

The University of Göttingen is world famous — mostly for its contributions to the natural sciences, but of course not only so. For example, the brothers Grimm — who were the founders of two sciences: of German philology as well as folklore— are among its most prominent teachers and researchers. They had been working at the university as librarians and professors since 1829, until, in December of 1837, they were evicted, together with five colleagues, by King Ernst August of Hanover, for having protested against the abolishment of the constitution.¹

The Grimm brothers did not return to Göttingen, but their legacy stays present in our town: side by side, in two neighbouring houses, a grey and a yellow one, there are two enterprises of the Academy of Sciences which are, directly or indirectly, indebted to the Grimms. In the grey building, you find, as a representative of the philological direction, the *German Dictionary* which took over a hundred years to be completed and now is at its second edition.² The yellow building houses a representative of the science of folklore: the *Enzyklopädie des Märchens*, that is, the *Encyclopedia of the Folktale*, which is, however, more correctly defined by its subtitle: A Handbook of Historical and Comparative Folk Narrative Research.³

This Encyclopedia is a reference work which presents the results of about 180 years of international research in the field of folk narrative traditions past and present. This unique undertaking had been conceived in the late 1950s by the German folklorist Kurt Ranke (1908-85).⁴ The publishing house Walter de Gruyter & Co. in Berlin had proposed to him to continue the unfinished *Handbook of the German Folktale*⁵ but Ranke was well aware that it was of little use to remain within these narrow national and thematic limitations. He aimed at a documentation of the

* Enzyklopädie des Märchens. Akademie der Wissenschaften. 37085 Göttingen. Germany.

¹ *Jacob Grimm über seine Entlassung*, Basel 1838 (with an epilogue by Norbert Kamp, Göttingen, 1985). Rudolf Smend, *Die Göttinger Sieben: Rede zur Inmatrikulationsfeier der Georgia Augusta zu Göttingen, am 24. Mai 1950*, Göttingen, 1951. Ludwig Denecke, *Jacob Grimm und sein Bruder Wilhelm*, Stuttgart, 1971, pp. 134-139, 144-145. Herbert Scuria, *Die Brüder Grimm: Ein Lebensbild*, Hanau, n. d., pp. 219-257.

² *Deutsches Wörterbuch von Jacob und Wilhelm Grimm*, Vol.s I-XVI, Leipzig, 1854-1960, reprint München, 1984; *Deutsches Wörterbuch von Jacob und Wilhelm Grimm*, Vol.s I ff., Leipzig, 1983 ff.

³ *Enzyklopädie des Märchens: Handwörterbuch zur historischen und vergleichenden Erzählforschung*, Vol.s I ff., Berlin / New York, 1977 ff., ed. Kurt Ranke (Vol.s I-IV, 1977-84), ed. Rolf Wilhelm Brednich (Vol.s V-IV ff., 1987 ff.), in collaboration with Hermann Bausinger, Wolfgang Brückner, Rolf Wilhelm Brednich (Vol. IV, 1984), Helge Gerndt (Vol.s VIII ff., 1996 ff.), Max Lüthi (Vol.s I-IV, 1977-84), Lutz Röhrich, Klaus Roth (Vol.s VII ff., 1993 ff.) and Rudolf Schenda (Vol.s I-VII, 1977-93). Editorial staff: Lotte Baumann (Vol.s I-III, 1977-81), Ines Köhler[-Zülch], Ulrich Marzolph (Vol.s V ff., 1987 ff.), Elfriede Moser-Rath (Vol.s I-VII, 1977-93), Ernst Heinrich Rehermann (Vol.s I-III, 1977-81), Christine Shojaei Kawan [Schmidt] (Vol.s III ff., 1981 ff.), Hans-Jörg Uther, Rainer Wehse (Vol.s II-IV, 1979-84).

⁴ See Rolf Wilhelm Brednich / Elfriede Moser-Rath, "Kurt Ranke zum 75", *Fabula*, n° 24 (1983), pp. 1-10. Elfriede Moser-Rath, "Zum Gedenken an Kurt Ranke", *Fabula*, n° 26 (1985), pp. 1 f.

⁵ Lutz Mackensen, ed., *Handwörterbuch des deutschen Märchens*, Vol. 1, Berlin/Leipzig, 1930/33, Vol. II, Berlin, 1934/40.

rich international stock of narrative material which has been transmitted orally or through the medium of literature by peoples and ethnic groups from all over the world; the focus being on Europe, countries influenced by European culture, the Near and the Middle East and North Africa — what we may call the map of the traditional fairy tale. Ranke's new concept required much preparatory work, as for instance the creation of a comprehensive text archive using source material and collections from all over the world, and the study of a vast amount of literature. From modest beginnings in the late 1950s and with the support of governmental and private foundations a comprehensive documentation center has been established.

