1. There are those who tend to think that amputation is categorized as a metaphor from the field of health. Arabs are like a cancerous growth that needs to be excised.
2. The metaphors in this article do not belong to a specific or defined period of time.
3. There are those who think that it is possible to see this metaphor as feminist, because of the kitchen’s traditional association with women and the fact that the prime minister at the time was a woman.
4. There are those who think that this metaphor belongs to the field of health. In this situation, Arabs are comparable to a cancerous growth that needs to be excised.
5. Compare this metaphor with the depiction of Arabs that one finds in Hebrew children’s literature: In this body of literature, Arabs are described as having yellow teeth, as part of a depiction of their brutality, as Dr. Adir Cohen noted in his book, *An Ugly Face in the Mirror: National Stereotypes in Hebrew Children’s Literature* (Tel Aviv: Reshafim, 1985) [Hebrew].
6. The term, “spoiled goods” appears in the Quran (12:88), in the story of Joseph, when Joseph’s brothers come to Egypt from Canaan in order to buy food. The method of trade practiced in that period was that of bartering. Joseph’s brothers tell him they have spoiled goods and that they hope he treats them as if they were intact since there is a famine in the land of Canaan and they have no other goods.
7. Compare the words of the prophet Muhammad describing a woman of beautiful appearance but poor manners, due to having been educated in a bad household whose practices run counter to religion and morality. This woman is comparable to a beautiful green plant that sprouted among camels’ bones and urine.
8. The rhetorical features of fantasy literature in the stories of *One Thousand and One Nights* in the Arabic original, as compared to the Hebrew translation.