arab Women Tell*, pp. 319–26 (text), 451–42 (notes).
24. Cf. Kurt Lewin's concept of "Life Space," in: *TAWT*, "Lore and life span," pp. 6–7. Also see Krech et al. (1962), p. 67.
25. Krech et al. (1962), p. 66. For an early application of this concept, see El-Shamy (1979), 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. (1962), 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 …," p. 238, n. 22–23.
27. The present work is not geared toward showing the degree to which "pervasiveness" may be detected or ascertained. On "pervasiveness," see: Krech et al. (1962), pp. 112–13, 134.
28. Koran, 6:99, 12:23 46, 18:31, 26:80, 67:21, 76:55.
29. See: Ions (1968), pp. 91/(Buto), 110/(Hapi), 135/(Osiris).
30. See DOTTI: *NLV*, EGYPT: El-Shamy *Egypt* 273 No. 25; *DOTTI:* 225; *RAFE:* 121 n. 421; *TAWT:* 332-33 No. 47; *Zîr* (n.d.) 138.
31. Ions 24/(land of barbarians/desert) 63/(for Egyptians); *DOTTI:* 225 661 665: {Egy} (2004); *TAWT* (1999).
32. AUC: 32A No. 34; Kîlânî *Bilâd al-Shâm* 102 no. 71/(Syria: informant: f., collector: f.).
33. Broadwell and Loeb (2012).
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, *Qiṣaṣ* 17: El-Shamy "Arab Mythology" No. 41.
36. See: *RAFE* 41 121 128.
37. See Mot. Z119.0.2$, "Word believed to have capacity (power) to create. (Blasphemous belief),"in: *MITON* (2006); El-Shamy (2005a) "Character Transmutation," pp. 258–59. On the "Superorganic,"

see El-Shamy (1967), pp. 16–17; El-Shamy (1976a), pp. 148–49, 150; and "El-Shamy (1997b), pp. 779–82.

38. Krech et al. (1962), 29–30.
39. For the motifs above, see El-Shamy (2005a) "Character Transmutation,"p. 249.
40. *MITON* (2006*)* ; El-Shamy (2005a) "Character Transmutation," 249.
41. *MITON* (2006*)*, *RAFE* (2008) 14 n. 29; Lane 260–62.
42. See: *MITON*; *Alf* IV 156; Burton IX 79/("Word hath inherent and positive power"). Chauvin VI 9–11 No. 184; *ANE* 237–38 No. 236}.
43. Burton III 317 n. 02.
44. This motif (situation) recurs in Tale-types: 402, 451B$, 903D*$, cf. 314, 318A$.
45. See El-Shamy (1995), *Folk Traditions of the Arab World*, vol. I, p. xiii.
46. 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, "Paternal-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 1358C).
47. *ez-Zîr Sâlim.* (Cairo, n.d.) p. 59, 79; cf. 67/poem.
48. *DOTTI (*2004) 401; Kisâ'î (Al-): (1922) 79-80 86,/(Thackston 1978, 87–88 No. 37): El-Shamy, "Arab Mythology" No. 73; *Zîr* 101.
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).

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