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Bösselkatrien heet mien Zwien. Das Tier in der ostfriesischen Kulturgeschichte und Sprache' [Review of: T. Schuster (2001) Bösselkatrien heet mien Swien. Das Tier in der ostfriesischen Kulturgeschichte und Sprache]

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Vielfalt an der südarabischen Küste nicht, wenngleich heute die Sprecher aller südarabischen Sprachen Muslime sind. Kulturell bedeutete die Islamisierung aber natürlich einen starken Einfluß aus der übrigen islamischen Ökumene, was sich auch an der Herkunft einiger Erzählfiguren (Abū Nuwās, Abū Zaid al-Hilālī) oder Geschichten aus *1001 Nacht* leicht erkennen läßt.

Angesichts der gemeinsamen islamischen Kultur und der Mehrsprachigkeit der meisten Informanten mag es vielleicht nicht so wichtig erscheinen, aus welcher Sprache die von Röth gebotenen Texte übersetzt wurden. Um zu zeigen, daß die Texte nicht nur aus einer Sprache stammen, sei hier kurz eine Statistik gegeben: Mehri 31 (num. 2, 4, 7-9, 14, 16, 18, 19, 21, 23-32, 34, 35, 38-41, 45-49); Jibbālī (Shkhauri) 8 (num. 6, 15, 17, 20, 22, 36, 42, 50); Soqotri 8 (num. 1, 3, 5, 10, 13, 37, 44, 51); Dofāri 5 (11, 12, 33, 43, 52). Beim Dofāri handelt es sich nicht um eine neusüdarabische Sprache, sondern um einen nordarabischen Dialekt. Allerdings war der Dofāri-Gewährsmann die gleiche Person, von der auch die Jibbālī-Märchen stammen.

Röth, der nicht die Sprache, sondern die geographische Herkunft der Sprecher angibt, schreibt die Märchen num. 7 (45-49): *Geschichte dreier Brüder*, num. 19 (79-82): *Aschenputtel* und num. 26 (104f.): *Das kluge Mädchen Mātir* b. Sēlim aus Westsoqotra zu. Von allen drei Märchen gibt es aber gar keine Soqotri-Version. Sie wurden nur im Mehri und Dialekt-Arabischen aufgezeichnet und müssen aus dem Mehri des ‚Abdahlādī b. Marzūq aus al-Ghaida im Mahraland übersetzt sein, der sich vom 9. 1.-15. 2. 1898 zusammen mit Mātir auf dem Schiff der Expedition befand. Bei *Aschenputtel* sagt David Heinrich Müller dann auch ausdrücklich: „die ich aus dem Munde unseres Mehri-Mannes niedergeschrieben“ (cf. Müller, D. H.: *Die Mehri- und Soqotri-Sprache* 1: *Texte*. Wien 1902, 211).

In dem „Waschzettel“-Text auf der 4. Einbandseite findet sich der Satz: „Zwischen Jemen und Oman, wo bis vor kurzem noch immer die Sprache der Königin von Saba gesprochen wurde, haben sich viele alte Märchen erhalten.“ Daß es sich nicht um die Sprache der Königin von Saba handelt, würde oben schon gesagt. Hier sei nur noch an dem „bis vor kurzem“ Anstoß genommen. Alle neusüdarabischen Sprachen werden noch heute gesprochen und sind in ihrer Gesamtheit nicht akut vom Aussterben bedroht. Auch die wissenschaftliche Beschäftigung mit ihnen hält an. So hat Harry Stroomer jetzt die Mehri-Texte herausgegeben, die Thomas Muir Johnstone vor etwa 30 Jahren in Oman gesammelt hat (cf. Stroomer, H.: *Mehri Texts from Oman based on the Field Materials of T. M. Johnstone*. Wiesbaden 1999). In ihnen finden sich neben biographischen und volkskundlichen Texten auch zahlreiche Märchen, die Röth offensichtlich nicht mehr berücksichtigen konnte. Hier seien deshalb die neuen Parallelen zu den Röthschen Märchen genannt:

Röth, num. 4 (34-37): *Von der Schlechtigkeit der Weiber* entspricht Stroomer, num. 24 (63-67): *An unfaithful sister* mit anderem Mittel zur Beseitigung des Bruders und anderem Schluß; num. 8 (49-55): *Der Wunschring*. Das letzte Motiv vom angeblichen Besuch im Himmel findet sich auch bei Stroomer, num. 20

