Teaching by way of stories relies on a long tradition especially in the Oriental literatures. The numerous "mirrors for princes" preserved in Persian and Arabic, of which Kalila and Dimna is the most prominent example, document to the popular method of offering instruction in an allegorical form which, as being more subtle, was intended to be more effective than straightforward exhortation. The stories contained in these compilations conveyed messages of behaviour and conduct by admonishing to follow the good and cautioning to keep away from the bad example. Thus, their intention was largely of a moral nature. On the other hand, stories were employed as an apt instrument of instruction because of their entertaining value. They were capable of diverting and instructing at the same time, so that learning would take place in a relaxed and playful atmosphere, even to the extent that amusement would almost cover up the original intention. Taking all this into account, stories would offer themselves for almost any educational purpose, and it seems only natural that in modern times they were eagerly employed in the service of many different branches of institutional tuition, to an increasing degree since classical learning gave way to teaching in the vernacular, suitable for larger parts of society. Language tuition was just one of the many different areas in which stories could be employed. Portraying an influential representative for this field, Kurt Ranke in 1979 has commented on the Praktische französische Grammatik compiled by Johann Valentin Meidinger (Dessau 1783), which in the 18th and 19th centuries in Germany served as a widespread introduction to the French language. Since then, folk narrative research has dealt with different aspects of the role and function of tales and stories in an educational  


context, culminating in a recent detailed study on traditional narrative materials in German reading-books between 1770 and 1920.³

Persian language tuition is no exception to the rule. Early specimens of Persian grammars published in the West since Ludovico de Dieu’s *Rudimenta lingae persicae* (Lugduni Batavorum 1639) do not pay attention to language exercises let alone narrative materials.⁴ However, this fact does not result from a particular neglect on behalf of the authors. It is rather due to the general contemporary approach towards foreign languages, which would be inclined towards regarding any foreign language, in this case Persian, in terms of comparability to any of the classical languages of learning such as Greek, Latin, Hebrew or Sanscrit.⁵ It was due to this attitude that even as late as the end of the 18th century, William Jones would have to preface his *Ketāb-e Šekarestān. A Grammar of the Persian Language* (London 1771) with an extensive lament not only deploring “the great scarcity of [Persian] books” but moreover the fact that not many people were capable of reading these books, because “the greater part of them are preserved in the different museums and libraries of Europe, where they are shown more as objects of curiosity than as sources of information”. Contrary to previous works Jones promised to teach anyone using his book within “less than a year” to trans-late Persian letters and to converse in that language.⁶ In order to achieve this goal he embellished the theoretical parts of his grammar with frequent quota-tions from the Persian classics, some of which in the fields of history, poetry and philosophy he advertised in an appended “Catalogue of the most valuable books in the Persian language”. Though Jones’ intention was commendable, it must remain doubtful, whether the examples given did enable a ready understanding of the grammatical problems they were meant to illustrate, since the author shows a preference for rather sophisticated extracts unsuit-able for the beginner.


Such was the desolate situation of Persian language tuition in Europe by the end of the 18th century, when on the other hand the need for a solid knowledge of that language was felt, notably in British policy. Persian not only was the vernacular in Iran and parts of Afghanistan and Central Asia, but moreover had been for several centuries and still was the language of Mughal rule in the Indian subcontinent, which was about to become the prime object of British economical interests as well as territorial acquisitions. This was reason enough to give high priority to a solid instruction of the Persian language.

Thus it was a matter of cause that in connection with the establishment of the College at Fort Williams in Bengal, termed by Lord Wellesly as the “Oxford of the East”, the “linguistically proficient soldier-diplomat” Francis Gladwin, then one of the temporary superintendents in the Persian department, compiled a comprehensive introduction to the Persian language, entitled *The Persian Moonshee* (1795). A revised third edition published five years later is qualified as having been “adapted to the use of the College at Fort William in Bengal”. This edition was reprinted in London 1801 and subsequently abridged and revisioned by William Carmichael Smyth, “containing a copious grammar and a series of entertaining stories ... in the Arabic and Roman characters, together with an English translation” (1822, 1840). In the preface to the second edition, Smyth qualifies Gladwin’s work to be in request “not only in Great Britain and India, but also in Paris, and in other parts of the Continent of Europe”. In addition, Smyth quotes his information “that this is the text book constantly used in the Persian Class at the College de France, and also at most of the public institutions in this kingdom” and concludes: “Indeed, I think I may fearlessly assert, that it is the best elementary Work [!] that ever was published of the Persian language”. This apparent success of Gladwin’s *Persian Moonshee* probably is not so much due to its grammatical presentation, but rather to the appealing way in which the author furnished additional material for practice. Above all its success lies in the chapter named “Hekāyāt-e latīf dar ‘ebārat-e salis”, ‘Pleasant stories in

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9 SMYTH 1840, preface VII.
an easy style', appended to the theoretical part of the work as exercises for reading and translating.

Hekâyät-e laţif is a title evidently not meant to be particularly inventive. While this qualification applies to the title, it is also valid for the contents of the chrestomathy. Hekâyät-e laţif presents altogether 76 short humorous narratives written in a comparatively uncomplicated style. The stories are largely modelled on originals in classical Persian literature, and some of them had been popular for centuries. In this respect the Hekâyät-e laţif bear a close resemblance to chapbooks current in Europe in the 16th to 19th centuries. There is no certain information available about the author, or rather compiler, of these stories. Most probably the Indological scholar Johannes Hertel is right in supposing some “Indian Muslim”, more specifically a “Muslim scholar employed in [Gladwin’s] service”.11 This supposition is supported by the fact that the chapter on “Phrases and Dialogues in Persian and English” immediately following the “Pleasant stories” is explicitly quoted to have been “written by a Moonshee employed by the late William Chambers, Esq. [Interpreter to the Supreme Court in Bengal] in the year 1793”. Similarly to the subjects contained therein, which “were dictated, and the work superintended by Mr. Chambers”, the “Pleasant stories” might have originated. The grammar and wording of the tales, criticized in later editions as being strongly influenced by Indian diction,12 may be taken as yet another indication of their compiler.

