5-2009

Anti-Semitic Folklore Motif Index

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ANTI-SEMITIC FOLKLORE MOTIF INDEX

by

Sita Bell

A thesis submitted in partial fulfillment
of the requirement for the degree

of

MASTER OF SCIENCE

in

American Studies
(Folklore)

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2009
ABSTRACT

Anti-Semitic Folklore Motif Index

by

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Utah State University, 2009

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Anti-Semitism, or Jew hatred, much of which is expressed and communicated through folklore, has a long history and continues unabated today. Incendiary opinions, deadly misconceptions, and insidious accusations have plagued Jews throughout history. Anti-Semitic expressions and incidents are scattered throughout countless texts, but no single comprehensive reference work that compiles all forms of anti-Semitic folklore motifs exists. This thesis attempts to fill that gap by supplying an index of anti-Semitic motifs.

To establish a baseline of already catalogued anti-Semitic motifs, all six volumes of Stith Thompson’s Motif-Index of Folklore-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books and Local Legends were scanned and any relevant motifs listed were archived in a card index. Approximately 250 more previously unidentified motifs were documented from historical materials, published books and articles, artifacts, and
personal communications. All motifs used in this study were developed from English sources, or from English speakers borrowing from other languages and cultures.

The procedure to categorize the folklore motifs is based on a numbering system developed by folklorist Stith Thompson in 1955. Using Thompson’s classifications of motifs as a base, the approximately 250 newly identified anti-Semitic folklore motifs I discovered have been integrated with Thompson motifs. Anti-Semitic materials covered begin with the Middle Ages and continue to the present day.

Although not comprehensive, this motif index incorporates examples of anti-Semitic folklore from all genres, making motifs and examples easily accessible for anyone who wishes to analyze historical and current anti-Semitism. Indexing anti-Semitic folklore in a single reference work based on a universal folklore indexing system creates a body of information to be used as a resource tool for education and research of anti-Semitism. Furthermore, the index can easily be expanded as more material comes to light.

(110 pages)
For my grandfather, Hendrik Salomon Aalsvel,

who died October 19, 1942,

Auschwitz, Poland
ACKNOWLEDGMENTS

To those who believed in me when I had stopped believing in myself, I express my deepest gratitude for their support through the years. First, I wish to thank Julie Andrew, who twelve years ago persuaded me into taking that first English 101 class. Also, Rhett James who introduced me to the Women’s Center and continued to help restore my confidence. To my friend, Jay Whipple, who assisted my efforts by editing and supporting me during times of doubt, reminding me that I have value and this thesis is a noble cause.

Thank you to my committee members, Dr. Stephen Siporin, Dr. Jan Roush, and Elaine Thatcher. Dr. Roush, my first professor, has become a mentor who many times helped deflect the voices of doubt. For her encouragement, guidance, and high expectations, I am eternally grateful. Also, I express my appreciation to my committee chair, Dr. Stephen Siporin, and his willingness to spend many hours guiding my efforts in completing this thesis. Without him, this project could never have been accomplished. I would like to recognize Mary Kay Gaydos Gabriel, who initially presented the idea, and Leon Bank for spending many hours searching and sending invaluable information.

My appreciation also goes to Moriah Films and Rabbi Marvin Hier who visited Utah State University in an effort to create an awareness of the exponential growth of anti-Semitism and who was kind enough to donate a copy of his video, Ever Again. Dr. Heda Jason, prominent expert on indices and folklorist from Jerusalem, was gracious enough to answer my emails and guide the formatting of my motif index.
Most importantly, I wish to thank all friends and members of my family who have shown an enormous amount of faith and patience when I could not always be available to them. Thank you, Scott, Traci, Todd, Chris, and James for your encouragement and enthusiasm, and especially all eighteen grandchildren who did not benefit from home baked cookies. Finally, to Garry, who took care of the details of life while I studied and without whom I would not be where I am today.

Sita Bell
Why did so many Jews go to Auschwitz? The fare was free.

Why did the Auschwitz showerheads have 12 holes? Because Jews have 10 fingers!!

Why do Jews have large noses? Because the air is free.

Ethnic slurs under the pretext of jokes have been used to denigrate Jews for centuries. The first two of the jokes above, taken from the “Six Chimneys: A Holocaust Parody” (n.d.) on the race hate website www.heretical.com, are examples of anti-Semitic folklore that can be found in archives, books, databases, journal articles, websites, and in oral conversation. The third joke is a current example passed on to me by an esteemed academic colleague, proving this form of stereotyping cannot just be relegated to the ignorant or to the distant past.

Marc Levin’s DVD, Protocols of Zion (2006), provides a good example of how current the process of contaminating a culture with anti-Semitism is. It includes a clip of a beautiful three-year-old Muslim girl named Basmallah being interviewed for Egyptian TV in 2004. Asked if she is Muslim, she answers that she is. Then asked if she is familiar with the Jews, she again answers yes. The following dialogue illustrates the vitriol the children are being fed at an early age:

Mother: “Do you like them?”

Child: “No.”
Mother: “Why don’t you like them?”
Child: “Because they are apes and pigs.”
Mother: “Who said they are so?”
Child: “Our God…in the Koran.”

This conversation between a mother and child illustrates how stereotypes based on folklore going back centuries are being used and infused into the child’s psyche at such an early age as to facilitate the proliferation of such misleading and sometimes even deadly misconceptions.

Exploring historical data or current expressions illustrates how ethnic slurs and hateful stereotypes are like a veritable Gordian knot in which the willful misrepresentation of Jews as a result of anti-Semitism remains unsolvable. The reasons for its inception are not readily available, but anti-Semitism can be traced back almost 2,500 years. Although the main onset of anti-Semitism is usually ascribed to the Middle Ages, some historians claim that the “first recorded anti-Semitic outbreak” occurred in 411 B.C.E., when Egyptian priests, feeling threatened by the Jewish population, bribed the Persian governor to arrange for the destruction of a Jewish temple in Elephantine (Potok 1978, 245). From Elephantine to the Protocols of the Learned Elders of Zion (Marsden 1921), from the blood libel legend to the Judensau, from deicide to world domination, such insidious accusations have served to exploit Jews as scapegoats in many cultures and throughout history through the use of verbal, customary, and material folklore.
For instance, it is not unusual to find anti-Semitic rhymes within the narrative folklore genre. One current example from the www.heretical.com website indicates how hatred for Jews has been kept alive long after World War Two:

There once was a jewboy named Solly,
Who spent all his life making lolly,
But we turned the gas on,
Old Solly did pass on
And now he's a lampshade and brolly! (n.d.)

Anti-Semitic folklore is not just verbal, however, whether oral or written; customary folklore such as festivals and material folklore in many forms continues to be dispersed internationally as well.

Found on the current tourist information website for Ootmarsum, Netherlands, VVV Ootmarsum, is an article describing the annual anti-Semitic folklore practice called Paasgebruiken (see Figure 1). Each Easter, eight single young men “born of Roman Catholic origin” and dressed in light raincoats and hats, lead a procession of men, women, and children, wherein they chant anti-Semitic slurs as they walk through their village (VVV n.d.). The chants contain the deicide libel that Jews are culpable for Jesus’s death (Pruiksma 2001) but emphasize that Christians triumph.

Figure 1. Anti-Semitic Easter Procession in Ootmarsum, Netherlands.
On the website, http://www.stormfront.org, where the motto is “White Pride Worldwide,” comments from various Dutch people lament that Jews are silencing Dutch traditions, claiming that if Jews continue to demand such censorship, even Sinterklaas (St. Nicholas) will end up banned (2009).

Even more currently, Associated Press writer Dean Carson indicates that, according to Britain’s Community Security Trust, an organization that represents the Jewish community on police, legislative and policy-making bodies (CST 2009), October of 2008 brought a rash of three hundred and fourteen anti-Semitic incidents of “graffiti, verbal abuse, and anti-Semitic hate mail” (2009). And as recently as February 2, 2009, anti-Semites attacked a synagogue in Caracas, Venezuela (Report: Venezuela).

On February 7, 2009, MSNBC reporter Gabe Pressman stated that Richard Williamson, a bishop from the ultraconservative Society of St. Pius X, emphatically declined to renounce his denial of the Holocaust unless he found evidence of its authenticity. Williamson is one of four bishops excommunicated twenty years ago after the late ultraconservative Archbishop Marcel Lefebvre consecrated them without papal
According to Pressman (2009), Williamson stated, “I believe there were no gas chambers…. I don’t think six million Jews were gassed.” Williamson is convinced his “comments [denying the Holocaust] were right on the basis of [his] research in the ’80s” (Report: Holocaust). As of this writing, he has still refused to recant his belief.

Williamson is a perfect example of Holocaust deniers who downplay the severity of the Holocaust, thereby helping to validate the premise that six million Jews were not killed, only three to four hundred thousand at most (Jewish 2009).

The Internet has become one of the leading sources of anti-Semitic folklore. One of many websites found on the Internet is www.heretical.com, where Helmut Doork’s webpage uses as a motto this statement: “The Anti-Defamation League [ADL], founded in 1913, is the world's leading organization fighting anyone displaying a sense of humor.” On that same page is found an anti-Semitic t-shirt sold by Helmut Doork, on which is written, “My grandparents went to Auschwitz and all I got was this lousy t-shirt (see Figure 3).” In the center is a logo containing the well-known slogan, “Arbeit Macht Frei” or “Work Makes You Free,” posted over the entry gate of Auschwitz. Doork feigns
innocence when he indicates he does not understand why the ADL pushed to have the t-shirt taken off the market (Doork n.d.).