The Encyclopedia was to be published in German, and therefore Ranke chose as his coeditors four prominent German folklorists (Hermann Bausinger, Wolfgang Brückner, Lutz Röhrich, Rudolf Schenda) as well as the famous fairy tale scholar Max Lüthi from German Switzerland. However, the concept of the Encyclopedia being international, from the outset, one of the four full-time members of the editorial staff has been a Slavist, another a Romanicist, and since 1986, we also have an Orientalist among us. Furthermore, a network of potential contributors had to be created. Many of them were recruited from among the members of the International Society for Folk Narrative Research which was also founded by Kurt Ranke in 1960, i.e. at about the same time he conceived his encyclopedic project.

After a preparatory stage of more than fifteen years, the first fascicle could finally be published in 1975. Since then, volume after volume appears at a steady pace. In the summer of 1997, the first fascicle of the ninth volume was published, and the second will follow in the summer of 1998 —which means that we are already more than halfway through the undertaking. Altogether, we are planning fourteen volumes plus an index volume plus a supplement.

The list of entries contains about 3600 articles which are, as in most reference works of this kind, alphabetically arranged. About thirty percent of the entries hitherto published have been contributed by the editors and the editorial staff themselves. This is sometimes criticized as too high a percentage, but undoubtedly, not only the editors but also the editorial staff are, by years of experience in the field of international comparative folktale research, specialists in their own right. A considerable number of authors come from Germany, but still, the figure of international collaborators to the Encyclopedia is impressive: in these twenty years, more than four hundred specialists from about fifty countries have contributed to this handbook. As the subtitle suggests, the Encyclopedia focuses on folk narrative research from a historical and comparative perspective and therefore, the majority of contributors are folklorists; however, we not only advocate an international, but also an interdisciplinary approach: consequently, there are also philologists, literary scholars, cultural anthropologists, theologians, sociologists, psychologists, educators or art historians found among the authors.

The articles are assigned once a year during a meeting of the editors with the editorial staff. Most entries do not present a problem: we have contacts with numerous specialists in and outside Germany, and many interested scholars previously send applications for articles. However, there are always entries which are difficult to assign: First, fields in which several authors are specializing, equally brilliantly. Second, topics of a general importance to folk narrative research which, as a rule, are not always gladly approached. Third, insignificant themes, for example minor tale types, often of plain content, which nobody really cares to deal with. And fourth, subjects for which specialists from other disciplines are needed, who should at the same time be acquainted with the requirements of folk narrative research. In such cases, it may be difficult to find satisfactory solutions.

As a principle, editors and staff do not wish to exercise censorship on the authors, or, to put it more accurately, divergent and even contradictory points of view are tolerated. There are scholars, for example, who contend that folk narratives have been chiefly transmitted by way of mouth while others outrightly deny that something of the kind may ever have existed; most folklorists, however, take an intermediate stand. Another case in point is the question: are men or women the true tellers of fairy tales?⁶ And a third example: psychological fairy tale interpretations — and especially interpretations which follow the methods of the Jung school — are very popular with a broad public; folklorists, however, are mostly skeptical, and consequently, such interpretations, if mentioned at all in the Encyclopedia, are mostly criticized,⁷ but several articles (including the entry on Jung himself and his theory) have also been contributed by Jungian scholars.⁸ Occasionally, subjectivity of this kind may seem unsatisfactory — on the other hand, this pluralist approach reflects an existing pluralism of possible perspectives, and may often be preferable to professed objectivity which cannot always pretend to be absolute.

Let me now give a rough description of the contents of the Encyclopedia. The subjects treated can be broadly divided into three main groups:

- (1) narrative material,
- (2) history of research,
- (3) theory.

⁶ Articles in the Encyclopedia centering on this issue are: Linda Dégh, "Erzählen, Erzähler", Vol. IV, col.s 315-342. ead., "Frauenmärchen", Vol. V, col.s 211-220. Klaus Roth, "Mann", Vol. IX, 1, col.s 144-162. Rainer Wehse, "Männermärchen", Vol. IX, 1, col.s 222-230. For a critical reconsideration of the discussion among folklorists see Ines Köhler-Zülch, "Who Are the Tellers? Statements by Collectors and Editors", *Fabula* n^o 38 (1997) pp. 199-209, ead., "Ostholsteins Erzählerinnen in der Sammlung Wilhelm Wisser: ihre Texte - seine Berichte", *Fabula* n^o 32 (1991) pp. 94-118.

⁷ See Ines Köhler-Zülch, "König Drosselbart", Vol. VIII, col.s 148-156, especially col.s 153 f.

⁸ Marie-Louise von Franz, "Flucht", Vol. IV, col.s 1328-1339. Gotthilf Isler, "Jung, Carl Gustav", Vol. VII, col.s 743-750. Veréna Kast, "Liebe", Vol. VIII, col.s 1042-1050.

The first group, concerning narrative material, is certainly the most comprehensive one, and within this group, monographs of folktale types play a prominent part. The Encyclopedia deals with all narrative genres found in the international tale type index by Antti Aarne and Stith Thompson,⁹ and much earlier, in the famous *Household Tales* by the brothers Grimm: i.e., fairy tales, which folklorists have termed more adequately tales of magic; the so-called novellae or romantic tales; religious tales; animal tales (many of which can be traced back to the classical and medieval fable tradition or to beast epics such as the *Roman de Renart*; humorous tales (which are often rooted in medieval narratives: the French fabliaux, the Italian novelle, etc., and even earlier in Oriental prose narratives); jokes and anecdotes; and finally formula tales.

