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elements comprising the catalog will change in a given culture, indicating important cultural differences.” (Myung H. Choi: *An Application of Vladimir Propp's Morphology of the Folktale to Korean Folktales*, Hong Kong 1998.)

<sup>5</sup> Cf. Chimenti, Elisa: *Tales and Legends of Morocco*. Aaron Benami, (tr.). New York, 1965; Avishur, Yitzhak: *Women's Folk Songs in Judeo-Arabic from Jews in Iraq*, Institute for Research on Iraqi Jewry Or Yehuda, Israel 1987.

(Anastasiya M. al-Kirmil), 20, 1932. 1933.

*Dwana-taft aw ik y tba d diyya,*

<sup>6</sup> XIX

: David H. Müller: *Die Mehri und Soqutri Sprache*, pt.I – Texte, Südarabische Expedition, Vol.4, Vienna, 1902; Bruno Meisner: *Neuarabische Geschichten aus dem Iraq: gesammelt, übersetzt, herausgegeben und mit einem erweitertern Glossar versehen*. Leipzig, 1903; Yacoub Artin: *Contes populaires du Soudan égyptien. Recueillis en 1908 sur le Nil Blanc et le Nil Blue*, Paris 1909; Enno Littmann: *Arabische Märchen aus mündlicher Überlieferung*, Leipzig 1935. (

*Modern Arabic Tales*, Leiden 1905), (E. S. Stevens), (Lady Drawer) 1931. 48

Hasan el-Shamy: *An Annotated Collection of Egyptian Folktales Collected from an Egyptian Sailor in Brooklyn, New York*. Indiana University, Bloomington, 1964; Max Weisweiler: *Arabische Märchen*, 2 vol. (in the series Märchen der Weltliteratur), Diederichs-Verlag, 1966; Samia al-Azhariya Jahn: (ed. tr.) *Arabische Volksmärchen*, Berlin, 1970; Andreas and Waltraud Kronenberg: *Nubische Märchen*. Düsseldorf/Köln, 1978; Hasan el-Shamy: *Folktales of Egypt: Collected, Translated and Annotated with Middle Eastern and African Parallels*. Chicago, 1980; Inea Bushnaq: *Arab Folktales*, New York, 1986; Ibrahim Muhawi and Sharif Kanaana: *Speak, Bird, Speak Again: Palestinian Arab Folktales*, Berkely, 1989,

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(S. Leštari : *Antologija arapske narodne priče*, Vreme knjige, Beograd, 1994. ( *Modern Arabic Tales*

) . : , 1998,

. 51/1998.

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*Enzyklopädie des Märchens.*<sup>9</sup>

<sup>10</sup>

<sup>11</sup>

1984.

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Aarne–Thomp-

son-

<sup>12</sup>

(*Register of Tale Types*, . 459–470. *Register of Motifs*, 471–522).

(Brother-Sister Syndrome)

(*Religion among the Folk*),  
*the Arab World*

*Folk Traditions of*

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1999.

<sup>13</sup>

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: D w d Sall m wa abr am d : *Al-qi a al-ša biyya al- ir qiyya*, Qa ar 1988. Abd al-Kar m al- uhaym n: *As r ša biyya min qalb az rat al- Arab*, Bayr t 1967–1970.

<sup>9</sup> : <http://www.gwdg.de/~enzmaer/>

<sup>10</sup> Hasan el-Shamy: *Oral Traditional Tales and the Thousand Nights and a Night: The Demographic Factor*. in *The Telling of Stories: Approaches to a Traditional Craft*. Morton Nojgaard et al., (eds.). Odense, Denmark, 1990, pp. 63–117.

<sup>11</sup> Hasan el-Shamy: *Folk Traditions of the Arab World – A Guide to Motif Classification* (Indiana University Press, 1995), pp. 462+576. 12.600

<sup>12</sup> Cf. Hasan el-Shamy: *A Type Index for Tales of the Arab World*, in *Fabula*, Vol. 29, Berlin and New York, 1988, pp. 150–63. *Towards a Demographically-Oriented Type Index for Tales of the Arab World*, in *Cahiers de Litterature Orale*, No. 23, Paris, 1988, pp. 15–40.

<sup>13</sup> *An Islam-Based Worldview: The Supernatural Belief-Practice System in the Contemporary Folk Cultures of Egypt*, pp. 443–44, part IV, *Deified Humans*.



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: The Texts as Cognitive „Folkloric Behavior“, Tales as Cognitive Systems and Parts of a Sociocultural System The Systemic Qualities of Meaning and the Role of Folkloristic Annotations.

17 : “The seemingly flawless texts that fill hundreds of published tale “collections” and anthologies are actually more indicative of their writers’ re-creative abilities than of the characteristics of the hypothetical folk narrators of these literary texts. Subsequently, development of verifiable social scientific theories based on Arab folktales as they are lived in real life has been hampered by (...) the scarcity of available accurate texts, especially ones collected from females; and the prevalence of alterations, “improvements,” and blatant forgeries and fabrications in published anthologies, even in some academic theses.” ( . 3).

18 “Within the nuclear family the Brother-Sister Syndrome is manifested through brother-sister love, brother-brother hostility, sister-sister hostility, parents-children hostility, and husband-wife unaffectionate relations. The structure of sentiments in the larger kinship group is congruent with that found in the nuclear family; these sentiments include brother-sister’s husband hostility, sister-brother’s wife hostility, and child-mother’s brother affectionate ties. The child’s positive relationship with the maternal uncle is a product of the love a mother has for her brother, and the strong bonds of affection between a child and his or her mother (but not father).” ( . 3).

19 Cf. Allen Johnson and Douglas Price-Williams: *Oedipus Ubiquitous: The Family Complex in World Folk Literature*, Stanford, 1996. ( . 14–18) ( . 63, 84, 106, 130, 160, 293, 307 311.)

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... women’s say, old wives’ tales, old wives’ medicine, women’s superstitious ways, women’s stuff, ... ad t el- ar m, ik y t en-nisw n/kel m en-nisw n, kel m el- a yiz, urr f t, wanas t



(*The pickled fish head*, p. 101),

*the moon*, . 106),

(*More beautiful than*

( . 299.)

*An Ivory Bed and a Glass Bed*

*ternal-Uncle* ( p. 349.)

26

*Aziz Son of His Ma-  
Mother, see*

*what I've got for you!* ( p. 89.)

*She-sparrow* ( . 93),

*Tales Arab Women Tell*

zolph)

(Ulrich Mar-

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(cf. . : , 117).

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, 183.