The examples related above are a miniscule cross-section of voluminous anti-Semitic incidents that are as widespread today as they were during the Nazi era, the Enlightenment, the Inquisitions, and mediaeval times when they were used to marginalize an entire nation.

It is not enough merely to cite examples that illustrate the ongoing use of anti-Semitic folklore; much more important is to begin exploring WHY it has continued to proliferate. Anti-Semitic folklore in the form of stereotypes has been used in the past, as well as currently, to charge Jews with conspiring to do harm against humanity and is one of many fallacies often used specifically to blame Jews for the world’s problems (Porat n.d.). As a result of this accusation, Jews continue to suffer all forms of discrimination.

In particular, stereotyping, often through folklore, and dehumanizing Jews as the Other have created an acceptance among many of the status of Jews as non-human. As a result, atrocities against Jews were often perpetrated to eliminate their perceived threat; it became acceptable to annihilate the “vermin.” Each time Jews prospered in an area, they presented an economic and political threat. To ensure Jews would not flourish, thereby attaining the world domination they purportedly were seeking, they were driven out of many villages, towns, or even countries that felt threatened by Jewish success.

The incendiary opinions about Jews and their pursuit of world domination as expressed in numerous, cleverly designed anti-Semitic cartoons, jokes, and stories continue to raise mobs and initiate persecutions against Jews. That this dynamic should be better understood, first by myself, and that humanity might curb, if not stop, such
blatant expressions of hate and ridicule are the impetus for my thesis. Finding countless examples is not difficult; however, when combined in one book, it is evident just how widespread anti-Semitic folklore has become. Jewish folklorist Wolfgang Mieder (1982) indicated that “folklorists and scholars from other disciplines” must study anti-Semitic folklore so that it can “never again be used to assist in bringing death to millions of innocent people.” For that reason alone, compiling a comprehensive study is important and the justification for my index.

In fact, there is no single, comprehensive reference work that compiles all forms of anti-Semitic folklore. I have searched library archives, books, articles, and online databases, and have communicated with Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance in Jerusalem (Rozett 2007), as well as other organizations and have found no evidence that a comprehensive index or bibliography of anti-Semitic folklore exists. Although a rich supply of anti-Semitic material is available, it is obvious that some attempts to address the subject comprehensively are lacking. Steven Baum’s *Fairy Tales that Kill: The Origins and Transmission of anti-Semitic Belief* (2008), and *Antisemitic Myths: A Historical and Contemporary Anthology* by Marvin Perry and Frederick M. Schweitzer (2008), are good examples of excellent sources about anti-Semitic issues that are flawed.

Baum’s *Fairy Tales that Kill* addresses anti-Semitism in fairy tales and has excellent sources in the bibliography. Perry and Schweitzer’s *Anthology* covers medieval and early modern, modern, and contemporary anti-Semitism, with an extensive bibliography. All the material these authors have gathered is invaluable in that both books bring to light the sinister problem of how prolific anti-Semitism is in folklore, but
the authors do not approach their material from a folklorist’s perspective. Baum’s book, for example, is written solely from a psychologist’s paradigm, and neither Baum’s nor Perry and Schweitzer’s books use proper folklore scholarly terminology. For example, in traditional folklore, the word “myth” refers to sacred tales about creation. Both books incorrectly use the word “myth” where they should have used “legend,” which is a traditional story transmitted orally and considered to be true. Imprecise terminology belies imprecise analysis.

Delving into how Jews are represented and stereotyped from a folkloristic perspective is necessary in order to refute those who deny the reality of anti-Semitism. Also, folklore as every day vernacular culture, in some ways, is at the heart of this insidious practice. The magnitude of how the misleading legends, jokes, stories, and cartoons influence social and geopolitical relations today as seen in the current increase and rise of Holocaust deniers, especially in extreme Arab/Muslim groups, makes it even more evident that a reference work that compiles the various forms of anti-Semitic folklore is essential (Encyclopaedia 2006, 2:242).

Initially, searching for anti-Semitic folklore for a graduate level assignment, I only found a few instances listed in archives or random articles and books. The frustration of not finding a central resource diminished my enthusiasm for the assignment. I soon came to realize that anti-Semitic folklore could not be easily or effectively analyzed and examined unless examples were collected in one place, which is what my index will do.

I submit that distilling folklore first into its motifs helps make such masses of information more manageable and, therefore, more readily dispensed. Further, it helps
show the universality of anti-Semitism. Disseminating accurate information regarding anti-Semitic folklore is invaluable as it empowers those who are challenging and resisting lies and stereotypes, thereby debunking inaccurate information about Jews. My index provides a resource of accurate information. Indexing this anti-Semitic folklore in a single reference work based on a universal folklore indexing system creates a body of information to be used as a resource tool for education and research of anti-Semitism. Furthermore, the index can be easily expanded as more material comes to light, creating an even broader source for analysis by historical researchers and folklorists.

Although not comprehensive, since the amount of material available would take volumes to index, this motif index creates a framework for scholars who discover, gather, or continue to research more anti-Semitic motifs; such motifs can always be added to expand this work. The broad scope and depth of anti-Semitic motifs establishes the need for such a comprehensive index. For instance, when the proverb scholar Wolfgang Mieder was researching anti-Semitic proverbs, he discovered a book issued by Nazis containing a request “to readers for additional anti-Semitic proverbs to bolster the 1,200 texts already included” (1982, 455). Similarly, the materials uncovered for this study have been so abundant that it has been merely possible to provide an initial framework on which other scholars of anti-Semitic folklore may later build.

All three forms of anti-Semitic folklore—verbal, material, and behavioral—can be found in locations such as the Internet, Nazi and Neo-Nazi sources, and other anti-Semitic publications found in the British Commonwealth, the United States of America, various parts of Europe, Arab/Muslim, and other nations. In constructing an appropriate framework for recording anti-Semitic motifs, initial attention was given to the better-
known examples. One of the main narratives on which I focus is the blood libel legend about Jews using the blood of Christian children for making Passover matzah. Material culture includes a sample of statuary and other images that show Jews suckling from a sow and eating its feces. Behavioral folklore constitutes customary practices such as taunting Jews about their physical features and promoting festivals like the one in Ootmarsum, Netherlands, described earlier.

Since historians first came to study flagrant stereotypes against Jews through the blood libel legend of the early 1200s, my index contains materials beginning with the Middle Ages and works through European, American, and Arab/Muslim folklore to the present day. I personally came to understand how serious anti-Semitism is from a video presentation at Utah State University in 2007 by Rabbi Marvin Hier. His DVD, Ever Again, is an exposé of the current increase of anti-Semitism. I also became painfully aware of the ignorance of and apathy toward anti-Semitism when less than ten people attended the presentation. It is my hope that this index will shine a light on and increase an awareness of the severity and insidious nature of anti-Semitic folklore.
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INTRODUCTION

My initial question, the impetus for the project, was: “How could the Holocaust have happened?” As inhumanity on any level originally was beyond my comprehension, the question may seem naïve; yet, researching the effects of folklore throughout history reveals at least one answer to the question. For those who are unaware, folklore is mistakenly perceived as entailing only happy, folksy tunes, fairy tales, or material culture such as quilts. Not so well known or examined is the fact that folklore also has its dark side, including but not limited to racism and anti-Semitism. The definition of the term, anti-Semitism is not well known to the general public. For those outside the scholarly folklore community, this darker side of folklore with all of its nuances also is generally misunderstood. In order for the reader to understand and also to make use of my index, definitions and examples of all such critical terms need to be included, especially a limited explanation of anti-Semitism, as well as a delineation of folklore genres, a general overview of folklore motifs, and Thompson’s methodology of listing motifs.

Anti-Semitism: It should be noted that the term anti-Semitism (also spelled antisemitism) is difficult to define due to its emotional dimension, as well as the religious, political, and ideological origins behind the term; but a basic understanding of what anti-Semitism entails is imperative for the foundation of this project (Encyclopaedia 2006, 3:206). This expression basically condenses down to hatred, “prejudice and discrimination against Jews” just for the mere fact that they are Jews (Confronting 2006). According to the Jewish Virtual Library, the term “antisemitism comes from an 18th-century analysis of languages that differentiated between […] so-called ‘Aryan’ roots and
so-called ‘Semitic’ ones,” and emphasized race rather than religion (2009). The Anti-Defamation League (ADL) indicates that the term “Semitic” was formerly used to describe persons who spoke Arabic, Amharic, Hebrew, and Tigrinya (Confronting 2006). The ADL states, “Today, anti-Semitism can be based on hatred against Jews because of their religious beliefs or their group membership (ethnicity), as well as the erroneous belief that Jews are a ‘race’” (Confronting 2006).

Initially, in 1873, German agitator Wilhelm Marr twisted the term into a sinister tool against Jews. Marr concentrated on racial rather than religious characteristics and used the League of Antisemites, an organization headed by Marr, to first introduce the term “antisemite,” starting the “political movement based entirely on anti-Jewish beliefs” (Jewish 2009). His political tract, “The Victory of Judaism over Germandom,” focused on Jews overpowering the world and called for stopping Jewish world domination (Prologue 2002, 41).