The primary purpose of the “Pleasant stories” was to serve as exercises for language training.13 Without ever being regarded as a canonical collection,14 they were copied numerous times in subsequent grammars of the

12 Cf. G. ROSEN: Elementa Persica. Ed. F. ROSEN. Leipzig 1915, IV; already F. ROSEN in his Modern Persian Colloquial Grammar (London 1898) laments the fact that the “Persian grammars hitherto written in English have ... dealt with the Persian of India” (VII).
13 Without ever gaining a similar popularity, Heinrich Alfred BÄRB (Hänri Bārb) in Vienna 1856 published a booklet called Zobdatol-hekāyāt, explicitly “tā mota’allemin-e madrese-ye dārōl-fonun ke dars-e zabān-e Fārsī mi-hānand az motāle’e-ye ān bahremand gardand” (p. 56/9). The tales quoted are adapted from classical literature, such as p. 2/4 = Arabia ridens, no. 937; 2/-2 = 1063; 3/-4 = 715; 4/-2 = 673; etc.
14 Accordingly, the repertoire of some of the later editions differs considerably from Gladwin’s. Rosen’s edition (see HERTEL, no. 72-87) contains versions of such well known tales as AaTh 925 (HERTEL, no. 77), AaTh 1553 (no. 80) and AaTh 1698 (no. 84); the edition used by Christensen (see A. CHRISTENSEN: Persische Märchen. Düsseldorf – Köln 1958 [München 1990], 179 f., no. 28) contains AaTh 1331, for Oriental variants of which see U. MARZOLPH: Philogelos arabikos. Zum Nachleben der antiken Witzesammlung in der mittelalterlichen arabischen Literatur.
Persian language by other authors, such as John Borthwick Gilchrist's *Hindee moral preceptor; or, rudimental principles of Persian grammar as the Hindooostaneer scholar's shortest road to the Persian language, or vice versa* (1821), Georg Rosen's Latin *Elementa Persica* (1843) and Duncan Forbes' *Grammar of the Persian Language* (1861). Also, they were quoted in grammars of other languages of the Indian subcontinent intended for the instruction of British staff, such as Forbes' *Grammar of the Hindustani Languages* (1846). Moreover, their popularity resulted in numerous supplements, such as different glossaries to the tales, and above all translations of (sometimes only selected) tales into English as well as several Indian languages (1840: Bengali; 1847: Hindustani; 1848: Tamil; 1852: Sindi; 1871: Gujarati). However, in the first decades after their publication, the "Pleasant stories" stayed within the educational frame, addressing themselves almost exclusively to the British personnel wishing to gain knowledge of a foreign language. It is due to the later development that they gained a specific interest from the point of view of folk narrative research.

Separate Persian editions of the *Hekayat-e laif* were published in connection with changes in the marketing of literary products on a popular level. Over the previous period of many centuries, entertaining prose literature in Persian, much the same as in other Islamic literatures, had been of a compilatory nature to the effect that identical subjects were quoted in an ever more condensed manner. The resulting type of "Vademecum"-literature since about the middle of the 19th century was promoted by modern printing techniques allowing the simultaneous production of larger numbers of copies as contrasted to the traditional way of copying manuscripts by hand. Also, the voluminous works of earlier times gave way to shorter compositions which not only by way of their contents, but also by the resulting cheap prices were predestined to become popular. *Hekayat-e laif* is a typical representative of this kind of literature. Its first publication in the Persian language separate from the educational frame appears in 1846 on the margins of another chap-book with similar contents, the *Latâ'ef-e 'ağibe*, itself constituting a popularized condensation of tales from 'Ali Şafi's *Latâ'efat-tavâ'ef*. Since then, the catalogues of the major British libraries and other international collections specify more than twenty different separate editions up to 1902, printed in places like Bombay, Madras, Delhi, Bangalore, Meerut, Cawnpore and Lucknow. This shows that the booklet in principle was available through-out

Der Islam 64 (1987), 185-230, here 217 f., § 188.
the Indian subcontinent and, considering easily accessible stages of trans-lation, potentially could have become known to speakers of almost any Indian language. Thus the *Hekâyât-e latif* might constitute one of the most influential vehicles for the promotion of humorous narratives in this geographical area.

This potential fact has to be expressed tentatively, since there is not much evidence to prove a decisive influence of the *Hekâyât-e latif* in recent oral tradition. On the other hand it must be pointed out that the lack of this kind of evidence does not necessarily imply a negative evaluation. It is rather due to the non-existence of reliable collections of humorous prose narratives from oral tradition in any Oriental country. Nevertheless, about a third of the tales of the *Hekâyât-e latif* is represented in later publications on Indian narrative tradition collected by British and Indian linguists, missionaries, folklorists and enthusiastic laymen such as they are documented in *The Oral Tales of India* edited by Stith Thompson and Jonathan Balys (Bloomington 1958).\(^\text{15}\) Notably, this motif-index — later supplemented by two similar publications\(^\text{16}\) — took into consideration almost exclusively publications in English as constituting the language most readily available to any Indian native; near to none of the collections utilized stands up to modern critical standards or may be regarded as a reliable testimony of living oral tradition.

At a first glance it is very suprising to trace the most substantial amount of tales corresponding to *Hekâyât-e latif* in some recent (Soviet) publications on traditional Afghan narratives. The collections contain largely identical material, varying only inasmuch as the number of tales and the choice are concerned.\(^\text{17}\) They are translated and edited by Julian Semjonov and Konstantin Aleksandrovič Lebedev, in the earliest editions (1955, 1958) without indication of sources. Taking into consideration the results of the only recent collection of humorous prose narratives in Persian, collected from the oral of a Seyyid Feižollāh in Tehran by Arthur Christensen and Henri Massé at the beginning of the 20th century, one might have supposed that Lebedev’s collection would have to be judged by similar criteria: Christensen characterized the narrative repertoire of his informant as being largely dependent on literary sources,

\(^{15}\) Nos 1, 2, 4, 7, 8, 10, 12, 13, 14, 21, 23, 30, 31, 33, 39, 50, 63, 66, 67.


\(^{17}\) *Afghanskie skazki.* Moscow 1955; *Skazki i stichy Afganistana.* Moscow 1958; *Afghanskie skazki i legendy.* Moscow 1972; *Die Teppichtasche. Märchen und Geschichten aus Afghanistan.* Kassel 1986.
ranging from works of classical literature to contemporary chapbooks such as the *Reyāzol-hekāyāt*, even though the teller himself stated to have heard and picked up his tales in the course of his extensive travels.\(^\text{18}\)

It is only in the most recent edition of 1972, that the preface of Lebedev's publication points out some of the sources, still in a very summary way: he mentions the *Kilid-i afgani* by [Thomas] P[arke] Hughes (Lahore 1893) and the *Hagha Dagha* by Ahmad Jan (Peshawar 1929). These books notably are edited by British army personnel for the purpose of language instruction, comparable to the intention of Gladwin's *Persian Moonshee. Kilid-i Afgani*, subtitled "Selections of Pushtu prose and poetry for the use of students", contains mostly lengthy moral stories in the majority taken from the *Ganj-i-Pakkhto*, itself compiled by a certain Maulavi Ahmad in about 1880 from sources closely related with Arabic jocular literature,\(^\text{19}\) but also giving a number of prose renderings of tales from Galaloddin Rumi's *Maṣnavi*.\(^\text{20}\)

