
This study dealt with several aspects of the Levantine Arab's way of thinking through three motifs of sex, social life, and religion. Furthermore, I tried to understand to what extent sacredness is linked with profaneness in the Levantine Arab's minds. I selected and analyzed 22 Levantine folk tales relevant to the three motifs.

First, I found that the Levantine folk tales reveal the Arab's positive attitude toward sex by describing the women's body and attractiveness, and the man-woman sexual relationships. I think that the Arab's openness toward the matter of sex is related to Islam itself which is characterized by moderation in sex, that is, Islam does not prohibit abstinence. However, some stories of sex in the folk tales go beyond a tolerance limit, reaching the extent of immoderation. I am of an opinion that this phenomenon represents the cosmic creation of man, or it symbolizes the man's desire to procreate.

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Second, as for the motif of social life, I observed the relationship between the Moslems and the Jews in Levant. Some stories reveal Moslems' antipathy toward the Jews by describing them as a wicked and cruel people who lack humanity and sympathy. I assume that such phenomenon of anti-Semitism is based on the historical fact that the Jews revolted against Muhammad, the prophet of Islam, in the early Islamic period and is partly due to Moslems' deep distrust toward the Jews who, as a minority and belonging to the low class, resorted to duplicity for their survival.

Third, in relation to the motif of religion, I took note of three issues. The first one is the issue of the teachings of Islam based on the regulations of ḥalāl (s.th. allowed) and ḥarām (s.th. forbidden), which are represented in the folk tales. In this regard, I found some examples of the teachings including the prohibition of magic, full respect for a creature's life, compassion for all creatures, and rigid customs of wearing ḥijāb (long gowns) for women. The second issue is related to the worship of wālī (a holy man in Islam). The analysis of the folk tales shows that although the official Islam prohibits the believers from relying on the power of the holy man, many Arabs look forward to the karamah (miracle) of the holy man. In the belief that the holy man is closer to Allah and, as such, functions as a mediator between Allah and themselves, the Arabs depend on him to solve their problems. The third issue talks about human suffering in the mundane world. Some stories attribute this suffering as the fate of humans for not being able to free themselves from committing sins of desires; therefore, they could not help from falling into anguish. It shows a view of Islam that a man is the being of finiteness, always suffering from his fate.

In conclusion, the Levantine folk tales show that the Arab's way of thinking in Levant is based on Islamic values and institutions. They also describe the Arab's historical experiences and various elements of human nature including worldly desires. The folk tales support my argument that, in the Arab's