

The Predecessors of "Ethnologia Europaea"

International co-operation in the ethnological field of research has a long history. One of the first attempts was the creation in 1907 of the Association Folklore Fellows. Its most important contribution is the periodical Folklore Fellows' Communications (FFC), published by Finska Vetenskapsakademien (The Finnish Academy of Sciences) in Helsinki. The publication, up to now, comprises 234 volumes and has been of particular importance to folklore-research i.e. by publishing a great number of works of recorders of folktales and other kinds of folklore. The present Editor of the publication is Professor Lauri Honko, Turku.

Another early initiative was the foundation of an international bibliography. E. Hoffmann-Krayer in Basle was given the task of publishing a *Volkskundliche Bibliographie* in 1917 and the first part appeared in Strassbourg two years later (W. Brednich in *ETHNOLOGIA EUROPAEA* X, 1 1977/78). This work continued to be published regularly and has been developed especially through the excellent contributions by the recently deceased Swiss folklore scientist Robert Wildhaber.

At the international congress of *des arts populaires* in Prague in 1928 *La Commission Internationale des Arts et Traditions Populaires* (CIAP) was formed under the protection of *L'Institut International de Coopération Intellectuelle* within the League of Nations. At the international *Congress of Folklore* in Paris in 1937 a commission was formed with the intention of co-ordinating *Folklore Atlases*, Sigurd Erixon being elected president. In this way another concrete international research task was launched, which has recently borne its first fruits.

At the International Congress for Anthropology in London 1934, although there was no section for European Folklore and Ethnology in the official programme, private negotiations about co-operation in the work of collecting between national archives and institutes took place between some scholars. At a meeting in Edingburgh in July 1935, between the Council of the Scottish Anthropological Society and Dr. A. Campbell as a representative of the Landsmålsarkiv, Uppsala, a scheme was outlined for inquiring into the possibility of establishing an international association for scholars, archives and institutes dealing with European folklore, ethnology and associated linguistics. Although it seemed necessary in the very beginning to cover only Northern, Central and Western Europe, it was stated that the association should be extended as soon as possible to the other parts of Europe and to the study of European folk culture in the countries beyond the seas.

In November 1935 the folktale scholars of Scandinavia called for a Congress at Lund. The organizers of this congress accepted a plan from professor Herman Geijer, Uppsala, and Sigurd Erixon, Stockholm, to enlarge the Congress programme to allow discussion of proposals for a wider international co-operation. Following a Resolution made at the Lund Congress, a Permanent Committee was established with Geijer as President. It was also decided that an Executive Committee should meet in Berlin to establish an International Association and an International Journal. At the Berlin meeting, in April 1936, the Executive Committee was completed by co-opting Adolf Spamer and Jan de Vries, who were elected Vice-Presidents. It was also agreed that the journal of the Association must be issued as soon as possible by the Secretariat: Å. Campbell (Uppsala), G.R. Dair (Edinburgh) and Lutz Mackensen (Riga-Berlin).

A publisher was found in Leipzig (Verlag S. Hirzel). The first number of the journal *Folk* appeared in January 1937 and the second in August 1937 (in all 228 pages). Besides reports about the Association and Scientific Reports, there are papers by, for example, Jan de Vries and Sigurd Erixon, especially about cartography, which was a common interest at that time. The publisher had obviously taken a considerable risk, and the 1937 volume was the first and the last. No explanation was given as to why the journal ceased to be published, but the reasons were quite obvious. A world war was approaching.

In fact, *Folk*, was preceded by another publication with international ambitions: *Acta Ethnologica*, of which the first volume was published by Munksgaard in Copenhagen in 1936. The Editor of this publication was a young Swedish folklorist, Gunnar Granberg, Uppsala, who later became a diplomat (see *Ethnologia Scandinavica* 1983). Collaborators were mainly scholars from Scandinavia and the Baltic States. Geographically the journal was restricted to "Balto-Scandia." In scope the contents was of an ethnological character, comprising material as well as spiritual folk culture.

There was no supporting organization for this journal. The contents ranged from "sounds to things" and the three volumes of 1936-38 contain several important articles, among others Albert Eskeröd's "Interessendominanz und Volksüberlieferung" (1936).

Unfortunately the new journal was badly received, especially by the Scandinavian colleagues behind the journal *Folk* and particularly by Sigurd Erixon. He had published an article in *Folk*, but Erixon was clearly of the opinion that the journal did not completely satisfy the interests of purely ethnological scholars.