*Hagha Dagha* is qualified as "The Text-Book for the Preliminary Examination in Pushtu".\(^\text{21}\) Its author held the official rank of "Officers' Munshi" and published several similar books such as *How to speak Pushtu, being an easy guide to conversation in that language designed for the use of British soldiers* (Peshawar 1917) and *English translation of Da Kissa Khane gap, the text book for the examination of military officers, in interpretership Pushtu* (Peshawar 1931). Lebedev, who as a linguist specializing in Pashto since 1967 held a teaching job for that language at the Moscow Institute of international relations (Moskovskij gosudarstvennyj institut meždunarodnyh otnošenij),\(^\text{22}\) must have been quite familiar with these works. Moreover, by examining the contents of *Hagha Dagha* it quickly becomes evident that this work largely is nothing but a rearranged translation of tales modelled directly on the *Hekāyār-e latif*: out of the 75 tales contained in *Hagha Dagha* only 11 cannot be retraced to *Hekāyār-e


\(^{19}\) Cf. Ganj-i-Pakkhto, no. 6 = *Arabia ridens*, no. 415; 11 (AaTh 1353) = 459; 12 (Mot. J 1115.2) = 1193; 13 = 381; 22 = 813; 27 (Mot. J 1423) = 91.


of those at least three seem to be taken from the *Ganj-i-Pakkhto*. In this way, the tales of Lebedev’s publications by way of only one intermediary depend on the Persian language chapbook written more than a century and a half before.

It is significant to note that not a single edition of the *Hekāyāt-e latif* seems to have been printed in Iran. This explains why the Iranian oral tradition appears virtually untouched by any influence retraceable to the *Hekāyāt-e latif*. Analogues in the repertoire of later Iranian chapbooks, such as the voluminous *Laṭā'ef va-zarā'ef* (Teheran 1291/1859) almost certainly result from using the same sources. Christensen’s informant did know some tales of which the *Hekāyāt-e latif* contain variants; but almost certainly his knowledge relied on other sources. Out of the two other tales represented in recent Iranian narrative tradition, one (no. 63) probably was popularized by way of Sa’di’s *Bustān*, while for the other one (no. 4) several earlier Arabic variants are documented.

To conclude, it appears that *Hekāyāt-e latif* was a very successful chap­book indeed, even though its success is largely restricted to within the sphere of language tuition. One has to be extremely diligent in judging the contents of the *Hekāyāt-e latif* as representative for Indian (or Persian) narrative tradition, but one should on the other hand be fully aware of their roots in the respective literatures. This aspect of the Persian chapbook’s important intermediary role between classical and popular literature can only be appreciated by investigating its sources. The major points of the commentary appended here can be summarized as follows. The compiler of the *Hekāyāt-e latif* exploited different well known works of classical Persian literature, such as ‘Aṭṭār’s *Moṣibat-Nāme* and *Elāhi-Nāme*, Zākānī’s *Resāle-ye delgošā* or Ġāmi’s

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23 Nos 16, 17, 18, 22, 26, 29, 48, 52, 56, 66, 73.
24 *Hagha Dagha*, no. 48 = *Ganj-i-Pakkhto*, no. 20; 52 = 34; 56 = 26.
25 *Laṭā'ef va-zarā'ef*, 2/3/1 = *Ṣāfī*: *Laṭā'efot-tavā'ef*, 121/3 (5/2/1); 3/2 (= *Hekāyāt-e latif*, no. 17) = 122/4 (5/2/5); 3/7 (= no. 42) = 122/13 (5/2/6); 3/5-3 = 127/14 (5/5/3); etc. *Laṭā'ef va-zarā'ef* is one of the chapbooks often used by popular collections of Persian jokolore, cf. M. N. KUKA: *Wit, Humour and Fancy of Persia*. Bombay 1937; N. OSMANOV: *Persidskije anekdotoj*. Moscow 1963; A. SORUŞ: *Mağmu’e-ye laṭā'ef*. Tehran 1334/1956. Texts from *Laṭā'ef va-zarā'ef* are also represented in Persian language teaching. C. SALEMANN - V. SHUKOVSKI: *Persische Grammatik*. Leipzig 1947* (1889) includes a chapter “E libro Latfah u Zarfah” containing the following tales: 49*/2 = Arabia ridens, no. 532; 49*/11 = GLADWIN, no. 45; 50*/-3 = MARZOLPH: *Buhlul*, 53, no. 98; *Ṣāfī*: *Laṭā'efot-tavā'ef*, 336/4 (10/11/4); 51*/10 (AaTh 1567 C) = *Arabia ridens*, no. 401; 52*/-7 = 550; 53*/1 = 47; 55*/9 (AaTh 1645 B) = 171.
26 Nos 56, 62.
27 Nos 19, 36, 74, 76; 41.
Bahiirestan. 29 He appears to be particularly familiar with ‘Ali Ṣafi’s (died 939/1532) Lata‘efot-tav‘ef ‘Amusing stories about different members of society’, in which almost a third of the tales of the Hekâyât-e latif is represented. 30 A significant number of tales apparently relies on major Arabic collections of jokes, notably ar-Râqib al-İşfahâni’s (probably early 5th/11th century) Muhâdarât al-udâbâ 31 and Ibn al-Ġauzi’s (died 597/1200) Aljabâr al-Adkiyâ’. 32 While only very few of the tales can be traced to earlier Indian collections, such as Hêmavijâya’s Kathâramâkara, compiled in 1600, 33 there is a substantial amount of tales for which yet no Oriental parallels earlier than Gladwin’s grammar are known. 34 Some of them can only be understood as direct imports from Western literatures, though certainly not as faithful translations from any Western source. Examples for this kind of import are tales no. 12 (A pound of flesh given as security), popularized in English tradition by Shakespeare’s Merchant of Venice, tale no. 38 (The lion criticizes the portray which man made of him), originally an ancient Esopic fable, or tale no. 68 (The contest in natural painting), often quoted in European chapbooks and already known in Plinius’s History. In this respect, the Hekâyât-e latif not only constitute a link between classical and popular literature in the Oriental tradition, but moreover a potential intermediary for the introduction of narrative materials from Western literatures which unto then were not represented in Oriental tradition. 35

Shortly after the beginning of the 20th century, the Hekâyât-e latif apparently went out of print. First translations into German by Arthur Heyne (1914) 36 and Georg L. Leszczyński 37 (1918) passed almost unnoticed.