From 1873 into the twenty-first century, anti-Semitism has become related to racial as well as religious, political, economic, and social issues. Jews have been discriminated against, hated, and killed because prejudiced non-Jews believed Jews belonged to the wrong religion, lacked citizenship qualifications, practiced business improperly, behaved inappropriately, or possessed inferior racial characteristics. All of these misconceptions played into the hands of Hitler, who then enlisted them in accomplishing the Holocaust (Jewish 2009).

**Genres:** In his book, *Folk Groups and Folklore Genres: An Introduction*, Elliott Oring delineates the types and distinctions of folklore genres. Below, these terms have been narrowed to specifically anti-Semitic folklore (1986, 222-235):
• Verbal lore, including folk narratives, jokes/ethnic slurs, legends, proverbs, riddles, songs/ballads, and taunts.

• Customary lore, including ceremonies and festive events, defacing cemeteries or synagogues, types of folk drama, gestures, graffiti, pogroms, i.e. Kristallnacht where Nazis destroyed the Jews’ property, killed or gathered them into ghettos; customs, beliefs, and rituals.

• Material lore, including art and folk and popular objects such as propaganda material in the form of illustrations, comics, posters, and photographs; artifacts from the early twelfth century to the current post-Holocaust era.

Motifs: In folklore, motifs are the smallest particle of a story found in narratives, material culture, and customs. Motifs are specific elements, or identifiable units of folklore within a larger context. The *Standard Dictionary of Folklore* states, “[A motif] must be more than commonplace. A mother, as such, is not a motif; a cruel mother becomes a motif because she is at least thought to be unusual. The ordinary processes of life are not motifs” (Leach and Fried 1972).

Stith Thompson’s intent in his motif index was to identify the simplest level of detail relevant to tales and what use the level could be to the reader. However, Thompson’s work contains only a few examples of anti-Semitic folklore in its various forms, and this is another reason for my index.

A. METHODOLOGY

The significance of my motif index is important for what it enables folklorists to accomplish: identification of anti-Semitism. Classification significantly enhances one’s
ability to identify traditional anti-Semitic lore, and provides confirmation of traditionality, thereby expanding the identification both in depth and breadth, as well as authority. Thus, an anti-Semitic folklore motif index enables anyone concerned about racism and anti-Semitism to identify it and educate others about its dangers.

In order to establish a baseline of anti-Semitic folklore motifs, my method initially entailed scanning all six volumes of Stith Thompson’s *Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest Books, and Local Legends* (1955-58, 1-6) for any relevant motifs listed therein; those motifs were archived in a card index. Finding some anti-Semitic references in Thompson’s index justified my using his framework for my index. What I quickly came to realize was that the few motifs found in Thompson were infinitesimal and a veritable tip of the iceberg compared to what was available without too much research.

After finding the few anti-Semitic motifs identified in Thompson’s index and realizing that there were many more unidentified in all the genres of folklore, I then set about a more sustained scholarly effort to identify motifs from additional sources. I gathered examples of anti-Semitic folklore in historical materials documented and preserved in texts, published books and articles, and artifacts. These sources included but were not limited to, such works as Léon Poliakov’s *History of anti-Semitism*, Chaim Potok’s *Wanderings: A History of the Jews*, books by folklorist Alan Dundes, and articles by both Dundes and folklorist Wolfgang Mieder. I was referred to or knew of reputable writers I had been taught to respect, and as I explored their works, I was appalled at how consistently rampant anti-Semitism was contained within a broad range of material.
Included in the material were the writings of composer Wilhelm Richard Wagner, Voltaire, Shakespeare’s *Merchant of Venice, The Protocols of the Elders of Zion* (1905), and Henry Ford’s 1920 *International Jew*, to name a few.

Electronic media such as DVDs, including but not limited to *Ever Again*, provided by the Moriah Films division of the Simon Wiesenthal Center (Trank 2007), and *Protocols of Zion* by Marc Levin, as well as online websites and databases such as the Jewish Virtual Library and Jew Watch (Weltner 2008), provided support material demonstrating current relevance and the resurgence of anti-Semitism.

In addition, I communicated electronically or by letters with appropriate persons at organizations such as the Simon Wiesenthal Foundation, Yad Vashem, the Zentrum für Antisemitismusforschung der Technischen Universität Berlin, as well as the Mandel Institute Folklore program. I also corresponded with Dr. Heda Jason, author of *Motif, Genre: A Manual for Compilation of Indices and A Bibliography of Indices and Indexing* (2000) as well as an expert on Jewish folklore, who was invaluable in directing and offering a structure for my work. According to Dr. Jason, a proper index contains an introduction, a bibliography with abbreviations, a motif index, and an alphabetical index. For the most part, my index follows that order, except where it has been adjusted to the Graduate School’s thesis requirements.

**B. PROCEDURE**

This work is an attempt to classify anti-Semitic folklore motifs using the already existing structure of the Stith Thompson method. Although containing anti-Semitic folklore references, Thompson’s *Motif-index of Folk-literature* (1955-58) never mentions
these references in the context of anti-Semitism; the index only refers to “Jew,” “Jews,” or “Jewish.” His index lacks direct references to the words “anti-Semitism,” “anti-Semitic,” or “Holocaust.” I add my newly identified motifs within the Thompson subcategories to which they most closely relate (1955-58, 10). In some instances, Thompson’s motif category under which I place the new motifs is not anti-Semitic, but the new motif still relates to the specific theme of that category. For instance, the Thompson motif number A1355, *Origin of menstruation* is not anti-Semitic, but *Jewish men and women menstruate* may be considered an anti-Semitic motif. As such, the new motif is, therefore, placed within the Thompson motif number A1355 as the sub-number A1355.4.

Because anti-Semitic folklore covers such a wide range of subjects, my newly identified motifs are inserted throughout Thompson’s classifications, rather than in one place, or under one subject. His classification system is a simple, easy method of placing together all motifs that deal with the same subject, indicated by a number. This method of indexing allows for expansion, much like the Dewey Decimal System.

Thompson (1955-58) describes his index as including select subjects from literature that focus on a “certain type of character […], an action […] or attendant circumstances of the action” (11). He classified motifs by arranging them in single elements, or motifs, that make up traditional folk literature. Thompson did state, however, that the term *motif* was always used in a “very loose sense and is made to include any of the elements of different genres of folklore” (1955-58, 19). In my index, all major forms of folklore have been included: narrative, material folk culture, and customs.
The motifs chosen for inclusion in Thompson’s index are based on any folklore that has formed a strong enough tradition to cause its frequent repetition (1955-58, 11). Most of the items are found worthy of note because of something out of the ordinary or something of sufficiently striking character to become a part of tradition (1955-58, 19). I have used the same criteria in identifying anti-Semitic motifs.

One major exception to my method is my inclusion of an entire book as a single motif. *The Protocols of the Learned Elders of Zion* by Victor Marsden (1921) portrays Jews plotting against the world, attaining domination in twenty-four steps. The book has been proven to be fraudulent; yet, the document continues to be disseminated globally and is perhaps the most influential of anti-Semitic publications.

As an example of its content, Protocol 2 states, “What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the GOYIM [i.e., non-Jews]” (Shoah 2005). Protocol 3 covers ways of overcoming “men with bad instincts,” i.e., Christians or Goyim. “It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions” (Shoah 2005).

History has shown that it is Jews who have been plotted against and “governed through violence and terrorization.” The blatant irony that the very schemes that throughout history have been used to annihilate Jews have been twisted into a supposed plot by Jews to kill all Christians cannot be ignored. The victim is claimed to be the perpetrator.

At approximately 130 pages, *Protocols* is too lengthy to break down into motifs. I have, therefore, chosen only to list the title. As I continue to expand my index, and
since Protocols is significant to contemporary anti-Semitism, I shall identify its individual motifs and add them at a later date.

C. PLAN OF THE WORK

Originally starting with a comprehensive classification of traditional narratives in all forms, folklorist Antti Āarne initiated a system of indexing and published an *Index of Types of Folktales* in 1910. Āarne’s collection was translated and enlarged by Stith Thompson in 1928 and revised in 1961 (Uther 2000). According to Thompson, Āarne’s arrangement of tales proved to be “reasonably satisfactory” (1955-58, 9) for the European area but fell short outside of Europe. As Thompson continued to research, he discovered international “common matter” and realized indexing was not so much about entire tales but rather segments or “single motifs…those details out of which full-fledged [folklore] is composed” (1955-58, 10). It was then he developed the Thompson motif index.

Thompson devised a plan where “motifs dealing with one subject are handled together, irrespective of the […] forum in which they appear” and compiled an “orderly arrangement” of the folklore of a people. It was never his intent to complete a psychological or philosophical analysis but to pay strict attention to elements of folklore that have been “objects of special study and similar elements […] likely to serve as such objects in the future.” Thompson included all elements that would “interest the folklorist or student of […] history” (1955-58, 11).