Sigurd Erixon was looking for a new collaborator and found it in The Royal Gustavus Adolphus Academy for Ethnological and Folkloristic Research of

Uppsala. This Academy was founded in 1932 to commemorate the death of Gustav II Adolf 300 years before. The Academy already had a publication in Swedish called *Saga och sed*. The result of the negotiations with the Academy was a special journal for Nordic and European Ethnology for the publication of new results in the field of Nordic ethnology. The journal first appeared in 1937 and in 1937 Sigurd Erixon started to edit a journal which carried a Swedish title, *Folkliv* but with sub-titles in three languages: *Review of Nordic and European Ethnology*, *Zeitschrift für nordische und europäische Volkskunde* and *Revue d'ethnologie nordique et européenne*. The term *folklife research* in itself was spreading at that time, being adopted in England and in some places in the USA. With such international expectations it was natural for the new journal to use internationally useful languages, to begin with mostly German, later mainly English. However, contributions in French were rare.

Swedish imperialism gained strength. In 1938 the journal received the sub-title *Journal for European Ethnology and Folklore*. From 1939 on, it was called *Acta Ethnologica et Folkloristica Europaea*. The new subtitle had its special reasons. After long consideration the editors of *Acta Ethnologica* had come to an agreement with Sigurd Erixon for a fusion of the two journals as from the beginning of 1939, whereby the name of the combined journal was *Folk-Liv. Acta ethnologica et folkloristica Europaea*. In this way a new European ethnological journal saw the light of day. But World War II changed the situation rapidly. The journal continued to come out but most of the articles were written in Swedish. The double volume 1943-1944 contained contributions written in Swedish only.

However, the idea of a European journal in Swedish was somewhat ridiculous. The subtitle of the journal was changed as time went by. The double volume 1957-1958 was presented as *Yearbook of European folklife research* and from 1959 on the journal was called *The Swedish yearbook of European folklife research* and the German, English and French sub-titles were printed in small type. About a dozen scientists and museum employees from the Nordic countries were listed as co-editors.

For economic reasons it was necessary to reduce the format as well as the costs. The Journal ceased to be published regularly and the topics discussed in the review section were brought up more or less by chance. Sigurd Erixon died at the beginning of 1968 and in 1972 the last issue of *Folkliv* was published, covering the years 1969-70, edited by Gösta Berg and Harald Hvarfner. At the same time it was announced that manuscripts, correspondence and books henceforth should be sent to the editorial office of *Ethnologia Scandinavica*, Lund.

The first volume of *Ethnologia Scandinavica* appeared in 1971. The editorial said "that it is a sequel to the earlier journal *Folkliv*, started by Sigurd Erixon". Contin-

uity was also marked by the fact that the Gustav Adolf Academy was still its publisher. The editorial responsibility was divided between the members of the editorial board which, besides the chief editor, Professor Nils-Arvid Bringéus, consists of one associate editor from each of the Nordic countries: Dr. Holger Rasmussen, Denmark, Professor Askö Vilkkuna, Finland, Professor Knut Kolsrud, Norway, and Professor Gösta Berg, Sweden. This board has been responsible for the 12 yearbooks that have come out so far and the editorial principles have been the same. Each issue of the 200 page journal has had at least one article from each of the Nordic countries. In an information section there have been reports on Nordic events and in a biographical section newly appointed professors have been presented. Obituaries of prominent ethnologists in the Nordic countries have been published. The review section covers annually approximately 30 of the more important works written by Nordic authors or dealing with Nordic conditions. The purpose of the journal is to present Nordic ethnology to international professionals. The Gustav Adolf Academy as well as the Nordic Research Councils contribute to the publication. The international title *Ethnologia Scandinavica* corresponds to the change of names which has taken place in several countries and which also can be seen in other journals such as *Ethnologia Slavica*, *Ethnologia Polona*, *Ethnologie Française* etc.

As noted the journal *Folkliv* was called *Review of Nordic and European Ethnology* in the first issue of 1937, but already the following one was called *The Journal for European Ethnology and Folklore*. With few exceptions the editorial board of this journal was to consist only of ethnologists and articles with folkloristic contents were scarce. It was not until the format was reduced that the name of the journal was changed to *Acta Ethnologica Europaea*. In *Ethnologia Scandinavica* the section containing new articles has been of an entirely ethnological character but the review section has been somewhat broader. Now that the journal *ARV* has reappeared in an international language, reviews of folkloristic literature will mainly be published there.

All this may give the impression that Sigurd Erixon failed in his intentions of creating an international journal. But we must not forget that as soon as peace conditions prevailed in Europe again, Erixon became the editor of a new journal with the Greek name *LAOS*, which means *people*.

LAOS was not published by a Swedish academy but by CIAP and Erixon himself became the vice-president of this organisation. The *Conseil de direction* included the secretary general of CIAP, Mr. E. Foundoukidis, Arnold van Gennep and Stith Thompson. The journal was published "sous les auspices du Conseil International de la Philosophie et des Sciences Humaines et avec le concours de l'UNESCO". The contributions were printed in German, English and French.