29 Nos 29, 32, 33, 59.
30 Nos 20, 40, 43, 45, 46, 49, 53.
32 Nos 1, 2, 4, 6, 7, 9, 11, 15, 23, 29, 41, 46, 49.
33 Nos 63, 70.
34 Nos 3, 5, 6, 8, 10, 12, 21, 22, 27, 28, 30, 31, 39, 44, 48, 50, 52, 55, 57, 60, 64, 68, 71, 72, 73, 75.
35 Similar translations, intended “for the use of the College of Fort William” include J. Gilchrist: The Oriental Fabulist, or polyglott translations of Aesop’s and other ancient fables from the English language into Hindoostanee, Persian, Arabic … Calcutta 1803; cf. V. Chauvin: Bibliographie des ouvrages arabes … Liège – Leipzig 1898, III, 42.
Though such scholars as Alexander Clouston\textsuperscript{38} or Reinhold Köhler\textsuperscript{39} had occasionally taken notice of Gladwin’s grammar, only Hertel’s complete translation (1922), reviewed soon after by Johannes Bolte,\textsuperscript{40} introduced the \textit{Hekāyāt-e latif} to the discipline of folk narrative research on a larger scale. Hertel’s translation made the tales widely accessible and in fact accounts for their lasting popularity up to the very present, when they keep to be taken as representative examples of the rich Persian narrative tradition.\textsuperscript{41} Even if its editor Francis Gladwin probably “was not a great scholar”,\textsuperscript{42} his ingenious compilation of almost two centuries ago continues to be influential.

\textbf{COMMENTARY TO THE \textit{Hekāyāt-e latif} (GLADWIN'S EDITION OF 1801)}

1. When two women claim a child, the judge offers to cut it in two. The real mother refuses.

\textit{Hertel}, no. 1; \textit{Heyne}, no. 55; \textit{Hagha Dagha}, no. 42.

\textit{Arabia ridens}, no. 1167 [1200 \textit{Adkiyā’}, 15/7 and others]; \textit{Chauvin VI}, 63, no. 231; AaTh 926: \textit{Judgment of Solomon}; Mot. J 1171.1 (also \textit{Thompson - Balys}); \textit{Martinez J} 1171.1.

2. The ruler helps to find the secret lover. He gives his special perfume to the betrayed man, whose wife cannot withstand the temptation to give it to her lover.

\textit{Hertel}, no. 88.

\textit{Arabia ridens}, no. 1171 [1200 \textit{Adkiyā’}, 41/3 and others]; Mot. H 44 (\textit{Thompson - Balys}).

3. The girl accuses a man of raping her. When he tries to rob her of money she summons help.

\textit{Hertel}, no. 89.


\textsuperscript{38} W. A. Clouston: \textit{Oriental Wit and Humour}. In: Flowers from a Persian Garden and Other Papers. London 1890, 57-119; cf. p. 71 and 78: “... Persian jests, many of which are, however, also current in India, through the medium of the Persian language.”

\textsuperscript{39} Cf. no. 14.

\textsuperscript{40} Zeitschrift für Volkskunde 23/24 (1933/34), 50.


\textsuperscript{42} \textit{Dictionary of National Biography}, XXI, 407.
Mot. J 1174.3 (Pauli - Bolte, no. 15; Herbert III, 21; Crane - Vitry, no. 255); Wardroper, 57 f., no. 55; György, no. 245; György: Könyi János, no. 209; Tubach, no. 4035; German chapbooks 17th/18th century (14 variants).

4. The clever man reproaches the thieves for joining the company while pieces of the stolen cotton are still sticking in their beard. The guilty ones immediately thrust their fingers into their beards.

HERTEL, no. 2; HEYNE, no. 40; Leszczyński, no. 52; Hagha Dagha, no. 60; LEBEDEV 1955, 163 f.

VAKILYAN: Tamšil II, 41 (2 variants); Arabia ridens, no. 139 [889 ‘Uyun 1, 201/15; 1108 Muḥādurāt 3, 194/-9; 1200 Ādkiyā’, 16/10 and others]; Mot. J 1141.1.5 (THOMPSON - BALYS).

5. The just ruler kills the intruder in the dark, fearing if it be his own son, he might have mercy on him.

HERTEL, no. 90.

6. The ruler makes the unjust banker believe that the depositor is his close friend.

HERTEL, no. 3; HEYNE, no. 10; Leszczyński, no. 40

Cf. Zeitschrift für Volkskunde 16 (1906), 147; Arabia ridens, no. 1172 [1200 Ādkiyā’, 53/9].

7. One of the joint depositors steals the money. When the others sue the banker for the money, she agrees to deliver it when all jointly demand it.

HERTEL, no. 4; HEYNE, no. 48; Hagha Dagha, no. 64; LEBEDEV 1958, 182 f.

CLOUSTON, 72; Arabia ridens, no. 1170 [1200 Ādkiyā’, 25/1]; GAMSATOW, 160; CHAUVIN VIII, 63, no. 28; Mot. J 1161.1 (also THOMPSON - BALYS); AaTh 1591: The Three Joint Depositors; R. KVIDELAND: Gläubiger: Die drei G. In: Enzyklopädie des Märchens 5 (1987), 1274-1276 (earliest known variant: Valerius Maximus 7, 3, ex 5).

8. To decide who is the master and who is the slave they are both to put their heads through a window. The judge then orders the slave’s head to be cut off: the real slave instantly pulls back his head.

HERTEL, no. 5; HEYNE, no. 7; Leszczyński, no. 3; Hagha Dagha, no. 54; LEBEDEV 1972, no. B 41.

Mot. J 1141.1.6 (THOMPSON - BALYS).

9. The unjust banker is made to deliver the deposit by letting him believe that the judge intends to install him as his deputy.

HERTEL, no. 6; LEBEDEV 1972, no. B 48.
10. The woman accused of childmurder is convicted because she is ready to strip naked in front of the judge.

HERTEL, no. 7; LESZCZYŃSKI, no. 27.


11. The unjust banker has the bag of money deposited with him cut open and repaired by an expert repairer.

HERTEL, no. 8; HEYNE, no. 30.


12. The thief's stick is said to grow during the night. The guilty man chops of the end of his stick.

HERTEL, no. 9; HEYNE, no. 27; Hagha Dagha, no. 39; LEBEDEV 1955, 145; LEBEDEV 1958, 152.


13. The man who lost a bet gave a pound of his flesh as security. The judge commands the debtor to take exactly the amount promised.

HERTEL, no. 10; HEYNE, no. 57; LESZCZYŃSKI, no. 5; Hagha Dagha, no. 43; LEBEDEV 1955, 130 f.; LEBEDEV 1958, 141 f.