Although he had no preconceived plan on how to classify the motifs, twenty-three divisions emerged; he refered to them as chapters designated by alphabetical letters. These chapters progress from the mythological and supernatural toward the realistic and
humorous. The last half is mostly all realistic (1955-58, 20). For some reason, Thompson omits the letters “I” “O” and “Y” from the list, though he gives no explanation for the omission. Except for when they were directly referred to, Thompson did not focus on superstitions, customs, religious beliefs, riddles, or proverbs. His thought was that doing so would have increased the size exponentially. Thompson included a wide-ranging base of folklore, starting with those orally transmitted motifs that eventually became written folklore. Thompson’s chapters are delineated as follows (1955-58, 20-21):

A. Mythology - Creation and nature of the world: creators, gods, and demigods; the beginning of life; creation and establishment of a animal/vegetable world

B. Animals – that are remarkable: mythical or magic animals, animals with human traits, animal kingdoms, helpful or grateful beasts, marriages of animals to humans

C. Primitive idea of tabu – forbidden things of all kinds

D. Magic – transformation and disenchantment; magic objects and their employment; magic powers and other manifestations

E. Ideas about the dead – resuscitation, ghosts, reincarnation, and ideas concerning the nature of the soul

F. Marvels – journeys to other worlds; extraordinary creatures, fairies, spirits, and demons; wondrous places such as castles in the sea

G. Dreadful things – ogres and evil spirits, witches or ghosts

H. Supernatural – recognition as tests of identity; riddles, tests of cleverness; tasks and quests, tests of prowess; test of character.

J. Wise and foolish – wisdom – mostly fable material; cleverness and stupidity come from jest books; the mental quality of character.

K. Deceptions – action of character; the work of thieves and rascals, captures and escapes, seductions, adultery, disguises, and illusions
L. Reversals of fortune – success of the unpromising child or downfall of the proud

M. Irrevocable judgments, bargains, promises and oaths

N. Luck- tales of gambling and favors and evil gifts

P. Social system – some feature of the social order; customs concerning kings, or the relation of social ranks and professions, or anything noteworthy in the administration of law or army

Q. Rewards and punishments

R. Captives and fugitives

S. Cruelty

T. Sex – specifically wooing, marriage, married life, and the birth of children, and sundry sexual relations

U. Homiletic tendency – nature of life – mostly from fable literature of homiletic tendency: “Thus goes the world”

V. Religion

W. Traits of character

X. Humorous

Z. Small classifications – miscellaneous

Within these chapters, Thompson further broke down his organization into grand divisions each representing a hundred numbers, or some multiple of a hundred numbers.

For example, under Chapter B. Animals:

- B0-B99 concerns mythical animals;
- B100-B199, magic animals;
- B200-B299, animals with human qualities; etc.
Then, within each grand division, the arrangement is by tens or groups of tens. The first “tens” in a grand division treat the general idea of the grand division. For example, the grand division B0-B99 (Mythical animals) is divided:

- B0-B9. Mythical animals—general
- B10-B19. Mythical beasts
- B20-B29. Beast-men, etc.

The last division deals with miscellaneous material:

- B90-B99. Other mythical animals.

Specific ideas are then taken up in the succeeding subdivisions. It should be noted that whatever the division, whether grand or a subdivision, each starts with a general pattern, moves to specific, and allows for miscellaneous items at the end. Realizing adjustments will need to be made later, I have attempted to use the same pattern for adding new motifs.

In her book, *Motif, Type and Genre: A Manual for Compilation of Indices and A Bibliography of Indices and Indexing*, Heda Jason notes that new motifs should be added “only after it has been found that no other motif index has listed the specific content element in question” (2000, 61). As indicated previously, my motif index is based on Thompson’s index, and new motifs were added accordingly, denoted by a “§BMot,” which stands for Bell Motif, before the motif number. The section sign denotes the motif number is still tentative. Such delineation allows for subsequent identification of the Thompson motifs versus my own additions.

For example, Thompson listed “plagues from Jews poisoning wells” but three motifs I discovered in the *Encyclopaedia Judaica* and *Wanderings*, were not included. Thus:
Thompson’s Motif number: V362. Plague from Jews poisoning wells.

German.

My new motifs:


§BMot V.362.2. Black death from Jews poisoning whole world. Encyclopaedia Judaica; Potok, Wanderings.

All motifs used in my study were developed from English sources, or from English speakers borrowing from other languages and cultures. In that I am limited by language constraints, my index includes only a small portion of anti-Semitic folklore. Nevertheless, I have added approximately 253 new motif numbers.

D. CONCLUSION

My index attempts to incorporate examples of anti-Semitic folklore from all genres, making motifs and examples easily accessible for anyone who wishes to analyze historical and current anti-Semitism. More importantly, the extent of material covered in this index will call attention to the insidious practice of anti-Semitism that Jews have experienced for millennia and still experience as of this writing. It is hoped that the reader can use this motif index and readily see how widespread and contemporary anti-
Semitic folklore is. Specifically, anyone can use the index to easily access sources of particular anti-Semitic folklore motifs.

I would be remiss in not relating my personal motivation for undertaking this research. My Jewish grandfather, Hendrik Salomon Aalsvel, died in the gas chambers of Auschwitz, October 19, 1942 (Yad Vashem 2009). According to my mother, he was an intelligent, refined man who loved opera and classical music. He owned a grocery store and was the father of six children. After World War Two, all that was left of the family were my grandmother and four children, including my mother, her brother and two sisters. My mother never recovered from the loss she experienced at the hands of the Nazis; yet, she never denigrated the Germans. If only those who followed Hitler could have been as generous as my mother, rather than annihilating millions of Jews by employing stereotypes promulgated through folklore.

Such personal justification/motivation aside, it is my hope that Thompson’s statement, “The end of the study will have been attained if the multiform materials […] become […] easier of investigation and more convenient for reference” (1955-58, 11) applies also to my own study, for it is the larger implications that lie behind my own motivation for compiling my index.
ANTI-SEMITIC FOLKLORE MOTIF INDEX*

*I include some of the more general Thompson motifs in order to provide context for my newly identified anti-Semitic motifs. Integrating the new motifs with traditional Thompson motifs also demonstrates how they actually cross cultures. Motifs beginning with the designation §BMot are newly added; any without that designation are established Thompson motifs. In the bibliography found in Appendix B, Thompson explains why certain of his motifs are assigned asterisks.

A. MYTHOLOGICAL MOTIFS


§BMot A1355.4. Jewish men and women menstruate. Poliakov 1:143.

§BMot A1355.4.1. Jewish men and women are afflicted with menses. Poliakov 1:43.


A1661.3. Why Canaanites have curly hair. Jewish: Neuman.

§BMot A1661.3.1. Jew has dark, curly hair like Negro's. Hiemer.

§BMot A1661.4 Prickly Beard: I have a real Jew in my face. I must get shaved. Poliakov 1:239.

§BMot A1661.5. Jews have lousy beards. Hiemer.

A1662. Peculiar smell of body.

§BMot A1662.1.2. *Jews have mephitic odors.* Poliakov 1:142.

§BMot A1662.1.3. *Jewish mother dunks daughter in sewer to remove effects of Christian baptism.* Dundes 1997, 95. (References baptism by immersion; reverse image of Christian baptism. Connects Jews to feces.)


§BMot A1661.1.4.1. *He stinks like an onion Jew.* Mieder 455.


§BMot A1662.1.8. *For Jews and ravens all bathing is in vain.* Mieder 453.

§BMot A1662.1.9. *I am a filthy Jew.* Spiegelman 33.

§BMot A1662.1.10. *Jews have unpleasant, sweetish odor.* Hiemer translated by Bytwerk 1999.

§BMot A1662.1.11. *Jews have big nose.* Hiemer translated by Bytwerk. (see Figure 4)

§BMot A1662.1.11.1. *Jew’s nose bent at its point like number six.* Hiemer translated by Bytwerk 1999.


§BMot A1662.1.11.1.2. *Jew’s nose is sinister.* Hiemer translated by Bytwerk 1999.

§BMot A1662.1.11.2. *Jewish doctor has enormous crooked nose.* Hiemer translated by

Figure 4. How to tell a Jew. Bytwerk 1999.


§BMot A1662.1.13.2. Jew’s ears are very large; look like coffee cup handles. Hiemer translated by Bytwerk 1999.


A1681. Tribal characteristics—eating.

A1681.2. Why Jews do not eat pork. Jaworskij Der Urquell II 196; Fb “svin” III 676b.—Estonian: Aarne FFC XXV 142 No. 23; Lithuanian: Balys Index No. 1867A; Livonian: Loorits FFC LXVI 85 No. 42; Flemish: DeMeyer FFC XXXVII 85 No. 43c.

A1689.6. Why Jews read and write from right to left: because of the ugly name of the king of the Jews. Lithuanian: Balys Index No. *1867C.


A1715.3. Seven whistlers are the souls of the Jews who crucified Christ. (Cf. F456.1.1.1.)--England, U.S.: *Baughman. (Whistlers are equivalent of knockers; ghosts of those who crucified Christ.)


B. ANIMALS

B23.3. Man with (two) horns on his head. Irish myth: Cross; Icel.: Boberg.

§BMot B23.3.1. Jew possesses horns. Trachtenberg; Poliakov 1:142; Dundes 1997, 97.


§BMot B24.2.1. Jews have beard of a goat. Poliakov 1:142.

B29. Other combinations of beast and man.


§BMot B29.3.1. Jews possess pig’s ears. Poliakov 1:144.

§BMot B29.10. Jews possess tail. Dundes 1997, 97; Poliakov 1:142; Trachtenberg 46, 227 n.5.