Tale type monographs contain a short analysis of the main characteristics of a tale circulated in different versions and in different countries; furthermore, a survey of the foremost literary versions, the history and the dissemination of the tale, sometimes also information on socio-historical backgrounds, interpretations, pictorial representations, literary or popular usage of the tale, etc. Out of approximately two thousand tale types registered by Aarne and Thompson, the Encyclopedia treats about one thousand.¹⁰ At the time the list of entries had been conceived, only those tale types had been selected which were attested in at least three ethnic groups. To these, a number of types should be added that are not listed in the international tale type index, but appear, for example, in Thompson's *Motif Index*¹¹ or Tubach's *Index Exemplorum*¹² and constitute tales in their own right: e.g., anecdotes which may go back as far as classical antiquity, such as the tale of the old woman who prays for the safety of a cruel tyrant because she fears a worse one will succeed him (Mot. J 215.2.1),¹³ or legends like the widespread story of the roast fowl that miraculously comes back to life and which in Portugal is known as the story of the "galo de Barcelos" (Tubach, n^o1130).¹⁴

Writing tale type monographs for the Encyclopedia constitutes largely pioneer work: In many cases no extensive monographs exist, and if so they are often outdated. A considerable number of these tale type monographs are written by the editors and the editorial staff themselves as they have an immediate access to the archive materials and dispose of an excellent specialized library; but copies of the

⁹ Antti Aarne / Stith Thompson, *The Types of the Folktale. A Classification and Bibliography Second Revision* ("Folklore Fellows Communications", CLXXXIV), Helsinki 1961.

¹⁰ In order to help users find the German lemmata, Vol. V contains a list of all types treated in the Encyclopedia, in numerical order ("Erzähltypen", col.s 348-375).

¹¹ Stith Thompson, *Motif-Index of Folk-Literature*, Vol.s I-VI, Copenhagen 1955-58.

¹² Frederic C. Tubach, *Index Exemplorum. A Handbook of Medieval Religious Tale* ("Folklore Fellows Communications", CCIV), Helsinki 1969.

¹³ Hans Trümper, "Gebet für den Tyrannen", Vol. V, col.s 803-805.

¹⁴ Erich Wimmer, "Bratenwunder", Vol. II, col.s 684-688.

Christine Shojaei Karwan, "The Enzyklopädie des Märchens"

archive materials are of course sent to all collaborators, in part automatically, others upon request; many visitors also use the archives of the Encyclopedia for their own research purposes. The foremost part of these archives consists of a comprehensive center of documentation containing tale texts from all over the world. It has been built up since the early 1960s and contains copies of about 400,000 tale texts systematized according to the Aarne/Thompson method of classification. These are, to our knowledge, the only existing folklore archives containing international materials. Besides Germany, France and Scandinavia, the Slavonic countries are especially well represented, and the same holds for Hungary; moreover, there is a great variety of Caucasian and Oriental tales made accessible in Russian publications. In the course of time, a great deal especially of the Slavonic and Hungarian archive material has been translated into German, for the internal use by authors, staff and editors. It is obvious, however, that for a number of reasons (state of research, linguistic accessibility, financial limitations) not all national repertoires could be represented on an equal scale. As far as Portugal is concerned, there is, unfortunately, quite a gap: only a few minor collections of Portuguese folktales have been included in the text archives,¹⁵ although in the library—which has been expanded in later years, long after the preparatory stage—, some more Portuguese tale collections can be found.¹⁶

Archives and library are made accessible by different reference systems. A most important tool is the concordance to the Aarne/Thompson tale type catalogue: that is, a survey of additional text materials which came to light with new national or regional tale type indexes that have made their appearance after the publication of the Aarne/Thompson catalogue in 1961.

Apart from tale type monographs for which the archive texts provide a basis, there are many more other articles treating narrative material: e.g., entries dealing with groups of motifs, such as body parts, fruits, plants, buildings, natural und cultural phenomena, religious customs, character traits, tests, etc.¹⁷ Another complex are broad narrative themes such as: tales about married couples or tales about

¹⁵ Maria Clementina, *Contos Populares, Collidos da Tradição*, Oporto [1946]. Gilda T. Coelho, *Contes et légendes du Portugal* ("Collection des contes et légendes de tous les pays"), Paris 1965.

¹⁶ E.g., Theophilo Braga, *Contos Tradicionaes do Povo Portuguez*, Vol.s I-II, Oporto 1883 (Lisbon 21914-15); or J. Leite de Vasconcellos, *Contos Populares e Lendas*, Coimbra 1963.