14. The witnesses are to produce an image of the diamond they claim to have seen. Their reproductions are different.

HERTEL, no. 11; HEYNE, no. 2.


15. The depositor claims that he handed his deposit to the unjust banker under a certain tree. The banker is convicted because he knows about the tree.

HERTEL, no. 12; HEYNE, no. 23; LESZCZYŃSKI, no. 36; Hagha Dagha, no. 75; LEBEDEV 1955, 138 ff.; LEBEDEV 1958, 147 ff.

ŞAFI: Laṭī‘efot-tāvā‘ef, 184/13 (7/5/4); Arabia ridens, no. 447 [10th century Mahāsīn Bayhaqī, 132/14; 1023 Baṣā‘ir II, 8/-1 = 5, 18, no. 22; 1030 Naṭr IV, 108/-4;
16. Instead of giving him a reward, the fisherman is asked to fetch the fish’s mate. He cleverly avoids the task by stating that the fish is a hermaphrodite.

HERTEL, no. 13; HEYNE, no. 25; LESZCZYŃSKI, no. 6; Hagha Dagha, no. 71; LEBEDEV 1955, 130; LEBEDEV 1958, 141.

Arabia ridens, no. 468 [10th century Mahāsin Ğāhîz, 255/5 and others]; NOWAK, no. 373; TOPPER, 107-109, no. 20; BASSET II, 170, no. 78; CHAUVIN V, 280, no. 164.

17. The trickster asked to prepare a list of fools puts the ruler in the first place, because he recently lent some money to an unreliable person.

HERTEL, no. 14; HEYNE, no. 36; LESZCZYŃSKI, no. 25; Hagha Dagha, no. 63; LEBEDEV 1955, 125 f.; LEBEDEV 1958, 137 f.

ṢAFI: Laṭāʾef-tavāʾ ef, 122/4 (5/2/5); GYÖRGY, no. 26; GYÖRGY: Könyi János, no. 47; German chapbooks 17th/18th century (11 variants); CLOUSTON, 81; GAMSATOW, 259; Mot. J 1371 (CHAUVIN II, 153, no. 20; ROTUNDA and others).

18. The trembling poet about to be executed is reprimanded for his cowardice. He suggests that the courtier takes his place.

HERTEL, no. 15; HEYNE, no. 51; Hagha Dagha, no. 30; LEBEDEV 1972, no. B 42. ṢAFI: Laṭāʾef-tavāʾ ef, 295/-8 (10/1/10).

19. The woman is followed by a man who says he is in love with her. When she tells him that her sister is much handsomer than herself, he immediately abandons her.

HERTEL, no. 91; LESZCZYŃSKI, no. 44; Hagha Dagha, no. 46; LEBEDEV 1955, 115 f.; LEBEDEV 1958, 129 f.

‘ATTĀR: Moṣībat-Name, chapter 26, no. 1 = RITTER, 376; Arabia ridens, no. 1076 [1108 Muḥāḍarāt 3, 38/8].

20. The hunch-back prefers other men’s back to be crooked too rather than being cured.

HERTEL, no. 16; HEYNE, no. 11; LESZCZYŃSKI, no. 53; Hagha Dagha, no. 6; LEBEDEV 1958, 164.

ḠĀMĪ: Bahārestān, 83/-2; ṢAFI: Laṭāʾef-tavāʾ ef, 337/4 (10/11/9); Arabia ridens, no. 309 [934 Āḡwiba, 191, no. 1121].
21. A man explains his enigmatic statement for which reasons he buys six loaves of bread every day: One kept (eaten), one thrown away (given to mother-in-law), two returned (to parents), two lent (to children).

HERTEL, no. 17; HEYNE, no. 42; LESZCZYŃSKI, no. 14; HAGHA DAGHA, no. 35; LEBEDEV 1955, 124; LEBEDEV 1958, 136.


22. The blind singer’s name is “Fortune”: If fortune were not blind, she would not have come to the house of the (crippled) ruler Tamerlan (Timur).

HERTEL, no. 18; LESZCZYŃSKI, no. 2; HAGHA DAGHA, no. 36.

23. The sick man confesses that he ate burnt bread. The doctor prescribes medicine for his eyes, so that next time he examines well what he is going to eat.

HERTEL, no. 19; HEYNE, no. 39; LESZCZYŃSKI, no. 17; HAGHA DAGHA, no. 31.

ŠAFI: Laṭāʾefot-tavāʾef, 205/3 (8/5/1); 1846 Laṭāʾef-ē ‘aqībe, 12, no. 59; Arabia ridens, no. 1009 [1030 Nuṭr 7, 248, no. 22; 1200 Adkiyāʾ, 187/-3 and others]; CHAUVIN II, 124, no. 121; Mot. J 1603 (THOMPSON – BALYS); Mot. X 372.2 (THOMPSON – BALYS).

24. The poet is about to be executed. In order to entertain the ruler while the executioner is fetching the sword, he recommends that one of the courtiers should slap him in the face.

HERTEL, no. 20; HEYNE, no. 15; HAGHA DAGHA, no. 12.

ŠAFI: Laṭāʾefot-tavāʾef, 295/11 (10/1/9).

25. The poet does not get a reward, whether he praises or abuses the rich man. He sits himself near the rich man’s gate to wait for his funeral.

HERTEL, no. 21; HEYNE, no. 41; LESZCZYŃSKI, no. 15; HAGHA DAGHA, no. 28.

ŠAFI: Laṭāʾefot-tavāʾef, 225/10 (9/2/2).

26. The ruler dreams that all his teeth had fallen out. One astrologer tells him this means that all his relations will die before him; he is punished. A second astrologer tells him it means that he will outlive all his relatives; he is given a present.

HERTEL, no. 22; HEYNE, no. 43; LESZCZYŃSKI, no. 7; HAGHA DAGHA, no. 32; LEBEDEV 1958, 185.

QĀBUS-NĀME, 44/-3 (chapter 7, no.2); ŠAFI: Laṭāʾefot-tavāʾef, 213/3 (8/7/1).

27. A man visiting his friend who has been promoted to a high position inquires about his health: He heard the other one had become blind and did not recognize old friends any more.
28. The ruler is defeated in battle and imprisoned. When a dog steals his only food he laughs because of the drastic change in his position.

Hertel, no. 23; Heyne, no. 44; Leszczyński, no. 16; Hagha Dagha, no. 4; Lubedev 1955, 143; Lubev 1958, 150.

Clouston, 79.

29. The ruler misses the bird he shot at. The flattering courtier comments that the ruler had mercy on the bird.

Hertel, no. 24; Heyne, no. 38; Hagha Dagha, no. 62.

