

HASAN M. EL-SHAMY

Curriculum Vitae (2023)

Professor of Folklore (Emeritus)
Department of Folklore and Ethnomusicology
Department of Near Eastern Languages and Cultures
Middle Eastern and Islamic Studies Program
African Studies Program
Indiana University, USA



Education: Ph.D. in Folklore (Interdisciplinary: Folklore, Psychology, and Anthropology) Indiana University, USA, 1967. Dissertation: "Folkloric Behavior" (see: Publications). M.A. in Folklore, Indiana University: "Tales of Egyptian immigrants in N.Y." 1964.

Intensive Graduate Program: Educational Psychology, Ain Shams University, Cairo, 1959-60.

B.A. (Honors) in Arabic and Islamic Studies, Ain-Shams University, Cairo, Egypt, 1959.

Major Awards:

"Daxia Forum Lecture (94)"/Great China Lecture Award "Folkloric Behavior", East China Normal University, Shanghai, (May 2011). Ten lectures given.

Keynote Speaker: "International Conference on Folklore and National Integration and Development", Bayero University, Kano, Nigeria (Feb., 2013).

"Most Frequently Consulted Source" Award: "Our Folkloric Behavior." 7614 hits/users, academic year 2010-11. King Saud University Library. Riyadh, K.S.A.

At the Invitation of Bogazici University, Istanbul, Turkey, I gave the inaugural lecture in a series to honor the legacy of Turkish folklorist P.N. Boratav (March 2010).

Consultant: Ministry of Information, Cultural and National Heritage, Kingdom of Bahrain. Intensive course on "Fields and Theories in Folklore Scholarship." (Jan. 25-Feb.5, 2009).

Elected: "Fellow" of the American Folklore Society (October 2006).

Academic Program Specialist. Consultant: Arab Gulf States Folklore Centre (1988-89, 1985).

Selected by The Medieval Centre, Odense University, Denmark, as one of six international authorities on the folk narrative (1988).

Award: (Five months) to produce "A Motif Index for alf laylah wa laylahe (*Thousand Nights and a Night*)". Report published in: *Minpaku Anthropology Newsletter*, Vol. 15 (2002, Osaka, Japan), pp. 5-7.

1972/1978: L. K. Pillsbury, in: "Traditional Health Care in the Near East: A Report Prepared for the U.S. Agency for International Development. Washington D.C., March 1978. Contract No. AID/NE-C-1935 (p. 47 n.2). (See El-Shamy 1972: 19-24) on whom most of this section is based" (*Italics added*). At the Social PsychHumanitiesiatry Conferene, Zagheb, Yugoslavia, in 1970, my study received the endorsement of such a world authority as Joseph W. Eaton, author of *Culture and Mental Disorder; a comparative study of the Hutterites and other populations* (1955). Also see, 1972/1970, p. 11, below).

1985-87. Endowment for the Humanities Research Award, (Two major innovative reference works published for one grant: See Publications, Books: 1995 and 2004, below).

1980: The Chicago Folklore Prize: *Folktales of Egypt:* As “Best Publication for [...]1980”.

1972-73: Ford Foundation Middle Eastern Social Science Research Award "The Brother-Sister Syndrome"

1961-62: Fellowship (to Indiana University, USA), Replaces a four-year fellowship to Norway for a doctoral degree in folklore (under Prof. A. Christiansen),

1960-64.

POSITIONS HELD

- 2007-2011: Director of Graduate Studies (African Studies Program).
- 2003: Visiting Professor: Dept. of Sociology, Tanta University, Egypt (April 2003). At the re-invitation of the University's President.
- 2002: Visiting Professor: Institute of Advanced Studies in Anthropology, National Museum of Ethnology, Osaka, Japan. (May 1-August 31, 2002).
- 1985-2013: Professor of Folklore, Near Eastern Languages and Cultures, and African Studies, Islamic Studies Program.
- 1995-98: Director of Graduate Studies (Folklore).
- 1979-84: Associate Chairman, Folklore Department.
- 1983-86: Acting Chairman. Summers.
- 1980-85: Associate Professor of Folklore: Folklore Institute, Indiana University.
- 1973-80: Assistant Professor of Folklore, Folklore Department, Indiana University.
- 1972-73: Visiting Research Associate, Folklore Department, Indiana University.
- 1969-72: Assistant Professor of Sociology-Anthropology, The American University in Cairo, Cairo, Egypt.
- 1968-72: Director of the Archives, Folklore Center Ministry of Culture, Cairo, Egypt.
- 1967-68: Assistant Professor of Sociology-Anthropology, Morehead State University, Morehead, Kentucky.
- 1966-67: Associate Faculty (Lecturer) in Folklore and Anthropology, Indiana University, Fort Wayne Regional Campus Fort Wayne, Indiana; Indianapolis.
- 1965-66: Chief Archivist, Human Relations Area Files, Indiana University.
- 1962-63: Instructor, Intensive Language Program, Indiana University. (Egyptian Arabic).

PUBLICATIONS (in descending order)

See also “ADDENA” pp. 15-16, Below.

Books and Monographs

2016: *Motifc Constituents of Arab-Islamic Folk Traditions: A Cognitive Systemic Approach.* 2 vols., 2158 pp. (Indiana University). <https://scholarworks.iu.edu/dspace/handle/2022/20938>.

May be downloaded (free of charge) at Indiana University Website.

"Ethnography informs the study and ethnography would benefit further from its use. If we take our interlocutors and their ancestors seriously, then *Motifc Constituents of Arab-Islamic Folk Traditions* is a powerful reminder of the stunning richness and depth of their collective conceptualization of the entirety of the social world. [...] Motifs as he demonstrates to us are everywhere."

Professor. Jason B. Jackson, Director of Mathers Museum of World Cultures, (p. 4. Book presentation: Nov. 18, 2016).

2013a: *Beyond Oedipus: The Brother-Sister Syndrome as Depicted by Tale-Type 872*: A cognitive Behavioristic, demographically oriented, Text Analysis of An Arab Oikotype.* (The Trickster Press, 2013).

"El-Shamy is correct to respond to folklorists who insist on placing the oikotype of the Oedipal syndrome into a global arena, particularly into a North African/Southwest Asian context. It is, in large part, this critique that is the major element driving the argument in *Beyond Oedipus*. Adds to his legacy as a canonical figure in global folklore studies. *Beyond Oedipus* not only goes past conventional boundaries of folktale study but also, in its very form as an academic work in nontraditional packaging, opens up an interesting future for the field's global expansion. Michael Lundelle; University of California, San Diego, <http://www.jfr.indiana.edu/review.php?id=1708> [Clandestinely erased from I.U.'s departmental records].

2010/1967: *Folkloric Behavior: A Theory for the Study of the Dynamics of Traditional Culture* [with Case Analysis of the Egyptian Community in Brooklyn, New York]. (Indiana University, Ph.D. Dissertation, September, 1967). (<https://scholarworks.iu.edu/dspace/handle/2022/89>). May be downloaded (free of charge) at Indiana University Website

Provides the theoretical and applied bases for "Contextual," "Performance," and related approaches. Introduces the role in the learning concepts and processes of such factors as "Cognitive learning," "Memory," "Vicarious learning (Empathy, Sympathy, identification), "Copying," "Motivation," "Cognitive dissonance," "Ego involvement," "Behavior Potential/ [Quantification]," "Nationalism," etc. Views in anthropology and folklore are contrasted.