(41-47): *Abū Nuwās and the sandals* als letztes in einer sonst ganz anderen Geschichte; num. 45 (149): *Der betrügerische Blinde* (AT 976 B) entspricht Stroomer, num. 46 (122-125): *The rewards of virtue*; num. 46 (149f.): *Abū Nuwās*. Das Motiv „Fernwirkung des Feuers“ (AaTh 1262) wird in Stroomer, num. 36 (94-97): *The poor boy in the icy pool and Abū Nuwās* ebenfalls mit Abū Nuwās verbunden; allerdings friert Abū Nuwās dort nicht selbst; num. 47 (151): *Eine List des Abū Nuwās*. Das Perlenbaum-Motiv (AaTh 1539 A), das bei Röth ohne die Pointe mit den vergrabenen Exkrementen erzählt wird, findet sich bei Stroomer, num. 3 (6-10): *A vow* mit der Pointe, aber nicht mit Abū Nuwās verknüpft; num. 52 (155-160): *Abū Zēd*. Ein Ausschnitt aus den Banū Hilāl-Sagen findet sich auch bei Stroomer, num. 42 (112-119): *Abū Zayd al-Hilālī*. Die Motive „Suche nach dem Stärkeren“ (AaTh 650 B) und „Drachentöter“ (AaTh 300) kommen in beiden Versionen vor, sonst sind sie stark abweichend.

Meine Kritik vom Standpunkt eines Linguisten und Philologen betrifft nicht das zentrale Anliegen des Buches. An den Märchen werden die Leser ihre Freude haben und Röth danken, daß er sie ihnen zugänglich gemacht hat.

Gießen

Ewald Wagner

Schuster, Theo: *Bösselkatrien heet mien Zwien*. Das Tier in der ostfriesischen Kulturgeschichte und Sprache. Leer: Verlag Schuster, 2001. 702 S., illustr.

There is good reason to characterize *Bösselkatrien heet mien Zwien* as an encyclopaedic work: it is not the kind of book one reads from cover to cover just like that. It is mainly a book meant for looking things up, but as soon as one has started to do this, curiosity prompts one to keep leafing and reading it through. I am perfectly willing to forgive the author when he says in his introduction that this sizeable book cannot possibly aim for completeness (p. 11).

The encyclopaedia goes from *Aal* (eel) to *Ziege* (goat) and deals with the ant, the bear, the cat, the dog, the eagle, the flea, the frog, the herring, the horse, the mussel, the parrot, the pig, the sheep, the snake, the spider and many other animals. The subjects being treated may differ per animal, but in many cases, the following topics are touched upon: proverbs and sayings, historical background information, weather rules, riddles, folk tales, folk songs, nursery rhymes and mock rhymes, children's games, superstition, folk medicine, hunting customs and food, festivity customs, folk art, dialect words and name-giving.

Many different sources have been used, most of which are of course East-Frisian. The author does, however, also treat the origin of certain information and narrative material, like for example in the classical medical science of Pliny's *Naturalis historia* (first century C. E.).

If we focus on the folk tales in the book, we find that the 'sagenhafte' conceptions are ranged under the heading of superstition (Aberglaube), whereas

the fables, fairy tales, anecdotes, as well as the narratively elaborate legends are categorized as folk tales (Volkserzählungen).

An exotic animal like the lion receives very little attention (as does the rhinoceros, by the way), the reason of which being its absence in East Friesland rather than its absence in fables or fairy tales.

The entry about the 'Rind' does not only deal with the cow, the bull, the calf and the ox, but also with milk, cream, cheese, buttermilk, whey, butter, and consequently also with butter witches and witches' butter. The entry about the types of cattle is a booklet in itself, covering no less than 74 pages. The entry about the sheep also touches upon wool and spinning songs, and the same thing goes for slaughter, bacon and sausage in the case of the pig. The hen, the cock, the chicken and the egg are also combined in one single entry.