30. The parrot only knows how to say: There is no doubt about this.

Hertel, no. 26; Heyne, no. 1; Leszczyński, no. 26; Hagha Dagha, no. 53. Clouston, 116; cf. Mot. K 137.2 (Thompson – Balys).

31. The jester, carrying his cloak and the ruler’s, says he has the load of “two asses” upon him.

Hertel, no. 27; Heyne, no. 4; Leszczyński, no. 10; Hagha Dagha, no. 1. Wesselski II, 239, no. 527; Mot. J 1352.1 (also Thompson – Balys).

32. The woman gives birth to a child three months after marriage. The husband wants to name the child “courier”.

Hertel, no. 92; Leszczyński, no. 23; Hagha Dagha, no. 3. Zākāni: Resāle-ye delgōšā, 341/2, no. 190 pers.; Sahi: Lātā’efot-tavā’ef, 122/13 (5/2/3); cf. Arabia ridens, no. 331 [When the ruler misses the bird, someone pronounces a congratulation: Not for the shooter, but for the bird: 934 Ağwiba, 208, no. 1238; 1030 Naṭr 2, 210/3; 1108 Muhādarāt 3, 167/3; 1200 Ağkiyā’, 155/4 and others].

33. The man who weeps loudly when the priest admonishes the people does so because the priest’s beard reminds him of his dead goat.

Hertel, no. 28; Heyne, no. 33; Leszczyński, no. 11; Hagha Dagha, no. 11; Lubev 1955, 144; Lubev 1958, 151 f.

Zākāni: Resāle-ye delgōšā, 347/9, no. 223 pers.; Clouston, 71 f.; Wesselski II, 243, no. 539; AaTh 1834: The Clergyman with the Fine Voice; Mot. X 436 (also Thompson – Balys).

34. The dervish waits at the cemetery for the thief who stole his turban: He must eventually come there.

Hertel, no. 29; Heyne, no. 20; Leszczyński, no. 4; Hagha Dagha, no. 20.
35. The ruler puts the kernels of the dates they are eating in front of the vizier and afterwards accuses him to be a glutton. The vizier answers that the ruler probably ate the kernels together with the dates.

Herzel, no. 30; Heyne, no. 31; Leszczyński, no. 39; Hagha Dagha, no. 10; LEBEDEV 1955, 141; LEBEDEV 1958, 149.

36. The ruler does not answer the request: Asking a single coin is not enough, asking the whole kingdom is asking too much.

Herzel, no. 31; Heyne, no. 52; Hagha Dagha, no. 50.

‘Attār: Moṣibat-Nāme, introduction = RITTER, 142 (Seneca); Arabia ridens, no. 525 [1019 Kalim 101/-1; 1023 Bašāʾir 1, 103/-5 = 1, 92, no. 250; 1030 Nafr 7, 64, no. 41 and others].

37. The ruler’s jester is to be cast under the feet of an elephant. He begs for pardon because he is so slim and advises to take the plump vizier instead.

Herzel, no. 32; Heyne, no. 28; Hagha Dagha, no. 49.

Cf. Sāʾdi: Golestān, chapter 1, no. 21 (The vizier orders a servant to be killed for having tried to elope. The servant begs the ruler not be killed for such a trifle, he suggests killing the vizier and then being killed in retaliation); WESSELSKI I, 258, no. 197.

38. The man paints a picture of a man overcoming a lion. The picture would be different, had the lion painted it.

Herzel, no. 33; Heyne, no. 29; Leszczyński, no. 32; Hagha Dagha, no. 9; LEBEDEV 1972, no. B 44.

Mot. J 1454 (Aesop); DICKE – GRUMBÜLLER, no. 390.

39. The scribe cannot write the letter because his foot aches, his handwriting is so bad that he has to deliver the letter in person.

Herzel, no. 34; Heyne, no. 5; Leszczyński, no. 8; Hagha Dagha, no. 21; LEBEDEV 1955, 119; LEBEDEV 1958, 132.

CLOUSTON, 79; Mot. J 2242.1 (THOMPSON – BALYS); WESSELSKI II, 154, no. 482.

40. The man writing a letter is watched by someone reading what he writes. When he writes in his letter that some stupid person is watching him, the latter protests that he is not watching at all.

Herzel, no. 35; Heyne, no. 58; Hagha Dagha, no. 33; LEBEDEV 1955, 131; LEBEDEV 1958, 142.
41. The hawk reproaches the cock for being unfaithful to man. The cock asks whether the hawk ever saw a hawk being roasted.

HERTEL, no. 36; HEYNE, no. 45; Hagha Dagha, no. 44; LEBEDEV 1972, no. B 53.

'ATTA: Elahi-Nâme, chapter 17, no. 2 = RITTER, 44; Ganj-i-pakkhno, no. 27; Arabia ridens, no. 91 [868 Hayawân 2, 362/7; 1030 Nafr 7, 194, no. 15; 1108 Muḥâdarât 4, 708/4; 1200 Ad'kîyâ', 256/7 and others]; CHAUVIN II, 117, no. 96; Mot. J 1423 (CHAUVIN); MACDONALD, 36 f.).

42. A courtier who has been forbidden to touch his beard is permitted to chose a favour. He asks for the present of his own beard.

HERTEL, no. 37; HEYNE, no. 3.

SAFI: Laṭâ'efot-tavâ'ef, 122/13 (5/2/6).

43. An ugly man says that the most ugly place on his body (buttocks) developed an ulcer. The doctor answers that he cannot see anything in his face.

HERTEL, no. 38; LESZCZYŃSKI, no. 38.

GAMI: Bahârestân, 80/6; SAFI: Laṭâ'efot-tavâ'ef, 317/8 (10/6/3); Arabia ridens, no. 336 [934 Aḡwiba, 210, no. 1257; 1030 Nafr 3, 252/3; 1200 Zirâf, 134/-2 and others].

44. Two crows in the morning are taken as being a good omen. When the servant wants to show them to his master, one has already flown away. He receives a flogging.

HERTEL, no. 39; HEYNE, no. 59; LESZCZYŃSKI, no. 13; Hagha Dagha, no. 40; LEBEDEV 1955, 124 f.; LEBEDEV 1958, 136 f.

45. A doctor covers his face when passing the cemetery because he is ashamed of those that died of his medicines.

HERTEL, no. 40; HEYNE, no. 46; LESZCZYŃSKI, no. 20; Hagha Dagha, no. 2; LEBEDEV 1955, 138; LEBEDEV 1958, 147.