2008b: New edition of *Qâmûs mustalhaât al-'ethnolojyâ wa al-folklore.* (Tr. of A. Hultkranz's *General Ethnological Concepts*). Cairo: El-Mariff, 1972. (With M. El-Gohary. See, *Translations into Arabic and Creation of Terminology*," below).

2008c: New edition of *Nazariyyât al-folklore al-mu'âsirah.* (Tr. of R.M. Dorson, "Theories of Folklore and Folklife Studies," in *Folklore and Folklife: an Introduction*). Cairo, 1972. (With M. El-Gohary).

2009: *Religion among the Folk in Egypt.* 408 pp. (Praeger: Connecticut, London: 2009). [The book was never sent to a journal to be reviewed. Perhaps the first in this field labeled now "Vernacular Religion".

2006: A Motif Index of *the Thousand and One Nights.* 696 pp. (Bloomington: Indiana University Press, 2006). (Based on the author's innovative system that employs principles of cognitive psychology as classificatory devices. More than 5,500 motifs identified, most are newly generated and culture-specific).

"5 out of 5 stars. Splendid. A magnificent contribution. You could call it butterfly collecting at its best - empiricism plus some good theorising & overview. Hard to beat and--in its field--probably never will be". Murray Domney. In: Amazon.Com. August 6, 2014

"Magisterial". Susan Slyomovitz, Distinguished Prof. of Anthropology, UCLA: In: "Orality and Performance in *Alf Laylah wa-Layla (The Thousand and One Nights)*", p.10. In press, Special Issue of *MLA*, P. L. Horta, gen. ed.

"Prof. Hasan M. el-Shamy (Indiana University) has again produced an authoritative work on Middle Eastern folklore," Dana Kramer-Rolls, In: *Western Folklore.* Spring 2009. Richmond, California

"Another outstanding piece of scholarship from the world's leading authority. It is truly a monumental addition to his impressive corpus of productions". U. Marzolph. In: Back paper jacket of the *Index.* (Hardback).

"Hasan El-Shamy, [...] the greatest living authority on motif classification, has recently compiled a *Motif-Index of the Arabian Nights*, breaking down the tales of a popular Arabic edition of the *Nights* into several tens of thousands of often newly conceived units (see ElShamy, 2002). Once published, El-Shamy's motif-index of the *Arabian Nights* is bound to convey a much more detailed classificatory assessment of the narrative elements contained in the *Nights* and will enable future research to conduct highly specific comparative studies." U. Marzolph: Extraordinary Professor, George-August-University, Göttingen, and Senior Editor of *Enzyklopädie des Märchens.* In: *The*

Arabian Nights and Orientalism: Perspectives from East and West, Yuriko Yamanaka, and Tetsu Nishio, Eds. (London: I.B. Tauris, 2006), p. 9.

“Prof. Hasan M. el-Shamy (Indiana University) has again produced an **authoritative** work on Middle Eastern folklore, which, in conjunction with his *Folk Traditions of the Arab World: A Guide to Motif Classification* and *Types of the Folklore of the Arab World: A Demographically Oriented Approach* unveils much about the literary and oral folklore of the region within the context of socio-cultural secular and religious traditions. [...]. There exists a cultural chasm between the Middle East and the European West, and major literary works such as *‘Alf laylah wa laylah* are relatively unknown, or at best reduced to children's tales or Hollywood spectacles. el-Shamy's *A Motif Index of the Thousand and One Nights*, in conjunction with his *Folk Traditions of the Arab World*, is **not only valuable to the folklorist, but is an element in bridging the gap**”. Dr. Dana Kramer- Rolls. In: *Western Folklore*, Vol. 68:2/3, Spring/Summer 2009, pp. 350-51.

2005: *Archetypes and Motifs in Folklore and Literature: A Handbook*, Jane Garry and Hasan El-Shamy, Eds. (M.E. Sharpe, 2005). All motifs in spectrum selected by El-Shamy. Articles by El-Shamy:

- (1) “Hermaphroditism” (Motif, A112), pp. 57-63;
- (2) “Individuation, (New Motif, J1030.1\$)” pp. 263-70. New Motif: J1031.1\$.
- (3) “Sister and Brother (Motif, P253)” pp. 349-61;
- (4) “Union of Opposites, or Coniunctio Oppositorum”. With Gregory Schrempp, pp. 481-88. [New Motif: U103\$].

“I recommend the volume for library and professional purchase, because the volume provides a comprehensible body of necessary information, which has baffled many in the past.” R.B. Bottigheimer, *The Lion and the Unicorn* 30.2 (2006. Johns Hopkins U.P.) pp. 265-67.

“[T]his collection of excellent essays on numerous motifs will prove very useful for scholars in various disciplines.” H. Neemann. In: *Marvels & Tales* 20.2 (2007) 257-259.

Garry and El-Shamy have produced an **invaluable** guide and an eminently readable companion to the *Motif-Index*. It not only informs and enlightens but also is sure to provide enchanting reading for all scholars and connoisseurs of storytelling. A. Mayor. In: *Journal of American Folklore* 122 (2009), 237-238.

2004a: *Types of the Folktale in the Arab World: A Demographically Oriented Tale-Type Index*. xxviii + 1255 pp. (Bloomington: Indiana University Press, September 2004). This work also treats the typology of sub-Saharan African, Persian, and Turkish folk narratives.

“A **crowning achievement**.” ... [A]n **indispensable work** of reference unlikely to be surpassed in organization or scope for decades to come.” M. Omidshar. In: *Western Folklore* 64:3&4 (Summer & Fall 2005, p. 323.

“The sheer breadth and depth of the tale-type index itself defies summarization [...]. I [...] conclude by urging all scholars who are interested in the Middle East whatever their discipline to make full use of this **enormous contribution to scholarship** as a means of gaining insight into a tradition of long standing and enormous regional variety, one that has had and continues to have a major impact on the lives of all the inhabitants of the Middle East region and thus to affect the ways in which research in all disciplines is conducted.” Roger Allen, University of Pennsylvania. In: *Marvels & Tales: Journal of Fairy-Tale Studies*, Vol. 21, No. 2, 2007, p. 290.

“Especially important and a very **welcome innovation** is the marking of tale-types that are included in very popular collections and schoolbooks that are in the hands of every primary school pupil.

All these data within the corpus, such as the quantity and percentage of various sorts of texts, including oral and written, as specified by narrators' sex, education, and so on, could be used for statistical analyses.” Heda Jason. In: *Asian Folklore Studies*. Vol. 64, October 2005, p. 300.

“[El-Shamy] nous livre succisivement **deux/[two] publications monumental** ...” Micheline Galley, Managig Director: C.N.R.S., Paris., In: *Diogenes*, no. 213, Janvier-Mars 2006, pp. 250-251.