¹⁷ Body parts: e.g., Kurt Ranke, "Blut", Vol. II, col.s 506-522. Fruits and plants: e.g., W. Eckehart Spengler, "Apfel, Apfelbaum", Vol. I, col.s 622-625. Buildings: e.g., Elfriede Moser-Rath, "Haus", Vol. VI, col.s 581-588. Natural phenomena: e.g., Donald Ward, "Feuer", Vol. IV, col.s 1066-1083. Cultural phenomena: e.g., Lutz Röhrich, "Brauch", Vol. II, col.s 688-700. Religious customs: e.g., Rudolf Schenda, "Begräbnis", Vol. II, col.s 28-41. Character traits: e.g., Hermann Bausinger, "Gut und böse", Vol. VI, col.s 316-323; Tests: e.g., Elisabeth Frenzel, "Freier, Freierproben", Vol. V, col.s 227-236.

adultery,¹⁸ jokes about disadvantaged groups (e.g., all kinds of handicapped persons¹⁹), certain aspects of religious life (e.g., mass, penitence, catechism²⁰), etc.

From the vast repertoire of tale characters which have their own entry in the Encyclopedia, I can quote but a few: the witch and the devil, the ogre and the dwarf²¹ appear in legends as well as in tales of magic, whereas the king and the queen, the prince and the princess, the stepmother, the stepsister or the simpleton²² are primarily fairy tale characters; members of professional groups such as the parson, the doctor, the miller, the tailor, the innkeeper²³ may play roles in fairy tales and legends also, but figure most prominently in jocular tales. Tale characters can also be viewed from a structural point of view and then be described as hero or heroine, antagonist or helper.²⁴ Besides, the Encyclopedia deals with numerous animal characters, known from folk tales, fables and the beast epic tradition: the ape and the ass, the fox and the wolf, the elephant and the unicorn, fish and birds²⁵ and many others more.

Among the mythical, literary and historical figures who lead a multifaceted life in popular tradition may be cited, for example: Medea and Odysseus, Charlemagne and Napoleon, Arthur and Merlin, Siegfried and Parsival, Martin Luther and Thomas Becket.²⁶ As tale figures, many of them share common traits: for instance, it is equally told of the Persian king Bahrām Gūr and Frederick the Great of

¹⁸ Elfriede Moser-Rath, "Eheschwänke und -witze", Vol. III, col.s 1095-1107. Klaus Roth, "Ehebruchschwänke und -witze", Vol. III, col.s 1068-1077

¹⁹ e.g., Hans-Jörg Uther, "Blind, Blindheit", Vol. II, col.s 450-462. id., "Krüppel", Vol. VIII, col.s 500-511.

²⁰ Hans-Walter Nörtersheuser, "Gottesdienst", Vol. VI, col.s 16-24. Dietz-Rüdiger Moser, "Buße, Bußaufgaben", Vol. II, col.s 1057-1075. Annemarie and Wolfgang Brückner, "Katechese, Katechismus", Vol. VII, col.s 1035-1053.

²¹ Hildegard Gerlach, "Hexe", Vol. VI, col.s 960-992. To be published in forthcoming volumes: "Teufel", "Riese, Riesin", "Zwerg".

²² Lutz Röhrich, "König, Königin", Vol. VIII, col.s 134-148. Max Lüthi, "Dümmling, Dummling", Vol. III, col.s 937-946. To be published in forthcoming volumes: "Prinz, Prinzessin", "Stiefmutter, Stiefkinder", "Stiefgeschwister".

²³ Wayland D. Hand, "Arzt", Vol. I, col.s 849-853. To be published in forthcoming volumes: "Pfarrer", "Pope", "Mühle, Mühlstein, Müller", "Müllerschwänke", "Schneider", "Wirt, Wirtin, Wirtshaus".

²⁴ Katalin Horn, "Held, Heldin", Vol. VI, col.s 721-745. ead., "Gegenspieler", Vol. V, col.s 862-877. ead., "Helfer", Vol. VI, col.s 772-787.

²⁵ Rudolf and Susanne Schenda, "Affe", Vol. I, col.s 137-146. Edda Fischer, "Esel", Vol. IV, col.s 411-419. Hans-Jörg Uther, "Fuchs", Vol. V, col. 447-478. Rudolf Schenda, "Elefant", Vol. III, col.s 1302-1312. Jürgen W. Einhorn, "Einhorn", Vol. III, col.s 1246-1256. Rudolf Schenda, "Fisch, Fischen, Fischer", Vol. IV, col.s 1196-1211. To be published in forthcoming volumes: "Wolf", "Vogel".

²⁶ Reinhold Gleib, "Medea", Vol. IX, 1, col.s 464-466. Friedrich Wolfzettel, "Karl der Große", Vol. VII, col.s 981-1002. Karl Otto Brogsitter, "Artustradition", Vol. I, col.s 828-849. Jacqueline Simpson, "Merlin", Vol. IX, 2 (in print). Wolfgang Brückner, "Luther, Martin", Vol. VIII, col.s 1293-1307. To be published in forthcoming volumes: "Odysseus", "Napoleon", "Sigurd, Siegfried", "Parzival", "Thomas Becket". Christine Shojaei Kawan, "Hesse, Hermann", Vol. VI, col.s 947-954. Lucia Borghese, "Gramsci, Antonio", Vol. VI, col.s 91 f. Volker Neuhaus, "Grass, Günter", Vol. VI, col.s 93 f. Hans Ritte, "Lagerlöf, Selma", Vol. VIII, col.s 716-720. Astrid Surmatz, "Lindgren, Astrid Anna Emilia", Vol. VIII, col.s 1088-1093.

