

THE IV. INTERNATIONAL CONGRESS FOR FOLK-NARRATIVE RESEARCH

The IV. International Congress for Folk-Narrative Research was held in Athens from 1-6 September 1964. Organized by the International Society for Folk-Narrative Research and the Greek Folklore Society, it was attended by approximately 150 folklorists, representing 30 countries. Athens was chosen to be the seat of the Congress after Kiel and Copenhagen, where the III. International Congress had taken place in August 1959. The decision that the Congress be regularly organized every five years was taken during the closing session at Copenhagen on August 29, 1959, when it was also decided that a Society for Folk-Narrative Research be founded with the purpose to promote and co-ordinate folktale studies in all parts of the world. Professor Kurt Ranke, editor of *FABULA*, the Journal of Folktale Studies published in Berlin since 1958, became its first President. Thus the newly founded Society already possessed a well-established means of communication for its members, as in the pages of *FABULA* the student of folktales expects to find, to quote Prof. Reidar Christiansen *a forum for efforts of all kinds to add to our knowledge of the tales, as well as a reliable guide to the stream of new additions to our research material*.¹

The Congress of Athens was presided by Prof. Kurt Ranke and Prof. George Megas, President of the Greek Folklore Society. The scientific committee of the Congress consisted of Prof. Reidar Christiansen of Blommenholm, Prof. Julian Krzyzanowski of Warszawa, Prof. Gyula Ortutay of Budapest, Prof. Karel Horalek of Praha, Prof. K.C. Peeters of Antwerpen, Prof. Max Lüthi of Zürich, Prof. Einar Sveinsson of Reykjavik, Prof. Wayland Hand of Los Angeles, Prof. Paolo Toschi of Roma, Dr. Marie-Louise Ténèze of Paris, Prof. Mihai Pop of Bucarest, Prof. Krishna Deva Upadhyaya of Allahabad, Prof. Dov Noy of Jerusalem.

The Greek Committee of the Congress consisted of Prof. G. Megas, President, Helen Colaclides, Secretary, Petros Glezos, Treasurer and the following members: Ang. Chatzimichali, Alkes Jannopoulos, Maria Joannidou-Barbarigou, Prof. P. Kritikos, Dem. Loukatos, Dem. Oeconomides, C. Papananos, Prof. Dem. Petropoulos, Prof. George Spyridakis, Poppi Zora, Prof. G. Zoras.

The Congress was under the patronage of H.R.H. Prince Peter of Greece.

The formal opening took place in the Aula Magna of the University of Athens and the inaugural addresses were followed by three lectures, by Prof.

1. Reidar Christiansen, "Introduction", *Fabula*, 1 (1958) 2.

Sp. Marinatos, "On the Track of Folk-lore Elements in Bronze Age Art and Literature," by Prof. Einar Sveinsson on "Edda and Homer," and by Prof. Erich Seemann, on "Widerspielungen der 'Mnesterophonia' der Odyssee in Liedern und Epen der Völker."

In the three opening lectures stress was laid on the comparison of the ancient Greek tradition with modern European folklore, a stress which was preserved throughout the Congress. More specifically, Prof. Marinatos noted some survivals in Modern Greek popular life dating back to Mycenaean times, and he also indicated the strong mutual influence in art, customs, traditions and religious ideas, current in the Eastern Mediterranean area, an influence which can be accounted for by the close interchange between the peoples of this cultural district over a long period of time. As an example he brought the tale of the Seven Wise Men and their Sayings, which is common to Greece and Egypt. This particular example was further taken up during the course of the Congress by Prof. Dov Noy of Jerusalem University, who read a paper on "The Sages of Athens in Hebrew (Talmudic-Midrashic) Folktales." The comparative analysis of the Hebrew folktales lead him to geographic-historical conclusions that conform with similar results from the study of a great number of folktales belonging to the Eastern Mediterranean repertoire. The conclusions point to Judeo-Hellenistic folk-disputes during the 2nd B.C.-1st A.D. centuries as both ideological and literary backgrounds of the story. (Cf. the legendary disputes between Alexander the Great and the Judean Sages). Along this line, i.e. the comparative study of stories by taking into consideration mainly the influence of neighboring peoples and survivals from antiquity, many more folktales and folktale-motifs were discussed in the Congress, such as the mythological motifs of Perseus and Pygmalion as they appear in African stories, a paper read by Prof. Harald von Sicard of Uppsala, or the Jewish versions of "Amor and Psyche," of the story of "Μοσόλλαμος ὁ Ἰουδαῖος" and of the "Wolf and the Fox in the Well," papers read by the Jewish delegates in the Congress.