GAMI: Bahârestân, 85/2; SAFI: Laṭâ'efot-tavâ'ef, 207/-6 (8/5/10); 1846 Laṭâ'ef-e 'aḡibe, 4, no. 12; WESSELSKI 1, 259, no. 204; GYÖRGY: Konyi János, 67, no. 30; German chapbooks 17th/18th century (1 text).

46. The ruler in disguise is abused by a person he meets. When he shows his true identity the man confesses that everybody knows him to be mad for several days each month.

HERTEL, no. 41; HEYNE, no. 35; LESZCZYŃSKI, no. 30; Hagha Dagha, no. 45; LEBEDEV 1955, 143 f.; LEBEDEV 1958, 151.

GAMI: Bahârestân, 48/-9; SAFI: Laṭâ'efot-tavâ'ef, 394/3 (6/1/8); Arabia ridens, no. 442 [994 Mustaḡâd, 245, no. 5; 1030 Nafr 3, 271/-1; 1200 Ad'kîyâ', 126/-6 and others].
47. In return for his praises the poet receives the promise of a large gift.
  Heretl, no. 42; Heyne, no. 21; Leszczyński, no. 45; Hagha Dagha, no. 47; Lebedev 1958, 185 f.
  Arabia ridens, no. 58 [868 Buḥalāʾ Ġāḥīz, 26/3; 1071 Buḥalāʾ Ḥaṭīb, 135/-1; 1108 Muhādarāt 2, 565/1 and others]; 5th century Po yu king = Chavannes II, 195, no. 288; 11th century Khāṭāsartisāgara = Tawney – Penzer V, 117, no. 128; Bassett II, 484, no. 182; Mot. J 1151.3; Mot. K 231.7 (Pauli – Bolte, no. 741).

48. The dervish is to be punished by blackening his face. He asks to blacken only half his face because otherwise he might be taken for the (black) police officer.
  Heretl, no. 43; Heyne, no. 34; Hagha Dagha, no. 23; Lebedev 1958, 170.

49. The blind man carries a lantern when walking at night. Though it is not of use to himself it helps other people recognize him.
  Heretl, no. 44; Heyne, no. 32; Leszczyński, no. 19; Hagha Dagha, no. 27; Lebedev 1955, 128; Lebedev 1958, 139.
  Ġāmi: Bahārestān, 79/8; Ṣafī: Laṭāʾefot-tavāʾef, 377/7 (12/7/12); Arabia ridens, no. 743 [1030 Nāṭr 2, 211/1; 1200 Āḍkiyāʾ, 160/6 and others].

50. The judge prices the value of a blow. The accused hits him too and advises him to share the double compensation with the first person.
  Heretl, no. 45; Heyne, no. 16; Leszczyński, no. 33; Hagha Dagha, no. 55; Lebedev 1955, 137; Lebedev 1958, 146.
  Rumi: Maṣnavi VI, 1293 ff.; Wesselński I, 254, no. 172; Mot. J 1193.2 (Wesselński; Pauli – Bolte, no. 718; Thompson – Balys); Moser – Rath, no. 74; György: Könyi János, no. 76; Stroescu, no. 5651.

51. A painter becomes a doctor, because in that profession his mistakes are covered by the grave.
  Heretl, no. 46; Heyne, no. 47; Hagha Dagha, no. 13; Lebedev 1955, 143; Lebedev 1958, 151.
  Arabia ridens, no. 1010 [1030 Nāṭr 7, 249, no. 27; 1108 Muhādarāt 2, 427/9 and others]; Moser – Rath, 192, note 16.

52. The rich man asks the poet who is sitting right next to him what distance there is between him and an ass: One span.
  Heretl, no. 47; Heyne, no. 26; Hagha Dagha, no. 14; Lebedev 1955, 117; Lebedev 1958, 130.

53. The beggar is told that the mistress is not at home. He replies he asked for bread and not for intercourse.
  Heretl, no. 48; Heyne, no. 60; Leszczyński, no. 57; Hagha Dagha, no. 7; Lebedev 1955, 138; Lebedev 1958, 147.
54. The wise man begs to be excused to take an office: If my excuse is true, then I am not fit; if it is not true, then I am a liar.

_HERTEL_, no. 49; _Hagha Dagha_, no. 24; _LEBEDEV_ 1955, 116; _LEBEDEV_ 1958, 130.

55. A beggar hits the mark and is rewarded. He still asks for alms because he considers the reward as payment for his shot.

_HERTEL_, no. 50; _HEYNE_, no. 13; _Hagha Dagha_, no. 59; _LEBEDEV_ 1972, no. B 40.

56. A man with a small head and a long beard puts to the test the proverb: Whoever has a small head and a long beard is stupid. He burns his beard and finally finds the proverb to be true.

_HERTEL_, no. 51; _HEYNE_, no. 53, _LESZCZYŃSKI_, no. 18; _Hagha Dagha_, no. 41; _LEBEDEV_ 1955, 145; _LEBEDEV_ 1958, 152.

57. A man brings presents to the ruler which he claims to have won while betting in his name. Later he claims to have lost much money in the ruler’s name.

_HERTEL_, no. 52; _HEYNE_, no. 54; _Hagha Dagha_, no. 68; _LEBEDEV_ 1972, no. B 46.

58. A person dreams of the devil pulling his beard. When he awakes he realizes that he holds his beard himself.

_HERTEL_, no. 53; _HEYNE_, no. 22; _Hagha Dagha_, no. 15; _LEBEDEV_ 1955, 118; _LEBEDEV_ 1958, 132.

59. Theological proof of the presence of God by hitting the opponent with a brick.

_HERTEL_, no. 54; _LESZCZYŃSKI_, no. 24; _Hagha Dagha_, no. 74; _LEBEDEV_ 1972, no. B 45.

60. The watchman at night meditates about philosophical problems. Meanwhile the horse is stolen.
61. The miser shall grant any request except for, if the beggar is not going to ask anything of him.

HERTEL, no. 56; HEYNE, no. 56; Hagha Dagha, no. 8.

62. The miser refuses to give his ring as a token of memory. The other person should rather remember him because he did not give his ring.

HERTEL, no. 57; HEYNE, no. 50; Hagha Dagha, no. 25; LEBEDEV 1972, no. B 39.

63. The guest in worn clothes is not treated well. When he returns dressed well, the host shows him great courtesy. He stuffs his dress with food, because the courtesy appears to be for his clothes.

HERTEL, no. 58; HEYNE, no. 12; Hagha Dagha, no. 58; LEBEDEV 1955, 127; LEBEDEV 1958, 138 f.

