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The Original Folk And Fairy Tales Of The Brothers Grimm: The Complete First Edition



Synopsis

When Jacob and Wilhelm Grimm published their Children's and Household Tales in 1812, followed by a second volume in 1815, they had no idea that such stories as "Rapunzel", "Hansel and Gretel", and "Cinderella" would become the most celebrated in the world. Yet few people today are familiar with the majority of tales from the two early volumes, since in the next four decades the Grimms would publish six other editions, each extensively revised in content and style. For the very first time, *The Original Folk and Fairy Tales of the Brothers Grimm* makes available in English all 156 stories from the 1812 and 1815 editions. These narrative gems, are newly translated and brought together in one beautiful audiobook. From "The Frog King" to "The Golden Key", wondrous worlds unfold - heroes and heroines are rewarded, weaker animals triumph over the strong, and simple bumpkins prove themselves not so simple after all. Esteemed fairy tale scholar Jack Zipes offers accessible translations that retain the spare description and engaging storytelling style of the originals. Indeed, this is what makes the tales from the 1812 and 1815 editions unique - they reflect diverse voices, rooted in oral traditions, that are absent from the Grimms' later, more embellished collections of tales. Zipes' introduction gives important historical context, and the book includes the Grimms' prefaces and notes. A delight to read, *The Original Folk and Fairy Tales of the Brothers Grimm* presents these peerless stories to a whole new generation of readers.

Book Information

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Customer Reviews

If you love Grimms and aren't very fluent in German, this is a book to get excited about. Even if you

are fluent, it's pretty exciting, too. Over the years, one of the top questions I've received as SurLaLune is: "Where are the dark, gritty fairy tales I hear about?" Well, that's a complicated question, but one interpretation of what they ask is: "Where are those lesser edited Grimms' tales that I've heard about?" For some reason, the entirety of the first Grimms' edition has not been translated into English previously. Zipes, in the Acknowledgements of this new book, says that during the Grimms' bicentennial in 2012 he decided, "if nobody was going to undertake this 'task,' I would do it--and do it out of pleasure and to share the unusual tales the Grimms collected as young men when they had not fully realized what a treasure they had uncovered." That's a boon since, after all, Zipes has also translated one of the most used and most recommended editions of Grimms. For that conversation see my blog post: [Library Essentials: Picking a Grimm Translation](#). Nice to have Zipes' translations of both the earliest and later versions of the tales to compare and consider. After all, the Grimms had seven editions of their famous collection and there were considerable changes between that first and seventh edition. And many of those earlier versions were grittier and more adult since the Grimms hadn't intended children to be one of their primary audiences. From the book's introduction: "In fact, many of the tales in the first editions are more fabulous and baffling than those refined versions in the final edition, for they retain the pungent and naive flavor of the oral tradition."

For the first time one is able to read the original editions of the famous tales of the Brothers Grimm in English in an excellent translation by Jack Zipes. Published originally in two volumes in 1812 and 1815, they represent the "raw material" (and it is often raw) that was later edited, polished and bowdlerized to be more acceptable to polite society and children. Almost all of us will be familiar with many of the tales as they were later presented culminating in the 7th edition in 1857, which is often seen as definitive. Jacob and Wilhelm Grimm were interested in 'recovering the "true" nature of the German people through their so-called natural Poesie, the term that the Grimms often used to describe the formidable ancient Germanic and Nordic literature.' (p. xxiii). Rather than a work of entertainment for children this collection was intended as a scholarly work and included extensive scholarly notes. It was presented with minimal editing with the aim of capturing the original stories as they had been told to the brothers by a variety of sources. Zipes explains, in an interesting introduction, how they wanted to show how the cultivated literature, *Kunstpoesie*, evolved and eventually replaced *Naturpoesie* (tales, legends etc.) which survived in oral traditions. There are a total of 156 tales in the two volumes, including nonsense stories, fables, animal and magical stories. All the well-known stories are there - Rapunzel, Snow White, Bluebeard, etc., etc. - but usually in

shorter and often more basic forms. For example, in one version of Rapunzel her meetings with the prince are revealed when she gets pregnant and her clothes become too tight.

Two hundred years of nothing and now two new translations of the same book(s) published within weeks of each other! Fantastic! Now people have not only the opportunity to read the tales as they were originally published, they also have the choice of reading two different versions of the exact same texts done in completely different styles. I must congratulate Professor Zipes on his work. I am eagerly awaiting my copy. Having just published my own cover to cover translation of the 1812 Vol I Kinder- und Hausmärchen (KHM), I know exactly how much work this is. It seems we were, quite independently, thinking the same thing. I also thought that if no one has translated the 1812 and 1815 books, it was certainly high time someone did. So I thought I'd give it a try, but I'd do it my way. I was in a small secondhand book shop in Hamburg, Germany December of last year, when I came across the 100 year anniversary edition of the KHM by Friedrich Panzer. This was the reset (German) edition of the 1812 and 1815 KHM texts printed in 1913. I very much enjoyed reading the original texts printed in the old German typescript. These stories were very different from the 1857 versions. I have in the past read English translations of the KHM, but I was always disappointed in them. I always wondered why did the translator translate it this way? This is not what it says in the German original. Why did he or she not include this word or that phrase in the translation? Why do they always seem to translate the German "suur" (Sauer) and "swart Suur" (Schwarzsauer) as "Stew"? Not only are they not "stew" they are not even the same dish. Why do they delete entire sections? Why do they always have to rewrite everything? Why do they update the texts to modern ways of speaking?

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