“The only demographically oriented tale-type index for folktales [...]. While Hasan El-Shamy has adopted the familiar tale-type classification system employed by Antti Aarne and Stith Thompson, he also seeks to remedy the Eurocentric shortcomings of their system by addressing folklore as behavior, striving to bring the psychosocial foundation for the Arab renditions to this comprehensive and inclusive index. ... [D]estined to become an indispensable reference work for all who are interested in Arab culture and the folktale.” (IU Press release).

“Two points will help to understand the importance of El-Shamy's work: 1. Before the publication of El-Shamy's work, systematic classifications of folktales in the Arab world were virtually lacking (apart from a few small scale attempts [...]) Therefore **El-Shamy's work can be said to be the first to fill in this gap**. 2. The academic study of folktale traditions in the Arab world [...], suffers from neglect. [...] It is safe to say that, also in this respect, **El-Shamy's work contributes greatly to the emancipation of the academic study of folktale traditions in the Arab World.**” Harry Stroomer, Leiden University. In: *Bibliotheca Orientalis* LXVII NN 3-4 Mei-augustus 2010, pp. 434-35.

2003: “Critical Analysis” of *Moroccan Folktales*, Translated from Arabic by J. El Koudia and Roger Allen with Critical Analysis [and typology studies] by Hasan M. El-Shamy (Syracuse: Syracuse University Press, 2003), pp. 145-83.

2002: *Popular Stories of Ancient Egypt*, By Sir Gaston C. Maspero. Edited and with an Introduction by Hasan El-Shamy (ABC-CLIO: Santa Barbara, Cal.). (Presents the only systemic comparison among units of the various editions of ancient Egyptian Tales, pp. x-xii).

The “Introduction to this Edition” (pp. v-xc) offers the first large scale classification of ancient Egyptian traditions by tale-type and motifs; most are culture-specific and newly developed by El-Shamy. (The ABC-CLIO Series of Classic Folk and Fairy Tales, J. Zipes Gen. Series Ed.).

“Libraries will want to acquire this volume because of its explanatory footnotes, historical significance, and El-Shamy's folkloristic approach to the tales.” *Choice*: Feb. 3, 2003.

“Folklorists, and anyone with even the most casual interest in things Egyptian, will welcome the republication of Gaston Maspero's valuable *Popular Stories of Ancient Egypt* with a new and **definitive introduction** and editing by Hasan El-Shamy. Some 768 elements, including 544 invaluable, newly developed, and culture-specific motifs are documented. Many are truly exciting additions. Professor El-Shamy's *Folktales of Egypt* (University of Chicago Press, 1980), presents the nucleus of a substantial, properly analyzed literature of Egyptian folklore in English.” In: *Journal of American Folklore* 117 (2004), p. 219.

“Here ... we have a successful wedding of the folkloric tradition of a Middle Eastern country, in this case with the additional dimension of extreme antiquity, and of the **rigorously theoretical system of analysis developed within the contemporary field of folklore studies.**”

Prof. Roger Allen, University of Pennsylvania. *Marvels & Tales: Journal of Fairy-Tale Studies*, Vol. 21, No. 2 (2007) p. 289.

1999: *Tales Arab Women Tell: And the Behavioral Patterns they Portray*. Collected, translated, edited, and interpreted by Hasan M. El-Shamy. (Bloomington: Indiana University Press, 1999). (Middle Eastern psychological patterns as formed by authentic folktales. Original texts recorded in context from non-professional tale-tellers in Arab countries extending from Algeria to Iraq. Gender-bound themes and patterns are detected in terms of characteristic traits of Arab women's cultures, roles in social groups, and character. Interpretations are **undertaken in cognitive terms as “folkloric behavior”**. The work is part of El-Shamy's “The Brother-Sister Syndrome in Arab Cultures,” a component of *Folk Traditions of the Arab World*).

“*Tales Arab Women Tell* is a rare, intriguing, highly readable [...] is an indispensable must for

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folklorists, [it] also constitutes inspiring background reading for Near Eastern Studies. Besides, it may be useful for a large variety of university courses on a graduate or undergraduate level, such as women's studies, comparative literature, and psychology.”

“. . . a cross-cultural consideration of **kinship and family relations** as captured in traditional folktales and other lore genres. This **valuable contribution in the areas of anthropology and folk literature** will be a treasured acquisition . . .”. Library Journal

“**Typology and Performance in the Study of Prose Narratives in Africa**”. In pp. 479-482/295-296 \\\

1995: *Folk Traditions of the Arab World: A Guide to Motif Classification*, 2 vols.: V. I, xxvi + 461 pp., II, viii + 577 pp. (Bloomington, Indiana University Press, 1995). The only reference-work that develops **digital** classification to Arab and Islamic Traditions. [Here, “**guide**” may not be understood in the same sense as a common “study guide” of another work. Proviso by El-Shamy].

An adaptation and **innovative** expansion of Stith Thompson's *Motif Index of Folk-Literature*, 6 vols., 1955-58, to research requirements on Middle Eastern Arabic-Islamic cultures and social systems; yet its applicability is by no means limited to these cultures. The new approach expands and updates Thompson's work; it also introduces the use of **cognitive psychological and other sociocultural theoretical principles** (e.g., “**adaptation level**”, “**empathy/kinship**, e.g., “*silfah*”, “*cadil*”/brother/sister in-law) to the **identification/classification schema**. Thus, this reference work is an amalgamation of theory and practice.

“**Reflects superior scholarship**. Preparing a motif-index of folk literature requires a special kind of scholar with depth in a culture area and breadth in international folklore studies. El-Shamy, I am pleased to report, is one of them.” Prof. R. Baker, Chair, English Dept., Indiana State University. (On the Book's jacket, I.U. Press 1995).

“Hasan El-Shamy's work on folklore is **absolutely outstanding, a monumental piece of scholarship**. *Digest of Middle East Studies* (Fall 1996).

“This is a **monumental achievement** [...]” Dr. M. Omidsalar, in: *MESA Bulletin* (Fall 1996). “El-Shamy has constructed an index that is both culturally sensitive to Arab-Islamic tradition and serves as a guide to folk tradition rather than simply to folk narrative. [He] has given us **the best guide available to the motifs of a major cultural tradition**.”

David E. Gay, *Journal of American Folklore* 111: 1998, pp. 80-81.

1980: *Folktales of Egypt: Collected, Translated and Edited with Middle Eastern and [sub-Saharan] African Parallels*. (Chicago: University of Chicago Press). With totally **new format** for the “Folktales of the World Series”.

(Awarded the Chicago Folklore Prize as “Best folklore book in a western language” for 1980). (All texts were collected in the field. Presents an integrated picture of the major social and cultural institutions and psychological trends as expressed in traditional oral narratives, and a sampler of prose genres. The studies on typology, performance and distribution patterns **Address Africa--for the first time--as a whole.**

“[A] major contribution to African studies and to international distributional studies in folklore [...]

A **"tour de-force"**: Daniel Crowley, *Research in African Literatures*, Vol. 12, No. 3 (Fall 1981), pp. 398-400.

“[A] carefully crafted and refreshing work. It is indeed **a landmark addition** to Middle Eastern folktale collections and could happily serve as a model for future collections from other areas.” *Journal of American Folklore* (Jan-March 1983).