SA’DI: Bustūn, 2071 ff.; VAKILYĀN: Tamsīl II, 18 (7 oral, 2 literary variants); Arabia ridens, no. 1243 [1200 Zirāf, 36/2 and others; 1600 Kāthāratnākara 2, 42, no. 123;] WESSELSKI, I, 222, no. 55; AaTh 1558: Welcome to the Clothes; Mot. J 1561.3 (THOMPSON – BALYS); MACDONALD, J 1561.3; MARTINEZ, J 1561.3.

64. The early message about the ruler’s victory proves to be wrong. The courtier deserves no punishment: At least he made the ruler happy for a few days.

HERTEL, no. 59.

65. The astrologer who tells the king that he has only ten more years to live is proven wrong. He is asked for his own allotted span of live (twenty years) and then beheaded.

HERTEL, no. 60; HEYNE, no. 19; Hagha Dagha, no. 37; LEBEDEV 1955, 142; LEBEDEV 1958, 150.

Arabia ridens, no. 240 [934 Ağwiba 33, no. 184 (Ḥārūn ar-Rašīd, Ǧa’far b. Yahyā); TUBACH, no. 404 (Jacques de VITRY-FRENKEN, 109, no. 20); German chapbooks 17/18th century = Enzyklopädie des Märchens 1 (1977), 928, not. 4.
66. The Arab’s hungry guest is not treated well. He changes the good news he related originally to bad news and treats himself to the food while the Arab goes away crying.

**HERTEL, no. 61; LESZCZYŃSKI, no. 35; Hagha Dagha, no. 67.**

**ŠAFI: Latā‘efot-tavā‘ef, 147/9 (6/2/10); WESSELSKI. II, 203, no. 401; Arabia ridens, no. 811 [1030 Ṣa‘r 3, 291/6; 1071 Buḥāla‘-Ḥadīb, 145/-1, 146/12 and others]; AaTh 2040: Climax of Horrors; Mot. Z 46 (also THOMPSON – BALYS); U. MARZOLPH: Häufung des Schreckens. In: Enzyklopädie des Märchens 6 (1990), 576-581.**

67. The buried money is stolen. The thief is made to return it by making him expect an even larger deposit.

**HERTEL, no. 62; Hagha Dagha, no. 57; LEBEDEV 1958, 178 f.**

**Arabia ridens, no. 499 [1030 Ṣa‘r 3, 266/9 and others]; NOWAK, no. 382 (quoted from GREEN [see no. 12], 225 f.); Buhlāl, 43, no. 60; Mot. K 1667.1.1 (CHILDERS; ROTUNDA); NEUMAN *J 1141.**

68. The contest in painting. One painter deceives the birds with naturally painted grapes; the other deceives his contestant with a naturally painted curtain.

**HERTEL, no. 63; HEYNE, no. 14; LESZCZYŃSKI, no. 28.**

Cf. PAULI – BOLTE, no. 410 (PLINIUS 35, 36); Mot. H 504.1.3 (ROTUNDA).

69. The mosquito teaches the selfish ruler that it was created by God only to humiliate him.

**HERTEL, no. 64; HEYNE, no. 37; Hagha Dagha, no. 11; LEBEDEV 1958, 184 f.**

Cf. *Arabia ridens*, no. 474 [Flies are created to remind the rulers of God’s might: 1000 Ġallis 3, 130/5 and others]; Mot. L 392.1 (KELLER).

70. The blacksmith’s daughter asks the ruler to try the new coat of armour’s strength after she put it on.

**HERTEL, no. 65; HEYNE, no. 8; LESZCZYŃSKI, no. 29; Hagha Dagha, no. 61; LEBEDEV 1955, 140 f.; LEBEDEV 1958, 149.**

1600 Kattāramākara 2, 22, no. 112.

71. The vizier takes a whole year to prove to the ruler that in his own country the wheat grows as high as an elephant.

**HERTEL, no. 66; Hagha Dagha, no. 70; LEBEDEV 1958, 182.**

72. The thief pretends to demonstrate how to steal a horse. He really steals it.

**HERTEL, no. 67; HEYNE, no. 6; Hagha Dagha, no. 38; LEBEDEV 1955, 115; LEBEDEV 1958, 129.**

Mot. K 341.8; AaTh 1525 B: The Horse Stolen.
73. A poor man announces a wonderful horse: Its head is where its tail ought to be. He tied it in the stable the wrong way round.
HERTEL, no. 68; HEYNE, no. 9; LESZCZYŃSKI, no. 43; Hagha Dagha, no. 34.

74. The philosopher accounts for the greatest wonder he met with when travelling by boat: The safe return to the shore.
HERTEL, no. 69; HEYNE, no. 24; Hagha Dagha, no. 5.
‘ĀṬṬĀR: Moṣḥab-Nāme, chapter 23, no. 6 = RITTER, 60; Arabia ridens, no. 736 [1030 Na PTR 2, 186/1; 1200 Zirāf, 120/-6 and others].

75. The vizier quits the ruler’s service and retires to worship God. He quotes five good reasons to do so.
HERTEL, no. 70; Hagha Dagha, no. 69; LEBEDEV 1972, no. B 47.

76. Ayaz, the beloved slave of Maḥmud-e Ḡaznavi, keeps his old clothes. Every day he looks at them so as never to forget his original state and the ruler’s kindness.
HERTEL, no. 71; LESZCZYŃSKI, no. 46; Hagha Dagha, no. 65; LEBEDEV 1958, 184.

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TALE TYPES AND MOTIFS

AaTh 890 = 13; 921 A = 21; 926 = 1; 1362 A* = 32; 1525 B = 72; 1543 = 15; 1558 = 63; 1591 = 7; 1834 = 33; 2040 = 66.

Mot. H 44 = 2; H 504.1.3 = 68; H 585.1 = 21; J 1141.1.4 = 12; J 1141.1.5 = 4; J 1141.1.6 = 8; J 1141.1.8 = 10; J 1141.5 = 11; J 1151.3 = 47; J 1154.2 = 14; J 1161.1 = 7; J 1161.2 = 13; J 1171.1 = 1; J 1174.3 = 3; J 1193.2 = 50; J 1276.1 = 32; J 1332 = 53; J 1352.1 = 31; J 1371 = 17; J 1423 = 41; J 1454 = 38; J 1561.3 = 63; J 1603 = 23; J 2214.3.1 = 34; J 2242.1 = 39; J 2377 = 60; K 137.2 = 30; K 231.7 = 47; K 341.8 = 72; K 421.1 = 67; K 1667.1.1 = 67; L 392.1 = 69; X 372.3 = 23; X 436 = 33; Z 46 = 66.
### Concordance to the *Hekāyat-e Latif* (Gladwin’s Edition of 1801)

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<th>Heyne</th>
<th>Leszczyński</th>
<th>Hagha</th>
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"Pleasant Stories in an Easy Style"