An interesting analogy between three stories, removed from each other both as regards time and place, but which, nevertheless, point to a definite line of historical descent and diffusion, was indicated by Cyril Mundi of London, in his paper "Philogelos, the Nesnās and Misokolakis." The first was a numskull story contained in an ancient jestbook, the Philogelos of Hierokles, the second was an Arabic tale told of the Nesnās (legendary creatures who were supposed to have half a body and in this respect are connected with a figure appearing in some Modern Greek folktales-Misokolakis, i.e. the boy without a bottom) and the third a Modern Greek version from Chios.

The well-known legend of the thieves who stole the treasures of King

Ramsinitos, told by Herodote (II, 121 ff), was pursued in Modern Greek oral tradition by Prof. Dem. Petropoulos of the University of Thessaloniki. It is interesting to note that this story, which seems to have originated in Greek - Egyptian legend, travelled far-and-wide with only minor changes in its structure. This, as Prof. Petropoulos maintains, is to a great extent due to the part played by the literary, written versions of the story.

For the study of tales that have been transmitted over a long period of time, as is the case with most of the folktales in the Eastern Mediterranean area, the usual methods of research are very successfully complemented by the data of archaeology, which prove exceedingly helpful in this respect. There were three papers read in the Congress that based their arguments concerning certain stories or groups of stories on archaeological finds. These were: 1) "Der Faden der Ariadne und der Sinn des Kretischen Labyrinths (Analyse zur Theseussage und Dokumentation durch Lichtbilder v. antiken Vasen)" by Bruno Schliephacke of Hamburg, 2) "Tiergeschichten in Bildern aus dem alten Ägypten," by Dr. Emma Brunner of Tübingen, and 3) "Chinese Folk literature in Chinese Folk Temples" by Prof. W. Eberhard.

The last paper was one of the few that did not fall within the scope of the main theme of the Congress, i.e. the folktales of the Mediterranean and the Near East. This main theme was discussed in Section I of the Congress, while Section II included reports on legends and on the activities of the countries represented in the Congress in the field of folk-narrative research.

However, before taking up Section II of the Congress, we should mention here that Section I included also papers dealing with the mediaeval oral tradition in the cultural district of the Eastern Mediterranean, such as "Les sources folkloriques du roman byzantin Kallimachos et Chrysorrhoe" by Prof. Karel Horalek and "Die griechische Erzähltradition in der byzantinischen Zeit" by Prof. George Megas. In his paper Prof. Megas made a strong case for folk-narrative tradition in the Byzantine era, particularly by laying stress on the Greek chronographies of this period. The impact of these popularized histories, written by unsophisticated men—most frequently monks—on the narrative tradition of the Balkan and Eastern European peoples is considerable, Prof. Megas maintains, because "die meisten dieser Chronographien in die slawischen Sprachen, ins Rumänische und andere übersetzt und umgearbeitet wurden und seit Jahrhunderten die geistige Nahrung der christlichen Welt des Balkans und Osteuropas bildeten, die nach Wissen und Weisheit dürstete."

For the Balkan countries, Section II of the Congress included a number of reports concerning folktale research activities. An interesting paper in this respect was that read by Maja Bosković-Stulli of Zagreb on "Die Volksmärchen Vuk Karadžić's als Schätzungsmass der serbo-kroatische Märchen."

He compared Vuk Karadzic's collection of serbo-croatian tales, both as regards its form and importance to that of the Brothers' Grimm, and justified the comparison on the basis of the assumption that the stylizing of the tales by the Serbian collector had a great impact, not only on later folk-narrative research in Serbia and Croatia, but also on the development of the modern Serbian literary (written) language.