The entry 'Wolf' is surprisingly short, mainly because the wolf is and was less prevalent in East Friesland than is commonly thought. Historically speaking, there is not much to report on this subject, and the last wolf was shot as early as 1795. The wolf has mainly become fixed in popular imagination, as Schuster rightly concludes: "Anzunehmen ist, daß das Vorkommen von Wölfen in Ostfriesland zu historischer Zeit sich immer stärker in der Phantasie der Menschen abgespielt hat, als in der Realität. Denn der Mythos von dem 'bösen Untier', der Bestie Wolf, ist seit alters her im menschlichen Bewußtsein fest verankert." (647) Of course, the entry on the wolf also features 'olle Isegrim', known from medieval beast epics like *Roman de Renart*, *Van den vos Reinaerde* and *Reineke Fuchs*. Furthermore, the author pays attention to the 'Roggenwolf' tales, which were supposed to prevent children from flattening the crop. An East-Frisian children's game recorded in 1913 (see 647 f.) bears a clear resemblance to AaTh 123: *The Wolf and the Kids*. It is mainly legends about werewolves that are referred to as examples of 'superstition', and the section on 'folk tales' deals almost exclusively with tales about werewolves.

Fables are well represented in the entry on the fox: AaTh 15: *The Theft of Butter by Playing Godfather*; AaTh 32: *The Wolf Descends into the Well in one Bucket and Rescues the Fox in the Other*; AaTh 47A: *The Fox Hangs by his Teeth to the Horse's Tail*; AaTh 47B: *The Horse Kicks the Wolf in the Teeth* and AaTh 155: *The Ungrateful Serpent Returned to Captivity*. In addition to this, there are quotations from the humorous tale AaTh 1381: *The Talkative Wife and the Discovered Treasure*. Schuster does not use the Aarne/Thompson typology to identify the stories, not even in some kind of register. The legends about the fox that Schuster refers to mostly depict the animal as a diabolic creature.

Furthermore, the book shows us the cat as a witches' animal and the dog – especially the black poodle with the glowing eyes – as a creature of hell. Basically, it is constantly traditional themes that have been gathered here. Historical narration is one of the main sources used. This sometimes includes jokes (Schwänke) which are still told nowadays, like the parrot jokes (see 344 f.). Still, readers will look for modern tales like "The Microwaved Pet" or "The Rat

in the Pizza" in vain. So both exotic and contemporary material mainly stay out of sight. The organizational set-up of the book is fairly strictly regional, historical and mono-ethnic as well, for that matter.

It is also striking that the author mainly uses written sources. It is true that these sources also contain recordings of oral tales, but recordings of stories by East-Frisian narrators made especially for this book are not to be found. All information is from other books, and not seldom, the content of these books is based on other books again. The existence of the oral narrative tradition is in practice often persistently in writing!

Quite a number of legends in the book are labelled as 'superstitions' (Aberglaube), apparently in contrast to 'belief' (Glaube), which supposes that certain beliefs are irrefutably 'true' (and are consequently not part of the 'stories'), whereas others are definitely 'untrue'. In the present day and age, we have become aware of the fact that in everyday practice, for many (groups of) people, there are no distinct boundaries between all sorts of religious, spiritual and supernatural convictions. Considering this, we can call it rather disdainful when folklorists decide what is fact and what is fiction. The judgement of folklorists should not be normative in these matters: the convictions of storytellers ought to be the centre of attention.

The stories in *Bösselkatrien heet mien Zwien* are mainly presented for their own sake. Specific meaning or importance of stories are seldom mentioned, a fact that sometimes makes the reader wonder why certain tales have been selected while others have not. The author does not pay any attention to the narrators and their (deviant) versions of stories, nor to repertoires, narrative context, performance or reception.

There is no doubt that the compilation of *Bösselkatrien heet mien Zwien* is a major accomplishment. Bookcases and card-trays toppled over simultaneously in this impressive and highly readable book. It is a typical exponent of traditional folklore (including onomastics and dialectology), which intends to thoroughly document and preserve local heritage for posterity. For this reason, the book is mainly important as a historical, folkloric and dialectological reference work, and interesting for the regional, "heimatkundliche" market. All in all, *Bösselkatrien heet mien Zwien* is exactly what its subtitle suggests: a thorough and traditional folkloric encyclopaedia about (mostly indigenous) animals in the past of East Friesland.

Amsterdam

Theo Meder

Spring, Walter: *Die Symbolik des Handelns im Märchen. Tun und Nicht-Tun im deutschen Märchen*. Bern u. a.: Peter Lang 2001. 177 S.

Den Anfang dieser Arbeit bildete für den Autor Walter Spring die Erkenntnis, daß sich Lehren des Taoismus in den „Märchen“ wiederfinden lassen. Die