C. TABU


§BMot C229.7.1. Jew suckling from sow while sow eats feces. Trachtenberg 26 (One of the most common caricatures of Jew in the Middle Ages.); Shachar (Tradition from thirteenth through nineteenth centuries—public and church architecture—especially German-speaking Europe.)

§BMot C229.7.2. Jew lifts sow’s tail; one Jew eats sow’s feces as it is emitted. Trachtenberg 1983 frontispiece; Shachar, plates 30, 38, 41-45, 52. (see Figures 5 and 6)

Figure 5. Judensau early 17th century Frankfurt, Germany. Trachtenberg. 1983. Frontispiece.

Figure 6. Wittenberg Judensau: Wolfgang Meissner 1596. From Wikimedia Commons.

D. MAGIC

D130. Transformation: man to domestic beast (mammal).

§BMot D130.0 Jews classified with domestic animals. Poliakov 1:155.


E. THE DEAD

F. MARVELS

F456.1. Knockers (Tommy Knockers, spriggins).

F456.1.1.1. Knockers as ghosts of Jews who crucified Christ and who were forced to work Cornish tin mines as punishment. England: *Baughman.

F456.1.2.3.2. Knockers (ghosts of Jews) are compelled to sing carols in mines at Christmastime. England: Baughman. (3:123).

F456.1.2.3.3. Knockers refrain from work on Saturdays and other Jewish holidays. England: Baughman. (3:123).

G. OGRES

G299. Other witch motifs.

§BMot G299.3. Jews bewitch pans, the lords of nobility. Poliakov 1:270.

(Thompson) Supplementary Bibliography for G303:


G303.3.1.15. Devil appears as a Jew. Spanish Exempla: Keller.

§BMot G303.3.1.15.1. Jew as devil. Trachtenberg; Lowenfeld 460. (see Figure 7)


§BMot G303.3.1.15.1.1. Jew as Devil deals only in meanness and crime. Hiemer.

§BMot G303.3.1.15.1.2. Jew as Devil has no honour. Hiemer.
§BMot G303.3.1.15.2. *Jew as reincarnation of Devil.* Poliakov 1:126.

§BMot G303.3.1.15.2.1. *Jews are Devils in human form.* Hiemer.

§BMot G303.3.1.15.3. *Jews more accursed than Lucifer.* [more wicked than all devils] Poliakov 1:192. (Pamphlets related to Jean Borgeois murder.)

§BMot G303.3.1.15.4. *Jews as demons escaped from hell.* Poliakov 1:192-3.

§BMot G303.3.1.15.5. *Jews seek advice from the Devil in order to protect their pernicious books and doctrines.* Poliakov 1:153.

§BMot G303.3.1.15.6. *Jews as people of both God and the Devil.* Poliakov 1:110.

§BMot G303.3.1.15.7. *Jew is master of occult sciences.* Poliakov 1:144.

§BMot G303.3.1.15.8. *Devil gives art of healing to Jewish doctors.* Poliakov 1:149.

§BMot G303.3.1.15.8.1. *Jewish doctor has the face of the Devil.* Hiemer.

§BMot G303.3.1.15.9. *Jew as intermediary between Devil and those who want to sell their souls.* Poliakov 1:144.

§BMot G303.3.1.15.9.1. *Cursed pact between Devil and those who want to sell their souls sealed with Jew’s blood.* Poliakov 1:144 (Cf. M210).

§BMot G303.3.1.15.10. *Jews celebrate Sabbath same as witches and devils.* Poliakov 1:144.

§BMot G303.3.1.15.11. *A Jew, a Jewish heart, as hard as the Devil himself.* Poliakov 1:219 quoting Martin Luther.

§BMot G303.3.1.15.11.1. *A Jew, a Jewish heart, as hard as stone.* Poliakov 1:219.

§BMot G303.3.1.15.11.2. *A Jew, a Jewish heart, as hard as iron.* Poliakov 1:219.

§BMot G303.3.1.15.11.3. *A Jew, a Jewish heart, as hard as wood.* Poliakov 1:219.

§BMot G303.3.1.15.12. *The Jew, the German, and the Devil, a fine trio and all sons of the same mother.* Poliakov 1:256.

G303.16.19.3.3. *Task for devil: washing a Jew (Jewess), to rid him (her) of the evil smell.* (Cf. A1662.1.)
H. TESTS

J. THE WISE AND THE FOOLISH

J1150. *Cleverness connected with the giving of evidence.*

J1151.2. *Witness claims the borrowed coat: discredited.* Trickster summoned to court on Jew’s complaint refuses to go unless he has a new coat: Jew lends him his. In court the trickster says that the Jew is a liar: “He will even claim that I am wearing his coat.” The Jew does so and no one believes him. *Type 1642; *BP I 65; Wesselski Hodscha Nasreddin I 220ff. No. 54; *Chauvin VI 126 No. 280; Lithuanian: Balys Index No. *1642A; Italian Novella: *Rotunda; India: Thompson-Balys.

J1169.6. *Receiver of stolen goods.* A tailor makes a Jew a coat of stolen goods. Accused of theft, he says that the Jew has the cloth. Wesselski Hodscha Nasreddin I 257 No. 191.

J1260. *Repartee based on church or clergy.*

J1262.2. *God in the puddle.* A Jew objects to the doctrine that God could exist in the Virgin Mary. A disputant asks if he believes God is everywhere; then if God is in a mud puddle. The Jew agrees. The disputant condemns the Jew for believing that God could exist in a puddle and not in a pure virgin. *Pauli (ed. Bolte) No. 154.

J1262.3. *Acting according to the note.* A Jew slaps a Christian and tells him to turn the other cheek. The Christian beats the Jew, who says, “You do not act according to your Gospel.”—“I am acting in accordance with the note.”—“The note is worse than the text.” *Wesselski Bebel II 118 No. 56.

J1510. *The cheater cheated.*

J1511.10. *Counterfeit money burned up.* A priest who has lent money to a Jew, but will not lend to a farmer, on being reproached by the latter, says that the money he lent the Jew was “false”. When the Jew gets to know of this, he claims that as soon as he heard the money was false he burnt it up. Lithuanian: Balys Index No. *1772.

J1600. *Practical retorts--miscellaneous.*

J1613. *The rescuers’ Sabbath.* A Jew, fallen into a pit, refuses to be rescued on Saturday, his Sabbath. The next day he calls for help but the Christians refuse to rescue him on Sunday, their Sabbath. Wesselski Mönchslatein 100 No 84; Pauli (ed. Bolte) No. 389.
K. DECEPTIONS

K110--K149. Sale of Worthless Articles.

K115.2. Alleged healing stone sold. A sailor boy sells a seasick Jew “Babylon stones” as a cure. They are pieces of coal. Type 1532*.


§BMot K2201. Deceptive Jews.

§BMot K2201.1. He looks like a hanged Jew, i.e., a deceiver. Mieder 1982, 454.


(Cf. §BMot A1662.1.16.1; §BMot A1662.1.16.1.2.1; §BMot A1662.1.16.1.2.2; §BMot P 436.4; §BMot P436.5; §BMot W199.2; §BMot W199.2.1; §BMot W199.2.1.1.)

L. REVERSALS OF FORTUNE

M. ORDAINING THE FUTURE


M211.4. Jews must repay devil’s help by giving tribute of persons each year. Lithuanian: Balys Index No. 1867D*.

N. CHANCE AND FATE

P. SOCIETY

P420. Learned professions.
P424.2. Doctor who can cure can also poison. This reflection brings the doctor under the king’s suspicion. *Chauvin.


§BMot P424.2.2. Jewish physicians’ private code requires them to murder one in ten patients Poliakov 1:147 n. 216.

§BMot P424.2.2.1. Jewish physicians’ private code requires them to murder one in five patients. (Spain) Poliakov 1:147.

P435. Usurer.

§BMot P436. Jew as usurer.


§BMot P436.2. When a Jew steals ten barrels of gold through his usury, he is prouder than the Lord himself. Poliakov 1:217 (Quoting Martin Luther).


§BMot P436.4. Jews are predators who strip great and small of their wealth. Poliakov 1:154. (Cf. §BMot K2201)

§BMot P436.5. Jews rob and flay the poor man. Poliakov 1:154. (Cf. §BMot K2201)


§BMot P715.1.1. Genocide Denial.

§BMot P715.1.1.1. Holocaust.

§BMot P715.1.1.1.1. Holocaust denial.

§BMot P715.1.1.1.1.1. Holocaust exaggerated. Austin.

§BMot P715.1.1.1.1.1.1. Testimony of survivors emotional exaggerations, a result of coercion. Austin.

§BMot P715.1.1.1.1.2. No 6 million Jews killed. Austin; Levin.
§BMot P715.1.1.1.2.1. “Hoax” of 6 million dead rests on misquotes of Nazis and Nazi documents. Austin; Pressman.

§BMot P715.1.1.1.2.2. Only 300-500,000 killed. Austin; Levin; Pressman.

§BMot P715.1.1.1.3. Only some atrocities committed by Germans. Austin.

§BMot P715.1.1.1.3.1. Inmates, not Germans were perpetrators of genocide. Austin.

§BMot P715.1.1.1.4. No gas chambers. Austin; Levin; Pullella.

§BMot P715.1.1.1.4.1. Gas chambers are a post-war invention. Austin.