The initiative for this new journal, *LAOS*, was taken at the international congress of anthropologists and ethnologists in Stockholm in 1951, led by Sigurd Erixon. On the programme there was an item with the title *Publications and international co-operation* and Sigurd Erixon gave an introduction to the discussion of publications called *LAOS, a periodical for western ethnology*.

In the preface to the first volume Sigurd Erixon wrote in 1951 that CIAP had been supplied with means by UNESCO to publish a yearbook. Publication was by a well-known Swedish publishing house, A. B. Almqvist and Wiksell, Uppsala. Erixon was responsible for the contents of the journal as well as for its appearance. Regarding the limitations of its topics he referred to his own editorial *Ethnologie régionale ou folklore*. Finally, he appealed for contributions of fundamental or methodological significance.

The first issue definitely satisfied the need for competent co-workers. We can find many eminent names in European ethnology, although none from Eastern Europe. In the second volume there was also a co-worker from the USA, Stith Thompson.

The third volume of *LAOS* is of special interest, since it included proposals for further two international enterprises. One was for *An International Dictionary of Regional Ethnology*. This suggestion was originally made by Arnold van Gennep. The second was *An International Folktale Institute* created in Copenhagen on the initiative of C. W. von Sydow. Both these ideas were to be realised, however, more on a Nordic than on an international basis. In 1960 Åke Hultkrantz's valuable *General Ethnological Concepts* came out, followed by a dictionary of folkloristic terms compiled by Laurits Bødker, Copenhagen, both in the series *International Dictionary of Regional European Ethnology and Folklore*. Sigurd Erixon was president of its editorial committee. The international institute of folktale research in its turn developed into the *Nordic Institute of Folklore* (NIF), financed by the Nordic Council of Ministers and at the moment it is situated in Turku and led by Professor Lauri Honko. The activities of NIF are regularly presented in the NIF-Newsletters.

The attempts to organize international scientific co-operation within ethnology and folklore were significant in the early fifties. It was characteristic that the Norwegian folklorist Reidar Th. Christiansen published an article in *LAOS* III with the title "A Folklorist's Plea for Co-operation". It was therefore something of a shock when Erixon stated in his preface that this third issue of the journal *LAOS* would be the last, since it had become no longer possible for UNESCO to give financial support to any journals other than their own, nor to give support to bibliographies. Subscribers were so few that the publisher could not continue with the journal either.

Sigurd Erixon concluded by saying that it might have been premature for an organization such as *LAOS*, but he hoped that it would be possible to prepare for a new organization to function in the same spirit. This was the situation in 1955.

No doubt Erixon was already planning ways of creating a new organization. In *Folkliv* for the years 1955 - 1956, published in 1957, he reported on international co-operation, noting that another international organization had been created, an international secretariat for research on agricultural history in Copenhagen. This secretariat still functions, most prominently by publishing the journal *Tools and Tillage* from 1968 on.

Thus, international co-operation continued, but mainly perhaps within the sphere of research on agricultural history and atlas publications. It was in this field that Erixon had most of his contacts. From this group of friends and scientists he gathered strength and inspiration to start a new international journal. This was done at a congress at Hässleby, Stockholm, in September 1965. There were 25 participants, among them also some representatives of the young generation of scientists. The congress was opened by Sigurd Erixon who gave a lecture on "European Ethnology in our Time", though most important were the discussions around a series of projects, among them a proposal by the Hungarian ethnologist Béla Gunda for a European series of handbooks and another for *Le Projet d'Ethnologie Europaea*. The latter had been prepared four months previously by a committee consisting of Professor Sigurd Erixon, Branimir Bratanić, Zagreb; Jorge Dias, Lisbon, and Dr. Géza de Rohan-Csermak, Paris. The latter had undertaken to create a new international journal which he suggested should carry the Latin name ETHNOLOGIA EUROPAEA (EE). This journal should be a means of discussion on the analogy of *Current Anthropology*. The conference participants were invited to set up an editorial committee on which other persons also could be requested to serve later.

The informal nature of the constitution of this first editorial board was entirely intentional and in reality reflected a reaction against the formality of the international ethnological and folkloristic congresses held in previous years (cf. *Folkliv* 1955 - 1956 p. 141), where the subject of voting rights had been under debate. The members of the editorial board of the journal were not to be regarded as national representatives but served only as individuals.

In 1967 the new journal appeared under the title ETHNOLOGIA EUROPAEA. *Revue internationale d'ethnologie européenne. A world review of European ethnology*. It was published in Paris and the four initiators formed an executive board, with G. de Rohan-Csermak acting as managing editor. Another 29 scientists served on the editorial board, among them also scientists from the Soviet Union, Czechoslovakia, Hungary and Poland.