The art of story-telling was another subject taken up in Section II of the Congress. "La fonction de raconter dans le folklore roumain" and "Sur la technique de la narration dans le conte roumain" were two papers read by members of the Roumanian delegation in the Congress. The progress of folktale research in Roumania was furthermore suggested by Prof. Mihai Pop's comprehensive study of the stratification of Roumanian, Hungarian and Tzech versions of Type AaTh 311, on the basis of their "national" characteristics. The title of Prof. Pop's paper was "Les caractères nationaux et les stratifications historiques dans le style des contes populaires." On the same subject one more paper was read in Section II of the Congress, "Zur Erforschung der nationalen Eigenarten des Märchens (Methodologische Bemerkungen auf Grund des Verhältnisses der tschechischen und slowakischen Märchen Überlieferung)" by Dr. Oldrich Sirovatka of Brno.

The state of folk-narrative research activities in Roumania was also commented on by Corneliu Barbulescu of Bucarest in his paper "L'Etat Actuel des recherches sur les narrations populaires en Roumanie", and the cultural affinities in Greek and Roumanian folk-beliefs were pointed out by Dr. Dem. Oekonomidis of Athens in his comparative study of Yello (Γελλῶ) the legendary daemon who was believed to strangle children, in both Greek and Roumanian popular tradition.

As regards Greek participation in the Congress, we should also mention here the communications of Dr. Dem. Loukatos "Le proverbe dans le conte," of Prof. George Spyridakis "Le thème de la vieille femme traîtresse dans les contes populaires grecs," of Const. Romaïos "Digenis and the Valiant Ones," of Kyriakos Hadjioannou "Four types of eternal soul in Greek and other folk-narratives," of Michel Meraklis "Une autre version de la Persinette," of Odysseus Lampsides "Contribution à l'étude des contes populaires des Grecs du Pont Euxin (Asie Mineure)", of E. D. Mazarachi "Comment recueillir les éléments de la tradition orale-Le rôle de l'informateur" and, in the informative line, the paper of Mrs. Joannidou-Barbarigou, giving an outline of the legend classification in Greece.

Besides lectures and discussions, the IV International Congress of Athens included also ample recreation for its members. There were two receptions organized in honor of the members of the Congress, one by the Executive

Committee of the Council and the other by the Minister of National Education. There were also sight-seeing tours and two excursions, to Cape Sounion and to Delphi and the monastery of Hosios Loukas. The second was a full-day excursion, organized for the members of the Congress by the Greek Tourist Agency.

The General Assembly of members of the International Society for Folk-Narrative Research was held on the closing session of the Congress and the elections for President and Administrative Council came out as follows: Kurt Ranke, President. F. Harkort, Secretary-Treasurer. There were 6 Vice-Presidents elected, each for every Continent: Ortutay (Europe), Hand (N. America), Saadeva (S. America), Noy (W. Asia), Iked (E. Asia), Luomala (Australia-Oceania). Africa was not represented.

At the end of the Congress, on September 7 and 8, the official meeting of the CIAP (Commission Internationale des Arts et Traditions Populaires) was also held in Athens, and its new Council was formed as follows: Peeters, President. Pinon, Secretary. Pop, First Vice-President. Lecotté, Second Vice President.

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VII. INTERNATIONALE HOCHSCHULWOCHE DER SÜDOSTEUROPA-GESELLSCHAFT

1.-4. November 1964

Zusammen mit dem Südost-Institut München veranstaltete die Südosteuropa-Gesellschaft ihre diesjährige Hochschulwoche, die dem Thema gewidmet war: "Der gesellschaftliche Wandel in Südosteuropa. Dorf und Agrarverfassung — Stadt und Industrialisierung." Vorausgegangen war eine Arbeitstagung der Soziologischen Kommission der Gesellschaft, die am 20. Mai in München stattgefunden und sich eingehend mit den einschlägigen Problemen befaßt hatte. Diese vorbereitende Fachtagung sowie die umfassenden organisatorischen Maßnahmen und die in Zusammenarbeit mit dem Südost-Institut München herausgegebene Broschüre mit dem notwendigen bibliographischen Material zu den soziologischen Themen trugen wesentlich zum Gelingen der Hochschulwoche bei. Die teilnehmenden in- und ausländischen Studenten, unter denen auch zahlreiche Griechen und Türken waren, waren auf Grund von Empfehlungen ihrer Professoren eingeladen worden und stellten eine Auslese dar. Die Eröffnung der Hochschulwoche wurde von dem jüngsten Präsidialmitglied, Bundestagsabgeordneten Dr. Walter Althammer, in Ver-