“The title of the book may dissuade Middle Eastern scholars from closely examining its contents. This is unfortunate because the book is filled with raw material upon which one can acquire some understanding of how a complexly organized society thinks and feels about the world.” Roger Joseph, in: *Arab Studies Quarterly*, Summer 1982, pp. 273-274.

1979: *Brother and Sister. Type 872*: A Cognitive Behavioristic Text Analysis of a Middle Eastern Oikotype.* Part I.1 of the “Brother-Sister Syndrome in Arab Culture”. (Folklore Monograph Series, Vol. 8, Bloomington, Indiana). <https://scholarworks.iu.edu/dspace/handle/2022/2684>

(A unique treatment of 39 variants of a folk narrative; the study accounts for psychological aspects of performing a tale in a style and structure characteristic of age and gender groups. Structure is shown to be a cognitive behavioristic entity determined by demographic factors. Introduces the psychology of ‘cognitive systems’ and ‘attitudes’ to folklore scholarship). (See: *Beyond Oedipus*, p. 3, above)

“**Convincingly demonstrated** by el-Shamy” Bengt Holbeck *Interpretation of the Fairy Tale*, 1987, pp. 618, 632).

1975: *The Supernatural Belief Practice System in the Contemporary Egyptian Folk Culture*, Folklore Forum Monograph Series (Mimeographed), (Bloomington, Indiana). (A study of the cosmology and worldviews. **It is the folk rather than the formal belief system that guides the actions of individuals and groups in traditional Arab societies.** The systemic qualities of the seemingly isolated, irrational beliefs and practices are established). (See: *Religion among the Folk in Egypt*, 2008/2009, above). A prototype of the present work was introduced at the IX International Congress of Anthropological and Ethnological Sciences, Chicago, Illinois, September 1973. It antedates “**Vernacular Religion**” by half a century.” (See Abstract No. 0637, p. 61, part of the Brother-Sister Syndrome theory by El-Shamy.

2017: List, George, and Hasan M. El-Shamy. *Animal Tales from the Caribbean*. McDowell, John H., and A.J. Rojas, eds. (Bloomington: Indiana University Press: 2017). “Typology and Cultural Analysis [of Costenos Trickster Tales],” pp. 103-131. Links to the Iberian Peninsula, North African (Arab/Berber), and sub-Saharan African analysis of the typological and motif features of the tale. (Undertaken in 2007 at the written request by Professor George List for El-Shamy to be his “Co-Author”. Verbatim:

"Dear Hasam:

I should be honored if you would become joint author with me ...". March 29, 2006.

Major Articles and Book Chapters

2020: "Traditional Animus Images of the Femme Fatale". In: *Revista Mosaico*, Vol. 13, (2020), pp. 6-12. See Addendum, below.

2023a: "Why a Folk Religion May Not Exist Among Followers of An Abrahamic Faith. The Case of Sunni Islam in Egypt." (Routledge). See Addenda below.

2023b. "Stith Thompson Motif-Index of Folk Literature." / Or "How I learned about the concept of "Motif" In: *Reading Matters an Unfistschrift for Regina Benix*-U. Marzolph, ed., pp. 95-100. Göttingen University Press. <https://univerlag.uni-goettingen.de/handle/3/isbn-978-3-86395-584-7>

2021a/(2018--submitted): “Folklore of the Arab World”.

Text "with minor typographical errors corrected" (Feb. 2020). *Humanities* 2018, 7(3), 67; doi:10.3390/h7030067

Four major stages designated, and the neglected/suppressed facet of Arab life: the centrality of the **khâl/maternal-uncle**. Stage 1) Pre-Islamic; 2) The age of the spread of Islam and the Arabic language; (3) Short-lived era of emergence of objectivity: Al-Jâhiz (9th C. A.D.) as the first folklorist; 4) Dating back to only the mid 20th century as result of becoming aware of Western interest in indigenous cultures, folktales and the thousand and one nights.

2013b: "Job the Afflicted (Ayyûb *al-mubtalâ*)". In: *Biblical Theology Bulletin*. Special Issue: *Searching for Interconnections [among Judaism, Christianity, and Islam]*. Holly Hearon, Ed., Vol. 43 No. 4, pp. 200-11.

2013c: "**Zwillinge/Twins**". In: *Enzyklopädie des Märchens*. Vol. 14:3 (2013/2014). Ed. R.W. Brednich et al. Berlin/Boston 2013, 1447-454. [https://www.google.com/search?q=El-Shamy%2C+\(2021\)+%E2%80%9CTwins%2FZwillinge%3A+A+Broader+View.&rlz=1CIUEAD_enUS1056US1056&oq=El-Shamy](https://www.google.com/search?q=El-Shamy%2C+(2021)+%E2%80%9CTwins%2FZwillinge%3A+A+Broader+View.&rlz=1CIUEAD_enUS1056US1056&oq=El-Shamy)

2011a: "Qâla al-Samaw'al ibn ^CAaiyâ". In: *Al-Thaqâfah al-Sh^Cbiyyah Said In: Folk Culture* Vol. 5, No. 16 (Manama, Bahrain: Winter 2012), pp. 6-23 (English text); pp. 20-39 (Arabic text): "Qâla al-Samaw'al ibn ^CAadiyâ *al-yahûdiyy* (The Jew, Al-Samaw'al Son-of-^CAadiyâ Said). Conscientiousness and Fidelity as Heroic Qualities in Arab Traditions (The Jewish Example).

Paper presented at the invitation of The Program in Judaic Studies at Yale University titled: "Counter-Stories and Entangled Histories. Shared Heroes in Judaism, Christianity, and Islam. International Conference, November 15-16, 2010. Columbia University, New York". [Specialist(s) are invited to replicate the level of diversity of knowledge of several fields of knowledge employed in this article: pre-Islamic history, Arab prosody, generation of proverbs as parables, Iraqi poetic traditions, Arab-Israeli literature, etc.] <https://folkculturebh.org/en/?issue=16&page=article&id=145>

2011b: "Motif." In: *The Cambridge Encyclopedia of Language Sciences*, Patrick C. Hogan, Ed. (Cambridge University Press, 2011), At the invitation of Prof. Hogan. [pp. 530-31; El-Shamy's name is inexplicably absent! A recurrent happening].

2010: "Fihrist al-guzayy'iyyât li al-ma'thûrât al-sh^Cbiyyah al-shafâhiyyah li al-^Callâmah Stith Thompson. *ta^Crib* Hasan El-Shamy (*Motif Index of Folk-Literature*, by Savant Stith Thompson. Arabized by Hasan El-Shamy)". In: *Al-Thaqâfah al-She^Cbiyyah (Folk Culture)* Vol. 3, No. 10 (Manama, Bahrain: Summer 2010), pp. 124-205. (Translation and augmentation for requirements of Arabic-Islamic applicability of the superstructure of S. Thompson's classic work, and El-Shamy's adaptations: 1995, 2004, 2006).

2009a: "Teirherz als Ersatz (Animal Heart as Substitute) (Motif: K512.2)." In: *Enzyklopädie des Märchens*, Vol. 13, No. 2 (Berlin: 2009), pp. 615-618.