Prussia, of the caliph Hārūn ar-Rašīd and the Hungarian king Mátyás that they took on lowly disguise because they wanted to learn at first hand the life and the sorrows of the common people.²⁷ We do not find many women among these literary and historical figures, which may perhaps be due to the fact that the list of entries of the Encyclopedia has been shaped mainly by male scholars, more than thirty years ago. As far as religious figures are concerned, female saints are outnumbered by the male ones, too.

Religious traditions, a somewhat neglected field in folk narrative research, play a prominent part within the Encyclopedia: from the times of the Church Fathers, religious literature is taken into account, with an emphasis on legend and *exempla* collections. In this context it may be mentioned that a former member of the editorial staff, Elfriede Moser-Rath, did pioneer work in the field of baroque Catholic sermon collections (and was a specialist for the secular jokelore of that time, too), whereas another former colleague, Ernst Heinrich Rehermann, centered his research on the German Protestant *exempla* collections of the 16th and 17th centuries. Moreover, one of the editors, Wolfgang Brückner, is an expert for Catholic and Protestant narrative traditions alike.²⁸ Besides religious traditions and all kinds of functional literature, of course world literature which also, in a process of mutual giving and taking, drew from folklore sources and has inspired popular traditions, plays an important part in the Encyclopedia: There are famous national poets and their works such as Calderón, Camões, Cervantes, Goethe, Lope de Vega, Shakespeare,²⁹ but also modern authors like, for instance, Hermann Hesse, Antonio Gramsci, Günter Grass, Selma Lagerlöf or the children's book author Astrid Lindgren.³⁰ There are the great epics of the world: the *Iliad* and the *Odyssey* (discussed in an entry dedicated to their presumptive author, Homer), the *Mahābhārata* and the *Pāñatantra* from India, the Arthurian and Fenian cycles from the British Isles, the Kalmyk-Mongol *Džungar*, the Tibetan-Mongol *Geser Khan*, the

²⁷ See Mary Boyce, "Firdausī", Vol. IV, col.s 1188-1194, especially col. 1193. Leander Petzoldt, "Alter Fritz", Vol. I, col.s 395-404, especially col. 396. Ulrich Marzolph, "Hārūn ar-Rašīd", Vol. VI, col.s 534-537, especially col. 536. Ildikó Kriza, "Matthias Corvinus", Vol. IX, 1, col.s 415-420, especially col. 417.

²⁸ See Wolfgang Brückner (ed.), *Volkserzählung und Reformation. Ein Handbuch zur Tradierung und Funktion von Erzählstoffen und Erzählliteratur im Protestantismus*, Berlin 1974.

²⁹ Dieter Briesemeister, "Calderón de la Barca", Vol. II, col.s 1144-1152. Wilhelm Giese, "Camões, Luís Vaz de", Vol. II, col.s 1162-1165. Michel Olsen, "Cervantes Saavedra, Miguel de", Vol. II, col.s 1196-1206. Katharina Mommsen, "Goethe, Johann Wolfgang von", Vol. V, col.s 1340-1348. To be published in forthcoming volumes: "Vega Carpio, Lope Félix de", "Shakespeare, William".

³⁰ Christine Shojaei Karwan, "Hesse, Hermann", Vol. VI, col.s 947-954. Lucia Borghese, "Gramsci, Antonio", Vol. VI, col.s 91 f. Volker Neuhaus, "Grass, Günter", Vol. VI, col.s 93 f. Hans Ritte, "Lagerlöf, Selma", Vol. VIII, col.s 716-720. Astrid Surmatz, "Lindgren, Astrid Anna Emilia", Vol. VIII, col.s 1088-1093.

Edda and the *Song of the Nibelungs*, *Huon de Bordeaux*, *Beowulf*, the *Kalevala* ...,³¹ and there are the great tale collections: the *Arabian Nights*; the *Book of the Parrot*, called the *Śukasaptati* in India, the *Tuti-nāne* in Persia and Turkey; or *The Book of the Seven Sages*,³² etc.

The entries of the second group of articles —concerning history of research— are mainly of two kinds: they provide worldwide information (1) on nations and ethnic groups from the point of view of folk narrative scholarship, and (2) on personalities relevant to this field.

