With the advent of printing using movable type in the mid-fifteenth century there was a sudden surge in the production of books. At the same time, ephemeral matter was also printed, and as the market for books became glutted by the early part of the sixteenth century, printers and publishers turned increasingly to shorter works aimed at a broad audience to maintain their existence. Among these were folk songs printed either in the form of broadsheets (Lied-Einblattdrucke) or chapbooks (Liedflugschriften). The publication of this street literature was purely a commercial undertaking and was never intended to have a long life, and as a result, only a small percentage of the original production has come down to us.

For centuries popular works like chapbooks were not purposely collected, catalogued, and preserved in libraries. It was only in the nineteenth century that Romantic nationalism led to a keen interest in folk culture and to the systematic collecting of folk songs and folk tales. One thinks here, for example, of collectors/compilers such as Ludwig Erk and Franz Magnus Böhme, Franz Wilhelm von Ditfurth, and August Hartmann. The present catalogue adds significantly to these earlier works, but rather than casting a wide net for material, the editors focus solely on the substantial collection of 577 folk song chapbooks in the Zurich Central Library.¹ Over ten years ago a similar, but more extensive catalogue was made of the collection in the

Berliner State Library, and together they are a treasure trove for anyone interested in German folk songs. The present catalogue begins with an informative introduction, which outlines the genesis of the Zurich collection and gives an idea of its content in broad parameters. Interestingly, a comparison between folk songs that appeared as broadsheets versus those that appeared as chapbooks reveals contrary developments: early on, broadsheet songs were popular but became less so over time, whereas the trend for chapbooks was just the opposite. As one would expect in a Swiss collection, the majority of the chapbooks were originally printed in leading Swiss cities such as Basel, Bern, and Zurich, but if one considers the material more broadly, it was the southern German printing centers of Nuremberg and Augsburg that were most productive. In an attempt to attract a potential buyer’s attention the printers frequently used words like schö
, hübsch, and neu in the titles, and what is especially helpful in the catalogue is that in addition to the careful bibliographic description of the individual chapbooks there are frequent reproductions of the original title pages with their large-print titles (often with the name of the melody for singing) and woodcut illustrations. There is a wide range of content in the songs (e.g., natural phenomena, disasters, political events, religious devotion, love, etc.), and a close study of the titles helps to open a window on early modern German society. The catalogue concludes with several extremely useful indexes including first lines, melodies, titles, authors, printers by location, provenance, and cited references. This scholarly work is well-conceived and clearly laid out, and anyone interested in studying folk songs in chapbooks from the early modern period would find it a very useful starting point.

John Roger Paas

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