2009b: "Syrien/[Narrative Traditions of Syria]." In: *Enzyklopädie des Märchens*, Vol. 13, pp. 111-116.

2008: "Egyptian Tales." In: *The Greenwood Encyclopedia of Folktales & Fairy Tales*. Donald Haase, Ed. Westport CT: Greenwood Press, 2008), pp. 289-291.

2007a: "Al-motif wa al-tirâz: mafâhîm 'asâsiyyah li tahdîd al-ma'thûr al-sha^Cbî wa dirâsatih (The motif and the Tale-type: Basic concepts for the identification and Study of folk traditions)." In: *Majallat al-khitâb althaqafi (Journal of Cultural Discourse)*. Vol. 1, No. 2, pp. 6-69. (King Saud University, Riyadh, Saudi Arabia).

2007b: "Factors involved in Typological and Genre Studies." In: *Les Hommes et les recités: Théories et pratiques*. A. Chribai, Gen. Ed. (Paris: L'Harmattan, 2007), pp. 315-61. At the invitation of the Sorbonne University (Paris, France).

2006a: "Al-Dîn wa al-thaqâfah: nazrah anthropolojiyyah (Religion and Culture: An Anthropological View)." In: *Majallat al-khitâb al-thaqafi (Journal of Cultural Discourse)*. Vol. 1, No. 1, pp. 1-24. (King Saud University, Riyadh, Saudi Arabia).

2006b: "Mythological Constituents of Alf Laylah wa Laylah." In: *The Arabian Nights and Orientalism: Perspectives from East and West*, Yamanaka, Yuriku and Tetsu Nishio, eds., pp. 25-46. (London,:Tauris, 2006).

2005: "A Motif Index of *Alf Laylah wa Laylah*: Its Relevance to the Study of Culture, Society, the Individual, and Character Transmutation." In: *Journal of Arabic Literature*. (Brill: Leiden). XXXVI:3, pp. 235-68.

2004a: "Siblings in the Arabian Nights." In: *Marvels & Tales: Journal of Fairy-Tale Studies*. Special Issue: *The Arabian Nights: Past and Present*, Ulrich Marzolph, Guest ed. (Wayne University Press), Vol. 18:2, pp. 170-86.

2004b: "Saudi Arabia." In: *Enzyklopädie des Märchens*, Göttingen: Germany, pp. 1148-153.

2004c: "The Oral Connections of *Alf-Laylah wa Laylah*" In: *The Arabian Nights Encyclopedia*, Ulrich Marzolph et al. Eds. (ABC-CLIO, 2004), pp. 9-13.

2003d: 2004: "Northeast Africa (Eastern Section) Folklore: Overview." *African Folklore: an Encyclopedia*, P. Peek and K. Yanka, Eds. (New York: Routledge), pp. 292-96. **Discovered in oct.2023. No indication in the book that the articles exist.**

2004e: North Africa (Eastern Section: Folklore Overview). In, *African Folklore, an Encyclopedia*, P. Peek & K. Yankah, gen. eds., (Routledge) pp. 292-296. **No indication in the book that the articles exist.**

2003b: "Typology and Performance in the Study of Prose Narratives in Africa." *African Folklore: an Encyclopedia*, P. Peek and K. Yanka, Eds. (New York, Routledge), pp. 479-82.

2002: "A Motif Index for '*alf laylah wa Laylah* = [The Thousand Nights and a Night]. In: *Minpaku Anthropology Newsletter*, Vol. 15 (Osaka: Japan, 2002), pp. 5-7.

1998: "A Response to Heda Jason's Review [of El-Shamy's *Folk Traditions of the Arab World*]: Issues Related to the Computerized Typology and Motif Classification." In: *Asian Folklore Studies*, LVII-2, (Nagoya, Japan, 1998), pp. 345-55.

1997a: "Psychologically based Criteria for Classification by Motif and Tale-Type." In: *Journal of Folklore Research*, Vol. 34, No. 3, pp. 233-43.

1997c: Fourteen entries in *Folklore: An Encyclopedia of Forms, Methods, and History* (Thomas A. Green, Gen. Ed., ABC-CLIO). Entries by El-Shamy:

- 1) "Archetype," pp. 36-39.
- 2) "Audience," pp. 70-72.
- 3) "Communal Origins Theory," pp. 132-33.
- 4) "Context," pp. 144-45.
- 5) "Dilemma Tales," pp. 188-89.
- 6) "Etiological Narrative," pp. 257-59.
- 7) "Folk Group," 318-22.
- 8) "Freudian Psychology," pp. 383-85.
- 9) *Gesunkenes Kulturgut*, [Sunken Culture Material] pp. 419-21.
- 10) "Hero/Heroine, Folk," pp. 432-47.
- 11) "Jungian Psychology," pp. 475-77.
- 12) "Mentifact," pp. 555-56.
- 13) "Psychological Approach," pp. 670-78.
- 14) "Superorganic Theories," pp. 779-82.

1994a: "Aladdin." In: *Encarta'95: Interactive Multimedia Encyclopedia*. Microsoft Corporation (1994).

1994b: "Ali-Baba." In: *Encarta'95*. Microsoft Corporation (1994).