Owing to different states of investigation in different parts of the world, research reports on specific countries, regions and ethnic groups and their narrative and scholarly traditions vary greatly in length and content. This is even true for European countries: the entry on Finland, e.g., not only provides details relating to the history of collection and research, but also describes historical sources since the 15th century,³³ whereas the report on Italy contains no such historical part³⁴ as numerous separate entries are dedicated to Italian literature and Italian authors: Dante, Boccaccio, Petrarca, Ariosto, Basile, Straparola.³⁵

As far as the Iberian peninsula is concerned, not only entries on Portugal and Spain will appear,³⁶ but special surveys on the Basques and Catalans can be consulted which have already been published;³⁷ unfortunately, no article has been dedicated to the Galicians. Some people, such as the Jews and the Romany (gipsies), are represented from two different points of view: one that describes their own narrative traditions³⁸ and another that concerns narrative stereotypes linked to these minorities.³⁹

³¹ Minna Skafté Jensen, "Homer", Vol. VI, col.s 1205-1218. Georg von Simson, "Mahābhārata", Vol. IX, 1, col.s 27-38. "Artustradition" (see note 26). Karl Horst Schmidt, "Finnzyklus", Vol. IV, col.s 1179-1184. Arash Bormanshinov, "Džangar (Jangyar)", Vol. III, col.s 957-963. Walther Heissig, "Geser Khan", Vol. V, col.s 1151-1162. Kurt Schier, "Edda", Vol. III, col.s 979-1003. Michael Heintze, "Huon de Bordeaux", Vol. VI, col.s 1400-1407. Klaus Ostheeren, "Beowulf", Vol. II, col.s 117-134. Hans Fromm, "Kalevala"; Vol. VII, col.s 879-885. To be published in forthcoming volumes: "Pañcatantra(m)", "Nibelungenlied".

³² To be published in forthcoming volumes: "Tausendundeinenacht", "Papageienbuch", "Sieben weise Meister".

³³ Lauri Honko, "Finnland", Vol. IV, col.s 1157-1179.

³⁴ Giovanni Battista Bronzini, "Italien", Vol. VII, col.s 336-370.

³⁵ Giovanni Battista Bronzini, "Dante Alighieri", Vol. III, col.s 330-341. Alberte Spinette, "Boccaccio, Giovanni", Vol. II, col.s 549-561. Rudolf Schenda, "Ariosto, Ludovico", Vol. I, col.s 774-783. id., "Basile, Giambattista", Vol. I, col.s 1296-1308. To be published in forthcoming volumes: "Petrarca, Francesco", "Straparola, Giovan Francesco".

³⁶ To be published in forthcoming volumes: "Portugal", "Spanien".

³⁷ Wilhelm Giese, "Basken", Vol. I, col.s 1317-1319. Josep Martí i Pérez, "Katalanen", Vol. VII, col.s 1028-1032.

³⁸ Aliza Shenhar, "Israel", Vol. VII, col.s 329-336. Dan Ben-Amos / Luis Landa / Issachar Ben-Ami / Yitzhak Avishur / Yona Sabar / Ulrich Marzolph / Yosef Tobi / Tamar Alexander / Beatrice Silverman Weinreich /

With the help of national and regional surveys, the Encyclopedia attempts at covering the narrative traditions of the whole world, as far as this is feasible. Especially, Africa represents a problem: the states of Black Africa represent creations of colonists rather than nations, and there is a multitude of peoples and tribes whose traditions are not yet adequately explored. With the assistance of a number of Africanists the dilemma could be solved by dividing Africa in four large cultural areas, namely East Africa, West Africa, South Africa, and Central Africa,⁴⁰ whereas the North African states which share Oriental tale traditions are given individual articles.⁴¹

On principle, it is editorial policy to have national and regional research reports written by native scholars, but this is not always possible. The seventh volume of the Encyclopedia ("Ib - Klei"), e.g., contains an amassment of research reports, among them a number of faraway countries and minority groups that belong to entirely different cultural systems, with sometimes only scarce research results existing; and in such cases it may be quite difficult to find adequate authors at all. National and ethnic surveys in volume VII include: Indians (North and South American), India, Indonesia, Inca, Iraq, Iran, Ireland, Iceland, Israel, Italy, Yakuts, Japan, Yemen, Jordan, Jewish narrative traditions, Kalmyks, Cambodia, Canada, Karakalpaks, Karachay and Balkar, Karelians, Kazakhs, Catalans, Celtic narrative traditions, and Kirghiz.⁴²

In this national and/or ethnic context, we find ourselves sometimes actually dependent from the politics of the day: during the preparations of the first volume, contacts with the prospective author of the article on Afghanistan broke down, the

Haya Bar-Itzhak, "Jüdisches Erzählgut", Vol. VII, col.s 688-743. To be published in a forthcoming volume: "Zigeunererzählungen".

³⁹ Rainer Erb, "Jude, Judenlegenden", Vol. VII, col.s 676-686. To be published in a forthcoming volume: "Zigeuner, Zigeunerin".

⁴⁰ To be published in forthcoming volumes: "Ostafrikanisches Erzählgut", "Westafrikanisches Erzählgut", "Südafrikanisches Erzählgut", "Zentralafrikanisches Erzählgut".

⁴¹ Emma Brunner-Traut / Otto Spies / Nabila Salem, "Ägypten", Vol. I, col.s 175-227. Camille Lacoste-Dujardin, "Algerien", Vol. I, col.s 295-302. Sabra Webber, "Libyen", Vol. VIII, col.s 1029-1033. Micheline Galley, "Marokko", Vol. IX, I, col.s 348-354. To be published in a forthcoming volume: "Tunesien".