§BMot P715.1.1.1.5. [Hoax] perpetrated by Zionists to swindle Germans out of billions for reparation. Austin.

Q. REWARDS AND PUNISHMENT

Q502. Wandering as a punishment.

Q502.1. The Wandering Jew. Ceaseless wandering with inability to die as punishment for blasphemy. Type 754**; **L. Neubaur Die Sage vom Ewigen Jude@2 (Leipzig, 1893); **Zirus Ahasverus, der Ewige Jude (Stoff- und Motivgeschichte der deutschen Literatur No. 6 [Berlin, 1930]); Gielen de Wandelende Jood (Amsterdam, 1931); *K. Nyrop Den evige Jøde (København, 1907); **Neubaur Zs. f. Vksk. XXII 33, Zentralblatt für Bibliothekswesen XXVIII 495ff.; *Dübe Zs. F. Vksk. XVII 143; *Bolte ibid. XIX 308; G. Paris. Légendes du moyen âge@2 (1904) 149ff.; *Fb “Jerusalems skomager” II 40, IV 246a; *Wehrhan 50; Taylor MLN XXXIII 394ff.; Anderson Journal of English and Germanic Philology XLVI 367--82; Braddy California Folklore Quarterly IV 82f.; Bagatti Franciscan Studies IX 1--9.-- Finnish-Swedish: Wessman 105 No. 933; Lithuanian: Balys Index No. 778*;
Estonian: Aarne FFC XXV No. 754*.

§BMot Q502.1.1. *Wandering Jew cursed forever.* Dundes 1997, 110. (see Figure 8)


**R. CAPTIVES AND FUGITIVES**

**S. UNNATURAL CRUELTY**


S260.1. *Human sacrifice.*


§BMot S260.1.1. *Child sacrifice as religious rite.* Irish: *Cross, Beal XXI 329, O'Suilleabhain 90; Jewish: *Neuman; N. A. Indian (Aztec): Alexander Lat. Am. 72. (see Figure 9)

§BMot S260.1.2. *Jews thirst for human blood.* From that moment on every mother warned her child: Do not stray far from home. The Jew may come by and put you in his sack and kill you and suck your blood for the Matza of Zion. Dundes 1991:350; Poliakov 1:61.

T. SEX

T465. *Beastiality [Zoophilia].*


T470. *Illicit sexual relations--miscellaneous motifs.*

§BMot T495. *Jews and sex.*


§BMot T495.2. *Jewish doctor rapes patients while anesthetized.* Dundes 1997, 106.

§BMot T495.2.1. *Girls who go to Jewish doctor find sickness and shame.* Hiemer translated by Bytwerk.

§BMot T495.3. *Yid as id.* Dundes 1996, 102. In relation to sexual appetite; animal drives.
V. RELIGION

V30. Sacrament.

V35. The stolen sacrament.


V80. Religious services--miscellaneous.


§BMot V96.2. Jewish ritual baths, in which is publicly shown the secret practices and Jewish knavishness, how they drink the blood of Christians, as well as their bitter sweat. Poliakov 1:241 n.16.


§BMot V112.3.2. Synagogue is a den of robbers. Perry/Schweitzer 2008, 7.

§BMot V112.3.3. Synagogue is lodging for wild beasts and demons. Perry/Schweitzer 2008:7.

V200--V299. Sacred persons.

V250. The Virgin Mary.

**Crane Liber de Miraculis; *DeVooy's Middelnederlandse Legenden en Exempelen 57; Genthe Die Jungfrau Maria: ihre Evangelien und ihre Wunder (Halle, 1852); *Encyc. Rel. Ethics Index 366c. -- Irish: *Cross, O’Suilleabhain 59, 78, Beal XXI 307, 314, 323, 327; Spanish: Keller, Espinosa Jr. Nos. 202--04. For references in addition to those given below, see volume VI s.v. “Virgin Mary”.
V252.1. *Virgin Mary returns borrowed money and reveals cheat.* A man borrows money from a Jew with the Virgin as security. Unable to return the money in time, he commits the money to the sea with a prayer to the Virgin. The Jew receives it but claims that the money is not paid. The Virgin reveals the cheat. Ward II 638 No. 10; *Crane Miraculis No. 33; Wells 167 (Vernon Miracles).


§BMot V332.1. *It is as easy to convert a Jew as to convert the devil.* Poliakov 1:219 quoting Luther.

V342. *Sign of cross intimidates Jews.* Type 1709*.


V360. *Christian and Jewish traditions about each other.* *DeVooys Middelnederlandse Legenden en Exempelen* (Den Haag, 1926) 199ff.


§BMot V361.1. *Jewish God said to bleed and exploit [other peoples].* Hiemer.

V362. *Plague from Jews’ poisoning wells.* German: H. Rauchfuss Alte Geschichte u. neue Sagen aus Thuringen 60.


§BMot V362.1. *Jews kill Christians by poisoning wells using drug consisting of human blood, urine, and three secret herbs to which the powder of the consecrated host was added.* Poliakov 1:105, n2.

§BMot V362.2. *Jews kill Christians by poisoning wells with powder consisting of a mixture of frogs’ legs, snakes’ heads, and woman’s hair; mixture impregnated with a very black and stinking liquid.* Poliakov 1:105, n2.


§BMot V362.5.1. *Jews they are and Jews they remain. For our Volk they are poison.* Hiemer.

§BMot V362.5.2. *Jewish peddlers as poisonous.* Hiemer.

§BMot V362.5.3. *Jewish cattle dealer as poisonous.* Hiemer.

§BMot V362.5.4. *Kosher butcher as poisonous.* Hiemer.

§BMot V362.5.5. *Baptized Jews as poisonous.* Hiemer.

§BMot V362.5.6. *Jewish doctor as poisonous.* Hiemer.

§BMot V362.6. *Jews are poisonous, envenomed worms.* Luther.


§BMot V362.7.1. *As single poisonous mushroom can kill a whole family, so a solitary J. can destroy a whole village, city, even an entire Volk.* Hiemer.


V363.1. *Jewish child resurrected (saved by power of Virgin Mary) after being burned to ashes for eating consecrated bread in Christian church.* Irish myth: *Cross.

V364. *A Christianized Jew becomes a priest.* During Mass, he stabs the consecrated host, blood flows. He kills the other priest who saw him commit the sacrilege, and before killing, forces him to renounce his faith. A miracle exposes the murderer. Lithuanian: Balys Index No. 3270, Legends Nos. 416ff.


§BMot V365.1.2. *Jews suffer from malignant afflictions only Christian blood can cure.* Poliakov 1:143.


§BMot V367. *God caused miracles upon the death of his Son as a testimony against the Jews*. Poliakov 1:180.


§BMot V369. *Christians would rather die in Christ than be cured by a Jewish doctor and Satan*. Poliakov 1:152.

§BMot V370. *It is a mortal sin to eat anything handled by a Jew*. Poliakov 1:182.


§BMot V375. *If a sick man wants to die, he need only ask a Jew to pray for him*. Poliakov 1:144.

§BMot V376. *Infidel Jews oppress Christians of their means of existence*. Poliakov 1:270.

§BMot V376.1. *Jewish God tells them to eat up people of the earth*. Hiemer.

§BMot V376.2. *Jewish God tells them to destroy all other peoples*. Hiemer.


W. TRAITS OF CHARACTER

W110. Unfavorable traits of character--personal.


§BMot W111.0. Jews do not work. Poliakov 1:217; Hiemer. (They need to learn to work with their hands.)


W150. Unfavorable traits of character--social.

W151. Greed. Irish myth: Cross; Jewish: *Neuman; Icelandic: *Boberg; West Indies: Flowers 582.


§BMot W151.0.2.2. Jewish piano refers to cash register. Dundes 1997, 99.

§BMot W151.0.2.3. Jew as financial sponges. Poliakov 1:106.

§BMot W151.0.2.4. Secular basis of Judaism is practical need, self-interest. Marx.

§BMot W151.0.2.5. Worldly religion of the Jew is huckstering. Marx.

§BMot W151.0.2.6. Jew’s worldly God is money. Hiemer; Marx.

§BMot W151.0.2.6.1 God of Jew is gold. Hiemer.

§BMot W151.0.2.6.1.1. Jew cannot rest until he sits on top of a gold sack. Hiemer.

§BMot W151.0.2.7. Jews admire Jewish baby defecating money into pot. Fuchs 104. (Echoes donkey defecating money. In Thompson B103.1.1.)

§BMot W151.0.2.8. If the Jew knew that the sow had swallowed ½ kopec, he would eat it. Hiemer.
§BMot W151.0.2.9. Jew as pitiless creditor exacts a pound of flesh. (See Shylock in Shakespeare’s *Merchant of Venice*.) Poliakov 1:126.

§BMot W151.0.2.9.1. Jews have no pity. Hiemer.

§BMot W151.0.2.10. What the peasant earns, the noble spends, and the Jews profit by. Poliakov 1:256.

§BMot W151.0.2.11. Wherever there are many Jews, there are many thieves. Mieder 453.

§BMot W151.0.2.12. The Jew is the child of selfishness, he does nothing where he gains nothing. Mieder 451.

§BMot W151.0.2.13. All ways are acceptable to the Jew; as long as it leads to money, no way is too bad. Mieder 451.

§BMot W151.0.2.13.1. Jews strive only for money. Hiemer.