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- 1994d:** “Foreword” to “Folktales Told throughout the Arab World” --the “Arabic section.” In: *The Tradition of Moses and Mohammed: Jewish and Arab Folktales*, Blanche L. Serwer-Bernstein, Ed. (Northvale, New Jersey, London: Jason Aronson Inc., 1994), pp. 171-177. [At the invitation of Dr. Serwer-Bernstein. El-Shamy's name is not listed (absent)!].
- 1991:** “The Traditional Structure of Sentiments in Mahfouz's Trilogy: A Behavioristic Text Analysis.” Reprinted in: *Critical Perspectives on Naguib Mahfouz*, Trevor Le Gassick, Ed. (Washington, DC: Three Continents Press, 1991), pp. 51-70.
(A unique approach to the systemic study of folklore and literature. A case of depicting El-Shamy's "The Brother- Sister Syndrome" as expressed in elite literature. See also 1976b, below, p. 11).
- 1990:** “Oral Traditional Tales and the Thousand Nights and a Night: The Demographic Factor.” In: *The Telling of Stories: Approaches to a Traditional Craft*. Morton Nojgaard et al Eds. Odense University Press, Odense, Denmark, 1990, pp. 63-117. At the invitation of Odense University, Denmark.
- 1988a:** “Towards A demographically Oriented Type Index for Tales of the Arab World.” In: *Cahiers de Littérature Orale*, n^o. 23: *La tradition au présent (Monde arabe)*, Praline Gay-Para, Ed. (Paris, 1988), pp. 15-40.
- 1988b:** “Nuzum wa 'ansâq fahasat al-ma'thûr al-sha'bi (Methods and Systems for the Classification of Folk Traditions.” In: *al-Ma'thûrât al-Sha'biyyah*. (Doha, October, 1988), Vol. 3, No. 12, pp. 77-109.
- 1988c:** “A Type Index for Tales of the Arab World.” In: *Fabula*, Vol. 29, pt. 1/2, (Berlin and New York, 1988), pp. 150-63. (This is the original AProposal” submitted to NEH).
- 1988d:** “Tawdîh hawla nazariyyatih ‘an râbitat al-'akh wa al-'ukht min al-doktôr al-Shâmy.” (An Explanation of his Theory Concerning the brother and Sister Bond, by Dr. El-Shamy). In: *Al-Qabas*, No. 5621 (Kuwait, Jan. 6, 1988), and No. 5622 (Jan. 7, 1988).
- 1988e:** “Belief and Non-Belief in Arab, Middle Eastern and sub-Saharan Tales: the Religious-Non- Religious Continuum. A Case Study.” In: *al-Ma'thûrât al-Sha'biyyah*. Vol. 3, No. 9 (Doha, January, 1988), pp. 7-21.
- 1986:** “Sentiment, Genre, and Tale Typology: Meaning in Middle Eastern and African Tales.” In: *Papers III*. The 8th Congress for the International Society for Folk Narrative Research, R. Kvideland and T. Selberg, Eds., pp. 255-83 (Bergen, Norway, 1985). Also (revised and expanded) in *al-Ma'thûrât al-Sha'biyyah*, Vol. 1 (Doha, Qatar, 1986), No. 3, pp. 41-51.
- 1984:** “Vom Fisch geboren (AaTh 705)/[Born of a Fish].” In: *Enzyklopädie des Märchens* (Göttingen). Vol. 4 (1984), nos. 4-5, pp. 1211-18. (See also Type He-S: 705A\$, *Born from Pregnant Man, Raised by Bird (Animal: the Falcon's (Kite's Daughter)*. (A man's mother mutilates his wife and takes her place in bed).)
- 1983:** “'Noble and Vile' or 'Genuine and False'? Some Linguistic and Typological Comments on *Folktales of Egypt*.” In: *Fabula*, vol. 24 (1983) nos. 3-4, pp. 341-46. (A response to simplistic suggestions about translation, meaning and text choices).
- 1983:** “Belief Characters as Anthropomorphic Psychosocial Realities,” (with a résumé in Arabic). In: *al-kitâb al-sanawî li-'ilm al-'igtimâc* (Annual Review of Sociology), published by Department of Sociology, Cairo University, Vol. 4, (1983), pp. 7-36; Arabic Abstract, pp. 389-93. At the invitation of the University of Nebraska.
- This is the first folklore study on mental health to explore the relationship between psychosocial needs and the symbolic nature of a possessing spirit (jinni). The direct links of *Zar/Zâr 'asyâd* and “The Brother- Sister Syndrome” are demonstrated through field cases. [Submitted first to IU's Folklore Dept.'s *JFI* for publication. It took three years to receive a feedback of reader's shortsighted conditional acceptance--(removal of legendary places and consequently its effect on perceiving mental health and morbidity) to which I “must “submit”. Compare. the harm editorial omissions un-authorized by the author caused in the original “Twins/Zwillinge”, p. 16, below.

1981a: “The Brother-Sister Syndrome in Arab Family Life. Socio-cultural Factors in Arab Psychiatry: A Critical Review.” In: *International Journal of Sociology of the Family*, Special Issue, *The Family in the Middle East*, Mark C. Kennedy, Ed., Vol. 11, No. 2 (July-December) 1981, pp. 313-23.

Since the theory was proposed in 1971-1972, the core thesis has been duplicated by many; but refuted by none. Recent academic developments in the Arabian Peninsula indicate acceptance by circles threatened by it. (He-S)

1981b: “Einigkeit macht stark [Strength in Unity] (AaTh 910F).” In: *Enzyklopädie des Märchens* (Göttingen) Vol. 3 (1981), nos. 4-5, pp. 1256-261.

1981c: “Emotionskomponente/[Emotional Components].” In: *Enzyklopädie des Märchens* (Göttingen) Vol. 3, nos. 4-5 (1981), pp. 1391-395.

1977: “African World View and Religion.” In: *Introduction to Africa*, P. Martin and P. O'Meara, Eds. (Indiana University Press, Bloomington, Indiana, 1977), pp. 208-20.

1977: “Beide?/(‘Both?’) AaTh 1563.” In: *Enzyklopädie des Märchens*, nos. 1-2 (1977) pp. 55-64.

1976a: “Behaviorism and the Text.” In: *Folklore Today: A Festschrift for Richard M. Dorson*, Linda Dégh, Henry Glassie and Felix Oinas, Eds. (Bloomington, Indiana, 1976) pp. 145-60.

1976b: “The Traditional Structure of Sentiments in Mahfouz's Trilogy: A Behavioristic Text Analysis.” In: *Al-‘Arabiyya: Journal of the American Association of Teachers of Arabic*, Vol. 9 (October, 1976), pp. 53-74. (See 1991, above: edition by Professor Trevor Le Gassick, Ed.). **[Should have been titled: “Brother and Sister in Mahfouz's Trilogy”. This unique essay is defensively suppressed in the Arab-Islamic world for national considerations. Only in 2023 was the phenomenon inadvertently attributed to a novice non-folklorist: In *Alif, Journal of Comparative Poetics*, No. 43, 2023, pp. 82- 117], (AUC Press).**

1976c: “The Story of El-Sayyid Amad El-Badawî with Fatma Bint Berry, An Egyptian Folk Epic, part II, text and explanatory notes.” In: *Folklore Forum*, Vol. 11, nos. 3-4 (1976), pp. 140-63.

1976d: “The Story of El-Sayyid Amad El-Badawî with Fatma Bint Berry,” part I, “An Introduction.” In: *Folklore Forum*, (Indiana University) Vol. 10, No. 1 (1976), pp. 1-13. (A study on oral history as perceived in a folk religious context. An examination of three renditions indicates that--contrary to Albert Lord's thesis--the performer had **memorized** the text of this epic).

1975: Tale texts, collected, translated **and annotated** by H. El-Shamy. In: *Folktales Told Around the World*. R.M. Dorson, Gen. Ed. (Chicago: U. of Chicago Press, 1975), pp. 149-168. Egypt: “The Sure News is Up Ahead” and “The Falcon's Daughter.” Tunisia: “The Sparrow and the King.” Iraq: “The Cruel Mother-in-Law.” [With **often distorted** notes taken by the gen. Editor's staff from El-Shamy's original annotation.

1973: “Discussion and Criticism of Jerome H. Barkow's 'Darwinian Psychological Anthropology: A Biosocial Approach'.” In *Current Anthropology*, Vol. 14, No. 4, December 1973, pp. 90-92.

1972/1970: “Mental Health in Traditional Culture: A Study of Preventive and Therapeutic Folk Practices.” In: *Psychiatry and the State*, Mark C. Kennedy, Ed., *Catalyst*. (Fall, 1972, Petersborough, Ontario: Trent University Press), pp. 13-28. (Paper presented at the IIIrd International Congress on Social Psychiatry, Zagreb, Yugoslavia, September, 21-27, 1970. (See “1972”, p. 1, above). (Folk practices often contradict formal religious teachings. Such practices receive little attention from scholars; Egyptian psychiatrists, for example, misunderstand the vital preventive and therapeutic nature of folk rituals and expressions [(which El-Shamy labeled “**normal abnormality**”, p. 23)]. **This pioneering study probably constitutes the earliest inclusive treatment of the mental health field--not “folk medicine” in the descipline of “Folklore”).**

1969a: “Nuzum fahasat al-qaṣaṣ al-shaʿbī: fihrist al-mooṭf (Systems of Classification of Folk Narratives: The Motif Index).” In: *al-Funûn al-Shâbia [Sh-ʿbiyyah]*, Cairo, Vol. 2, No. 9 (June, 1969) pp. 81-91.