⁴² Christian F. Feest / Susan A. Niles, "Indianer", col.s 117-138. Frank J. Korom, "Indien", col.s 138-151. Irene Hilgers-Hesse, "Indonesien", col.s 165-173. Antje Kelm, "Inka", col.s 188-193. Dāwūd Sällūm, "Irak", col.s 244-248. Ulrich Marzolph, "Iran", col.s 248-270. Patricia Lysaght, "Irland", col.s 273-284. Hallfredur Örn Eiríksson, "Island", col.s 313-321. "Israel" (see note 38). "Italien" (see note 34). Nikolaj Vasil'evič Emel'janov, "Jakuten", col.s 468-474. Toshio Ozawa, "Japan", col.s 480-496. Giovanni Canova / Daniela Perco, "Jemen", col.s 517-523. "Umar as-Sārīsī, "Jordanien", col.s 628-632. "Jüdisches Erzählgut" (see note 38). Tamara/Bordzanova, "Kalmücken", col.s 898-904. Rüdiger Gaudes, "Kambodscha", col.s 904-908. Gerald Thomas, "Kanada", col.s 919-935. Bahodir Sarimsoqov, "Karakalpaken", col.s 952-958. Karl Reichl, "Karatschaier und Balkaren", col.s 960-962. Pertti Virtaranta, "Karelier", col.s 965-973. Mark Kirchner, "Kasachen", col.s 1011-1014. "Katalanen" (see note 37). Alan Bruford, "Keltisches Erzählgut", col.s 1147-1171. Rémy Dor, "Kirgisen", col.s 1395-1398.

Afghanistan war dragged on, no other author could be found, and the entry had to be postponed to the supplement. The article on the Kurds was due during the second Gulf War; we lost touch with the Kurdish scholar who had been appointed as an author, but fortunately enough he could be substituted by a British scholar.⁴³ At about the time when the article on Yugoslavia was in the planning stage, the state of Yugoslavia collapsed, and accordingly the entry was broken down into five new articles — Croats, Macedonians, Montenegrines, Serbs, and Slovenes;⁴⁴ Bosnia and Hercegovina again had to be postponed, and it was even to be apprehended that this country might have completely vanished from the map by the time the supplement volume would be published — now that the war is over we have reason to hope that this will not be the case.

The second main group of entries in the field of history of research is made up of the biographies of scholars, collectors, and also some tellers. For the most part, data of this kind cannot be found in other reference works. Again, the information given for Portugal is limited: only Athaide Oliveira, Braga, Coelho, Consiglieri Pedroso, and Vasconcellos have their own biographical articles.⁴⁵ Hopefully, the entry on Portugal which is due in the next years, will fill this gap.

Finally, the Encyclopedia includes articles concerning a theoretical field which is quite diversified. Therefore, only some main points can be mentioned: surveys on theories (e.g., Benfey's famous Indian theory⁴⁶) and methods (e.g., the Finnish or geographic-historical method, which was directive in folk narrative research for a long time, or comparative approaches⁴⁷); articles concerning popular and literary media, art forms, genres and genre problems;⁴⁸ principles of dissemination;⁴⁹ narrative laws and regularities, such as assimilation, contamination, formulism or the famous epic

⁴³ Christine Allison, "Kurden", Vol. VIII, col. 636-646.

⁴⁴ Maja Bošković-Stulli, "Kroaten", Vol. VIII, col.s 475-482. Tanas Vražinowski, "Mazedonier", Vol. IX, 1, col.s 458-464. Nada Milošević-Djordjević, "Montenegriner", Vol. IX, 2 (in print). To be published in forthcoming volumes: "Serben", "Slovenen".

⁴⁵ Joanne B. Purcell, "Athaide Oliveira, Francisco Xavier de", Vol. I, col.s 937 f. Maria Antónia Espadinha, "Braga, Joaquim Teófilo Fernandes", Vol. II, col.s 647 f. Joanne B. Purcell, "Coelho, Francisco Adolfo", Vol. III, col.s 86 f. *ead.*, "Consiglieri-Pedroso, Zófimo (Zóphimo)", Vol. III, col. 129. To be published in a forthcoming volume: "Vasconcellos, José Leite de".

⁴⁶ Martin Pfeiffer, "Indische Theorie", Vol. VII, col.s 151-157. See also Georg von Simson, "Benfey, Theodor", Vol. II, col.s 102-109.

⁴⁷ Lutz Röhrich, "Geographisch-historische Methode", Vol. V, col.s 1012-1030. Helge Gerndt, "Komparatistik", Vol. VIII, col.s 105-111.

⁴⁸ See, e.g., Rolf Wilhelm Brednich, "Flugblatt, Flugschrift", Vol. IV, col.s 1339-1358. Hermann Bausinger, "Buchmärchen", Vol. II, col.s 974-977. Wolfgang Braungart, "Manierismus", Vol. IX, 1, col.s 135-137. Lauri Honko, "Gattungsprobleme", Vol. V, col.s 744-769.