§BMot W151.0.2.13.2. Jew has no rest until he has become the King of Money. Hiemer.


§BMot W197. Jewish people hate others. (In turn, no people have been so loathed and justly provoke implacable hatred. Relegated to perpetual exile, and scattered throughout the entire universe, the Jews outrage and disturb the society of the human race.) Poliakov 1:212.

§BMot W198. Jews as approprium of all nations for 1600+ years. Poliakov 1:191.

§BMot W199. Jews as meanest and most despised of all peoples. Poliakov 1:208 n.7.

§BMot W199.1. Tastes like a Jew. One must first grease one’s throat, otherwise this food tastes like a dead Jew. Poliakov quoting from Grimm 1:239-240.

§BMot W199.2. Jew as “false Jew” or “false miscreants.” Poliakov 1:127.

§BMot W199.2.1. Jews as wicked and felonious. Poliakov 1:127.

§BMot W199.2.1.1. Shylock. Shakespeare.
§BMot W199.2.1.2. Fagan. Dickens.

§BMot W199.2.2. Jews as perverse. Poliakov 1:127.

§BMot W199.2.2.1. Israel an incorrigible whore and an evil slut. Mullett 247.

§BMot W199.2.3. Jews as traitorous. Poliakov 1:127.

§BMot W199.2.4. Jews as false and cursed nation. Poliakov 1:127.

§BMot W199.2.4.1. Jewish false witness and infamous practices sow corruption world over. Poliakov 1:191.

§BMot W199.2.5. Israelis are Nazis. Kotek.

§BMot W199.2.6. Jews are murderous. Hiemer.


§BMot W300. Jews and Jewish.

§BMot W301. Jewish World Domination.

§BMot W301.0. Jews manipulate and control world events for own benefit. Unraveling.

§BMot W301.1 Jews victimize Christian European. Uriely 2006. (see Figure 10)

Figure 10. Jews victimize Christians and Muslims.

§BMot W301.2 Jewish pressure on Palestinian Arab people. Uriely 2006.

§BMot W301.3. Judaism causes Israelis to murder Palestinians. Uriely.

§BMot W301.4. Jewish financial world responsible for 9/11 Unraveling.

§BMot W301.4.1. No Jews died in the World Trade Center. Levin.

§BMot W301.4.1.1. Not a single Israeli or American Jew
working in the World Trade Center was killed or missing. Unraveling.

§BMot W301.4.2. Jews warned about 9/11. Levin.

§BMot W301.4.3. 4,000 Israelis working in the World Trade Centre issued a secret directive before the incident not to report for duty on September 11. Unraveling.

§BMot W301.4.4. Israel knew about the attacks in advance because of spying operations in the U.S. and did nothing to stop them. Anti-Semitic Conspiracy.

§BMot W301.4.5. Israeli spy ring of young Israelis claiming to be art students track 9/11 hijackers but do not to stop their attack. Anti-Semitic Conspiracy.

§BMot W301.4.6. 9/11 attacks fit into the pattern of deception, manipulation, and evil that has been the Jews’ “trademark.” Anti-Semitic Conspiracy.

§BMot W301.4.7. Israeli agents only ones with enough cunning and wickedness to carry out 9/11 attacks. Anti-Semitic Conspiracy.

§BMot W301.4.8. Five “spies” caught videotaping and celebrating destruction of WTC. Unraveling.

§BMot W301.4.9. “Jewish owners” of the World Trade Center stood to gain from 9/11 destruction. Unraveling.

§BMot W301.4.9.1. Jewish businessmen plot destruction of World Trade Center to obtain insurance money. Unraveling.

§BMot W301.5. Jewmerica. Levin. (see Figure 11)

§BMot W301.6. Jew-Lie. Every day is Jew-Lie (July) on the media. Levin.

§BMot W301.7. Protocols of the Learned Elders of Zion. Marsden.

§BMot W301.8. $400 billion secretly transferred to Israeli banks prior to collapse of major investor. Anti-Semitic Conspiracy.

§BMot W301.9. Pepsi supports Israel.

Figure 11. America's alliance to Israel. www.adl.org.
Levin.

§BMot W301.9.1. Pepsi stands for Pay; Every Penny Supports Israel. Levin.

§BMot W301.9.2. 33 cents of every bottle goes to Israel. Levin.

X. HUMOR

X600. Humor concerning races or nations.


X611. How the Jews were drawn from heaven. Someone cries, “Clothes are being auctioned off in hell.” *Type 2403; Lithuanian: Balys Index No. 1868*; cf. U.S.: Baughman.


§BMot X611.2. To encourage Jewish baby from mother’s womb, shake coins close to birth canal. Sita Bell, author’s family.

§BMot X611.3. What is the difference between a ton of coal and a thousand Jews? Jews burn longer. Dundes and Hauschild 252-253.

§BMot X611.4. How many Jews will fit in a Volkswagen? Six in the seats and 500 in the ashtrays. Dundes-Hauschild 251.

§BMot X611.5. Did you know 50,000 Jews took part in the 1936 Olympic Games in Berlin? No... But yes, on the cinder track! [as ashes]. Dundes and Hauschild 251.


§BMot X611.7. What is a Jew’s dream? A window seat in a high oven. Dundes and Hauschild 254.

§BMot X611.8. What’s the difference between a pizza and a Jew? A pizza doesn’t scream when he is pushed in the oven. Dundes and Hauschild 254 n.8.

Z. MISCELLANEOUS GROUPS OF MOTIFS*

Z30. Chains involving a single scene/event; no interdependence of individual actors.

Z39.1.1. The goat who would not leave the hazel bush. Final formula: The devil goes to strangle the Jew, the Jew to kill the ox, the ox to drink the water, the water to quench the fire, the fire to burn the stone, the stone to blunt the axe, the axe to cut the rope, the rope to tie the hunter, the hunter to shoot the goat--the goat leaves the hazel bush, the wee goat leaves the hazel bush. Lithuanian: Balys Index No. 2030.

*Z60. Other Formulistic Motifs. (Although proverbs and rhymes are not individual motifs, I have added to and used Thompson’s category of proverbs to justify added rhymes as a group.)

Z64. Proverbs. India: Thompson-Balys.

§BMot Z64.2. Proverb: Jews in the house are worse than bedbugs and louse. Middle Germany. “Juden im Haus/Sind Schlimmer als Wanze und Laus.” (Mitteldeutschland) Mieder 1982, 456.


§BMot Z64.2.2. Proverb: In the case of Jews and lice only a radical cure helps. Southern Germany. “Bei Juden und Läusen hilft nur eine Radikalkur.” (Süddeutschland) Mieder 1982, 457.


§BMot Z64.4. Proverb: If there were no Jewish scum/The world would be paradise! “Upper Danube. Gäb’s kein Judengeschmiss/Wär die Welt ein Paradies!” (Oberdonau) Mieder 1982, 456.


§BMot Z64.7. Proverb: Only when the last Jew has disappeared, will the folk find its salvation. Germany. “Erst wenn der letzte Jude ist verschwunden/Hat das Volk seine Erlösung gefunden.” (Deutschland) Mieder 1982, 457.

§BMot Z64.8. Proverb: The Jews are as much use to a country as mice are on the threshing floor and moths on a dress. “Die Juden seynd einem Land so nutz, als die Mäuss auf dem Getreideboden und die Motten einem Kleid.” Mieder 1982, 453.

§BMot Z64.9. Proverb: Don’t trust a Jew’s oath or a wolf on a green heath. Traukeinem “Juden bei seinem Eid/und keinem Wolf auf grüner Heid.” Mieder 1982, 453.

§BMot Z64.10. Proverb: Just like the owl can not bear the light so the Jew can not bear the truth. “Ebenso wie die Eule das Licht, verträgt der Jude die Wahrheit nicht.” Mieder 1982, 451.


§BMot Z64.16. Proverb: Smear the ass of a Jew with honey and he will still always stink. Polish. Dundes 1997, 94.

§BMot Z64.17. Proverb: If a Jew is baptized, the devil stands as godfather. Swabian. Dundes quotes Hiemer 1997, 96.

§BMot Z65. Rhymes.
§BMot Z65.1. 
*Rhyme: How the Jews Came to Germany:* Once they came from the east,/Dirty, lousy, without a cent;/But in a few years/They were well-to-do./Today they dress very well;/Do not want to be Jews anymore/So keep your eyes open and make a note:/Once a Jew, always a Jew! Hiemer.

§BMot Z65.2. *Rhyme: Jews Torment Animals:* Anger, envy, hatred, rage/Are in the blood of the Jew,/Towards every people on the earth/Who do not belong to the “Chosen.” He kills animals and men,/His blood lust knows no bounds./The world can only recover/When it is rid of the Jew. Hiemer.

§BMot Z65.3. *Rhyme: Money is God:* The Jew has only one idea in his world;/It is: Money, Money, Money!/By every kind of trick and device/To make himself immeasurably rich./What cares he for scorn and contempt!/Money was and is his God!/Through money he hopes to lord it over us,/And achieve the mastery of the world. Hiemer.

§BMot Z65.4. *Rhyme: Inge’s Visit to a Jewish Doctor:* The Devil, it was he/Who sent the Jew to Germany./Like the Devil he defiles/The German woman, Germany’s honor./The German people, they’ll not be sound/Unless very soon the way is found/To German healing, German ways,/To German doctors in future days. Hiemer translation by Bytwerk Giftpilz.