1969b: “Nuzum fahasat al-qaṣaṣ al-shaʿbī: fihrist al-irâz (Systems of Classification of Folk Narratives: The Type Index).” In: *al-Funûn al-Shâbia [Shaʿbiyyah]*, Cairo, Vol. 2, No. 8 (March, 1969) 29-40.

1967: “Al-Lâshuʿûr al-gamâʿî wa al-folklore (Collective Unconsciousness and Folklore) [2].” *Al-Majallah*, Cairo 126, June 1967, pp. 21-29. (A study of AaTh Type 326: A test of the applicability of the Jungian hypothesis. In the absence of sociocultural data a text can be interpreted as supporting either theory).

1966: “ʿIlm al-nafs al-tahlîlî wa-al-folklore (Psychoanalysis and Folklore [1]).” *Al-Majallah*, Cairo, No. 117, September, 1966, pp. 33-41. (A study on AaTh Type 326 “The Youth Who Wanted to Learn What Fear Is.” A test of the applicability of the Freudian/Oedipal hypothesis on a Turkish case).

Book Reviews

2016: *Seers, Saints and Sinners: The Oral Traditions of Upper Egypt*, by Elizabeth Wickett. *Folklore*: 127:2 (London, 2016) PP. 244-45. (An Evaluation of the book's contents within broader folkloristic/typological and linguistic contexts).

2010: *The Islamic Context of the Thousand and One Nights*. By Muhsin J. al-Musawi. 2009. New York: Columbia University Press. 352 pages. ISBN: 978-0-231-14634-0 (hard cover). [Reviewed by Hasan El-Shamy. Indiana University. Review length: 3212 words. Review posted on December 8, 2010]. *Journal of Folklore Research*, 2010.”

“The review is vast and lengthy and is written by Hasan El-Shamy, ... author of the 2006 book *Motif Index of the Thousand and One Nights*, a specialized academic resource of tale types found in the Nights. **He is an expert.**” *The Journal of the 1001 Nights*. ([Journal of the nights.blogspot.com/.../review-of-islamic-context-of-thousand.html](http://journalofthenights.blogspot.com/.../review-of-islamic-context-of-thousand.html)).

2009: *Children Born from Eggs: African Magic Tales-Texts and Discussions* (Afrika erzaehlt Band 9), By Sigrid Schmidt. 2007. *Journal of Folklore Research: An International Journal of Folklore and Ethnomusicology*. (Bloomington, IN.). **Demonstrates that this sub-Saharan narrative traditions from Namibia are nearly identical with M.E. tales esp. in terms of typology and “brother-sister” ties.** [Review: 1574 words] [Review posted on June 18, 2009]. <https://scholarworks.iu.edu/dspace/handle/2022/14127>.

2006: *Le figuier magique et autres contes algériens dit par Aouda*/[The Magic Fig Tree ...], Traduit, Transcrits, Commentés, by Micheline Galley. (Paris: Librairie Orientaliste ..., 2003). *Fabula*, Vol. 47, No. 1 Pt. 2 (March 2006).

2001a: *Vladimir Propp and the Universal Folktale: recommissioning an old paradigm-*, by Peter Gilet. (New York: 1998). *Asian Folklore Studies* (Nazan Univ., Nagoya, Japan), Vol. 61, No.1 pp. 153-157.

2001b: *A Study of Eastern Moroccan Fairy Tales*, by Maarten Kossmann. (FF Communications 274, Helsinki, 2000). *Fabula*, Vol. 42 Nos. 3-4 (2001), pp. 355-57.

1997: *Oral Poetry and Narratives from Central Arabia*. II The Story of Desert Knight. The Legend of Shlêwîh al-ʿAtâwî and Other ʿUtaybah Heroes, by Marcel Kurpershoek. An Edition with Translation and Introduction. In: *Asian Folklore Studies* (Nazan Univ., Nagoya, Japan). Vol. 57, No. 1, pp.180-83.

1996a: *Story-Telling Techniques in the Arabian Nights*, by David Pinault. (Leiden: Brill, 1995). *Asian Folklore Studies*, (Nagoya, Japan) Vol. 55, No. 1 (1996), pp. 186-89.

1976b: *Sweet Words, Storytelling Events in Benin*. By D. Ben-Amos. In: *African Arts*, Vol. 10, No. 1 (1976), pp. 84-86 URL: <https://www.jstor.org/stable/333527>

Article-reviews:

1990: *Egyptian Proverbs and Popular Sayings*, by Saad Elkhadem, Td. Tr., “Ahmad Taymûr's al-Amthâl al-ʿaammîyah [i.e., al-ʿâmmîyyah]” (Vernacular Proverbs). In: *Al-ʿArabiyya: Journal of the American Association of Teachers of Arabic*, Vol. 23, nos. 1 & 2 (October, 1990), pp. 153-60.

1986: *al-Hakawâtî al-halabî (The Aleppo-Tale Teller): hikâyât shacbiyyah li-l-'atfâl (Folktales for Children)*, by S. Takhân. In: *Journal of American Folklore*, Vol. 99, (1986), pp. 477-79.

Translations into Arabic: Innovation of Arabic Terminology and Critiques

Full Books:

1972: A. Hultkranz's *General Ethnological Concepts* (Cairo: El-Mariff, 1972). With translators' preface, comments, critiques and biographic notes on 130 major authors, 482 pp. (Translated jointly with Dr. M. El-Gohary). Hundreds of key terms and concepts (in English, French, German, etc.) were **created** and introduced into the Arabic language by the translators.

1972: *Nazariyyât al-folklore al-mu'âsirah* ("Theories of Folklore and Folklife Studies,") In: R.M. Dorson, Ed., *Folklore and Folklife: an Introduction*. (Cairo: Dâr al-Kutub al Jâmi'iyah, 1972). Translated jointly with M. El-Gohary. (With translators' preface, notes, comments and critiques).

Cf. 2010: "Fihrist al-guzayy'iyât li al-ma'thûrât al-sh`biyyah al-shafâhiyyah li al-^Callâmah Stith Thompson". (81 pp.). (See "2010": Major Articles and Book Chapters, p. 8, above).

Master's Thesis

1964: "An Annotated Collection of Egyptian Folktales, Collected from an Egyptian Sailor in Brooklyn, New York." (Indiana University, 1964).

INVITED TALKS, REFERRING, AND RESEARCH PAPERS PRESENTED AT NATIONAL AND INTERNATIONAL SCHOLARLY CONFERENCES AND SYMPOSIA

Listed separately. Provided upon request Expenses and honoraria provided by the host institutions.