⁴⁹ See, e.g., Linda Dégh, "Conduit-Theorie", Vol. III, col.s 124-26. Juha Pentikäinen, "Diffusion", Vol. III, col.s 666-670.

laws as conceived by Moe, Aarne and Olrik;⁵⁰ stylistic criteria, often defined by or in accordance with Max Lüthi;⁵¹ structural, morphological, functional, and psychological approaches to folk narratives;⁵² philosophical and pedagogical concepts;⁵³ narrative theory;⁵⁴ and last not least the important domain of the storytelling context (i.e., the personality of the tellers and their worldview, their living space and socio-cultural environment, the performance and the relationship between audience and tellers).⁵⁵

A long-term undertaking such as the *Encyclopedia of the Folktale* develops and changes with the times. For example, nowadays there seems to be less interest in tale type monographs than twenty years ago, which is to be regretted, as studies of context and interpretations of tales, now more in vogue, require a solid basis of material — a problem and theory oriented research cannot be free-floating but should rather be backed by concrete data. Moreover, many scholars focus on the wellknown literary collections, while folk narratives still remain to a great deal unexplored. We are therefore thankful to scholars such as those from the Centro Ataíde Oliveira who are filling this gap. Much work still lies ahead in folk narrative research.

RESUMO

A Enzyklopädie des Märchens (Enciclopédia do Conto) é uma obra de referência que apresenta o resultado de quase 200 anos de pesquisa internacional histórica e comparativista no campo das tradições da narrativa popular e da literatura oral. Desde 1975 que algumas centenas de especialistas de cerca de cinquenta países têm contribuído para este manual, publicado em alemão e que vai no seu nono volume; a obra completa compreenderá cerca de catorze volumes.

Os assuntos tratados podem ser mais ou menos divididos em três grandes grupos: (1) material narrativo (tipos de contos, temas narrativos, motivos, personagens, fontes religiosas,

⁵⁰ Hermann Bausinger, "Assimilation", Vol. I, col.s 901-903. Christine Shojaei Karwan, "Kontamination", Vol. VIII, col.s 210-217. Bengt Holbek, "Formelhaftigkeit, Formeltheorie", Vol. IV, col.s 1416-1440. id., "Epische Gesetze", Vol. IV, col. 58-59.

⁵¹ See, e.g., Max Lüthi, "Abstraktheit", Vol. I, col.s 34-36. id., "Eindimensionalität". Vol. III, col.s 1207-1211. id., "Einsträngigkeit", Vol. III, col.s 1290-1294. id., "Flächenhaftigkeit", Vol. IV, col.s 1240-1242.

⁵² See, e.g., Vilmos Voigt, "Morphologie des Erzählguts", Vol. IX, 2 (in print). John L. Fischer, "Funktion", Vol. V, col.s 543-560. Lauri Honko, "Funktionalismus", Vol. V, col.s 560-568. To be published in forthcoming volumes: "Strukturalismus", "Psychiatrie", "Psychoanalyse", "Psychologie".

⁵³ See, e.g., Barbara Zinke, "Anthroposophische Theorie", Vol. I, col.s 601-609. To be published in a forthcoming volume: "Pädagogik".

⁵⁴ See, e.g., Hermann Bausinger, "Einfache Form(en)", Vol. III, col.s 1211-1226.

⁵⁵ Dan Ben-Amos, "Kontext", Vol. VIII, col.s 217-237. Linda Dégh, "Biologie des Erzählguts", Vol. II, col.s 386-406. "Erzählen, Erzähler" (see note 6). To be published in forthcoming volumes: "Weltanschauung, Weltbild", "Performanz", "Zuhörer".

históricas e literárias, etc.); (2) história da pesquisa (panoramas da investigação nacional e regional; biografias de investigadores, colectores, narradores, etc.); (3) teoria (métodos, abordagens teóricas, meios de comunicação social, géneros, funções, contextos, princípios narrativos, problemas de estilo e estrutura, etc.).

Este artigo aborda também alguns dos problemas com que se defrontam os editores e o pessoal adstrito a um empreendimento tão vasto e de tão longa duração, que se propõe representar estes saberes a um nível mundial.

ABSTRACT

The Enzyklopädie des Märchens (Encyclopedia of the Folktale) is a reference work which presents the results of almost 200 years of international historical and comparative research in the field of folk narrative traditions and popular literature. Since 1975, several hundreds of specialists from about fifty countries have contributed to this handbook which is published in German and is now at its ninth volume; the complete work will comprise about fourteen volumes together.

The subjects treated can be broadly divided into three main groups: (1) narrative material (tale types, narrative themes, motifs, tale characters, religious, historical and literary sources, etc.); (2) history of research (surveys on national or regional scholarship; biographies of scholars, collectors, tellers, etc.); (3) theory (methods, theoretical approaches, media, genres, functions, contexts, narrative principles, problems of style and structure, etc.).

This survey also briefly touches upon some of the problems that face the editors and the staff of such a long-term undertaking which aims at representing world-wide scholarship.