§BMot Z65.5. *Rhyme: How to Tell A Jew:* From a Jew’s face/The wicked Devil speaks to us,/The Devil who, in every country, Is known as an evil plague./Would we from the Jew be free,/Again be cheerful and happy,/Then must youth fight with us/To get rid of the Jewish Devil. Hiemer; translation by Bytwerk.
BIBLIOGRAPHY


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Appendix A

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ALPHABETICAL INDEX*

*All motif numbers in this index are newly identified. For convenience in reading, the designation §BMot has been deleted. The index is identically formatted to Thompson.

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Menstruate Jewish men and women m. A1355.4.

Money W151.0.2; financial sponges W151.0.2.3; eats sow for ½ kopek W151.0.2.8; profits W151.0.2.10; leads to W151.0.2.13; baby defecates W151.11.
Mother Jews, German and devil are sons of the same mother G303.3.1.15.12; Jewish m. dunks daughter in sewer to remove effects of baptism A1662.1.3. Negro’s Jew’s hair dark, curly like n. A1661.3.1. Nose (Jew’s) tell a Jew by A1662.1.11; bent at its point A1662.1.11.1; looks like a number six A1662.1.11.1. Occult Jew is master of G303.3.1.15.7. Odor A1662; mephitic A1662.1.2; unpleasant, sweetish o. A1662.1.10 (see stink, smell). Penis see Figure 10. Pepsi supports Israel W301.9; P. stands for Pay W301.9.1; 33¢ to Israel W301.9.2. Pernicious books and doctrines G303.3.1.15.5. Pig(s) Jews have p. ears B29.3.1. Piss Jews drink p. of Judas [Iscariot]. Plague Jews poison well with V362. Poison well V362. Jews well-poison libel 362.0; Jews kill Christians by poisoning wells using drug consisting of human blood, urine, and three secret herbs to which the powder of the consecrated host was added V362.1; Jews kill Christians by poisoning wells with powder consisting of a mixture of frogs’ legs, snakes’ heads, and woman’s hair; mixture impregnated with a very black and stinking liquid V362.2; Black Death as Jews poison whole world V362.3; Jews poison mind V362.4; Jews poison body V362.5; Jews are poisonous, envenomed worms V362.6. Pork Jews do not eat A1681.2; Jews eat selves if they eat p. A1681.2.1. Priest loans counterfeit money to Jew J1511.10; Christianized Jew becomes V364. Protruding lips Jewish doctor has A1662.1.12.1.2. Profaned host transformed into corpse of a child V361.0.2. Prayer Jews vilify Jesus in daily p. V374. Proverbs Jew as bedbug Z64.2; louse Z64.2.1; lice Z64.2.2; viper Z64.3; scum Z64.4; mice Z64.8; moth on dress z64.8; owl Z64.10; non-human Z64.11; idolater Z64.12; sorcerer Z64.12; cow Z64.12; wolf Z64.14; heaven for betrayer of Jew Z64.13; beat the Jew Z64.5; cut throats of Jews Z64.6; salvation when last Jew gone Z64.7; Jews cannot stand light or truth Z64.10. Punishment Jew for apostasy Q232.2; for blasphemy Q502.1. Rescuer Sabbath J1613. Ritual bathing V96; secret practices of ritual bathing V96.2. Robbers Jews as P436.5. Sabbath Jew refuses to be rescued on J1613; Jews celebrate s. same as witches and devils G303.3.1.15.10. Sacrament Jew oppresses V36. Sacrifice(s) S260; child in religious rite S260.1.1; blood as S260.12.1 (See Blood Libel Legend). Sailor boy sells Babylon (healing) Stones of coal to Jew K115.2. Scorpions Jew identified with B29.11. Seduce Jews s. German girls T495.0. Selfish(ness) child of W151.0.2.12 (See greed, usury, money). Seven whistlers A1715.3.
Sewer  Jewish mother dunks daughter in s. to remove effects of baptism A1662.1.3.
Sex (Sexual)  Jew has heightened appetite T495.0.
Size  Jews are small, midsized, with short legs, very short arms, bowlegged, flat-footed A1662.1.14.1.
Slut  Israel as evil s. W199.2.2.1.
Smell  of body A1662; Jews smell bad A1662.1; devil washes Jew to rid of G303.16.19.3.3.
Snake  devil in form of G303.3.3.6.1; snake head kills Christians V362.2.
Sodomy  see Figure 10.
Sow(s)  Jew suckling from s. as he eats sow’s feces C229.7.1; Jew lifts tail and eats feces of s C229.7.1; Jewess transforms into D136.1; Jew fornicates with s. T465.6.
Sperm  alien s. of Jew T495.1.
Steal  host V35.1.
Stinks  like a Jew A1661.1.4; like an onion Jew A1662.1.4.1.
Stolen  Jew receives coat made of stolen cloth J1169.6.
Suck  Jew s. blood for Matza S260.12.
Suckling  Jew s. from sow C229.7.1.
Synagogue  is a den of robbers 112.3.2; lodging for beasts 112.3.3; whore and evil slut 11.3.4.
Tabu (taboo)  Jews eating with heathen C246.1.
Tail  Jews have B29.10.
Theft  W157.0.2.11.
Usurer/usury  Jew steals gold P436.2; is a financial sponge W151.0.2.8; as a pitiless creditor exacts a pound of flesh W151.0.2.9; Shylock W199.2.1.1; Fagan W199.2.1.2; profits W151.0.2.10.
Virgin  reveals Jew as cheat V252.1; converts Jew V266; Jew pounces on Aryan V.; T495.0.1.1.
Wandering Jew  punished for blasphemy and is unable to die Q502.1.
Whore  Israel as incorrigible w. W199.2.2.1.
Witches(es)  celebrate Sabbath same as Jews G303.3.1.15.10.
World domination  Jews own Hollywood W301.0.1; are a powerful lobby W301.2.3; Protocols of the Learned Elders of Zion.
World Trade Center  (See 9/11) 4000 Jews did not go to work W301.4.3; Israel knew about w. W301.4.4; attack fits evil and is trademark of Jews W301.4.6; attacked by Israelis W301.4.7; Israelis celebrate attack W301.4.8; owners gain from W301.4.9; business plot W301.4.9.1; no Jews were killed or missing on 9/11 W301.4.1.1.
Yid  as id T495.3.
Zionists  swindle Germans out of billions P715.1.1.1.5.
Appendix B

Stith Thompson Bibliography

and

Abbreviations
This bibliography is included as a service to the reader. As my index uses some of Thompson’s motifs, by including Thompson’s bibliography, the reader will find it easier to cross-reference. I have identically formatted the bibliography to Thompson’s original format except for spacing between sources. According to Thompson:

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Appendix C

Permission Letter
Randall Bytwerk [bytw@calvin.edu]  

Sent: Monday, February 16, 2009 6:42 PM  

To: M. Sita Bell  

Thank you for sending the links to the web pages for information I need to complete my thesis. I have been compiling information regarding the Giftpilz page and notice there is one translation that has your translation copyright on it. The one to which I am referring is, "How to Tell A Jew." Since I am in the process of preparing my thesis in the English Department at Utah State University, hoping to complete in the spring of 2009, I am requesting your permission to include your translation of "How to Tell A Jew." I am also using images from the Giftpilz pages but acknowledge that you indicate there is no copyright on said images. If that is incorrect, please let me know how to gain approval to use them.

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Sita Bell  
English Department  
Utah State University

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Appendix D

Examples from an anti-Semitic

Children’s Story
EXAMPLES FROM AN ANTI-SEMITIC CHILDREN’S STORY

At the creation of the world
The Lord God conceived the races (see Figure 13):
Red Indians, Negroes, and Chinese,
And Jew-boys, too, the rotten crew.
And we were also on the scene:
We Germans midst this motley medley-
He gave them all a piece of earth
To work with the sweat of their brow.
But the Jew-boy went on strike at once!
For the devil rode him from the first.
Cheating, not working, was his aim;
For lying, he got first prize
In less than no time from the Father of Lies.
Then he wrote it in the Talmud.
By the banks of Pharaoh’s Nile
Pharaoh saw this folk, and said:
“I’ll torment the lazy blighters,
These people shall make bricks for me.”

The Jew did this all wailing and whining,
Never was there such cursing and swearing,
With bent backs and over-big slippers.
Even today we see them shambling
With lip hanging down and great red noses
And looking daggers, flashing hate.
They owe Pharaoh thanks,
Who trounced them soundly for their pranks.
The Jews soon had enough of that!
The Devil brought them to our midst,
Like thieves they stole into our land
Hoping to get the upper hand.

But the Germans—they stand foursquare.
Look, children, and the two compare,
The German and the Jew (see Figure 14).
Take a good look at the two
In the picture drawn for you.
A joke—you think it is only that?
Easy to guess which is which, I say:
The German stands up, the Jew gives way.
The German is a proud young man,
Able to work and able to fight.
Because he is a fine big chap,
For danger does not care a rap,
The Jew has always hated him!
Here is the Jew, as all can see,
Biggest ruffian in our country;
He thinks himself the greatest beau
And yet is the ugliest you know!

Translated by Randall Bytwerk. 2003.
http://www.calvin.edu/academic/cas/gpa/fuchs.htm (accessed February 14, 2009)