COURSES TAUGHT:

The note below lists an ongoing clandestine departmental setup that needs to be revealed for all to see and judge: It shows how, on bases of mere **slander**, a deluded Dean can **illegally** threaten and humiliate a tenured world-renowned Professor forcing him to capitulate leaving his innovative academic legacy to be bequeathed to worshipers of **Dept's star(s)**. **The Dean's threat to "terminate" (i.e., fire) and bar Hasan from entering classrooms resulted in the Chair -- (whom I trusted, personally and administratively)--revealing a long standing departmental setup that **Hasan does not teach required courses**" Please note that Hasan is the ONLY member whose 1967 Ph.D. dissertation is a totally innovative theory. Also, during his absence Prof. Dorson (Chairman) selected Hasan to teach *his (then) required Theory course*. During the period Hasan served as Director of Graduate Studies, he intended to require that **dissertaion committees include a specialist on the topic, not just a "star" chairing more than 30 dissertations simultaneously.** [Note added: March 2022].**

In Folklore:

African Folklore (Graduate/Undergraduate)
 American Folklore (U)
 Arab Worldviews and Belief Systems (U)
 The Egyptian Folk Ballad (G)
 Folk Religions and Worldviews in the Middle East (G/U)
 Folklore Techniques and Theories (Undergraduate Seminar)
 Folklore and [Cognitive] Psychology (G/U)
 The Folklore and Social Science (U)
 Folklore of the Arab Peoples (U)
 The Folktale (G/U)
 Genre, Field, and Area in Folklore (G)
 Health and Morbidity in Traditional Cultures (G/U)
 Independent Research/Reading in Folklore (G/U)
 The International Folk Narrative (G)

The Thousand and One Nights/The Arabian Nights: East and West (G/U)
 Introduction to Folklore (U). [Taught continuously since 1974 for nearly 30 years. Many of its graduates are now leaders in the field].
 Kinship Systems and the Folk Narrative (G/U)
 Kinship and the Family in M. Eastern and sub-Saharan Narratives (G/U)
 Mental Health and Mental Illness in Middle Eastern Traditional Cultures (U)
 Middle Eastern Folklore (G/U), and Seminar in M.E. Folklore (G) The Middle Eastern and sub-Saharan African Prose Narrative (G/U) Middle Eastern and Arab Mythology (G/U).
 Myth, Ritual and Symbol (U)
 Narrative and Gender: Tales Arab Women Tell (U/G)
 Psychological Issues in Folklore (U/G)
 Seminar in Folklore Theory and Techniques (G)
 Seminar in Systems and Techniques of Classifying and Archiving Culture Materials (G/U).
 Seminar in M.E. Narrative Folk Poetry: The Ballad and Epic (U/G)
 Seminar in African Folklore (G)
 Survey of Folklore (Graduate Seminar)
 Typology: Systemic Identification and Classification by Motif and Tale-type (G)

In Sociology-Anthropology

Arab Society
 Arab Value and Belief Systems
 Social Interaction
 Introduction to Sociology
 Introduction to Cultural Anthropology

In Psychology

Social Psychology
 Attitudinal and Belief Systems

Hasan M. El-Shamy (Updated, 2018, 2021, 2022, 2023).

ADDENDA

Submitted for Publication

2019: "Arab Mythology: 127 texts and Typological Analysis". (Book, 330 pp.).

2021: Review of: *101 Middle Eastern Tales and Their Impact on Western Oral Tradition*. Wayne State University Press, Fairy-Tales Studies | Literary Criticism and Theory| Cultural Studies. 706 pages. ISBN 978-0-8143-4773-7 (paperback). Reviewed by Hasan El-Shamy, Indiana University. At the request of *Folklore* (England).

Work in Progress (Near Completion)

--"Structural Characteristics of Egyptian Balladry and their European Parallels."

--The Egyptian Folk Ballad: Composition, Transmission, Structure and Functions. (Currently, contains 63 ballad texts, in addition to variants, of authentic materials most of which were collected in the field). See El-Shamy: 1995 for the first Edition of this work (with 56 independent texts; second---in progress--has 59 independent texts). Book format.

-- Including a full treatment of the so called La Fontaine's fables in Arab literature (narrative poetry).

--"Kinship Ties, Vendetta and the Right to Rule as Depicted in the *sîrah* of *ez-Zîr Sâlim*. (The Conflict between Paternal- and Maternal-Uncles and the Process of Culture Transformation of Egypt)". Draft ready in 1987, as part of promotion to full Professor dossier.

--The Worldview and Structure of Sentiments in Hamzah Muhammad Boqari's *Saqîfat al-ṣafâ* . With a full index of classification of contents by motif." (Based on the Arabic origi work. Tr. as: *The Sheltered Quarter: A Tale of a Boyhood in Mecca*).

PUBLISHED

1998: "A Response to Heda Jason's Review [of El-Shamy's Folk Traditions of the Arab World " (I.U. Press:1995)]: " Issues related to the computerized typology and motif classification." In: *Asian Folklore Studies*, LVII-2, pp. 344-345.

2017: "Typology and Cultural Analysis". In: List, Goerge, and Hasan El-Shamy. *Animal Tales from the Caribbean*. McDowel, John Holmes, and Juan Sebastian Rojas Eds. (Analysis of the typology and motific features of the tales of this Colombian ethnic group. Links to Iberian Peninsula, Africa (Arab/Berber), and sub-Saharan traditions are shown and documented). Indiana University Press, 2017. (pp. 103-131). See above.

2018: "Folklore of the Arab World" In: *Humanities* 2018, 7(3), 67; doi:10.3390/h7030067. OR: [https:// www.researchgate.net/ publication/339443153](https://www.researchgate.net/publication/339443153) Folklore of the Arab World 1

2020: "Traditional Animus Images of the Femme Fatale". **Published**. In: *Archetypes, Myth and Art in Cultural Performances*. Performances. Special issue of *Revista Mosaico* .

It is the **lead article** for the special issue of the Journal. Contributed at *Revista Mosaico's* request (Published in Brazil by Universidade Severino Sombra).

<https://www.researchgate.net/>

2021b: Twins/Zwillinge: A Broader View. A Contribution to Stith Thompson's Incomplete Motif System— A Case of the Continuation of Pseudoscientific Fallacies. **Published.** In: *Humanities*, 28 pp.
Keywords: motif; tale-type; narrative traditions; HRAF; social stratification; kinship; siblings; belief; mythology; archetype; culture institution; **Homo Narratus.** [This work ratifies El-Shamy's treatment of "folklore" as "folk" and "lore" since 1967; written at the invitation of Humanities (with publicaion fee waived off)].

2023: "Why a Folk Religion May Not Exist Among Followers of An Abrahamic Faith. The case of Sunni Islam in Egypt." **Published.** In: *Living Folk Religions.* Edited by Sravana Borkataky-Varma and Aaron Michael Ullrey. (Routledge Publications, 2023), pp. 64-85.

2002: A Motif Index for *alf laylah wa laylahe (Thousand Nights and a Night)*. [A description of a pan]. In: *Minpaku Anthropology Newsletter*, Vol. 15 (2002, Osaka, Japan), pp. 5-7

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